

# Mysteries and Symbols of the Soul

Becoming a spirit-inspired person



Rozekruis Pers



MYSTERIES AND SYMBOLS

OF THE SOUL

Rozekruis Pers

[www.rozekruispers.com](http://www.rozekruispers.com)





**MYSTERIES AND SYMBOLS  
OF THE SOUL**

Becoming a spirit-inspired person

ANDRÉ DE BOER



Rozekruis Pers | Haarlem

## colophon

Book development Lectorium Rosicrucianum

Graphical design and print Rozekruis Pers

This book is set in Adobe Chaparral Pro

Paper 90 gr. BioTop-3 – Antalis

ISBN 978 90 6732 471 7

© Rozekruis Pers – Haarlem, the Netherlands

2018

Rozekruis Pers

Bakenessergracht 5

2011 JS Haarlem

(023) 532 38 52

[info@rozekruispers.com](mailto:info@rozekruispers.com)

[www.rozekruispers.com](http://www.rozekruispers.com)

## TABLE OF CONTENTS

preface 7

introduction THE WAY OF THE SOUL 11

### PART 1 MYSTERIES OF THE SOUL

1. living from a sense of unity 21
2. transcending dualities 33
3. connecting the three grades of the soul 47
4. development in the four worlds 61
5. controlling the five states of mind 77
6. renewal through the six emanations 91
7. handling the seven golden keys 107
8. conveying the eightfold path 121
9. working with the nine spiritual gifts 135

### PART 2 SYMBOLS OF THE SOUL

10. the soul as a centre - ESSAY 1 151
  11. the soul as a tree - ESSAY 2 161
  12. the soul as a flame - ESSAY 3 171
  13. the soul as a traveller - ESSAY 4 183
  14. the soul as a castle - ESSAY 5 195
  15. the soul as a creator - ESSAY 6 207
  16. the soul as a sevenfold being - ESSAY 7 221
  17. the soul as a mirror - ESSAY 8 237
  18. the soul as a world worker - ESSAY 9 249
- literature references 263





## preface

As human beings, we do not only live in an era of change but most notably also in a change of era. We find ourselves at the beginning of a 2160-year period that is known as the age of Aquarius or the Aquarius era. Consolidated structures are eroding, as new cosmic forces drive mankind towards consciousness and renewal. It concerns a development that is entirely in keeping with the divine plan. This development, this changing from a material to an etheric predominance, finds its purpose in building regeneration out of degeneration.

The profoundly changing circumstances force us to become aware of our soul and to start being inspired by it. How can we do this? We do not have a cut and dry answer to this question. We might search for inspiration in the classical holy texts of several traditions and in the writings of spiritual torchbearers. They may be able to alter our vision on the relationship between God, cosmos and man to ignite our soul flame and to illuminate the spiritual path for us.

Every person is ensouled, but it is so hard to explain what the soul is. The soul is invisible and immeasurable. Scientists of the past have tried to prove the existence of the soul by weighing a human body before and after its passing away. The average of 21 gram difference in weight that was discovered still has not made the soul any more tangible.

Originally, man was a spirit-soul being. The original soul medi-

ates like an instrument to connect body and spirit. The soul, this mediator between body and spirit, can be restored. The essence of this ether form resides in the top right heart chamber and is a spirit-spark, a divine atom. It is the primordial atom that will be the source of the birth of new mankind.

This primordial atom is a miracle in itself. It is a sevenfold atom of radiant beauty. When the birth of the inner Christ is unfolding in someone, the start of recreation in that person is enabled. In a sense, the gnostic fire causes an explosion of this sevenfold atom. In that process, one of the seven principles remains behind in the heart. A second principle forms the light-vesture in the shape of a pentagram. The other five principles lie within this light-vesture and correspond with the head, the hands and the feet.

Approximately five hundred years ago a renewing development called the Reformation was heralded in Europe. Then, Martin Luther attached a placard with 95 theorems on the door of the Castle Church in Wittenberg in order to address the deplorable state of affairs of the Church at that time. The Reformation has considerably contributed to the development of mankind but it was accompanied by much strife and rivalry. This caused an enormous fragmentation and crystallisation in the Christian world.

Roughly a hundred years after the start of the Reformation in 1517, a lot of people realised it had not amounted to what had been hoped for by many. Dogmatism and religious dissensions were paramount.

This explains the urgently necessary impulse of the Rosycross, expressed particularly by Tobias Hess and Johann Valentin Andreae at the beginning of the seventeenth century in southern Germany, by Jacob Boehme in eastern Germany, by John Dee and Francis Bacon in England and by Jan Amos Comenius in the Czech

Republic. Together with many others, they made an effort to come to universal world reformation based on the timeless mystery wisdom, science, religion and arts. They labored for the future by sowing seeds and it is only now that we are able to harvest the fruit of this labour on a large scale.

As mankind, we stand on the threshold of a complete world reformation based on universal spiritual principles that are increasingly recognised and understood by many. The internet has a key role in this process. Already in 1641, Comenius foresaw something that we now know as the world wide web. He referred to it as every-one-everything-everywhere.

This book, ‘Mysteries and Symbols of the Soul - becoming a spirit-inspired person’, has been created in the International School of the Golden Rosycross and was published in Dutch in 2016. It is part of the book series of Spiritual Texts Academy. The editions are intended to be a helping hand to 21<sup>st</sup>-century people who are looking to make the journey on a path of spiritual consciousness and renewal in daily life. The editions are based on carefully selected classical spiritual texts and insightful reflections on these texts. They draw on the more than four-century old living tradition of the Rosicrucians. Every book by the Spiritual Texts Academy is spiritually inspired, widely oriented and deeply rooted.

In ‘Mysteries and Symbols of the Soul’, the soul and the path of soul-spirit development are discussed based on observations about the nine holy texts originating from several traditions, Advaita Vedanta, Hermetism, Kabbalah, Gnostic Christianity, Raja Yoga, Judaism, Buddhism, Zoroastrianism and Pauline Christianity. This book is the first volume of a trilogy of gnostic mysteries intended for modern people. You will be able to recognise these three books by a sun on their covers, each one in a different colour.

The mysteries have an inherent universal character and therefore do not exclusively target specific religions, philosophies or spiritual movements. Universal wisdom is expressed by many and various religions but unfortunately, it often has been watered down, subject to crystallisation and degeneration, causing the spirit to recede from it.

In 2017 and 2018, the second and the third volumes of the said trilogy was published in Dutch. In the next few years, we intend to publish these books in English, entitled 'Mysteries and Challenges of birth, life and death – becoming a new man' and 'Mysteries and Hymns of God, cosmos, man - realising the divine plan'.

The last chapter, entitled 'The soul as a world worker' centres on the great importance of cooperation in the spiritual field. Ideally, this book would be used in a contemplative circle, for a group of like-minded people discussing and vivifying its contents would allow for a deeper understanding and realisation in their personal lives. After all, the purpose is to become a spirit-inspired person who will cooperate to heal the world and mankind and who will contribute in the realisation of the divine plan.

