



# pentagram

Why have people been fascinated by fire since primordial times? Why do they worship it and try to unravel it? And on the other hand, why does the fire of matter torment them so fiercely that they do not shrink from confronting their fellow human beings with suffering, hatred and violence?

Is it not because deep within us a *spirit fire* of another, higher form of life calls us? We actually drive ourselves, while the human being himself carries a power that will never let him find rest in this world. The original, divine human being has, after all, always been called a 'son of the fire'.

In his book *Aurora, or dawning of the day in the East*, Jacob Boehme describes the spirit fire as a flash: 'Now notice: When the flash in the middle lights up, the divine birth is fully at work.'

This always occurs eternally in God, but not in us, poor children of the flesh. In this life, the triumphant divine birth within us only lasts as long as the flash lasts. This is why our knowledge is dispersed (in part). In God, however, the flash is unchangeable and exists always and forever.'

The flashing fiery principle in the heart requires a transformation within us. It wants us to give up our mortal life in order to be able to win immortality. It would like us to focus our lives on the Light of the spirit, because this Light does not belong in the material world and wants to return to the world of immortality. It desires that we let our acting be inspired by the Light, emanating from the world of the spirit, to pull us up.

Fire, water, love

The creation story of the Hopi

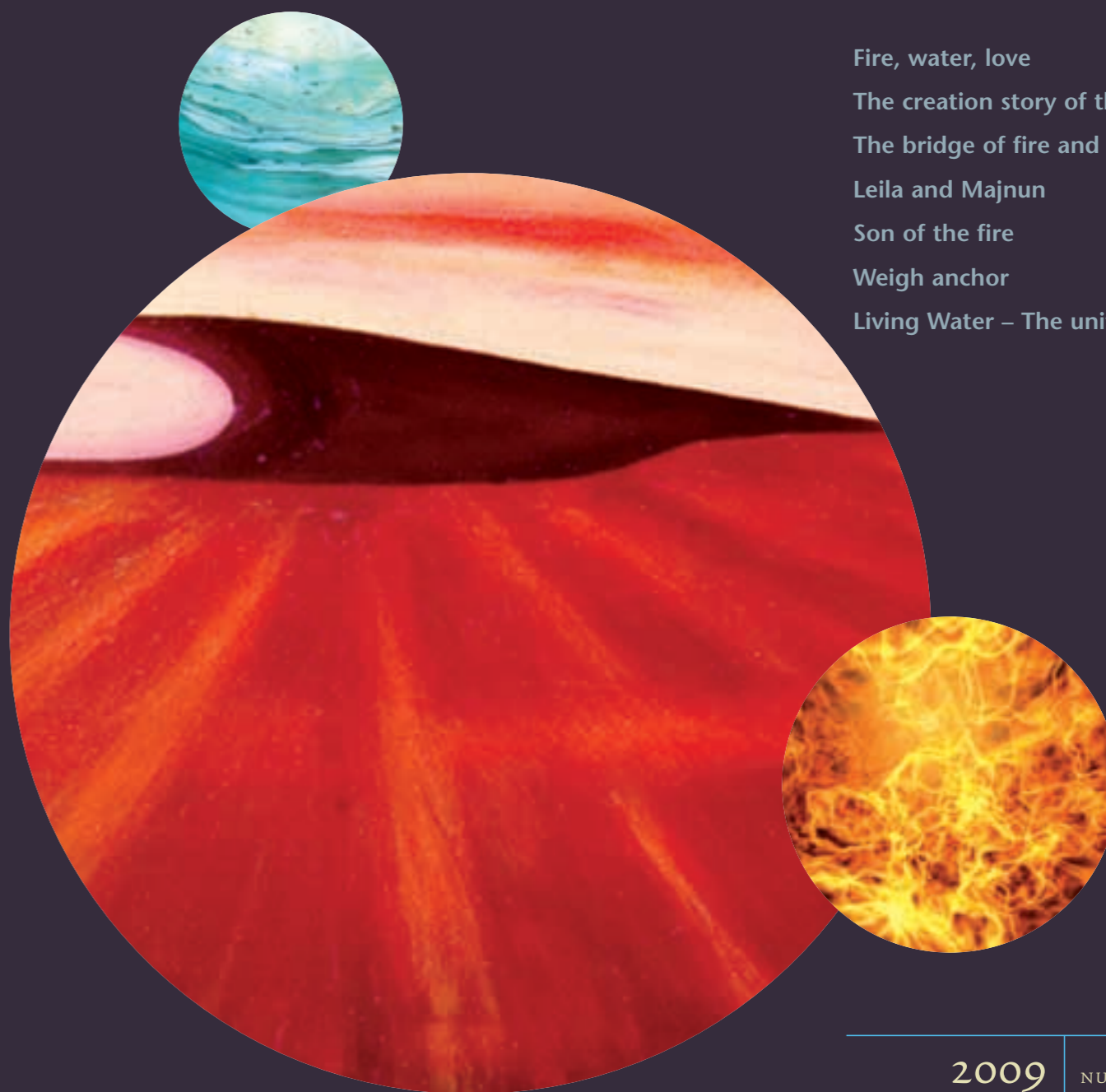
The bridge of fire and water

Leila and Majnun

Son of the fire

Weigh anchor

Living Water – The universal remedy



# pentagram

volume 31 number 1 2009



Earth and human being constitute a unity. When the earth changes, the human being changes in its wake, and currently, the earth is in full motion. The winds of change, blowing over the earth, have a great influence on the human consciousness. Nervous tension and stress are increasing; people are living under great pressure and inner balance seems far away.

The human being is in balance when heaven and earth meet each other in his inner being. He who hears the inner voice, will see all outward things in their right proportions, and standing firmly in the storm, he is like a house on a rock.

But who hears this voice? And does he who hears it, believe in it? How unreal seems its sound, and how vague. Are we able to react to it with our current consciousness?

But then there is the path, the way. There is a path of preparation and a path of achieving. Both are paths of Light, forever linked with humanity, as a safe refuge. They open, when you pay the entrance fee with an open heart and with great longing.

Once underway, the voice becomes more distinct and clearer, and teaches you to understand its language: the language of the heaven within you.

## content

living water

*the universal remedy* 2

silent bearers of everything that exists 6

earthly and heavenly love stories

*Leila and Majnun* 10

the bridge of fire and water

to the Light 16

son of the fire 22

fire, water, love 26

the art of pottery

*spiritual awakening and metamorphosis  
of the soul* 32

the creation story of the hopi 38

weigh anchor 46

### cover:

The four elements fire, water, earth and air are in conflict with each other, until the spiritual sun rises over them and their properties achieve harmony in new purity

# living water

In our time of great political, social, professional and personal unrest, outwardly as well as inwardly, humanity is increasingly confronted with exceptional living conditions and demands. Ever more people are approaching their physical and mental limits. Where and how can we find healing?

In all fields of life, the old structures are being broken up. As a result, human beings feel inwardly torn apart and confused. On both a physical as well as a soul level, they seek healing and liberation from their state of deadlock. Utilising various remedies and therapies for body, soul and spirit, copied and mixed from all parts of the world, cultures and ages, their promoters promise: 'You will become a new person!'

**GOOD WATER – REMEDY FOR EVERYTHING?** Water in all kinds of forms is said to have an excellent, fundamental healing effect. But in the meantime, the water itself is ill, and is produced by very old or very new methods (see also the next article of this issue).

Man believes in the beneficial effect of the 'fountain of life' and uses the vivified, 'living', 'good' water profusely as a remedy for change. However, soon he must conclude once again that he has not become a healthy, complete or new person. He becomes aware that his problems in life are of a different kind.

During the last few decades, the Age of Aquarius, with its specific intercosmic radiation, is breaking up everything that exists in the world and in humanity ever faster. The decay of the old structures is reinforced by the purifying effect of the related vibrations. Just as every person breathes the same air, nothing and no one is able to withdraw from this fire. The world has entered an extraordinarily fiery period, a period of fundamental decisions and fundamental change.

**AQUARIUS AND URANUS** Uranus is the ruler of the sign of Aquarius. The Uranus principle represents intuition, renewal and genius. Uranus is Love. It is the power of realising and knowing what does not have to be explained. At one and the same time, Uranus means individuality and wilfulness, as well as social awareness, unity and freedom, loving support and the longing and will for what is new, unusual, ideal. On the one hand, Uranus implies extraordinary dangers for people, and on the other hand, also extraordinary possibilities for liberation from this nature-bound state of life. The danger for people is that they 'are consumed' as to their consciousness in the tension field of their seeking. The liberating possibilities are found in the rebirth of the New Man who, after a process of healing and sanctification, can return to his original field of life, the divine nature. In order to achieve these great revolutions, Aquarius pours his 'living water' over humanity.

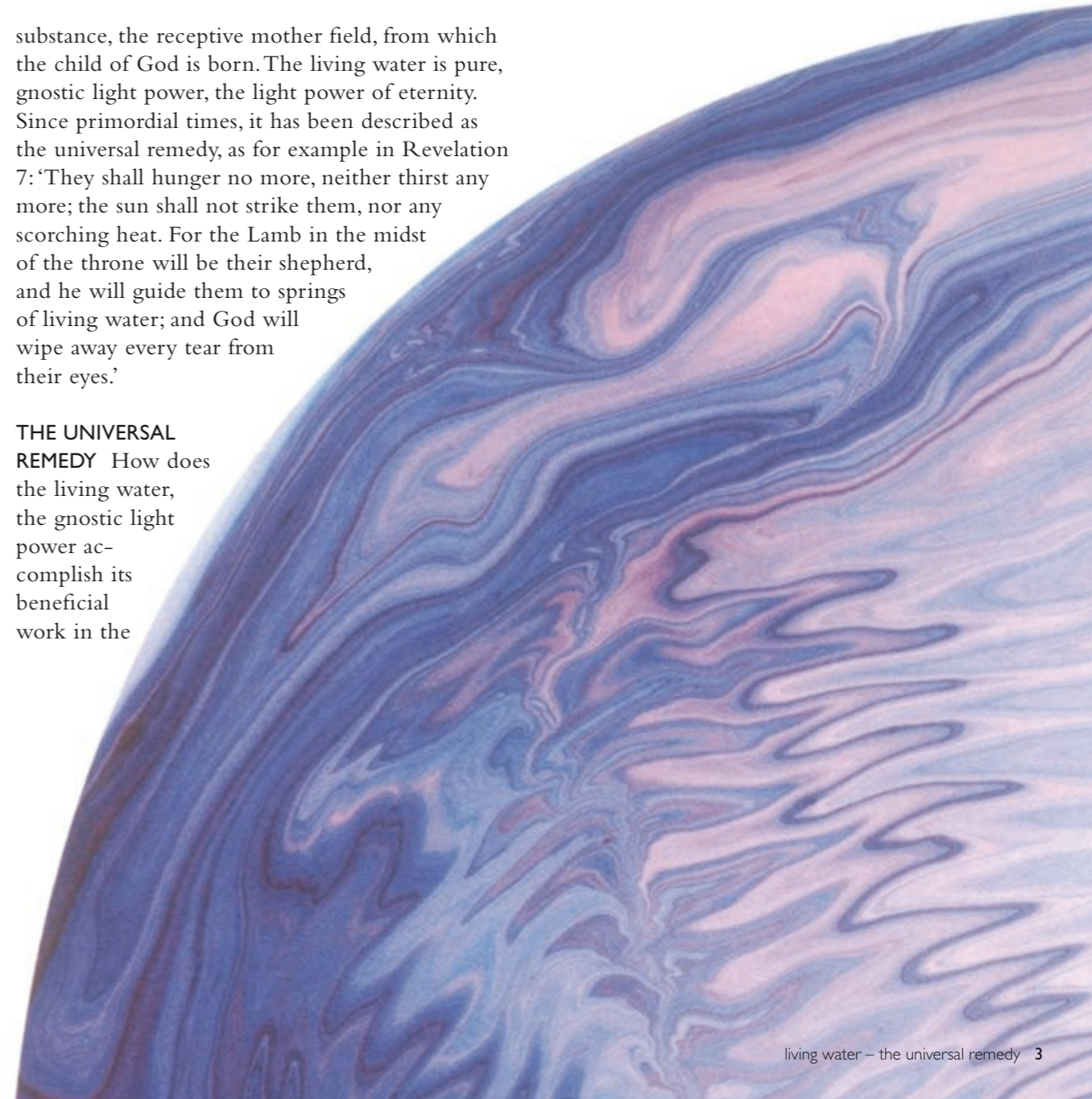
**THE 'LIVING WATER'** Some therapies are based on the idea that any illness of the physical body can ultimately be traced back to a lack of water. After all, vital processes are not possible without many functions of water. Continuing this line of thinking, we may also say that humanity suffers from an existential lack of 'living water', of the true, universal remedy.

