



# pentagram

Lectorium Rosicrucianum

## What is philosophy?

Both wisdom and intellect may be present in the human being, as the original human being was intimately linked with the universal wisdom.

The intellectual powers of the original, threefold spiritual human being was able to react to the universal wisdom -- and will, through transfiguration, again be able to do so.

This is why J van Rijckenborgh states: knowledge or true wisdom. There is a huge and unbridgeable difference between the concepts of 'knowledge' and 'wisdom'. For seekers on the spiritual path it is important to understand that the divine wisdom is never the same as the knowledge that can be learned by gathering information.

The five philosophers and thinkers that pass in review in this issue -- Krishnamurti, Zygmunt Bauman, Wittgenstein, Spinoza and Deleuze -- reach therefore the conclusion, each in his own way, that knowledge does not lead to wisdom. They show that knowledge does not necessarily make us understand life, that wisdom at most results from experience, and that what humanity lacks most is 'love', the love that can lead him back to the point of departure.



Krishnamurti, philosopher of the spirit

Ibsen, herald of a new time

Wittgenstein and religion

Spinoza and Deleuze: Seeking God is  
surpassing the human being

J. van Rijckenborgh: Knowledge or  
true wisdom

# PENTAGRAM

SPECIAL ISSUE

WHAT IS PHILOSOPHY?

One might be tempted to give the title 'From knowledge to wisdom' to this second issue about the Pentagram's theme 'What is philosophy?' The five philosophers and thinkers that pass in review in this issue – Spinoza, Krishnamurti, Bauman, Wittgenstein and Deleuze – all reach the conclusion, however, that knowledge does *not* lead to wisdom. They show, each in his own way, that knowledge does not necessarily lead to understanding life, that wisdom at most results from experience, and that what humanity lacks most is love. This is why J van Rijckenborgh distinguishes between 'knowledge or *true* wisdom.' There is a huge and unbridgeable difference between the concepts of 'knowledge' and 'wisdom.' For seekers on the spiritual path it is important to understand that divine wisdom can never be obtained in the same way as knowledge is gathered, namely by collecting information.



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Cover: tempera on panel. E De  
Keyser, 1989



## Experience and Revelation Wise through experience

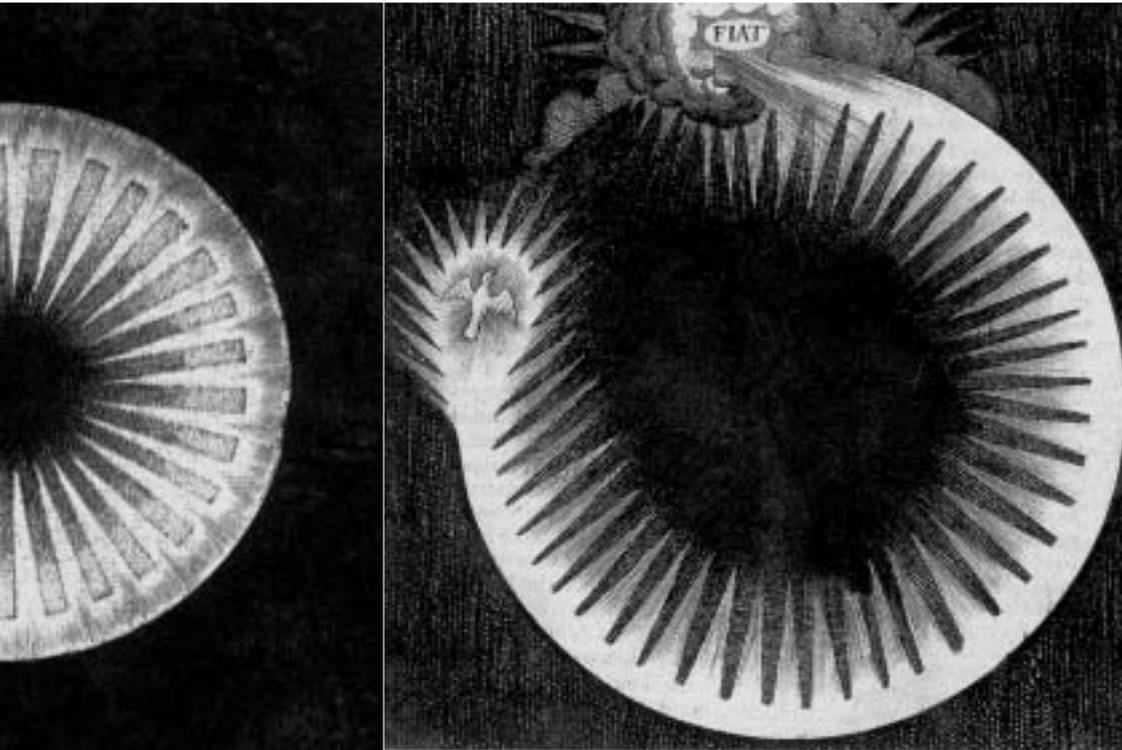
Supplementary to experiencing his surroundings via the sensory organs, man is equipped with the faculty of ordering and classifying all his impressions and ultimately of combining them into a personally experienced 'whole'. If he devotes sufficient attention to a particular aspect of his life, 'all pieces of the puzzle ultimately fall into place'.

In forming this (necessarily subjective) overall picture, man of course uses both his feelings and his intellect. The overall picture only then fulfils its aim, however, when it includes not just taking stock of the outside world but also the relevant interconnections and patterns. The roots of the need to know, fathom and classify the world lie in the struggle for life and in the innate tendency of every person to prolong life as much as possible. Reflection upon the *meaning* of our presence in the world ties in with a second exigency: the urge to decipher the 'mystery of life'. How did the world originate? Is a higher intention concealed behind it? And what

are the position and mission of man in this world?

Viewed historically, fundamental scientific research draws its *raison d'être* from this search for the foundations of creation. In the case of the late-classical scientist Robert Fludd<sup>1</sup> (1574-1637), the urge to research and fathom the 'wondrous works of God' underlie his scientific efforts, as can clearly be seen. To him, the Creator was of course the *primary cause*.

In scientific research, too, the natural sensory organism forms the basis, but scientists go one step further. The natural sciences owe their successes in no small measure to the expansion of the sensory



organism. Because man has, via those instruments, access to, for example, electrical phenomena, he is, among other things, able to record the activity of the heart muscle in a cardiogram. Even daily weather reports owe their reliability to empirical interpretation of the enormous body of measurements currently at the disposal of meteorologists. 'Measuring is knowledge' is the physicists' motto.

Again and again, however, it becomes apparent that the mystery of life cannot simply be measured. Pragmatists therefore prefer applied scientific research to fundamental research. In this way, science is once again the servant of the struggle for life, as well as of individual and collective self-maintenance.

Large sums are spent on medical-physical and pharmaceutical research, and on the research of energy sources, (tele)communication and transport. Only in the case of astronomy and space travel, one can maintain that satis-

fying our 'curiosity' is more important than direct utility. Reflection on *the* foundation of creation is left to the philosophers. Many scientists of the 'hard' technical disciplines still consider philosophy 'soft'. They primarily see it as an attempt to know more about the same thing, a repetition of moves and 'footnotes to Socrates and Plato'. For this reason, research which is not *directly* applicable, but is assumed to lay the foundation for future innovations, is referred to as 'fundamental'. Into this category falls the quest of many scientists for the 'multidimensional' foundations of creation. These modern thinkers, who span bridges between various scientific disciplines, trace the foundations of existence which, to them, no longer necessarily lie in the realm of matter. Books like Bill Bryson's '*A Short History of Nearly Everything*'<sup>22</sup> or William Arntz's film '*What the Bleep do we Know*' are fascinating examples of this.

Centre: The inexhaustible source of the Light brings forth creation.

Right: Fiat Lux – Let there be Light. The dove symbolises the spirit of God, who is the leading principle of any progress. Robert Fludd, *Utriusque Cosmi* [etc.], Oppenheim, 1617.

## PRODUCT THINKING

Everyday reality still looks a bit more conservative. Nobody is so naive as to claim that science has exclusively brought improvements. If things *can* go faster, then things *must* go faster. Per capita productivity currently serves as a yardstick for civilisation, but it is only on the material side of life that this is counted as 'profit'. In a society of couples with double incomes, there is, on the other hand, ever less time for spontaneous social interaction, and children are soon subjected to a strict pattern of being taken away, dropped off and picked up.

We live to produce. The economic approach is allegedly the best one. Schools offer an educational *product*, hospitals a care *product*. Serious students select their educational institute on the basis of *product* specifications as do patients their clinics, both domestically and abroad. What once was perhaps the art of not dying of deprivation seems to have turned into the art of not dying of abundance.

Whereas man once – when the world was still sparsely populated – became perhaps bored due to lack of stimuli from his environment, he must now fend off the avalanche of impressions clambering for attention, particularly when he uses the modern media. Paradoxically, more information doesn't necessarily lead to a more complete or in-depth view of the world. On the contrary, the result can very easily turn into mental chaos. In order to keep control, man must shut himself off from the information flooding in, but selectively, not rigorously.

## PERCEIVING WITH THE EYES OF THE HEART

Does man possess criteria for selecting information? Which test must it pass in

order to be admitted? The test of experience? Should we only admit 'familiar' information? In the struggle for life, 'experience may be the best teacher', but the mystery of life cannot be solved in this way, unless the very discovery of the inadequacy of sensorial experiences brings about an openness for something completely different, namely for revelation rather than experience.

'Revelation' stands for information, usually a 'proclamation', which cannot be verified, or not directly, by natural faculties. By this literal name, we are acquainted with the biblical 'Book of Revelation of John' and the Revelation of Hermes Trismegistus from ancient Egyptian traditions. But the teachings of Pythagoras and Plato, too, fall into this category, as do Jacob Boehme's visions and the insights of Paracelsus. They all testify to a 'supersensory', 'metaphysical' reality. They urge us to learn how to perceive 'with the eyes of the heart'. 'Direct your heart towards the light, and know it', as Hermes instructs Pymander.

Directing the heart towards the light... Within the human heart lies the juncture through which he can make contact with the supersensory world. All world teachers bear witness to this. They frequently describe the world, with which we are so intimately connected via our sensory organs, as a sham world, as the world of deception, because in our world nothing is lasting, but everything is in flux and transitory.

The heart is the abode of the 'soul spark', a divine spirit spark, a flame of the light, to which the original children of God belonged. This light spark can, as it were, become a sensory organ of supersensory life. Before we experience the supersensory life firsthand, i. e. 'face to face', the activity of the light spark allows us to sense the correctness of the revelations.

We can experience this effect in the enchantment that is emanated when we are reading Lao Tzu's *Tao Te Ching*. Although many verses of this classical work seem a paradox to the rational mind, another voice in our being tells us that we are dealing with the language of universal wisdom and, riveted, we read on...

True faith is due to an activated light spark and comes from within. The person who approaches the revelation on the basis of inner recognition is by definition free of authorities. We might say that experience propels us in the direction of the conclusion: within the world of the senses, life can be interpreted in countless ways but, on account of the impermanence of the values associated with it, there can never be any question of definitive fulfilment.

The path of experience can lead to two results: it can either break man's spirit and exhaust him spiritually, or he matures and opens up. In the latter case, a heartfelt longing remains active. In particular, the person to whom everything in the world has become 'just more of the same', an endless repetition, can – spontaneously and with renewed eagerness to learn – choose a path, experience a 'conversion', which spells the beginning of a definitive farewell from that which is merely sensory. This path implies liberation from the wheel of birth and death, as the Buddha calls it.

Then man can once again, just like Hermes, become a pupil instructed by the spirit.<sup>3</sup> Hermes says to Pymander: 'I desire to be instructed about the essential things, to understand their nature and to know God. Oh, how I long to understand!' And Pymander answered: 'Keep firmly in your consciousness what you wish to learn and I will instruct you.'

Whereupon Hermes testifies: 'With these words, he changed in appearance and at once, in the twinkling of an eye, everything opened itself to me; I saw an immense vision; all things became one light, very serene yet exalted and I was exceedingly delighted at its sight.'

