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## **I.I The Hermetic Method**

Ask, and it will be given you  
seek, and you will find;  
knock, and it will be opened to you.

*Luke 9:9*

Hermetism differs from both religion and science, although it does not attempt to replace them. Unlike religion, which accepts things on faith, and unlike science, which is based on facts and theories, Hermetism seeks knowledge. Not knowledge of facts, no matter how mystical, sublime, or luminous, nor knowledge of articles of faith or scientific knowledge, but knowledge of the mysteries, a direct, unmediated, intuitive knowledge.

Hermetism is a way or a path, so it must be traversed. Reading another book or article, or following another guru, will not lead to Hermetic knowledge. Instead, spiritual practice is absolutely essential.

In the *Letter IV on the Emperor*, **Valentin Tomberg** explains the essential prerequisite of spiritual exercises:

One must establish the state of consciousness suitable for receiving revelations.

This requires the following four steps:

1. The state of concentration without effort
2. Watchful interior silence
3. An inspired activity of imagination and thought where the conscious Self acts with the superconscious
4. The conscious Self then stops its activity and contemplates everything which preceded

Tomberg recommends the *Gospels*, *John's Revelation* and parts of the Old Testament (e.g. *Genesis*, *Ezekiel*) as suitable subjects for meditation or spiritual exercise, not only the Arcana of the Tarot.

Now, it will happen that different Hermetists will develop skills in the respective areas they chose to meditate on. But that is not what unites them, since only the depths of their meditations can do so. To further clarify this point, Tomberg makes a distinction between the individual knowledge of Hermetists — which is knowledge of particular facts — and their common knowledge, which is of the mysteries and involves depth of consciousness.

For example, one may know his past lives as a fact, another may know about the chakras — that is their individual interest and vocation. If I, for example, have no knowledge of past lives as a fact, then I simply ignore it; it is not something I am obligated to believe. So Hermetism is not an accumulation of facts to be studied and accepted uncritically.

Rather, Tomberg makes clear that Hermetism is a method. Just reading books will help no one become deep. Tomberg explains:

Spiritual exercises alone have taught [the initiate] — no theory or doctrine may in any way have rendered him capable of knowing how to know.

This will lead to a different kind of knowing, as represented by the Emperor. Hence,

Hermetism does not teach what one ought to believe about man, God, and nature, but it teaches rather how to ask, seek and knock in order to arrive at mystical experience, gnostic illumination, and the magical effect.

Only after having asked, sought, and knocked, can one know.

*Posted on 2010-08-09 by Cologero*

## 1.2 Spiritual Challenge and Renewal

A religious factor is necessary as the background for a true heroic conception of life that must be essential for our political alignment. It is necessary to feel in oneself the evidence that there is a higher life beyond this terrestrial life, because only those who feel this way possess an unbreakable and unconquerable strength, only they will be capable of an absolute enthusiasm.

JULIUS EVOLA

After the devastation of World War II, **Julius Evola** was asked to formulate a program for the political and spiritual renewal of post war Europe. Evola was able to recognize the ideal of highest spiritual tradition of Europe, which he described this way:

Certainly, if Catholicism were capable of making a program of high ascesis its own and exactly on this base, almost like a recovery of the spirit of the best Medieval crusader, makes of faith the soul of an armed bloc of forces, almost a new close-knit Templar Order, relentless against the currents of chaos, breakdowns, subversion, and the practical materialism of the modern world — certainly, in such a case, and also in the case that, at the minimum, it held firm to the positions of the Syllabus, there could not be a single instance of doubt about our choice.

JULIUS EVOLA, *Point II*<sup>1</sup>

Unfortunately, after looking around — rather cursorily in our opinion — he determined that there was currently no organisation that supported such a spiritual orientation, as it perhaps had done in the past. Hence, he concluded that a “pure reference to a transcendental spirit” would suffice. Well, more than six decades later, it certainly has not sufficed.

We can start, for example, with the Syllabus<sup>2</sup> mentioned, which is the 19th century Syllabus of Errors. It is an easy to read collection of false opinions. Who today would deny all, or at least most, of those errors? We don’t see that even among *soi disant* Traditionalists. Evola’s attitude was that if George won’t do it, then he’ll go his own way. And he took many along with him. Despite his vast erudition, Evola always remained at the level of doxa (opinions) and dianoia (theories). He never — his writings and interviews show this — was able to reach the level of episteme, the goal of all valid Traditions. Obviously, a vague affirmation of some transcendental spirit goes nowhere.

**The True Revival** In point of fact, there has been, and still is, such a program. Although not centrally organised, there are texts and even

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<sup>1</sup><https://www.gornahoor.net/?p=4828>

<sup>2</sup><https://www.papalencyclicals.net/Pius09/p9syll.htm>



small groups working in the USA and in Europe, that fulfil the conditions mentioned above. That is why, for us, there is no doubt about our choice.

For example, **Wolfgang Smith**, starting from the insights of Rene Guenon, has revived such a tradition within Catholicism. Specifically, he has written on the Christian Kabbalah, the chakras, different levels of existence, Jacob Boehme, Meister Eckhart, in an effort to bring more depth into the Western tradition.

**Boris Mouravieff**, working completely independently, has revealed and reformulated the teachings of a monastery on Mount Athos. A glance at his bibliography shows many familiar names, including Boehme, Eckhart, and Guenon.

But **Valentin Tomberg** has gone the furthest, particularly in his *Meditations on the Tarot*, which is the summa of his life's work. First of all, he addresses Evola's concern incidentally. As a spiritual reality, the Catholic Church is the Bride of Christ. However, as a human institution, it also has an egregore, a phantom being, which is a human-created parody of the spiritual reality. Many people get fixated on the egregore and reject the whole tradition. Those with spiritual vision, on the other hand, see a living stream of truth and life, as well as a way to achieve them.

**An Incomplete Path** The Meditations are a massive accomplishment. Nevertheless, there is much that is left out, and he expects the task that he initiated to be continued by those he considers his "friends". I know some of those who have indeed continued the work of Christian Hermetism, although not in such a public way as we have. Still, there is much more to be done.

Tomberg left us a long list of precursors. These include philosophers, saints, Hermetists, theologians, scientists, psychologists, inter alia. We have endeavoured to bring many of their writings to a wider attention. However, as a precursor to some planned articles, we need to make here some specific points. In particular, we need to put his earlier writings

into context with his later. Although he allegedly desired to be known by the Meditations, there are some allusions that make that impossible.

**Relationship to Steiner** Although Tomberg became quite critical of the Anthroposophical Society (and vice versa), he always held **Rudolf Steiner** in high regard. For example, he wrote this in Letter XV:

And yet Rudolf Steiner has certainly said things of a nature to awaken the greatest creative elan! His series of lectures on the four Gospels, his lectures at Helsingfors and Dusseldorf on the celestial hierarchies — without mentioning his book on the inner work leading to initiation (*Knowledge of the Higher Worlds and its Attainment*) — would alone suffice to inflame a deep and mature creative enthusiasm in every soul who aspires to authentic experience of the spiritual world.

Nevertheless, there is really nothing in the Meditations specifically referencing those works. I've read most of those lectures, and there are things in them that may be quite surprising. Nevertheless, we have to assume that they play a background role in the Meditations, even if not explicitly stated. This will be confirmed in the next section.

**Cosmology** A revived tradition requires a suitable cosmology, certainly one that can challenge the generally accepted scientific version. In *Letter X*, we are given some sources for the creation of such a cosmology.

Firstly, the Fall... here we are confronted with the Biblical account of paradise and the six days of creation; with the impressive tableau of natural evolution that science advances; with the contours of a majestic outline by the genius of ancient India of kalpas, manvantaras and yugas — a world of periodicity and rhythm, a world dreamt periodically by cosmic consciousness; with the exposition (following the *Stanzas of Dzyan*) of

cosmogony and anthropogony according to the Indo-Tibetan tradition, given by H. P. Blavatsky in the three volumes of her *Secret Doctrine*; with the grandiose tableau of the spiritual evolution of the world through seven so-called “planetary” phases that Rudolf Steiner has bequeathed to the dumbfounded intellectuality of our century; lastly, with the cosmogonies and eschatologies — explicit or implicit — of Hermes Trismegistus, Plato, the Zohar and diverse gnostic schools of the first centuries of our era.

That is a vast amount of material to master. Tomberg himself acknowledges this:

May I be permitted to say straight away that, although I have had actual experience of comparing the whole range of these ideas and documents for more than forty years, I cannot make use of them here in the sense of the treatment which they merit, i.e. to classify them, to extract the essential points of similarity or contrast, to make relevant quotations, etc. If I were to do so, I would drown the essential theme in a sea of secondary elements (secondary with regard to the main theme). Therefore I have to proceed in the following way: the spirit of all the various ideas and documents enumerated above will be present as a general background, but it will be necessary to refrain from any explicit use of the material which they comprise.

In particular, this general background includes Steiner’s *Outline of Occult Science*, which Tomberg alluded to. And this brings the entire story of the spiritual evolution of man, his various bodies, and the activities of the celestial hierarchies, both left and right, in the formation. These notions will be used in future articles.

**Psychology** Conventional Thomism teaches that man is composed of several sheaths: a physical body, a vegetable soul, an animal soul, and

an intellectual soul. Moreover, it is the higher sheaths that form the lower, which is contrary to conventional scientific thought. Unfortunately, philosophers are content to leave it at that, and don't bother to explore the actual consequences of such a teaching.

The esoteric teaching, on the other hand, does so. It may use different names, viz., the physical, etheric, and astral bodies, but the essential elements are the same. The Hermetist, however, will make the efforts to observe the bodies or sheaths. In this way, he can also discern the influences of alien elements on them. That is not the end of the story, since the chakras are also part of one's interiority. The Hermetist will learn about the proper development of the chakras.

The main challenge is that the effort of the I to form the lower sheaths is not yet completed. There is resistance to that; besides, the awareness of the I is mostly dim and the will is weak.

The details cannot all be made public, but it will be shared with our groups at the proper time.

**Finis** With this being said, we can next complete the discussion of the three temptations in the wilderness.

*Posted on 2018-09-09 by Cologero*

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Han Fei on 2018-09-10 at 15:56 said:

I wish to ask a question. Would the basic points of adherence required of a Christian be enough for the purpose of personal reintegration, or does the traditional church require the introduction of some sort of esoteric doctrines, morphed over centuries and even taken from exterior traditions such as Judaism and Hinduism? By basic points I mean regular attendance of mass, partaking of the sacraments, and obedience of the commandments. As Evola put it, to follow the Syllabus, I think he meant more than the 19th century document, but rather the fundamental tenets and duties of the faith.

Mikkel on 2018-09-11 at 21:46 said:

Any points of adherence to anything can never be enough for the personal reintegration you speak of, forgive me if I am miss-assuming the direction of your question. Reintegration sounds to be something one would call more true than simply surface level action that we see today.

Many Catholics follow what some refer to as “Traditional Catholicism” and many at least follow the basic tenants of the faith, as referred to in the article, yet we are where we are today in the current state of things, so in short, no it is not enough. As to the Syllabus, it is being pointed to because of how stark in contrast the Church and anyone else compares points to the statements being made in it, but I believe your thought on how it is more than the document that JE refers to is correct. Maybe it would be better to ask what kind of mindset creates the Syllabus, especially if organic, and how does that mindset reflect the principles enacted (the source)?

The basic points must be followed but that is not the real action, the right action, behind the fundamental tenants and duties and what is incorporated as the body of the Church and the world of the people, more so closer I think to the mindset which I mentioned. The Church does contain truth regardless of how much people wish to distance themselves from it and look at it with disdain and no matter how the failures of the members and leaders of said church affect others it will contain it. No one, not one thing or person or excuse or motivation will excuse the lack of adherence to truth for anyone and the truth of heroic life however will always be within the Church regardless of what anyone does or says even within our time.

Though our cycle is referred to as the “Kali Yuga”, does this mean that truth somehow is gone now? That the validity of any sound tradition is gone? It reflects our manifestation in this world, “Ignorance of dharma will occur” does not mean that dharma is suddenly gone, but the ignorance has appeared. No matter how “pointless” it all is, no ladies wearing veils, kneeling for the Eucharist, or others chanting in Latin will somehow make that easier for “George” to be reintegrated or live in a heroic manner. But I do think that investigating the sources of something like the Syllabus would lead us beyond “doxa (opinions) and dianoia (theories)”.

As Guenon states, an elite is required for these ‘esoteric’ doctrines to be put out into the world, especially in our age. These doctrines need not be taken from others, since they are already reflected and perhaps transposed, even if the Church was lacking in such a doctrine, it should be understood from the source. A variation on a variation leaves much wanting. Maybe this could be done much like seeking the interior of man to understand, the Church must be understood from within or from the source, it has not lost any of its esoteric doctrines, only we need to remember better to then enact it. Tomberg found that all of his thought corresponded with the what the Church taught, perhaps as the article mentions our way of understanding what the Church is trying to

say is only “incomplete” so then it is up to us to complete it.

argusandphoenix on 2018-09-15 at 23:53 said:

We’re living through the collapse of a civilization, and not just a culture. So the Church has gotten tangled up in some of the wreckage, or even contributed to it, at times, by dereliction. So the usual strategies (just go to Church, or be a good citizen) aren’t going to necessarily place us in the context of the role we are meant to play. Unless you are fortunate, you’ll have to go and dig, to some degree, and find deeper currents within and connected to the Church, and in elective affinity or sympathy with it. There’s plenty of that material that C. Salvo has been unearthing or dusting off or pointing out on the website. If you just want to be saved and live a good life, the Church certainly still makes that possible. But there are specifically Christian groups of esotericists out there, if that is more of a comfort zone when dealing with “re-integration”.

Agnostia on 2020-09-09 at 23:30 said:

I am not at all convinced that a traditionalist re-invigoration of Catholicism, even within the exoteric domain, is outside the realm of possibility. What is lacking is vision.

It goes without saying that the Church has had little difficulty in incorporating foreign doctrines which are compatible with Catholic dogma or pre-existing doctrine. Perhaps my favorite example of such is that doctrine of ‘guardian angels’, which has it’s own specific (let’s call it) ‘parallel’ in the ‘personal daimons’ of Apuleius (see *On the God of Socrates*, by the same).

It should also be noted that the process of ‘perfection’, ‘divinization’, ‘theosis’ are not at all unlike the procurement of the ‘diamond-thunderbolt body’ or the discovery of the ‘stone of the philosophers’, the ‘VITRIOL’ic process, etc. when dripped of their otherwise heretical, ‘magical’ dross. One such funny example of this can be seen in the friar Roger Bacon, who in his “*On the Non-Existence of Magic*”, trashes any and all notions of sigils, talismans, spells, theurgical and thaumaturgical ceremonial operations, astrological influences and the like, before giving a near-perfect summation of the hermetic *Opus*, only half-allegorized as a recipe for obtaining gun-powder, all the while upholding himself as an orthodox Catholic and material scientist.

What is so great about hermeticism in particular, is that so many of it’s key operations can easily be interpreted, re-contextualized and integrated within a Catholic framework. In fact to do so is hardly new. The concepts, ‘rituals’, and steps mentioned in such works as J. Evola’s *Hermetic Tradition & Intro. to Magic* series (properly understood, as these require much review), Guenon’s *Perspectives on Initiation*, and the alchemical texts themselves (my favorite being M. Maiers’ *Atalanta Fugiens*, but even in the more ‘magical’ grimoires like those of Agrippa or the *Picatrix*, where one finds

simultaneously tables of magical correspondences alongside dissertations on the ‘virtue of religion’!) have their almost direct-correlatives in established and orthodox Christian tradition. With some research, and by dropping the superficial hermetic conceptual labeling, it’s not hard to find analogous practices in the *Philokalia* and the other writings of the mystics and Doctors of the Church. Among the certain circles today, there is also a re-awakening of a sense of an objective ‘esoteric’ meaning in the Biblical texts which are surprisingly neither anti-hermetic nor outside the purview of established Orthodoxy.

What must be done is a selection and compilation of these various techniques, yet presented within a new ‘Active’ framework, for a particular type of individual.

What about the sorts of mysticism and metaphysics common to the Medieval and Renaissance mystics? Can anything be done with these? There is certainly room for a Platonic-Augustinian Idealism. Recent Popes have affirmed this, among other ways, in their canonization of St. Hildegard and their appraisal of Pseudo-Dionysius. This is to say nothing of some of the honourable, if occasionally anti-traditional and often misunderstood intentions, of the 20th century pioneers of Vatican II.

What about the limitations of the ‘mystical-devotional attitude’ to which Evola so frequently lamented? This is, in my opinion, the hardest thing to grapple with. While there is obviously nothing inherently wrong with a purely devotional mindset, traditional Christianity, in my opinion, most certainly has been limited by this approach, which as currently practised transparently lacks the autonomous impetus desirable for the ‘differentiated man’. It is this approach which has also found itself constricted within the paradigms of a strict Thomism and a rigid pre-occupation with ethics. Undoubtedly this is where the rubber hits the road, and will take the most effort. But to successfully tackle this phenomenon could have such an affect, as to re-vivify that spirit which had previously been crushed by that most famous declaration of Nietzsche, while simultaneously affirming the ideal which Nietzsche himself placed forth: that of the romantic ‘free spirit’.

To aggregate and re-present these things, under an old-yet-new framework, has the potential to change the world. More importantly, it has the potential to do so within the range of an established institution and a traditional order. Perhaps there can be no greater ‘holding action’ than the implementation of this, no greater arsenal of which to use against the ‘quantitative’ and ‘malefic’ forces of this end of an era.

Santiago on 2022-03-10 at 21:36 said:

“[Evola] never... was able to reach the level of episteme.”

I’ve been thinking about this line.

Compared to Guenon, Evola (“despite his vast erudition”) does seem far less in-

terested in metaphysics, and far more interested in methods, such as Tantric and yogic practices, cultivation of the chakras, empowerment of the will, visualization practices, and all manner of other techniques. Guenon, on the other hand, will discuss these, but always with the emphasis being on their place within a larger framework and a supreme goal.

It almost seems as if Evola was more interested in prolonging his individual existence, rather than in transcending it entirely. Is this a fair criticism? And whether or not it is, to what extent do the two paths converge?

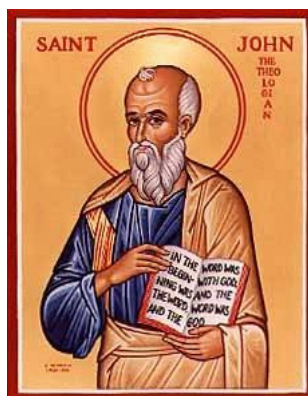
### 1.3 The Church of John

At the end of his Gospel, John mentions that Peter was questioning Jesus' relation with John. Jesus replied bluntly, "What's it to you?"

In *Meditations on the Tarot*, **Valentin Tomberg** brings up the often-made distinction between the Church of Peter and the Church of John, the former structured and hierarchical, the latter free and mystical. Someone asked me the question: "Does the Roman Catholic Church need Hermetism?" To answer properly, the question needs to be adjusted: "Does the Church of Peter need Hermetism?" and the answer to this question is "certainly not".

The real question is really about the Church of John, and there are several questions: "Does it even exist, has it existed continuously, is its core Hermetism?"

According to the theologian **Hans Ur von Balthazar**, it does exist<sup>3</sup>, although he calls the two churches "Official Church" and "Church of



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<sup>3</sup>*The von Balthazar Reader*, #66



Love”, and its source can be found in the Gospel of John. He says there is a two-peaked church in harmonious tension, although the Church of John respectfully gives precedence to the Church of Peter. There are no clear boundaries between the two. This interesting discussion concludes with this:

Between these two impossible ecclesiologies, the Gospel of John leaves and dismisses us in a suspended middle point whose foundation lies solely with the Lord. The last thing said to the servant Peter, the last word of the Lord in the gospel, is the admonition (for the church and theology of all times), “What’s it to you?”

So the Church of John exists and has existed continuously. The next question is about Hermetism. There have been many clues about this. **Dionysius, Clement of Alexandria, Origen** are close to Hermetism. There were the alchemists, **Ramon Lull, Ficino, Louis-Claude de Saint-Martin** ... all clues that Hermetism has always existed in the Church and only occasionally makes a public appearance.

**Rene Guenon** claims that the Church used to have an esoteric teaching which he claims was Hermetism. He points to Dante as a member of an esoteric order, and even Thomas Aquinas. The Templars, the Grail Legend, the story of the Magi, Medieval Romances, St Bernard of Clairvaux, Ramon Lull, Michael Scott, and so on, all point to the existence of a Christian esoterism. In *Perspectives on Initiation*, Guenon writes in a similar vein about a dual church:

Within a single organization, a kind of double hierarchy can exist, especially when the apparent leaders are themselves unaware of any link to a spiritual center. In such cases there may exist beside the visible hierarchy made up by those apparent leaders, an invisible hierarchy of which the members may not fulfill any ‘official’ function but who, by their presence alone, nonetheless assure

an effective liaison with this center. In the more exterior organizations these representatives of the spiritual centers obviously need not reveal themselves as such ...

Tomberg and van Balthazar agree on the Church of John. It is not separate from the Church of Peter on which it depends for structure and support. Rather it is a less formal entity, in parallel with, yet not opposed to, the official church. Historically, there have been times they got along, and other times in opposition. With the destruction of the Templars, came the Rosicrusians who found themselves opposed to the Church. Then other Hermetists, such as Cagliostro, Giordano Bruno, or Thomas Campanella were imprisoned and even executed.

Yet to create a visible Church of John with its own separate structure, clergy, doctrine, and so on is, in my opinion, a mistake; actually I believe it to be impossible. That is because it will eventually degenerate into a vacuous, undifferentiated, and amorphous entity, not holding firm to anything in particular. As a witness to that, we need only point to the various so-called New Age and occult movements active today.

The Church of John is in your heart and mind, especially when you are joined with two or three others. So to any self-appointed guardians of orthodoxy, I ask "What's it to you?"

*Posted on 2022-11-20 by Cologero  
Originally published on 13 Feb 2011 in medtarot*

## **1.4 Précis**

What follows is a brief précis of the fundamental point of view of the Gornahoor project.

**Epistemology** We hold to three degrees of knowledge:

- **Doxa** (*sensus*, opinion, sensual knowledge). Direct, intuitive knowledge through the senses. I taste the sweetness and moistness of a mango.
- **Dianoia** (*ratio*, rational knowledge). Indirect knowledge, discursive reasoning, science. I study the structure of the mango and its history as a crop.
- **Episteme** (*intellectus*, intuition). Direct, intuitive knowledge of the supra-sensible. I grasp the idea of a mango.

### Ontology

- Spirit is prior to matter
- The great chain of being from God, to the spiritual hierarchy, man, animals, plants, matter

**Anthropology** This science describes the nature of man. Man, such as he is, exists in one of three states.

- The **sensual man** is focused on *doxa*, or the satisfaction of his material needs and desires. His opinions come ready-made from his social groups and are not questioned or investigated.
- The rational man seeks to investigate the sources of the sensual world. There are two options:
  - **Science**. Only the sensual world exists. Knowledge is achieved by investigating the facts of the sensual world and forming general laws to explain them.
  - **Religion**. A supra-sensible world exists, but there is no way to know it directly. Hence, it is accepted as a matter of belief, based on authority or revelation.

- The **intellectual man** has direct access to and knowledge of the supra-sensible realm.

**Cosmology** The sensual world is the reflection of the spiritual world and, thus, has no independent existence. It evolves, in the original sense of the world: as the unfolding of an originary idea. An analogy is that of a symphony, which exists as an idea until musicians perform it; thus the symphony is revealed in the sensual world. As a whole, the world process is the unfolding of the three fundamental ideals.

- **Beauty.** The world process is a creative process, revealing beauty and harmony.
- **Good.** The sufficient reason for the world is the Will. Hence, the world process is a moral action, based on virtue (manliness, strength). The world comes into existence through Power.
- **Truth.** The world is a reflection of the Logos (reason, law). Hence, the world process must follow the logos, or else descend into formlessness. The unity of the logos is highly differentiated and hierarchical, since it is infinite and subject to no limitation.

**Politics** Politics, as the “queen of the sciences”, describes the proper relations of men in their social groupings. As such, it must take into account the findings of all the other sciences, including Anthropology and Cosmology. Hence, all contemporary divisions into left and right are misleading, and ultimately ineffective.

As Evola pointed out, the correct political position is what “every well-bred man considered sane, healthy, and normal prior to the French revolution.” That is, the harmonious over the discordant, the good over the perverse, order over disorder and the undifferentiated mass.

The battle, therefore, is between those who would uphold the Traditional order, and the various revolutionary forces that seek to overthrow it. The revolution operates on multiple fronts.

**Western Tradition** The Western Tradition is based on the axis from Greece and Rome, and its prolongation in time to Paris (Charles Maurras). We would extend that back even further to its Indo-European roots in Egypt, Persia, India. We, therefore, see continuity from the classical period to the Catholic medieval era and even into modern times.

We acknowledge the existence of a Western esoteric tradition, which at various times has made itself known and at others, has had to hide itself. This tradition has been based on Hermeticism, whether the ancient pagan mysteries or Christian alchemy. The goal of this Tradition is the reintegration of man into his Primordial state; this is true, whether pagan or Christian.

Hence, we reject the typical superficial distinctions between pagan and Christian. This requires the simultaneous rejection of those vulgar expressions of paganism as the life of non-transcendent sensuality, and Christian other-worldliness unnourished by its esoteric sources.

*Posted on 2010-05-08 by Cologero*

\* \* \*

Matt on 2010-05-08 at 21:15 said:

In thinking about the Western Tradition, and the Tradition in general, I have issues about where Sufism falls. The fundamental point in the Tradition (correct me if I'm wrong) is that the pure Self (not the everyday ego) must be realized and affirmed. And this fundamental point is stated in both the West (as seen in Hermeticism and the mystery schools), and the East (the Buddha's original doctrine, Vedanta and Yoga, Taosim) with the difference being how the sensible world should be treated. Yet with the Sufi view, it appears that the Self must not be affirmed, but annihilated in the divine (granted, Sufism may be alluding to the physical ego, and with going forward in studying it, that could very well be the case). So at least right now, I am perplexed as to where this Islamic mysticism falls under in the Tradition.

Francis Mercuri on 2010-05-09 at 02:11 said:

This "Precis" of the Gornahoor project is an inspirational and succinct statement of principles; your work and writings are appreciated.

Additionally, for those following a Christian path, this tertiary anthropology might also be extended to the correspondences with the "degrees" of the primitive Christian hierarchy:

1. Catechumens
2. The Faithful
3. Christians

Somewhat analogous to the Hellenistic:

1. Hylics
2. Psychics
3. Pneumatics

The Masonic:

1. Apprentices
2. Fellowcrafts
3. Masters

Mouravieff's:

1. Exoteric cycle
2. Mesoteric cycle
3. Esoteric cycle

And Robin Amis' "Three Renunciations", of:

1. Physical asceticism
2. Psychological asceticism
3. Noetic asceticism, which his exegesis compares with:
  1. Proverbs
  2. Ecclesiastes
  3. The Song of Songs

Francis Mercuri on 2010-05-10 at 04:43 said:

Mark:

1. I'm in agreement with some others who say that Islam (and thus Sufism), is neither really "Eastern" nor "Western"; instead, the Islamic tradition represents something of a "amalgam" path, or a liaison between East and West.

2. Along the lines of Guenon's definitions, I don't perceive Sufism as a type of "mysticism", as you call it. Guenon lucidly explained the differences between Initiation and mysticism in his "Perspectives on Initiation", where, in brief, he noted that mysticism always remains an aspect of exotericism (and the theological domain), in that in the "mystical" experience, the individual

still remains the same individual, albeit in a state of passive reception of Superior influences, which are always “colored” by a given theological clothing, and occur in a rather random way.

On the other hand, the Initiate goes beyond the theological domain, meeting the meta-physical, and intentionally seeks simultaneously to divinize his individuality, and individualize the Personality...this is what the Sufis call the “Supreme Identity”, attained in a conscious and permanent manner. While anybody can be a “mystic”, the Initiate is set apart by specific “qualifications”, and travels a well governed path, which is first defined by “psychic regeneration” (the “Primordial State”), and then, if possible Noetic regeneration (the “Transcendent State”). Echoes of this can be noted in the Western tradition, where a man being made a Priest by a Bishop is said to be “elevated” to the Priesthood, or a Mason, on becoming a Master is said to be “raised” to the Sublime Degree. The forum owner’s recent explanations of the three types of epistemology, are another way of expressing the same things.

3. In Sufism, there is indeed, as you observe a emphasis on “extinction” (Fana), and beyond that “extinction of extinction” (Fana al-Fana). But, I’m not so sure that I’d agree that this implies a destruction of the individuality, so much as an “extinction” of what the Sufi psychology calls the Nafs (which are what we previously identified as the Christian “prilogs”, “passions”, or in any other words, false “I’s”). After all, the state of “Fana” corresponds to the grade of *Insan al-Kadim* (Primordial man), while the higher (highest) of Fana al-Fana corresponds with *Insan al-Kamil* (Universal/Transcendent Man). Were this not so, the Prophet Himself, who is regarded as an exemplar of *Insan al-Kamil*, could not be spoken of as having any individuality! No, what is involved here, as explained in section 2, is an example of how traditional Initiation operates:

- a. The Prophet as *Insan al-Kamil*, is equivalent to:
- b. The “Nur” Mohammed
- c. The “Transcendent Man”
- d. The regenerated Nous, or Logos
- e. The esoteric Buddhist “Dianchi”
- f. The “Celestial Jerusalem”
- g. The epistemological “Episteme”
- h. The “Third Birth”, aka “Resurrection”
- i. The Hermetic “projection”
- j. The Hindu “Avatar”
- k. The Masonic “Master”
- l. The Tibetan “Lama”
- m. etc.....

Matt on 2010-05-10 at 12:01 said:  
I appreciated that response Francis.

Yes, I probably should have used initiatic teaching instead of mysticism. Some of what I have read about Sufism has probably not been from the best sources and as stated before, I will have to further study it. What you stated about fana has helped my insight though. Thank you.

Oh, and you got me confused with Mark. I'm Matt.

Roger Buck on 2010-05-17 at 15:27 said:

Very good to have this! For now I will only comment on one most striking phrase: "its prolongation in time to Paris"!

I don't really know Maurras, but find myself wanting to know more of either why he says this and/or why you Cologero include this in this précis.

It is quite stirring and moving for me, this phrase and I cannot help but wonder what connexions it might possibly have with the reasons why *Meditations on the Tarot* was written in French, and sought to incarnate into a stream of French Hermeticists who at least in some cases, would have shared similar notions.

Yes I wonder why is Paris singled out like this in the Gornahoor précis ...

Cologero on 2010-05-22 at 11:42 said:

We accept the general approach of Marcilio Ficino: Hermes -> Pythagoras -> Plato -> Neoplatonism (simplified). After Ficino, we find the fulfillment of the Hermetic Tradition among the French: Louis-Claude de St-Martin, Joseph de Maistre, up to the French esoterists of the late 19th and early 20th centuries.



## Renaissance hermetism

### 2.1 Death by a Kiss

Modus quo rationales animae per archangelum Deo sacrificantur, qui a Cabalisticis non exprimitur, non est nisi per separationem animae a corpore, non corporis ab anima nisi per accedens, ut contigit in morte osculi, de quo scribitur preciosa in conspectu domini mors sanctorum eius.

GIOVANNI PICO DELLA MIRANDOLA, *Cabalistic Conclusions XI*

The way in which rational souls sacrifice themselves to God through the archangel, which the Cabalists do not describe, occurs because of the separation of the soul from the body, not of the body from the soul, if not by accident, as seen in death by a kiss, about which is written “Precious in the sight of the Lord is the death of his faithful.” [Psalm 116:15]. [My Translation]

Let him kiss me with the kisses of his mouth: for thy love is better than wine.

*Song of Solomon 1:2*

Whosoever would [behold God] before they are cleansed and healed, are so stricken by that light of truth that they see in it not only no goodness, but even much evil, and therefore deny to it the name of truth, and with their lusts and miserable pleasures, refusing health, flee away in their darkness, which is even their death.

ST AUGUSTINE

Before there was a French Hermetic Tradition, there was the Platonic Academy<sup>1</sup> in Florence. In particular, Giovanni Pico della Mirandola first synthesized Christianity, Hermes Trismegistus, and the Cabala, along with Neoplatonism, Aristotle, Pythagoras, Orpheus, and Zoroaster.

He summarized those teachings in the 900 theses. Some of which were adapted from Latin philosophers and theologians, Arabs, Greeks, Neoplatonism, Chaldeans, Hermes Trismegistus and finally the Cabala. The rest were his own opinions. The latter includes the mystical Cabalistic Conclusion #11.

Plato said that perfect or undying love required divesting oneself of human life by separating the soul from the body. Yet an understanding of such love requires first the love of beauty in one's youth. In the story of Eurydice and Orpheus, Orpheus was unwilling to part with his life and therefore saw only a shadow of his beloved. Hence, Orpheus failed Plato's test. Pico explains it this way:

Corporeal and sensible beauty can excite in the soul a memory of its intellectual part and cause it to run away from the earthly life towards the eternal, where it is refined into an angel by the flame of love.

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<sup>1</sup>[https://en.wikipedia.org/wiki/Platonic\\_Academy\\_\(Florence\)](https://en.wikipedia.org/wiki/Platonic_Academy_(Florence))

Pico understood the three worlds:

- Angelic or Intelligible
- Celestial or Astral
- Sublunar (world of darkness)

The sublunar world is known through the senses, but the angelic world is known by the intellectual part of the soul. That is because the angels don't have sense experiences, but know the forms or ideas intuitively. For example, in the sublunar realm we may experience heat through the senses, but the angels know the idea of heat through the intellect, and so on.

Only the world of sensual experience has reality for the common man. He does not experience the ideas directly, which are obscure or are considered to be mental or social constructs. As Augustine points out, the common man clings to his lusts, pleasures, and manufactured drama. The call for spiritual purification would destroy his factitious world, so he resists it in terror. It can only feel like death to him. Yet the Hermetist seeks this out deliberately. Pico describes the experience:

It is possible then through the first death, which is merely the separation of the soul from the body, for the lover to see the beloved celestial Venus and, face to face with her, meditating on her divine image, blissfully nourish his purified eyes; but whoever wishes to possess her still more intimately and, not content with seeing and hearing her, to be worthy of intimate embraces and fervent kisses, must separate himself in total separation from the body through the second death.

In other words, the erotic impulse must be purified of every sensual image in order to reach the beatific vision. He must die before he dies. This

Platonic love still idealises the image the beloved, yet the sensual element is left behind.

**Baldassare Castiglione** asserted that sensual love is an evil, yet it is excusable in the young provided they show gentleness, courtesy, and valour. He writes:

When they are no longer of youthful age, they wholly abandon it, having that sensual desire, as the lowest rung of the ladder by which man climbs unto the true love.

Castiglione regarded the love of the 63-year old Michelangelo for the poetess Vittoria Colonna as an example of Platonic love. We have previously described how the loves of Wagner and Goethe at an advanced age led to periods of great creativity. Of course, Dante regarded Beatrice as his beloved celestial Venus, and was led into the celestial realm.

The kiss represents the union of the Soul with God. Pico was more modest than the Tibetans who used the image of the yab-yum. He explains why:

Take note that the most perfect and intimate union that the lover may have with the celestial beloved is signified by the union of the kiss, because all other coming together or coupling beyond that, as in the case of physical love, is in no way allowed to be used as a metaphor in this holy and most sacred love. And because the learned cabalists maintain that many of the ancient patriarchs died in such an intellectual rapture, you will find in their writings the expression the death of the *binsica*, which in our language means death by a kiss, which is said of Abraham, Isaac, Jacob, Moses, Aaron, Mary, and some others ... nor will you read more in their books than that *binsica*, or death by a kiss, occurs when the soul unites itself with those things separated from the earth in an intellectual rapture to such a degree that being lifted out of the body it abandons it entirely.

What then is this *binsica, mors osculi*, death by a kiss. Ioan Couliano illustrates it with some examples:

It is a terrifying vision of the intelligible world that Pico rediscovers in the fable of Tiresias: because he saw Diana naked, which means nothing other than ideal Beauty, the source of all true wisdom, Tiresias went blind, losing the use of his sensual sight but receiving the gift of prophecy, or incorporeal sight. The same thing happened to Homer in the throes of the inspiration that made him contemplate the mysteries of intellect. And Paul too, after his journey to the third heaven, went blind.

The death by the kiss is therefore the contemplation of the divine intelligences. The body is in a state of catalepsy analogous to sleep paralysis<sup>2</sup>. There is still the question of the means to reach this state. We can start with **Marsilio Ficino**'s understanding of the angelic hierarchy in Table 2.1.

The angels are not “seen” in a sensual way, but one can see them incorporeally by ascending through deeper understanding of the higher intellectual centre. By developing spiritual vision, one learns to see the forms or ideas animating the conditions of the sensual world.

The Guardian angel is the prototype of one's own being, or one's more perfect double. Through understanding the archangels and principalities, one learns to discern large groupings. For example, in the sensual realm, one sees people as simply individual beings. However, on a higher level one sees the roles of nations, ethnicities, clans, families, and so on. Yet, that is never static. At the level of the powers, one discerns how everything is manifested in time.

Ultimately, one experiences the world as a reflection of the order and providence of God. Hence, in previous posts, we suggested meditations on Being, the Moral Order, and so on.

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<sup>2</sup>[https://en.wikipedia.org/wiki/Sleep\\_paralysis](https://en.wikipedia.org/wiki/Sleep_paralysis)

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<i>Seraphim</i>	Speculate on the order and providence of God
<i>Cherubim</i>	Speculate on the essence and form of God
<i>Thrones</i>	Speculate, but some descend to work
<i>Dominions</i>	Architects who design what the rest execute
<i>Virtues</i>	Execute, move the heavens, and concur for the working of miracles as God's instruments
<i>Powers</i>	Watch that the order of divine governance is not interrupted and some of them descend to human things
<i>Principalities</i>	Care for public affairs, nations, princes, magistrates
<i>Archangels</i>	Direct the divine cult and look after sacred things
<i>Angels</i>	Look after smaller affairs and take charge of individuals as their guardian angels

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Table 2.1: The Angelic Hierarchy and their Functions

Yet there are real dangers there for the Magician. If he has not properly prepared himself through the purification of his will and his intellect, he risks contacting bad angels.

References:

H/T **Charlotte Louise** for alerting me to this Cabalistic Conclusion.

*Eros and Magic in the Renaissance*, by Ioan P Couliano

*Giordano Bruno and the Hermetic Tradition*, by Frances Yates

*The Religion of Beauty in Women*, by Jefferson Fletcher

*Posted on 2019-01-23 by Cologero*

## Meditations on the Old Testament

### 3.1 The Stages of the Fall

The meditation of Christian Hermeticism — whose aim is to understand and advance the work of the alchemical transformation of the spirit, the soul, and matter, from the state of primordial purity before the Fall, to the state after the Fall, and from the latter to that of the Reintegration — proceeds from the seven “days” of the creation according to Genesis to the seven stages of the Fall, then to the seven miracles of St. John’s Gospel, and then to the seven sayings of Jesus concerning himself in order to conclude with the seven “words” of Jesus Christ crucified and the seven stages of the Passion.

VALENTIN TOMBERG, *Meditations on the Tarot. Letter XXI: The Fool*

Wouldn’t it be dreadful if some day in our own world, at home, men started going wild inside, like the animals here, and still looked like men, so that you’d never know which were which?

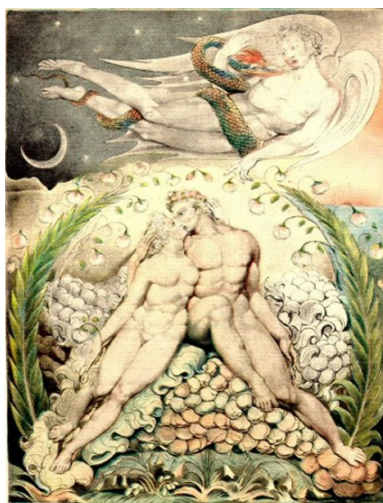
C S LEWIS, *Prince Caspian*

In order to achieve the alchemical transformation described above, the stages of the Fall of man documented in Genesis need to be understood. Although there are four levels of interpretation of sacred texts, the historical or literal, the allegorical, and the moral levels are not our concern here.

## Anagogical Interpretation

There have been many attempts, some quite clever, to interpret the story of Eden in a historical, or rather material space-time, event, in continuity with our own world. However, the Fall is by its nature discontinuous. This is not to deny that there is an historical, or pre-historical, understanding possible, but that is best left to the meditation of the seven stages of creation. The point is that there is not physical understanding, at least in the way we understand the physical.