Rozekruis Pers,  
Doride Zelle

# introduction

## THE WAY OF THE SOUL

*Midway upon the journey of our life  
I found myself within a forest dark,  
For the straightforward pathway had been lost.*

*Ah me! how hard a thing it is to say  
What was this forest savage, rough, and stern,  
Which in the very thought renews the fear.*

*So bitter is it, death is little more;  
But of the good to treat, which there I found,  
Speak will I of the other things I saw there.*

*I cannot well repeat how there I entered,  
So full was I of slumber at the moment  
In which I had abandoned the true way.*

*But after I had reached a mountain's foot,  
At that point where the valley terminated,  
Which had with consternation pierced my heart,*

*Upward I looked, and I beheld its shoulders,  
Vested already with that planet's rays  
Which leadeth others right by every road.*

ALIGHIERI DANTE,  
*Divina Commedia, Inferno, from Canto 1*  
(translated by Henry Wadsworth Longfellow)

How can a pen describe what is beyond words? How can a fragment attain unity? How is a person able to think thoughts that are beyond thinking, or create concepts out of thoughts? How is a person, mortal as to the body, able to have thoughts about that what supersedes mortality? Dante attempts to do so and it is said that the honour of being the world's greatest poet has been bestowed on him.

Every person has a soul like every person has life, but there is no one able to praise her to her full riches. Is the soul not an immortal being? But what then is immortal? Where do I end and where does the soul begin?

*'The soul is one', so we are able to read in world literature. 'She is so elementary, that she continues to surprise us, to touch us, to move. We owe quite a number of valuable remarks to people who are not very astute or profound and who have yet been able to pinpoint effortlessly what we need and what we have been pursuing in vain for so long. Often, the soul acts on the basis of what is felt and what remains unsaid, rather than what is said during a conversation.'*

The soul is the observer and revelator of truth. She feels, knows what is true in a second, and I owe her all that I am able to recognise in beauty, truth and goodness. Only simplicity, purity and courage are able to accept her. Thinking of Mozart's Magic Flute: *'Valiant of spirit, pure of heart, soon he will be worthy of us.'*

The spirit brave, the heart pure, Self-aware, that is how you engage with her. Alas, we human beings are not one, we are fragments. Like a kaleidoscope, our inner worlds are subjected to the flashing of colours and fragments of our interests and concerns, delights and doubts.

But she, the soul overarches every gathering and unconsciously, we look for her in friendship and love. And she is so much more generous! She does not exclude and as I am surrounded by her

glow, when she endows me with her radiance from time to time, I immerse everyone, I am one with everyone, I embrace everyone with love, also those who taunt me and wound me. Oh, not I, far be it from me, but she in me!

*'We know better than we do',* says Emerson. *'We do not yet possess ourselves and we know at the same time we are much more.'* We live in that state of tension and the electric energy is crackling inside me while this is slowly becoming clear. How often have I not experienced this as being true when I interact with colleagues, my loved ones, who often are my antipodes! Is there not always something higher or beyond the eternal interaction between people? Is the soul not the motive force behind each and every one of us looking for the soul? Soul to soul. Spirit to spirit. Unity to the One? Is that the soul, then? That what yet has to come into being, that what yet has to develop? But yet, I live, I speak and I reveal what stirs and speaks inside of me. That must be the soul, too. What else can it be?

*'Water flood calls out to water flood, once your waters are effervescent,'* how apt these ancient words bridge both extremes. Old, but definitely new to each and every one who will rediscover it.

Plato teaches us that the human soul can be compared to a charioteer in a horse-drawn chariot. Both horses in front of the cart are fiery and winged, they can take to the sky, yes even traverse the realms of the gods. One animal is noble and elegant, it knows passion and has a determined will and perseverance. The other animal is a rambunctious and obstinate horse, full of greed and passion. Lastly, the charioteer is the sage, the grandmaster, the spirit. When the horses traverse the realm of the gods, the wings of the soul are nourished particularly and will develop subsequently. However, they will languish and die as a result of the opposite, the ugly and the bad. In this beautiful image from *Phaedrus*, Socrates and Plato describe the earthly battle in order to reach the state of

full consciousness. Nourish yourself with the right ideas, live a dignified life, remember!

When the charioteer bridles his horses properly, the world of the soul, called the celestial spheres by Plato, will be unlocked for him. The forces of these spheres, the gods, will help the soul with each successive step. And thus, each development will spring the next one.

The following words by Plato reach us through Socrates.

*'How numerous and delightful are the movements in the celestial spheres where the blissful gods dwell and each fulfils his own task. All those who wish it and are able will participate and follow because there is no envy in the line of gods. One is able to control the chariots of the gods without effort because the horses are in harmony. But the other chariots are in trouble. The bad horse, ill-trained by the charioteer, bucks and attempts to pull the latter down to the earth. Major difficulties and struggle await the soul down there. However, the souls that are called immortal, will come outside after they have reached the top and line themselves up at the border of the celestial spheres.'*

Now, Socrates takes the listener to the outer edge of the celestial spheres, to the point where the soul has become entirely transparent and aglow, the moment where it will merge with the spirit.

He continues:

*While the souls are standing on that border... 'the rotation of the celestial spheres carries them around and they behold what is outside the spheres. The realm that extends itself beyond heaven has never been praised for its true merits by an earthly poet, nor will it ever be. There, the colourless, formless and immaterial essence prevails, enveloped by knowledge.'* – The Spirit!

Infinite, eternal development, where never-ending delight, invariably creative energies, brimming compassion and truth reign.



Truth that bears the knowledge of all causes, Gnosis, where souls are self-creating causes! Socrates continues, *'Since the divine spirit is nourished with understanding and pure knowledge, it is delighted to briefly see the great reality of the world of the spirit again. That divine spirit finds its nourishment in the face of the True and thrives on it until the rotation takes it back to the same place. During that rotation, the spirit can see justice, it sees self-containment and knowledge. This knowledge has no beginning, this knowledge does not separate the realities of what the spirit considers to be truths at some point. It is the knowledge that resides in Being.'*

Is there a better way of saying what Gnosis really is? This is the way of the aspiring soul.