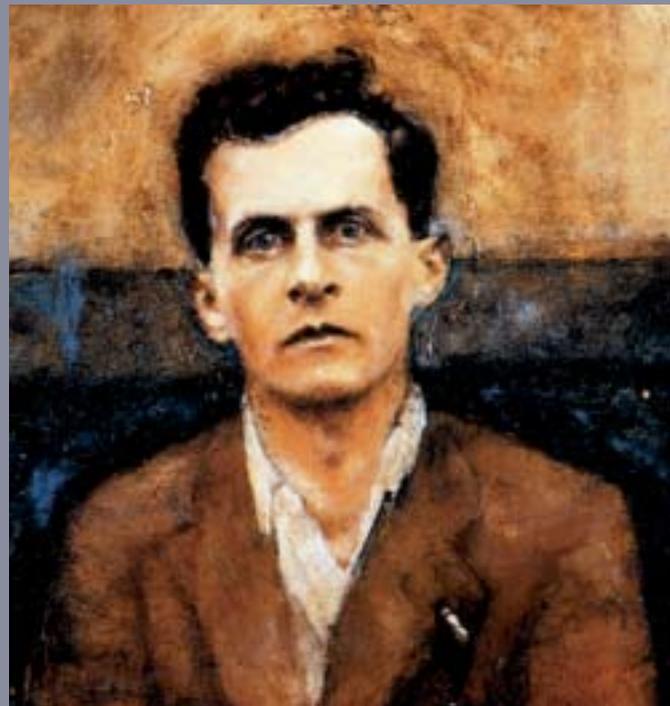
<sup>1</sup> Robert Fludd, *Fakkeldrager der wijsheid* (Robert Fludd, Torchbearer of wisdom), Symposium booklet, Rozekruis Pers, Haarlem 2004.

<sup>2</sup> Bill Bryson, *A small history of nearly everything*. 2003, Random House, USA.

<sup>3</sup> J van Rijckenborgh: '*The Egyptian Arch Gnosis and its Call in the Eternal Present*', Part I, Chapter IV. Rozekruis Pers, Haarlem, 1982.

In Western tradition, the relationship between philosophy and religion is rather complicated. After the rise of Christianity, philosophy has been the servant of theology for a long time. It was not until the dawn of modern time in the sixteenth century that scientific thinking started to develop and that philosophy could increasingly break away from theology. However, this did not imply that 'religion' immediately vanished from philosophy, but it was dealt with in a fundamentally different way.

## Wittgenstein and religion



Religious revelation was no longer the most important issue, but the place of religion in a comprehensive, rational worldview. In the theology of early Christian times and the Middle Ages, these two topics were still closely associated with each other, whereby revelation took priority over reason. In modern times, they were

separated, and the answers to their questions increasingly diverged.

In the seventeenth century, Blaise Pascal formulated his famous distinction between the 'God of the philosophers', the concept of god which the philosophers discussed, and the 'personal God' which is experienced in



religion. Pascal ascertained that these two concepts fundamentally differ: reason and religious experience, or revelation, go different ways.

These differences increased during the subsequent centuries. For many philosophers, it was no longer necessary to make room for religious concepts in their thinking about the world. For some of them, this was the natural consequence of modern science which provided ever more explanations. Others preferred a rather polemic approach. Nietzsche's proclamation 'God is dead' is a famous example of this. As a result, religion, the concept of god and religious experience became peripheral phenomena in the systematic philosophy of the twentieth century.

From this point of view, one would not expect the subject of 'religion' to play an important part in the work of one of the most renowned philosophers of the last century, Ludwig Wittgenstein. Didn't Wittgenstein above all become famous for his work in the field of formal logic and the philosophy of language? And the logical positivists with their non-supernatural views and materialistic-scientific

approach, also in philosophical matters, recognised in Wittgenstein an important kindred spirit. In his best-known works *Tractatus Logico-Philosophicus* and *Philosophical Investigations*, Wittgenstein, at least seemingly, only deals with problems of logic, language, knowledge and mathematics and the like. Therefore, what can we say about Wittgenstein and religion?

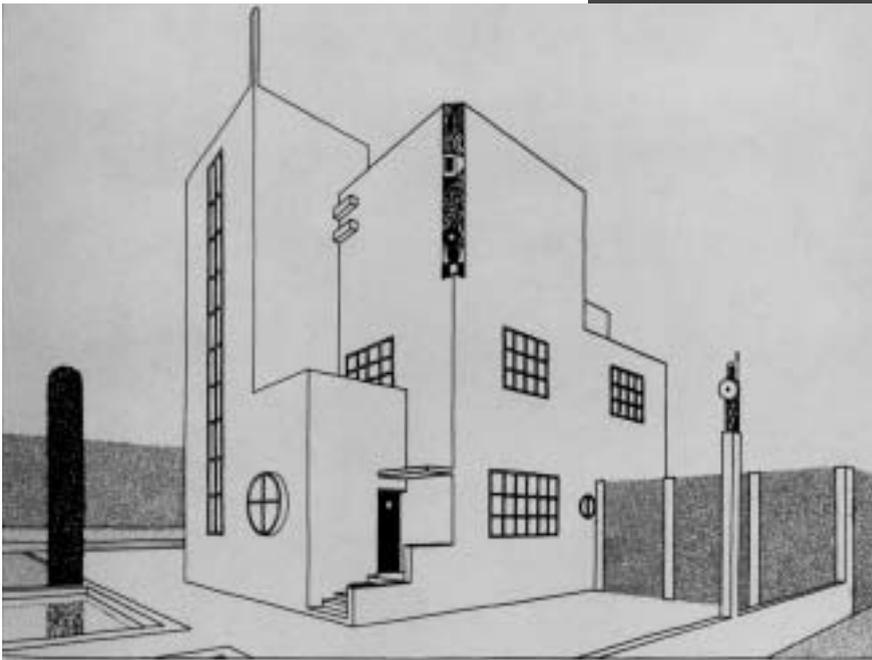
#### LUDWIG WITTGENSTEIN'S STRUGGLE

Ludwig Wittgenstein was born in Vienna in 1889 as the eighth and youngest child of Karl Wittgenstein and Leopoldine Kalmus. Karl Wittgenstein was one of the most successful and wealthiest industrialists in the Austro-Hungarian monarchy. The Wittgensteins played a prominent part in Vienna's cultural life. Both families, the Wittgensteins and the family of Ludwig's mother, were originally Jewish, but during the nineteenth century they assimilated and finally converted to Christianity. Ludwig received an education befitting his station and time, which naturally included classes on religion. Certainly in Ludwig's early years, his family was not really church going, and he himself had already, while still young, turned away from official religious life.

The term 'official' is a key word in this

Left: *Ludwig Wittgenstein*, oil painting after a photograph by S Martin, 1928.

Portrait of S Kierkegaard. Kierkegaard's ideas strongly influenced twentieth-century thinkers, particularly the existentialists. In his view, no system of thinking is able to explain the unique experience in an individual human being's inner being.



Left: Wittgenstein studied aerodynamics in Berlin and was also occupied with avant-garde architecture.

Design of a villa by a contemporary, R Mallet-Stevens, 1923.

Right: Stein on the Danube (near Vienna). Only the arts would be able to preserve 'the remnants of noble culture', Egon Schiele, contemporary and fellow townsman of Wittgenstein, believed. Oil on linen, 1913.

respect. All his life, Wittgenstein had a strong moral sense, and struggled with what religion can or should be. Bertrand Russell, who was Wittgenstein's teacher in Cambridge before World War I, writes in his autobiography that Wittgenstein visited him one night and, silently, paced up and down his rooms for hours. When Russell finally asked him what he was pondering about, logic or his sins, Wittgenstein answered, 'about both' and continued pacing. His experiences as a common soldier during the war had a strong influence on him. He read Leo Tolstoy's *Gospel in Brief* and later told Paul Engelmann that this book 'had saved his life'. When Russell met him again after the war in 1919, he described him (in a letter to Ottoline Morell) as a 'mystic' who reads Kierkegaard and Angelus Silesius.

Later in his life, Wittgenstein was intensely occupied with religion, but never in the context of an official church or on the basis of an elaborate system of doctrines.

Some of his students converted to Catholicism. Although Wittgenstein absolutely respected their motivation, he commented on it

to one of his friends that he 'really would be unable to bring himself to believe all the things they believe.' Not dogmas, the confession of faith, but everyday life, acting, formed the essence of religion for Wittgenstein.

When we approach Wittgenstein's work from this perspective, we detect an undeniable ethical-religious motivation, despite the fact that ethics and religion are hardly ever explicitly mentioned.

This was already shown by his first great work, the *Tractatus Logico-Philosophicus*. Wittgenstein completed this remarkable book, consisting of a number of decimally ordered propositions, during World War I. It deals with the principles of logic, language and thought. The treatise unfolds a theory of semantics which is in its turn based on a theory about the structure of reality. Moreover, it gives a general characterisation of what makes a proposition meaningful. The book also shows that many philosophical propositions, including those about ethics, are meaningless! And what is true for philosophy, is also true for religion. In Wittgenstein's thinking, ethics and religion are almost synonyms.



In a letter from 1919 to Ludwig Ficker, Wittgenstein writes that ‘the point of the *Tractatus* is ethical’, and he believes that he had succeeded in defining the nature of ethics in his treatise once and for all. In his opinion, ethics belongs to the field of that, of which we cannot speak and about which we must therefore be silent, as he writes in the last proposition of the *Tractatus*.

However, unlike some logical positivists, Wittgenstein considers that ‘of which we cannot speak’ not worthless, on the contrary. To him, this concerns the real problems of life. ‘We feel that even when all possible scientific questions have been answered, the problems of life remain completely untouched.’ This is one of the statements made in the *Tractatus*. Wittgenstein thus indicates that the domain of ethics and religion is fundamentally and strictly distinguished from the domain of science.

We can read in Wittgenstein’s records of that time that to him the right mode of life is primarily a matter of balance. It is all about bringing one’s own will in harmony with ‘this strange will on which we all depend’. This will, God’s will, does not manifest itself in the world in a certain manner, but confronts humanity with ‘the world as such’ as an ethical task. In this, and not in any state of the world or of ourselves, Wittgenstein sees the true ethical-religious value. And this is also

why we cannot say anything about this value.

In his *Lecture on Ethics*, he puts it like this: ‘Suppose one of you were an omniscient person and therefore knew all the movements of all the bodies in the world, dead or alive, and that this person also knew all the states of mind of all human beings that ever lived, and suppose that he wrote all he knew in a big book, then this book would contain the whole description of the world; and what I want to say is that this book would contain nothing that we would call an ethical judgment or anything that would logically imply such a judgment.’ Any speaking about what is good, about meaning or about God, is, as Wittgenstein expresses it, ‘abuse of language’.

Wittgenstein gave his *Lecture on Ethics* shortly after his return to Cambridge in 1929. After World War I, when he had completed the *Tractatus* and thought to have given clear and correct answers to the questions that mattered most to him, he abandoned philosophy. He renounced his considerable share in the family inheritance and began teacher training in an attempt, as he put it, ‘to make something of his life’. Thus he spent some years as a teacher in rural Austria, however without success. After this, he became involved in designing and building an avant-garde house for his sister, Margarete Stonborough, in Vienna. Influenced by his contact with members of the Vienna Circle and other philosophers and mathematicians, he returned to philosophy. He had discovered that the propositions of the *Tractatus* contained some untenable assumptions. This meant that he had to set to work again since he had obviously the talent to do this. And although Wittgenstein had a strong dislike for the academic world for all his life, it finally became clear to him that it was his task in life to develop his talent. This also shows that for Wittgenstein it is everyday life by which one can and must measure the moral value of one’s convictions. It is not what we say, but what we do that really counts.