What does 'living water' mean to the Rosicrucians and the Gnostics of all ages? It is the divine building material of realisation, the pure astral primordial field of the beginning, the ocean of primordial

# the universal remedy

substance, the receptive mother field, from which the child of God is born. The living water is pure, gnostic light power, the light power of eternity. Since primordial times, it has been described as the universal remedy, as for example in Revelation 7: 'They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.'

**THE UNIVERSAL REMEDY** How does the living water, the gnostic light power accomplish its beneficial work in the







fundamentally ill human being who seeks sanctification? Everything begins with the purity and silence of the heart, because to the Gnosis, the heart is the gateway to the human life system. In this silence, Light can enter, and with and through this Light, the human being can purify his heart. The living water as light radiation is assimilated by the etheric or vital body, of the human being. The living water corresponds to the life ether. Human beings use the gnostic light in order to find life renewal, and this must take place in and through the etheric body. Life renewal means soul renewal, that is: (Re)birth and growth of the 'new' soul that, after a long alchemical process of change, will unite with the spirit, the fire principle. The soul is the intermediary between the water and the spirit. 'Jesus answered: "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.'" (John 3:5)

**THE FIVEFOLD SYSTEM OF SANCTIFICATION** The human soul has five aspects or states of being, in which five fluids work, corresponding with the path of the fivefold Gnosis.

Each step of the fivefold system of sanctification leads to purification, to a change of one of the five soul fluids, and each step influences all the others to make them suitable for the next stage of development. Five fluids, stages and effects, on the basis of the blood, mark the path of transmutation and transfiguration:

1. The blood fluid – insight into the nature of our field of life and the awareness of being called to return to the divine order.
2. The hormone fluid – the true longing for salvation.
3. The serpent fire fluid – the surrender of the personality, of the I, to the realisation of the salvation.
4. The nerve fluid – a spontaneously arising, new mode of life, described in the Sermon on the Mount: the new deed.
5. The consciousness fluid – the completion of this path: the awakening, the resurrection in the original field of life.

This fivefold soul fluid, the Star of Bethlehem, the living water, is poured out generously and abundantly over all of us, particularly now. A human being has only to open himself to it and prepare himself for it, that is, make himself suitable for it.

**PATH AND GOAL OF SANCTIFICATION** As 'method' of sanctification, we can also mention 'knowing-daring-willing-acting', the practice of the new mode of life:

Knowing which help we receive and why, what purpose this serves and to which point we are led.

Daring to accept the accompanying consequences and in complete trust, faith and deep longing, going the path.

Willing means: by the will, the whole being is kept in a continuous state of alertness and is focused on the expected salvation, the sanctification.

Acting means: the person then shows a clearly visible, new mode of life. His life achieves harmony with the Light Radiation of the Gnosis and the soul will grow.

**SYMBOL, RECOLLECTION, REMINDER** Since primordial times, people have known the way back to the 'house of the father'. By symbols, they were focused on the purpose of their earthly existence, on their true task in life. The grail, a cup, a chalice or basin, the mixing vessel, is such an ancient symbol. In it, the human being is alchemically transformed by the living water, the gnostic light power, from matter-born person to a man of the Light, with spirit and soul living in the original realms.

In the Bible, we find many references to the symbol of the living water like light power, Christ Power, universal remedy: striking with the staff on the rocks, from which the living water flows, changing water into wine at the wedding in Cana, the healing of a sick person near the bath of Bethesda, the healing waters of Siloam, and of course, the baptism with water preceding the baptism with fire. The ritual act of the baptism with water – the sprinkling with or the submersion into or under the 'water of conversion', is known in almost all religions.

The fountain in the focal points of the Golden Rosycross is also a symbol of the living water that continuously renews everything. It encourages the pupil on the path not only to perform his work of the soul, but also links him with the soul power that enables him truly to perform this work of the soul.

The whole world is becoming increasingly unbalanced. However, since striving for harmony is a law of the spirit as well as of nature, spiritual and natural forces intervene in a corrective way. This means breaking-up, but, supported by the activity of Aquarius, it also intensifies the work of salvation of the Gnosis.

Everything is mutually dependent, but it also belongs together! It is solidarity, unity, being one. Any person who is aware of his fundamental distress, his unholiness, also abundantly receives the possibility and power of true healing, of sanctification: Aquarius pours out his never empty pitcher of living water abundantly over us. The whole creation waits with eager longing for man to finally use the universal remedy, the living water, to ignite the Light that is locked in matter ☼

# silent bearers of everything that exists

Lao Zi once said: “The highest virtue is like water, which benefits all things and does not contend with them. The proper mode of life is like water. Water is everywhere and exists in all places. It flows even in places that men reject...”

**T**he water of our world reflects all aspects of human existence. As a silent pioneer, water mercilessly manifests the course of humanity. In a neutral way, it assimilates and stores all information, and distributes it throughout the world. Water is the strongest solvent on earth. Without water, substances cannot mix and no cycle can follow.

When a contemporary person speaks of the living water, he refers to the purity of earthly water. This concerns both the gross-material as well as the tenuous nature of this element. The usual water suppliers advertise with slogans like ‘the water unto life’ or ‘number 1 of the still water’. The ‘wellness’ needs of our consumer society increase as fast as the poor of this world long for water to survive. Fresh spring water or sparkling mineral water currently symbolises the pure quality of life. There is also a broad supply of water filters. Their purifying capacity lies between the removal of hazardous substances and reprogramming vibration patterns, to which we refer as spiritual purification. Scientists like Victor Schauberger have developed a turbulence technology, which must help water to preserve its long-term ‘vitality’.

The truly living water, however, the pure gnostic Light power, can never originate in the dialectical field of life. It only wells up in the field of the holy spirit. This divine, original substance, the ‘materia magica’, is present everywhere in the here and now, even ‘in places that men reject’, according to Lao Zi.

The entire household of the world is maintained by it, but this world cannot assimilate the astral primordial substance directly. The aeons, huge, invisible power concentrations, transmute this pure substance into Light energy that can be assimilated by nature, because to enable natural life, the horizontal forces of this nature vibrate with a lower frequency than was originally the case.

**THE THIRST OF THE SOUL** Since the beginning of time, true thirst, experienced as inner distress, has accompanied humanity. It is omnipresent and always linked with a great longing for our fatherland, our origin. We are living in the run up to the Age of Aquarius. This causes new atmospheric conditions to affect humanity ever more intensely. The waterman pours out his pitcher of living water. With its sword, Uranus brings the hour of insight. The great helping forces of dematerialisation on the path to transformation are often misunderstood in these days. What is the reason for this?

**CAUGHT BETWEEN THE POLES** H<sub>2</sub>O contains two hydrogen atoms and one oxygen atom. Together, they form a molecule, a chemical building stone of matter. As information carriers, these molecules are continuously in motion. They combine just as easily as they detach from each other. Because they form a dipole (meaning that the centres of gravity of the positive and negative electrical charges do not coincide), they immediately react to electromagnetic impulses and are combined into so-called ‘clusters’, structured molecular hydrogen bonds. These crystalline grids vi-





#### A PARABLE OF THE BUDDHA

explains for contemporary people the need of a profound faith. Once, when walking with his monks on the shore of the lake, the Buddha told the following parable.

'Imagine, o monks, a blind turtle swimming around in all world seas, and also a wooden yoke floating about. Only once every hundred years, this blind turtle surfaces to take a breath of air. Do you believe that it is possible that, one day, he might put his head through the yoke?'

The monks reacted: 'No lord, it is absolutely impossible that both would at the same time be at the same place in the world seas.'

The Buddha replied: 'It is unlikely, but not impossible. The same unlikelihood also applies to the birth of a human being with all his sensory organs and members intact, to whom also the possibility is granted to receive the true teachings.'

This parable may be experienced as a great comfort. What splendid

opportunity is offered to humanity and to each individual microcosm in this world. Despite the fact that our world is a fallen world, it is a place of grace, where we are offered the only possibility to find the way back. The kingdom of God is the inner wellspring of everything that exists. At the moment that the purity of the new soul is reflected in the primordial wellspring, it is able to reflect the all.

brate with a certain frequency and continue their movement, each according to its own frequency. All substances of our planet vibrate between both poles. Nothing in this nature is still or motionless. Everything in the universe has its own wavelength, and even the hardest matter is vibration. Even wood or concrete unceasingly vibrate with their specific frequency. On average, the physical human body consists of 70% water, while this is even higher, 90%, for important organs and also for our blood. In addition, comparison with nature confronts us with the fact that 70% of the earth's surface is covered by water. Thus we can imagine that the human being consists of vibrations; he is a vibrating whole! Realising this, he becomes only too aware how dependent he is on everything moving this world.

However, this insight alone does not lead to salvation from our inner distress: we will have to work with this insight. 'When the light power is inhaled, but is not used, the great danger arises that the dialectical state of being and its results are reinforced', J van Rijckenborgh wrote in his book *The universal remedy*. He who understands that this is the way things work, will also experience that the degree to which he acts, or does not act, implies a great responsibility concerning the whole of human existence.

The Age of Aquarius is a tremendous time, in which we receive a splendid opportunity to dissociate from everything that seizes us inwardly and outwardly. Yet, make a clear decision, and surrender to the resulting actions. Aquarius has a breaking effect similar to the way in which it leads us back; let us use these possibilities intelligently. A clear turning point in time is noticeable. Does time not run ever faster? How much time is left to follow the call of the heart atom?

#### TESTIMONIES CONCERNING EARTHLY WATER

The Japanese scientist, Dr Masaru Emoto, succeeded in recording the atmosphere and the state of water by taking pictures of water crystals. In this way, he demonstrated that water reacts to words, images and music, and even to feelings. His photos show frozen drops of water, which, illuminated from above and viewed through a microscope, make the water crystals of that moment visible. The results could not be more diverse: the most beautiful, hexagonal crystals are formed by the words 'love' and 'gratitude' and also during prayer ceremonies. By the words 'idiot' or 'do that', no crystals were formed. The result showed an image of destruction.

Feelings influence the structure of water. They may even bring about a process of change. This became clear by an experiment in June 1999,

when Dr Emoto organised a meeting with approximately 350 people around Lake Biwa, Japan's largest lake. The group performed a purification ceremony for the lake, during which they recited the 'great invocation'. Indeed, the water of the lake became demonstrably purer and the growth of algae declined.

After years of testing, Dr Emoto developed the following proposition: if the water flows harmoniously, it is able to purify itself. Rivers, flowing naturally, are usually clean. Dammed or blocked rivers often show structural death of the water. The same applies to the flow of human blood. If the flow is blocked in a person, the body begins to die at that place. According to Dr Emoto's discoveries, being in harmony with nature means 'floating along' harmoniously with the world. The blockades of this world stem the natural flow of water. 'We have a mission. It is our task to change water into something pure and to create a world, in which it is good to live. To this end, each individual human being must possess a pure and clean heart.'

This quote of Dr Emoto is nothing else than a gnostic call to purification! But how is a person able to achieve a purified heart? How is he able to experience his inner flow again? Isn't this only

possible through self-knowledge? Goodness alone cannot do it. Without insight into the role of human beings and the coherence of the forces of nature and society, Dr Emoto's theories and invocations will once again turn into their opposites. In his book *The coming new man*, J van Rijckenborgh writes that in this time, a tremendous wave of humanitarianism is set in motion. Millions are set aglow by great goodness.