However, besides a physical history, there is also a psychical history of the world, i.e., there is an “inside” as well as an “outside” to history. The psychical history always leaves traces in consciousness that can be recovered. This is the anagogical interpretation which transcends the material world process, and it is recovered through Hermetic meditation, almost like a deep phenomenology. This gives us access to the real inner history of mankind. Tomberg describes it this way:



One can no longer deny the fact that in the psychic domain, nothing dies and that the whole past lives present in the diverse layers



of the depths of consciousness — the “unconscious” or subconsciousness — of the soul. Palaeontological and geological layers contain only the imprints and fossils of the now dead past; psychic layers, in contrast, constitute a living witness to the actual past. They are the past which continues to live. They are memory — not intellectual, but psychically substantial — of the actual past. For this reason, nothing perishes and nothing is lost in the domain of the psyche; essential history, i.e. real joy and suffering, real religions and revelations of the past, continue to live in us, and it is in us that the key to the essential history of mankind is to be found.

*Letter VI. The Lover*

## Seven Stages

As was pointed out previously, the world as an ordered whole, as Being, is a static world. A dynamic world, one in which there is the possibility of morality, love, and creativity, requires free beings, beings who can say “I”. Then, there must be a not-I, or hindrances, in order to make freedom actual and not merely virtual.

In the Edenic stage, Adam was conscious of his real I and was in direct contact with God. The hindrance was the Tree of the Knowledge of Good and Evil, which he was commanded not to eat; this was the object of temptation. There was also the tempter, the same being who tempted Jesus in the desert. The phenomenology of the temptation and subsequent fall are told in the early chapters of Genesis.

The seven stages of the Fall are summarised in Table 3.1, followed by an interpretation of each of them.

Stage of the Fall	Consequence
The Voice of the Serpent	Spiritual Disobedience, Doubt
The Delight to the Eyes	Greed
The Temptation of Experience	Spiritual immodesty
Cain's Fratricide	Fall from higher self to lower self
The Generation of Giants	Marriage of the lower self with lower beings
The Tower of Babel	Substitution of the real by factitious existence
Sodom and Gomorrah	Material instead of Spiritual Evolution

Table 3.1: The Stages of the Fall

### Stage I: The Voice of the Serpent

The formula of horizontal consciousness of the serpent would be that of realism, pure and simple: "That which is in me is as that which is outside of me, and that which is outside of me is as that which is in me." This is horizontal consciousness (simultaneous knowledge of the subjective and the objective), which sees things not in God, but separated from him or "naked" within itself, through itself and for itself. And as the self here replaces God (horizontal consciousness being that of the opposition of subject and object), the serpent says that on the day when Adam-Eve (Adam and Eve) eat fruit from the tree which is in the middle of the garden, their eyes will open and they will be as gods, i.e., the self will replace the function previously filled by God and that they will know good and evil.

*Letter VI. The Lover*

Prior to the Fall, Adam's intelligence was vertical, oriented toward God, and were not conscious of naked things, or those separated from God.

their eyes had not yet been opened and they "they were both naked and were not ashamed."

*Genesis 2:25*

“They saw divine ideality expressing itself through phenomenal reality”, i.e., the world was a theophany. They had knowledge of the ideal and the real, or direct perception of hylomorphism.

The temptation is for the self to replace God, so that it will know good and evil:

If before they saw things in divine light, they will see them now in their own light, i.e. the function of illumination will belong to them, just as once it belonged to God. The source of the light will be transferred from God to man.

Eve listened to the voice of the serpent to eat from the tree as clearly as the original command to avoid it. The two contrary voices are the origin of doubt, or double-mindedness. (This is clearly expressed in the German word *Zweifel*, or two-ness.)

Faith, on the contrary, is a single inspiration. The principle of obedience is to listen to the sole voice from above. The desire for power does not result in certainty, but instead leads to inner confusion and insecurity.

## **Stage II: The Delight to the Eyes**

The woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold”

*Genesis 3:6*

Apart from God’s illumination, the tree looked delightful. Tomberg expands on this idea:

She looked at it in a new way — no longer as formerly, when the sole voice from above vibrated in her being, when she experienced

not the least attraction for the tree, but rather now with the word of the serpent vibrating in her being — with a questioning, comparing, doubting look, i.e. ready to have experience. Because when one is in doubt, one is induced to have the experience in order to dispel it — if one does not surmount it by raising oneself to a higher plane.

The desire for experience is the beginning of greed.

### **Stage III: The Temptation of Experience**

She took of the fruit thereof, and did eat, and gave to her husband who did eat.”

*Genesis 3:6*

The act follows the idea. So the idea of personal power and the delightfulness of the tree induce in Eve the desire to have the actual experience. In today's world, the desire for experiences is quite strong. Drugs, sex, loud music, and so on, are all temptations that induce the desire to experience them. The negative results are numerous, etc., addiction, death, disease, heartbreak, etc. These occlude the presence of God.

This quest for experiences is the opposite of emptiness, or spiritual mind fasting. To put it another way, emptiness is spiritual chastity, which forgoes harmful or sinful experiences. The attempt, then, to assuage doubt through experiences is spiritual immodesty.

It would be contrary to the holy vow of chastity to put forward a hand and to take from the tree of knowledge. The spiritual world does not in any way tolerate those who seek experiences. One seeks, one asks, one knocks at its door. But one does not open it by force. One waits for it to be opened.

That is, one relies on Grace, not on force.

## Stage IV: Cain's Fratricide

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

*Genesis 4:8*

The next three stages are the logical development of the original sin, which are realised. We let Tomberg's description speak for itself.

For Cain's fratricide is the primordial phenomenon containing the seed of all subsequent wars, revolutions and revolts in the history of the human race.

The root of the fratricide is the revolt of the "lower self against the "true self—of the fallen "likeness" against the intact "image".

to wander is the inevitable lot of the revolt of the "lower self against the "higher Self

Cain was exiled because the rebel against his "higher Self will no longer live under the law of the vertical but. rather under that of the horizontal, i.e. he will be "a fugitive and a wanderer on the earth". (Genesis 4:12) That is, he will no longer be rooted.

## Stage V: The Generation of Giants

Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. ~ Genesis 6:4

The generation of giants is the primordial phenomenon which is the proto-historical seed of all subsequent pretensions in the history of the human race for individuals, groups and peoples to play

a domineering role as divine sovereigns, and thus all pretensions of being “supermen”.

At the root of the generation of giants is the marriage of the “lower self with entities of the fallen hierarchies instead of with the “true Self”.

To be drowned is the lot entailed by the pretension to be a “superman”. He who unites himself with an entity of the fallen hierarchies, instead of with his “higher Self, to the point of being possessed, will be drowned, i.e. he will fall prey to madness.

Marriage with lower hierarchies or pre-Adamic beings (see, e.g., Mouravieff, *Gnosis*) indicates that these lower hierarchies become intertwined with the lower parts of the human psyche.

The followers of Lucifer are beautiful, so they affect the emotional level of the soul, or astral body, bypassing the intellect. That attraction is the beginning of self-deception and hence lying.

Then the etheric body is likewise infected, which is the centre of the will. The will becomes weak, seeking the satisfaction of bodily urges instead of the Will of God. Satan is the ape of God, so this distorted will mocks and ridicules anything higher. These beings are called Ahrimanic, the name of the devil opposed to the God in Zoroastrianism.

## **Stage VI: The Tower of Babel**

And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

*Genesis 11:9*

This temptation involves lower selves acting collectively in order to replace the Higher Self. Tomberg explains the meaning of the building of the Tower of Babel.

The building of the tower of Babel (Genesis 11:1-9) is the primordial phenomenon containing in seed form all subsequent tendencies in the history of the human race towards the conquest of heaven by means of forces acquired and developed on the earth.

At the root of the building of the tower of Babel is the collective will of “lower selves” to achieve the replacing of the “true Self of the celestial hierarchies and God with a superstructure of universal significance fabricated through this will.”

For the tower blasted by lightning suffices to reveal to serious meditation the comprehensive arcanum of the relationship between the will and destiny — between what one wants and what happens.

To be blasted by a thunderbolt is the fate of building, collectively or individually, a tower of Babel.

## **Stage VII: Sodom and Gomorrah**

Sodom and Gomorrah could have been saved by ten righteous men among them, that is, by spiritual selection. Opposed to that, is the idea of natural selection, that the world evolves by totally natural processes. Tomberg says we are given two choices:

Those for whom evolution is an organically determined process in which descent and ascent are only two successive phases of a single cosmic vibration? Or those who see in evolution a cosmic tragedy and drama whose essence and leitmotiv correspond to the parable of the prodigal son?

The natural approach denies the ideas of the Fall, perdition, redemption, and salvation. Its symbol is the Ouroboros, a closed circle. It is the denial of freedom in the world.

The serpent took his tail in his mouth and thus formed a closed circle. He turned himself with great force and thus created in the world the great swirl which caught hold of Adam and Eve. And the other beings followed them.

This is the situation of all naturalistic, mechanistic, and historic theories of the world: things will happen automatically apart from the human will. Opposed to the idea of a closed circle is the idea of a spiral, the state before the Fall, which allows for true growth, development, and creativity.

Posted on 2018-11-05 by Cologero

\* \* \*

argusandphoenix on 2018-11-05 at 11:15 said:

"She looked at it in a new way – no longer as formerly, when the sole voice from above vibrated in her being, when she experienced not the least attraction for the tree, but rather now with the word of the serpent vibrating in her being—with a questioning, comparing, doubting look, i.e. ready to have experience" This reminds me of your post on Electricity (as opposed to Life): Electricity being the vibration of the serpent within our being."

Boreas on 2018-11-05 at 12:54 said:

Excellent text Cologero, thanks! Much food for thought.

Luciferians following Blavatskyan thought see in the parable of the Fall man's liberation from animalistic ignorance and tend to see God as a tyrant wishing to keep man enslaved. This the reversal of what you and Tomberg say about the matter, and I was too once ensnared by this luciferian philosophy. It has also been used by occultists of the modern satanic variety to promote feminism, as Eve is here seen as the liberator. I would very much like to hear your thoughts about these things in light of the more traditional version.

james on 2018-11-05 at 15:43 said:

Thanks for another great post.

J. R. R. Tolkien on 2020-09-17 at 11:00 said:



Following the principles that the more cannot come from the less, that the perfect cannot come from the imperfect, also the findings of Michael Behe that mutations cannot construct something new but only alter already existing genes. It would therefore seem that if there are degenerate human forms, it would seem that they degenerated from the primordial form, it is impossible to understand exactly how this happens, hence the eternal doubt, if neodarwinism was true how does it become self-conscious? It would also have to explain that. There is no need to mention that it doesn't explain many things, since this should be obvious.

No one knows the mystery of the origins, no one will ever know, there are things beyond human understanding, this is one of the things that we will never know. There are traces of primordial humanity everywhere, the swastika for instance, the rites of initiation. But we are not satisfied.



## Meditations on the Gospels

### 4.1 Meditation on the Immaculate Conception

One can also say that the incarnated human being is the product of two heredities — horizontal heredity and vertical heredity, the latter being the imprint of the individuality from above and the former being the imprint of the ancestors here below. This seeks to express that he is the product of two imitations — horizontal and vertical, i.e., that in order to become what he is he owes it to imitation of his ancestors from the past and to that of himself above. In the last analysis, therefore, it is a matter on the one hand of horizontal heredity going back to the archetype or terrestrial heredity, i.e. Adam, and on the other hand of vertical heredity rising up to the Father who is heaven, i.e., God. This is why it is so important to allow light from the dogma of the **immaculate conception** to convince us of its truth, for what is at stake is the line of vertical heredity — “God-man heredity”.

VALENTIN TOMBERG

The Father gave her his Son, the Son came down into her virginal womb to become her child; in her the Holy Spirit miraculously fashioned the body of Jesus and made her soul his own dwelling place, penetrating her whole being such an ineffable manner that the expression “Spouse of the Holy Spirit” is far from adequate to express the life of the Spirit in her and through her. In Jesus there are two natures, divine and human, but one single Person who is God; here on the contrary we have two natures and two persons, the Holy Spirit and the Immaculata, but united in a union that defies all human expression.

ST MAXIMILIAN KOLBE

For the Word generated by the Father is understood by the one in whom it is received perfectly — by that person who is the Immaculate Conception.

ST MAXIMILIAN KOLBE

By the power of the Holy Spirit the Word became incarnate from the Virgin Mary.

*Nicene Creed*

Just as Eve was the genetic equivalent to Adam, apart from the X chromosome, so likewise is the New Adam the genetic equivalent to the New Eve. In our time, given our knowledge of biology and genetics, the possibility of a virginal conception is no longer inconceivable.

So Jesus, the New Adam, is the genetic image of his Mother, Mary, the New Eve. Moreover, while the body of Jesus was in Mary’s womb, her soul was, in Kolbe’s words,



the dwelling place of the Holy Spirit. As we saw in Letter II on the High Priestess, the Holy Spirit can be reflected only in the completely unperturbed soul, a soul protected from sin. That is Mary, who understood the Spirit perfectly.

As Tomberg points out, we are under the law of horizontal heredity, in imitation of our ancestors, going back to Adam. This prepares the biological and social environment in which the individuality can incarnate. Hence, Jesus appears at a specific time and place, to the mother prepared to receive him.

While Mary was “full of grace” from the beginning, we are likewise called to be full of grace; this is *theosis*. This is confirmed in Mary as the Queen of Heaven. For us, it is something to be achieved. For that, she is our model.

Jesus has two natures, divine and human, in one Person. We, through *theosis*, can have a divine as well as a human nature. However, we retain our own Person, so this union of the human with the divine requires two persons. By purifying our own soul, the Holy Spirit can become more fully reflected in our own consciousness. Then the Logos is born in us, too, and we put on our true Self:

And I live, now not I; but Christ liveth in me. And that I live  
now in the flesh: I live in the faith of the Son of God, who loved  
me, and delivered himself for me.

*Galatians 2:20*

*Posted on 2022-12-08 by Cologero*

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DEWnada on 2022-12-08 at 16:36 said:

The Theotokos can be considered the Pneumatophoric Hypostasis according to Bulgakov. If we apply Tomberg's Luminous Holy Trinity model with Bulgakov's Sophiology we then get: Mary, the World Soul / Holy Soul, consort of the Holy Spirit & Pneumatophoric Hypostasis; Bat Kol / Shabbat HaMalka, Daughter of God, consort of the Son of God / the Logos & the Logophoric Hypostasis; and Elat / Al-Kat, the Divine Mother consort of the Divine Father El and the Mysteriophoric Hypostasis. Trino-Sophia is here seen as the transcendent uncreated Sophia Mother, the mediating unbegotten Sophia Crone-Daughter, and the immanent created Sophia Virgin-Immaculata. I made up the Logophoric and Mysteriophoric Hypostases terms and welcome better conceptual designations. Critique and amplify. Sat Naam

## 4.2 Meditation on the Incarnation

At this time of year, it is certainly *de rigueur* to meditate on the meaning, actuality, or possibility of the Incarnation of the Logos in Jesus Christ. This will involve brief excursions into the implications for a spiritual path, metaphysics, and the radical change in the world process in the current cycle.

Of its actuality, I am sure all readers are familiar with the story; if not, it is easy enough to find. There will be objections to the story as miraculous and incredible, but these objections can only arise from an *a priori* commitment to a positivist world view that cannot prove itself to be true. If, on the other hand, one is ready to accept the actuality of unusual preternatural or supernatural phenomena, e.g., miraculous cures, amazing powers of yogis and tulkus, the skills of magicians, etc., then the story of the birth of Jesus cannot be so easily rejected. There is only the "vexed theological question of grace", as Julius Evola called it in a recent translation; some will be willing to see it, others will not.

However, in this meditation, we are not as interested in the Incarna-



tion as a matter of faith, but rather as gnosis. We will stipulate it as a given, and move on. As one of our mottos indicates, “truth lies in the interior of man” (St Augustine). Augustine moved beyond Neoplatonism when he came to the realization that the Logos of the Greek philosophers, understood in an objective and exterior way, was actually the same Logos Who was incarnated and is known in man’s interiority.

## **The Path of Affirmation**

This is expressed in the Path of Affirmation that is conceivable in the Incarnation. All previous forms of spirituality follow the path of denial. Specifically, these would include Advaita Vedanta, Buddhism, and Neoplatonism. This path ultimately tries to transcend the material conditions of life, including the human person, by the realization of one’s true identity as Brahman or the One. In this path, any determination is a limitation.

In the Path of Affirmation, on the contrary, God is approached through these determinations. St Athanasius describes the Incarnation: Not by conversion of the Godhead into flesh, but by taking of the Manhood into God. This differs from Oriental the idea of an Avatar in which a god takes on the appearance of a man for a specific purpose, e.g., Parashurama, an avatar of Vishnu, appeared to overcome the rule of the Kshatriyas.

Rather, the Logos raised the human up to God, once and for all. Christ, as the second Adam, restored the possibility of the Primordial state to man. In this Path, man is not annihilated, so that only God remains, but instead there are two who are united. Although largely ignored in common practice, this is an essential element of the catholic, apostolic, Roman religion. Some quick examples, although many more can be found, including the official Catechism:

IRENAEUS: The Word of God, our Lord Jesus Christ, who did, through His transcendent love, become what we are, that He might bring us to

be even what He is Himself.

CLEMENT OF ALEXANDRIA: The Word of God became man, that you may learn from man how man may become God.

Of course, the premier example of this teaching is Dante's *Divine Comedy*, where he shows us the path to union with God through the rich imagery of his poetry.

In Christian Hermetism, particularly as evidenced in Valentin Tomberg<sup>1</sup> in our time, the birth of the Logos in consciousness is the result of the alchemical marriage between the Holy Spirit and the purified soul. That becomes the new, or absolute self, in union with the Father, or absolute being.

So, the goal of this path is the spiritual and alchemical transformation of man, and even the world. Ultimately, no one can be convinced of this through any type of rational argument, so this is only an invitation to follow that path. Once any type of realization of this nature is reached, one's faith is secure.

## The World Process

In the literature on tradition, most of the attention is focused on metaphysical teachings that aim to transcend all material circumstances. There is lip service to social organization, viz., the idea of castes and hierarchy, as well as the notion of cycles of the four ages. However, the relation of metaphysics to the world process is often left unclear; to those who are striving to be liberated from all worlds, what difference would it make?

But, if the real path is the Path of Affirmation, then it does indeed make a difference. In the idea of the four ages, there is often the misconception that the ages run according to some independent and objective cosmic clock. If that is true, then one can be passive and simply wait for

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<sup>1</sup><https://www.meditationsonthetarot.com/the-elements-of-sacred-magic>



events to occur. In particular, the end of the Kali Yuga comes at the prescribed moment apart from any consciousness of it. That is indeed odd for a teaching that regards consciousness as primary over the physical and material. If that were true, then Guenon's call for the establishment of a new elite would make no sense.

All traditions recognize three forces: the three *gunas* in the Vedanta, or the Great Triad of Taoism. We will stick to the Western formulation of Providence, Will, and Destiny. Destiny is the automatic and deterministic element of the world process. Its law is that of increasing entropy; left to its own devices, the world winds down, ultimately to a totally undifferentiated state. This is compatible with profane science.

Of course, such a state is impossible, since nothing could occur in it and God is Infinite possibility. Providence is God's or Heaven's influence on the process, not through force, but rather through suggestion and persuasion. This opens up new possibilities, especially the possibility for a new world to follow the old when all its possibilities have been exhausted. The middle term in this is the Will of man, responding to Providence and transforming his being and that of the world.

## **Creation and Redemption**

The pagan view of cycles was defective. It regarded the world as uncreated with no beginning and man as perpetual. Hence, cycles reoccurred, in perpetual return, the same thing over and over. Even Guenon rejected this, since, in his view, a world had a beginning and an end, the end of one being the beginning of another, much different, world.

This we take as closer to the truth. Hence, we must understand the cycle, from a perfect age to an ever more degenerate one, and finally to the birth of a new age that is both in continuity with and different from its predecessor. This must be understood as a drama involving God, man, and the earth, not as the predetermined result of a mindless process, or

even worse, some demiurge.

Hence, the transition from a golden age to a lesser one, did not happen according to some calendar, but was rather the result of man's will. On the other side, the transition from the kali yuga to a golden age cannot happen from within the world process but rather it must be interjected into it from a transcendent or providential source, to then be adopted by the Will of man, at least by some who will be the leaven.

So the Incarnation is the beginning of the process of Redemption, that is, the regeneration of man and the world in a world to come. That is why Valentin Tomberg could regard Creation and Redemption as the two great magical acts since magic "requires the perfect union in Love between two distinct and free wills: the divine and the human".

We know creation interiorly through the memory of the Primordial state and its loss. There is the testimony of saints and mystics, there is the evidence of it through perduring vestigial preternatural powers of the soul; ultimately, conviction comes through our own remembrance of that state.

Similarly, for the Incarnation. We know that there have been saints who have reached the divine union, or Beatific Vision, in this life, the Western equivalent of the jivan-mukti. We, too, may have been graced with a taste of that union.

A follow up will deal with the scientific and metaphysical issues involved with this.

*Posted on 2013-12-22 by Cologero*

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JA on 2013-12-23 at 10:22 said:

Gnosis is not heresy, heresy is denial of the true facts as given in the Creed and as taught by the Councils and the Magisterium. Gnosticism denies Christ came in the flesh.

Catholicism is an elitist religion, read the book *Nobility* by Dr Plinio if you doubt that.

“taste of union”... so Cologero, you have achieved theosis ?

Blessed Christmas, my brother in Christ !

scardanelli on 2013-12-23 at 10:25 said:

“Ultimately, no one can be convinced of this through any type of rational argument, so this is only an invitation to follow that path.”

In the previous posts on Evola and Coue, we have seen that Faith is certainly a necessary beginning condition. Yet ultimately faith must be resolved in certainty. What the discursive mind believes upon faith must be seen and verified within. When one sees the truth in this fashion, there is no more need to argue or attack the assertions of others. One can perform spiritual works of mercy out of love for one's neighbor though.

When Faith stagnates, when it is not resolved in certainty, it becomes rigid dogma, it becomes the empty worship of the Pharisees. Thus one feels the need to “protect” the truth, when in reality, the truth is and always will remain without your help. Certainty from within is the way to spiritualize matter and to establish truth in the midst of this world. This is the ultimate support of Orthodoxy.

Matt on 2013-12-24 at 11:42 said:

No talk of the act of creation being fundamentally misguided and/or evil, no talk of the world being created by a being/principle opposed to the True God; I fail to see how the post is gnostic in the historical-religious sect sense, nor do I see a supposed initiatic fetishism.

Merry Christmas.

Jacob on 2013-12-24 at 21:58 said:

I try to avoid posts that contain just praises, but this was such a great post IMO. The comments were very interesting as well. There did not seem to be anything Gnostic in the post to me. In fact, as Cologero said the Clementine initiation post is a great post on Gnosticism. Still, I think even things connected to Gnosticism are useful insights as long as they can be separated from the specifically heretical teachings. I mean, I don't think anyone who is actually informed on these things would say using Meister Eckhart's teachings are a bad idea, although he ran into trouble with the inquisition. The Templars and the Jesuits as well had their problems.

Anyway, Merry Christmas everyone.

Michael on 2013-12-24 at 22:00 said:

I've been wondering how Tomberg's path relates to Guenon's idea of the elite. Thank you for clarifying. Those who follow the path outlined by Tomberg are those who cooperate with the providential spark ("Thy will be done") that will bring about the golden age.

It seems that Catholicism is both exoteric and esoteric at the same time, and the esoteric can be uncovered by those who approach from both a hermetic or exoteric angle.

Merry Christmas!

anon on 2013-12-25 at 10:15 said:

Speaking of Gnosticism, not only as historical sect, but primarily as an eternal tendency (or current) within the human heart, either dormant or active, one that occurs in the context of many religious different traditions, and which finds not only spiritual, but also political expression, I was glad to see two articles on Gornahoor that mention Voegelin. I stumbled across him before ever hearing about Evola or Guenon.

The death of the spirit is the price of progress. Nietzsche revealed this mystery of the Western apocalypse when he announced that God was dead and that He had been murdered. This Gnostic murder is constantly committed by the men who sacrificed God to civilization. The more fervently all human energies are thrown into the great enterprise of salvation through world-immanent action, the farther the human beings who engage in this enterprise move away from the life of the spirit. And since the life the spirit is the source of order in man and society, the very success of a Gnostic civilization is the cause of its decline.

A civilization can, indeed, advance and decline at the same time—but not forever. There is a limit toward which this ambiguous process moves; the limit is reached when an activist sect which represents the Gnostic truth organizes the civilization into an empire under its rule. Totalitarianism, defined as the existential rule of Gnostic activists, is the end form of progressive civilization.

– Eric Voegelin

"One comment I should make right now. Obviously the title 'Gnosticism and Modernity' is, at least partly, inspired by my own work in the field. But when I hit on this problem, that was 25 years ago. In the meantime, science in this matter has advanced. And today I would have to say that Gnosticism is one component in the historical structure of modernity but no more than one."

– Eric Voegelin

"I have been called every conceivable name by partisans of this or that ideology... a Communist, a Fascist, a National Socialist, an old liberal, a new liberal, a Jew, a Catholic, a Protestant, a Platonist, a neo-Augustinian, a Thomist, and of course a Hegelian."

– Eric Voegelin

Michel on 2013-12-26 at 16:02 said:

Oh that with yoke tender,  
Realize thy burden great bull,  
Plough thine fields strangely,  
With the fierceness of a thousand suns,  
Subtly dancing to finer hymns,  
Pouring as gentle streams from breaking skies,  
Arise thou Great Morning Star!  
Seize thy rightful place stolen from thee,  
Fly thou blithe spirit, in swirls of liquid burning,  
Embrace The Son of like particle,  
Ever galvanized, progenitor of Thee once silent,  
Now e'er flaring Blazing Song.

Cologero on 2013-12-27 at 00:17 said:

I have been away visiting family and am just now catching up on comments, for whose civilized tone and intelligence I am grateful, even those who respectfully disagree. Of course, I have no desire to be “original”; rather, I want only to bring to light what has been forgotten and perhaps re-express it in contemporary terms. If anyone is still confused by this post, please ponder these words from St Augustine (Confessions, Book XI, Ch 8):

Thus, in the gospel He speaks through the flesh; and this sounded outwardly in the ears of men, that it might be believed and sought inwardly, and that it might be found in the eternal Truth, where the good and only Master teaches all His disciples.

Max on 2013-12-27 at 17:36 said:

A child might live happily without worries, almost not even conscious of himself. But he still wishes to grow up, know and do things. We must not necessarily regard the procession of the ages of the world as a degeneration. It depends on perspective. Through the different qualities of time we can know the whole like a child gets to know himself as he grows older. If as an old man he still remembers how it is to be a child in his heart, he is beyond time and can see all in a single instant. There is a purpose to living which can only be found and fulfilled by living.

## 4.3 The Herald Angels Sing

### ANÁDIR IMAGEN

Relying on the best of recent biblical exegesis, Fr. **Joseph Ratzinger** provides interesting details regarding the actual birth of Jesus in Bethlehem. He avoids the sentimentalism often surrounding the Christmas story, and instead brings out its essential meaning. Interested readers can consult the book. What I prefer to focus on here is the meaning rather than the events, which are familiar to all. In particular, God's revelation via angels brings out important details that are still helpful today. The method of this revelation was different for Mary, Joseph, and the Shepherds. These took the forms of command, dreams, and song, respectively, all forms of communication that bypass the lower intellectual mind and pass directly to higher centers.

We have already discussed the annunciation to Mary. This came in the form of a command, not a logical proof nor a discussion. Such an incredible message could only take hold in a sinless consciousness, aligned already with the will of God, and not beclouded by the "personal equation". There can be no debate; only the free choice between obedience and rebellion.

**The God of the Human Race** As we saw in the myths of the origins of Rome, the idea of birth of a god-man from the mating of a god with a virgin was not at all unknown in ancient time. Even the ancient Greek cities had their spiritual origin from a man they revered as a god. The god, in all those cases however, was the god of a specific people and bestowed a particular identifying spiritual gift on them. However, as Fr. Ratzinger points out, such myths created a mixed being, a demi-god, whereas Christ was fully God and fully man, without confusion or mixture. Moreover, unlike the timeless quality of a myth, this story is determined at a specific place and time.

So the meaning of the birth of Jesus is different. The Holy Spirit, the father of Jesus, is the “giver of life” itself, not just one aspect of life. He is the God of the human race, not just a particular people. Nevertheless, such a possibility was known to a few people at that time:

As to the god of the human race, a few philosophers had an idea of him; the mysteries of Eleusis might have afforded a glimpse of him to the most intelligent of the initiated; but the vulgar never believed in such a god.

FUSTEL DE COULANGES, *The Ancient City*

With the birth of Jesus, this God was revealed to all. The revelation to the vulgar will be described in this segment in regard to the shepherds. The revelation to the initiated will be the topic of the next segment on the Magi.

**Horizontal and Vertical Heredity** While Luke traces the genealogy of Jesus horizontally back to Adam, the first man, John indicates the vertical origin of Jesus as the incarnation of the Logos. Analogously, the birth of each human being is the result of both horizontal and vertical heredity. In horizontal heredity, the physical and psychic characteristics of the ancestors are transmitted to the descendants. In the vertical dimension, the intellectual soul, or individuality, is breathed into the body/soul.

This is explained more fully by **Valentin Tomberg** in Letter XX of *Meditations on the Tarot*. Horizontal heredity operates by imitation of the ancestors. As Fr. Ratzinger points out, we are born into a “collective net” of our ancestors, tracing back to the very origins of the human race. The unraveling of this net requires the birth of the perfect man. Only then can we experience a second birth, as adopted children of God, which lifts us out of and liberates us from that net. We see this in John:

To all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:12-13

**Joseph's Role** Since Joseph's role is often given short shrift, it is useful to focus on what Fr. Ratzinger writes about him:

Whereas the angel "came" to Mary, he merely appears to Joseph in a dream ... Once again this shows us an essential quality of the figure of Saint Joseph: his capacity to perceive the divine and his ability to discern. Only a man who is inwardly watchful for the divine, only someone with a real sensitivity for God and his ways, can receive God's message in this way.

Obviously, what was revealed in Joseph's dream was quite difficult to believe. So how was Joseph able to discern God's will, even as revealed in a dream? That is because Joseph was a just, or righteous, man, and a just man is one whose life is lived in and from the word of God. Also, Joseph was "inwardly watchful", that is, he monitored and guarded his thoughts. He was able to see past the trap of the collective net of human influences to recognize the divine influences that transcended them.

Of course, many people ask God for a "sign" to reveal His will for them. But are they just? Could they really recognize God's message, given their spiritual state. Or do they prejudge the sign so that only something consoling or beneficial is interpreted as a sign? Fr. Ratzinger offers this challenge:

God is constantly regarded as a limitation placed on our freedom, that must be set aside if man is ever to be completely himself. God, with his truth, stands in opposition to man's manifold lies, his self-seeking and his pride. God is love. But love can also be hated



when it challenges us to transcend ourselves. It is not a romantic “good feeling”. Redemption is not “wellness”, it is not about basking in self-indulgence; on the contrary, it is liberation from the imprisonment in self-absorption.

The duty of the father is to name the son. This name, “Jesus”, was revealed to Joseph. It means “Yahweh is salvation”. The angel in the dream explains: “He will save his people from their sins.” Since this is the purpose of the incarnation, it is imperative to understand exactly what that means. Fr. Ratzinger explains:

Man is a relational being. And if his first, fundamental relationship is disturbed—his relationship with God—than nothing else can be truly in order. This is where the priority lies in Jesus’ message and ministry: before all else, he wants to point man toward the essence of his malady . . . if you are not healed there, then however many good things you may find, you are not truly healed.

Clearly, it is not simply a matter of “doing good”, as Plato thought, or of avoiding certain behaviors. Rather, sin is the state of not being in proper relationship with God, the Logos.

**The Shepherds** Shepherds were in the fields around the region where Jesus was born, “keeping watch over their flocks by night.” Once again, we see the theme of watchfulness. The shepherds were not just outwardly close to the event, but “they were also inwardly closer to the event, unlike the peacefully sleeping townsfolk. . . . inwardly they were not far from the God who had become a child.” The watchfulness of the shepherds has become part of the monastic tradition.

When the angel appears to the shepherds, they were filled with fear. Just as the angel Gabriel reassured Mary not to fear, the angel likewise dispels the shepherds’ fear. The spirit of fear is the opposite of the spirit of love.

Then a multitude of angels appeared praising God: “Glory to God in the highest, and on earth peace among men with whom he is pleased.”

Fr. Ratzinger makes this fascinating point:

Christianity has always understood that the speech of angels is actually song, in which all the glory of the great joy that they proclaim becomes tangibly present.

As **Julian Jaynes** documented in *The Origin of Consciousness in the Break-down of the Bicameral Mind*, speech in the forms of commands, music and poetry bypass the rational mind. Specifically, there is a direct revelation or intuition, without the duality of yes/no, faith/doubt, etc. Even among the Greeks, the muses sang the poetry, so that they literally heard the muses.

So the true experience of angels is not dualistic, and not even visual. The angelic song goes straight to the shepherds’ hearts, not their heads.

*Posted on 2014-12-24 by Cologero*

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X on 2014-12-24 at 23:50 said:

“Clearly, it is not simply a matter of ‘doing good’, as Plato thought, or of avoiding certain behaviors. Rather, sin is the state of not being in proper relationship with God, the Logos.”

Sin is the state of not having fully internally realized Logos.

David on 2014-12-26 at 03:14 said:

This series of article with Joseph Ratzinger are really good. I have alot to think and assimilate. Everything appear so simple yet it is so far reaching; and this yet again is only an illusion of the mind because of its relation to Being. Thank you for all your articles but those one really speaks. Eager to read the last one.

Q on 2014-12-26 at 08:09 said:

“The spirit of fear is the opposite of the spirit of love.”

But fear of God is the beginning of wisdom, isn't it? How do you interpret that? I always simply looked on that as meaning that wisdom starts by fearing to tread on the wrong path.

Scardanelli on 2014-12-26 at 09:49 said:

Q, I think the type of fear discussed above is one of closing oneself off to influences from above and clinging to the profane. Love on the contrary is opening oneself to the divine. The fear of God as the beginning of wisdom refers to fear as a type of humility before God. This type of fear is a self emptying that must take place if we are to receive wisdom.

Tom Blanchard on 2014-12-26 at 11:39 said:

Our priest gave a very similar homily this Christmas Eve, specifying that the inner meaning of the Shepherd is watchfulness, illustrating the interior disposition necessary to hear the speech of the Angels. Quite likely he also took inspiration from Ratzinger's *Infancy Narratives*...: <http://www.anglicanphiladelphia.org/sermon/christmaseve-14.mp3>

Michael M on 2020-12-24 at 10:21 said:

Interesting to note that it was a dream that came to St. Joseph, at night, but contrasting to other nightly revelations as specifically a dream vs. Nicodemus' talks, Mary's visitation, the Shepherds meeting and the Magi and the Star. Again he is told later to take the family to Egypt...through a dream, so perhaps we can see that for the Just, the Lord may speak to them there. Joseph was inwardly watchful and his dreams were not inundated with the incorrect tendencies and worries which most will give as the reason not to interpret dreams. Not something I've worked out entirely but given the next year (2021) declared to be a year dedicated to St. Joseph it may be time for these works to be contemplated more.

A small comment on the inner watchfulness of the Shepherds, as the Magi are to be addressed in a later post I will save that part when it comes up to contrast.

From a short lecture by Fulton Sheen, he compared the Shepherds to those that know nothing. I took this to mean a more natural, do nothing, know nothing, unconcerned with the world approach, somewhat 'natural' or simple in that they live and subsist on one task which is their flock and develop a type of watchfulness that is scorned by those concerned with material things. Good, honest, and hard working folk, here angels speak to their hearts, for they are not centered in the mind but in the every day, every moment present of life. Song and emotion (pure) are tied together as it moves the heart and can be grasped through the heart outside of time unlike a purely 'rational' way of understanding, the full Gestalt of it is different, much like the simple life of a monk which is mentioned above as well.

## 4.4 The Holy Grail

All that He wrought among them, all that He said and suffered, He disposed in such wise that not a single moment was passed without mystery, not a single letter was devoid of some mystery.

SAINT BERNARD, *Sermon III on Palm Sunday*

In particular, if Christ died on the cross, it can be said that this was by reason of the symbolic value which the cross possesses in itself and which has always been recognized by all traditions; thus, without diminishing in any way its historical significance, the latter may be regarded as directly derived from the symbolical significance that goes with it.

RENE GUENON, *Symbolism of the Cross*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath, the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water.

JOHN 19:31-34

There are many legends about the Holy Grail, but there will be no attempt to write a documentary. Instead we will focus on one interpretation in particular, because it reveals the theological and metaphysical significance of the Grail, namely Sergius Bulgakov's essay on the Grail which is an extended meditation on John 19:34.

**Primordial Tradition** The Grail Legend begins with Seth, the third son of Adam and Eve, who was able to rescue the Grail from the Edenic Garden. Then he passed this on so that the Primordial Tradition was never lost to humanity.

The Sufi Suhrawardi also traces it back to Seth (and ultimately to Hermes). He lists Greek philosophers, Persian kings, and Muslim mystics, so the Primordial Tradition was not unknown. Persian sages included the Magi who visited the infant Jesus in Bethelhem.

The purpose of the Grail was not fulfilled until it received the Blood and the Water of Christ.

**The Death of Christ** The most common legend is that Joseph of Arimathea captured the blood of Christ in the Grail. Even so, the Cup could not have held all of it, so we can ignore it in Bulgakov's account. Bulgakov points out that Jesus was already dead before the spear was thrust into his side, an anomaly that demands an explanation.

Metaphysically, death is the separation of the soul from the body. Nevertheless, His body did not undergo corruption (Acts 2:31), so there was still a connection of the spirit to the body. Hence, the body was alive although in a state of deep sleep and unconsciousness. This is remarkably close to the definition of the causal body. Since the body was alive, in a sense, the spear caused the blood and water to flow out; Christ's body was then without blood and water.

**The Meaning of Blood** Blood has special significance because it is both material and psychical; thus, it unites the gross body to the animal soul (or life body). The soul, of blood, is intermediate between the body and the spirit. The animal soul lives in the blood; at death, it decays along with the body. The animal soul is not immortal. The human spirit is immortal and animates the soul and indirectly, the body.

Christ's soul was separated from His body after the spear was thrust

into his side. The Resurrection restored the soul and blood to the body. That is the blood of the Eucharist. The blood is related in two senses:

1. The blood is the body of the spirit, the I.
2. The blood contains the soul of the body

**The Mystery of Golgotha** Valentin Tomberg, from a different perspective, comes to a similar conclusion:

With the Mystery of Golgotha, when the blood of Jesus Christ flowed onto the ground, a force was planted in human blood and in the Earth's soil; it counteracted the demonic element in the blood and the enslaving influence of the subterranean spheres that works through the soil. This counterinfluence causes human blood to carry not only the subjective illusions of demonic airs, but also the objective impulse of conscience. In addition, this influence not only robs the ground of its enslaving power, but it also speaks of nature's yearning and hope for redemption through humankind. Through it, human blood receives the capacity to reflect moral and spiritual truth, just as natural water reflects the sky; the ground, however, "receives blood," and thus the capacity of "groaning together with the whole creation."

VALENTIN TOMBERG, *Christ and Sophia*

**The Sanctification of Creation** The blood and water that flowed from Christ's side into the world, now abides in the world. Bulgakov writes:

Through the stream of Christ's precious blood and water that flowed out of his side, all creation was sanctified—heaven and earth, our earthly world, and all the stellar worlds. The image of the **Holy Grail** expresses

precisely the idea that the world received His holy relic in the blood and water ... The whole world is the chalice of the Holy Grail.

That is why it is hidden in the world from the world. There are exceptions:

It exists in the world as an invisible power, and it becomes visible, appears to pure human hearts who are worthy of its appearance.

In other words, it does not appear to the gross body but only to the life body (or etheric body), which is why the search continues.

**Ascension and Second Coming** The Ascension into Heaven does not refer to a spatial event. Heaven is not a “place” somewhere in the cosmos. Rather it indicates a change of state; that is, it refers to the glorification and deification of Christ’s human substance. For that reason, it becomes inaccessible to human perception.

That change of state began with the Resurrection when Christ appeared to his disciples. Even after the Ascension, he appeared to Paul. So his abiding in Heaven does not preclude his appearance on Earth.

Likewise, the Second Coming does not refer to a spatial change, the journey from Heaven to Earth. On the contrary, it refers to a change in human beings so that Christ will become visible to those prepared to “see” him. The Holy Spirit manifests and realizes Christ in them. But first the soul must be purified so that it accurately reflects the Holy Spirit. Then Christ will be born from the union of the Spirit and the body. See *The Word is Made Flesh*.



**The Kingdom of Christ** The blood and earth restore liberates humanity from its bondage, or at least its possibility. Tomberg explains:

For humanity this influence on blood and earth means the restoration of equilibrium in these regions and hence the establishment of freedom. Now it depends upon human beings themselves whether they will yield to the enslaving influence of earth and the phantasm-producing influence of blood, or whether they will view the whole earthly globe as the victim of the fall of humanity and make blood the bearer of conscience.

