

2018 number 3



pentagram

Lectorium Rosicrucianum

A new dawn

pentagram

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

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

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

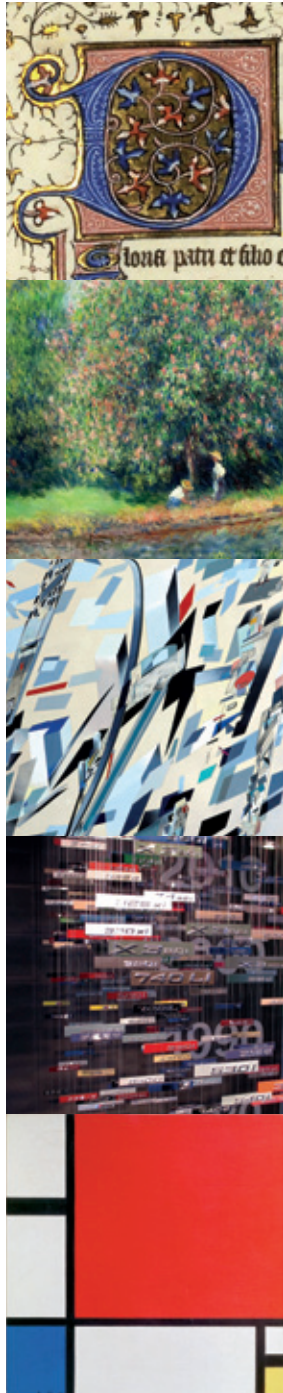
Thus, as depicted on our cover, they saw Heaven being born, there, in the distance, from the depths in which the darkness reigns, beyond the horizon - there the earth gives birth to its new dawn. Sometimes they painted her rising from the water, reflecting billions of flashes of light and love on the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

From these ever-renewed depths, all creatures that belong to the earth play their part every day, as far as their powers reach - the powers of their Life force. And those who exercise their strength during the day will calmly send their spirit back into the night at the end of the day, knowing that the spirit, too, awaits a new birth, a new dawn - in the sun-sphere.

pentagram

Cover and above

Sunrise over Salton Sea. Photograph by Timothy Floyd.
Website www.timothyfloyd.com



- 3 **World image**
- 5 **The Sun-Life**
J. van Rijckenborgh
- 10 **Creating is Love**
A splattered universe or the decay of order
- 15 **The tree of faith**
Boehmes Aurora
- 16 **Fifteen hundred years of consolation for the soul**
Anicius Boëthius
- 24 **We shall walk on our own two feet**
Ralph Waldo Emerson and the Transcendentalism movement
- 31 **The painter at the crossroads**
Piet Mondriaan
- 36 **Guido Gezelle - The whirligig**
Names
- 39 **Mind expansion**
Column
- 40 **Mika Waltari – Writer and inspired visionary**
- 46 **Husking**
- 50 **Day and night – About thinking**



The millions of illuminated windows of the metropolis show the city as a living organism. Numerous subsystems have their own function, like organs in a body. Districts all have their own character and atmosphere. Consider them as body parts of the city. See how an impressive infrastructure of networks makes mobility and transport possible. Everywhere people are constantly working to exchange resources, workforce, goods, services and information. Everything and everyone functions individually, but nothing or nobody can do without the whole. Each illuminated window envelops a microcosm, often several. All are in living connection

with the city. Will there be any in there also know themselves to be on a subtler level to be connected with the dark sky above their city? Do they know the heartbeat of the infrastructure of the great universe that surrounds them - that makes every movement possible? Is there, under the multitude of concerns and responsibilities, necessary to keep the city moving, also room for that other Light called consciousness which connects the hearts and makes man great inside?... ..greater than a lighted window, a city, a nation, a world – yes, as spacious as the heart of the Unspeakable One?

The Sun-Life

As a result of the birth of the soul-body, a human being begins to partake of the true Life as a true human, as meant by God – a development which is related to what we indicate with the one word 'Supranature'.

J. VAN RIJCKENBORGH

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

The solar system and the higher life

We know that the solar system is in fact *one* body and that it is subject to certain laws. The planets that belong to our solar system travel their regular orbits - their revolutions have a definite time and all of them exist and live in and by means

of the power of the sun. In this way, our entire solar system forms *one* body that is around us and in us and gives rise to our existence. We are thus in essence not separate from the other planets. The other planets are, like us, part of the same solar body. And just as we cannot say of the hand that it does not belong to the body, neither can we say of for example Uranus, Neptune or Pluto that they do not belong to the solar body. All planets that belong to the solar system are therefore very close to us: they are members of one and the same body. And therefore: as they are part of us, we are part of them. Try to see this before you and to understand it: no matter where we enter that solar body, the same power rules everywhere, and everywhere we would find one and the same life. So, we are not dealing with an imaginative expression of a

fantasy, of an over excited mystical brain, when we read for example in Revelations 21:

‘And I saw a new Heaven and a new Earth, for the first heaven and the first earth had passed away and the sea was no more. And I saw the Holy City, the New Jerusalem coming down out of Heaven from God, prepared as a bride, adorned for her husband.’

Our planet, our earth, is part of this solar body. And it contains different strata, different layers, the outermost of which form our physical field of life, the ether sphere and the astral sphere. Outside the astral sphere the terrestrial body slowly, and systematically, merges into the solar body. Clearly, we could call the earth an organ, a part of the body of the sun. The life of our entire personality develops from the earth and in the earth, but no more than that. That life, as we know from experience, consists of a continual rising, shining and fading, a coming and going in all aspects of the earthly existence.

But at the same time there is also another life that touches us. That other life is very close to us: it is around us. It is a life that does not stem from the earth, does not belong to the earth and cannot be explained from the earth. We speak of the microcosm and the monad that radiates into it. The microcosm comes to us from the solar body; the personality comes from the earth.

The postponement of death

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



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

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

Through the possession of the living soul state, the entire human system is built up to a spiritual system of life

swallowed up in victory’, as Paul expresses it.

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

Now the question could arise: ‘Why are these things like that? Why does the personality stem from the earth and the microcosm from the heavenly abodes? Why is the human course of life so complicated?’ Indeed, we could ask more questions in this vein, for example: ‘Why do I have to exist, why exactly me? It would be much simpler for me if I did not exist. The burden that would then be spared me! I wouldn’t know anything about it at all, because I would not exist!’

Such talk proves that a grand, immense purpose forms the basis of our existence, of which we will understand the mighty reality much, much later.

The Idea of Creation

All of us are still insignificant little mortals. We may perhaps mainly experience our primitiveness, but a mighty Divine goal lies at the basis of our existence! This fact compels us to fathom that goal and its cause and to align ourselves with

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

At a given moment this development is crowned with an intellectual faculty and a soul vehicle, in which the experiences of aeons of time can be taken up as an imperishable possession, so that on this basis the spiritual flame of the monad can enter, and the human being, having once again become perfect, borne by the flame of the monad, can go forth as an eternal being from power to power and from glory to glory.

Humanity - of which we are a part - is obliged to restore this planet earth, as a part of the solar life, completely back to full health

When the personality has gained the soul, and through it, has become one with the microcosm, and when the personality has become transfigured through that unity, this new, exalted human rises up from the earth. He liberates himself from that one place of his imprisonment within the solar system and becomes a citizen of the great, grandiose and glorious collectivity of the solar life. We can rightfully say that true human life commences only when this preparatory and developing life rises up from the earth.

This makes it understandable that Christ was called a Sun-being and that we are told to become as he is.

Millions of people call themselves Christians, which would mean that they completely understand what Christ said, and did, and that they would follow him wherever he is. However, we will only be able to understand him fully and follow him completely when we possess the soul body and therefore are structurally capable of walking this path through the entire solar being. One then begins, without any pressure, to long for the Fatherland, for God's kingdom. And only then are we able to understand fully the words of John when he says:

'And I John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride, and I heard a loud voice from heaven, saying: 'Now the dwelling of God is with men,

and he will live with them. They will be his people and God himself will be with them, and they shall be his people. He will wipe away every tear from their eyes.' The same developments are taking place on the other planets within the solar body, though the details differ in aspects. On some planets the development is less, on others more advanced, but all, without exception belong, as we are, to one and the same community of life. We are all descended from God. Some planets are apparently uninhabited by creatures like us, because they have already entered fully into the Solar life, the solar body.

Take part no longer

Now one could ask: 'What are the characteristics of the solar life? Does it in any way resemble our earthly life?' This question must be answered emphatically: the solar life does not in any aspect compare with life on earth. All troubles, all suffering, all tensions and misery that we struggle with here on earth, are completely unknown there. Aging and the tragedy of the end are entirely unknown there. The tensions between nations, with all their consequences, are unknown there. The state of life in the solar world is completely dedicated to the great aim of our existence, to which the living soul ennobles us. Therefore, it is written in the Bible: 'He who is victorious shall inherit everything, and I will be a God unto him and he will be a son unto me.'



We do not want to delve any deeper into the mysteries of the Supranature at present. It was mainly our intention to answer the questions: 'How can we end death? How and in which way does the earthly human being enter into his heavenly nature? How can man answer to his high and true destination?' We have tried to answer these questions more or less, and now we want to explore what really stops us from entering this life, which beckons and calls us.

When a person truly begins to understand what we are trying to clarify here, all those things we used to regard as enormous problems in our earthly existence become small and shrivel to nothing. Yet we must emphasize that we may not regard ourselves as being elevated beyond earthly problems and pass over them with disdain. No one may think: leave that mess for what it is; I am on my way to the solar life. This is wrong. In the first place because we would in fact be abandoning all of humanity to its fate, a humanity that is stuck and hasn't gotten to the path because it is not able to see it. We would be leaving them with a: 'I am done, I am getting out of it, farewell!' But above all, we would not be helping the part of the body of the solar life that we call 'earth'.

We need to understand clearly that this earth has only become ill through the completely incorrect attitude of life of humanity and that therefore humanity

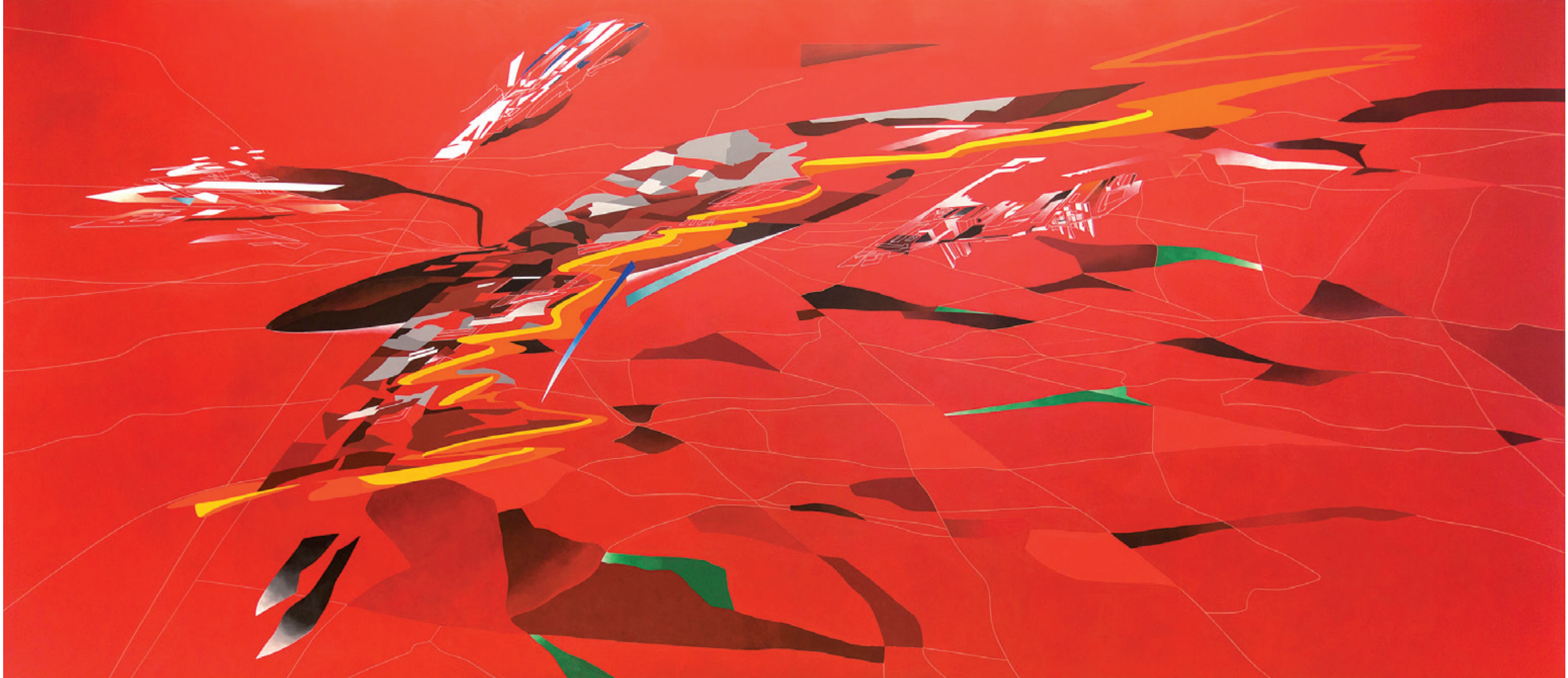
– of which we are a part – is obliged to restore this planet earth, as a part of the solar life, completely back to full health. Thus, all of us have a grand and glorious social task, a grand social calling, which must be fulfilled in the here and now. So here is an urgent question: 'How can we at the same time be liberated by the soul and be completely free, and yet at the same time fulfil a task here on earth?' This question reminds us of Christian Rosycross who, though liberated, was in the end obliged to serve as gatekeeper.

