A new dawn
A new dawn ... but can something be called new which is there every day? Is not everything already known, already seen and already done? Is not everything ‘undertaken in vain’, as the Bible book Ecclesiastes says?

Yet there is an earth that gives forth every opportunity for every day. She is a mother - faithfully she feeds her offspring, lovingly she embraces what comes forth from her.

Oh, how she was honored by the ancients who called her Gaia. Gaia, they sang to her, mother who gave birth to the sky - Uranos, Heaven!

Thus, as depicted on our cover, they saw Heaven being born, there, in the distance, from the depths in which the darkness reigns, beyond the horizon - there the earth gives birth to its new dawn. Sometimes they painted her rising from the water, reflecting billions of flashes of light and love on the foam of the waves, like Aphrodite, as Love itself. Fear and night had passed, had been overcome, the new had been born.

From these ever-renewed depths, all creatures that belong to the earth play their part every day, as far as their powers reach – the powers of their Life force. And those who exercise their strength during the day will calmly send their spirit back into the night at the end of the day, knowing that the spirit, too, awaits a new birth, a new dawn - in the sun-sphere.
The millions of illuminated windows of the metropolis show the city as a living organism. Numerous subsystems have their own function, like organs in a body. Districts all have their own character and atmosphere. Consider them as body parts of the city. See how an impressive infrastructure of networks makes mobility and transport possible. Everywhere people are constantly working to exchange resources, workforce, goods, services and information. Everything and everyone functions individually, but nothing or nobody can do without the whole. Each illuminated window envelops a microcosm, often several. All are in living connection with the city. Will there be any in there also know themselves to be on a subtler level to be connected with the dark sky above their city? Do they know the heartbeat of the infrastructure of the great universe that surrounds them - that makes every movement possible? Is there, under the multitude of concerns and responsibilities, necessary to keep the city moving, also room for that other Light called consciousness which connects the hearts and makes man great inside? ...greater than a lighted window, a city, a nation, a world – yes, as spacious as the heart of the Unspeakable One?
As a result of the birth of the soul-body, a human being begins to partake of the true Life as a true human, as meant by God – a development which is related to what we indicate with the one word Supranature.

What is the Supranature, what do we understand by this term?

It is not sufficient just to talk about electromagnetic fields. If we want to find an answer to this question, we must do this in a way that speaks to our three dimensional imaginative powers. This will naturally be lacking in some ways because the soul-vehicle possesses at the very least a four-dimensional state of life.

The solar system and the higher life

We know that the solar system is in fact one body and that it is subject to certain laws. The planets that belong to our solar system travel their regular orbits - their revolutions have a definite time and all of them exist and live in and by means of the power of the sun. In this way, our entire solar system forms one body that is around us and in us and gives rise to our existence. We are thus in essence not separate from the other planets. The other planets are, like us, part of the same solar body. And just as we cannot say of the hand that it does not belong to the body, neither can we say of for example Uranus, Neptune or Pluto that they do not belong to the solar body. All planets that belong to the solar system are therefore very close to us: they are members of one and the same body. And therefore: as they are part of us, we are part of them.

Try to see this before you and to understand it: no matter where we enter that solar body, the same power rules everywhere, and everywhere we would find one and the same life. So, we are not dealing with an imaginative expression of a
fantasy, of an over excited mystical brain, when we read for example in Revelations 21: ‘And I saw a new Heaven and a new Earth, for the first heaven and the first earth had passed away and the sea was no more. And I saw the Holy City, the New Jerusalem coming down out of Heaven from God, prepared as a bride, adorned for her husband.’ Our planet, our earth, is part of this solar body. And it contains different strata, different layers, the outermost of which form our physical field of life, the ether sphere and the astral sphere. Outside the astral sphere the terrestrial body slowly, and systematically, merges into the solar body. Clearly, we could call the earth an organ, a part of the body of the sun. The life of our entire personality develops from the earth and in the earth, but no more than that. That life, as we know from experience, consists of a continual rising, shining and fading, a coming and going in all aspects of the earthly existence. But at the same time there is also another life that touches us. That other life is very close to us: it is around us. It is a life that does not stem from the earth, does not belong to the earth and cannot be explained from the earth. We speak of the microcosm and the monad that radiates into it. The microcosm comes to us from the solar body; the personality comes from the earth.

The postponement of death

There are therefore in fact two states of life that connect with each other at a certain moment: one life from the earth and one life from the solar body. Now we ask you: which of these two is the most important? The answer is not difficult: the solar life of course!

But clearly, as these two have been added together for a mighty purpose, we cannot say: ‘Our terrestrial life has no meaning at all, it is of no use whatsoever.’ Our terrestrial life does have an extremely important task to fulfil, namely that which lies in the process of the Two who must become One. So it is clear that from his very youth the earthly human being must prepare himself for his task in relation to the Other One-in-him, the solar man. For, as we have said, these two must become one. Or in the words of the Bible: ‘The earthly man must ascend into the heavenly Other One’. And that is possible only through the transfiguration of the earthly man; a process that causes the Bible to say that in reality there need be no death for the earthly man. As you will know, that is in fact what people in scientific circles are so ardently seeking: the postponement of death for as long as possible and then … who knows … one day … the neutralization of death.

But the neutralization of the death of the earthly man has already been possible for an unimaginably long time: through transfiguration! The process of transfiguration causes the solar life, that is to say, eternity, and the earthly life, that is, time, to become completely one. All that is temporary can be taken up into what is eternal. When the perishable has been clothed with the imperishable, and the mortal with immortality: death has been swallowed up in victory’, as Paul expresses it.

That process of ascent of the earthly into the heavenly, into the solar life, makes the possession of the soul vehicle an absolute necessity. The soul vehicle is the intermediary, the connecting link. Through the possession of the living soul state, the entire human system is built up to a spiritual system of life.

Now the question could arise: ‘Why are those things like that? Why does the personality stem from the earth and the microcosm from the heavenly abodes? Why is the human course of life so complicated?’ Indeed, we could ask more questions in this vein, for example: ‘Why do I have to exist, why exactly me? It would be much simpler for me if I did not exist. The burden that would then be spared me! I wouldn’t know anything about it at all, because I would not exist!’ Such talk proves that a grand, immense purpose forms the basis of our existence, of which we will understand the mighty reality much, much later.

The Idea of Creation

All of us are still insignificant little mortals. We may perhaps mainly experience our primitiveness, but a mighty Divine goal lies at the basis of our existence! This fact compels us to fathom that goal and its cause and to align ourselves with it. The microcosm, with the flame of the monad, forms the cause and the aim, which come forth from our Divine Father to place us before our task. The earthly personality forms the set of instruments, by means of which the creative idea, which lies at the basis of our existence, can be carried out. That creative idea, that grand Divine plan, must be carried out, even if we do not yet know the ultimate goal, its final result. And as it is a Divine plan, and a Divine spark forms its basis – for the monad is a Divine spark – the one and absolute requirement for the fulfillment is self-realisation, self-freemasonry. That fulfilment though is not handed to us on a silver platter! Step by step, centimetre-by-centimetre, we have to carry out this plan ourselves. No one else can do it for us. That is why the course of humanity is a course of development, the course of development of a set of instruments.

At a given moment this development is crowned with an intellectual faculty and a soul vehicle, in which the experiences of aeons of time can be taken up as an imperishable possession, so that on this basis the spiritual flame of the monad can enter, and the human being, having once again become perfect, borne by the flame of the monad, can go forth as an eternal being from power to power and from glory to glory.
Humanity - of which we are a part - is obliged to restore this planet earth, as a part of the solar life, completely back to full health

When the personality has gained the soul, and through it, has become one with the microcosm, and when the personality has become transfigured through that unity, this new, exalted human rises up from the earth. He liberates himself from that one place of his imprisonment within the solar system and becomes a citizen of the great, grandiose and glorious collectivity of the solar life. We can rightfully say that true human life commences only when this preparatory and developing life rises up from the earth. This makes it understandable that Christ was called a Sun-being and that we are told to become as he is.

Millions of people call themselves Christians, which would mean that they completely understand what Christ said, and did, and that they would follow him wherever he is. However, we will only be able to understand him fully and follow him completely when we possess the soul and therefore are completely capable of walking this path through the entire solar being. One then begins, without any pressure, to long for the Fatherland, of which we are a part – of which we are a part – is obliged to restore this planet earth, as a part of the solar life, completely back to full health.