However, the fundamental cause, the essence of all diseases, the existence in our field of life, does not change in the least. Or rather, the laws of our existence determine that reinforced goodness equally strengthens the collective evil and the related suffering of humanity. The specific state of illness of humanity will in this way only deteriorate. However, a wholly changed mode of life for a period of ten years would make this agony disappear like a waft of wind. Only in still waters, is the lotus able to develop all its driving power for the ascent, by breaking through the surface and growing into a splendid flower ☀

#### Literature

Daodejing, Lao Zi, chapter 8

The Chinese Gnosis, J van Rijckenborgh, Rozekruis Pers

Messages from the water, Masaru Emoto

# earthly and heavenly love stories

Most love stories that became part of the universal ideas of humanity did not have a happy ending. Or more exactly: the love between two lovers could, for very diverse reasons, not be fully experienced. Romeo and Juliet, Faust and Gretchen, Orpheus and Euridice, Tristan and Isolde. We can add to this list the oriental story of Leila and Majnun. Why have these stories been read and told throughout the ages? Time and again, they are portrayed, made into a film and performed as dance. Why are there no stories with a happy ending? What are the characteristics of the love stories that have been taken up into the universal ideas of humanity?



**LEILA AND MAJNÜN** This concept is transmitted in a penetrating way in the story of Leila (the name means: her eyes and hair were black as the night) and Majnun, written in 1888 by the Persian poet Nizami. Briefly, the story runs as follows. The young Bedouin, Qays, falls in love with Leila and she with him. However, Leila's father is against the marriage, and she is forced to marry someone else. Qays is desperate and flees from his family, his tribe and his fatherland. Aimlessly and alone, he wanders about the rocky desert area. 'The eyes of the gazelles remind him of the lost beloved. No one can help him; no one can give him rest. He does not know anything else and does not speak of anything else than Leila.' He loses his sanity by his immense grief. All efforts to bring him back to his 'senses' and to his tribe fail. His father even takes him along on a pilgrimage to Mecca to ask God to liberate him from his pain, but even that does not work. Majnun prays to please his father and asks: '... You who make love descend upon us, I beg you for one thing: raise me up in love, so that prosperity may come over me and my beloved, even if I were to die by it.'

He expresses his sorrow in moving poems. Many people visit him and listen how beautifully he sings his verses and how enchantingly he plays on his reed pipe, and they copy the poems that he spontaneously recites. In the meantime, Leila has remained faithful in her love for Majnun. After her husband's death, she neglects herself, complains

and continuously weeps for her lost beloved, and on a cold autumn night, she quietly passes away, her eyes fixed on the door and whispering 'Majnun'. After Leila has died, Majnun, utterly miserable, goes to her tomb and also dies. For a year, Majnun's body remains in Leila's tomb, and until both corpses have decayed, they are guarded by the wild animals that accompanied and protected Majnun in the desert. Not until the anniversary of her death, do her friends and relatives find Majnun's body in the tomb on top of her grave; a few schoolmates recognise his body. He is buried next to Leila. The two lovers, who were linked in eternity, but separated on earth, are now one.

**THE RELIGION OF LOVE** Leila and Majnun are not allowed to see each other, but through his poems, well-known in the whole country, Leila knows of his sorrow. Helped by a friend, they succeed only once to see each other. Although they are not disturbed, they keep some distance between them. 'Clothed in her veil and protected by the twilight, Leila hurries to the garden. Her soul rushed faster than her steps. Then she saw Majnun. However, she stopped before she reached the palm tree, against which he was leaning. Her knees trembled and her feet seemed to grow together with the earth. Ten steps separated her from her beloved. An enchanted circle surrounded him, which she was not allowed to pass. She turned to the old man next to her and said: 'Noble man, I am allowed to go this far and no further. Look, I now already seem a burning candle. If I were to come closer to the fire, I would be wholly con-

**Birds and lovers** © Werner Forman Archives



## ‘Yet, what is one must appear as duality here...

sumed. Closeness leads to our downfall; in the religion of the lovers this is wrong...’

Leila sees herself as a lover who knows herself to be bound to the ‘religion of love’. What is this supposed to mean? Leila knows that there can be no fulfilment of her longing on earth. ‘Closeness leads to our downfall.’ The love that unites her and Majnun cannot be fulfilled by physical closeness. Any attempt to express it at that level contradicts this ‘religion of love’. The use of the concept ‘religion’, religio, means that Leila is aware that her longing for love is a longing for the origin. The religion of love is, therefore, actually the promise of the lovers to fulfil the task of the reunion with their origin.

**MAJNUN, A SAGE OF LOVE** If we see Majnun’s love as human passion, it would be judged as exaggerated and immoderate. However, if it is considered a symbol of a higher longing, Majnun clearly becomes a lover. Similar to ‘not having enough faith means having no faith’ (Daodejing), he can say: ‘Love that is not eternal love remains a toy for sensual passions and decays like one’s youth. However, what perishes is time, not love. Even if everything else is only delusion and imagination, love is not, because the stove on which it burns is eternity that does have neither beginning nor end. As a sage of love, Majnun has earned his venerable name.’

However, Majnun is more. He is not only a ‘King of Love’, but, lonely in the desert, he also becomes king of the animals.

Majnun and Leila are two people who remember the lost paradise more strongly than many others. Also Majnun’s living together with the wild animals refers to this. ‘Majnun was never threatened by the animals, whose hunting grounds are steppes and deserts. This is considered very amazing. Gradually, the animals got used to him. Yes, they felt attracted by him. They smelled him from afar and approached flying, running, galloping, crawling, and the circles around him became ever smaller. There were animals of different species and size. And, o miracle, they did not tear each other apart and lost their mutual fear, while this familiar stranger dwelt amongst them. It seemed as if they had suddenly forgotten their voracity, and they became ever more intimate... Within this retinue, he had become a king, just like Solomon once was... The wolf no longer tore up the lamb; the lion pulled in his claws for a wild donkey; the lioness gave milk to the young gazelle that was an orphan and the jackal buried his ancient feud with the hare...’

During their encounter in the garden, the only one during all those years, Leila asks the friend who made this encounter possible, to ask Majnun



to write a few verses for her. He wrote:

‘Yet, what is one must appear as duality here, and is not allowed to unite into one already now. No path leads from one body to the other, only soul can go to soul. The heart is eternal, because it loves you; death is where you are not. As long as you stay with me, I remain a whole, for you are my part of eternal life...’

In the poem for Leila, we read of the duality that characterises our life: ‘Yet, what is one must appear as duality here.’

On earth, here, the original unity of man and woman has been removed. People are now man or woman. From unity, duality has developed. And in this way, also the longing for the original unity has been passed on. Ever since, life on earth is determined by seeking for unity and seeking for the lost other half. It becomes clear that this unity cannot be realised by a human being. ‘Only soul can go to soul.’

Although, says Majnun, there is also a healing element in this sorrow. It is the loving heart, though it is only the garment that hides the story of eternal love. This turns the story of Leila and Majnun into a special love story. It relates the love story of the spirit and the soul.

When Majnun writes: ‘Death is where you are not’, he does not mean to say that he, the person Majnun, would die when he is without his beloved.



*‘Who is able to cure my illness?  
I have become an exile.  
Where are my family and my house?  
There is no path to them and no path  
leading to my beloved. My name and  
reputation have been destroyed, like  
glass that is shattered on a rock.  
The drum that once brought good  
tidings is broken and the only thing  
my ears now hear is the hard beat of  
separation. I follow my beloved slave.  
She loves my soul.  
When she commands: “become  
drunk”, I do so. When she tells me to  
become insane, I do so.’*

Majnun in Nizami's Leila and Majnun.  
The smell of the desert,  
A Harvey and E Hanut, Sufi Publications

ed. He points out that a life, touched by the spirit, can be true life. If the spirit is not there, then ‘death is where you (the spirit) are not.’

The line: ‘As long as you stay with me, I remain a whole, for you are my part of eternal life...’, emphasises what was said before. It refers to the eternal, imperishable principle of love, which is also described as the rose of the heart or the lotus flower. It, love, is a part of eternal life, or, in the usage of the Rosicrucians, it is a spark of the eternal Light, the smallest part of eternity that we carry inwardly.

**A LOVE STORY WITHOUT HAPPY ENDING** This story explains the impossibility of ideal love under the conditions of duality, the separation of the sexes. However, Majnun’s poem makes it clear that the memory of the original unity is preserved. The principle of love is a part of eternal life. To us, this memory of the origin is both a permanent, latent sorrow as well as, in the best of circumstances, the drive that makes us seek the cause of this sorrow and a path to healing. There are different ways of dealing with sorrow. One of them is by seeking ideal human love. Now we can understand why we are touched so deeply by the stories about ‘unhappy loves’. Although the story deals with ‘ordinary’ human pairs of lovers, their misfortune touches us deeply on the level of the soul. In their unhappy love, we recognise the impossibility of finding the ideal love between two people and we suffer with them. We know why it cannot exist, but time and again desire that they may succeed.

Because the longing for imperishable, eternal love remains unfulfilled, the kiosks are filled with love stories that have a happy ending. The illusion may comfort us for a few hours, but the hunger remains unsatisfied. The stories with a happy ending may just as well be subtle literary treasures,

## ‘If I were to come closer to the fire, I would be wholly consumed’

like Jane Austen’s novels, as trivial romance novels. Both forms of literature should satisfy our longing for perfect love, but fail to do so. This theme also makes every soap opera on television attractive.

However, we can also learn something else from the story of Leila and Majnun. It is also the story of the spirit and the soul that are unable to meet in the human being of this nature and wholly express themselves there. Does Leila not say: ‘If I were to come closer to the fire, I would be wholly consumed.’ Leila understands that she cannot approach the fire in her current state. The nature soul is unable to do so. To be able to approach the fire, the spirit, Leila, the nature soul, must be transformed. The spirit can only meet a prepared soul.

**THE CHANGE OF THE HUMAN SOUL** During this preparation, man and woman have different tasks and to this end are also differently equipped. The goal of this path is to return from the dual-

ity to the unity. We might also say that this path must guide us out of the polarity. This leads to true change, to transfiguration. Polarity, the result of the fall – the separation that, by the way, is at the same time the incentive to movement and change – has then been neutralised. It is this permanent change,

this alternation between happiness and unhappiness, life and death, that awakens the longing for the neutralisation of this polarity, and hence also the longing for the neutralisation of the separation.

**THE GOOD END** On the human level, fire and water conflict with each other. Spirit and nature soul cannot go together. After the soul has developed, it will one day be possible to approach this fire without being consumed.

Angelus Silesius describes the goal, the formation of the unity from the duality as follows:

‘If I want to find my last end and first beginning, I must establish myself in God and God in me, and become what he is: I must be a light in the light, a word in the word, a god in God.’ ☸

**Leila und Madschnun,**  
**Nizami, Manesse Verlag,**  
**Zürich 1963, Nachwort**  
**von R. Gelpke.**  
**A. Silesius:**  
**<http://felix.unife.it/++gedichte>**



# the bridge of fire and water to the light

A story of an old man and the sea, primordial powers and  
aeons and the depths of the Light

Roman is standing at the seashore and stares at the distant horizon, at the point where the firmament meets the sea. Every night for the last week, he has come here. Today, the weather has turned windy and the waves white-crested. The inner unrest he has known since childhood has increased again over the past weeks. He knows it as a permanent companion, particularly when big changes are in the air. Tonight, there is something else. He feels he is being observed. His attention is constantly drawn to an old man, who is sitting only a short distance away looking out to sea. Suddenly, he has the sensation that his thoughts merge with those of the old man. At this moment, he experiences how, in infinite longing, his thoughts seem to fly with the wind towards freedom. Then all at once, it becomes very still around him. Thoughts are passing the horizon and then are lost in nothingness.

