

# pentagram

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**World images** Look! The marketplace of the world is where the modern human being stands. Something of a movement yet stirs in him, an image, a fragrance, a memory, but his direction is uncertain. There is a world image of fear; is that his? No, may fear stay far away. There is an economic world image and a military world image. Shock and awe: violence and terror, are they his world? And what kind of solution would this be? Money then, there is a world of money – is that his? However, does he not know that everything there is, is many times worse than what he is aware of. And yes, there is a world of the environment and ecology, rife with interests! However, the silent world of the plants has been denied to him, and in this way, the human being is [only?] able to inflict serious damage to it. And there is the colourful palette of the pure animal world – but man has been denied purity. What a human being touches, he defiles and whatever he tries to do well, his efforts mock him and show him the half-heartedness of his intentions. There is the world of the deed, and he would like to accomplish important deeds, but he does not possess true knowledge. What he attains today, is incomprehensible, and often wrong, in the light of tomorrow. There is no religion higher than the truth, some people say – but what is truth? 'Jesus saves', others say. Or 'There is no God but Allah; he is perfect' – but the human being, standing in the marketplace, still seeks. He looks, yes, but what is he able to see? Does he see beyond his garment of flesh? Does he see how the world is? How many worlds are there? Does he really want to see?

Ah, I don't know. There is only one inner being, in which I encounter him. I behold, observe, look into his eyes, and recognise. I nod. I am as he is. And always waits  
the One,  
the merciful one,  
the infinite one



Zhang Xiaogang, Red plum tree,  
Oil on canvas, 2011

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# how the harvest was prepared

*J. van Rijckenborgh*

There is periodicity in the manifestations and activities of the Gnosis in the realm of time. If we study this topic more closely, we will almost immediately discover that the Gnosis really never forsakes the world and humanity, but that only an alternation of aspects of these manifestations and effects occurs, which is completely adjusted to the course and behaviour of humanity from one century to the next. The need to do so will be immediately clear, when we take into account that the soul state of humanity, and therefore its state of consciousness and its ability to react, thoroughly change a few times per century..

**T**he cause of these remarkable changes is to be found in the periodic rotation of magnetic streams, as a result of which our planet passes from time to time into another magnetic field. The whole natural state of minerals, plants, animals and human beings is compelled to react to this due to the magnetic respiration, on the basis of which every creature lives and exists.

The entire universe is one system of interdependent, cooperating larger and smaller stellar systems. This complete, immense organism is as if it were controlled by magnetic streams. As if with one complicated structure of large and small hands, it therefore also controls the





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Grain harvest in India. © Yann, photo by permission commons.wikimedia.org



‘Everything that disappears, will return; everything that comes, has already been in the ages before us.’

course of humanity and all its comings and goings. It will be clear to all of us that, if the servants of the Gnosis are really to harvest practical results with their attempts to find lost souls and drive them to rebirth, they should take these alternating electromagnetic energies or streams into account. In this context, there will be no human being who does not recognise that any magnetic field, in which a person breathes at a certain moment, brings about profound changes in the whole system of the personality. First of all, it does so in the soul centre and, therefore, in the three aspects of the ego, particularly in the longing, willing and thinking that determine all actions of a human being.

Suppose that our planet enters another magnetic sphere of influence and then every race, every nation and every human being would react to it. First, a very chaotic time would begin, but soon people would detect a certain coherence in this torrent of events and reactions. The human cattle are only driven to another meadow. Initially, there will be protest, resistance and quarrels on the one hand... and pioneering activities on the other.

Then we see all these games play out] in all realms of culture and life. Literarily and philosophically disposed figures will write fat volumes about an old disposition that should be abandoned and a new one that beckons humanity to be accepted. However, there is nothing to be asked or to be invited, and no one needs to contemplate it, because only a

new situation has arisen, as a result of which every human being is changed as to his total state of being.

If you diligently study world history, you will repeatedly encounter all this hassle and uproar during this continuous change of pastures. It always seems new, but it certainly is not! ‘Everything that disappears, will return; everything that comes, has already been in the ages before us.’ You know these words of Ecclesiastes. We can now clearly perceive the world-encompassing appearance of the servants of the Gnosis. We already told you that changes of the soul, and therefore of the consciousness, are inevitable due to the periodic, successive changes in the intensity of the magnetic fields. For instance, our mentality exists and functions differently almost every day. Our susceptibility to the Gnosis is also different almost every day, until the soul is fully able to arise in the Gnosis. In this context, it should be said that the capacity for assimilation by the nature soul and the ego explained by it is subject to ups and downs due to the just mentioned causes. Thus it may happen that the Gnosis disappears from a human life, and that a person even completely loses the memory of this power of salvation.

What has happened then? The Gnosis and its streams of grace have remained the same, only the human being has changed due to the aforementioned magnetic influences. What we call the Gnosis is namely also a radiation fullness of a magnetic nature, though stemming

from another universe that is sometimes called 'the Kingdom' in the Bible, the Kingdom of God that is not of our nature.

Therefore, see clearly before you two magnetic systems, each with its own circulation process, that of the Gnosis and that of our nature. In the relationship between these two processes, there are moments when entities or forces of one system are able to manifest themselves to those of the other. Therefore, these are moments when the seeking human being is able to approach and seize the Gnosis and enter its reality through and by means of transfiguration. However, if this possibility is not used by the seeker, it may pass, because the magnetic radiations recede again.

If we, after this introduction, now look back into history, we discover how, around the twelfth and thirteenth centuries, a massive gnostic revival that had existed from almost the beginning of the Christian era and had resulted in a harvest of uncounted thousands, came to an end.

During this era, countless bloodbaths occurred that were caused by the classical enemy of the Gnosis, so extensive and horrible that we could hardly imagine them. However, note that the gnostic fire proved inextinguishable. When the fiery torch of the new Light was trampled in one place, it was simultaneously ignited at another, flaring up once again at the initial point after a few years. Therefore, we should certainly not adopt the point of view that the bloodbaths, instigated by pope

Innocent III and his hordes against the Cathars, caused the Gnosis to cease its work in the world.

For quite different reasons, the gnostic work entered a period of rest. We have to take into account the fact that all the magnetic aeons of this nature were preparing to guide humanity to a new nadir, namely the nadir of concentrated individualism, greater densification of the racial body, and extreme idolatry of materialism.

You probably know what effects this downward development has had, in the material as well as in the reflection sphere, up to the present day. For these reasons, the gnostic impulse had to cease its activity, because it could not go deeper than it had already gone. It had to wait for better times that would undoubtedly come. The nadir, begun by the end of the Middle Ages, has now been reached and we might wonder: 'What is going to happen now?'

The School of the Rosycross says that a separation will occur within humanity, a division into two groups:

The great masses are seized by a new electromagnetic impulse, guided by the sciences and all disciplines that connect to them; this new nadir will signify the absolute end, as we have also seen in the case of Atlantis. The other group of humanity actively turns to the Gnosis once again and will succeed in doing so, provided that it reacts to the 'hora est' and that the available time is used in a sufficiently useful way.

## We should not study these secret societies as to their nature, teachings, behaviour and the like, but instead as to what underlying force was driving them

The question may now crop up: 'Where does this second group come from? How did it originate? What is its future?' If we were to succeed in answering these questions, we would all know whether or not we belong to this group, and at which point we would be standing in this group. This knowledge is very important, because it will teach us what we should do to catch up or to prevent falling behind.

After the tragedy of the Cathars had taken place, one of the first consequences was that a number of brothers and sisters was dispersed throughout Europe. There was no country and no region, where they could not be found at a certain moment. They completely abandoned their old activities with all the traditional and very familiar, gnostic methods and started, by virtue of their calling, with totally new methods.

Firstly, they began to develop the so-called individual allocation method. Every brother or sister proceeded, after a long quest and careful consideration, to choose a pupil. If this pupil proved to be suitable, at a certain moment, he received the task of finding. You will understand that in this way, a very powerful chain of brothers and sisters could be forged that spanned the whole of Europe. They did so in utmost secrecy, under the guise of profane and bourgeois work.

This brotherhood referred to here, became and continues to provide the basis for modern Gnosticism. In later centuries, much has been

spoken and fantasised about it, but no one who did not belong to this chain, could know anything about it, because they who knew, remained silent. The only authentic information that we have been allowed to know of this first circle can be found in the Fama and the Confessio Fraternitatis.

The second stage could thus begin. The Renaissance had begun, and the church Reformation had broken new ground. Under these conditions, it does not seem strange that Europe was flooded by numerous secret societies. We should not study these secret societies as to their nature, teachings, behaviour and the like, but instead as to what underlying force was driving them.

Standing behind them, there was the just mentioned chain of brothers, which at a certain moment caused the emergence of societies in all countries in order to help to investigate not only public opinion but also the possibilities for seeking and to test them experientially under these completely new circumstances. Societies existed and emerged 'for every taste'. We may rightly say that the whole European population was subjected to a great psychological test. When this test was finished, and the new reactive power had been established, all these secret societies were once again relinquished by the chain of brothers concerned. Some were immediately disbanded and some lingered on while, enemies of the Gnosis usurped their empty shells for obvious purposes.

Once the historic-materialistic developments had reached a further nadir and the general psychological test had been performed in the way described, the Father lodge, the invisible centre from whence the cosmic impulse finds its way over the earth, decided to employ three great impulses. This concerns three impulses of a different nature, all of them, however, with the same goal: to guide the group of humanity, from which the modern Spiritual School should arise as a clearly reborn impulse of the Gnosis, to a predetermined nadir in a faster and completely different way. These three impulses are the movement of Freemasonry, the Theosophical movement and the Anthroposophical movement, with a few undercurrents and secondary currents related to them.

These three movements rested on a basis, derived from oriental wisdom, to which a label defining their descent could be attached like the Bible, Buddhism, Hinduism and others, while in a very hidden way, as if in the background, the ancient, universal Gnosis spread its lustre for those who were able to see it. Guided by these universal streams, these movements were absorbed in the ideals, with which dialectical humanity was obsessed like, for instance, humanism, cultural philosophy, occultism and cultural endeavours in general. Therefore, two movements, each with its own directedness, were mixed: the universal one and that of this nature. A child can understand what must be the result of this within a short-

er or longer time: the human being would, as to the dialectical aspect, become bogged down in one of these three movements and be left with the pieces. He would only be left with this one nucleus, the universal aspect. After this painful, though very valuable, firsthand experience, a rich basis would again be available for a new gnostic movement in Europe, a new kingdom of the Gnosis, despite the denser racial body.

With the vision developed for you here, the three impulses work towards the modern Spiritual School that completely ignores the nature-bound aspect, and once again liberates the universal Gnosis in time. In this way, the impulses operate; in this way, the times were and are hastened in order to get the field of the harvest ready again!

The new-gnostic kingdom in Europe has been established and its brotherhood invites all to participate in the 'magnetic field', prepared to this end, which elevates the human being into a new field of consciousness, thus being able to protect him against any impending danger. ✪





World images reflect human understanding and thought. One of the oldest images of the world is this Ebsdorf map, painted in the 13th century, based on older knowledge. It shows the then known world, with Jerusalem in the centre, and Christ at the head, next to paradise that also indicates the east: 'And the Lord God planted a garden in the east.'

# a rose does not ask why

In Buddhism, the true human task is walking the eightfold path and bringing it to a good end. The person who accomplishes this, realises Buddhahood. In the School of the Golden Rosycross, the pupils walk the path of the gnostic endura. Both paths constitute a guideline for the daily life of people who would like to occupy themselves with spiritual elevation, not only theoretically, but also in a practical sense. This is why they study teachings, and apply them in their behaviour and way of life.

In this way, a Buddhist disciple becomes a bodhisattva, possibly realising Buddhahood and reaching Nirvana as his highest goal.

In this way, a pupil-Rosicrucian wants to achieve the realisation of the golden wedding garment, symbolising the alchemical wedding of Christian Rosycross: the merging of soul and Spirit.

Both ways, that of the eightfold path and that of the endura, are possible, because there is a point of contact in the human heart that 'calls' and drives the pupil to walk this path. The Rosicrucians describe this point poetically as a rosebud, the Buddhists as a lotus. Listening to and following the voice of the rose or the lotus has consequences for the behaviour and mode of life of people who attempt to walk this path and causes an unmistakable change in them. Both also give a high priority to 'service to the world and humanity'. What does the image of the Buddhist flower show us? Seen two-dimensionally, the flower forms a triangle: wide at the base, and ending in one point at the top. It symbolises a sevenfold development of the lotus, represented by seven rings of twelve flowers.

The development begins in the familiar world of opposites. Like the pendulum of a clock, there is an unceasing movement from left to right and back again. However, while walking the path, the swaying of the pendulum gradually diminishes and the result can be seen in the point at the top: the pendulum has come to rest in one point. In this point, the upward-

ly-opened lotus blooms. In the eighth stage, it is the passage to and the link with the All, with the Light, and symbolises the enlightened state of the Buddha.

The flower finds its basis in a threefold square with three circles above it. First, we see three squares. It is possible to build on a square, from 'low' to 'high'. The squares symbolise the world of the physical, the mental and the spiritual. Then we see three circles. A circle has neither beginning nor end. In other words, this concerns a permanent change, development and renewal in and through heart, head and hands.