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

From: J. van Rijckenborgh, Reveil! Haarlem, 1962

Creating is love

A SPLATTERED UNIVERSE OR THE DECAY OF ORDER



'Metropolis' 1988; © Zaha Foundation

Maybe one cannot talk about a beginning, because - if we can turn the process around - every beginning has an end. We cannot form an idea of a unity without beginning and end. We know the course of time, time that needs events to be able to flow.

Yes, we sometimes talk about the Now, but our consciousness needs time to be aware of the Now. Without the flow of the time, there is no self-awareness as we know it. My thoughts, my feelings are born in time. Our time. In our experience time has one direction: from past to future. One also speaks about the arrow of time. Time in which events are irreversible, again according to our experience. The broken glass remains broken. The smashed egg never returns to its original state.

Entropy

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

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

One of the hypotheses about the origin of our universe describes a space-time situation that moves apart with ever increasing speed. A universe that once originated from one point of incredible great order and energy.

How this one point of very high order and energy came into being is seldom asked.

One does ask the question how it is possible that forms, bodies of very high order such as an egg and for example ourselves as a physical body have been built up, or live. In this question, the sun plays an important role as a source of energy and very low entropy. Low entropy means little decay and a high order. The sun gives us the information - that is: the order - that makes life possible. A source of life outside the closed system of the earth.

To create

We try to read the Book of Nature as by the hand of the creator. The creator who creates, creates from himself, from an urge, a drive to bring consciousness in matter. God creates from within himself to make himself known. There is nothing outside God, everything is in God. From the oneness God creates the two: an apparent separation is made from the unity. Creation is Love - love for the creation. It is only giving, giving without receiving. Creation has become the loving image of God. We therefore are not robots or automats. We have consciousness. We are aware of ourselves and of the world from which we have been created.

What is our mission or possible task in this? After having become aware of ourselves as a separate I-consciousness, we can become aware of the source behind that consciousness, become aware of the origin, of God himself.

Gnostics have depicted this possibility as a divine spark within ourselves. If we are aware of this, God becomes known within ourselves. From that source, the possibility of a way back is created. An unnatural movement with the aim to decrease the entropy. More and more we experience the absolute love that organizes and gives without taking. Which opens the closed system and leads to perfect harmony, the perfect metabolism. But freedom gives us two basic possibilities. The other possibility is to stay afloat in the flow of time, in our separate consciousness with the I in the centre. Separated and moving further and further away from the Source. But whoever removes himself from the source, separates himself from life and consequently creates death for himself in his ignorance. We create death for ourselves in an exploding universe, where we get further and further away from the Source in the origin. Losing ourselves in ever more chaotic forms and worlds: worlds of struggle, decay, disease and death.

Thermodynamic death instinct

The Belgian scholar and Nobel laureate Prigogine has indicated that the law of entropy immerses the whole theatre of life in the pale light of great futility. That law of entropy means that parts of the energy in the universe end up in a state that can no longer be converted and transformed. Systems with a high entropy lose the energy they need for their self-preservation. Their structure-forming forces are lost and they fall apart if they are not supplied with energy from outside; the more isolated, the greater the increase of entropy. And there is no system - Prigogine explains - that is better 'isolated' than the universe as a whole and thus entropy will ultimately triumph. That law of the increase of entropy is merciless. In

the universe there is so to speak, a kind of thermodynamic death instinct. Man thus returns to dust and the universe changes into its own waste heat. This image of the universe comes close to what Jacob Boehme has found regarding the appearance of the universe: a deadness driven by a corrupt 'salniter'.

Being born

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

And also described as a secret how that miracle may come about. It is of great importance to apply an essential aspect of the Act of Love, namely to be able to stand in the stream of the 'giving up', after 'everything' has been received. The intense desire to return to the Source creates the bond with that 'everything', but that bond can only lead to rebirth if 'everything' is given away so that no light force lingers in time and in the long run decays to chaotic heat.

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



Confetti-'The Peak'-Hong-Kong 1982-1983;
© Zaha Foundation

ENTROPY

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

Only by giving up 'everything' that is received from the fullness of the Gnostic source through our microcosmic centre, we transform, we renew - frictionless - our existence (rebirth) and we magically drive a wedge in our own waste heat. With this we abolish the isolated universe, starting in ourselves.

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

The tree of faith

Jacob Boehme compares 'the whole of Philosophy, Astrology, and Theology, together with their mother, to a goodly tree which grows in a fair garden of pleasure'.

The garden of this tree signifies the world; the soil signifies nature; the trunk of the tree signifies the stars; by the branches are meant the elements; the fruit which grows on this tree signify the humans; the sap in the tree denotes the pure Deity. Now, men were made out of nature, the stars, and elements; but God the Creator, however, reigns in all: even as the sap does in the whole tree. But there are two qualities in nature, even until the Judgment of God. The one is pleasant, heavenly and holy; the other is fierce, wrathful, hellish and thirsty.

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

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

But if he permits his spirit to sink into the world, in lust towards evil, then the devil and hellish sap stirs and reigns within him.



*Fifteen
hundred years
of consolation
for the soul*

*Anicius Boëthius
(480-524)*



'The world is not governed by random chance but is subject to divine reason. Therefore, do not be afraid because from this little spark your heat of life will soon light up again when the darkness of your deceptive passions has disappeared.'

With these words, the Roman statesman, translator and philosopher Boëthius, in the prospect of his approaching execution, allowed himself to be comforted by Lady Philosophy in his treatise 'The Consolation of Philosophy.' This fascinating text has been read intensively, discussed and taken as an example for centuries, and it is still illuminatingly up-to-date.



W

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

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

The young Boëthius

Boëthius whose name is derived from the Greek *boëtos*, 'helping, assisting' - was very aware of the intellectual and cultural needs of his time and this aroused in him an educational vocation. His knowledge of Greek came in handy because in the Latin West that knowledge had become increasingly scarce. He wanted to pass the ancient science and philosophy in Latin to the Roman culture, which was subject to great impoverishment. It became his life mission, which he would carry out with great dedication. Boëthius initially did this in poetry, especially in simple pastoral poetry. His poetic vein, however, quickly dried up. Then he made a name for himself as a technician. Around 506 he received a request from King Theodoric to construct a solar clock and a water clock to be used as diplomatic gifts. Boëthius also gave advice when the Frankish king Clovis had to be placated with the sending of a harp or zither player. But soon his heart went out to philosophy, with a preference for Platonic thinking. The following excerpt demonstrates this:



[Page 42, Book III, Met. XI]

If any man makes search for truth with all his penetration, and would be led astray by no deceiving paths, let him turn upon himself the light of an inward gaze, let him bend by force the long-drawn wanderings of his thoughts into one circle; let him tell surely to his soul, that he has thrust away within the treasures of his mind, all that he labours to acquire without.

Then shall that truth, which now was hid in error's darkening cloud, shine forth more clearly than Phoebus's self. For the body, though it brings material mass which breeds forgetfulness, has never driven forth all light from the mind. The seed of truth does surely cling within, and can be roused as a spark by the fanning of philosophy. For if it is not so, how do ye men make answers true of your own instinct when teachers question you? Is it not that the quick spark of truth lies buried in the heart's low depths? And if the Muse of Plato sends through those depths the voice of truth, each man has not forgotten and is but reminding himself of what he learns.

In search of the highest knowledge

Boëthius, in his Consolation, tells the story of his fall and of his encounter with Lady Philosophy. Lady Fortuna has let him down badly. However, Lady Philosophy then appears on the scene and she shows him that he has trusted Fortuna too long. In a dialogue with Lady Philosophy, Boëthius addresses the question of what is really important in this life.

After the grieving scene in the dungeon in which Boëthius mourns his sad fate, Lady Philosophy appears:

Her clothing was wrought of the finest thread by subtle workmanship brought to an indivisible piece. This had she woven with her own hands, as I afterwards did learn by her own shewing. Their beauty was somewhat dimmed by the dullness of long neglect, as is seen in the smoke-grimed masks of our ancestors. On the border below was inwoven the symbol Pi, on that above was to be read a Theta. And between the two letters there could be marked degrees, by which, as by the rungs of a ladder, ascent might be made from the lower principle to the higher.

Lady Philosophy chases away the muses of poetry, 'those lascivious artists', and makes it clear to Boëthius that she wants to make him God-like. He is banned from his 'real homeland' and the cause of his illness is quickly found, says Philosophy: 'You no longer know who you are yourself.' Philosophy here gives Boëthius an emphatic incentive to become a 'self' alike a spiritual and god-related being. 'In the belief that the world is governed, we still have a smoldering remnant of your health; after all, you believe that the world is not ruled by chance but that it is subject to divine reason. Therefo-

re, do not be afraid because from this small spark your heat of life will soon light up again (...) when the darkness of your deceitful passions has disappeared.'

So far for the first look at the role of Lady Philosophy, who teaches Boëthius philosophy in this fearful hour.

Her 'work plan' begins with teaching him about the temptations of the Lady Fortuna in Book II. She is presented as a blindfolded woman who is constantly turning a wheel: whoever is on top of it is doing well; whoever lies under it experiences difficult times. Because Fortuna continues to turn the wheel, no earthly situation is permanent.

Lady Philosophy does not beat about the bush when she discusses the dealings Boëthius had with Fortuna:

[Page 18, Book II, Prose I]

If you set your sails before the wind, will you not move forward whither the wind drives you, not whither your will may choose to go? If you entrust your seed to the furrow, will you not weigh the rich years and the barren against each other? You have given yourself over to Fortune's rule, and you must bow yourself to your mistress's ways. Are you trying to stay the force of her turning wheel? Ah! dull-witted mortal, if Fortune begins to still her wheel, she is no longer Fortune.

Fortuna had been at times well-disposed towards him, but now there are only wistful memories for Boëthius:

[Page 20, Book II, Prose III]

While Fortune then favoured you, it seems you flaunted her, though she cherished you as her own darling.

Fortuna proves to be unstable and unpredictable, she alienates people from their deepest self:

[Page 23, Book II, Prose V]

Is there then no good which belongs to you and is implanted within you that you seek your good things elsewhere, in things without you and separate from you? Have things taken such a turn that the animal, whose reason gives it a claim to divinity, cannot seem beautiful to itself except by the possession of lifeless trappings? Other classes of things are satisfied by their intrinsic possessions; but men, though made like God in understanding, seek to find among the lowest things adornment for their higher nature: and you do not understand that you do a great wrong thereby to your Creator. He intended that the human race should be above all other earthly beings; yet you thrust down your honourable place below the lowest. For if every good thing is allowed to be more valuable than that to which it belongs, surely you are putting yourselves lower than them in your estimation, since you think precious the most worthless of things; and this is indeed a just result. Since, then, this is the condition

of human nature, that it surpasses other classes only when it realizes what is in itself; as soon as it ceases to know itself, it must be reduced to a lower rank than the beasts.

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

Next comes a hymn to love that acts as a redeeming, orderly founding force and which conquers Lady Fortuna.

After Boëthius in book I & II has gained insight into the transience and capriciousness of his earthly pursuits, according to Lady Philosophy the time has now come to 'turn your mind's eye to a different direction'. But for this the divine grace is needed and God is therefore called in a beautiful hymn:

[Page 37, Book III, Met. IX]

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

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

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

The final chapter then deals with the problem of freedom of will versus the divine providence.

[Page 62, Book IV, Prose II]

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

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

[Page 63, Book IV, Prose III]

'But,' opposes Boëthius Lady Philosophy, 'There seems to me, to be such incompatibility between the existence of God's universal fore-knowledge and that of any freedom of judgment.' She explains that this is just human reasoning and not the Mind that is promised him. God sees everything in one look: past, present and future. He sees it all before him; with an emphasis on before, that is to say, outside all that appears in time: fore-sight and fore-knowledge. 'As you now observe certain things in that time-bound

present of yours, God observes everything in his eternity.' Thus, God sees what people want to do, what they actually do and what the consequences are. There is no necessity or providence involved, for God is outside of all this, outside the time-space. He is the one who - as we have seen before - commands the progress of time, grafting her on eternity and who, motionless, makes the universe move. God, as it were, is waiting within us.

Divine foresight is thus a very different concept for Boëthius from ordinary predestination.

Healed from his life fatigue

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

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

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

Turn therefore from vice: ensue virtue: raise your soul to upright hopes: send up on high your prayers from this earth. If you would be honest, great is the necessity enjoined upon your goodness, since all you do is done before the eyes of an all-seeing Judge. ☉



A black and white photograph of a lake framed by trees. The trees are in the foreground, with their branches and leaves creating a natural frame around the lake. The lake is calm and reflects the sky. In the background, there is a dense forest of trees.

