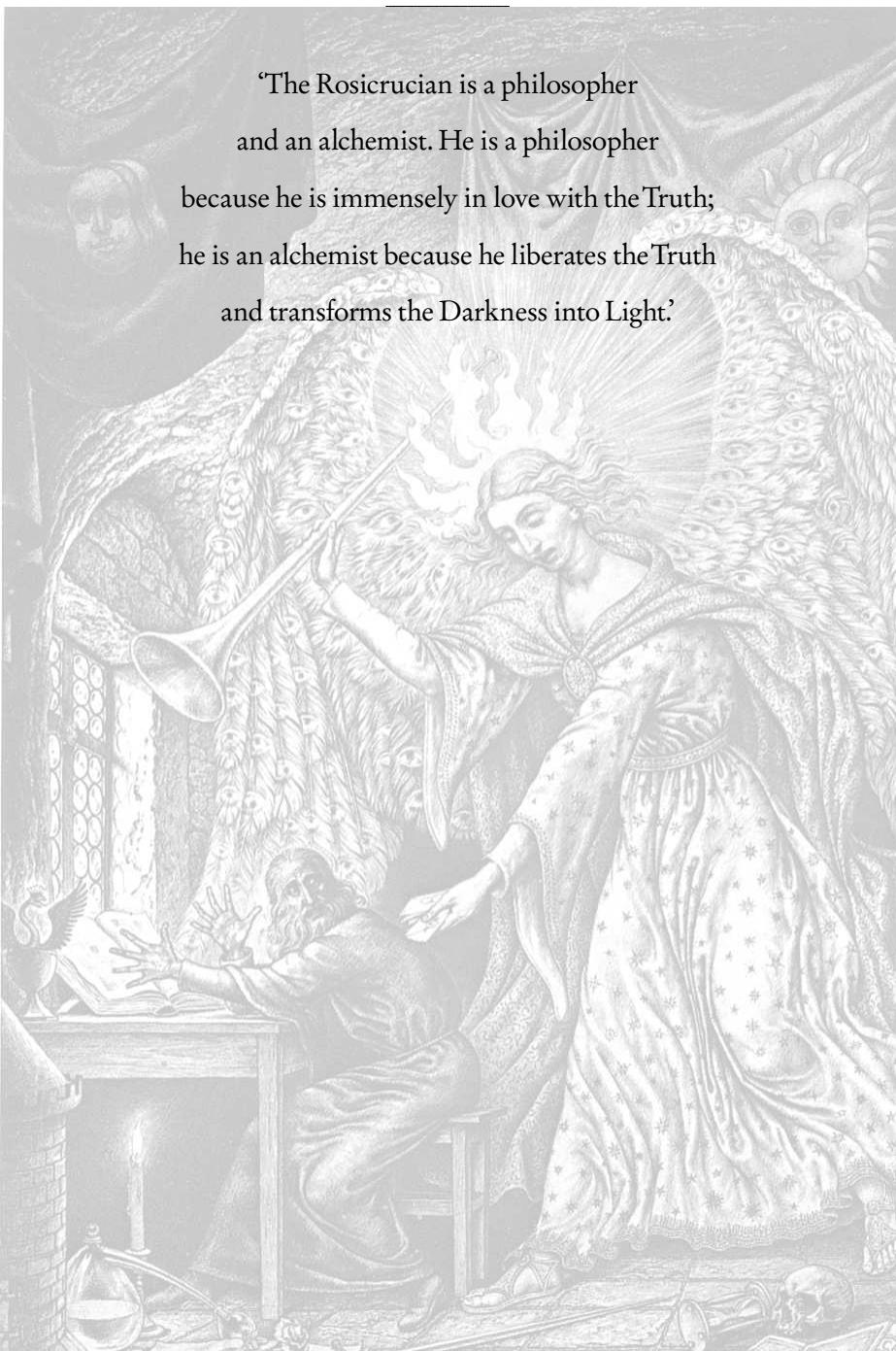


PENTAGRAM

WISDOM IS

TRUTH LIVED THROUGH

'The Rosicrucian is a philosopher and an alchemist. He is a philosopher because he is immensely in love with the Truth; he is an alchemist because he liberates the Truth and transforms the Darkness into Light.'



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WISDOM IS TRUTH LIVED THROUGH

At that time the disciples came to Jesus, saying: ‘Who is the greatest in the Kingdom of heaven?’ And calling to him a child, Jesus put him in the midst of them, and said: ‘Truly, I say to you, unless you turn and become like children, you will never enter the Kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the Kingdom of heaven.’ (Matth. 18:1-4)

Hence two commandments have to be fulfilled: to turn and to become ‘like children’. So, not only becoming like children, but *first* turning, turning around. When we speak of ‘becoming like children’, the question crops up what is meant by ‘growing up’. Jesus speaks to adults. Are they big, grown-up people? Does this refer to a certain age, or to a civil, social aspect? Apparently not. Jesus means something else. When is someone truly *grown-up*? Well, this is the case when his development on earth has been accomplished, when his journey through matter has been finished after many incarnations. When someone can say on the basis of all of his experiences: ‘*It has been enough. More is not necessary, for there is not more.*’ And when in that situation he experiences from the depth of his heart that he is not a child of this earth, but a child of the divine Being as to his true essence. That he is a child of eternity. Being grown-up is the awareness that the

true inner essence is a child of God. Truly being grown-up means repenting, turning into one’s inner being, turning around and being a child again.

Hence repenting, turning around comes first. A person can only repent, when he has truly grown up, when he has finished his earthly journey of life and is standing at the border. When he can be called an inhabitant of the border, an inhabitant of Ephesus. In *The Gnosis in Present-day Manifestation*, Jan van Rijkenborgh writes that Ephesus is a town at the border. An inhabitant of that town lives at that border. He has emptied his earthly cup filled with its bitter-sweet content and is now able to turn around. In the Book of Revelation, the Angel of the church of Ephesus is told: ‘Remember then from what you have fallen, repent and do the works you did at first.’

SURRENDER TO ETERNITY

Hence, when someone has become *fully grown-up*, he can turn around to the Light. Thus being grown-up is above all knowing that the monad is a child of the Light. In that realisation the key to liberation is hidden. Then the grown-up can surrender to the inner child of eternity. Being a child means having trust, living in self-surrender and cherishing a deep yearning. Trust in and surrender to the one who gave him life. And, as Peter says in his first Letter (ch.2:2): ‘*Longing for the pure, spiritual milk.*’ Trust in the divine primordial ground, the true giver of life. That



means surrender to that Primordial Ground that penetrates and sustains everything. That is possible when there is an irrepressible yearning for truth, for pure, spiritual milk. Those are the signatures of being a child of God.

Whoever, after many cycles of existence, has become grown-up, is a philoso-

pher, an alchemist. Just as the child longs for pure milk, thus he longs for the truth, for the one divine truth. The word philosopher means friend of wisdom. The true philosopher loves wisdom and truth. Without truth his life has no meaning for him. Only truth will set him free. But what is truth? It is not a philosophy in

Dreaming in its
own thoughts.
James Whistler,
1859.



the ordinary sense of the word nor a mental concept, or a doctrine, or a theory. Truth is *power*, Divine All-Power. Truth is the Light behind everything, in everything and through everything. Truth is that *everything*, in whatever form or formless state it exists, is Light. Instead of Light we could also say divine All-Energy. Everything visible and invisible consists of energy. The physical world consists of materialised All-Energy. The physical world, the physical human being and everything that belongs to him is a

crystallisation of energy. Thus we might say that fundamentally everything consists of the *one* energy, of Light. The truth is: God is Light. And outside God nothing exists, because God is infinity, omnipresence.

TRANSFORMING DARKNESS INTO LIGHT

The Rosicrucian is a philosopher and an alchemist. He is a philosopher, because he is immensely in love with *The Truth*; he is an alchemist because he liberates the Truth and transforms the Darkness into Light. Hence Wisdom is truth lived through. Wisdom is truth that is lived daily, that is demonstrated in daily life by acting from it every day. That is repenting, turning around. That is why it is said: *'Repent and do the works you did at first.'*

The fruit of that wisdom is alchemy. The result of lived-through truth is transmutation, change of our whole being, including the blood and all cells of the body. Thus there are three aspects: truth – wisdom – alchemy. That is the path of the sincere seeker for the truth. That proves the state of being a child of God. Truth is: God is Light, everything is Light. Wisdom is: transforming this truth in our daily life. Alchemy is: the effect of the one wisdom in our own being and in the world around us. It is leading the energy caught in the three dimensions back to its original state.

The longing for truth overrules everything. This longing opens the gate. Living from the truth is wisdom and the result of this life is alchemy. Whoever lives in wisdom in this way, is a blessing for himself and for others. He involves the others in his being a child of God, without the intervention of his own will. Those who are striving for the truth, often

stimulate each other to be an example to others. That may turn out wrong. Being an example, without *wanting to be* one, is good. But *wanting* to be an example, without truly being one, is misleading for one's own being and that of everybody else. The personality may claim 'being an example', and tell itself: 'I must be an example. I want to be the ideal human being and everyone should see it. That is *my duty*.' Then the great danger is that the I is going to play a 'new' role and many in this time – especially young people – look right through it. They perceive very sharply what is sincere and what isn't! They feel that this exemplary figure is caught up in a pattern, is playing a role and thus bends the truth. The pure example is not based on the personality. Whoever has become grown-up in the way described here, whoever has understood that he is a child of God, lives spontaneously from the primordial image in his heart. Spontaneously from within, *that* is the example. The spiritual primordial image is *the source of the example!*

FIRSTHAND OR SECOND-HAND KNOWLEDGE?

Hence wisdom is truth lived through. Following rules and guidelines is something quite different. That is second-hand living. Sometimes that is useful, usually it is necessary and may have a function for some time. But true wisdom is lived-through truth and lived-through truth is power. It is the only power that truly exists and of which everything consists. That power is called Love. Thus there are Truth, Light, Power and Love – different words for the same thing.

Living truth from within releases power. Hence wisdom is radiation that

can be felt. Light has a magnetic effect. When all these aspects converge, we can speak of a living field, a living body in which the seeker for truth, wisdom, light and love can find his way. By releasing these four elements an initiation school is built, in which the inhabitant of the border can receive the power with which he can break through that border.

Light, power of attraction and life belong together. Although infinitely differentiated, they form a unity. Together they make the alchemical transformation possible. Truth is Light, Light is Power, Magnetism and Life. And together they are Love. Whoever is going to live from it, will be granted to taste the wisdom in everything in his daily life: in all situations, however small and insignificant or great and important, in all problems and difficulties, all surprises and joys, in a word, a look, a gesture, a so-called coincidence. For everything, however crystallised perhaps, is an effect of power. Everything in the world is *initiation material* for those who as grown-ups truly consciously live in the state of a child of God.

TRANSFERRING SOMETHING INTO A FORM

Such a field, in which truth, wisdom, power and love are active, is an information carrier. The word in-formation not only refers to the registration of data. The hyphen between both parts indicates the way it works. To in-form means: transferring something into a form. Or making something adopt a form, to shape something. The alchemical process is an in-information process. Something happens in the form, in the first place in the form that is the human being himself. In all cells of a body magnetically sensitive material can be found, for example in a

John, the naked personality, has shed everything earthly and says to Christ 'Depart from me.' Christ, the Spirit-Soul, ascends the ladder of thirteen rungs and carries the sins of the world. At the foot of the ladder Mary Magdalene is standing with the Grail Chalice. Wouter Crabeth (1530-1590?), stained-glass artist, Gouda, The Netherlands.

'In her right hand she held a trumpet of pure gold [...] In her left hand she held a thick sheaf of letters written in various languages which she had to deliver in many countries as I afterwards learned.' Johfra, 1967. Illustration from *The Alchemical Wedding of Christian Rosy-cross*, by J van Rijckenborgh.



very concentrated form in the brain. There we find billions of brain cells and in all those cells such magnetically sensitive substances are present. That also applies to the living field that has been described here. By the magnetic respiration of the cells information is absorbed into the body, but also in the more subtle bodies. Messages are transferred into a form and adopt their own form in it or cause changes in the old form. All our doings, our thinking and feeling and everything that happens in our bodies

are to a certain extent determined by such magnetic information and assimilation processes. Sometimes we speak of the *secret help of the Rosicrucians*. This help is based on the activity of Love. Whoever has become grown-up and experiences himself as a child of God, a child of the truth, as to his innermost being and is going to live from the truth, is a truly wise person. He emanates a special activity that is offered as *secret help to all who are seeking it*, in an unselfish and impersonal way. His will and the

motives of his personality no longer play any role in it. He has repented, turned around. He has completely surrendered to the new and renewing activity. He is only an instrument, not more, but not less either. Hence, the *secret help* does not originate in the personality. The I is completely detached from it. And that is why that help can be called secret.

WORDS CANNOT GUIDE THE LIGHT FURTHER

Thus the proverb '*Speech is silver, silence is golden*' has a profound, perhaps unexpected background. The secret help is given in silence. Spoken words may support this. It is said that of all precious metals silver has the highest power of reflection of light. This metal reflects 95% of the light. Words, too, can reflect the light, pass it on and lead it further. But even the purest words can never reflect and transmit the total fullness of the light. That can be done only by the light, the gold, itself. At best, words are silver. The great work is done from the silence, the rest can only support it.

Truth, light, living magnetic activity – together they form the unity that is Love. Whoever becomes conscious of this, receives the power truly to serve his fellow creatures. That power is offered to all who are able to use it in the only correct way. The conditions are:

- living from the truth,
- decreasing and increasing in wisdom,
- being reborn by true alchemy.