- The heart: it recognises the spiritual task, believes in it and links itself with it.
- The head: it can understand and explain the why of the path with its mind and is conscious of what obstructs walking it, or what can promote it.
- The hands: symbolise the energy that is expressed in daily meditation or reflection, in a daily dying as to the old nature, so that the new nature is vivified (is born), through a visible mode of life, namely, what is in accordance with the high goal.

In other words, heart, head and hands, or love, knowledge, deed, are able to cooperate as a unity on all three levels in a continuous process of development unto a great purpose. This change is the result of a process of purification and, therefore, of healing. On this basis, the flower has been constructed with

## GUIDELINE FOR DAILY LIFE



Lilias Trotter. From her pocket sketchbook France-Switzerland-Venice, 1877

seven coils or garlands of twelve smaller flowers each with, eighthly, the opened lotus at the top.

The smaller flowers may be seen as twelve cosmic forces; they bear as it were the seven developments unto sanctification and unification: the eighth one. The seven circles may be

distinguished in four groups of three.

Four groups represent the four Buddhist noble truths:

1. the noble truth of suffering

This truth states: all life is suffering. It tells about the nature of suffering and all contexts, in which it is seen, throughout life.



**Buddhist flower, possibly a temple acroterion (ornament) from Indonesia**

2. the noble truth of the cause of suffering  
 Buddhism states: all suffering is caused by desire. It states that, in principle, the whole of human life is lived on the basis of desires: sexual desire, desire for matter and, once it has been obtained, for more of it, desire for prestige, desire for the neutralisation of things we do not want, like illness, handicaps and poverty.

3. the noble truth of the neutralisation of suffering  
 In order to put an end to suffering, any desire should be thrown overboard.  
 4. the noble truth of the eightfold path to the neutralisation of suffering.

This is also called the 'noble eightfold path': seeing properly, thinking properly, speaking properly, acting properly, living properly, striving properly, and remembering properly or concentration. The pupil who walks the path gains knowledge and insight by studying these truths. However, knowledge and insight are not enough, if they are not practised and expressed by our mode of life. It is only by recognition, acceptance, internalisation and application by a pupil, visible in his deeds, that conversion, transmutation, can occur and ultimately, transfiguration.

Thus, seven levels are distinguished, each with twelve tasks unto purification and renewal, seven steps with twelve subdivisions each, resulting in the eighth step: being in the unity, radiantly symbolised by the opened lotus at the apex of the flower. The twelve tasks may also be seen as the twelve zodiacal influences on the world and humanity. They go – with the spiritual power emanating from them – a path of development with humanity. It is said that the zodiac begins with the sign of Aries and ends with the sign of Pisces, but this is a random order, because there is no beginning or ending. There is a circle of eternity that also envelops our fields of development.

## We do not live in a static all-manifestation, but the divine all-manifestation is dynamic, always renewing, driving and elevating the life waves

We do not live in a static all-manifestation. The divine all-manifestation is dynamic, always renewing, driving and elevating the life waves to an ever-larger glory and majesty. Now, in the twenty-first century, our world will enter the sign of Aquarius. This means that for humanity, the emphasis will be put on typical Aquarian aspects and the resulting changes will become increasingly noticeable. The Buddha purportedly said to his disciples, shortly before his death: 'Everything changes continuously. Only try to preserve the teachings of Buddhism, but do so without the least negligence.' This is standing in the now, linked with a field that is eternal.

The flower, the seven steps plus the eighth one, form, together with four requirements, the Buddhist eightfold path. Having reached the top means:

'When the utmost emptiness has been reached, imperishable tranquillity is maintained.

The ten thousand beings are born together: I see them return again.

All things flower abundantly, then each of them returns to the source.

To return to the source is called being at peace. To be at peace is called returning to true, eternal life.

To return to life I call being everlasting. To know what is everlasting is called being enlightened. Not to know what is everlasting is called bringing about one's own misery. To know what is everlasting is to have a great soul. Having a great soul, one is just. Being just, one becomes a king. Being a king, one is heaven. Being heaven, one is Dao. Being Dao, one is everlasting. Even though the body dies, there are no more perils to be feared.' (Laozi, Daodejing, chapter 16)

The Rosicrucians refer to the eightfold path as the path of the endura. The Rosycross states that a human being is able to realise the process of renewal on the basis of the living rose power in the heart. With the use of his personal abilities, this is possible up to and including the fifth step. The further ascent is then possible by making room for the inner divine power while walking his or her – immortal – path. With the Rosycross, this path is characterised by:

### 1. one-pointedness of purpose

This means placing ourselves, through deep faith, under the guidance of the Universal Brotherhood. In the terminology of Buddhism: this means placing ourselves under the guidance of the enlightened ones, the



## The young Buddhist hears: ‘Be loving, be kind and follow the ways of goodness

Buddhas, and making theory and intellectual knowledge subservient to it.

### 2.harmony in the alternation of our daily activities

This means becoming acquainted with virtue by awakening it, by performing virtuous deeds, as the new mode of life.

### 3.group unity

This is joining the community of the righteous ones.

### 4.service

This concerns longing for the salvation of all living beings from the world of suffering,

**Migrants. Bong Chae Son. Korean Artist Project with Korean Art Museums,** Oil on polycarbonate, 2009-2010

5. causing the renewal of the fourfold personality

This means the liberation from suffering in the physical and etheric body, the victory over avarice and the directedness towards the self in the desire body and the neutralisation of ignorance in the mental body.

6. realisation of the over-psychical (soul)

7. realisation of the new psychical (the alchemical wedding between soul and Spirit).

8. complete link with the Light

This means entering the new field of life.

In the terminology of Buddhism, this is called: the opened lotus, attaining Nirvana. 'All change comes to rest in the Buddha, the spirit of the universe.'

Then the golden wonder flower has been opened. Then there is unity with God.

Then we are truly: in the world, but no longer of the world.

And when the rose – the lotus – blooms, everything acquired is returned to all and for all, because the rose and the lotus both bloom in love and compassion.

THE YOUNG BUDDHIST HEARS: 'Be loving, be kind and follow the ways of goodness. Walk your path with unfailing courage, devoted and longing for the ultimate goal. Delaying

and dawdling will not help you, but diligence ensures safety. When you see it, develop the path, so that you touch it and make it yours: the immortal path.'

The young transfigurist hears:

'Always build diligently on your own life.

Even if you fail time and again, never give up. He who wants a better world, does not look at others.

Dwell on your own being and change it.'

Frankly and freely, he strives for the goal of the divine life.

He is not prevented by any earthly turmoil from weaving the wedding garment.

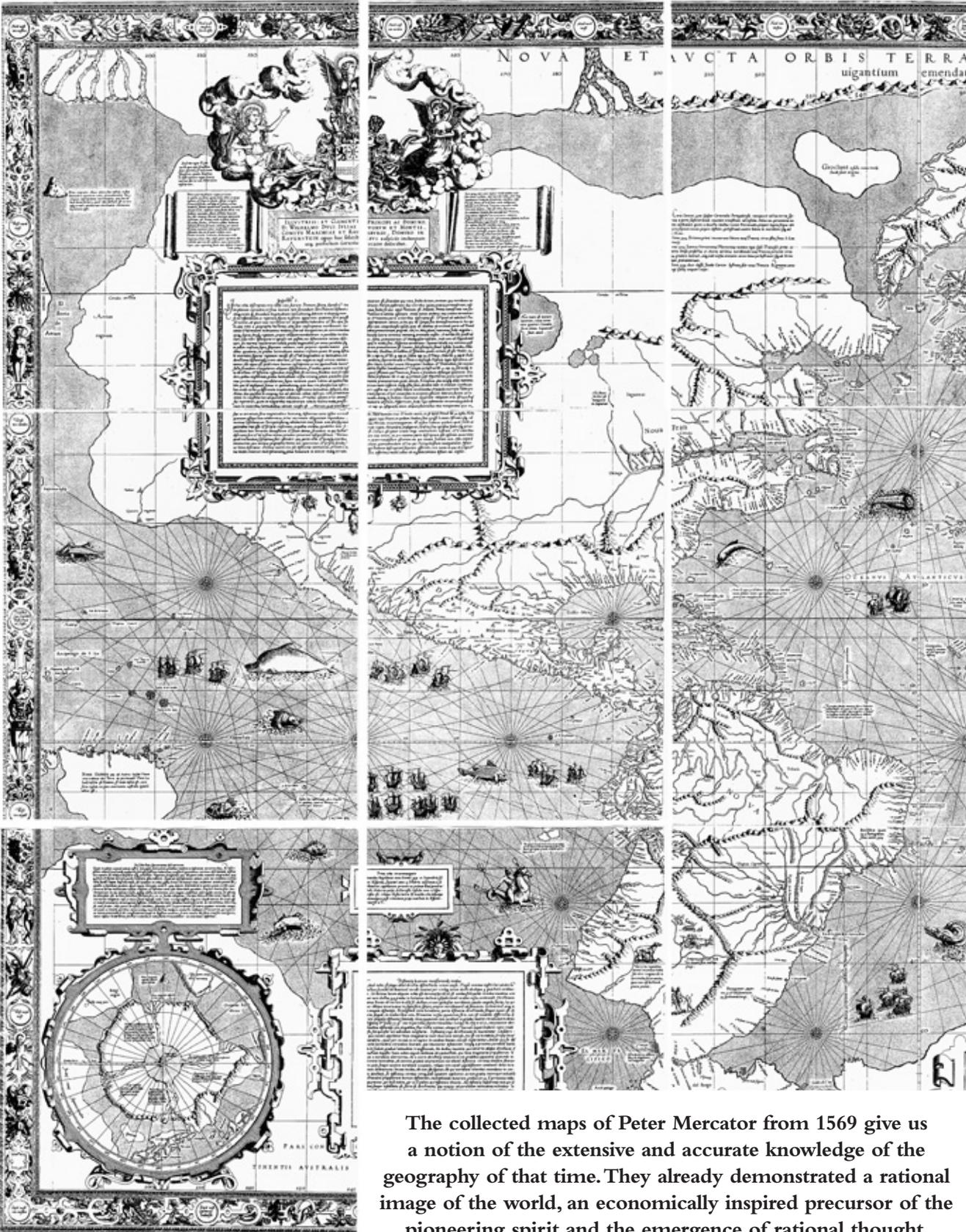
He who is unafraid of the deed and dares to rely on God, will unfold this golden Light vesture, full of splendour, one day.

The rose does not ask why.

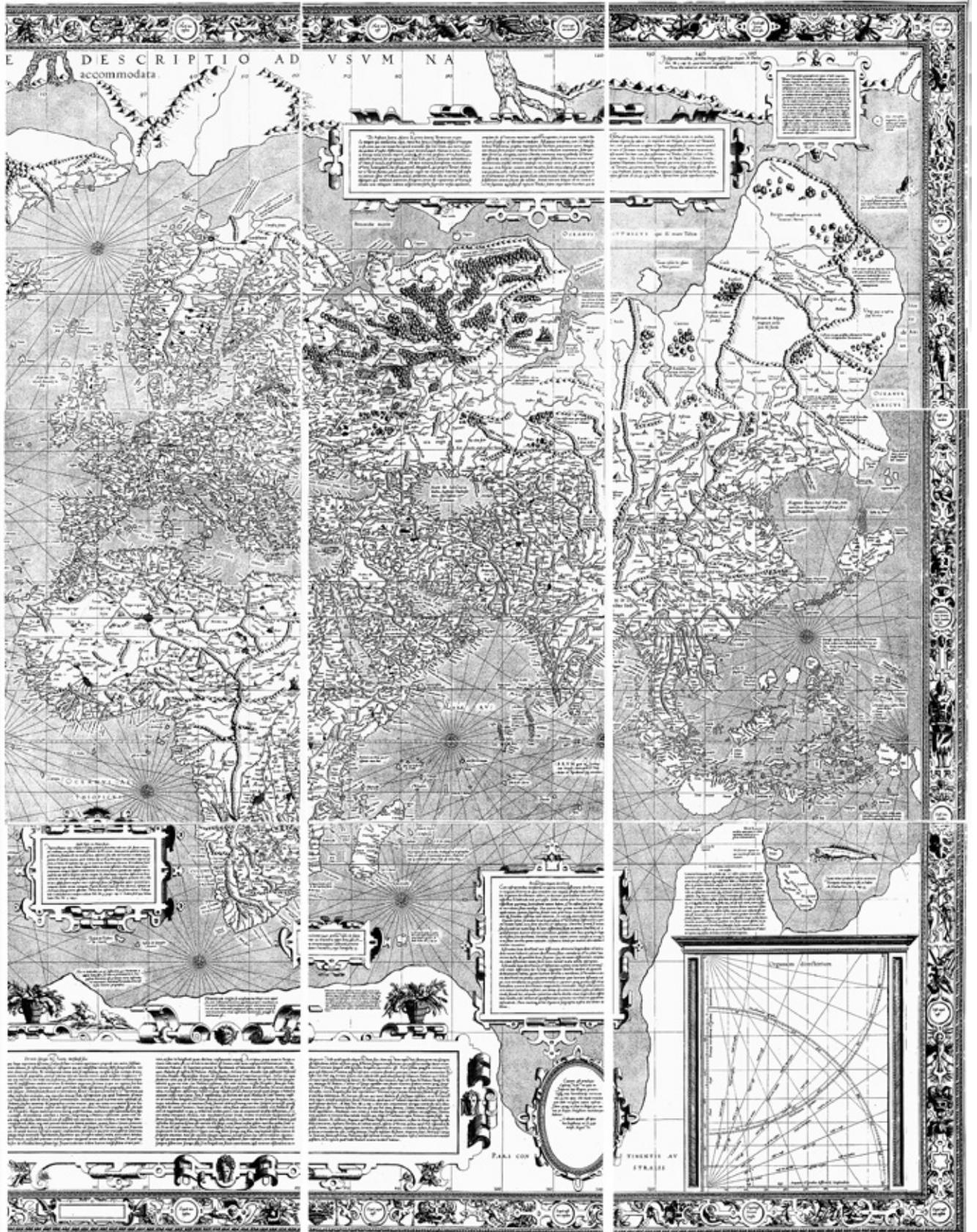
Your rose blooms because it blooms.