We do not want to delve any deeper into the mysteries of the Supranature at present. It was mainly our intention to answer the questions: ‘How can we end death? How and in which way does the earthly human being enter into his heavenly nature? How can man answer to his high and true destination?’ We have tried to answer these questions more or less, and now we want to explore what really stops us from entering this life, which beckons and calls us. We need to understand clearly that this earth has only become ill through the completely incorrect attitude of life of humanity and that therefore humanity – of which we are a part – is obliged to restore this planet earth, as a part of the solar life, completely back to full health. Thus, all of us have a grand and glorious social task, a grand social calling, which must be fulfilled in the here and now. So here is an urgent question: ‘How can we at the same time be liberated by the soul and be completely free, and yet at the same time fulfill a task here on earth?’ This question reminds us of Christian Rosycross who, though liberated, was in the end obliged to serve as gatekeeper.

We need to examine this problem together. We want to make it clear right now however that by these great social tasks that lie before us, we do not mean those for which we have prepared or are preparing ourselves in our present ordinary course of life. We must be prepared to face this difficulty and move it out of our way. And when we have done that, we can also understand the fact that thousands of youths, through their attitude of life, albeit in a completely negative way, simply make it known: ‘We refuse the way of life as we now see it, we will not participate in it anymore!’

And I John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride, and I heard a loud voice from heaven, saying: ‘Now the dwelling of God is with men, and he will live with them. They will be his people and God himself will be with them, and they shall be his people. He will wipe away every tear from their eyes.’ The same developments are taking place on the other planets within the solar body, though the details differ in aspects. On some planets the development is less, on others more advanced, but all, without exception belong, as we are, to one and the same community of life. We are all descended from God. Some planets are apparently uninhabited by creatures like us, because they have already entered fully into the Solar life, the solar body.

Take part no longer
Now one could ask: ‘What are the characteristics of the solar life? Does it in any way resemble our earthly life?’ This question must be answered emphatically: the solar life does not in any aspect compare with life on earth. All troubles, all suffering, all tensions and misery that we struggle with here on earth, are completely unknown there. Aging and the tragedy of the end are entirely unknown there. The tensions between nations, with all their consequences, are unknown there. The state of life in the solar world is completely dedicated to the great aim of our existence, to which the living soul ennobles us. Therefore, it is written in the Bible: ‘He who is victorious shall inherit everything, and I will be a God unto him and he will be a son unto me.’

We must be prepared to answer these questions more or less, and now we want to explore what really stops us from entering this life, which beckons and calls us. When a person truly begins to understand what we are trying to clarify here, all those things we used to regard as enormous problems in our earthly existence become small and shrivel to nothing. Yet we must emphasize that we may not regard ourselves as being elevated beyond earthly problems and pass over them with disdain. No one may think: ‘Leave that mess for what it is. I am on my way to the solar life. This is wrong. In the first place because we would in fact be abandoning all of humanity to its fate, a humanity that is stuck and hasn’t gotten out of the path because it is not able to see it. We would be leaving them with a: ‘I am done, I am getting out of it, farewell!’ But above all, we would not be helping the part of the body of the solar life that we call ‘earth’. We need to understand clearly that this earth has only become ill through the completely incorrect attitude of life of humanity and that therefore humanity...
Creating is love

A SPLATTERED UNIVERSE OR THE DECAY OF ORDER

‘Metropolis’ 1988; © Zaha Foundation
M aybe one cannot talk about a beginning, because - if we can turn into the process around - every beginning has an end. We cannot form an idea of a unity without beginning and end. We know the course of time, time that needs events to be able to flow. Yes, we sometimes talk about the Now, but our consciousness needs time to be aware of the Now. Without the flow of the time, there is no self-awareness as we know it. My thoughts, my feelings are born in time. Our time. In our experience time has one direction: from past to future. One also speaks about the arrow of time. In which events are irreversible, again according to our experience. The broken glass remains broken. The smashed egg never returns to its original state.

Entropy
All this seems characteristic of the universe, our universe or at least the universe as we perceive it. We don’t know any other universe. Although our science has recently let us suspect that ours is not the only possibility in which a universe or space-time plane may exist. Beyond our universe or our time-spatial reality in which we find ourselves, there is a field with infinite possibilities. Our reality then is the condensation of just one of those possibilities.

One feature of our known universe is the decay of order. Physicists call this entropy. Entropy is closely connected with the process of time. In the course of the process of time, the entropy of a closed system always increases. Matter, states, forms of higher order decay to lower order, to more chaos, to forms and structures with more possible states and thus less order and definition.

One of the hypotheses about the origin of our universe describes a space-time situation that moves apart with ever-increasing speed. A universe that once originated from one point of incredible great order and energy. How this one point of very high order and energy came into being is seldom asked.

One does ask the question how it is possible that forms, bodies of very high order such as an egg and for example ourselves as a physical body have been built up, or live. In this question, the sun plays an important role as a source of energy and very low entropy. Low entropy is a cosmic necessity, the sun is a universe with infinite possibilities. Our reality then, the world in which we find ourselves, there is a field with infinite possibilities. Our reality then is the condensation of just one of those possibilities.

Gnostics have depicted this possibility as a divine spark within ourselves. If we are aware of this, God becomes known within ourselves. From that source, the possibility of a way back is created. An unnatural movement with the aim to decrease the entropy. More and more we experience the absolute love that organizes and gives without taking. Which opens the closed system and leads to perfect harmony, the perfect metabolism. But freedom gives us two basic possibilities. The other possibility is to stay afloat in the flow of time, in our separate consciousness with the I in the centre. Separated and moving further and further away from the Source. But whoever little decay and destroys the order. The sun gives us the information - that one is the order - that makes life possible. A source of life outside the closed system of the earth.

To create
We try to read the Book of Nature as by the hand of the creator. The creator who creates, creates from himself, from an urge, a drive to bring consciousness in matter. God creates from within himself to make himself known. There is nothing outside God, everything is in God. From the oneness God creates the two: an apparent separation is made from the unity. Creation is Love - love for the creation. It is only giving, giving without receiving. Creation has become the love of God. We therefore are not robots or automatons. We have consciousness. We are aware of ourselves and of the world from which we have been created. What is our mission or possible task in this? After having become aware of ourselves as a separate I-consciousness, we can become aware of the source behind that consciousness, become aware of the origin, of God himself.

The law of entropy immerses the whole theatre of life in the pale light of great futility

Decays to chaotic heat. Prigogine has indicated that the law of entropy immerses the whole theatre of life in the pale light of great futility. That law of entropy means that parts of the energy in the universe end up in a state that can no longer be converted and transformed. Systems with a high entropy lose the energy they need for their self-preservation. Their structure-forming forces are lost and they fall apart if they are not supplied with energy from outside; the more isolated, the greater the increase of entropy. And there is no system - Prigogine explains - that is better ‘isolated’ than the universe as a whole and thus entropy will ultimately triumph. That law of the increase of entropy is merciless. In the universe there is so to speak, a kind of thermodynamic death instinct. Man thus returns to dust and the universe changes into its own waste heat. This image of the universe comes close to what Jacob Boe- hme has found regarding the appearance of the universe: a deadness driven by a corrupt ‘saltneter’.

Being born
Miraculously, in that same universe there is the repeated possibility to be born again. Look at a child: how beautiful, how pure such a new beginning can be. In the same way, there is always a new beginning for human civilization, a new opportunity. In the Hermetic writings new this chance is at the soul level for a human consciously desiring to return to the Source, described as the miracle of rebirth.

And also described as a secret how that miracle may come about. It is of great importance to apply an essential aspect of the Act of Love, namely to be able to start, in the stream of the ‘giving up’, after ‘everything’ has been received. The intense desire to return to the Source creates the bond with that ‘everything’, but that bond can only lead to rebirth if ‘everything’ is given away so that no light force lingers in time and in the long run decays to chaotic heat.
Only by giving up ‘everything’ that is received from the fullness of the Gnostic source through our microcosmic centre, we transform, we renew - frictionless - our existence (rebirth) and we magically drive a wedge in our own waste heat. With this we abolish the isolated universe, starting in ourselves.

It is to the merit of Prigogine that he has made clear to us the hopelessness of an isolated universe in a very modern way and has thus been able to make clear the absolute necessity of the magic of Gnostic rebirth in the light of eternity.