DIVINE PARADOX

Jesus said: '*Truly, I say to you, unless you turn and become like children, you*

will never enter the Kingdom of Heaven. Whoever humbles himself like this child, he is the greatest in the Kingdom of Heaven.'

The smaller, the greater, that is the divine paradox. I, the grown-up, must decrease. He, the Other One within me, will thus be able to grow up. That is totally turning around. The grown-up as to this nature becomes small and insignificant, meek and humble. He fully submerges and is taken up in the inner child of God that develops and grows up. He becomes the greatest in the Kingdom of Heaven. The greatest in his own microcosmic heaven that is one with the divine macrocosm. Of him it is no longer said: '*Dust to dust and ashes to ashes*,' but: '*You are Light and to the Light you will return*'.

The child of God is the greatest, for it knows it is one with the Father; it knows it is one with the divine Source of the All, one with infinity. Greater than infinity does not exist. Of that greatness the child of the Light partakes.

RETURN TO THE SPIRITUAL NUCLEUS

The loss of contact with our spiritual nucleus has brought much sorrow, harm and fragmentation to humanity. Experimentally striving thinking and continual conflicts led humanity to the verge of ruin. Separated from their inner spiritual wellspring, all learn in a hard and often tragic way what the opposites of good and evil mean for them.

The human being emanates the searching energy of his mind to encompass and order the world of appearances, to form matter, to build with it or to destroy it. This happens without involving the nucleus principle of being, without connection with the tree of life. That is why the fruits of the tree of knowledge of good and evil do not have any lasting value. For the human being who cannot help but think in opposites and does not live out of his spiritual wellspring, decline and death are inevitable. The ‘centre’, the spiritual fountain, is the gateway for the cosmic energy to flow in. It is the concentration of the highest non-human intelligence and goodness, from which all worlds in countless phases of condensation originate.

A counter-creation, a part of the Universe in which decline and death exist, originates because a creative wave emanating from the centre is no longer vibrating and breathing in accordance with the respiration

of the Universe. The loss of knowledge about the spiritual centre can also be regarded as separation from the Universal Spiritual Order. The monads broke their contact with the spiritual sun and were caught in spheres of condensed vibration. The memory of the now broken link with the life field of the spiritual sun can be stimulated by practising pure ‘service to God’. Originally, all sun religions were devoted to that central Spirit Field.

THE LIGHT WITHDRAWS

Yet as soon as a priest-cult is going to follow its own interests, it crystallises. Then the divine breath withdraws and is replaced by human energy. Considering that this human energy is not eternal, such a cult will thus execute its own sentence of death. As soon as the contact with the Primordial Source is broken off, the Light withdraws and darkness covers the hearts of those remaining behind.

This process of extinction is fatal for those creatures that are no longer living in harmony with the original life field, that have turned away from it. Their field of life is then ruled by the law of ‘bipolarity’. That world is also called the ‘world of rising, shining and fading’, because all of its creatures have to be born, gather experiences and die again. This state, in which the microcosm becomes detached from the original field of life, is the first ‘fall’. On that basis present-day humanity has been formed, because the microcosms

submerged into matter and thereby broke the link with their origin. The awareness of this ‘fall’ is consciously or unconsciously present in the blood.

During the wanderings through matter, great cultures and many religious systems emerged. But what has been intended as a ritual and cultural transitional phase, during which humanity was to become conscious of its destination, crystallised time and again – often due to ignorance – into self-maintenance and the resulting power politics. However, such crystallised concentrations of self-interest both on this and yonder side of death are temporary. Some of them merely exist for some decades, others for centuries or millennia, but in the end they have to disappear in order to offer the imprisoned microcosms new possibilities. In such a world-encompassing process of breaking up of established values humanity is now involved. Crises and catastrophes determine daily ‘life’ for many.

THE SACRIFICE OF THE FREE HUMAN BEING

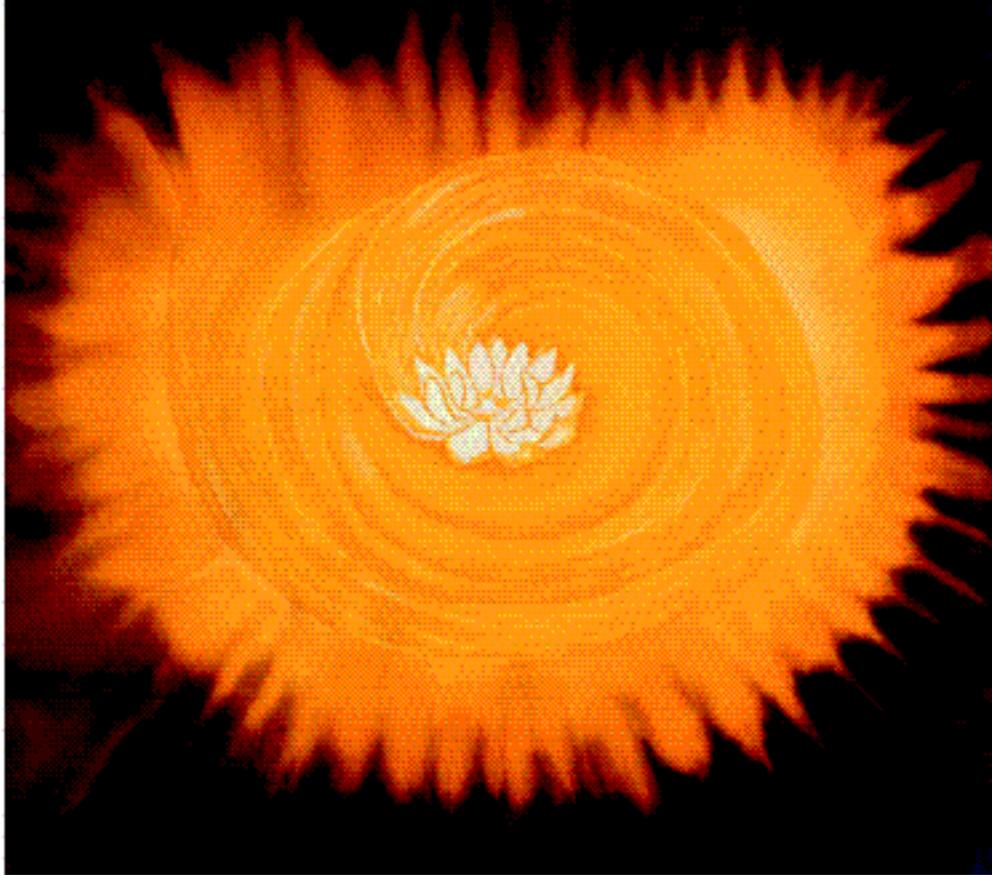
During the last two thousand years, mankind has once again been confronted with the sacrifice of the divine Love which the Christ made for suffering humanity. The dreaming human consciousness has once again been confronted with this sacrifice. Jesus the Christ – that means: the Soul linked with the Spirit – confronts us with the liberation of the imprisoned microcosm, in word and deed. Everyone, who opens himself up to it, is able to surrender consciously to the central spiritual principle in the heart of his microcosm. Then he will receive, just as Jesus, clear insight in his own self and in the universal laws of life. This is a pure Gnostic process! But then he is also, in the same way as Jesus, confronted inwardly as well as outwardly with the

forces of self-maintenance which reject the Light. However, if his surrender to the spiritual heart is complete, he will learn to recognise ‘evil’ and will no longer react to it, nor to the alleged ‘good’ in society. In the crossfire of opposite forces he will stand like a rock, in perfect surrender to his spiritual source. Then he will, just as Jesus, be resurrected as a Spirit-soul human being and arise from the dead in order to be absorbed in the cosmic Order. With this sacrifice of free human souls to the Light a strong foundation is laid, so that all human souls can ultimately be taken up into the Breath of the Spirit again.

The aim of such a liberated person is never to acquire a position of power in the world. The Kingdom of the Spirit seeks the countless microcosms now wandering in darkness in order to bring them home. The heart of the microcosm must vibrate, breathe and work again in interaction with the Primordial Source of Life. Preparing for the journey home is the purpose of all Divine help. Accepting and going that path is the ultimate destination of humanity.

Inhalation and exhalation are fundamental processes. They take place in all spheres of the Universe, in the largest as well as in the smallest ones. The coarsest as well as the most refined creatures are breathing. Breath is consciousness, consciousness is breath. Consciousness and breath of a life form that has broken the link with the Universal Spirit will fade away in the realm of death. But if that life form is consciously connected with the Kingdom of the Spirit, breath and consciousness will harmoniously resonate in the Universe. Transience is then reversed and replaced by eternal development.

There are infinitely many breathing cycles. Thus the emanating of myriads of microcosms from the Primordial Source can be regarded as an exhalation and



leading them back to the Primordial Source as an inhalation. Every ‘inhalation’ and ‘exhalation’ of the Primordial Source comprises a period of time that cannot be measured by human beings. The exhalation or emanating of the microcosms is a dynamic creative process; the equally dynamic inhalation process detaches the microcosms from their creations and leads them back to the Source of Life.

CONDITION FOR CROSSING THE BORDER

Breathing is a powerful mystery, on a large as well as on a small scale. Everyone seeking for the way back will be confronted with it. Priest schools of externalised oriental religions train and cultivate the respiration in order to lead the soul to higher spheres of consciousness. But there it comes to a standstill, because while following this way it has not yet acquired the passport giving access to the Kingdom of the Spirit. To be able to receive that ‘pass-

port’ the soul must restore its link with the Primordial Source of Life, so that it can be nourished and purified from that Source. This is the condition for crossing the border between life and death.

Priest schools in the West concentrate less on cultivation of the respiration, but rather on suppressing desires. By suppressing its biological instincts the soul is supposed to gain free access to God. In the meantime, the negative results of this method have become increasingly recognised. Suppressing desires puts the intellect under high pressure and leads humanity into a period in which science is dominant. Weapons are materialised fears originating from the disharmony between heart and head. The sharpened intellect and the resulting scientific developments cause numerous kinds of physical and mental disorders. That is called stress. Sports, sex and entertainment are used to compensate that stress. But such experiments cannot restore the break with the

The rose unfolds
and spreads a
whirl of light.
Illustration Penta-
gram.

Primordial Source. Such methods prove to be unsuitable to lead the soul closer to its Creator. Neither suppression of desires nor breathing exercises, science, dogmatic cults or mystical ecstasy can liberate the soul from its captivity. How infinitely long have people already been experimenting with such illusions, and how long will they continue to do so?

Humanity has arrived at a turning-point. The inhalation and homeward journey to the Primordial Source have begun. In Egyptian mythology it is told how Isis (the original mother) collects and reunites the parts of Osiris (the light sparks of the Sun Spirit), which had been dispersed by Seth (the principle of infinite dispersal), into a living being. Thus the separation is neutralised. Mani, the distinguished Persian teacher from the third century AD, tells that at the end of the world all light sparks will be gathered and put together into a Pillar of Light. These alchemical processes of renewal have already begun and touch every human heart.

Present-day humanity is involved in such a period of revolutionary changes. In the whole world a separation between Light and Darkness can be recognised. By materialism, technology and globalisation, first of all the younger generations are dragged into a field of primitive vibrations and lack of consciousness. Thus these victims can easily be manipulated.

Tensions, neuroses, illnesses, depressions and chaotic human relations appear everywhere. The stomping rhythms and incessantly repeated sound patterns in, for example, shopping centres or discos rouse instinctive lust and darken the human consciousness in a trancelike state. People are becoming addicted to the nature-magical suction power of a primitive vibration. This is extremely dangerous magic, by which countless souls are captivated in the nets of spiritual death.

Curiosity and the craving for information entangle many in the electronic web that surrounds the world. Certainly, the digital era has its merits. But it is also capable of covering up the last remainders of the human consciousness of its divine origin.

THE ROSE OF ISIS AWAKES IN THE HEART

However, the Light touches the spirit-sparks, and countless people will wake up. They become aware of the dangers for their souls and seek for ways to escape from the numerous nets. They focus their desire on the truth, on Absolute Truth, which cannot be prescribed by any authority. By this longing they attract higher forces. Ever more consciously they explore this new way to the spiritual nucleus in their microcosm. Since in the process of inhalation all microcosms are called and gathered, also the powers arise trying to prevent them. Many, who represent these powers, offer their help in all kinds of spheres. But whose advice shall we follow?

The safest way is that of entire inner silence. Yet, that seems to be an almost impossible task, especially in our very noisy time. However, the way is lying open for all, who can silence the unrest in their hearts and heads and in that way can let the rose in their heart speak. Hence, this path begins in the point of contact in the heart of the microcosm. The Rose will speak to the seeker and show him the way.

THE VOICE OF ETERNITY RESOUNDS IN THE SILENCE

Millions of people observe two minutes of silence to commemorate victims of some natural disaster. Gigantic statues of Egyptian pharaohs gaze in silence, giving evidence of cultures as old as the hills. Sparkling skies radiate silence. Is this silence imposed? Is it oppressing, is it frightening? Is it liberating?

Re-evaluation of silence may be a reaction to the inconceivable noise of daily life. Religious movements of oriental origin like to tie in with meditation techniques. Usually yoga and silence exercises go together. However, does silence truly bring about the desired, more profound way of life? Or in other words, does it lead to insight in the foundation of our existence? Does it bring renewal of our whole mode of life? Here we are not referring to a temporary change to catch our breath, but to a fundamental reversal, to a renewal of our whole being.

