When the new soul consciousness develops, the human being knows on the basis of his inner spiritual principle that he is linked with the inner being of all people, not as a vague ‘awareness’, but in a simple, practical way. The more a human being becomes aware of this link, the less the difficulties of life are able to determine his actions. This is the result of the gradual shifting of the points of gravitation of his life: the soul forges a link with light power, and is liberated from the difficulties, the fear and the selfishness that often mark life. This human being becomes an inhabitant of two worlds: he is standing in the middle of the world and is inwardly free. Then he breathes in a universal spiritual field of life, of which his ‘small world’ is an inextricable part. Unimpeded, the ‘stream of living water’ — the pure spiritual prana of life of the new era — can reach him.
The divine unity from which humanity originates, is obviously indivisible under any circumstance, even if it lies shattered and hidden in the inner being of people and of creation.
Truth is Light

‘Be yourself. Especially, do not feign affection.
Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass.’

These words, stemming from the famous ‘Desiderata’ printed on page 20, form a sound basis for the modern seeker who tries to solve the enigma of his own life and the riddle of the time in which he lives.

A new era has dawned. It will be shown that the time of superstition and materialism has passed, even if the opposite seems to be the case. Intercosmic radiations accelerate the fundamental vibration of the earth’s electromagnetic field, and therefore strongly influence the living conditions of humanity.

Does this era, apart from the tarnishing of western civilisation, apart from uncovering everything that is not good, also bring positive, inner discoveries? Do human beings achieve self-knowledge? Do human beings recognise the duality — the divine and the natural aspect — of their being? Do they recognise the causes behind the complicated relationships in society? Or is everything relative, and is their own truth enough for them? Isn’t everyone right — or at least entitled to speak?

Everything that has been suppressed and hidden is coming to light. Consequently, everything and everyone is experiencing heavy shocks and emotions, or is moved by great fear and desires. The positive aspect is that one’s own truth becomes visible; on the other hand, the danger of indifference or even cynicism is lurking. If everything is relative, any behaviour, any philosophy and any mode of life becomes arbitrary.

The truth may be harsh, but it also sets us free. It is full of light. He who does not let himself be numbed by the violence of these emotions, and longingly attunes his inner being to the new radiation field, will discover the life of the soul. From then on, life again becomes what it was once meant to be. The inner life is filled with aspiration; constructive, spiritual powers are able to heal the microcosm, while the consciousness recognises ever more clearly the relationship between the divine spirit and the human being.

We hope to discuss a few aspects of these intriguing developments in this issue of the Pentagram.
THE GREAT REALITY AND THE SMALL REALITY

The teachings of the Spiritual School of the Golden Rosycross speak of ‘manifested matter’ and ‘essential matter’, the small reality and the great reality. Manifested matter is everything we can perceive with our senses: earth, stones and minerals, all animal and human forms or bodies.

All celestial bodies that we can see with our eyes or with technical aids are included in this, and it is estimated, at least at this moment, that about 400 billion galaxies populate our universe. What we observe or believe we observe within an atom also belongs to manifested matter or energy, for matter is a form of energy – that much we know from Einstein.

The entire universe, from atoms to galaxies, is manifested matter or ‘the small reality’. This is already so much that we cannot imagine it. Physicists tell us that the whole perceptible universe is but one to four percent of the total energy from which the universe was created. If we stay on the safe side, we might say that all of manifested matter consists of one percent of all matter or energy, and that ninety-nine percent is invisible to us. This is the modern approach of physics.

In his Pistis Sophia, Valentine says that the entire universe, with everything living, existing and manifested in it, is a speck of dust in the great reality, the energy underlying the divine manifestation. The great reality is unlimited. Our mind is unable to do anything with this concept of ‘unlimited’. Thinking and imagination are by definition limiting. The word imagination already implies...
this. We must be able to place it before us, or else it cannot be imagined. Because the mind cannot imagine what is ‘unlimited’, gnostic texts sometimes describe the ‘unlimited’ as the ‘great reality’. A veil lies over our thinking faculty, but deep in our heart, where the nucleus radiation of the microcosm touches the heart, there is an intuitive knowledge of the mystery of infinity. To our mind, it is a vague suspicion, sometimes a hesitating concurrence, but in the heart, it is a certainty, because the breath of the great reality flows into it.

**It is a matter of standpoint**

In order to have a clear understanding, let us call the small reality, the reality of manifested matter, the one-percent reality. It is so dominant that, to most people, nothing exists outside of it. This reality surrounds us on all sides and, as far as our personal, individual form of appearance is concerned, we are part of it. In this one-percent reality, we experience our worries, our friendships and our self-maintaining behaviour, and relief when we can be in the stillness of nature and forget the stress of our daily life. This one-percent reality occupies us and seems to be all-powerful, but it is a minute speck of dust in the great reality, the divine infinity.

For example: during a total eclipse, the moon moves in front of the sun and completely covers it, which makes it rather dark. The mass of the sun is so enormous that it would be able to contain all the planets 700 times. The moon comprises not even a ten-thousandth of one percent of the sun, and yet the moon can completely block the sun from our sight. The sun itself is, of course, never really eclipsed and continues to radiate its light and remains completely illuminated. It is a matter of standpoint. Seen from our earthly position, a tiny speck like the moon can make the sun – the symbol of the great reality – invisible, if only for a moment. Manifested matter, which is next to nothing, covers and eclipses the great divine reality for us because we take a specific standpoint, a specific position. The gnosis calls this position ‘oblivion’, and the result of oblivion is ultimately the I-centred consciousness. It is an aspect of the small reality, of the one-percent reality.

**How much longer, how many more times?**

At night, we look into the enormous universal space. We can see part of our galaxy with its unimaginably large distances and measurements, but a tiny speck of dust or dirt in our eye is able to prevent us from seeing, and thus, what is small undoes what is great.

The small reality often causes physical and psychological pain. It may occasionally also give us such intense joy that we feel as light as a feather, though this usually occurs less frequently. Yet, just as the fishes in the water do not know anything else, we are submerged in the small one-percent reality. Seen from gnostic wisdom and experience, this is our prison. It is virtually nothing: a speck of dust in the air of infinity, yet so dominant — but then again, it is, as we have already seen, a matter of standpoint. Do we stay in the position of the thinking faculty or do we move the centre of our attention to the heart, where the great reality, represented by the radiation of the microcosmic nucleus, can be found? But the one-percent reality possesses enormous gravity. Each of us allows himself to be pulled downward — sometimes with the best of intentions.

How often has the microcosm accepted a body and given it up again without making the necessary next step,
namely a true, definitive change of position or standpoint? Of course, an enormous experience is contained in it, but the voice in the heart asks: how much longer, how many more times?

In the universal language of wisdom, the small reality is sometimes called Egypt. We can explain the concept of ‘Egypt’ in two ways. The syllable 
gypt in the word Egypt originates from the Coptic words qubt or kemet, meaning the black or dark land. Originally, this referred to the fertile strip of land along the Nile, but in the language of wisdom, ‘the dark land’ is of course used to indicate a state of consciousness. It is the land of eclipsed consciousness, the land of manifested matter, as opposed to the unlimited land of essential matter or divine substance, the land of true life. Or from a different angle: in Hebrew, Egypt is called Mizrajim, stemming from the word Mezarim, which means limitation, captivity, lack of freedom. We are locked up in Egypt, in the dark land of matter, manifested in time and space. But who are we?

The personality is created from the matter of Egypt, is one with it and, therefore, not locked up. The light spark of the great reality is locked up. The soul nucleus of higher, unlimited life is imprisoned in the small reality of dark matter. Something of infinity is locked up in this smallness, which is fundamentally a speck of dust in infinity. We can neutralise this unnatural situation by returning to our true, natural state. The divine soul spark lives in exile. And what now matters is the exodus from Egypt, from the dark land of limitation and lack of freedom.