**ENTROPY**

Some basic laws have been formulated in physics, based on human experience and insight. The first law states that the totality of energy is always retained. Transformations take place from one form of energy to another. The second law states that the entropy of a closed system increases over time. This law is formulated as an inequality. What is that entropy? There is the mathematical definition of Boltzman: $S = k \log V$, but an explanation about a volume in the phase space would go too far. There is the substantive definition or description of the concept of entropy: a measure of randomness, the indeterminacy of the state of a system, in short: a measure of the disorder of a system. The term entropy is also used in information theory with the following description: a measure of information density.

J acob Boehme compares ‘the whole of Philosophy, Astrology, and Theology, together with their mother, to a goodly tree which grows in a fair garden of pleasure’. The garden of this tree signifies the world; the soil signifies nature; the trunk of the tree signifies the stars; by the branches are meant the elements; the fruit which grows on this tree signify the humans; the sap in the tree denotes the pure Deity. Now, men were made out of nature, the stars, and elements; but God the Creator, however, reigns in all: even as the sap does in the whole tree. But there are two qualities in nature, even until the Judgment of God. The one is pleasant, heavenly and holy; the other is fierce, wrathful, hellish and thirsty.

Now, the good one qualifies and works continually with all industry to bring forth good fruit, and the Holy Spirit reigns therein, and affords thereunto sap and life.

The bad one also propels and drives with all its endeavour to bring forth bad fruit continually, to which the devil affords it sap and hellish flame. Now, both are in the tree of nature, and men are made out of that tree, and live in this world, in this garden, between both, in great danger. Intermittently, the sun shines on them and then, by and by, winds, rain, and snow fall on them. But if it be so that man elevates his spirit into the Deity, then the Holy Spirit comes forth and moves within him. But if he permits his spirit to sink into the world, in lust towards evil, then the devil and hellish sap stirs and reigns within him.

The tree of faith

Confetti ‘The Peak’-Hong Kong 1982-1983; © Zaha Foundation
The world is not governed by random chance but is subject to divine reason. Therefore, do not be afraid because from this little spark your heat of life will soon light up again when the darkness of your deceptive passions has disappeared.'

With these words, the Roman statesman, translator and philosopher Boethius, in the prospect of his approaching execution, allowed himself to be comforted by Lady Philosophy in his treatise 'The Consolation of Philosophy.' This fascinating text has been read intensively, discussed and taken as an example for centuries, and it is still illuminatingly up-to-date.
We write in the year 524. It is high summer in the Italian Pavia. After being imprisoned for nine months in a stuffy prison, Anicius Boëthius (AD 480-524) has just in severe distress completed his ‘The Consolation of Philosophy’. It will be his spiritual testament, a testimony so impressive that after his death it will be read for centuries. For reasons unclear, accused of high treason, he was executed a few days later at the age of 44. Is this the same man to whom Dante Alighieri in the Divina Commedia assigns a place in paradise eight centuries later? Boëthius dwells there in the company of eleven other persons who, as “lights in the light,” have excelled in wisdom: ‘If you let the eyes of your spirit go from light to light in the wake of my praise, you must now be curious about the eighth luminous appearance. In this he is, because he had insight into all goodness, the blissful soul of he who unmasks the falsehood of the world for everyone who listens well to him: the body from which his mind was chased is buried in the basilica Ciel d’Ora in Pavia: from his torturous death and earthly exile he (Boëthius) came to this peace.

How could this have happened? At the beginning of the sixth century, the Roman Empire was well in decline, and Rome was no longer the political centre it was before. It was dominated by the Ostrogoths, led by their king Theodoric the Great, who tried to work together with the Romans at an administrative level. One of them was Boëthius who was offered an important function at the court of Theodoric in 522: magister officiorum, ‘prime minister’, one of the king’s most important civil servants and confidants. After a few months however, the tide turned. The king began to doubt the loyalty of his most important Roman confidant and Boëthius was accused of high treason and ended up in prison with the known outcome.

The young Boëthius
Boëthius whose name is derived from the Greek boètos, ‘helping, assisting’ - was very aware of the intellectual and cultural needs of his time and this aroused in him an educational vocation. His knowledge of Greek came in handy because in the Latin West that knowledge had become increasingly scarce. He wanted to pass the ancient science and philosophy in Latin to the Roman culture, which was subject to great impoverishment. It became his life mission, which he would carry out with great dedication. Boëthius initially did this in poetry, especially in simple pastoral poetry. His poetic vein, however, quickly dried up. Then he made a name for himself as a technician. Around 506 he received a request from King Theodoric to construct a solar clock and a water clock to be used as diplomatic gifts. Boëthius also gave advice when the Frankish king Clovis had to be placated with the sending of a harp or zither player. But soon his heart went out to philosophy, with a preference for Platonic thinking. The following excerpt demonstrates this:
If any man makes search for truth with all his penetration, and would be led astray by no deceiving paths, let him turn upon himself the light of an inward gaze, let him bend by force the long-drawn wanderings of his thoughts into one circle; let him tell surely to his soul, that he has thrust away within the treasures of his mind, all that he labours to acquire without. Then shall that truth, which now was hid in error’s darkening cloud, shine forth more clearly than Phoebus’s self. For the body, though it brings material mass which breeds forgetfulness, has never driven forth all light from the mind. The seed of truth does surely cling within, and can be roused as a spark by the fanning of philosophy. For if it is not so, how do ye men make answers true of your own instinct when teachers question you? Is it not that the quick spark of truth lies buried in the heart’s low depths? And if the Muse of Plato sends through those depths the voice of truth, then shall that truth, which now was hid in error’s darkening cloud, shine forth more clearly than Phoebus’s self. For the body, though it brings material mass which breeds forgetfulness, has never driven forth all light from the mind. The seed of truth does surely cling within, and can be roused as a spark by the fanning of philosophy. For if it is not so, how do ye men make answers true of your own instinct when teachers question you? Is it not that the quick spark of truth lies buried in the heart’s low depths? And if the Muse of Plato sends through those depths the voice of truth, each man has not forgotten and is but reminding himself of what he learns.

In search of the highest knowledge

Boethius, in his Consolation, tells the story of his fall and of his encounter with Lady Philosophy. Lady Fortuna has let him down badly. However, Lady Philosophy then appears on the scene and shows him that he has trusted Fortuna too long. In a dialogue with Lady Philosophy, Boethius addresses the question of what is really important in this life. After the grieving scene in the dungeon in which Boethius mourns his sad fate, Lady Philosophy appears. Her clothing was wrought of the finest thread by subtle workmanship brought to an indivisible piece. This had she woven with her own hands, as I afterwards did learn by her own shewing. Their beauty was somewhat dimmed by the dullness of long neglect, as is seen in the smoke-grimed masks of our ancestors. On the border below was inwoven the symbol Pi, on that above was to be read a Theta. And between the two letters there could be marked degrees, by which, as by the rungs of a ladder, ascent might be made from the lower principle to the higher. Lady Philosophy chases away the muses of poetry, ‘those lascivious artists’, and makes it clear to Boethius that she wants to make him teach his philosophy in this fearful hour.

So far for the first look at the role of Lady Philosophy, who teaches Boethius philosophy in this fearful hour. Her ‘work plan’ begins with teaching him about the temptations of the Lady Fortuna in Book II. She is presented as a blindfolded woman who is constantly turning a wheel: whoever is on top of it is doing well; whoever lies under it experiences difficult times. Because Fortuna continues to turn the wheel, no earthly situation is permanent. Lady Philosophy does not beat about the bush when she discusses the dealings Boethius had with Fortuna:

If you set your sails before the wind, will you not move forward whether the wind drives you, or whether your will may choose to go? If you entrust your seed to the furrow, will you not wag the rich years and the barren against each other? You have given yourself over to Fortune’s rule, and you must bow yourself to your mistress’s ways. Are you trying to stay the force of her turning wheel? Ah! dull-witted mortal, if Fortune begins to still her wheel, she is no longer Fortune. Fortuna had been at times well-disposed towards him, but now there are only wasteful memories for Boethius:

In the belief that the world is governed, we still have a smouldering remnant of your health; after all, you believe that the world is not ruled by chance but that it is subject to divine reason. Therefore, do not be afraid because from this small spark your heat of life will soon light up again (...).
of human nature, that it surpasses other classes only when it realizes what is in itself, as soon as it ceases to know itself, it must be reduced to a lower rank than the beasts.

Man has no reason to complain if his happiness is taken away from him. That comes when you entrust yourself to Fortuna’s favours. But true happiness is indescribable and is looked in the mental, degenerate attitude of man. The gifts of Fortuna are property, power, prestige, and fame, all gifts that may quickly turn into their opposite.