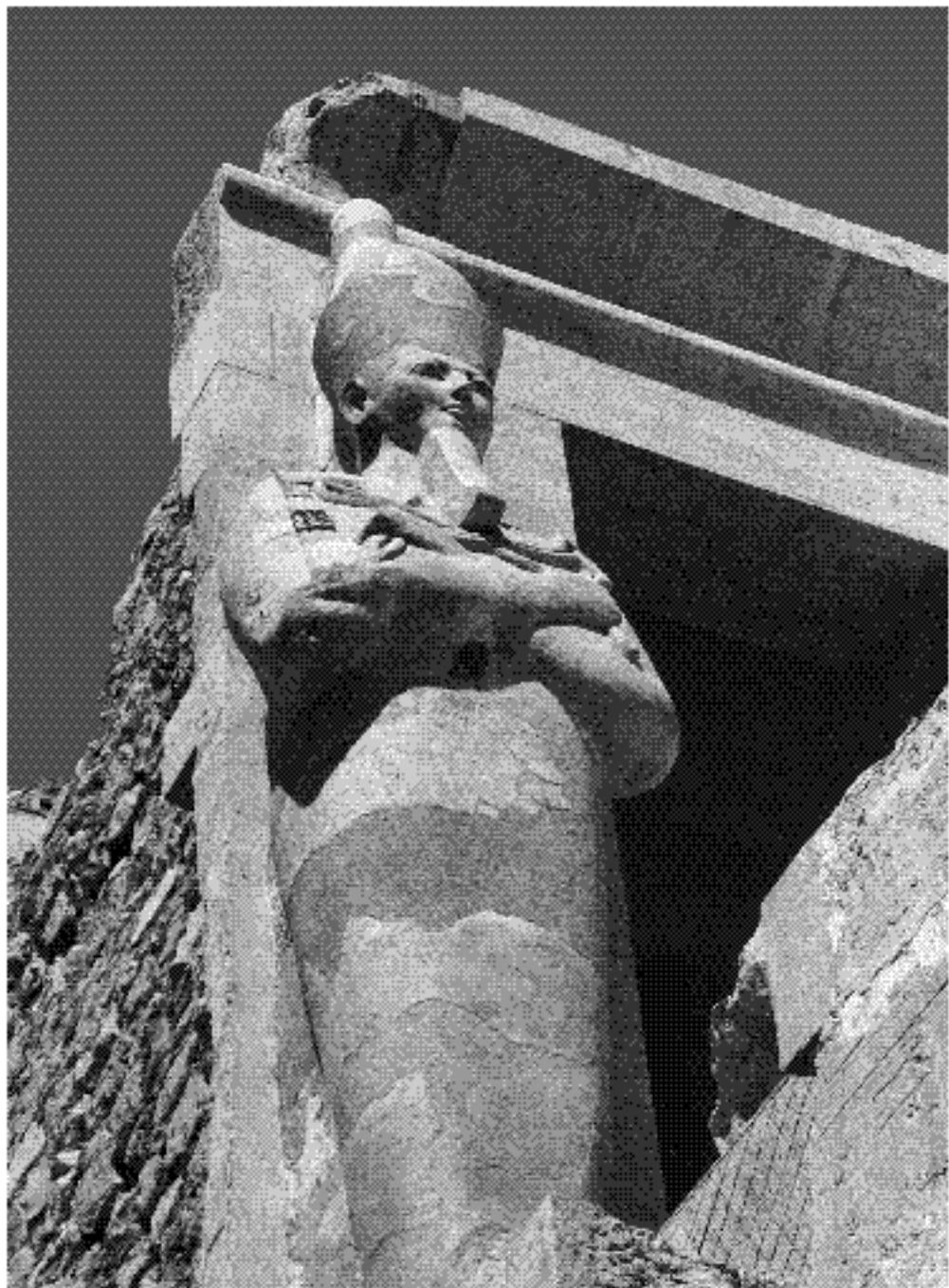
What is silence? Absence of sound? Of noise, of dissonant sound? Does it have to do with being free of stimuli that activate the brain via the senses, even during sleep? Is silence a void? Is it the solitude we may find in forests, mountains and deserts?

In *The Voice of Silence*, being *Extracts from The Book of Golden Precepts*, H P Blavatsky says: 'Before the soul may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united

with the potter's mind. For then the soul will bear, and will remember. And then to the inner ear will speak: the Voice of the Silence.'

ADDRESSED TO THE 'VERY FEW'

As the foreword says, *The Voice of the Silence* addresses 'the very few'. It does not address the human being in his noisiness, but the soul that has found the silence. Here the notion 'silence' has a very special meaning. This concerns a process that cannot be observed through the external senses. The matrix after which the clay is moulded, should first be one with the potter's thinking. The form of the vase becomes a concrete image of the thoughts of the Silent Speaker. A unique work of art that the seeker for the inner treasury has to have at his disposal. Nothing may stand between him and the Silent Speaker, not even the most subtle image. Hence the thinking described as the great destroyer should be defeated, because this thinking is fed by the senses oscillating between both poles of dialectical existence. This thinking is based on contrasts and is wholly bound to the needs of the ego. That is why *The Voice of the Silence* continues: 'When to the World's turmoil your budding soul lends ear; when to the roaring voice of the great illusion your Soul responds; when frightened at the sight of the hot tears of pain, when deafened by the cries of dis-



tress, your soul withdraws like the shy turtle within the carapace of selfhood, learn, O Disciple, of her Silent "God" your Soul is an unworthy shrine.'

The human being is prisoner of his own images, of his world of illusions that forces him to see things as in reality they are not. Should impulses

from that world no longer be able to reach him – and he is not safe, even on an uninhabited island! – he would hear the Silent Speaker and start to see life as it really is. Then he will start to recognise that there are two worlds in and around him: that of the soul and that of the personalities guided by the ego.

Statue of Pharaoh Hatsepsut on the terrace of her temple in Thebes (Der-el-bahri), Egypt.



The silence of infinity is temporarily broken by fragments of darkness. Photo Pentagram.

‘THE MAGNETIC VOICE THAT CALLS THE WEARY’

The author Jan van Rijckenborgh says in *The Great Revolution*: ‘In the sense conveyed by the Bible “hearing of the voice” means something entirely different. It refers to the sound produced by the Power Field of the Immovable Kingdom. Every power has a vibration of its own, and hence a sound. It is the music of the divine spheres which is audible to the pupil (ed.: the seeker for wisdom) when, in the silence of the defeated heart, he has ended all striving as to this nature and every struggle for the liberation of his I. It is the magnetic voice calling to the weary, the power which brings true tranquillity.’

Hence silence appears to be the essential condition to set the process of change in motion. Pure silence in which harmony and peace ‘resound’, is more than absence of noise or the opposite of unrest. That silence leads to inner wisdom, which guides the ascending soul on its path. In *The Egyptian Arch-Gnosis* we can read that ‘...the true man is born from the

Sophia that thinks in the silence. [...] That is in the free, original space and every particle of this substance is laden with great divine forces, with the ideas of the Logos, the Creator.

When our thinking becomes completely silent by beholding the intangible universe, silence itself will move us. To become silent again, we only have to look at our actions until this day. The insight born in this silence leads us back to the royal path.

SOURCES:

- H P Blavatsky, *The Voice of the Silence*. The Theosophical Publishing House, Wheaton, Ill, 1992.
Jan van Rijckenborgh, *The Great Revolution*, ch.xiii. Rozekruis Pers, Haarlem, 1989.
Jan van Rijckenborgh, *The Egyptian Arch-Gnosis and its call in the eternal present*, Part 4, ch.XIX. Rozekruis Pers, Haarlem, 1994.

OH HEART, DIE OR SING!

*'Only a bell and a bird
break the silence,
as if they talked with the setting sun.
Golden silence,
an afternoon fashioned of crystal.
A sigh of purity rocks the trees,
and yonder dreams a clear stream,
destroying pearls, it breaks away
and flows out into infinity.'*

(J R Jiménez, 1881-1959)

In this poem, the Spanish poet Juan Ramón Jiménez describes his profound inner state of mind at the moment that a notion of another, higher world rises up in him. The beauty of the landscape on a bright summer afternoon carries the poet away and inspires him to write down lines of poetry of a very special quality. Something of another reality awakens in the poet, something totally different from the world we know with its conflicts and desires and its constant ups and downs. He observes from the stillness of the omnipresence, which can only be experienced so intensely when thoughts and emotions have come to rest.

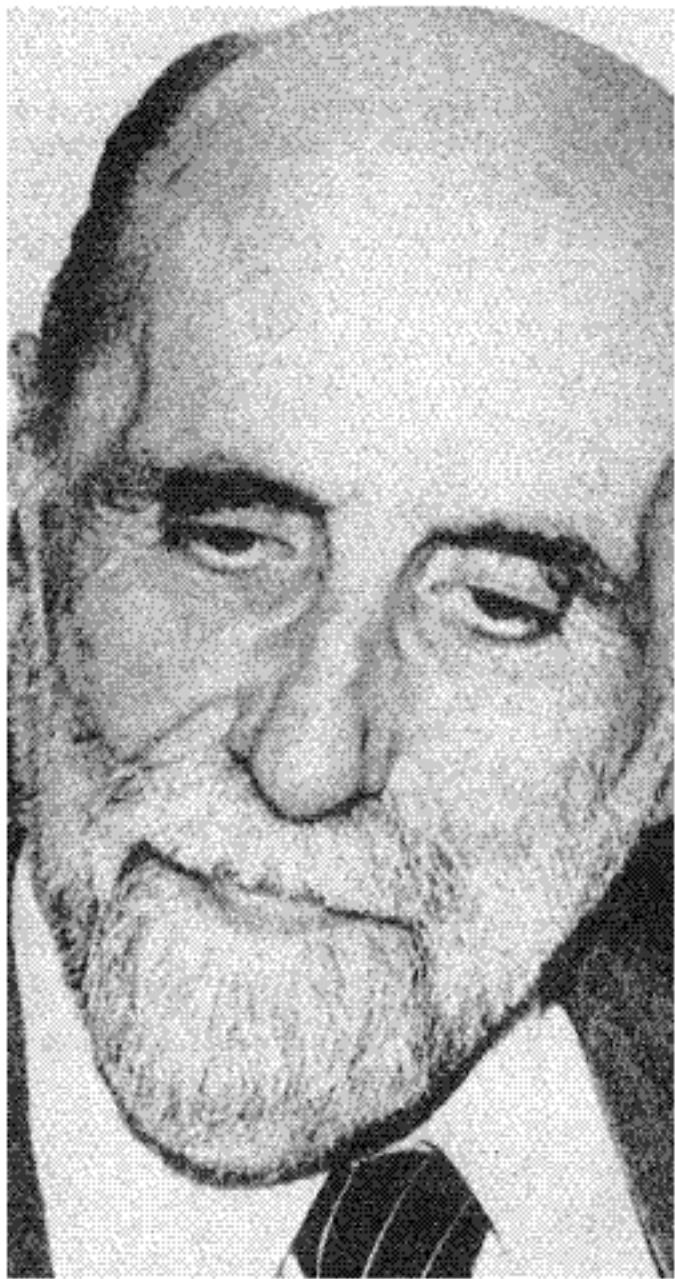
Jiménez undergoes this situation as a golden silence and experiences in it something of the spiritual world. This feeling projects outward and in this way he perceives nature, clear as crystal. He senses how a transparent flow of countless purified souls grinds the pearls, the physical imitations of the Spirit, and how they

tear themselves away from transience in order to flow into infinity, eternity.

Perhaps without completely understanding the inspiration of the poet, his words present a clear picture of a reality that exists alongside our transient world and penetrates it. That reality can only appear in the consciousness as a new activity of the soul, when the old sun begins to set.

*'And I will go.
And the birds will stay and sing;
and my garden will stay,
with its green tree and its white well.
Every evening the sky will be blue and
peaceful,
and the bells of the church tower
will ring, just as this evening.
Those who loved me will die;
and the village will be new each year,
and in every corner of my garden blooming
white
my spirit will roam about, drunk with
homesickness.'*

At first sight we are inclined to think that Jiménez describes his approaching death in this poem. But why does he give this poem the title *The inevitable journey*? And why does he say: '*Those who loved me will die*', and why doesn't he mention his own death? This poem testifies of a great longing for another reality, which awakens in all who have experienced the limitations of earthly existence to their extremes. Whoever seeks that reality begins an inevitable



The Spanish poet
Juan Ramón
Jiménez received
the Nobel Prize
for Literature in
1956.

journey. He enters a path that raises him above everything earthly. It is a journey that was interrupted an unimaginably long time ago and which can only be continued when the original human being – who is at the same time the

new human being in us – is revivified again.

Here in this earthly field of life, in the '*village that becomes new each year*', the seeker lives in his familiar environment, with his habits and his passions. Is this why his spirit still roams there, drunk with homesickness? Viewed superficially, that is certainly true. But whoever is seeking the other reality and yearns in his heart for the Spirit, is driven by a certain homesickness. It is the homesickness for his original Fatherland, which is to be found in the world of the Spirit. This homesickness develops in the earthly vale of tears and draws the human soul to the great beyond.

*My heart is now so pure,
that it does not matter
if it dies or sings.
It can fill the book of life
or the book of death.
Both are virgin to my heart,
which thinks and dreams.
It will find eternity in whatever way.
Oh heart, it does not matter,
die or sing'*

Whoever truly longs for that other distant life, achieves a fundamental inner reversal. This reversal originates in the central heart of his microcosm, which touches the human heart. Then he will give his life another direction. Through this change of direction, the heart withdraws from the energy of the transient world and focuses on the world of the Spirit. This shift is gradual. And then the moment arrives that it does not matter, if the heart dies or sings. Inwardly, the human being has moved into the desert, so to speak,

where others may perhaps find the fulfilment of life, but for him there is only barrenness and lifelessness, with perhaps here and there a fata morgana that tries to lead him astray. Then the heart blossoms forth like a rose in the light, and no longer sings for death. It has become 'cold' to earthly life. Then death has lost its sting. Although feelings, thoughts and actions are still being stimulated, he no longer clings to their results. He has learned to let these emotions die within him.

