



pentagram

Lectorium Rosicrucianum

In the proper perspective of time

Momo and the time savers

It is time for something else

The time of the heart

The appearing and disappearing time

This time is the same

Every world its own time

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Standing on the threshold of something new or standing on the verge of entering a completely new space, regardless of whether this concerns a new country, a new job or a new inner realm that will be unlocked, is a special experience.

It is not only a pleasant experience, but often a moment in which everything comes together: fear and expectation, energy and paralysis, hope and confidence in our own possibilities, but at the same time, with a certain amount of fear. It is the fundamental experience of life in this world. When we enter the world, we enter unknown territory, although over time, we acquire the necessary skills and become used to the circumstances.

The same is true with regard to our inner being. It must first be born, before we can examine the properties of the inner world, the new field of consciousness of the human being, and become familiar with them. Even the birth of the inner consciousness is the result of a long preparation: experiences, gained through directedness, longing and imagination. This issue of the **pentagram** offers points of view concerning all these aspects from the perspective of time and space. In this context, we are encouraged by our Grandmaster, Catharose de Petri: This inner being, 'this fourth dimension does exist! It is the dimension that could be called the absolutely passable. We would like to describe it as the reality of omnipresence. It is the dimension that completely eliminates time, distance and past, present and future, the now and the soon to be.'



A human body is small compared to the spirit that ensouls it. African oral tradition. This photo was taken in the context of the Sisi ni Amani Peace Photo Workshops by a child between 11 and 14 years old from Kibera Slum, Nairobi, Kenya

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the fourth dimension

Catharose de Petri

It is a special moment when a human being realises that there is or may be an activity of the consciousness in his being that cannot be automatically explained on the basis of life in this nature. This consciousness far surpasses the limitations of time and space. In the following contribution, Catharose de Petri very clearly explains how a person, imprisoned in time and space, can nevertheless experience that he partakes of the 'omnipresence'. In this context, the openness to live on the basis of intuition is decisive.

How is it possible that a microcosm, although it is an eternal being, can nevertheless be broken and damaged?

To clarify this to a certain extent, the following may be helpful.

A life wave of souls or microcosms is generated and born from the surrounding astral, original nature by the divine thought, irradiating original nature, in exactly the same way as our thoughts cause the formation of sparks in our astral body. Having been born in this way, the microcosm develops through a process of self-realisation, because the divine thought drives behind the astral spark. In this way, ethers are released in the field of manifestation of the microcosm, concentrated around the nucleus or rose of the microcosm and adopting the form of the thought image that underlies its creation. In this way, the true human being was once created from eternity, and he was naturally and spontaneously linked with the Father. However, the human being who, in primordial times, used his freedom in

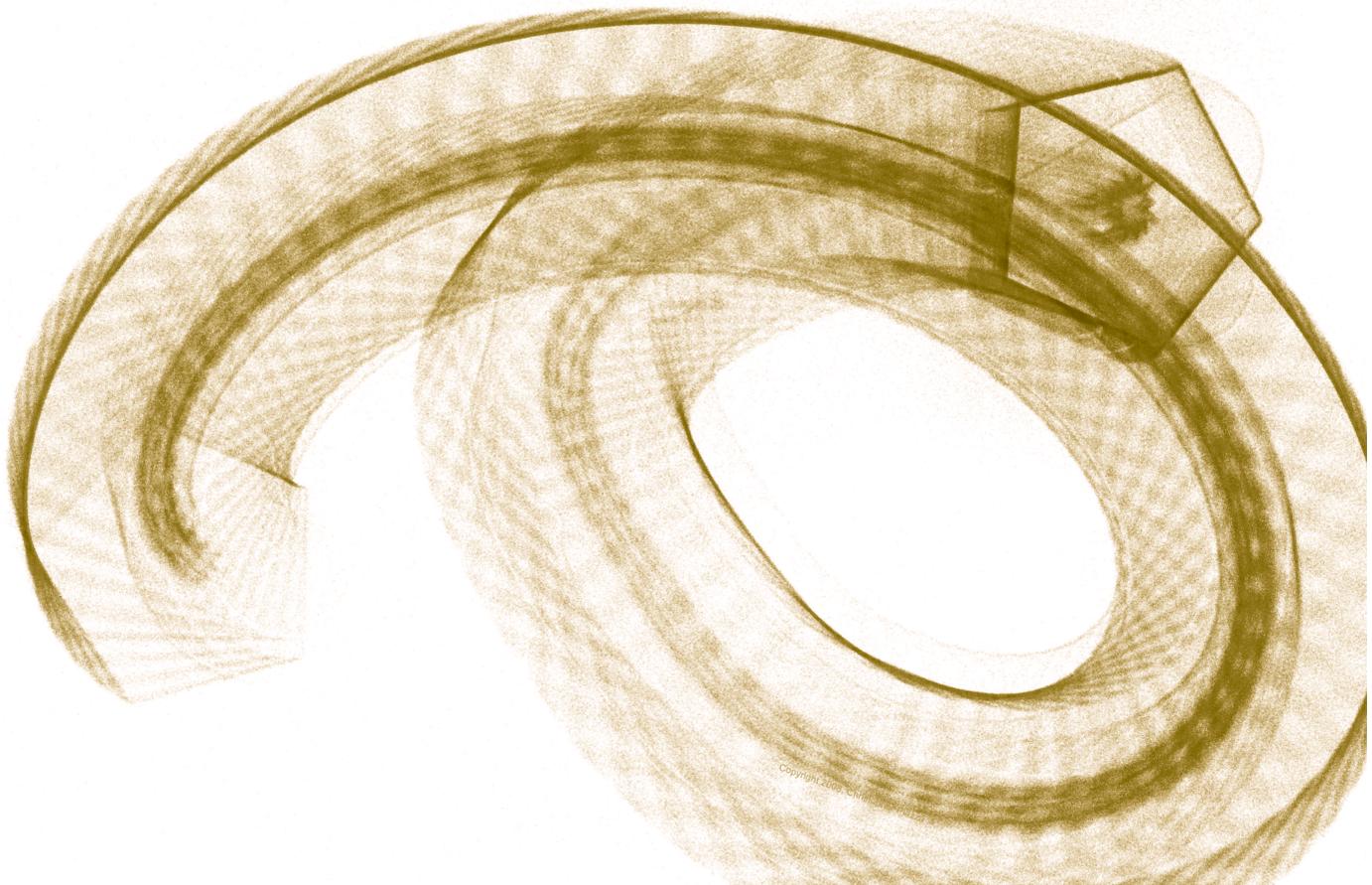
a dramatic way and has proven his resisting nature, knows only too well what has become of him. The original, glorified body is unable to manifest itself. It disappeared, because an etheric-physical body has the property that, if it is not formed from an astral mother field, will evaporate into nothing. The original ensouling factor, the microcosm, the soul, has then become inactive, empty and unable to manifest itself. And the Spirit that caused the miracle has withdrawn.

Through an earthly birth process, a personality is now born and linked with a soul. In itself, this is another miracle of God's love, because it should be seen in connection with a tremendous plan to revivify the fallen original human being. The calling of the earthly personality as a temporary phenomenon is to liberate the soul, the microcosm, from its imprisonment. By means of a life of self-surrender, by a striving to go up into the Other One, it is able to revivify this other ensoulment again.



Together with J. van Rijckenborgh, Catharose de Petri founded the Lectorium Rosicrucianum. With a deeply rooted sense for the 'gnosis of Christianity' and her knowledge of what pure, gnostic magic is, she determined the magical outlines and beauty of the Temples, in which a pure, spiritual energy is active. Unceasingly, she explained

to the workers that a liberating work can only succeed if the highest mode of life is conducted and the inner motives are pure. After J. van Rijckenborgh's death in 1968, Catharose de Petri, as Grandmaster, together with the college of the International Spiritual Leadership, consolidated the autonomous power of the Spiritual School.



The amateur photographer, Chris Piazza, is by profession a pharmacologist from New Jersey, USA. He developed an individual style of photography with surprising results that he called 'camera toss'. The results rather do justice to his creative right brain hemisphere. Hence his artist's name Right Brain.

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The new vision, the intuition, is the gate, the first realisation of the fourth dimension

Currently, the microcosm is bound to a system that expresses itself in time and space. However, if Spirit, soul and the transfigured personality are reunited, the microcosm will be suitable again to enter the divine state of omnipresence. Until then, the microcosm remains under the vibration level of its own field of life and remains, therefore, broken and damaged. This is why the call resounds continuously for everyone to accomplish this great work of salvation in and through the great power of original nature.

In the first place, this great and holy light power of the original nature should irradiate our entire body. The mode of life that is required of us is that of becoming enlightened. Just like Simeon, we want to become a Spirit-seeking soul. We also want to bring our whole life into harmony with it. At a psychological moment, the light will then certainly break through in our microcosm and will be seen by us.

To this end, it is necessary that we place our feeling, thinking and willing under the radiation power of the holy breath, so that this ensoulment is revived in the vital body and can link itself with the Seven-Spirit. Then the inner Christ will take over control of the devoted personality, which in our philosophy is referred to as the Johannine human being, and

although the devoted 'I' cannot succeed, the soul will be able to remove all the difficulties of the life of the personality and lead it to victory. In Biblical terminology: to Golgotha, to the prelude of the resurrection. Then the first task of Jesus Christ has been accomplished in the human being.

Perhaps, we will now also see before us what will happen when the candidate in the Gnostic mysteries is able to raise his soul state to the Father and tear himself loose from the nature aeons, due to the urge of the call of the Spirit. Having entered the temple of his innermost self, he beholds the living Other One. And experiencing this pure 'vision', he also beholds the development of every fallen child of God, leading from this nature into the liberating life.

The new vision is so intimately linked with intuition that it is actually indistinguishable from it. We will completely understand this if we discover the purpose and the nature of this true seeing. The genesis of the intuition truly signifies the awakening of the soul, and is related to the true birth of the soul and the installation of the soul in the open space behind the frontal bone.

The awakening in the Spirit-Soul field and entering the pure astral sphere of the magnetic Living Body requires an absolutely new

vision, namely, seeing and entering what we call the fourth dimension of space.

We know three dimensions: height, length and width. We experience our living space through these three dimensions. Regardless of how wide we make or imagine this three-dimensional space, it always implies limits, restrictions and imprisonment. The fact is that we experience this imprisonment unconsciously in a time like ours, because we do not wholly know our earth, considered three-dimensionally, which we see, for instance, in the attempts of the sciences to reach other celestial bodies. Due to the indomitable pressure exerted on humanity by evolution, the three dimensions are becoming too restrictive, too oppressive to us. Science reacts to this oppression in a three-dimensional way, by attempting to make the three-dimensional space as wide as possible.

It is clear that the inherent difficulties would cease immediately if a fourth dimension existed and if this were to be experienced as a reality by the sciences.

This fourth dimension exists! It is the dimension that is sometimes referred to as the absolutely passable. We would like to refer to it as the reality of the omnipresence. It is the dimension that completely eliminates time, distance and past, present and future, the now and the soon to be.

If humanity were to possess this fourth dimension, there would certainly be no need to reach planets like the moon, Mars, Venus

or Mercury, because reflecting about the moon would mean, considered and seen in the fourth dimension, being on the moon. In short, possessing the fourth dimension means having the faculty of omnipresence.

It is very peculiar for a human being with three-dimensional sight to imagine such a faculty. Yet, the fourth dimension is only the gate to the fifth, the sixth and the seventh dimensions.

These seven dimensions also underlie the atom that has seven aspects. The human being, who consists of atoms, is in principle and fundamentally omnipresent, but he is not conscious of this, because his consciousness and his current faculties are three-dimensional.

The consciousness of omnipresence grants the power to be conscious everywhere, that is, without moving from our place, if so desired, although we are existentially in one place.

Intuition is the gate to this. The new vision is the first realisation of the fourth dimension.

After this brief explanation, it may be clear how fatal it is to be open to the astral influences of ordinary, dialectical nature. The human field of life is thoroughly polluted. The atmosphere of human life with its astral and etheric causes and effects is completely saturated with them. And as our field of life is also our respiration field, we are all kept imprisoned by it, 'down to our seed', that is, down to our progeny.

Therefore, how true are the words from the Old Testament that the sins of the fathers are

Seven dimensions underlie the atom that has seven aspects. The human being, who consists of atoms, is in principle and fundamentally omnipresent

visited upon the children to the third and the fourth generation. Why only to the third and fourth generation? This is because a cause can at most extend to the third or fourth generation, but a new cause is usually implied in its results.