**A COSMIC DANCE** Roman does not know how long he has been sitting there and he is startled from his thoughts, when he finds the old man is standing next to him. 'Are the waves not beautiful tonight? I often sit here and wonder from where they come,' he says. The man sits down next to him and looks toward the sea.

This unexpected question causes a stream of images in Roman. It is as if old doors from his past, which were closed only seconds before, are suddenly thrown open. He is flooded by memories.

His knowledge of physics briefly wanders through his mind. Waves are movement. He knows the rise and fall of the moving waves from his own life. The next moment, he sees himself in the cosmos and observes the wavy motion of each atom. Groups of atoms move with a common rhythm. He approaches the point where the primordial powers behind the entire cosmic creation separate into water and fire.

The fire unceasingly sets the atomic substance in motion and continuously creates new forms. The water makes the substance available, which it pours out into new forms. Then the wave motion completely stops. He does not know for how long they have been sitting next to each other without speaking a single word. The old man says: 'It is time.' He gives Roman a nod and leaves. Deep in thought, Roman also goes home.

The next day, he makes sure that he finishes his work as quickly as possible and goes to the beach again. The old man is already there, as if he expects him. Roman gives him a searching look. What he experienced here yesterday, has been running like background music through the whole day. Time and again, this 'sea' of impressions, visions, images and memories evokes new memories. Not until now, has he noticed the old man's skin that is deeply furrowed by the weather. Each fold tells its own story. The eyes of the old man look quietly and resignedly at the horizon. Roman also sits down and looks in the same direction. Again, their thoughts make contact in this peculiar way, and then disappear beyond the horizon. He sees the sea with the white-crested waves that roll in.

He looks at the horizon that slowly approaches the sun. In a flash, yesterday's panorama opens to him. He beholds the spectacle of the natural forces and is involved in a dance of continuously changing forms. He experiences how changing matter creates spaces in which the forms can be expressed. The change of forms occurs unceasingly with the passage of time.

Today, the weather is clear. The narrow line of the horizon can easily be seen. Gradually, it becomes wider. A straight line is formed that becomes the turning point and corner of all forces in this spectacle. It is the dividing line between the subtle energy above and the grosser energy below the horizon, a division between heaven and earth. It seems to Roman as if he is moved to the horizon and linked with luminous energy lines, which connect him as with radiant bands to the energies above and below the horizon.

He notices that hundreds of such bands tie him to a wheel that continuously revolves in time and space. He sees how these bands keep and control him on his path of life. They end in twelve huge concentrations of energy, which, in spirals, together constitute the spokes of an immense, revolving wheel. He is instantly reminded of all the people that he has seen during the day. They, too, look like puppets on these bands. The scene changes and an enormous entity appears that causes these twelve concentrations of energy to move. This ruler consists of fire and water, the elementary forces that fill the whole cosmos. It moves and mixes them in ever new ways and thus creates countless forms in the twelve power concentrations. Con-



## There is still another question circling in his mind: who is this old man who keeps him company every evening?

tinuously, it emanates a stream of thoughts which, clothed in fire, always elicit new possibilities from the water. Composite forms are created that exist for a shorter or longer period. Everything moves through time and space.

Roman now begins to wonder what grants this entity the power to rule. It consists of the energy of the world, which it controls, and yet, Roman notices that all other entities are subject to it. The ruler turns to Roman and opens its eyes to him which seem to consist of only two great wheels of fire. At the same moment, Roman feels the fire in his whole being. He has the sensation of being burned. He tries to focus his attention on

something else, but he is fascinated and captivated by this entity and he experiences the unlimited possibilities that are linked with this entity. Power and freedom chain him, and with every fibre, he wants only to be linked with this mighty source of energy.

'I am the Lord your God. You shall have no other gods before me.' This call unceasingly emanates from this ruler and everything obeys him, for everything consists of him.

**TWO FIRES** When Roman returns home, he is still restless. Meanwhile the old man had left, and the images of the evening gradually vanish as well;

nevertheless, Roman returns to his world without losing contact with what he experienced. There is still another question circling in his mind: who is this old man who keeps him company every evening, sitting next to him, but rarely saying a word? At night, Roman remains awake for a long time, looking at the night sky through the skylight. He can hardly wait until the evening to go to the beach again. During the day, he senses time and again how the different experiences and feelings are competing for precedence in him.

He calls it the struggle between light and darkness, because this image best represents his experience. Continuously, the sentence haunts him: 'I am the Lord your God. You shall have no other gods before me.' This sentence is like a dark abyss opening within him. Each time Roman threatens to fall into this abyss, he feels a second power, a fierce longing that prevents him from wholly surrendering to this suction power of the depth. A longing is burning in his heart that is stronger than any power of this world. Roman becomes conscious that his inner darkness, the power from the abyss, and the ruler stem from the same source. Only the Light in his heart is different. He senses that last night's mighty entity is afraid of the longing welling up from his heart.

As soon as possible, he sets out for the beach. It is calm and the sea is like a mirror. He sees that the old man is already sitting there and that reassures him. He immediately goes up to him and they greet each other, exchanging a few trivialities. Then the old man turns away and stares out to sea again. Roman sits down next to him and a familiar

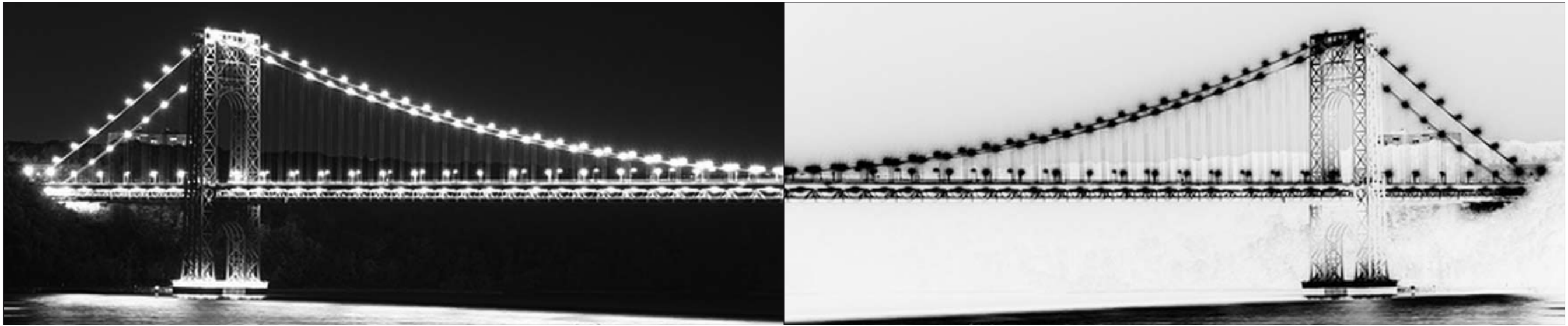
sense of certainty flows through him. Each image that falls upon the surface of the water is reflected unaltered. It is as if the silent, seemingly untouched, neutral atmosphere of the water's surface is transferred to his inner being. He sees last night's image before him. All energy lines are now concentrated in the ruler. He hovers above the water, and a mental stream unceasingly emanates from him, affecting the water, which contains unlimited possibilities and infinite darkness.

Roman concentrates on the silence within him and at that moment, he recognises a new figure, wholly consisting of light.

This light evokes an almost inexpressible peace and harmony in him. There is no space that is not illuminated by this light, but the ruler does not see it. The light being accompanies and pervades the ruler of this world. At that moment, it becomes clear to Roman that this entity of light is standing behind him like a mother. She gives him the power to stand above everything belonging to this world. The light being affects the ruler as if through a veil. When the veil becomes too thin, the ruler begins to rage and pandemonium breaks out in his creation. Time and again, the eyes of the ruler rest upon Roman. He experiences the fire from those eyes as a changed, distorted activity of this light being. Roman also notices the direct effect of the light. It burns in his heart, evoking longing, and it gives him peace.

He becomes aware of the conflict developing in his inner being. Both these powers are always in conflict with each other. One wants to rule while the other waits until the elementary forces adjust to him.





At his first opportunity after experiencing this, Roman decides to go to the park. It is one of the first sunny days in spring and there are many people. He does not really notice them, because he is still contemplating yesterday's impressions. The being, formed of light, touches an absolutely new and strange inner level in him. He is unable to comprehend that this light entity cooperates in the totality without being noticed. He perceives the light waves and also all these other people, who are apparently untouched by them. He feels that he is a totally different person, to whom something extraordinary has been given. He would like to share this with the whole world, but none of the people passing by notices anything of what occupies him. In his mind, he returns to the light being and his environment immediately changes. He experiences everything around him as if it is a film projected onto a screen and he becomes a spectator. From his heart, an indescribable peace flows through him. He feels that he no longer appears in the film; he is dissolved as it were. This light is greater and more powerful than anything of which he has become aware until now. There is a world without conflict, fear or darkness. It must be omnipresent, yet unnoticed by anyone. This being is the God of gods, more powerful than any power and absolutely invisible in what is visible. He becomes dizzy and has to let his experience sink in in order not to be lost in unimaginable 'nothingness'. When he comes to his senses

again, he sees another question in space: is there a door by which what is unimaginable can be linked with what is imaginable? The entity that touches him most profoundly disrupts the whole world. In the past, he always believed that creation, as he knows it from the biblical story from Genesis, begins with a spirit that moved over the face of the waters. Now he recognises with joy that there is an unimaginable creation, which is always new and always continues creating, but at the same time, has always existed and includes the creation from Genesis, but which still continues to work. He becomes aware of what is unimaginable and he is able to look into another world as if through a window. Where there is a window, there must also be a door. Where there are doors, there must also be a path. Then he goes to the beach with this in mind.

**THE WATER OF LIGHT** He feels as if a burden is lifted, when, through the dunes, he sees the old man already sitting there. Today he wants to speak with him. He sits down next to him and waits until the old gentleman turns to him. Then he says: 'By the experiences of the last days, I feel like I have been in a movie theatre. When I look at the screen, I see a movie in which I no longer play a role. If I turn around, I only see darkness and a small lens, from which everything seems to flow. I myself am sitting in an unimaginable nothingness, without a front or a back door. I am alone in the theatre and notice that I am

surrounded by something elusive.' The old man nods, as if he indeed understands him. 'This state is called "the end of the world". At the moment that this becomes clear to you, you know that there is a new beginning. All people in this world are walking in a sphere. A sphere has neither beginning nor end. You have arrived at the point where you observe the sphere from the outside.' 'But it is so hard to imagine what you are now saying. Why should I, of all people, forge a link between what is unimaginable and what is imaginable, if the mightiest god of this world is unable to do so? Why would I be able to do it?' 'Roman, you are able to do it, because you are a human being.' The old man turns to the horizon again and Roman understands that the conversation has ended. Roman, too, looks at the horizon again and seeks the thin line that separates heaven and earth. At that moment, a door, or rather a gate, is formed on the horizon. He cannot say whether the horizon is far away from him or whether it runs right through his body. Is the door on the horizon or in his heart? Once again, the view changes. He is standing on the horizon again. He passes through the gate and arrives in an unknown room with many doors. In the centre, closed off from above by a large dome, there is a fountain. This dark room should actually be darker. He cannot discover any illumination and the light that he perceives has no centre. Everything that he sees in the room gives off light. The strongest light comes

from the fountain in the centre. It seems as if the individual jets of water consist of water of light. He feels that this 'water of light' nourishes him inwardly and at the same time, that it turns his perception upside down. Looking at everything, he walks around the fountain, which changes with every step. At one point, he sees a jet flowing from the centre, and when he continues, there are two, then three, until there are finally seven jets, and then seven times seven and then an infinite number times seven. He walks around the fountain a few times to experience the living, always changing spectacle of the jets of water. Finally, he approaches the fountain and looks in the chalice that receives the water. Behind him is the gate in all its glory, through which he no longer will have to return. And everything connected with the past dissolves in the depth of light. His first thought that reaches the water's surface causes a wave, by which an entity is formed. His first thought begins to live 🌀



# son of the fire

In his heart, a human being possesses a fiery principle, as the indelible signature of a once divine state. As 'son of the fire', the original human being was linked with the spirit. Until this day, the memory of this link is expressed by the relationship between human being and fire.