Bulgakov announces this restoration in the colorful phrase, “The Great Pan is dead!” By this is meant that the Prince of the World has been cast out of his role and that the World is now the Kingdom of Christ. Even Nature has been changed. The natural world is no longer an obstacle, it is not evil in itself. Rather humanity has been given new powers for the establishment of the Kingdom of God, not only within use, but in the midst of us. A new civilization arises.

Although Satan has been removed as Prince of the World, he still lingers to tempt humanity. Tomberg provides a more complete picture:

The establishment of equilibrium (and with it, human freedom) is not the only result of the Mystery of Golgotha. It was also the beginning of a gradual retrieval of Lucifer’s territory. The spirit who had severed this territory from the region of the hierarchies of good now experienced an inner conversion through the Mystery of Golgotha. True, that conversion initially concerned only Lucifer himself and not, say, the Luciferic influence in human beings—which is still active in the old direction and can be changed only by human beings themselves.

## **Redemption**



Most probably we are in Eden still. It is only our eyes that have changed.

G K CHESTERTON

After the Fall, humanity lost the constant awareness of God (or, lost sanctifying grace); nature fell under the dominion of Satan and was resistant to human effort.

Redemption is the restoration of the status quo ante before the Fall. That means the state in which there is the awareness of God's presence in the life body; nature itself has been changed. But just as the Serpent was in the Garden, Lucifer is still present among us, not as Lord, but as tempter. He has no power over us unless by our consent.

**References** Sergius Bulgakov, *The Holy Grail and the Eucharist*  
Valentin Tomberg, *Christ and Sophia*  
Sayyed Nasr, *Three Muslim Sages*  
Rene Guenon, *Symbolism of the Cross*

*Posted on 2021-04-03 by Cologero*

\* \* \*

Paulo Adolpho on 2021-04-05 at 23:47 said:

Cologero, why god created lucifer, knowing that one day he would turn his back on him. God really likes to see the circus on fire?



## Advent Meditations

### 5.1 Week 1

Just as we celebrate and anticipate the Incarnation of the Logos on the material plane, so, too, we want to prepare for the analogous birth within the human soul. **Valentin Tomberg**, in Letter II, refers to the “second birth” as *Christian Yoga*. Hence, the elements of Christian Yoga are analogous to the stages of yoga described by **Patanjali** in the *Yoga Sutras*. In Letter XVI, *The Tower of Destruction*, these stages are related to the three stages of the spiritual life described by **St. John of the Cross**. Hence, we have a schema relating these yoga stages in three languages as exposed in Table 5.1.



Tomberg contrasts the Vedantic ideal with the Christian goal. The former, he says, leads to the extinction of consciousness, whereas the Christian goal is the “unity of two”. For more on the differences be-

Sanskrit	Greek	English	Spiritual Life
Dharana	Catharsis	Concentration	Purification
Dhyana	Theoria	Meditation	Illumination
Samadhi	Theosis	Contemplation	Mystical Union

Table 5.1: Stages of Christian Yoga

tween Yoga and Christianity, see *Studies in the Psychology of the Mystics* by **Joseph Marechal, S.J.**<sup>1</sup>, so we needn't be concerned about that topic at this point.

The Greek Mystic **Nicholas Cabasilas** in *The Life in Christ* explains that there are three obstacles to theosis. These are:

1. NATURE. The Divine nature is different from human nature.
2. SIN. A will corrupted by evil separate us from God.
3. DEATH. In the mortal body, we can see only the dim reflection in the mirror; in this state our bodies are dominated by sense life.

These obstacles are overcome by the following historical events respectively:

1. INCARNATION. This unites the human and divine natures in one person.
2. CRUCIFIXION. This leads to the forgiveness of sins.
3. RESURRECTION. This overcomes death and the attraction to sense life.

Cabasilas relates these ideas to the effects of the sacraments, or mysteries, with the aim of salvation. The esoteric path aims beyond this to liberation. That aim is union while still in the mortal body:

1. Purify our soul so it becomes the perfect reflector of the Holy Spirit.
2. Expose our false sense of I, replaced with the mind of Christ.
3. Move from a life of instinct to a life of intelligence and love.

The first step is concentration without effort, which depends on detachment and purification (See Letter XVI)

- DETACHMENT is the separation from “arbitrary, personal activity”. We are no longer absorbed in the minutiae of life, but are living on a higher level.
- PURIFICATION is the cleansing of the mirror by no longer being agitated by emotional disturbances, etc.

Spirit must become divine Breath in place of arbitrary, personal activity, and Water must become a perfect mirror of the divine Breath instead of being agitated by disturbances of the imagination, passions and personal desires. Reintegrated consciousness must be born of Water and Spirit, after Water has once again become Virginal and Spirit has once again become divine Breath or the Holy Spirit. Reintegrated consciousness therefore becomes born within the human soul in a way analogous to the birth or historical incarnation of the WORD.

*Meditations on the Tarot. Letter II: The High Priestess*

*Posted on 2022-11-25 by Cologero*

\* \* \*

Balder on 2022-11-28 at 15:41 said:

You have almost converted me with Christmas Meditations. It seems I retain many of those things named animistic in the pamphlet and they are impossible to discard. Perhaps I should build upon them.

rui artur on 2022-11-30 at 08:36 said:

@ Balder,

there is nothing in the Christian revelation which is opposed to an animistic conception of reality – in fact, it presupposes it. Except perhaps some specific practices (but even those are liable to be syncretized).

Balder on 2022-12-01 at 04:14 said:

Rui Artur, I think you are right. But my worldview is thoroughly Pagan. Like the old pagan gnostics of old, I can only underwrite some aspects of the Christian dogma, creed and ethics, and also the metaphysics of Christianity because of its theological dimension is bereft of the total and higher significance of Aryan Metaphysics and esotericism, which I think (like Guénon) can be found from the Advaita Vedanta and from the Eastern Metaphysics, and from the Indo-European line. This is why I consider myself as a Gnostic Christo-Pagan. The parts of the Bible I highly value are some of the Torah, and from the New Testament especially the Gospel of John, Sermon on the Mount – which I consider to be the highest ethical teaching given to mankind as counsels of perfection – and the Apocalypse, which I consider to be Hyperborean teachings in origin.

As a person I still consider myself being largely under the impulse of the Finno-Ugric national spirit Lemminkäinen or Kaukomieli, or the Norse Balder, who like Osiris, Jesus and Tammuz and the like live, die, resurrect and live free in the new World in the New Heaven and Earth. The Ragnarök went already.

Kaukomieli on 2022-12-02 at 06:43 said:

I must mention that there has been an attempt to synthesize Christianity with the doctrine of Non-Dualism of the Vedanta. The book is called Christianity and the Doctrine of Non-Dualism, the writer “A Monk of the West”. It was quite a baffling reading I must admit.

<https://www.sophiaperennis.com/books/christianity/christianity-and-the-doctrine-of-non-dualism/>

Arthur Konrad on 2022-12-02 at 08:10 said:

Perennialism implies a belief that certain traditions contain teachings which have objective value, and that these traditions partially overlap, or overlap on important points (and on others they don't). Therefore, to derive value from, or acknowledge the validity of a certain tradition is a matter of practicality, for people who approach this in a practical way. It is easy to see why going an inch further from this can lead to all sorts of extravagances, such as the Perennial Philosophy, Traditionalism, New Ageism, etc. This is of course, all very Western.

So, what is the practical value of having a 'Pagan worldview' nowadays? I'm asking this honestly. For it somehow applies that one has it, and another does not, so what in it is distinctly Pagan which is not in fact, in its positive aspects, merely Universal? Doing away with the whole concept of 'Paganism' is in my opinion, in the first order a matter of good education – is there anything more absurd than to call the Roman religion a 'Pagan' (i.e. 'rustic') religion? Or that of Athens or Babylon or Song?

Kaukomielä on 2022-12-03 at 11:03 said:

First of all, apologies for Cologero for taking this thread too far afield from the topic. I'll try to be as short as possible in my answer to Arthur.

@ Arthur Konrad, of course the term Pagan (or Heathen) is a controversial and not a very good one in that. I have, however, used the term to refer spiritualities of a non-Abrahamic kind. In short, your message implies that practicality and utility trumps over idealism and truth. If you're a pragmatist and a utilitarian, go and choose to be an trans-sexual Atheist bright, I'm sure you'll be more welcomed in today's world than a Christian or a Pagan who sticks to their guns in the face of the onslaught of modernity.

There are some distinctive features of a Pagan worldview that separate it in its essential aspects from the Judeo-Christian and other revelations of the Abrahamic kind (the question of Monotheism being only one). Ancient Paganism, Hermeticism and Christianity are all essential parts of the Western mystery Tradition, and whatever we think about the first, it still runs in the veins of many, and with the words of Tomberg "one must love the pagan past". Universality, locality and particularism have all their appropriate places. Christ in this picture is the Corner Stone and the Lapis that the builders forgot and rejected.

Arthur Konrad on 2022-12-03 at 14:46 said:

@ Kaukomielä

'In short, your message implies that practicality and utility trumps over idealism and truth'

Truth is highly practical and utilitarian

‘There are some distinctive features of a Pagan worldview that separate it in its essential aspects from the Judeo-Christian and other revelations of the Abrahamic kind’

The religion today corresponds very much to the impulses and character of the age. One aspect of our age’s character is the insatiable greed for controversy.

Kaukomielä on 2022-12-03 at 15:25 said:

@ Arthur

“Truth is highly practical and utilitarian”

Then I just might suggest you go ahead and practice some chaos magic, let’s say do the invocation of Bugs Bunny and tell us about the results of that meeting with the Christ Rabbit. Their motto is however, if it works, it’s the truth.

“The religion today corresponds very much to the impulses and character of the age. One aspect of our age’s character is the insatiable greed for controversy.”

With following the impulse of Christ we get to eat that sacred super-worldly bread and to drink that sacred essence of holy water which quenches our thirst eternally and would have made Odin himself happy when hanging on the Yggdrasil for nine days and nights. From the spirit of our Bloodline we are life loving joyous and proud pagans; Christ calls to us to transcendental, heavenly happiness.

Kaukomielä on 2022-12-03 at 16:21 said:

Christianity.....My views

Monotheism.....Panentheism / Monism / Non duality

Trinitarian Doctrine.....Nine-Fold Valknutr / Odin-Vili-Ver

Animal souls dissolve.....Animal souls transmigrate in the group soul

Only one life..... Transmigration / Re-incarnation (the term is debatable, God / Spirit is the only transmigrant)

A new soul in every birth..... Pre-Existence of the Soul

Strict Patriarchy..... Norse / European temple of Priests and Priestesses ( not Woman Priests)

Origin of Mazdaen dualism of Good and Evil..... Indo-European and Nordic-Hyperborean line of non duality

Man as Imago Dei.....confirmed also

Creationism..... Emanationism

God as Person the Consummation..... Doctrine of the Absolute

Solar Worship / Strict Right Hand Path..... Synthesis of Solar and Lunar cults (the RHP / LHP)

Tendency to absolutism, fundamentalism, and even totalitarianism..... Plurality and Higher unity of multifaceted viewpoints



Strickt Orthodoxy.....No Heresy if practical ethics are in line  
Judeo-Christian calendar year.....Hermetic Solar Year of Euinoxes and Sol-  
stices

Tendency to collectivism.....Aristocratic Ethics

Arthur Konrad on 2022-12-03 at 17:29 said:

I can only assume you verified all these things through personal insight

P.S. What is a Judeo-Christian calendar year?

Kaukomieli on 2022-12-04 at 19:59 said:

@ Arthur

“I can only assume you verified all these things through personal insight”

Yes. I deciphered them from the universal mind.

“What is a Judeo-Christian calendar year?”

I think Cologero is speaking a little about that in this topic.

Kaukomieli on 2022-12-04 at 20:48 said:

@Arthur, cordially and humbly: “Who is among you who gives your brother a  
stone (the doctrine) if he asks for bread (practical life wisdom)”?

You say: truth is practical and utilitarian. I ask you, is what is practical and useful  
the truth?

## 5.2 Week 2: Purity of Thought

The distinguishing mark of the Hermetic path is that it seeks to make  
dogmas and teachings “real” in consciousness. As Tomberg insists, this  
does not make it “better” than the exoteric teaching, only that it is a path  
that some are called to follow.

In this spirit, we can meditate on what **Christmas** means.

- The birth in the past of Christ the Redeemer.
- The expectation of Christ the Judge at the end of time.

- The birth of Christ in the soul eternally, now.

Redemption is the reversal of the effects of the Fall. The Hermetic Tradition calls this process “regeneration” as we seek to make that real in consciousness. The undoing of the Fall requires the second birth of Christ/Logos in the soul. That is, the soul, as the passive element, reflects the activity of the Spirit. Disturbances in the soul — passions, images, desires, thoughts — will distort the reflection of spirit, just as disturbances on a pond distort its reflection of the surrounding forest.

It is this personal, subjective element that is at the root of such disturbances. Thus, the solution is to become more objective about oneself. That is to take the standpoint of Christ the Judge. Justice is possible only when the Judge is totally objective, not influenced by ignorance, opinion, personal preferences, or subjective passions. **Valentin Tomberg** writes in this regard:

The vow of *obedience* is the practice of silencing personal desires, emotions and imagination in the face of reason and conscience; it is the primacy of the ideal as opposed to the apparent, the nation as opposed to the personal, humanity as opposed to the nation, and God as opposed to humanity. It is the life of cosmic and human hierarchical ordering; it is the meaning and justification of the fact that there are Seraphim, Cherubim, Thrones; Dominions, Virtues, Powers; Principalities, Archangels, Angels; Priests, Knights and Commoners. Obedience is order: it is international law; it is the state; it is the Church; it is universal peace. True obedience is the very opposite of tyranny and slavery, since its root is the love which issues from faith and confidence. That



Figure 5.1: Relic of the crown of thorns

which is above serves that which is below and that which is below obeys that which is above. Obedience is the practical conclusion to that which one recognises as the existence of something higher than oneself. Whosoever recognises God, obeys.

Yet that does not address the question of “how” to obey. We cannot obey as long as the subjective element has its grip on us; these are impure elements that disturb the soul. Tomberg discusses the idea of purity in the context of the five wounds and three vows. We can summarize these in two stages: purity of thought and purity of will. These correspond to the head and the heart respectively.

Purity of thought is the “crown of thorns”. The following passages explain that symbol:

Thus every crown is essentially a crown of thorns. Not only is it heavy, but also it calls for a painful restraint with regard to the thought and free or arbitrary imagination of the personality.

Here true thought receives confirmation and subsequent illumination; false or irrelevant thought is riveted and reduced to impotence. The crown of the Emperor signifies the renunciation of freedom of intellectual movement, just as his arms and legs signify his renunciation of freedom of action and movement. He is deprived of the three so-called “natural” liberties of the human being — those of opinion, word, and movement.

The “crown of thorns” is borne, in principle, by every person capable of *objective* thought — the “crown of thorns” being given to the human being since the beginning of human history.

The lack of concentration allows arbitrary, free, or irrelevant thoughts and images to flourish in our consciousness. We need to renounce them so they can be replaced by true thoughts; the art of concentration will help in that regard.

**Nicholas Cabasilas** writes this in his commentary on the beatitude of “purity of heart”.

To cleanse one's heart and to exercise one's soul for sanctification — what striving or effort or exertion would effect this more than these thoughts and meditations? Yet, if one examines this carefully, one would not call it the effect of meditation on Christ, but rather of the meditation itself.

To be occupied with the noblest of thoughts means to abandon evil thoughts; but this is to be pure in heart. Our life and our birth are twofold, both spiritual and fleshly. By its desires, the spirit fights against the body and the body resists the spirit. Since it is impossible for contraries to be at peace and to join together, it is quite evident that one or other of the desires will by means of memory, gain control over the thoughts and cast the other out. The memory of the life and birth which are according to the flesh and concentration on such matters produce the most depraved desires and the uncleanness to which it leads. So likewise, when the soul by constant remembrance holds fast the birth of the baptismal washing, the divine Food which is appropriate to this birth, and the other things which belong to the new life, it is likely to lead desires from the earth to heaven itself.

We can extract these main points:

- There is our fleshly birth in the body and a second spiritual birth.
- There is an inner spiritual battle between lower (personal, subjective) thoughts and higher (spiritual, objective) thoughts
- “Constant remembrance” is necessary. In our terms, this is constant awareness, “concentration without effort”

Hermetically, this movement from fleshly to spiritual thoughts is a mystical evolution. This is the regeneration of the inner life from the Instincts to fully human life of the Intellect and Intuition.

For more on this, you could start with *Salvation and Evolution*<sup>2</sup>.

As for the idea of regeneration, it is necessary to understand what the Fall entailed. Given Tomberg's high opinion of Jacob Boehme, this summary of Boehme's teaching may be helpful, especially the sections on the Fall of Lucifer and Adam's Fall: *Christian Gnosis: Jacob Boehme*<sup>3</sup>.

*Posted on 2022-12-02 by Cologero*

## 5.3 Week 3: Purity of Will

It is futile to attempt to be concentrated if the Will is passionate about other things. The oscillations of the mind will never be able to achieve silence unless the Will itself infuses it with silence. Only the still Will can render the imagination and the intellect silent in concentration.

**St. John of the Cross** and **St. Theresa d'Avila** never tire of repeating that the concentration necessary for spiritual prayer is the fruit of the moral purification of the Will.

VALENTIN TOMBERG, *Meditations on the Tarot*

Concentration can be applied on three planes:

- Mental
- Astral
- Physical

We began with learning concentration on the physical plane. Then we transferred that knowledge to our thoughts or mental plane. Finally, we will do the same to our emotional life for the purification of the soul.

Note that there are many more levels beyond these. In the *Letter on the Star*, Tomberg explains:

There are *twelve* degrees higher than that of the consciousness of the human transcendental Self. It is necessary, therefore, in order to attain to the ONE God, to elevate oneself successively to degrees of consciousness of the nine spiritual hierarchies and the Holy Trinity.

The Mental, Astral, and Physical correspond to the spirit, soul, and body. In the Letter on Judgment, Tomberg relates them to the Trinity. The undivided self, then, corresponds to the Unity of God.

**Image and Likeness** The idea of man being the “image and likeness” of God is a recurrent theme throughout Meditations on the Tarot. Although people today often like to repeat that we are all born in the “image and likeness” of God, that is not at all the Traditional teaching: rather, because of the Fall, we have lost the full likeness and it is the task of the Hermetist to restore it. Tomberg explains:

The ideal of alchemical *transformation* of Hermetism offers to human beings the way to the realisation of true human nature, which is the image and likeness of God. Hermetism is the re-humanisation of all elements of human nature; it is their return to their true essence. Just as all base metal can be transformed into silver and into gold, so are all the forces of human nature susceptible to transformation into “silver” or “gold”, i.e. into what they *are* when they share in the image and likeness of God.

If we are already in the “image and likeness of God”, then our level of being as such right now is perfect: i.e., there is no need for transformation, redemption, or regeneration.

The image of God, according to **St. Bernard**, is our “essential” being. In that case it must be our higher intellectual soul, which distinguishes humans from animals. It is unsullied, it has no negative part, it is free, it is the source of the “spark of God”, and so is perfect. However, we rarely

live at that level of awareness. It is as though we own a penthouse suite, yet choose to live in the basement.

The likeness, on the other hand, is our soul life which reflects the image. This is — because of the various perturbations — what must be purified.

**Emotions** As was mentioned last time, personal emotions need to be silenced to make the soul capable of “receiving from above the revelation of the word, the life and the light.”

Now, the emotional center of our being, or the “astral” plane, has its own way of knowing. This is called the “cognitive power of the emotions”. This manner of knowing is quite different from that of the thinking center or mental plane. This knowing is episteme, the knowledge of the heart, beyond the *dianoia* of mental knowing. There is a higher emotional component concomitant with its knowing.

Our age is dominated by thinking, arguing, and so on. This dualistic thinking distorts the emotional center. Tomberg writes this about the relationship between the will and thinking:

Thus, it is not thought as such which allows the desire for personal greatness or the tendency towards megalomania, but rather *the will* which makes use of the head and which can take hold of thought and reduce it to the role of its instrument.

*Organic* humility, replacing the current of the will-to-greatness is not found in the head, but rather in the heart, i.e., it reaches the heart, penetrating from the right-hand side. Because it is there that the will-to-greatness has its origin and it is there from whence it takes hold of the head and makes it its instrument. This is why many thinkers and scientists want to think “without the heart” in order to be objective, which is an illusion, because one can in no way think without the heart, the heart being the activating principle of thought; what one can do is to think with a humble and warm heart instead of with a pretentious and cold heart.

When functioning well, the heart and the head cooperate. In the example of megalomania, on the other hand, we see that the will can take hold of the head, making it the servant of a disordered emotion. Common knowledge warns us about making decisions when in a negative emotional state, but that is often ignored. Moreover, it is even celebrated, since an opinion stated with strong negative emotions is falsely given a higher value.

The other distortion is when the head tries to think without the heart under the guise of objectivity. This leaves our emotional range limited and underdeveloped.

**Purity of Heart is to Will One Thing** The inner life of the soul, in our present condition, does not present a unity. Rather, our desires, aspirations, passions, and so on, are in conflict with each other. First one dominates, then another, as though there were multiple separate “I’s” inhabiting, and even fighting for control over, the soul. Tomberg calls these “lost sheep” alluding to the Gospel story. He explains:

The soul’s faults and vices are not, fundamentally, monsters but rather, lost sheep. . . . As it is the same with all the soul’s faults and vices, we all have the mission of finding and bringing back to the flock (i.e. to the soul’s choral harmony) the lost sheep in ourselves. We are missionaries in the subjective domain of our own soul, charged with the task of the conversion of our desires, ambitions, etc. We have to *persuade* them that they are seeking the realisation of their dreams in a false way by showing them the true way. It is not a matter of commandment, but rather of the alchemy of the cross, i.e. making present an alternative way for our desires, ambitions, passions, etc. It is a matter, moreover, of the alchemical “marriage of opposites”.

Our alchemical task, then, is the transmutation of these multiple selves into a single I.



*Posted on 2022-12-09 by Cologero*

## 5.4 **Week 4: Incarnation of the Logos**

The tendency is certainly accentuated, if not prevalent, amongst contemporary Hermeticists to concern themselves more with the “Cosmic Christ” or the “Logos” than with the human person of the “Son of Man”, Jesus of Nazareth. More importance is attributed to the divine and abstract aspect of the God-Man than to his human and concrete aspect.

It was contact with the person of Jesus Christ which opened up the current of miracles and conversions. And it is the same even today.

VALENTIN TOMBERG, *Letter VIII: Justice*

With these words, Tomberg is warning us not to forget about the first coming of Jesus in the flesh, regarded as somehow inferior to an esoteric interpretation. A fortiori, the Hermetist’s goal is not to create an alternative or “better” religion. Nevertheless, there is always a stream of “New Age” gurus who claim something similar. For example, one such popular guru claims to have discovered the real meaning of all the religions, viz., what the Buddha “really” taught or what Christ “really” taught. He then claims that the religions have distorted those teachings and offer no authentic path. Although he came to that realization spontaneously, he will teach you certain “modalities” for a hefty price to reach the same realization. This is the sin of simony, the notion that spiritual enlightenment is a commodity that can be bought and sold.

The idea of the Logos was not unknown to pagan philosophers and Hermetists prior to the first Christmas. However, it is the fact of the Incarnation that matters most, as St John pointed out in the remarkable claim that the Logos became flesh. So Jesus is not only the fulfillment of

the Mosaic law, He is also the fulfillment of the natural law. This is made clear by the visit of the Magi.

Tomberg makes us wrestle with a philosophical conundrum. The thinking mind, restricted to *dianoia*, knows essences, and the Logos is “the fundamental universal [or essence] of the world”. And Jesus Christ is then the “particular of particulars”. Some minds, like that of the new age guru, see that as representing a limitation on their thought; hence they resort to a sort of Docetism which denies the need for the physical, including a birth, visible church, sacraments and so on. It is a small step, then, to reach the conclusion that there is no need for the purification of the head and the heart in order to reach higher states.

Since for God, essence and existence are One, to know God is to know both his essence and existence. Tomberg explains that

Christian Hermeticism itself can only be knowledge of the universal which is revealed in the particular.

Hence, the Christian Hermetist “aspires to mystical experience of the communion of beings through love”. Thus he seeks spiritual friendships in the particular.

Yet, not unlike the pagan Hermetists — his precursors — or even the new ager perhaps, he also seeks the mystical experience of communion with the Logos, i.e., the knowledge of the universal.

**Spiritual Beings** Fr. Reginald Garrigou-Lagrange tells us that the angels know intuitively, not rationally. Each higher level of angel understands more through the knowledge of ever more encompassing principles. Tomberg asserts:

For Hermeticism there are no “principles”, “laws”, and “ideas” which exist outside of individual beings, not as structural traits of their nature, but as entities separated and independent from it.

This makes perfect sense, since knowing and being are one. If an angel, then, “knows” a certain principle, it is ipso facto the embodiment of that principle. Ideas have no power on their own, they are purely passive. An idea has effects only when it is immanent in a being. We can choose to understand our environment as an abstraction, the mere interplay of impersonal forces. Or else, we can choose to understand it as a great drama of personal forces.

A recent episode of the Vikings series on the History Channel had an interesting scene. Rollo was a Viking warrior who converted to Catholicism and was rewarded with the Duchy of Normandy. Unable to totally forget his pagan past, he explained to his wife, “When you hear thunder, it is only thunder. But when I hear thunder, I hear the sound of Thor.” He was still at the level of original participation in Owen Barfield’s sense. Can we recover that state of original participation?

Tomberg tells us we must “love our pagan past”, so perhaps we can learn something from Rollo. Now this is not a new teaching, but actually something we forgot. So perhaps we can try to remember. The mystic visionary, Catherine Emmerich, saw that the world was populated with angels: each country, city, diocese, and parish has its own guardian angel. Fr. Ripperger, in a youtube video<sup>4</sup>, reminds us furthermore that each generation has “generational spirits”, not all benign, as a sort of Zeitgeist.

If we can overcome the Zeitgeist of scientism, we can meditate on our role in the cosmic hierarchy. See yourself in relation to your family, parish or other community, nation, Church, then ascending through the angelic hierarchy. And when you get to the Logos, see also the Baby in the manger.

*Posted on 2022-12-16 by Cologero*

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<sup>4</sup><https://youtu.be/mpJgVAsø2Dc?si=DRtUFauKacdQ`HyN>



## Meditations on the Catholic Doctrine

### 6.1 The True Horoscope

Man alone is capable of communion with God. For to man alone among the living creatures does God speak: at night through dreams, by day through the intellect. And He uses every means to foretell and prefigure the future blessings that will be given to those worthy of Him.

SAINT ANTONY THE GREAT

The True is the good of the intellect.

DANTE

The first stage of [esoterism] is attained when one enters conscious interaction with the beings of the angelic hierarchy. [It] does not involve knowledge of universal laws, but entering conscious interaction with the beings who know the mysteries of birth. The true horoscope will not be reached by a path of calculation but through a path of interaction with suprasensory beings.

What angels have imparted to humankind is the horoscope in the true sense.

VALENTIN TOMBERG, *Meditations on the Old Testament*

### **Free Will is the Greatest Gift**

The greatest gift that in his largess God  
Creating made, and unto his own goodness  
Nearest conformed, and that which he doth prize  
Most highly, is the freedom of the will,  
Wherewith the creatures of intelligence  
Both all and only were and are endowed.

DANTE, *Paradiso*

Dante learns an interesting lesson on Mercury: Humanity used free will to fall into sin by Adam's rejection of the Supreme Good. He took it on himself to know good and evil, and endured the just consequences of what was done freely. He thereby cut humanity off from higher influences, which was then left to its own devices. The two obvious solutions are unworkable.

1. One option is for humanity to save itself. That hardly seems possible since no political program, medical procedure, pharmaceutical, eugenic practice, educational technique, etc., has proved efficacious.
2. Or else, God could simply pardon Adam, but that would negate the whole point of free will.

A crime demands restitution. In this context, the crucifixion was paradoxically both a just penalty against humanity's sin and also a crime against Christ.

## Providence

A generated nature its own way  
Would always make like its progenitors,  
If Providence divine were not triumphant.

On Venus, the discussion turned to Providence. Francesco da Buti, who wrote a commentary on the *Divine Comedy* in the 14th century, in which he lists both the negative and positive astrological influences of the planets. Regarding them, he concludes:

All are not found in one man, but a part in one, and a part in another, according to Divine Providence; and the wise man adheres to the good, and overcomes the others.

In other words, the planetary effects do not compel on their own, but all ultimately are subject to Divine Providence. A fortiori, Providence even supersedes genetic and family influences. Otherwise, without being open to higher influences, nothing could change in the world. Moreover, the wise man can pick and choose which influences to follow.

**Vows** Since free will is the greatest gift to humanity, so a vow, which is the voluntary suspension of free will, is a sacrifice of great worth. The three traditional vows are obedience, poverty, and chastity. Valentin Tomberg describes their esoteric meaning:

- The vow of **obedience** is the silencing of personal desires, emotions and imagination in the face of reason and conscience; it is the primacy of the ideal as opposed to the apparent, the nation as opposed to the personal, humanity as opposed to the nation, and God as opposed to humanity. It is the life of cosmic and human hierarchical ordering. That which is above serves that which is below and that which is below obeys that which is above.

- The vow of **poverty** is the practice of inner emptiness, which is established as a consequence of the silencing of personal desires, emotions and imagination so that the soul is capable of receiving from above the revelation of the word, the life and the light. Poverty is perpetual active vigil and expectation before the eternal sources of creativity; it is the soul awaiting what is new and unexpected; it is the aptitude for learning always and everywhere.
- The vow of **chastity** means the resolution to live according to solar law. Although virtue is boring and vice is disgusting, that which lives at the foundation of the heart is neither boring nor disgusting. The foundation of the heart is love. The heart lives only when it loves. It is then like the sun. And chastity is the state of the human being in which the heart, having become solar, is the centre of gravity.

### The True Horoscope

The power and motion of the holy spheres,  
As from the artisan the hammer's craft,  
Forth from the blessed motors must proceed.  
The heaven, which lights so manifold make fair,  
From the Intelligence profound, which turns it.

The heavenly planets do not move on their own according to some fixed immutable physical law, but rather are moved by the angelic hierarchy. Henry Wadsworth Longfellow, in his commentary, points out this correspondence:

The Intelligences, ruling and guiding the several heavens (receiving power from above, and distributing it downward, taking their impression from God and stamping it like a seal upon the spheres below), according to Dionysius the Areopagite are as follows:



- The Seraphim – Primum Mobile
- The Cherubim – The Fixed Stars
- The Thrones – Saturn
- The Dominions – Jupiter
- The Virtues – Mars
- The Powers – The Sun
- The Principalities – Venus
- The Archangels – Mercury
- The Angels – The Moon

Valentin Tomberg makes this perfectly clear:

The spiritual world is not a world of laws, principles and ideas; it is a world of spiritual beings — human souls, Angels, Archangels, Principalities, Powers, Virtues, Dominions, Thrones, Cherubim, Seraphim and the Holy Trinity: the Holy Spirit, the Son and the Father.

**Takeaway** In order to understand your horoscope, i.e., your place in the world, your nature and destiny, it is necessary to know the spiritual beings active in your life. For example,

- Your Guardian Angel, who is an all too often neglected aspect of your life
- The archangels who influence your space: family, nation, etc.
- The principalities, the spirits of time (zeitgeist), who are guides through history

This is a partial list. Moreover, there are malignant spirits simultaneously influencing your life. Generational spirits may even attach themselves to families for years.

**Anne Catherine Emmerich** saw how these angelic influences are assigned at birth:

I have seen that everyone receives two spirits at birth, one good, the other evil. The good one is heavenly by nature and belongs to the lowest hierarchy; the evil one is not a devil, not yet in torments, though deprived of the vision of God.

Her vision leaves open the possibility that the evil one could even be redeemed.

**Saint Diadochos of Photiki** in the *Philokalia* shows how they can act in two ways:

Spiritual knowledge teaches us that there are two kinds of evil spirits: some are more subtle, others more material in nature. The more subtle demons attack the soul, while the others hold the flesh captive through their lascivious enticements. Thus there is a complete contrast between the demons that attack the soul and those that attack the body, even though they have the same propensity to inflict harm on mankind. When grace does not dwell in a man, they lurk like serpents in the depths of the heart, never allowing the soul to aspire towards God. But when grace is hidden in the intellect, they then move like dark clouds through the different parts of the heart, taking the form of sinful passions or of all kinds of day-dreams, thus distracting the intellect from the remembrance of God and cutting it off from grace.

**Ultimate control is always under Divine Providence.**

DEUS VULT

*Posted on 2020-11-11 by Cologero*

\* \* \*

Patricia Kay on 2022-11-11 at 16:40 said:

Would you give a brief description of these intelligences? I'm not sure what "principalities" or "thrones" or "dominions" are?

Cologero on 2022-11-11 at 16:51 said:

Tomberg recognizes that few people are able to experience the Divine Light in its fullness. The task of the angelic hierarchy, therefore, is to attenuate the Light in a manner appropriate to each one as it descends through the hierarchy. The esoteric path then is to reverse course and ascend through the hierarchy. To quote:

Each lower rank of hierarchy is a "moon" in relationship to the "sun" of the rank above it.

The angels transmit the tumultuous, strong impulses of the archangels in a bearable form, suited to human individuals, i.e., in the form of the soft light of moral clarity.

The archangels adopt the radical, valid-to-all-mankind commandments and prohibitions of the principalities (archai) to suit the special characters and capacities of the various peoples, thereby protecting them from becoming over-pressured.

And something similar is effected by the principalities in relation to the powers (exusiai), the powers toward the virtues (dynamis), the virtues toward the dominions (kryriotetes), the dominions toward the thrones, the thrones toward the cherubim, the cherubim toward the seraphim, and the seraphim toward the eternal Trinity of God.

See also:

Angelic States of Being

Death by a Kiss

## 6.2 Liberating the Guardian Angel

Between the angelic nature, which is an intellectual thing, and the human soul there is no step, but they are both almost continuous in the order of gradation. ... Thus we are to suppose and firmly to believe, that a man may be so noble, and of such lofty condition, that he shall be almost an angel.

DANTE, *Convivio*, VII, 3

Nearly all that has been said theologically of the angels can be said metaphysically of the superior states of the being, just as in

the astrological symbolism of the Middle Ages the ‘heavens’, that is to say the various planetary and stellar spheres, represent these same states and also the initiatic degrees to which their realization corresponds

RENE GUENON, *Multiple States of Being*

In flowing and running water, in mists dissolving into water, also in the winds and the lightning flashing through the air, in all these, you have to look for the physical body of Angelic beings. The difficulty for man consists in his fixed idea that a physical body must necessarily have a definite outline. It is difficult for a man to say to himself: I see fog rising, I see a stream of water dissolving into spray, I stand in the blowing wind, I see lightning dart from the clouds, and I know that all these are revelations of Angels; behind this physical body, which is by no means so limited as the human one I have to recognise the spirit.

RUDOLF STEINER, *The Spiritual Hierarchies*

As long as the human being is regarded as just one species in the Animal Kingdom, there will be no possibility of understanding. Humanity is a Kingdom in itself; hence, humans require a cladistics distinct from merely biological categories. Starting with some early notes, and developed over time, Valentin Tomberg observed a clade based on the depth of a person’s awareness of Self and his relationship to angelic hierarchies. There are three such classifications of the human being.

- LOVE CLASS: Those in this class have realized a permanent sense of I and are victorious. They live only for humanity and have come to help. These are in direct contact with the 1st hierarchy.
- CONSCIENCE CLASS: People in this class consciously take part in the conflict between good and evil. They have developed a sense of the I and are led by the 2nd hierarchy.

- **KARMIC CLASS:** These have not developed a real sense of I and are victims of the curses resulting from the Fall. The people of the third class are all still experiencing their own karma and looking for their real purpose in life. These are under the leadership of the 3rd hierarchy.

Finally there are those who are unable to develop a sense of I at this time.

**Spiritual Baptism** Tomberg describes a “spiritual baptism” which takes place before birth and prepares the soul for its life mission. The experience differs for each class.

For people of the 3rd **Karmic Class**, spiritual baptism consists in being consciously reminded of the fate that they will experience as karma.

For people of the 2nd **Conscience Class**, spiritual baptism brings to awareness a request from the spiritual world to focus attention on a task, or to develop knowledge of something in the spiritual world.

For people of the 1st **Love Class**, baptism consists in the soul telling the hierarchy what it is ready to accomplish.



Figure 6.1: Archangel Gabriel

**Angelic Bodies** In order to understand higher states available to humans, it is first necessary to be clear about how the angelic states are related to the human. The lowest order, the Angels proper, share the ether body, astral body, an intellectual soul (the “I”) with man. Hence Angels cannot understand man’s physical nature, yet are familiar with the corresponding states of the soul.

Archangels, then, like the angels have no physical body, but neither do they have an etheric body. Hence, they relate to the human on the astral level and above.

Of course, the various angels possess all the higher states of man, who, on the other hand, must work in order to reach those higher states.

**Karmic Class** In the *Meditations on the Tarot*, Tomberg describes the process of ascending from the third class to the first. When the soul is ready to move upward, the guardian Angel withdraws.

This is called in Christian Hermeticism “liberating the guardian Angel”. The guardian Angel is freed — often in order to be able to acquire new missions — when the soul has acquired the disposition of its part of “likeness” in order to experience the Divine more intimately and more immediately, which corresponds to another hierarchical degree. Then it is an Archangel who replaces the freed guardian Angel. Human beings whose guardian is an Archangel have not only new experiences of the Divine in their inner life, but also receive a new and objective vocation. They become representatives of a human group — a nation or a human karmic community — which means that from this time onwards their actions will no longer be purely personal but will at the same time have significance and value for those of the human community that they represent.

**Conscience Class** Those of the second class are under the guidance of the second hierarchy. Tomberg elucidates:

It also happens sometimes that the Archangel is freed as well. Then an entity from the hierarchy of Powers (*Exusiai*) replaces the Archangel. The human being then becomes a representative of the future of humanity. He lives in the present what mankind someday is due to experience in future centuries.

Unlike those in the Karmic class, who are passive to the forces of life, these people have a sense of I and consciously engage in spiritual warfare. They war against the spirits of the air from below while the Exusiai battle them from above.

The future of mankind depends on this outcome.

**Love Class** Those in the first class have a higher mission, and are under the guidance of the highest angelic levels. He uses Saint Francis of Assisi as an example.

Lastly, a guardian Elohim — and there are many of them — can also be freed. Then it is an entity of the first hierarchy, a Seraphim, who replaces him. It was so for **Saint Francis of Assisi**. The Seraphim who gave him the teaching of the Crucifixion whereby he gained the stigmata — the Seraphim in the vision of St. Francis — was his guardian. This is why Saint Francis represents more than mankind; what he represents is “divinised humanity”.

Sources:

*Chakra Werk* by **Willi Seiß**.

*Meditations on the Old Testament* by **Valentin Tomberg**

*Meditations on the Tarot* by **Valentin Tomberg**

*Posted on 2022-04-27 by Cologero*

\* \* \*

Janet Martha on 2022-04-30 at 12:44 said:

“The personal God is the angel. The angel is the space in which the Godhead shows itself in your heart.” David Nieuwejaers, rephrasing Henri Corbin.

## 6.3 Angels and Demons

Since we cannot be present at the holy ceremonies in honor of the angels, we should not let this time of devotion go by fruitlessly; rather, such time as we do not spend in singing their praises, we should spend in writing about them. And because our aim is to present as best we can the excellence of the holy angels, we ought to begin with man's earliest conjectures about the angels. In this way, we shall be in a position to accept whatever we find that agrees with faith, and refute whatever is opposed to Catholic teaching.

THOMAS AQUINAS, *De Angelis*

In *The Multiple States of Being*, **Rene Guenon** recommends Aquinas' short theological treatise on the angels<sup>1</sup> as an introduction to an understanding of angels as higher, supra-individual states of being. Aquinas himself looks back to the ancient Greeks to begin his study of angelic beings. After all, if angels, demons, and gods are real entities or states of being and not merely figments of the imagination or objects of belief, then they can be understood by any metaphysician. Aquinas explains:

Now it is clear that every intellectual substance receives the intellected form according to its totality, or otherwise it would not be able to know it in its totality. For it is thus that the intellect understands a thing insofar as the form of that thing exists in it.

Thus, a complete understanding of the angelic hierarchy is possible only for the intellect that contains the form, that is, the idea of the angel, that is, it participates in the higher form. This is the metaphysical principle, "to know is to be".

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<sup>1</sup>[https://www.gornahoor.net/?page\\_id=13278](https://www.gornahoor.net/?page_id=13278)



**Gods and the Celestial Hierarchy** Confusion results from terminology, since we tend to consider the “angels” as good and “demons” as bad. However, Aquinas clarifies this by pointing out that angels can be evil and that according to **Plato**, demons can be good or evil. Regarding Plato, Aquinas writes:

In this way, therefore, between us and the highest God, it is clear that they posited four orders, namely, that of the secondary gods, that of the separate intellects, that of the heavenly souls, and that of the good or wicked demons. If all these things were true, then all these intermediate orders would be called by us “angels”, for Sacred Scripture refers to the demons themselves as angels.