We shall walk on our own two
feet

RALPH WALDO EMERSON
AND TRANSCENDENTALISM
MOVEMENT

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

North America, the 1930s, a sunny day in May, standing on a hill and looking out over a huge plain with swaying grass, a prairie. A blue sky with thin cloud strands extends above you to the far horizon. Birds chirp and rise, insects buzz, between the grasses different flowers show their colours, a gentle wind breathes, sunshine irradiates everything, a sweet smell wells up. A wavy sea of life, powerfully mysterious, whispering and moving. How beautiful that must have been.

Countless pioneers entered this country to find new life opportunities. To flee poverty and oppression; looking for happiness, land, resources, wealth. They founded new communities, helped each other, often idealistic, but meeting harsh living conditions, cruelty, selfishness, too. Struggle kindled between whites, Indians, Europeans, egoists, idealists, merchants, fortune hunters and thieves. Slavery flourished and was maintained. Enormous primeval forests were ransacked by logging and the large herds of buffaloes were wiped out because of their pelts.

Transcendentalism

In the midst of this colourful mixture, there were people looking for purity, originality of life, and steadfastness of character. Many religious groups, large and small, had moved to the new country to freely shape their vision on life. In the course of time, many moral values had been snowed under or were contained in strict rules. Religious service became a service of forms.

In response to a well-defined culture, from 1830 in the New England region, a philosophical literary movement called Transcendentalism emerged. With new ideas in the field of religion, literature, culture and philosophy. An idealistic movement in which one believed in the essential unity of all things, in the innate goodness of man and nature; and that insight to be more important than logic, experience, understanding reality and establishing the truth.

Innovative ideas about God-man-nature were:

- Every person should look for an original relationship with the universe.
- Organized religion and political parties corrupt the innocence of the individual.

Caption page 24-25: Walden Pond is a lake in Concord Massachusetts, (US), best known for the transcendentalist Henry David Thoreau, who lived in a 'cabin' or little house on the lake for two years in 1845, and wrote his famous work Walden, or, Life in the Woods.

- Man is at his best when he lives independently and is self-sufficient and can thus form an ideal community.

"We will walk on our own feet; we will work with our own hands; we will speak our own minds...A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men."

Human nature is threefold, animalistic, reasonable, spiritual. Transcendental is to regard him as a spiritual being. Ideas do not come to him through the senses or the ability to reason, but they are a result of an immediate revelation of God, a direct inspiration or a testimony of an inner presence in the spiritual world.

Chinese and Indian influence

Ralph Waldo Emerson was an important figure in this development. Other writers in this movement were Henri David Thoreau, George Ripley and Margaret Fuller. The pure poetic work of Walt Whitman made a great impression on them. Emerson grew up in a Protestant environment, studied and was a pastor for a few years, but soon abandoned this vocation. He became interested in Plato, early Christian mystics, studied writings by European poets and thinkers and immersed himself in Chinese and Indian works. He made a study trip to Europe. In his further life, he gave lectures and wrote articles to share his insights. The essay Nature, in which Emerson formulated the concept of Transcendentalism, contains his most important ideas. It was published in 1836.

Emerson emphasized the individual conscience and the responsibility of each person for his own happiness. Unique to him was his overpowering and indelible optimism, which resulted from his feeling that the possibilities of the new American nation were limitless. As well as the importance of scholars and

artists within the social construction of a nation.

He formulated:

'In order to acquire a real and comprehensive understanding of this world outside myself, I must have insight and insight is inherent to the poet'

'The horizon has a property that no human possesses, except he whose eye can merge all the details, that is the poet'

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

Sovereign

Emerson spoke about the sovereignty of the self:

- Man himself has all that is needed to guide himself. The purpose of life seems to be to make man aware of himself. He must not focus his life on a future that is dangled before him, but must focus in on the real future by living in the present. The highest revelation is that God is present within every person.

- The deep sense of life that sometimes fills our soul in quiet moments, we do not know how, is in essence not different from the things around us, from space, from light, from time, from other people, but on the contrary, it is at one with it and apparently comes from the same source.

The relationship between our soul and God's

Spirit is so pure, that it would be profane to intercede between them. It must be thought of in such a way, that when God speaks, He does not merely indicate one thing but all things; that He then

Every time, when a simple mind absorbs divine wisdom, all that is outdated disappears, for the living mind unites past and future in the instantaneous Now

fills the whole world with His voice; that He brings out the light, nature, time, and human souls from the ground of the momentary thought, and so He establishes and creates the whole again. Every time, when a simple mind absorbs divine wisdom, all that is outdated disappears, for the living mind unites past and future in the instantaneous Now. Everything that comes into contact with it, is sanctified.

The soul

- Where the soul is, there it is day. In this way we are prepared for a love that seeks the goodness and the wisdom in everything. We are naturally observers and therefore pupils. Being a student is our permanent condition.

Emerson wrote a number of essays on human values such as Self-confidence, Friendship, Love, Wisdom, Heroism and other topics such as “Equalization or Laws of the Spirit.”

Clear, comprehensive and with striking examples he explained his insights.

They are actually not different essays but on the whole form one Essay, one attempt to explain man: what God, the world, man himself and his relation to God is; one attempt to open people’s eyes to the unlimited possibilities in themselves.

- Trust yourself: each heart vibrates with the sound of that steel string. Accept the place that divine providence has assigned you, accept society with your contemporaries, accept the connection of events.
- What is that original Self, on which a universal trust may be based?
- The soul which has risen above passion, looks at the equality and the eternal causality of things; it sees truth and justice as self-existing powers and

calms itself by realizing that everything works out for the better.

- The soul grows. Every time the soul works in us, we will not be latently trusting but be an acting force.
- About fortune: most play with her and win or lose as the wheel revolves. But may you forsake such profits as unlawful, and just concentrate yourself on cause and effect, those chancellors of God. Work and win in the spirit of God’s will and you will have nullified the influence of the wheel of fortune and will be fearless of its turns.
- Nothing can bring you peace but you yourself, and the triumph of your own convictions.
- In our soul, there is a deeper element than that of equalization, namely: her own being. The soul is not a balancing power but a life in itself. The soul is. The deep primeval ground of the real Being lies under the whole turbulent sea of circumstances, of which the water rises and descends regularly with low and high tides. The essence of God is not something relative or partial, but the whole.
- It is self-balanced and absorbs completely all relations, all the fragmentary and temporary. Nature, truth and virtue arise from the One.
- The world soul has filled nature with its mighty glory in a such way that she will be ours as long as we follow her promptings.

A pure attitude in life

In our time, too hectic, noisy and with struggle everywhere, where everything and everyone moves through and alongside each other, we see that social justice and material well-being have not made people better. Even though there are beautiful developments and people with a clear consciousness and way of life.

We who live in this age realize only too well that a complete crowning, a complete liberation for our inner being can be found in the life of the soul. Every person who recognizes her, finds the right foundation to build on. In the soul, all qualities come to their purest expression. In everything, she heralds the great life in which every creature finds its place. Countless people, enlightened thinkers, groups of seekers, have preceded this age and have contributed a little or a lot. What they accomplished works through in the now, in our labour. Thus, Transcendentalism brought a great purity and a pure attitude to life, the same attitude that we see in those who have laid the foundation of the Spiritual School, working from a pure attitude of life under the inspiration of its founders, Jan van Rijckenborgh and Catharose de Petri. It is the same position in life that we now aspire to. Because it is true, as is said:

Without the Soul, the Spirit cannot speak. Without the Soul, matter remains silent. One of the greatest miracles of Christianity is this, that it points out the liberating path from the perspective of the human soul, with this soul as its starting point, from the first hesitant step to its full fulfilment.



Ralph Waldo Emerson loved his hometown Boston. He wrote a long poem and an essay about it: ‘The genius of Boston becomes visible in its real independence, in its productive power and northern perception of mind, which is hostile to oppression. It’s a good city as far as cities can be. The nature is good. The climate is electric, good for humor and good for character.’ Boston played an important role in the uprising against English rule in the eighteenth century

Always striving, always more beautiful

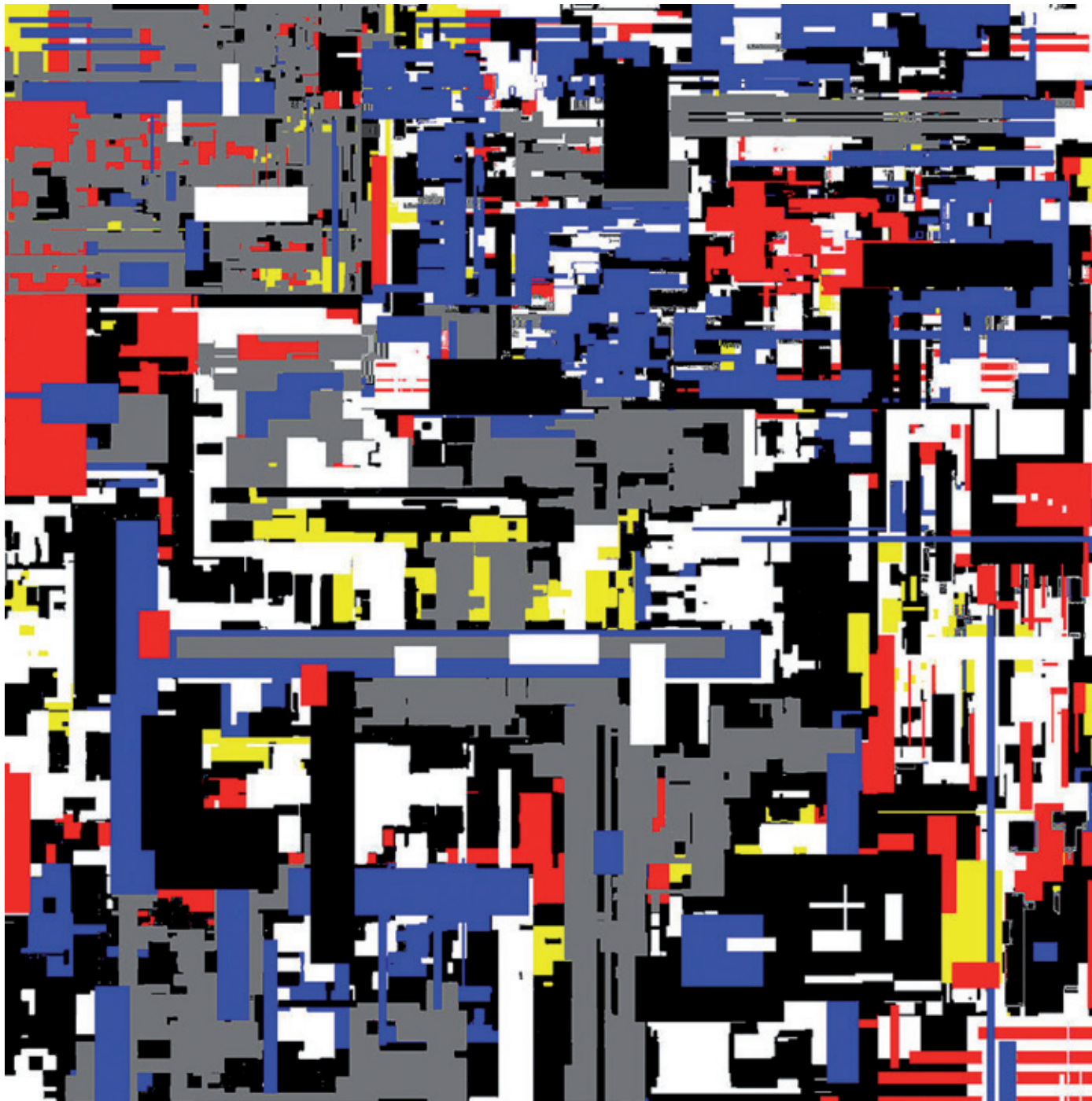
We do not have to be afraid of losing anything, however little, in the development of the soul. We may trust in the power of our soul until the end. Something as beautiful and fascinating as the relationships that connect man to man can only be followed and replaced by something that is even more beautiful - and thus forever. The exalted evaluator of all the errors of the past and the present, and the only prophet of that which is to be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that World Soul, that universal Heart, within which everyone’s particular being is contained and united with all others.

We live sequentially, in diversity, in particles. In the meantime, in the inner man lies the soul of the whole: the wise

silence, the beauty to which each part and particle is equally related: the eternal One. Everything is focused on showing us that the soul is not an organ in man, but that it inspires and organizes all organs; it is no action, such as the power of memory, of calculation, of comparison, but it uses these, as it were, as hands and feet. It is no power but only a light; it is not the mind or the will, but the master of the mind and the will. It is the vast background of our being, in which these exist - an immensity, not in our possession and impossible to possess.

From within or behind us, a Light shines through us, illuminating the things in our life and this makes us realize that we are nothing without this Light - that this Light is everything. We know that all spiritual essence can be found within man. Similarly, there is no barrier or wall in the soul where God is the cause the human being the result. The walls have been removed.