There is hardly a child or adult, who does not begin to dream or reflect when seeing a crackling fire. When the licking flames burn a solid block of wood to ashes, we see an irreversible process. What moments before seemed to be real and solid is dissolved in the glow and the shimmering heat. The remaining pile of ashes no longer has the properties of the wood; the fire has changed it fundamentally. An organic substance is converted into pure energy; matter is separated from what is etheric, what is alive from what is dead, what is perishable from what is imperishable. What is dead is left behind in the ashes, while everything else was, by the heat of the fire, converted into another state, which we can no longer follow automatically. Will we find the essence of the wood somewhere in the air? Where did it go? It is no longer to be found.

This is what essentially fascinates us about fire: it shows us how matter turns into energy. It shows us the image of what will one day also happen to human beings themselves: being taken up from their current state into a wholly different reality, in which apparently everything personal disappears. Fire causes a definitive metamorphosis. The Hermetics of all times call this transfiguration. This is why it is said: 'God is a consuming fire.'

**THE DISCOVERY OF FIRE** The history of humanity in our familiar world is closely linked with the essence of fire. When approximately 1.5 million years ago, the first people learned to control fire, this actually signified the beginning of civilisation. Fire gave man power over nature. He could use

it to keep wild animals at bay, to cook meals and enjoy light and warmth. Later, he also learned to abuse fire for exercising power, with all kinds of firearms that destroy and kill. And still later, man discovered how to release the atomic fire contained in matter, for energy production and also, again, for killing and destruction. Atomic fire is the innermost fire of matter. Seen spiritually, it is the fire of darkness, of mortal nature.

**THE MAGICAL FIRE** Since the dawn of history, fire has also had a magical meaning for people. In a Greek myth, it is described how the titan Prometheus brought fire to man. He stole it from Zeus, the father of the gods. The latter was so angry about the loss of this valuable commodity that he chained Prometheus to a mountaintop and every day, an eagle came and ate his liver. An immortal, Prometheus also symbolises the fire of thinking. Not only in Greece, myths and legends tell about the power of fire and about the way people have worshipped it throughout time. In all these stories, a relationship with the divine world is pointed out. Sometimes, one speaks of theft, at other times of a gift of the gods to the people.

Priests ignited temple fires and people kept fires going in their hearths. Sacrifices were burned, because it was believed that the gods were nourished by the ascending smoke. And even nowadays, candles are lit during ceremonies and fragrant essences are burned to allow the atmosphere to be permeated by energies, which otherwise would remain hidden behind the veil of gross matter.

## In the old texts from the Vedas, the electrical fire is called 'Pavaka' or 'the purifier'

Fire purifies the atmosphere and by its heat, increases its vibration and permeability. Hermes Trismegistus says that fire is 'the fastest of all elements'. And indeed we know from the theory of mechanical warmth of physics that intense heat is accompanied by a very rapid movement of molecules. Even a mirage on a hot summer day is caused by the effect of fire on the atmosphere, of which the vibration is accelerated by the heat.

**FIRE IN THE PHYSICAL HUMAN BEING** Through research of the external fire, the human being becomes increasingly aware of the fact that he himself is living through fire. The warmth of the blood, the metabolic processes and life itself can be traced back to the effects of fire. It is the fire of matter that vivifies our bodies in the material world, until death extinguishes this flame. This fire burns in the spinal column of people as the 'serpent fire' as well as in the energy centres, the chakras.

**THE ASTRAL FIRE** Actually, also our emotional life is merely a process of combustion. The human being is 'burning', when he is in love; he knows 'burning anger' and 'burning hatred'. On the level of emotions and astral states, a mighty fire is burning, too, that rages through the blood and always gives people a hard time. We are often unable to prevent this fire from driving us to rash words or deeds, which may inflict burning wounds upon other people. The fire of passion stirs in our blood until it 'boils', and the human being collapses exhausted. These fires consume our vital power, until

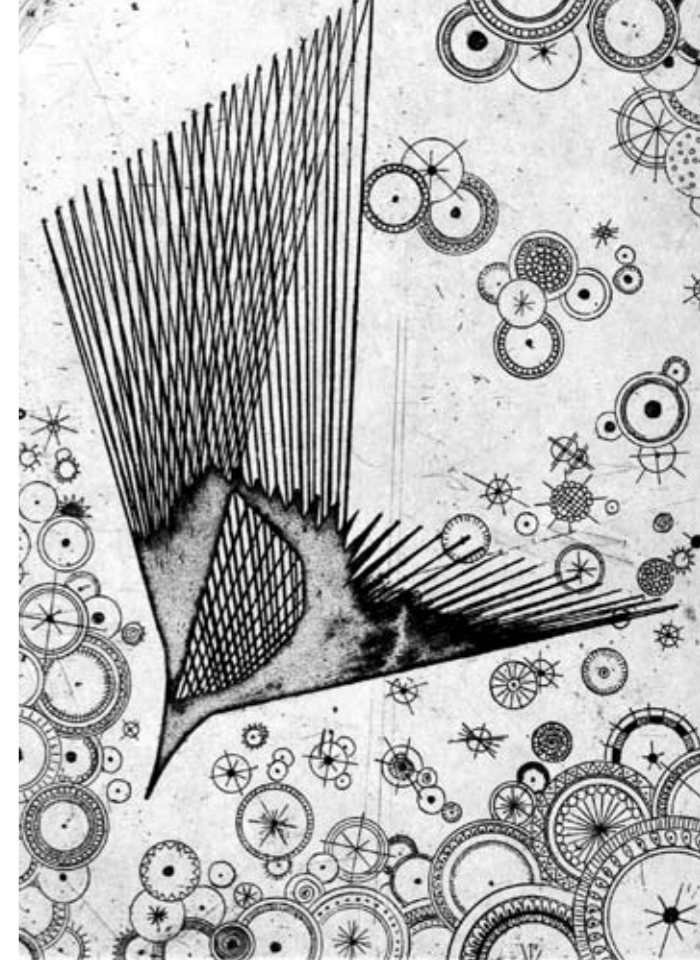
the supply of vital energy has been used up. Then the natural soul, the astral principle of ordinary nature, leaves the body and gradually evaporates. There is one certainty: It is not the human being who is master of the fire, but rather material and astral fires control people as compelling forces. Atoms, too, have a 'fiery nucleus'. Nuclear scientists are still busy making the atomic fire 'useful' to society, at the expense of a number of insoluble problems. In the long run, the radioactive energy, released by nuclear fission, is incompatible with life.

**THE ELECTRICAL FIRE** Human thinking is also based on fire processes. In our brain, countless nerve bundles and ganglia are linked by synapses, between which electrical impulses discharge. From a material point of view, thinking is an electrical process and electricity is a form of fire. A single electrical spark may start a combustion process. And all of us have once in awhile looked at a thunderstorm, during which enormous electrical forces quite often set houses and trees ablaze. In the old texts from the Vedas, the electrical fire is called 'Pavaka' or 'the purifier'. Electricity is the highest form of fire in the material world. It also symbolises the spirit, which no one can tolerate for even a second. How would it be to be confronted with the Divine Spirit? It would be like being in a flash of lightning.

**THE SPIRIT FIRE IN THE HUMAN BEING** Yet, the fire of the spirit is anchored in the human system, because there are also quite different kinds of fire

that have nothing to do with the fire in mortal nature. Why have human beings been fascinated by fire since primordial times? Why do they worship it and try to unravel it? And on the other hand, why does the fire of matter torment them so fiercely that they do not shrink, reacting to it, from confronting their fellow human beings with suffering, hatred and violence?

It is because their inner, fundamental nucleus is a fire principle that cannot be explained from mortal nature. The spirit fire of another, higher form of life deep within us is, after all, the power that will never let human beings find rest in this world. We ourselves are, therefore, the cause! The original, divine human being is a 'son of the fire'. In his book *Aurora*, or dawning of the day in the East, Jacob Boehme describes the spirit fire as a flash: 'Now notice: When the flash in the middle lights up, the divine birth is fully at work. This always occurs eternally in God, but not in us, poor children of the flesh. In this life, the triumphant divine birth within us, human beings, only lasts as long as the flash lasts. This is why our knowledge is dispersed (in part). In God, however, the flash is unchangeable and exists always and forever.' The flashing fiery principle in the heart requires an inner transformation. It wants us to give up our mortal life in order to be able to win immortality. It would like us to focus our lives on the Light of the spirit, because this Light does not belong in the material world and wants to return to the world of immortality. It desires that we wholly concentrate our attention on the Light, emanating from the world of the spirit, to pull us up.



This longing for the spirit is the highest form of fiery desiring that a human being can experience in this life. When he makes room for these desires, the new figure of the immortal soul will rise up, the quality of which resembles the fire of the sun. This fire grants light and life to everything that lives. It is the embodiment of the universal love, which is also called Christ or the solar spirit.

**THE LAST METAMORPHOSIS** The new soul, the essence of which is love, is finally recognised by its 'alchemical bridegroom', the spirit of original being. In the spinal column, its electrical fire is, as in a flash, linked with the soul unto a last metamorphosis, the ultimate, irreversible transfiguration. This last metamorphosis does not leave any ashes behind. This is why it is said of all great initiates that their tombs were found empty or that they disappeared in an inexplicable way ✪



# fire, water, love

In the universe, modern scientists observe tremendously high temperatures in addition to unimaginable coldness. The element fire is always centrifugal, while coldness is centripetal, contracting. Through fire, the expanding universe develops, and through intense coldness, the contracting universe. Coldness causes petrification, crystallisation. Now clearly understand these twin forces in our field of life.

**L**OVE Living means thinking, feeling, desiring, wanting something, hoping something, rejoicing, suffering from something, experiencing pain. Above all, life means seeking, finding and living love. Love is the power that forges the link between two people, the relationship between man and woman. But love is much more; it is the power that in many places is put above faith and hope. It is a universal, divine energy. It forges the link between two opposite poles, unites them and leads them further.

Love is the power that is in the centre, and directly ties in with every human being individually, touching him and guiding him through life. And even more, it surpasses his physical life. It is the guide that forges the link with a higher level of being. It is the power in what is highest and in what is lowest. It begins in the human body and leads via the soul to the spirit and to unity with God.

**LIVING BETWEEN WARM AND COLD** Living in this world means being touched by two power centres, on the one hand, positive, warm and fiery, and on the other hand, negative, cold and watery. When we assign masculine and feminine characteristics to these two poles, we see a tension field between receiving – feminine and creating – masculine. Between these dynamic poles, life is experienced. On the one hand, there is creative energy, expressed in active deeds, and on the other hand, there is the longing for rest and contemplation. We see a horizontal line with the dualistic forces on either end. Life develops along this horizontal line of movement. Life on earth means being physically linked to the earth and at the same

time, bodily experiencing this life. Physically, we are separated into two sexes, and we experience ourselves as man and woman. Yet, processes take place in a human being in which both aspects are active. The universal teachings explain that the human system consists of four bodies that are differently polarised. Of these four bodies in both woman and man, two have a strongly radiating aspect and two have a more receptive aspect. With regard to the sexes, positive also means dynamic and creative, fertilising, while negative also means receptive and manifesting.

**THE POLARISATION OF THE WOMAN** How does the positive polarisation, the radiation and creation work in the woman? In what respect is she the receptive and manifesting, negative pole? The negative polarisation can be seen most clearly in the visible body. The receptive, bearing aspect becomes visible with every birth.

The female astral body (desire body) is also similarly polarised. In addition, she is very susceptible to emotional and sensorial impressions and influences. Her mental body is positively polarised, and here she is radiating and creative. In a certain sense, we might say that a woman may emanate strong mental impulses, while a man can be quiet and controlling in the large field of the world of human emotions. In specific instances, a man may receive the mental impulse of a woman and realise it. The female etheric or vital body is also positively polarised. It is, therefore, dynamic, empowering. This means that a woman influences the atmosphere of life. She creates space and generates the energy, from which the people in her direct environment are living.