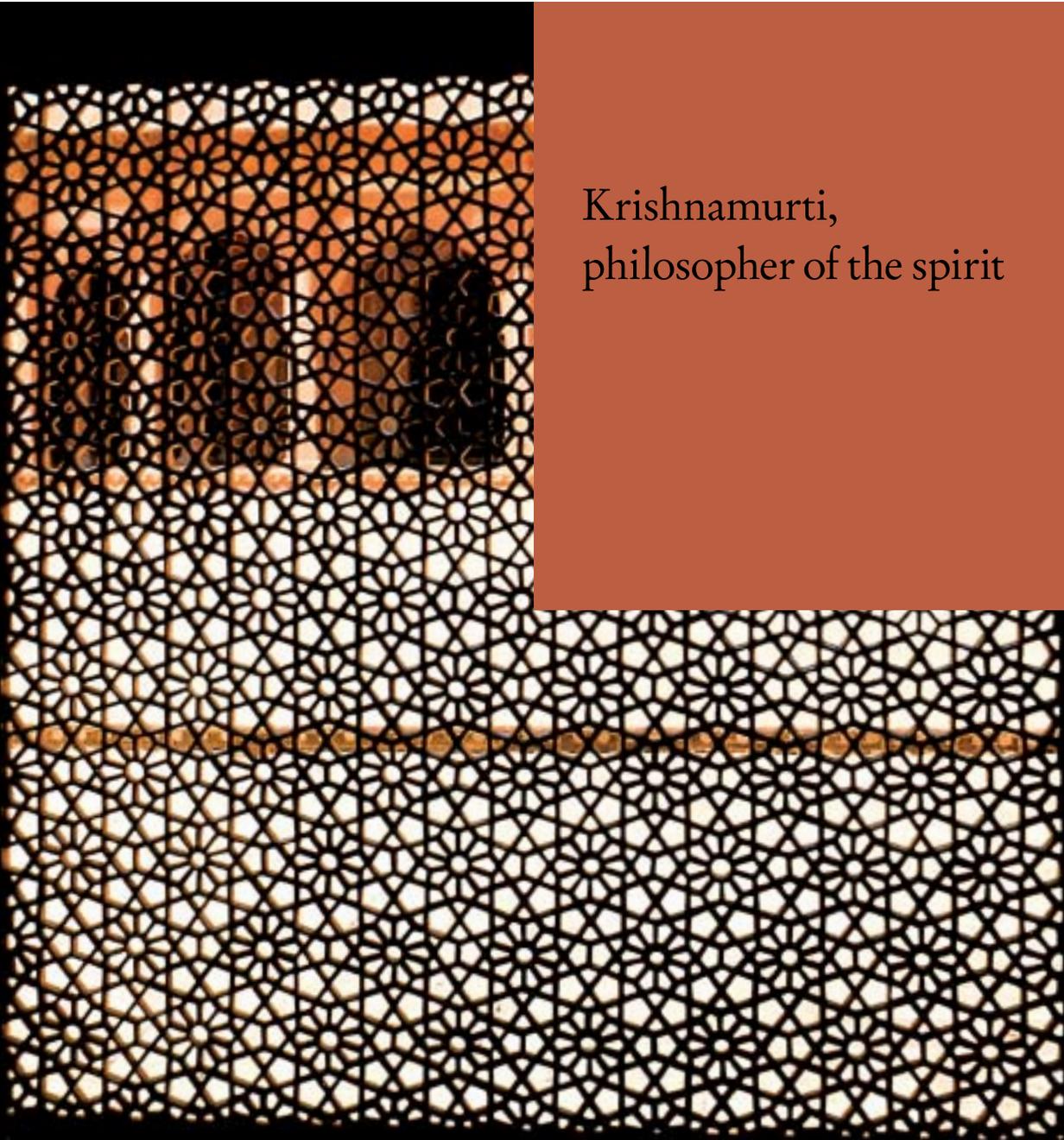
Giving an account of the development of Wittgenstein's philosophical ideas after his return to philosophy in the 1920s until his death in 1951 is beyond the scope of this article. There is no need to do so in order to understand which place ethics and religion occupy in these ideas. In this respect, not much had changed. Great changes occurred in his concepts of semantics, of the relationship between language and logic, of the role of thinking, the way knowledge is formed and can be justified, and in these new ideas, his essential contributions to modern philosophy can be found. However, his attitude towards ethics and religion did not change. Wittgenstein adhered to his firm belief that these aspects of existence escape the influence of science and philosophy. Religious convictions cannot be justified by, for example, historical facts, and any attempt to do so Wittgenstein considered 'ridiculous'. The way in which science approaches and investigates the world, and dealing with the world in a truly religious way, are strictly separated. Religion is a matter of acting and an all-pervading way to see life, regardless of what we do. Therefore, a religious conviction is for Wittgenstein not a matter of reason but of passion: passionately accepting a certain way to look at oneself and the world and to lend a certain meaning to it.

This implies that there is no room for forms, rituals, holy books, rigid formulas etc. These are at best external. At worst, they provide a false basis and divert people from what really matters. Religion cannot be separated from life. It concerns everything, every aspect, and every deed, thought and feeling. In the first of his *Lectures on Religious Belief*, in 1938, Wittgenstein states: 'A religious belief will not be proven by reasoning or by an appeal to what usually justifies a conviction, but rather by the fact that it determines everything in someone's life.'

In this way, Wittgenstein assigns a very specific role to religion, which is not competing with science as a method of dealing with reality, as an alternative explanation of the world and of

ourselves, but as an attitude, a way to see things that determines our actions and gives them meaning. To Wittgenstein, meaning is not something that is in the world – 'God does not manifest Himself in the world', he already wrote in the *Tractatus* – but neither something external which reveals itself somewhere else or later. This world, in which we happen to find ourselves, demands of us that we realise our attitude. It is the same world which is explained by science, and in which we live, which receives meaning on the basis of the proper ethical-religious attitude.

In the long development of our philosophical thinking about religion, Wittgenstein occupies a special place, though not particularly because of the nature of his ideas about the content of religious convictions, since others before him had already emphasised the personal, the non-dogmatic and the all-encompassing aspects. An example is Søren Kierkegaard to whom Wittgenstein frequently refers in his notes. Wittgenstein's contribution is above all to have defined the role of religion and its relationship to scientific and everyday thinking in a new way, and that he indirectly incorporated it in his ideas about language, meaning and knowledge. He believed that there would be little interest for this in the modern Western world. The undiminished influence of his work, however, is cause for optimism.



Krishnamurti,  
philosopher of the spirit

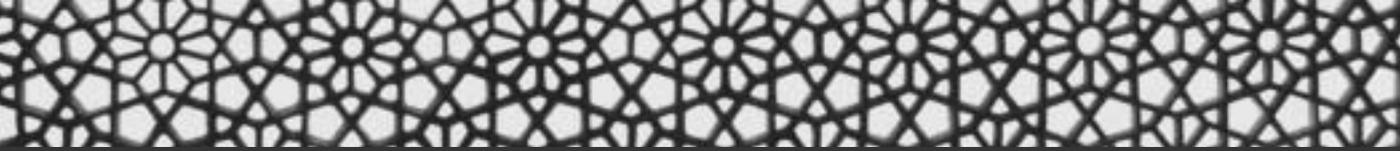
A living spirit is a silent spirit.

A living spirit is a spirit

that has no centre and therefore no space and time.

Such a spirit has no limits

and that is the only reality.



Krishnamurti asks us: ‘Can your spirit cease to think in terms of what has been – and of what still has to come, which in fact is an expectation based on what once was? Can your spirit be free of habits and of forming habits? If you go deeper into this problem, you will discover that you are really able to do so, and when the spirit renews itself and ceases to form new habits, it remains fresh, tender and young and is thus capable of gaining unlimited insight.

For such a spirit, death does not exist because there is no longer a process of gathering knowledge. The process of gathering knowledge is the cause of the habits and of imitation. And the spirit that gathers knowledge faces decay and death. But for the spirit that does not gather anything, that does not collect anything, that dies daily, every minute – for such a spirit there is no death. It exists in a state of unlimited space.

The spirit must, therefore, abandon everything it has gathered: all habits and everything on which it relied in order to feel safe. Then it is no longer trapped in the web of its own thoughts. By letting go of the past from moment to moment, the spirit is refreshed and, therefore, can never decay, never set the tide of darkness in motion.’

The rare quality of Krishnamurti – who himself drew directly from the spirit – is what Karl von Eckartshausen formulated as ‘light human being’:

‘He speaks and undertakes everything in the name of or by means of the properties of the fire, the light and the spirit, so that he

Page II: Patterns control the thinking and prevent the open and direct perception of the soul. Marble window in the mausoleum of Salem Chisti in Fatehpur.

Left: Jiddu Krishnamurti as a young man. Photo Edward Weston.

JIDDU KRISHNAMURTI (1896-1986)

At the beginning of the twentieth century, a little Hindu boy called Krishna was trained and educated within the Theosophical Society by the English theosophists Annie Besant (1847-1933) and C W Leadbeater (1847-1934) to become a future 'world teacher'. In 1911, Leadbeater and Besant founded the order of 'The Star of the East', which promoted Krishnamurti worldwide as the new spiritual world leader. In 1929, Krishnamurti distanced himself from this image. He no longer wanted to be a spiritual leader and continuously emphasised that everyone must think for himself, and see through and break up his own conditions and established patterns of thinking, willing and acting. Dogmas and rules are not important in this context. See through any authority and yourself, and experience the unity of life in everything that appears and disappears again. Krishnamurti did not offer techniques. Despite the fact that he did not want to be a world teacher, he did become one. In his many, well-attended addresses, all over the world, he always sharply analysed individual thinking and behaviour, and its consequences for society.

brings everything to the Amen, to fulfilment.'

Krishnamurti considered insight an essential factor for the liberation of the spirit.

Liberation of the spirit through total transformation and inner revolution are his key concepts.

Liberation means, first of all, a correct idea of our concept of freedom, of which he says that freedom is a state of mind that is free from fear or coercion and of any drive for security. A great impediment for this is above all our drive to be something or someone who matters, who has status: 'It is strange to see how most people aim at appreciation or praise – at being acknowledged as a great poet, as a philosopher, as something that lends prestige to the ego. Such things may offer much satisfaction but have little or no significance. Appreciation nourishes our vanity and perhaps our wallets, but so what? The human being secludes himself and separation produces its own, ever-increasing problems. What matters is being indifferent to success as well as to failure.' Don't we listen to a twentieth

century Spinoza here, who is possibly even more consistent than his seventeenth-century predecessor?

'Whether you look at the world of politicians, power, position and authority or at the so-called spiritual world where you strive for being decent, unselfish and pious... as soon as you want to be someone, you are no longer free. But the man or woman who sees the absurdity of all of this and thus is pure of heart and is not moved by the desire to be someone, is free. When you understand the simplicity of this, you will see the special beauty and depth of it.'

Krishnamurti calls such a spirit or spiritual state 'a calm spirit': 'Only if you have a calm spirit, you can truly perceive something, because then the spirit is sensitive to extraordinary beauty.'

Krishnamurti emphasizes the distance that in this context exists to the onrushing, so-called technological progress: 'The power of thinking about technology has led to tremendous discoveries. We use the same power to tackle psycho-



logical problems like greed, hatred and fear. However, the psyche does not evolve. Greed and fear cannot be turned into their opposites... Greed can only increase and gain in power; it can never turn into unselfishness.'

According to Krishnamurti, we must possess a free spirit and not a spirit burdened by tradition and by the past. The highest freedom is necessary. But at the moment that we believe to be free, we are not. We must possess a clear spirit, a free, independent spirit. We cannot possess a clear, sharp spirit when we fear no matter what.

Fear blocks the spirit. We have a profound, clear spirit when we face all our idiosyncrasies, become deeply conscious of our inner motives and take notice of them without resistance. Only then we may speak of a subtle, calm spirit. A subtle spirit works slowly, hesitatingly. It is not a spirit that draws conclusions, that

judges or formulates. It must be able to listen and wait. This must not happen in the future, but must be the spiritual state right from the beginning. Krishnamurti says about this spiritual state: 'You probably possess it; give it every chance to flourish.'

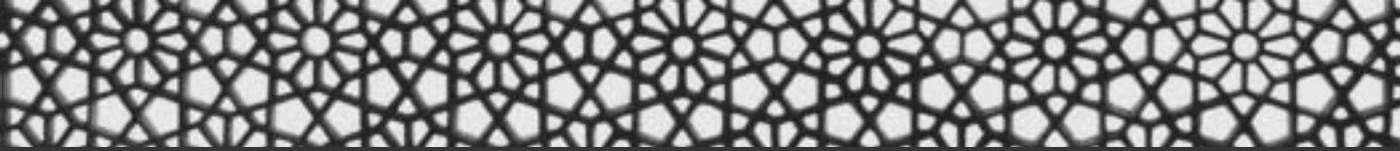
The starting point for the liberation of the spirit is insight, as was said before. To Krishnamurti, the most important insight is being aware of not knowing anything. This is of course a classical insight that can already be found with Socrates and with Christian Rosycross who remarks: 'The sum of all knowledge is that we know nothing.'

Krishnamurti expresses it, among other things, as follows: 'When we say "I do not know", the spirit is immovable, completely still, a stillness that will last.'

To Krishnamurti, the most important metaphor of the activity of the spirit is the river and the flowing of the river in particular.

'In one way or another, the water seems to cleanse you and to wash away the dust of memories of what was. It gives the spirit the quality of its own purity: pure as the nature of water... A river receives everything and remains itself, without worrying or being aware of what is pure or impure. In order to stand in the flow, you must live in a light-footed (not light-hearted!) way as a guest in your house or your body. Being a guest means not to feel any attachments and to walk the earth in a light-footed manner. You can use your senses in such a way that they function without wasting energy, but are allowed free rein. Eternity is this timeless stream.'

Krishnamurti watchers have compared his presence with that of a river, for instance his



biographer Pupul Jayakar who experienced: 'A river of silence flows through him. His spirit never becomes rigid. He is open to any criticism.'

Yet, it is this river that also calls us to an inner revolution when Krishnamurti says: 'It must be a matter of a total revolution, not just in major affairs but also in small everyday things. You have revolted, now do not give up but persevere. Keep the inner fire burning.'

As far as Krishnamurti is concerned, the transformation is radical. He says: 'The religious

Krishnamurti's philosophy. This modern thinker is very clear about this and he explains the relationship with the ordinary scientific mind as follows: 'The scientific mind with its logic, its precision, its research, investigates the external world of nature. However, this does not lead to an inner understanding of things, because inner understanding leads to understanding of what is external. We are the result of outside influences. The scientific mind is meticulous and clear in its research. However, it is not a

## **'A river of silence flows though him. His spirit never becomes rigid. He is open to any criticism.'**

spirit is the true revolutionary spirit, and the religious spirit is explosive, creative. It is a state of creativity.'

