

The Universal Wisdom

The Universal teachings of Wisdom took shape in the spiritual traditions that were adapted to the consciousness and the assignment of humanity in the particular time. All spiritual traditions decline, just as all high civilizations decline. They are usually shattered from the inside, due to gradually diminishing attention to the inner aspect. The inspiring force loses its focus and slowly fades away. What remains is not much more than a shell without a real content. Therefore, time and again, the new spiritual impulses are needed, to propel humanity towards consciousness and renewal as it continuously evolves.

The mysteries have an inherent universal character and therefore do not exclusively target specific religions, philosophies, or spiritual movements. Universal wisdom is expressed by many various religions but unfortunately, it often has been watered down and subject to crystallization and degeneration, causing the spirit to recede from it.

The human being is like a *minutus mundus*, a small world, a microcosm, interacting with mortal nature. This small world is an enclosed world, a prison for the soul. Inside the prison, "life" and "death" rule, because the fiery triangle of liberation is missing. This is why this small world has become inactive, this is why it is also subject to "life" and "death". The divine fire has withdrawn into a nucleus principle and is waiting for the day of the new birth.

This process is described in all holy books. It is a path of becoming conscious, which leads to breaking through the limitations of the old personality and entering the New Field of Life.

According to the Universal Wisdom, we have lost the knowledge about our being, therefore sinking into utmost ignorance. This is why we completely associate ourselves with what we know, with our external existence, with the world around us, even if it threatens us from all sides. We associate with our bodies, our outer appearance, with our mental and emotional powers, with our social position, with our talents. "This is me", we then say, but that "this is me" - changes from day to day.

The knowledge that resides in the human brain is just a laughable nothingness compared with Wisdom. That is why it is absurd to even compare the divine Spirit with the human state of consciousness, or to refer to it as a "Spirit". The knowledge that dwells in a human brain has to be spoken or written down to become understandable. It can never be called Universal! It is the all-encompassing manifestation of 'It', the formless and substance-less primordial principle - from which everything has to come into being. Then in a complete devotion of heart and head to 'It', the Spirit of Wisdom and Love will be able to touch the human being and manifest itself in him.

All of creation, and thus every creature, finds its highest goal in 'It', and achieving a link with 'It' is the highest aim. In this way it becomes possible for the aim of the Spirit to be transmitted

first-hand to the human being. It is in this way that God and human being must become one, so that the highest aim of the creative idea of the Logos can be realized.

If we think about the Universal Wisdom, about the Universal Knowledge as an atmosphere which we all need to breathe - we will realize that all Wisdom which is of God is not corporeal, but incorporeal. Therefore, all Gnosis, all Divine Wisdom is incorporeal – Hermes says.

When you approach the religion of cognition, do not do so in the stereotyped, mystical way of church theology. People who follow this approach realize intuitively that God governs the All and that the Spirit is omnipresent, but - they omit to walk the paths necessary to gain participation in the sonship of the Spirit. They remain in their dialectical state.

So, how can the Wisdom, which is of God, be received and expressed by the human being? – you may ask. And Hermes gives the answer - all Gnosis is incorporeal.

The Spirit-Soul is its instrument which, in turn, has the body as its instrument. So, both, the activities of the Spirit-Soul and those of matter, take place in the body... Therefore there are two different sources in us - the natural forces of this world and forces of the Light power from another world, from the Gnosis. As seekers of the Truth, it is important to examine on which source we are focused. Are we focused on the illusionary truth of this world, the illusion that keeps us busy by continuously changing its direction? Or do we choose to be focused on the reality of the original human being?

The term “Spirit-Soul” essentially refers to the ideal cooperation between head and heart, as intended by the Creator. It is the heart opened for the Gnosis, opened for the original Soul, through which the heavenly heart in the head-sanctuary is prepared. The heart, having been reborn as the gateway and basis of the Soul, manifests itself in the head-sanctuary and prepares the throne for the Spirit, by means of the appropriate retrograde movement. Through the correct retrograde movement, the head-heart unity is prepared.

The gnostic Spiritual School, with its methods and literature, is intended to guide and impel its pupils to this preparation. If we undertake this process, then as soon as we are ready, there will be the knowledge, there will be the presence of the Spirit, of the Father. The outpouring of the Holy Spirit will then become a fact, the outpouring of the Wisdom that is all in all.