So, Aquinas accepted the gods as angels. He also considered that the planets were ensouled. Hence, he seems to be implying that the gods Mars, Venus, Jupiter, Saturn and so on were actually angels. This aligns him with the Hermetic Tradition. **Valentin Tomberg**, in *Meditations on the Tarot*, assigns the correspondences listed in Table 6.1.

Archangel	Planet
Michael	Sun
Gabriel	Moon
Raphael	Mercury
Anael	Venus
Zachariel	Jupiter
Oriphiel	Saturn
Samael	Mars

Table 6.1: Angel-Planet correspondence according to Tomberg.

**Preternatural Phenomena** Aquinas recognizes certain preternatural phenomena and attributes them to the influence of higher intellectual substance. Keep in mind that in the following passage, the Platonic “demon” is the same as the Catholic “angel”, so no inference should be made that it necessarily implies an evil or satanic influence.

[Certain followers of Aristotle] say that it is through the influence of the stars that persons who are possessed sometimes foretell future events, for the realization of which there is a certain disposition in nature through the heavenly bodies. But in such cases, there are manifestly certain works which cannot in any way be reduced to a corporeal cause. For example, that people in a trance should speak in a cultivated way of sciences which they do not know, since they are unlettered folk; and that those who have scarcely left the village in which they were born, speak with fluency the vernacular of a foreign people. Likewise, in the works of magicians, certain images are said to be conjured up which answer questions and move about, all of which could not be accomplished by any corporeal cause. Therefore, as the Platonists see it, who could evidently assign a cause of these effects, except to say that these are brought about through demons.

**On Infallibility** We see here that Aquinas asserts the traditional teaching that gnosis is infallible. Unfortunately, self-deception is not so easily overcome.

Accordingly, Augustine says in the Book of Eighty-Three Questions: “Everyone who is deceived, that, indeed, in which he is deceived, he does not understand.” And accordingly, concerning those things which we grasp properly by our intellect as well as concerning the first principles, no one can be deceived.

*Posted on 2011-08-31 by Cologero*

\* \* \*

Perennial on 2011-08-31 at 03:45 said:

Based on similar analysis, St. Thomas conceded the possibility of legitimate astrology, practiced within certain limits. I could see where the information contained here would dovetail very nicely with St. Thomas' analysis on that question. It would be interesting to see St. Thomas' ideas on the relation between the heavenly bodies and the spirit explored in more depth.

Charlotte Cowell on 2011-08-31 at 18:24 said:

The daemon of Socrates was indeed instructive, while the demons of the modern world are known to serve the purpose of testing the motives and faith of humans. The Lesser Guardian of the Threshold springs to mind here. For a Christian, though, I wonder if Hermes, for instance, can truly be considered equivalent to (for example), Michael or Gabriel, as there seems to be a major difference in function. Let me be blunt to illustrate this point. One can imagine taking (or being taken by) Hermes as a lover – as nymphs and goddesses alike would attest – but Michael? No, I don't think so....But there are also definite similarities because both Hermes and Gabriel are heraldic messengers. Then there is the question of Nephilim that crops up for the occultist. There is a clear distinction between a Nephilim and an Elohim – should we equate it to the difference between 'good' and 'evil' or 'light' and 'dark', I wonder? Certainly there is a difference in quality. But perhaps it is analogous to the difference in quality between a rain cloud and the wispy clouds you see in the sun. The robe of one would feel like petals and the silk of cobwebs – the finest possible substance one can possibly imagine, the way that light feels. The robe of another would feel heavier, like storm clouds....one would bring you absolute joy and freedom, restoring you to a state of absolute innocence and joy, whereas another would hold you in suspense, hypnotically, hardly daring to breathe or blink lest the eye of the Watcher should fall upon the self. Who could bear to be faced with that terrible gaze? Guardian angels, in the meantime, are always loving and protective, best not forget them!

logres on 2011-08-31 at 22:36 said:

Funny you should mention the Lesser Guardian of the Threshold – I just came across Tomasso Palamadessi.

Charlotte Cowell on 2011-09-01 at 03:44 said:

i had never heard of him until you mentioned his name but – having just looked briefly into it – he seems like a very interesting character, i shall investigate further!

## 6.4 The Bondage of Spirits

In the essay *On Magic*, **Giordano Bruno** discusses the existence and action of non-human spirits. The practice of invoking god, demons, and heroes is the branch of magic called theurgy. He calls this the “magic of the hopeless” because they often become the vessels of evil demons. A safer practice is to learn to command and control lower demons through higher spirits.

Valentin Tomberg describes theurgy in a similar way:

With respect to the cult of the “gods” and the iconolatry that this cult entailed, the “pagan” initiates and philosophers saw in it the practice of theurgy, i.e. that of intercourse with entities of the celestial hierarchies either by raising themselves to them, or by rendering possible their descent and presence on earth.



Figure 6.2: Ahriman

As sources, he lists Plutarch, Plotinus, Proclus, and Hermes Trismegistus to show that the highest theurgy did not try to evoke demons. Tomberg is apparently an Euhemerist, as was Giovanni Boccaccio by the way. He explains the origins of the pagan gods this way:

The “paganism” of the poets—symbolic and mythological paganism — was, in so far as it was not a symbolic version of the wisdom and magic (theurgy) of the mysteries, a universal humanism. Its “gods” were, truth to tell, human personages — heroes and heroines, divinised or poetised, who were prototypes of the development of the human personality

Our interest here is not in magic, but rather in understanding the sources of thought.

**Thinking and the Laws of Physics** Several years ago<sup>2</sup>, we wrote about free will and the laws of physics, reaching the conclusion that free will and physics are compatible. The confusion is the failure to understand that free will is not the same as power. A person cannot break the law of Gravity, or any other physical law, through will alone.

Another confusion is the idea that everything that exists is ultimately reducible to physical laws. The human world is not the physical world. In all likelihood, most everything around you is an artefact, not a natural kind. Even assuming that all natural kinds are ultimately reducible to physics, artefacts are not.

That is because human activity is the result of thought, and there is no physical law of thought. That is true not just of artefacts, but of all of culture. That raises the question, then, about the origin of thought.

Some physicalists are persistent, and assume that thoughts are simply the epiphenomena of biochemical processes. In that case, the works of Shakespeare should be explicable in chemical terms, and a fortiori, by a physico-chemical law. That is because those works cannot arise by chance, as shown by the infinite monkey theorem<sup>3</sup>.

The next attempt is to attribute thoughts to “evolution”. The social systems arising from thought are said to have favoured by the “survival of the fittest”. Of course, this just begs the question. An evolutionary explanation, in order to be scientific, must identify a gene, or complex of genes, that are associated with a given system. Not only has that not been done, no one is even trying. I volunteer for research for 23andme, and they have never asked me such questions. Moreover, different cultures would have to have genetically different populations. Yet such a genetic

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<sup>2</sup><https://www.gornahoor.net/?p=210>

<sup>3</sup>[https://en.wikipedia.org/wiki/Infinite\\_monkey\\_theorem](https://en.wikipedia.org/wiki/Infinite_monkey_theorem)

population can create a patriarchy and an anti-patriarchy at the same time. Besides, no one has yet explained how genes create thoughts.

The more educated seem content to attribute thoughts to “culture” or “society”. Yet that hardly makes sense, since culture and society are the results of thought, not the creators of thoughts. How can such abstract notions inculcate thoughts in people?

We could, I suppose, remain content with the concept of the “meme”. It is useful as a description, but there is no indication of the source of the meme or why certain people, or groups of people, are more influenced by a given meme than others.

We could also speculate that there are unknown forces that create memes. That leaves us with three choices.

1. The force acts at random. If so, then it cannot explain the origin of the works of Shakespeare.
2. The force is a rigid law. That goes against all experience, since thought is fluid. One thought does not necessarily lead to another.
3. The force is controlled by a conscious being. This would explain why thought is neither random nor rigid. This is the esoteric, Hermetic, and Traditional explanation.

**Giordano Bruno** Giordano Bruno explains quite a bit about such conscious beings. He explains how spirits affect our inner life:

Demons penetrate through bodies and initiate thoughts in us. They convey impressions directly to our internal senses, just as we sometimes seem to think of something suggested by the internal senses.

They send not only dreams, voices, and visions to be heard and seen, but also certain thoughts which might be hardly noticed.

They communicate truths sometimes through enigmas and sometimes through sense impressions. Sometimes they may even deceive.

There are many types of spirits, which explain the different influences on human thought. Bruno elaborates:

- Some are brute animals and cause injury without reason. Mark 9:25 describes them as “deaf and dumb”, i.e., they are without reason, recognize no commands, do not hear threats or prayers.
- Demons which are fearful, suspicious and credulous. They do not distinguish the possible from the impossible, or the appropriate from the inappropriate. They are like humans who are dreaming and disturbed by fantasies.
- Wiser demons reside in pure air. They distort worship and prayers, create Illusions of fear, anger, religion, and introduce confusion and doubt.
- Ethereal spirits are pure and luminous. Not hostile.
- Aqueous and terrestrial spirits are hostile, or at least not friendly. Less rational and more fearful.
- Spirits of fire are heroes and gods, and are the ministers of God. These are the Seraphim, Cherubim, and Thrones. They have very subtle bodies made of fire.
- Spirits occupy the bodies of humans, animals, stones, minerals. This is a form of panpsychism. Whatever his defects, **Teilhard de Chardin** insisted that a true science had to deal with the inside of things as well as the outside.

- No body is totally devoid of spirit and intelligence.
- Spirits never perish; rather, there is continual change of combinations and actualisations.
- There are various loves and hates.
- Everything desires to remain in its present state of existence and does not comprehend or think about another state of being.
- The diversity of natures and drives gives rise to a variety of bonds which affect spirits and bodies.
- There are subterranean spirits.
- Demons have emotions, desires, angers, jealousies

Tomberg's definition is straight forward:

“An autonomous being capable of interfering with the intentions of the ego” and which “possesses a mental life of its own” is nothing other than what we understand by a “demon”.

We can't go into further detail in this introduction. Bruno claims to have experienced many of these spirits. The human race has always suspected their existence; this is shown in all the Hollywood films about spirits and in the works of **H P Lovecraft**.

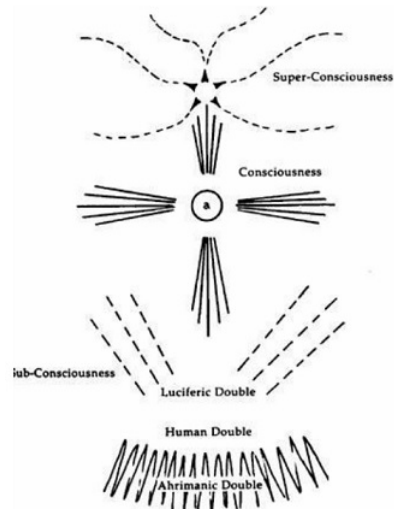
**Lucy and Harry** There are two particular spirits, or actually classes of spirits, that play a prominent role in Anthroposophical literature: Lucifer and Ahriman, nicknamed Lucy and Harry by the anthros. In an early work, *Inner Development*, Valentin Tomberg describes the activities of these spirits in the human being, as shown in the diagram on the right. The Luciferic being is bound to the astral body in man's fallen state. He



is called a doppelganger since it is like an evil twin. He is the father of lies, and creates idle fantasies in the mind that mask the imagination of Sophia, or Divine Wisdom. A moral universe requires hindrances, which are provided by this double. This is a clue to the meaning of the Book of Job.

Another doppelganger is the strictly human subconscious. In the *Meditations*, Tomberg uses the ideas of **Carl Jung** to explain the content of the subconscious. As for Ahriman, let us use his own words:

And just as our angel, standing above us, represents, one could say, our archetype, so it is that the Ahrimanic double, on the other hand, is our caricature. This caricature, the Ahrimanic double, is a very intelligent being, one who does not manifest through arousing wild passions, but instead manifests particularly whenever subordination to an aim works strongly in a person. Precisely those individuals, therefore, who are highly respectable (from the external, bourgeois point of view) can be tools of this Ahrimanic double. It is precisely such people who can be subordinated, to a very high degree, to the being of the Ahrimanic double—who thereby takes on the leading role.



VALENTIN TOMBERG,  
*Inner Development*

As a reminder, the angel is our guardian angel whose prototype is the same as the person. This notion has even penetrated Orthodox theology, for example, in **Sergei Bulgakov**.

In the *Meditations*, Tomberg became more critical of the anthro's obsession with the Luciferic and Ahrimanic beings. In that, he is justified, since their tendency is to reduce, even in its highest forms, the activities of the human spirit to manifestations of evil.

He barely mentions Ahriman at all, in fact. However, in the *Letter on the Devil*, he brings up Mephistopheles, whose characteristics are actually identical to those of Ahriman described in his earlier work. For example, consider the following quotes:

Even Doctor Faust—who made a pact with the devil (and this concerns all “pact-makers” of this kind, ancient and modern)—was only the naive victim of a prank on the part of Mephistopheles (who is a rogue well-known to all those who have knowledge of the “occult world”).

Some do it in the tragic sense of having to do what they no longer want to do and they no longer believe; others do it with fierce conviction and passionate indignation; there are also entities from the hierarchies of the left who accuse by making use of ridicule —*farce*— as a means of demonstrating their prosecuting thesis.

It is primarily human pretension and snobbery that he turns into ridicule.

Mephistopheles; and the whole revelation is only a farce made by him for the credulous? no — for spiritual snobs.

Mephistophelian accusation against those who do not seek the truth as such, but rather extraordinary circumstances of revelation.

The Ahrimanic doppelganger, aka Mephistopheles, is a *caricature* of the human being. Other features are spiritual pranks, ridicule, and farce. He

can be recognized by spiritual pretension and snobbery, i.e., the desire to appear to be “spiritual” to others.

As for being well known, Mephistopheles may reveal himself in a dream rather than to the awakened consciousness. That I know from experience.

**Personality Disorders** Another indication of the influence of demons are personality disorders and psychopathy. Tomberg explains how that is possible:

One engenders an elemental being and one subsequently becomes the slave of one’s own creation. The “demons” or “evil spirits” of the New testament are called today in psychotherapy “neuroses of obsession”, “neuroses of fear”, “fixed ideas”, etc. They have been discovered by contemporary psychiatrists and are recognised as real — i.e. as “parasitic psychic organisms” independent of the conscious human will and tending to subjugate it.

This is not the case with organic conditions such as bipolar disorder or schizophrenia, whose effects can be somewhat mitigated by medications. However, personality disorders like the paranoid, histrionic, borderline, etc., are different. Just because psychologists can categorize certain complexes of behaviour does not necessarily mean they are strictly medical problems. There is no real understanding of their cause nor is there any universally effective treatment. Tomberg’s description, therefore, is pretty apt. He goes on to say:

One need not fear the devil, but rather the perverse tendencies in oneself! For these perverse human tendencies can deprive us of our freedom and enslave us. Worse still, they can avail themselves of our imagination and inventive faculties and lead us to creations which can become the scourge of mankind.

If you have ever had a close relationship with someone with a personality disorder, you will probably agree that it feels more like dealing with evil than with a sickness.

*Posted on 2018-10-08 by Cologero*

## 6.5 Angelic States of Being

Hear us Lord, holy Lord, almighty Father, eternal God, and deign to send your holy Angel from heaven to guard, cherish, protect, visit and defend all who are gathered together in this place.

*Liturgical prayer of the introductory service preceding the solemn  
Mass*

The citizens of heaven are spirits of power, glorious, blessed, having individuality and ranked in order of dignity from their creation, perfect of their kind, with ethereal bodies, immortal, not created incapable of suffering, but made so pure in mind, kindly in affection, devout in piety, perfect in chastity, of one mind in agreement, secure in peace, created by God, dedicated in the praise and worship of God.

SAINT BERNARD OF CLAIRVAUX

We have gone on in mind, but not with our whole mind; with only part, and that too small a part. Our affections lie weighted down by this bodily mass, and they are stuck to the mire by desire: for now only dry and delicate consideration flies before.

SAINT BERNARD OF CLAIRVAUX

**States of Being** The Person exists in multiple states of being, of which the human state is but one of them. Rene Guenon explains it like this:

almost everything that is said theologically of the angels can also be said metaphysically of the higher states of the being. . . . the sum of all these states is still nothing at all in relation to the personality, which alone is the true being, because it alone represents its permanent and unconditioned state, and because there is nothing else which can be considered as absolutely real. . . . in the subtle state we are still only concerned with ideas clothed in forms, since the possibilities which this state comprises do not extend beyond individual existence

RENE GUENON, *Man and his Becoming*

The theologian **Sergius Bulgakov** describes it in a different way:

everyone has a personal guardian angel who is his heavenly image.

So how is this heavenly image related to the human person? He elaborates:

A guardian angel has an affinity of individual character with a human . . . There exists a likeness between the hypostasis of a guardian angel and that of a human: it is one and the same individuality living in two worlds, in heaven and on earth. . . . The form of being remains distinct in the spiritual and human world, in heaven and on earth. Here one should not speak about identity but only about correspondence or likeness. Sometimes this idea is expressed in the straightforward convergence of an angel and a human soul which after its liberation from the body assumes a certain luminous shell similar to an angel's.

SERGIUS BULGAKOV, *Jacob's Ladder*

The hypostasis or individuality is what we have been calling the Person, or the I. So the human and spiritual worlds represent different states of the Person. Of course, they are not identical; the guardian angel is not human. Nevertheless, there is necessarily a likeness, otherwise they could not be states of the same person. Specifically, there is a continuity between the human state and angelic states.

Valentin Tomberg, in *Meditations on the Tarot*, goes even further. One of the Hermetic tasks is to ascend Jacob's Ladder by rising through the hierarchy of angels. He explains:

The transcendental Self is not God. It is in his image and after his likeness, according to the law of analogy or kinship, but it is not identical with God. There are still several degrees on the ladder of analogy which separate it from the summit of the ladder—from God. These degrees which are higher than it are its “stars”—or the ideals to which it aims. The Apocalypse specifies the number of them: there are twelve degrees higher than that of the consciousness of the human transcendental Self. It is necessary, therefore, in order to attain to the ONE God, to elevate oneself successively to degrees of consciousness of the nine spiritual hierarchies and the Holy Trinity

He even provides a specific example of this ascent in which the Person moves beyond even the Guardian Angel:

The guardian Angel is the friend of the bride at the spiritual marriage of the soul and God. The guardian Angel withdraws before the approach of One who is greater than he. There is what is called in Christian Hermetism the “freeing of the guardian Angel”. The guardian Angel is freed—often in order to be able to acquit new missions—when the soul has acquired the disposition of its part of “likeness” in order to experience the Divine more intimately and more immediately, which corresponds to another hierarchical degree.

Then it is an Archangel who replaces the freed guardian Angel. Human beings whose guardian is an Archangel have not only new experiences of the Divine in their inner life, but also, through this very fact, receive a new and objective vocation. They become representative, of a human group—a nation or a human karmic community—which means to say that from this time onwards their actions will no longer be purely personal but will at the same time have significance and value for those of the human community that they represent.

It also happens sometimes that the Archangel is freed as well. Then it is an entity from the hierarchy of Powers or Elohim which replaces the Archangel. The human being then becomes a representative of the future of humanity. He lives in the present what mankind someday is due to experience in future centuries.

**Principles and Persons** For some reason, it is considered more sophisticated to believe in “principles” rather than persons. So there is talk about the “laws of physics”, higher principles, and so on. But do you really regard your wife or husband merely as “principles”, say, for example, of authority or of caring. Are your children “principles”. Do you love them as principles or as the unique persons that they are? Of course, we have our roles to play in the world, and as we act in principled ways, we embody those principles.

Principles or abstract ideas do not have agency; they accomplish nothing without a person with the will to embody those principles. Only a person can make an idea effective in life, the world, in history. Nor does a principle have meaning or value without a person to embody it. This is also true in the spiritual world, as explained by Valentin Tomberg:

The spiritual world is not a world of laws, principles and ideas; it is a world of spiritual beings — human souls, Angels, Archangels, Principalities, Powers, Virtues, Dominions, Thrones, Cherubim,

Seraphim and the Holy Trinity: the Holy Spirit, the Son and the Father.

The vertical world, the spiritual world, is that of values and, as the “value of values” is the individual being, it is a world of individual beings or entities.

Unlike fallen humans, the angels act with intelligence, justice, and detachment. Here are some examples:

The holy angels punish without anger those whom they receive for punishment by the eternal law of God; they help the suffering without the compassion of pity; and when those whom they love fall in danger, they minister without fear.

SAINT AUGUSTINE, *City of God*, Book IX

**The Body of Angels** Saint Bernard says that the angels have ethereal bodies, i.e., they are not material. As ethereal, they are not subject to the limitations of space, just to time. That is how they can sometimes be experienced in a manner imitative of sensual experience. After all, sensual experience arises in the soul, it is not “out there”. We experience bodies in our imagination and particularly in dreams. Although dreams unfold in time, there is not space, since the scene can change into another in an instant.

**Angelic Hierarchy** Dionysius first formulated the angelic hierarchy. There are nine orders of angels arranged hierarchically. They each have different roles and functions. These are their roles as described by Saint Bernard.



**Angels** An Angel is entrusted with the care of a particular person. This angel is the heavenly prototype of that person, and sees God face to face:

in heaven their angels always behold the face of my Father who is in heaven.

MATTHEW, 18:10

**Archangels** Archangels know divine mysteries and are sent only on serious and important occasions. The most important occasion was the visit of the archangel Gabriel to Mary.

**Principalities** The Principalities, through their moderation and wisdom, set up and rule every power on earth which are kept within bounds, transferred, diminished, altered.

**Powers** The Powers check the powers of darkness and binds the malignity of this air so that it can do no evil, nor any harm, unless it is for our good.

**Virtues** The Virtues produce the signs and wonders which appear in the elements or are formed from the elements to instruct mortal men. There are many references to these.

**Dominions** The Dominions minister to spirits of the lower orders. They are masters of the rulership of the principalities, guardians of the powers, the work of the virtues, the revelations of the archangels, the care and prevision of the angels.

**Thrones** The Thrones are seated and God is seated on them. Sitting is symbolic for supreme tranquillity, placid serenity, the peace which passes understanding.

**Cherubim** The Cherubim drink from the very fount of Wisdom and pour forth a stream of knowledge to all the citizens of heaven

**Seraphim** The Seraphim are aflame with the divine fire. They kindle the other citizens so that each is a burning and shining light, and are burning with love, shining with knowledge.

**Summary** These descriptions need to be read on three levels: as descriptions of the angels, as revealing how God acts through the angels, and how they act through us. Bernard reveals how God does different things through different spirits. As for the human element, the angel is suggestive not coercive:

An angel can be present in us. . . . An angel is “within” when he suggests we do good. He does not enter to cause us to do good. He is exhorting us to do good, not making us good.

Saint Bernard summarizes the three aspects like this:

God loves us as Love itself; he knows as Truth itself. He sits as Equity, rules as Majesty, governs as Prince, keeps safe as Salvation, works as Strength, reveals as Light, is with us as Holiness.

All these things the angels do.

So do we, but in a far lowlier way. Not because of the good we are but because of the good we share.

We can now understand theosis. Just like God, just like the angels:

*We are to love, to know, to be at peace, to rule, to govern, to be strong, to live in the light, to be holy.*

**Appendix** Saint Bernard in *On Consideration* reversed the Principalities and Virtues in the hierarchy, but I restored them to the more traditional ordering of Dionysius. The functions don't change.

*Posted on 2020-09-17 by Cologero*

## 6.6 Meditations on the Body

You were a model of perfection, full of wisdom, perfect in beauty;  
in Eden, the garden of God.

EZEKIEL 23:12-13

I've been doing some preparation for the upcoming discussion on the sexes from an esoteric perspective. Besides the obvious sources, I started reading *The Theology of the Body* by **Pope John Paul II**. I was more than a little surprised by what I read. As in any such work, the method is more important than the conclusion; the conclusion will make sense only by wrestling with the process.

Hence, this is a reflection just on chapter I which deals with the method. There are several themes which we have already addressed, showing the possibilities that can still be extracted from the Tradition. As such, the method is important in its own right, and not merely as a philosophically sophisticated justification of the doctrines on sexuality (the outcome is never in doubt). The real fruits will come when it is applied to other areas. I've highlighted several themes from my notes that warrant discussion.

- Opposition to modernity as defined by Bacon, Descartes, Kant
- Phenomenology as Hermetic meditation
- Subjectivity vs objectivity

- The relationship between experience and revelation
- Notion of the Person
- Nondual body/mind. Man as male and female
- Biblical texts as myth
- John of the Cross
- Self-mastery
- Tranquil witness of consciousness

While a pope has to be circumspect about what he writes, we are free to be more speculative in drawing out the logical conclusions and place these ideas in a wider context.

**Modernity** The primary reason that a refutation of the modern project is impossible is that it is perfectly logical within its own presuppositions, much like an alternative geometry is to the Euclidean. If you change one axiom, the rest ineluctably follows. What is necessary, therefore, is the refutation of the axiom. For that task, the ratio, or rational mind is inadequate. Rather, only the intellectus, or higher mind can accomplish it. This is the “intellectual conversion” that Guenon refers to. If the modern world is an illusion, only the truth can dispel it. But the truth must be “seen” or “intuited”, not discovered by reason, or philosophy, or scientific experiment.

**Francis Bacon** inaugurated the modern project when he eliminated formal and final causes from his philosophy. As a methodological assumption, it turned out to be quite powerful, leading to scientific discoveries and technological advances. The problem arises when the Bacon’s method is extended beyond that limited domain. Allegedly scientific theories about the origins of the universe, life, man, and society turn out

to be destructive. The neglect of formal causes implies that the material world exists on its own and is self-explanatory. The denial of final causes implies that meaningless not just of the world, but also of man. There can be nothing “natural” beyond what we experience because nothing has a purpose beyond that.

**Rene Descartes** took the next step. For him, the body is part of the material world and consciousness is detached from it, with no clear relationship. This leads to **Arthur Schopenhauer**’s famous question in the introduction to the *World as Will and Idea*: where exactly is the scientist in his theory? How does he explain himself? Specifically, where is he at the “big bang” or the “origin of the species”? He claims to be an objective observer at those events, but that is clearly an absurdity.

JPII challenges this project radically. The body, for him, is never inert matter, but rather a fully integrated body/spirit. The very experience of bodiness forms the basis for his meditations.

**The Turn to Interiority** Although JPII Does not reject the metaphysic of being, he is more interested in exploring the states of consciousness described in the Genesis story, rather than understanding it simply as objective fact. This has led to criticism in some quarters. However, the insistence on pure objectivity, if taken too far, implies that even atheists can be theologians (such is the case). Theology becomes a “language game” with a set of rules that anyone can follow.

Now such an approach is not arbitrary subjectivity, from which many theological deviations arise. Rather, it is more like the way theology is understood in the East, as *theoria*, i.e., the theologian must actually “know” God, not just talk “about” God.

Thus, theology is not so much logic, but is based on the “interior gaze” as JPII expresses it. Confusion may arise because the distinction between the psyche or soul and the intellectus or spirit is poorly understood. At the soul level, experience is indeed merely subjective. However, para-

doxically, the spirit is totally objective. It is the “witness to conscience” as JPII puts it.

The story of creation is “prehistory”, since it cannot be understood in terms of history or science. JPII describes it as a “myth” and relies on figures such as **Mircea Eliade**, **Carl Jung**, among others to grasp mythological symbols in their fullness. Note that this does not mean JPII denies that something “happened”, but he proposes a way to understand it.

He calls this method phenomenology, but it is not your grandfather’s phenomenology. Actually it is more like the Hermetic meditation described by **Valentin Tomberg**. He even refers to the lectures as “meditations”. So JPII uses the Biblical narrative to explore ever deeper levels of psychic layers. The main topics are “original innocence”, “original solitude”, the origin of shame, what it means to be embodied.

The objective text is insufficient. That is, revelation needs to be related to experience; it is not some incredible belief without relevance to life.

**Sex** Now Adam’s original state was solitude. Although he named, or knew, all the animals, none were suitable companions to him. With Eve came the awareness of being embodied as male and female. Now this brings up an interesting point about how sex is related to humanity.

Definitions can be conventional or real. A conventional definition, for example, includes types of triangles (equilateral, isosceles). A type of triangle is still a triangle, it has the property “triangularity”. Hence, the distinction is conventional and is made for convenience and communication.

A real definition includes genus and difference, e.g., “man is a rational animal”. Man is of the genus “animal”, and what distinguishes him is “rationality”. So he is both animal and not-animal. Of course, the scientific project rejects that notion, and regards man as just a “type” of

animal. Rationality is a matter of degree not qualitative distinction.

So what then is sex? Is it more like a type of triangle? That is the modern view that regards one's sex as somewhat arbitrary, and a person can therefore reassign or redefine his own sexuality. That is rejected.

But is it not of the second kind, since both male and females are fully human, and not different species of the genus "human"? JPII writes that sex is "constitutive for the person" not an "attribute of the person". Thus it is not conventional; it is essential to who one is, not accidental.

Thus there are differences between male and female. For example, man is the knower, woman is known, i.e., man is conscious.

**Self-mastery** In the Baconian project, every problem is presumed to have a technological solution. The body is no different from any other material object, so surgery, drugs, genetic manipulation, and other techniques are employed to solve existential issues.

However, for JPII, the human person is called to self-mastery. That is, the person is master of the body or, in Hermetic terms, the "subtle rules the dense". Obviously this is also Evola's position when he writes of an inner autarchy.

Now to be free is to be free of constraints. JPII points out that a "drive" is just an inner constraint. On the other hand, for the modern mind, freedom is the ability to act on one's "instinctual" drives. Any "voice" that opposes that misunderstanding is experienced as a threat. From that perspective, happiness should be the result of such acting out. In other words, "the dense rules the subtle".

This false maxim is taken to the extreme by Marxism, for which the forms of consciousness are determined by the material aspects of life. Since few people bother to understand the root thoughts of their worldview, they may hold Marxist ideas even while denying it. For example, the notion that all social problems can be "solved" by more education, programs, etc. is such a view. While a good regime is known for bringing

peace and prosperity, it also requires a population that is able to exercise a certain measure of self-control.

**Further Directions** This method of phenomenology can be applied into new areas. Since the focus of *The Theology of the Body* is on marriage and procreation, there is still much more to be said about being embodied as a man. There is the meditation on “original innocence”, as JPII says:

Original innocence conceived in this way manifests itself as a tranquil witness of consciousness that precedes any experience of good and evil.

Obviously, the “witness” state is not descriptive, as phenomenology claims to be, but rather prescriptive. That is, it is a task and is therefore “real” only for those able to achieve such a state. Elsewhere, he writes:

Man is the causal origin of actions and at the same time the author of their meanings.

Thus, a man must act consciously, understanding the meaning and consequences of what he does, for a determinate aim. Much of human activity is meaningless.

Similarly, rationality in the animal is virtual in most cases. A man’s task, then, is to actualize that quality. We can quickly mention:

- A life lived in accordance with reason
- Becoming free from irrational drives, emotions, etc.
- Taking responsibility for one’s actions
- Recognizing the personhood of others, not treating them as objects



- Achieving an inner state of calm and detachment
- Letting the subtle rule the dense
- Becoming the witness of consciousness

These qualities, and more, deserve studies of their own.

### **I Sleep, but the Heart is Awake**

I sleep, but my heart is awake.

SONG OF SOLOMON 5:2

Please consider the four states of consciousness mentioned by **Bede Griffiths** in *The Cosmic Mystery*<sup>4</sup>.

We are accustomed to consider the sleeping, dreaming, and waking states as distinct states of consciousness, which follow each other consecutively. However, most of us have noticed that, rather than sequential, they interpenetrate each other. Our presumed waking state is mostly a series of semi-dreams: i.e., thoughts, imaginations, little stories, and so on. Then there is something deeper, beyond conscious awareness, in operation, affecting our postures, movements, attention and so on.

Among those dreams is the dream of awakening. That “I”, the subject of that dream, will “snap us out of it” from time to time. That I needs to be nourished until the whole heart is awake.

**Theology of the Body** A delay was caused by some new information<sup>5</sup> on the *Theology of the Body* (H/T Perennial) that I came across as I was writing the introduction to the chapters on Sintesi that relate the sexes to

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<sup>4</sup><https://gornahoor.net/?p=8055>

<sup>5</sup><https://sspx.org/en/theology-of-the-body-genesis-of-confusion>

race. Surprisingly, Evola's ideas have some things in common with **Pope John Paul II**'s conceptions. Perhaps that is so, given the influence of German idealism and the philosophy of personalism on both of them.

For Scholasticism, the mind, or intellectual soul, is the image of God. The mind is without qualities, neither male nor female. For JP II and Evola, on the other hand, the body is the outward expression of spirit, hence either masculinity or femininity permeates the whole being. The Scholastic approach easily devolves to a Cartesian dualism of body and mind.

Moreover, the Scholastic definition of the person is too abstract: *an individual substance of a rational nature*. It does not mention Will, I, Freedom, Consciousness. Then there is Guenon's objection that it focuses on Being to the exclusion of non-Being. Specifically, it is too static, not making the distinction between the virtual and the actual. The actualization of a person is something else. Will must be developed, consciousness expanded, freedom/liberation must be achieved as it is not simply a given. "Truth shall set you free." For the Scholastics, there can be no development of the person. However, for JP II and Evola one of hallmarks of the person is self-possession, which requires a development.

Also, speculative theology does not make a clear distinction between soul and spirit. Mystical theology, on the other hand, does. **St John of the Cross**, for example, distinguishes between psychic experiences and truly spiritual experience. **St John of the Cross** is one of the influences on the Theology of the Body.

**Sex and the Body** These are some of the main points of the Theology of the Body. When the Evola translations come out, we can see better how they relate.

- There is no abstract "human": the human being is always embodied as a man or a woman. Masculinity and Femininity are expressions of the person.

- The Spirit is not without qualities.
- The body is not just matter, subject to physical or biological laws. Rather, it is permeated by the soul and the spirit. Otherwise, resurrection cannot be understood except as the revival of a corpse.
- Biology is a human construct and does not exhaust all we know about the human being, sex, or the body.
- The Baconian project of gaining power over nature, specifically, technological power over the body, is rejected. Rather, the subtle rules the dense so the spirit must control the body, without relying on material means.

**Unintended Consequences** There are perhaps other results that can be derived from this approach, not that they can be attributed to JP II. Biblical, mystical, philosophical, and phenomenological sources are used to develop the theology of the body. Why, then, can we not include other sources and even traditional sources? For example, Evola relies on **Otto Weininger**'s book *Sex and Character* as well as the Laws of Manu for his own teachings on the spiritual and bodily aspects of masculinity and femininity.

Although JP II does not mention this, if the spirit has qualities, then race, or *ethnos* as **E Michael Jones** calls it, has its counterpart in the spirit. The relationship is not necessarily one-to-one, as we will see. Of course, this doctrine rejects the idea that biology or DNA is the cause of differences in psychic and spiritual makeup of the person.

Furthermore, the body cannot be understood as a piece of matter, but rather as a non-dual body/soul/spirit complex. This conception is developed by **Valentin Tomberg** in Letter XX of the *Meditations of the Tarot*. He shows the chain:

spirit  $\Rightarrow$  psychic forces  $\Rightarrow$  energy  $\Rightarrow$  material organs.

That is the vertical process that works with the horizontal process of heredity. More research needs to be done to relate these various currents of thought.

Then, too, the notion that the body can be more or less dense begins to make some sense. Hence, there may be no physical traces of the Hyperboreans for the reason that the body in that era was less dense. This is something proposed by Rene Guenon. In this case, the positive sciences cannot be the last word.

*Posted on 2015-05-08 by Cologero*

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David on 2015-05-08 at 01:33 said:

Fascinating to delve into the theology of recent popes. I also liked the extract you took from Benedict XVI some texts ago; he is a brilliant theologian.

;;Now to be free is to be free of constraints. JP II points out that a “drive” is just an inner constraint. Of course, for the modern mind, freedom is the ability to act out on one’s “instinctual” drives. Any “voice” that opposes that misunderstanding is experienced as a threat. From that perspective, happiness should be the result of such acting out. In other words, “the dense rules the subtle”.;;

This also seems to be the error of psychoanalytic, i.e. the fascination with the subconscious as a force that drives and subject even the Self (considered in poor form, i.e. a social construct for overruling of subconscious urges). Psychoanalysis in more than one way is a direct inversion of Traditional principles, especially of Plato’s ideas.

aegishjalmer on 2015-05-08 at 01:58 said:

Thanks for that great analysis. Very helpful

Jacob on 2015-05-08 at 13:56 said:

Good post Cologero. There need needs to be some clarity these days on how to think about sex because all other information is so biased and convoluted that it causes a lot of confusion.

I struggle sometimes myself with eliminating Marxist materialist thoughts from my arguments. How can I oppose Liberalism as a force which causes the breakdown of Tradition without resorting to material conditions affecting a person’s thoughts.? It goes back to a question I had earlier when Evola said that degeneration caused people to think a certain way and adopt

certain ideologies. That seems almost like materialism to me. I had always assumed the opposite. Certain modes of thought was the cause of degeneration. Maybe there's a golden mean in between libertarian thought that the person is a self contained free willed individual with no external influences and Marxist determinism.

obscure on 2015-05-09 at 01:52 said:

Cologero,

This was a very even post: A calm tide at the day's end reiterating what was also present before daybreak; only having achieved a greater height. The pregnant Moon lifts up the waters of the soul in the darkness and offers the Father's light and that very light pours in which is the Son and the image of the Father. The light travels far in the darkness but is never divided from the Father. The waters rise up in the darkness receiving the Son's mediation with the subtle aid of feminine gravity.

Then day breaks again and men forget the terrors and struggles of the night; falling down and away quickly until they are reminded again. The sea of souls rages in ignorance with the Father in full view. Although on some days there is a calm breeze of grace sent down from above. The light penetrating the breeze is the same Son carried in the womb of the Moon at high tide. And the breeze of air pulls the waters along the surface, carrying the fire and separating the salt; walking upon the waters and embodying the light of presence. What is far is not far and what is close is not close; what is close is far and what is far is close. The height creates the depth and the depth returns to the height because there is nowhere else to go upon the horizon. Anyone can see, if they want to, that those who chase the horizon never get to heaven.

So, the wise stop moving their legs and instead they tilt back their heads. In this way, they understand that through not moving they are truly moving. This is why it is good to see good patterns in repetition.

Wayne Ferguson on 2015-05-09 at 15:10 said:

John Paul II

"The Redemption of the Body and Sacramentality of Marriage" (Theology of the Body)

"From the Weekly Audiences of His Holiness September 5, 1979 – November 28, 1984"

[http://www.catholicprimer.org/papal/theology`of`the`body.pdf](http://www.catholicprimer.org/papal/theology%20of%20the%20body.pdf)

X on 2015-04-22 at 01:16 said:

"St John of the Cross, for example, distinguishes between psychic experiences and truly spiritual experience."

Can you please say it more detailedly for this?

Cologero on 2015-04-22 at 05:36 said:

X, this topic is discussed at length at *Three Ages of the Interior Life*<sup>6</sup> by Fr Garrigou-Lagrange.

For example, concerning psychic phenomena: *The Illuminative Way of Proficients*<sup>7</sup>.

Also, on mystical union, which can also be read as the antidote to Cassiodorus' objections: *The Transforming Union*<sup>8</sup>.

X on 2015-04-22 at 06:04 said:

"The state which St. John of the Cross describes here is a state of love linked to a state of infused contemplation. The connection is owing to a necessity of love: 'True and full love cannot hide anything.' This connection is not accidental, since this need is connatural to perfect charity."

thomas walker on 2015-04-22 at 10:11 said:

We know from our own experience that body and soul are intimately related : bodily ailments can completely dominate our thoughts and emotions . I think that the kabbalistic idea of nephesh speaks to this , Our personalities are intimately linked with our bodies . There is a problem to understand how after death only the soul will exist until it is joined to the body in the Last Judgement . If time and space are abolished how can there be bodies which as bodies with extension must occupy space ?

Also , doesn't Jesus teach that in heaven there will neither be taking or giving in marriage because bodies will be like the angels ( i assume that means without gender ) Therefore gender is only accidental not essential .

obscure on 2015-04-22 at 15:20 said:

Nous is indeed prior to qualities, but qualities are received prior to the quantitative features of the body since quantity most signifies prime matter. The first relation to the body and thus to the macrocosm is qualitative, but pure Nous is not for this reason qualitative. Prime matter is also not separable and thus not really distinct from information. Although form itself as Spirit or Idea is really distinct from matter or informed matter.