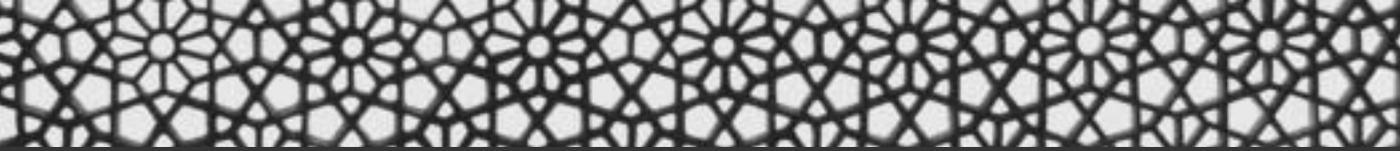
He means this in the same way as the 'fiery comet' Giordano Bruno, who said: 'Become eternity' and as Nietzsche's remark: 'War you will wage within yourself', but certainly not on a political or worldly level. On the contrary! Krishnamurti points out: 'Politics are very destructive. When people say that they work for peace or for reforms, then it is always the "I" that comes first. People in politics cannot have a fresh spirit. The world needs fresh spirits, clear spirits. It does not need spirits that are conditioned as Hindu or as Muslim.' He said this when he spoke about India, but elsewhere he indicates that this is also true for so-called 'Christian' politicians.

Being conditioned and the inner urge to liberate oneself from it play a crucial part in

compassionate spirit as it has not understood itself.

The religious spirit is capable of meticulous thinking, but not in terms of negative or positive; this is why this spirit contains the scientific spirit. The scientific spirit, however, does not contain the religious spirit as it is based on time and knowledge and is rooted in success and results.'

Krishnamurti knows how to combine life, love, revolution and eternity in a positive sense, without making any concession to the essence of the spirit: 'Life is so rich and has so many treasures, but we approach it with an empty heart; we do not know how to fill our heart with the abundance of life. Inwardly we are poor, and when wealth is offered to us, we refuse it. Love is a precarious affair as it causes the only revolution that makes us totally happy. So few of us are able to deal with love; so few of us desire love. We love



on our own terms and turn our love into merchandise. We have a commercial mentality, but love cannot be traded, it is not a matter of give and take. It is a state of being, in which all human problems are solved. We take a thimble to the well and thus life becomes a barren affair, shrivelled and narrow-minded... I am not sure, but I think that you can burn with love. There is an inextinguishable flame. You may have so much of it that you want to offer it to everyone and indeed do so. It is like a powerfully streaming river that cleanses and quenches every town and each village; it becomes polluted, human waste lands in it, but soon the water cleanses itself and resumes its rapid course. Nothing can spoil love as everything dissolves in it: the good and the bad, the ugly and the beautiful. It is the only thing that is eternal and inexhaustible.'

Krishnamurti exemplified his life as a philosopher of the spirit and lived through the great processes of transformation. He was an example of a human being who was open to the influence of new energies in these times of change.

His biographer, Pupil Jayakar, once asked him who he was, and Krishnamurti replied: 'It does not matter who I am. The only thing that matters is what you think and do and whether you can transform yourself.' Then she suddenly realised that Krishnamurti had never said a word

about himself. There had never been a single reference to any personal experience. This is what made him a stranger, no matter how well you knew him. 'You could feel it right in the middle of a friendly gesture', says Pupil Jayakar. 'During an ordinary conversation, there was a sudden distance, silences emanating from him, a consciousness without a centre. And yet, in his presence, you felt the blessing of unlimited involvement.'

Friendship, eternity, surpassing time and space, rejection of worldly ambitions and fame and honour, being a stranger and, above all, standing in the stream of love that is eternal and inexhaustible, they are the characteristics of the spiritual human being that Krishnamurti, as a true Aquarian human being, as a groundbreaking influence of the new era, exemplified in Europe, Asia and America.

Mary Lutyens, *The life and death of Krishnamurti*. Murray, London, 1990.

Mary Lutyens, *Krishnamurti: The years of awakening*. Murray, London, 1975.

Mary Lutyens, *Krishnamurti: The years of fulfilment*. Murray, London, 1982.

Mary Lutyens, *Krishnamurti: The open door*. Murray, London, 1988.

Jayakar, Pupil, *Krishnamurti: a biography*. Harper & Row, San Francisco, 1986.



Seeking God  
means surpassing the  
human being



It is fascinating, though also hard to follow how modern philosophy laboriously clears a path to Eternity, to God. Often this is done on the basis of negation. At other times, it is said that humanity has no possibilities to say anything 'sensible' about God or about divinity. Yet, both Spinoza and Gilles Deleuze, who profoundly studied him three centuries later, reach the conclusion that the human being must let go of himself and of his personal experience to (be able to) be open to eternity and unchangeability. But are we ready for this?

Previous page:  
Patterns. *Autumn tree with fuchsias*. Oil painting on linen, Egon Schiele, 1909.

Below: In his painting *Three philosophers*, Max Ernst shows how brilliant systems of thinking may float about, isolated and far from daily reality. Or do they just precede humanity? Oil painting on linen, 1957.

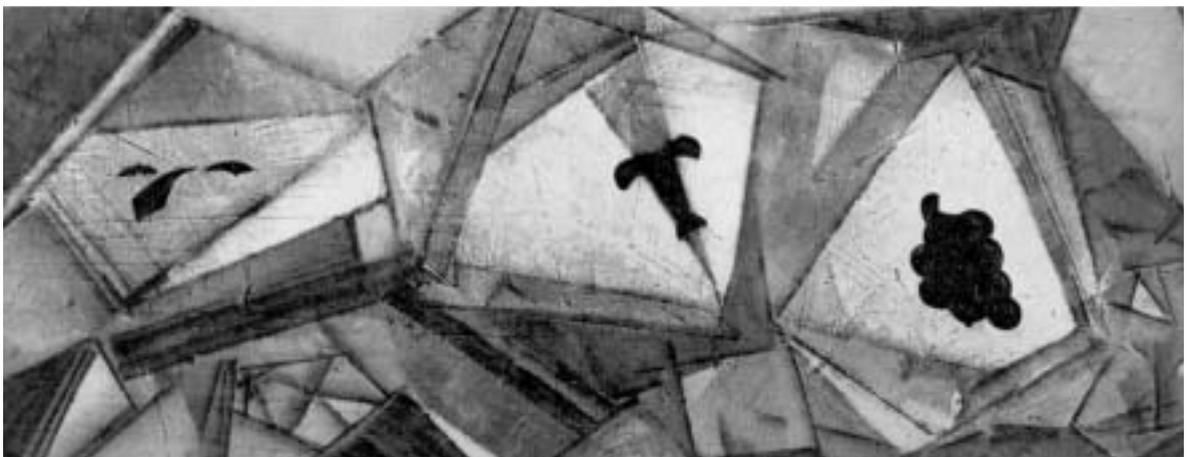
‘These are the teachings of the clear thinker and the devout mystic, who was expelled from the Jewish community as a blasphemer and barked at as a “horrible atheist” by the Christian ministers.’

In this way, Nico van Suchtelen introduces Baruch de Spinoza in his 1915 translation of *Ethics*. And he summarises his philosophy as follows: “There is one “something” that exists by itself, by its own power, as “the cause of its own self”. This is the substance, autonomy, God. This substance is eternal and its attributes (characteristics) are unlimited, although we, human beings, only know two of them, the thinking and the dimension (spirit and matter). All particulars, the whole world of phenomena in which we live, are “transformations” (modi), finite, temporary and transitory manifestations of the eternal, unlimited godhead. Our spirit is a ray of God’s spirit, our body a part of God’s body, and the spiritual love for God originates from the rational consciousness, the clear understanding of this unity. It is nothing else than becoming conscious of God himself in our spirit; and herein lies our salvation and bliss.’ Thus, hardly anything can be added to Spinoza – his system is hermetically closed. Discussions about his work almost always boil

down to the question whether he was or was not a mystic.

The French thinker Gilles Deleuze, who died in 1995, called Spinoza the most paradoxical philosopher: he is the most philosophical of all philosophers and he succeeds in appealing to non-philosophers in particular. Even if we are hardly or not at all able to understand Spinoza’s theory of knowledge, his work contains sufficient moments and passages that move us and may drastically change our perception of reality. Conversely, Deleuze states, no professional philosopher can do without the ‘subterranean’ and ‘fiery’ Spinoza. When the former only focuses on concepts, Spinoza’s essence passes him by. In a fascinating study, *Spinoza: Philosophie pratique* (Practical philosophy), published for the first time in 1970, he explains why Spinoza’s audience is so diverse: ‘Authors, poets, musicians, filmmakers, painters – and even readers – might draw the conclusion that they are Spinozists; this chance is indeed greater than in the case of professional philosophers.

Spinoza enjoys the peculiar privilege that no one before or after him has ever been able to match. He is a philosopher of a very systematic and sophisticated type, who requires an extraordinary effort of





GILLES DELEUZE (1925-1995)

Gilles Deleuze is a French twentieth-century thinker. He started his career as a philosopher, as a researcher. He wrote about Bergson, Hume, Nietzsche, and also about Spinoza. According to Deleuze, every human being has an individual view on reality that depends on the moment at which he is thinking about it. He states that repeated pondering on insights leads to a change of these insights. This philosophy – often called differential philosophy – is based on the idea that thinking inevitably falsifies reality, when it applies concepts to it and tries to put it in a context. What is individual and unique always disappears when such general terms and concepts are used. In our world, Deleuze says, the lack of faith is the most important current problem; the certainty that we would be able to know the world in its entirety and coherence no longer exists. One of his remarkable thoughts is that modern movies in particular have the power to restore this faith to us. Movies teach us to live with a reality that has fallen apart and in which no longer one integral truth exists.

Deleuze has a strong bond with Spinoza, albeit in an unusual way. Primo Levi writes in *The Periodic Table*: 'The greater the correspondences, the deeper the differences.' When we turn this around, this statement reads: 'The greater the differences, the deeper the correspondences.' Then we have a reasonable image of the relationship between Spinoza's and Deleuze's work. When we look at *Ethics*, Spinoza's main work, we see that the basis idea is 'unchangeability' that is directly linked with 'that which is'. This is why Deleuze, who greatly admired Spinoza's positive world of thinking (a mood which he continues in his own thinking) and who also subscribes to Spinoza's efforts to surpass being human on the basis of 'that which is', begins his thinking on the basis of movement. His work may be read as homage to Spinoza. By turning the points of departure around, he tries to revivify the fundamental insights of the greatest Dutch thinker and give them a second chance, for example the idea that God and nature are one. In this respect, he is standing next to Spinoza. And just as the latter's philosophy, his philosophy evokes, due to his radical approach, the same 'deafening' silence over himself, which also surrounded Spinoza during his life, and still does.

every reader. But at the same time, Spinoza offers the possibility of a spontaneous, direct encounter with his philosophy – a non-philosopher, or even an untrained reader, can feel moved, as if struck by a flash. At such moments, we discover Spinozism – as if we understand, surrounded by Spinoza; as if we are sucked into Spinoza’s composition.’

Deleuze, however, was a modern thinker who was open to anything. The countless references to literature, the arts and film in his thinking make any clear delineation impossible. Two philosophers, who apply such different methods of working, arguing and, therefore, philosophising, are rather standing next to each other than that they follow in each other’s tracks. On the basis of Spinoza’s system in

poraries, but both were contrary thinkers in their own time.

#### THE SPIRIT OF THE AGE

A spirit of the age is greater than a thinker. More than one thinker, scientist, author, artist and leader represents in his own way a version of the spirit of the age. In some respects, their ideas will correspond, but in others, they will differ. In other words, a spirit of the age will never or hardly ever coincide with one thinker, one author, one leader or one artist. But to the extent that they correspond, they contribute to the spirit of the age. Would it not contradict the existing conditions when the spirit of the age would express itself *in* a work? It rather expresses itself

‘Authors, poets, musicians, filmmakers, painters – and even readers – might draw the conclusion that they are Spinozists; this chance is indeed greater than in the case of professional philosophers.’

particular, this is quite justifiable. As there is, through his openness and orientation on other thinkers, authors and artists, always room with Deleuze for regardless who, we must on the basis of Spinoza’s work conclude that his own ideas, namely the hermetic image of the Godhead, is enough to him.

In addition to these drawbacks, there is the fact that Deleuze is a relatively modern thinker. We have hardly had the time to react to his heritage. Because philosophy has hardly changed since his death in 1995, his place in it is still unclear. And what is more is that Spinoza and Deleuze are not contemporaries. Spinoza lived in the seventeenth century, Deleuze in the twentieth century. This very fact presents the possibility to study both of them. They may not have been contem-

*by means of* many works *into* something else, just as our human type expresses itself through many people into something else, namely humanity. The mutual differences are irrelevant, because suppose that people differed from what they are now, but are, for example, like they were a hundred years ago, then we would still be justified in speaking of humanity. Or was the American astronaut Neil Armstrong speaking of another humanity, when he set foot on the moon on 20 July 1969 and said: ‘*That’s one small step for a man, but a giant leap for mankind?*’

#### THE ANSWER BEGINS WITH A QUESTION

When we think about it in this way, we are speaking of the development of

Right: Form patterns. Constructivist portrait of a philosopher, by the Russian female painter Ljubov Popova who worked in Paris, 1912-1913.