*'Now the other souls. One is following the gods very well and has become quite similar to them. She lifts the head of the charioteer upwards to the extra-celestial spheres and is carried by the rotation, although she is hampered by the horses and has trouble seeing reality. Another soul erects itself, falls back down and it is only able to see reality occasionally because of the unruly horses. All the other souls are persistently trying to ascend, but are not able to do so and are carried by the rotation of the lower atmospheres. There, they trample and displace each other, and try to surpass one another. Thus, confusion, competition and hard labour arise, causing many souls to be hurt by the inadequacy of the charioteer. Many also have their wings broken. After much effort, no one has something to show for their pains, they have never seen reality. And once they have left, they nourish themselves with false perceptions. The reason why the soul makes every effort to behold the Plain of Truth is because over there, it will be able to take the right kind of nourishment for the noblest part of the soul. The Plain of Truth, these lushest meadows, have the nourishment that allows the soul to grow its wings, to ascend.*

*There is a law of Justice that ensures that every soul that has seen but even a glimmer of the truth in the company of a god, remains un-*

*harmed until the next rotation. When the soul succeeds in persevering, she will remain unharmed forever.'*

Seldom, a more beautiful and passionate plea has been written. Do not take this too literally, because the soul is not by any means a literal being. One should read it as a plea to regain that what seems to drown in the tempestuousness of external factors so unpleasantly quick, the soul. No human factors and alleged vices are keeping us from getting to know her better and more intimately. Those are part of being human, and it's the charioteer's job to manage these and keep them balanced.

What initially oppresses us the most, is the restlessness that forces us to stay away from contemplation and reflection. A restlessness that seems to be part of the atmosphere, keeping us from the unparalleled panoramas that are 'unveiled in the Light of the soul' as the Rosicrucians say.

The Mysteries of the Soul know no limitations, no death, no suffering. They are immortal and offer eternal deepening and immeasurable happiness, because those are, among numerous other ones, characteristics of the soul. This present book, that has been given the same aspiring title, attempts to be an aid to start this never-ending discovery.

Peter Huijs

*O Light Eterne, sole in thyself that dwellest,  
sole knowest thyself, and, known unto thyself  
and knowing, lovest and smilest on thyself!*

*That circulation, which being thus conceived  
appeared in thee as a reflected light,  
When somewhat contemplated by mine eyes,  
within itself, of its own very colour  
seemed to me painted with our effigy,  
Wherefore my sight was all absorbed therein.*

*As the geometrician, who endeavours  
to square the circle, and discovers not,  
By taking thought, the principle he wants,  
even such was I at that new apparition;  
I wished to see how the image to the circle  
conformed itself, and how it there finds place;  
but my own wings were not enough for this,  
had it not been that then my mind there smote  
a flash of lightning, wherein came its wish.*

ALIGHIERI DANTE,  
*Divina Commedia, Paradiso, from Canto 33*  
(translated by Henry Wadsworth Longfellow)

Insight is the open gate  
to our Liberation,  
cleanses my entire blood-state,  
give me aspiration.  
From that Source springs the force:  
Rose's power and endless grace  
over all my pathways.

Craving for Salvation's might,  
the Mount I am nearing,  
and in Gnosis' sublime light  
grief is disappearing.  
I will strive, all my life,  
in a great endeavour,  
to be free forever.

The surrender of the self,  
self-annihilation,  
is the way to nullify  
nature's machination.  
From that doom we see bloom  
Rose-tree with its Roses,  
thriving in the Gnosis.

The new attitude-of-live  
need wise contemplation.  
He who walks the Path to Life  
lives his true vocation.  
Night and day, ban delay,  
lived in I-declining,  
with the Group aligning.

Onward go those on the Path  
who are this world's strangers.  
They all treasure the true Way,  
they traverse all dangers.  
Always light, Salvat's Height  
conquers the dark earthly might  
in the New Morn's daylight.

PART 1

**MYSTERIES OF THE SOUL**



*You do not consist of any of the elements –  
earth, water, fire, air, or even ether.  
To be liberated, know yourself  
as consisting of consciousness,  
the witness of these.*

Ashtavakra's song

## CHAPTER 1

# LIVING FROM A SENSE OF UNITY

SPIRITUAL TEXT:

ASHTAVAKRA'S SONG – CHAPTER 1<sup>1</sup>

**J**anaka: 'O Master, tell me how to find detachment, wisdom, and freedom!'

Ashtavakra: 'O friend, if you wish to be free, shun the poison of the senses. Seek the nectar of truth, of love and forgiveness, simplicity and happiness.

Earth, fire and water, the wind and the sky - you are none of these.

If you wish to be free, know you are the Self, the witness of all these, the heart of awareness.

Set your body aside. Sit in your own awareness. You will at once be happy, forever still, forever free.

You have no caste. No duties bind you. Formless and free, beyond the reach of the senses, the witness of all things.

So be happy!

Right or wrong, joy and sorrow, these are of the mind only. They are not yours. It is not really you who acts or enjoys.

The heart of awareness, you are everywhere, forever free. Forever and truly free, the single witness of all things.

But if you see yourself as separate, then you are bound. "I do this. I do that." The big black snake of selfishness has bitten you!

"I do nothing." This is the nectar of faith. So drink and be happy!

Know you are one, pure awareness.

With the fire of this conviction, burn down the forest of ignorance. Free yourself from sorrow, and be happy. Be happy! For you are joy, unbounded joy.

You are awareness itself. Just as a coil of rope is mistaken for a snake, so you are mistaken for the world.

If you think you are free, you are free. If you think you are bound, you are bound. For the saying is true: You are what you think.

The Self looks like the world. But this is just an illusion. The Self is everywhere. One. Still.

The Heart of Awareness free. Perfect. The witness of all things, awareness without action, clinging or desire.

Meditate on the Self. One without two, exalted awareness. Give up the illusion of the separate self. Give up the feeling, within or without, That you are this or that.

My friend, because you think you are the body, for a long time you have been bound.

Know you are pure awareness. With this knowledge as your sword cut through your chains. And be happy!

For you are already free, without action or flaw, luminous and bright. You are bound only by the habit of meditation.

Your nature is pure awareness. You are flowing in all things, and all things are flowing in you.

But beware the narrowness of the mind! You are always the same, unfathomable awareness, limitless and free, serene and unperturbed. Desire only your own awareness.

The heart of awareness whatever takes form is false. Only the formless endures. When you understand the truth of this teaching, you will not be born again. For God is infinite, within the body and without, like a mirror, and the image in a mirror.

As the air is everywhere, flowing around a pot and filling it, so God is everywhere, filling all things and flowing through them forever.'





## CHAPTER 1

# LIVING FROM A SENSE OF UNITY

## REFLECTION

As a human being you are so much more than simply a complex biological organism with intelligence. You are also much more than a psychological individual with personal thoughts, feelings and will power. Your very essence is pure consciousness. Your very essence is soul: a potential living connection between the unity and the multitude, between the eternal and the temporary, between the Holy and your personality. To experience this connection is a great joy, a supreme bliss. Every human being is invited to free himself from delusion, to sense this lasting peace and inner joy.

This possibility may seem very distant from how you experience yourself, your life and the world right now. That is because you are living in a self-created prison of delusion which has arisen because you have placed externalities above yourself, because you have identified with transient forms. These words are all but flattering. The author of 'Ashtavakra's song' certainly did not express them in order to make reproaches but to make an appeal to you to pay attention to who you really are, in essence: the witness of revelations of a magnificent reality, all-pervasive and perfect.