He who does not begin, apply and continue the changed mode of life on the basis of the awakened soul, will never reach any gnostic goal. All magic is achieved by means of the breath. He who is unable to protect himself from harmful astral influences will absolutely be victimised.

To the extent that the form of the personality is gradually extinguished by a positive new life, and therefore changes and is increasingly controlled by the soul, the fifth ray of the Seven-Spirit begins to carry out its task. Then the top of the mountain has been reached. A new, wondrous light begins to touch and fill the pupil. And this light is active in a purely mental way. For the first time in his life, the pupil can truly think purely, because his mental organs have been opened to it.

Sensory renewal is accomplished in perfect harmony with the manifestation of the seven rays of the Seven-Spirit – provided the striving human being does what the inner process demands of him. Then he will be supported

by the liberating Universal Teachings.

The fifth ray corresponds to the mind. Introduced into the sphere of the activity of the fifth sense, we will immediately discover that the mind is much more than a sensory organ. The mind is the vehicle for and of thinking. The mind is the vehicle of the mental body. When the rational mind begins to wake up, this signifies the birth of the (complete) mental body, which is still lacking in every human being of this nature. It is not until this birth has occurred that true human genesis begins. In the ancient teachings, man was sometimes referred to as ‘Adamas’, which is related to the word man or manas, i.e. thinker. The cooperation of the pupil, standing in the new mode of life, with the fifth ray of the Seven-Spirit means nothing less than the birth, the true manifestation, of the thinking faculty as meant by God, the true thinking body. This means the manifestation of the rational mind in the higher meaning of the word. ☸

This article is based on Catharose de Petri, *The Living Word*, chapter 2

T H I S I S M Y G E N E R A T I O N



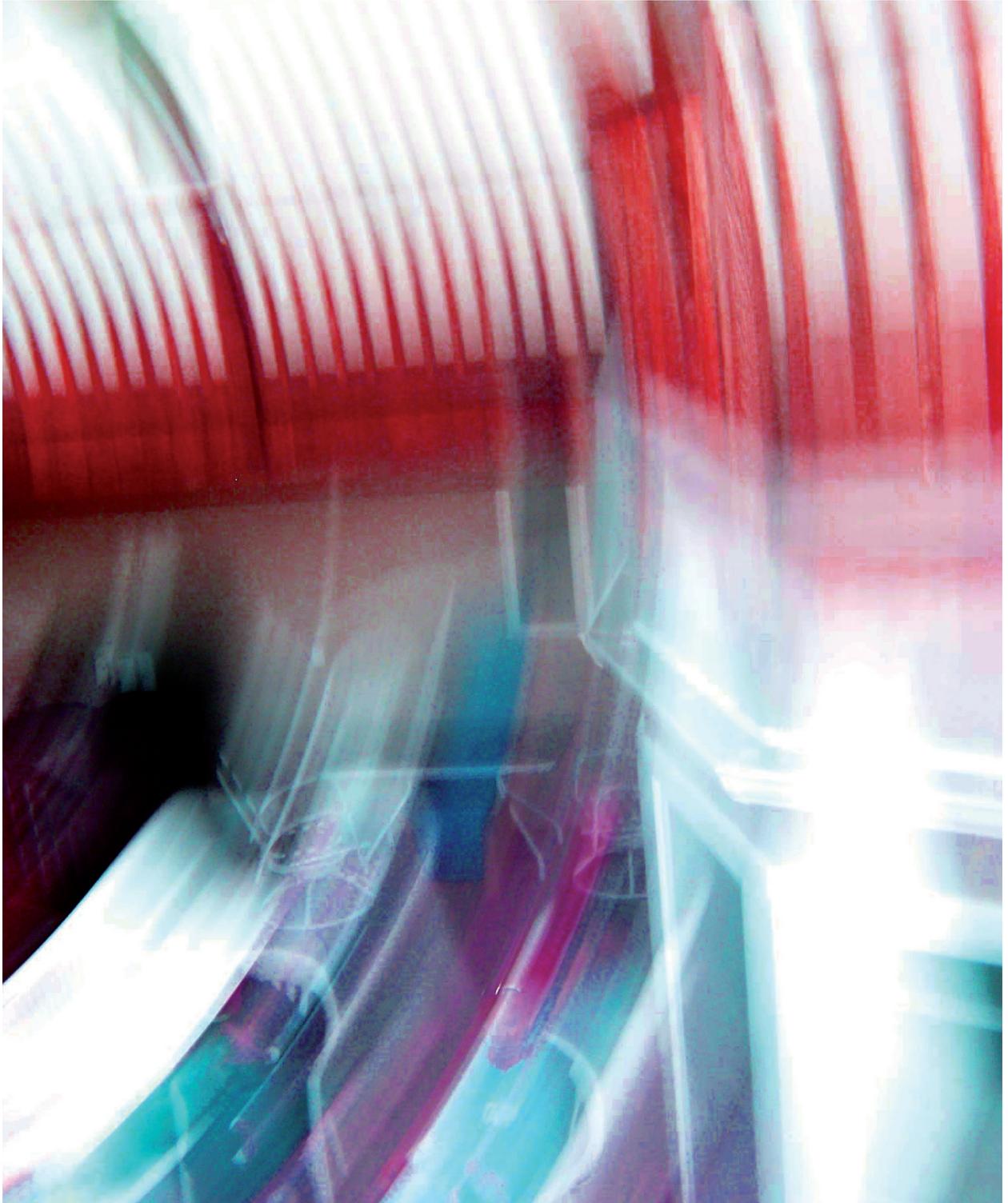
And an astronomer said: 'Master, what of Time?'

You would measure time, the measureless and the immeasurable. You would adjust your conduct and even direct the course of your spirit according to hours and seasons. Of time you would make a stream upon whose bank you would sit and watch its flowing. Yet, the timeless in you is aware of life's timelessness, and knows that yesterday is but today's memory and tomorrow is today's dream. And that which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars into space. Who among you does not feel that his power to love is boundless? And yet, who does not feel that very love, though boundless, encompassed within the centre of his being, and moving not from love thought to love thought, nor from love deeds to other love deeds?

And is not time even as love is, undivided and placeless?

kahlil gibran

the powerlessness of **the present**



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Every day, we experience being swept along by the ever-stronger maelstrom of time. Unceasingly, we are engaged in a struggle with time that is already hopeless to start with. Time always outsmarts us and does not give us a chance to escape from its grasp.

As fleeting and elusive as time itself is, so it decisively leaves its mark on our whole life. It passes painfully slowly and we hardly find ways of driving it away or killing it. Or it slips like sand between our fingers and flies by unbearably quickly. We always run out of time, try to catch up with it or regain it and its swift shadow always sways as our foe. Only rarely, do we experience a peak moment when time seemingly stops; then moments later, it rushes on relentlessly.

However, you are wrong. It is not time that rushes on. It is we ourselves who do so and we do so in the context of time that always remains the same. Just as all phenomena, we come and go, appear and disappear again. In vain, we seek our hold in time. Usually, we cling to our past and dwell on memories of what is past. Or we daydream about what is still hidden in a near or distant future – about something that has already been fixed in the straitjacket of our imagination. We do not see the facts or events, when we look backwards or ahead, but rather we see our own stream of experiences, coloured by our disappointment, regret or homesickness for what is past and by our premonitions, filled with worry or hope concerning what is still to come. Time and again, we anticipate what still lies ahead and which is also strongly determined by patterns that the past has instilled in us. We know that in our head, we live rather in the past or in the future instead of keeping our attention focused on what is immediately happening before our eyes.

No one seems to be able to avoid this. Nor is there anyone who is insensitive to it, if the praise is sung again of the power, hidden in the present. The song may be as old as the experience of time, but time and again, the *carpe diem* resounds equally promising in our ears. Every period makes us listen to this ancient

hymn again. Enjoy the moment, because life is short. The past is gone and the future is still far away. It is only the present that is real and the rest is illusion, because don't we live in the actual present only? Therefore, close your eyes to what has been and likewise no longer look ahead.

However, what if this also proves to be an illusion, a mental construction of our own making, an artificial idea that actually does not exist, because it occupies just as little time as a point in space, and is just as elusive as time itself? We can only see it if we extend it fictitiously, because at the moment that we say 'now', the moment has gone already and has become 'a moment ago', and 'later' has arrived in the meantime. Where is its power then still to be found? Here in particular, we clearly see the fleeting of time itself and nowhere is there a solid and fixed platform on which life can develop. If we eagerly reach for the now, we only grope in a vacuum. In vain, we try to stop the unceasing flow of time. And if we want to switch off time, we turn away from transience itself and create an imaginary, and therefore false, eternity.

Thus you deny the transient being of time that you yourself are, unmistakably the clearest feature of your own existence. He, who wants to do this, would also like to position himself as a permanent constant. He would like to anchor himself in time as a crystallisation point, in which time is petrified. In this way, you place and confirm yourself as an 'I', as a fortress against the course of time, against your own disappearance, although you change and fade every day.

The 'now' as a fleeting moment teaches us to let go or rather, it unteaches us to hold on to anything. If we let go of this moment, the now,

and simultaneously also let go of the I-point; if we no longer seize and understand it on the basis of what we have experienced in the past, but let it freely take its own course; if we do not hold onto, attract or reject too much of what approaches us throughout time; if we are open and move along in a joyful directedness towards what is higher, towards the Light, it may hap-

pen that we experience eternity in time. Time and again, eternity presents itself in time. Every passing moment now offers the chance not to see ourselves as lasting and fixed phenomena. Any moment is suitable for entering the time-space, in which the atmosphere is Light and in which everything unfolds simultaneously. In this time, the past acquires a deep sense and the

the straitjacket

Do you know Jack London's story, ***The Jacket***?

A man lies flung down in his cell, cruelly laced into the straitjacket. He is covered by vermin and his misery is almost complete. He, who associates with such bodily experienced suffering, dies in infernal horror. However, the hero of this story ignores all of this and is silent. He does not accuse his jailers: he laughs at them. He thinks of the beauty of the woods in summer, of the singing of the birds, with his senses, he wants to perceive the fragrance of the flowers, the splashing of the water in the brook. And behold, his bodily weakness becomes a blessing to him. A splitting of the personality develops.

He leaves his body, lying tied in the jacket, slips through the walls, and singing, he goes to the wide fields where the All is basking in the sun. While the jailers look through the peephole and the prisoner lies there, deadly pale, unconscious, as if lost, there is freedom and, considering the circumstances, an immeasurable happiness! In this joy, he returns into his body, and the bodily figure, in the dust, eaten by vermin, joins in singing the rejoicing song of freedom, expressing his joy. He is conscious of being a prisoner but, at the same time, a free human being. And in this condition, he is found by his bewildered and astonished jailers.

Perhaps you can now understand to a certain extent what the School means by 'negation'. Negation is not exaltation, not escaping from the dialectical reality, but it is inwardly dissociating from it. This 'detaching' means rushing towards a wonderful freedom. Is such a negation an act of the will, as many people think it is? Is it a change of diet or something like that? Negation, interpreted in this way, would mean a cultivation of the personality. No one who does not know himself to be positively called by the infrared light impulse of the divine sun, is able to pass on to negation. No one who does not bear the spirit-spark atom in the heart, is able to attain this negation. He who possesses this signature of original life, is called, is attracted and is, if he wants to be, raised up: then he only has to go. Although his negation is consistent and positive, it is the result of the call. Experiencing the suction power of this call and reacting to it in a positive way, in negation of everything of this world, is rushing towards an unprecedented goal, towards a light power that already approaches you from afar to embrace you in love. It is a process that fills a human being with the power and the irresistible joy of hope and makes him sing in the straitjacket of decay.

J. van Rijkenborgh, *The Coming New Man*, chapter 3

future develops into an ever-renewing meaningful being.

The whole past ends here and now and the future finds its creative beginning here. The narrow tunnel vision that drove you from the past to the future, all the false identification with time: your life's story, your past and your

traumas, your plans and dreams and your future dissolve into an understanding being. Time is no longer fate, but a state of being that finds its justification in actual, conscious experiencing, and not in an endless repetition of old patterns of existence. It belongs to the possibility of absolute being that the future brings what is truly unknown, now and always. ✪

invictus

In Robben Island prison, Nelson Mandela (1918) drew much strength from the poem 'Invictus' by William Earnest Henley (1849-1903). He recited it to his fellow prisoners, and encouraged them with this message of indomitability and inner autonomy.

Also the famous Finnish author, Hella Wuolijoki (1886-1954), points out in her memoirs *Enka ollut vanki* (I was not a prisoner) that the poem 'Invictus' was her inspiration and encouragement, when she was kept incarcerated in the Karajamokka-Skatudden prison in Helsinki at the end of WW II.