The heart lives from a new power; it now breathes in eternity. It has become blank, virgin. It has achieved the pure state of eternity. On the one hand it still writes in the earthly book of life, but on the other in the book of the living soul. It finds its fulfilment in both, because it lives itself in the silence of the thinking of the soul. '*Oh heart, it does not matter, die or sing.*'

JUAN RAMÓN JIMÉNEZ

Juan Ramón Jiménez was born in 1881 in the fishing village of Moguer in the most southern corner of Andalusia. He studied law at Seville University and later went to Madrid. There he made a name for himself as a poet. The young poet was sickly and lived secluded as much as possible. In spite of this, he travelled to France, Italy and Switzerland. In 1917 he lived in the United States. There he met

*I am not I,
I am the one
who goes beside me,
without my seeing him,
and whom I often ask for advice,
and whom I also often forget.
He, who is silent when I speak,
who meekly withdraws, when I hate,
who abides where I am not,
who remains when I die.'*

his life's companion who untiringly stood by his side. Together they translated the works of the Indian Nobel Prize winner Tagore into Spanish.

Since the Spanish Civil War (1936-1938) he lived in the United States. In Spain and in Latin America, he became famous. He belonged to the main exponents of modernism and his work paved the way for later generations of poets. He spent his last years in Puerto Rico. He died in San Juan in 1958.

In St. John's Church in Gouda, The Netherlands, is a tombstone of a follower of Jacob Böhme, called Hermannus Herberts. The inscription reads:
'Learn to die before you die, so that you can die when you die.'

THE SECRET OF THE SUN

*Your dawning is beautiful
in the horizon of the sky,
O living Aton,
Beginning of life!
When You rise in the Eastern horizon,
You fill every land with Your beauty.
You are beautiful, great, glittering,
high above every land.
Your rays, they encompass the lands,
even all that You have made.
You are Ra, and You carry them all away captive;
You bind them by Your love.
Though You are far away,
Your rays are upon the earth;
Though You are on high,
Your footprints are the day.*

By this ‘Hymn to the Sun’, Pharaoh Akhnaton (14th century BC) expressed his reverence for the Creator. The Latin word Sol has been derived from ‘solus’, ‘the one’ or ‘he alone’ and is in Greek Helios, ‘the most sublime one’. Already since the beginning of humanity the sun has been worshipped as a divine being. In the great religions of the past 2000 years, worshipping and adoration of the sun has moved into the background. This was not only caused by changing theological insights, but also by the development of a scientific view of the world.

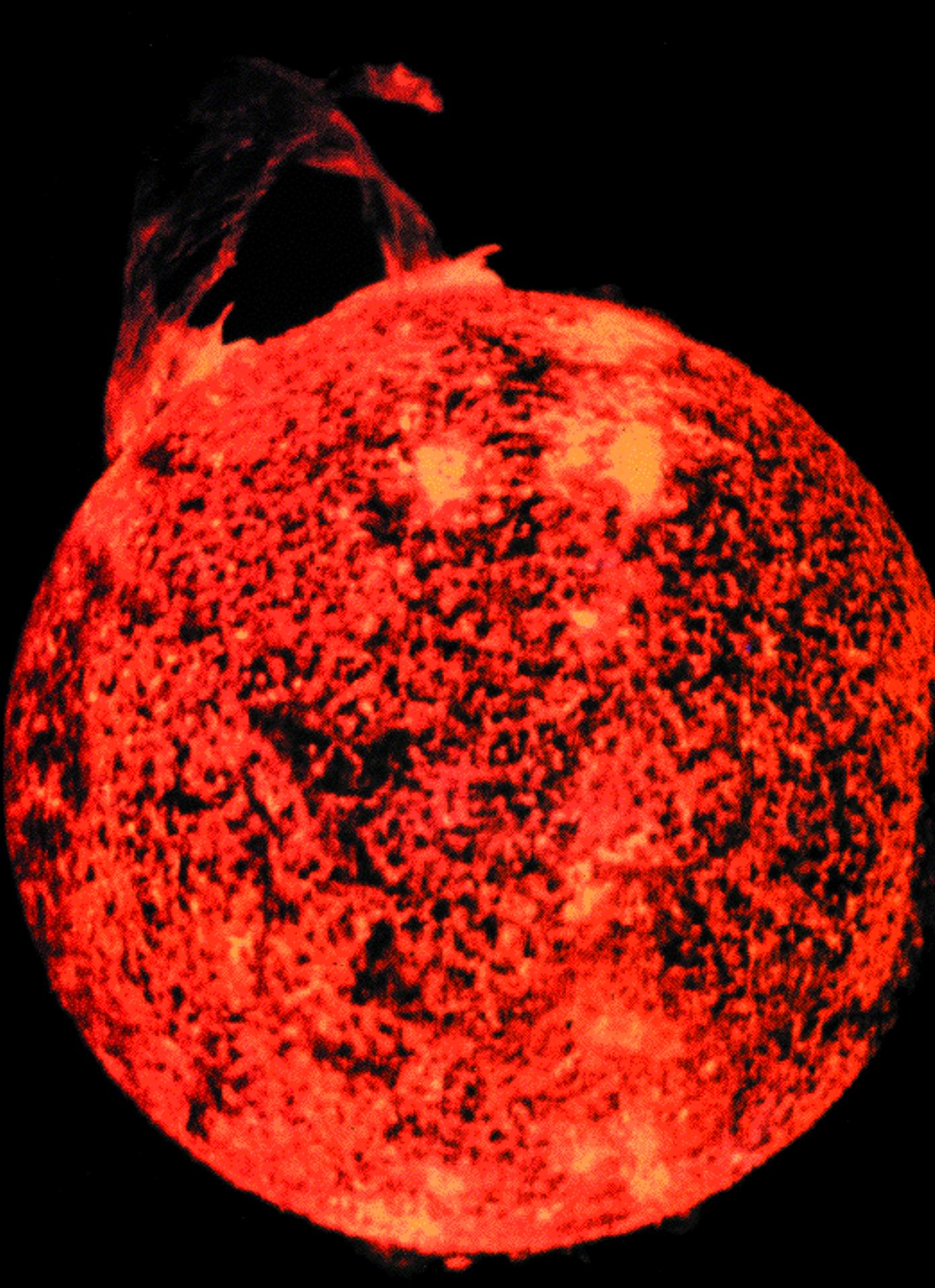
At present, two satellites revolve around the sun: the SOHO (Solar & Heliospheric Observatory) was launched

into space on December 18th, 1997, while the HELIOS was launched on December 10th, 1974. These two miracles of technology gather data about the processes occurring in, on and around the sun and transmit them to the earth. On the basis of that information, a number of old concepts has been revised and new theories have been developed. Thus science describes the sun as a sphere of blazing gas, which keeps the planets in their orbits and drags them along on its journey through the universe. According to the most recent astrophysical insights, the sun is 4.6 billion years old and can reach an age of 10 billion years. The diameter of the visible sphere of gas is approximately 1.4 million kilometres and the average distance to the earth is 150 million kilometres. The sun’s mass is estimated to be 300,000 times that of the earth. The surface temperature is 5500°C; in the core – large enough to contain one million globes of the size of the earth! – it rises to 15 million °C.

‘BLOOD CIRCULATION’ OF SOLAR ENERGY

In the sun’s heart hydrogen is transformed into helium, so that enormous energies are released that sustain, illuminate and heat the whole system of sun, planets and the accompanying celestial bodies. Approximately every eleven years so-called sunspots appear, areas with such intense heat that they stand out black against their surrounding. In addition, the poles alternate with about the same periodicity. These processes

Eruptions of solar
flames reach a
height of more
than a half million
kilometres.



Tri-unity of the Sun, the highest God (Vulcan) and the Moon. Stele from Palmyra, 1st century AD.
Musée du Louvre, Paris, France.

*In the Germanic languages the sun is female (*die Sonne*) and the moon is male (*der Mond*), while in the Latin languages the sun is male (*le soleil*) and the moon female (*la lune*). Because the sun is considered as the Creator, with the Moon as its female counterpart, we have used the male form.*

may be compared with the heartbeat of the sun. Once every eleven years the sun's heart contracts and then it propels the released energy as a breath through the whole universe. That so-called solar wind can be measured beyond the outer planets. We also speak of the solar body that is nourished and sustained by this energy circulation, which can be compared with the human blood circulation. In this process the source of energy

revolves around its own axis once every four weeks, vibrating and pulsating like a heart. Per second this blazing gas sphere emanates an amount of energy that is greater than the whole of humanity has used during its development of many thousands of years. The sun also resembles an enormous hummingtop that produces a tone when rotating. How this tone is exactly generated remains a riddle for the time being, but it can be clearly observed that those waves of sound, light and heat nourish and sustain the entire solar system and its inhabitants. The energy flows of the sun possess a creative and ordering power.

However, all this information only concerns the physically visible sun. And sometimes this produces a picture that directly contradicts the ideas that have been found in ancient cultures.



SEPARATION BETWEEN GOD AND NATURE

In the Babylonian-Chaldaean period (approx. 2000-500 BC) the sun was worshipped as Shamash, in the Persian-Greek-Roman era (500 BC-1500 AD) as Ahura Mazda and Helios and in the Roman Empire as Mithras and Sol Invictus. In his book *The Solar Mirror*, D Vollmer describes how worshipping the sun has disappeared from the Western world. For three centuries, Christianity has tried how it could be adapted to the many forms of the Hellenistic sun god: Helios, Apollo, Dionysus, Serapis, Elagabal and the bi-unity Mithras-Sol Invictus. Platonic and neo-Platonic philosophy made it easier for the Christian bishops to introduce this adaptation, because those movements clearly distinguished between nature and God. The Hellenistic sun god was, after all, no longer a symbol of the visible sun, but of a power that was active behind it.

Although worshipping the sun moved to the background for the Christianity-oriented human being, there were still great thinkers who reserved a central place for the sun in human spiritual life. Giordano Bruno (1548-1600) says in his poem *Dethroning of the beast* that the sun has three essential aspects: (see centre page)

'Blind is he,
who does not see the Sun.

A fool is he,
who does not know Him.

Poor is he,
who does not thank Him.

He is the light,
He is goodness,
He is the salvation.
From Him radiates,
from Him works,
from Him originates
the Lord of the Spirit,
the Father of Being,
the Creator.'

In the 20th century, numerous ancient philosophical insights and ideas have been revived and renewed attention has been paid to the three aspects of the sun by theosophy and anthroposophy. The Russian Helena Petrovna Blavatsky, founder of the Theosophical Society, writes in the third part of *The Secret Doctrine – compendium of science, religion and philosophy* (1888): '*The last of the Solar Priests in Europe was the Imperial Initiate Julian, now called the Apostle.*

He tried to benefit the world by revealing at least a portion of the great mystery of the sun. "There are three in one," he said of the Sun. "The central Sun being a pre-caution of Nature: the first is the universal cause of all, Sovereign Good and perfection; the Second Power is para mount Intelligence, having dominion over all reasonable beings. The third is the visible Sun."

In addition she quotes the words of Philolaus the Pythagorean: '*The Sun is the mirror of fire, the splendour of whose flames by their reflection in that mirror (the Sun) is poured upon us, and that splendour we call image.*'

These words of the great theosophist explain that important mysteries are involved with the sun. She describes them extensively together with the many sun mysteries and forms of worship.



Probably the
oldest head of
Akhnaton. Gra-
nodiorite,
approx. 1350 BC.

Numerous important references can also be found in the works of Dr Rudolph Steiner, the leader of the anthroposophical movement: 'You will not find fiery gas there, but something that makes earthly matter disappear, because it absorbs it. But what appears there as an assimilating sphere, is not a complete gas sphere. It is a pearl in the universe, but what we look for in it, cannot be found there. [...] Hence the centre of the sun is not a gas sphere, but something that is less than space, from which even space has been removed. When we imagine space as something that has expanded, that exerts pressure, we should imagine the centre of the sun as

exerting suction power, negative space, more empty than the universe. [...] In the sun we are not faced with simply rarefied world bodies as opposed to world matter, but with "negative matter". The positive (earthly) matter is exerting pressure, the negative one exerts suction power.'

LARGE CONCENTRATIONS OF ANTIMATTER

These remarks of Dr Rudolph Steiner are perhaps even more mysterious than those of Mrs Blavatsky. 'Negative matter' and 'suction space'. These concepts get across as rather peculiar. Science has already some time ago shown that anti-

matter must exist and it is assumed that a large part of the universe consists of that so-called antimatter. However, the scientific concept of ‘antimatter’ refers to something quite different than the esoteric concept of ‘antimatter’.

Nor is the concept of ‘suction space’ unusual for a physicist, for since the beginning of space travel the universe is represented as a vacuum with a temperature of -273.13° C – the absolute zero.