# How interwoven both sexes actually are! Everyone experiences these 'correspondences'; there is an intense interaction of energies between the two poles at all levels

**THE POLARISATION OF THE MAN** What does a man emanate? In which respect is he the receiving and manifesting pole? In the vision mentioned before, the male physical, visible body is positively polarised. In other words, he creates, testifies and produces. He is dynamic; power and dynamic energy emanate from him. The male desire or astral body is also positively polarised. He is able to more clearly emanate desires and feelings of desiring than he is able to receive them. However, the male etheric body is primarily receiving and assimilating, that is, negatively polarised. The male mental faculty is also negatively polarised. It is open and receptive. It is able to assimilate the ideas floating about in the atmosphere.

**THE LINK** When we let the relationships between these forces sink in, we will simply see how interwoven both sexes actually are. In addition, the influence of the sexes functions above all atmospherically. Everyone experiences these 'correspondences', these links, regardless of whether one lives alone or in a relationship. It is giving and taking. Everything is linked, and there is an intense interaction of energies between the two poles at all levels, a mighty combination into one magnetic sphere of powers. And yet, this unity is not perfect. As an unbalanced globe, time and again it spins from its centre, sometimes to the left and sometimes to the right. The connecting energy is missing, the line, the string to which the small spheres are attached like pearls, for it is irrelevant whether a person decides in favour of or against living in a relationship. Considered consistently, any state will prove to lack something.



There is inner unrest, an unbalance, which makes us suspect that we are, at all levels, still seeking for a true, harmonious link between the poles. The true connecting energy is the universal love that wants to manifest itself and which follows a tremendous plan of development.

This dynamic, creative energy, lying dormant in the heart is able to manifest itself in a human being. And it is logical that this begins in the heart, in the centre of every human being. This process can begin with the very personal, physical experience as man or woman.

**THE STREAM OF VERTICAL ENERGY** The beginning of this touch can be found in the body and in the time of the material worlds of life, because the processes of creating and receiving at the level of the bodily manifestation of life are a reflection of the processes occurring between body, soul and spirit. These three levels of manifestation must be distinguished very consciously. Body, soul and spirit are each manifested in their own way, but there is nevertheless the closest possible link between these three: they do not exist without each other and there is an unbelievably intense interaction between these three

different aspects. This can be represented by a vertical line of movement, because in it also receiving and creating, giving and taking occur. Only here we see a wholly different direction of movement. This movement does not remain bound to the earth, but rather leads away from it to something quite different. Seen from the highest point, is the spirit the fiery principle that transfers its creative energy to the soul, which has opened itself to it. What the soul receives is the power of the fire and the matrix for the body. The personality, which is part of the body, uses this energy in its life. It is clear that this cooperation is a continuous and undivided process, occurring permanently.

**CROSS AND BIRTH** When considering these two lines of movement, we see a cross. The horizontal line of the worldly movement is intersected by the vertical one, emanating from the spiritual energy. The vertical line signifies the outpouring of the power of the holy spirit, a stream of energy that cascades like a waterfall over the individual levels of manifestation of spirit, soul and body.

Now the question crops up as to what people are doing with it. After all, we human beings turn this energy into action. Do we notice this power? Are we aware of it? And if so, how do we react to it? Are we prepared to erect the cross, in which our being is the horizontal beam and the universal stream of love is the vertical beam? Do we develop susceptibility for the highest energy that reaches us? For if we do not react to it, we are not a living pillar, but rather a balancing item of energy that is unable to work in a regenerative way. Thus we find ourselves in a sleep of death, touched, but not yet reacting. Then nei-





*Spirit*

*Creation spirit – fire*

*Soul receives – water*

*Body receives – water*

*Creation body – fire*

*Deed*

There is a world without conflict, fear or darkness. It must be present everywhere...

ther conscious reception nor creation is taking place. Then we are like seeds, resting deep in the earth and bearing the genetic information that might lead to growth, but unable to receive air or water. Hence the grains of seed remain closed. The plant's genetic information remains encased in the hard shell of the grain, unable to achieve realisation. When we focus our consciousness on this cross, this energy must be used. The creative deed must follow, and if this does not happen, a blockage develops, leading to crystallisation (undercooling) or explosion (overheating). The question arises what we as personalities can do. In our physical figure as man or woman, we regulate these processes in a very individual way. But regardless of whichever sex we are, in our relationship to the soul, and through it to the spirit, we as personalities are 'receivers'.

The act of creating never originates from us. On the basis of our consciousness as seeking human beings, we let go of our focus on the outward, physical form, and are absorbed in our quest for the highest principle that touches us. This touch also implies a task, because this touch cannot be merely contemplative. The seeking human being is expected to convert this touch to the physical level, otherwise it will withdraw! This deed always implies serving humanity. Only in this way does the plan of creation become visible in time by what the conscious soul human being does. In this context, it is good to consider that the body as well as time have their own laws. On the horizontal level, there is death, but on the vertical line, the new life pulsates. When soul and spirit meet and merge into a new unity, the spirit-soul human being is born and it is he who is able to enter the vertical path.

**THE RETURN** It is described in Genesis that the Cherubim guard the entrance to paradise. Adam (the spirit) and Eve (the soul aspect) were expelled from this garden. The physical form stemming from it, the human being, cannot possibly live in the paradisiacal state, just as we cannot live underwater. Adam and Eve, together constituting 'man', are tossed to and fro between both poles, until the soul and (above all) the spirit once again sees what was, is and will be in their small world or microcosm.

This is Christ, the path to the Father. At the same time, Christ, the new atmosphere in the human being, is God's act of love within us. Recognising God's act of love means being able to walk this path. The scorching heat of the I-consciousness yields; the mild, warming fire of the soul, the illuminating Christ, is beneficial to the environment: it is the true service to humanity.

This constitutes a power that combines receiving and creating within itself. The new creation, the 'child of God', is born in this way through the power of the fire within the human being. This divine child of the fire finds the gates of the city opened, as we can read at the end of the Revelation of John: 'And its gates will never be shut by day, and there shall be no night there. Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb.' ✪

**Literature:**

***Egyptian Arch-Gnosis, part 2.***

**J van Rijckenborgh, *Roze kruis Pers, Haarlem, The Netherlands.***

# the art of pottery

## SPIRITUAL AWAKENING AND METAMORPHOSIS OF THE SOUL



The birth of the new soul is a mystery of life that during the Middle Ages was mainly sought by the circle of alchemists. During the 8th and 9th centuries, people still knew the inner meaning of alchemy. The science of inner transformation was, according to the laws of alchemy, usually practised by scientists living a secluded life. Alchemy was often compared to the texts from the Gospels, as is shown by ancient manuscripts. Some alchemists knew that the stories from the Gospels concerned an inner transformation, and not historical facts. The supposed historical aspect constitutes the very myth of the Gospel!

During alchemical experiments, scientists observed the changes of matter entrusted to the fire. These changes corresponded to those in their own being. They gained much knowledge concerning the changes occurring within themselves from their observations of the effects of fire. The application of this knowledge also resulted in a refinement of the art of pottery: through chemical reactions during the process of baking, a vase could beautifully reflect the various colours of the fire. These colours were then interpreted alchemically.

The story of the Gospel contains three different aspects:

1. the birth of John the Baptist and his life
2. the birth of Jesus and his life
3. the birth of Christ, his life and his passion

John was the last of the prophets and he baptised with water. He announced the coming of Him, 'the thong of whose sandals I am not worthy to untie'. The name 'John' means water.

Jesus was baptised by John in the Jordan. The spirit, in the figure of a dove, descended upon Jesus, who was baptised with fire; at that moment, Christ was linked with the human being, Jesus.

The apostles were baptised with fire on the day of Pentecost, and received the power 'to speak in tongues'. 'Christos' is he who is baptised with oil or with fire.

The art of pottery begins with the selection of pure clay. Then the potter mixes the clay with water to make it moist and mouldable. From the



moist lump of clay, the potter draws the form of the vase on the potter's wheel. The clay vase symbolises the earthly human being, as the Bible abundantly shows.

The clay of the vase may contain gold: then the vase is consecrated for holy use. Consecrated vases were baked in a special way and the seven rainbow colours of the gold and the other precious metals appeared on the outside of the vase. The consecrated vases were then honoured in the temple of God! Here God is compared to a potter. The potter does not know the result of the alchemical effect of the fire, but as a good artisan, he knows in advance what the intended use is for the vase he

of the personality is gradually removed from the earthly soil. The clay is selected by the potter and with care, it is separated from the earth.

Then the moment arrives when the clay is mixed and moistened with water. This is the first contact with spiritual teachings. Everything in life is turned upside down. All values of life are shaken up and upset. Wholly new relationships with people and matters develop. It is an experience that the seeker remembers for the rest of his life.

The seeker, who accepts this chaos and has not allowed himself to be too hardened by life, will find a youthful new enthusiasm and a new purpose in life. He sets out on a spiritual path, putting the

## In our relationship to the soul, and through it to the spirit, we, as personalities, are 'receivers'. The act of creating never originates from us

makes. The clay for the vases of honour, meant to honour God, is carefully selected. We might compare this to a seeker approaching a spiritual school, who is not an ordinary person, but a 'carefully selected' personality.

For the seeker, another path is planned than the one the world offers. He is no longer satisfied with what he is told, with the ordinary worldly colours, with the ordinary pleasures, but rather he is seeking 'something else'. Hence he becomes what we call 'a seeker'. Through many experiences, the seeker is guided along various paths. The clay

teachings into practice: the clay, having become mouldable, is put on the potter's wheel.

These teachings, therefore, always stem from a ray of the universal light. This may directly concern the teachings of the great emissaries of the Light, Jesus, Krishna, the Buddha, or a person who explains these teachings and forms a brotherhood.

The potter's wheel begins to rotate; the clay is set in motion and is formed by the potter's fingers. Gradually, the human being adjusts himself to the teachings. He attunes his life to the teachings. This concerns a baptism 'with water', an initiation by

*The seven rays, through which the awakened soul works in the world, are:*

- 1 the general interest, the esoteric or personal seeking;*
- 2 the faith in the teachings;*
- 3 the practice of the teachings;*
- 4 the organisation of life;*
- 5 the chaos, the mountain on which the form dies;*
- 6 the decisive choice;*
- 7 the gnostic magic*

water, because the seeker reacts in a positive way. Thus we may see how a wholly western person becomes a Zen monk or a young Korean becomes a follower of Victor Hugo, or that the teachings of a brotherhood of the Andes in South America are practised in a large city like Paris or Amsterdam. In this state, the candidate for initiation is still mouldable; he is linked with the power of eternity. It is the 'forecourt of the temple of initiation'. In this forecourt, anything is possible. The preparation is necessary, so that the clay may undergo the next stage.

Resolutely, the candidate walks his path of life, with all the devotion of his being. It is the faith that makes everything possible and changes everything. Is it not said 'that we can move mountains by the power of faith'? It is the stage of discovering, of joining a group, the stage of devotion. It is the stage of the 'Johannine human being'. John is the person, born from this nature, who is firmly determined to walk the path of the great liberation and to accept all consequences wholeheartedly. Great power emanates from him. By puri-

fication, he links himself with the fundamental nature again. He is enabled to share this power with others. Nothing is as infectious and inspiring as a person who does what he says and puts into practice what he teaches. The baptism with water, the baptism of 'John' is limited. It is the limitation of being human, of the clay of which we are made. The state of faith, on which the earthly personality is based, sometimes also opens the door to illusions... and disillusion. We believe we have touched the light, that which is lofty, but the basis of our being has not changed. The person of this nature resists a critical situation; the old instincts of self-preservation surface.