Next comes a hymn to love that acts as a redeeming, orderely founding force and which conquers Lady Fortuna. After Boëthius in book I & II has gained insight into the transience and capriciousness of his earthly pursuits, according to Lady Philosophy the time has now come to ‘turn your mind’s eye to a different direction’. But for this the divine grace is needed and God is therefore called in a beautiful hymn:

[Page 37, Book III, Met. IX]

Thou who dost rule the universe with everlasting law, founder of earth and heaven alike, who has hidden time stand forth from out of Eternity, forever firm Thyself, yet giving movement unto all. No cause were without Thee which could thus impel Thee to create this mass of changing matter, but within Thyself exists the very idea of perfect ‘Good, which grudges naught, for of what can it have envy?’ Thou maketh all things follow that high pattern. In perfect beauty Thou movest in Thy mind a world of beauty, making all in a like image, and holding the perfect whole to complete its perfect functions.

(…) Grant then, O Father, that this mind of ours may rise to Thy throne of majesty; grant us to reach that fount of good. Grant that we may so find light that we may set on Thee unblinded eyes; cast Thou therefore the heavy clouds of this material world. Shine forth upon us in Thine own true glory. Thou art the bright and peaceful rest of all Thy children that worship Thee. To see Thee clearly is the limit of our aim. Thou art our beginning, our progress, our guide, our way, our end.

Philosophy teaches that God is the All-One and All-Good. Where happiness means the partnership to the divine One-ness, that is, to be Good. ‘And ‘good’ I call that which, once acquired, leaves nothing to be desired.’

The final chapter then deals with the problem of freedom of will versus the divine pro-
vidence.

[Page 62, Book IV, Prose II]

There is free will, nor could there be any reasoning nature without freedom of judgment. For any being that can use its reason by nature, has a power of judgment by which it can without further aid decide each point, and so distinguish between objects to be desired and objects to be shunned. Each therefore seeks what it deems desirable, and flees from what it considers should be shunned.

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But human spirits must be more free when they keep themselves safe in the contemplation of the mind of God; but less free when they sink into bodies, and less still when they are bound by their earthly members. The last stage is more slavery, when the spirit is given over to vices and has fallen away from the possession of its reason.

[Page 63, Book IV, Prose III]

‘But,’ opposes Boëthius Lady Philosophy, ‘there seems to me, to be such incompatibility between the existence of God’s universal fore-knowledge and that of any freedom of judgment. She explains that this is just human reasoning and not the Mind that is preoccupied. God sees everything in one look: past, present and future. He sees it all before him; with an emphasis on before, that is to say, outside all that appears in time: fore-sight and fore-knowledge. As you now observe certain things in that time-bound present of yours, God observes everything in his eternity.’ Thus, God sees what people want to do, what they actually do and what the consequences are. There is no necessity or providence involved, for God is outside of all this, outside the time-space. He is the one who - as we have seen before - commands the progress of time, guiding her on eternity and who, mistakens, makes the universe move. God, as it were, is waiting within us.

Divine foresight is thus a very different concept for Boëthius from ordinary predestina-
tion.

Healed from his life fatigue

It is striking that Boëthius in his Consolation carefully avoided every Christian allusion and did not use quotations from the Bible. Presumably, the highly regulated Christianity that in the fifth century was already on its last legs did not mean much to him. In his Consolation, he not only delivered an impressive personal testimony but also legitima-
ted for the Middle Ages the ancient thought models and antique forms of expression in gnostic-like metaphors.

The Consolation compels respect by the self-control and resignation of the author in his inevitable destiny: Reading the rich text directs us inward, bringing the reader back to his or her deepest core of being. Intriguing is the dress of Lady Philosophy with the Greek letters embroidered on it. She points out to Boëthius the relativity of all worldly pleasures. With her he can distance himself from himself and his wretched fate. On the garment of Lady Philosophy there is at the bottom a π of ‘praktikē’ and at the top the theta of ‘theorikè’ [theos = god, horein = see, so: ‘looking at God’]. From experience (practice) man can ascend to theoretical, that is divine revelation. The trivium and qua-
drivium, taught to the pupils at school can then - seen as higher phases - be the steps that the pupil has to go on the gnostic path to let the ‘mist of his ignorance’ evaporate. Lady Philosophy, which speaks of ‘our Plato’, with her robe seems to express the true wisdom that can illuminate our soul by the ‘religare’. She wants man to let go of worldly temptations and to reconnect with the divine.

The consolation therefore ends as follows: [Page 70, Book IV, Prose VI]

Turn therefore from vice to virtue: raise your soul to upright hope: smile on high your prayers from this earth. If you would be honest, great is the necessity enjoined upon your goodness, since all you do is done before the eyes of an all-seeing Judge.
We shall walk on our own two feet

RALPH WALDO EMERSON
AND TRANSCENDENTALISM MOVEMENT
Transcendentalism is often called a philosophical literary movement which opposed the growing materialism of the American intellectual elite. The movement is also called the American Renaissance, because it turned back to the classical world and hence to the integral or holistic thinking of Plato and Plotinus and the thinkers of the Italian Renaissance.

In the midst of this colourful mixture, there were people looking for purity, originality of life, and steadfastness of character. Many religious groups, large and small, had moved to the new country to freely shape their vision on life. In the course of time, many moral values had been snoozed under or were contained in strict rules. Religious service became a service of forms. In response to a well-defined culture, from 1830 in the New England region, a philosophical literary movement called Transcendentalism emerged. With new ideas in the field of religion, literature, culture and philosophy. An idealistic movement in which one believed in the essential unity of all things, in the innate goodness of man and nature, and that insight to be more important than logic, experience, understanding reality and establishing the truth. Innovative ideas about God-man-nature were:
- Every person should look for an original relationship with the universe.
- Organized religion and political parties corrupt the innocence of the individual.

Transcendentalism

Innovative ideas about God-man-nature, Emerson emphasized the individual conscience and the responsibility of each person for his own happiness. Unique to him was his overpowering and indescribable optimism, which resulted from his feeling that the possibilities of the new American nation were limitless. As well as the importance of scholars and artists within the social construction of a nation.

He formulated:
- 'In order to acquire a real and comprehensive understanding of this world outside myself, I must have insight and insight is inherent to the poet'
- 'The horizon has a property that no human possesses, except he whose eye can merge all the details, that is the poet'

The poet Walt Whitman was the one who really accomplished this ideal in his 'Leaves of Grass', a form of singing prose in a book that Whitman continually rewrote and supplemented throughout his life.

Sovereign

Emerson spoke about the sovereignty of the self:
- Man himself has all that is needed to guide himself. The purpose of life seems to be to make man aware of himself. He must not focus his life on a future that is dangled before him, but must focus in on the real future by living in the present. The highest revelation is that God is present within every person.
- The deep sense of life that sometimes fills our soul in quiet moments, we do not know how, is in essence not different from the things around us, from space, from light, from time, from other people, but on the contrary, it is at one with it and apparently comes from the same source.

The relationship between our soul and God’s Spirit is so pure, that it would be profane to interfere between them. It must be thought of in such a way, that when God speaks, He does not merely indicate one thing but all things, that He then...
fills the whole world with His voice; that He brings out the light, nature, time, and human souls from the ground of the momentary thought, and so He establishes and creates the whole again. Every time, when a simple mind absorbs divine wisdom, all that is outdated disappears, for the living mind unites past and future in the instantaneous Now. Everything that comes into contact with it, is sanctified.

The soul
- Where the soul is, there it is day. In this way we are prepared for a love that seeks the goodness and the wisdom in everything. We are balanced and naturally observers and therefore pupils. Being a student is our permanent condition. Emerson wrote a number of essays on human values such as Self-confidence, Friendship, Love, Wisdom, Heroism and other topics such as “Equalization or Laws of the Spirit.” Clear, comprehensive and with striking examples he explained his insights. They are actually not different essays but on the whole form one Essay, one attempt to explain man: what God, the soul is. The deep primeval ground of the real Being lies under the whole turbulent sea of circumstances, of which the water rises and descends regularly with low and high tides. The essence of God is not something relative or partial, but the whole.
- It is self-balanced and absorbs completely all relations, all the fragmentary and temporary. Nature, truth and virtue arise from the One.
- The soul is the deep primeval ground of the real Being lies under the whole
- The soul that ascends in worship to the great Deity is simple and true; has nothing to do with the mind or the will, but the master of the mind and the will. It is the vast eternal One. Everything is focused on showing us that the soul is not an organ in man, but that it inspires and organizes all organs; it is no action, such as the power of memory, of calculation, of comparison, but it uses these, as it were, as hands and feet. It is no power but only a light; it is not such as the power of memory, of calculation, of comparison, but it uses them, as it were, as hands and feet.
- From within or behind us, a Light shines through us, illuminating the possession and impossible to possess.
- About fortune: most play with her and win or lose as the wheel revolves. But may you forsake such profits as unlawful, and just concentrate yourself on cause and effect, those chancellors of God. Work and win in the spirit of God’s will and you will have nullified the influence of the wheel of fortune and will be fearless of its turns.
- Nothing can bring you peace but you yourself, and the triumph of your own convictions.
- In our soul, there is a deeper element than that of equalization, namely: her own being. The soul is not a balancing power but a life in itself. The soul is the deep primeval ground of the real Being lies under the whole turbulent sea of circumstances, of which the water rises and descends regularly with low and high tides. The essence of God is not something relative or partial, but the whole.
- It is self-balanced and absorbs completely all relations, all the fragmentary and temporary. Nature, truth and virtue arise from the One.
- The soul has filled nature with its mighty glory in a such way that she will be ours as long as we follow her promptings.