The founders of movements that grew to become world religions encouraged their followers to no longer identify with their mortal personality but to merge into a higher soul life in order to become and to be a new man, inspired by the spirit. The concepts 'consciousness' and 'soul' are essential to many religions and worldviews. There are enormous differences among world religions and there is also a wide range of teachings to be found within the separate world religions.

## Numerous similarities

However, if we look at the more esoteric and contemplative traditions within religions, we find numerous similarities among them. That is logical, as esotericism and contemplation concern the living experience of a reality that is at odds with the world as perceived by our senses and observed with our psyche. Therefore it cannot be easily understood by everyone but only by the ones who are, in a sense, 'initiated' into the other reality.

The structure of the living experience of humanity is universal – just as the anatomy of the human body is the same in different people – but it requires a certain education to gain access to that living experience. In this book, *'Mysteries and symbols of the soul'*, we explore that aspect of ourselves known as soul, Self, inner man or consciousness. To our usual way of thinking, soul is a mystery. It is neither a subject nor an object, yet it can be experienced. It has no shape, it goes way beyond time and space and still it can grow within us.

When we connect the concepts 'consciousness' and 'soul' with one another, then we mean being aware of your consciousness as something that characterises humanity. It is good to realise this fact since, according to spiritual principles, consciousness is the basis of all manifestations. A well-known Sufi saying expresses this idea as: 'God sleeps in the rock, dreams in the plant, moves in the animal and awakens in man'.

We can define and understand the living experience of the soul only through the use of universal symbols, analogies and myths, all of which are part of the world of experience of the soul. Our rational thinking capacity is a great gift, one we very much need to be able to live in the sensory perceptible world. However it is not intended that we become stranded in it or further develop ourselves exclusively in that direction.

As human beings we must not go back to the mythical consciousness of our remote ancestors; we can no longer linger in

our intellectual brain consciousness, even though it could still be extended endlessly. We must advance to the gnostic soul consciousness – to the world of experience of the soul, to the domain of the archetypes – to which every human being is summoned internally.

The first part of this book is called ‘Mysteries of the soul’, and it consists of nine classical spiritual texts and nine reflections about them. The selected spiritual texts come from nine different traditions, successively:

Advaita Vedanta;  
Hermeticism;  
Kabbalah;  
Gnostic Christianity;  
Raja Yoga;  
Judaism;  
Buddhism;  
Zoroastrianism; and  
Pauline Christianity.

There are many symbols that refer to the human soul. We link the following symbols of the soul to the nine reflections of the first part. In the nine essays of the second part, named ‘Symbols of the soul’, these are further elaborated:

1. The soul as a centre;
2. the soul as tree;
3. the soul as flame;
4. the soul as traveller;
5. the soul as fortress;
6. the soul as creator;
7. the soul as sevenfold being;
8. the soul as mirror; and
9. the soul as world worker

## **To become receptive**

The objective of this book is to make you conscious of the life of the soul and to increase your receptivity for its influences. As a consequence you will experience life differently. Not the life of *your* soul, because you do not have a soul. The soul has you, and it is barely able to express itself in you. You yourself form the barrier that makes it difficult or impossible for the soul to manifest itself. This remark is not intended to be personal, because this fact applies to nearly everyone on earth.

You have the right to be here, in this world. More than that: you must be here! And you can become transparent for the light of truth that glows imperishably. You can be renewed internally and experience great happiness. You can cooperate joyfully with the realisation of the divine plan of creation; however, for this purpose, you must first undergo a thorough transformation process.

Holy scriptures play an important role in many religious and esoteric traditions. Their origin is found in the world of the soul which manifests itself through an underlying numerical structure that has not been laid there on purpose. These scriptures are therefore often expressed in poetry – intended to be recited or sung – rather than prose. Among the holy scriptures that have been chosen for this programme are three songs: Ashtavakra's Song, the Hymne of the Pearl and a hymn by Zarathustra.

In translating the original holy scriptures into another language the particular numerical structure is most often lost, but they still enable you to connect with the high, shining level of consciousness that created them. The same applies, for instance, to visual arts and music. Artistic creations that are inspired by the world of experience of the soul possess the ability to temporarily raise the consciousness to the world of the soul. They therefore can be experienced as food for the soul.

In this programme we will not explain the chosen texts very extensively, not only because we have no room for it within the

chosen set-up but also and primarily because it would be of little use. If we would clarify phrase after phrase and verse after verse – assuming that we had the capability – you would process the information in a way that you are used to process other information. This raises your level of knowledge, but it does not make you a new you.

Holy scriptures can be seen as gifts that invite you to work with them. Only if you start your inner work with holy scriptures can they have a transforming influence. Certain holy texts are repeatedly spoken or sung as mantras in spiritual traditions, thus deeply engraving them in the subconsciousness of those involved. This conditioning not only creates new, powerful neural connections in the brain, but also allows forces to be absorbed from the domain of the soul, the world of experience of the archetypes.

These energies transform the living experience, purifying and renewing it down to the level of the physical body.

### **Kōans**

The Zen tradition often works with so-called kōans. The Zen master gives a kōan – a kind of riddle – to the pupil. It is the task of the Zen pupil to ‘crack’ this kōan in order to find both understanding and also the right answer. Ultimately, the answer that the pupil produces is not the primary objective, but rather the efforts that he or she has made to come to a correct answer, as it is only the effort and not the answer that works in a transforming way. The efforts are needed to transcend the usual way of thinking.

Inner renewal is not a merit but a result of grace, of heavenly forces that are given. As a result of aspiration – that is your longing and efforts to be inwardly renewed and better equipped to serve – you can receive divine grace; the all-encompassing love can then manifest itself and new capacities will gradually develop. If you would consider yourself as the source or the cause of spiritual growth that you are experiencing within yourself, you would fall

prey to self-identification and you would not form a living connection between heaven and earth. Like many other holy texts, Ashtavakra's song can be seen as a large collection of kōans. Every verse contains wisdom that we can probe further. The scripture begins with a genuine and profound question that Janaka poses to the wise Ashtavakra. Janaka is a mighty and influential personality who has become conscious of the fact that he is bound and does not live in the truth. For this reason he is longing for liberation and detachment. Ashtavakra tells him, and us too:

*'O friend, if you wish to be free, shun the poison of the senses. Seek the nectar of truth, of love and forgiveness, simplicity and happiness. Earth, fire and water, the wind and the sky - you are none of these. If you wish to be free, know you are the Self, the witness of all these, the heart of awareness. Set your body aside. Sit in your own awareness. You will at once be happy, forever still, forever free.'*

Here Ashtavakra encourages Janaka to give up his fascination for the sensory perceptible world in order to allow the qualities of the soul – like selflessness, simplicity, compassion, peace of mind and sincerity – to manifest. He also advises Janaka not to identify with all the forms that appear in his consciousness but to be a witness to them, because only if he is a neutral witness will his very nature be happy, peaceful and free from bonds.