We are unable to maintain the lofty behaviour with which we had become familiar. This failure is caused by our earthly instincts, by our longing for security, by anger, jealousy, urge for possessions, and so on. The limits of being human have been reached. The candidate experiences alternating states of exaltation and deep depression. One moment he floats on the clouds while the next moment he is filled with remorse and guilt. The reason is that the personality born from this nature, the clay pulled up from this earth, even if it possesses undeniable qualities, still has to pass through the fire to change its nature. Sooner or later, the candidate will begin to ask, indeed beg, for a new light, for another understanding, for the purification of his being. John purifies his insight, his desire body, and puts them in harmony with the divine nature. Immediately, Jesus appears and inevitably, he encounters John at a certain moment, but this encounter occurs in a wholly unexpected

way. While the candidate invokes the light, so that this light may change him, the light surrenders to him and asks to be changed by him.

It is not John who is baptised by Jesus, but rather Jesus who wholly immerses himself in the water to be baptised by John.

All brotherhoods of the Gnosis explain that Jesus the Christ is only an appearance and that his death on the cross is consequently impossible. By this, they want to express that Jesus the Christ was not a nature-born human being, and therefore could not possess the personality made 'of clay', in other words, of an ordinary human being.

Once the Johannine human being has accomplished his task, he disappears and becomes one

## The flame burns and flares up; the fire is vigorously stoked and fuelled, until the earthen vase begins to become red, and then radiates in a brilliant, white light

with the Jesus human being. Jesus accepts his way of the cross in the person of the Johannine human being to evoke all karmic memories, to purify them, and in this way to change the personality completely.

Divinity has descended into nature and the divine spark absolutely changes the clay of the personality. This is placing the earthen vase into the fire. A vibration of another nature is accomplished in life in a concrete way. It is a self-initiation, not through a ritual, but by the constant desire: 'Create in me a pure heart, O God.'

John, the most perfect human being of this nature, decreases, so that Jesus, having become one in him, will increase. For the first time, the soul passes through the fire. Then it discovers that it was its own, limited insight that prevented it from continuing. The flame burns and flares up; the fire is vigorously stoked and fuelled, until the earthen vase begins to become red, and then radiates in a brilliant, white light.

In this glow, the ordinary consciousness is unable to maintain itself, and the moment of the decisive choice approaches: either staying in the fire and changing completely, or rejecting the fire. He who is unwilling, is taken from the fire, and the work accomplished with the clay of the vase, is then

reduced to its earthly elements. However, the clay preserves a trace of its course through the fire, so that the personality may be purified during a following attempt.

But if the natural consciousness accepts that it no longer plays first fiddle; if the soul surrenders to God, the voice of the new consciousness begins to speak. It is the great metamorphosis of the soul. In addition to the voice of the teachings, the voice of the new soul can be directly perceived. It is a luminous consciousness that pierces everything it approaches with its light. The actual alchemi-

### The Rosicrucians and the fire

When we, therefore, read in the holy books that God is a living fire, this does not mean that the fire is identical to God, but that God, the Logos, manifests himself in the fire, manifests himself through the fire, as well as in and through the other elements.

When, therefore, a so-called fire worshipper approaches the holy fire, he was not and is not a pagan, but a human being who shows to have some knowledge concerning a divine science! When the Rosicrucians approach the mystery of the fire, like Moses approached the burning bush at the hand of God, they are standing on the basis of the holy language and they are called philosophers of the fire, because they have gained some insight into the foundations of the holy spirit, with which they are or will be confronted.

What happened to Moses?

He approached the burning bush; he approached, in his days, the divine, descending ether power. And in this way, standing face to face, his reserve, his half-heartedness, is corrected, and his fear is punished. After all, was he initially not fleeing from his own high calling? He is instructed to guide himself and the herd entrusted to him to the promised land. And when he, after long consideration, was going to fulfil this great task, the 'cloud of the Lord' preceded him [...] The holy fire, lost in an ether substance not of this world, does not consume, on the contrary, it guides the human being, who perceives this inwardly, to resurrection in the new, radiant life.

Catharose de Petri, The Rosicrucians and the fire;  
in: *New Religious Orientation*, May 1948

cal stage unfolds. In the context of this article, we cannot go into details about it, because they are different for everyone. We can only say that the oven is gradually closed and that all oxygen it contains is burned. The temperature is still rising. The natural process of oxidation changes, and colours appear on the earthen vase through the transformation of the metallic salts of the clay. The vase is adorned with bright colours. We speak of the 'light garment of the soul' or of the soul that generates the Golden Fleece.

From a Jesus human being, the candidate becomes Christ. The fundamental white ray is split and the seven colours of the rainbow appear. The candidate may call himself 'master of the stone'.

The vase is ready to be taken from the oven, and we may say to the candidate, to the pupil of a Spiritual School: 'Stay close to the vase in order to reveal its colours.' 🌀



# the creation story of the hopi

The Hopi are the last survivors of a specific Indian people that mainly lived in the state of New Mexico and in the northeast of Arizona. It is the most western group of the Pueblo Indians. Their creation story is a myth of destruction and eternal return, which lasts until the Ant People understand autonomously what the creator intends with them. The Hopi call the endless space, from which everything originates, Tokpela

**T**OKPELA – THE FIRST WORLD There was no beginning and no end, no time, no shape, no life. Only an immeasurable void that contained beginning and end, time, shape and life in the mind of Taiowa. In it, if we may speak of in it, the creator, the primordial creator worked. The Hopi call the most original world Tokpela (endless space).

Then he, the infinite, conceived the finite. First he created Sótuknang to make it manifest, saying to him: 'I have created you, the first power and instrument as a person to carry out my plan for life in endless space. I am your Uncle. You are my Nephew. Go now and lay out these universes so they may work harmoniously with one another according to my plan.'

Sótuknang did as he was commanded. From endless space he gathered that which was to be manifest as solid substance, moulded it into forms, and arranged them into nine universal kingdoms: one for Taiowa, one for himself, and seven universes for the life to come. With Taiowa's approval, Sótuknang created the water and then the air and the winds. Taiowa then said: 'But your work is not yet finished. Now you must create life and its movement to complete the four parts, Túwaqachi, of my universal plan.'

Sótuknang went to the universe wherein Tokpela was to be, the First World, and out of it he created her who was to remain on that earth and be his helper. Her name was Kókyangwúti, Spider Woman. When she awoke and received her name, she asked: 'Why am I here?' 'Look about you,' answered Sótuknang. 'Here is this earth we have cre-

ated. It has shape and substance, direction and time, a beginning and an end. But there is no life upon it. We see no joyful movement. We hear no joyful sound. What is life without sound and movement? So you have been given the power to help us create this life. You have been given the knowledge, wisdom, and love to bless all the beings you create. That is why you are here.'

Spider Woman took some earth, mixed with it some saliva, and moulded it into two beings. Then she covered them with a cape made of white substance which was the creative wisdom itself, and sang the Creation Song. The twins awoke and asked: 'Who are we? Why are we here?' Spider Woman gave them the names Pöqánghoya and Palöngawhoya. It was their duty to help keep this world in order when life was put upon it. Pöqánghoya, travelling throughout the earth, moulded the earth with his hands, so that it completely solidified. Palöngawhoya, travelling throughout the earth, produced sound that was heard in the whole world. This is the true origin of the echo, because all sound is the echo of the Creator.

When they had accomplished their duties, Pöqánghoya was sent to the north pole of the world axis and Palöngawhoya to the south pole, where they were jointly commanded to keep the world properly rotating. Pöqánghoya was also given the power to keep the earth in a stable form of solidness. Palöngawhoya was given the power to keep the air in gentle ordered movement, and instructed to send out his call for good or for warning through the vibratory centres of the earth.

To the Hopi, the body of the earth and that of





### The song of creation

The dark purple light rises in the north,  
A yellow light rises in the east.  
Then we of the flowers of the earth come forth  
To receive a long life of joy.  
We call ourselves the Butterfly Maidens.

Both male and female make their prayers to the east,  
Make the respectful sign to the Sun our Creator.  
The sounds of bells ring through the air,  
Making a joyful sound throughout the land,  
Their joyful echo resounding everywhere.

Humbly I ask my Father,  
The perfect one, Taiowa, our Father,  
The perfect one creating the beautiful life  
Shown to us by the yellow light,  
To give us perfect light at the same time of the red light.

The perfect one laid out the perfect plan  
And gave to us a long span of life,  
Creating song to implant joy in life.  
On this path of happiness, we the Butterfly Maidens  
Carry out his wishes by greeting our Father Sun.

The song resounds back from our Creator with joy,  
And we of the earth repeat it to our Creator.  
At the appearing of the yellow light,  
Repeats and repeats again the joyful echo,  
Sounds and resounds for times to come.

people have a similar structure. This is why they not only know all vibratory centres along the earth's axis, but also the vibratory centres along the axis of the human being. These vibratory centres correspond to the chakras, though the Hopi only know five of them, the crown chakra, the frontal chakra, the throat chakra, the heart chakra and the navel chakra or chakra of the solar plexus.

Spider Woman then created from the earth, trees, bushes, plants, flowers, all kinds of seed-bearers and nut-bearers to clothe the earth. In the same manner she created all kinds of birds and animals, moulding them out of earth, covering them with her white-substance cape, and singing the Creation Song.

Sótuknang was happy, seeing how beautiful it all was – the land, the plants, the birds and animals, and the power working through them all.

Joyfully he said to Taiowa: 'Come see what our world looks like now!'

'It is very good,' said Taiowa. 'It is ready now for human life, the final touch to complete my plan.'

**CREATION OF MANKIND** Spider Woman gathered earth, this time of four colours, yellow, red, white, and black. From them she created four human beings in the image of Sótuknang, the man. Then she created four other beings after her own form, the woman.

These human beings experienced a development, comparable to the rising of the sun. It began with the dark purple light, the first phase of the dawn. This was at the time when Spider Woman, after having sung the Song of Creation over the mould-

## 'With all these I have given you this world to live on and to be happy'

ed forms, took away the white-substance cape and these forms received life. The purple-red turned into yellow light. Man was then still surrounded by dampness and had a soft spot on his head. The breath of life entered man.

The dampness disappeared when the sun appeared above the horizon and the soft spot on the head hardened. And man, fully formed, proudly faced his Creator.

'That is the Sun,' said Spider Woman. 'You are meeting your Father the Creator for the first time. You must always remember and observe these three phases of your creation. The time of the three lights, the dark purple, the yellow and the red reveal in turn the mystery, the breath of life, and warmth of Love. These comprise the Creator's plan for you as sung over you in the Song of Creation.'

The First People of the First World did not answer her; they could not speak. Since Spider Woman received her power from Sótuknang, she had to call him through the echo Palöngawhoya.

All at once, with the sound as of a mighty wind, Sótuknang appeared in front of them. 'I am here. Why do you need me so urgently?'

Spider Woman explained: 'As you commanded me, I have created these First People. They are fully and firmly formed; they are properly coloured; they have life; they have movement. But they cannot talk. That is the proper thing they lack. So I want you to give them speech. Also the wisdom and the power to reproduce, so that they may enjoy their life and give thanks to the Creator.'

So Sótuknang gave them speech, a different lan-

guage to each colour, with respect for each other's difference. He gave them the wisdom and the power to reproduce and multiply.

Then he said to them: 'With all these I have given you this world to live on and to be happy. There is only one thing I ask of you. To respect the Creator at all times. Wisdom, harmony, and respect for the love of the Creator who made you. May it grow and never be forgotten among you as long as you live.'

Man was now going to populate the earth and was living in peace with the earth, with other people and with the animals. However, in the course of time, there were people who forgot the task that Spider Woman had given them, the task to respect their creator. Gradually, they began to use their vibratory centres for earthly purposes and forgot that their primary goal was to carry out their creator's plan. Until then, man had lived in peace with the animals, but they began to distance themselves from man and 'go wild'.

Ultimately, people even began to fight each other and only a small group was left that remembered the original task.

Taiowa decided to destroy the first world, except the group that remained faithful to his laws. Sótuknang told them that they had to let themselves be led by their crown chakra.

'This inner wisdom will give you the sight to see a certain cloud, which you will follow by day, and a certain star, which you will follow by night. Take nothing with you. Your journey will not end until the cloud stops and the star stops.' All over the world people disappeared from their homes



## Those who still sang the Song of Creation were laughed at



and began following the cloud and the star. Many other people asked them what had come over them. And when they were told about the cloud and the star, they were not believed, because nothing was seen.

