

**Gnostic Contemplation – R3 September 2025**  
**The way to non-attachement**  
*unlocking the Mystery of Spiritual Freedom*

The sages of all times remind us: what binds us is not the world itself, but our clinging to it.

The Buddha says in the Majjhima Nikaya:

*“Attachment is the root of suffering. Free yourself from clinging, and peace will follow.”*

And again, in the *Dhammapada*:

*“All conditioned things are impermanent. When one sees this with wisdom, one turns away from suffering.”*

Lao Tzu echoes this truth in the *Tao Te Ching* (Chapter 44):

*“Fame or integrity: which is more important?  
Money or happiness: which is more valuable?  
Success or failure: which is more destructive?  
If you look to others for fulfillment, you will never be truly fulfilled.  
If your happiness depends on money, you will never be happy with yourself.  
Be content with what you have, rejoice in the way things are.  
When you realize nothing is lacking, the whole world belongs to you.”*

To walk the path of non-attachment does not mean to reject life or turn away from beauty. It means to hold it gently, knowing it is passing, as the sky holds the clouds.

The *Bhagavad Gita* teaches us:

*“You have the right to action alone, but never to its fruits. Let not the fruits of action be your motive, nor let your attachment be to inaction.” (2:47)*

This is an invitation to act *without attachment to reward*. If we act only for gain, praise, or success, we become slaves to those outcomes. Our happiness rises and falls with external results. The Gita calls us to act from a deeper ground—love, alignment with truth—rather than from the craving for recognition or reward.

This means that as human beings, we are responsible for our actions—what we choose, what we do, how we live. But we are *not in control* of the outcomes. The “fruits” are shaped by countless other factors beyond our control.

### ***Short music interlude***

A common misunderstanding of non-attachment is to think it means *doing nothing*. The Gita warns against this. Spiritual freedom does not mean withdrawal or passivity. It means engaging fully in life and responsibility—but without clinging to outcomes.

Thus, action flows freely, not from desire or fear, but from harmony with the deeper Self.

Imagine a mountain path disappearing into the clouds. As the seeker climbs higher, every step demands the release of something unnecessary. Burdens once clutched tightly—the weight of possessions, opinions, fears—fall away, for they cannot be carried to the summit. The mountain teaches that progress is not made by accumulation but by letting go. Only in lightness can the summit be reached.

Or picture a river, flowing steadily toward the sea. It does not cling to its banks or resist the stones in its course. It carries only what belongs to its movement and releases everything else. The river shows us the essence of non-attachment: to move freely through life, responding to what arises, yet never grasping, never holding, always flowing onward.

Like the bird in flight, touching the earth only when needed, the soul learns to live lightly, to engage with the world without being bound by it. Resting when necessary, soaring when called, it knows that freedom comes not from denying life but from meeting it without clinging.

Patanjali describes this state in the *Yoga Sutras* (1.15):

*“Non-attachment is the mastery of consciousness, in which one transcends the thirst for objects seen or heard, here or in the hereafter.”*

### ***A moment of reflection***

In our times, human beings are bound by countless forms of attachment, often without realizing it. We cling to possessions, believing that what we own defines our worth. We identify ourselves with roles, professions, and labels that give us a

sense of security. In relationships, we hold expectations of others, fearing loss or change. Even our pursuit of success and recognition ties us to an endless cycle of striving, leaving us restless and unsatisfied.

We also attach ourselves to pleasures and comforts, seeking to avoid pain or discomfort at any cost. Our minds cling to fixed ideas, beliefs, and opinions, defending them as if they were our very essence. And in today's digital age, many are deeply entangled in virtual identities, measuring their value through the approval of likes and followers. All these attachments, whether material or subtle, weave a net around our consciousness, keeping it bound to cycles of craving, fear, and dissatisfaction.

The more profound consequence of this condition is that we forget who we truly are, where we are going, and we are pulled in countless directions by what we desire, fear, or resist. To recognize this truth is the first step on the path of non-attachment—a path that does not reject life, but frees us to live it with clarity, compassion, and inner freedom.

### ***Short musical interlude***

Hermes speaks:

*“Do not think that sensorial perception would be material  
and the activity of the mind spiritual.*

*Both are very closely linked and not separated at all,  
at least not in human beings.*

*In animals, sensorial perception is bound to Nature.*

*In human beings, this is also the case with the mind.”*

Letting go of our attachments will change our internal structure. From then on, we are no longer just a dark spot in a tight tangle of attachments. A space opens ever wider, allowing the penetration of Light surging from the center. Our internal structure becomes clearer; it adjusts itself to the forces of the spirit of the Universe. In this way, a space is created where these impulses can come and go without identifying with them.

### ***A moment of contemplation***

Time appears to pass quickly, and the feeling of being driven on becomes ever stronger. People expect that their ideas are immediately realized, according to the slogan: I want everything, and I want it now! Usually, the results do not meet their

expectations or fulfil their desires, at least not in the long run. Currently, there are great opportunities to gain insight into the actual coherence of the divine plan that drives the world and humanity. This growing loss of orientation sharpens our view, and everything that has given us support until now is being questioned.