*Out of the black night that covers me,
black as the pit from pole to pole,
I thank whatever gods may be
for my unconquerable soul.*

*In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeenings of chance
my head is bloody but unbowed.*

*Beyond this place of wrath and tears
looms but the horror of the shade,
And yet the menace of the years finds,
and shall find me unafraid.*

*It matters not how straight the gate,
how charged with punishments the scroll,
I am the master of my fate;
and the captain of my soul.*

'Invictus' by William Earnest Henley, 1875

the time of the heart

'He who possesses your heart, possesses your spirit. Take possession of your own time and you will know your own spirit as well as the one great spirit.'

josé argüelles | a treatise on time

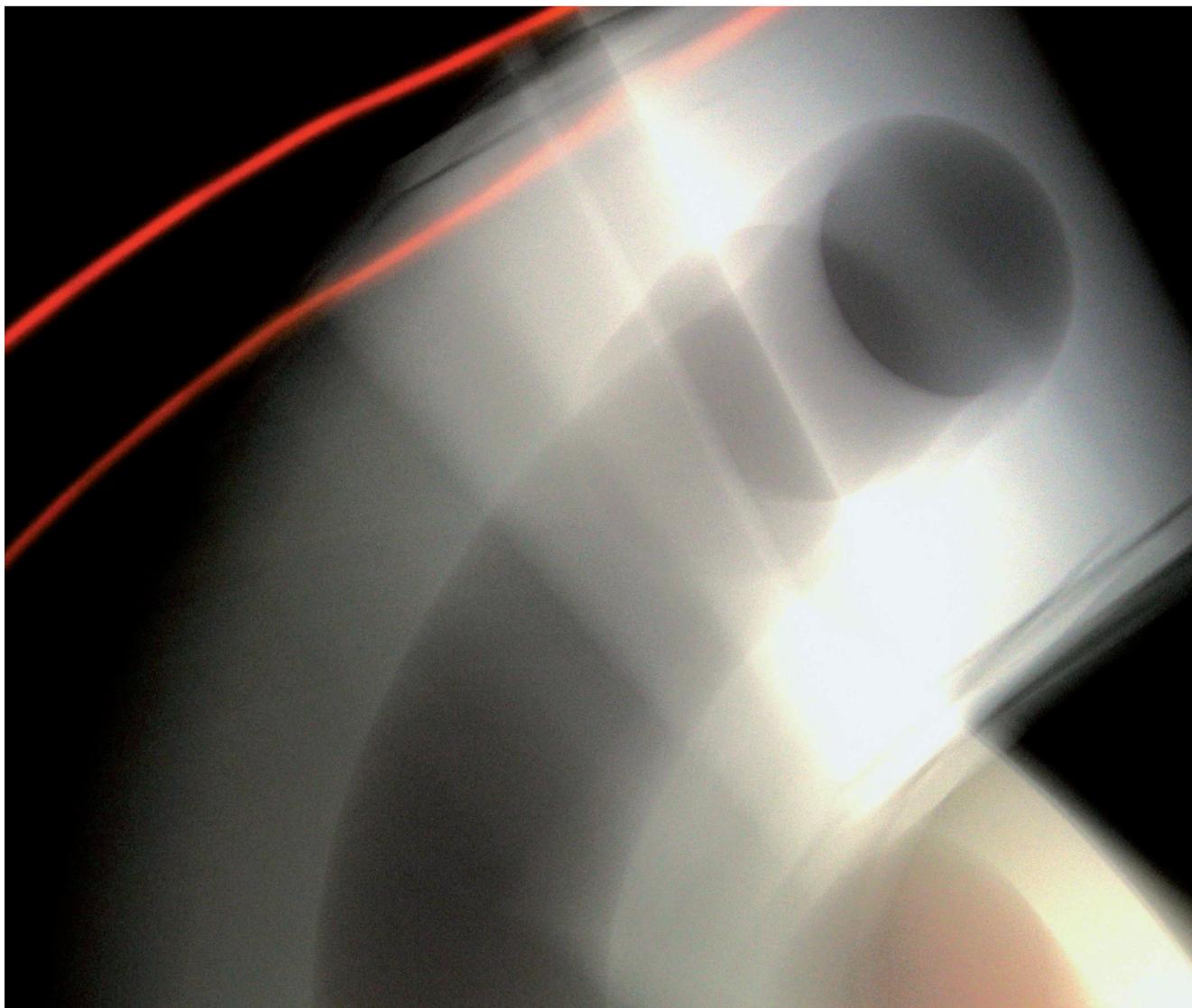
José Argüelles' statement reminds us of the story from Greek mythology, in which Uranus was chased from heaven by Chronos (the god of time). In this story, the reunion of Uranus and Gaia (heaven and earth) symbolises the return to the state of original, perfect harmony. In the book *The Revelation of John*, John, too, describes that he saw, in his vision on the isle of Patmos, a new heaven and a new earth descend. Does this mean that, if Chronos has disappeared from the stage, perfect harmony has been reached? It is a primordial wisdom that still takes root. After all, we see the brokenness from the perfect harmony in time return in the struggle, in which the human being is engaged, between spirit and matter on the one hand and his struggle with the opposing forms of manifestation on the other. Take possession of your own time and you will know your own spirit.

In our consciousness, both the clock and the calendar have become second nature, and only a few people on earth think of time without associating it with them. Nothing is wrong with this. The clock is a beautiful and, above all, a practical invention. It only goes wrong, if a society bases its whole existence on this mechanical time, or clock time, and thinks that this determination of time is the real time. This is an illusion, because it only concerns an imagined time. In a world in which Father Time beats the time, the soul suffers.

The slogan 'time is money' does not come just out of the blue.

The modern human being has created a technosphere, while becoming a slave of his own creations, although the actual purpose of technology was to serve humanity. Don't we neglect the path of the inner technology in this way? Ancient cultures may refer to the existence of cyclical time, which is something that all of us know, although it is an image that has also faded in our consciousness. The experience of time of ancient peoples, like the Mayas, is an expression of their link with the cosmic clockwork and of their experience of energy impulses from the universe. By observing the planets and the other celestial bodies, they discovered that there was a spiral repetition on different levels. They not only looked at the place of the celestial body, but they rather noticed where the cycles of the celestial bodies coincided and observed this conjunction in time. To them, time was the universal factor of synchronisation. If a celestial body, in a continuous repetition of cycles, returns to earlier occupied positions with regard to other celestial bodies, once again situations occur that are linked with the place of the celestial body in space. The spiral course of time is best expressed by the *tzolkin*, their holy calendar, and is diametrically opposed to the linear course of time, in which yesterday has passed and never returns. In the *tzolkin*, the same energy can be expe-

FROM LINEAR TO RADIAL TIME



© right brain | chris piazza

rienced again in another form after 13 times 20 or 260 days. This train of thought can also be applied to larger cycles like the shift of the precession. In our days, this cycle ends, the gate of time is opened and the same constellations occur as they did 26,000 years ago. We wonder whether this will also lead to the same conditions. Let us think for a moment of the ancient saying: 'Everything has a fixed time and nothing happens incidentally.' Fixed time, fixed rhythm, fixed cycles. All life in the cosmos is bound to rhythm.

The scientist, Franz Halberg (1915), one of the founders of chronobiology, demonstrated experimentally that every biological function of a living organism is influenced by some periodical rhythm.

Our bodily functions are subject to a kind of tidal movement with a repetitive timetable. It is remarkable that these rhythms are linked with the cycles of the celestial bodies, particularly with those of the most nearby planets, the sun and the moon.

Together with rhythm, the concept of time

appeared. Time is related to accomplishing the rhythm. Nowadays many people have lost insight into the natural rhythms of life. The balance between nature and culture has been disturbed. The technosphere is not concerned with the biosphere and the consciousness, but has replaced them by mechanisation and marketing. The artificial time generates a time frequency that is wholly separated from the cosmic clockwork of the rest of life.

Regardless of how fast technology advances, the human consciousness does not follow this trend. The new paradigm of time that presents itself, drives us to a change of consciousness, to a heart-brain coherence that emphasises the heart. It is a development from a brain society to a society, in which the heart can occupy its central position again, and can lead the head.

It is not without reason that the thirteenth baktun of the Mayas that ends now symbolises the transformation of matter. The frequencies of the vibration of matter increase. The vibrations of the human consciousness accelerate, with the result that there will be more room for our innate knowledge and the intelligence of our heart. They will come more to the fore.

According to what we might call 'the law of time', the pendulum of the cosmic clock is at its widest swing. We have reached the limit of artificial time.

The current atmospheric conditions pierce the technological shell of the planet. These holes

in time are very important for the whole of humanity. They show a way out of the dimension of time. More than ever, the spheres of true life are open and the human being, yearning for eternity, will behold their reality. By their calendar, the Mayas wanted to make it clear to people that there is a possibility of escaping from the course of time. In this respect, it is necessary to achieve a different experience of time.

The experience of linear time and cyclical time may merge into what we call radial time or supramental experience of time, the time of the heart. It is not without reason that the heart-brain cohesion receives so much attention in science at the moment.

Time tilts. It is the tilting of the head, the linear time, to the heart, the radial time. It is time for a new time, for a time of the heart, for a time of the soul.

It is the time to develop into the original human being, the spirit-soul human being or, as the Mayas said, into the feathered serpent, as the symbol of the resurrection of the human being, of the ultimate liberation from time as our greatest illusion. In this context, the serpent symbolises man in time, but the eagle's wings refer to what makes him timeless and eternal. ♀

time in the andes

In Bolivia, approximately 1.3 million people speak Aymara, the language of the people of the same name who conquered the Andes in the twelfth century. In all cultures, time is represented spatially and all languages derive words for time from their vocabulary for space. In this context, they place the future before and the past behind the speaker. This is why we say: 'You still have a whole life before

you', or 'We have the whole move behind us.' However, the Aymara Indians have a different image of time. They imagine the future behind their backs and the past before them. In Aymara, *nayra*, approximately meaning eye, forehead or sight, is the word for past. And *qhipa* – back, backside – is also used for the concept of future. source: nrc-next, 19 June 2012



Cuernos Del Paine, Andes, Chili, South America

the epic of life

Time is endless in thy hands, my lord. There is none to count thy minutes.

Thy centuries follow each other perfecting a small wild flower.

rabindranath tagore

The essence of the cosmos, the universe, is eternal genesis, a tendency to perfection. The cosmos, the universe, the created world, consists by virtue of energies, vibrations. With 'vibrations', we spontaneously think of something like a violin string, but also day and night, the cycle of the seasons or the orbit of a planet which are – seen technically – vibrations as well. Vibration is rhythm, repetition and movement. From movement, the phenomenon of time originates; the place that a movement occupies, its 'scope', suggests space. Therefore, space and time may be considered the fundamental building blocks of all forms and phenomena. Temperature, energy, light, matter, heartbeat, respiration, everything is vibration. If the vibration stops, there is simply no longer anything, no you and I, no space and no time. It generates everything that moves, appears and perishes in our world, the cosmos. Sometimes, time is considered a blank page, on which each of us writes his life's story. If we stop writing for a moment, 'time stops'. The English poet, Henry A. Dobson (1840-1921), wrote: *'Time goes, you say? Ah, no! time stays I say, we go.'* Itself being in rest, time offers room for movement, just as in its turn, space offers a place for the processes in time. Time and space form a double star in the intuitive, human knowledge, just as the pairs 'here and now' or 'where and when'.

Everything that has a beginning also has an end. Time and again, 'something' has to touch the string, when the vibration threatens to be

extinguished. We may call this 'something' an 'order', a structure in which everything falls into place at the right moment. 'Falling' refers to space; 'moment' refers to time.

Science, too, ever more closely approaches the first cause, the nucleus of both the smallest speck of dust (as far as this may still be called 'matter') as well as of the universe. However, this cause has always been given a name; in all cultures and languages, it was and still is referred to with an equivalent of what we call 'God'. Do you say that God does not exist? No problem; then just choose any other name, but the content will still be the same. If we leave the eternal disputes about creation and evolution alone for a moment, and accept Genesis, the eternal genesis, as something that is topical, we recognise the key to everything that is, was and will be, the magical word that has been offered to us so clearly in the so-called Old Testament: Let there be Light.