In this context, any answer diminishes the miracle.

This article is a summary of the three discussion groups that took place during the Renova symposium 'All change comes to rest in the Buddha, the spirit of the universe'. ❀



The collected maps of Peter Mercator from 1569 give us a notion of the extensive and accurate knowledge of the geography of that time. They already demonstrated a rational image of the world, an economically inspired precursor of the pioneering spirit and the emergence of rational thought.



# the grail and the horse

Once upon a time, there was a knight in the Middle East that galloped from one village to the next in the dead of night. He awakened the inhabitants of each town in order to ask them timidly: 'Did you see my horse?'

The answer was so self-evident that no one dared to tell him that he was sitting on it. Therefore, he was the only one who was not aware of this.

When we move this short Sufi story from the Middle East to the 'Near West', to our world, our heart perhaps wants to come along briefly, enchanted or smiling, but probably a rational reaction follows like: oh, you need not try to fool me with such a story. You cannot try to make me believe that this knight did not know whether he was sitting on a horse or not, or do you? In this way, the mind pierces through a larger image that might actually be understood by the heart, and often can be recognised by us in others: 'Does he not see this, then?' No, apparently not.

In literature, we find beautiful stories about this, at first sight peculiar blindness, often based on universal myths. The alchemist took a book that someone had with him in a caravan. The cover was gone, but he was able to see who the author was: Oscar Wilde. Browsing through the book, he encountered a story about Narcissus. The alchemist knew the story about Narcissus, a handsome young man, who daily admired his own beauty in a lake. He was so fascinated by himself that one day, he fell into the lake and drowned. At the place where he had fallen, a flower grew called a daffodil (narcissus in Latin). However, this is not the way in which Oscar Wilde ended the story. He said that when Narcissus died, a few Oreads – mountain nymphs – arrived who saw how the lake had changed into a swamp of salty tears.

'Why do you cry?' the Oreads asked.

'I cry for Narcissus,' the lake said.

'It does not surprise us that you cry for Narcis-

sus,' they continued. 'After all, we all pursued him, but you were the only one allowed to look at his beauty from near by.'

'Was Narcissus beautiful, then?' the lake asked. 'Who would better know than you?' the Oreads reacted surprised. 'After all, he bent over on your shores every day.'

The lake was silent for a moment. Finally, it said: 'I cry for Narcissus, but I never noticed that Narcissus was handsome. I cry for Narcissus, because every time he lay down on my shores, I could see my own beauty reflected deep in his eyes.'

This is the end of a story from Paulo Coelho's *The Alchemist*.

What is striking in this story is this step further that Oscar Wilde and Paulo Coelho take: the infatuated Narcissus and the infatuated lake live in the same world, the world of opposites, and also a world, in which any action results in a reaction. It may be clear that the general context of this story also assumes the existence of another world, the world of eternal unity.

If we concentrate on Narcissus and the lake, we miss something. After all, there is still a third element in the story: the Oreads who ask questions from another level of consciousness that is not confined to the same vicious circle. In a blinded person, in the human being who, despite the fact that he is a being of two worlds,

**The departure. An image from the Tarot: 'On horse and with raised head, you are underway to unity...'**

© G. Olsthoorn, The Netherlands





**Parcival arrives at the monastery. Quête du Saint Graal, 15th-century manuscript from Poitiers, France**  
 Bibliothèque Nationale de France BNF

there is something that continues to ask questions and to knock on doors, asking where the horse is. Just imagine that the knight had completely forgotten this and no longer even asked himself this question, because it simply no longer cropped up in him, and he galloped helter-skelter through the world.

If the Oreads were then to ask about his horse and whether he should not, as a rider, better guide it, he would react with: 'What horse? Whose horse...?'

For the human being, who did not yet forget all of this completely, a form of memory seems to exist. This does not concern a mental memory, not a memory, for which the thinking or the letters of books might offer an answer, but rather a far memory of a home, a homesickness that quite hurts, that does not bite, but gnaws and does not leave us alone. It is a memory that

speaks on the basis of the last remnant of this other world, the spirit-spark atom in our heart.

**ARE OUR QUESTS ACCIDENTAL?** Let us now approach the small Sufi anecdote from our heart and perhaps on the basis of something of this recognised longing. How many people would open the door, when a scared knight knocks? How many people would understand his question and his fear? How many people would be aware of the self-evident answer? Is this answer so self-evident then?

What do we ourselves do, when we, in the dead of night, knock on our inner door with the question: Where is my horse? Would we open the door? Would we understand the question, the fearful tone of this question? Would we understand what this horse means to us, and what we are actually seeking? Do we dare to

look at what we do? Do we dare to ask ourselves the question who we actually are? Do we dare to get to know ourselves and to achieve a certain self-knowledge concerning our humanness, the meaning of life, and also self-knowledge regarding our fears and desires and our deepest longing?

Or do we appease ourselves with a book, a movie, a journey, or souvenirs? Is the current hype of books about special journeys and quests accidental, not to mention the much greater hype of the countless screen versions, during which the audience is, in a period of one and a half to three hours, rushed through an adventure at break-neck speed. This is done in such a way that it seems as if they experience it themselves, after which they rise from their seats and safely return home, satisfied for a moment, but mainly overwhelmed, without any integration in their consciousness. They return to the building in which they live, but the question remains whether they come home to themselves, to this strange building that they do not know...?

A COLOURFUL SET OF INTERPRETATIONS We will mention a number of books and movies about special journeys and quests, the box office hits, and particularly look at titles like *Harry Potter and the Philosopher's Stone*, *Harry Potter and The Chamber of Secrets*, *Harry Potter and The Prisoner of Azkaban*, *Harry Potter and The Goblet of Fire*, *Harry Potter and The Order of the Phoenix* and *Harry Potter and the Half-Blood Prince*. Another series is the trilogy *The Lord of the*

*Rings*, with *The Fellowship of the Ring*, *The Two Towers* and *The Return of the King*.

And finally, *The Da Vinci Code* by Dan Brown and his *Angels and Demons*. These are movies, full of symbols and references that occupy a central place in the King Arthur legends and, more particularly, in the Grail legends.

Something is going on with the current interest in the Grail theme. Through a number of fundamental ingredients from these ancient stories – the Last Supper, Joseph of Arimathea, Mary Magdalene, the early-Christian iconography, the crusades and the Knight Templars, the sharp ideological difference amongst the various seekers of the Grail – it seems as if a new Grail quest is shaped in these above-mentioned books and movies.

Undoubtedly, the King Arthur and Grail issue is part of the intense mediaeval wave of interest that has been rampant since the 1980s, but perhaps we should seek deeper for a real explanation. The interest in the Grail and the mystical haze surrounding it might be an expression of the lack of meaning of the uprooted human being, of the desperate Narcissus, seeking his horse. This distress is shamelessly exploited.

Surrounded by all kinds of riddles, there appears to be a strange attraction to everything that has remained unexplained in the context of the Grail itself throughout the ages. Publications may be found in virtually every tourist town that evokes any mystery: Chartres, Vézelay, Glastonbury, Stonehenge, Montségur, Rennes-

## A completely different idea is the theory that the Holy Grail consists of a number of documents

le-Château, Odilienberg... Often this says more about modern man and his sensationalism than about the mediaeval Grail novels.

We will now cast a brief look at a number of possible views on the Grail that may be found in overview sites on the Internet and which demonstrate by their inconsistency that they do not go further than an outward and dialectical level of interpretation.

The Grail purportedly was the chalice or beaker, into which the blood of Christ was caught during his crucifixion. In other stories, it was the cup, used during the Last Supper. Tradition relates that the Grail was purportedly brought to safety by Joseph of Arimathea, although no one knows where it went. Some people contend that the Grail was taken to Glastonbury in England by Joseph. However, this might be a reference by the classical Celts to a pot or kettle that granted eternal life or had magical powers (think of Asterix). It was, after all, in the line of Christianisation to incorporate pagan symbols into the Roman-Christian teachings.

Others think that the Grail was taken to the South of France, to the Languedoc. Here Catharism flourished, which was later eradicated by a crusade. It is believed that the Grail was to be found in the castle of Montségur, the last fortress of the Cathars. The legend is only reinforced because, right before the fall of the castle, a few Cathar leaders escaped from the castle. Did they carry the Grail with them? Still others claim that the Grail, or San Greal, is a corruption of 'sang real' that actually concerns

the bloodline of Jesus Christ. And still another group of scientists finds a Scythian-Iranian origin in these stories.

There are people who contend that the quest for the Grail concerns the quest for the divine in us. In view of the sources and the theme, this would mainly concern a gnostic vision. This is the movement, within which this gnostic Spiritual School works and that we will elaborate further in this article.

SO MANY MEN, SO MANY MINDS Throughout the ages, this amalgam of Grail visions and interpretations has inspired countless authors to write more or less wild stories. Chrétien de Troyes mentioned the Holy Grail for the first time in the twelfth century in his chivalric romance, *Perceval*. He also attributed forces to it that ever since always return in the stories, like immortality, a medicinal effect and communication with God.

Michael Baigent, Henry Lincoln and Richard Leigh published their book *The Holy Blood and the Holy Grail*, in which the theory about Jesus Christ's progeny was stated. This theme was also explored by Laurence Gardner in *Bloodline of the Holy Grail*.

In their book, *The Templar Revelation*, Lynn Pickett and Clive Prince describe various myths about Freemasonry, Cathars and Knights Templar, with a wink to Mary Magdalene and John the Baptist. Well-known is Otto Rahn's book *Kreuzzug gegen den Gral* (Crusade against the Grail), one of the most famous books, introducing Montségur as the Grail Castle. The Indiana Jones series of movies introduced the Holy Grail to the public at large in the movie *The Last Crusade*. But also in *Monty Python and the Holy Grail*, we find this theme again, albeit in a lighter vesture... and we already mentioned the Harry Potter series and *The Lord of the Rings*. A completely different idea is the theory that the Holy Grail consists of a number of documents. These documents purportedly formed proof that Jesus had been married to Mary



**Battlements at the Spoulga of Bouan, a mediaeval fortification in the rock walls of Ornotac, South of France.**

© pentagram

Magdalene. From this marriage, Sarah was purportedly born. Dan Brown used this theme in his novel *The Da Vinci Code*. Brown speaks in this book of a conspiracy of the Roman Catholic Church against the Holy Grail. The documents purportedly proved that Jesus had descendants and that heirs of Jesus still walk around in the world at this moment, something that would knock away the foundation from under Christianity.

Here we end this brief survey that above all leaves many questions unsolved. If we saw all those movies and read *The Da Vinci Code* and *Parzival* and the legends of King Arthur, and when the books had been returned to their bookshelves, even if we had found the Grail and the cup itself stood in our house on the mantelpiece, so what? What then? Should we seek something else and for how long?

**THE JOURNEY BEGINS** The longing, the beginning of seeking, being absorbed in seeking, becoming convinced of finally having found and ultimately returning in the same emptiness with a new story in our heads that we perhaps

might pass on and remember... We imagine the described knight, seeking his horse. At one door, the knight receives a book by Dan Brown, at another door, the legends of King Arthur, and at still another door, The Lord of the Rings, at the next door, he is shown a dvd, and at the last door, the Grail is put into his hands. He binds everything on his saddle and continues on his way. In the dead of night, he continues knocking: Did you see my horse? At every dwelling, he stays at the door. He does not really enter anywhere. With his head, the knight takes note of all this culture, but is not involved in it with his heart. His heart remains behind, empty, and isolated by all this mental information, these stories and movies. An empty, isolated heart is a fearful heart. Like a foolish maiden, it is susceptible to all the wiles of this world.

This knight should turn around. External knowledge without inner assimilation and realisation is and remains personal and does not give access to universal truth. The knight stays at the door, jumps back on his horse and anxiously gallops on.

## Therefore, the possibility of constructing the wedding cup, the Grail, is present in every human being

In the *Fama Fraternitatis*, the Confession of the Brotherhood of the Rosycross, the book that is part of the spiritual testament of the classical Order of the Rosycross, we read the following: 'Thus those are closest to us, and most like unto us who make this one book the guiding principle of their lives, the centre of their striving for knowledge, and who treat it as a compendium and summary of the whole world. Rather, we desire to testify that not since the beginning of the world has man been given a greater, more admirable or more beneficial work than the Holy Bible: blessed is he who possesses it; more blessed is he who reads it; most blessed is he who becomes thoroughly acquainted with it; while he is most like unto God who obeys as well as understands it.'