Outside infinity nothing exists, this is utterly impossible. Infinity is pure spirit, unlimited in every respect, in every dimension: ‘outside it’ does not exist. What does exist is oblivion, denial, the haze of not-knowing and the sham creation resulting from it, the small reality of manifested matter: Egypt. This is why the divine signs were erected in Egypt in particular, in order to show the way out. It is very interesting that, particularly in our time, so many treasures are appearing from the desert sand and stones of Egypt. We are thinking of the many gnostic manuscripts that have been dug up or discovered in recent years, and of the many stone tokens that have tried to proclaim the mystery and presence of the great reality for an incredibly long time. But we ourselves are part of Egypt, we are created from its earth, and we are part of this so-called one-percent reality of manifested matter. The gnostic pearl is lying in our own desert sand, between and underneath our own stones.

The triangle that touches our heart

We must leave this Egypt. This exodus is a change of position or standpoint. We must move the centre of gravity of our attention, the inner directedness of our consciousness, to the silence of the heart. The grandmasters of the International School of the Modern Rosycross have erected a formidable building in this symbolic Egypt. The Spiritual School offers a glorious ‘emergency exit’ out of this emergency order of dust, desert sand and stone. They expressed this by giving the Spiritual School a magnificent symbol: a circle, a triangle and a square, as a pyramid and a sign in the land of Egypt! Furthermore, this is also the symbol of the gnostic mystery in our hearts.

The great reality is, foremost, infinity, the unlimited, primordial power or source of all that exists. In many gnostic writings, this is described three-dimensionally as the mysterious void. This void is not an absolute ‘nothing’, for that is a mental construction. A void in a gnostic
sense means: unlimited power as primordial ground, shapeless, ‘nothingness’ because we cannot imagine it. There is only one symbol by which this void, which encompasses everything, can be expressed, and that is a zero or a circle. Secondly, three all-fulfilling forces radiate in the great reality: absolute unity – which is love; pure consciousness – which is wisdom; and an all-pervading light – which is power. Love, wisdom, power – the triangle that touches our heart. It is the Christ-vibration speaking to us and showing us the only way out in our lives. When we truly change our standpoint and truly turn to the mystery in our hearts and persevere, when we can no longer live in any other way, then the matter that veils the great reality begins to fade like clouds in a clear, blue sky. Through a process of transformation, within us and around us, a new ‘persona’, a new human being, a new group of human beings, a new earth – a new square – arises.

**The symbol becomes reality**

The circle, triangle and square penetrate each other, are integrated. They do not stand next to, or above each other. They form a unity. It is the sign of promise and fulfilment in the dark land of manifested matter. Thus the unity with the great reality will be restored. It concerns a definitive change of the inner point of view. And this change of standpoint depends on the answer to the question: to what does our innermost longing go out? To repeating everything once again, infinitely again and again, and then again? Or do we say from deep within: it has been enough?

What do we really long for? Do we recognise this longing as the primordial source, the primordial circle from which everything originates? The exodus from Egypt is a possibility for everyone: it is our destiny. The help and power to accomplish this exodus is within us and around us as a living, vibrating and radiant reality: circle, triangle and square – the symbol and the reality of the Spiritual School of the Golden Rosycross.
For ages, western countries have been engaged in worldwide trade and established trade imperia on a global scale. The colonisation of entire continents, and wars have also contributed to the current worldwide network of mutual relationships. Based on self-interest and economic growth, this network is kept together by mutual dependence, and not in the least by the economic and financial debts that have been created between different nations and states.
The mass media and modern communication technology have unlocked these facts—although they are not at all new—for everyone, so that humanity is slowly beginning to understand the extent to which it is entangled as a world population. This makes every modern consumer responsible: we are co-responsible for everything that happens in this world. This awareness gains even more depth as humanity learns to react to the impulses reaching the earth from intercosmic space. Initially, they may cause agitation, but they also bring about change. The divine unity from which humanity originates, is obviously indivisible under any circumstance, even if it lies shattered and hidden in the inner being of people and of creation; it still looks for possibilities to consciously take up all fragments into its unity. It is an inspiring power; it inspires people to make room for the development of a new ensoulment.

Unity as a necessity

Apart from the awareness of being dependent upon each other—the solidarity of being thrown together—the agitated human being also fears the selfishness of others, or perhaps even their revenge. The feeling of inevitably being dragged along in this respect is stronger than the feeling of solidarity. It results in, among other things, all those global efforts to determine the interests of the different states and, prevent individual countries from gaining too much power. These efforts are almost always focused on consolidation. Regardless of whether the United Nations has meetings, or an economic or climatological summit takes place, the self-interest of the individual nations usually prevents true progress for the benefit of the world. Jan C Smuts, president of the first general assembly of the UN in 1945, wrote in his private notes that future wars cannot be prevented if no new answer can be given to ‘the irrational’ in human beings, an answer that is based on faith in higher values. ‘This important task lies beyond the reach of this conference and must be left in other hands, but it cannot be postponed indefinitely.’

What is meant by ‘the irrational’? It is the forces of desire and possession, which stimulate the human being and are beyond the control of his mind. Behind them lie karmic causes, suppressed problems and a world field in which a very powerful demonic energy is active. Only spiritual consciousness, which brings the unity of head and heart closer, enables a human being to recognise, understand and ultimately overcome these forces. It
may be clear that this task has not yet been accomplished, nor can be accomplished, in the world; a straightjacket of external rules and resolutions hardly ever curtails the self-interest of nations, and wars can often not be prevented. The awareness of being thrown together and true longing for peace and unity are growing, but the nations and companies that operate on a global scale are apparently still unable to act along these lines. Even a united religion, based on the smallest common denominator of all world religions (‘there is something that is divine’) and external world ethics (‘every person has a right to live’) will not accomplish the intended spiritual unity of people.

Only relatively few people have heard and understood the call to develop spiritual consciousness. Whatever consciousness is available, is completely occupied by people’s own interests; the longing for peace is unstable and stems from negative experiences. War and destruction may, after all, strike anyone, and automatically evoke the longing for peace and unity as a kind of life insurance. In times of uncertainty and imminent conflict, peace movements become stronger and people go out into the streets to demonstrate for peace. Once the threat disappears, peace movements withdraw into the background.

Unity through external rules?

When the United Nations was founded in 1945, there was a general euphoria with all nations involved in establishing it. An organisation of cooperating nations, successor to the League of Nations, would serve world peace in the modern era. But, since its inception, its history shows the results that are generated when, in addition to high ideals, national interests are also forced through. Franklin D. Roosevelt, who was closely involved in establishing the UN, formulated high goals, which are currently known as the ‘ideals of one world’. Every human being should have four fundamental freedoms: freedom from poverty, freedom from fear, freedom of religion and freedom of speech. President Truman, who succeeded Roosevelt, expressed this jubilant mood during his closing address on the occasion of the inaugural meeting: ‘The charter... of the United Nations is a solid foundation for establishing a better world.’

During the first years, it had already become clear that Security Council resolutions were often only agreed upon if they were attuned to the interests of the nations that could veto them. Often, the Security Council and the General Assembly were unable to put the general interest above self-interest. In particular, the superpowers again and again blocked decisions by vetoing them, or they decided to engage, unrestrainedly, in wars all over the world, and when resolutions were passed, often the nations that had cooperated to achieve them, were the ones that did not abide by them. Javier Pérez de Cuellar, the fifth secretary-general (between 1982 and 1991), therefore soberly stated in his 1983 annual report: ‘[...] I have the impression that some governments set little store by the decisions that they themselves have taken at the United Nations.’

Erisanus Galaxy. Photo © NASA, Houston, Texas.
Dag Hammarskjöld was born on 20 July 1905 in Jönköping (Sweden) as the youngest of four sons. His father, Hjalmar Hammarskjöld, descendant of an old Swedish noble family, became Sweden’s prime minister in 1941. All of his four sons were active in politics and economics. On 7 April 1953, the politically inexperienced Dag Hammarskjöld succeeded the Norwegian Trygve Lie, who was the first secretary-general of the UN. That day’s entry in his diary reads: ‘It did come, the day when grief became small. For what had befallen me [...] became insignificant in the light of the demands which God was now making. But how difficult it is to feel that this was also, and that very reason, the day when the joy became great.’