Let there be Light: Light is vibration, what is immovable is set in motion, the eternal genesis has become a fact. The Word itself that is not moved by anything, makes itself vibrate and manifests itself as a complete image of itself, in a grand universe of power and majesty that ultimately forms a being of which Hermes testifies:

'The Spirit, the Father of all creatures, who is life and light, brought forth a man alike unto him, whom he began to love as his own child. For man, being the likeness of his father, was

THE INDELIBLE TRACE



Dancing on the music of time. 18th-century painting from the school of the french baroque painter, laurent de la haye (1606-1656).

Allegory on the battlefield of time. Charles de la Fosse, (1640-1716)



very beautiful; God loved in truth his own figure and gave him charge of all his works.’ (*Corpus Hermeticum*, book I, verse 32)

‘... gave him charge of all his works.’ This is a very remarkable statement. Transferring a higher power to someone or something is sometimes also called ‘anointing’. Therefore, the original human being was an anointed one, invested with divine power. The Greek called this state ‘the Christos’. Therefore, the term ‘Christ’ does not refer to a person, but to a special state, a title, the ‘authorised one’, because the image of the original human being, which is also called *the truth*, is not made of stone, but it is an active power that makes itself known to us and keeps the way to true life open whatever happens.

The ‘word of the beginning’ – let there be Light – has, therefore, a dual meaning: on the one hand, it gives the human being freedom and the possibility of building his own world in and with matter (which he eagerly undertakes). On the other hand, he bears a letter of nobility of his close relationship with an original glory

that vibrates as a hardly noticeable vibration in the background of his earthly journey. It is the indelible trace that has accompanied us through all realms of matter to the point where all of us have ultimately arrived.

Usually, a vibration is represented as a wave, an ‘S’ on its side, a so-called sinusoid, with a distance above and below the 0-line (= amplitude, strength) and a number of these S-waves (also called periods) within a unit of time (= frequency). In this way, the structure of the vibration itself demonstrates the law of time and space: a course on a straight timeline with simultaneously a continuous alternation between plus (above) and minus (below) and the other way round.

It does not need much imagination to see that a continuous weakening (= decrease and deceleration) of the curve, the sinusoid, will result in a semi flat, horizontal line, in which movement can no longer be seen or measured, because it is virtually dead but for a dormant, latent principle of life. However, the vibration is never zero (the absolute, perfection, is not of this world).

In the earthly world, infinite movement, permanent turmoil, rules. In heaven, absolute rest rules. What is heavenly is absolute: yes is yes. What is earthly is conditional: yes, no and but

We can divide a number by 2 an infinite number of times, but there is always a remainder (half of half, etcetera) that is available for a (new) development. This is the hermetic law of eternal genesis (hence the axiom: there is no dead matter). Seen in a cosmic perspective, this line will turn into a circular movement. Thus, everything that has ever been always returns: there is nothing new under the sun.

However, an extreme increase of vibration will, according to this same pattern of thinking, result in a vertical line, in which no vibration is visible or measurable either. It therefore approaches the border of the cosmos, though without being able to cross it, because the structures fundamentally differ on either side of the border (the manifested and the not-manifested), similarly as an air being is unable to live in the water world and the other way round (the realm past the border 'is not of this world'!) However, this vertical line implies the promise, the germ, of a way, a shaft between the two worlds that we are used to calling heaven and earth.

We know that, as humanity, we are standing on this way. At least, there is something in us that knows this. We originate from another dimension. In the border region of both worlds, we have tasted of spirit and matter – and chosen matter. From all realms through which we, as humanity, pass during our descent, we take all developments along, leaving our true identity

behind there. Time and again, the continuous assimilation of the surrounding matter as well as the fading away of our origin led us to a realm with a lower frequency. This continued until our material figure, our body with its personality, adapted itself to the vibration level of the material world, the lowest, most crystallised layer of this cosmic plane so that we were able to live on it. These stages of materialisation are also called involution.

Through the ever tighter anchoring in matter, this image has faded into an uneasy feeling of powerlessness and limitation. It is simultaneously imbued with a certainty that stimulates us to seeking a way out and it lives deeply buried in the human being as a promise of happiness, perfection and immortality. Initially, this seeking exclusively concerned the realms of the earth, but eventually, the vague, unmistakable outlines of something, already announced for so long as the echo of an actual past, became visible in the mists of our consciousness. In our current world, the cosmos, the basis of life, is a vibration that continuously changes in infinite processes of rising and fading, a fire that unceasingly consumes and transforms everything. In the earthly world, infinite movement, permanent turmoil, rules. In heaven, absolute rest rules. What is heavenly is absolute: yes is yes. What is earthly is conditional: yes, no and but with stipulations. It concerns a dual regime and is, therefore, also called dialectics. This has consequences. Every word, every

thought or deed automatically generates its opposite in our dimension. Whatever a human being undertakes or with whatever aspect of our turmoil he tinkers, everything is neutralised again and the score always remains zero. Daily, records are broken – and tomorrow they are broken again: we can jump ever further and higher – but it never becomes flying.

Although we are ‘robed with all the works of the father’, we sooner or later experience ourselves as a piece of a jigsaw puzzle, but it seems as if the puzzle as a whole has become lost. By all means, – working, fighting, praying – we then try to supplement this uncomfortable lack. We do so until, after all vain efforts, the image of the original man awakens and the notion grows in us that we want to surrender the puzzle piece that we are, with everything that we have, to this whole. We realise that the yearning for perfection does not concern the meagre side of our existence, but rather the reunion, the re-ligion with the glorious inner other one, that which is of the truly *living* world.

And this creates room, a vacuum, in which the purity of the original life can finally be reflected. The divine human being is born and the personality, however imperfect, experiences that he is ascending from the sterile cycles of the horizontal line into the upward streams. Everything causing separation disappears into the background, and the human being who sees this wholeheartedly surrenders to it. Jacob

Boehme wrote a whole book about this unique moment and called this moment: *Aurora, or the rising of dawn*; a more striking description is hardly imaginable. For the human being who is allowed to experience this, a wholly new day dawns, a day that will never end, because it is part of a world without time.

Earthly life indeed means change, development, genesis, but also endless unrest. It is an order that rests upon the delicate balance of opposites. However eternal the genesis may be, perfection in this life is out of the question for the time being.

True life means durability and rest; any restless turmoil falls silent and turns into harmonious development; time and space lose their meaning and there is nothing to fill it, only the radiance of the good, the immovable rest in the divine being, from which we once emerged and in which we continue. He, who enters the silence of his inner room and shuts the door behind him, will behold the wealth of the new life and his place and function in it. ✪

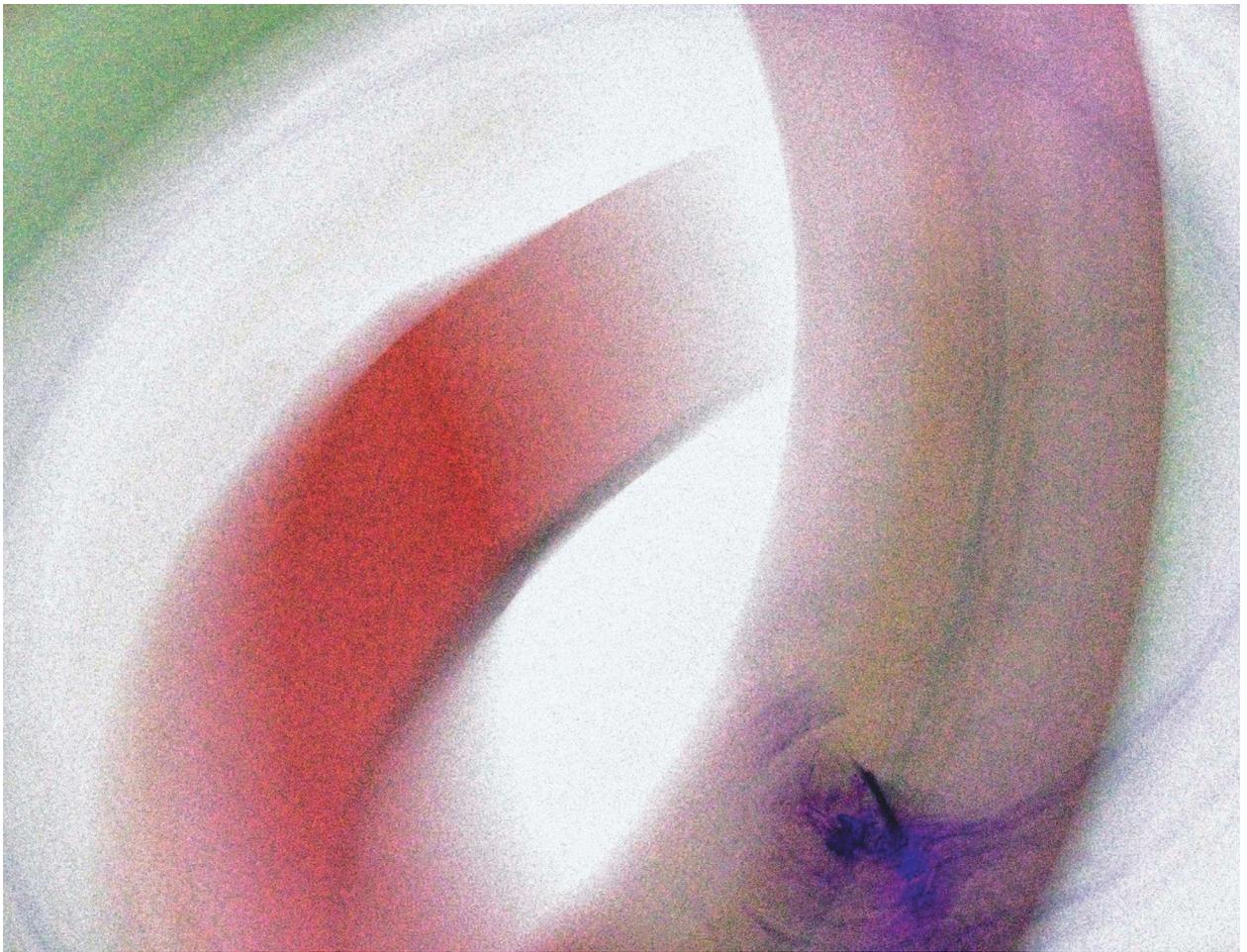
T H I S I S M Y G E N E R A T I O N



Time is a sort of river of passing events, and strong is its current. No sooner is a thing brought to sight than it is swept by and another takes its place, and this too will be swept away.

marcus aurelius

CAUGHT IN TEMPORALITY



© right brain | chris piazza

in the proper perspective of time

What are the consequences of the great, inevitable atmospheric changes that approach us with the cosmic revolution, and how do we react to all these changes?

How we react, partly depends on the way in which we experience time and the course of history. We can roughly distinguish three reactions. Firstly, in a traditional society, people swear by the past: it is good as it always was and we like to keep it that way. It is important to preserve the status quo at any cost. Behind anything that tampers with our tradition, for instance the theory of evolution, people like to see the hand of the adversary, better known as the devil. Things should always remain as they were in the good old days.

Secondly, in modern society, the basis of which was established in the period of the Enlightenment, this pattern of thinking is turned around. We nowadays firmly believe in progress. It is not without reason that the theory of evolution is the showpiece of this model of thinking. It is hoped that things only become better – thanks to science and technology that support people in their belief about the extent to which the world can be changed. The underlying idea is that this is a world that is no longer only in the hands of an omnipotent something, but in those of free and autonomous human beings, of self-conscious human beings as the summit of a long, upward development.

These are two views that have been under review for quite some time, but which do not prevent us from still walking around with unconscious reaction patterns resulting from

them, so that we often react by completely rejecting some more or less wild stories about cosmic and intercosmic changes. In the first case: the world was created by the good God, who would certainly not allow it to go down the drain. Or, in the second case: due to its survival instinct, humanity has always found a solution and this will also happen again this time – by the way, are we not already busy dealing with the consequences of global warming? Therefore, there is all the more reason to hope for a favourable outcome. Sober science and a positive approach will quickly refer possible doomsday scenarios to the realm of fiction.

However, there is also a third reaction. Currently, we live in what we like to call post-modern society: tradition and science are no longer dominant. The great systems in place for giving meaning to life collapse. We experience the end of the ‘great stories’. There is, therefore, plenty of room for a new and deadly efficient doomsday scenario – after all, if our great models of society no longer work, we will not be surprised if the whole of society and even life on earth go to hell.

All these are actually reactions to the threat to our own, insignificant existence. This is why we lack the proper perspective in all of this and are unable to get an overall view of what is really going on. In each of the three world-views, we are bogged down in time, and in the continuity that we believe we can experience in it.

In all respects, time depends on the earthly field and on the concomitant gravitation. The greater this power is, the slower time is. Because we are bound to it with our bodily, and therefore spatial, consciousness, we have the notion, or rather the illusion, of a before and an after. The past has gone and lies behind us, and the future lies before us and must still approach us or we must move towards it.