This inner understanding coupled with obeying, following or applying is well within the range of every authentic seeker. In the context of the Grail symbolism, we would like to dwell on a special image, for which the Holy Grail and the female figure of Mary might be elements of an allegorical image: devoutness. He who decides to replace his religious disposition by devout practice is, according to the word of the classical Rosicrucians, 'ignited by the Spirit of God'. The great process is accompanied by the decline of the nature-born soul being. Therefore, this is dying in order to live.

In this sense, the Grail saga completely explains, in its soberness, the gnostic value that a human being needs in order to understand what the Grail is, how it should be made and where

it may be found. It is the human being himself who can make the Grail! And he will do so in a very concrete practice, within himself, so that he is subsequently able to receive, transform and emanate the high energies of the Supernature (in the legend referred to as Jesus, the Lord).

**THE GRAIL IN A PHYSICAL CONTEXT** In this context, we quote from the book *The Universal Gnosis*, written by Jan van Rijckenborgh and Catharose de Petri, the founders of the School of the Rosycross:

'Anatomically, the Grail cup is described by the three plexicircles, namely the laryngeal plexus, the pulmonary plexus and that of the heart. The upper end of the holy cup corresponds to the laryngeal system, the stem of the cup stands in the lungs and the foot of the crystal bowl is planted in the mouth of the heart. Therefore, the possibility of constructing the wedding cup is present in every human being.

The first liberating action closes the pupil off from the influences of lower nature, to the extent that it concerns the effects of light, sound and atmosphere. It reduces these effects to a biological minimum. This first liberating action guides the pupil across the threshold.

Subsequently, the pupil will react to the etheric forces of the Immovable Kingdom, and the pupil should make his heart sanctuary suitable for retaining this force. In this way, the Grail is prepared by using the existing possibilities.

Next the new ethers pass through the pharynx, fill all lung cavities, reaching the mouth of the heart and, after having done their work, partially return through the exhalation. The left lobe of the thyroid gland is affected during inhalation, the right lobe during exhalation. In this way, the contours, the lines of force of the Grail cup, are etched into the heart sanctuary. With some anatomical knowledge, it may be clear to you that this structure of lines of force indeed has the form of a chalice.

This sacred cup is now ready to receive the

holy fire of the kundalini, as our oriental brothers express it. He who is able to tolerate the fire in the raised Grail, he who can preserve it like Joseph of Arimathea, bears this filled, sacred vessel to the West, to the land of the setting sun. This means: to the point where the sun of the new life rises above the horizon. You will understand that casting the Grail cup from the purest etheric crystal is not a work that can be accomplished in one's spare time, after one's social duties, or in everyday life. Casting the Grail cup, casting the glass sea, is a work that can be completed only after many failures and after an intense struggle.' <note>

#### FOUR KNIGHTS ON THE QUEST FOR THE GRAIL

The legend of King Arthur and the Round Table speaks of knights, who had set out to seek the Holy Grail. Only four of these knights were chosen to experience the mystery of the Grail: the first knight experienced the Grail in a dream, due to his sinful state; the second one had to return to the world to proclaim the Grail: he was not yet ready for a higher step. The third knight, Percival, became, after many ups and downs, the keeper of the Grail, the Grail king; and the fourth knight, Galaad, the initiate, the knowledgeable one, the fulfilling one, entered the Light of the Grail.

With regard to Galaad, remarkable descriptions exist, referring to the state of his will. Amongst other things, the following is written: 'Galaad cast his gaze over the assembled knights; he saw the women, the round table and the chair with the luminous, golden letters. 'Lord, your court is clean,' he said, 'but I cannot stay here. Outside, a horse is waiting for me. I do not know where it will take me nor do I ask. A task awaits me that I must fulfil. I should not think of my own desires. Farewell, Lord.' When the knights rushed after him, they saw a white horse standing in the courtyard. Galaad mounted the horse and rode away.'

In legends and sagas, a horse symbolises a higher, dynamic stellar force, also called astral

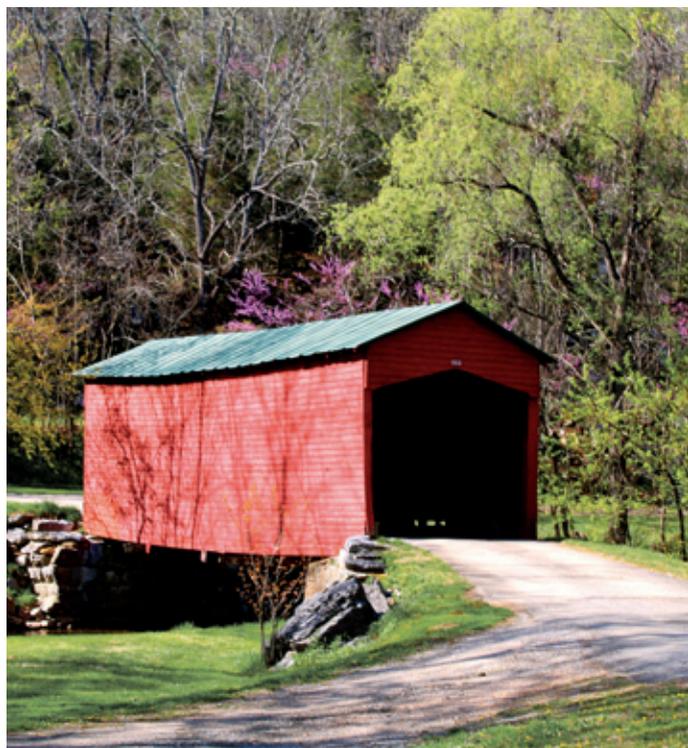
power, and white is the colour of purity. A human being, who has attained the high, spiritual step of Galaad, has also completely subordinated himself to the divine will. It is not he who directs things, but from hour to hour, he follows the way that is imposed on him by the higher willpower. 'You are a strange knight, Galaad,' Nymue said. 'Where is your shield? Do you intend to begin the great journey without a shield?' 'My lady, this morning, I did not yet have a sword either, but I received one without seeking it. If I need a shield, I will find one in due course.' 'And what if you do not find one, Galaad?' 'Then I will seek the Grail without a shield.' 'And what if you do not find the Grail either?' 'My lady, I do not wonder about this. I was ordered to seek it. And that is enough.'

There is always a knight in the very Near East, who travels from one village to the next by day and by night. This Galaad on his white horse awakens the heart of every errant Narcissus, who anxiously asks him: 'Lord, I have a stone Grail on my saddle, but did you perhaps see my horse?' 🐎

\* J. van Rijckenborgh and C. de Petri, *The Universal Gnosis*, ch.XIII. Rozekruis Pers, Haarlem, 1980



# The red rose



***R**ed Rose, proud Rose, sad Rose of all my days!  
Come near me, while I sing the ancient ways:  
Cuchulain battling with the bitter tide;  
The Druid, grey, wood-nurtured, quiet eyed,  
Who cast round Fergus dreams, and ruin untold;  
And thine own sadness, whereof stars, grown old  
In dancing silver-sandalled on the sea,  
Sing in their high and lonely melody.  
Come near, that no more blinded by man's fate,  
I find under the boughs of love and hate,  
In all poor foolish things that live a day,  
Eternal beauty wandering on her way.*

*Come near, come near, come near – Ah, leave me still  
A little space for the rose-breath to fill!  
Lest I no more hear common things that crave;  
The weak worm hiding down in its small cave,  
The field-mouse running by me in the grass,  
And heavy mortal hopes that toil and pass;  
But seek alone to hear the strange things said  
By God to the bright hearts of those long dead,  
And learn to chaunt a tongue men do not know  
Come near; I would, before my time to go,  
Sing of old Eire and the ancient ways:  
Red Rose, proud Rose, sad Rose of all my days. ❀*

**W. B. Yeats (1865-1939) From: The Rose. W.B. Yeats. 1893**

'I have no soul...!' he said  
'You have not one soul, but you have two!'

**A**sk any group of people: 'Which of you does not have a soul?' and very few will raise their hands. Then ask the same group: 'Where is your soul located?' and again, very few will raise their hands and be able to give an answer.

Yes, we all know this concept of ensoulment. It has a positive sound: if someone does something enthusiastically, this means that he or she allows the force living in his or her soul to resound in it. It involves more than, for instance, doing something with passion, or as popular usage expresses it: 'He puts his whole soul into it' or 'he wants or realises something with his heart and soul'.

En soulment is an urge from the blood that incites us to act in a way from which warmth,

the power of our own soul, speaks. This actually demonstrates that the blood is the carrier, or one of the carriers, of the soul. The blood circulates through the whole body. Via the capillaries, the blood reaches every atom of our body in order to consolidate the properties of the blood in it. Because the blood is part of our physical body, we may state that the blood represents the material element of the nature soul.

However, human ensoulment originates from a force in our heart, about which we have thought with our mental power, behind which the will drives us. Briefly, very many aspects of the whole human system are involved in 'ensoulment'. Therefore, the natural ensoulment receives nourishment from the mental sphere, from the emotional sphere and from



**Mhairead MacDonal, 2010**

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This concerns a seeking and striving that clashes left and right, above and below, against walls that are unwilling and unable to yield, until we finally sigh: I no longer know how or what. How should I continue?

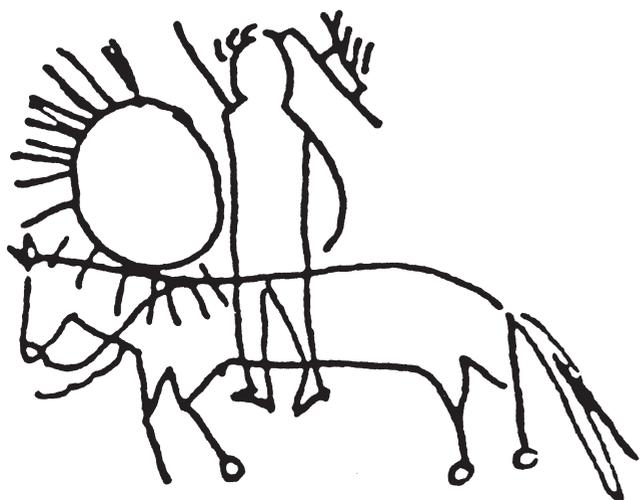
the energy or etheric sphere of this earth. This concerns very subtle substances, usually invisible to our sensory organs, but nevertheless it is matter that belongs to this world. In this cycle, the blood functions as a final stage, through which ultimately the ensoulment of the personality begins to radiate, to speak or to become concrete through action. The 'I', as an individual, is formed.

The subtler and more high-minded the soul of a human being is, the more the result will testify to it. It is even a sign of appreciation when our society speaks of an 'old soul'. This is usually interpreted as: a wise soul, the ensoulment of a human system that has already incarnated often and, partly for this reason, has gathered great wisdom and has an exalted morality. Nevertheless, this whole 'system' of ensoulment, regardless of how exalted it is, remains

within the framework of mortal nature. In the schools of liberation, the participants often speak of 'the new soul'. The new soul is not an improved version of the 'old soul', the nature soul, but literally: a new soul.

Because it is meaningless to call something new, if its components are present in the framework of this nature, it is necessary that the new soul is really new, in other words, not stemming from what is already present in this nature. Therefore, the new soul is built from substances that do not belong to this nature. But in what way? How does this happen? How does this process work? How can it even start? As soon as a notion begins to develop of the imprisonment in which we, earthly souls live, a tremendous longing for liberation may crop up in a human being from within this framework of nature. How?

In all possible ways, we are seeking, attempting all kinds of things and striving for elevation and true freedom. However, this concerns a seeking and striving that clashes left and right, above and below, against walls that are unwilling and unable to yield, until finally the soul becomes tired of all of this and sighs: 'I no longer know how or what. How should I continue? What is the purpose of all of this?' On the basis of this becoming silent, the drive for true renewal of the soul emanates into the ether. And this sigh always receives a reaction.