The soul that ascends in worship to the great Deity is simple and true; has no rosy colour; no fine friends; no knighthood; no adventures; does not require admiration. It resides in the hour that is now, in the clear experience of the ordinary day, because the present moment has become porous to the thoughts, and has drunk of the sea of light, down to the smallest triviality. ☀



Modern Neo-plasticism – with a nod to De Stijl - is a digital artwork by Artsy Gypsy, 2015

The painter at the crossroads

In a painting, although it is a flat surface, we may still experience the three-dimensional.

The painter can even use this tool to bring the underlying ideas of the world as we perceive it to life. As the soul behind something, like a fourth dimension. But can he go further, can he go deeper, can he call forth the fifth or even the multi-dimensional? Or the supra-dimensional? The painter may thus rise above the framework of his materials and perhaps even above himself.

'THE ARTIST, OUT OF HIS PAST, SEARCHES INTUITIVELY ... AS FAR AS IT GOES!'

There have always been artists who have approached the limits of the observable and investigated them.

For example, the Dutch painter Piet Mondriaan (1872-1944) was already investigating, at a young age, the underlying laws of nature. His earliest works were figurative and testify to an intuition for the essence of objects. In his paintings, in the course of time, it becomes increasingly clear that he had a sensitivity for the ephemeral energy from which dense matter originates. His search led him to expressionism and he also looked at the possibilities of other styles in his time, such as impressionism, luminism, pointillism, fauvism and cubism.

He wrote - 'One sees in art the slow growth to the spiritual while the makers are unaware of it.'

He apparently found his colleagues and himself, not yet resolute and deliberate enough in their research.

In later years, he concluded that these styles had taken a big step in the direction of abstraction but only as an effect, they still relied too much on the human senses and earlier aesthetic works.

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

tual treasures. The West thus got the chance to free itself from all manner of doctrines. Nevertheless, Mondriaan concluded that even with symbolism a painting could only refer to another painting. And in general: 'Until now, man has been lulled to sleep by pathetic lyricism.' - 'The pathetic lyricism is the artistic expression of the tragic.' - 'She covers the tragic life with an unprecedented beauty.' - 'She creates a fictional beauty: an illusion.' - 'A form must be from its own time if it is to be recognized: one cannot relate to what one is or does not has not. So, everything that belongs to the past must be rejected.'

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

Primordial ratio

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

With these thoughts on duality in creation, his first completely abstract works, which he called neo-plastic, also passed beyond the form. In doing so he orientated himself on the appearance of nature and its origin: 'Abstract composition principles do not occur in nature but are created. They are created when we think them'. - 'One must change the natural appearance, to make us see nature more clearly'

He sought a deeper awareness behind the duality in the universe. We see the dual

principle in all that appears in space-time. The Yin-Yang determines the appearance. Short - long, male - female, appear - disappear, black - white, right - wrong, life - death, peace and war. They are contrasts through which we can experience the appearance; it becomes visible to our senses. You experience the horizontal best when there is a vertical contrast. He described this focus with the statement: 'In the natural we can observe that all relations are governed by one primordial relationship which is that one extreme is always balanced with another extreme on an opposite side.' - 'We come to the description of other things, such as the laws that govern matter.' - 'These are comprehensive generalizations that do not change.' - 'Coincidence and calculation must be removed.' According to him it was all about becoming more and more aware through 'the intuition as far as it goes'; He did not want to be restricted by the limits of the human senses, although he did not reject them. 'The surface of things gives joy - their interior gives life.'

In 1914, he wrote: 'I construct lines on a flat surface and colour combinations with the aim of representing a general beauty as consciously as possible' - 'I want to approach the truth as closely as possible and therefore abstract everything until I come to the foundation of things.'

'I believe that it is possible through horizontal and vertical lines, constructed consciously but not calculatingly - supplemented by other direction lines or curved lines, if necessary, to arrive at a work of art both strong as true.'

Conscious abstract ones

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



'I construct lines on a flat surface and colour combinations with the aim of representing a general beauty as consciously as possible'



In 1966, Yves Saint-Laurent presented his Mondriaan collection: six dresses (of wool and silk in A-line) with the typical Mondriaan-plane division by graphic lines and in the primary colors red, yellow and blue

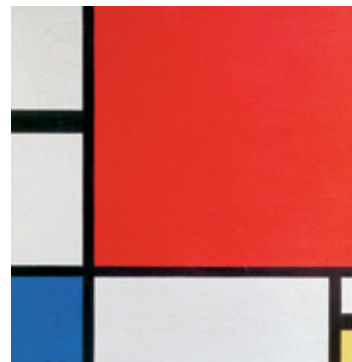
In 1920, in a conversation with Jean Arp whom he found the only pure artist after neo-plasticism, he experimented with thoughts like: 'art is artificial and is, as it were, the opposite of nature'. Arp, however, replied that nature was not in a natural opposition to art. The origin of art was nature. Mondrian saw man in his time move from the natural to the abstract. Because of the industrialization, the functions of nature became more and more automatic and attention was more and more on the interior. There was a change in consciousness. Mondrian was also inspired by contemporaries such as the painter Kandinsky (1866-1944). He, like Mondriaan, showed himself to be a seeker of the essence of things. He wrote: 'The dissonances in painting and music today are only the consonants of tomorrow.' And later: 'A blank canvas is a living wonder, much more attractive than some paintings'.

Together with a group of designers who called themselves 'DE STIJL' (The Style) after a magazine of that name, Mondrian sought a broader application of neo-plasticism. Although for him the more applied arts such as architecture and sculpture were more limited in free expression, he still sought an interaction with them. He was convinced that somewhere from the union of architecture, sculpture and painting a new form and reality could come forth. The scrutiny of De Stijl group, now a hundred years ago, was therefore to what extent the application of neo-plasticism could result in an external style of shapes or whether it would result in a 'new being'. All kinds of philosophical discussions and searching resulted, but many questions were beyond the scope of this theory. 'A new idea was born, a new aesthetic, it must only be fathomed and developed.' 'Neo-plasticism is a highly revolutionary phenomenon: it is destructive as well as constructive. It does not destroy the actual content of form, but rather deepens

the form to elevate it to a new order. It breaks the boundaries of 'form as individuality' to make a universal unity possible.' Mondriaan condensed this life problem with: 'Images are limits. A multitude of images and all kinds of boundaries. Removal of images and borders by means of all kinds of images. Borders obscure what is true.' 'Where is what truth is? Boundaries are just as relative as images, as space and time.' Around that time, he wrote to Rudolf Steiner that in his view neo-plasticism was the art for the real Anthroposophists and Theosophists of the immanent future and added a copy of his brochure 'Neo-Plasticism'.

Neo-plasticism

Striving towards true neo-plasticism, in his last years he still struggled against the limitations of the two-dimensional plane as an image medium. He avoided the black lines that separate coloured areas because they were artificial. Nevertheless, the imaginary line also had its value, from which he concluded that a line is also a plane. The lines were resolved in coloured patches in his last work. And perhaps that was in another way a means closer to his earlier Impressionist work where coloured areas were separated by intermediate tones. He was convinced: 'Indeed, in aesthetic viewing, man is given a means to unite consciously with the universal abstract.' 'The truly modern artist is aware of abstraction in an emotion of beauty: he recognizes consciously that the emotion of beauty is cosmic, universal.' 'Through intuitive feeling, many observations and comparing, one may come to a complete appreciation of the new.' To become a truly 'modern artist' was Mondriaan's aim and thus he would have to ignore the development of ordinary intuitive perception - ability alone was not enough. A new 'modern intuitive perception' was needed, beyond the limits of the old one. That is to say beyond the



time-space dimension. And also beyond the intuition of the subtle spheres in which he first saw an (evolutionary) way to the abstract. But even that abstract level from which matter comes forth is in itself also an appearance. It is known to us to a certain extent, observable because it inspires us, and is therefore not really abstract.

A conscious union with the universal abstract was given to one only when one had also discarded those boundaries. But can this be possible through comparison, observation and intuitive feeling, in order to appreciate the really new if these instruments still lie within the possibilities of the old framework, the old consciousness? One may indeed perceive the ever-changing life, but not the original source.

The truly 'universal abstract' is not perceptible, it can only 'be'. When we see his words in this light and understand his words from this view, the following words receive a deeper meaning in which it is no longer about refining the personal perception capacity: 'If the individual no longer stands in the way, only then the universal can express itself purely. Only then the universal consciousness (intuition) - the origin of all art - can express itself directly; a pure artful expression arises.'

A deeper meaning is also given us in the sentence: 'To create unity, art should not start from how nature appears to us, but from what she really is.' He realizes: 'you do not create unity, it is'. It is the cause of, and therefore is also present in, each individual person. If the appearance becomes consciously at one with the abstract then unity works through the human-artist - then every human being is a creator.

Whether Mondrian himself was finally dissolved in 'not-being' is not important here. Together with many of his contemporaries he responded to the urge to look for the new and on that trip, they have shaken up



Presentation during the 2017 exhibition - De Stijl 100 years Gemeentemuseum in The Hague

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

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

Guido Gezelle, 1857 (Anonymous translator)



Names

Name labels of all types
in the BMW museum in
Munich, Germany

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

Everything in the all-revelation has a name, be it known or not known. The only entity that has no name we usually call 'God'. We may hear about 'the Name of God', but nobody names that name. The Whirligig of Guido Gezelle 'writes and rewrites the holy name of God', but no one can read it. A name defines, determines what it is and what it is not. But how do you name something that is simultaneously everything and nothing?

And yet an eternal thrust in us drives to give a name and a shape to this 'everything-and-nothing' because we experience it as a reality that we can either worship or fight. Reason builds and rebuilds theories; the heart awaits the unexpected. Just because of the innate fear that this elusive name will one time swallow us up. If we only could place 'it' before us - man-to-man - to get rid of that unbearable tension. But in this we never succeed; it is the ultimate confrontation with ourselves, the last place

where we seek the name, the Being. This awareness, this knowledge, is not called 'Gnosis' for nothing, the 'Knowledge of the heart', an axiom that we cannot encompass, but that clearly encompasses us. The earthly alliance of art, science and religion is one endeavour to channel that annoying image-in-us into safe channels. But this unbridled Being always breaks through the cracks and crevices of those shaky constructions, and time and again we flee into the safe mass of the outstretched hand, the eternal offer to free us from the drop, which keeps the water trapped time and again.

But some fine day the desire will overcome the fear of existence and we shall discover through the drop the water that we carried with us for so long; shall discover the wave and its strength, the sea and its tranquillity. What we first experienced as a threat, now unfolds into a wholesome stream that clears all fears and prejudices and then reveals

the sober and yet redeeming truth: it was ultimately not the drop and its exaggerated names that was important but the One Name, reflected in the water.

All suspicion and opposition crumble and reveal the wide ocean where our true name is known and our place and role become increasingly apparent. The roar of your wave fades and a new sound tingles, as it were, on the inner horizon, so far away - and yet so near: The rustling of the Name that cannot be pronounced. ☼

Everything in the all-revelation has a name, be it known or not known

Mind expansion

In the twentieth century, many efforts were made to expand the mind, often through substances. For example, in the 1960s there was the conviction that marijuana was a means given by the gods to protect mankind from rigidity, from crystallization of the mind. It was seen by many as a means to break out of the self-limiting awareness of current social living habits. The awareness that the mind would be limited again by habituation to that means was rejected for the time being. In our century, the idea that you need certain ingredients to expand the mind and spirit through the use of various substances has resulted in the use of, for example, ayahuasca*), a drink that derives its power from two South American plants.

Mind expansion may arise as a desire to imagine and experience the dimensions of the total electromagnetic spectrum. People can normally only see a minuscule part of that spectrum. The spectrum as a whole is about ten trillion times larger than that of visible light. And the reality that includes the spirit would equally exist in an enlarged mental spectrum. The awareness of the One, who pervades everything and is everything, would also encompass the total mental spectrum, wouldn't it? But there is another reason for the desire for mind expansion, namely, the distressing experience of oppression due to a feeling of social confinement and feeling locked up, the experience of absolute boundaries that are socially and economically set by the pervading order. The need for expansion therefore arises because of a threatening sense of suffocation, which is due to this climate of middle class small minds and accepted norms of pleasure, convenience and gain.

A new faith is seen as the best thing to alleviate this desire and this need, namely the faith in data, the faith in new information. The belief is that the almost infinite sea of data will enrich and expand our consciousness to spiritual proportions; that an ocean of information-based consciousness will arise that will connect us to the One, so that distress and small minds will be a thing of the past. This prevailing data belief carries the hope that technology and artificial intelligence will move us algorithmically into a world of

the spirit that is broad enough to allow us to cosmically breathe in a completely new era of consciousness. At the same time, this new data-mind-expansion paradigm also holds that it is able to reorganize the current destructive business model that now wreaks havoc on the earth, on nature and on people, from the chaos of over-information into an efficiently operating non-harmful environmentally conscious, living universal remedy. The author Yuval Noah Harari rightly asks in his book 'Homo Deus' whether we really want to join the data faith as a mind-expanding device when it asks us to assume that our organisms are merely algorithms, and that life processes are just data processing.