Yet, this is a misunderstanding: both the past as well as the future are present here and now and only to our slowly

moving bodily consciousness do they take place in time and space, just as a ball rolls over a flat surface, over the ground. Where the ball touches the plane, current reality occurs, followed by that of later, but this ball simply follows the movement of time. Seen in the plane, it continues on its way, whereby the point of contact forms a timeline, but from within, in the ball itself, nothing changes and everything remains the same. By the way, it would be equally justified to say that the time band slips from under the ball and that the ball remains in the same place.



Image of spring in Bixad, Covasna (Transylvania), Romania. © jános kerekes, 2010

BEYOND TEMPORALITY AND TRANSIENCE

However, we might also see ourselves in a quite different perspective of time, with a broader view on reality. Therefore, let us try to imagine that we need not necessarily be locked up in 'the course of time' and that we know of a possibility to overcome it. We observe this like an outsider and as such, viewed from the outside, we are not clinging, filled with nostalgia, to a so-called 'rich' past. We should not cling to the countless attainments that we are on the brink of losing, nor should we impatiently yearn for a promising future, offering us everything that we are still lacking. And finally, we should not be guided by fear

for complete ruin, during which all possible disasters will be poured out over us.

A STARTING POINT NOT OF TIME We know that, underlying all of this, there is a primordial power to which we may refer as an immovable mover, who stands at the beginning of everything, but who is simultaneously also its renewing re-creator. And does not this same eternal principle, the dormant remainder of original, eternal life, live in us as well? Does it not concern a life that is not, and cannot be, subject to the changing times?

This is a great vision of the future, the blueprint of the human being of the future, of

He who identifies with his time-spatial bodily consciousness, with his shallow thinking, can only see the line and will have to follow it, ever faster forward and can, therefore, never go back. However, he in whom the 'ball consciousness' (the consciousness of omnipresence) has developed to a certain extent knows that all possibilities of life are potentially present in him, unalterably and eternally.

Let us further elaborate this rough image: after all, this ground level is not really flat, but it follows an undulating course over peaks and valleys. And just as in a roller coaster in an amusement park, the up-and-down movement gives an opportunity to overcome gravitation at the peak, while down below, we have the sensation of being heavier, the chance of escape being zero.

All this suggests that we have now arrived at a peak in

this cyclical, wavelike movement. At a peak moment, only a downturn can follow. Therefore, this is the critical moment par excellence. And this is why we are confronted with a decisive choice: do we follow the timeline – because we are unable to do otherwise, due to the fact that we remain attached to our own attainments, because ultimately our inner gravitation is decisive? Or do we make the switch and make a start with the development of what we might call the quality of eternity?

As said before, in this time of transition, all workers of the Light put all cosmic means into action unto help and unto becoming conscious. Even if we have, throughout time, become bogged down in the effects of the gravitation of the earth, we are nevertheless beings of the Light, children of the stars. We are not children of time, but bearers of the consciousness of eternity.

what we fundamentally are, and which may appear under special circumstances. The only adequate reaction to the coming changes does not stem from time and from the development of time itself, because it is not at all in line with temporary expectations. The proper reaction stems from a field of life that does not have its starting point in time, but in eternity – and by this, we do not refer to an eternally lasting time, but to something that is outside time or that surpasses time. And this field does not have to be developed in the future; it already exists now, as it has always existed. It is from this field that, since the dawn of time, the impulses emanate that stimulate humanity to the liberation of the consciousness.

However, they never fit in with the human strategies for biological survival. They can only appeal to our inner dormant, eternal power, to everything that is not our natural, biological self. Is it, therefore, coincidence that they awaken in so many people precisely now and that we are now able to overcome the course of time?

Continuous waves of Light energy flow into time and appeal to our inner quality, our soul quality. If we use this quality too little or not at all – and this is a gnostic law – this quality might become a torment, an illness for us, as Jacob Boehme expressed it. Then this unique

possibility will cause utter confusion and agitation, because this stream of Light makes the time-space thinner and more mouldable as it were – just as in the valley, time condenses again and is heavier and slower. In some places, there are holes in the veils between this and yonder side. By the acceleration of vibration, some of us will be able to observe more consciously, and see all appearances unmasked, while others exchange one trance for the next or become confused by hallucinating visions of the end time.

TIME FOR (SOUL) QUALITY Therefore, soul quality is decisive for the way in which we approach the coming changes. After all, there is a world of difference as to whether we, forced by circumstances, must let go of that to which we are still too much attached, or whether we are ready to let go of it, conscious of the fact that it will no longer be needed for the new developments. However, if we have an inner being at our disposal that preserves love, and gathers knowledge of the heart (gnosis) to serve others, we may recognise this time of transition as a time of the harvest and of bearing fruit. ✪

it is time for something else

For a considerable time already there were few opponents that could measure themselves with him. The time, *that* was his challenge and maybe also his obsession. The world record had hardly been approached for the last couple of years. He seemed to be the obvious candidate to change that...

U tmost concentration. Tension in every little muscle. Fully focussed on the starting signal.

The timing was perfect. His first move was exactly simultaneous with the starting signal: a dream start.

He was certain: this was going to be *the* run of his life. His legs felt optimal and never before had he been in a better condition than today. He could not fail. All those months, no, actually years of preparation, training and suffering would now be 'paid off' with the fiercely desired world record.

The media called him the obvious candidate to change it – and this was also his own idea. The world record controlled his training sessions, his thoughts, and his life. Two minutes and three seconds, that was the time he needed to beat. The last yards, he remembered so well, the take-off during the last few paces and the cheering around him: two minutes and 1.9 seconds. He did it! He reached his goal!

And now, only a mere 1,5 year later, the inevitable has happened. Another runner has sharpened the world record. His time is history.

SATURDAY, MAY 7TH, 14:53 H.

It was to be expected. It couldn't be otherwise. But why then still the disillusionment? As if I didn't know that a record is only temporary. Why this extreme training for all those years? That one minute, those few seconds... What has it brought me? For years, I have been fighting against time. It had to be faster, faster all the

time. I wanted to prove that I was stronger, that what seemed to be impossible yet was possible. It seems as if time has caught up with me. I knew of course that the record wouldn't be for all times, yet the urge for the ultimate victory controlled my life. My entire striving was focussed on that goal.

And when I thought that the world record would give me the ultimate victory, I know now that this was an illusion. Until now running was my specialty and the leading thread in my life.

Yet, it didn't bring me what I was looking for, but it has brought me up to this point.

The time, it never stops to intrigue me. On the one hand, it creates opportunities; on the other hand, it creates a limitation that cannot be ignored. For us time is simply a matter of course. It determines our life, yet I never stood still at it for one moment. I wish to investigate this further. It is time for something else.

FRIDAY AUGUST 26TH, 07:28 H.

Do you know the feeling? You wake up, startled, and haven't the slightest idea of what day it is or what time. It seems as if someone has erased your sense of time with a huge eraser and for a moment there is nothing, absolutely nothing. You almost panic, you have forgotten something but what? All this passes in a flash and then it is gone again. You remember what day it is and the normal routine can start its course.

Like this, yes, exactly like this, I woke up this morning. The only thing is that I'm still sitting

FROM THE DIARY OF A SPORTS HERO



© right brain | chris piazza



How could you understand something eternal, while you yourself are completely tied to time?

on the edge of my bed and haven't yet stepped into the train of my daily occupations. Not just yet, because I realize that there is something that I have forgotten. My investigation of time, what have I done in that respect? Nothing. Where did it go, that total conviction, that such an investigation was really worthwhile? The feeling that I would like to spend all my time doing that? How could it just disappear so easily?

Do I actually know on what things I spent my time?

The thing that I would like best to say is: 'didn't have the time', but when I'm very honest I must confess that this is not true.

Yes, I have done a lot and I gave my attention to hundreds of other things, but wasn't that my own choice?

If I say 'I had no time' it seems as if everything was already determined for me without any possible influence on my side. 'Force majeure', sorry. Easy, this excuse, but it doesn't bring you anywhere. 'I had no time' is about equal to 'time had me'.

TUESDAY, OCTOBER 25TH, 21:16 H.

It is dark and very silent, this high up in the mountains. Well, yes, there is some rustling and whispering. Despite of the thin mat and my sleeping bag I feel the hard soil pushing uncomfortably in my back. However, my attention doesn't yet go to my somewhat painful back. No, my attention goes out to the immeasurable space above me, in which count-

less stars are sparkling. It is an overwhelming view and it makes me feel very small, no, very insignificant. This vault of heaven, this firmament, one can hardly comprehend, yet, I see it and I suppose it is real. But how real is it, actually? On closer examination I am watching back into history now. The present position of the stars might look completely different. But if I see this now, could you say then that it is history? What would be there, behind the stars – and then again behind that? Would the laws of time still be ruling there or would there be some kind of eternity? So many questions, but who could give me an answer? There must be an answer, it can't be otherwise, but would it be an answer that I could understand? My head is dizzy from all this. I wish to know, but with my head I can't comprehend it.

How could you understand something eternal, while you yourself are completely tied to time? Modern developments seem to let us forget this and delude us with a feeling of omni-presence. With *one* push on the button access to all information you could think of. But no matter how useful, does this provide us with the omnipresence in which time and space no longer play a role? Where does this longing come from? This desire for something eternal, something permanent. The longing to be free. Here everything around us develops itself, reaches a culminating point and withers again. Yet, we often behave as if the things that we do and realise are of an unassailable value. I just have to think of my world record and how it

also just disappeared. On the one hand, time therefore takes care that everything passes again and nothing stays forever. On the other hand, it also gives the opportunity to develop, to grow. But what is the purpose of this then? There must be something that drives us, pushes us forward to reach something.

Something, but what then?

Something that doesn't perish, something that has eternal value. Deep down somewhere I feel that I understand it, but not more than that. I do feel a desire however, deep inside, to discover this eternal value of life.

SATURDAY, DECEMBER 31ST, 23:28 H.

Thirty-one, thirty-two, thirty-three... Slowly but steadily the seconds hand ticks on. Only one half hour more and then this year has passed again. The champagne corks will jump and splashing fire works will brighten the sky. 'Happy New Year!' 'Best wishes'! A hand, a hug or a few kisses.

That's how it goes, that's how we do it. A new year, does that mean that everything will be different now? If really everyone would attempt to realise his good intentions... maybe then something would change indeed. I must say to you that my expectations actually are not so high. It is a nice feeling though to think that such a new year is like a new, blank page. But doesn't that count for every second? Or am I being very cynical now? Maybe I'm just disappointed in the results of mankind throughout all those times.

Those jumping corks, all of a sudden they remind me of that primeval big bang, that is supposed to have started it all. According to scientists, it wasn't an explosion, but more a potency that started to spread itself from a very hot point with enormous density. Thus the entire universe and eventually also our world would have come into existence. So the potency for everything that exists now, was already present at that time? Did I, or did someone, influence this? No. And yet, we are being pro-

pelled forward and we are continuously aimed at development. Was this the intention behind that primeval big bang?

That a world would be developed as we know it now? A world in which nothing has eternal value and which is full of contradistinctions, full of opposites? I cannot believe this. Something inside of me knows that there is more, a greater goal in life. This is strange actually, for am I not exactly similar to the world around me? My pride to be who I am, my fears for loosing what I think I own, my worries about what might damage me, positive and negative feelings that endlessly follow one another. In all this too I can discover little from eternal value. But, might it not be true that eternity can be experienced in time? That there is an invisible force in the world that propels everything towards development. A development that allows everyone to discover himself that not *time* is the matter, but eternity...

How the world looks, or how you are, in fact does not matter then anymore. What matters is the discovery of something much greater. Something you will not find in the past or in the future, but only in the silence of something completely different.

Around me, the fireworks burst out and the champagne corks are jumping, but inside of me, it is silent.

SUNDAY, JANUARY 1ST, 00:01 H.

In the silence, new insights arise. Like very old, gentle whispers.

New thoughts come to my mind.

I am certain now:

time and eternity are not two separate things. Eternity bears and propels the time.

Eternity also is in time. Eternity is within man. Not the circle of rising, shining and declining is what matters; no, what really matters is the spiral upwards. That is what gives life eternal value. It is there.

And I am going, because it is time. ★

An epilogue for young people Noverosa 2012

every world its own time

In the second book of the *Corpus Hermeticum*, Pymander reveals to Hermes ‘how God and the universe are related to each other’. Pymander, the inspiring, divine spirit in Hermes, shows him the order of the five manifestations in the All-manifestation. They are God, eternity, world, time and genesis.