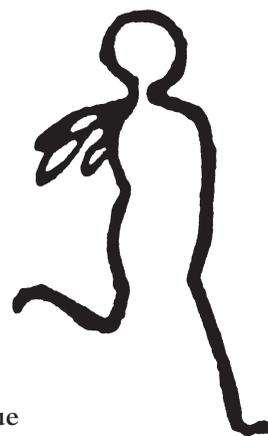
**Pictorial language of the Comanche and Dakota Indians**

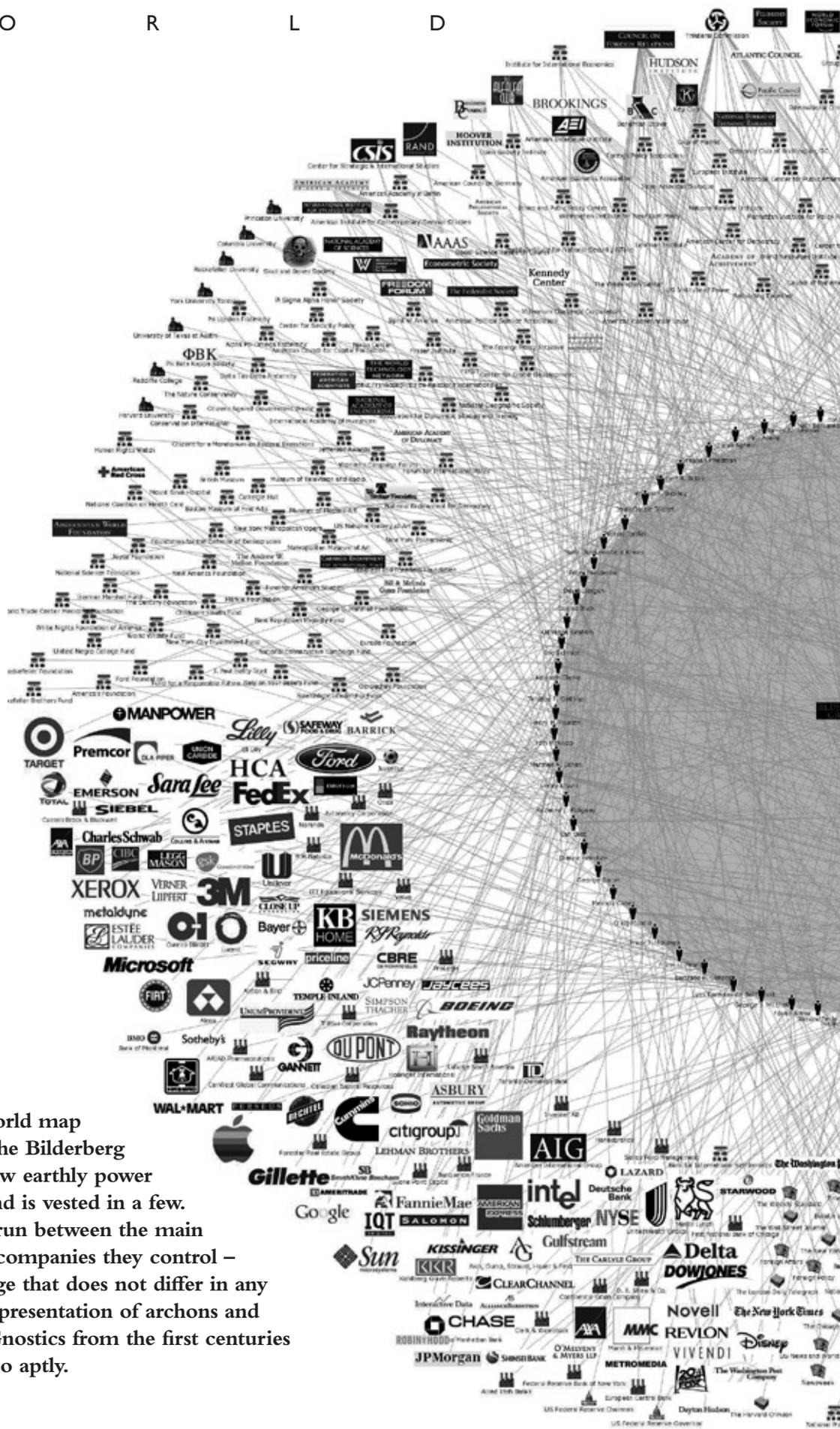
It is the reaction that contains the only solution possible: a touch, being nourished by a power that is not of this world. It is becoming aware of a call, a knocking that has always been there, but to which we could not react before. It concerns the special power that is able to activate the point of contact of the new soul in the human being. The blood is linked with a new substance, the power unto renewal, which circulates through the body via the blood, and this unearthly power affects the whole body. Then the ordinary human blood bears in principle the new soul already within it.

This new substance, this Light power that is not of this world, but nevertheless surrounds and pervades the whole world, builds the new soul. This Light power is what the Rosicrucians call the Christ energy. And while ordinary, earthly life is taking place, a completely new soul grows in the human being as well as the consciousness about how this new soul can be helped and supported in the process of growth. Inwardly and outwardly, we, as human beings, make room in our lives for this new development.

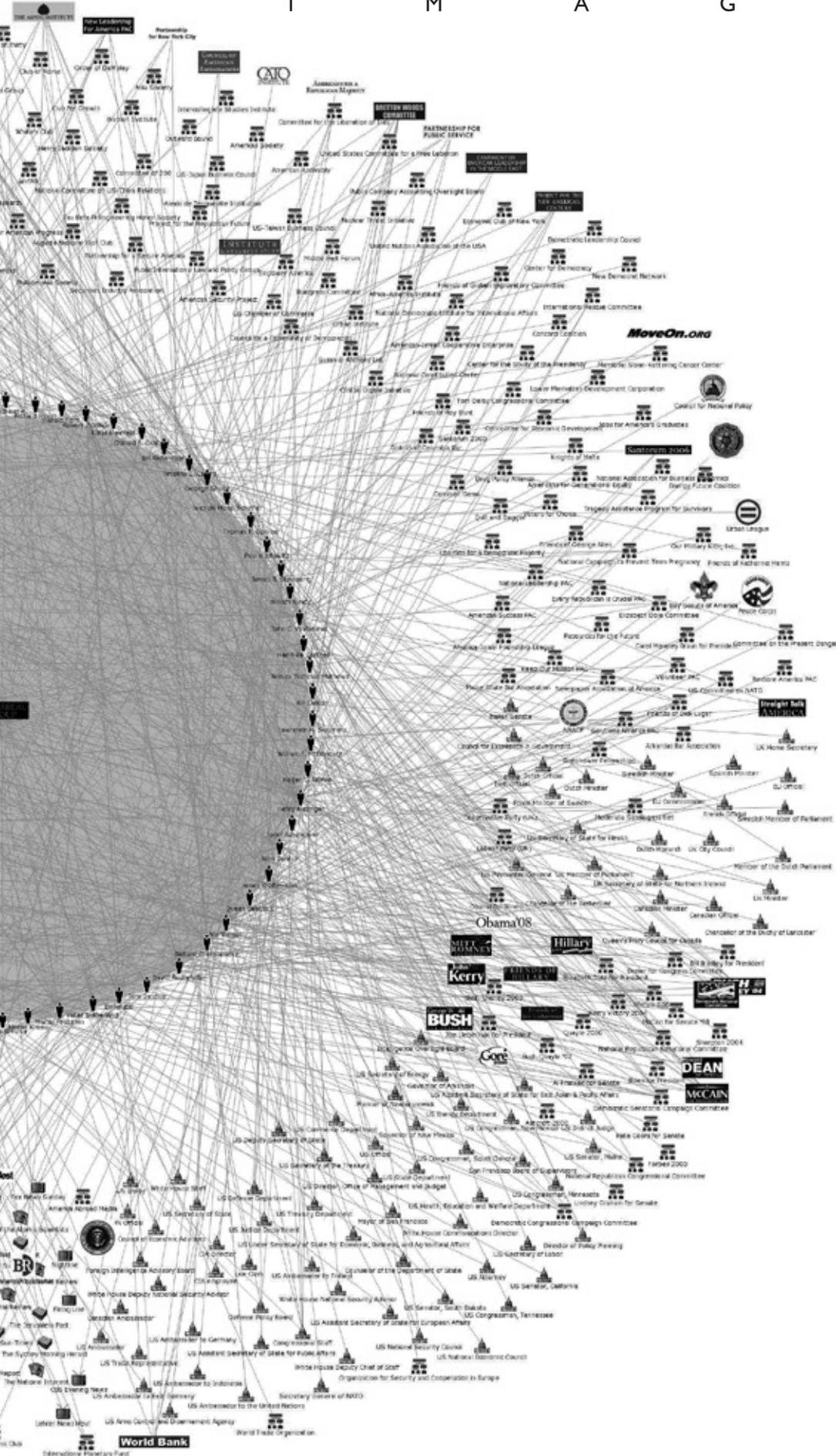
There is absolutely no 'I' and 'you' in the new soul. There is only the experience of unity, a completely new consciousness. The new soul will never place itself in the limelight and there is never a struggle in it to receive the best part, because it lives on the basis of wholly new values. It originates from the Christ power and is one with it, a new consciousness of unity.

If we live in this growing, new consciousness, we will completely change, because the new soul will gradually irradiate and control the whole bodily system. There will be space, joy and true renewal. On the basis of this new consciousness, true love and compassion for our fellow human beings develop. In a completely different way, we are open to our neighbours. We are so on the basis of respect, on the basis of the idea: they, too, inwardly bear the same germ that also develops in us. This helps us to be ever more devoted and to support any inner change. We realise: Oh Eternal One, late I began to love you. And I became acquainted with you, when you cast your Light on me. From this moment, this is always in our minds and in the background of our being, we rise with it and we fall asleep with it and gratefully, we bow our heads to all this beauty and the new situation that grows within us. In this way, we live our ordinary earthly life until the natural end. There is the growing, awakened new soul that allows us to merge with it when it returns to its own realm: an everlasting, divine home. ☸



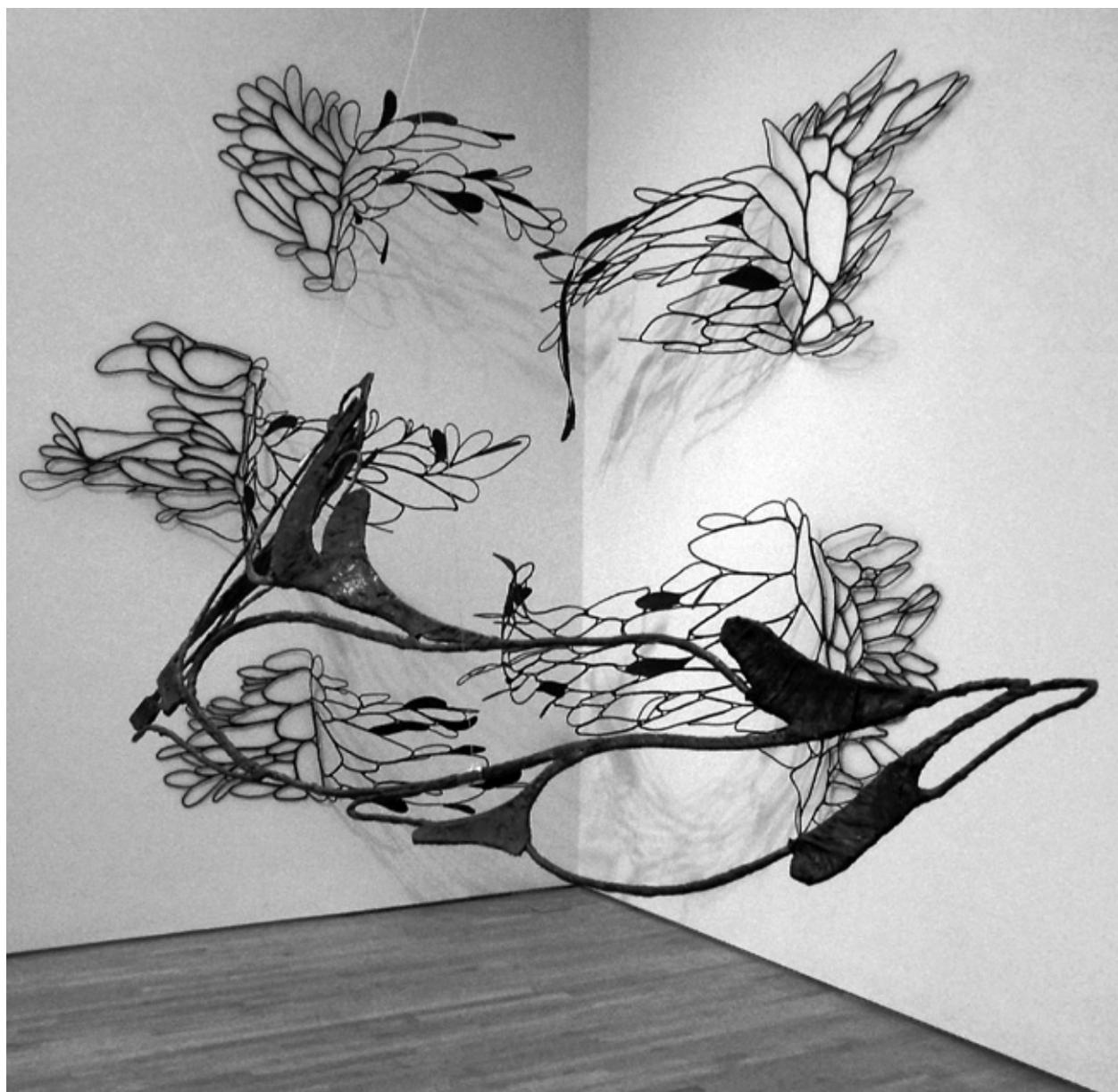


This modern world map obtained from the Bilderberg group, shows how earthly power is distributed, and is vested in a few. Countless links run between the main players and the companies they control – and it is an image that does not differ in any way from the representation of archons and aeons that the Gnostics from the first centuries have described so aptly.



# seven courses of time

You sometimes hear it said that a certain acceleration of time has developed in our days, mainly because much more has to be accomplished within a certain period of time. It is as if everything has ended up in a doubled acceleration. Down to the smallest details, our life is subjected to and kept imprisoned by time. Time rushes by, sweeping everything along that once was. If we look a bit deeper than the daily turmoil, we see worlds pass by, encompassing many centuries that were doomed to be swallowed up by time. The same is true with regard to the course of humanity.



**P**hilosophically, we may divide this course through time into eras, periods and rounds, millions of years, to which we may refer by the number 'seven'. There are: Seven eras and periods, seven cosmic planes, a sevenfold earthly cosmos, a sevenfold macrocosm, a sevenfold solar body, and a sevenfold microcosm.