The inner and outer calling coincided. Hammarskjöld was able to shape and expand the ‘most impossible job of the world’ as Trygve Lie called it. He enabled the secretary-general to act, on the basis of the charter of the United Nations, without an assignment from UN committees. This turned France, England and particularly the Soviet Union, which called him a ‘would-be world president’ into his enemies. Yet, he was re-elected for a second term of office in 1957. Through his initiatives for peace and reconciliation — just think of the Suez crisis in 1956 and his ‘quiet diplomacy’ in China — he won much respect. In 1960, the Congo crisis erupted: the province of Katanga seceded and in 1961, civil war broke out. On 17 September 1961, he flew to Katanga to negotiate with the leaders of the rebellion. Despite secrecy and radio silence, his plane crashed in Zambia, nine kilometres from the border with Katanga. When rescue parties arrived on 19 September, they found a burned out plane and Hammarskjöld’s bullet-riddled bodyguards. Dag Hammarskjöld himself had only two minor injuries that could not have been fatal; his cause of death is still unknown.

However, he seemed to have been prepared for this last sacrifice, when he wrote: ‘A man who had become what he could, and was what he was, ready at any moment to gather everything into one simple sacrifice.’ A few weeks later, he was posthumously granted the Nobel Peace Prize.

2 Ibid., p. 2.
What must happen in the human being

What, then, is needed to make the world live in true peace and unity? What must happen within the human being, so that he not only wants a place under the sun for himself, but so that he will also do his best for the well-being of others? And what is the relationship between the development of the individual and the actions of nations? Is the human being who dissociates from the pattern of fear and aggression and breaks through the barrier of his possession-oriented thinking, able to open possibilities for others? When people change, will nations follow? Throughout history, we have sometimes seen ‘peace states’ or periods during which the spiritual aspect has had the upper hand, but they were short-lived. For a short period, there was a development in which the newly acquired consciousness of a number of people enabled a nation to turn in a new direction.

But a new era is dawning. The ‘system’ in which many economic and political decision-makers now feel caught, may break up. Gradually, the consciousness of many people may change the social conditions and the actions of nations. It is a development to which many people are looking forward.

We are unable to do this with the consciousness stemming from this nature, despite all our efforts to do what is good. Only the consciousness of unity – because the human archetype is one – that fathoms so much more deeply than science ‘that we are all in the same boat’, enables us, not only to recognise the weak, erring human being within ourselves and others, but also to see the divine point of departure.

There is a world-encompassing energy field, and everyone longing for true
human genesis draws from it. A human being can draw from this powerfield with every action. Being linked with it gives meaning and structure to life in this time: as a possibility for the development of the divine man and his return to the divine field of life.

Dag Hammarskjöld was someone who tried to turn his consciousness into new acting. He was also a human being who knew that he was touched and sustained by a specific energy field. In 1952, a year before he became the second secretary-general of the UN, he wrote in his private notes: ‘... this experience of light, warmth, and power. [...] ... a sustaining element, like air to the glider or water to the swimmer. An intellectual hesitation which demands proofs and logical demonstration prevents me from “believing”, in this, too. Prevents me from expressing and interpreting this reality in intellectual terms. Yet, through me there flashes this vision of a magnetic field in the soul, created in a timeless present by unknown multitudes, living in holy obedience, whose words and actions are a timeless prayer.’

A few quotes from Dag Hammarskjöld’s diary, published after his death, reveal the experiences he lived through. This great protagonist of world peace was a true soul human being, who was aware of human responsibility. In his high office, he tirelessly exerted himself to achieve true human genesis, and to make decisions and give advice in humility. In 1953 he wrote: ‘Not I, but God in me.’ And in 1955: ‘Your position never gives you the right to command. It only imposes on you the duty of so living your life that others can receive your orders without being humiliated.’

He never thought that the dignity of his function concerned his personality, and his aim was to completely devote himself to his task. At the same time he knew that this would only be possible through the sacrifice of his whole personality. ‘But how, then, am I to love God? You must love Him as if He were a non-God, a non-Spirit, a non-Person, a non-Substance: love Him simply as the One, the pure and absolute Unity in which is no trace of Duality. And into this One we must let ourselves fall continually from being into non-being. God helps us to do this.’ And in 1956: ‘Somebody placed the shuttle in your hand; somebody who had already arranged the threads.’ Hammarskjöld was never focused on achieving only external goals. ‘There is no history but that of the soul, no peace but that of the soul.’ He writes this in 1957. Hammarskjöld clearly understood that any beneficial activity stems from a renewed soul in which God can be expressed. ‘In the faith which is “God’s marriage to the soul,” you are one in God, and God is wholly in you, just as, for you, He is wholly in all you meet.’ This is the basis of the true unity according to which Hammarskjöld acted and tried to treat all people. It cannot be assessed here how much he accomplished; it can only be established that the function of secretary-general was esteemed most highly under Hammarskjöld and that he is considered the most prominent secretary-general of the UN to date.

The effects of the new soul consciousness

When the new soul consciousness develops, the human being knows that he is
linked with the inner being of all people through the inner spiritual principle, not as a vague ‘awareness’, but in a quite ordinary, practical way. The more this link comes to the fore, that is, the more the desire to stand by someone else and to alleviate his burdens fills the inner human being, the more life’s complexity and problems disappear into the background. Such a person is an inhabitant of two worlds: fully linked with every neighbour in his environment and inwardly fully taken up into a wider spiritual field of life, in which his entire ‘small world’ breathes. And he will devote his whole life in this world, his entire path of experience, to both goals.

Every human being in whom the new soul develops, is liberated from the problems, fear and selfishness of this life because the centres of gravity of his life are removed. This can best be done through an attitude of service. If that becomes the centre of gravity, there is no longer room for problems, fears etc.

The more people approach this life of being linked, of new and serving consciousness, the greater the chance that others will dissociate from the patterns of thinking and behaving of a ‘blocked’ society, and will approach the true ‘una sancta’. That is the original idea of unity and the impulse which, essentially, inspired the foundation of the UN: that every human being has the possibility to lead a truly decent life in peace and freedom, filled with the ideal of being taken up into the one original, divine life.

1 J C Smuts, Jan Christiaan Smuts. Cape Town, A Rieck, 1951, p. 482.
3 Ibid., p. 183.
5 Ibid. p. 75
6 Ibid. p. 88
7 Ibid. p. 92
8 Ibid. p. 121
9 Ibid. p. 131
10 Ibid. p. 143
The heartbeat of the earth

The much-discussed influences of the intercosmic plane that the Earth experiences, are often classified under the concept of the Aquarian impulse. They affect the Earth and thus also humanity which inhabits it. Scientists point to what they call the ‘heart rate of the earth’. During the past years, this ‘heartbeat’ has almost doubled: from 7.83 Hz to more than 13 Hz. This points to dematerialisation. Currently, the radiation power of a network of lines surrounding the earth (Hartmann, Curry and Ley lines) is also being measured. They, too, have become stronger. They radiate more energy and their range of action has also widened.

Everything is showing massive reactions: the number of earthquakes, floods and also volcanic activities are increasing.

These influences also produce particular effects in man. Man is on the path towards ‘intuitive thinking’, referred to as ‘mercurial thinking’ in astrosophical terms, although a short comment should be added here. The development of the thinking faculty, the independent mind most people possess, is strongly stimulated by ‘peripherals’, and the ‘mental power’ is expanding enormously due to telecommunication and the Internet.

A feeling mind and an intelligent heart consciousness

First of all, a mental faculty must develop which understands the world on the basis of experience, and comprehends it in a scientific way, so that the human being achieves self-awareness in the material world. This can be considered an intermediate stage which is not free from danger. But in addition to this, and far surpassing it, a very active and sensitive ‘heart consciousness’ develops in those people who put their life under the law of
love, in the service of the original, great unity. This is accompanied by a finely and purely attuned intuition concerning human relationships. It is powerfully promoted by a strongly increasing radiation vibration that, in modern esotericism, is referred to as the ‘fire ether’.

Humanity’s current activities reveal that these two developments are indeed occurring. Rational science permeates all areas of life and ‘dematerialisation’ is increasing, causing a shift of consciousness from purely physical things to ‘information’. The consciousness increasingly departs from the mental coherences controlling the relationships between people (and things), and no longer functions from the concrete sensory perceptions of the moment.