Thus a group arrived from all quarters at a certain place. When the last ones arrived, Sótuknang appeared and led them to a big mound where the Ant People lived. An opening was made on top of the hill and they entered. Sótuknang said to them:

‘Now you will enter this Ant kiva (Hopi settlement), where you will be safe when I destroy the world. While you are here I want you to learn a lesson from these Ant People. They are industrious. They gather food in the summer for the winter. They keep cool when it is hot and warm when it is cool. They live peacefully with one another. They obey the plan of Creation.’

The world was destroyed by the fire of volcanoes and this was the end of the First World.

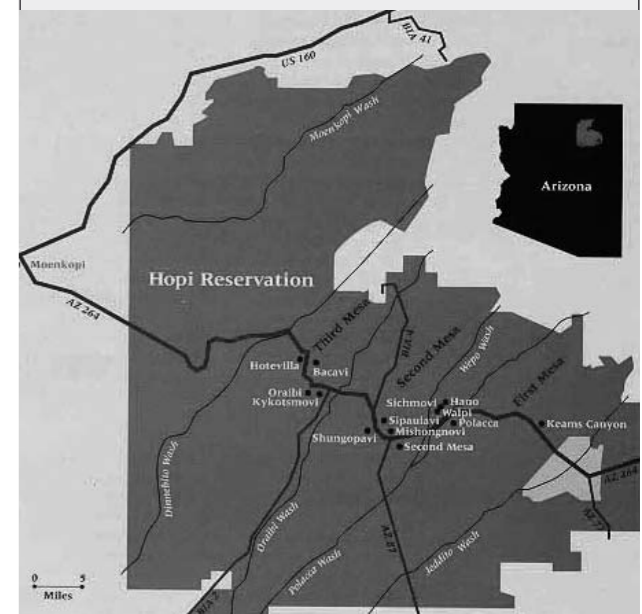
**TOKPA – THE SECOND WORLD** It was taking a long time for the surface of the earth to cool off. While this was going on, the people lived happily underground, although the food began to run short. Then Sótuknang began to create the Second World. He changed its form completely, putting land where the water was and water where the land had been. Once again, Sótuknang commanded man to live according to the plan of the Creator.

Again, man began to populate the world, and again, things went wrong. They lived separated from the animals and tended to their own affairs. They built homes; they made things with their hands and began to trade and barter with one another. This was when the trouble started. Everything they needed was on this Second World, but they began to want more. Gradually, their songs of praise to the Creator changed into songs of praise for the goods and they strayed from their duty. Those who still sang the Song of Creation were laughed at.

Again Taiowa, the primordial Creator, and his Nephew Pöqánghoya, decided to destroy the world and again, those who did not stray were put with the Ant People.

Again, the twins, Pöqánghoya and Palöngawhoya, were prevented from their task to keep the world in balance. Again, the world rotated crazily, so that mountains plunged into seas and tidal waves sashed over the land. This caused the world to cool off and become covered by ice. In the meantime, the surviving group lived in peace with the Ant People.

**HOPÍ IS THE ABBREVIATION OF THE TERM THAT THE PEOPLE use to refer to themselves: ‘Hopituh Sinom’ or ‘the people of Hopi’.** In the past, the Hopi were also referred to as Moqui or Moki. Different translations exist of the name Hopi, like ‘people who live in the proper way’ or ‘the peaceful’ or also ‘good, peaceful and wise’. The Hopi speak a dialect from the family of languages of the Uto-Aztec languages. Of the approximately 18,000 remaining Hopis, most are living in the Navajo reservation, divided over eleven autonomous villages. They are living in their characteristic, terraced Pueblo buildings. The Hopituh Sinom possess a great love of peace, which is accompanied by an almost conflictless acceptance of fate. They are awaiting the return of their lost white brother Pahána, in the same way as the Mayas expected the white, bearded god Kukulcan, and the Toltecs and the Aztecs Quetzalquatl.



### The creation story of the Hopi

Their creation story is remarkable and actually consists of two parts. The first part describes the creation of the first, original world, including the first human being. The second part describes the successive recreations of the world. These recreations followed destructions by the gods, because humanity had forgotten to worship its creator. According to Hopi tradition, the first world has been destroyed three times until now, while current humanity is living in the fourth world.

**KUSKURZA – THE THIRD WORLD** Then, after a long time, the twins were ordered back to their stations at the poles of the world axis. The world found its balance again. Gradually the world began to warm and Sótuknang set about the third creation of life on earth. When the earth was ready for human occupancy, he came to the Ant hill and called the people to come out. Then he said: ‘I have saved you so you can be planted again on this new Third World. But you must always remember the two things I am saying to you now. First, respect me, your Creator, and one another. And second, sing in harmony from the tops of the hills. When I do not hear you singing praises to your Creator, I will know you have gone back to evil again.’

Man began to populate the earth again and continued his path of development. In the First World, they had lived with the animals. In the Second World, they had developed handicrafts, trade, and

had built villages. Now, in the Third World, they created big cities and developed an entire industry. They even knew flying shields, with which they could attack other cities. They used their creativity for destruction.

Again, Sótuknang decided together with Spider Woman to destroy the world and to save those who continued to sing songs of praise. The destruction took place through water. Heavy downpours caused all the lands to be flooded.



To save them, Spider Woman put the people in long bamboo stems with enough food to undertake a long journey. When the rains stopped, Spider Woman made rafts of reed for the people in the bamboo stems. With these rafts, they travelled in the direction of the rising sun. Stepping-stones were laid down for them, where they could sow and harvest before continuing on.

**TÚWAQACHI – THE FOURTH WORLD** Finally they reached a great land with high mountains. There Sótuknang appeared before them again and said: ‘Look now at the way you have come and see the islands upon which you rested. They are the footprints of your journey, the tops of the high mountains of the Third World, which I destroyed. Now watch!’

As the people watched them, the islands sank under the water one by one. Sótuknang continued: ‘See, I have washed away even your footprints, the stepping-stones which I left for you. I have something more to say before I leave you. The name of this Fourth World is Túwawachi, World Complete. You will find out why. It is not all beautiful and easy like the previous ones. It has height and depth, heat and cold, beauty and barrenness. What you choose will determine if this time you can carry out the plan of Creation.’ 🌟

**Literature:**  
**F. Waters, Book of the Hopi,**  
**Penquin Books, 1977,**



# weigh anchor

+++ From the log of the first officer: +++ Recorded and transmitted for the ships of life on the oceans, a call to all inner seafarers and to the spiritual honour of the maritime tradition. +++ We hope that our ships will one day cross paths in the radiation of the new dawn +++ ad honorem jesu +++ Ahoy +++



+++ Personal log of the captain, year 7, day 40, 09.00 +++ Arrival at the point of departure +++ new orders of the admiralty +++ last entries as captain +++

The long journey is nearing its end. Ahead on starboard, the homeport is discerned; arrival in early evening. Clear sight and despite a choppy sea, we make good speed. Something unexpected happens: a pilot comes onboard, who confirms, by delivering a personal message to the duty officer, my most secret suspicions.

By order of the admiralty, a new captain will take over the ship immediately upon arrival. I will be demoted to the rank of first officer, while an adjusted crew list has been attached. In the meantime, a new order for the journey has been given.

I had already expected that this last trip under my command would not remain without consequences; secretly, I had longed for it. Actually, the message was even almost a relief – despite my ambition and belief in a maritime career. It was something like removing a disgrace, an inexplicable debt, and at the same time, a return to respectability and a sense of responsibility.

Three shipwrecks, breakouts of contagious diseases among the crew, looting and embezzlement of the cargo as well as high-handed changes of course during different journeys had undeniably been my responsibility. There were also deaths, not only by violent conflicts in distant regions, but also by a wholly wrong evaluation of the situation. Many loyal and respectable crewmembers, no longer aboard, are mourned.

These tragedies in particular, the ultimate failure of all our tasks and the irreparable damage to the ship have exhausted the admiralty's patience. However, it should not pass unmentioned that, until this day, it was heard among the crew that there were doubts whether the admiralty really existed.

The high-handed changes of course and the self-selected missions caused the idea to take root that there was neither order on the ship or with the crew nor was order imposed from above. Time and again, this seemed to be confirmed by the immense distances and terrifying mercilessness of the sea, breathtaking shallows with the strangest and most dangerous creatures. In addition, there was an unrestrained lack of discipline aboard, not only caused by a continuously deteriorating attitude, but by gnawing discontent resulting from the need to trust a captain solely because he was aboard and had plotted the course. How often was the situation not close to mutiny, the bridge occupied by heated crewmembers and any order ignored with jeers. Only because of the threat of chaos and the danger of ultimate ruin were the worst mutineers able to feel that a bad captain was better than no captain at all.

It was, therefore, a surprise to receive a pilot from the admiralty onboard. To me, it was quite a miracle; even more so because the pilot remained unknown and left the ship immediately after delivering the new orders. For a moment, this incident brought more rest, order and clarity for the crew than any orders had so far. Although I had never doubted, as former commander, the existence of the admiralty, yet I always felt compelled to act freely, and it seemed to me that my decisions were always in line with the wishes from the top. However, there was yet another hint, something that was so scary and undeniable that I have always tried, until this day, to keep it from the crew: the ship was hiding something. During our first journeys, it had already struck me that over time ever more new properties and possibilities of the ship's construction became visible, particularly when specific demands were made or we were facing dangers.

During my first journey, we had established that our ship was perfectly seaworthy and that we did not depend on the nearness of a known landmass for our orientation. In addition to new functions as sea and airship, we also continuously had to adjust our evaluation of the size and the shape of the ship. The true length, width and height of the ship are not even known to me as the officer in charge nor do I know the number of decks.

I remember with horror and dismay how we entered one of the between-deck compartments. Out of pure curiosity and with a passionate urge to investigate, the first officer and I broke one of the shutters, closed until then, by force. Behind it, there were countless huts and other between-decks, which were inhabited by all kinds of creatures that were nonetheless quite familiar to us. Though we had not encountered them before, their specific aura and atmosphere held a strong attraction. We were hardly able to distance ourselves from this strange magic and to reseal the hold. Then we swore that we would never enter these compartments of our ship forcibly again.

When the crew on the bridge was busy installing new instruments to improve navigation and steering while putting into port, something peculiar happened, too. We were so enthusiastic about the new technology and the modern instruments that we were almost condescending about the ship's traditional instruments, which until then had belonged to the inventory. Our officers were very diligently engaged in this.

This enthusiasm reached its peak when it was proposed to leave the whole navigation to the new instruments. However, the consequences were terrible and, to this day, the shipwreck is recorded in the Mare Mentalis as one of the most serious we ever experienced aboard this ship. The navigational instruments showed a wholly wrong course; and all stellar points of orientation had also disappeared. We did not discover this until the damage incurred was repaired.

As a result, we discovered that our ship was suitable for wholly different journeys than we had imagined in our wildest dreams. Therefore, we were not surprised, when we encountered totally unknown instruments and equipment during the removal of the cables of the bridge. Though they were optimally integrated into the ship, they neither appeared in any construction plans nor could a manual be found anywhere.

Judging by our experiences on the between-deck compartments, gradually a certain respect dawned in us as well as the insight that we did not understand anything of these things. Therefore, I cannot deny that by the appointment of a new captain, the memory of these specific events surfaced again, and also a daring coherence presented itself. Which course is lying ahead? Where will the new captain lead us?

We returned to the harbour from which we had departed. Before dropping anchor, I turned the ship around completely, after which I gave the order to 'stop engines'. As symbol of the new beginning and to hear the new task, the whole crew assembled on the upper deck. Because a new crew would come onboard, we would have to bid farewell to a few old and good friends. We would welcome new crewmembers and it is to be expected that these changes would not take place without any trouble after such a long journey. In order to reinforce the general morale, I announced that the speech to the crew and the official transfer of the authority to the new commander would take place at 12.00 hours. +++ May God be with us +++ 🌟