### **Mindfulness**

In fact, Ashtavakra here advises practicing 'mindfulness', a phenomenon that has gained popularity during the past decades. Called 'self-observation' by the esoteric teacher George Gurdjieff, mindfulness is one of the aspects of the eightfold path that was described by Buddha as 'right mindfulness'.<sup>2</sup>

Someone who is mindful is attentively present in the here and now, observant without judgement and accepts what is. When there is no judgement and a situation is accepted entirely as it is, there results a certain unity, or non-duality. Living from this state

of unity (or non-duality) of the soul provides great advantages. Numerous scientific studies have proven the beneficial effects of correctly-practiced mindfulness.

In society, mindfulness is used mainly as a means to reduce stress and overcome and prevent physical and psychological complaints, thus improving the functioning of the personality. Within spiritual traditions it is not the body or the personality that is central, but the soul. Buddhists speak about 'loving friendliness', a quality of the soul that is nowadays referred to as tenderheartedness or compassion. Genuine spirituality aims at a new genesis, based on the soul, which Ashtavakra calls 'awareness'.

He says: *'Right or wrong, joy and sorrow, these are of the mind only. They are not yours. It is not really you who acts or enjoys. The heart of awareness, you are everywhere, forever free. Forever and truly free, the single witness of all things. But if you see yourself as separate, then you are bound.'*

According to Ashtavakra, the thinking capacity makes distinctions and gives meaning to events. That approach is recognised not only within spiritual traditions but also, to a certain extent, within psychology. For example people are taught during therapeutic sessions that they should be conscious of how the reality that they experience is determined by their thinking, due to a certain sequence in which something is expressed.

### **Thinking and reality**

When you experience a certain event, it evokes a certain thought in your mind. This thought subsequently leads to a certain feeling and that feeling then results in a certain behaviour. Finally the behaviour leads to certain consequences. So if in your life you experience certain consequences that you do not want, then you should begin by changing the events (image 1). Naturally, that is not always possible because you cannot completely control your life. It is possible though to direct your thoughts about an event for a large

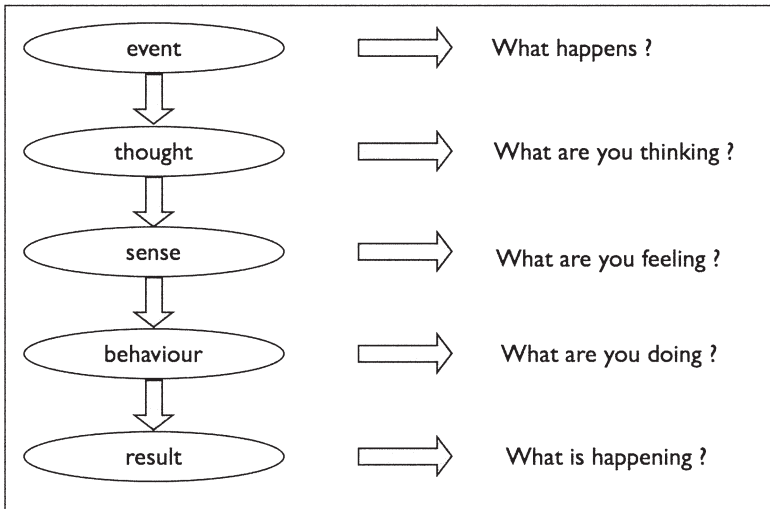


image 1: the influence of thinking, feeling and doing, and their mutual connections

part. If you begin to do this, your feelings and behaviour are influenced and thus also the consequences.

On a spiritual path people gradually free themselves from the prison of delusion through inner detachment, thus enabling them to dedicate themselves to their actual assignment: to give soulful significance to revelations of reality so that they are in accordance with the domain of the soul, with the world of experience of the archetypes. The essence of that is thinking, feeling and acting from the world of the soul. When earthly forms are connected with heavenly structures in this way, then actual liberation appears on the horizon both for the person concerned and, at the same time, for all humanity as well as other life-waves.

In the earthly dimension we primarily experience repetition, attachment and fear. When we gain access to the dimension of the soul there will be an experience of unity, freedom and love. Thus we can signify much more for humanity when we live from the soul rather than from our self-preserving personality, as the development of the soul benefits everything and everyone.



Ashtavakra's Song says: *'Your nature is pure awareness. You are flowing in all things, and all things are flowing in you. But beware the narrowness of the mind! You are always the same, unfathomable awareness, limitless and free, serene and unperturbed. Desire only your own awareness. The heart of awareness whatever takes form is false. Only the formless endures. When you understand the truth of this teaching, you will not be born again.'*



*Here below, o soul, is the physical world,  
the abode of unsatisfied desire, fear,  
degradation and sadness;  
there above is the world of the spirit,  
the abode of satisfaction, freedom from fear,  
high dignity, and joy.*

The admonition of the soul

## CHAPTER 2

# TRANSCENDING DUALITIES

SPIRITUAL TEXT:

THE ADMONITION OF THE SOUL – CHAPTER 3<sup>3</sup>

You, o soul, are simple, they are multiple; you are consistent, they are in mutual conflict; you are devoid of guile, they are deceptive; you are truly existent, they have no true existence; you are a good thing lasting and stable, they are things falsely coloured, illusions, mutable and perishable. Shun them, then; be on your guard lest you be enslaved by them, and thus prevented from attaining to your appointed end. Abandon not, o soul, your essential nature, which is simple, true, and of high dignity; and trust not to these corporeal things, which are multiple, mutually repugnant, deceptive, base, and perfidious; lest you be led astray, and fall into destruction.

How long, o soul, will you continue to be vexed by unsatisfied desires, ceaselessly fleeing from each sensation to its contrary, now from heat to cold and now from cold to heat, now from hunger to saturation and now from saturation to hunger.

As long as you are in want of these corporeal goods, you are vexed by unsatisfied desire for them; if you get possession of them, then, all the time that you have them, you are tormented by fear of losing them; and if they quit you, and you no longer have them, then you are freed from that fear, but the loss of them affects you with grief and sorrow.

So lay down, o soul, the cause of this pain and sadness. Do not regret to leave thus sadness, sorrow, fear and pain, caused by

unsatisfied desires. Do not let it bother you any longer that you, satisfied in this way, become free of fear and happy.

Lay aside then, o soul, the thing whereby you feel these pains and grief. Regret not that in doing so you are quitting griefs and cares, fear, and the pain of unsatisfied desire; and be not annoyed that you attain to satisfaction, freedom from fear, and joy.

For he who prefers unsatisfied desire to satisfaction, fear to absence of fear, and degradation to high dignity, is a fool; he who is a fool goes astray; and he who goes astray comes to destruction.