All these developments are unfolding in a humanity which has forgotten its true destiny. It uses science for self-maintenance; dematerialisation occurs through appliances and information networks, and the heart’s subtle soul aspect is in need through neglect. In this way, the principle of self-maintenance extends to the tenuous world. However, man is intended to turn toward the light again, completely giving up his self-maintenance, and thus giving his spirit-spark the opportunity to unfold. It is important that he lives from the unlimited, true self, instead of living out of his limited I. That which is unlimited cannot think egocentrically, cannot shut out anything, and is in perfect harmony with the divine world, which is love. Scientific and intuitive thinking are then irradiated with soul light and have a beneficial effect on humanity.

**Walking the path independently**

At the close of the nineteenth century, many movements were active that drew humanity’s attention to the radical changes in thinking and consciousness, necessary for the time ahead. More than a century later, it has become clear that science and intuition can be made instrumental for a path leading to a direct recognition of the joyful and breaking powers of the divine world. They are no longer doctrines of faith that have to be blindly obeyed, but the need ‘to do something with these powers’ is experienced. Human beings can walk this path independently, and they themselves are responsible at all times. The principles of science and intuition, self-responsibility and an eye for one’s neighbour

The heart rate of the earth, also called the Schumann resonance, is the vibration of an electromagnetic field between the earth’s surface and the lowest stratum of the ionosphere, which constitutes the highest air stratum. The basic frequency of the Schumann resonance is 7.83 Hz. Humans, plants and animals attune themselves to this basic frequency. We do not know how plants, bacteria and fungi do this (if they do so at all). The electromagnetic field of every living cell is certainly influenced by the Schumann resonance. This, in turn, is probably maintained by electrical discharges taking place worldwide during thunderstorms. Scientists assume that such discharges also played an important role in the genesis of life on earth. Thunderstorms strike the electromagnetic field of the earth like a string.

The Schumann resonance is, strictly speaking, not really a resonance, because thunderstorms are not continuous vibrations, but merely emanate a short ‘boom’ into this field. The Schumann resonance is at its strongest when many thunderstorms occur in the earth’s atmosphere. (The military often use these values as important references to determine the time and length of days.) Currently, the Schumann resonance lies at more than 13 pulses per second. This means that our days last less than 16 hours instead of 24 hours. This perhaps provides an explanation for the feeling of having ‘no time’, or for feeling ‘hunted’ which characterises the modern human being.
should be directly applied by those people who walk the ancient, spiritual path, shown by Christ, independently, with insight and a clear consciousness.

A general development of consciousness

The gnostic impulse has caused a general consciousness development in people. Everything that had been repressed and concealed is coming to light. Consequently, everyone and everything is affected by violent shocks and upheavals, by great fears and desires. He who withdraws from the violence of this turmoil and attunes his inner being to the new radiation field, is able to address his fellow human beings on the basis of an inner change.

The stronger the Aquarian call to turn to a free and harmonious, inner life on the basis of the spirit and the spirit-spark in the heart, the more people will practise this inner revolution. But this implies that self-maintenance is making itself felt more strongly. A sustained mode of life, focused on one’s own interests, has tremendous consequences. This culminates in catastrophe: the twentieth century has experienced many examples of this, like fascism and communism, which pretended to be ‘for all’, but then proved to be for party members in particular. The twenty-first century has its neo-conservatives, neo-liberalism and the inherently ruthless capitalism. Yet, the new human type withdraws from it, helped by the same Aquarian energy that, after all, causes these movements to lose their power again. This is one explanation for the collapse of the communist systems or, for example, the current alliances of environmental opponents of the G8 (the eight leading, industrialised countries). How many fighters for world peace can be found; or how many people involved in promoting a unified humanity, human rights, and many other worthy causes?

The path of transfiguration

The Aquarian and Christ energies are closely linked: the higher values of the sign of Aquarius correspond to Christ’s teachings in the Sermon on the Mount, which he passed on to the people of his time. This Sermon on the Mount thus remains very topical.

The turbulence and conflicts of the beginning of the Age of Aquarius, currently being experienced by humanity and the earth, also serve another goal, totally corresponding to the purpose of the Christ impulse: the return of the human being to his original abode. Once the human being recognises the nature of the changes to which both his inner and the outer earthly life are subjected, he will gain completely new insight. Social conditions no longer have to be improved first; first, one’s inner life must blossom forth, in wholeness, in unity, and linked with the whole.

Then everything old loses its compelling power. Positive values become present, which transform one’s inner being into a being, radiant with joy and light. A new world, in harmony with the divine macrocosm, then gradually pervades the old world.

The human being who experiences this specific development, perceives this world inwardly, and later also around him: a new heaven and a new earth. In it, the new, microcosmic human being lives: immortal, unlimited, omniscient, one with God and entirely autonomous. He is one with everyone else, and totally devoted to his own task in the universal course of events.

One of the most profound statements of gnostic Christianity still proves to be valid: ‘He who loses his life — for the sake of the true self that has its roots in the Christ power — will find true, eternal life.’
The reaction to Aquarius?

It is always said that the conscious reaction to the Aquarian impulse became visible for the first time during the development of Madame Blavatsky’s Theosophical Society, followed by Rudolf Steiner’s Anthroposophical Society, the many Sufi and Hindu teachers and their followers, Max Heindel’s Rosicrucian Fellowship and many others. Often, J van Rijckenborgh’s and Catharose de Petri’s Spiritual School of the Golden Rosycross is added to this list. Yet, the Spiritual School has its own task and assignment entirely.
When a seeker enters the mystery school of the Rosycross, he discovers that this school is not a learning community, but a working community. Even if he initially believed himself to have been admitted into an extraordinary training school, a higher school of divine philosophy that might perhaps release hidden inner powers, reality upsets this applecart. The mystery school is not a school for expanding your knowledge, but a school of purification by fire. You do not receive new wisdom by entering into a relationship with this school; it rather robs you of all certainties you believed you had. The mystery school does not aim for the elevation from what is inferior, but for the awakening of what has always been: the divine, original fire principle in the human being.

Since the start of its activities, the Rosycross has always spoken the same language: ‘Become conscious of the reality of the world around you. Become also conscious that there is nothing like liberation from this reality. Become conscious that you yourself can neutralise what is inferior through the fire of your actions and that you can be taken up into the life of the spirit-soul.’

She also explained that the human being is foremost a (spirit-)soul, and that the Christ power cannot be understood correctly if it is not realised in the human being himself.

Seven years later, the first edition of The Secret Doctrine’, written by H P Blavatsky, was published. Almost every page of this work affects the foundations of materialistic science, which after all maintains that matter is the beginning and end of everything. She also emphasised the deception many churches are to be blamed for, and she referred to the ancient knowledge which – although veiled – forms the basis of all liberating religions.

Did these groups and schools introduce a world revolution? Is there a large group of enlightened people who are able to manifest the liberating teachings for every well-meaning, seeking human being, on the basis of their own experience? Did the predicted ‘mass movement’ develop at the end of the twentieth century, which would consciously experience the Christ ‘on an etheric level’?

What has become of these announcements and expectations? When we consider the current, chaotic world, and the fact that many political and religious parties propagate the idea that standards and values should become more dogmatic again, it seems as if human beings are ever less able to see the spiritual impulse.

But we can also notice that many seekers of truth, whose numbers are continuously growing, become increasingly alarmed. They feel that nothing can remain as it was – a concept that is gaining ground.

J van Rijckenborgh hoped that the Lectorium Rosicrucianum would, via its mystery school, become the ‘gateway’ for numerous seeking human beings who realise the Aquarian impulse.

After extensive preparations and efforts, the anchoring of the Christian path of initiation in humanity has been realised in the Spiritual School. The path of initiation of original Christianity has also been liberated from all the dogmatic rubble. It teaches the seeker that the exter-
nal human being belongs to a nature that complies with totally different laws than the original nature, and shows how the inner human being can become one with the divine nature again.

This unification is possible because the latent inner life — and this is the true significance of Christ — is activated in a human being. Then the external human being, the earthly personality, will make room for it. He must ‘lose’ himself. The power of the inner life then blossoms forth, and ultimately an immortal spirit-soul develops. The Spiritual School of the Rosycross calls this process of replacing the old, mortal human being with a new personality ‘transfiguration’, the exchange of the personality.