‘God makes eternity, eternity makes the world, the world makes time, and time makes genesis.

Goodness, beauty, blissfulness and wisdom form, as it were, the essence of God; the essence of eternity is invariability; the essence of the world is order; the essence of time is changeability; and the essence of genesis is life. Spirit and soul are the actively revealing powers of God; durability and immortality are the manifestations of eternity; the return to perfection and denaturation are the manifestations of the world; increasing and decreasing are the manifestations of time; genesis has as its manifestation the faculty.

So is eternity in God, the world in eternity, time in the world, and genesis in time.

Whereas eternity rests round about God, the world moves itself in eternity, time is accomplished in the world and becomes the genesis in time.’ (verses 4-8)

Eternity shapes the world into an order by penetrating matter with immortality and durability. The nascence of matter depends on eternity, just as eternity itself depends on God. There is genesis and there is time, in heaven as well as on earth, but they are of a different nature: in heaven they do not change and are imperishable, on earth they change and perish. God is the soul of eternity; eternity is the soul of the world and heaven is the soul of the earth.’ (verses 13-15)

We may see eternity as everlasting time. However, we may also say: the essence of time is everlasting, and thus corresponds to a certain concept of eternity. We are permanent-temporary people throughout all cycles of birth and death.

There is never a human being in the time-spatial genesis who is lasting. Also the period after our death until the next incarnation can be measured by our familiar time.

And now there is a time of God and a time of people, we read in the *Corpus Hermeticum*. They are of a different nature, order and time, while these two worlds exist simultaneously.

Genesis in the time-spatial world may be described as an ever-repeating rotation of the wheel of birth and death. In the super-dimensional world, we cannot speak of starting from the beginning again – which is, after all, the fate of every human being; in this context, genesis may be seen as a spiral.

To us, the order God, eternity, world, time and genesis, to which Pymander refers, is a super-dimensional existential reality.

Our order is actually a very contorted reflection of it.

The cosmic genesis in the divine realms serves another purpose than the one we know. While we gather experiential consciousness during our development, the course of genesis in the divine realms manifests the love that also sustains our development.

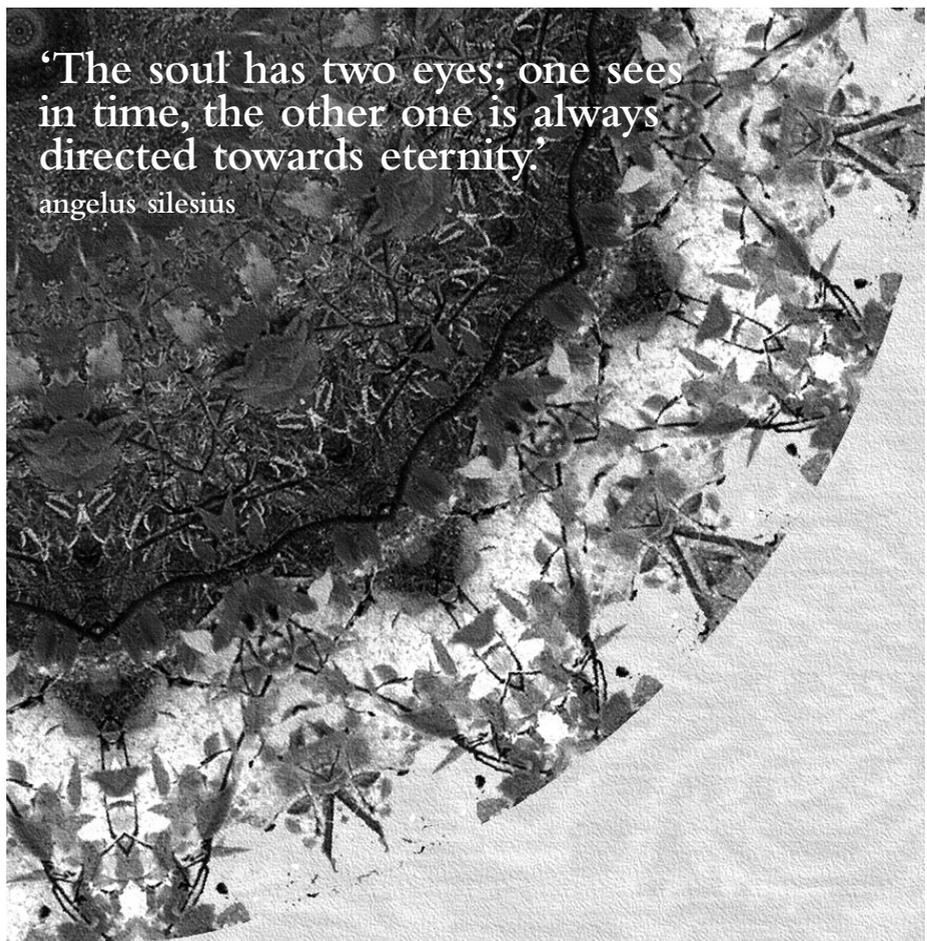
‘The essence of genesis is life’ – and drives us through many changes. Through this life, one

period may pass into another, that is, into an unceasingly changing, divine life. A time that appears must also disappear again, because it is not the appearing time that links man to God, and the consequence is that there must also be a not-created time.

We have our individual perception of time that depends on our consciousness. We are always busy with the waves that we cause in the ocean of life, but we do not notice the ocean of eternity that sustains us. Thus we feel separated from God, but it is not the divine that distances itself; it is not time-spatial and, therefore, always nearby and far away, around us, in us, omnipresent.

Any moment, we can link ourselves with eternity. Any moment, we can begin the path out of time, and dissociate from the field of cause and effect.

Laozi says: 'The macrocosm lasts forever. It can last forever, because it does not exist for itself.' ❁



transformation © bonnie bruno

the appearing and disappearing time

The universal teachings of wisdom confront us with seven states of consciousness in the human all-manifestation. 'God created the world; the world knows its time and time its generations,' Pymander explains to Hermes. And J. van Rijckenborgh states: 'A dimension is a small part of the spectrum of the divine spirit.'

In physics, time is seen as the fourth dimension, in addition to height, width and length. Time implies causality, and causality can only be understood in the context of time. Here, everything knows cause and effect, while the effect may in its turn form a cause again, thus creating permanent movement.

Theoretically, we are free to move in space, but not in time. We only move in the direction of the future. In order to contemplate this so-called lack of freedom, we may look at the dimensions as states of consciousness. Don't we speak of a time-spatial consciousness?

THE BEGINNING DEVELOPMENT We may clarify this with the help of the following image. At the beginning of creation, a point emanates from what is non-dimensional. It is as it were a point consciousness, the birth of a virgin spirit. Next, this point is moved, because manifestation knows movement. Everything is moved by something that is itself not moved. Through a movement that is perpendicular to a point, a line appears, the first dimension. Subsequently, width originates from the line, and therefore a plane, the second dimension. Perpendicular to the plane, height, the third dimension, is generated through movement. Consciousness, driven by movement, sets out on a path of change and growth.

In the fourth period, the human being himself will consciously apply the threefold spirit for the first time. The threefold spirit refers

to the will, the love-wisdom and the activity of the creator in manifestation. The threefold spirit is known in the all-manifestation as form, life and movement. If the form is moved, life is generated, in other words, the life of consciousness.

Every time this growth has achieved a certain fullness, consciousness turns into another state of consciousness, through a movement that is perpendicular to it. In this way, the unconscious human spirit has, through various states, achieved time-spatial consciousness, which is three-dimensional. From an unconscious all-consciousness, we have, via a physical body and a vital body, an emotional body at our disposal, which knows a state that is comparable to a dream consciousness.

THE END OF THE TIME-SPATIAL CONSCIOUSNESS

In the fourth dimension, movement is not dynamic energy that moves a form or a life within time, but it is like an inner movement in eternal being.

The opposites in the world of time and space result in experiential consciousness. From the fourth dimension, the opposites are taken up into a dynamic and creative interaction, and from the two original poles of creation, a new, eternal consciousness is generated in the etheric body: the new soul.

Time, which appears as an accompanying phenomenon when the form is set in motion, ceases to exist in that consciousness. The space

that enables this time to 'unroll' itself also disappears: a potential consciousness of omnipresence originates. This is the glorious development for the second part of the earth period, now lying before us.

With these glorious new attributes, belonging to abstract thinking and using the intuition of the soul as his compass, the new man, who has reacted to the inner drive of Aquarius, is standing before a fifth movement that surpasses the four-dimensional consciousness. In the universal teachings, we know this great dimension as the Jupiter consciousness.

THE JUPITER CONSCIOUSNESS In the transition to the Jupiter era, a gentle soul wisdom rules in the human being. In the universal teachings, the term Jupiter refers to the next round in the life of the macrocosm and to the situation in which the majority of humanity will find itself. It is a stage, in which the human being knows automatically, in humility. With a clear and alert soul consciousness, the human being sees inwardly, yet simultaneously fully possessing his clear waking consciousness.

With this special consciousness, he sees his fellow human being with the latter's limitations and forms just as we do in ordinary life, but he is also aware how everything lives and manifests itself in the soul of the other one. He experiences the slightest vibration in what we call the aura. He also comprehends causes and motives, and any judgement is foreign to him. The Jupiter consciousness enables the human

being to do so, because he no longer sees himself as the nucleus around which everything revolves. Instead, what matters in any link that he sees or in which he becomes involved, is how, by their perception, all mutually help each other along in joy as much as possible.

The world of the Jupiter consciousness is permeated by Gnosis: living knowledge and being linked. The human being gives life, the life of the heart, the life of the soul, to all things around him. Nothing is meaningless, nothing is grey any longer and all of this is possible on the basis of the mere fact that the exalted human being exists.

During the subsequent eras, the Venus and the Vulcan era, even more glorious developments await the human being, which we are unable to describe, and in which the human being will become spiritualised in eternal creation.

This spiritualising development is what the universal teachings refer to as true evolution. The human being, who initially was like an unconscious divine spirit and who accomplished his path of experience down to the deepest nadir of matter, now follows the way back as a conscious, creative, divine spirit, who has united both poles of creation within himself and is taken up into the causeless cause. To him, the appearing time has been taken up into eternity. ☸

time is given to us

An airplane trip has clear advantages. Nevertheless, after such a trip, the notion sometimes occurs to a traveller that he has travelled unnaturally quickly, and that he had not really looked forward to his new environment. However, not many people would decide to walk to their holiday destination, because this would take too long and they would have to carry all their luggage themselves.

A MEDITATION

No, someone else might object, it is completely wrong to do it in that way. You yourself cannot do anything. Life itself guides you. 'If you do nothing, you do not create karma either'. In the words of the holiday example, this would mean that you do not leave at all. It is good at home; you do not have to carry anything and you do not have to worry about the duration of the trip either.

Somewhere between these two extremes, the middle course may be found, the 'narrow path' that cannot be seen from the plane or from the armchair at home, because it is too subtle for that. From the armchair, you only see 'backpacking' as an intermediate form.

The narrow path is a journey to another universe. If it must be compared with anything, why not with the dancing flight of small birds, not focused on a goal, but a joy in itself? They fly as if on music. With regard to music, it may be a formidable achievement to perform a piece with very many notes at a very high speed, but connoisseurs often say that although this may be spectacular, it is not necessarily music by a long shot.

Everything seems to come together in the idea that what matters is the path itself. This path is so narrow, so sharp, that not only is it not possible to bring any luggage along but even the fear of falling off the path is not possible. All your attention is focused on the moment itself, wholly living and resting in this completeness.