The candidate who has dedicated himself/herself as a servant of the great, Holy work, will be able to always draw on this eternal fount. And as soon as it is necessary, the wellspring will flow. In this way he will know and understand everything that has to be known and understood, and he will do so by means of the Spirit-Soul, which acts as a vehicle.

Spirit and Spirit-Soul then become active in the mental and physical bodies. In this way one can become a servant of the Father, of the God, in the true sense of the word. Those who are linked with the Spirit know – that there is not one second in which the Spirit would not be with them if

they need it! These servants of the Brotherhood, who have ennobled themselves to the state of connection with the Spirit, can draw on the eternal fount of Wisdom, day and night.

However, the flow of this spring can be interrupted the moment one is obliged to involve oneself with the ordinary life field - with social or community affairs, for instance - to an extent over and above one's basic tasks in life. In some cases, social events are closely connected with the spiritual task and vocation. In these cases, a kind of intermediate state arises in which the Spirit withdraws immediately whenever the activity's center of gravity shifts to the nature-born field.

The Spirit never makes itself subordinate to this nature. How foolish it is then, to call on Divine help for anything and everything, as it is done in many religious practices. Such invocation never reaches the Spirit! The only help that comes - is the radiation of the nature-eons, to which the persons concerned have bound themselves by their orientation. But the Spirit never makes itself subservient to nature for any reason whatsoever.

There are also people who think that if they adopt a certain physical posture or wear a certain kind of clothing, or have a particular facial expression, or even a particular kind of make-up, they will be taken for spiritual persons or initiates. But all these behaviors and methods only serve to prove precisely the opposite. Remember: he who wishes to possess the Spirit must lose his self. As soon as the self comes to the fore, the Spirit withdraws. That is a law no-one can avoid.

But let us now assume that you are walking the path diligently, with all your self-surrender, and completely orientated towards it, and that in this way you gain participation in the Spirit-field. The divine Wisdom will then reveal itself to and manifest itself in the Spirit-Soul, and the Spirit-Soul will manifest itself into your mental and physical vehicles.

Only when the Spirit can find entrance in you, and from within you are then able to serve the Spirit in the nature of death - you will become a genuine participant in the Living Body. Only then you will form, as a group, a worthy link in the Universal Chain. Then you will, together with all your brothers and sisters who form the lowest link in the Universal Chain, become a true servant of the Spirit.

In that sublime state of being you still possess your nature-born body, and at the same time exist in the nature of death, in the world of antitheses. So, on the one side you exist in the field of creation and creatures, together with our entire life wave, while on the other side you are at the same time linked with the Spirit.

Can you think of a greater and at the same time more challenging predicament? To be taken up in the Spirit, to be linked with 'It', while at the same time being confronted with the rock-hard reality of the nature of death! On the one hand, to merge with the Spirit, and on the other to participate in the field of nature! That is a contrast, often a great contradiction, and from time to time it has an intense bitterness too.

But... as we all know, all things must come into being through antithesis and contradictions! It cannot be otherwise, Hermes says. For it is a high, innate responsibility for what is linked with the Spirit - never to forsake the work of God's hands. The All has come into being out of the Spirit. What threatens to be lost must be held, it must be seized, even if it is in the deepest depths of hell. That is a high, instinctive calling.

Therefore - there is a Logos of the Spirit, and there is a Logos of this nature, and the called and ennobled children of God must serve both. And so, there are two fundamental tasks: service to the Spirit, the true religion, and service in the nature of death. But, the second form of service, service in nature, must proceed from the first. Then the second will come to fruition. If one reverses the two tasks: first nature and then the Spirit, one will be making the true task subordinate to the second, and in this way one will only be left with the nature of death.

The eternal reality of the Immovable Kingdom cannot be described. In the world of dialectics there is no form, no sound, no color, no feeling, and no thought whatsoever that can be compared with it. The eternal truth can never be told in its entirety. It cannot be passed on from mouth to mouth, nor can any pen describe it. That is absolutely impossible, even for the highest initiate.

There is only one possibility: that the human being finds the answer to the suffocating and urgent questions of life, in the sanctuary of his own heart, in the innermost depths of the divine touch, when the delusion of the I have died.

The truth have always been hidden under the shadow of the so-called seventh seal. If a human being tries to humanize the eternal mystery and to press it into the straitjacket of dialectics, he violates it and it escapes from him. What is left is impotent and devoid of liberating power, and the most it can achieve is to further chain the human being to the wheel of the great illusion.