Jesus exemplified this life. He gave his own life in order to make the life of the spirit possible. Losing the I-oriented life in order to partake of the divine life is the Christian path of initiation that can be walked by every human being. The Spiritual School of the Rosycross reveals this path. It does not strive for the development of supersensory skills, either in a material or in a subtle manifestation.

**Christian initiation and reincarnation**

The Spiritual School of the Rosycross explains this Christian initiation mystery to modern humanity and indicates a certain relationship with the teachings of reincarnation. For how would a human being be able to even approach this initiation mystery in only one life? He must become ‘ripe’ for it, and this development occurs slowly, throughout the countless incarnations that his spirit-spark has been linked with a personality. But there is one incarnation during which he sets out on the path of liberation and breaks through the cycle of birth and death by transfiguration. Through this decisive event, he is liberated from his entanglement in outward appearances and will partake of the progressions of the original life again.

**Turning around human fate**

There is a great opportunity for the liberation of the spiritual human being, for experiencing the Christ. This answers the question of what the result of the Aquarian impulse has been after a hundred and twenty-five years. A spiritual school is a help for the human being on his path, and a working community that emanates the idea, and the possibility, of spiritual liberation of the inner human being into the world field. It is a working community of which all members exert themselves to combine the powers of the renewing life. They undergo the vibrations of the Christ power within them and reinforce these vibrations by reacting positively to them. In this way, they restore a harmony with the new energies that irradiate the cosmos. They put their activities at the service of those who want to turn around human fate.

Spiritual Schools are focal points of the Christ radiation, created by the messengers of eternity. In these schools, the seeker receives specific opportunities to promote the new ensoulment.

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Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and the ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit.

If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is as perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness.

Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labours and aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery, and broken dreams, it is still a beautiful world.

Strive to be happy.¹

¹ ‘Desiderata’ was written in 1927 by the American poet (and solicitor) Max Ehrmann (1872-1945), and does not stem from 1692, as was assumed for a long time.² This error occurred when, in 1956, the minister of St Paul’s Church in Baltimore included the poem in a collection of stencils with material for the inspiration of his parishioners. On this collection, he also printed the year the church was founded. These two facts are unrelated.

¹ Max Ehrmann, Desiderata. See: http://hobbes.ncsa.uiuc.edu/desiderata.html
Postmodernism is seen as a philosophical movement whose point of departure is that the world cannot be controlled, and which freely combines styles and techniques from all periods and schools of thought on the basis of this point of view. The idea is: the truth is dead, so there is no longer truth, and consequently, everyone has his own truth. For the conscious human being, however, it is clear that a new, universal truth is presenting itself, and that humanity is experiencing a series of new impulses. Great spiritual possibilities, of which the past could only dream, possibilities extending beyond time and space, are coming within sight. Yet, we cannot say that they are widely used, at least not visibly. What we can see, however, is how the modern human being continuously projects them within the framework of his natural — usually egocentric — range of action.

Thus, the impulse to new thinking and new consciousness, based on the unselfish, loving activity of the heart, does not, for the modern human being, extend further than an even more comprehensive scientific approach. The call to the spiritual human being to accept responsibility for himself is often turned into wilfulness and egocentric action. The impulse to adopt a universal approach then becomes bogged down in globalisation of the media culture and a global economy, and makes no progress. The consumption of the same food, the same impulses and the same emotions — in any field — rapidly turn the consciousness of the whole of humanity in the same direction. The modern human being interprets the breaking up of traditional structures positively, but many come no further than the notion that ‘everything is relative and arbitrary’.

The seeking human being, in whom the original spark has been activated, sees through these shallow interpretations of the spiritual impulses. He is able to trace the shallowness he observes back to its origin. Scientific claims acquire a new dimension for him. The human being who examines everything understands that, behind the scientific efforts, the impulse to reach a higher reality and a higher thinking is being felt. The power that puts him on this track is his longing for direct insight into the spiritual reality and the still-hidden possibilities.

The urge for individualisation and self-assertion also has a spiritual origin, which does not lie very far in the background. The point is not to dissociate from other people or to put our own interests first. What matters is that we ourselves are responsible, albeit on the basis of new insight, and that we develop initiatives on this basis. The seeking human being can only acquire a growing inner life by creating room through free, conscious and responsible acting.

One day, we become conscious of the logos

Every atom is charged with the universal, eternal values of the logos, with light power, without which no life would be possible. This is why it is also active in every individual human being. At all levels of the world, in all creatures — foremost in human beings — we will become conscious of the logos one day. Hence, when, at a certain moment, a human being experiences the logos and allows himself to be guided by it, his inner activity will surpass individual cultural forms and become truly universal.

This point of view is different from modern people’s daily experience. Interpersonal relationships are dominated by economics and
politics. Do people expect prosperity and prestige from it, and is this a condition for their happiness? That would be a misconception. Wealth, power and prestige are not the values that ultimately determine human life. Prosperity and a responsible political system are important, but they are not instrumental in achieving a spiritual goal. At most, they create the conditions for enabling the quest for life fulfilment. As goals in themselves, they easily lead to the abuse of power.

But once again: in principle, we are free to use the spiritual impulses to reach another level of consciousness. This also applies to the insight into the relativity of all human values. It becomes clear how difficult it is for our consciousness to approach the absolute. The higher reality surpasses our thinking, willing and feeling; it is far subtler than any cultural achievement of our time. This truth can only be truly experienced inwardly.

Is there a direction, after all?

One of the most striking signs of our time is perhaps the lack of direction, which is, in its turn, the result of misunderstood relativity. Traditional and denominational systems of values lack the power of that which they pretend and have lost their power. Authorities play an ever less cohesive role for the individual, and the consciousness is bombarded by observations and information. If everything is relative, any behaviour, any philosophy, any mode of life becomes arbitrary. Many people concentrate on the struggle for survival from now on, and are only devoted to job or family, with a few hobbies, at most.

During the past centuries, seeking people had to overcome the dogmas of church and state. When an independent thinker deviated from the socially acceptable worldview, he was certain of social isolation or worse. In post-modern, western society, he or she must, on the contrary, overcome the above-mentioned negative concept of relativity. Only by opening the inner source and an intelligent reaction to the new influences and divine energies hidden in a person’s innermost being, can guide him further. In this way, he gives a new direction to life itself. He must withdraw from the violence of external impulses. By letting go of them, the external laws lose their grip and compelling nature, and he receives a new independence based on inwardly experiencing the creative energy. The insight into the specific possibilities of our time will continue to become deeper. This insight culminates in a powerful, concrete reality that nourishes him and leads him further on his path.

The human being, whose consciousness is purified in this way, is standing right in the world. Through his service to the universal love, emanating from the fundamental cosmic energy that sustains everything, he is helping in the great work of liberation.
‘No matter how hard you try you will never be able to grasp just how tiny, how spatially unassuming, is a proton. It is just way too small. A proton is an infinitesimal part of an atom, which is itself of course an insubstantial thing. Protons are so small that a little dib of ink like the dot on this ‘i’ can hold something in the region of 500,000,000,000 of them, or rather more than the number of seconds it takes to make half a million years. […] Now imagine if you can […] shrink one of those protons down to a billionth of its normal size into a space so small that it would make a proton look enormous. Now pack into that tiny, tiny space about an ounce of matter. Excellent. You are ready to start a universe.’
This is the exciting opening of Bill Bryson’s fascinating book *A Short History of Nearly Everything*, in which he explains indeed nearly everything in the same light-hearted fashion. This beginning, the physicists and researchers of the cosmos tell us, must have been approximately fourteen billion years ago. However ingenious it may be, all scientists agree that in the long run the universe cannot be saved. It will continue to expand a little and then collapse relatively fast into a point of very condensed matter, the so-called final singularity, in which space and time and all material forms will be destroyed. In a few million years from now, life on earth will no longer be possible.