Here below, o soul, is the physical world, the abode of unsatisfied desire, fear, degradation and sadness; there above is the world of the spirit, the abode of satisfaction, freedom from fear, high dignity, and joy.

You have seen both worlds, and had experience of both; now make your choice between them, in accordance with your experience. You can dwell in which of them you will; you will not be repelled or rejected from either. But it is impossible for a man to be at the same time vexed with unsatisfied want and fully satisfied, tormented by fear and free from fear, exalted and degraded, joyful and sorrowful. And therefore it is impossible for a man to combine love for this world with love for the other world. That cannot possibly be done.

You have grown forth, o soul, from a certain tree-trunk; and of that tree you are a branch. However far the branch may go forth from its trunk, there is still connection and contact between trunk and branch whereby every branch seeks nutriment from its trunk. If anything were interposed between the trunk and the branch it would cut off from the branch its supply of nutriment, and so the branch would forthwith wither and die.

Meditate on this, o soul, and be assured that you are destined to return to your creator, who is the trunk out of which you have grown. For that reason, rid yourself of the defilements and burdens of the physical world, by which you are hindered from returning to your own world above and to the trunk out of which you have grown.

If you wish to shun base and ignoble deeds fix your thought on the source whence they issue, and flee from it; that source is love of the things of this world. If you aim at doing noble and divine deeds, fix your thought on the root whence they spring, and plant that root in yourself and foster it; that root is contempt for the things of this world. And in so doing, let there be no false pretence. Take care that you be not, through excess of caution, led on to cowardice, lest you lose courage and the praise it wins, and undergo humiliation and the ignominy that goes with it.

All that is immaterial is true being, and all true being is immaterial. But the space of that which is immaterial always corresponds to the extent of the space of the matter that is assigned to it.

Remove yourself, o soul, as far as possible from the dismemberment, but if you are led by the things themselves to the universal unity, accept this willingly, and acquiesce in it; by so doing, you will be relieved from the trouble of care and toil. Even so, in the darkness of the night, a man seeks light from a lamp, which gives him much trouble to keep alight; but when the sun has risen, he no longer needs the lamp, and is released from that trouble.

Beware of applying yourself to things that are low and unworthy, lest the habit of doing so be established in your mind, and you acquire a character repugnant to your proper nature, and, by desire and appetite for these things, be cheated out of your return to your

true home. The revered and exalted maker of the universe is the highest of all things; apply yourself then to high things, and, by becoming like to the source of your being, draw nearer and nearer to him who created thee. And know that high things always join themselves to high things, and low things to low things.

You are in the world of things that come to be, and yet you seek to be at rest. But how can anything be at rest in the world of things that come to be? A boat, as long as it floats on the water, cannot be still or at rest; or if at any moment it is still, it is so only by chance, and forthwith the water begins again to shake and toss the things which float upon its surface.

Then only is the boat at rest, when it is taken out of the water, and drawn up on the land, which is the place of the boat's origin, and is on a par with the boat in density and weight; then, but not till then, is the boat truly at rest. And even so, the soul, as long as it is involved in the processes of the physical world, cannot be still, nor be at rest, nor get any respite; but if it returns to its source and root, then it is still and is at rest, and reposes from the misery and debasement of its wandering in a foreign land.



## CHAPTER 2

# TRANSCENDING DUALITIES

## REFLECTION

As a soul, you are called to become a link between the unity and the multitude, a living connection between heaven and earth. This new genesis will arise when you realise, based on boundless awareness, that the soul is formless and timeless; when you experience that your consciousness is a revelation of a grandiose reality, all-pervasive and perfect. The domain of the soul is characterised by unity, freedom and love. These are not objective characteristics but rather qualities that can be experienced intensely, for the world of the soul is not localised in time and space but encompasses living experience, where there is no distinction between subject and object. To lead a conscious and attentive life in the here and now – to be alert, in fact – contributes to the possible awakening of the soul. Another classical and proven way to make the soul wake up and become active is to let holy texts speak to you and to reflect on them. Mistakes are easily made in interpreting holy texts, mainly because different kinds of language are used all together. A distinction is often made between:

1. *Descriptive language*, where the phrases literally reproduce what is meant; this language is usually the easiest to understand;
2. *Veiled language*, where jargon that has been developed to identify notions that are not very concrete and sometimes also to hide deep truths from persons who do not understand;
3. *Mystery language*, where texts or parts of texts have been received from heavenly areas of experience. These texts are usually completely incomprehensible until they are understood on the basis of insights and powers derived from spiritual traditions.

It is also a very important fact that holy texts have been created within a certain context, that they are meant for certain people, in a certain period, in a certain area, in a certain culture. The Quran is said to have been given by the angel Gabriel to the prophet Mohammed and written down in virtually one session. The gospels in the Bible were probably inspired mainly by oral tradition.

### **Divine revelations**

The Quran and the Bible can be considered divine revelations in which universal truths have been revealed. These revelations are not the only disclosures of the divine reality. There are many other holy scriptures from many cultures and from different eras. It would not be wise to seek the truth only in holy scriptures. If you would place divine authority so exclusively outside yourself, you would tie yourself to forms that can never be entirely true, ignoring your inner knowledge and the prospect of divine revelation in the present moment.

The sacred does not reveal itself only in holy scriptures but also in nature and in man. In this regard the classical Rosicrucians from the seventeenth century spoke of the book T (*Theos* = God or Testamentum = covenant), the book M (*Mundi* = world) and the book H (*Homo* = man).<sup>4</sup> Humans are capable of reading these three books, that is to say, we can probe into deeper realities, into other dimensions, in order to fulfil our inner assignment. (See image 2)

In the past, much trouble has been caused by holy texts having been taken out of context, objectified and interpreted literally. Humanity is still struggling with significant problems arising from fundamentalism and fanaticism in the pseudo-religious field. Fortunately fundamentalism – the literal interpretation of holy texts – does not always lead directly to social difficulties, but it can contribute to the encapsulation of the soul, hindering its manifestation and development. To prevent mistakes in the



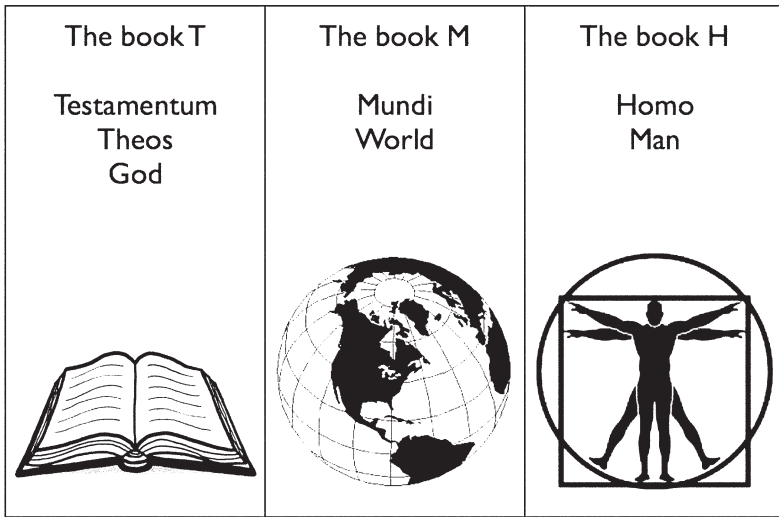


image 2: three ways in which the sacred reveals itself

interpretation of holy texts, it is wise to verify interpretations not only against your inner self but also especially against an authentic spiritual tradition, or better still, against several spiritual traditions. Tested methods are in use within these circles and experiences and findings have been extensively shared and often written down as well.