- What is still enduring, what is still valuable, what do I really possess?
- What can I still acknowledge as right, and who will acknowledge me?
- Am I in control or am I influenced beyond my control?
- What is the meaning of my thinking and feeling?
- What should I want so that I can act in the right way?

The pursuit of non-attachment is to remember:

- Everything we cling to changes.
- What we release returns to its source.
- What we allow to flow becomes the Way.

By asking these questions, a process of self-knowledge can begin, and more profound knowledge of the world can be gained. Unveiling the mystery of life can then become the true purpose of life. Our time with its confusing diversity can then become the womb for a new experience of the spiritual and divine.

Jan van Rijckenborgh, one of the founders of the Spiritual School of the Golden Rosycross, explained in 1965:

*“From the struggle in pure yearning, the Light will be born, and that is self-realization, the great work. It is the Mysterium Magnum.”*

### ***Short musical interlude***

Gnostics do not seek self-realization in this world because it is transient, bound to time and space. Even if the Age of Aquarius is considered a helping factor in the divine plan, it will not liberate the human being from his captivity in space and time.

Only by turning inwardly, raising ourselves above the laws of this world, and deciding to devote ourselves wholly to returning to the origin do we open the possibility of taking the step to a higher dimension. It is the turning point that the French author Marcel Proust (1871-1922) expressed as follows:

*“But precisely at the moment when all seems lost, a sign reaches us that can save us. One has repeatedly knocked on all the gates leading nowhere, yet on the one through which one can enter and which one has searched for a hundred years in vain, one pounds without knowing, and this is the one that opens.”*

This door opens for every human being after he has gained sufficient experience and has developed insight. By walking through this gate, he is confronted with insight and a never-ending revelation: the fullness of the Gnosis.

Once again, we have arrived at a periodic change, this time the transition from the Age of Pisces to the Age of Aquarius. The Christ power, the divine energy, again radiates reinforced into this world to stimulate the process of human genesis. This is depicted in the image of the Water Bearer, holding a jug from which the living water, the divine spirit, is poured out over the world. This water of life penetrates the barrenness of our old consciousness and gives us insight into the course of the birth process of a other life principle within us.

Birth, a child, implies growth. However, merely biological adulthood does not imply deification. Something else has to grow, namely the living, spiritual nucleus in the center of our microcosm. It can only develop in a spiritual process of the soul. In a work about the Cabala, the Jewish mysticism, Heinrich E. Benedikt writes:

*“It is a symbol of the pure soul that, begotten through the grace of the Holy Spirit, the divine spark, gives birth to the divine child in one’s own inner being.”*

### ***A moment of silence***

Only a human being, who is prepared to liberate himself from the self-preservation of the transient world, can find the new soul. And in its turn, it gives the power to live life in a new way. J van Rijckenborgh writes about the structure of the new soul:

*“Then an entirely different system of force lines will be formed, outwardly in the image of the ordinary personality, but infused and irradiated by completely different streams of life... A new temple arises, a threefold temple as to consciousness, soul and body, a physical body not in the gross shape of our nature, but in the refined shape of a new nature [...]. In the new soul, a universal consciousness unfolds. Its luster is reflected in the consciousness of the human being who follows this path. He is healed of his blindness, and then sees with new*

*eyes, as it is so colorfully expressed in the New Testament. The awakening of the soul turns him into a New Man.”*

Therefore, as Meister Eckart says:

*“When you have completely stripped yourself of your own self, and all things and every kind of attachment, and have transferred, made over, and abandoned yourself to God in utter faith and perfect love, then whatever is born in you or touches you, within or without, joyful or sorrowful, sour or sweet, that is no longer yours, it is altogether your God's to whom you have abandoned yourself.”*

When something of this Light is kindled in your heart, do not allow it to be extinguished. Protect it, use it, listen to it. The light of a new, renewed soul is called Aurora, a new dawn. This light, the indwelling companion, wants to lead us on new paths. Be focused on this rising Sun, the inner Sun, so that true life can be found. True simplicity is a deep bond of the soul with the source of life.

### ***Short musical interlude***

We would like to conclude this contemplative reading with a quote from The Chinese Gnosis by Jan van Rijckenborg and Catharose the Petri:

*“As long as you have to wander in this world,  
you have material interests and needs, and you have to maintain yourself.  
Then, reduce your duty of self-maintenance and all your material obligations  
to its simplest proportions.  
Therefore, have little egoism and few desires;  
at most, allow them to satisfy your biological needs.  
Remove all appearances from you,  
and set out on your path of return in simplicity and pureness.  
Then, the life of the soul will break through with force.  
Leave everything behind that is useless and impedes you.  
Break up, leave alone the burden that as evil affects your blood,  
and enter the freedom.*

*There is salvation and there is a joy, which want to approach you.  
And they encompass in streams those who walk the path of virtue.  
Then, seize the rope, greet the day, which you may approach as a pilgrim,  
as one of the well-beloved.”*

### ***Final musical interlude***