The well-known American physicist Frank Tipler has developed a survival strategy for the human race in his book *The Physics of Immortality*. Tipler departs from the fact that the human being in his current biological state is extremely limited in every respect, but has, nevertheless, great possibilities at his disposal. In any case, to adapt himself to the changing demands of the cosmic developments, he will have to develop a substantially enlarged intellectual potential. In addition to this, he will need to change his material form sufficiently to enable him to survive in all regions of the universe. According to Tipler, this will be realised in the future with the help of computers. By means of, as yet unimaginable, calculations, all knowledge concerning the universe will be collected and stored in an enormous simulation programme. Apart from this, the human being will be analysed, cell-by-cell and atom-by-atom, allowing the computer at some time in the future to reproduce in virtual reality a perfect copy of the personality.

‘A perfectly exact simulation is called emulation... Then the key question arises: do reproduced human beings exist? From the point of view of those people, yes... These people have absolutely no possibility of recognising that in “reality” they exist only as a simulation within a computer. They are only part of a programme and have, therefore, no access to the real substance, the material computer. We can imagine a perfect simulation of the entire physical universe, containing all human beings existing in the real universe and perfectly imitating the development in time of the actual universe.’

This reproduced world offers all aspects of a paradise.

‘By comparison, the reproduced body would be a slight improvement of our current body: the laws of the simulated world could be changed to prevent a second physical death. With reference to the apostle Paul in 1 Corinthians 15:42-44, the reproduced, improved body may be called a “spiritual body”, because it would consist of the same substance as the current human spirit: thought within a spirit...’

**The omega god**

But who shall programme this omniscient supercomputer? Who, ultimately, will be the ruler of these worlds to be called into ‘existence’ and in which there is no more death? That is the supercomputer. Obviously, one day it will cross an important threshold and henceforth start programming itself; it will have become a self-creative, self-reproductive entity. It will gather all information about the universe, experiment with it and thus leave behind all limitations of human intelligence. We must not envisage this ‘computer’ in any form presently known to us. It will take on a form lying beyond our familiar material reality. This will also allow it the possibility to survive the collapse of our universe and to create universes from itself. This final, extremely
condensed, end point, loaded with all information of the past universe, Tipler calls, following Teilhard de Chardin, the omega point.

‘We can say as a matter of course, that the omega point is omniscient; it knows everything to be known about the physical universe (and therefore also everything about itself).’ The universe has surpassed its own death and experiences its rebirth in the consciousness of the omega god. Obviously, all known forms of life shall then no longer exist. But that is not Tipler’s problem. According to him, the universe did not come into existence to generate the forms known to us. It developed because, in the beginning, certain information happened to be available, for example the ability of an atom to link itself to another atom. In the course of billions of years, various forms developed, only to disappear again when they proved not to be viable. The human manifestation is one of such forms and will die out in the future.

Bill Bryson also asks intriguing questions concerning this human being. In the introduction to A Short History he asks: ‘To begin with, for you to be here now trillions of drifting atoms had somehow to assemble in an intricate and curiously obliging manner to create you. It’s an arrangement so specialized and particular that it has never been tried before and will only exist this once. For the next many years (we hope) these tiny particles will uncomplainingly engage in all the billions of deft, cooperative efforts necessary to keep you intact and let you experience the supremely agreeable but generally underappreciated state known as existence.’

Tipler does not see anything of this ‘supremely agreeable.’ He wears computer science glasses: the human creation is ultimately nothing more than a collection of plusses and minuses. Only the information shall remain. Tipler says: ‘Life is information preserved by natural selection.’ And elsewhere in his book: ‘Life is... the art of information processing and the human spirit, just like the soul, a complicated computer programme.’ Just as we programme millions of pieces of information on a microchip, in the not too distant future it will be equally possible to record this information on a few atoms, thus securing, according to Tipler, the continuing existence of life, notwithstanding any disasters. The information processing continues, senselessly and without purpose.

Tipler’s colleagues also received his ideas with some scepticism. Their logic, nevertheless, is self-evident. Our unstable cosmos will allow humanity the possibility of life for only a limited period of time. If we do not recognise higher levels of spiritual meaning, then all that remains is the search for perfection in the existing reality. The imperfection needs to perfect itself, what is finite must become infinite and limited knowledge must become unlimited.

C an we deify the self?

Tipler’s conception of the future of humanity, based in the materialistic doctrine of official science, is sobering and frightening. Left to himself with his imperfect faculties in a world solely designated to quench his thirst for knowledge and to prove his power and which is a hotchpotch of unrelated forms of existence, the human being must begin a daring and precarious endeavour to wrest a continued existence from unreliable nature. What to think of the idea of immortality in the form of a computer? Quite a novel way of confirming Paul’s
It is said that God is omnipotent. Therefore, the Omnipotent One is God himself. Thus being omnipotent means unlocking and participating in the core essence, the nucleus power, of the Godhead. This divine nucleus essence is present in every atom, and corresponds to the fire, to the fifth ether. Thus, when the candidate becomes able to control the fifth ether, the fire ether, this means that he is able to control the nucleus essence of the atom. It is that control which gives him omnipotence.

[...] You know the term, 'divine omnipresence,' don’t you? Well, that divine omnipresence, that divine power, is contained in the fifth aspect of the atom. If the candidate opens himself to that power, he becomes one with God. He is united, right down to every atom of his being, with the core essence of the All-Manifestation, and in this way the divine power, omnipotence, becomes available to him.


already exists and has always existed in a
dimension from which the human being
has closed himself off.

In the world of perfection, our cosmos
as we know it has been created within
time and space as a realm of life – or
rather, as a realm of existence. Transfigura-
tion accomplishes the resurrection of the
original, spiritual human being in a field
lying outside this realm, though comple-
tely penetrating it: a field of original, eter-
nal life. The temporal human being can-
not comprehend this eternity, but in his
inner being lives an inkling of this world.
Tipler’s explanations, however startling
they may be, also testify to this.

The path to the resurrection of the
spirit human being is presently very con-
crete. To go this path, we must with great
precision distinguish between this world,
this existence, and the divine world, the
eternal existence. The history of transi-
tence, of the evolution of the human being
and its purpose, reveals itself only from
the perspective of eternity. By ignoring
this ‘superpersonal’ perspective when
considering all earthly developments, we
will ultimately only see the reflection of
our own imperfect consciousness.

People like Tipler can look beyond this
imperfection and draw on an unconscious
source of intuition, while the mirror of
their consciousness cloaks this intuition
in an old and tried garment – the one in
which we view reality.

The paradox of omnipotence

Does the arrogant attitude of the
human being also include the striving for
omnipotence? Modern science is per-
fectly correct in asserting that the human
being must strive, investigate and use his
brain. A true researcher will nevertheless
know first and foremost the limitations of
his possibilities: a matter of intelligent ob-
servation. He will realise that by thinking
alone he cannot obtain true knowledge.
And then he discovers something strange:
what he needs is not bound to space, time
and form. This is very hard to achieve for
the human being, subject as he is to this!
Unless he redisCOVERs the hidden faculties
in his inner being, belonging, though still
fully latent, to his spiritual existence – and
which cannot play a role in his field of life
as it is at this moment. These faculties are
not deterministic or mental, but living,
embracing and beneficial. A special ele-
ment has been added, a fifth element,
that so far has been unable to play a role.
The Rosicrucians speak in this context of
‘the fifth ether, the fire ether’.

This is very subtly represented in the
symbolic story of Jesus’ life. As the sym-
bol of the soul, ignorance and strict rejec-
tion await him. His actions seem to abso-
lutely contradict his inner greatness. He
allows himself to be humiliated, mocked,
called names and even killed. In the eyes
of ‘sensible’ people, his power does not
amount to much. They do not understand
the essence: the divine power cannot, and
will not, demonstrate itself in this world.
Even when Jesus is offered the throne of
this world, he refuses. In a world deter-
mined by space and time, which is merely
a transitional phase in human develop-
ment, divine perfection can only express
itself in a misshapen and distorted way.

God and inner development

A hundred years ago, physicists
opened the world of the smallest known
particles that make up matter. In this
realm, the validity of the laws of physics
that we can understand with our ordinary
thinking, ends. Atoms, and even smaller
particles of matter and of light, do not be-
have in accordance with our thinking formed by sensory impressions. In the meantime, some laws have become known concerning these particles, and we can build lasers and transistors, but until now, these laws do not combine to form an intelligible worldview. Meanwhile, the materialistic culture becomes more and more doubtful and shows its limitations. The power of the I-consciousness remains confined to a relatively small range of the knowledge of nature. All it can do is study the outside of this world. The true life processes and laws of creation only become accessible when this fifth power, this part of the divine perfection, becomes active in the soul.