Jan van Rijckenborgh, founder of the International Spiritual School of the Golden Rosycross writes in *The Great Revolution*: ‘*The sun neither possesses nor radiates light, warmth or other fluids! The sun is a magnetic field with a primary magnetic focus and numerous other magnetic powers. We call this many-faceted, encompassing magnetic field “Vulcan”. It touches the very heart of our earth with its sphere of influence.*’

And in *The Coming New Man* he writes: ‘*The divine Sun sends out seven kinds of rays into this lost and fallen world. These rays form a complete spectrum of red, orange, yellow, green, blue, indigo and violet. [...] They stir the spirit-spark atom in the human heart.*’

‘MICROCOSM EMERGES FROM THE SOLAR BODY’

In *Reveille, Stimulus for fundamental life renewal as a way-out in a hopeless time*, Jan van Rijckenborgh and Catharose de Petri write: ‘*Our planet, our earth is a certain part of the Solar Body, in the Solar Body. [...] Clearly we could call the earth an organ, a limb of the Sun. [...] But there is at the same time another life that touches us. [...] It is a life that does not stem from the earth; it does not belong to the earth; it cannot be explained from the earth. We speak of the microcosm and the Monad that radiates into it. The microcosm comes to us from the Solar Body, the*

personality comes from the earth. There are therefore in fact two states of life that are linked at a certain moment: one life from the earth and one life from the Solar Body.

We can rightfully say that true human life commences when the preparatory and developing life begins to ascend from the earth. This makes it understandable why Christ was called a Sun Being and why it is said to us that we must become as He is.’

Materialistic science and external religions have reached the point that they no longer attach any value to the underlying mysteries of the Sun. Yet, the Christ is and remains the Sun God, who not only illuminates, heats, penetrates and sustains earthly life – both on the physical and the spiritual level – but also life of the entire Solar Body. Because this all-encompassing power has again been linked with our planet approximately 2000 years ago, a new opportunity for spiritual evolution has been opened for humanity.

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THE ROSE OF THE HEART WILL NOT COLLAPSE UNDER LIFE'S BURDENS

Rainer Maria Rilke's epitaph

On the cemetery of the castle church St Romanus in Ravon, Oberwallis (Switzerland) we can find an inconspicuous wooden cross with the initials R.M.R.: Rainer Maria Rilke.

The Austrian poet Rilke has deeply influenced numerous young poets by his extremely perceptive art. He was born in Prague on 4 December 1875 and died in 1926. His last years he spent in Switzerland, financially supported by a princess. Rilke studied art and literature in Prague, Munich and Berlin and ultimately decided to become an author. For his grave he chose an enigmatic epitaph that has occupied many people. The words of this inscription can be found, we might say, on the border of the ineffable. The observer himself has to decipher and bring the message contained in it to life.

The German text reads:
*Rose, o reiner Widerspruch,
Lust niemands Schlaf zu sein
Unter soviel Lidern.*

This can be translated literally as:
*Rose, o pure contradiction,
Desire to be no one's sleep
Under so many lids.*

But it can also be interpreted as:
*The rose, on the contrary,
does not want to fall asleep
under life's burdens.*

What did the poet mean here? What is that 'pure contradiction'? What is that 'desire'? And what does 'Fall asleep under so many burdens' mean?

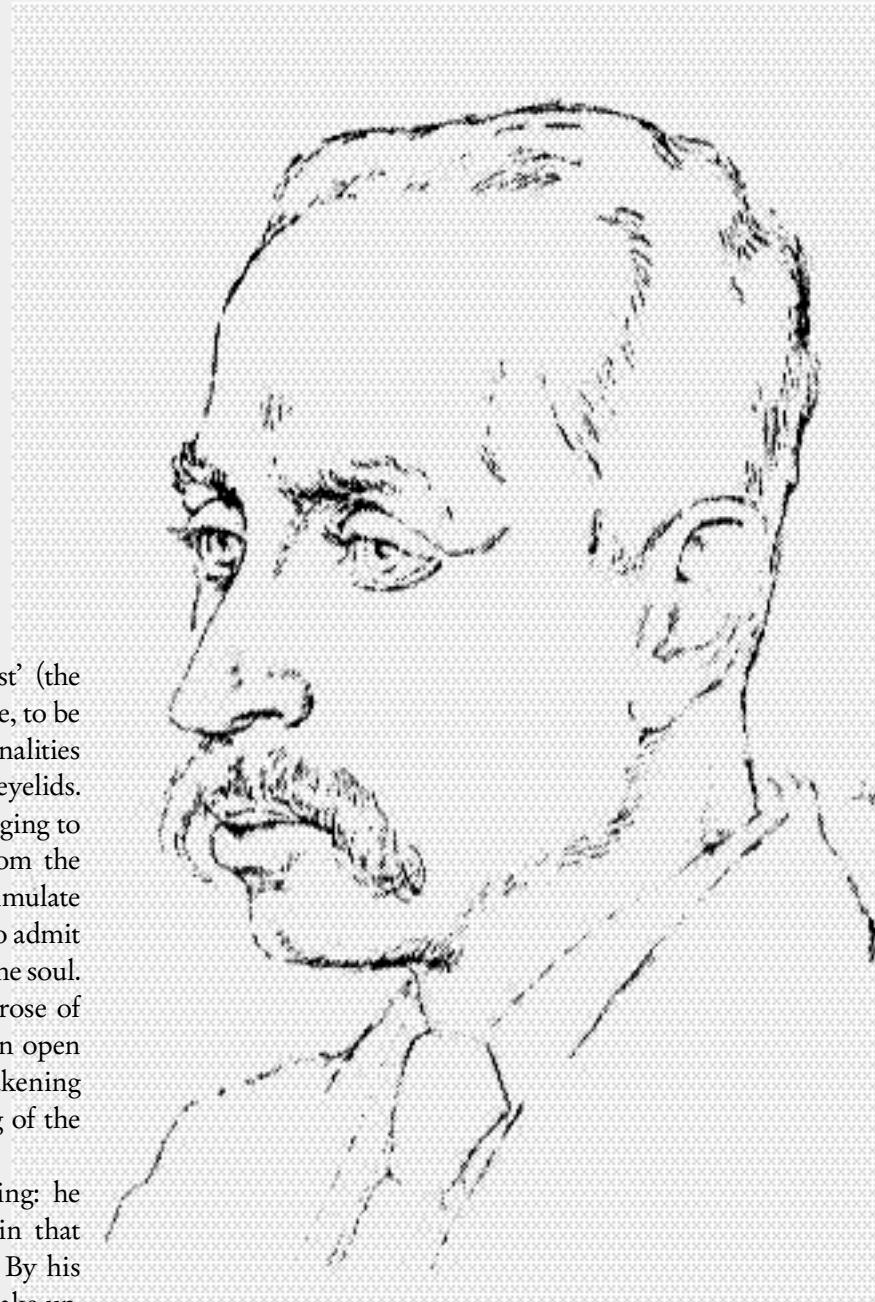
Rilke has had spiritual insights, and many of his poems are efforts to express them. Could it be that the epitaph he chose represents the quintessence of his insights, the essence of a life that develops, like the life of all people, between eternity and time? A life between on the one hand the Rose of the heart of the true Self, which is fundamentally awake, and on the other the Ego that lies as an eyelid over the 'eye of the heart' and closes it, so that the human being as an ego sleeps in all eternity?

The visible rose is an image of this contradiction between the eternal, awake, true Self and the transient ego, which as an eyelid closes off the process of becoming conscious of eternity. It becomes even more clear, if we consider the rose as the world rose, as the soul of humanity. Its calyx is opened like an eye for the spiritual sun, always awake, 'no one's sleep'. The Christ-Self of humanity is awake, but the many petals of the rose, the personalities of the earthly human beings, close this awakened eye like 'so many eyelids'. They are standing between Him and the Sun of the Spirit.

In spite of this, it is the 'Lust' (the desire) of this true Self to be awake, to be 'no one's sleep', even if all personalities were to lie over him like closed eyelids. The desire of being awake, the longing to be awake, can be transmitted from the world soul to the (eye)lids. It can stimulate these lids to raise themselves and to admit the light of the sun into the eye of the soul. Every ego, every member of the rose of humanity can be touched, and can open up and thus contribute to the awakening of all of humanity by this longing of the soul to be awake.

Rilke was such a human being: he was a 'lid' that opened up, and in that way made 'being awake' possible. By his poems, he helped also others to wake up.

The day will come that all closed, sleeping lids will have been raised again, in other words that all personalities will be transfigured and be awake collectively. Then the contradiction will have been solved. Then the spirit-souls – the calyx of the rose – and the new personalities of all people, the lids, united in being awake, will recognise the Spirit and live from it.



The Austrian
poet Rainer
Maria Rilke (1875-
1926).

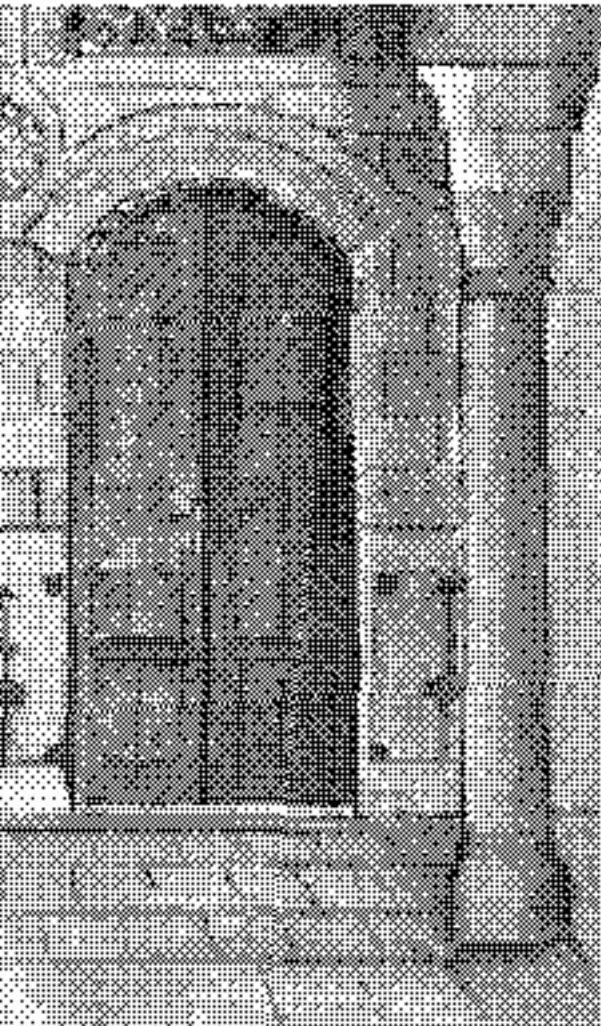
SUHRAWARDI AND THE PATH OF ENLIGHTENMENT

Shihabuddin Yahya Suhrawardi was born in Zamyān, Persia, in the twelfth century. His fate resembles that of Mani. As a travelling teacher he journeyed through Northwest Iran and won the ruler of Aleppo in Syria over for his teachings. Yet, his insights and writings also aroused hostility. Fanatical spiritual scholars silenced him when he was 38 years old. In 1191 he was put in prison by sultan Saladin and died shortly after, most likely murdered. Notwithstanding his short life, Suhrawardi left behind a large body of writings in Arabic and Persian. He has been regarded the 'Master of oriental Theosophy' because of his pantheistic allegories and hermetic imagery.

Crucial to Suhrawardi was the living, personal insight that there is more to the pure teachings than merely mystical experience. In his most important book, *The Wisdom of Illumination*, he mentions several stages of development. To Suhrawardi there are theosophists – that is to say: 'those who know God' through inner experience – and philosophers – that is to say: 'those who speculate about God'. Of course also hybrids occur and the 'most excellent amongst the seekers is he, who strives simultaneously for inner experience and philosophical knowledge'. Suhrawardi states emphatically that his work was written exclusively for this kind of

seeker: 'Our discourses in this book are solely directed at those striving human beings, who already possess the experience of the divine, or at least at the seeker who is striving for this experience. The minimal requirement asked of the reader is that the ray of divine light has already reached him and that this touch has become a permanent inner state.'

The Khangah had two doors. One led to the city and the other to the desert and the garden.
Illustration Penta-gram



Suhrawardi clearly states his position concerning his spiritual tradition: *In all I have to convey about the knowledge of the lights and everything that rests on this, I am assisted by all those who have gone the way of God. This includes the inner experience of Plato. And before him, from the time of Hermes, the father of the sages, up to Plato's time, there were other exalted*

sages, who passed on wisdom, such as Empedocles, Pythagoras and others. The teachings of these ancient sages were expressed in symbols and these were never questioned. Any attempt to try and refute their teachings with arguments only touches the external appearance and not the inner meaning, because the symbol cannot be refuted. Likewise, the oriental teachings of Light and Darkness, which formed the religion of the sages of ancient Persia, were based on the symbol.'

Suhrawardi regarded it as his special task to breathe new life into the wisdom of ancient Persia which, to him, contained a living, pioneering force. *The religion of the ancient Persian sages is not the same as the teachings of the godless Mazdaic magicians, or the heresy of Mani or whatever teachings that end in the multiplication of the one God.'*

Apparently forced by the circumstances, Suhrawardi originally described the great teacher Mani as a heretic. The cause of this was the terrible persecution of Mani's followers, provoked by the subject of the 'multiplication of the one God'. Mani's seemingly dualistic teachings of Light and Darkness directly contradicted the current ideas of absolute unity (Tauhid). Closer research has shown that Mani took the absolute unity of God as point of departure for his dualistic teachings and that also Suhrawardi based his teachings on this premise. At a later stage, Suhrawardi has revoked his condemnation of Mani. His work contains many Manichaean motifs. The tale of the

western exile, one of his most important writings, is based on Mani's *Song of the Pearl*. His entire work contains the same words, dedicated to and steeped in the Light.

The question concerning the creation and the meaning of the world and of darkness was very topical in Suhrawardi's time. In the regions where he spread his teachings, these ancient cosmological images were regarded as heretic and they had no place in official religion. Official religion prescribed to the people which laws and principles they had to follow to be able to enter paradise after death. Yet, ideas like those of Mani and Suhrawardi were known, especially to the Sufis. Many of them though, were ascetics who tried to purify themselves by escaping the world and to stand up to earthly dangers.