EXPO

Revue  
Philos

Right: Terracotta pot, excavated at Kalibangan, India. Pre-Harappa culture, 3200 -2800 BC.

humanity. In what respect does this differ from that in which the spirit of the age expresses itself? Does a spirit of the age have an objective, or a goal in which it is expressed, so that we can say afterwards: ‘*This was then* the spirit of the age, and later *that* was the spirit of the age?’

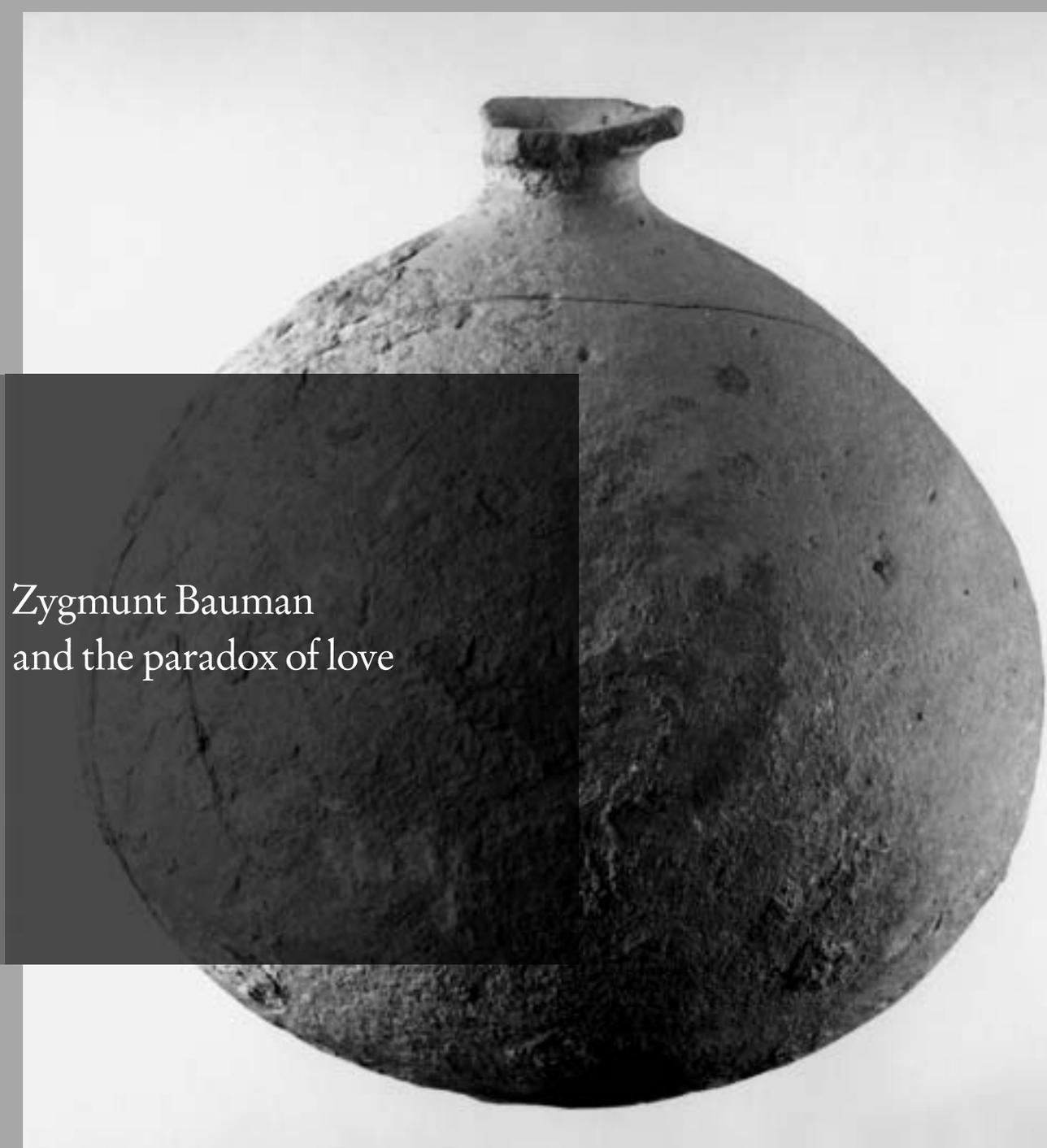
The answer, too, begins with a question. Will the goal or the objective not have as many points of view as the human being has points of view? At least, this seems to be the case, because a spirit of the age is expressed in the arts as well as in science, in philosophy, in the economy and in politics, and so on. Deleuze tries to include them in his thinking. In their coherence, all these aspects together form the spirit of the age, as if something that surpasses it during a period takes shape. This is why we can speak, for instance, of *the* Enlightenment. In this sense, the spirit of the age is a certain higher consistency between the different forms of expression of the human being. It represents a new way of standing in the world, for a way that fits in with a slumbering need. And thus we are approaching our answer: if we want to understand the needs of Spinoza’s time, at the dawn of the Enlightenment, we can now, later, determine that this was the desire for individuality, for personality. And at that very moment, when everyone was busy finding *himself*, Spinoza wrote that the human being had to let go of himself and

his personal experience in order to be open to eternity and unchangeability.

#### DIVINE – HUMAN

The surpassing which Spinoza had in mind was divine, while his contemporaries were occupied with throwing off the yoke of a God for a new experience of what is *human*. However beautifully Spinoza may have expressed this, – by interpreting God in a totally different way – it did and still does not catch people’s eye. And this also happened to Deleuze. This thinker, just as Spinoza, hardly made any room for the human being as a person who judges, has opinions, and airs his ideas of good and evil, in short, who is independent and prejudiced. He writes about the human being as ‘a deception, as a misconception, as an injustice that must be neutralised by a higher justice.’ But are we ready for this? Some are. There have always been seekers for freedom, there have also always been Spinozists. But the majority, which decides *what to do and what not to do*, seems to cling to the chosen path of everlasting repetition.

That which is eternal, is unchanging, equal to itself. It does not repeat anything. It is not a movie. It is the ‘higher justice’ that will one day pull everything up to itself. The choice, the freedom, yes, the joy to be able to admit this, is up to humanity.



## Zygmunt Bauman and the paradox of love

No matter how open a person tries to be, from time to time he is startled by events that change his view of life. Then he shows that what once seemed 'open' in him, is still kept shut off and veiled by doors. To be truly open is only possible on the basis of great trust. A child can be very open because it has complete trust and unconsciously feels supported by family and parents. In modern society, this feeling has vanished and is replaced by a sensation that can be described by concepts like uncertainty, instability and insecurity.



The Polish sociologist, Zygmunt Bauman, sees himself as ‘an interpreter of the world in texts’. He remarks, however, that a short story by Jorge Luis Borges may be more useful than a conventional book on sociology. Bauman has thought much about modern man and about the psychological problems arising from living in a society like the one described above. He writes about ‘the liquid society’. In his opinion, we suffer from what he refers to as the ‘Titanic Syndrome.’ We

know that we are living amidst various threats to our civilisation, but are ‘without hope’ and ‘without help’ with regard to them. We feel that we do not possess the means to cope with them.

We rather tend to turn our back on threats and enjoy ourselves. Bauman sees a new human being developing: the choosing human being, the *homo eligens*. This is a nice concept, but its meaning is rather alarming. This human being, the *homo eligens*, is continually driven by

‘Love is known as the greatest and mightiest power in the whole universe. God is identified with it. “God is love,” the Holy Language says. [..]

It goes without saying that what is called love in this world has nothing to do with all of this and cannot even be compared with it. Love in our nature is a quality of our natural potential of goodness. [..] Love in nature, as a quality of goodness, has its limits, is not unconditional, excludes others and is, therefore, I-centred. It always goes together with, for example, stupidity, selfishness, indifference and hatred.’

‘What the Universal Teachings call love is the primordial substance of the divine flame, of the world soul.’

J van Rijckenborgh, *The Coming New Man*, pp. 237, 270. Rozekruis Pers, Haarlem, 1957.

**Desire takes, love gives.**

**Desire destroys and shuts off,**

**love restores and opens up.**

obsessive change. Always incomplete and never finished, he is permanently occupied with changing his identity. He lives in multiple social networks, and the human need to believe in something, to belong somewhere, is transferred to the world of consumption: ‘I buy, therefore I exist.’

All of this is a result of extreme individualism. When the community spirit disappears, so does the ground under the individual’s feet.

Zygmunt Bauman draws the conclusion that only in countries, in which the citizens still *trust* the state and feel that they are members of a community, a feeling of security exists that can stand hard wear. The fact that such trust rests upon *alleged* values and standards is irrelevant in this context. Such countries are rare. Modern society is not interested in offering security. He writes about this:

‘Since the Enlightenment, it has been accepted as a truth of the common sense that human emancipation, the release of the true human potential, required the demolition of social ties *and* the liberation of the individual from the circumstances of his birth.’

Because people have ever less confidence in large government or other institutions, like the church, religion, politics (who does trust politi-

cians?) or in smaller organisations (sports clubs, community work), it is impossible that individuals derive a feeling of safety and security from them. It was never perfect, but at least it provided a basis of life. As this basis now falls away, it becomes ever more difficult for modern man to be ‘open’: if nothing is safe anymore, new walls have to be erected.

‘WHEN ALL WAS STILL WELL’

We once saw our lives as a series of clear and logically ordered projects (education, work, marriage, pension). We were told: as long as you invest diligently and firmly in order to improve ourselves, to broaden and build your lives, you will succeed and it all will end well. Now, in modern consumer culture, the true values of our society are demonstrated. Any lingering faith in it rapidly disappears and no longer provides the basis for *inner* certainty. We are increasingly satisfied with short-term or temporary solutions. The *Big Brother* TV show is not the only bad deal. Often our lives are like a never-ending series of sham experiences. Bauman points out that the largest employers are currently part-time employers; a love affair lasts about one year; two-thirds of all marriages end in divorce, and

Left: *Krishna dances with the Gopis*. 18<sup>th</sup>-century muslin cloth for storing wedding gifts. The chain of dancers symbolises the marriage of heaven and earth.

rental homes, leased cars and other *pay-per-use* solutions dominate the economy. We no longer have a firm link with a solid background. We choose for what is ‘temporal’ and do not allow ourselves to become committed. We do not come back on our choices; no, we continually make new choices, we are always on the move in some kind of permanent renewal. These are the very points of departure of the consumer culture.

**‘Most of us lack the time and the means to become an individual.’**

*Blaise Pascal*

However, a person who absolutely does not want to commit himself, cannot build either. He is continuously on the move. When networks become more important than individual relationships, it becomes ever more difficult to find peace. For ‘openness’, peace and equilibrium are indispensable. ‘Continual renewal and keeping all options open – once a privilege – now become a necessity and prove to be extremely tiresome.’ Thus, human life becomes volatile because everything that is touched and used is volatile, and the resulting openness is like an empty husk.

LOVE – YES, BUT WHAT IS LOVE?

Zygmunt Bauman believes in freedom of choice as well as in human limitations. Reality is not of one piece but rather a seemingly chaotic mix of powers that arbitrarily determine our lives. This is why it is important that the human being, preferably early in life, creates a durable bridgehead. By this, he means: an inner foundation that is supported by and is one with love. Then a human being can react creatively to any change that confronts him, without letting it trip him.

We are longing for love because it makes us inwardly ‘beautiful’. However, Bauman also wonders if it is love that makes us beautiful or if it is the courage to participate in *the process* that is called love. ‘Love is related to transcendence.’ He claims that love is another word for a creative impulse, which automatically involves risks. ‘Just as with any creative process, we never know for sure where it will lead or where it will end.’

Bauman reminds us that ‘there is little in life that leads us closer to death than fulfilled love.’ Instead of striving for the highest forms of love, we lower the bar and call our fleeting relationships ‘love’. According to Bauman, a major part of the problem lies in the fact that we cannot differentiate between love and desire.

‘We all are skating on thin and breakable ice. The support of a loyal partner can be very helpful. But until death do us part, it is also an impediment that frightens us. You cannot simply stop on thin ice. Eternal obligations limit the manoeuvrability that the future so emphatically requires of us. But without unconditional links and the willingness to give up your own interest for the benefit of your partner, true love is inconceivable. Love is the first victim of our liquid society.’