A pure attitude in life
In our time, too hectic, noisy and with struggle everywhere, where everything and everyone moves through and alongside each other, we see that social justice and material well-being have not made people better. Even though there are beautiful developments and people with a clear consciousness and way of life. We who live in this age realize only too well that a complete crowning, of which the water rises and descends regularly with low and high tides. The essence of God is not something relative or partial, but the whole.
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Always striving, always more beautiful
We do not have to be afraid of losing anything, however little, in the development of the soul. We may trust in the power of our soul until the end. Something as beautiful and fascinating as the relationships that connect man to man can only be followed and replaced by something that is even more beautiful and thus forever. The exalted evaluator of all the errors of the past and the present, and the only prophet of that which is to be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that World Soul, that universal Heart, within which everyone’s particular being is contained and united with all others.
- We live sequentially, in diversity, in particles. In the meantime, in the inner man lies the soul of the whole: the wise
- Nothing can bring you peace but you yourself, and the triumph of your own convictions.
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silence, the beauty to which each part and particle is equally related: the eternal One. Everything is focused on showing us that the soul is not an organ in man, but that it inspires and organizes all organs; it is no action, such as the power of memory, of calculation, of comparison, but it uses these, as it were, as hands and feet. It is no power but only a light; it is not the mind or the will, but the master of the mind and the will. It is the vast background of our being, in which these exist - an immensity, not in our possession and impossible to possess.
- From within or behind us, a Light shines through us, illuminating the things in our life and this makes us realize that we are nothing without this Light - that this Light is everything. We know that all spiritual essence can be found within man. Similarly, there is no barrier or wall in the soul where God is the cause the human being the result. The walls have been removed.
- The soul that ascends in worship to the great Deity is simple and true; has no rosy colour; no fine friends; no knighthood; no adventures; does not require admiration. It resides in the hour that is now, in the clear experience of the ordinary day, because the present moment has become porous to the thoughts, and has drunk of the sea of light, down to the smallest triviality.®
There have always been artists who have approached the limits of the observable and investigated them. For example, the Dutch painter Piet Mondriaan (1872-1944) was already investigating, at a young age, the underlying laws of nature. His earliest works were figurative and testify to an intuition for the essence of objects. In his paintings, in the course of time, it becomes increasingly clear that he had a sensitivity for the ephemeral energy from which dense matter originates. His search led him to expressionism and he also looked at the possibilities of other styles in his time, such as impressionism, luminism, pointillism, fauvism and cubism.

He wrote: ‘One sees in art the slow growth to the spiritual while the makers are unaware of it.’ He apparently found his colleagues and himself, not yet resolute and deliberate enough in their research. In later years, he concluded that these styles had taken a big step in the direction of abstraction but only as an effect, they still relied too much on the human senses and earlier aesthetic works.

In addition to his scrutiny of the various modern styles, he also created work with a mystical and symbolic character under the influence of the esoteric theosophical writings of Blavatsky. The theosophical teachings confronted the West with ancient Eastern wisdom and its own ancient spirit.

The painter at the crossroads

In a painting, although it is a flat surface, we may still experience the three-dimensional. The painter can even use this tool to bring the underlying ideas of the world as we perceive it to life. As the soul behind something, like a fourth dimension. But can he go further; can he go deeper; can he call forth the fifth or even the multi-dimensional? Or the supra-dimensional? The painter may thus rise above the framework of his materials and perhaps even above himself.
tual treasures. The West thus got the chance to free itself from all manner of doctrines. Nevertheless, Mondriaan concluded that even with symbolism a painting could only refer to another painting. And in general: ‘Until now, man has been lulled to sleep by pathetic lyricism.’ – ‘The pathetic lyricism is the artistic expression of the tragic.’ – ‘She covers the tragic life with an unprecedented beauty.’ – ‘She creates a fictional beauty: an illusion.’ – ‘A form must be from its own time if it is to be recognized: one cannot relate to what one is or does not know. So, everything that belongs to the past must be rejected.’

Many artists from that period broke with that ‘fictional beauty’ that was still the highest art form at the official academies. It was an eventful time in which everything was fundamentally questioned and many new initiatives blossomed simultaneously. Mondriaan was also driven by these questions to a fundamental quest beyond the old established framework.

**Primordial ratio**

Later, when his works became less figurative, the titles disappeared and he numbered his work to prevent associations with the familiar. In his cubist works, too, the colour became less important and the black contour lines in his work acquired a special meaning, based on his esoteric interest. He wrote: ‘Vertical and horizontal lines are the expression of two opposing forces; they exist everywhere and dominate everything; their reciprocal action constitutes “life.”’

With these thoughts on duality in creation, his first completely abstract works, which he called neo-plastic, also passed beyond the form. In doing so he orientated himself on the appearance of nature and its origin: ‘Abstract composition principles do not occur in nature but are created. They are created when we think them.’ - ‘One must change the natural appearance, to make us see nature more clearly’ - ‘In the natural we can observe that all relations are governed by one primordial relationship which is that one extreme is always balanced with another extreme on an opposite side.’ - ‘We come to the description of other things, such as the laws that govern matter.’ - ‘These are comprehensive generalizations that do not change.’ - ‘Coincidence and calculation must be removed.’ According to him it was all about becoming more and more aware through ‘the intuition as far as it goes’. He did not want to be restricted by the limits of the human senses, although he did not reject them. ‘The surface of things gives joy - their interior gives life’.

In 1914, he wrote: ‘I construct lines on a flat surface and colour combinations with the aim of representing a general beauty as consciously as possible’ - ‘I want to approach the truth as closely as possible and therefore abstract everything until I come to the foundation of things.’ - ‘I believe that it is possible through horizontal and vertical lines, constructed consciously but not calculatively - supplemented by other direction lines or curved lines, if necessary, to arrive at a work of art both strong as true.’

**Conscious abstract ones**

He increasingly radicalized his work, and in 1916 he became a co-founder of the group ‘Conscious Abstract Ones’ or ‘Truly Different Ones’. All naturalism disappeared now from his work and also depth and movement. To prevent further association with nature, he only used the primary colours in addition with black, white and shades of grey for his ‘New Imaging’.

In 1966, Yves Saint-Laurent presented his Mondriaan collection: six dresses (of wool and silk in A-line) with the typical Mondriaan-plane division by graphic lines and in the primary colors red, yellow and blue.
In 1920, in a conversation with Jean Arp whom he found the only pure artist after neo-plasticism, he experimented with thoughts like: ‘art is artificial and in, as it were, the opposite of nature’. Arp, however, replied that nature was not in a natural opposition to art. The origin of art was nature. Mondriaan saw man in his time move from the natural to the abstract. Because of the industrialization, the functions of nature became more and more automatic and attention was more and more on the interior. There was a change in consciousness. Mondriaan was also inspired by contemporaries such as the painter Kandinsky (1866–1944). He, like Mondriaan, showed himself to be a seeker of the essence of things. He wrote: ‘The distances in painting and music today are only the consonants of tomorrow. And later: ‘A blank canvas is a living wonder, much more attractive than some paintings’.

Together with a group of designers who called themselves ‘DE STIJL’ (The Style) after a magazine of that name, Mondriaan sought a broader application of neo-plasticism. Although for him the more applied arts such as architecture and sculpture were more limited in free expression, he still sought an interaction with them. He was convinced that somewhere from the union of architecture, sculpture and painting a new form and reality could come forth. The scrutiny of De Stijl group, now a hundred years ago, was therefore to what extent the application of neo-plasticism could result in an external style of shapes or whether it would result in a ‘new being’. All kinds of philosophical discussions and searching resulted, but many questions were beyond the scope of this theory: ‘A new idea was born, a new aesthetic, it must only be formed and developed.’