In chapter 1 of Ashtavakra's song there is a verse that can be easily misunderstood: *'You have no caste. No duties bind you. Formless and free, beyond the reach of the senses, the witness of all things. So be happy! Right or wrong, joy and sorrow, these are of the mind only. They are not yours. It is not really you who acts or enjoys'*.

These words are meant for the soul. The soul is totally free indeed, having no desire. Some people infer from the above text that they are free if they are aware of the soul and live mindfully. Such living does lead to a certain enlightenment, but not to the resurrection of the inner man of which the holy scriptures speak, as clarified in the book *'Spiritual Easter and Pentecost'*.<sup>5</sup>

## Impeding conditioning

The resurrection of the inner man is the result of a new creation that unfolds in an entirely natural way, for such a renewal has nothing to do with time and space. Yet going a spiritual path requires a considerable amount of time and attention because dissolving obstructing conditions takes time. When those barriers are gone, the new creation unfolds by itself. It is comparable to a block of wood that is hidden under a heap of stones at the bottom of a deep lake. The wood has a natural tendency to rise to the surface of the water due to its lower density, but it can do that only after all the stones on top of it have been removed.

According to several authentic traditions, the awakening of the soul evokes an inner struggle. And it requires a lot of attention, energy, time and endurance to win this struggle in favour of the soul. Within Islam the term *jihad* is used in this respect. This notion is often mistakenly translated and understood as a holy war involving violence. In reality the word *jihad* refers to the aspiration and the struggle to do the right thing, to live in accordance with Allah's will.

To live a mindful and heartfelt life is merely the beginning of the spiritual path. On the basis of awareness and receptivity for the truly holy and inner elevation, a personal and shining, twofold garment of the soul will gradually be woven as one progresses on the gnostic path. First the shining garment of the soul – symbolized by the pentagram or five-pointed star – will be woven, and subsequently the golden robe of the spirit-soul.

Chapter 3 of the booklet '*Admonition of the soul*', accredited to the legendary Egyptian sage Hermes Trismegistus, may seem very clear at first glance. Both for the successful entrepreneur having achieved all that he or she wants, and also for the loyal employee suffering from burn-out in the rat race of high-performance society, the following age-old words may be a feast of recognition and a source of encouragement.

*'How long, o soul, will you continue to be vexed by unsatisfied desires, ceaselessly fleeing from each sensation to its contrary, now from heat to cold and now from cold to heat, now from hunger to saturation and now from saturation to hunger.*

*As long as you are in want of these corporeal goods, you are vexed by unsatisfied desire for them; if you get possession of them, then, all the time that you have them, you are tormented by fear of losing them; and if they quit you, and you no longer have them, then you are freed from that fear, but the loss of them affects you with grief and sorrow.*

*So lay down, o soul, the cause of this pain and sadness. Do not regret to leave thus sadness, sorrow, fear and pain, caused by unsatisfied desires. Do not let it bother you any longer that you, satisfied in this way, become free of fear and happy.'*

### **To give up fascination**

This text is clearly meant to drive those people who have experienced the limitations of a life that focuses only on the sensory perceptible world to higher life, to the life of the soul. There is a risk that those people will exchange the fascination for the sensory world for a fascination for the world of the soul because they cannot wait to be liberated from the earthly life, which they experience as a vale of tears. This is an understandable albeit selfish thought that does not comply with man's spiritual assignment to be a living connection between heaven and earth.

If earth is your exclusive focus, you live in a symbolic darkness and do not establish a connection between heaven and earth. If heaven is your main focus – or what you consider to be heaven, although it is not – you neglect the earthly reality and you cannot be a bridge between the two.

Classical holy texts sometimes lack subtlety because they are intended to drive people to inner renewal, to actual soul life. It is therefore necessary that impeding conditioning that may have been of value in the past but is no longer functional, is broken open,

so that processes of renewal can take place. This renewal will, in the end, also become manifest in the cells of the physical body.

In this twenty-first century our minds are much further developed than the minds of our ancestors. The New Zealand psychologist James Flynn concluded that the average scores of intelligence tests have continued to increase over the past century. He attributes this mainly to the ever-growing complexity of society which has gradually increased the importance of abstract thinking.

Now that our cognitive capabilities have grown significantly, it would be to our benefit to interpret the subtle meanings of holy texts through inner comprehension. It would, for instance, be foolish to consider material reality as an illusion, as suggested in the texts of Ashtavakra and Hermes. Whoever thinks that matter is not real should try to walk through a closed door.

### **To live in illusion**

Matter as such is not an illusion, even if it does keep changing form. We are living in illusion, however, if we consider the sensory perceptible world and forms in general as the only reality and immerse ourselves in it, just like the chained people in the allegory of Plato's cave consider the moving shadows on the rock wall as their only reality. Hermes Trismegistus is – to put it mildly – not expressing approval about someone who is focused solely on the hunt for earthly delights. In *'Admonition of the soul'* he wrote:

*'For he who prefers unsatisfied desire to satisfaction, fear to absence of fear, and degradation to high dignity, is a fool; he who is a fool goes astray; and he who goes astray comes to destruction.'*

Although this is a very clear statement, it can cause quite a bit of pain. Does it demonstrate soul quality to call a fellow human being who hunts for unsatisfied desires a 'fool', when in fact he is doing the only thing that he can do? It does not, does it? The statement is easier to accept when it refers to someone who has inner knowledge, someone in whom the soul is awake and who has

every possibility to avoid the wrong track but has intentionally chosen to follow it anyway.

Is satisfaction really a better choice than chasing unsatisfied desires? Chasing desires, after all, at least provides experience while satisfaction can lead to stagnation – ‘*use it or lose it*’. It is no use to isolate yourself in order to gain false satisfaction. The earthly life has to be lived.

This interpretation implies that here it is wrong to view ‘satisfaction’ as a synonym for passivity; harmony is the issue here. The soul human being is not passive; she is harmonious, because there is a good balance between activity and passivity, between breathing in and breathing out. The satisfaction that is mentioned here refers to *resting in consciousness*: there can be serene silence, but it can also occur in noisy, crowded places.