## ZYGMUNT BAUMAN

1925 Born in Poland

1939 Flight to Russia

1945 Return to Warsaw and beginning of his studies in sociology

1948 Appointment as a scientist at Warsaw University

1968 Forced emigration to Israel with other Jewish intellectuals

1972 Settles in England, accepts a chair at Leeds University

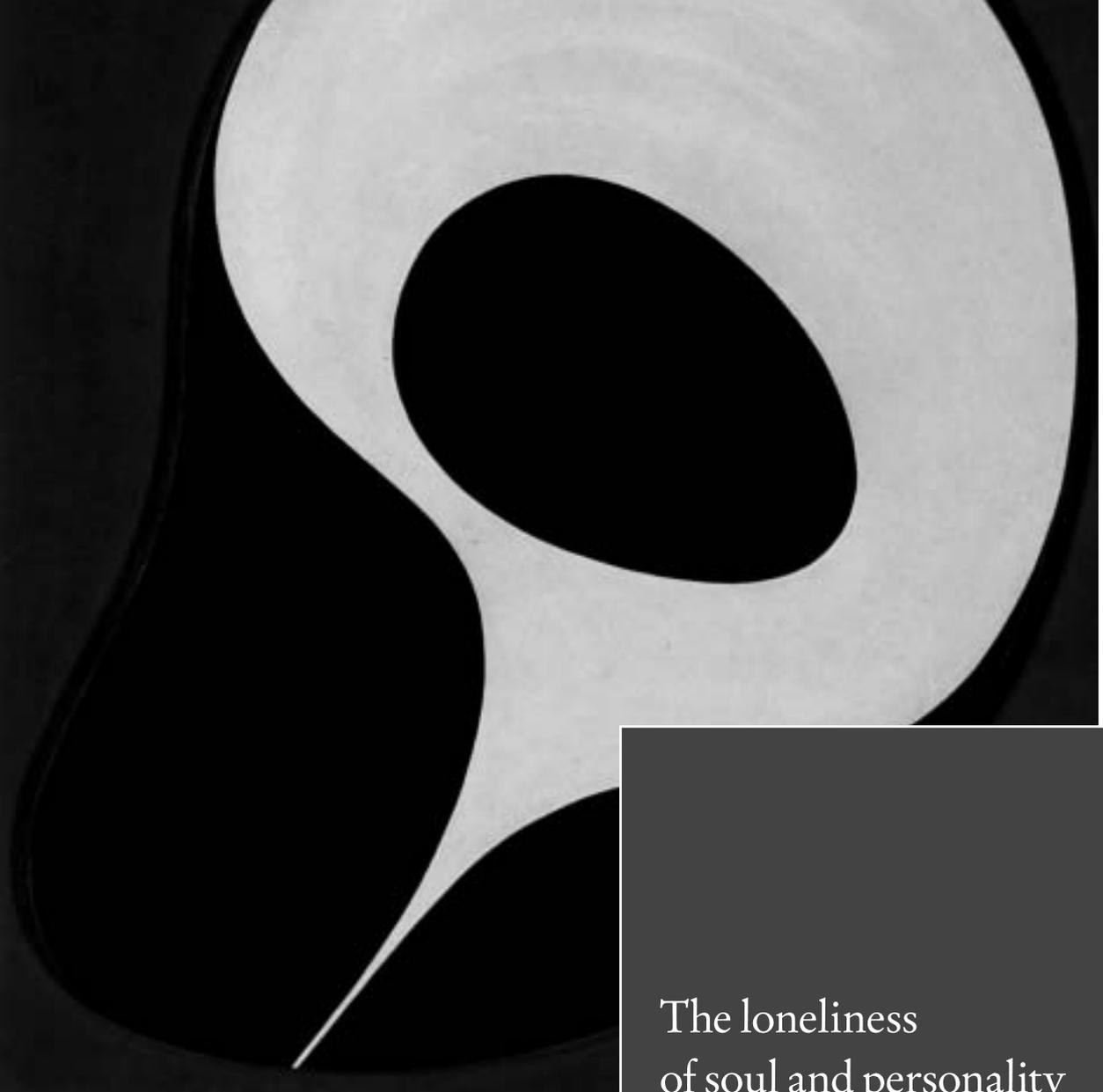
1990 Emeritus Professor of Sociology, published countless books and gives lectures all over the world

‘Desire is the longing to consume, to take something, to devour, to appropriate – in short, to destroy. It is essentially the inclination to destruction, and ultimately to self-destruction. Love is the longing to care and to protect and preserve the object of your love.’

Desire takes, love gives. Desire destroys and shuts off, love restores and opens up.

### NOTE:

The quotes in this article are taken from: *Liefde is het eerste slachtoffer* (Love is the first victim). Interview with Zygmunt Bauman by Y. Zonderop, *De Volkskrant*, 29 October 2005.



## The loneliness of soul and personality

All sacred writings stipulate that in a distant past something called 'the fall' occurred. A divine spark turned, after a long development, into a living soul which learned, in interaction with the divine spirit, to be creatively active on the seventh cosmic plane. This seventh cosmic plane is the realm of which the vibration energy corresponds to that of current humanity. The other six cosmic planes, with ever higher frequencies, are fields of development for life waves that far surpass humanity. One day, current humanity will, in its new soul vesture, pass through a glorious development there.

The original legend of Narcissus relates that the human being perceives his divine, primordial image in the eternal waters (the cosmic life forces), devotes himself to it and is totally taken up into it. Another interpretation of this story is that the soul linked itself too strongly with the beautiful physical figure that it had developed in matter. It turned away from the original, primordial image, and this ultimately caused its light figure to totally disappear.

This article deals with the loneliness of the 'fallen' soul and that of the personality. This loneliness can be experienced at any age and under any roof. It already begins when a baby is crying and the mother says: 'Let it cry for a while; he or she will automatically get tired and then fall asleep.' Or: 'A bit of crying is good for the development of the lungs.' At such moments, the baby will feel deserted and lonely. For some reason, the baby is asking for attention but does not receive it. A baby, carried around in a baby carrier by its mother or father, as we often see, probably feels quite safe and comfortable with its parents. Also a toddler may feel very lonely, particularly when he or she is not understood. Throughout his whole life, an adolescent or adult will feel lonely at certain moments. As the last one still alive, someone may sit behind his window, waiting for someone to visit him.

When does the loneliness of the soul begin and what does this mean? For aeons, the original soul has experienced great loneliness. Because the link with the spirit was broken, it lost its creative power. The light human being evaporated through lack of proper nourishment and left the *mensouled* microcosm behind as it were.

This actually is a very tragic story. How does this story continue? A personality was created



Left: *Configuration*. Jean Arp, oil painting on wood relief, 1953.

Above: *The twelve disciples* on a 9<sup>th</sup>-century granite cross in Moone, County Kildare, Ireland.

that replaced the fallen, original light human being. This personality is one day, at a psychological moment, able to recognise the loneliness of the soul and react to it. In this state, they can, in close cooperation, set out to seek the link with the spirit, which the soul had lost in the distant past. The personality, which 'takes the place' of the original light human being, can accomplish an important task in the coming development. Time and again, the divine love calls the soul to return to the spirit. Because it has always been self-centred and linked with its earthly personality, however, this latter link must first be broken. After many experiences and the resulting suffering, the soul will reach the point that a calling impulse emanates from it and, in its distress and loneliness, begs for deliverance.

There is only one door that can unlock the path to the Divine order for us; there is only one entrance to the Christ mysteries; there is only one possibility to penetrate to the mystery of the Book of Revelation. It is Patmos, the key to the new life. Patmos is a rugged, inhospitable and dismal island, in antiquity used as a place of exile. It is a splendid example of the spiritual and material state of the pupil who is ready for this stage of his development. Patmos expresses the great feeling of desolation, the great crystallisation that may be experienced on the path through the desert of true life. Patmos represents the concept 'in the world, but not of the world.' Patmos represents powers and forces of the earthly nature order, which oppose the pilgrim and try to banish him, while the latter only wants to serve the distant Kingdom with all his soul powers.

On Patmos, all pilgrims find each other because of their consistent faithfulness 'to the Word of God and the testimony of Jesus'. There will be a moment in the life of every pilgrim that he becomes a sojourner in this nature; that he is going to consider it hostile and he is, like his Lord, 'reckoned with the transgressors'. Only Patmos is left to him; the stone nature reveals itself to him.

Then the new life overwhelms him like a flood, because he is not only a participant 'in the tribulation', but also 'in the distant kingdom'. Then his spirit blossoms forth in it like a beautiful rose.

(Free after J van Rijckenborgh)

Now it can open itself to the original spirit power. Instead of desiring earthly matters, it is now looking forward to impulses stemming from another field of life. It intensely longs for the spirit, for the original light. This causes a process of purification to begin that ultimately leads to becoming whole again. The personality then walks the path of liberation *with* the soul. The personality gains insight into how to cooperate in this development. Great efforts are asked of it: the sacrifice of itself, a path on which no longer anything is asked for itself.

Because the soul turns to the spirit, the human being will be able to realise a totally new mode of life. This mode of life has remarkable consequences, because the more subtle human vehicles are irradiated by the powers of the high level of the soul, so that insight continuously increases. Ultimately, the I-centred inclination of the personality will be dissolved. A new consciousness, based on the soul, then becomes the decisive factor in life.

When spirit and soul have become one, this unification will liberate another creature: the light human being, who has always existed and

who is now kindled again. For some time, the old human being will partake of the new consciousness of the soul that is called the spirit-soul consciousness. This part will ultimately be completely taken up into the new man. This might be considered the reward of the sacrifice of the old human being. Hermes calls this the 'prize for the race' – the link with the spirit! The new consciousness continues to live in the new man.

#### DID THE LIGHT WITHDRAW?

The loneliness experienced by the personality who walks the path is of another order. No two people are equal and each walks his individual path. Each experiences his or her path totally differently and may, for this reason, sometimes be very lonely. In the initial stage of this development, a seeker may experience a certain joy that he finally understands the purpose of his life. Fully dedicated he begins this adventure. However, soon he is confronted with all kinds of events of which he cannot yet fathom the consequences. It may be that he resists them, so that he denies himself the bles-



Seven steps in 'the old city' (pre-Inca) near Machu Picchu (Peru), where the Incas had one of their sanctuaries during the 14<sup>th</sup> and 15<sup>th</sup> century.

sings of the light and reverts to loneliness.

It also happens that he, while standing on the path, is tested. Then it is as if nothing appeals to him any longer. He wants to stand in the light again and experience this light inwardly. But it seems as if the light has withdrawn. He feels lonely and deserted. Then he is tested: does he walk this path for his own pleasure and self-elevation or does he want to suffer anything in order to liberate the soul from its earthly prison? If he is aware of this, he will always give priority

to the soul and remains loyal to the once-chosen path.

When he then continues his path, he arrives at a crossroads, where no one can help him. No signpost is available. This stretch he has to walk alone, which he experiences as great loneliness. This is expressed by Jesus' temptation in the desert. Nor does this

temptation pass by the pupil on the path. The path is not pure loneliness; there are also many moments of joy and solidarity. The path is a joyful path, but it has peaks and valleys. Sometimes, loneliness is necessary to stimulate the longing for liberation. This is symbolised by Patmos, the isle of loneliness.

When John arrives on Patmos, as this is described in the first chapter of the Book of Revelation, his pilgrimage is almost over. Then the original light human being, the child of spirit and soul, appears to him. After an endlessly long period, the new man can express himself in the restored microcosm again.



The dramatist Ibsen,  
herald of a new time

‘God has raised greatly enlightened, highly gifted people, who have partly restored the polluted and imperfect arts, so that the human being finally shall see his nobility and glory and understand why he is called a microcosm and how far his art reaches into nature.’ (Bentein Baardson, director of the Ibsen year 2006, 31<sup>st</sup> August 2005, Oslo)

As 2006 is the one hundredth anniversary of the death of the internationally acclaimed playwright Henrik Ibsen, the Norwegian government has declared this year the national and international Ibsen year.

In many places in his work, Ibsen writes about the freedom of the individual, but his ideals cover a much larger area. Ibsen shows how we can realise our own personal liberation and how we ‘can shake up life to make it reveal its secrets’, to use the words of James Joyce. Any day, anywhere on one of the five continents, a play of Ibsen is performed. More than any other writer, he has encouraged us to think about our fundamental values and rights. Moreover, the social conflicts Ibsen confronts us with, are as topical as ever. Even in this day and age, some of his plays are not allowed to be performed and parts of his texts are being censored by authorities who think that the content is too controversial, or forms a direct threat to the established order. The same Joyce writes: ‘We can ask ourselves who, in modern times, has had more influence on the intellectual world than Henrik Ibsen.’

The Norwegian Henrik Ibsen wrote his plays parallel to the impulse of theosophy in the second half of the nineteenth century. The new influx of spiritual opportunities, to which theosophy testified, reached certain people in the United States, in Europe and in India, who had achieved a stage of development, in which they would have to neutralise the control of the old I and follow a soul-liberating path in self-authority. Self-realisation – the conscious realisation of the true divine-human consciousness

– is the current phase that is relevant for every modern human being.