This concerns a sevenfold inhalation and exhalation of the Spirit, emanating from the All-One, the primordial creator of the all. In everything that is manifested in the entire All and that comes and goes, even if it encompasses times of coming and going that surpass our comprehension, we detect something of what we might call the hand of the infinite Creator. Rivers of primordial substance, waves of electromagnetic astral fields rush through space in order to reach their goals infallibly, with all ensuing radical results and developments. The classical Rosicrucians stated four centuries ago that 'There is no empty space.'

We know that the All is filled with seas of electromagnetic fields, astral constellations and oceans of atoms. Just as the rotating motion of the earth's axis is determined by the electromagnetic cord of the sun, life in our nature with all its trimmings is determined by the

flow of atoms from the All. The rotating motion of the earth's axis guides our globe and all life coming and going on it through aeons of millions of years. The human being believes himself to exist, because he thinks. It was Descartes who said: 'I think, therefore, I am.' However, man is only a thought flash in the eternity of creation.

Our limited thinking is completely imprisoned within the world assigned to us, resulting in a separated and actually lonely consciousness. In all possible ways, scientists try to break through this. Geologists dig in the earth and study the solidified life from millions of years ago that remained behind in fossils and earth strata. Historians investigate sources of by-gone civilisations that they see pass before their mind's eye. Biologists explore the secrets of life and try to gain control over them by experimenting on intensely suffering animals. They manipulate genes and chromosomes and analyse the DNA factor, the modern vision of the human tree of life. Astronomers see countless stellar systems, planets and stars that come and go in unfathomable space, and know, on the basis of the laws of dialectics, that our sun, too, will be extinguished in a couple of billion years and all life on earth will cease to exist, all life in matter that has been seized in and by time.

As in a vision, our mind's eye gazes into infinite space, in which the primordial beginning of all material manifestation is revealed as a flash of fire in the chaos. Chaos is the cradle



of the immaterial all, in which order is generated in primordial creation according to a divine plan and according to the idea of the divine Architect, the Creator of the universe. Laozi expresses it as follows: 'Before heaven and earth existed, there was a vague being.' It is beautiful to refer to the mystery of creation in this way. And Laozi rightly continues: 'How immaterial it is. 'It' stands on its own and does not change. I do not know his name.'

Hermes Trismegistus, too, tries to express the cause of everything that is. He says: 'God is not the thinking faculty, but the cause that the thinking faculty exists. It is not the Spirit, but

the cause that the Spirit exists! It is not Light, but the cause that the Light exists!

Understand this, oh pupil: what cannot possibly be described, that is God.'

However, countless are those to whom the word 'God' has degenerated into a fallacy. For ages, they were told that 'God' should be invoked as an incomprehensible being, who is personally involved in the life of every creature, with attention for all the latter's worries and pains.

However, Laozi says: 'I do not know his name.' This is why the transfiguristic spiritual schools have always referred to the inner God, the



**'The Way of the Sevenfold Secret'. Isabella Lilius Trotter (1853-1928) lived and worked in London and Algiers. She was a woman with a large artistic and literary talent, and with an equally large inner power of the faith, which she turned into practical service.**

**She wrote various books and illustrated them herself, like the 'Parables of the Cross' and 'Parables of the Christ-life' as well as a book for her Algerian Sufi friends: The Way of the Sevenfold Secret, from which this illustration stems.**

Spirit spark, as the first and primary principle of life, a spark of the Spirit, a nucleus from the Spirit, the vague being that existed before heaven and earth appeared. This is the true nucleus of human life that can neither be found nor measured by the sharpest dissecting knife or instrument. It is a spiritual nucleus that begins to be awakened in many people in our time by a new spiritual breath, an impulse from the pure, 'unknown half of the world'. The word spirit links us with the primordial energy of all life. We may interpret it as 'air in motion' or 'wind' or 'Breath'. This is why the Gnostics of the first three

centuries spoke of 'pneuma,' which also means breath or spirit. Breath is the sign of life. Therefore, we also speak of the breath of life. In the Indian philosophy, people speak of Mahatma, meaning 'the great breath of life'. Spirit is fire; spirit is the fiery breath of the All-one Creator. The divine fire, working in universal nature, is the fiery breath that is able to awaken the divine primordial principle in the human being.

In the ancient myths of humanity, we read about the holy grain that was brought to the earth by the dragons of wisdom. Elsewhere, the dragons of wisdom are called the sons of the fire, the servants of the Spirit, the servants of the divine flame. In this myth, the goal of the plan of heaven and earth and of man resounds, who once, in the unfathomable beginning, appeared on earth on a path without end. In this way, the divine grain was, long ago, mixed with earthly nature, called to melt the grain into a harvest of creation in the fire of the Spirit – seven races, seven cycles, seven eras and the sevenfold primordial atom, the seven-petalled rose, the reflection crystal par excellence.

**EARTH – MAN AND HEAVENLY MAN** Before heaven and earth existed, there was an indis-

## It is a privilege, if someone can learn at a young age about the great miracle that may open forth from the rose

tinct being. The microcosm generates from its being the sevenfold spiritual human being, a dancer, playing the divine lyre with seven strings that give voice to his own melody on the patterns of the Seven-Spirit. It is the sevenfold microcosm generated from the womb of the sevenfold solar body.

And now there is the human being of this earth, still bearing the sevenfold primordial atom, the divine seed of grain, the precious jewel, the sevenfold promise. It is the human being, who bears not only the beginning and the end of time but also temporality. It is also the human being who is expectant with the promise of eternity, yet who runs the risk of being lost, and whom the great healers of the All try to save from an untimely death. It is a promise, for which the fire of the Spirit was once ignited. It is a promise, which countless people have been seeking to claim one day in the field of the planetary spirit where they once were strewn in order to be manifested as human beings, but which is buried in a dormant state.

The history of the creation of the world and humanity, from the beginning until this day, consists of seven chapters. However, the seventh chapter has not yet been written, because we are supposed to write it ourselves. Until humanity has written the seventh chapter, darkness and ignorance will remain.

Where can we learn and where do we receive the strength, the insight and the power to write the seventh chapter for our own self in

the microcosm and to accomplish the sevenfold inner creation? We can formulate the question another way: how can we together, as spirit-spark bearers, of which we are all aware, complete the seventh chapter?

As an answer to this question, before our mind's eye arises the existence of the Spiritual School with its twelve fire temples and the countless temple focal points grouped around them in the world field as a fiery, flashing nerve strand around the globe, a wide and scintillating net, cast out for the harvest.

In the cabala, the number seven is linked with the meaning of the completed temple. In another symbolic treatise, the Book of the Seven Keys, the number seven is the victory over matter. In the sevenfold structure of the Spiritual School, this same symbolism is a spiritual and material reality.

MIRROR OF THE MYSTERIES J. van Rijckenborgh and Catharose de Petri once wrote poetically: 'The Rose of the heart, the primordial atom, is a wondrous mystery. It is like a mirror of the mysteries. If the pupil decides to walk the path of transfiguration, the rosebud opens in the warming rays of the gnostic sun.'

For the path of the rose, this wondrous mystery forms the basis for the liberation of the immortal, living soul.

It is a privilege, if someone can at a young age learn about the great miracle that may develop from the rose, namely that the original Light human being can be born again from the spir-

it-spark. It is very important to think and hear about it, and to speak about it with each other. In this way, someone can protect himself from being completely drawn into ordinary life as it presents itself to us, and which seems to want to completely absorb the human being.

At school, we had to pump quite a lot into our heads in order to be able to occupy our position in society, in which spiritual values and thoughts are hard to find. In addition, we realise that life also has quite another purpose, namely to cause the Light human being to be born in the microcosm, and to keep our hearts open to the call of the Light.

If we succeed in doing so, the wondrous secret that the rose mirror reflects in the heart will reveal the inner paths leading to a conscious encounter with the Light.

In the School of the Rosycross, we receive training in and through the Spirit, the great breath, the whirlwind of spirit radiations that breathes through the garden of the Spiritual School. If we experience it, it is like Christian Rosycross on his evening before Easter. The storm of the Spirit has arisen for him or her, and he enters the training school of life.

**THE FIFTH ETHER** When this whirlwind of the Spirit touches the nucleus being of the soul, the transformation begins that leads to re-birth in a new electromagnetic spirit field that surrounds the pupil as a cloud of primordial substance and new astral Life power. And from the highest aspect of the Living Body, the fifth

ether is released and manifested.

It is the fire ether, also called the soul ether that, as the manna of life, unceasingly descends into our community as the new bread of life for the soul. This Living Body is our spiritual home, our abode, if we truly live in it. On our upward journey, we are, as pupils, guided into the treasures of the Light.

*The path up the mountain  
climbs steeply on high.*

*If the pilgrim holds out,  
whatever may come nigh,  
to reach the goal glorious,  
he will be victorious.*

On the basis of inner sight, the upward path climbs steeply on high, until the furthest heights of the mountain of the Spirit are reached. The first jewels now become available, precious powers that were hidden in the microcosm, unused, for an infinitely long time. And now the seventh chapter can be accomplished in the creation field of the microcosm. The Way of the Stars is opened as the emerald rainbow, leading to the infinite heights of the Spirit-Soul life. ❀

# the way of the soul beyond fear

Your own importance and identity are what give fear significance by turning it into a personal story. It is intelligent to leave this story behind, although justified, so that room is created for an ensoulment that surpasses the conditions and the causes of fear. Detached from external values, we are in this way open to inspiration and are able to breathe in a spiritual reality.

## FEELINGS

As human beings, we possess two emotional states of being that are related to each other, namely 'feelings' and 'emotions'. With regard to feelings, no less than 127 of them have been defined in the western world. We have a feeling and we more or less control it, because we are often able to reinforce or mitigate such a feeling inwardly, for instance, if we are curious – optimistic – nervous – or dejected. We may also have different feelings simultaneously, for instance, we may be curious and nervous at the same time concerning something new.

With emotions, this is different. Emotions rather seize us. There are fewer of them and they are much more violent. For instance, if we are furious – disgusted – ecstatic – heartbroken – disheartened – bitter – or anxious, the most important factor in these emotions is that we can deal with only one emotion at a time and we can hardly control our emotions, if at all.

**FEAR** When speaking about 'fear', it is clear that this is an emotion and that it may completely control us. 'Emotion' is derived from the Latin word 'E movere', literally meaning: 'setting something in motion', and scholars have discovered that emotions do not have anything to do with our system of feelings, but rather with the limbic (our automatic) system in the brain that controlled our basic instincts in prehistoric times. Two kinds of fear are distinguished.

Firstly, there is the useful survival fear that makes us flee, for instance, if a growling dog comes charging at us out of the bushes. At that moment, it is a very practical emotion and it is no wonder that it seems to have already appeared in human development, when instead of the dog, a saber tooth tiger might have stormed from the bushes. In addition, there are the worry and the fear caused by the threat that matters in our life may not turn out the way we would like them to do. This is also a kind of survival fear, though mainly with respect to our I, in a permanent, frenetic struggle with this world. It is clear that it is this second category of fear that may present a considerable obstacle, because this emotion closes a person off and makes him tense up, thus causing the opposite of the openness and the moving along that are necessary for an open development of the soul. Therefore, fear seems to be an attribute of the ego, of the earthbound personality that finds itself in a situation, in which it is pervaded by the notion that nothing is permanent – and that everything perishes. This may generate an overwhelming feeling of agitation, threat and continuous uncertainty, in the sense of: 'Am I doing things right? Are others not happier or better off than I am? And how will it be tomorrow? Will there be enough for me to be able to live properly in the way I envisage and would like?

**Setting moon between two mountain peaks above Fairplay, Colorado (USA).** © shelby mcquilkinn



### **The way to a peacemaking respiration**

In *The Nuctemeron*, J. van Rijckenborgh presents a few hints for this. He says: 'A general purification and structuring of the magnetic tensions and radiations in the pupil's microcosmic sphere should take place.

Thoughts and feelings as a result of uncertain or dishonest situations continuously force themselves upon us and affect us. From a spiritual point of view, they cause corresponding awkward actions.

Some people struggle desperately against these inclinations, but the human being must obey and all of this is deeply rooted in the magnetic respiration field of the

**SAFEGUARDING AND SEPARATION** This is followed by our efforts to create certainty in this respect in the form of, for instance, pensions, annuities, increase of property and protection and, possibly, expansion of territory. However, apart from this material interpretation, this also results, above all, in separation from others, from all those people who threaten our worldview, our rights and our happiness. This worldview, this conviction about how society and life and all these relationships with others should look, confirming or threatening this view, runs much deeper than we could ever imagine.

It stems from the whole microcosmic past with which we are linked. This past has been recorded in the magnetic system of our auric being. Time and again, the sum total of this past speaks via the magnetic brain system that drives us to continue to build on our position in the world, on the realisation of our worldview and on our happiness based on our earthly needs. In this way, inevitably, fear originates and, directly linked with it, a continuous, unceasing struggle, openly or very subtly. And however strange this may sound, we are also nourished by this struggle and we acquire significance and the right to exist through all these pursuits, which make us important and bestow identity on us.

No wonder that we sometimes remain so occupied by thoughts and feelings about a negative situation that we are unable to switch them off.

**UNCERTAINTY AND ENDURA** A pupil chooses for the endura, the total surrender of himself or herself, and this may cause a very direct existential fear. It is fear for the life of our identity, for our importance, for no longer being important in the system; it is the primordial fear of being dissolved if we surrender to what we, as a small person, must consider the great void, the great gnostic space that is 'everything' to the soul.