Neo-plasticism is a highly revolutionary phenomenon: it is destructive as well as constructive. It does not destroy the actual content of form, but rather deepens the form to elevate it to a new order. It breaks the boundaries of ‘form as individuality’ to make a universal unity possible.’

Mondriaan condensed this life problem with: ‘Images are limits. A multitude of images and all kinds of boundaries. Removal of images and borders by means of all kinds of images. Borders obscure what is true.’

‘Where is what truth is? Boundaries are just as relative as images, as space and time.’

Around that time, he wrote to Rudolf Steiner that in his view neo-plasticism was the art for the real Anthroposophists and Theosophists of the imminent future and added a copy of his brochure ‘Neo-Plasticism’.

**Neo-plasticism**

Striving towards true neo-plasticism, in his last years he still struggled against the limitations of the two-dimensional plane as an image medium. He avoided the black lines that separate coloured areas because they were artificial. Nevertheless, the imaginary line also had its value, from which he concluded that a line is also a plane. The lines were resolved in coloured patches in his last work. And perhaps that was in another way a means closer to his earlier Impressionist way of working where colour areas were separated by intermediate tones. He was convinced: ‘Indeed, in aesthetic viewing, man is given a means to unite consciously with the universal abstract.’

‘The truly modern artist is aware of abstraction in an emotion of beauty; he recognizes consciously that the emotion of beauty is cosmic, universal.’

Through intuitive feeling, many observations and comparing, one may come to a complete appreciation of the universal. ‘If the individual no longer stands in the way, only then the universal can express itself purely. Only then the universal consciousness (intuition) - the origin of all art - can express itself directly; a pure artistic expression arises.’

A deeper meaning is also given us in the sentence: ‘It creates unity; art should not start from how nature appears to us, but from what it really is! It realizes, ‘you do not create unity, it is’. It is the cause of, and therefore is also present in, each individual person. If the appearance becomes consciously at one with the abstract, then unity works through the human artist - then every human being is a creator. Whether Mondriaan himself was finally dissolved in ‘not-being’ is not important here. Together with many of his contemporaries he responded to the urge to look for the new and on that trip, they have shaken up people and structures.

The urge to create from the original wisdom is like a cross. It establishes a vertical influx that breaks through horizontal life and vivifies life with the essential force. Life appears at this crossroads of vertical and horizontal forces. Their reciprocal artist engages life. ‘There is indeed an appearing form but it is then animated from what is without form and structure. Where the personality becomes aware, through the contrast of the horizontal-vertical duality, there will appear a different consciousness, namely of the ‘not-being’. In the point of intersection appears the ‘conscious emotion of beauty that is cosmoling universal’. It is life that is love. You cannot find the painter if you see him separate from his work, the painter is (in) the painting. Creator and creation are one.”

Presentation during the 2017 exhibition - De Stijl 100 years Gemeentemuseum in The Hague.
O whirling and wriggling small waterthing!
Your cassock is black and much quaint,
I see your firm head and with wonder I think
Of how the surface you paint
You live and you move and you run that fast
Yet no limbs I see how I try
You turn and well know the way you pass
Yet I don’t see one single eye
What were, or what are or what will you be.
Explain it and tell it me, please!
A shiny small button, say, what are we?
Why can you keep writing at ease?
You run over water so mirror slick
And it shows just a slight tiny waft,
Like touched with a mild wind, escaping quick,
That over the water flies soft
O writers, o writers, just clarify,-
You are at least twenty or more
And no one of you can specify:
-What do you write, maybe draw?
You write and the water keeps nothing seen,
The written is out and gone;
The Christians don’t grip what it does mean:
O writer, what did you work on?
And is that a little fish you depict?
And is that the herbs you describe?
A bloom, or a rock, or a leaf is it now?
What floating words do you type?
Or, maybe, you picture a bird who whines,
The firmament, with its blue wealth,
That under and over you brightly shines,
Or is that you, writer, yourself?
The master of making the water-signs,
Whose cassock is black and much quaint,
It lifted the ears like two straight lines,
And such for a while they remained.
It gave us the answer while floating:
We write what in earlier times
The Master-Creator has taught us,
Just one lesson learning the primes;
We write, you can’t read, but we wonder
Why you couldn’t learn on the spot!
We write, we rewrite and we write it anew
The Holy Name of our God!

Guido Gezelle, 1857 (Anonymous translator)
very drop of a wave that might destroy a city bears the power of that wave, though if it thinks it himself is the ocean, it will hopelessly be evaporated by the first sunbeam. What was first anchored in a whole became an individual, a name, and immediately a target, a prey. To acquire a name is quite an adventure, dramatic, heroic; it is a magical attribute. Who knows that name has power over the object, for good or for evil. That is what the SF literature says at least.

Everything in the all-revelation has a name, be it known or not known. The only entity that has no name we usually call ‘God’. We may hear about ‘the Name of God’, but nobody names that name. The Whirligig of Guido Gezelle ‘writes as it were, on the inner horizon, so far your wave fades and a new sound tingles, a name is known and our place and role and reveal the wide ocean where our true target, a prey. To acquire a name is quite

determined what it is and what it is not. But how do you name something that is And yet an eternal thrust in us drives to give a name and a shape to this ‘every-
thing-and-nothing’ because we experience it as a reality that we can either worship or fight. Reason builds and experience it as a reality that we can either

give a name and a shape to this ‘every-
thing-and-nothing’ because we expe-
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Mika Waltari (19 Sept. 1908–26 Aug. 1979), a Finnish writer, became known all over the world through his historical novel *The Egyptian*, first published in 1945. This massive book has been translated into more than forty languages and filmed in Hollywood. The novel was an international bestseller, and still new editions are printed. Waltari was and is highly appreciated and popular in his home country, as well as in a number of other countries. Each principal character of his historical novels — often a kind of an alter ego of the author — is an ardent seeker after truth whose quest is filled with pain and suffering. His heroes are not content with the mainstream religion of their time but long for first-hand inner experience. This article deals with the divine touch as experienced by some of his characters.

**E ducation, work and personality**

Mika Waltari began a study in theology in order to become a Lutheran clergyman like his father and his uncle, but he very soon left the theological faculty after having understood that he could not find answers to his scorching inner questions there. Instead, he graduated in 1929 after having studied practical philosophy, Finnish literature, aesthetics, and art history. In his mind, he continuously debated various ideas about religion. As a young man, he wrote to his friend: 

‘And now I believe. At last I have a religion. I believe that God and Satan, heaven and hell, are in every man’s heart from where he has projected them to the outer world. Only there he can find them, and for this, man has to become reborn. This means that the dominating state of mind must be great universal love towards all people, without any distinction of good and bad, because both are values as such; that there is no time; that the eternal life and heaven can be experienced here on earth; and that death is something unessential, death means only that life will be replaced by new forms.’

Waltari was a productive writer who mastered many genres. He wrote poems, novels, novellas, criminal novels and screen-, radio- and theatre plays. He was a hard-working journalist and an encouraging supporter of young writers. He follows his heroes to times and places where they meet Cusanus, Paracelsus, the Knights Templars, Jesus, Paulus, Peter …Often they have to find and accept their divine origin in order to link themselves with the divinity.

Waltari had a contradictory character because he suffered from a bipolar disorder with extremely strong manic exaltations followed by crushing depressions. This is reflected in the way his principal characters react in various challenging situations; they are mostly weak and compliant men. Like the author himself, they have their moments of exalted visions, but afterwards fall into doubts. As a result, they have difficulties in following their inner urge.
Psalms: some points in common with some of the

By his new god, Aton. His lighter skin colour and
weak muscles make Sinuhe at a later phase
presume instinctively that he is of a royal
origin. Even so, from the very start of the
novel it is clear that he will be sent into
exile to a remote borderland. He will stay
an Ephesian, though.

As a young student Sinuhe is asked to assist
the royal skull borer Pashor at the deathbed
of the Pharaoh. There he meets the Prince,
the later Pharaoh Akhnaton.