Ibsen described the dilemmas inherent in the overturning of an old and the formation of a new period. The essential point is no longer the realisation of the usual desires of the ego, but the discovery of the ‘image and likeness of God’. The first step in this process is the insight that the human being, as to his inner essence, truly *is* this image.

Ibsen’s workshop was the theatre, the stage. In the period 1848 to 1899, he created nineteen important plays. In this way, he reached a very wide public and soon enchanted as it were – starting in Scandinavia – the whole of Europe. He shook hard at the bogged-down social circumstances of his time. In his work a new humanity is presented, an authentic, strong humanity that stands above the cowardly compromises of everyday life. At the same time, Ibsen radically criticises the insincerity, weakness and corrupt opportunism of modern society. Ibsen was concerned with the higher human freedom, the inner freedom belonging to the soul. In his time, people lived in an environment and in structures, which maintained themselves even more than in present times. This is why Ibsen put everything to the test: marriage, family, religion, nothing was excluded.

In *A Doll House* (1879), for example, he put a finger on the sore spot of his time: the women’s issue. ‘Modern society is not a human society: it is a male society. When adherents of freedom want to improve the position of women, they first inquire if public opinion, that is the opinion of the men, agrees with it. This is

**‘We can ask ourselves who, in modern times, has had more influence on the intellectual world than Henrik Ibsen.’** *James Joyce*

similar to asking wolves if they agree with the new protection measures for sheep.' He exposed this form of cowardice and lying and opposed it forcefully.

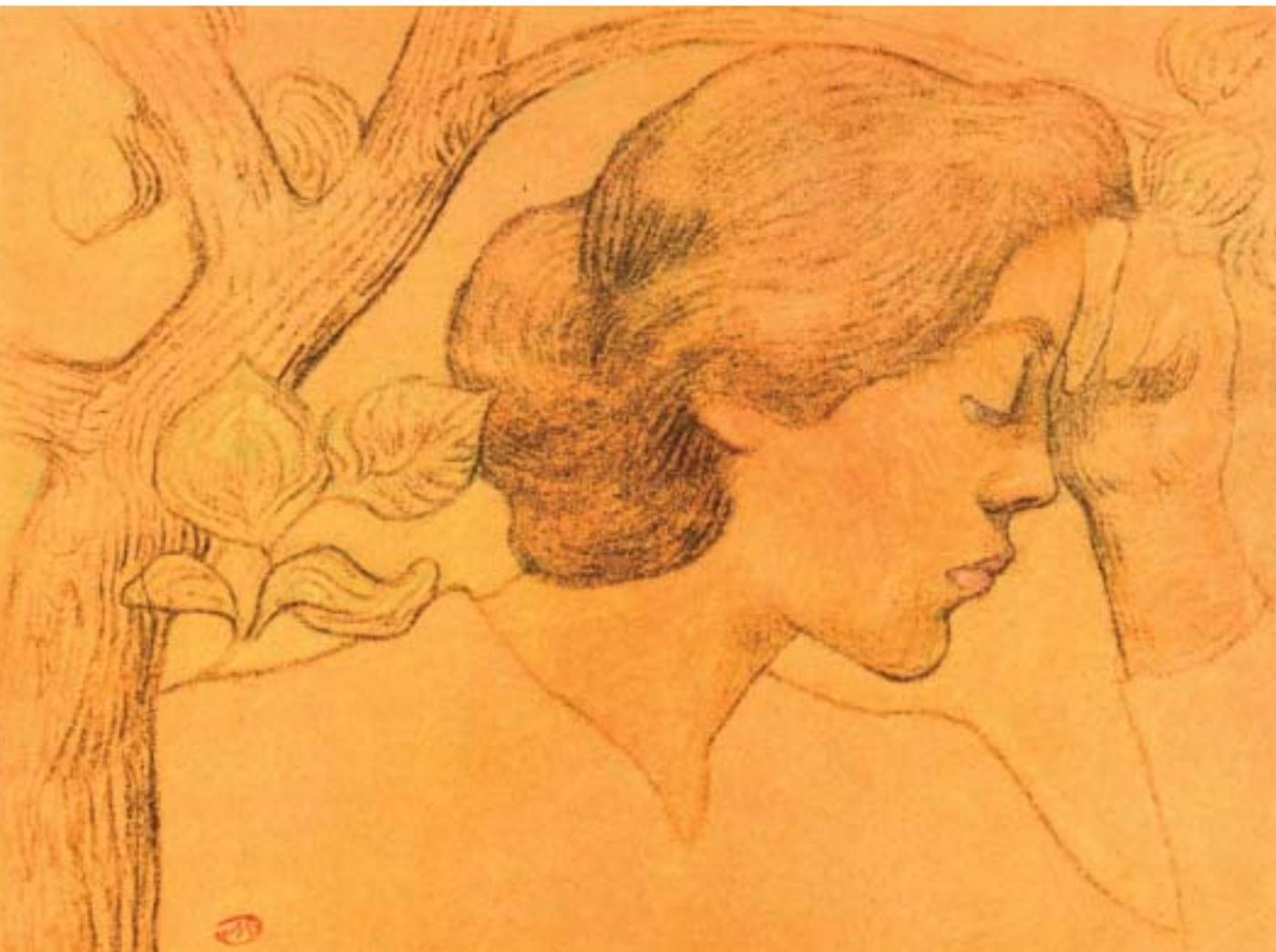
'IT IS A MATTER OF THE REVOLUTION OF THE HUMAN SPIRIT'

To Ibsen, the time of the French revolution did not at all belong to the past. He was still feeling its aftermath. But what was the deeper meaning of it? This was one of the questions he asked. On the day of the French defeat by Germany, 20 December 1870, he wrote to the well-known critic Georg Brandes: 'The events in the world give me much food for thought. The old France has been defeated. When now also the new actual Prussia will be defeated, we will have landed with one leap in the dawn of a new period. After all, until now we merely live

off the crumbs of the table of the revolution of the last century.'

And then he soberly remarks: 'People only want special revolutions, external ones etcetera. But these are futilities. What really counts are the value and the task of human existence: it depends on the revolution of the human spirit.'

Scandals and corruption belong to everyday life and poison everything. The 'pillars of society' are entirely subordinate to the temptation of power, money and thinking in terms of status. Yet, what are the real pillars of society? Everywhere a climate of coldness and disinterest prevails. 'The spirit of truth and the spirit of freedom are the pillars of society'. This is the insight the human being must achieve. Of how many pitfalls will he have to free himself to this end? Ibsen compares European society with an apparently seaworthy ship that, of course, is sailing the



seas. Yet, subconsciously, the passengers are dominated by feelings of fear. ‘What has happened aboard the ship? Why are all as if laden with fear? What has paralysed sense and will, arm and word? It is said, a secret rumour creeps from the bow to the stern: the ship is loaded with a corpse.’

In this nineteenth-century society, everything is merely malodorous appearances. Everything cries for purification on all levels up into the spiritual sphere.

It is not amazing that the critic Alfred Kerr said about Ibsen’s work: ‘The best Ibsen has given us is the impulse to truth in an artistically dishonest time, the impulse to sincerity in an artistically shallow time, the will to move in a time of stagnation and the courage to reach for matter with a human content, wherever it may come from!’



Above: Henrik Ibsen, 1828-1906.

Left: *Head of a young woman in profile*. Aristide Maillol, Paris, 1861-1944. Pastel and charcoal.

## IBSEN’S LIFE TASK

Ibsen had a calling. This has nothing to do with having an incentive. Most of his life he lived in modest circumstances. In 1866, he asked the Swedish and Norwegian kings for financial support: ‘It is not my purpose to manage without worries, but a lifework to which God has called me, the task to awaken the Norwegian people and to teach them to think large.’

In many conversations and letters, he time and again tried to draw people’s attention to their great possibilities. He said: ‘I think that we can do nothing else or better than to realise ourselves in spirit and in truth.’ Again, this has nothing to do with self-realisation on the horizontal level. That this was aimed at entering a new way of life, he expressed in the poem *On the Heights* (*På vedderne*. 1860). The symbolic language of this poem shows the necessity for striving human beings to distance themselves from the main stream of life, in spite of any solidarity with people. This urge to freedom will only achieve its purpose when the inner obstructions are removed.

## THE CREATIVE PERIOD ‘Brand’

The more clearly Ibsen observed society, the more he was confronted with the process of self-knowledge. Undoubtedly, he unloaded himself greatly by writing the play *Brand*. In it, he provided a mirror for himself. He said: ‘Brand I am myself, at my best moments.’ Here he is taking responsibility for his attitude to life at that time. In 1865, he was in Italy and felt ‘a strong and clear form’ taking shape for what he wanted to say. The content of the play is very clear, although the critics misunderstood much of it. Ibsen depicts the protestant vicar Brand, who represents the new human being. He wants to replace the pitiful god of money and compromise, the god of the church, based on the external redemption of the human being, by the eternal, great God within people’s inner being. It is the God who irradiates the universe as wisdom and

energy and from whom the human being originally was generated in His image and likeness. It is the God who only reveals himself in the human being, when the latter discards everything that is insignificant and egoistic. It is the God who demands 'all or nothing'.

Only in unconditional surrender to this inner energy can the divine unfold itself within the human being. As long as he, if only to the smallest extent, clings to his beloved habits and expects his salvation from beautiful ideals or relationships, the gate will not be opened. It is all or nothing. An unbelievable vitality develops

church god or of the Word, to which we merely have to entrust ourselves to be saved. The inner work is decisive. The law that ultimately the earthly nature cannot inherit the heavenly one, remains intact and thus also the uncompromising paradox that only by 'being liberated from the earthly nature' the heavenly nature can be reached. But the human being can trust that 'grace' will come to his aid if he follows the 'all or nothing', and surrenders his old I to his inner image of God. 'Grace', divine power, accomplishes the work he is *not* able to perform on his own.

**The egoistic path always leads to coldness and total isolation. Seeking the truth, that which is divine in creation and in the human being, ultimately leads to a community of love for all people on the basis of the new soul.**

through such a mode of life, for it calls up the storm of the spirit in the human being. The limitations of the reverend Brand, and thus of Ibsen, also become clear. Brand, to be sure, demands all or nothing of himself, but he also demands this from others. He demands this in the manner of the Old Testament deity. In this way, he destroys others and nearly himself as well. Brand would have to work at himself and with others to clear a path for the higher life, through insight and a new mode of life. Yet he fails, not only through the weakness and indifference of others, but also through the hardness he shows to himself and to others. Nevertheless, the end of the play gives the impression that he sees what he has done wrong. He sees that God does not only make uncompromising demands, but that He also overflows with grace. Consequently, we should not speak of a

THE PLAY *PEER GYNT*, THE SCANDINAVIAN  
FAUST

The 'Scandinavian Faust', in the person of *Peer Gynt*, is in his Sturm-und-Drang period an adventurer and a liar, who wants to conquer the world by storm. His thought world is only focused on his own ego. We might say that he is a human being, who works off the 'call' to realise the truly divine self on the level of the ordinary I, and tries to find his salvation in this world. He deserts the woman who loves him. He achieves fame, wealth and status in society. He tries his luck as a shipowner, gold digger, scientist and philosopher. In Alexandria, he is crowned 'emperor of selfishness'. He pursues countless desires. Only in one thing he is not successful: he does not grow up and does not find himself. At an advanced age, tired of life,

he pitilessly takes stock. Ibsen chooses a beautiful symbol. The old Peer Gynt stands on the stage and thoughtfully peels an onion, layer by layer. Every layer fits one of the roles he has played in his life. Yet, there is no core. The onion has none. Ibsen says: ‘A soul can thus return utterly poor into the grey mist of nothingness. You beautiful earth, be not angry that I walked uselessly on your grass. You beautiful sun, you wasted your radiance on an empty house, because nobody was at home. The owner, I am told, has never been home.’

Ibsen confronts the audience with the talented, but ultimately failed human being. This human being has wasted his vitality and has thrown away his chances in life. To the audience, this can be an enormous incentive to get at least an inkling of the ever-present essence of another, higher level, in and through the nothingness of the old egoistic nature. He possibly learns that the attempt to realise the true self at the earthly level, only leads to emptiness. The divine self can only develop when the earthly I decreases.