This primordial fear then causes resistance with our minds dead set against what we cannot know, examine and properly evaluate in advance. In this context, fear indeed makes for a bad advisor on the path of the endura. In this way, the question very clearly crops up about how we can, as people striving for the other life, deal with these fears; how we can ensure that we are not paralysed by them. How do we escape from all those tensions that unceasingly enter our brain from the state of the microcosm, resulting in so much outward as well as inner struggle?

**THE HEART AS INSTRUMENT** Fear, worry, anxiety and uncertainty are caused by our self-assigned importance and identity, with the thinking as its instrument.

However, overcoming it is to be found in another field, namely in the realm of the soul, with the heart as its instrument. Fear is a form of lower energy that takes a lot of strength. Fear is, as it were, one extreme of an energy slide in our being. The other extreme

microcosm and, therefore, in the magnetic brain system. Everything finds its basis there. Only one solution for this permanent conflict is to be found: developing new magnetic forces in the respiration field. You can accomplish this through three essential movements: through unyielding faith – through intense longing – and through permanent, continued striving. If this is successful, also the great respiration field of the earth cosmos will change for you. Then you no longer inhale the fear and the venom, but then you can inhale what serves your peace and health. Then your spiritual breath changes.'

Therefore, it is important no longer to struggle against the tensions and the fears that are manifested, but to seek the solution on a higher level. Fighting against fears that crop up is actually a pointless task. The solution is to be found on a different level. Therefore, accept that fear is an emotion that is fundamental to every earthly person. Do not deny it, do not condemn it and do not fight against it: that is useless. Accept it and look at it with meekness, Meekness is the absolute courage that does not force, but that stems from our inner state.

of this energy slide is: Love. Allow Love to grow and fear will diminish. And the 'control buttons' on this energy slide are our longing and our trust.

In this way, we create soul space and soul energy around our cramped ego. In this way, we both attune ourselves to as well as transfer our dominant and overwhelming feelings to the golden light bowl of the heart. Then fear and uncertainty will lose a great deal of their energy and influence and will no longer overpower and control us.

And there is another instrument against fear, worry and anxiety: putting a situation in perspective. After all, nothing means anything other than the meaning we assign to it. In this respect, we always create our own reality. What happens to us or what we are worried about is a situation – a fact – something that occurs. Remove its meaning, as it were, and what remains is actually a fact-without-a-story. Therefore, do not let yourself to be seduced into turning this into a story of how it should have been in the past or how it should be in the future, because you only use this self-written story to derive your own importance from it. However, you need it in order to be able to continue existing:

No meaning – no story.

No story – no resistance.

No resistance – no wrong energy.

No wrong energy – no agitation.

No agitation – but profound, silent attention of the soul.

In this profound attention of the soul, we experience an intense longing for another, new life, in which the tension aroused from inner agitation (which initially caused the aforementioned fear, worry and anxiety) takes care of the energy needed to reach the goal now that it can be directed elsewhere.

In this respect, this earlier agitation may, therefore, be a good sign, provided that an opposite force is attracted that switches the energy slide to the position 'love'.

The other side of our fear – and simultaneously the way out of it – is fourfold:

1. our surrender to the soul,
2. our unconditional acceptance of the unimportance of the horizontal world,
3. our non-judgement, and
4. our daring to enter the circle of our ignorance and impotence.

Then we make, as pupils, the step from thinking to consciousness – the step from ego to soul.

CAREFREE In 'The Light of the World', J. van Rijckenborgh writes the following as a promise that provides a much larger image that helps us to become free from all impeding and unnecessary fear:

You know the words 'Do not be anxious about tomorrow'.

This concerns the effect of a divine law that, mightily, exaltedly and dynamically, fills all realms of matter and spirit.

Once we turn, on the basis of our conscious-

And I faced my fear and it was not what



**The lake** © Dion McDermott

ness, to the inner divine spark and stir it to a flame, everything we might at any time need to maintain ourselves is absolutely available. Then the divine law will work that teaches that every entity [...] is taken care of and that everything that he might need for his maintenance or his continuing task is also absolutely

available. Being worried about one or other thing is therefore absolutely unintelligent. Everything is for everyone. This is the law and this is the order. The heavenly father knows what we need. This is not edifying talk, but your presence in the cosmos implies that you are taken care of. The fact that in earthly

I feared that it was



original world – and all these things shall be yours as well.’ This does not concern burning one’s boats or jumping in at the deep end. It is exchanging a rowboat for a passenger ship. If truly spiritual work is performed, what is needed flows in from all sides.

It is said to all who ascend the mountain of the Spirit:  
‘Lose any self-will, do not worry about life development or about spiritual forces and values that you might need on the path, because what matters is life itself – a life of renewal. Chase away this higher egoism and I-anxiety from your life. Fulfil the law of love and everything necessary will come automatically, because it is the fulfilment of a self-evident law.’?

And I faced my fear and it was not what I feared that it was.

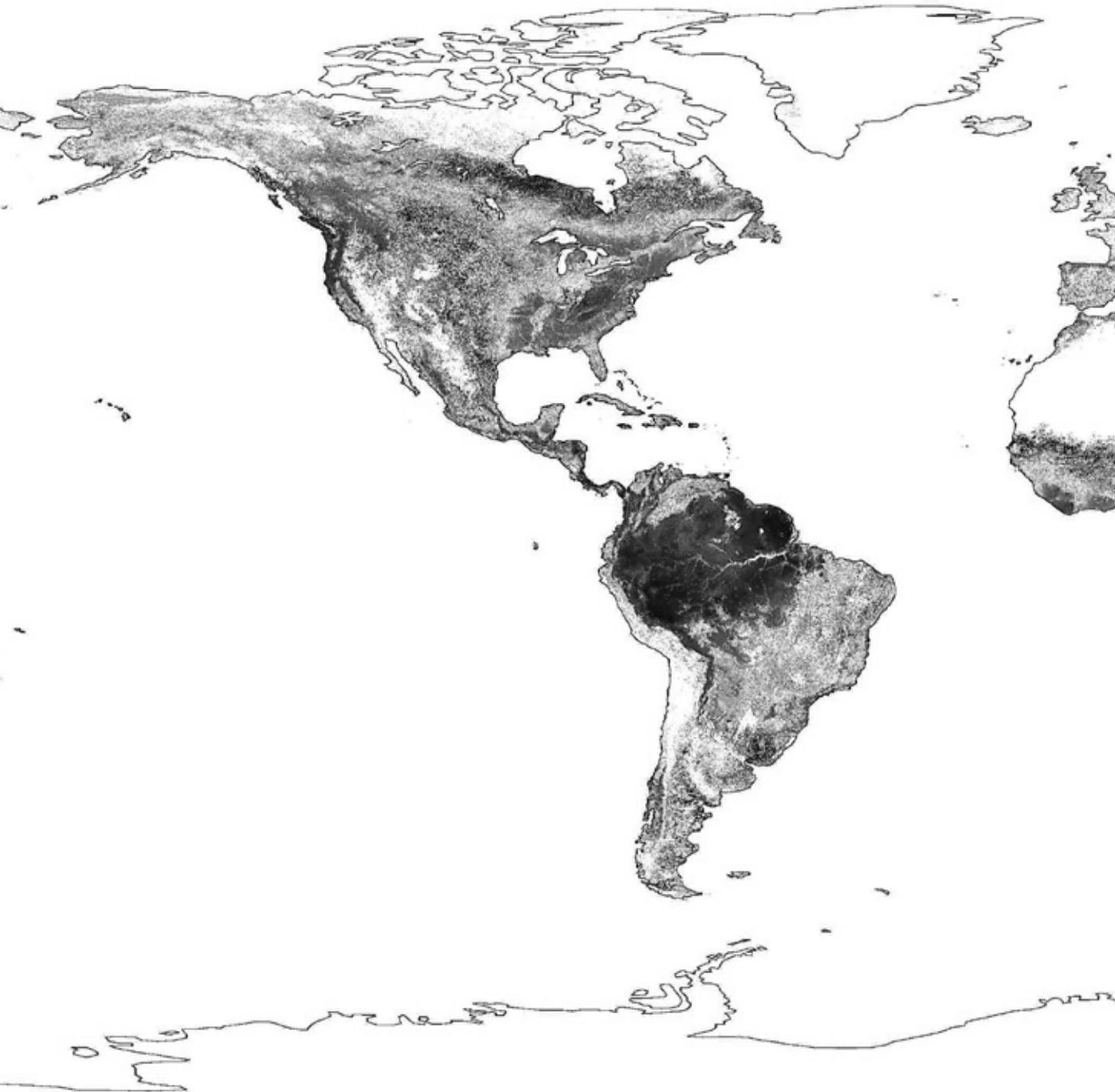
It was only an inflated form in black and brown garments, but without real substance. And it shrank to poor remains of ignorance and impotence.

I placed them in the golden bowl of my heart and sacrificed them to the great space that contains everything.

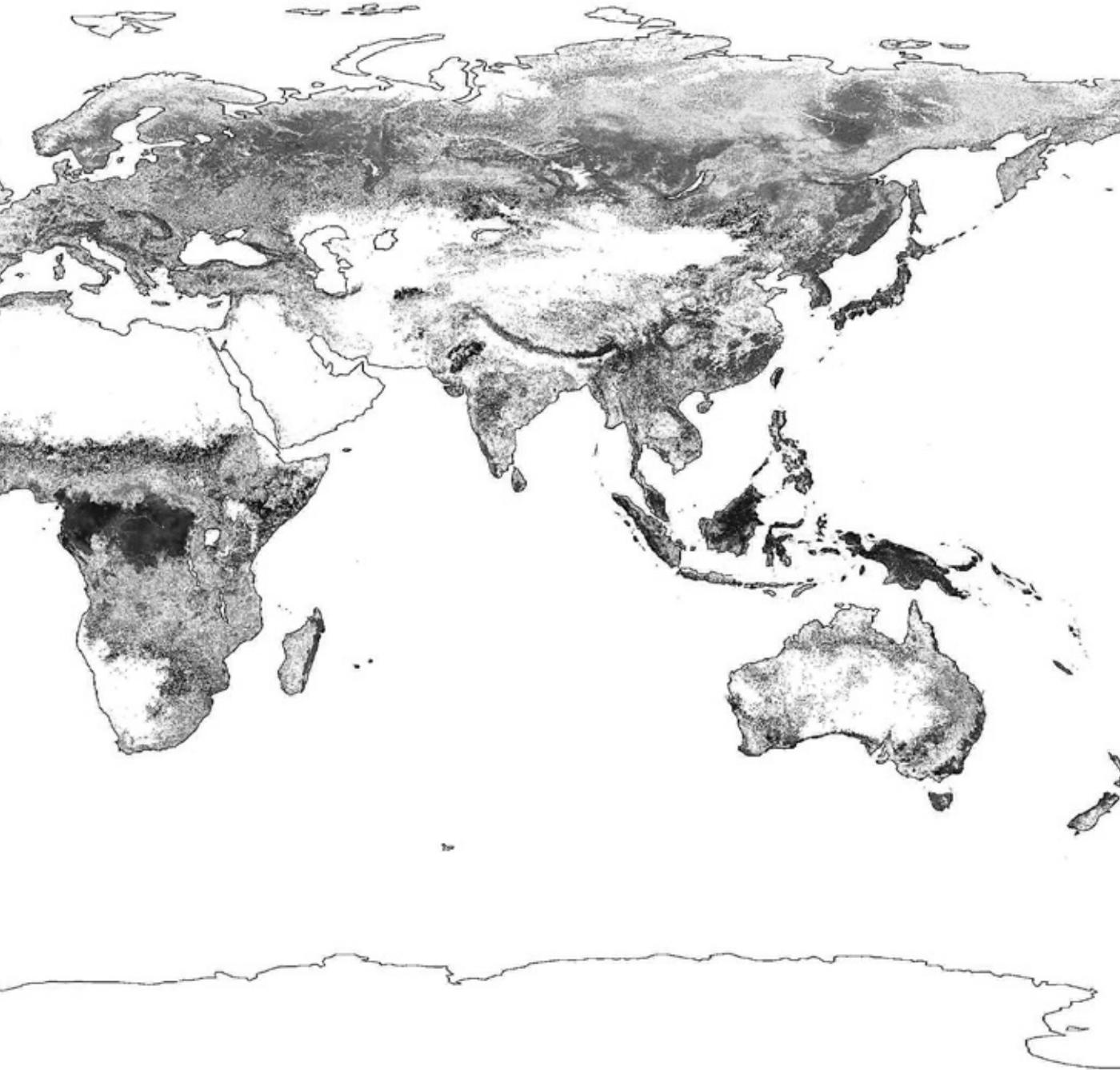
And the great space transformed the remains of ignorance and impotence into wisdom and power. ♣

nature, everything and everyone is virtually compelled to care and worry, is evidence that people here have lost their way. The Sermon on the Mount gives an answer to this anxious worry about tomorrow:

‘Seek first his kingdom and his righteousness – in other words, be occupied with the



A map of 'the lungs of the earth' shows how the present situation is with regard to tree growth across the planet. In the densely populated, Western world, we no longer find large forests (on the map: the darker the colour, the higher the trees). The importance of pure breathing – a pure respiration field! – is both on a global scale as well as microcosmically of the utmost importance. The combined NASA random shots shown here are indispensable for monitoring the increase or loss of forests.