“I recognised the prince’s voice and his lanky figure and
prostrated myself before him not daring to speak.
But he nudged me impatiently with his foot. ‘Stand
up, you fool. No one can see us, so you need not bow to
me. Keep that for the god whose son I am—farther there
is but one, and all others are his manifestations. Did you
know that?’ Without waiting for an answer, he added
reflectively: ‘All others but Ammon, who is a false god. ’

The Prince asks Sinuhe to stay with him
because of the crushing power of his god:
The bear draws near for the world is desolate—
you and I are alone.

Where I go, you cannot

‘The hour draws near for the world is desolate—
because of the crushing power of his god:
I experienced divine touch; he and Horemheb
committed a crime. Sinuhe, sentenced to exile,
remains doubtful for the rest of his life.

Turms, the immortal Etruscan

The book The Etruscan tells us about Turms’s
life between 520 and 450 before Christ. As a
child Turms was struck by lightning but did
die. Turms does not yet know his origin;
he feels only that he is immortal because he
knows that for him, there is no reason for
being afraid of lightning

The story starts in Delphi where Turms
comes to meet the oracle in order to be
freed from his guilt of burning a temple in
Ephesus. There he meets Doreius, a descen-
dant of Heracles, and the two young men
decide to travel to Sicily. Their numerous
adventures and fights, and not least the
story of Heracles, and the two young men
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Turms returns to the town
of his father, to Clusium (today: Chiusi),
remains doubtful for the rest of his life.

Turms, the immortal Etruscan—

who fought the Romans on the hill Janicu-
lum in Rome. Now he is confronted with
the Etruscan belief that those surviving
a stroke of lightning belong to God. This
can be seen as a reference to an apt state of
the serpent fire. Turms returns to the town
of his father, to Clusium (today: Chiusi),
and finally accepts and is accepted to work
as a lukumo, a high priest, for his town
and people. Having a first-hand contact
to God (the only God who for normal
people remains veiled, but for a lukumo is
unveiled) he is able to bring blessing to his
people and to promote its welfare while
not having a life for himself anymore. He
was told by the earlier lukumos that the
fields did not yield a good crop because
of his own power because everything only
comes true through him; he should not let
himself to be tempted, not aim at pleasing
but serving his people;

Parsifal, and those of Jesus to his disciples.

You and I are alone.

Where I go, you cannot

‘The hour draws near for the world is desolate—
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of his father, to Clusium (today: Chiusi),
remains doubtful for the rest of his life.
every human being carries an immortal seed, most of them are content with worldly-
liness so that their seed never germinates; this is why Turms should never try to press
immortality on those who are not yet ripe
for it. The conclusion of this novel is positive and
bright and as such quite different from
that of The Egyptian Turms finds his royal
origin and for the rest of his life carries out
his high-priestly duty for mankind.

The Roman and The Enemies
of Mankind
The principal character of The Roman is
Markus Mezentius Manilianus, a young and
rich citizen of the Roman Empire, who co-

Markus, Sinuhe and Minutus. Since one of Minutus’s slaves is a Christian, his house becomes a gathering
place of the Christians. Minutus estems
Paul and Keefas highly and does his best
to protect them against their persecutors
even though he personally is not an active
believer. He even escorts Keefas to the place
of the crucifixion.

Irrespective of the fact that Markus Manili-
us is a Senator in Nero’s regime, he cannot
accept the brutal massacre of the Christians whom Nero accuses of setting Rome on
fire, Nero calls them ‘the enemies of man-
kind’. Markus confesses his Christian belief
by telling about his first-hand experiences
in Jerusalem in a speech in front of the
Senate and Nero. Consequently he, together
with his wife Tullia, Minutus’s son Iucun-
dus, adopted by Markus, and their domes-
tic staff are then defamed and condemned
to death.

Minutus continues his life and makes
thorough preparations for his son Julius to
become an emperor. All his hopes vanish
however when the Emperor Domitianus
sends him and his family to death
during the next persecution of Christians.

Sinuhe, Markus and Minutus may be seen
as examples of people who are touched
in their microcosmic heart for the benefit
of their next lives. Through Waltari’s deep
understanding of the human nature with
their own because they both have experi-
enced the first-hand touch of divinity.

The Enemies of Mankind continues the
theme of The Roman, i.e. the confrontation
of the old and the new world, the world
before and after Christ. However, this book
is more pessimistic and full of terror when
telling about the demoralization, violence,
pushiness and brutality during the reign
of Emperor Claudius (reign from 41 to
54 AD) and the tyranny of Emperor Nero
(reign from 54 to 68 AD). We meet Markus
Mezentius Manilianus again, and his son
Minutus whose mother Myrina died in
childbirth. Minutus writes this book to
his son Julius (grandchild of the Emperor
Claudius) and Minutus live first in Antioquia,
where Markus has contact with Paul, Keefas
(Apostle Peter) and a group of Christians,
none of them of Jewish origin. Minutus
however remains doubtful. Father and son
move to Rome. There, Tullia enters
Markus to marry her by fraudulent means,
and the irresolution of the disciples about
what they are allowed to reveal and what
they must keep secret. They have difficulties
in recognising who is truly interested and
in recognising who is a spy for the Romans. The resur-
xrected Jesus comes to Markus in a vision
e.g. in the Upper Room, on the shore of
the Galilean Sea, and on a mountain. In any
case, Markus is rejected and kept outside by
the followers of Jesus.

Finally, Pontius Pilatus expels him from Je-
rusalem because he tries to solve the mys-
teries of the Resurrection and the Realm.
He flees to Damascus with his Greek wife
Myrina. As the citizens of the Promised
Land do not want to reveal the secret of the
Realm to them, they are resolute to solve
the mystery and to be followers of Jesus on
their own because they both have experi-
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The conclusion of this novel is positive and
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A young husk hung on the branch of a tall chestnut tree. He had a beautiful green colour and a cottony tuft of hair. He was light and the wind made him sway slowly.

‘How great it is to be a husk,’ thought our young friend, while he enjoyed watching the birds that chattered around him. ‘Nothing can be lovelier than this.’

He had not been aware of his own existence for long, but now that he was, he passed almost all his nights singing. Despite all he experienced, whether it was enjoyable or not, he remained a real optimist. His contemporaries, some of whom were already bigger and darker than he was and had tougher spines, sometimes judged him to be frivolous.

‘You just wait until you get bigger, then you will change your tune,’ said a husk, three branches below him, who was however not yet very big himself.

‘Big? What is that’, the young husk sang and he turned himself to the sun. He did not mind the grumbling, and endured all adversities, like rain, storm, thunder and lightning, without much stress. Though it made him upset sometimes, still he always discovered the sun again after a while. At the same time, he tried to become as green, big and beautiful as possible.

However, at a certain moment he became somewhat unsettled. It seemed like something was pulling at him. He could not relax as he waved in the breeze anymore, and all of a sudden, he got struck by the fear of falling down.

Husking

Everything is subject to change. Everything follows the heartbeat of the universe, it cannot be otherwise. Everything is changing and there is a time for everything, but even for a chestnut it is not always easy to feel the right moment.
Fall down? What a weird thought… The day after, his colleagues of three branches below fell with a plop to the ground. The ground was something the husk had never thought much about. He looked down for the first time and saw an unending dark place below him. It made him shiver and it shocked him, because he did not feel so connected to the branch anymore. Just when the husk reached this phase of despair, the branch started talking to him. The branch knew the branch very well. He had already noticed earlier on that the branch carried him and that he could trust the branch completely. The branch was straight-standing branch that reached the ground from a sort of husk as well. He glowed in the realization that all branches were all connected to a big, dark and tough: you are no what is called ‘ripe’. This made the husk panic. The branch had called the egg a husk and he did not want to believe that within this husk could grow undisturbed thanks to the protection of the adult birds, until it was big enough to hatch. ‘Husk’, said the branch, ‘you have been part of me for a very long time, but now the time has come to let you go. No, don’t be afraid. I will explain it to you. You have been a brave, well-disposed husk all your life. Now you have become big, dark and tough: you are no what is called ‘ripe’. This is the moment I may tell you about all husks. But let us talk about the egg, because that makes it easier for you to understand. You have never seen an egg yourself because they exist in early spring. In spring, you were not a husk yet, but there was something like a pre-husk. You will not remember it, but before you were a husk, there was a flower. You are the fruit of that flower. The flower and you are both part of the Process, the flower made it possible for you to exist.’ The husk needed some time to think this all over through and the branch left him alone. Not green and with stings, but a big, round, brown, glowing ball that was the reason for his own existence. Inwardly he bowed very deep before this greatness that – so related the branch – was the next step in the process. ‘And’, continued the branch, ‘in the Process does not end with the chestnut. He is part of the Process too. A grown chestnut that does not go along with the Process when he is ripe might end up in a trouser-pocket’, he explains, ‘or as a puppet on the windowsill, but it could end up in a trouser-pocket’, he explains, ‘or as a puppet on the windowsill, but it could end up in a trouser-pocket’, he explains, ‘or as a puppet on the windowsill, but it could end up in a trouser-pocket’. Meanwhile the seam in his body became more and more noticeable and it caused him more unrest. Still, the unrest disturbed him less than before because he was very much fascinated by all that he had discovered. Moreover, he could not think of anything else anymore. He started to understand that life is very different from what he always thought it was. ‘Or rather I have already thought about this at all and had considered everything self-evident. Now he looked at birds differently and listened to the sound of the wind. He looked at himself and that inside himself grew a chestnut that was completely, totally different from him. Not green and with stings, but a big, round, brown, glowing ball that was the reason for his own existence. Inwardly he bowed very deep before this greatness that – so related the branch – was the next step in the process. ‘And’, continued the branch, the Process does not end with the chestnut. He is part of the Process too. 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Day and night

Our thinking, so greatly appreciated here on earth, is like sharpening a knife. Knives are dangerous, as you know - you use them to cut, divide, dissect.