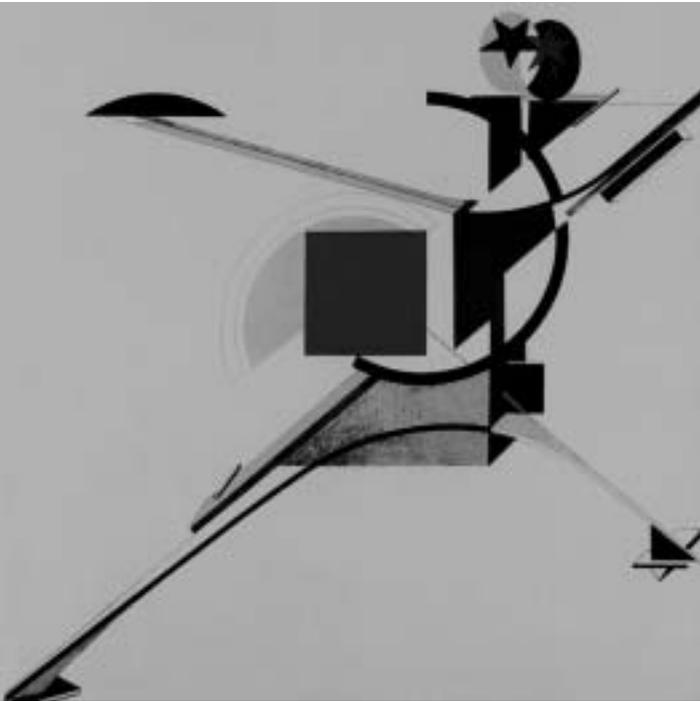
#### ‘WHEN WE DEAD AWAKEN’

Ibsen wrote this play – his last one (1899) – six years before his death. It describes the life of a sculptor, who has achieved everything and, nevertheless, is not happy. Like Ibsen, he returns after many years to Norway, his native country. One of his sculptures is called ‘Mourning a wasted life’. During his return journey, the love of his youth appears and confronts him with the mirror of truth. What does he see? He has destroyed his own life and that of others, by ruthlessly sacrificing everything to his unbridled ambition. He has renounced his ideals of those days and deserted the love of his youth.

Ibsen speaks for all of us. Egoism is difficult to recognise. But, ‘when we, the “dead”, awaken inwardly’, we see what has been neglected. Then we see that, until now, we were not alive, but were dead, and this insight can lead to a new life. The egoistic path always leads to coldness and total isolation. Seeking the truth, that which is divine in creation and in the human being, ultimately leads to a community of love for all people on the basis of the new soul.

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## Knowledge or true wisdom?

A huge and unbridgeable difference exists between the concepts 'knowledge' and 'wisdom'. For seekers on the spiritual path it is important to understand that divine wisdom is never the same as the knowledge we can obtain by learning and gathering information.

He who seriously investigates, discovers that universal philosophy clearly distinguishes the concepts 'wisdom' and 'intellect'. This does not mean that wisdom is everything while the intellect is nothing, but they are described as two different values or qualities. The Creator endowed humanity with wisdom *and* intellect. The Creator of the All linked original humanity with the Universal Wisdom. Humanity received its intellectual faculty to be able to react to the Universal Wisdom. This intellectual faculty transformed wisdom and was able to retain this transformed wisdom. The human memory worked as an accumulator for storing the transformed Universal Wisdom. This memory also contained the centres of the purely functioning sensory organs and those of reason and action. In this way, a human being was able to ponder on and test the received wisdom with his senses, and subsequently

make a decision and act according to reason.

This was living in a wholly responsible way. In this sense, we must interpret the statement that 'original man was linked to God in voluntary obedience'. He walked 'at the hand of God'. He reacted spontaneously and intelligently to the Universal Wisdom that is of God. Thus the human being was 'God-from-God, Son of the Father, perfect as his Father in heaven is perfect'. And there was only growth, manifestation, just as a nebula ultimately develops into groups of stars, symbolised in the zodiac.

When we speak of 'common sense', it is clear what we mean by it. The Creator granted pri-

Top: *The new man*. Constructivist design by El Lissitzky, Moscow, 1913.

*The tree of life*. Gustav Klimt. Tempera and pencil on paper, 1905-1909.





mordial humanity wisdom and common sense. Here we touch on one of the most profound causes of human suffering, because since time immemorial humanity has lost its common sense. The human mind is seriously ill and disorganised. The head sanctuary is denatured and the human rational powers of this nature are an appalling caricature of their past glory. These facts are confirmed by our daily life. They have caused a very confusing and oppressive situation. Thus we can very well imagine what the apostle James meant by the question: 'Who is wise and understanding among you?' The disconcerting conclusion is that no one is wise, no one is sensible! In the dialectical world, nobody has a healthy intellectual faculty at his disposal. This is why no one has a link with the Universal Wisdom, and completely 'walking at the hand of the Lord' is a sweet but dangerous fairytale. In

this context, also the words of Jesus the Christ are relevant when he says: 'Nobody is good, not even one!' In order to penetrate more deeply into this problem, we conclude that there are different human types. Firstly, there is the cultural type who has been cultivating his mental faculty for a long time. In the fallen state in which wisdom lives on earth, this mental faculty always depends on external stimuli. Deprived of the influences of the Logos and the faculty of the so-called *kundalini*, standards, hypotheses, civilisation and other emotional speculations replace absolute knowledge. This pushes and forces the intellect in a certain direction and to a certain development.

For generations, this has been transferred into the human blood.

The monotonously repeated external stimuli, combined with the inner urge of the blood that corresponds to them, have turned the human being into the intellectual being he is today, or are in the process of turning him into it. A child's mind is completely attuned to this life, according to a curriculum prescribed by law. Experience shows that the intellectual is also profoundly unhappy, or is becoming so. He lives in a never-ending pursuit of happiness that recedes ever further from him. In the meantime, he causes irreparable damage to himself and his children, which ultimately will make itself felt in the structure of his organs.

Every organ in the human body is either sanctified or judged according to the goal for which it is used. Extreme intellectual training prevents the assimilation of higher wisdom. The organs in the head that should enable this assimilation turn into a sorry state. Such intellectual training can only continue to a certain point, after which either stagnation or damage occurs.

Top: Portrait of J van Rijckenborgh, 1896 - 1968.

Turning to the Bible, we find Satan, one of the 'Sons of God' (*Job* 1,6), becoming in exoteric interpretation the devil, and the dragon in its infernal, evil sense. But in the Kabala, Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this?

[..] Both proceed, it is taught, from *Ruach* (Spirit), *Neschamah* (Soul) and *Nephesch* (life). In the 'Chaldean Book of Numbers' Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from *the mundane soul*, which on Earth is Mahat (intellectual understanding, or *Manas* (the seat of Intellect)). They diverge, because one (Michael) is *influenced* by *Neschamah*, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all) the adversary of its anthropomorphic God and sensual physical man, the Devil!

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible Wisdom, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of Man.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion.

H P Blavatsky, *The Secret Doctrine*, Vol. II, pp. 235 and 378. <http://www.theosociety.org/pasadena/sd/sd-hp.htm>

## Humanity received its intellectual faculty to be able to react to the Universal Wisdom.

Another human type consists of those who received less intellectual training. Their mental faculties remained, for different reasons, below a certain level. Esoteric science calls this state of mental development the 'mental moon consciousness'. People of this type are more susceptible to abstract impulses, but are unable to grasp or assimilate these impulses of a universal nature. They are very much inclined to what is mysterious and occult, and lose themselves willingly in mysticism. On the other hand, they often demonstrate jealousy concerning intellectuals who, by virtue of their higher development, easily maintain themselves in society. Deep jealousy is often expressed in a mentality focused on quick success and profit seeking for them-

selves and their direct offspring. Class struggle is closely associated with this. In addition to the two types described above, there are many other subtypes, all of which, without exception, seem to lack common sense.

When we study these problems more closely, it becomes clear that there are three important centres in a human being.

In our philosophy, we call them the head sanctuary, the heart sanctuary and the pelvic sanctuary. The latter is also called the umbilical centre. In us, as current human beings, these three centres are not in harmony with each other. This is why intellect and feeling can function simultaneously, while action is missing. Or, the only partly used, brain is focused on acting, while feelings are left out. Or acting and feeling are combined, while the mind plays no part. Modern psychology often describes examples demonstrating these ancient teachings.

## THEOPHANY

He who can still see this situation as his own 'state of emergency' and discovers that he is on this slippery slope, will wonder how he can turn this development into another direction.

This is possible by accepting the process of transfiguration and by engaging in a total change, not in the form of the cultivation of the personality, but as the recreation of the microcosm. To avoid any misunderstanding, we do not speak of 'rebirth', as this concept may give rise to errors, mystical exaltation or shallowness. Many see 'rebirth' as a biological, nature-religious conversion, followed by a kind of overshadowing by uncontrollable forces. The ancients called the science of transfiguration 'theophany', which means the renewed appearance of the divine human being. The oldest traditions speak of the moment that Jesus is making himself known to the world. Later, this became the moment that the Holy Spirit reveals itself to Jesus. Literally, theophany means 'the perceptible manifestation of the godhead'.

This science is so glorious and great, but

also so complicated, that it cannot be understood in its totality. However, it is a fact that any process of transfiguration must begin with a fundamental attack on the arrogant human mind. Our current mind is the main factor preventing the re-appearance of the divine human being. The universal teachings clearly point out to everyone that his brain, the organ of his sensory nature, is the greatest enemy of universal wisdom. It does not matter if it is trained intellectually or not; in this context, every mental method or development of our natural thinking, without exception, creates dangers and has negative results. Common sense as meant by transfiguration is, dialectically speaking, impossible. This is why the question becomes urgent: how can a human being escape from the effects of this situation. The answer is once again: *your salvation lies in the re-appearance of the divine man*. Due to his biological, moral and spiritual state of being, the human being prevents this re-appearance; he renders this new birth impossible. A human being of this nature lacks everything needed to have any success. This is why he needs a 'new

## KUNDALINI

Literally, the Sanskrit word kundalini means 'rolled' or 'rolled up like a serpent'. There are many other translations that emphasise the serpentine aspect, hence the word serpent power or also serpent fire. The image of two intertwined serpents, the caduceus, symbolises the kundalini power: the faculty or power that moves along a curving path. It is the universal life principle that is manifested everywhere in nature: that of the two big powers of attraction and rejection, which realise '*a continuous adaptation of external and internal relationships*'.

Therefore, when the inner state of a human being changes due to his longing, a great energy, which is called kundalini in our philosophy, the kundalini of the heart, is released in that part of the human heart, where the spiritual nucleus can also be found.

Kundalini power is, therefore, the basis of transfiguration. At the beginning of the construction of the soul, all organs and fluids are consecutively pervaded by its energy, until ultimately the head sanctuary is reached and a new, spiritually oriented focal point is created: the temple of the wisdom-in-the-human-being, the temple of the golden rose. Only a pure, altruistic striving for new life is able to activate the kundalini in the heart. Any other form of working with the kundalini may involve dangers.

hammer and a new word'; he must be a true freemason. All of us need help, an intermediary, a divine helping hand, because without it we cannot do anything. The fallen human being receives this help through the power called the 'Christ'. This is not the historical Christ of theology, but the power that breaks with ineffable love into the human world to save it.

#### A NEW HAMMER AND A NEW WORD

When the builder wants to build and sees his efforts fail, he needs this new hammer and this new word. In other words, he needs the new power that the Logos offers him. When, after 120 years, Christian Rosycross was found fully attired in his tomb, the following indelible words were etched into the bronze slab that covers his tomb: 'Jesus is everything to me.'

Once again, we emphasise that this has nothing to do with a certain Jesus who was born somewhere, 2000 years ago. This refers to the divine helping hand, by which a human being is driven to transfiguration.

Yet, if we want to mentally comprehend something of this process of salvation, the science of liberation comes to help us. There are seven brain cavities or ventricles. When a serious candidate sets out on his liberating path in the Christ power, these seven cavities are consecutively touched by this intermediary divine power. This touch is sometimes described as 'the touch of the holy Seven-Spirit' or as 'the sounding of the seven divine harmonies'.

When these seven brain cavities are stimulated in this way, and the process of transfiguration is supported on the basis of the blood state, these brain cavities are filled with this liberating power. This is accompanied by the development of a new faculty in the lesser brain and the wondrous medulla, so that a spiritual-mental interaction between the human being and the

Creator is generated. In the ancient *Chaldaean Book of Numbers*, this state is called that of Samael, the hierophant of the hidden mysteries, who forged a link with Michael, the higher earthly wisdom.

Only through this sevenfold fulfilment by the Holy Spirit can the candidate be called a mahat (mahatma), manas, thinker. On the basis of and through this fulfilment, the process of transfiguration begins.

Without the mind that possesses wisdom, no one will be able to make any progress on the path of enlightenment.

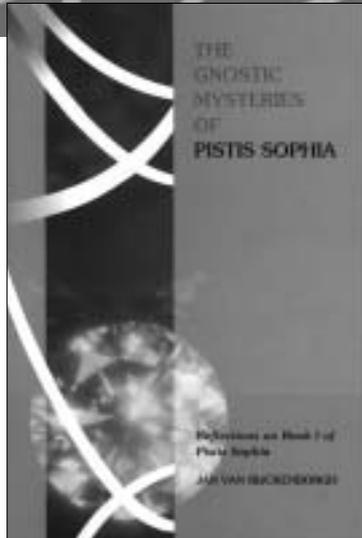
J van Rijckenborgh



*The thinker.* Auguste Rodin, bronze sculpture, Paris, 1880.

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