The rational soul is a discursive intellect animating a material substance or complex subject (these terms are synonymous). Its constitutive features are active intellect, passive intellect and sense-perception. Pure intellect is only an active intellect and its constitutive features are its simple form and its essential act (sometimes erroneously translated by neo-Thomists in the tradition of Gilson as 'act of existence' but in truth 'essential act' or 'actus essendi' is pure will). A pure intellect is necessarily passive in relation to the First, but this is due to metaphysical

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<sup>6</sup><http://www.christianperfection.info/index.php>

<sup>7</sup><http://www.christianperfection.info/tta82.php>

<sup>8</sup><http://www.christianperfection.info/tta105.php#bk2>

necessity rather than discursive intellection with respect to the agent. The psychological (or 'epistemological' triad of the rational soul is not to be confused with the physiological triad (rational soul, sentient soul and vegetative soul) or the moral-constitutive triad (intellect, will and appetite).

Substantial form is the subsisting simple subjectivity of a complex subject (or compound substance, material substance, etc.: These terms are synonymous). A per se simple subject (not subsisting in a complex subject) is either a Spirit or Idea which is specifically different from the Absolute simple subject. Thus the metaphysical triad of all reality is Absolute simple subject, relative or 'specific' simple subjects and lastly the complex subjects. In the order of pure simple subjects Spirits are active while Ideas are passive, although with respect to what is inferior (the order of complex subjects, the material cosmos, temporal procession, nature, etc.: These terms are synonymous) Ideas are obviously called 'active' but this is due to metaphysical necessity (which is to say, the hierarchy between God, supernature and nature). Corporeal form is constituted by extension and quality; it is an accidental form of a simple subject and it is the basic information of matter. Substantial form is not corporeal form, it 'contains' essential possibilities not corporeal matter.

The basic qualification of Spirits other than the Absolute is their essential act or will gratuitously caused by the First (for the only relationship between the Infinite and the finite is gratuitous i.e. grace). The Absolute cannot be distinguished from His essential act in any respect since the Absolute is a Pure Act of Infinite Power. Even though neo-Thomists may not write in this way it is all to be found in the primary texts of their Doctor and of other medieval doctors. Duns Scotus is in many respects the master and I recommend this blog containing some historical materials if any are interested:

<http://lyfaber.blogspot.com/>

David on 2015-04-22 at 16:30 said:

Cologero : Would it be possible to have all the texts within this site on a .zip or .rar format have a download link ? If the site is to end, a great part of the first texts I never had the chance to read. I imagine you have either a backup of .html files or the actual text files somewhere which could be given. Thank you.

obscure on 2015-04-22 at 18:48 said:

Here are some translations of the Scotistic Theoremata:

<http://lyfaber.blogspot.com/2010/01/theoremata-scoti-partes-i-v.html>

Scotus' discussion of quality is interesting, although I'm sure it won't surprise many.

Cologero on 2015-04-22 at 20:28 said:

TW, this is the full quote: "In the resurrection they take neither wife nor husband, but are like the angels in heaven."

I suppose one approach is Guenon's: the being that was in the human state is now in an angelic state.

But. JP II contrasts the resurrection body with our bodies as they are now, with its members at war with the spirit. The resurrection body will not experience that opposition, it will be spiritualized. JP II is closer to Tomberg with this explanation:

Spiritualization signifies not only that the spirit will master the body, but that it will also fully permeate the body and the powers of the spirit will permeate the energies of the body. (67:1)

He takes pains to emphasize that this state is not "disincarnation" of the body, nor a dehumanization. There is a deep harmony between spirit and body, but primacy resides in the spirit. He goes on to relate this to theosis (translated as divinization).

In the resurrection, the body is outside of human history "tied to marriage and procreation". However, this does not mean that the body is suddenly neutered. (It would be interesting to compare that idea with the way Mouravieff includes marriage and procreation as part of the "General Law".)

Cologero on 2015-04-22 at 20:47 said:

Thanks for that synopsis, Obscure, but the issue is the whether or not JP II is introducing novelty into that doctrine. It appears that he is rejecting the notion that the Spirit is distinct from the body. For the Scotist, is masculinity or femininity an accidental or an essential quality? If God has qualities, then why would not a man have them?

As for your other link, I read the claim that the "more perfect man has more perfect intelligence". I thought the Scotist position is that the goal of creation is the divinization of man, i.e., union with God. I don't see them as the same thing.

Cologero on 2015-04-23 at 08:55 said:

David, Gornahoor will not be taken off-line, since it is intended for a future generation that may have a better perspective. However, I won't be updating it but perhaps someone else will.

obscure on 2015-04-23 at 23:15 said:

Hello Cologero,

Keep in mind that when I write some long comment I intend a general audience and not just yourself in particular, for I enjoy sharing information. There is much ink I could spill with regard to the hierarchies of metaphysical qualification. This would require a fine treatment with



some more effort than I can provide at the moment. If anything I've provided has produced some degree of confusion it was due to a degree of privation on my part. I promise to address your points at a later time.

As for the ToB, I can't say I've read it. My impression was that it was mostly an exoteric text of a more-or-less existential nature.

I will leave off for now with a Hermetic passage (Although it is not the sort of passage to be taken with little consideration or lack of interpretation):

"Soul enters the body by necessity, Intellect enters soul by judgment. While being outside of the body, soul has neither quality nor quantity. Once it is in the body it receives, as an accident, quality and quantity as well as good and evil for matter brings about such things."

Cologero on 2015-04-24 at 00:07 said:

No confusion at all, Obscure, what you describe is how I would have been accustomed to look at it.

However, in light of the ongoing translation of Evola's *Sintesi*, there are questions that arise. I am not trying to provide the basis for a sophisticated theory of "white nationalism", but in exploring the metaphysical ramifications of his doctrine. Precisely, is there spiritual differentiation among men?

It is not so obvious that corporeal life is an accident. For example, in Plato's Myth of Er, the circumstances of birth are determined by the prior state of the spirit. For Guenon, each human being is a possibility of manifestation in God's mind, and this determines the "accidents" of birth. Perhaps these are differences in terms, but maybe not.

Based on the way it's been used, I, too, assumed that ToB was sort of a Catholic Kama Sutra. However, it is actually heavily indebted to John of the Cross. It also brings back final and formal cause to the understanding of the human being, contra both science and the entire modern project. It restores the notion of interiority to the body, which therefore cannot be treated simply as passive matter.

Michael on 2020-04-21 at 08:01 said:

"Biology is a human construct and does not exhaust all we know about the human being, sex, or the body."

An interesting point when contrasted to the modern approach of "constructs". While the modern approach says we can determine these for ourselves, JPII says there are higher methods of understanding to more great knowledge of the categories, a theology of the body (unified).

Yet in the other approach, we believe we can determine that human construct by just thinking it, isn't this just intellectual thinking centered from the individual? Pulling it down into discursive thought where all differences are forgotten instead of realized.



## About the Unknown Friend

### 7.1 The Conversion of Valentin Tomberg

Much ink (virtual and real) has been spilled regarding the conversion of **Valentin Tomberg** from Anthroposophy to Roman Catholicism. Yet, as we saw in the conversion of **Rene Guenon**, such a move cannot be understood in the conventional sense as the rejection of one thing and the adoption of another.

Nevertheless, there are those who are convinced that Tomberg rejected so-called New Age teachings to become a Catholic, and therefore attempt to follow him in that path. As a matter of fact, it seems that the Internet is replete with converts (or reverts) who are quite enthusiastic in promoting their new-found faith, usually to excess. While we think such conversions are a good thing in general, that is not at all Tomberg's message.

In Letter XI, Tomberg explain his reasons for entering the Church.

The way of Hermeticism, solitary and intimate as it is, comprises authentic experiences from which it follows that the Ro-

man Catholic Church is, in fact, a depository of Christian spiritual truth, and the more one advances on the way of free research for this truth, the more one approaches the Church. Sooner or later one inevitably experiences that spiritual reality corresponds — with an astonishing exactitude — to what the Church teaches.

He then lists several specific teachings:

- There are guardian angels
- There are saints who participate actively in our lives
- The Blessed Virgin is real, as she is understood, worshiped, and portrayed
- The sacraments are effective and there are seven of them
- The three sacred vows of obedience, chastity, and poverty constitute the very essence of all authentic spirituality
- Prayer is a powerful means of charity
- The ecclesiastical hierarchy reflects the celestial hierarchical order
- The Holy See and the papacy represent a mystery of divine magic
- Hell, purgatory, and heaven are realities
- The Master himself abides with his Church
- The Master is always findable and meetable there

**The Common Believer** Any cursory reading of the Meditations shows that it is replete with references to ideas, systems, books, and people that are certainly precursors to the New Age teachings of today. Yet Tomberg did not reject them in toto, not at all. To the contrary, he makes the remarkable claim that following Hermetic teaching to its depths led to his “conversion”. The reasons for this must be explored in what follows. But first of all, note that Tomberg does not claim any sort of superiority; rather, he acknowledges a solidarity with common believers, as expressed in Letter IV.

For the Hermetic-philosophical sense has more in common with the plain and sincere faith of simple people than abstract metaphysics has.

- For the common believer, God lives; likewise for the Hermeticist.
- The believer addresses himself to saints and Angels; for the Hermeticist they are real.
- The believer believes in miracles; the Hermeticist lives in the presence of miracles.
- The believer prays for the living and the dead; the Hermeticist dedicates all his efforts in the domain of sacred magic to the good of the living and the dead.
- The believer esteems all that which is traditional; the Hermeticist does likewise.

**Rejection of Alternatives** In the Introduction to *Inner Development*, we are informed that Tomberg initially tried to align himself with the Christian Community and then with Russian Orthodoxy.

The Christian Community was formed by some of Rudolf Steiner’s followers; they have no dogmas, although they have priests and seven

sacraments. However, dogmas are not an affront to free will as the Community claims, but rather they are living symbols of a higher spiritual reality as Tomberg came to realize. Typically, organisations that reject dogmas tend to converge to liberalism.

Tomberg attempted to work with the Christian Community by introducing a cult of Mary-Sophia. Emil Bock reportedly said to him: “We have Michael, that’s enough! We don’t need Mary-Sophia.”

As we will see in the next section, that is absolutely contrary to Tomberg’s purpose and mission.

Orthodoxy lacks a complete hierarchy, in particular, the papacy which Tomberg regards as a mystery of divine magic. Russian Orthodoxy retains a notion of being the Third Rome, with an Emperor and the Patriarch as Pope. From the esoteric perspective, this is a caricature of the true teaching, whose real source is suspect. Most of the early popes came from the East; they were more aware of the celestial hierarchy and divine magic. Someday, there will be a Russian pope ruling in the first Rome.

**The Blessed Virgin** Tomberg insists that the Blessed Virgin is real, as she is understood, worshipped, and portrayed in the Church. This means that he accepts the four Marian dogmas, not as beliefs but as a personal experience. These are:

- Mary as the Mother of God
- Perpetual Virginity
- The Immaculate Conception
- The Assumption

Although it is not so common today, when I was a schoolboy, we would attend yearly novena to the Blessed Virgin. We would be given scapulars or medals. Although I might not have fully understood their significance

at the time, I have always lived in the security of Mary's promises of protection. Tomberg describes the esoteric meaning of these promises:

Every Hermeticist who truly seeks authentic spiritual reality will sooner or later meet the Blessed Virgin. This meeting signifies, apart from the illumination and consolation that it comprises, protection against a very serious spiritual danger. For he who advances in the sense of depth and height in the "domain of the invisible" one day arrives at the sphere known by esotericists as the "sphere of mirages" or the "zone of illusion". This zone surrounds the earth as a belt of illusory mirages. It is this zone which the prophets and the Apocalypse designate "Babylon". The soul and the queen of this zone is in fact Babylon, the great prostitute, who is the adversary of the Virgin. ... One cannot traverse it without the protection of the "mantle of the Blessed Virgin".

Mary is celebrated as the Queen of Heaven. Tomberg has a deeper insight that takes that teaching much further. In Letter XI, he asserts:

The day when it is achieved will be the day of a new festival — the festival of the coronation of the Virgin on earth. For then the principle of opposition will be replaced on earth by that of collaboration. This will be the triumph of life over electricity. And cerebral intellectuality will then bow before Wisdom (SOPHIA) and will unite with her.

The Virgin will be not only Queen of Heaven, but also Queen of the Earth. Of course, this is confirmed in the *Dogmatic Constitution*, which calls Mary the Queen of the Universe.

The triumph of life over electricity refers to the Hermetic teaching of electricity, or electro-magnetism, arising from lower forces. Just as a reminder, Tomberg explains:

The fruit of the Tree of Knowledge of Good and Evil — the fruit of the polarity of opposites — is therefore electricity; and electricity entails fatigue, exhaustion, death. Death is the price that is paid for the knowledge of good and evil, i.e. the price of life amidst opposites. For it is electricity — physical, psychic and mental — which was introduced into the being of Adam-Eve, and thereby into the whole of life-endowed Nature, from the moment that Adam-Eve entered into communion with the tree of opposites, that is to say with the principle of electricity. And it is thus that death entered into the domain of life-endowed Nature.

Therefore, the next dogma will be Mary as Co-Redemptrix.

**Way, Truth, and Life** Tomberg rejected Anthroposophy (although not Steiner himself), describing it as

a movement for cultural reform (art, education, medicine, agriculture) deprived of living esotericism, i.e. without mysticism, without gnosis and without magic, which have been replaced by lectures, study and intellectual work aiming at establishing a concordance between the writings and stenographed lectures of the master.

In other words, it has Truth but not the Life. It is locked in concepts, meaning that one learns the concepts first, then tries to have the experience, whereas it should be vice versa. Tomberg explained this in a letter to Bernhard Martin:

First they [i.e., Anthroposophists] have a world of formulated concepts and then try to arrive at experience. But the concepts hold them shut within their world: the spiritual world remains silent, because they are the ones talking about the spiritual world; they don't let it speak. It's otherwise with people [like



Jung]; in silence they let the spiritual world speak. And the spiritual world speaks in symbols — i.e. in mystery speech — today just like before.

In other words, it is necessary to treat the concepts as symbols, as the symbol is understood in the Meditations. It is an invitation to a personal meditation, not a univocal concept to be learned. In *Covenant of the Heart*, Tomberg is more explicit:

Alas it happened, however, for reasons which we need not go into here, that Rudolf Steiner gave his work the form of a science, so-called “spiritual science”. Thereby the third aspect of the indivisible threefoldness of the Way, the Truth, and the Life was not given enough attention. For the scientific form into which the logic of the Logos had to be cast, and by which it was limited, left little room for pure mysticism and spiritual magic, that is, for Life. So there is in Anthroposophy a magnificent achievement of thought and will — which is, however, unmystical and unmagical, i.e. in want of Life. Rudolf Steiner himself was conscious of this essential lack. Therefore, it was with a certain amount of hope that he indicated the necessary appearance of a successor (the Bodhisattva), who would remedy this lack and would bring the trinity of the Way, the Truth, and the Life to full fruition.

**Knowledge as Intuition** Tomberg is trying to get us out of our heads in order to experience a higher type of knowledge. In *Covenant of the Heart*, he explains:

truth is based on “intuition [which] is not attained through practical knowledge or intellectual consideration (reflection), but through direct experience of reality ... ‘an evolving revelation from the inner being of man’ ... and ‘a direct grasping of the being of things’.

He then goes on:

For those who experience it, this form of knowledge counts as the highest because it is experienced ... as the result of the most profound contemplation and the greatest concentration, in comparison with which that of intellectual consideration and the practical knowledge gained by way of observation appears superficial. However, it does not count in the slightest way as knowledge (let alone as the highest form of knowledge) for the scientific disciplines which, as such, lay claim to being of general validity. For the scientific approach is not to strive simply for the truth, but rather to strive for that brand of truth which is of general validity, i.e. that which can be comprehended fundamentally by everyone bestowed with healthy understanding and faculties of perception, and which should thus be concurred with. A scientific discipline, whether a spiritual-scientific or a natural-scientific discipline, does not want to, and is not able to, address itself only to those people who are capable of the concentration and inner deepening necessary for intuition. Were it to do so, it would then not be scientific, i.e. generally comprehensible and provable. Rather, it would be “esoteric”, i.e. a matter for an elite group of special people. In this sense theology is also “science” since, assuming the authority of Scripture and the Church are acknowledged, it can be comprehended and tested by all believers.

Direct spiritual knowledge achieved through intuition is *personal*—never general or universal, i.e. scientific in the conventional sense. That is why Hermetism is not one philosophical system among many systems, nor one scientific theory among other competing views, nor the foundation of a new religion. In other words, it is not expansive in the horizontal sense, but rather a matter of depth, i.e., a deepening of understanding.

**Postscript** So, to simplify, we can define:

- The Truth as the understanding of concepts
- The Way as the deepening of that understanding
- The Life as direct intuition

An example might be this:

- Hegel's system of Absolute Idealism, or perhaps other similar systems
- Steiner created not just a thought system, but also proposed a path of spirit and soul development
- Tomberg opens up the meaning of symbols and intuition

*Posted on 2018-08-17 by Cologero*

## **7.2 The Temptations in the Wilderness**

[materialists] fear judgment. Because the future brings retribution for the past, people deny both the moral world order and the future in the sense of that moral world order.

VALENTIN TOMBERG

One generation creates the destiny of the next.

VALENTIN TOMBERG

Although the sequence differs between Matthew 4:1-11 and Luke 4:1-13, these are the three temptations:

- To turn stones into bread

- To jump off the pinnacle
- To rule the world

The first item to note is the symmetry between the beginning of the Old Testament and the New Testament. Genesis sets the stage for the emergence of the First Adam and the three temptations in Eden:

- Listening to the serpent. The serpent was cunning and shifted the perspective of Adam and Eve from the vertical to the horizontal.
- Seeing fruit as a delight to the eyes.
- Eating of the fruit

Adam and Eve succumbed to each of those temptations, and then experienced the corresponding effects.

First of all, Eve allowed the voice of the serpent to have equal influence with that of God. This was an act of disobedience and the result was doubt, i.e., having two minds in conflict with each other.

This put the tree in a new light, for now it seemed desirable. Doubt wants to be resolved by experience, i.e., to actually taste the fruit of the tree. That is greed, the opposite to poverty.

Eating the fruit, i.e., actually undergoing the experience is unchastity.

The New Testament begins with the stories of Jesus' origins ending with the Baptism in the Jordan. He is led to fast for 40 days in the wilderness. There, Satan tempts him, but Jesus resists each one of them. The following sections show Tomberg's analysis from each of the four works mentioned.

**Anthroposophic Meditations on the New Testament** In this work, there are two chapters devoted to the temptations in the wilderness. The NT starts with the human and leads to the divine. Curiously, Tomberg begins his discussion with Friedrich Nietzsche. Nietzsche experienced loneliness and isolation in their depths. That is, he knew the wilderness and its temptations, yet yielded to them.

His emptiness led him to seek the fullness of life in the instincts and the will to power. Then from the mountain top, Nietzsche came up with the idea of the Eternal Return. This means that the Earth has no future, but is condemned to repeat itself endlessly. Nietzsche claimed to have been inspired by superior forces. Yet then led him to devalue God, spirit, soul. The same temptations exist today, although few succumb with the same intensity.

Jesus in the wilderness was likewise isolated; the angels did not minister to him until afterwards. For, according to Tomberg, it is human freedom that must resist the temptations. The wilderness represents the Kali Yuga, the Dark Age. That is the temptation of humanity as a whole, which we see constantly repeated. Suprasensory experiences are rare because people have not yet decided:

- Whether to rule or to serve (power or obedience)
- Whether to possess the kingdoms of the past or to wander destitute into the future (wealth or poverty)
- Whether to desire miracles of knowledge (the authority of miracles or the chastity of knowledge)

People are exposed to these temptations in diverse forms and Tomberg provides examples.

**First Temptation. Stones into Bread** The tendency is to substitute a quantitative numerical value to everything qualitative and specific. But quantity is death and the property of quality, the living, cannot be reduced to it.

Tomberg considers money as an example of converting metal or paper into a “basket of bread”. The value of money is arbitrarily set while bread, which supports life, is subjected to the power of number. The prime example of this is in the USA where the major concern in elections is the GDP, as the spiritual and intellectual level of society declines precipitously.

**Second Temptation: retreat into the subconscious** This temptation is to seek the source of life in the instinctual life of the subconscious. This is jumping from the pinnacle into the abyss, the domain of hidden instinctive urges. Thinking is difficult so the temptation is to expect miracles from the subconscious.

The true source of life, however, is the superconscious and the free life of thinking.

**Third temptation: materialism** Materialism is the temptation to see the world as having no moral or spiritual guidance. This view grants them freedom from responsibility. However, when materialism is followed all the way through, the ruling intelligence behind matter will be seen to be the “prince of the world”.

The path of materialism leads through hallucination to insanity and from insanity to demonic possession. These terms are not meant in a clinical sense, and the symptoms are certainly noticeable in our time.

The fundamentals of materialism are force, chance, matter

- Blind force is the opposite of spiritual light, a denial of the Holy Spirit

- Blind chance is the opposite of the Logos, or Son
- Spiritless matter stands in contrast to the cosmic First Cause, or Father

Force is unspiritual time, chance the lack of causality, and matter, the mechanization of life. The results are sleep, prostration, and death. The following meditation contains the opposite tendencies:

- Out of the Godhead is created humankind.
- In Christ death becomes life.
- In Spirit's cosmic thoughts, the soul awakens.

**Inner Development** In the series of lectures published with the title *Inner Development*, there is a brief discussion of the three temptations. The context is a critique of the three currents of contemporary intellectual life, viz., religion, art, science

**Religion** Religion has succumbed to the temptation of reckoning with the Prince of this world. It has succumbed to the temptation to organize the world with the help of a power principle and take possession of it with the help of a centralized power organization. This is the temptation to rule the world, provided one bows down to Satan.

He then criticizes the Roman Church which, he claims, “strove to bring the world and its glories under its dominion.” However, in the Meditations, the view becomes more balanced. He came to recognize that the Church is the Mystical Body of Christ, i.e., a real entity. It is the egregore of the Church, a factitious creation, that succumbs to the temptation, not the Mystical Body.

**Art** Tomberg then turns his attention to art:

Artistic creation is increasingly becoming a situation whereby the artist creates out of the deep dark underworld of his subconscious.

That is because the artist succumbs to the temptation of jumping into the abyss.

The artist leaps from the pinnacle of the temple of clear consciousness into the sphere of impulses, instincts, whence something is supposed to arise that is to be regarded as angelic revelation.

The art of popular culture is now plagued with vulgar, scatological, and sexual innuendo. For some reason, this is considered to be a deep insight into the human condition.

**Science** Science succumbs to the temptation to turn stones into bread:

Modern science is based upon the conception that the dead mineral world can be the foundation of everything, and that everything living is only a consequence of movement in this mechanical, dead world. i.e., all bread arises out of stone.

**Summary** Tomberg related the temptations to the political forces rampant at that time. The specifics might not be so important now, but the temptations still arise in different contexts.

World history is essentially nothing other than the continual karmic confrontation of humanity with the first, the second, the third, or all three temptations.



**Degeneration and Regeneration of Jurisprudence** In this PhD thesis, written shortly after his conversion, Tomberg reformulates the temptations in the context of jurisprudence. Instead of religion, art, and science, the concern is now law, ethics, and religion.

A view which presumes law, ethics, and religion to be a structure unity cannot avoid recognizing a kind of “fall” in the history of jurisprudence in the 19th and 20th centuries. A fall consists of succumbing step by step to the same three temptations to which Christ was exposed in the desert.

### **First Temptation**

The turning away from the ideal of reason, and the turning towards the instinctual is, seen morally, nothing but the leap from the pinnacle of the temple into the abyss, hoping that there angels of God will lift the one falling. i.e., intelligence reigning in the darkness of the instinctual.

Thought should be oriented toward the divine, but the temptation is to sink.

The height of pure thought (pinnacle) oriented towards the divine (temple) has been left behind to find the reign of the nation’s subconscious force (angels) in the instinctual (abyss). This is the path from faith to superstition.

Just as an individual’s personal instincts may be made, so too are the national instincts. Hence, there is a risk or a leap into the unknown. This temptation is to put the irrational above reason.

**Second Temptation** Historically, there have been no intervention of angels to break the fall. Only the ground can break the fall, leading to the cult of materialism.

Hence, one generation creates the destiny of the next, although not necessarily a repetition of what came prior. Culture and morality were assumed to be determined by mechanical and material forces. Hence, the materialist generation reversed the order of the higher and the lower. In particular, the revolutionary movements of the 19th century were rooted in the primacy of the material. Quantity placed above quality.

This is the temptation to transform stones into bread. The transformation of inorganic and dead stones into organic bread is actually a reversal of the above and the below.

It treats culture (law, ethics, religion) as the product of the material (amoral and irrational).

**Third Temptation** The materialist generation gave way to the positivistic generation:

Law is only what was laid down by a power according to its will and sanctioned by force. The good is only what leads to the set objective. And that objective is defined to be “truth”.

Matter is no longer fundamental, but force is. In man, force is actualized as the Will.

Will is the reality in the life of a human—ultimately it creates and directs everything—including all of civilised and legal life. But for legal life this means a decisive change in its foundation: might replaces right.

The temptation is to become the authority over all the kingdoms of the world, provided on bows down and worships Satan. This is predominantly the situation we find ourselves in today.

**Meditations on the Tarot** The three temptations have a prominent place in the Meditations. However, they are always put in contrast with the temptations in Eden, and in relation to the three vows of obedience, poverty, and chastity.

The three vows are, in essence, memories of paradise, where man was united with God (obedience), where he possessed everything at once (poverty), and where his companion was at one and the same time his wife, his friend, his sister, and his mother (chastity).

The work of redemption begins with the three temptations in the wilderness. However, this time the tempter was not the serpent. Rather, the tempter was the prince of the world (the new man, the superman, or other son of man who, if incarnated, would be the realisation of the promise of freedom made by the serpent.

The three temptations of the Son of Man in the wilderness were his experience of the directing impulses of evolution, namely the will-to-power, the “groping trial” and the transformation of the gross into the subtle. They signify at the same time the test of the three vows—the vows of obedience, chastity and poverty.

**Bread and stones** The first temptation came after Jesus’ forty day fast:

*Hunger* of the spirit, the soul and the body is the experience of *emptiness* or poverty. It is therefore the vow of poverty which is put to the test when “the tempter came and said to him: If you are the Son of God, command these stones to become loaves of bread” (Matthew iv, 3). “Command these stones to become loaves of bread”—this is the very essence of the aspiration of humanity in the scientific epoch, namely to victory over poverty. Synthetic resins, synthetic rubber, synthetic fibre, synthetic vitamins, synthetic proteins and. . . eventually synthetic bread! —When? Soon, perhaps. Who knows?

Forty-five years later, we can begin to answer such questions. Synthetic meat is being grown in the laboratory and will soon be mass produced. Of course, the advances in artificial intelligence are seen as a threat. Synthetic humans are already being produced for specialized purposes (i.e., sex).

Through the media, the population is being prepared to accept these androids as fully human. Some even predict them to be the next root race that will replace biological humans.

In cultural terms, this temptation leads the intellectuals to deny life, which is regarded as merely complex molecules. In the political realm, economic life is regarded as primary.

**Groping Trial** This is the temptation to jump off the pinnacle into the abyss, assuming God will come to the rescue. In practical terms, it is the idea of evolution over creation. Creation is the accomplishment of absolute wisdom and absolute goodness.

Evolution, on the other hand, proceeds blindly by trial and error, from one species to the next. Evolution is actually guided by the serpent, or prince of the word. This temptation is opposed to chastity, and fornication is threefold: spiritual, psychic, and carnal.

The principle of spiritual fornication is therefore the preference of the subconscious to the conscious and superconscious. of instinct to the Law, and of the world of the serpent to the world of the WORD.

**Transformation Temptation** The third temptation is directed against obedience. The temptation is the will-to-power, the desire to rule over the world.

It is a matter, therefore, of accepting the ideal of the superman (“fall down and worship me”), who is the summit of evolution (“he took him to a very high mountain”) and who, having passed

through the mineral, plant, animal and human kingdoms, subjecting them to his power, is lord over them, i.e. he is their final cause or aim and ideal, their representative or their collective concentrated will, and he is their master, who has taken their subsequent evolution into his hands. Now, the choice here is between the ideal of the superman, who is “as God”, and God himself.

Obedience is faithfulness to the living God.

**Fundamental Law of Magic** A fundamental law of sacred magic is this:

That which is above being as that which is below, renunciation below sets in motion forces of accomplishment above and the renunciation of that which is above sets in motion forces of accomplishment below.

This means:

When you resist a temptation or renounce something desired below, you set in motion by this very fact forces of realisation of that which corresponds above to that which you come to renounce below.

Or

It is not desire which bears magical realisation, but rather the renunciation of desire (that you have formerly experienced, of course). For renunciation through indifference has no moral — and therefore no magical — value.

This renunciation is actually the practice of the three sacred vows, which is the true magical training, and concentration without effort. That is the esoteric value to resisting those temptations.

*Posted on 2018-09-07 by Cologero*



## Sparse Notes and Musings

### 8.1 Do Dogs Go to Heaven

**Like a Moth to a Flame** The two primary conditions of elementary life are attraction and repulsion. A healthy organism will be attracted to whatever is good for it, including its genetic integrity. Likewise, it will be repulsed by anything that threatens its well-being, again including its genetic integrity.

In the animal soul, an emotional element is added to those conditions. Attraction and repulsion are no longer merely mechanical, but are reinforced by that strong emotional component. Since there is no abstract intelligence in animals, these emotions can be easily fooled. For example, the proverbial moth is attracted to light, which is good, but also to a flame, which will be its downfall.

Many people live primarily an animal life of emotion, with occasional forays into a true intellectual understanding. These emotions have quite a hold, so it is difficult to dissuade them from unnatural attractions and repulsions, because they feel so good. That emotional life is so sweet and

appealing, except when it isn't.

The definition of love, for such people, is defective, since it is purely passive:

Love is attraction with a strong and pleasant emotional component.

True Love, on the other hand, is active, a matter of the will. The intellect must decide what is attractive and repulsive; the emotions and body will follow.

To Love is to will the Good.

### **Stray Dogs in the Intellect**

If our intellect is inexperienced in the art of watchfulness it at once begins to entertain whatever impassioned fantasy appears in it, and plies it with illicit questions and responds to it illicitly. Then our own thoughts are conjoined to the demonic fantasy, which waxes and burgeons until it appears lovely and delectable to the welcoming and despoiled intellect. The intellect then is deceived in much the same way as lambs when a stray dog comes into the field in which they happen to be: *in their innocence they often run towards the dog as though it were their mother, and their only profit in coming near it is that they pick up something of its stench and foulness.*

In the same way our thoughts run ignorantly after demonic fantasies that appear in our intellect and, as I said, the two join together and one can see them plotting to destroy the city of Troy like Agamemnon and Menelaus. For they plot together the course of action they must take in order to bring about, in practice and by means of the body, that purpose which the demons have persuaded them is sweet and delectable. In this Way sins are produced in the soul: and hence the need to bring out into the open what is in our hearts.



## PHILOKALIA

**Beyond Good and Evil** Many people claim to have learned of “unconditional love” from their relationship with a pet. Now unconditional love is not necessarily desirable if the object of such love is not the Good. True Love is an act of the will toward the Good.

Now the dog is beyond good and evil, and has no interest in the moral state of its human companion. It is only interested in what is good or bad for its own well-being.

Oddly enough, such people like being the recipient of the pet’s “unconditional love”, but not so much as the giver of such love. A woman who took that lesson to heart would experience better relations with her lover. For example, she would give him three square meals a day, clean up his shit without complaint, and scratch his belly every night. Try that at home and let me know.

**States of the Spirit in the World** In *Heaven and Hell* #435, **Emmanuel Swedenborg** writes:

All this has been said to convince the rational man that viewed in himself man is a spirit, and that the corporeal part that is added to the spirit to enable it to perform its functions in the natural and material world is not the man, but only an instrument of his spirit. But evidences from experience are preferable, because there are many that fail to comprehend rational deductions; and those that have established themselves in the opposite view turn such deductions into grounds of doubt by means of reasonings from the fallacies of the senses.

Here is the key to understand Swedenborg. He is not really describing a visit to the spirits in Heaven or Hell at some future time, but he is describing phenomenologically the spiritual states of people in the here

and now. This is a matter of direct experience and is called in Tradition “external considering” or “reading souls”.

This is obvious from this paragraph from the web site of the Swedenborg Foundation:

Swedenborg writes that each person self-selects a destination in the afterlife depending on what they loved most while on earth. Those who become evil spirits are people who love things like power and wealth and even being cruel to others at the cost of all else. After death, such people push away anything that was good within them and become completely focused on the thing that they value above all else—they become their emotions in tangible form. Spirits are grouped together into societies according to what they love.

Such behavior does not just happen “after death”, but right now in the life of such persons. The death referred to here is a “spiritual death”. Swedenborg’s colorful descriptions of the various evil spirits he encountered are his way of describing their inner soul life.

Continuing his discussion of #435, Swedenborg denies that pets “go to heaven” because, unlike man, they are not spirits. Nevertheless, many people have little self-knowledge of themselves as spirits in the world and remain entrenched in corporeal imagery. They can see little difference between themselves and animals.

People who have convinced themselves [of the opposite view] tend to think that animals live and sense just the way we do, so that they too have a spiritual nature like ours; yet this dies along with their bodies. However, the spiritual nature of animals is not the same as ours. We have an inmost nature that animals do not, a nature into which the Divine flows and which it raises toward itself, in this way uniting us to itself. So we, unlike animals, can think about God and about divine matters of heaven and the church.

We can love God because of these matters and by engaging with them; and so be united to him; and anything that can be united to the Divine cannot be destroyed. Anything that cannot be united to the Divine, though, does disintegrate.”

I don’t believe he writes about the destination of those who love their dogs more than they love God, other than that they will organize themselves together, probably into a pack.

**Living like a Dog** A year or two ago, I watched a short feature — whose title now eludes me — about a man who designed a pharmaceutical that turned him temporarily into a dog. His drug became very popular, so that clubs arose whose members became dogs, prowling the streets of the city, and rutting, for a night, only to return to the human state in the morning.

Eventually, the authorities regarded his drug as the cause of a public nuisance and ordered him to cease and desist manufacturing and distributing the drug. Instead, he found a way to make the effects permanent and turned himself — and his many followers — into dogs.

**The Complete Man** **Nicolas Cabasilas** (1320-1392) is a Greek saint and his writings appear in the Roman Liturgy of the Hours. According to **Mircea Eliade**, he considered the layman to be superior to the monk. The goal of the latter is the *angelic life* while that of the layman is the *complete man*.

[The Law of Love] demands no arduous nor afflicting work, nor loss of money; it does not involve shame, nor any dishonor, nor anything worse; it puts no obstacle in the pursuit of any art or profession. The general keeps the power to command, the labourer can work the ground, the artisan can carry on with his occupation. There is no reason to retire into solitude, to eat unusual food, to

be inadequately clothed, or endanger one's health, or to resort to any other special endeavor; it suffices to give oneself wholly to meditation and to remain always within oneself without depriving the world of one's talents.

NICOLAS CABASILAS

This confirms our claim about the need, in our time, for the spiritual man to be active in the world. The complete man actualizes all his possibilities, not just the angelic ones. The spirituality of the monks has dominated religious discourse, although it is not necessarily appropriate for the man living in the world. It is to these latter men that the future belongs.

**Christendom and Skillful Means** Frithjof Schuon describes the spiritual state of European man, and why he had to overcome the ancient pagan religion:

European humanity has about it something Promethean and tragic. It therefore required a religion which could surpass and sublimate the dramatism of the Greek and Germanic gods and heroes. Furthermore, the European creative genius implies a need to "burn what one has worshipped," and from this comes a prodigious propensity for denial and for change. The Renaissance offers us the clearest proof and the most stupefying example of this, not to speak of what is going on in our own time on an incomparably more dangerous level; it is still "Man" that is at issue, but with totally different emphases.

The new religion overcame the arbitrary forces, experienced as the whims of gods and goddesses, that seemed to dominate life. It added Providence to the forces of Destiny and Will, bringing warmth to the world. With the Logos, the world could be experienced as an ordered cosmos rather than the result of Fate or blind Will. Nevertheless, Schuon points to a certain tension, which has only become more exacerbated over time.

Christianity has a dramatic quality about it: it has the sense of the Sublime rather than that of the Absolute, and the sense of Sacrifice rather than that of Equilibrium. In this second aspect it extends to society as a whole a vocation that is properly speaking ascetic – above all in the Latin Church – something which, as a particular *upaya*, it certainly has a right to do, but which has nonetheless provoked historical disequilibriums that are both disastrous and providential.

Time, Space, and Equilibrium are the three preliminary conditions of manifestation from which the active, passive, and neutralizing forces arise. If Tradition is the Civilization of Space, then Time will tend to consume Space unless Equilibrium is established. The re-establishment of equilibrium will require the replacement of “skillful means”, that may have been appropriate at a given time and place, but are no longer effective. The tendency to accept *upaya* as equivalent to dogma must be avoided, since skillful means are appropriate to a particular time and place. Ultimately the goal is *prajna*, i.e., gnosis.

### **The Eucharist and Nonduality**

The Tao acts and does not exhaust itself.

TAO TE CHING

About 6 weeks ago, I heard a sermon at mass on the Eucharist by a visiting priest. In retrospect, I wish I had taken notes for the 45 minute talk, but I had no expectation of it.

Ultimately, it was a nondual explanation of the Eucharist. The thought experiment for the priest was how the Christ can be present in all the hosts while remaining undivided. He compared Christ to the Sun, which is inexhaustible, while all the masses received the light and substance of the Sun. However, this is not a dualism. The priest himself represents

Christ, so that he is also present in the Eucharist. Moreover, the whole congregation, is also the Body of Christ, and so is present in the Eucharist.

The sacrifice of the Mass is not a repetition of Calvary, as the heretics mistakenly assert, but is rather the very *same* sacrifice. So the Eucharist transcends both time and space, and is a theophany connecting the world of being to that of becoming.

**The Conversion of Russia** At the end of the Latin rite mass, prayers are said for the conversion of Russia. The missal explains:

These prayers were introduced by Pope Leo XIII to obtain an acceptable solution to the Vatican's relations with the Italian State after the seizure of the Papal States. After its resolution by the establishment of the Vatican State through the Treaty of 1929, Pope Pius XI asked that these prayers should be said for the conversion of Russia.

So for over 80 years, these prayers have been said. Perhaps some have noticed a small change in Russia today, different from what it was in 1929. What Western ruler has asked his subordinates to study the works of such eminent philosophers like Vladimir Solovyov and Nicolas Berdyaev?

If the Orthodox still have a beef with the West, perhaps they should return the favor instead of engaging in useless carping.

**Huxley on Love** **Thomas Molnar**, in *The Decline of the Intellectual*, notes the fundamental message of **Aldous Huxley's** dystopian novel *Brave New World*:

Aldous Huxley had come to the disturbing conclusion that culture, that is, the inner man, cannot survive without tragedy, that is, outside traditional society, where human rapports and not scientific organization, prevail. This is the disillusioned statement of

the World Comptroller from which everything incalculable, the last ounce of freedom and hence the restlessness accompanying creative work, had been eliminated.

That is, the World Comptroller wants knowledge without gnosis, by which he will organize society. So-called scientific control of society is the dream of leftism, although it is a nightmare for those controlled. It tries to control the outward circumstance of life to replace the sense of inwardness.

It leaves out of the picture transcendence, darkness, the depths — or the abyss. Consider, for example, **Jacob Boehme**'s revelation of the Ungrund which is prior to Being, from which creative freedom arises, which cannot be anticipated in any scientific organization. The world is a mix, then, of Darkness and Light, and the darkness cannot be hidden by any technocrat. Nay, he actually is the darkness.

Unfortunately, Huxley eventually ended up California dreaming, that strange attractor. Molnar explains:

In a series of lectures sponsored by the University of California, he advocated the strengthening of love among people by suggesting that mothers all over the world, while suckling their babes should rub them against other people and animals saying "nice-nice, good-good," and should point at everybody around repeating some incantatory formula like "this is a good man, we must love him."

In other words, he thinks people should start acting more like pet dogs.

**Loving your Enemies** If true love is to will the good for someone, then the desire for justice, as the greatest natural virtue, is an expression of love. For example, a general would engage only in a just war with an enemy, not targeting women and children, nor anything without a military purpose. Such a general would become a complete man.

Now the principle of justice is “to each his own”, or in other words, in justice a man should get what he is entitled to. In particular, a good general will give the enemy exactly what he deserves.

### **Answer at the Back of the Book**

The angels are the thoughts of God incarnated in the celestial flesh.

PIERRE DEGHAÏE, *La Naissance de Dieu*

Specifically, there is an angel of the dogs, which serves as the “group I” for all dogs, which lack an individual “I”. This angel will know all the dogs, in a supra-individual way, as non-formal manifestation. Presumably you can communicate with that angel and experience your pet “from the inside”, in a much more intimate way.

But first of all, you need to work out your own salvation.