THE SONG OF THE WINGS OF GABRIEL

This very beautiful story of Suhrawardi starts as follows:

'Once, when I (meaning the soul, ed.) had the opportunity to slip away from the place of the women and had managed to free myself from certain duties and the care of the children, the evening in the form of black darkness had spread its colour in the vault of the heavens: a darkness that extended to the borders of the lower world. Spells of sleepiness drove me to despair. Filled with disquiet I took a candle and decided to go to the men of our palace.'

'That night I roamed about until the break of dawn. Then the wish arose in me to enter the khangah (Sufi monastery) of my father. The Khangah had two doors. One led to the city and the other to the desert and the garden. I went to them and locked the door leading to the city. Thereafter I opened the door to the desert. When

I turned around, I saw ten brilliantly adorned sages who were sitting on a dais. Their appearance, looks, radiance and dignity, size and magnificence greatly astounded me. Their beautiful white hair, their clothing, the whole sight of them, evoked infinite confusion in me and I could not utter a word. My great fear and excitement made me do one step forward with the one leg, to step back again with the other. Finally I said to myself: "Take courage! Prepare yourself to serve, come what may!"'

'Hesitatingly I moved on to greet the sage closest to me. He was extremely gracious and anticipated my greeting with his own. He smiled gently and his teeth were reflected in my pupils. Although I felt his nobility, this did not diminish my fear. I asked: "Please tell me from where do you, Great Ones, come and why this honour?" The sage answered: "We are a community of immaterial beings and come from Not-Being." I did not understand this and continued to ask: "To what region does this city belong?"'

"It belongs to a region that no finger can point at," he answered. Then I realised that the sage possessed divine knowledge. "Be so good and tell me," I continued to ask, "how do you spend your time?" And he answered: "Know that we are tailors. All of us are guardians of the word of God. And we travel."

I asked: "Those sages sitting there above you, why do they keep silent?" He answered: "Because you and your kind cannot be in their vicinity. I am their spokesman, for they do not enter into conversation with your kind."

This is a fragment from Suhrawardi's tale *The Song of the Wings of Gabriel*. These few sentences contain his teachings concerning the imprisonment and the escape of the soul. They describe its awakening and the beginning of its return, and

finally its encounter with the celestial being. In addition, they give an indication of the universal background on which his message has been based.

Darkness and Not-Being form the lower world. When the soul awakens and wants to break free from the world it has to set out courageously on a lonely journey and shake off the state of sleep of ordinary earthly life. But ultimately dawn breaks, the decisive moment in the teachings of Suhrawardi. That is the moment of the breakthrough. The heroine enters the monastery of her father and can, after having closed the entrance gate to the city, leave behind the noisy life of the world and enter the desert to meet with the ten sages. She discovers that the sages come from the realm of ‘nowhere’, a realm that does not exist for the ordinary earthly consciousness and its senses. Then a conversation starts, which discloses the divine knowledge to the soul.

The story of an encounter with celestial sages – symbol for acquiring higher insight – appears more often in the tales of Suhrawardi. Such images correspond to Hermetic texts. For example, the one in which the encounter between Hermes and Pymander is described.

Hermes: ‘Once, while I was meditating on the essential things and my mind elevated itself, my bodily senses fell into slumber, as may happen to someone who, after excessive feeding or as a result of great bodily fatigue, is overcome by a deep sleep. It seemed to me that I saw a mighty being of indefinite stature, who called me by name and said: “What do you wish to hear and see and what do you long to learn and to know in your Spirit-Soul?” I spoke: “Who art thou?” And I heard in answer: “I am Pymander, the Spirit-Soul, the Being who exists out of itself. I know your desire and I am with you everywhere.” I said: “I desire to be instructed in

the essential things, to understand their nature and to know God. Oh, how I long to understand!”’

THAT IS THE HUMAN SOUL

The image of the ten sages, encountered by the soul in the desert, stems from philosophical traditions. Suhrawardi built upon the teachings of the Arabian scholar Ibn Sina (981-1037), called Avicenna in Latin philosophy. At that time the teachings of Aristotle were particularly well-known, but also those of Plato and the Neo-Platonists. With Ibn Sina and Suhrawardi a separation developed between the philosophy of the peripatetics (followers of Aristotle) and those of the enlightenment. Suhrawardi continued the work of Avicenna, although he believed that Avicenna had not found the source of true wisdom.

Both based themselves on a highest form of being with below it a hierarchy of ten emanations, ‘intelligences’, comparable to the ten Sefiroth of the Kabala. Each intelligence creates a celestial sphere and a soul activating this sphere. The tenth intelligence, that is the lowest one in the hierarchy, does not generate a separate sphere, but a fullness. Those are the human souls. Suhrawardi writes: *All intelligences are immaterial, divine lights. From the first intelligence develops Being, the manifested world. Upon this, the first Light shines, and in this way the intelligences multiply themselves through multiple emanations, and the lower their place, the weaker they are.*

Ibn Sina does not explain the cosmic drama of the Fall, which led to the imprisonment of the human light soul in lower nature. That darkness is already present in a latent form from the first intelligence onwards and becomes denser at every lower level. At the tenth intelligence, the

density of the shadow of darkness is such that the material world of darkness develops from it.

Suhrawardi links this world view to symbols. The sage in the desert teaches the soul:

'Everything that descends to the four parts of the lowest world, stems from the "wings of Gabriel", the sage said. 'How am I to understand this?' I asked. 'Know that the highest God has a certain number of higher words at his disposal, which emanate from his exalted countenance. These words form a hierarchical order. The First Light that descends, is the highest word, for no other word has more power [...] The last of these words is Gabriel and brings forth the human souls. [...] Know that Gabriel has two wings. The one on the right is pure Light. This wing is in its unadulterated totality the link between Gabriel and God. And then there is the left wing, with on it a dark section like a spot on the face of the moon [...] The world of deception is the echo and the shadow of the left wing of Gabriel, while the light souls emanate from his right wing.'

From this crucial point Suhrawardi proceeds. He links his philosophy to the Gnostic world view of his time. The drama of the Fall is of central importance to him. That is precisely why he refers in another tale to Mani's '*The Song of the Pearl*' and he describes the Fall as 'the Western exile', from which the soul has to be liberated. The hero of this tale travels with his brothers to the countries in the west to hunt there. They 'fall down' into the 'village with the dark inhabitants, where they are bound with iron chains and imprisoned in an infinitely deep and dark pit.

Here Suhrawardi points to the fundamental separation between the worlds of Light and Darkness and the need to liber-

ate ourselves from the Darkness: '*The power of the highest world is imperishable, because nature, which is subject to non-being, does not exist there. There is no liberation for those, whose highest striving is not for the other (divine) world and whose thinking is not largely directed at the world of Light [...] Know that there are three worlds:*

1 one world the philosophers call "the world of intelligence". In their terminology, intelligence is a substance that cannot be demonstrated in matter and that does not possess a physical body;

2 one world called, "the world of the soul". Although the speaking soul is not physical or bound to one place, it has also the world of physical bodies at its disposal. The speaking souls can be distinguished in souls that move in heavenly spheres and souls that inhabit the human form;

3 one world of physical bodies. This world consists of two parts: the tenuous ether world and the gross-material world of the elements.'

The first world is the spiritual world, it is 'the cause of all manifested aspects'. Between the spirit and the physical world lies the original fatherland of the soul, which, as 'speaking soul', was not imprisoned in the physical world, but controlled it.

THERE IS ONLY A TEMPORARY RELATIONSHIP

The original, divine soul is imperishable and linked with the Spirit of God.

'Know that the soul does not cease to exist, for it is not bound to one place and does not have an adversary. Its principle is eternal and hence the soul itself is also eternal. Between it and the body only a temporary relationship exists, brought about by longing. The dissolution of this relationship does not dissolve the essence'



of the soul? In its original state, to which it must return, the soul is free from physical desires:

Pleasant and unpleasant things can happen without the presence of joy or sorrow; as with someone who has had a stroke or is in a stupor and who does not experience pain when he receives a hard blow or joy in the presence of the beloved. For the soul is no longer involved with the physical body, does no longer suffer because of the lower properties and finds no longer joy in the delights brought about by the intoxication of nature.'

In Suhrawardi's descriptions of the liberation of the soul, Gnostic and Manichaean motives can be recognised. They continuously deal with the victory over

the world of opposites. That victory can be achieved by focusing on the Light and to long for it. *And what do you really believe concerning the persons of noble appearance, with eternal formless and timeless bodies, who are certain that they shall not be given to corruption, because they distance themselves from the world of opposites? They are not concerned with worrying, for they are never separated from the radiance of the sublime Light of God, nor from the support of the subtle divine signs of mercy. Should that which they yearn for be perishable, the raison d'être of their existence would fall away.'*

The speaking souls belong to the substance of the kingdom of the soul and they

Tree of Life,
mural found in
the grave of
Panahsy, Thebes
(14-16th century
BC)



*are kept away from their world by physical powers. When the soul becomes strengthened by spiritual virtue and the power of the physical forces becomes weaker – because you nourish them less and have overcome them more – the divine world often becomes accessible to the soul. It arrives at its Father and receives his power, so that it can unite with the souls of the spheres that know their *raison d'être* and the reason behind this *raison d'être*. From Him it receives, while asleep and while awake, the divine truths, like a mirror reflects the image of something that is in front of it.'*

Time and again Suhrawardi warns against confusing pure spiritual visions and revelations through sensory perception. *As there is no relationship between the sensory powers and the soul – for the perception of the soul is more perfect and inclusive than the perception of the sensory faculties – likewise the Lights of God and the saints have no relationship to the sensory perceptions and the divine joy not to the sensory joy. [...] When the excellent souls come out of the darkness of the body; when they enter the radiance of the spiritual worlds and shine on the battlements of the kingdom of the soul, then is revealed to them that which in no way*

resembles the revelation of the physical things that become visible in the light of the sun.'

THE PATH OF INNER ILLUMINATION

Unique to the teachings of Suhrawardi is his concept of illumination at dawn ('ishraq'). Reaching the 'spiritual orient' signifies the breakthrough to another reality. From this symbolism the name of Suhrawardi's school has been derived. The image is an ancient Gnostic motive, which plays a role in the Valentinian Gnosis and the Pistis Sophia, amongst other things. There the right and the left side are spoken of, which respectively refer to the east and the west, to Light and darkness, to Spirit and matter. The soul finds itself in between and must choose one or the other.

In an inspired way Suhrawardi links the moment of illumination in the orient with the original Persian wisdom, which to him is a living reality. The 'Shine of Happiness' or the 'Light of Glory' (Xvarnah), which tradition attributes to the ancient Persian kings, is the Divine Light that shines in the Spirit-Soul. Suhrawardi testifies that every longing soul can raise itself up to this Light.

'When we free ourselves from all worries and activities of physical life, when we experience the glory of the divine Truth, the joyful "Light of Glory" and the Light which emanates from it and that flares up in our soul – that rising of the Light that points east, to the red of dawn – then we perceive that Light and we fulfil our task. [...] Everyone who possesses wisdom and persistently praises and honours the Light of Lights, as we have described here, to him the "Royal Radiance" is given and the "Light of Glory" is sent. A divine ray cloaks him with dignity and radiance and he

Avicenna with Galen and Hippocrates, the three great physicians of the Middle Ages. Title page of an edition from the 16th century. New York.

becomes master of the natural world. To him help is sent from the higher world and his word is heard in the heavenly world. His inner observations and inspiration become perfect.

According to Suhrawardi's teachings of enlightenment, liberation of the fallen soul is only possible after a path of preparation and initiation by the sages in the desert. He had little to say about this process. To him, Suhrawardi, the encounter and the conversation of the soul with one of the ten sages were an inner experience received by his soul by consistently focusing on the Light. To Suhrawardi, the sage was a celestial figure appearing in all religions and teachings of wisdom. He is the tenth intelligence in the philosophical teachings of emanations and belongs to the corresponding teachings from angels to cherubs. In the Hermetic tradition he is Pymander or the Father, in Christianity the Paraclete, the Holy Spirit, and in the Arabian Gnosis he is the archangel Gabriel.

The initiation by the sages symbolises simultaneously the very personal encounter of the soul with its heavenly form and the activity of the Father of all human souls. Suhrawardi: *For every beloved (every soul) has another beloved in the higher world, namely a beneficial Light that is his cause and cares for him with Light and is the mediator between him and the exalted first one. Through this Light he beholds his glory and obtains his blessing [...] The creator of the human being, who is the cause of our souls and who perfects them in the perfection of the knowledge and the deed, is one with all Light figures. Philosophers call him the active intelligence.*

This heavenly form is, microcosmically and macrocosmically, immediately accessible to the awakening soul. It propagates the divine world to the people. The

song of the wings of Gabriel works on and guides human creation. From Gabriel's right wing, which is pure light, the healing power emanates to the fallen human souls. *For the prophet was charged with the revelation, but the explanation and interpretation was imposed on the highest divine emanation, the Paraclete, as Christ has declared: "I am ascending to my Father and your Father, so that He will send you the Comforter, who will reveal the hidden meaning to you." And he also said: "But the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things!"*

The messages of salvation of all religions and sources of wisdom, available in the Arab world of the twelfth century, are expressed by Suhrawardi in a very personal, concrete experience, a living insight, already known to the Gnostics. It is an insight that discloses itself from within, by an unremitting directedness on the Light of Lights.

SOURCES:

The Suhrawardi quotations in italics have been taken from the following works: *The Wisdom of Illumination*, *The Temples of Light*, *The Song of the Wings of Gabriel* and *Treatise on Illumination*. Editions of the Persian and Arab original texts and translations into French can be found in Henri Corbin.