# seven insights for a spiritual path

In 1946, the book *Dei Gloria Intacta* by J. van Rijckenborgh was published. This book, written during the war years, has the subtitle 'The Christian mystery of initiation of the Holy Rosycross for the new era'.

**D**uring a service in the Main Temple in Haarlem, he spoke about various aspects, which are dealt with in the book, and in this way the book set the tone for an entirely new development of the Spiritual School.

Earlier, the two founders of the Lectorium Rosicrucianum, J. van Rijckenborgh and Catharose de Petri, had already seen before their mind's eye, and had accepted it as their task, that the School should develop into a sevenfold, Gnostic-Christian mystery school. On the basis of a self-liberating pupilship, this school should bring its pupils into contact with the forces and energies of original humaneness and with the field of life, to which man belongs.

The first part of the book – Orientation – lays a foundation by drawing the reader's attention to the many approaches that had already been tried on the spiritual path, but which only too often did not achieve the goal that was held out to the readers and seekers. This is why the author clearly explains in this introduction the seven possible (self-)initiations and to what results they will lead, from the moment that a human being sets out on the path of transfiguration. The extensive introduction is

followed by profound revelations concerning the self-liberating path of life of the human being, who approaches the contours of 'the other life'.

The author takes the Apocalypse of John as the point of departure for his further description. In the Apocalypse, the central figure, John, receives the task of turning to the seven churches in Ashia.

During the dark years of WW II, J. van Rijckenborgh wondered what the meaning of this mysterious book, with which the Bible ends, might be. While he contemplated its aspects, he achieved a great stillness at a certain moment. He writes about this:

'Do they who guide me, try to make me understand something? Do they want to make something clear to me? And then, suddenly, I understand very clearly this silent language of the Spirit, with which the Great Ones spoke to me. Since the foundation of the world, every world religion possessed a 'mystery writing', a 'spiritual testament', at the service of those, who dwell in the powerfield and who are, in the full sense of the word, in the world, but not of the world. In my view, such writing has been lacking in Christianity until this day, so that we had to be content

## BOOK REVIEW *DEI GLORIA INTACTA*

with the classical writings of the initiates, the manifested, 'second-hand' word. Revelations are given to liberated, exalted people, who meet certain conditions and are at a certain spiritual level. Revelation is 'grace', according to the author, 'prophecy is judgement'. In *Dei Gloria Intacta* (the title means: 'God's Glory is Unassailable' and is one of the texts that the brothers of the Rosycross found in the burial vault of Christian Rosycross, we read: 'Ashia immediately calls one's attention to the threefold Logos and his order, his world, in which the truly liberated souls dwell, and to which, likewise, the dormant, [currently] emptied heavenly personality belongs. This highest, threefold being – which is

and which was and which is to come – sends into every concentration of root substance, in which he wishes to demonstrate his majesty, love and power, seven streams of dynamic powers 'which are before the throne.'

There are also seven stages of spiritual development, corresponding to these seven forces, seven groups and seven steps of spiritual influence, manifesting themselves in or on behalf of Ashia.

In his struggle to achieve insight and understanding, John addresses the seven churches in Ashia. These seven churches are part of Ashia: of that part of humanity that has matured to renewal on the basis of the active, central human spirit. The author demonstrates that the

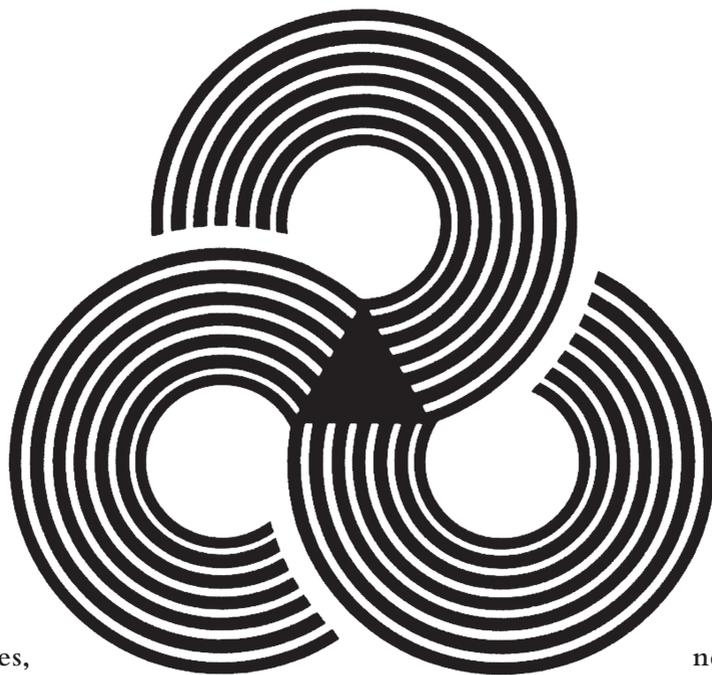
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• Only some 700 years are left to mankind in the aforementioned thirty-third period of the Aryan epoch. In the coming 700 years, a completely new type of human being will be brought forth. This new human type will gradually lay aside the mortal corporeality of the earthly nature to dwell in the heavenly personality. This process of transmutation of the personality will be attended by various radical geological, magnetic and atmospheric changes on and within our Mother Earth. For the present human race particularly, the changes in the magnetic and atmospheric conditions, already making themselves felt to some degree, will be most fatal. That portion of mankind, which will be unable to adapt itself structurally to these changes and will thus prove incapable of

building the new personality, will follow a degenerative line of development ending in blood and death. On the other hand, it is in the nature of this development that those who participate in the renewal will progressively lose contact with the crystallized portion of mankind, and a definitive separation from them will be the practical outcome. The new human type will constitute 'the harvest' of the thirty-third period. [chapter I-VII]

• Thus a man becomes ripe for a spiritual revolution, after his fragmentary illusions are smashed to pieces on the barren rocks of the reality. It is a present fact that the dawn of this spiritual revolution is upon us and that mankind is now in the birth throes of a completely new era. Through suffering,

renewing process of change in the human being is a path of initiation of a cosmic dimension, guided by the energies of Christ. In three stages, referred to as three seven-circles, linked with the seven planetary spheres, a threefold process of rebirth of body, soul and spirit is accomplished. In this way, the special, heavenly consciousness is awakened, this 'figure that sleeps, yet 'is'. The remainder of the book concentrates step-by-step on the different seven-circles



that, while we walk the Path, surround 'the mountain of the Spirit'. The book has the property always to remain new, because to the extent that the consciousness expands, its scope unfolds before the inner eye in an ever-greater perspective.

In all books by J. van Rijckenborgh, the central issue is the gnostic path as the teachings of liberation. The topical value of this book is to be found in the fact that the aspects, lead-

death and chaos, a certain portion of mankind is being prepared for the coming harvest. The causes of this withholding and veiling of the true Holy Mystery lie in the fact that although mankind had arrived at the nadir of materiality as to his earthly status, a sufficient number of people had not yet come to a complete deadlock as regards earthly nature. These conditions are now fulfilled; they have caused sufficient cosmic reaction; a crisis period has set in, and the veils are now being pushed aside. [chapter I-V, IV]

- In the period which we have now entered, the Celestial Bodies must be awakened and the candidates of the New Mysteries must be able to 'walk in the Light of God' with these imperishable

vehicles. What is required first of all in order to conceive the heavenly man is fundamental reversal, virtual renunciation of the old I, parting with all ancient magic that exalts the old 'I'. Furthermore, it should be quite clear that there can be no question of neglecting the earthly personality and the necessary earthly life. We must, however, shift the accents in such a way that we choose a mode of life which will promote the true aim of rebirth. [...]

Daily dying signifies breaking up the biological consciousness, destroying the self-maintenance and the lower and speculative desires. [chapter I-V, III]

- Therefore, the earthly nature must be renounced from sheer inner need; that is to say, the mystical

ing to the truly divine the human being, are always the same, and that the point of departure is still invariably the unassailable spirit-spark that emanates a warm glow to many people and keeps the memory alive of a lost, golden state that never abandons the heart. Since the publication of this wonderful book, the whole new, gnostic-Christian Rosycross has been manifested in the world. In this book, seeking human beings find an inner, spiritual way, on which he will be able to ignite seven candelabra, the seven new insights of the consciousness.

That the author, J. van Rijckenborgh, was filled with a great love of people and revealed, on that basis, his liberating point of

view to seeking human beings, is demonstrated in a touching epilogue of the book, in which he describes and surveys the great world grief that goes much further and deeper than the grief, caused by WW II. And he looks forward to a new dawn that was already beheld by him on the horizon of a new development of the world. A virtually unrelenting stream of gnostic and hermetic revelations was, during the following years, published by this grandmaster, who fathomed the universal teachings of wisdom so deeply that the Light of the universal Spirit touches the reader directly and almost tangibly. ✪

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renunciation of the world must become a craving of the soul. When this point is reached, the fundamental change can be successfully put into practice, and the result will soon become apparent. Then enlightenment will follow, a Mystic Illumination, a descent of the Christ Ray and, from that moment on, Christ becomes an inner possession.

[chapter I-IV]

- Try to keep peace with all people and to attain sanctification.
- Christianity is the illumination from and reconciliation with the Original Idea and with the Original State of the Original human Race or the so-called Kingdom of Heaven. [chapter I-V]

• Now, if man wants to respond to the call of the Light, if he wishes to ascend the divine Ladder, he will have to begin from the lowest rung, from below upwards, through the blood tie with Christ, in the material field of life. By accepting the way of the cross, the nature of death or earthly personality becomes a portal for the Spirit, for the resurrection of the celestial body. With an imperishable lustre, the Christian Spiritual Testament shines forth in the Revelation of John. Revelations are given to liberated, exalted beings who meet certain conditions and are at a certain spiritual level. The seals, letters, trumpets and visions can only come to life for him who reads, when the vibrations of grace enlighten his being from within.

[chapter I-VIII, IX]



**A world in miniature – a small world. A rose, frozen, under the layer of ice of mental coldness and ‘extreme earthly thinking’ symbolises a world of consecrated, original life that may develop in the inner being of a human being.**



I dreamt I came to a magnificent city  
whose palace was the rose, rose.  
The crown and throne of the great sultan,  
his garden and chambers were the rose, rose.

Here they buy and sell but roses  
and the roses are the scales they use,  
Weighing roses with more roses,  
the marketplace and bazaar are all roses, rose.

The white rose and the red rose  
grew coupled in one garden.  
Their faces turn as one toward the thorn.  
Both thorn and blossom are the rose, rose.

Soil is the rose and stone is the rose,  
withered is the rose, fresh is the rose.  
Within the Lord's private gardens  
both slender cypress and old maple are the rose,  
rose.

The rose is turning the waterwheel  
and gets ground between the stones.  
The wheel turns round as the water flows.  
Its power and its stillness are the rose, rose.

From the rose a tent appears  
filled with an offering of everything.  
Its gatekeepers are the holy prophets.  
The bread and the wine they pour are the rose,  
rose.

Oh Ummi Sinan, heed the mystery  
of the sorrow of nightingale and rose.  
Every cry of the forlorn nightingale is for the rose,  
the rose. ♣

Ummi Sinan, (Yoesef Ibrahim), ca.1563-1657

**In *Bundahishn*, the book of the First Creation from the cosmology of Zoroaster, we read the following:**

'It has been revealed that since time immemorial, Ahura Mazda (the uncreated creator) dwells in the heights, adorned with omniscience and goodness and surrounded by Light. This Light is the place and abode of Ahura Mazda. Some people call him infinite Light. His omniscience and goodness form the vesture of Ahura Mazda. Some people call it religion... The time of the vesture is infinite, because the goodness and religion of the uncreated creator will exist as long as he, Ahura Mazda, is.'

Henri Corbin writes in his book *Cyclical time and Ismaili Gnosis* from 1982 that *Bundahishn* constitutes a compendium for the teachings of Zoroaster and Ahura Mazda, and was written in Pahlavi, the middle-Persian language from the first millennium. The writing stems from the fourth century of our era. It contains a number of questions that every Persian, over the age of fifteen, was supposed to be able to answer. The first questions read: 'Who am I and where do I belong? From where do I originate? And where am I going? What is my descent and what is the race to which I belong? What is my calling in this earthly life?... Do I come from the heavenly world, or is it in the earthly world that I came into being? Will I belong to Ahura Mazda or to Ahriman? Do I belong to the angels or to the demons?'

And here are the answers:

'I came from the world of heaven. It is not in the earthly world that I came into being. A spiritual state is my original state, not earthly existence.

I belong to Ahura Mazda, the lord of wisdom, and not to Ahriman (the spirit of separation and darkness). I belong to the angels, I do not belong to the demons... I am a creation of Ahura Mazda and not a creature of Ahriman. I received my race and descent from primordial man (anthropos). My mother is Spandarmad, the angel of the earth, and my father is Ahura Mazda. ...

I fulfil my calling by getting to know Ahura Mazda as the eternal being, the actual existence, who has always existed and will always exist in order to learn to see him as immortally exalted and infinitely pure and to consider Ahriman pure negativity, who wears himself out and returns to nothingness, the spirit of separation (evil) that did not exist before in this creation, and which will cease to exist in Ahura Mazda's creation one day and will disappear at the end of time.

I fulfil my calling, if I can see my true self as part of Ahura Mazda and the arch-angels.' ✪