This activity cannot be approached by calculations and thought constructions. It is much simpler: when we open ourselves to this fifth power, it can become conscious experience. It reveals the purpose of the life of individuals, of human existence and of our life field. The questions concerning the existence of God cease when this purpose can fill our consciousness. God is the innermost purpose of every existing form of matter. He is the faculty of perfection. This faculty connects everything that exists, every atom of every world. God lives in all of us through our striving for perfection. That is divine omnipotence. And when the soul and the spirit of the human being link themselves inwardly to everything that exists, the human being also becomes omnipotent.

In the Gospel of Thomas we read:

‘Jesus said:
Let him who seeks, not cease seeking until he finds, and when he finds, he will be troubled, and when he has been troubled, he will marvel and he will reign over the All.’

Sources:
2. Singularity (in this context): point with infinite density and without volume.
4. Ibid.
5. Ibid.
8. Ibid.
9. Ibid.
Use the key
The modern human being no longer seeks salvation in transience. He knows quite well that the essence of life is to be found in eternity. His thinking is sufficiently autonomous to fathom for himself the traces of the great initiates from the past who have lifted a corner of the veil. Theoretically, this is quite successful, but how is it applied in practice?

It is the tragedy of the modern human being that he wants to fathom the spirit and its eternal structures with his mental consciousness, but denies the mystery in his heart. In this way, the door remains hermetically closed for him.

Although the one key to eternity is nearer than hands and feet, it remains an abstract concept to him, a technical term like thousands of others. He cannot use the key because he lacks the perspective on the one door. He fares like someone who arrives at a well in the desert, but does not know that he must ‘draw’ the life-giving water from it in order not to die from thirst. It is not enough to hope for rain, thinking that the raindrops will refresh him. In the desert of his life, the human being must learn to draw from his inner source.

Use the key

Do we not have to rely on the grace of the Most High at any time? The million-year pilgrimage of humanity is characterised by many rises and falls. Again and again, emissaries descend into this world of opposites, of multiplicity, to offer humanity the key to eternity. Use this key. Do not allow it to rust in the cupboard with thousands of other things.

Jesus says on the first page of the Gospel of the Pistis Sophia, The book of the Redeemer: ‘I have come forth from that first Mystery...” The highest mystery is the simplest one: It is light. Christ is the light, the love, and the life of the universe. He is the omnipresent, all-penetrating heart of the original life, the heart of the macrocosm, which also vibrates in every microcosm. Christ is the living water in the cisterns in the desert of life. The vibration level of the Christ power corresponds with the frequency of the planet, albeit at the highest level we can experience. On other celestial bodies, Christ probably has other names. But he is the eternal heart of the universe that is continually expressed in the trinity of light, love and life.

He who is capable of releasing the Christ power in his heart – the wisdom of love of the original life – can penetrate deeply into this first mystery. With this key, the gate will be opened. A spiritual radiation can then create order in the ‘thousands of things’, the continually

Door in Portugal. © Photo Penta-gram
The teacher Baraias hands down the words of Mani

My Lord spoke:
‘Just as nowadays a foal that is fit for use by a king is trained by capable horse-breeder to become a royal riding horse, on which the prince can sit in pomp and circumstance to execute his plans, so the body is raised by the spirit to do what is good.’
‘And a garment was prepared for him who was going to wear it; the ship was equipped for the best helmsman so that he would catch the treasures of the sea; a sanctuary was founded in honour of the spirit and the holiest temple in order to reveal his wisdom. The young child was brought to full maturity so that Mani, living in a body, would ransom those people who were addicted to the evil world powers, and would liberate their limbs from the subordination to the rebellious spirits and from the power of these subordinate rulers. And he would use this body to manifest the truth of his gnosis, and in this body would open wide the door for the incarcerated ones and give them eternal, blissful life...’

Growing multiplicity. Then a structure will develop that is attuned to a spiritual law. It strongly activates the memory of humanity’s lost fatherland and teaches humanity to better understand its earthly fate.

The human being departs from the idea that he can create worlds through the power of the intellect. These worlds then obviously show the same properties as the human being. They know the fear for life, the greed, the self-satisfaction, the drive to experiment and the addiction to power. These worlds balance on the edge of the abyss of self-destruction. Detach consistently from these sham worlds; break through the prison walls of projections and egocentric behaviour with which we chain ourselves to the world. Recognise that mental knowledge and theories are relative. It is a pitfall to believe that the human being is able to comprehend the Spirit in this way. Concern yourself with your heart, for the heart hides the living source, like the cistern in the desert of life.

Be silent so that you can experience the voice, the power of expression of the silence. Try to descend into the source, and on the way, remove the rocks of indifference. Purify your heart and do not spare any effort to gain insight into yourself. This is the only work in life that is rewarding, and therefore deserves precedence over everything else. He who opens the inner mystery and lives from the power of the Christ, will become free from all fears and doubts, will be healed from the illnesses and afflictions of the world, and may enter through the open gate into the garden of the living ones. He
has overcome the perishable through the imperishable.

**The centre of the universe is also the centre of the microcosm**

Throughout time, the spirit has stimulated these insights in humanity. After two thousand years of exoteric Christianity, the time has come to turn things around: every human being is called to turn his heart to the heart of the universe, which exists forever. That is the new task. Then the human being realises: the centres of the macrocosm and the microcosm are one. This is a tremendous certainty that can become reality for everyone. Although the direct experience of the self can perhaps not be realised immediately, the human being can still totally devote his trust, faith, hope and self-surrender to this first mystery.

What does ‘the centre of the universe’ mean? It does not refer to a time-spatial dimension far away in the universe. The centre of the universe is the omnipresent, all-penetrating, highest field of the spirit. It irradiates all spheres of the macrocosm like a sun, which vibrates as the innermost spark in every atom. It is the eternal ineffable, from which the principle of the eternal father-mother emanates, and which brings forth the son, the divine creation. Thus, light, love and life are linked with the centre of the one ineffable field of the spirit.

As soon as a creation, a ‘son’, separates itself from this trinity in the spirit and, through thoughts and feelings, brings forth its own worlds and systems that are not in harmony with the heart of the universe, the original principle sinks into the deepest oblivion. Creation does not reach new levels of creation, just as a seed does not germinate if it falls upon hard rock. This also applies to the human being. In him, too, a divine seed lies buried. If the soil, the human heart, is fertile, the seed can grow and become a tree of life in the human microcosm. In this way, creation is led back to its original glory and will become completely one with the heartbeat of the universe.

**Which creation must be led back?**

Is it the more or less cultivated personality with its mental faculties that must be led back? This would mean that a rotting shoot would be grafted upon the tree of life... When a human being purifies his heart from the ballast of perishability and penetrates deeply into self-knowledge, then a ray from the macrocosmic heart will spread a living light in his microcosmic heart. Joy, gratitude, freedom and deep peace arise from this threefold original source of light, love and life. He who drinks from it, will change: the original spiritual idea and the divine love radiation can then work unimpeded within him. The microcosmic rose can blossom again on the macrocosmic tree of life.

The Manichaeans called it the creation of the jewel on the jewel tree of the Christ. The first mystery possesses an unimaginable glory, clarity, and harmony.
Sources:


It must have begun with eating from that familiar tree which was like a drug that gave us exactly what we so much wanted: our own separate world, in which we would have the final say. This was a very ‘human’, a very natural ambition.

We are speaking of ‘us’. The question arises whether we, in the 21st century, can still identify with this legendary incident in paradise; it is perhaps a myth with a symbolic meaning. Yet, it remains an adventure in which we are apparently involved; and we are not yet done with it. Since an adventure it is. The intoxication has become a dream from which we rarely awaken. Sometimes the dream is pleasant, sometimes it is a nightmare. We fell into a huge amusement park with many cries of amazement and just as many bumped heads and bitter disappointments, an inferno of breathtaking attractions, so breathtaking that they have often cost us our life and we have to start a new cycle, in another garment, and more experience...