The data faith as a mind-expanding device

And he asks us the final question: "What is more valuable: intelligence or consciousness?"

So much of the population has chosen to participate in the tech social media giant, Facebook, and for them this results in a permanent bond to the data that they themselves generate out of vanity, but which are no longer their own. This suggests that in the end they have chosen the easy comforts of, enjoyment of, and gain from, a virtual reality. We like to forget that every mind-expanding agent, whether it is a physical substance or a mental digital, makes us dependent on authorities outside of us. We then forget that there is an indwelling spirit-expanding mediator, without digital dependence and without the use of external substances. Gnosis can make us aware of this mediator. Mind expansion can then mean clearing up ignorance by an expanded direct knowledge. This inner mediator gives us spiritual space and openness, because where there is that Spirit, there is freedom. ☼

1. Ayahuasca is made from two plants: the Psychotria viridis and the climber Banisteriopsis caapi. The Psychotria viridis contains as active material DMT. The Banisteriopsis takes care that DMT is not destroyed and it remains active for a longer period. Source: Jellinek clinic.

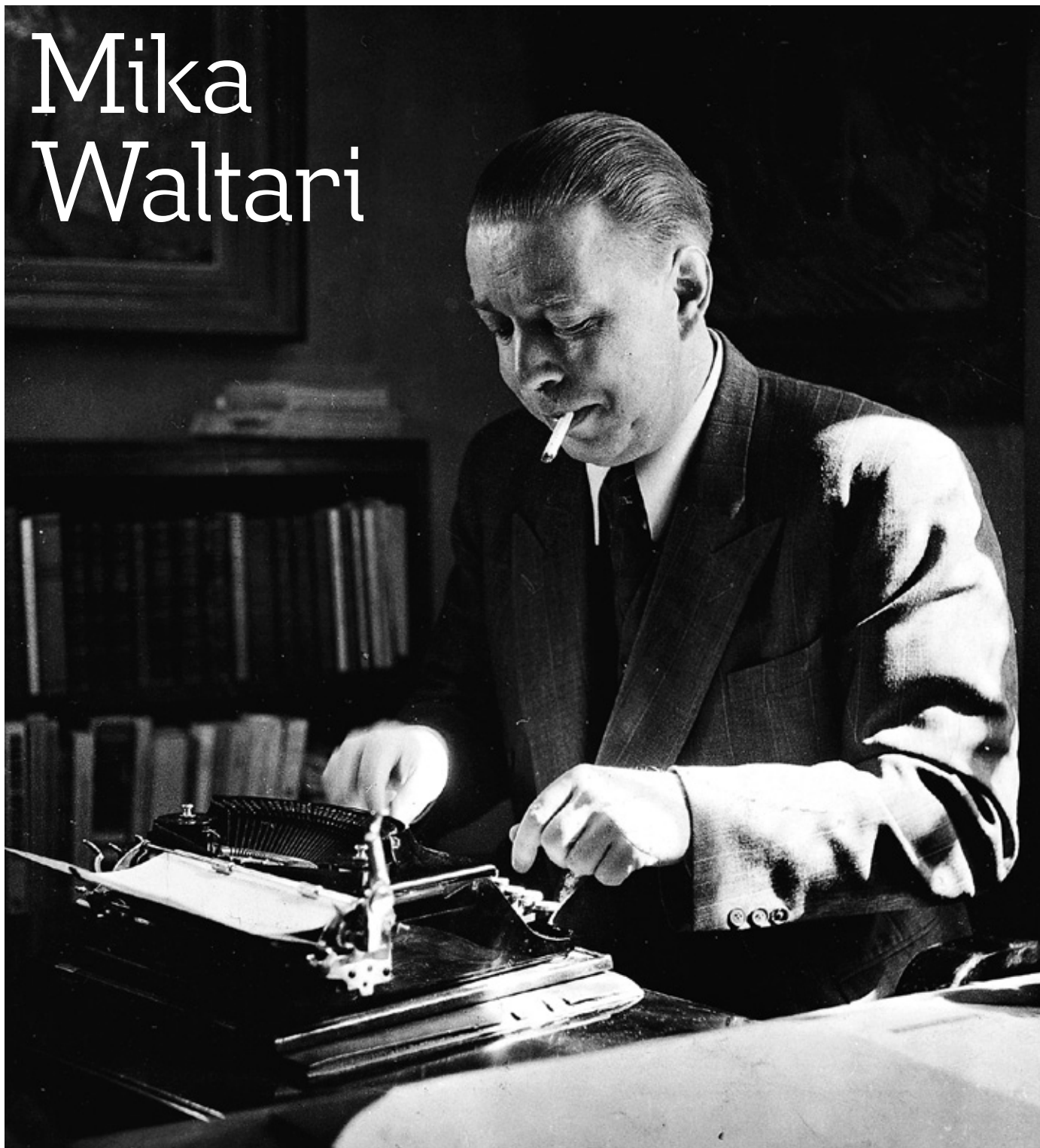


Foto © OM-arkisto

Mika Waltari

Mika Waltari (19 Sept. 1908–26 Aug. 1979), a Finnish writer, became known all over the world through his historical novel *The Egyptian*, first published in 1945. This massive book has been translated into more than forty languages and filmed in Hollywood. The novel was an international bestseller, and still new editions are printed. Waltari was and is highly appreciated and popular in his home country, as well as in a number of other countries. Each principal character of his historical novels – often a kind of an alter ego of the author – is an ardent seeker after truth whose quest is filled with pain and suffering. His heroes are not content with the mainstream religion of their time, but long for first-hand inner experience. This article deals with the divine touch as experienced by some of his characters.

Education, work and personality

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

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

experienced here on earth; and that death is something unessential; death means only that life will be replaced by new forms.’ Waltari was a productive writer who mastered many genres. He wrote poems, novels, novellas, criminal novels and screen-, radio- and theatre plays. He was a hard-working journalist and an encouraging supporter of young writers. He follows his heroes to times and places where they meet Cusanus, Paracelsus, the Knights Templars, Jesus, Paulus, Peter ... Often they have to find and accept their divine origin in order to link themselves with the divinity.

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

WRITER AND
INSPIRED VISIONARY

Sinuhe the Egyptian

The novel *The Egyptian* tells about the time of Pharaoh Akhnaton, around 1390 to 1335 before Christ. Sinuhe, the narrator in the first person, is nominated as the physician and skull borer of the Pharaoh Akhnaton. His lighter skin colour and weak muscles make Sinuhe at a later phase presume instinctively that he is of a royal origin. Even so, from the very start of the novel it is clear that he will be sent into exile to a remote borderland. He will stay an Ephesian, though.

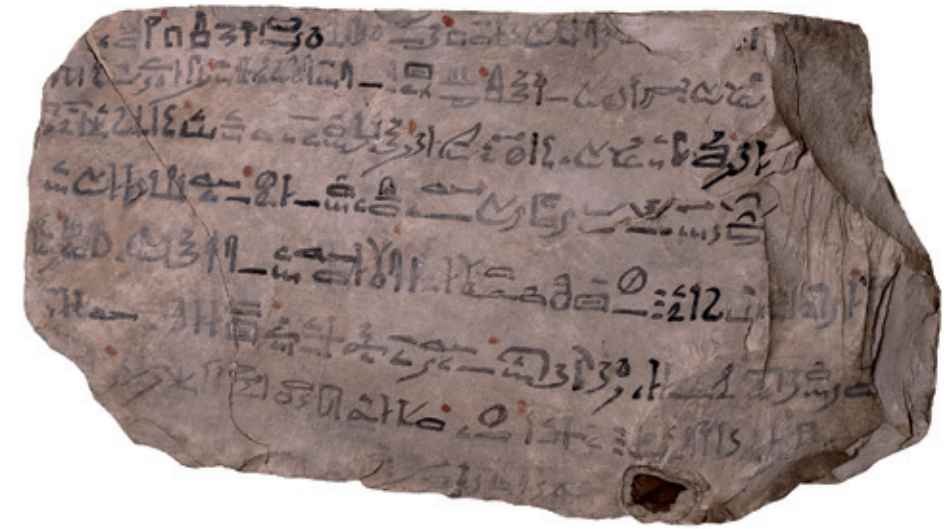
As a young student Sinuhe is asked to assist the royal skull borer Ptahor at the deathbed of the Pharaoh. There he meets the Prince, the later Pharaoh Akhnaton. *“I recognized the prince’s voice and his lanky figure and prostrated myself before him not daring to speak. But he nudged me impatiently with his foot. ‘Stand up, you fool. No one can see us, so you need not bow to me. Keep that for the god whose son I am – for there is but one, and all others are his manifestations. Did you know that?’ Without waiting for an answer, he added reflectively: ‘All others but Ammon, who is a false god.’*

The Prince asks Sinuhe to stay with him because of the crushing power of his god: *‘The hour draws near for the world is desolate – you and I are alone. Where I go, you cannot follow – and I do not want to be alone.’* This scene recalls the words of Galahad to Parsifal, and those of Jesus to his disciples. Also, Sinuhe is deeply touched by the flaming brightness, and ever after he cannot but love his visionary age mate who suffers from the holy sickness (epilepsy). After the death of Amenhotep III the heir of the throne, who now adopts the name Akhnaton, wants to replace all old gods of Egypt by his new god, Aton. Waltari remarks that Akhnaton’s Song has some points in common with some of the Psalms:

*Most beautiful art thou upon the horizon,
Living Aton, source of all things living!
When thou arises in the eastern sky
All lands are filled with thy glory.
Fair art thou, great art thou, radiant above the world.
Thy beams embrace all lands and them hast thou created,
And they are bound together with the rays of thy love.
Far art thou, yet thy rays touch the ground;
Exalted art thou; yet the soles of thy feet move upon the dust.
Thou alone dwellest in my heart
And no man knoweth thee but the King thy son.
Thou sharest thy thought with him,
Thou anointest him with thy power.
The world lieth between thy hands as thou didst create it;
By thy light do men live
And if thou veil from them thy countenance they perish.
Thou art life and men live through thee.
All eyes are turned toward thy glory.*

On his adventures Sinuhe travels to the countries of the Red Land, i.e. to Babylon, Mitanni, Syria, Hatti and Crete. Sinuhe gets to know many sovereigns, religious concepts, rites, and gods such as Baal and Marduk. Vanity of vanities! As is known, Pharaoh Akhnaton failed in his efforts. In the Egypt of Akhnaton’s time the high spiritual law of Maat was not followed anymore. In *The Egyptian*, Akhnaton pressed his new ideas of the one and only living god on the priests of Ammon and on the multitude who worshipped dead stone sculptures. The majority of the priests, soldiers, farmers, and other citizens were fully satisfied with the old order and did not feel any longing for a first-hand contact with God. The pressure exerted by the Pharaoh produced a storm of protest. In this novel, Akhnaton is said to make attempts of establishing God’s Realm on earth. This kind of behaviour affected Sinuhe adversely; he is overwhelmed by doubt which extinguishes

Stone with a part from the story of Sinuhe the Egyptian. In British Museum, London



the certainty gained through the once experienced divine touch; he and Horemheb commit a crime. Sinuhe, sentenced to exile, remains doubtful for the rest of his life.

Turms, the immortal Etruscan

The book *The Etruscan* tells us about Turms’s life between 520 and 450 before Christ. As a child Turms was struck by lightning but did not die. Turms does not yet know his origin; he feels only that he is immortal because he occasionally, in an exalted state and filled with power, is able to raise a storm. He also knows that for him, there is no reason for being afraid of lightning. The story starts in Delphi where Turms comes to meet the oracle in order to be freed from his guilt of burning a temple in Ephesus. There he meets Doreius, a descendant of Heracles, and the two young men decide to travel to Sicily. Their numerous adventures and fights, and not least the lady of Turms’s heart, Arsinoe, goddess of Aphrodite, keep him effectively away from actively seeking the real purpose of his life. Despite all his insights, it takes many years before Turms is ready to follow his inner calling. He finds out that he is an Etruscan, not a Greek, and the son of Lars Porsenna

Turms the Etruscan should not let himself be tempted, not aim at pleasing but serving his people

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



In the 1950s, Mika Waltari and his family went to his family members in the country side during the summer

every human being carries an immortal seed, most of them are content with worldliness so that their seed never germinates; this is why Turms should never try to press immortality on those who are not yet ripe for it.

The conclusion of this novel is positive and bright and as such quite different from that of *The Egyptian*. Turms finds his royal origin and for the rest of his life carries out his high-priestly duty for mankind.

The Roman and The Enemies of Mankind

The principal character of *The Roman* is Markus Mezentius Manilianus, a young and rich citizen of the Roman Empire, who comes to Jerusalem in order to experience a Jewish Easter. Earlier he had fled to Alexandria from Rome, from his depraved life and his capricious mistress Tullia. During his stay in Jerusalem and Galilea, he writes letters to her.