Jan van Rijckenborgh: *The Egyptian Arch-Gnosis*, part 1, p. 22-23 Rozekruis Pers, Haarlem, 1982.

John 14:16, 14:26, 15:26, 20:17

'INWARD LEADS THE MYSTERIOUS PATH'

The poet Novalis and Hermeticism

'We dream of travelling through the universe,
but is not the universe within us?
We do not know the depths of our spirit.
Inward leads the mysterious path.
In us, or nowhere
is eternity with its worlds,
its past and its future.'

WORLD OF PRIMORDIAL IMAGES

The Novalis expert Heinz Ritter writes: 'We might say about Novalis that the spirit from another order incarnated on earth for a short time. With great enthusiasm he welcomed everything he encountered, spread splendour and astonishment around him, but the most important aspect of his life was his longing for the eternal homeland. Novalis was a true romantic, but certainly not a fanatic and woolly one. Being a fearless rider and a courageous swordsman, he was also a sharp debater, who lived in a world of primordial images. He is an archetype for our time and for the future. His star has still to rise.'

What can Hardenberg-Novalis tell people who long for inner liberation today and seek for the path to the Kingdom of God? Novalis has been greatly influenced by the works of Jakob Böhme, which becomes clearly evident in his novel *Heinrich von Osterdingen*. Ferdinand van Ingen writes about Böhme's concept of creation: 'In Böhme's world of thoughts, the creative word FIAT is fundamental. [...] Böhme's revolutionary idea started from the fact that a human being inspired by the Spirit is in principle able to speak God's Word and to ensoul the lifeless with the same creative power of the Word.'

Also other mystics and Gnostics left their marks in Novalis' consciousness. In Jena he encounters the radical teachings of the equally famous as notorious philosopher J. G. Fichte. The essence of the lat-

Friedrich von Hardenberg (1772-1801), who published his works under the penname Novalis, was one of the most original German Romantics. The early Romantics of Jena started this spiritual and social movement in the late 18th century. This movement had a far-reaching effect on cultural life which can still be felt today. The often quoted *Blue Flower* has remained the symbol of this movement. It is not widely known that this flower has been derived from an alchemical picture and that the life and work of its creator Novalis were inspired by hermetic wisdom.

To 'POETICISE' THE WORLD

Who was this mysterious lawyer, administrator, scientist and mining engineer who brought about a revolution in many heads and hearts? This revolution aimed at 'poeticising' humanity and the world down to their roots. It was a new reflection of the utopia of the Golden Age.



ter's teachings is based on Gnostic insights. *The Alchemical Wedding of Christian Rosycross* by Johann Valentin Andreae is also regarded as one of Novalis' sources. Recent research of Novalis' works shows that there are numerous analogies between the *Alchemical Wedding* and *Heinrich von Osterdingen*. Novalis read the *Alchemical Wedding of Christian Rosycross* in 1798 and thoroughly studied the sevenfold composition of the story that is based on the seven stages of the Opus Magnum. Andreae deliberately breaks off the text at the

seventh stage, thus leaving it unfinished. This element is a central stylistic tool used by Novalis to describe the seventh stage of a process of development.

PREPARING THE ELIXIR OF LIFE

In addition, Novalis found in Andreae an example with regard to the use of alchemical vocabulary to describe inner events in such a process. In this light, Novalis as a creative artist proves to be a descendant of alchemists and heretics.

The Blue Flower
as a symbol of
transformation.
Illustration Penta-
gram.

The unfinished novel 'Heinrich von Osterdingen' is one of Novalis' most important works. This novel tells how the young Heinrich develops and becomes a poet. The story takes the reader into the far from poetical time of the crusades. Heinrich is moved by the account of a strange traveller, who speaks about a beautiful blue flower. In a dream, Heinrich sees this flower with a 'delicate face' in its heart. It suited the indomitably restless Heinrich quite well that he can travel with his mother and some merchants to Augsburg where his grandfather lives. On the way, he hears his fellow travellers speak about what is going on in the world. During a short stay at a castle he learns about knights and crusades, and an oriental lady carries him along in her fantasies to the splendour of her distant home. But also an old miner and a mysterious hermit contribute to the development of Heinrich's poetic talent.

In Augsburg he finally meets the poet Klingsor and his daughter Mathilde. He recognises her! For it had been her face that he saw in the blue flower. Heinrich and the girl fall in love, but soon their happiness is threatened by another dream in which Mathilde's death is announced.

The other parts of the novel have been preserved as fragments and drafts only. After Mathilde's death, Heinrich leaves Augsburg and makes a pilgrimage. He meets a hermit who explains the language of nature to him. He also speaks of the Golden Age that is to come. In his notes Novalis speaks about 'poeticising' humanity. He describes how Heinrich enters into another, divine world. Mathilde and he will change and be re-united in an alchemical wedding.

Heinrich von Osterdingen follows the hermetic path that every seeker hopes to find one day. Initially he is only stimulated by the vague notion that there must be a supersensory, divine world. He experiences nature and love and ultimately becomes conscious of a direct, strong link with the divine. In this way the poet Heinrich receives divine creative power, the 'creative word'. Novalis considers this as the specific calling of the Romantic artists.

In 1797 Novalis began to study mining and chemistry to prepare for his new administrative tasks in the salt mines of the Elector. Moreover, it was his own initiative to delve into the history and essence of alchemy which was regarded as an outdated science at the time. What did the old alchemists want? Their purpose was to make 'gold', also called 'king'. To this end, various substances were subjected to mixing and heating procedures in a retort in order to produce the elixir of life and prepare the philosopher's stone. At the end of the poem *Kenne dich selbst* (Know yourself), Novalis wrote in 1798:

'Happy is he
who has grown wise,
and no longer muses through the world;
who desires for himself
the eternal wisdom.'

*The man of reason alone
is the true adept
– transforming everything into life and
gold
– eschewing all elixirs.*

*The holy retort works within
– the king is within him –
Delphi too, and finally he grasps:
"Know thy Self".*

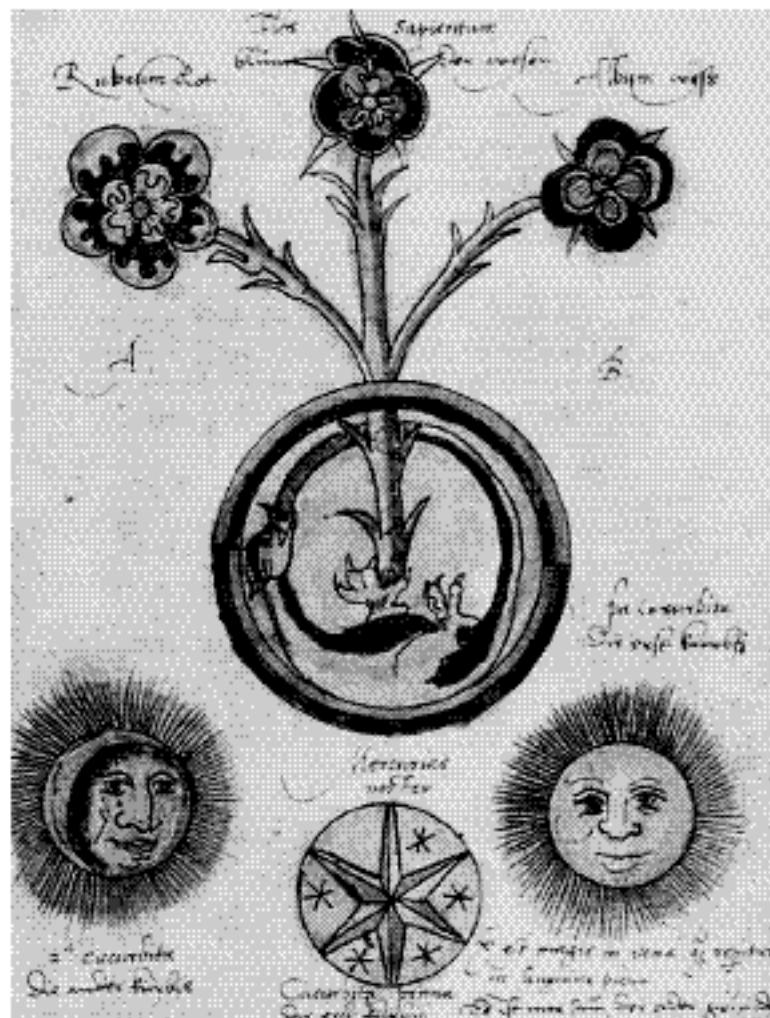
The rational-moral human being himself has become the alchemical mixing vessel. Novalis interprets the processes in that mixing vessel as the stages of self-knowledge, as processes of inner cleansing and purification.

'FOR THE HUMAN BEING THE MICROCOSM IS THE HIGHEST'

The sentence quoted from a poem at the beginning of this article is by some researchers regarded as Novalis' credo, as a communication about his first decisive discovery. Somewhere else the poet says: 'For the human being the microcosm is the highest.' To him the teachings of the microcosm and the macrocosm are the 'natural foundation of his thinking'. Both his idea of humanity and his scientific approach are based on it. Because of the close relationship between macrocosm and microcosm, the human being is able to identify with the world, for 'like things can only be recognised by like things'. *'The eye sees nothing but the eye, the mental organ nothing but the mental organ or the element belonging to it.'* Novalis formulated this insight in a paradoxical way.

Human transformation is the aim of alchemical transmutation, Novalis says. *'We are children of God, Divine germs. One day we will be what our Father is.'* This possibility 'to become like the Father' is present in all microcosms. This is also shown when the human being can rise above his limitations. However, Novalis is well aware of the fact that leaving behind our human limitations can only be achieved by a gradual process of development, analogous to the seven stages of the alchemical process.

Is it enough to make humans perfect? What about nature? Is it necessary that humanity leaves it behind? Not at all, for according to Novalis, humanity is responsible for the weal and woe of nature. Humans and nature



belong together like a kernel and its shell. The human being is the 'unity for nature', the point where all rays converge, the microcosmic focus of the universe. By deification he will also liberate nature. *'The human being is the Messiah of nature.'* This is also based on the self-awareness of the alchemists. In Geber's *Summa perfectionis*, a basic work on alchemy which Novalis read in 1798, the following train of thoughts is developed: *'The substance of the perfect and imperfect bodies, e.g. the metals, had originally been the same. The imperfection of the*

The central blue flower symbolises wisdom (flos sapientum), originating from the Hermetic egg with the Ouroboros in it. Hieronymus Reussner, Pandora, 1582.



Quote from the engineer Hardenberg, who as a poet called himself Novalis: 'The true poet can better understand nature than the scientist.'

bodies is a secondary property that is caused by a cosmic fall which altered and impaired the substance of these bodies. What the imperfect metals lack is replaced by healing alchemy; what is superfluous is removed.'

THE BLUE FLOWER AS SYMBOL OF TRANSFORMATION

Hence the alchemist strives to liberate matter. This does not only require activity but above all humility and patience. It is necessary that the great work, the Opus Magnum, develops and perfects itself. All the alchemist can do is creating favourable conditions, so that the healing intervention 'from above' can take place. The dominant law of indirect action, which applies here, is confirmed by Novalis: *'In general, the effort brings about a process as an indirect, preparatory impulse only. In the right mood, which can arise from this,*

everything will succeed naturally. Hence all construction is indirect.' One does not make it, one just makes that it can be made.

Novalis chose the Blue Flower as the symbol of the alchemical transformation of the world. This image from his novel *Heinrich von Osterdingen*, is widely considered as the most significant symbol of German Romanticism. It is probably taken from Hieronymus Reussner's alchemical writing *Pandora* (1582). It contains an illustration showing three flowers with a common root growing out of the hermetic egg in which the Ouroboros lies. The snake that bites its tail: the red flower symbolises the gold, the white flower the silver and between them is the blue flower that symbolises wisdom (*flos sapientum*).

Was Novalis actually an alchemist with an alchemist's oven and retorts? With all due respect for the ancients: for

NOVALIS, PENNAME OF FRIEDRICH VON HARDENBERG (1772-1801)

Friedrich von Hardenberg came from a noble, but not wealthy family in Central Germany. His sister and he were raised by their strict father in the tradition of the *Hernbutter Brethren*. To prepare for a career in the service of the Elector, he enrolls in the law school of the University of Wittenberg in 1790. Hardenberg became an excellent lawyer, but his mind reached further than his interest in law. His studies of philosophy, the arts and history, the sciences and mathematics were so comprehensive that he already as a student was an esteemed discussion partner of important scholars. Early on he became fascinated by the work and the person of Friedrich Schiller, whom he had met as a pupil of the secondary school in Jena and whom he had soon befriended. His interest in combining all branches of science made him start working on an encyclopaedia called *General Bronillou*.

However, he did not seek a career as a secondary school teacher or as an author. In 1794, he started training as a civil servant with the provincial authority in the Electorate of Saxony-Thuringia. In 1797 he enrolls at the Mining Academy in Freiburg, Saxony, to prepare for working in the directorate of the Thuringian salt mines. There a new world opens up for him. Prominent teachers who gave the Academy world renown, introduced him to the technology of mining and taught him how to observe nature. In his scarce spare time, he wrote his poetic and philosophical works. From 1798 onward, he published his works under the penname Novalis, which is 'he who breaks new ground'.

the poet Novalis and the scientist Hardenberg it is the eternally new creative word of poetry that transforms the world. Poetry is the instrument that breaks up rusted forms and initiates the transmutation. Novalis uses the term 'poetry' not just in the narrow sense of the art of making verses. For him it is the creative activity, also in everyday life, that contributes to the seven stages of the process of transformation. The alchemical and poetic transformation of human beings and the world breaks up irksome ties (*solutio*) and generates at the same time the most intimate unity of the finite and the infinite (*coagulatio*). According to Hardenberg, geologist and mining engineer, the true poet can better understand nature than the scientist.