Home and the holiday destination are replaced by an adventure that cannot be known by those who are in a hurry or by the laggards. Every moment of this journey is a new destination, wholly new because you cannot bring your luggage along with you. You need not look backwards or ahead. You do not ask where you are or what you will experience in the future. This journey does not take time. It gives you time, the time to live: living time. ♻

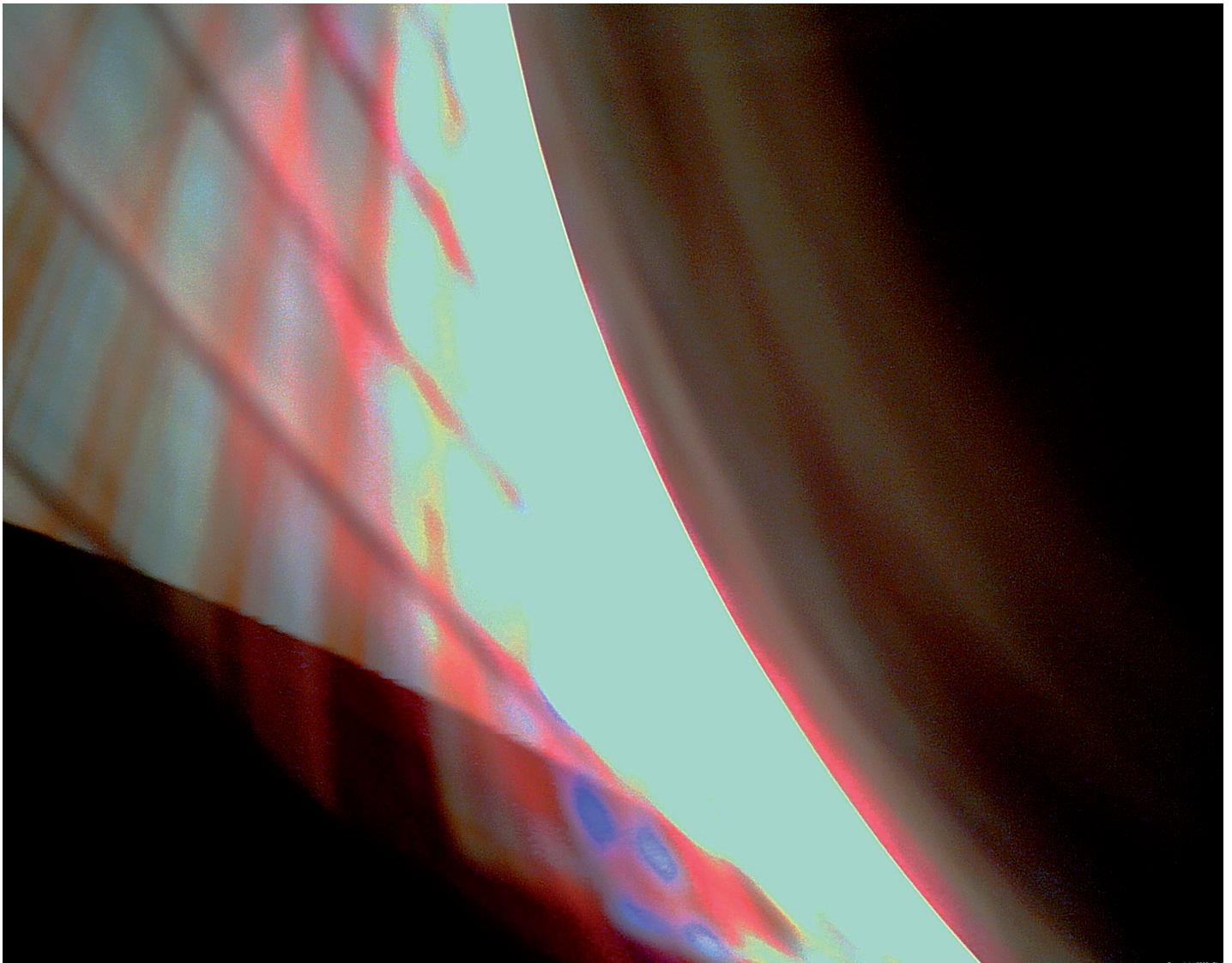


Everything in this nature has form, sound and colour: it is the nature of the variety of forms. It is the time-spatial nature, in which 'the ever changing' is also manifested in 'time and again the same'. No time-spatial being can be completely the same as another time-spatial being. Both entities, perhaps wholly imitating each other, are nevertheless mutually completely lonely, autonomous and, therefore, absolute strangers to each other. They are only perceptible; they are phenomena; they are things. In the new field of life, the perfect human being completely rises above form and change, above all aspects and phenomena of a time-spatial order. He who completely enters the breath of life, he who partakes of it, enters the process of change. He who is standing in this process will become increasingly free from the limitations and phenomena of the time-spatial world of forms and, ultimately, nothing will be able to withstand him. He will be able to occupy the place assigned to him.

catharose de petri, seven voices speak

the present, centre of the

Time is a way of thinking
spinoza



© right brain | chris piazza

centre of time, perception of time

All events occurred in the present, occur in the present and will always occur in the present. If we see time as linear, the logical consequence is that duration is the time that has passed from a starting time in the direction of the end time. During this period, events are possible. Time is a channel for our lives, our actions and experiences. Seen in this way, time is the background against which we accomplish something.

However, is the present always a point in time and can a point in time actually exist? After all, a point in time itself does not have duration and, therefore, we might draw the conclusion that no realisation can take place in a point in time. Is there existence without duration?

Philosophers like Laozi do not allow themselves to be held hostage by this kind of logic; they do not approach the present logically, but rather as embedded in the essence of Dao, the divine, eternal now. They see how the now comprises the now of all times.

Laozi shows how the now of Dao may resound in the now of a point in time that depends on time and space. In this way, a point in time may be a turning point in someone's life. The breaking in of the immediate and eternal principle of Dao into time seems impossible – yet, this is the very way of liberation from time.

In order to further consider the relationship between the now of a point in time and the eternal now, we focus our attention on the great mother field, the primordial matter that fills the immense space, of which the classical Rosicrucians (and the hermetic gnosis) said:

‘There is no empty space.’

On the basis of what is invisible, the visible is generated, and from eternity, time is generated. Around every idea that is emanated into primordial matter, ether concentrates into an etheric cloud. This concentration causes a charge, an electromagnetic tension field that

contains life. This field radiates, attracts forces, rejects other forces and ultimately forms a consciousness nucleus with two poles. Together with atoms and elements, the electric charge of this field forms a cloud that is kept together. In this way, life is generated in this field, which wholly corresponds to the underlying idea. The principle of this field applies to both a solar system as well as to a human being, macrocosmically as well as microcosmically.

This principle even applies to our own world of ideas. Thus we may imagine that there are larger and smaller electromagnetic fields composed of many qualities that together form the great manifestation. There are many wondrous developments that penetrate, encompass and realise each other and that are distinguished from each other by different magnetic laws in the same all-manifestation.

Although they exist in the same space and revolve in one fundamental magnetic field, each has its own magnetic key and is for this reason separated from any other development. Another universe does not need another space, but another idea. Yet, the various fields can more or less affect each other, as Laozi demonstrates.

Our personal consciousness, too, creates its individual time and space. It creates a personal time sphere that is spatially also a sphere. The sphere of time and space bends around us as a sphere of life, in which we gain experiences in our perception of time and space and which are etched into our soul. This time-space is a state of consciousness, in which we can influence

‘God is a God of the current time.
He accepts and receives you in the way he finds you,
not as what you have been, but as what you are now.’

meister eckhart

each other to a certain extent. With our state of consciousness, we are not automatically able to consider the universe, because the difference in nature and vibration prevents this. Throughout time, the level of vibration of our principle of life has decreased to the extent that we no longer directly correspond to the invisible cosmos and to the holy earth, from which our small cosmos originally developed.

Our consciousness centres correspond to our familiar earth, while the microcosm belongs to a hidden universe that has only a harmonious relationship with Dao. As people, born in and from this nature, we are of the field of another dimension than the microcosmic human being. We are mortal as to this nature, but immortal as to our fundamental nature.

With this idea in mind, we see with regard to ourselves, several universes and dimensions existing within each other, while we live in the time-spatial one only.

Meister Eckhart wrote: ‘Only what I am as a temporal creature will die and become nothing, for it belongs to the day and, therefore, it must, like time, vanish.’

Only because of the immortal nucleus of the microcosm, which we bear hidden within us, is

our heart able to vibrate in this other idea and is immortality able to touch us. This is why Eckhart refers to this key to the path when he says: ‘We grasp the truth and use our eternity.’

In this way, the divine universe can more or less disturb our order, so that we become to a certain extent susceptible to another idea. And this idea does not need another time-spatial order to manifest its universe.

This emptying causes a magnetic storm that changes the magnetic relationship between the microcosmic field and our field. This change means that our electromagnetic field achieves harmony with this other field.

The first idea, our personal magnetic field, stops vibrating. It becomes quiet and the polarity of the atoms of our being can be reversed. The atoms are magnetised in a different way and we discover the not-doing, the wu wei of which Laozi speaks. The silence of not-doing means being in the now. It ensures that the great process of change of the reversal of the poles is not disturbed and Dao automatically penetrates our being.

In this way, the ‘not-doing in time’ may turn into ‘standing in the eternal now’, the presence

‘When the soul had been emptied of time and space,
the father sends his son into the soul.’

meister eckhart

of Dao. And Meister Eckhart refers to this ‘not-
doing’ as ‘becoming empty as to yourself’.

Although Dao is immediately present, the process of transmutation needs time, not because Dao is time-spatial, but due to our time-spatial consciousness. At a certain moment, we become aware of the original universe again, because partaking of another magnetic field means another consciousness, a changing personality as well as an awakened microcosmic state. We rise above the time-spatial world, while we still live in it. The other universe does not have to come or to be sought far away; it is already there. Seen in this way, there is a continuously changing, visible universe that bears its time as well as an invisible, eternal universe, both of them within us. ☸

Hermes to Tat:

*‘Rejoice, my son,
and understand what God is,
what the world is,
what an immortal being is,
and what a being is that is subject to disintegration.*

*Realise that the world, born of God,
is in God;
that man, born of the world,
is in the world;
and that God, the Origin of the All,
contains and preserves all things in Himself.’*

Corpus Hermeticum, ninth book, verse 14

this time is the same

History repeats itself, though always in a different way. To recognise the repetition, it is necessary to look beyond the ever-changing surface appearance. One of the recurring beliefs is that this time, it will be different. It is an illusion that has periodically raised its head during the last twenty years. There was the delusion that history had ended and that in the future, there would be only one, forever-stable political system. There was the delusion that a new economy had begun: everlasting economic growth. There was the delusion that poor people and poor countries would this time be able to bear a debt burden, the costs of which surpassed their means.

Delusion is not reality. Time and again, the illusion that this time it would be different did not persist. This time, it was just as always. This time, it was the same. Also, the idea that this time it will be different proves to be a recurring theme in history. This idea can persist by looking only at the surface, bypassing underlying patterns. It is wishful thinking that what is desired is also reality. It is wishful thinking that what is profitable is also what is real. There is wishful thinking that what currently is, is what is everlasting.

There is a constant in history: permanent change. He, who holds onto the idea that it will be different this time, denies the pressure of change. However, this pressure continues to build until the bubble bursts. The economic boom turns into an economic crisis; the stable system of government appears no longer to be desired by anyone. The damage, caused by our personal weaknesses, ultimately proves also to be recovered from ourselves. There is another constant: learning from the past is extremely painful. During the first years after a large problem, the causes of this problem are still avoided, but it does not last long for the idea to be appealing that things are different this time. Gradually, the pressure develops to commit the same mistakes as in the past. And these same mistakes again prove to be the cause of similar problems.

In this world of permanent change and the recurring erroneous expectation that things are different this time, the Rosycross comes with

its classical call for fundamental renewal of the world and humanity. The idea is simple. We are part of humanity: if we change, humanity will change, too. Humanity shapes the world: if humanity changes, the world will change, too. Then the question is: how do we achieve a fundamental change of the individual human being? It is a question that we may also formulate as follows: how do we ensure that we will be different this time? In order to discover the entrance, we should begin with the world in which we live. We shape the world by who we are. The person we are is formed by our habits. Our habits are formed by our behaviour. Our behaviour is formed by our feelings. Our feelings are formed by our thoughts.

Therefore, the beginning of a fundamental change is to be found in our thoughts. We are unable to change our own foundation – but the Light is able to do so. The Light needs room to be able to radiate. By not nourishing feelings of dislike, jealousy and powerlessness, we make our thoughts lighter. In this way, room is created for the Light to form and control our thoughts. In this way, the Light passes through the chain, from thoughts to feelings, from feelings to behaviour, from behaviour to habits and from habits, via the individual human being, to the world. In this way, the Light ensures the fundamental change of the world and humanity. Heed your thinking.

Heed your feeling.

He who begins with mental hygiene, will experience that the whole system must follow. ✪



Rita Kok is an artist, who combines in her weaving smooth yarns with more stubborn materials. The composition is, amongst other things, determined by applying number sequences and is produced with carefully selected materials and colours, while the alternating conditions of daylight and artificial light are taken into account © Rita Kok



a fairy tale with many truths

Since Momo lived in the old amphitheatre of an ancient Italian-style town, people from the neighbourhood, who liked Momo very much, liked to visit her. She was namely very good at listening. Even if they came for advice, they themselves reached the best solutions, because they freely expressed everything. Momo only just listened. Children often played there and were happy because, if Momo was with them, the nicest games cropped up in them.