Quite accidentally, Markus happens to climb the hill of Golgotha on the day of the crucifixion of Jesus. On the third day, he is also there to find the tomb empty and the shroud intact. Deeply touched, he wishes to join the group of the followers of Jesus, but is not accepted because of his Roman citizenship which means that he has not been circumcised, and as such cannot be counted among those of the chosen race. This novel describes, in a plausible way, the violent struggles between the conventional Jews and the followers of Jesus due to their different interpretation of the establishment of the Realm (conventional Jews: on earth, followers of Jesus: immaterially), and the irresolution of the disciples about what they are allowed to reveal and what they must keep secret. They have difficulties in recognising who is truly interested and who is a spy for the Romans. The resurrected Jesus comes to Markus in a vision e.g. in the Upper Room, on the shore of

Deeply touched by what he had seen on the hill of Golgotha, Marcus wishes to join the group of the followers of Jesus, but the Roman is not accepted

.....

the Galilean See, and on a mountain. In any case, Markus is rejected and kept outside by the followers of Jesus.

Finally, Pontius Pilatus expels him from Jerusalem because he tries to solve the mysteries of the Resurrection and the Realm. He flees to Damascus with his Greek wife Myrina. As the citizens of the Promised Land do not want to reveal the secret of the Realm to them, they are resolute to solve the mystery and to be followers of Jesus on their own because they both have experienced the first-hand touch of divinity.

The Enemies of Mankind continues the theme of *The Roman*, i.e. the confrontation of the old and the new world, the world before and after Christ. However, this book is more pessimistic and full of terror when telling about the demoralization, violence, pushiness and brutality during the reign of Emperor Claudius (reign from 41 to 54 AD) and the tyranny of Emperor Nero (reign from 54 to 68 AD). We meet Markus Mezentius Manilianus again, and his son Minutus whose mother Myrina died in childbirth. Minutus writes this book to his son Julius (grandchild of the Emperor Claudius).

Markus and Minutus live first in Antioquia, where Markus has contact with Paul, Keefas (Apostle Peter) and a group of Christians, none of them of Jewish origin. Minutus however remains doubtful. Father and son later move to Rome. There, Tullia entices Markus to marry her by fraudulent means, with the consequence that his religious life stagnates almost completely. Since childhood, Minutus is a close friend of Nero, even to such a degree that he carries out some of the fatal orders of Nero.

In Rome, there are fervent disputes between the Jews and the Christians. Minutus's youth love Claudia, an illegitimate daughter of Emperor Claudius, adheres to the Christian faith and tries to convert

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

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

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

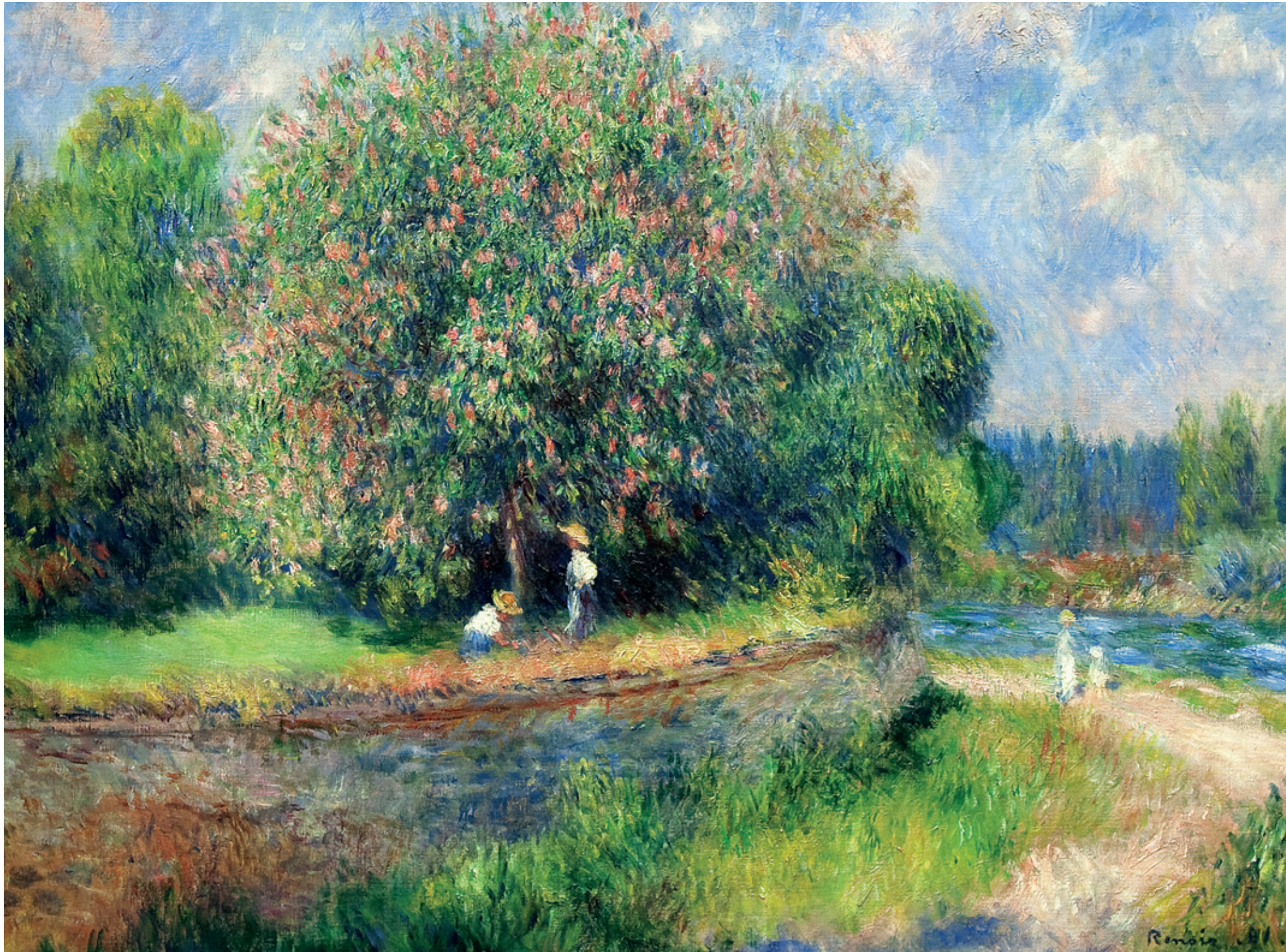
Sinuhe, Markus and Minutus may be seen as examples of people who are touched in their microcosmic heart for the benefit of their next lives. Through Waltari's deep understanding of the human nature with its weaknesses, strengths and possibilities, any seeker after truth can identify himself or herself with the characters of his novels and, on the other hand, be warned of the pitfalls of fame, fortune, worldly love, spiritual indolence and fear. In any case, desperation, disillusion and suffering can also help many humans to detach themselves from the dialectic world so that new hope and new perspectives may urge them to really turn around and set their feet on the One Path. ☸

Voetnoten:

1. translated from *Unio Mystica*, p.141
2. *Unio Mystica*, pp. 808-811
3. Book 3, chap. 1, p. 58
4. Book 3, chap. 1, p. 59
5. Book 5, chap. 3, p. 121
6. Book 5, chap. 3, p. 121
7. *The Etruscan*, chapter 10

Sources:

- Panu Rajala: *Unio mystica* Mika Waltarin elämä ja teokset, WSOY 2008 (MW's life and work)
- Mika Waltari: *The Egyptian* WSOY 1883 (original title: *Sinuhe Egyptiläinen*, first published in 1945)
- Mika Waltari: *The Etruscan* (original title: *Turms, kuolematon*, first published in 1955)
- Mika Waltari, *The Roman* (original title: *Valtakunnan salaisuus*, first published in 1959)
- Mika Waltari: *The Enemies of Mankind* (original title: *Ihmiskunnan viholliset*, first published in 1964)
- Illustration: Seura-lehti 28.6.2017 © OM-arkisto



Le châtaignier en fleur (flowering chestnut tree), 1881. Auguste Renoir Alte Nationalgalerie Berlin

Husking

Everything is subject to change. Everything follows the heartbeat of the universe, it cannot be otherwise. Everything is changing and there is a time for everything, but even for a chestnut it is not always easy to feel the right moment

A young husk hung on the branch of a tall chestnut tree. He had a beautiful green colour and a cottony tuft of hair. He was light and the wind made him sway slowly.

‘How great it is to be a husk,’ thought our young friend, while he enjoyed watching the birds that chattered around him. ‘Nothing can be lovelier than this.’ He had not been aware of his own existence for long, but now that he was, he passed almost all his nights singing. Despite all he experienced, whether it was enjoyable or not, he remained a real optimist. His contemporaries, some of whom were already bigger and darker than he was and had tougher spines, sometimes judged him to be frivolous.

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

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

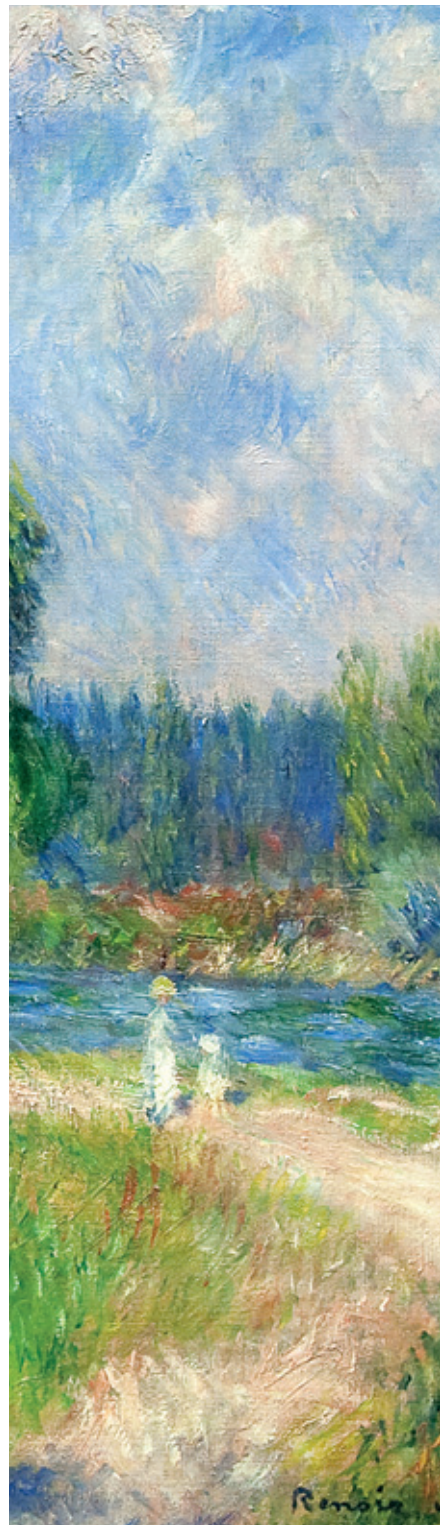
However, at a certain moment he became somewhat unsettled. It seemed like something was pulling at him. He could not relax as he waved in the breeze anymore, and all of a sudden, he got struck by the fear of falling down.

Fall down? What a weird thought. . . The day after, his colleagues of three branches below fell with a plop to the ground. The ground was something the husk had never thought much about. He looked down for the first time and saw an unending dark place below him. It made him shiver and it shocked him, because he did not feel so connected to the branch anymore. Just when the husk reached this phase of despair, the branch started talking to him. The husk knew the branch very well. He had already noticed earlier on that the branch carried him and that he could trust the branch completely. The branch was very strong and moved with every wind. The husk had never looked beyond the branch. He knew of the sun and the different weather conditions, the branch and the other husks and of course the birds, who he regarded as wonders. Now the branch started talking, and the husk had to listen to him, because what was happening to him was far bigger than everything he knew so far. 'Husk', said the branch, 'you have been part of me for a very long time, but now the time has come to let you go. No, don't be afraid. I will explain it to you. You have been a brave, well-disposed husk all your life. Now you have become big, dark and tough: you are no what is called 'ripe'. This is the moment I may tell you about the secret of your life. You are much more than you think. What you see are separate things: husks, birds, branches, and so forth, but you are missing the coherence between them. All these objects are part of something big, called the Process. All birds that you see originate from a sort of husk as well.' Despite his fear the husk had to laugh about this. Birds in a husk! Yeah, right! 'Seriously,' said the branch. 'Their husk was not like you; it was white with dots

and very smooth: it is called an egg. It was not attached to a branch, but it lay in a nest, a heap of very small branches. And in the same way that I nurtured you, the eggs were nurtured by birds. The egg did not know a bird grew within it. It was safe inside the egg, and the young bird could grow undisturbed thanks to the protection of the adult birds, until it was big enough to hatch.' This made the husk panic. The branch had called the egg a husk and he did not want to believe that within himself. . . The branch spoke soothingly: 'Just wait a little bit. There is nothing bad in what I am telling you. It frightens you because you have never been aware of your role in this life. You can trust me, I have known very many husks and I know the Process. I will help you if you find any difficulties - you are not alone. This is not only about you, but about all husks. But let us talk about the egg, because that makes it easier for you to understand. You have never seen an egg yourself because they exist in early spring. In spring, you were not a husk yet, but there was something like a pre-husk. You will not remember it, but before you were a husk, there was a flower. You are the fruit of that flower. The flower and you are both part of the Process; the flower made it possible for you to exist.' The husk needed some time to think this all through and the branch left him alone with his thoughts. It was all so new for the husk and it coincided with all sorts of cracks and moves in his body that were exciting for him. For the first time he felt a sort of seam on his body, a weak spot that he covered carefully. He saw the birds and tried to imagine such an animal in a husk, smooth and dotted, which it would only leave when it became too big. In the middle of the night he called out to the branch: 'How do birds actually