*Posted on 2016-09-07 by Cologero*

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William on 2016-09-08 at 00:33 said:

“According to Mircea Eliade, he considered the layman to be superior to the monk.”

Does Gornahoor also take such a view? I understand the need to actualize possibilities beyond the angelic, but how can the assertion of lay superiority over the monastics be reconciled with the eminence of the priestly caste, which is clearly above the laymen in the caste system.

Cologero on 2016-09-08 at 07:58 said:

So are you “off the hook”, William? Do you want a free ride, while letting the monks do all that hard stuff?

We accept them as teachers, so we posted a long excerpt from the *Philokalia*. How will you use that passage in your life today?

By the way, not all monks are priests.

In a very recent post, we made this suggestion in regard to some ideas from Joachim di Fiore:



Hence, the Age of the Holy Spirit is actually the beginning of a new cycle, not the final stage of some evolutionary process. If the first age was that of the fathers, then of priests, Joachim thought the Third Age would be that of an elite corps of contemplative monks. Actually, it is more likely that that corps will consist of men and women active in the world, while transcending it.

William on 2016-09-08 at 19:46 said:

My question has nothing to do with whether or not I'm off the hook. I know what my duties are in accordance with the caste system. I'm simply asking how we can consider the priestly caste to be higher in the hierarchy than most of us will ever reach, yet still consider ourselves as lay people to be superior to monastic priests. Also, what are we to make of lay brothers? Perhaps they are who the sentence in question was referring to and I'm just misunderstanding? Even then, though, wouldn't they be considered ascetics, which Evola described as a path of the Absolute Man?

Pepé on 2016-09-08 at 20:59 said:

William – as I understand it, that means a 'new caste'. so to speak.

Cologero on 2016-09-09 at 00:01 said:

The castes are all mixed up today, and few may be in their correct caste. So your point is irrelevant.

mleow on 2016-09-09 at 03:06 said:

Moving away from christianity, sanatana dharma which unarguably has more authority to it (from a traditional perspective) then some sayings from swedenborg, considers that animals definitely do have a soul life for example a short summary of the views expressed;

<http://www.hinduwebsite.com/hinduism/essays/animals.asp>

Besides cologero it is almost amusingly predictable how your canine hatred shines trough and resurface in every odd post you made here over the years. Were you bitten by a dog when you were young or something? Your knowledge and experience of dogs seems to be limited, "Now the dog is beyond good and evil, and has no interest in the moral state of its human companion. It is only interested in what is good or bad for its own well-being." Is it really cats you are referring?? St Roch would probably not concur with that statement..

Cologero on 2016-09-09 at 08:24 said:

No, mleow, but I did bite a dog once.

????? on 2016-09-09 at 10:13 said:

I recall hearing someone ask a similar or the same question at a sufi gathering, and the response concerned the dog who lived in the cave with the (seven?) sleepers. Since the dog was a good dog and a companion of saints, it will live on as a human in Paradise inshaAllah. IIRC. Because you will be with those whom you love. But will dogs be with those whom they love? That hadith wasn't directly addressed to dogs... This is a controversial issue among Muslims too.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Pray in the sheep pens and wipe their dust (raghaam), for they are among the animals of Paradise."

Ulysses on 2016-09-09 at 13:44 said:

On the subject of experiencing pets "from the inside", Groucho Marx said "Outside of a dog, a book is man's best friend. Inside of a dog, it's too dark to read."

Matt on 2016-09-09 at 23:11 said:

Mleow,

The Church also recognizes that animals have a soul. The question is, do they have an intellectual/rational soul? Because the matter of immortality rests with the intellectual soul. From Tradition (christian or not), humans have all three soul layers: vegetative, animal/sensitive, and intellectual/rational. That's what makes us fundamentally different from animals and plants (a difference of kind, and not merely of degree). Swedenborg's statements are in keeping with the authoritative teachings of the Church, and also with those of the other legitimate traditions.

Just putting aside Tradition and doctrine, and instead looking at empirical studies (if that's what matters to some readers), the supposed evidence for certain animals possessing substantive(moral) reason and intelligence is rather limited and weak, with the concepts of reason and intelligence being poorly grasped by the researchers that make claims about certain animals.

Ultimately , how does one envision what eternal life is like? Is it the ever deepening-ascending contemplation and love of the Divine, or is it forever playing fetch with Fido?

William on 2016-09-10 at 11:27 said:

"The castes are all mixed up today, and few may be in their correct caste. So your point is irrelevant."

I've been reading Gornahoor for quite a while, and out of all the asinine replies you've given to readers, this has to be the least satisfactory one yet.

Cologero on 2016-09-10 at 14:39 said:

Apparently, William, my source is equally asinine:

Have we not arrived at that terrible age, announced in the Sacred Books of India, 'when the castes shall be mingled, when even the family shall no longer exist'.

As we have already pointed out, under the present state of affairs in the Western world, **nobody any longer occupies the place that he should normally occupy by virtue of his own nature; this is what is meant by saying that the castes no longer exist, for caste, in its traditional meaning, is nothing other than individual nature**, with the whole array of special aptitudes that this carries with it and that predisposes each man to the fulfillment of one or another particular function.

From *Crisis of the Modern World* by **Rene Guenon**

AC on 2016-09-10 at 18:48 said:

Two relevant excerpts:

According to the [evolutionist explanation of the instinct of animals], instinct is the expression of the heredity of a species, of an accumulation of analogous experiences down the ages. This is how they explain, for example, the fact that a flock of sheep hastily gathers together around the lambs the moment it perceives the shadow of a bird of prey, or that a kitten while playing already employs all the tricks of a hunter, or that birds know how to build their nests. In fact, it is enough to watch animals to see that their instinct has nothing of an automatism about it. The formation of such a mechanism by a purely cumulative ... process is highly improbable, to say the least. Instinct is a nonreflective modality of the intelligence; it is determined, not by a series of automatic reflexes, but by the "form"—the qualitative determination—of the species. This form is like a filter through which the universal intelligence is manifested. ... The same is also true for man: his intelligence too is determined by the subtle form of his species. This form, however, includes the reflective faculty, which allows of a singularization of the individual such as does not exist among the animals. Man alone is able to objectivize himself. He can say: "I am this or that." He alone possesses this two-edged faculty. Man, by virtue of his own central position in the cosmos, is able to transcend his specific norm; he can also betray it, and sink lower; "The corruption of the best is corruption at its worst." A normal animal remains true to the form and genius of its species; if its intelligence is not reflective and objectifying, but in some sort existential, it is nonetheless spontaneous; it is assuredly a form of the universal intelligence

even if it is not recognized as such by men who, from prejudice or ignorance, identify intelligence with discursive thought exclusively.

-Titus Burckhardt, *Modern Psychology*

And:

We have seen reason to believe that not all animals suffer as we think they do: but some, at least, look as if they had selves, and what shall be done for these innocents?

The real difficulty about supposing most animals to be immortal is that immortality has almost no meaning for a creature which is not "conscious" in the sense explained above. If the life of a newt is merely a succession of sensations, what should we mean by saying that God may recall to life the newt that died to-day? It would not recognise itself as the same newt; the pleasant sensations of any other newt that lived after its death would be just as much, or just as little, a recompense for its earthly sufferings (if any) as those of its resurrected – I was going to say "self", but the whole point is that the newt probably has no self. The thing we have to try to say, on this hypothesis, will not even be said. There is, therefore, I take it, no question of immortality for creatures that are merely sentient. Nor do justice and mercy demand that there should be, for such creatures have no painful experience. Their nervous system delivers all the letters A, P, N, I, but since they cannot read they never build it up into the word PAIN. And all animals may be in that condition. If, nevertheless, the strong conviction which we have of a real, though doubtless rudimentary, selfhood in the higher animals, and specially in those we tame, is not an illusion, their destiny demands a somewhat deeper consideration. The error we must avoid is that of considering them in themselves. Man is to be understood only in his relation to God. The beasts are to be understood only in their relation to man and, through man, to God. Let us here guard against one of those untransmuted lumps of atheistical thought which often survive in the minds of modern believers. Atheists naturally regard the co-existence of man and the other animals as a mere contingent result of interacting biological facts; and the taming of an animal by a man as a purely arbitrary interference of one species with another. The "real" or "natural" animal to them is the wild one, and the tame animal is an artificial or unnatural thing. But a [believer] must not think so. Man was appointed by God to have dominion over the beasts, and everything a man does to an animal is either a lawful exercise, or a sacrilegious abuse, of an authority by divine right. The tame animal is therefore, in the deepest sense, the only "natural" animal – the only one we see occupying the place it was made to occupy, and it is on the tame animal that we must base all our doctrine of beasts. Now it will be seen that, in so far as the tame animal has a real self or personality, it owes this almost entirely to its master. If a good sheepdog seems "almost human" that is because a good shepherd has made it so. . . I am now going to suggest that . . . beasts that attain a real self are *in* their masters. That is to say, you must not think of a beast by itself, and call that a personality and then inquire whether God will raise and bless that. You must take the whole context in which the beast acquires its selfhood – namely "The good man – and – the – goodwife – ruling – their children – and – their – beasts –

in – the – good – homestead”. That whole context may be regarded as a “body”; and how much of that “body” may be raised along with the goodman and the goodwife, who can predict? So much, presumably, as is necessary not only for the glory of God and the beatitude of the human pair, but for that particular glory and that particular beatitude which is eternally coloured by that particular terrestrial experience. And in this way it seems to me possible that certain animals may have an immortality, not in themselves, but in the immortality of their masters. And the difficulty about personal identity in a creature barely personal disappears when the creature is thus kept in its proper context. If you ask, concerning an animal thus raised as a member of the whole Body of the homestead, where its personal identity resides, I answer “Where its identity always did reside even in the earthly life – in its relation to the Body and, specially, to the master who is the head of that Body”. In other words, the man will know his dog, the dog will know its master and, in knowing him, will be itself. To ask that it should, in any other way, know itself, is probably to ask for what has no meaning. Animals aren’t like that, and don’t want to be.

My picture of the good sheepdog in the good homestead does not, of course, cover wild animals nor (a matter even more urgent) illtreated domestic animals. But it is intended only as an illustration drawn from one privileged instance – which is, also, on my view the only normal and unperverted instance of the general principles to be observed in framing a theory of animal resurrection. I think [believers] may justly hesitate to suppose any beasts immortal; for two reasons. Firstly, because they fear, by attributing to beasts a “soul” in the full sense, to obscure that difference between beast and man which is as sharp in the spiritual dimension as it is hazy and problematical in the biological. And secondly, a future happiness connected with the beast’s present life simply as a compensation for suffering – so many millenniums in the happy pastures paid down as “damages” for so many years of pulling carts, seems a clumsy assertion of Divine goodness. We, because we are fallible, often hurt a child or an animal unintentionally, and then the best we can do is to “make up for it” by some caress or titbit. But it is hardly pious to imagine omniscience acting in that way – as though God trod on the animals’ tails in the dark and then did the best He could about it! In such a botched adjustment I cannot recognise the master-touch; whatever the answer is, it must be something better than that. The theory I am suggesting tries to avoid both objections. It makes God the centre of the universe and man the subordinate centre of terrestrial nature: the beasts are not co-ordinate with man, but subordinate to him, and their destiny is through and through related to his. And the derivative immortality suggested for them is not a mere amende or compensation: it is part and parcel of the new heaven and new earth, organically related to the whole suffering process of the world’s fall and redemption. Supposing, as I do, that the personality of the tame animals is largely the gift of man – that their mere sentience is reborn to soulhood in us as our mere soulhood is reborn to [God] – I naturally suppose that very few animals indeed, in their wild state, attain to a “self” or ego. But if any do, and if it is agreeable to the goodness of God that they should live again, their immortality would also be related to man – not, this time, to individual masters;

but to humanity. That is to say, if in any instance the quasi-spiritual and emotional value which human tradition attributes to a beast (such as the “innocence” of the lamb or the heraldic royalty of the lion) has a real ground in the beast’s nature; and is not merely arbitrary or accidental, then it is in that capacity, or principally in that, that the beast may be expected to attend on risen man and make part of his “train”.

When we are speaking of creatures so remote from us as wild beasts, and prehistoric beasts, we hardly know what we are talking about. It may well be that they have no selves and no sufferings. It may even be that each species has a corporate self—that Lionhood, not lions, has shared in the travail of creation and will enter into the restoration of all things. And if we cannot imagine even our own eternal life, much less can we imagine the life the beasts may have as our “members”. If the earthly lion could read the prophecy of that day when he shall eat hay like an ox, he would regard it as a description not of heaven, but of hell. And if there is nothing in the lion but carnivorous sentience, then he is unconscious and his “survival” would have no meaning. But if there is a rudimentary Leonine self, to that also God can give a “body” as it pleases Him—a body no longer living by the destruction of the lamb, yet richly Leonine in the sense that it also expresses whatever energy and splendour and exulting power dwelled within the visible lion on this earth. I think, under correction, that the prophet used an eastern hyperbole when he spoke of the lion and the lamb lying down together. That would be rather impertinent of the lamb. To have lions and lambs that so consorted would be the same as having neither lambs nor lions.”

-CS Lewis, *The Problem of Pain*

Max on 2016-09-11 at 05:55 said:

We have anticipated the discussion of this intriguing question since it first appeared among the upcoming topics.

There are “mysteries” of the human condition that demand an answer as well, for example why some people are reduced to speaking baby talk as soon as they see a dog. I heard children of parents who speak to them in such a way grow up to become less intelligent and capable, so one can legitimately ask who is really benefiting from it since it is obviously not the children or the dogs? People may try to convince themselves that it is a benevolent concession to others, but it is more likely to correspond to their own projected needs.

Dogs does not understand “economy” and will not obey for moral reasons or to gain an advantage since they even stays with an owner who abuses them. Humans on the other hand, understanding economy, are always looking to gain one thing or another. What that is and how successful we are at it differs. I do not think that a hypothetical “dog heaven” would be very appealing, but perhaps that is what some people aspire to.

Dogs do not choose whether to “love” or not, it is an instinct that they need for survival since they are not even capable of hunting their own meals. Humans are also generally a domesticated

race that does not need to hunt for survival because of setting in place welfare systems providing for them. What a dog feels for a human provider is like humans “unconditional” loyalty to these institutions. This tamed nature gets expressed for example as childlike acting or being drawn toward increased socialization, the seeking of approval from the environment, or speaking in baby talk which is the equivalent of a dog’s immature bark retained throughout life (a mature wolf will not bark, it launches its deadly attack without warning, something that stupid zookeepers have repeatedly got the opportunity to experience).

The process as a whole involves certain advantages but it causes a higher dependency on the right upbringing, training, and so on to result in a well equipped and highly functional individual. Basically it allows for more “plasticity” and through that potential for freedom and self-direction, but at the same time also the risk of slavery, making it a kind of gamble. For example, the mental resources that are normally used for social approval can be redirected to the pursuit of knowledge. That does however not imply a lack of “social intelligence”, but rather the judgement of the direction (or lack thereof) of the majority as a meaningless evolutionary dead end. Humans mature at varying rates, and the longer the stage of childhood, the higher the potential intelligence of the mature man becomes, but with it the vulnerable formation period increases.

In North America, genetic testing has shown the existence of wild wolves bred with coyotes and domesticated dogs. It was speculated that this has resulted in a far more dangerous creature, perhaps inheriting the wolfs capabilities and merciless killer instinct, now combined with the other parts disrespect and fearlessness for the weak modern man, sort of like the animal equivalent of stealing the Promethean fire, serving to introduce new instincts into the wild population. As a veritable “age of the wolf”, this would be like the Caucasian race loosing its universal altruistic side, bred out of existence for lack of bringing any advantage in the current climate. The popular narrative always risks becoming a self-fulfilling prophecy when its inherent destiny proceeds to travel its course.

The technocratic attempt to minutely control the world has deprived our contemporaries of the feeling of a vast cosmos made up of various forces, wills, beings, an experience without which Christianity becomes difficult to approach. It seems that generally, and without an inevitable mechanical backlash to current trends bringing a deepened disclosure of reality, that higher view will remain closed to most.

Taxonomic species are often defined on the basis of whether they breed with each other or not. That however not only depends on physical opportunity but on will and intent, which could be both good or bad news depending on how you interpret it. For leftist egalitarians it would become possible to promiscuously become an “equal” to lower forms of life, which in turn means that we can without remorse exclude them from the species. Humanity seems to be on the brink not so much of “breakaway civilization” as breakaway speciation, that is to say shifts in Intelligence. We are seeing not the widespread surpassing of the totemic level (from “Social

Facts and Group Control”), but a return to it. Since the modern welfare state is not based on an equilibrated state of “social fact” that can persist for centuries, perhaps in a hundred years, all that will be left of it is a primitive dog cult in the outback mindlessly chanting the Law of the Jungle in baby talk...

“And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.”

The article on epigenetics that you linked to (I cannot find on which page) raises the point that genes, or the entire genesis of an organism for that matter, is much more fluid than previously thought – it can quite literally absorb from its environment the genes that are congenial to its aspirations, even by other means than reproductive sex. All of this is consistent with the ancients’ account of for example “genii” or “daemons”, and also makes much more sense in a worldview of mind over matter.

It also makes the point that “survival of the fittest” merely means “survival of those who survive” which is circular reasoning with no explanatory power. Now, we may in an exercise of conscious judgement choose to measure “fitness” by other criteria than reproduction, acquiring a view not merely of a vague “survival”, but what lives on and in which way.

Epigenetics tells us that the expression of our genes, influencing what we become, is partly dependent on our environment. As a spontaneous experience, thought belongs to the environment of the human organism. This means in practice, even in a materialistic framework where thought is nothing but chemical reactions (those reactions are no less fundamental an environment than chemical reactions occurring outside the body), that thinking something specific holds the potential of unlocking and activating, through providing the correct stimuli, aspects of our inheritance that were previously dark and inaccessible.

Cologero on 2016-09-11 at 11:22 said:

Thanks for finding those excerpts, AC.

The one from Burckhardt makes more sense, as it is closer to our viewpoint. The vegetable, animal, and intellectual souls interpenetrate. So even if an animal does not have an independent intellectual soul, the two lower souls do have an intellectual component. That is the manifestation of what we called an “angelic intelligence”.

Lewis is just speculating. Any “self” he seems to observe does not belong to the animal as an individual being, but may perhaps be a vestige of that angelic intelligence. Of course animals suffer since they are sentient beings. We’re not in agreement with Descartes on that point.



## 9.1 Guide to Meditative Reading

*Genesis*, the Gospels, and the *Apocalypse* dominate the readings for the Our Father Course. Since those books (and there are others) are understood by Valentin Tomberg to be composed of spiritual exercises, he gives us some clues about how to read such books. Keep these points in mind as you do the meditative readings for day. In particular, in the *Meditations on the Tarot*, Tomberg explains how to read the Apocalypse as well as the Gospels. These techniques will apply to the other readings as well.

**HOW TO READ THE APOCALYPSE:** You may come to a different understanding from Tomberg's commentary on the Course. But this is how he suggests reading the Apocalypse:

the “key” to the *Apocalypse of St. John* is nowhere to be found... for it is not at all a matter of interpreting it with a view to extracting a philosophical, metaphysical or historical system. The key to the Apocalypse is to practise it, i.e., to make use of it as a book of spiritual exercises which awaken from sleep ever-deeper layers of consciousness.

The *seven letters to the churches*, the *seven seals of the sealed book*, the *seven trumpets* and the *seven vials* signify, all together, a course of spiritual exercises composed of twenty-eight exercises. For as the *Apocalypse* is a revelation put into writing, it is necessary, in order to understand it, to establish in oneself a state of consciousness which is suited to receive revelations.

1. It is the state of concentration without effort (taught by the first Arcanum),
2. followed by a vigilant inner silence (taught by the second Arcanum),
3. which becomes an inspired activity of imagination and thought, where the conscious self acts together with superconsciousness (teaching of the third Arcanum).
4. Lastly, the conscious self halts its creative activity and contemplates — in letting pass in review — everything which preceded, with a view to summarising it (practical teaching of the fourth Arcanum).

The mastery of these four psychurgical operations, symbolised by “The Magician”, The High Priestess”, “The Empress” and “The Emperor”, is the key to the *Apocalypse*. One will search in vain for another.

**HOW TO READ THE GOSPELS:** This requires the use of the imagination (step 3 above) to properly read the Gospels. This is so radically different from the scholarly techniques of textual analysis, etc., which mostly desiccate the texts.

The Gospels, likewise, are spiritual exercises, i.e., one has not only to read and re-read them, but also to plunge entirely into their element, to breathe their air, to Participate as an eye-witness, as it were, in the events described there — and all this not in a

scrutinising way, but as an “admirer”, with ever-growing admiration.

**THE HIGHER SELF:** I recently listened to a super-correct theologian who objected to Hermetic teaching, calling the idea of raising one’s state of consciousness “satanic”. It is best to leave such types at peace, but, for us, we follow St Bonaventura, St Augustine, John Climacus, Dante, St John of the Cross, and many others who documented the ascent to God. I have documented their teachings on my blog; I do not create new doctrines. Tomberg uses traditional Hermetic terms to represent these higher states. Thomas Aquinas claimed we cannot know God in his essence in this life, yet we can go as far as we are capable of. This is how Tomberg describes it in the *Meditations on the Tarot*:

The transcendental Self is not God. It is in his image and after his likeness, according to the law of analogy or kinship, but it is not identical with God. There are still several degrees on the ladder of analogy which separate it from the summit of the ladder from God. These degrees which are higher than it are its “stars”, or the ideals to which it aims. The Apocalypse specifies the number of them: there are twelve degrees higher than that of the consciousness of the human transcendental Self. It is necessary, therefore, in order to attain to the ONE God, to elevate oneself successively to degrees of consciousness of the nine spiritual hierarchies and the Holy Trinity.

*Posted on 2022-10-21 by Cologero*

## **9.2 Daily Spiritual Exercises**

As preparation for the Our Father course, please look at these daily exercises. There is an exercise for each day of the week. Spend 5 minutes

in the morning with the exercise, and then throughout the day when it occurs to you.

MONDAY: RIGHT WORD. TALKING: Only what has sense and meaning should come from the lips of one striving for higher development. All talking for the sake of talking — to kill time — is in this sense harmful.

The usual kind of conversation, a disjointed medley of remarks, should be avoided. This does not mean shutting oneself off from intercourse with one's fellows; it is precisely then that talk should gradually be led to significance. Adopt a thoughtful attitude to every speech and answer, taking all aspects into account. Never talk without cause and be gladly silent. One tries not to talk too much or too little. First listen quietly; then reflect on what has been said.

TUESDAY: RIGHT DEED. EXTERNAL ACTIONS: These should not be disturbing for our fellowmen. Where an occasion calls for action out of one's inner being, deliberate carefully how one can best meet the occasion — for the good of the whole, the lasting happiness of man, the eternal.

Where you do things of your own accord, out of your own initiative: consider most thoroughly beforehand the effect of your actions.

WEDNESDAY: RIGHT STANDPOINT. THE ORDERING OF LIFE: Live in accordance with Nature and Spirit. Do not be swamped by the external trivialities of life. Avoid all that brings unrest and haste into life. Hurry over nothing, but also do not be indolent. Look on life as a means for working towards higher development and to behave accordingly.

THURSDAY: RIGHT HABIT. HUMAN ENDEAVOUR: Take care to do nothing that lies beyond your powers. But also leave nothing undone which lies within them.

Look beyond the everyday, the momentary, and set yourself aims and ideals connected with the highest duties of a human being. For instance, in the sense of the prescribed exercises, try to develop yourself so that afterwards you may be able all the more to help and advise your fellowmen, though perhaps not in the immediate future.

This can be summed up as: Let all the foregoing exercises become a habit.

FRIDAY. RIGHT MEMORY: Remember what has been learnt from experiences. Endeavour to learn as much as possible from life.

Nothing goes by us without giving us a chance to gain experiences that are useful for life. If you have done something wrongly or imperfectly, that becomes a motive for doing it rightly or more perfectly, later on.

If you see others doing something, observe them with the like end in view (yet not coldly or heartlessly). And do nothing without looking back to past experiences which can be of assistance in your decisions and achievements.

You can learn from everyone, even from children if you are attentive.

SATURDAY. RIGHT OPINION: Pay attention to your ideas.

Think only significant thoughts. Learn little by little to separate in your thoughts the essential from the nonessential, the eternal from the transitory, truth from mere opinion.

While listening to the talk of others, try to become quite still inwardly, foregoing all assent, and still more, all unfavourable judgments (criticism, rejection), even in your thoughts and feelings.

SUNDAY. RIGHT JUDGMENT: On even the most insignificant matter, judge only after fully reasoned deliberation. All unthinking behaviour, all meaningless actions, should be kept far away from the soul. You should always have well-weighed reasons for everything. And you should definitely abstain from doing anything for which there is no significant reason.

Once you are convinced of the rightness of a decision, hold fast to it, with inner steadfastness.

Right judgments are formed independently of sympathies and antipathies.

EVERY DAY. RIGHT EXAMINATION: Turn your gaze inwards from time to time, even if only for five minutes daily at the same time. In so doing you should sink down into yourself, carefully take counsel with

yourself, test and form your principles of life, run through in thought your knowledge — or lack of it — weigh up your duties, think over the contents and true purpose of life, feel genuinely pained by your own errors and imperfections.

In a word: labour to discover the essential, the enduring, and earnestly aim at goals in accord with it: for instance, virtues to be acquired. Do not fall into the mistake of thinking that you have done something well, but strive ever further towards the highest standards.

- Turn your gaze inwards from time to time, even if only for five minutes daily.
- Sink down into yourself.
- Carefully take counsel with yourself.
- Test and form your principles of life.
- Run through in thought your knowledge — or lack of it
- Weigh up your duties.
- Think over the contents and true purpose of life.
- Feel genuinely pained by your own errors and imperfections.
- Labour to discover the essential, the enduring, and earnestly aim at goals in accord with it.

*Posted on 2022-10-22 by Cologero*

## 9.3 Week 1: First reading

### Day 1: Our Father who art in Heaven

READING: The Story of Paradise

The temptation in paradise was threefold, just as was the temptation of Jesus Christ in the wilderness. The following are the essential elements of the triple temptation in paradise, as it is described in the account of the Fall in the book of Genesis (from *Meditations on the Tarot*):

1. Eve *listened* to the voice of the serpent;
2. She “*saw* that the tree was good for food, and that it was a delight to the eyes” (Genesis 3:6);
3. She “*took* of its fruit and ate; and she also gave some to her husband, and he ate” (Genesis 3:6).

Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

And the serpent said to the

woman: No, you shall not die the death.

For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

And the Lord God called Adam, and said to him: Where art thou?

And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life. I will put enmi-

ties between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.

And Adam called the name of his wife Eve: because she was the mother of all the living.

*Genesis 3:1-20*

## **Day 2: Hallowed be thy name**

READING: The Nine Beatitudes



It is said that, “Nature has a horror of emptiness” (horror vacui). The spiritual counter-truth here is that, “the Spirit has a horror of fullness”. It is necessary to create a natural emptiness —and this is what renunciation achieves — in order for the spiritual to manifest itself. The beatitudes of the Sermon on the Mount (Matthew v, 3-12) state this fundamental truth.

*Meditations on the Tarot*

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Mt 5:3, Lk 6:20)
2. Blessed are they that mourn: for they shall be comforted. (Mt 5:4, Lk 6:20)
3. Blessed are the meek: for they shall inherit the earth. (Mt 5:5, Lk 6:21)
4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Mt 5:6, Lk 6:21)
5. Blessed are the merciful: for they shall obtain mercy. (Mt 5:7.)
6. Blessed are the pure in heart: for they shall see God. (Mt 5:8)
7. Blessed are the peacemakers: for they shall be called the children of God. (Mt 5:9)
8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. (Mt 5:20, Lk 6:20)
9. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. (Mt 5:11-12, Lk 6:22-23)

## Day 3: Thy Kingdom Come

READING: The seven stages of the Cross in John's Gospel.

Christian meditation pursues the aim of deepening the two divine revelations: holy scripture and the creation, but it does so above all with a view to awakening a more complete consciousness and appreciation of Jesus Christ's work of redemption. For this reason, it culminates in the contemplation of the seven stages of the Passion: the washing of the feet, the scourging, the crowning with the crown of thorns, the way of the cross, the crucifixion, the laying in the tomb, and the resurrection.

*Meditations on the Tarot*

MEDITATION: The seven stages of the Passion

1. Washing of the Feet (Jn 13:1-20)
2. Scourging (Jn 18:22, Jn 19:1-3)
3. Crowning with Thorns (Jn 19:1-2)
4. Bearing of the Cross (Jn 19:16-17)
5. Crucifixion (Jn 19:18-19)
6. Laying in the Tomb (Jn 19:40-42)
7. Resurrection (Jn 20:1-18)

## **Day 4: Thy will be done on earth as it is in Heaven**

MEDITATION: The last things.

- Mt 24:1-51
- Mt 25:1-46
- Mk 13: 1-37

Thus the first is also the last, and the “first day of creation” is the Last Day, the day of universal resurrection. Therefore the history of Christianity—moving in the direction of the Last Things, toward the future—is at the same time the history of the reawakening of the past, i.e., the resurrection of the total past, insofar as truth and love have dwelt therein. So gradually there will revive in Christendom the forgotten, deeply sleeping, and perished treasures of wisdom and sacrificial deeds of the past—right back to the primeval revelation and the paradisiacal state of humanity. Thus all truth and all love of all times will have their home in the Church of Christ, which will then be the all-embracing (catholic) unity of all things and all beings who are striving for timeless values—in the sense of realizing the ideal of one Shepherd and one flock.

*Covenant of the Heart*

## **Day 5: Give us this day our daily bread**

MEDITATION: Institution of the Last Supper

Christ’s last words at the institution of the holy sacrament at the Last Supper: “Do this in memory of me” point towards the sacraments, too, as being a re-enlivening in the present of what happened in the past. In the holy sacrament at the altar, memory

becomes an act of the divine magic of transubstantiation, an act relating to the real (not just remembered) presence of the body and blood of the Redeemer. What once took place, takes place now in the present. In the sacrament, memory does not become a journey into the past, but instead a making-present of the past, an evocation that summons something up out of the realm of forgetting, sleep, and death. Memory becomes the bearer of the power which sounded forth in the call of the Master — “Lazarus, come forth!” — a call that proved effective. Memory becomes divine magic, a miracle of great love and faith. In this sense the words: “Do this in memory of me” actually mean: “Do this, so that I may be present”. For, one may add, the Son of Man is Lord over time too.

### *Covenant of the Heart*

## **Imagination**

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

*Mt 26:26-29*

And as they were eating, he took

bread, and blessed, and broke it, and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many. Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

*Mk 14:22-25*

And when the hour came, he sat at table, and the apostles with him. And

he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood. But behold the hand of him

who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!" And they began to question one another, which of them it was that would do this.

*Lk 22:14, 22:19-23*

## Inspiration

I am not speaking of you all; I know whom I have chosen; it is that the scripture may be fulfilled, 'He who ate my bread has lifted his heel against me.' I tell you this now, before it takes place, that when it does take place, you may believe that I am he. Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me." When Jesus had thus spoken, he was troubled in spirit, and testified, "Truly, truly, I say to you, one of you will betray me." The disciples looked at one another, uncertain of whom he spoke. One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; so Simon Peter beckoned to him and said, "Tell us who it is of whom he speaks."

So lying thus, close to the breast of Jesus, he said to him, "Lord, who is it?" Jesus answered, "It is he to whom I shall give this morsel when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly." Now no one at the table knew why he said this to him. Some thought that, because Judas had the money box, Jesus was telling him, "Buy what we need for the feast"; or, that he should give something to the poor. So, after receiving the morsel, he immediately went out; and it was night.

*Jn 13:18-30*

### **The 3rd Temptation of Jesus: Turning stones into bread**

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And he fasted forty days and forty nights, and afterward he was hungry. And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

*Mt 4:1-4*

### **Day 6: Forgive us our trespasses as we forgive those who trespass against us**

MEDITATION: The seven miracles in John’s Gospel

The Gospel is proclaimed to us in events, signs, parables, and teachings. Thereby the events are simultaneously signs, parables, and teachings. The signs, however, are also simultaneously events, parables, and teachings. The parables are also events, signs, and teachings; and the teachings are at the same time events, signs, and parables. Everything in the Gospel is event, sign, parable, and teaching, i.e., everything is fact, miracle, symbol, and revelation of the truth. The miracles of the Gospels are thus also facts — as well as symbols and revelations of truth.

*Covenant of the Heart*

1. Wedding at Cana (John 2:1-11)
2. Healing of nobleman’s son (John 4:46-54)
3. Healing of sick man at pool of Bethesda (John 5:1-10)

4. Feeding of the five thousand (John 6:1-15)
5. Jesus walks on the water (John 6:16-21)
6. Healing of the man born blind (John 9:1-7)
7. Raising of Lazarus (John 11:1-44)

### **The 2nd Temptation of Jesus: Casting down from the pinnacle of the temple**

Then the devil took him to the holy city, and set him on the pinnacle of the temple, and said to him, “If you are the Son of God, throw yourself down; for it is written, ‘He will give his angels charge of you,’ and ‘On their hands they will bear you up, lest you strike your foot against a stone.’” Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’” (Mt 4:5-7)

### **Day 7: And lead us not into temptation**

Moses did not cross the Jordan, but crossed the threshold of death. His “promised land” lay on the other side of the threshold of death. The people of Israel prepared themselves for the future encounter with the expected Messiah in the promised land; Moses was granted this meeting in the disembodied state. It took place in the scene of the Transfiguration on Mt. Tabor in the accompaniment of Elijah. Peter, John, and, James were present as witnesses to this encounter.

*Covenant of the Heart*

Meditation:

- The transfiguration on Mount Tabor (Mt 17:1-9, Mk 9:2-28, Lk 9:28-36)

- Healing of the sick child (Lk 9:37-43)

### **The 1st Temptation of Jesus: All the kingdoms of the world**

Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, “All these I will give you, if you will fall down and worship me.” Then Jesus said to him, “Begone, Satan! for it is written, ‘You shall worship the Lord your God and him only shall you serve.’” Then the devil left him, and behold, angels came and ministered to him. (Mt 4:8-11)

### **Day 8: But deliver us from Evil**

The only Son of the eternal Father nailed to the cross for our sake — this is what is divinely impressed upon all open souls, including the robber crucified to the right. This impression is unforgettable and inexpressible. It is the immediate breath of God which has inspired and still inspires thousands of martyrs, confessors of the faith, virgins and recluses.

*Meditations on the Tarot. Letter IV: The Emperor*

MEDITATION: The seven Words from the Cross

1. Father, into thy hands I commend my spirit. (Lk 23:46)
2. My God, my God, why hast thou forsaken me? (Mt 27:45-46, Mk 15:34)
3. I thirst! (Jn 19:28)
4. Verily I say unto thee, today shalt thou be with me in paradise. (Lk 23:43)



5. Father, forgive them; for they know not what they do. (Lk 23:34)
6. Woman, behold thy son! (Jn 19:26-27)
7. It is finished. (Jn 19:30)

#### READINGS:

##### **Revelation 12:**

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

##### **Revelation 13:**

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

*Posted on 2023-02-13 by Cologero*

## 9.4 Week 2: Our Father who art in Heaven

### Day 1: First curse of the Father

READING: Gen 3: 1-24

Meditate on the connection between disobedience (verse 6) and the necessity of toil (verse 17).

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. (Genesis 3:6)

And to Adam he said: Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life. (Genesis 3:17)

The fruit of the Tree of Knowledge of Good and Evil has had a triple effect:

- Toil
- Suffering
- Death

Toil or work took the place of mystical union with God, which union (without effort) is the teaching of the first Arcanum of the Tarot, the Magician. The mystical spontaneity of the first Arcanum is that relationship between man and God which was before the Fall.

*Meditations on the Tarot*

FIRST PSYCHURGICAL OPERATION: Concentration without effort.

## Day 2: Second curse of the Father

READING: Gen 3: 1-24

Meditate on the connection between the feeling of shame (verse 7) and the necessity of suffering (verse 16).

Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons. (Genesis 3:7)

To the woman he said, “I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.” (Genesis 3:16)

Suffering replaced the directly reflected revelation or gnosis, whose direct revelation is the teaching of the second Arcanum of the Tarot, the High Priestess. The gnosis of the second Arcanum is that consciousness which was before the Fall.

*Meditations on the Tarot. Letter III: The Empress*

SECOND PSYCHURGICAL OPERATION: Vigilant inner silence

## Day 3: Third curse of the Father

READING: Gen 3:1-24

Meditate on the connection between the feeling of fear (verse 10) and the necessity of death (verses 19-24).

And he said, “I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.” (Genesis 3:10)

you are dust, and to dust you shall return. Then the Lord God said, “Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever” — therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the

man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life. (Genesis 3: 19-24)

Death entered into the domain of life or creative, sacred magic, which is the teaching of the third Arcanum of the Tarot, the Empress. For sacred magic is that life which was before the Fall.

*Meditations on the Tarot. Letter III: The Empress*

THIRD PSYCHURGICAL OPERATION: Inspired activity of imagination and thought.

## **Day 4: The spiritualization of toil**

READING: Gen 3: 1-24

The spiritualization of toil in creative spiritual work and meditation. Through the Holy Spirit.

the Fall changed the destiny of humanity —so that mystical union became replaced by struggle or toil, gnosis by suffering, and sacred magic by death. This is why the formula announcing the “good news” that the effects of the Fall can be overcome and that the way of human evolution can return to that of mystical union instead of struggle, that immediately reflected revelation or gnosis can replace the teaching of the truth through suffering, and that sacred magic or transforming life can take the place of destructive death.

*Meditations on the Tarot. Letter III: The Empress*

## Day 5: The transfiguration of suffering

READING: Gen 3: 1-24

The transfiguration in the soul of suffering by passing through purgatory. Through the Son.

Take the terms “limbo”, “purgatory” and “paradise” in their meaning as understood by analogy and you have a clear and precise formula for the working of the magic of the sacred pentagram of five wounds; it effects a change from the natural state (“limbo”) and from the state of human suffering (“purgatory”) to that of the blessedness of the divine state (“paradise”). The operation of the magic of the sacred pentagram of five wounds therefore consists in transforming the natural state into the human state and this latter into the divine state. This is the work of spiritual alchemy of the transformation from Nature (“limbo”), and from the Human (“purgatory”), into the Divine (“paradise”), according to the traditional threefold division — Nature, Man and God.

*Meditations on the Tarot. Letter V: The Pope*

Concerning the experience relating to “purgatory”, it comprises all purging of suffering — physical, psychic and spiritual. It is corporeal, moral and intellectual suffering which is our intermediate state between the experience of the natural innocence of “limbo” and the moments of heavenly joy when the rays of “paradise” reach us.

## Day 6: The transformation of death

READING: Gen 3: 1-24

The transformation of death into the ideal of initiation. Through the Father.

Initiation is the Second Birth that Jesus revealed to Nicodemus.

The rebirth from Water and Spirit which the Master indicates to Nicodemus is the re-establishment of the state of consciousness prior to the Fall, where the Spirit was divine Breath and where this Breath was reflected by virginal Nature.

*Meditations on the Tarot. Letter II: The High Priestess*

Neither did death then play the role of liberating consciousness, through the destruction of the forms which enclose it, that it has played since the Fall. Instead of the destruction of forms, their continual transformation took place. This was operated by the perpetual action of life effecting the metamorphosis of forms, in conformity with changes in the consciousness using them. This perpetually liberating constructive action of life was—and still is—the function of sacred or divine magic. And it is this transforming function, opposed to the destructive function of death, that Moses' Genesis designates by the symbol of the Tree of Life.

*Meditations on the Tarot. Letter III: The Empress*

## **Day 7: Meditation on the Trinity**

Thine is the Kingdom, and the Power, and the Glory.

Then the righteous will shine like the sun in the kingdom of their Father. (Matthew 13:43)

GLORY: The Rainbow is the imagination of the Holy Spirit.

POWER: The radiant solar cross in the blue sky is the imagination of the Son.

KINGDOM: Stars shining in the dark night sky, strewn with stars, the soul turning towards the Father, accompanied by the words: Our Father, who art in Heaven.

This is the rainbow of seven colours of the manifestation of “glory” or mastership and also the octave of the seven tones

of revelation of the “name” or mission of the vanquisher of the three temptations. And this rainbow shone around the empty and somber place in the wilderness where the temptations took place.

*Meditations on the Tarot. Letter VII: The Chariot*

*Posted on 2023-02-19 by Cologero*

## 9.5 Week 3: Hallowed be thy name

MEDITATIONS: The nine Beatitudes: Mt 5:1-12, Lk 6:20-23

This verse will require two weeks. The beatitudes awaken the Christ impulse in the various centers of the human being.

The nine beatitudes are the nine activities of the Comforter, the Paraclete, and are oriented to the perfect human being of the future. That is, they relate to the spirit-imbued human being.