The truth to a certain extent can only be exemplified and whoever wants to know it, must live towards it. A person cannot say: "Tell me something about the truth so I can decide whether to approach it or not." Whoever wants to know the truth - must turn to self-activity.

Embracing Wisdom is a question of pilgrimage right from the start. When a ray of the universal Wisdom begins to reveal itself in a pilgrim, this has the sole purpose of enabling him to become active in a calling, saving, and helping capacity. That is the secret of the path. God is love!

Such a pupil in fact begins to arrive in an almost impossible position. On the one hand there is the absolute impossibility of making the Light known to people, but on the other - there is the obligation and the drive to testify of it. These two aspects exclude each other almost absolutely.

Jan Amos Comenius incorporates the relationship between cosmos, God and man and describes the Universal Wisdom, as the knowledge of all things that exist, the way in which they exist and their purpose and use, for which they exist.

Comenius writes about this in his work *Via Lucis*: According to the Creator's objectives, the world is nothing more than a foreplay to eternity, a primary school where we are sent before we can be promoted to the heavenly college. And that is why Creator has lavishly equipped his school with his books, because our task here is to learn, and learning without books is not possible.

God has given us three books, all three of which are copies of his eternity, that means, of himself. The first and largest book of God is the visible world, written in as many letters as there are creatures of God, the second book is man himself, created in God's image. And God has handed a man a third book, as an explanation of the outer book of the world, and as a guideline for the conscience. This is the inner book, the Holy Scripture, in which he sheds light on some more hidden aspects of two other books and teaches the true purpose and use of all things.

In this threefold book of God, everything is included that we humans must know or do not know, and clearly explained for the benefit of the all.

Lao Tzu says: The highest knowledge is to acknowledge that we know nothing. This not-knowing makes us tranquil and devout. In letters we may know more than illiterates, but as to the profound mystery of life and death, we know nothing.

Therefore, man's real illness lies in "not knowing that he does not know". And we should not think Lao Tzu is recommending some kind of negative, mystical dependence, some kind of mystical rejection of the fruits of understanding. No, Lao Tzu is simply saying that the mentality is like a dam, preventing the flow of the Spirit, and that is the reason why our way of thinking must be set aside.

Just ask yourself what, in fact, we are doing with our thinking faculty. We are intellectualizing gnostic thoughts and our heart is mystified by our emotional thoughts. In this way we erect a dam, preventing the influx of the Spirit. Yet doesn't Universal Wisdom teaches that heart and head must form a unity? Besides, as long as we refuse to acknowledge that we know nothing, the highest reality will remain, at most, a beautiful dream, and only we ourselves can remedy this lack of new consciousness.

The seeker will only see the path when he discovers that "he is suffering in the ego", as Lao Tzu explains, when he discovers that nothing and no one can heal him of this pain, that no one can put out this fire, until he himself says farewell to his I-being. Then, the great lamp of the "All-consciousness" will begin to burn for the pilgrim, and he will be imbued with this divine radiance which, as a consolamentum, will raise him up out of the night of suffering.

When the seeker realizes the uselessness of his/her activity and becomes convinced that higher expectations can never be realized on the basis of the ego, he will forge for himself an

impenetrable spiritual armor, and he will be able to follow the Path because the I-delusion within him has been killed.

This means keeping the heart free from I-centered emotions, becoming silent and assimilating the powers of the Gnosis in the heart. This also means keeping the head free from all images and convictions that are focused on the I, and allowing the Universal teachings to enter our thinking. Then the power of the Universal teachings will dwell in the heart and the head, and turn the pupil into a temple. Then the pupil serves in his own inner temple. And then the teachings and the power, without the interference of the pupil, will radiate and work in the Living body.

Because the greatest and most honorable goal you may achieve in life, is to stay inwardly silent and allow God to work and speak within and through you. This philosophy is a plan for true human genesis, and the execution of this plan is the path of the pupil of the Rosycross.

The Spiritual School puts the powers of the Spirit and the Universal teachings at the disposal of its pupils. But every pupil walks this path voluntarily and without a personal master, in freedom and independence, thus assuming responsibility for himself. What signifies this Path is conscious insight into the plan of true human genesis, conscious execution in practical life, and conscious insight into the past, present, and future of humanity.