hatch?' He received an answer immediately: 'The egg is ripe, and so the bird. None of them has to do anything, besides go with the flow. If the egg would try to remain intact, the new bird would die. The process has to continue, that is why the bird makes a little crack in the egg which then grows bigger and bigger. The bird can get out and the egg has performed its life task by having protected the bird all that time.' The husk thought of the poor egg. Suddenly he felt something moving inside himself and that was also the moment he realized there was an 'inside'! Would there be a bird inside him that would make cracks in him, just like they do with eggs? He was in great fear and the branch soothingly said: 'What grows within you is a great wonder. Look around you. Have you seen that I am not just a random branch, but that all branches are part of a tree, a chestnut tree?' No, the husk had never seen that, but now that he did he felt overwhelmed. Strange that he had never known this, while it was very clear to see that the branches were all connected to a big, straight-standing branch that reached even to the ground and far up in the sky. The branch continued: 'And you are part of me. That is why you are also part of this tree, just like me. You might think that I am more important than you because I know more, but without husks there would not even be chestnut trees.' Gosh, that was again a lot to think about and the husk needed quite a while to think it all over. One question after another popped up inside him. The branch always answered, though not always immediately. Sometimes the husk did not know where the answer came from, and that was special too. It seemed to come from inside himself, while he still did not know what that 'great wonder' would be. Sometimes

it was almost as if something inside him joined in with the branch, when the latter spoke to the husk. As if it said: 'Yes, that is true'. Meanwhile the seam in his body became more and more noticeable and it caused him more unrest. Still, the unrest disturbed him less than before because he was very much fascinated by all that he had discovered. Moreover, he could not think of anything else anymore. He started to understand that life is very different from what he always thought it was. Or rather, he hadn't actually thought about this at all and had considered everything self-evident. Now he looked at birds differently and listened to the sound of the wind. He glowed in the realization that inside himself grew a chestnut that was completely, totally different from him. Not green and with stings, but a big, round, brown, glowing ball that was the reason for his own existence. Inwardly he bowed very deep before this greatness that – so related the branch – was the next step in the process. 'And', continued the branch, the Process does not end with the chestnut. He is part of the Process too. A grown chestnut that does not go along with the Process when he is ripe might end up in a trouser-pocket', he explains, 'or as a puppet on the windowsill, but it will not turn into a chestnut tree. For that he has to allow the Process to lead him to a dark, moist existence where again his outer protective shell is cracked open to create a germ for a new chestnut tree.' 'It is incredibly big', murmurs the husk, and he was so taken by this realization that for seven days in a row he could not think of anything else. If you would ask him, he would not even remember anymore that he had once been a husk, for he was not completely taken up in the great wonder he had experienced. And when the time arrived, he let go painfully. The soft moss caught him. ☘





AN INVESTIGATION INTO WHAT WE DO NOT KNOW, WHERE WE ARE NOT AND 'A WONDERFUL TOPIC FOR FURTHER CONTEMPLATION'

'Vision for Madrid' 1992; © Zaha Foundation

Day and night

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

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

you should only live “intuitively”, give preference to your feelings and ignore the thinking capacity. The Spiritual School points out that in the interpersonal encounters we should not use only our razor-sharp thinking. Not if you want to relate to somebody in a meaningful way, not if you want to understand the other, if you want to savour her or his inner value. The way the world perceives, is often hurtful and thus it deprives itself of all the wonderful beauty that is to be found in the human being next to you. This also applies to us if we see others by looking at them in this way. For even the most unscrupulous villain nevertheless wears the figure of a human being- even though he deprives himself of all inner qualities that once gave him this shape.

But the destructive, sharp and perceptive consciousness in our head, which is so appreciated here in our society, has little meaning in the area of the soul. If we want to come to understanding, to come to a living understanding, then it is worthwhile for us to master a very different relationship to the world, and to mankind that inhabits it. Our proud head and its thinking, with which we form representations and images of how things are as determined by the sensory world, and how the world really is, is totally unsuitable in the area of the soul. Hence, the teachings of the Spiritual School, and its Essence, even if it is all in books, are not taught through intellectual study. We learn the universal teachings through living them, and by pure relationships. Now, it is precisely these pure relationships that are often extraordinarily hard to trace in modern human society. We do not refer to standards of decency here - though it would be nice if they returned again – but look at politics, look at the banks, look at the crime statistics, we do

not need to elaborate on them.

But also look at yourself. However we turn it or look at it, the world still is the way we are: ‘You are the world’, as Krishnamurti taught us.

And there is still another aspect in which we see the distortions that play a part in our perception.

You know how we say: ‘that is an old man’, or ‘that is a woman’, or ‘a child’. How external is it to say such a thing! For that old man or woman has been a child, and the child has had a mature form many times in former lives. You know it: we go from young to old, but inwardly the ‘you’ is always present, always the same - the one that can say ‘I’ for as long as you are here on earth, and as long as you are awake.

Perceptions, seen from inside and outside are thus very confusing in the world in which we are living, and not very suitable to rely on, or to base our world view on. What we see from the outside is the changing shape of things. And how things are inwardly, is all too often veiled from us; we can rarely perceive their essence. Conversely, it is true that how we are inside, is rarely reflected in our outer form, or can be correctly interpreted by others. And sometimes that is only for the good.

Actually, it comes down to having to work with an erroneous idea of the purpose of the world, of human life, and of human society. We are infected with this error; we have absorbed these ideas through our upbringing, our teachers, perhaps also because of our religious, atheistic or socialist values. There is, in this respect, no better or worse starting position. Coornhert, that great spirit at the basis of the Dutch national character and state, would say: that is the real ori-

You can view the brain as a bicycle, and our mind determines where we go with the bicycle

.....

ginal sin - that we have accepted all these wrong habits and misconceptions from our educators and leaders, who may have helped us with the best of intentions but in the wrong way to find our path, and in doing so have made us lazy in respect to pure perception. We assume, instead of perceiving.

Or take for example the study of consciousness by the clever intellects of the day.

With what subtlety and agility, we can manoeuvre with our thinking, in order to describe something that cannot be described, at least not by the head. Because, by definition, consciousness is larger than the head, and it involves much more and has many more layers. In an interview with the hip young German philosopher Markus Gabriel, we read a funny quote in the New Scientist.

Markus Gabriel wrote a book called: ‘Ich ist nicht Gehirn’. (‘I am not the brain’.) in which he clearly opposes the book and the views of biologist and neuro-scientist Dick Swaab, who envisages everything originating in our brain.

Gabriel says: “When I started this book, I was looking for someone that I could attack bluntly. Of all the crazy neuroscientists, he

[Swaab] is the most radical one. Scientists like him believe that objects can only be material and thus determined by the laws of nature. But what about the consciousness? Take coffee. We can give a definition of the chemical composition, but not of the taste of coffee. How can you have two different experiences of the same object, coffee?

Or suppose we want to perceive another person in the same room. First of all, we need a brain with a certain structure. No one will deny that the brain is a necessary condition for a consciousness. That does not mean that this is enough, though. To be in the same room also requires a body that carries the brain, as well as another person that we perceive. Let me use an equation that will appeal to the Dutch. What is the difference between a bicycle and the act of cycling? You need a bike



Markus Gabriel
© foto Hentschel

to be able to cycle, but the act of cycling is not the same as having a bicycle. The brain is the bicycle, and our mind is what we do with the bicycle. “

Now mind is still something different than cycling - diligent students of the Rosycross will certainly agree with us about this. But what strikes us in Gabriel’s observation is that the human day-consciousness knows particularly well the cycling routes in the world of the senses, the world of objects, the world of matter. Eyes, hands, feeling, thinking, ears, smelling - all are extensions of our brain, and everything is used so that the brain can respond to our environment as adequately as possible. Very clever, indeed. Yet as soon as you sleep, all this cleverness is gone. Then strange sensations occur, and you find yourself in a twisted reality. Then the suppressed motives and impulses of the subconscious are forced upon you to restore the balance, and you dream that you have to flee, or you fall endlessly into a bottomless abyss,

while in fact you have just slid out of bed. While your being should then be a mirror to admit pure consciousness, as a spiritual activity. But most of the time our nightlife is not yet like that. In the Egyptian Arch Gnosis, Jan van Rijckenborgh calls this “a wonderful subject for further consideration.” He says: “Much has been written about the day-side of pupilship. But what is known about the night time of pupilship? Can something be made known about this, without falling into dream interpretation?”

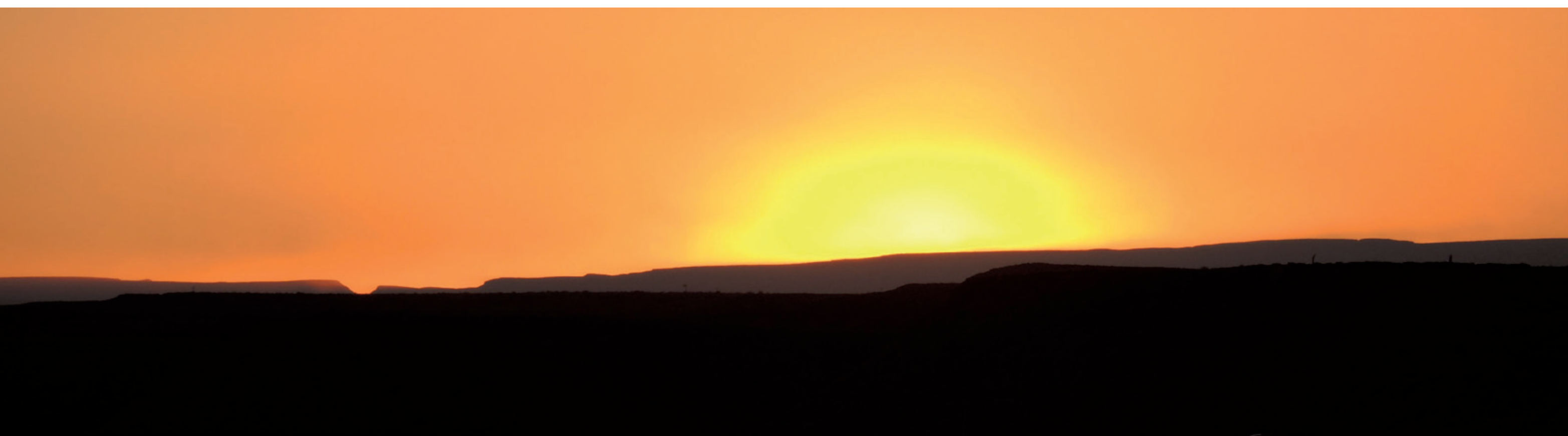
The question he asks is not: what does the other half of our being do, when half of the divided personality is still lying in bed? He purely looks at it from the so-called new-born soul state. ‘And’, he says, ‘it is good to understand something thereof, because even during the night, half of life, our work, as an individual and as a group, can and must have an organized progress. Whoever wants to follow the Gnosis needs to know this. It is a very un-

pleasant thought that a third part of our life goes by without us as a person being fully aware of it. ‘ We know that the astral aspect energy-wise precedes the physical aspect. What has been built up in daily life is discharged in part of our night life, and such discharging can be quite intense. Because what you gain in vitality and inspiration during the night dissipates again during the day. And in another part of the night you prepare yourself again, through inner contemplation, for what you have to do in the day that is coming.

Now imagine that right now the astral sphere is perfectly pure, perfectly clean, and that the universal Gnostic Chain can charge this entire field with its powers and teachings, as it was in the dawn of our era - one can read about it in the first chapters of the Chinese Gnosis. And that, when you go to sleep and leave the physical body with your astral self, you could then drink your fill of all the wonderful powers, all the pure images that the

Universal Brotherhood spreads for us in the astral sphere. Images loaded with the ideation power of the higher life-waves, the pure hierarchies and forces that work behind them. And that you could understand and embrace them. Then, when you awaken, you would bring all you have received back into the day and then you would absolutely experience a huge benefit for your own being. You could then act, speak and be perfectly real, simple and pure. But since long ago our life field is not organized like this anymore. During the day, we often do not show ourselves as we really are, that is, positively true and real. We often cannot do so, because we live our lives as a response to environmental pressures, sometimes even completely against our natural tendencies, and we have to control or force ourselves. And you understand: the tensions that are thus generated have to be discharged during

Images loaded with the ideation power of the higher life-waves, the pure hierarchies and forces that work behind them



the night in the same atmosphere as the one to which they belong.