The Sermon on the Mount is not concerned merely with human beings preserving their true natures in the face of natural evolution, nor even with them simply obeying the divinely revealed law, but that, in accordance with their archetype — “the image and likeness of God” — they become as God. “Be ye perfect therefore even as thy Father in heaven is perfect.” This central statement from the Sermon on the Mount is a call to ascend from the kingdoms of nature and the human being to the kingdom of God.

*Covenant of the Heart*

Jesus based Baptized in complete emptiness in the Jordan.

Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed him, saying: I ought to be baptized by thee,

and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him. And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased. (Matthew 3:13-17)

And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased. (Mark 1:9-11)

Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened; And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased. (Luke 3:21-22)

The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God. (John 1:29-34)



## Day 1: First Beatitude: emptying the head

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.* (Mt 5:3, Lk 6:20)

Alternatively, Blessed are the beggars for spirit, for theirs is the kingdom of heaven.

In his Baptism in the Jordan, Jesus had become empty and the greatest beggar for spirit.

The first beatitude means to say that those who are rich in spirit, who are filled with the “spiritual kingdom of man”, have no room for the “kingdom of heaven”. Revelation presupposes emptiness — space put at its disposal — in order to manifest itself. This is why it is necessary to renounce personal opinion in order to receive the revelation of the truth, personal action in order to become an agent for sacred magic, the way (or method) of personal development in order to be guided by the Master of ways, and one’s personally chosen mission in order to be charged with a mission from above.

### *Meditations on the Tarot*

As a fact the wandering in the desert was an historical occurrence, as a symbol it is an expression of the timeless law of the necessity of purification and the “emptying of consciousness” as precondition for the revelation of God in His truth.

the first Beatitude of the Sermon on the Mount proclaims: “Blessed are the poor in spirit for theirs is the kingdom of heaven,” i.e., blessed are those who regard as poor any knowledge of power without God—that is, any knowledge or power not of God himself—for they shall participate in the divine archetypal creative work of God.

### *Covenant of the Heart*

## **Day 2: Second Beatitude: courage of the heart**

*Blessed are they that mourn, for they shall be comforted.* (Mt 5:4, Lk 6:21)

The blessing of Mary is contained in this; the inspiration that comes from suffering (“And a sword shall pierce thy heart”). The courage to endure suffering.

They that mourn or bear sorrow neither strive after a pain-free existence nor turn away from pain, but bear it with acceptance. For the fullness of existence, life’s true richness, does not consist solely in health and happiness but in an ever-expanding range of joy and sorrow; and the broader the range, the richer life becomes.

*Covenant of the Heart*

## **Day 3: Third Beatitude: control of the will, mindfulness**

*Blessed are the meek for they shall inherit the earth.* (Mt 5:5, Lk 6:21)

Behold the course of one’s life with inner calm.

Natural evolution rests on the principle that dominion over the kingdom of nature—over the earth—belongs to those with the greatest will to power. It is predestined for the tough and the toughest ... Not the tough but the meek shall rule earth’s natural kingdoms. The power that St. Francis of Assisi, for instance, wielded over birds and fish and wild wolves was not of a kind that any natural scientist, fisherman, forester, or hunter has ever possessed. The same is true of the obedience rendered toward St. Anthony by the hyenas in the Egyptian desert, as well as of many other instances of deference from the side of so-called dumb nature toward truly meek humans ... That Christianity prevailed in ancient times despite its persecution is an instance on a global

scale—one that cannot simply be explained away— where meekness took possession of the “earthly kingdom” (orbis terrarum) of that time.

*Covenant of the Heart*

MEDITATION:

And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: **Glory to God in the highest; and on earth peace to men of good will.** And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. (Luke 2:9-15)

Glory (head) – Peace (heart) – Good Will (will)

**Vladimir Solovyov**, in his *Lectures on Divine Humanity*, wrote:

One can be considered free from passions only when one has them but has power over them, when one possesses, but is not possessed by them.

In Matthew, the word translated as “meek” is *praos*, which was also used to mean the gentling of a horse. The horse is the most noble of animals, but it must be broken to be of use to the knight.

So we see that the “meek” are those whose souls are under the control and guidance of the Intellect, or Head, since the appetitive and incensive aspects of the soul (the Will) have been broken and put in service to the highest aspect in man. They still retain their driving forces: the appetitive

to achieve a goal, and the incensive to provide the emotional energy and motivation to persist. Far from being mousy or timid, the meek are strong willed and inner directed. This is why they shall inherit the earth.

## **Day 4: Fourth Beatitude: Christ impulse in the Sentient Soul**

*Blessed are they that hunger and thirst after justice: for they shall have their fill.* (Mt 5:6, Lk 6:21)

Emptied head à Courageous Heart à Mindfulness in the Will à righteousness

The law of righteousness of the “kingdom of God” as expressed in the Sermon on the Mount . . . is operative in the highest and most essential region of all. It heals the wounds of the heart suffered at the hand of injustice and transforms the pain of unjustly inflicted suffering into everlasting bliss. At the same time, without inflicting punishment, it leaves offenders to the tribunal of their own conscience—that is, to their karma. Thus, does the righteousness of the kingdom of God transcend both righteousness of retribution and that of atonement (karma) in that it is a bountiful and merciful righteousness. It bestows gifts of eternal value in whose light the shadows cast through suffering injustice disappear.

*Covenant of the Heart*

## **Day 5: Fifth Beatitude: Christ impulse in the Intellectual Soul**

*Blessed are the merciful: for they shall obtain mercy.* (Mt 5:7)

Mercy is justice combined with love. It is judgment and at the same time creation of the means whereby the guilty can atone for their guilt, carrying not only the past and the present, but also the future.

All those who desire—that is, actually make the effort—to practice a morality transcending retribution and atonement will have their place in the kingdom of God and his righteousness . . . It is thus not the will for the good favor and benefaction of merciful righteousness that makes one a partaker thereof, but the will for the kingdom of God and his righteousness in itself—will that is put into actual practice.

### *Covenant of the Heart*

Through the sentient soul man is related to the animal. In animals, also, we observe the presence of sensations, impulses, instincts and passions. But the animal obeys these immediately. They do not, in its case, become interwoven with independent thoughts, transcending the immediate experiences. This is also the case to a certain extent with undeveloped human beings. **The mere sentient soul is therefore different from the evolved higher member of the soul which brings thinking into its service. This soul that is served by thought will be termed the intellectual soul.** . . . The intellectual soul permeates the sentient soul. Whoever has the organ for “seeing” the soul sees, therefore, the intellectual soul as a separate entity, in relation to the mere sentient soul.

Note: The Intellectual Soul is also called the Rational Soul. (e.g., Thomas Aquinas, Aristotle)

## **Day 6: Sixth Beatitude: Christ impulse in Consciousness**

*Blessed are the pure of heart: for they shall see God. (Mt 5:8)*

This is the quality of deepened and extended mercifulness. With radiant heart, behold nature with a gaze that asks what nature needs. The healing gaze into the world is the pure heart; then one beholds God who is otherwise missing in the natural world.

Purity of heart is to will one thing. This is the return to the Primordial State before the Fall, i.e., before Adam and Eve listened to two competing, incompatible voices.

Duality therefore signifies the establishment of two centers of contemplation, two separate and rival principles—one real and the other apparent—and this is the origin of evil, which is only illegitimate twofoldness.

*Meditations on the Tarot. Letter II: The High Priestess*

## **Day 7: Seventh Beatitude: Christ impulse in the Self**

*Blessed are the peacemakers: for they shall be called children of God.* (Mt 5:9)

The quality of the third beatitude, gentleness, is directed outward in the seventh beatitude, engendering peace.

TEMPTATION: to see Christianity as a revelation given once and for all.

[The peacemakers are those] who refuse to take sides in the face of partial truths and prejudices, being dedicated to the cause of the whole truth which unites the world and bears peace to it.

*Meditations on the Tarot. Letter IX: The Hermit*

The path of transformed evolution, in the case of individual human beings and of humanity as a whole, begins with a purification of the impulses, instincts, habits, and customs attached to natural evolution. Then it leads on to illumination—intuition of

the truth, beauty, and goodness of divine evolution, the kingdom of God and his righteousness. Finally, it culminates in the union of will, feeling, and thought with the will, feeling, and thought that underlie divine evolution or the work of salvation.

*Covenant of the Heart*

*Posted on 2023-02-27 by Cologero*

## **9.6 Week 4: Hallowed be thy name (II)**

### **Day 1: Eighth Beatitude: Christ impulse in the Manas**

Blessed are they which are persecuted for righteousness's sake: for theirs is the kingdom of heaven. (Mt 5:10, Lk 6:20)

Turns suffering — the quality of the second Beatitude — into a creative activity.

The evil in nature is to be called forth out of the realm of dream into the waking world.

TEMPTATION: To proletarianize Christianity, making it exoteric and severed from the Mysteries.

*Manas* = ego consciousness or personal consciousness (Cf. *Meditations on the Tarot. Letter XXII: The Fool*).

The higher emotional center is to be found at the level of the heart, and the higher intellectual center at the level of the head. Their functions are different. In the Tradition they are sometimes called the eyes of the Soul. Thus, St Isaac the Syrian said: "While the two eyes of the body see things in an identical way, the eyes of the Soul see differently: one contemplates the truth in images and symbols, the other face to face."

*Gnosis*

Righteousness—that is, freedom and equality—remains an illusion when sought within the realm of natural evolution with its extension in human history. It is simply not to be found there—and never can be—because the “struggle for survival,” translated from natural evolution to the arena of human history, has nothing to do with righteousness. Righteousness must be looked for elsewhere, in another dimension . . . The fact of their persecution for righteousness’ sake is manifestly something unrighteous that befalls them in earthly life, but the share in the kingdom of heaven they attain thereby reduces such unrighteousness to naught.

*Covenant of the Heart*

## **Day 2: Ninth Beatitude: Christ impulse in the Buddhi**

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Mt 5:10-12, Lk 6:22-23)

The quality of the first Beatitude to become pure in spirit is creatively transformed: to be a representative of Christ on earth. One’s own personality counts for nothing.

**MEDITATION:** This beatitude exposes the evil of sub-nature, which was hidden in deep sleep. In the Buddhi, or higher intellectual center, the meditation is beyond images.

**DANGER:** to turn Christianity into a principle of domination.

*Buddhi* = consciousness of higher Self or cosmic consciousness (Cf. *Meditations on the Tarot. Letter XXII: The Fool*).

The compensatory balance lies in the vertical earth-heaven axis and not along the horizontal axis of terrestrial events. It is the “reward in heaven” that illumines from above the unrighteousness endured in the current of evolution, driving it away like a shadow before the light. This



compensatory balance, in the sense of vertical or divine righteousness, consists in the “reward in heaven,” that is, in the enrichment of humanity’s being and not in the punishment of the perpetrator of unrighteousness in accordance with the principle of horizontal justice: “An eye for an eye, a tooth for a tooth”

However, just as the law of karma morally surpasses both determinism and retributive justice, so it in turn is surpassed by the law of righteousness of the “kingdom of God” as expressed in the Sermon on the Mount. For the latter is operative in the highest and most essential region of all. It heals the wounds of the heart suffered at the hand of injustice and transforms the pain of unjustly inflicted suffering into everlasting bliss. At the same time, without inflicting punishment, it leaves offenders to the tribunal of their own conscience—that is, to their karma.

*Covenant of the Heart*

### **Day 3: Authentic experience of the spiritual world**

Human nature in ancient times was such that it was possible, without difficulty, to enable a man to partake in the happenings of the spiritual world. Today it is very arduous, relatively speaking, to undergo the true esoteric training leading to the attainment of clairvoyance.

RUDOLF STEINER. *Meditation on the Beatitudes in The Gospel of St. Matthew. Lecture IX*<sup>1</sup>

Rudolf Steiner has certainly said things of a nature to awaken the greatest creative elan! His series of **lectures on the four**

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<sup>1</sup><https://wn.rsarchive.org/Lectures/GA123/English/RSP1965/19100909p02.html>

**Gospels**, his lectures at Helsingfors and Dusseldorf on the celestial hierarchies — without mentioning his book on the inner work leading to initiation (*Knowledge of the Higher Worlds.*) — would alone suffice to inflame a deep and mature creative enthusiasm in every soul who aspires to authentic experience of the spiritual world.

*Meditations on the Tarot*

## **Day 4: The proclamation of the kingdom**

The Sermon on the Mount was not simply about new doctrines. Nor is it merely symbolic. Rather, it is the spiritual activity of the Word. Specifically, it is not a matter of presenting new knowledge; it is supposed to change the level of being of those who hear it.

The most important effect of the Sermon was a spiritual, suprasensory stimulation of the forces of the inner I, transcending the physical, etheric and astral bodies (vegetative and sensitive souls).

This transformation, entailing the conversion of natural evolution to the good, leads above all to the replacement of its guiding principle—the struggle for survival—by that of peace as the basis of the new evolution. For this reason, it is said in the Sermon on the Mount that the peacemakers are called “sons of God,” i.e., not only do they behold God but also take up his work, just as sons take up and continue the work of their fathers.

*Covenant of the Heart*

The Sermon on the Mount, considered a historical event of universal significance, marked a turning point of evolution after which the principle of peace is gradually coming to replace the principle of war. The path of transformed evolution, in the case of individual human beings and

of humanity as a whole, begins with a purification of the impulses, instincts, habits, and customs attached to natural evolution. Then it leads on to illumination—intuition of the truth, beauty, and goodness of divine evolution, the kingdom of God and his righteousness. Finally, it culminates in the union of will, feeling, and thought with the will, feeling, and thought that underlie divine evolution or the work of salvation. St. Bonaventure characterized this path of purification (*purgatio*), illumination (*iluminatio*), and perfection (*perfectio*) in the simplest and clearest possible way (*De triplici via*, Prologus, I).

## **Day 5: The Beatitudes as the Seed of the Future of Humanity**

MEDITATION: Follow the stages of Christ's passion

First, our experiences with the three temptations in the desert.

Then, passing through the stages of the passion:

1. washing of the feet
2. scourging
3. crowning with thorns
4. carrying of the cross
5. crucifixion
6. entombment
7. resurrection

To be blessed does not mean an escape from suffering and pain, but the



experience of a new kind of suffering and pain.

There will always be the fortunate and the unfortunate, but the blessed form a new class of human beings.

The fundamental conditions to be among the blessed: emptiness, inner poverty, and spiritual beggary.

Tomberg prefers the term “beggary” because the beggar knows he is spiritually poor.

Concentration exercise is on the Rose Cross in three stages:

1. Combine a series of images that evoke feelings into a single image and retained in consciousness.
2. Consciously wipe away that picture, so that the only thing remaining as an object of meditation is the soul’s own activity that built and held the picture.
3. Blot out this image-free content from awareness, leaving a perfectly empty consciousness.

## **Day 6: Knights of the Grail**

The physical body is representative of the stage where a complete reconciliation between heaven and Earth could be brought about. There are

three stages for the ego to unite:

- The ego is consciously united with the spirit
- The union includes the astral body
- The union goes beyond the etheric body to the physical body

High moral and spiritual truths can be learned through the experiences of the physical body. The physical body was seen as the communion body by those who understood the Grail tradition; it was the highest possibility of human communion with the spirit.

The search for the Grail testifies that there has always existed a striving for a conscious participation in the logic of the Logos, a quest for a Christian initiation.

*Covenant of the Heart*

St. Bernard advanced not only active contemplation for the monks but also contemplative activity for the knights — just as Krishna did more than fifteen centuries before him. The one and the other did so because they knew that man is at one and the same time a contemplative and an active being, that “faith without works is death”.

*Meditations on the Tarot. Letter XIV: Temperance*

## **Day 7: Guilt, Need, Care, Death**

The life of an initiate must forever be veiled in mystery and is a secret between man’s heart and his God.

*Count Germain*

The path to poverty of spirit has four elements, taken from *Faust*:

1. GUILT. The experience of guilt.
2. NEED. The growing consciousness of what had been sacrificed and lost
3. CARE: The suggestions of a false future led to an awareness of care.
4. DEATH. Death as the gate into the world of real life, not as a gate to the realm of false existence

Initiation needs to be understood in the light of guilt, need, care, and death. These can only be experienced in the physical body. Some spiritual paths, e.g., Hinduism, had the goal of transcending the body in order to avoid the experiences of guilt, need, care, and death. Moreover, the darkness of the physical body comes with conflict with evil.

Without the experience of guilt, there is no experience of the need for redemption, i.e., the Christ impulse.

Meditate on these stages. This may lead to the realization of the intuition stage of the knowledge of the spiritual world, the goal of the First Beatitude.

*Posted on 2023-03-05 by Cologero*

## **9.7 Week 5: Thy Kingdom Come**

The awakened will of the human being calls upon Christ for penance. The stages of the Passion are compensation for human guilt.

The Transgressions of man as prefiguration of Christ's sufferings in the passion:

Transgressions of Man	Stages of the passion
The <b>Fall</b> of man into sin	Washing of the feet
The curse against <b>Eve</b>	Scourging
The curse against <b>Adam</b>	Crowning with thorns
The fratricide between <b>Cain</b> and <b>Abel</b>	Carrying of the cross
<b>Cain</b> becomes homeless	Crucifixion
Redemption of sins through the <b>Flood</b>	Entombment
The experience of the end of the <b>Flood</b>	Resurrection

Christian meditation pursues the aim of deepening the two divine revelations: holy scripture and the creation, but it does so above all with a view to awakening a more complete consciousness and appreciation of Jesus Christ's work of redemption. For this reason it culminates in the contemplation of the seven stages of the Passion: the washing of the feet, the scourging, the crowning with the crown of thorns, the way of the cross, the crucifixion, the laying in the tomb, and the resurrection.

*Meditations on the Tarot. Letter XXI: The Fool*

## Day 1: First stage of the passion: Washing of the feet

The washing of the Feet is the *humiliation* through which the human being must pass because he submitted to the temptation "to be as gods".

True progress, true evolution, is the advance of beings from life under one law to life under another law, i.e., the structural change of beings. It is thus that the law "an eye for an eye, and a tooth for a tooth" is in the process of being gradually replaced by the law of forgiveness. It is thus again that the law "the weak serve the strong, the people serve the king, the disciple serves the master" will one day give way to the law shown by the Master through the act of the **Washing of the Feet**. According to this higher law, it

is the strong who serve the weak, the king who serves the people, the master who serves the disciple — just as it is in heaven, where Angels serve human beings. Archangels serve Angels and men. Principalities serve Archangels, Angels and human beings, and so on. And God? He serves all beings without exception.

*Meditations on the Tarot. Letter IX: The Hermit*

### **Washing of the Feet (John 13:1-20)**

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him). Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. **If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.**



Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them. I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me. At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

### **Temptation in Paradise (Gen 3:1-12)**

Now the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise? And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat: But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die. **And the serpent said to the woman: No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.**

And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons. And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him: Where art thou? And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself. And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat? And Adam said:

The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

## **Day 2: Second stage of the passion: The scourging**

The scourging is to endure, to bear pain without resisting. The bearing of pain was handed to Eve as a curse.

**Scourging (John 19:1); Striking on the check (John 18:22, John 19:3)**

Then therefore, Pilate took Jesus, and scourged him.

When he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

They came to him, and said: Hail, king of the Jews; and they gave him blows.

### **The curse against Eve (Gen 3:16)**

To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

## **Day 3: Third stage of the passion: The crowning with thorns**

Toilsome labor is Adam's curse. Earthly man must deal with thistles and thorns.

Every crown is essentially a crown of thorns. Not only is it heavy, but also it calls for a painful restraint with regard to the thought and free or arbitrary imagination of the personality. It certainly emits rays outwards, but these same rays become thorns for the personality within. They play the role of nails piercing and crucifying each thought or image of the personal imagination.

*Meditations on the Tarot. Letter IV: The Emperor*

**Crowning with Thorns (John 19:2)**

The soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment.

The “thorns” of the crown centre function as the “nails” of objectivity, which give conscience to thought. It is thanks to them that thought has not become wholly emancipated and as arbitrary, for example, as the imagination is. Thought as such is, in spite of all, the organ of truth, not of illusion.

*Meditations on the Tarot. Letter V: The Pope*

**The curse on Adam (Gen 3:17-19)**

And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.

**Day 4: Fourth stage of the passion: Carrying the cross**

Humanity must pass through the carrying of the cross after Cain’s murder of Abel. Together they form a cross:

- **Abel.** The vertical stream, through the ascending and accepted sacrifice.
- **Cain.** The horizontal stream. He created the line extending in breadth.

The cause of all wars and revolutions — in a word, of all violence — is always the same: the negation of hierarchy. This cause is found already, germinally, at such a lofty level as that of the communal act of worship of the same God by two brothers — this is the staggering revelation of the story of Cain and Abel. And as murders, wars and revolutions continue, the story of Cain and Abel remains ever valid and relevant. Being always valid and relevant throughout the passage of centuries, this is a myth and, moreover, a myth of the first order.

*Meditations on the Tarot. Letter I: The Magician*

**Carrying of the cross (John 19:17, Matthew 27:32, Mark 15:21, Luke 23:26)**

And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

**Cain and Abel (Genesis 4:1-10)**

And Adam knew Eve his wife: who conceived and brought forth Cain, saying: I have gotten a man through God. And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman. And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings. But to Cain and his offerings he had no respect: and Cain was exceedingly angry, and his countenance fell. And the Lord said to him: Why art thou angry? and why is thy countenance fallen? If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the

door? but the lust thereof shall be under thee, and thou shalt have dominion over it. And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother's keeper? And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

### **Day 5: Fifth stage of the passion: The crucifixion**

The Crucifixion is (but not only) the state of belonging nowhere, neither in heaven nor on earth. Cain is the eternal wanderer. The two thieves are symbols of joining together of the two streams (vertical and horizontal).

The unconscious, instead of shocking intelligence, allies itself with it, penetrates it, and becomes luminous within it. But this takes place only after the more-or-less long and painful experience of the crucifixion of consciousness on the cross formed by the pair of opposites: subjectivity—objectivity (vertical), and the pair of opposites: intelligence—unconscious wisdom (horizontal).

*Meditations on the Tarot. Letter XVIII: The Moon*

### **The Crucifixion (John 19:17-22, Matthew 27:31-38, Mark 15:20-32, Luke 23:26-43)**

In the times when the papacy was combined with worldly power the situation of inner crucifixion, and of “inner swooning” which it produces, was often too heavy a burden inwardly for individual popes, as human beings. Thus there arose attempts impossible though this might be at “flight from the cross”: into politics, court life, the enjoyment of art and culture, and the intoxications of sex.

*Covenant of the Heart*

And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered: What I have written, I have written.

And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves: one on the right hand, and one on the left.

And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments, casting lots upon them, what every man should take. And it was the

third hour, and they crucified him. And the inscription of his cause was written over: THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith: And with the wicked he was reputed. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroys the temple of God, and in three days builds it up again; Save thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children. For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and

Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

### **The curse on Cain (Genesis 4:8-16)**

And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother's keeper? And he said to him: What hast thou done? the voice of thy brother's blood cries to me from the earth. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth. And Cain said to the Lord: My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth: every one, therefore, that finds me, shall kill me. And the Lord said to him: No, it shall not be so: but whosoever shall kill Cain, shall be punished sevenfold. And the Lord set a mark upon Cain, that whosoever found him should not kill him. And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

## **Day 6: Sixth stage of the passion: Entombment**

**Noah** protected all living things until there was again the possibility for new life. Then they re-emerged. Meditate on the image of the Ark.



Just as the Emerald Table saved the essence of ancient wisdom, and just as the Tarot saved the essence of mediaeval wisdom, across the deluges which occurred in the time that separates us from them, may the essence of modern wisdom be saved in a spiritual “**Noah’s ark**” from the deluge which is going to come, and may it thereby be transmitted to the future, just as the essence of ancient wisdom and that of mediaeval wisdom has been transmitted to us by means of the Emerald Table and the Major Arcana of the Tarot. The tradition of Hermeticism blossomed in the past and must live in the future.

*Meditations on the Tarot. Letter XVII: The Star*

**Laying in the tomb (John 19:38-42, Matthew 27:57-61, Mark 15:42-47, Luke 23:50-56)**

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus. And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument,

and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

And behold there was a man named Joseph, who was a counsellor, a good and just man, (The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. And it was the day of the Parasceve, and the sabbath drew on. And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

### **The Flood (Genesis 6:5-22, 7:1-23)**

And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I

have made them. But Noah found grace before the Lord. These are the generations of Noah: Noah was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth.

And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) He said to Noah: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noah did all things which God commanded him.

And the Lord said to him: Go in thou and all thy house into the ark: for thee I have seen just before me in this generation. Of all clean beasts take seven and seven, the male and the female. But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be

saved upon the face of the whole earth. For yet a while, and after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made, from the face of the earth. And Noah did all things which the Lord had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. And Noah went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood. And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth, Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noah.

And after the seven days were passed, the waters of the flood overflowed the earth. In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened: And the rain fell upon the earth forty days and forty nights. In the selfsame day Noah, and Shem, and Ham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark: They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly, Went in to Noah into the ark, two and two of all flesh, wherein was the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from the earth. For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth:

and all men. And all things wherein there is the breath of life on the earth, died. And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

### **Day 7: Seventh stage of the passion: The resurrection**

The seventh stage is the Resurrection which came when everything re-emerged from Noah. The rainbow is the symbol of reconciliation with God.

The concept, idea, and ideal of resurrection is different from the concept, idea, and ideal of eternal life, as a resting in God, where the soul returns to the “Father’s house” and remains there for all eternity. Resurrection is not merely the end of the old, but actually means the beginning of a new world-creation, with “a new heaven and a new earth”. It is not the soul’s rest in eternity, not the eternal rest of Nirvana, but an active cooperation with God in a renewed world, healed of the consequences of the Fall into sin. The “new Jerusalem” is a new world-order related to the old one in the same way as the resurrected man is related to mortal man. The resurrection may be conceived of as the reappearance and active participation of the total human being — as spirit, soul, and body — in the domain of the “world-in-progress”. As an idea, the resurrection is the realisation that God is divinely generous, that he does not take away again what he has once given and granted, but that his gifts — existence, consciousness, freedom, and creative activity — are valid for all eternity.

*Covenant of the Heart*

**The Resurrection (John 20:1-10, Matthew 28:1-10, Mark 16:1-11, Luke 24:1-12)**

And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. The disciples therefore departed again to their home.

And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you. And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him. Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee,

there they shall see me.

And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you. But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid. But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. She went and told them that had been with him, who were mourning and weeping. And they hearing that he was alive, and had been seen by her, did not believe.

And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. And they found the stone rolled back from the sepulchre. And going in, they found not the body of the Lord Jesus. And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee, Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And going back from the sepulchre, they told all these things to the eleven, and to all the rest. And it was Mary

Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles. And these words seemed to them as idle tales; and they did not believe them. But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

### **The End of the Flood (Genesis 8:24-33)**

Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried. In the second month, the seven and twentieth day of the month, the earth was dried. And God spoke to Noah, saying:

Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it.

So Noah went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noah built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet saviour, and said:

I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done. All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

### **The Rainbow, symbol of the reconciliation with God (Genesis 9:12-17)**

And God said:

This is the sign of the covenant which I give between me and you,



and to every living soul that is with you, for perpetual generations. I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth. And when I shall cover the sky with clouds, my bow shall appear in the clouds: And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

And God said to Noah: This shall be the sign of the covenant which I have established between me and all flesh upon the earth.

*Posted on 2023-03-12 by Cologero*

## 9.8 Week 6: Thy Will be done

Meditation on God's blessings and judgment.

Blessing	Judgment
The seeds in the Garden	The seeds of the Earth
Man shall not be alone	Cain must wander alone
The four rivers of the Garden	The Flood
Adam names the animals	The Tower of Babel: God confuses human language

### Day 1: First blessing of God

The blessing of eating the seeds in the Garden, i.e., spiritual nourishment, changes into the curse of feeding on plant matter

The third day of creation is the “day” of procreation, of the mystery of seed and of growth. The third day of creation is the

generation of the seed principle, of the principle of potential formative force becoming actualized and bringing to visible realization its own inner, invisible shape. The third day of creation is the coming into being of the seed principle in the world, that is, not only of the plant-world manifested to us as plants and trees, but also such “trees” growing in paradise as “the tree of knowledge of good and evil” and the “tree of life”.

*Covenant of the Heart*

MT 7:16-18: You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit.

**First Blessing of God: Genesis 1:26-31**

And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

**First Judgment of God: Genesis 3:18**

Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth.

## Day 2: Second blessing of God

Revolt, possession, and substitution of the fabricated for the revealed — with these three sins there correspond three “falls” and effects entailed by them. Cain, who killed his brother Abel, became an exile — he became a wanderer.

*Meditations on the Tarot. Letter XVI: The Tower of Destruction*

### **Second Blessing of God: Genesis 1:27, 2:18-25**

God gave the human being Adam another human being, Eve, so that man would not be alone.

He who finds silence in the solitude of concentration without effort, is never alone. He never bears alone the weights that he has to carry; the forces of heaven, the forces from on high, are there taking part from now on.

*Meditations on the Tarot. Letter I: The Magician*

### **Second Judgment of God: Genesis 4:1-16**

Cain murders another human being, so Cain must wander alone again.

## Day 3: Third blessing of God

In the world there are therefore two different kinds of arriving at a conviction: one can be illumined by the serene clarity of contemplation, or one can be swept away by an electrifying flood of passionate arguments aiming at a desired end. The faith of the illuminated is full of tolerance, patience and calm steadfastness — like crystal; the faith of those who are swept away is, in contrast, fanatical, agitated and aggressive — in order to live it needs conquests without end. because it is conquest alone which keeps it

alive. The faith of those who are swept away is greedy for success, this being its reason for existence, its criterion and its motivating force.

*Meditations on the Tarot. Letter XI: Force*

### **Third Blessing of God: Genesis 2:4-17**

God gave to the human being the Garden of Eden and its four rivers, or ether streams, as a dwelling place.

Such are the “trees” of the garden that we cultivate and maintain, i.e., the mysteries of union — mystical, gnostic, magical and Hermetic — of that which is below with that which is above. For mysticism, gnosis, magic and Hermetic science are the four branches of the “river” which flows out of our garden of Eden “to water”—the “river” which “divided and became four rivers”.

*Meditations on the Tarot. Letter XVI: The Tower of Destruction*

### **Third Judgment of God: Genesis 6:11-22, 7:20-24**

In anger, God sends the Flood in order to destroy the corrupted human being.

## **Day 4: Fourth blessing of God**

### **Fourth Blessing of God: Genesis 2:19-20**

God gives human beings the word: nature was just as human beings named it.

Let us consider the following passage in the Bible, where it says: “And out of the ground the Lord God (Elohim) formed every beast of the field and every bird of the air; and He brought them to Adam to see what he would name them; and whatever Adam called every living creature, that was its name”. This does

not mean that the human being invented designations for the beings of the animal kingdom, and even less that he classified them according to genera and species — along the lines of the system of Linnaeus — but rather that he received and fulfilled the divine mandate to determine the vocations or missions relative to the human being of the living creatures hierarchically subordinate to him. For, in the language of the Bible, “name” means “mission” or “activity of being”, and “naming” is the magical act of determining the vocation or mission of a being.

*Covenant of the Heart*

#### **Fourth Judgment of God: Genesis 11:1-9**

God confuses human language (Tower of Babel).

At the root of the building of the tower of Babel is the collective will of “lower selves” to achieve the replacing of the “true Self of the celestial hierarchies and God with a superstructure of universal significance fabricated through this will. The building of the tower of Babel had as its effect the “thunderbolt” of the “descent of the Lord”, who “confused their language”— that of the builders —and “scattered them abroad over the face of all the earth” so that they would no longer understand one another’s language.

*Meditations on the Tarot. Letter XVI: The Tower of Destruction*

*Posted on 2023-03-19 by Cologero*

## **9.9 Week 7: Thy Will be done (II)**

**Task: Work on the seven messages to the seven churches.**

And he laid his right hand upon me, saying: Fear not.

I am the First and the Last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. Write therefore the things which thou hast seen, and which are, and which must be done hereafter. The mystery of the seven stars, which thou saw in my right hand, and the seven golden candlesticks.

The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches. (Rev 1:17-20)

The seven churches can also be imagined as representing different historical epochs. Each of the churches has a positive and a negative element. These still live in every human being, regardless of the epoch. Our task is to develop the positive elements and overcome the negative elements. These cultural periods are:

- **Ephesus:** The old Indian (Vedic) culture
- **Smyrna:** The old Persian (Zoroastrian) culture
- **Pergamos:** The Chaldean-Egyptian (Hermetic) culture
- **Thyatira:** The Greco-Roman (pagan) culture
- **Sardis:** The Anglo-Germanic (current) culture
- **Philadelphia:** The Slavic-Russian (coming) culture
- **Laodicea:** The American, i.e., Western Hemisphere, (future) culture

There are three churches of the past, two of the present, and two of the future. But do not take the history and geography too literally, for they represent streams that are always active in us.

Further reading: Valentin Tomberg's essays on the letters to the seven churches.

The arcanum of inspiration is of vital practical importance not only for Hermeticism but also for the spiritual history of mankind in general. For just as in the individual human biography there are decisive moments of inspiration, so there are in mankind's biography — which is history — decisive points where far-reaching inspirations enter into the spiritual life of humanity. The great religions are such inspirations.

*Meditations on the Tarot. Letter XIV: Temperance*

## **Day 1: Message to Ephesus**

**Reading: Matthew 24, Rev 2:1-7**

*The first message to the church of Ephesus concerns the ancient Indian culture.*

Please refer to this letter for the complete hymn.

One finds a profound and breathtaking feeling of these cosmic depths in the cosmogonic hymn of the Rigveda. It awakens in the meditator at least a feeling of the profundity of the fundamental cosmic incentive towards, or feeling for zodiacality.

*Meditations on the Tarot. Letter XII The Hanged Man*

Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks (Rev 2:1)

The mystery of the seven stars, which thou sawt in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches. (Rev 1:20)

I know thy works, and thy labour (toil), and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who

say they are apostles, and are not, and hast found them liars: And thou hast patience, and hast endured for my name, and hast not fainted. But I have somewhat against thee, because thou hast left thy first charity. Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance. (Rev 2:2-5)

But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate. (Rev 2:6)

### **Negative Side**

The flight from earthly reality in the first (Old Indian) culture, in not wanting to fully incarnate.

### **Positive Side**

Hatred of the Nicolaitans and the false apostles; i.e., either one-sided materialism or false conceptions of Christ.

He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God. (Rev 2:7)

## **Day 2: Message to Smyrna**

### **Reading: Matthew 24, Rev 2:8-11**

*The second message to the church of Smyrna concerns the Persian culture.*

It is in the Iranian and Judaeo-Christian spiritual currents — i.e., in Zoroastrianism, Judaism and Christianity — that the idea and ideal of resurrection has taken root. The advent of the idea and ideal of resurrection was “as lightning coming from the east and shining as far as the west” (Matthew xxiv, 27). The inspired prophet of the East, namely the great Zarathustra in Iran, and the inspired prophets of the West — Isaiah, Ezekiel and Daniel in Israel — announced it almost simultaneously.



*Meditations on the Tarot. Letter XX: The Judgment*

And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive: I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life. (Rev 2:8-10)

**Negative Side**

The false “we” consciousness: prisoner in the synagogue of Satan or prisoner in one’s own subjective I-consciousness. “Jews” refers to refers to the souls that have decided to serve the Christ impulse. Hence the synagogue of Satan (Ahriman) is a caricature of the Christian community. Or else the devil (Lucifer) will isolate some in their subjective prison.

**Positive Side**

Faithfulness to the spirit and to the human task on earth. Those united by the Christ impulse freely form a true community.

He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death. (Rev 2:11)

The “good news” of Zarathustra was that the world and Man represented an admixture of two distinct world orders — that of the principle of light and that of the principle of darkness, or the divine-archetypal world order and that of natural evolution — and that the latter would in the end be vanquished by Soshyans “who through will overcomes death”, to be followed by the resurrection of the dead.

*Covenant of the Heart*

## Day 3: Message to Pergamos

### Reading: Matthew 24, Rev 2:12-17

*The third message to the church of Pergamos concerns the Egypto-Chaldean culture.*

The spiritual impulse behind the third (Egypto-Chaldean) cultural epoch, which has persisted in human souls since that time, is to strive for the experience of immortal individuality and for harmony among immortal individual beings.

*Christ and Sophia*

And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword: I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat, and to commit fornication: So hast thou also them that hold the doctrine of the Nicolaites. In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth. (Rev 2:12-16)

This is what St. Justin said about certain Greek philosophers. Although the close inner connection between Alexandrian theosophy and the Christian doctrine is one of the firmly established theses of Western scholarship, for one reason or another, this perfectly correct thesis does not enjoy common acknowledgment in our theological literature. Therefore, I consider it necessary to devote to this question a special appendix at the end of these lectures, where I will touch upon the significance of the native Egyptian theosophy (the revelations of Thoth or Hermes Trismegistus) in its relation to the doctrines of [the Logos and the Trinity].

VLADIMIR SOLOVYOV, *Lectures on Divine Humanity*

### **Negative Side**

Guidance is sought in the subconscious, out of the blood (Balaam) on the false magical path (Balac). The Nicolaites strain place the ego inside the body, as a substitute for the Real Self.

### **Positive Side**

Because in the depths of the unconscious — which knocks at the door and wants to become conscious — there is present the “sanctuary of the everlasting zones”, where the “Sacred Book of Thoth” remains deposited, from whence symbolic and Hermetic works are born, or reincarnate. The Tarot is such a work.

*Meditations on the Tarot. Letter X: The Wheel of Fortune*

To retain the forces of the Manas, in order to preserve one’s name, instead of sinking in the blood bonds. The “name” refers to the immortal “I”; the spiritual impulse in this cultural epoch is to strive for the experience of immortal individuality. The I is inscribed on a white stone as a force of community building.

He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it. (Rev 2:17)

Then he (Saoshyant) shall restore the world, which will thenceforth never grow old and never die, never decay and never perish, ever live and ever increase, and be master over its wish, when the dead will rise, when life and immortality will come, and the world will be restored at God’s wish.

ZOROASTER

## Day 4: Message to Thyatira

### Reading: Matthew 24, Rev 2:18-29

*The fourth message to the church of Thyatira concerns the Greco-Roman culture.*

The “pagan” initiates and philosophers knew of the unique God — the creator and supreme Good of the world. The difference between the religion of the so-called “pagan” initiates and philosophers and that of Moses is simply the fact that the latter made monotheism a popular religion, whilst the former reserved it for the elite, for the spiritual aristocracy ... With respect to the cult of the “gods” and the iconolatry that this cult entailed, the “pagan” initiates and philosophers saw in it the practice of theurgy, i.e., that of intercourse with entities of the celestial hierarchies either by raising themselves to them, or by rendering possible their descent and presence on earth ... It goes without saying that the “paganism” of the initiates and sages, when not degenerated, had nothing to do with the cult of collectively engendered demons. ... Its “gods” were, truth to tell, human personages — heroes and heroines, divinised or poerised, who were prototypes of the development of the human personality, i.e., planetary and zodiacal types. Thus Jupiter, Juno, Mars, Venus, Mercury, Diana, Apollo, etc., were not at all demons, but leading prototypes of the development of the human personality who, in their turn, corresponded to cosmic — planetary and zodiacal — principles. ... “naturalistic paganism” was “cosmolatry”, i.e. it did not go beyond the limits of Nature like natural science today. It was, therefore, “neutral” from the point of view both of the true spiritual world and of the demons.

*Meditations on the Tarot. Letter XV: The Devil*

And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like

to fine brass. I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

But I have against thee a few things: because thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. And I gave her a time that she might do penance, and she will not repent of her fornication. Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds. And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works.

But to you I say, and to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burden. Yet that, which you have, hold fast till I come. And he that shall overcome, and keep my works unto the end, I will give him power over the nations. And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken, as I also have received of my Father: and I will give him the morning star. (Rev 2:18-28)

### **Negative Side**

The fourth form of paganism is that of the worship of collectively engendered demons. This form of paganism, which is due to the degeneration of the other three forms is the only form of paganism where demons were engendered, worshipped and obeyed, and which led to the whole of paganism being renamed unjustly and calumniously as the “demoniacal religion”.

#### *Meditations on the Tarot. Letter XV: The Devil*

There is a confused life in Thyatira. Fornication is a serious transgression, is not compromise, it is a false surrender to everything. It is the

failure to keep to what one has said. The not wanting to say yes or no. Decadent false prophets, false devotion to everything without wishing to make a choice. They get involved with Sybilline oracles through Jezebel.

### **Positive Side**

The force of the I, which has backbone in the spirit. The upright posture in the new spirit, the spirit of Christ. They show the way to overcome the curses of toil (through service), suffering (through patience), and death (through faith). And love (charity) is the fourth quality.