Then men come, smoking thick cigars. They wear grey suits and carry the kind of briefcases that managers always have. They do not stand out at all, because they are grey, and if you have seen them, you forget them again. However, you notice a chilliness when one of them approaches you. They save time and they think that people should also start saving time, for otherwise they only waste it. You save time by working harder and smarter and by spending less time on things that do not profit you. Pets do not profit you or being in love, reading or writing poems, having a chat in the street takes time and old people should take care of themselves. If you save time in this way, you even receive interest from the time savers. In this way, they control ever more people, but Momo always stays away from them. The peaceful life disappears and large housing blocks appear. Being busy and in a hurry ensures that much money is made, but the people do not think that this is great, besides, they are unable to enjoy it anyway. However, what happens is that ever fewer people go to Momo. Initially, you see the adults

staying away, but later, the children are not allowed to go either, because their parents forbid them to do so. That is what the time savers suggested to them. Even Girolamo (Gigi) and Beppo, Momo's best friends, are influenced by the time savers. And Momo remains behind alone, which is what the time savers want, because the girl is dangerous for them. Thus everything seems to run smoothly for the time savers. By the saved time, the number of grey men increases. Of all the inhabitants of the town, Momo is the one with the most time and it is she who resists the time savers, because she, in her turn, also asks attention and time of other people. Now, one of the grey men visits Momo. He offers her puppets that she may dress along with her own puppet house, and even a car. He tries to induce Momo to spend time on herself. However, Momo quietly listens to the grey man. This agitates him so much that another voice begins to speak from his inner being, and he tells her the truth. With this gift, she forms a real danger for the time savers. Momo is also the only one who remembers the grey men, because she

THE INTERESTING STORY ABOUT TIME BY MICHAEL ENDE *MOMO AND THE TIME SAVERS*

has heard the real voice of one of them. Now she begins to help the children, who visit her ever more frequently, because at home there is no time for them. They think of a procession and stimulate people to listen to them, so that they can relate how their time is stolen. However, the people are too busy, and only the grey savers understand what the children are trying to do.

Some time later, Momo meets master Hora. He is the administrator of time, and the turtle Cassiopeia accompanies him. Then, when Beppo is one day near the headquarters of the time savers, he sees a trial of the grey men. In it, the grey man who told Momo the truth stands trial. His punishment is that he must dissolve himself, after which all time savers go after Momo.

Fortunately, Cassiopeia takes Momo along to master Hora. Because he lives in time, the grey men cannot reach him. Here, Momo is shown the real time. They are flowers and every new flower is more beautiful than the previous one. Master Hora shows Momo that the flowers are like living moments for the people to enjoy. The time savers are actually thieves of time: the people have simply lost their saved time and the grey men dry the leaves and smoke them as thick cigars. The smoke is dead time and if you inhale too much of it, you become a time saver yourself.

If the grey men are nevertheless able to beleaguer the palace of lord Hora, the latter stops time for one hour. He gives Momo one time

flower, so that she has, together with Cassiopeia, one hour of time to neutralise the grey men. The time savers are not bothered by this, because they diligently continue smoking.

However, as long as time is stopped, no time is saved that can be harvested in the form of time flowers and be processed into cigars. Momo follows a few time savers, who flee in panic to their headquarters, the Time Savings Bank.

There the men have a meeting. They see that there is still a considerable stock of time flowers left in the safe, but because time has stopped, no one saves time either. Subsequently, the grey men decide that there are too many time savers. They decide to dissolve themselves, except for six survivors, for whom the stock of cigars will last longer in this way. They hope that, once Momo has been neutralised, better times will come. However, Momo touches the open safe door with her flower, so that it falls, too. In a dramatic end, the time savers try to take away Momo's flower, but in the confusion, they lose their cigars, so that the six survivors are also dissolved.

Now Momo opens the safe door, liberates all the prisoners and thus ensures that everyone in town has 'all the time' again, can enjoy life and live in peace. There is rest and companionship again; children can play again to their heart's content, there is time for the good things of life and adults and children have time again to visit Momo. Gigi and Beppo become her best friends again. ♻

transfiguration

In her publication *Transfiguration*, Catharose de Petri describes a number of aspects that we encounter if we really try to achieve liberation. What is liberation? It is the change in the biogenetic composition of the human being, which activates a completely new thinking and a wholly new intuition in us. With this intuition, we concentrate as human beings the new energies of the cosmos, thus forming a helpful factor in its dissemination.

“That which is perfect rises above form and above the possibility of being changed. When someone achieves this and continues in it to the utmost limit, how could other things then hamper and thwart him? He could occupy the place assigned to him without going beyond it and be hidden in the trackless time. Rejoicing, he would watch the activity underlying the beginning and the end of all things. By bringing his nature to unity, feeding his vital force and contracting his being, he will penetrate to the origin of things. How could there in this state, his heavenly nature being entirely self-contained and his spirit undivided, be anything else that penetrates? Let us take the case of a drunken man who falls off a vehicle. Though he may be injured, his injuries will not be mortal. His bones and joints are not different from those of other people, but the injury that he suffers is different, because his mind is undivided. He has no awareness of having boarded the vehicle, nor has he of his fall. Thoughts of death or life or fear never enter his mind. Therefore, he faces danger without shrinking from it. Being completely under the influence of the liquor, this is how matters stand with him. How much stronger would this stand out, if he were under the influence of his heavenly nature. The wise man abides in his heavenly nature and therefore, no harm can come to him.” zhuang zi | perfection | the outer writings

He who enters the perfect breath of life and partakes of it, enters a process of growth, signifying a rising above the time-spatial something, into the divine nothing.

If we are engaged in this process, we are increasingly liberated from the limitations, the restrictions and phenomena of the time-spatial world of forms. Ultimately, no longer will anything resist us. We will be able to occupy the place assigned to us without going beyond it and we will be hidden in the trackless time: free from matter, free from the reflection sphere, yet an ‘I am’; free from anything perceptible in time and space, hidden in trackless time. He who breathes in the perfect breath while walking the path of the rose, will reduce his nature to the original coherence with the Gnosis. Therefore, if someone walks the path of the rose, how could anything else touch his being? If this explanation is too abstract for us, just think of the quoted example of Zhuang Zi. ‘Drunk’ with eternity, ablaze and full of aspiration for the new life, we have opened the gates wide to the light and the power of the Gnosis. And then what the ancient Chinese wisdom calls ‘the breath of life’ comes over us. We experience how every being lives through the

THOUGHTS ABOUT CATHAROSE DE PETRI *TRANSFIGURATION*

same breath, and every human atom in us is linked with every other one in God's wonderful creation, the great consciousness of the one, infinite creator. Then it cannot be otherwise than that any affliction, fear and limitation will disappear into the background and, indeed, can no

longer harm us. In this way, 'the peace of the soul' comes over us. In the year 2012, this exalted wisdom of 2,500 years ago is still just as topical as it was at the time it was written. He who walks the path is liberated, for all eternity, in the hidden realms of the trackless time. ✪



what do we do here?

In The Netherlands, nature occupies only a small area. Walking through nature, you are never far away from civilisation. As long as you don't walk in circles, you will sooner or later certainly see a house. Sometimes it is a special house, a house where you immediately feel at home.

About 30 years ago, a small boy was on holiday with his family. It was during that time of the year, when we celebrate the birth of the light, and shortly afterwards, we leave behind the old and welcome the new. His was a family that was used to seeing endless pastures around them, and this was the reason that they liked to be in the woods when they were on holiday. There were enough such woods during a holiday in the surroundings of Nunspeet.

Although the boy was always inclined to duck away with a book, he was also always in for a brisk walk through nature. You might say that the boy was a nature friend. During one of the days of this holiday, the family walked through the woods, across the heath with a few trees here and there. Were they junipers? Again, there was a bit of woods, and then the sand drift. It reminded him of Boschplaat on Ter-schelling, though without the sea. It was a kind of beach with an occasional tree, right amidst the woods.

It was a beautiful sand drift, and apparently a popular destination. At least, quite a few people were walking around there. This gave him confidence for, although it was a beautiful

environment, at a certain moment a person has to leave nature to return home.

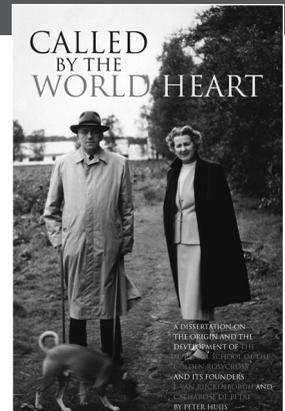
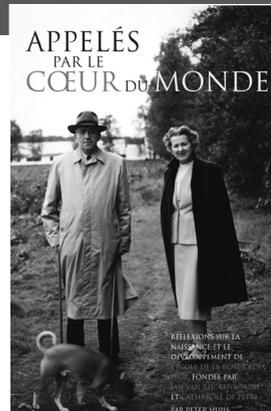
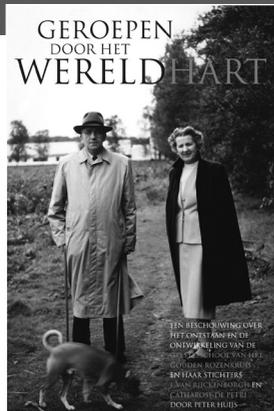
The walkers in the sand drift seemed to know where the exit was: there, along the birch trees. However, it proved not to be an ordinary road. There were a few buildings. It might be a youth hostel or a Nature Friends House which, in view of the age of the people, seemed to be more obvious: a few houses, a lawn, again with birch trees. The building resembled a house, although with bells. In a hall behind the windows of another building, people were curiously looking at the apparently lost tourists. 'What are they doing here?' they seemed to ask.

The family did not really feel at home there. 'Come on, boy, walk on!' However, the boy lingered. It was different here and he felt more at home than he ever had in his own house. While the family walked on, he tried to imprint the words on the sign near the gate in his memory, but he could not remember them. However, if he ever encountered them again, he would certainly recognise them. 'Noverosa' was written on the sign, 'Lectorium Rosicrucianum'.

One day, the sign was stolen, and I was the little boy. ♣

T H I S I S M Y G E N E R A T I O N

The time of love knows neither law nor limitation, but it breaks the chains of any reservations.
It never sees mistakes, it always swings upward to joy.
william shakespeare



'Direct your heart towards the Light and know it.'

Hermes Trismegistus

Called by the World Heart

A dissertation on the origin and the development of the Spiritual School of the Golden Rosycross and its founders J. van Rijckenborgh and Catharose de Petri

In *Called by the World Heart*, the reader finds an account of the development of the spiritual striving of the past one and a half centuries, in which the great spiritual organisations have played an important role. In this complex esoteric field, the Leene brothers rediscovered the seventeenth-century manifestoes of the Rosicrucians in 1935.

Huijs describes the history of the Rosicrucian Society that the brothers founded before WW II. The second part of the book describes the period after 1945: the genesis of the Lectorium Rosicrucianum, the International School of the Golden Rosycross. This school of initiation is wholly dedicated to the liberation of the higher life in the human soul. Extensive quotes show the spiritual and literary development of J. van Rijckenborgh and Catharose de Petri. In a natural way, the reader gains insight into the way in which both their inspiration and their inner task develop into a new, sevenfold world activity, continuously inspired by the Chain of Universal Brotherhoods. Moreover, the author gives an overview of the further development that this school undertakes after 1990. In a preview, he describes the development in the near future, in which the spiritual development of the past period can become recognisable and active within broad layers of society.

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The perfect is beyond form and beyond susceptibility to change. When a man attains to the perfect and continues therein, right to the utmost limit, how could any other thing oppose or hinder him? He would be able to occupy the place assigned to him without leaving it, and he would remain hidden in trackless time. Rejoicing, he would observe the activity that imparts to all things their beginning and their end. By restoring his nature to unity, nourishing his vital energy and concentrating his essence, he will penetrate to the origin of things. In that state, in which his heavenly nature is contained completely within itself and his spirit is undivided, how could anything else penetrate?

Take the case of a drunken man who falls off a wagon. Though he may be injured, it will not be fatal. His bones and joints are the same of those of other men, but the injury he suffers is different, because his mind is undivided. He has no memory of boarding the wagon, nor of falling off. Thoughts of death and life, or terror or fear, do not enter his mind. Hence he faces danger without shrinking from it. He is capable of being in this state because he is completely under the influence of liquor. How much more intense this state would be if he were under the influence of his heavenly nature! The sage abides in his heavenly nature, and that is why nothing can harm him.'

Chuang Tzu, Perfection