But if you, as a pupil, are actively working on raising the astral self from the gateway of the liver - the plexus solaris - up into the heart, and the astral self enters the heart, where it actually belongs, you will make an important discovery. This is the first step in becoming free of nature. And once you no longer look at the world from the solar plexus, but from the heart, you will no longer be able to seek your salvation exclusively in the outer world. You just cannot do it anymore, you no longer believe in it. Yet a great desire remains, because desire was created as part of every human being's natural state. Then there can be no other outcome than a deep need for a new, another life. But alas, to long for it is not the same as being there. Because now you find yourself in two worlds. The old and the new are wrestling within you, the tensions are increasing. If you want to overcome this awkward phase, then firstly you will have to stop sending your astral consciousness into the old astral sphere, when you go to sleep. That is the first task, and because of the power of desire, the strongest power there is, you are able to accomplish that. Imagine that you would manage to break free from the old astral sphere for a few nights, what a huge blessing that would be! When you then wake up again, you want to spend the day with all the energy that is in you, the beauty and the suggestions that your soul has experienced, and turn them into the practice of your life. Just as when you are young, you focus all your efforts on your adulthood and plans for the future. In the same way, you will now enter the early stage of your gnostic life, so full of youthful promise, and you want to fully attune yourself to that life.

Not because it is in some book-of-rules, but out of inner need! And while you are thus occupied, you grow as a soul person into adulthood and become more and more aware of the soul world. 'Then', says Jan van Rijckenborgh, 'the Other One opens itself to you!' And during the night the young Gnosis receives you in her new, pure astral sphere, which the group keeps drawn around itself. That is then your new resting place; a place full of pure energies that flow through your astral being and keep you young, alert, awake and inwardly youthful until old age. They keep pace with how you shape your day in positive development and surround you with the protective high vibration of the Living Body of the Gnosis.

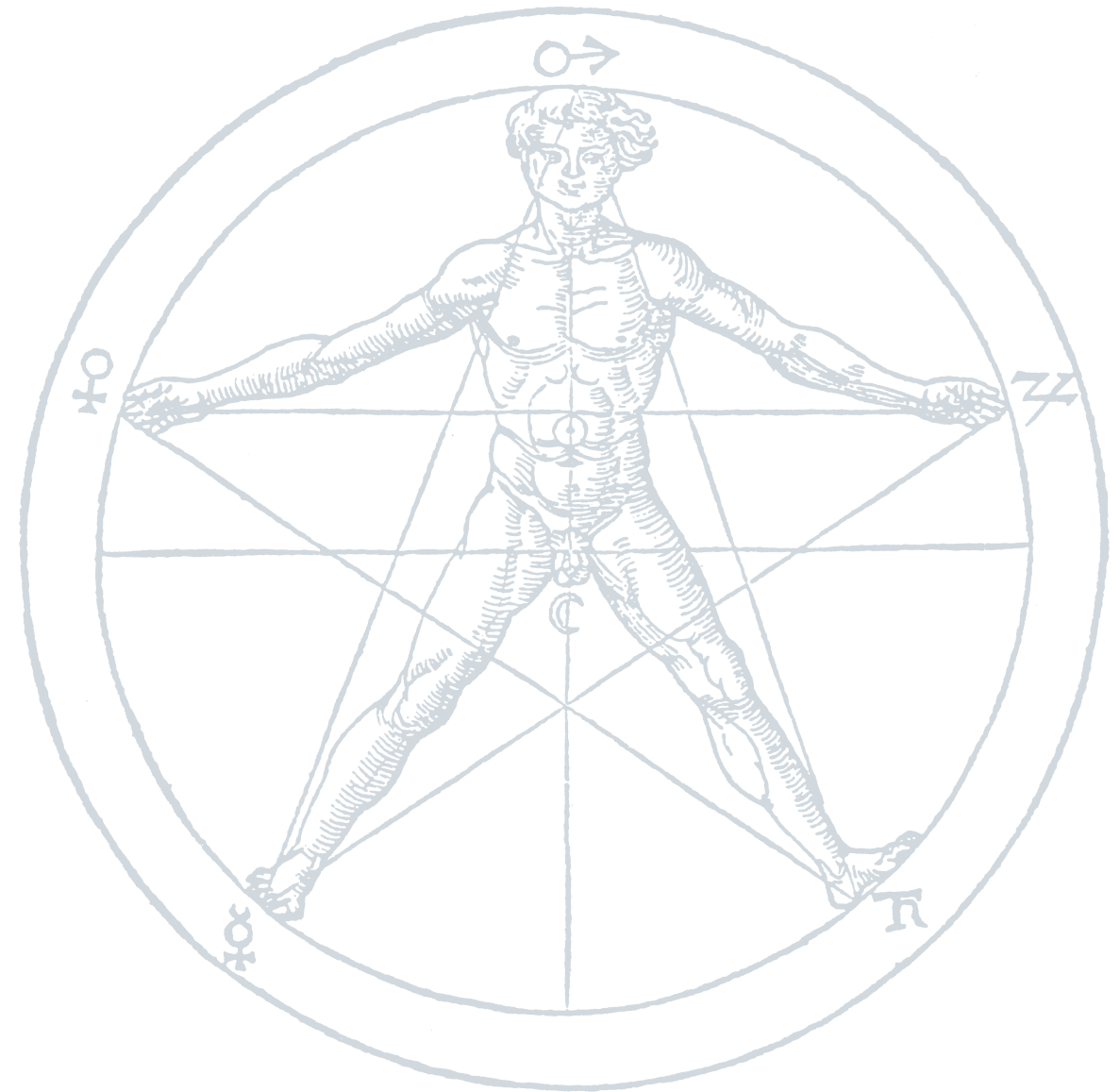
Do dreams have a meaning?

That's how it really goes, in true pupilship. What are the consequences of this in practical terms? And how does this relate to the beginning of this article? What about dreams for example? And consciousness? Well, most dreams develop when your mind, your astral self, returns to the outer layers of your ether vehicle, while also the life forces of nature rush back to you. In those few moments of amalgamation, you descend into your transitory bodily being, and thus thinking, feeling and perception again resurface in that breathing and perhaps snoring body that lies there almost unconsciously, to give it some outer distinctiveness as it re-enters civilization.

This then occasions, in a manner of speaking, some fits and starts. Often as dreams with chaotic and tangled themes, sometimes confusing and disturbing, but there is no need to attach any meaning to them. However, during the purest part of your sleep you are raised up, eye in loving eye with the Other, your being saturated with the true intention and possibilities of life. And that series of images of the Universal Brotherhood? Do not imagine them as a kind of film that you passively look at, but know that they are a reality; they are realities of a different and scintillating clarity. As clear and pure ideas from the World Heart, connected with the Living Body, they have a strong coherence and are charged with the power of abstract thought.

Moreover, they powerfully ground our spirit, our astral self and our developing mental vehicle; they strengthen them, and give them power.

Thus you enter your day. And at the end of another well-spent day, very satisfied and full of joyful expectations, you enter the night. And consciousness is then no longer a whimsical concept for philosophers, but becomes a powerful instrument that we can use inwardly and outwardly, in the service of many. ★



The periodical **Pentagram** is published on a quarterly basis in Dutch, Bulgarian, Czech, English, Finnish, French, German, Greek, Hungarian, Italian, Spanish Polish, Portuguese, Russian, Slovak and Swedish.

Publisher
RozeKruis Pers

Managing editor
Peter Huijs

Design
Studio Ivar Hamelink

Editorial address
Pentagram
Maartensdijkseweg 1
NL-3723 MC Bilthoven
The Netherlands
e-mail: pentagram@rozekruispers.com

Administrative address
RozeKruis Pers, Bakenessergracht 5
NL-2011 JS Haarlem, The Netherlands
e-mail: pentagram@rozekruispers.com
New subscriptions can take effect at any time.

Printed by
Stichting RozeKruis Pers
Bakenessergracht 5, NL-2011 JS Haarlem
The Netherlands

Address in England:
The Granary
Palgrave Road, Little Dunham
King's Lynn, PE32 2DF
e-mail: contact@goldenrosycross.org.uk

Address in Malta:
P.O. Box 29, St Paul's Bay
e-mail: lucert@maltanet.net

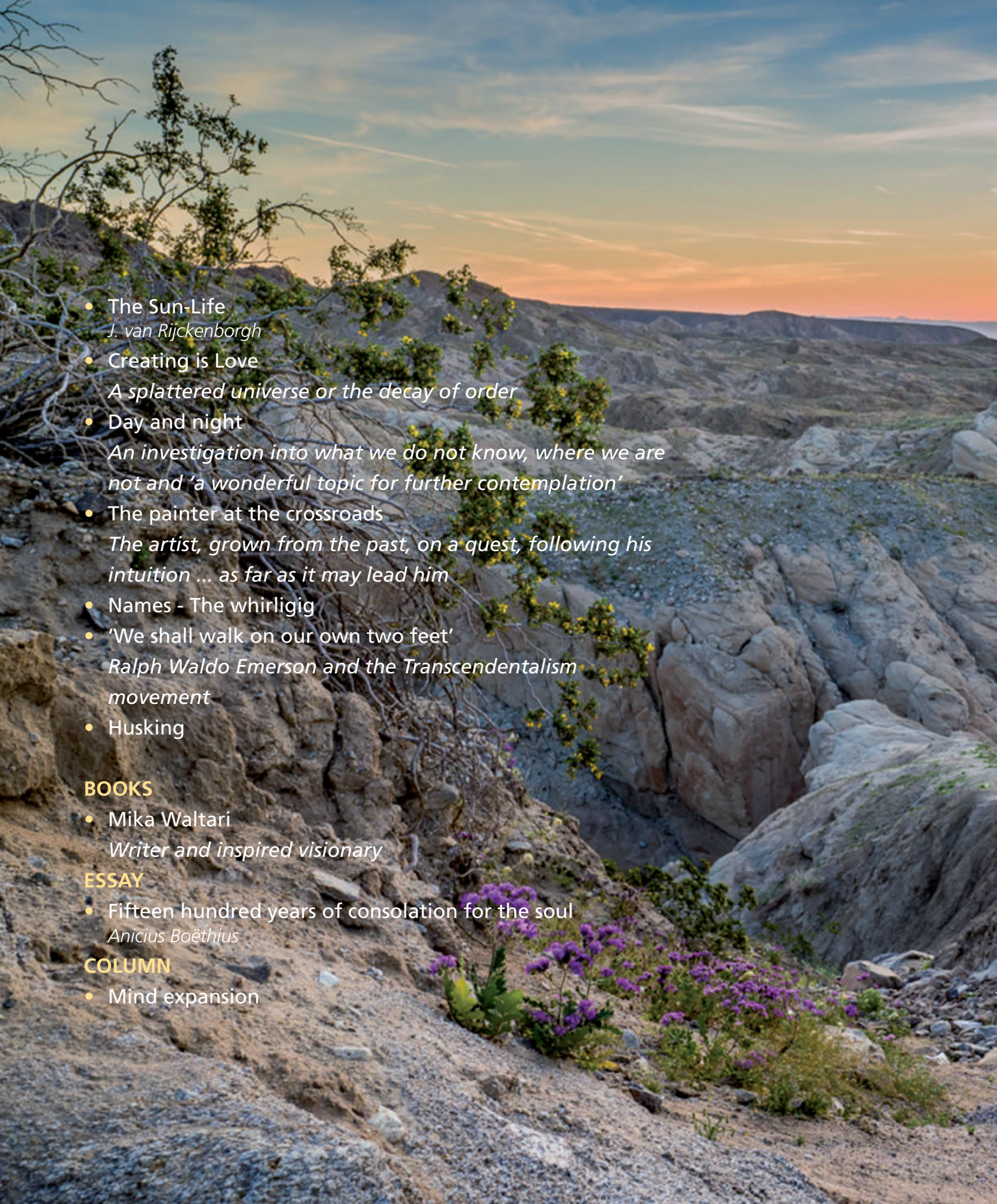
Addresses in U.S.A.:
2430 19th Street
Bakersfield, CA 93301
e-mail: lectorium1@bigplanet.com
P.O. Box 334
Chatham NY 12037
e-mail: chatham@goldenrosycross.org

Address in Canada
5267 Holmes Road, RR#1
Inverary (Kingston), Ontario K0H 1X0
e-mail: ontario@goldenrosycross.org

Address in New Zealand:
258 Ariki Street, Karapiro RD2
Cambridge 3494 - New Zealand

Address in Australia
P.O. Box 664, Berwick Vic 3806
e-mail: lectoriumrosicrucianum@dcsi.net.au

© Stichting RozeKruis Pers.
Nothing in this publication may be reproduced in any form without written permission from the publisher.
ISSN 1384-2064

- 
- The Sun-Life
J. van Rijckenborgh
 - Creating is Love
A splattered universe or the decay of order
 - Day and night
An investigation into what we do not know, where we are not and 'a wonderful topic for further contemplation'
 - The painter at the crossroads
The artist, grown from the past, on a quest, following his intuition ... as far as it may lead him
 - Names - The whirligig
 - 'We shall walk on our own two feet'
Ralph Waldo Emerson and the Transcendentalism movement
 - Husking

BOOKS

- Mika Waltari
Writer and inspired visionary

ESSAY

- Fifteen hundred years of consolation for the soul
Anicius Boëthius

COLUMN

- Mind expansion