He that hath an ear, let him hear what the Spirit saith to the churches.  
(Rev 2:29)

## **Day 5: Message to Sardis**

### **Reading: Luke 21, Rev 3:1-6**

*The fifth message to the church of Sardis concerns the Anglo-Germanic culture.*

The historian of the future, if he has discerned the difference between the way, the truth, and the life on the one hand and the stream of natural evolution on the other, will not compose a history of civilization — that is, the story of technological progress and socio-political struggles — but will trace the path of mankind through the stages of purification and illumination to its ultimate attainment of perfection. His narrative will detail mankind's temptations and their vanquishment, the standards set by particular individuals and groups, and the progressive lighting-up of new insights and the awakening of spiritual faculties among human beings.

### *Covenant of the Heart*

And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars:

I know thy works, that thou hast the name of being alive: and thou art dead. Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God. Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy. He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels. (Rev 3:1-5)

### **Negative Side**

The church at Sardis was vice-ridden and restless. Remaining asleep to all that is spiritual, and affirmation of what is fated to die. Without God everything is fated to die. Remaining asleep to this mission, just as our entire culture is without God. Science, art, and religion, without God, are fated to die.

### **Positive Side**

Through the forces of death, to experience an incentive to seek for life and for God. If one has found God and one breathes in God, then one has life. Be wakeful and conscious of your task.

He that hath an ear, let him hear what the Spirit saith to the churches. (Rev 3:6)

## **Day 6: Message to Philadelphia**

### **Reading: Luke 21, Rev 3:7-13**

*The sixth message to the church of Philadelphia concerns the Slavic epoch.*

In this period, culture will be that of the Christ impulse flowing through all humankind — no longer just a doctrine, but most

of all a social force. This culture will have settlements in “all nations,” a bond of friendly unity among humankind that binds nations and lands together all round the Earth. It will be the fruit of adjusting the relationship between right and left in the spirit of the experience that results from the trial by scourging.

*Christ and Sophia*

And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

Because thou hast kept the word of my patience, I will also keep thee from the hour of the temptation, which shall come upon the whole world to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. (Rev 3:7-12)

### **Negative Side**

This message points to a weakness of the will and fear of the world. One loses one's hold on things and becomes passive. One's own will comes to a halt and falls asleep.

### **Positive Side**

To stand like a pillar in the temple — a stage of consciousness in the human being where he stands firmly in God and in the name of



Christ. The crown must be worn actively and with dignity, although the I is already resting in the Christ. The crown is attained through effort.

He that hath an ear, let him hear what the Spirit saith to the churches.  
(Rev 3:13)

## **Day 7: Message to Laodicea**

**Reading: Luke 21, Rev 3:14-22**

*The seventh message to the church of Philadelphia concerns the American epoch.*

The seventh cultural epoch (called Laodicea in the Apocalypse), on the other hand, will have as its main destiny the fight between denial of the future, or hopelessness, and the Christian affirmation of the future's resurrection, or hope.

*Christ and Sophia*

And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:

I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth. Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eye salve, that thou mayest see.

Such as I love, I rebuke and chastise. Be zealous therefore, and do penance. Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup

with him, and he with me. To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne. (Rev 3:14-22)

### **Negative Side**

There is restlessness and arrogance in Laodicea. Feeling rich in the treasures gained in the past and resting upon these, with no further striving. The opposite of begging for spirit. Neither cold nor warm, but lukewarm.

### **Positive Side**

To strive continually onwards and in humility to give away even the highest one has attained, so that it can become an organ for what is still higher. The greatest wealth, without knowledge of it. Renunciation of what one has attained and to do so eagerly.

He that hath an ear, let him hear what the Spirit saith to the churches. (Rev 3:22)

*Posted on 2023-03-26 by Cologero*

## **9.10 Week 8: Give us this day our daily bread**

**TASK FOR THE WEEK:** Meditate on the good communion, be wary of the bad communion.

**READING FOR THE WEEK:** John 13-17

### **Day 1: Spiritual-physical nourishment**

#### **The Good Communion**

And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all

trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

Genesis 1:28-30

Through spiritual-physical nourishment (the seed forces), Adam connected himself with all the good forces. He mastered the active forces.

Seed forces arise from the root chakra on the Tree of Life.

Chastity is the state of the human being where the centre named in occidental esotericism as the “twelve-petalled lotus” is awakened and becomes the sun of the microcosmic “planetary system”. The three lotus-centres situated below it (the ten-petalled, the six-petalled, and the four-petalled) begin then to function in conformity with the life of the heart (the twelve-petalled lotus), i.e., “according to solar law”.

*Meditations on the Tarot. Letter V: The Pope*

The four-petalled lotus is that of creative force.

### **The Evil Communion**

The evil seed-force was forbidden. That was the origin of the good and evil communions. It destroyed the petals of the root chakra, or life forces. This is the forbidden fruit.

Concerning the centre from which the current necessary for “Simonian” levitation is made to emanate: it is that of the “four-petalled lotus” (*muladhara chakra*), where the “serpent power” (*kundalini*) — latent electrical force — is found. Now, this “serpent power” can be awoken and directed either above (yoga) or below and outside (arbitrary magic).

*Meditations on the Tarot. Letter XII: The Hanged Man*

## Day 2: Abraham's Initiation

### The Good Communion

And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee. (Genesis 16:5)

Abram was confronted with the choice between good and evil communion.

Abram = sublime father; Abraham = father of a multitude.

But Melchizedek the king of Salem, bringing forth bread and wine, for he was the priest of the most high God, Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

Genesis 14:18-19

Melchizedek = king of righteousness; Salem = king of peace. Abraham was initiated with bread and wine.

For this Melchizedek was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace: Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest forever. Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

Hebrews 7:1-4

Primordial water penetrated by divine breath is the essence of blood; breath reflected by the water is light; the rhythmic alternation from absorption of the breath by water to its reflection by it is respiration. Light is the day, blood is the night, and respiration is plenitude (Salem). Melchizedek, king of Salem, priest of the Most High God is therefore appointed to plenitude, to respiration, whilst the anointed king, guardian of the throne of David, or the Emperor, is appointed to the day.

*Meditations on the Tarot. Letter V: The Pope***The Evil Communion**

And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself. And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth, that from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abram: Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares. (Genesis 14:21-24)

Abraham refused the evil offer to become king of Sodom and Gomorrah.

The king of Sodom offers Abram bread (the provision for the two cities) and stone (the conquered cities of the enemy kings).

If ten righteous men had been found in Sodom and Gomorrah, God would have spared these cities.

*Meditations on the Tarot. Letter X: The Wheel of Fortune***Day 3: Moses feeds his people**

THE GOOD COMMUNION: It is a good communion when Moses feeds his people with Manna.

And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not. But the sixth day let them provide for to bring in: and let it be double to that they were

went to gather every day.

*Exodus 16:4-5*

So it came to pass in the evening, that quails coming up, covered the camp: and in the morning, a dew lay round about the camp. And when it

had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread, which the Lord hath given you to eat. This is the word, that the Lord hath commanded: Let everyone gather of it as much as is enough to eat: a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it. And the children of Israel did so: and they gathered, one more, another less. And they measured by the measure of a gomor: neither had he more that had gathered more: nor did he find less that had provided less: but everyone had gathered, according to what they were able to eat.

*Exodus 16:13-18*

They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat. Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. They said therefore unto him: Lord, give us always this bread. And Jesus said to them: **I am the bread of life:** he that cometh to me shall not hunger: and he that believeth in me shall never thirst.

*John 6:30-35*

St. John of the Cross understands the way of purification through the inner desert as a path for mature souls who are strong enough to bear the tediousness, stillness, and loneliness of the “night of the spirit.” Nevertheless, these souls also have need of being strengthened, encouraged, and cheered up. It is one of the experiences that every human being who treads the “desert path” knows, that at night, in the condition of sleep, something happens that gives him again and again new strength to endure and not to despair. The night, which seems to be just as desert-like, unmoving, and dark as the “night of the spirit” experienced during the

waking consciousness of day, in time transforms itself into a giver of strength of soul and courage of spirit for the human being. It is as if something received as a kind of aftereffect from the heavenly choirs of the spiritual hierarchies was actively giving new life and strength to the soul (and often to the body, too) of the awakened wanderer. The result is renewed courage for life and the temporary disappearing of any lack of hope. This strengthening is not due to a dream or any kind of instruction during dreaming, but purely and simply to the condition resulting during the night. Despondency, or even despair, simply disappears by itself, and one is reinvigorated and strengthened to continue the “path through the desert.” It is not arbitrary to compare this aftereffect of the night with the miraculous nourishment of **manna**, to see here an analogy with this feeding of the chosen people in the desert during their wandering through the wilderness.

*Covenant of the Heart*

THE EVIL COMMUNION: Evil communion is the worship of the golden calf and yearning for the fleshpots of Egypt.

The golden calf is imitated in the worship of those who attend to external life without awakening to life, i.e., without making an effort to acquire exact knowledge of the laws of life.

Now, there is the Word, and there are egregores before whom humanity bows down; there is revelation of divine truth, and the manifestation of the will of human beings; there is the cult of God, and that of idols made by man. Is it not a diagnosis and prognosis of the whole history of the human race that at the same time that Moses received the revelation of the Word at the summit of the mountain, the people at the foot of the mountain made and worshipped a golden calf?

The Word and idols, revealed truth and “ideological superstructures” of the human will, operate simultaneously in the history of the human race. Has there been a single century when the

servants of the Word have not had to confront the worshippers of idols, egregores?

*Meditations on the Tarot. Letter XV: The Devil*

Those at the foot of the mountain collected contributions of gold jewelry and made from them the so-called golden calf, the idol of a golden bull. With respect to this archetypal phenomenon of “falling away,” it is not a question merely of the victory of inclination—preferring the sense perceptible and material to what is supersensible and purely moral—but of something deeper and more significant. It is actually a matter of an insurrection of the collective will of the people asserting itself against the aristocratic, hierarchical order that Moses represented.

The turning away from the God who was revealed and proclaimed, in favor of the self-chosen and created god is, as it is depicted in the Bible, the original phenomenon of all stages and forms of falling away from the truths of revelation in favor of the collective will of the people, which usually comes to expression as the demand for being in tune with the “spirit of the times.”

The “golden calf” was made and took the place of the dogma of the God of Being. The “golden calf” came about not through doubt in the revelation proclaimed through Moses, but to make it plausible.

When Yahweh wanted to destroy the people of Israel because of their turning away from Him and on account of their worship of the golden calf at the foot of Mt. Sinai, Moses asked that he, instead, be blotted out from the book of life rather than that the people of Israel be destroyed. Thus he attained pardon for the people of Israel. In his sacrificial willingness a deeper understanding of the divine expressed itself.

*Covenant of the Heart*



And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: for as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him. And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me. And the people did what he had commanded, bringing the earrings to Aaron. And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying: Tomorrow is the solemnity of

the Lord. And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat, and drink, and they rose up to play. And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: See that this people is stiff-necked: Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

*Exodus 32:1-10*

### **The fleshpots of Egypt**

The exodus out of Egypt and the wandering in the desert preceded the revelation on Mt. Sinai. For Egypt was the epitome of all kinds of worship of the elements of existence in space (sun, moon, and stars) and in time (fertility, the power of procreation, life and death, natural evolution), i.e., those very things that work as necessities of nature and represent what is coercive about worldly existence.

Egypt was the "house of bondage" because of the worship of the compelling necessities of existence, the "gods" of material

being. The exodus of the Israelites out of Egypt was for this reason an unprecedented revolutionary event: a multitude of human beings wanted to go forth into the desert in order to worship there the God who is not to be found in material existence.

*Covenant of the Heart*

And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord? So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

*Exodus 17:2-3*

## **Day 4: The Feeding of the 5000**

The feeding of the 5000 with five barley loaves and two fishes.

After these things Jesus went over the sea of Galilee, which is that of Tiberias. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat? And this he said to try him;

for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him:

There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

Then Jesus said: Make the men sit down.

Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Je-

sus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and

above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world. Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

*John 6:1-15*

THE GOOD COMMUNION: Drives that spring from love bring about healings. Love is present only where the human being is able to act out of intuition consciously acquired.

The seven miracles in John's Gospel did not have the serpent as their agent, nor was the brain the instrument of their accomplishment, nor was cerebral intellectuality the source of their initiative. The agent here is the dove, i.e., the Spirit which is above the brain, above the head, and which *descends* upon the head and remains there — the Spirit which *transcends* cerebral intellectuality. This Spirit is the source of initiative and, simultaneously, is the agent and instrument of divine or sacred magic.

*Meditations on the Tarot. Letter X: The Wheel of Fortune*

As the Sun — raying out light, warmth, and life — “nourishes” all beings and unites them in a “community of nourishment,” so Jesus Christ functioned at the feeding of the five thousand as the “nourishment giving center” for the five thousand. He carried out during the short time of the “feeding” what the sun effects in the course of the year, when it brings about a “multiplication of bread” through the sprouting, growth, and ripening of corn.

The disciples received and passed on the blest (eucharistic) bread, just as the moon receives and passes on the light of the sun in a dimmed, toned-down form.

This mediating effect of the moon, which transforms the boundless, streaming strength of the sun such that it becomes more individually acceptable, can also be understood in relation to the experience of the sacrament of holy communion received at the altar.

**THE EVIL COMMUNION:** Feedings that take place without Christ fulfil the purposes of Ahriman. They are feeding out of the heart of Satan and strengthening the I via currents of the fallen chakras. The feeding always enters into a man when a destruction of the seed is undertaken out of passion. Ahriman enters their hearts, haunting the life-sphere and destroying the life-forces in the life-centre of the heart.

## **Day 5: The Last Supper**

**THE GOOD COMMUNION:** The Last Supper.

Scriptural readings: Matthew 26:20-30, Mark 14:17-26, Luke 22:7-23

Teresa Neumann lived in our time at Konnersreuth (Bavaria) solely from Holy Communion for decades; St. Catherine of Siena lived nine years from Holy Communion alone; St. Lidvina of Schiedam (near Rotterdam, Holland) likewise lived for many years exclusively from Holy Communion —to cite only the cases that are well-verified.

This is the significance of the words: “Man shall not live by bread alone but by every word that proceeds from the mouth of God.” Here is its principal implication: as the law of evolution, the law of the serpent, comprises the struggle for existence and as “bread” or food is the principal factor in the struggle for existence, the fact of the entry of grace into human history since Jesus Christ signifies at the same time the possibility of gradually abolishing the struggle for existence.

*Meditations on the Tarot. Letter VI: The Lover*

Christ's last words at the institution of the holy sacrament at the Last Supper: "Do this in memory of me" point toward the sacraments, too, as being a reenlivening in the present of what happened in the past. In the holy sacrament at the altar, memory becomes an act of the divine magic of transubstantiation, an act relating to the real (not just remembered) presence of the body and blood of the Redeemer. What once took place, takes place now in the present. In the sacrament, memory does not become a journey into the past, but instead brings the past into present, an evocation that summons something out of the realm of forgetting, sleep, and death.

The words: "Do this in memory of me" actually mean: "Do this, so that I may be present."

*Covenant of the Heart*

THE EVIL COMMUNION: The temptation of Jesus in the wilderness.

Scriptural Reading: Matthew 4:1-11

The temptation to Materialism:

And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

*Matthew 4:2-4*

**Bible Passages**

But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began everyone to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet.

*Matthew 26:20-30*

And when evening was come, he cometh with the twelve. And when

they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body. And having taken the chalice, giving thanks, he gave it to them. And they all drank of it. And he said to them: This is my blood of the new testament, which shall be shed for many. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had said an hymn, they went forth to the mount of Olives.

*Mark 14:17-26*

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare for us the pasch, that we

may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining room, furnished; and there prepare. And they going, found as he had said to them, and made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks, and said: Take, and divide it among you: For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for

you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing.

*Luke 22:7-23*

Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and shewed him

all the kingdoms of the world, and the glory of them, And said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written,

The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold angels came and ministered to him.

*Matthew 4:1-11*

## Day 6: Instituting the Eucharist

Meditation on Luke 22:7-38.

### **The Good Communion: The Eucharist**

The Eucharist is the whole of Christianity; and through it Christianity has become living magic. Since Jesus there are still sorcerers, (but) there are no more mages.

JOSEPHIN PELADAN

On the day of the unleavened bread, Jesus and the disciples had a meal in a large, furnished dining room.

The Jesus established the Eucharist with the bread and wine.

### **The Evil Communion: betrayal, strife, and denial**

Although participated in the first Eucharist, there was an evil side.

- **BETRAYAL:** Jesus predicted Judas' betrayal
- **STRIFE:** The disciples bickered among themselves for positions of power and authority
- **DENIAL:** Jesus predicted Peter's denial

### **Bible passages: The Last Supper**



And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in. And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples? And he will shew you a large dining room, furnished; and there prepare. And they going, found as he had said to them, and made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you, before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

And having taken the chalice, he gave thanks, and said: Take, and divide it among you: For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake; and gave to them, saying: This

is my body, which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be the greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth: And you are they who have continued with me in my temptations:

And I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in my kingdom: and may sit upon

thrones, judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee, both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you

want anything? But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end. But they said: Lord, behold here are two swords. And he said to them, It is enough.

*Luke 22:7-38*

## **The Temptations in the Desert**

And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, for the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry.

And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God.

And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of

time; and he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them. If thou therefore wilt adore before me, all shall be thine. And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and he said to him: If thou be the Son of God, cast thyself from hence. For it is written, that He hath given his angels charge over thee, that they keep thee. And that in their hands they shall

bear thee up, lest perhaps thou dash thy foot against a stone. And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God. And all the temptation being ended, the devil departed from him for a time.

*Luke 4:1-13*

## **Day 7: The Road to Emmaus**

The state of the risen Jesus Christ is the goal and the hope of the path of destiny of humanity. It is the most perfect ideal of which one could ever think or dream. For it unites the most far reaching hopes of the noblest ideals of this world with the highest and deepest ideals of the world beyond.

### **The Good Communion**

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. (Luke 24:30-31)

It was always through a sign that the Risen One let himself be known. For the form and appearance of the Risen One differed from Jesus of Nazareth through the fact of being timeless and ageless. His countenance was simply the expression of his being—of his spirit and his soul—and could only be recognised by those who through the sheath of his bodily self had known something of his true being, his soul, and his spirit. And the signs by which the Risen One let himself be known were such as to give a pointer and an indication toward their personal earlier experience and knowledge of the soul-spiritual being of Jesus. They were reminded of their earlier experience and knowledge of the being of Jesus Christ.

*Covenant of the Heart*

The Risen One did not appear in the likeness of Jesus, as those nearest to him had known him immediately before the Crucifixion and earlier; that is, not as the resuscitated or reawakened Jesus who had been crucified, nor the Jesus who had been baptised in the Jordan—but Jesus in a new form. For this reason, those people who had known him recognised him only by some intimate sign.

Thus, Mary Magdalena, who at first took him for a gardener, recognised him only by the manner in which he pronounced her name “Mary.” Thomas recognised him when the Risen One showed him the marks of his wounds. *The two disciples from Emmaus knew him in the breaking of bread.*

The heart perceives diverse presences as impressions and nuances of spiritual warmth. It is thus that the hearts of the two disciples going to Emmaus recognised the One who went on the way with them before their eyes and their understanding did, and who said to one another after their eyes opened and they recognised him: “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” The heart burning in diverse ways — this is the kind of “vision” and spiritual knowledge which is proper to the heart.

*Meditations on the Tarot. Letter XII: The Hanged Man*

## **The Evil Communion**

Tradition lives not thanks to organisations, but rather in spite of them. One should content oneself purely and simply with friendship in order to preserve the life of a tradition; it is not necessary to entrust it to the care of the embalmers and mummifiers par excellence that organisations are, except for the one founded by Jesus Christ.

*Meditations on the Tarot. Letter XX: Judgment*

## The mummification of the Pharaohs in ancient Egypt.

There will come a time when it will be seen that in vain have the Egyptians honoured the deity with heartfelt piety and assiduous service; and all our holy worship will be found bootless and ineffectual. For the gods will return from earth to heaven; Egypt will be forsaken, and the land which was once the home of religion will be left desolate, bereft of the presence of its deities. This land and region will be filled with foreigners. . . In that day will our most holy land, this land of shrines and temples, be filled with funerals and corpses.

HERMES TRISMEGISTUS: *Asclepius*

## Bible Passage

And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger to Jerusalem, and hast not known the things that have been done there in these days? To

whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped, that it was he that should have redeemed Israel: and now besides all this, today is the third day since these things were done.

Yea and certain women also of our company affrighted us, who before it was light, were at the sepulchre. And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and

found it so as the women had said, but him they found not.

Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him. And they drew nigh to the town, whither they were going: and he made as though he would go farther.

But they constrained him; saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table

with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures?

And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were staying with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way; and how they knew him in the breaking of the bread.

*Luke 24:13-35*

*Posted on 2023-04-02 by Cologero*

## 9.11 Week 9: Forgive Us our Trespasses

As we forgive those who trespass against us.

Each miracle of the Gospel of St. John is simultaneously a **teaching**, a **parable**, a **sign**, and an **event**.

*Covenant of the Heart*

**Meditation:** The seven miracles in John's gospel

These represent 7 stages of healing: the 7 stages of guilt and their forgiveness.

**Creation and healing have to take place in reverse sequence:** there, where the creation was completed, lies the starting point for the healing (i.e., restoring) effect. Accordingly, the prologue of the Gospel of St. John also gives the stages of Moses' account of creation (*light, life, man*) in the reverse sequence: "In him (the Word) was *life, and the life was the light of men*" (John 1:1-4). The work of salvation takes place in reverse to that of the creation in so far as the last stage of the creation is the first of the work of salvation.

*Covenant of the Heart*

## Day 1: The Wedding at Cana

On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so *revealed his glory, and his disciples began to believe in him.*

John 2:1-11

- **Guilt:** doubt

- **Sickness:** blood which had become lukewarm after the Fall
- **Forgiveness:** It is made fresh and vigorous. At the wedding, a new mixing of blood was taking place
- **Name of the Master:** I am the True Vine.

The wine at the wedding of Cana was not *created from* nothing, but rather it was *water* which was changed into wine. Let us also note the fact that the Virgin-Mother was not only present at the wedding but also that she took part in an explicit manner in the miracle of changing the water into wine —since it was thanks to her initiative that the miracle took place.

*Meditations on the Tarot. Letter X: Force*

The healing miracle work of the Word made flesh takes place in the reverse sequence to the creative miracle working of the divine Word depicted in Genesis. The divine magic of the seventh day becomes the first healing miracle of the Word made flesh, that of the wedding at Cana.

The free union, in love between God and the world, which was celebrated, blessed, and consecrated on the seventh day of creation, became broken off through the Fall. The world was unfaithful toward God. And since this divine cosmic union is mirrored in the marriage relationship, for which it is the ideal and archetype as well as being the meaning of marriage, the original sickness of the world consists in the breach of the free love union that existed between God and the world. Analogously, this is mirrored in human life, in the distortion and degeneration of the nature and experience of marriage. The marriage relationship — as it has become — begins with enthusiasm, with the “wine” of the honeymoon period, and ends with the “water” of routine habit.

When there was no more wine, Jesus transformed water into wine, and the second wine was better than the first. Thereby the



miracle of the wedding at Cana was the “sign,” the symbol, and the event of the healing of marriage (healing in the service of restoring the marriage relationship to correspond to its divine cosmic archetype, which is the seventh day of creation).

*Covenant of the Heart*

## **Day 2: Healing of the Nobleman’s Son**

He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capernaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death.

Jesus therefore said to him: Unless you see signs and wonders, you believe not.

The ruler saith to him: Lord, come down before that my son die.

Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

And as he was going down, his servants met him; and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father therefore knew, that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

John 4:46-54

- **Guilt:** desire
- **Sickness:** the sin of the change of heredity from the vertical to the horizontal

- **Forgiveness:** The father bore the guilt for the son's illness. The father believed and the son was healed.
- **Name of the Master:** I am the Way, the Truth, the Life.

### **The sixth day of Creation**

The sixth day of creation in Genesis is an account of the origin of the animal kingdom and the human being, corresponding to their archetype:

- The archetype of the human being is God: God created humans in God's own image, in the image of God, God created them.
- The animals were brought forth from the earth formed by God, each according to its kind.

### **Heredity**

Heredity means the transmission of similarity from ancestors to their descendants. The archetypal nature of heredity is vertical: the archetype is above and the form mirroring it is shaped below, on earth. Thus, the invisible divinely created archetypes are the "ancestors" of the visible species of animals. And the invisible archetype of man, the divine being itself, is the "ancestor" of the human being.

The sickness that arose as a tragic consequence of the Fall was a change of direction in the mirroring process of heredity; it changed from being vertical to become horizontal. This meant that similarity no longer descended from the invisible supratemporal archetype above, but from the visible ancestors in the temporal succession of generations here below.

#### **The Sin of Heredity**

The *sickness* that arose as a tragic consequence of the Fall was a change of direction in the mirroring process of heredity; it changed from being vertical to become horizontal. This meant that similarity no longer descended from the invisible supratemporal archetype above, but from the visible ancestors in the temporal succession of generations here below.

Instead of becoming the direct “image and likeness” of their archetype, human beings and other beings of nature became formed in the “image and likeness” of their earthly ancestors, thus only indirectly mirroring their archetype. Thereby heredity, as we know it, became a horizontal stream in the sequence of time, transmitting not only the original mirroring of the archetype, but also everything that entered into the stream of generations with the Fall and that has occurred in this stream since the Fall. It has become a stream that also transmits the “sins” of sickness and death, and through it the “sins of the fathers” have become a reality.

### **The Healing**

The second miracle of the Gospel of St. John, the healing of the nobleman’s son, where the healing of the son took place through the faith of the father, was fulfilled, like the first, at Cana in Galilee. It comprises the transformation of the relationship father—son (i.e., heredity) from being a stream transmitting sickness to a stream transmitting healing. The second miracle of the John Gospel is the event, sign, and teaching, which has to do with the divine archetypal heredity of the sixth day of creation. It has to do with the distortion of this “vertical” heredity through the Fall, in that the original relationship to the “image and likeness of God,” as it was on the sixth day of creation, was restored by the father bringing his son into a direct relationship to the divine archetype—through his faith in Jesus Christ, the new Adam.

He brought his son into connection with the new Adam, who, in place of himself, entered into the hereditary relationship “father-son.” Thus the healing of the nobleman’s son took place.

*Covenant of the Heart*

## **Day 3: Healing of the Paralyzed Man**

After these things was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which

in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

John 5:1-9

- **Guilt:** cutting oneself from the cosmic current
- **Sickness:** paralysis
- **Forgiveness:** The restoration of movement
- **Name of the Master:** I am the door

### **The fifth day of Creation**

The fifth day of creation in Genesis is the account of the waters bringing forth ensouled movement:

- in the **horizontal** direction: swarms of living creatures
- in the vertical direction: birds that fly above the earth across the firmament of the heavens

## The Healing

The result of the third miracle in the Gospel of St. John is the healing of the man who was paralyzed for thirty-eight years, i.e., the restoration of ensouled faculty of movement to the paralyzed man, who lay there waiting for healing through the water brought into movement by an angel.

The words of Jesus –*Arise, take up thy bed and walk*– create ensouled movement in:

- The vertical direction: *arise*
- The horizontal direction: take up thy bed and *walk*

The faculty of movement is essentially cosmic, not only according to its effect, where every movement, even the slightest, exerts an effect ultimately upon the whole world, but also according to the causes stimulating it. For the human being stands within a stream of cosmic energies—his thoughts in the streams of the thought world, his feelings in the streams of the world’s psychic forces, and his impulses of will are immersed in the streams of world will energy and are “plugged in” to them.

Someone who cuts himself off from the streams of cosmic energies becomes paralyzed.

The third miracle of the John Gospel accomplished the “re-plugging in” of this human being into the ensouled movement of the world, who, through sin, had become cut off from it and thereby paralyzed. The third miracle is the archetype of the healing effect of the sacrament of the forgiveness of sins, i.e., penance.

*Covenant of the Heart*

## Day 4: Feeding of the Five Thousand

After these things Jesus went over the sea of Galilee, which is that of Tiberias. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand.

When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat? And this he said to try him; for he himself knew what he would do.

Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.

John 6:1-14

- **Guilt:** egoism
- **Sickness:** cutting oneself from the community

- **Forgiveness:** The reinstatement of the original community of beings
- **Name of the Master:** I am the bread of life

### **Fourth Day of Creation**

The fourth day of creation “stands before” the “play” of the many kinds of spontaneous movement of the fifth day and “leads” it. For the fourth day of creation is that of the coming into being of those principles of the world orchestra that direct “time and tempo” — the creation of the “sun, moon, and stars”: “And God made two great lights: the greater light to rule the day and the lesser light to rule the night; he made stars also; and God set them in the firmament of the heavens to separate the day from the night and let them be for signs and for seasons and for days and years”. What are these other than organs of direction, i.e., conductors of time and tempo for the world orchestra, in accordance with the music score of the stars?

The fourth day of creation is the genesis of that all-embracing world rhythm, in which all beings partake and that unifies them into a world-embracing community. Consider human consciousness. It does not become chaotic through the strife of wishes, desires, whims, moods, notions, and countless impulses from without and within—from fantasy and from memory. Rather, it arranges itself around a central point, the self, which represents the center of gravity of the soul life, i.e., the permanency of the identity of the personality.

Moreover, aided by the light of reason it works in such a way as to bring order even into the “night” of the subconscious, leading the whole soul life (conscious and unconscious, or “day” and “night”) in the direction of the ideals. (Ideals can be likened to “stars,” enabling orientation and pointing the way.)

This “sun” leads and supports the whole—the “day world” and also the “night world”—in harmony with the world of stars. The sun (or

rather the inner nature of the sun) in the great world corresponds to the creative, leading, and ordering role of the self in the “small world” of the human soul. The moon in its inner nature corresponds to the rational capacity for reflection, which casts an evaluating light on the irrational urges of the soul life. The inner nature of the stars in the great world correspond to the ideals that give direction to human soul life.

The fourth day of creation is the account of the origin of the universal community, of the unity embracing all beings of the world. It is therefore the divine cosmic archetype of the sacrament upon the altar, that of holy communion.

### **The Fourth Miracle**

The feeding of the five thousand in the wilderness —is the corresponding healing work of the Word made flesh. This work consisted in the reinstatement of the original community of beings from the fourth day of creation, and the corresponding ordering given on this day of creation by the sun, moon, and stars. For as the Sun — raying out light, warmth, and life — “nourishes” all beings and unites them in a “community of nourishment,” so Jesus Christ functioned at the feeding of the five thousand as the “nourishment giving center” for the five thousand.

## **Day 5: Jesus Walks on Water**

The fifth miracle of St. John’s Gospel is the “sign” of individual generative power as it came into being on the third day of creation.

The third day of creation is the “day” of procreation, of the mystery of seed and of growth.

And when evening was come, his disciples went down to the sea. And when they had gone up into a ship, they went over the sea to Capernaum; and it was now dark, and Jesus was not come unto them. And the sea arose, by reason of a great wind that blew. When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the



sea, and drawing nigh to the ship, and they were afraid.

But he said to them: **It is I; be not afraid.** They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going.

John 6:16-21

- **Guilt:** lack of faith
- **Sickness:** separation from the instinctual life, the power of the seed principle
- **Forgiveness:** the restoration of pure faith, unsupported by anything but inner certainty
- **Name of the Master:** I am the good shepherd

### **Third Day of Creation**

And God said: Let the earth bring forth grass, plants yielding seed, and fruit trees each bearing fruit after its kind, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass, and plants yielding seed each according to its kind, and trees bearing fruit, whose seed was in itself after its kind.

Genesis 1:11

**The third day of creation is the generation of the seed principle, of the principle of potential formative force becoming actualised and bringing to visible realisation its own inner, invisible shape.** The third day of creation is the coming into being of the seed principle in the world—that is, not only of the plant world manifest to us as plants and trees, but also such “trees” growing in paradise as “the tree of knowledge of good and evil” and the “tree of life.” Also included here is all that grew out of the “seed of Abraham,” and that in the New Testament that,

as the Kingdom of God, was sown as “seed” and shall in the future become a mighty tree. The words of Jesus, too, that fell on hard or on good ground and bear fruit accordingly—all these belong in the realm of the seed principle that came into being on the third day of creation.

The language of the Bible is neither merely realistic, nor merely symbolic. It is real symbolic, i.e., instead of employing abstract concepts it makes use of real facts, each corresponding to a principle embodying a basic and essential truth. Therefore the trees of which “each bore fruit after its kind, whose seed was in itself” were not just ash trees and oak trees, but also the tree of knowledge and the tree of life. And the fruit of the tree of knowledge bears the seed of death; the tree of life, on the other hand, bears the seed of an uninterrupted metamorphosis of growth.

The biblical words: seed, trees, the sea, and the dry land, as also heaven and earth, mean much more than the concrete things designated by these words. The “seas” that in Genesis’ account of the third day of creation are described as “the gathering together of the waters under the heavens unto one place” signify the state of concentration (“gathering”) of force substance, whereby it retains its mobility in the sense of being able to be moved. On the other hand, the “dry land” means a state of still greater concentration (“gathering unto one place”), where the force substance is so condensed that a coagulation into solidity is reached.

*Covenant of the Heart*

### **The Fifth Miracle**

**The miracle of the walking on the water—as an event and as a “sign”—is the revelation of the independence of the Son of Man with regard to the sea and the land.** Jesus Christ walking on the sea needs no support, for he supports himself.

The Word revealed by the walking on the water is the creative Word of the third day of creation. It is the Word that lies at the basis of the

seed principle. Just as the seed determines the future ways and stages of growth, so the Good Shepherd decides the ways of development of the true being of humanity and leads it along these ways.

The third day of creation is the divine cosmic background of the sacrament of confirmation.

*Covenant of the Heart*

Peter answered him: Lord, if it is you. bid me come to you on the water. He said: Come! So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid, and beginning to sink he cried out: Lord, save me! Jesus immediately reached out his hand and caught him, saying to him: O man of little faith, why did you doubt?

Matthew 14:28-31

Fear is due to the menace of being engulfed by elemental forces of gravitation of a lower order, i.e. of being carried away by the play of blind forces from the agitated “sea” of the “electrical field” of death. “I am; be not afraid” is therefore the message of the centre, or Master, of celestial gravitation.

There is another field of gravitation than that of death, and he who unites himself with it can walk on water, i.e., transcend the agitated element of “this world”, the electrical gravitational field of the serpent.

He got out of the boat, which means — in view of all the laws of reason and memory — that he was taken out of the domain of ordinary consciousness, i.e., that of reason, memory, and sense perception, and he walked on the water, drawn by Jesus. He experienced, therefore, the same elevation of the soul which draws the body up after it as spoken of by St. Teresa.

*Meditations on the Tarot. Letter XII: The Hanged Man*

## Day 6: Healing of the Man born Blind

The basis of man's destiny is the decision to renounce the sight that is blind to the revelations of the Divine, and to wait for the miracle of the reinstatement of the true, original faculty of beholding that sees all things visible as "works of God revealed."

The second day of creation is the creation of the firmament, dividing the waters that were under the firmament from the waters that were above the firmament.

And Jesus passing by, saw a man, who was blind from his birth. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes, and said to him: Go, wash in the pool of Siloam, which means "Sent". He went therefore, and washed, and he came seeing.

John 9:1-7

- **Guilt:** shame
- **Sickness:** separation from the light
- **Forgiveness:** the true, original vision is restored
- **Name of the Master:** I am the light of the world

### Second Day of Creation

The second day of creation is the creation of the firmament, dividing the waters that were under the firmament from the waters that were above

the firmament. “And God called the firmament heaven.” **It is the “day” of the coming into being of “vision,” of knowledge, of true gnosis.** For the “firmament” or “heaven” that divides the waters above from those below is the “light” of the first day of Genesis — which now not only divides the waters above from those below, but is also the connecting link between them.

The waters below mirror the heavens, and likewise the waters above mirror them. This double reflection is the principle of vision, of knowledge itself, for knowledge is the transformation of the seen into insight, of what is perceived into truth. It is the realization of the connection between things and ideas, between the real and the ideal.

Now, the reflection of the heavens in the waters below is the realm of things (“the real”), while ideas (“the ideal”) are represented by the reflection of the heavens in the waters above. And knowledge, or understanding, is the process of relating the real to the ideal corresponding to it. The active, creatively functioning light (of “heaven”) is reflected both above as ideas and also below as realities.

The **light** that forms the firmament of heaven and that is reflected both in the waters above the firmament and also in the waters below the firmament is the Logos, the Word, by which all things were made.

*Covenant of the Heart*

### **Sixth Miracle**

The Word bore witness to himself through the lips of Jesus Christ at the sixth miracle of St. John’s Gospel — the healing of the man born blind — “As long as I am in the world, I am the **light** of the world”

The Logos is not only the intelligence of the world, that is, the connection of the ideal with the real, but also the perception of the ideal and the real. All seeing, hearing, touching, etc., presupposes an intermediate

connecting link, an organ, between the percept (the object of perception) and the perceiver (the subject of perception).

The miracle of the healing of the man born blind is a pure act of God. It does not presuppose a willingness to repent, nor any act of faith on the part of the man born blind. For neither had the man born blind sinned in his life before birth in the spiritual world or in a previous life on earth, nor had the sin of his parents caused his blindness. The cause lay in the future. He was born blind “that the works of God might be made manifest in him.”

Through the Fall vision became horizontal, i.e., the “lower eye” became the sole organ of seeing, then “Adam and Eve saw that they were naked.” This means that vision became devoid of ideas, a perception of the “bare facts,” i.e., of facts alone, without the corresponding ideas in the waters above the firmament. It became basically cynical.

It was this vision, limited to the bare facts, which the man born blind had renounced at the time of his pre-birth choice of destiny, in order that the true, original vision—the vision of the real combined with the ideal, as prefigured on the second day of creation—might be reinstated in him.

The **sixth miracle** is the archetype of the sacrament of ordination, the sacrament of the regeneration of original and true vision.

*Covenant of the Heart*

## **Day 7: The Raising of Lazarus**

**Reading:** John 11:1-44

The first day of creation is the genesis of the world in its seed condition, i.e., with all its latent possibilities.

The Lazarus miracle is that of the calling forth of light out of darkness.

- GUILT: losing consciousness
- SICKNESS: excess of spirituality
- FORGIVENESS: all the previous miracles
- NAME OF THE MASTER: I am the resurrection and the life

### **First Day of Creation**

The “days” that follow the first are those of unfolding and actualizing in detail what had been created as a foundation on the first day. The account of the following days represents a kind of explanatory commentary on the first day of creation. The miracle of the first day embraces and contains in itself the whole miracle of creation in essence.

The account of the first day of creation is the beginning of the beginnings, i.e., the theme and principle of creation. It is not a question of what is first in time, but of the deepest and highest foundations of existence — of the primal foundation (in the sense of the archetypal ground) underlying the world.

The text of Genesis concerning the first day of creation must be read in the deeper language of spiritual morality. We must comprehend it not as an allegory, but as a concrete moral spiritual happening.

God allowed two tendencies, two impulses, to proceed in opposite directions: in the direction “above” and in the direction “below.” There is the striving to be a “likeness” of God (Heaven) and the striving to give oneself up to God, to mirror Him, to be an “image” of God (Earth).

The world was sunk in sleep; it breathed, but was unconscious. The darkness over the deep is absence of reflection, i.e., unconsciousness. The creative primal words: “Let there be light,” are the awakening words for the sleeping world. It signifies the same as “wake up,” the act of waking, or awaking consciousness. The sleeping world wrapped in darkness was awakened to consciousness by the words “let there be light”; the “waters” began to reflect and the “earth” was no longer formless and void. The

spirits of the hierarchies were awakened out of the sleep of their “rest in God,” and so there was **light**, the **consciousness** of the world.

### **Seventh Miracle**

The Lazarus miracle signifies the awakening of consciousness for all that is relative — relative for the soul immersed in “rest in the Absolute,” in the sleep of death. This miracle at the same time encompasses the six preceding miracles, for Lazarus was not only a soul and spirit who was called back; he was also a corpse — that is, blind, deaf, and without movement. Thus each miracle was repeated in his case:

- the miracle of the healing of the man born blind
- the miracle of the reinstatement of an independent bearing (the walking on the water)
- the miracle of nourishment, i.e., the regeneration of the used up and devastated organic substances of the body (the miracle of the feeding of the five thousand)
- the miracle of the reinstatement of movement (the healing of the paralysed man)
- the miracle of the healing of sickness (which in this case had led to death) through the regeneration of “vertical heredity” issuing from the new Adam (the healing of the nobleman’s son)
- the miracle of the changing of water into wine, by which the liquids in the body were transformed into circulating warm blood.

Just as the first day of creation in essence contains and encompasses the entire account of the creation, so does the seventh miracle of St. John’s Gospel contain and encompass the other six miracles. It is the archetype of the sacrament of extreme unction,



the sacrament for the dying, which is directed toward future resurrection — thereby in essence containing and encompassing the other six sacraments.

*Covenant of the Heart*

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## **9.12 Afterword**

Dear reader,

here comes to an end this *Our Father Course*. Shortly after the last post, God called his servant Cologero from this earth, and thus the work remains unfinished.