We do not need these characteristics for the soul’s life - we actually need the opposite in this respect. The soul area is not about how clever and incisive you are in your head. In the soul area we learn how to connect, how to bring people back again into a meaningful relationship. That is why we should focus on observing how we can do that. What we need is pure, unprejudiced perception. Perception belongs to the soul. Thinking, however necessary here in our world, has little to do with how souls - who are the expression of the human spirit - interrelate. Precisely because of the razor-sharp quality of our thinking, the Spiritual School warns us about its use in social relations. It is not that we shouldn’t approach certain outer problems or difficulties with our thinking capacity and with the solutions that it comes up with. For this purpose, it is especially suitable. It is also not about the fact that...
banks, look at the crime statistics, we do again — but look at politics, look at the not refer to standards of decency here — to trace in modern human society. We do ships that are often extraordinarily hard — living them, and by pure relationships.

...and its Essence, even if it is all in books, are unsuitable in the area of the soul. Hence, the teachings of the Spiritual School, and how the world really is, is totally unsuitable in the area of the soul. The Spiritual School points out that in the area of the soul, is rarely reflected in our outer sense. Conversely, it is true that how we are inside, is rarely reflected in our outer form, or can be correctly interpreted by others. And sometimes that is only for the good. Actually, it comes down to having to work with an erroneous idea of the purpose of the world, of human life, and of human society. We are infected with this error, we have absorbed these ideas through our upbringing, our teachers, perhaps also because of our religious, atheistic or socialist values. There is, in this respect, no better or worse starting position. Coornhert, that great one at the basis of the Dutch national character and state, would say: that is the real ori...

Perceptions, seen from inside and outside are thus very confusing in the world in which we are living, and not very suitable to rely on, or to base our world view on. What we see from the outside is the changing shape of things. And how things are inwardly, is all too often veiled from us; we can rarely perceive their essence. Conversely, it is true that how we are inside, is rarely reflected in our outer form, or can be correctly interpreted by others. And sometimes that is only for the good. Actually, it comes down to having to work with an erroneous idea of the purpose of the world, of human life, and of human society. We are infected with this error, we have absorbed these ideas through our upbringing, our teachers, perhaps also because of our religious, atheistic or socialist values. There is, in this respect, no better or worse starting position. Coornhert, that great one at the basis of the Dutch national character and state, would say: that is the real ori...
To be able to cycle, but the act of cycling is not the same as having a bicycle. The brain is the bicycle, and our mind is what we do with the bicycle. "

Now mind is still something different than cycling - diligent students of the Rosycross will certainly agree with us about this. But what strikes us in Gabriel’s observation is that the human day-consciousness knows particularly well the cycling routes in the world of the senses, the world of objects, the world of matter. Eyes, hands, feeling, thinking, ears, smelling - all are extensions of our brain, and everything is used so that the brain can respond to our environment as adequately as possible. Very clever, indeed.

Yet as soon as you sleep, all this cleverness is gone. Then strange sensations occur, and you find yourself in a twisted reality. Then the suppressed motives and impulses of the subconscious are forced upon you to restore the balance, and you dream that you have to flee, or you fall endlessly into a bottomless abyss, while in fact you have just slid out of bed. While your being should then be a mirror to admit pure consciousness, as a spiritual activity.

But most of the time our nighttime is not yet like that. In the Egyptian Arch Gnosis, Jan van Rijckenborgh calls this “a wonderful subject for further consideration.” He says: “Much has been written about the day-side of pupilship. But what is known about the night time of pupilship? Can something he made known about this, without falling into dream interpretation?”

The question he asks is not: what does the other half of our being do, when half of the divided personality is still lying in bed? He purely looks at it from the so-called new-born soul state. “And”, he says, “it is good to understand something thereof, because even during the night, half of life, our work, as an individual and as a group, can and must have an organized progress. Whoever wants to follow the Gnosis needs to know this. It is a very unpleasant thought that a third part of our life goes by without us as a person being fully aware of it.”

We know that the astral aspect energy-wise precedes the physical aspect. What has been built up in daily life is discharged in part of our night life, and such discharging can be quite intense. Because what you gain in vitality and inspiration during the night dissipates again during the day. And in another part of the night you prepare yourself again, through inner contemplation, for what you have to do in the day that is coming.

Now imagine that right now the astral sphere is perfectly pure, perfectly clean, and that the universal Gnostic Chain can charge this entire field with its powers and teachings, as it was in the dawn of our era - one can read about it in the first chapters of the Chinese Gnosis. And that, when you go to sleep and leave the physical body with your astral self, you could then drink your fill of all the wonderful powers, all the pure images that the Universal Brotherhood spreads for us in the astral sphere. Images loaded with the ideation power of the higher life-waves, the pure hierarchies and forces that work behind them. And that you could understand and embrace them. Then, when you awaken, you would bring all you have received back into the day and then you would absolutely experience a huge benefit for your own being. You could then act, speak and be perfectly real, simple and pure.

But since long ago our life field is not organized like this anymore. During the day, we often do not show ourselves as we really are, that is, positively true and real. We often cannot do so, because we live our lives as a response to environmental pressures, sometimes even completely against our natural tendencies, and we have to control or force ourselves. And you understand: the tensions that are thus generated have to be discharged during...
the night in the same atmosphere as the one to which they belong.

But if you, as a pupil, are actively working on raising the astral self from the gateway of the liver - the plexus solitarium - up into the heart, and the astral self enters the heart, where it actually belongs, you will make an important discovery. This is the first step in becoming free of nature.

And once you no longer look at the world from the solar plexus, but from the heart, you will no longer be able to seek your salvation exclusively in the outer world. You just cannot do it anymore, you no longer believe in it. Yet a great desire remains, because desire was created as part of every human being’s natural state.

Then there can be no other outcome that a deep need for a new, another life. But alas, to long for it is not the same as being there. Because now you find yourself in two worlds. The old and the new are wrestling within you, the tensions are increasing. If you want to overcome this awkward phase, then firstly you will have to stop sending your astral consciousness into the old astral sphere, when you go to sleep.

That is the first task, and because of the power of desire, the strongest power there is, you are able to accomplish that. Imagine that you would manage to break free from the old astral sphere for a few nights, what a huge blessing that would be! When you then wake up again, you want to spend the day with all the energy that is in you, the beauty and the suggestions that your soul has experienced, and turn them into the practice of your life.

Just as when you are young, you focus all your efforts on your adulthood and plans for the future. In the same way, you will now enter the early stage of your gnostic life, so full of youthful promise, and you want to fully attune yourself to that life.

Not because it is in some book-of-rules, but out of inner need! And while you are thus occupied, you grow as a soul person into adulthood and become more and more aware of the soul world.

‘Then’, says Jan van Rijckenborgh, ‘the Other One opens itself to you!’ And during the night the young Gnosis receives you in her new, pure astral sphere, which the group keeps drawn around itself. That is then your new resting place; a place full of pure energies that flow through your astral being and keep you young, alert, awake and inwardly youthful until old age. They keep pace with how you shape your day in positive development and surround you with the protective high vibration of the Living Body of the Gnosis.

Do dreams have a meaning?

That’s how it really goes, in true pupilship. What are the consequences of this in practical terms? And how does this relate to the beginning of this article? What about dreams for example? And consciousness?

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