And so it goes on. And the key question is not ‘How do we get out?’ but ‘Do we want to get out at all?’ For the latter is not at all certain.

We are of noble descent. Resourcefulness, courage and perseverance are etched into our blood. We fight for the world we have chosen, for the paradise which we lost, for happiness and justice. Our failure—or rather, the failure of our predecessors—is a stimulus to do better, to make the dream come true, rather than a reason for reflection, because deep down, paradise is alive. We cannot even let go of the idea of immortality.

We may say that every being has a soul or some aspect of a soul. We speak, for example, of a mineral consciousness because there is no dead matter. However, only human beings have a living soul, and this is something special. Although the creator endowed man with absolute freedom, he also gave him one droplet of his essence. The godhead offered himself as a companion who accompanies man through every experience, without judgment. God is the guide who helps us investigate and understand both the divine world and earthly nature. This life, often called ‘the great breath’, has been unconditionally bestowed upon us as a gift. It is therefore said: God is love, a constant, almost imperceptible urge that dwells in every human being as the ‘primordial drive’. This drive is present at the back of every human being’s consciousness.

The cross makes the two, one

The paradisiacal state is sometimes described as the ‘land of two rivers’ and is purported to be in Mesopotamia, the region between the Tigris and Euphrates rivers, present-day Iraq. However, if we
are open to the hidden truth behind these symbolic stories, we discover that even our world is like a dream. We have never left our origin, the divine kingdom. For God is one, and outside him is nothing. We see the ‘land of two rivers’ as two opposite streams, one of darkness and one of light. We are inhabitants of two worlds, two nature orders. We link ourselves alternately with the light and the darkness, matter. But both stem from the same earthly reality, from the same stream.

Life, as we experience it in our world, in nature, expresses itself in cycles. It is exuberant in spring, a seemingly endless feast during a long, hot summer, it falls silent in autumn and dies in winter, for a period of rest, to prepare for a new cycle. Be it a dayfly or a supernova, the principle remains the same: a never-ending succession of life and death, a struggle that knows neither winners nor losers. Against this background, our personality forms a sounding board in which all voices resound: the bustle of the earth – from outside through the sense organs, and from within through the blood – and the silent voice of heaven. We form a crossroads in which all influences come together and make themselves felt. Civilisations come and go, state structures and social systems succeed each other; ideas and certainties appear and are replaced, but at the crossroads, the spiritual principle, the rose, remains the sole constant factor. The historical milestones of the earth are only the outward signs of the permanent, irresistible activity of the great stream, the true curriculum vitae, the course of the one, highly spiritual life.

There may be more between heaven and earth than we can imagine, but this is
also the case on this earth. A human being in whom the heavenly light shines, recognises the light, even when he least expects it. Yet, this light also shows the bitterness of the contrasts in the world, around us and within us. Initially, the cross is a symbol of the separation, of the difference between the two streams, the voice of the earth and the voice of heaven, which control and ensoul us. The more the great stream’s drive, its breath, gains influence in us, the more this very cross becomes a symbol of the union of the two natures.

**I first – I too – I am**

Is this possible? Can we, in this world of opposites, speak of unity without at least starting from a duality? Here reason must give way to the heart, to the knowledge of the heart. The stories and legends about the two streams have again and again been told, intently listened to and recognised as something familiar. Is the dream still too captivating and the sleep too deep? Although many people experience the inner stream, the idea that there might be something else beyond what is familiar perturbs them. They experience as a reality only this nature and themselves, their nature-I. Permanently confronted with the opposites that characterise this world, they are fully occupied with the struggle for life, with self-maintenance.

The history of humanity seems to be the fortunes of the personality, but in reality it is the chronicle of the great breath, the soul. Under the influence of the light, the human being undergoes a threefold transformation: ‘I first – I too – I am’. This is a practical theory that can explain our comings and goings. Generally, we can describe the ‘I’ as the simultaneous harmony, in varying proportions, of the body (or the personality), the soul (or the nature soul) and the spirit (or the breath of the living spirit-soul).

*I first* is a striking representation of the human type that exhausts himself in the struggle for life, in a mode of ‘an eye for an eye, a tooth for a tooth’. Yet, the helping force, which ‘neither slumbers nor sleeps’ and which is hidden in the background, accompanies the ‘personality and nature soul’ through the dream. This situation can be regarded as the breeding ground in which the instinct can germinate into a mental faculty and, hopefully, mature into reason. During these phases, a solid basis is laid, with strong roots in the earth, on which higher life can eventually be prepared. Yet, the hour of the conscious, living soul has not yet come. But inner knowledge, certainty, is increasingly manifesting itself, along with a ‘conscience’ which, from one experience to the next, corrects and stimulates to maturity. The rose radiates and works behind the cross.

**Everything becomes different**

*I too* can be seen as a sign of turning around. Personality and nature soul approach the frontier of nature and become aware of the Promised Land which looms in the distance. It surpasses all forms and images; everything becomes different. In this light, the human being sees who he is and where he came from, and see the earth in its true proportions, with its beauty and its cruelty. Bewilderment and anger about the incomprehensible abuses

This twentieth-century drawing on bark by Mawela and Mwandjuk Marike represents an aboriginal myth about the origin of man. At the top, the two primordial sisters can be seen near the source of life. Together with their brother, they are Dzjang-gawul, who planted the first eight trees (on the right), with the morning and the evening sun on the left. Below, the two sisters give birth to the first human beings. At the bottom, everything is more or less abstractly summarised. Art Gallery of New South Wales, Sydney, Australia.
in this world give way to deep compassion – and self-examination. The world around me is certainly in a state of confusion, but so is the world within me. But I know: through me, a link with the perfect other life is possible. In my soul, a longing for the realm of the spirit has awakened. The rose irradiates the cross. A human being cannot reach the other kingdom on his own. He is completely of the earth, which claims him entirely.

But desire breaks all fetters! The Father sends his son: the human being learns to understand how the great breath comes to the fore, unites with the nature soul, and eventually creates the spirit-soul. The two natures, the two streams of heaven and earth, God and man, both flow from the same source. The absolute unity of body, soul and spirit is the ‘I am’ intended from the beginning: The rose on the cross radiates!

Breath, nature soul, spirit-soul, rose and cross ... so many names and images which, on the one hand, explain the mystery of life, of the great breath – but on the other hand, can create a Babylonian confusion of tongues if we approach them purely mentally.

There is a story about a man called Jesus. He is not part of history, for there is no proof that he exists or ever existed. Yet, we have met him at every turning point in our lives, as well as in this article. We do not regard the various quotations as mere statements from the Bible, but as living, recognisable sparks of Light. When we search for the simplicity of the great breath and walk the path of the light, we encounter him as a symbol and a reality, as a soul power. This soul power enables us to understand the love which makes everything possible, the light that brings knowledge, gnosis, and the power through which we can achieve everything. Without this soul power, which comes from across the border, we come up against our limitations; with it, we push our limits to unknown heights. Until we arrive at the last border, where we can leave our dream behind.

Then the ‘great adventure’ ends, the epic of the light. Man and the light have become one, there is no victor, no one has been defeated; all opposites are neutralised. Spirit field and human being are radiant with light. New work lies ahead.

‘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, for all things must come into being through antithesis and contradictions. It cannot be otherwise.

Who actually were the Cathars? Virtually everything we know about this community, which lived in southern France during the Middle Ages, was written by those persecuting them or has been falsified. The only reliable witnesses from that period, the caves, valleys and rivers that formed the background of their life, whisper the stories of their unconditional devotion and their total dissociation from worldly matters.

Gadal, who assimilated these stories during his youth, passed this jewel on in the form of a novel. With great feeling, he depicts all the details of the path to the Holy Grail. It is clear that it concerns not only a story, but a living reality. He accompanies us on this journey of initiation through time, searching for the true light-treasure of this brotherhood.

This is a history book about events that pierce the age of darkness like a ray of light, written so that its message can bring light into our time. It is also a novel, a mediaeval novel that profoundly touches us and inadvertently stimulates us to a quest for the Holy Grail. It is actually a book of wisdom which must, above all, incite us to act.