Although being aware of the shortcomings of the world, Novalis lived an active life. He was a Hermetic who was quite able to cope with this paradox. All

his life he was active in the world, while he clearly experienced that his inner being was a stranger in this world and would not stop struggling to return to the original field of life.

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RADIOACTIVITY: BLESSING OR MORTAL DANGER?

'Active radiation' is the literal meaning of the word 'radioactivity'. The word radiation makes many people feel uncomfortable. To them it is almost synonymous with danger, especially as radiation is invisible. Perhaps that is why most people don't want to think about it. But radiation can also be a blessing.

An interminable number of radiation patterns is active in the human life field. The primary source of active radiation or radioactivity, without which life on our earth would not be possible, is the sun, the centre of the cosmos to which the earth belongs. The radiation of the sun is not constant, but changes frequently. The influence of this radiation is clearly noticeable on earth. The earth revolves around its axis and thus creates a day-and-night rhythm. In addition, the earth revolves around the sun in a great ellipse, causing summer and winter. This orbit around the sun periodically brings the earth (with its moon) closer to or further from the other planets of our solar system. That phenomenon also causes changing patterns of radiation. The whole solar system moves through zodiacal space in approximately 26,000 years, and its orbit through the entire universe – allegedly – takes 12,800 million years. During these orbits it is also subject to widely differing radiation influences. These numbers exceed human understanding.

Differentiation doesn't stop here, though. The solar system we inhabit is

'Pandora's box' is really a vase or beaker in which all suffering, all torture and all disasters that could befall humanity were locked up. When Prometheus stole the fire from the gods, Zeus wanted to punish him – humanity. He ordered Hephaestos to fashion a woman out of clay and water, fairer than the gods, and to send her to the earth. But Hermes, as the story goes, put anger in her heart and lies in her mouth. And when Pandora, against all warnings, was received by Epimetheus, Prometheus' brother, she opened the vase and poured out all the misery contained in it over humanity. Only hope was left behind in the vase.

part of a system of billions of solar systems and as such is linked with the radiations that originate and emanate from them. Thus life is determined by radiation. Life forms, like those in the well-known natural kingdoms, developed within the countless radiation patterns of this particular universe to which humanity belongs. However, there is also life that escapes scientific research.

The human nervous system is sensitive to radiation (as is most obvious for the eyes), but the hormonal production of the endocrine glands is also controlled by radiation conditions. Hence, so are the composition and the state of the blood. Natural radiation is systematic; it has its own rhythm and intensity.

Over the past two centuries, people



First Solvay conference on the development of physics in Brussels (1911). Present were, amongst others, Max Planck, Eva Curie, Lorentz, Rutherford, Kamerlingh Onnes and Einstein.

(often risking their own life and health) have researched radiation and have started applying the experimental knowledge gained in this way. This opened the classical 'Pandora's box', for radiation is the source of all life, but can also herald the end of life by experimental applications.

POWER WITH SIDE EFFECTS

The past two hundred years of research have brought about great changes in the atmosphere of the earth and have already deeply affected life on earth. By materialistic, matter-oriented thinking, the human being is seemingly oblivious to the results of his actions on other levels and in more tenuous spheres of life. For example, the use of fossil fuels, from the first steam engines until the most advanced rockets, has given humanity a great deal of power. But it also causes massive side effects, such as CO₂-emissions greater than the earth as a natural body can absorb.

Radiation is a more subtle, but much more powerful instrument. The discovery of charged particles led to various applications of electricity. And even now the use of radiation is being expanded into all realms of life: the weapons industry, health care, agriculture, building, etc. In

The Austrian physicist Victor F. Hess (1883) discovered cosmic radiation and received the Nobel Prize for physics in 1936. This radiation originates outside the earth and deeply penetrates it. It makes the atmosphere electrically conductive by breaking up the molecules. It also makes the upper layers of the atmosphere particularly conductive and thus promotes the circulation of electrical forces around the earth. The particles reaching the earth – on average one per minute per square centimetre (0.15 square inch) have an energy level between 4 and 100 billion volt. In esoteric knowledge it is known that another cosmic radiation rises up from the centre of the earth. Both streams intersect and hence form a cross, leading Plato to say: 'The World Soul is crucified.'

so-called modern society almost every aspect of daily life is nourished and controlled by radiation. The results of this are dramatic and confront the conscientiously thinking human being with difficult choices. *'Every forced and unnatural change of the radiation conditions of our field of life must be considered to be disastrous for humanity. [...] By this denaturation humanity is subjected to an even more serious death, namely mental death, mental degeneration, which threatens everyone without exception,'* Jan van Rijckenborgh and Catharose de Petri wrote in 1964 with regard to the rapid development of nuclear physics.

As we have already discussed, the hormone producing organs are controlled by natural radiation. Unnatural radiation causes unnatural hormonal activity, resulting in unnatural behaviour and denaturation of the whole personality. Modern communication devices usually use radiation frequencies that are also used in the brain. It is remarkable that especially those frequencies – alpha, beta and delta waves in the brain – are used in DECT (Digital European Cordless Tele-

The following is an excerpt from an article published in the Sunday Times of March 16th, 2003:

MOBILE PHONE LINK TO BRAIN TUMOURS FOUND

Researchers in Sweden discovered a 30% increase of the risk of brain tumours among regular gsm users, typically those spending more than an hour a day on the phones. Such tumours occurred most frequently on the side of the head to which the person held his phone. [...]

Mobile phones have been found to alter the workings of brain cells and affect memory as well as causing cancer in laboratory rats. [...] The new study [...] was based on the analysis of 1600 tumour victims who had been using mobile phones for up to 10 years before being diagnosed.

[...] Professor Kjell Mild of the University of Örebro, who directed the study, stated: 'The proof of a link between cell phone use and cancer is clear and convincing. The more and longer one uses a cell phone, the higher the risk of brain cancer.'

Mobile phone link to brain tumours found

Jonathan Leake
Science Editor

SCIENTISTS have found the first evidence of a link between regular use of digital mobile phones and brain tumours.

Researchers in Sweden discovered a 30% increased risk of brain tumours among regular users, typically those spending more than an hour a day on the phones.

Such tumours occurred most frequently on the side of the head to which the person held their phone. The biggest increase was seen in acoustic neu-

omas because they cause tingling and hearing loss. However, it still takes doctors an average of two years to make a diagnosis, and surgery, the usual treatment, can leave damaged nerves that lead to involuntary facial spasms.

Since 1980 the number of acoustic neuromas diagnosed in Britain has risen from one in every 100,000 of the population to one in 80,000 a year.

Dr Richard Sullivan, head of clinical programmes at Cancer Research UK, said the study was worrying. "It suggests a strong link between mobile phones and brain tumours. We

communications) and UMTS (Universal Mobile Telecommunications System) equipment. These waves strongly determine human behaviour and every disruption causes unnatural behaviour.

WHAT INFLUENCE ON THE ATMOSPHERE?

The network of cell phone transmitters becomes ever finer. There is hardly any place where these microwaves are not present. These are the same microwaves used in a microwave oven to heat water molecules. What effect will this intricate network have on the atmosphere, which after all consists for a signif-

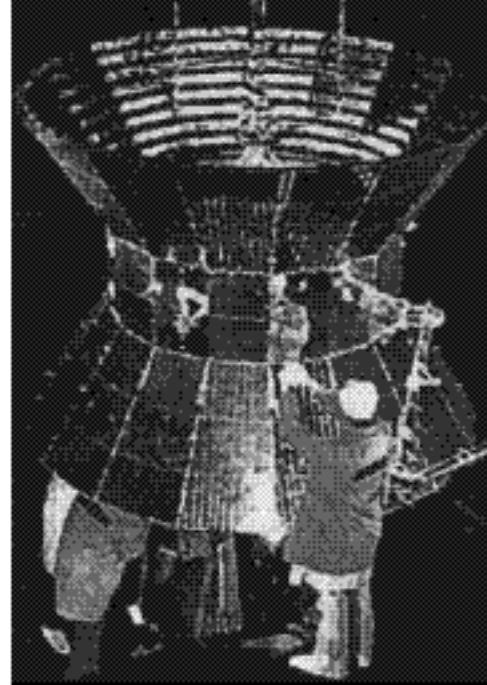
icant part of water? The temperature will rise! The greenhouse effect could have other causes than CO₂-emissions only.

Radiation controls life on earth, in the cosmos and the macrocosm. It is important to understand the difference: there is radiation that sustains mortal nature and there is radiation that penetrates into mortal nature from immortal nature. That radiation is the Christ radiation that raises the human being – and all of creation – above the imperfect radiation of ordinary nature. Thus there are two natures: that of mortal life and that of immortal life. This is why we can say that the human soul is in principle subject to two kinds of radiation: that of ordinary nature with which it is in harmony, and that of higher nature that uplifts him to a higher plane of life.

The Age of Aquarius brings with it an increased inflow of the latter, supernal, liberating radiation. That power can be experienced ever more consciously, particularly as it is also present in the atmosphere and is being concentrated in the atmosphere. For this, an endocrine system and brain function that are as healthy as possible can be of great value and protect the human being as much as possible from mental degeneration and mental death. When we decide to walk the path of soul liberation, and to surrender to the cosmic Christ power, it is important to create the best possible conditions, amongst other things by trying to eliminate degenerative influences – mainly caused by artificially created radiation such as nuclear tests – from our life.

DIFFICULT CHOICE

Whoever is aware of this, is often faced with a difficult choice. Often these artificially created radiations play a dominant role in social life. It is of great impor-

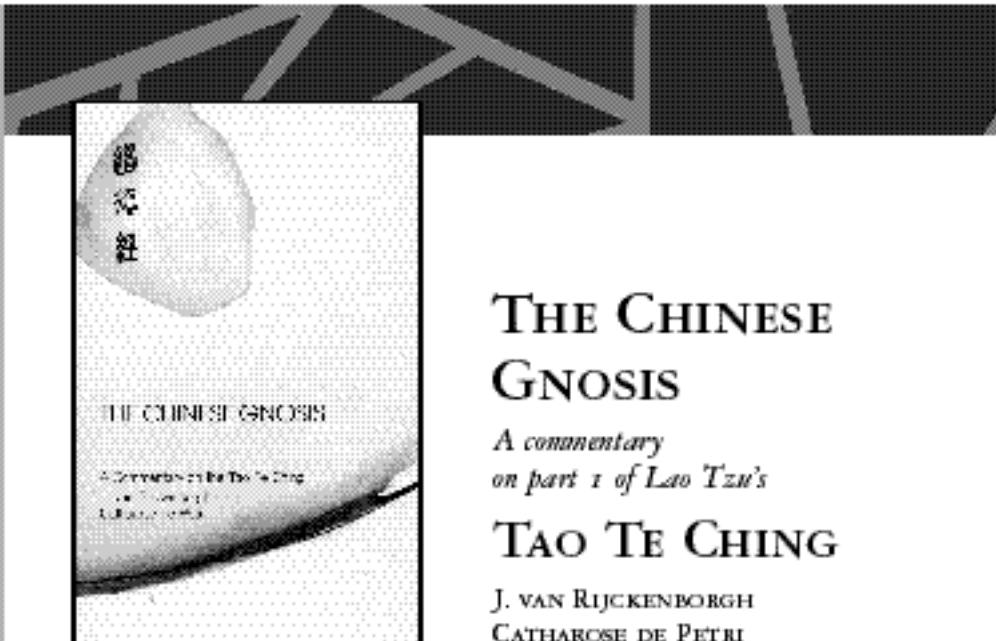


Between 1974 and 1986, the German space probes Helios 1 and 2 (371 kg) measured the radiation in space between the earth and the sun from a distance of 43 million kilometres from the sun.

Further information and advice on the dangers of various types of radiation is available on the Internet.

tance to plot your own course, consciously and without fear. And to follow it through! There is nothing wrong with studying the effects of radiation and determining for yourself, without relying on other people's authority, the effect radiation has on your own thinking, feeling and acting. Whether it can harm the growing soul or help it develop. That decision is often an intense inner struggle. For you need to be able, or rather have the courage, to recognise both kinds of radiation and their effects.

LAO TZU
at the
ROSYCROSS
PRESS



THE CHINESE GNOSIS

*A commentary
on part 1 of Lao Tzu's*

TAO TE CHING

J. VAN RIJCKENBORGH
CATHAROSE DE PETRI

Never has there been a commentary on the TAO TE CHING like this one, in which the Tao Te Ching is seen as a gnostic text and interpreted on the basis of gnostic insight.

As the authors explain, Gnosis – the original divine Knowledge which gives access to the path of liberation – is not limited to one particular country or nation. Gnosis is universal and intended for the whole human race, and wherever in the world the Messengers of the Light may work, it will always be revealed. That is why it was manifested not only in the Middle East, but also in ancient China, in the form of Lao Tzu's Tao Te Ching.

Written down some 2600 years ago, the Tao Te Ching is a brief text consisting of only 81 short chapters, yet it is so charged with meaning that it contains everything the seeker of liberation needs to know.

Take this verse from chapter 33 for instance: '*He who overcomes others is strong, but he who overcomes himself is omnipotent*'. The authors' interpretation of this verse is as follows: '*being omnipotent means unlocking and participating in the core essence of the Godhead*'. In a few words, this summarises the whole magnificent task underlying human existence. THE CHINESE GNOSIS not only explains this task, but also shows how it can be accomplished.

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