Ashtavakra said: *‘Earth, fire and water, the wind and the sky – you are none of these. If you wish to be free, know you are the Self, the witness of all these, the heart of awareness. Set your body aside. Sit in your own awareness. You will at once be happy, forever still, forever free. You have no caste. No duties bind you. Formless and free, beyond the reach of the senses, the witness of all things. So be happy!’*

We have all followed foolish ways and all of these ways have provided experiences that were often far from pleasant, but they did make us who we are now: a person probing into the mysteries of the soul. So foolish ways are followed not only by fools and fortunately they do not all lead to a downfall. Moreover fools who recognize their own foolishness can be transformed into enlightened sages.

This text from Hermes Trismegistus speaks directly to the soul and makes a clear distinction between two life fields. The soul is asked to make a choice in order to free itself from its inner attachment to the world in which everything in our experience moves between polarities. As a human being we can only be conscious of differences, of contrast, and so we need polarities in order

to become conscious. And if we are able to handle the sword of the power of distinction – that is the gift that we receive after countless lived experiences, the knowledge that can cut through your chains – then the inner master speaks to us:

*‘Here below, o soul, is the physical world, the abode of unsatisfied desire, fear, degradation and sadness; there above is the world of the spirit, the abode of satisfaction, freedom from fear, high dignity, and joy.*

*You have seen both worlds, and had experience of both; now make your choice between them, in accordance with your experience. You can dwell in which of them you will; you will not be repelled or rejected from either. But it is impossible for a man to be at the same time vexed with unsatisfied want and fully satisfied, tormented by fear and free from fear, exalted and degraded, joyful and sorrowful. And therefore it is impossible for a man to combine love for this world with love for the other world. That cannot possibly be done.’*

### **Inner comprehension**

Here too inner comprehension is essential. The text says that the love for this world and the love for the world of the spirit cannot be united. Does this not contradict the assignment to love everything and everyone in an impersonal sense? And does it actually comply with the vocation of the inner man to be a living connection between this world and the world of the spirit? Real love, after all, does not exclude anything or anyone!

The expression ‘love for this world’ obviously means ‘fascination for this world’ and ‘attachment to this world’. This fascination and this attachment have to disappear so that one can live in ‘the world above’ while at the same time working in ‘the world below’. Then such a man or woman is a living connection. He or she is like a tree, firmly rooted in the earth and at the same time stretching its top up into heaven.

Man can be a living connection between the sensory world and the

divine world if he crosses – in a symbolic sense – the water of the ever-changing world of forms. The following passage of Hermes can give us insight and hope as well as inspire us to overcome the dualities internally and thus gain, from the non-duality or unity, the rest of consciousness that we seek.

*'A boat, as long as it floats on the water, cannot be still or at rest; or if at any moment it is still, it is so only by chance, and forthwith the water begins again to shake and toss the things which float upon its surface.*

*Then only is the boat at rest, when it is taken out of the water, and drawn up on the land, which is the place of the boat's origin, and is on a par with the boat in density and weight; then, but not till then, is the boat truly at rest. And even so, the soul, as long as it is involved in the processes of the physical world, cannot be still, nor be at rest, nor get any respite; but if it returns to its source and root, then it is still and is at rest, and reposes from the misery and debasement of its wandering in a foreign land.'*







## EDITIONS OF SPIRITUAL TEXTS ACADEMY

The books of Spiritual Texts Academy are intended to be a helping hand to 21st-century people who are looking to make the journey on a path of spiritual consciousness and renewal in daily life. The editions are based on carefully selected classical spiritual texts and insightful reflections on these texts. They draw on the more than four century old living tradition of the Rosicrucians. Every book by Spiritual Texts Academy is spiritually inspired, widely oriented and deeply rooted.

First book: 172 p. / isbn 978 90 6732 457 1

### **SPIRITUAL CHRISTMAS – GUIDING HAND FOR INNER REFLECTION AND INSPIRATION IN THE CHRISTMAS SEASON**

**By ANDRÉ DE BOER and TANJA ROZEMA**

The divine can be born and grow in the human being. The Christmas season is the perfect time to focus on the things that really matter in life. During this dark time of the year we receive an ideal opportunity for inspiration and renewal. So why not take some time for reflection and inspiration during the season of the Holy Nights and the Holy Days. Let yourself be touched by profound narratives from 'The Aquarian Gospel'.

Second book: 220 p. / isbn 978 90 6732 464 9

### **SPIRITUAL EASTER AND PENTECOST – GUIDANCE FOR CONTEMPLATION AND INSPIRATION CONCERNING THE RESURRECTION OF THE INNER MAN**

**By ANDRÉ DE BOER and TANJA ROZEMA**

Every human being is called to one day overcome death, to build an imperishable spiritual body that is also known as resurrection body, glorified body and golden wedding robe. Experience and understand the profound wisdom about resurrection, ascension and Pentecost in the ancient narratives.

Third book: 268 p. / isbn 978 90 6732 471 7

### **MYSTERIES AND SYMBOLS OF THE SOUL – BECOMING A SPIRIT-INSPIRED PERSON**

**By ANDRÉ DE BOER**

Do you know what you can do if you want to unfold your deepest self? Contemplative and esoteric traditions from the East and the West teach you how you can experience the ineffable, and how you can make love and wisdom shine stronger in the world. Contemplate on universal mystery wisdom and develop a feeling for symbols.

**Register for our free online programs: [www.spiritualtexts.academy](http://www.spiritualtexts.academy)**

## Extraordinary perspectives for you and humanity

Humanity en masse neglects the soul. Many problems we encounter are directly or indirectly the result of denying and ignoring this most essential aspect of ourself and our fellow human beings. There are many forces in the world that keep us away from caring for our soul.

Yet there is every reason for hope. During our recent era, the human personality has developed in such a way that the soul aspect has been awakened in many people and is indeed growing and becoming more active.

Do you know that you live on earth because you are given the possibility to become a spirit-inspired person? Are you aware that your soul is a manifestation of the Over-Soul who is inextricably linked to all other souls? Do you realise what you can do if you want your deepest self to unfold?

Contemplative and esoteric traditions both from the east and the west provide us with directions how to acquire a soul consciousness and thus to experience the inexpressible and radiating love and wisdom in the world. This is now more necessary than ever before.

In this book you may discover how you yourself can contribute to an overall spiritual awareness and renewal as well as explore the profound knowledge that has been kept hidden in mystery schools for centuries. Develop a feeling for symbols, those powerful expressions of the ineffable. Transform the world by starting with yourself. Prepare yourself for an authentic spiritual path in your daily life.

- 1 Living from a sense of unity
- 2 Transcending dualities
- 3 Connecting the three grades of the soul
- 4 Development in the four worlds
- 5 Controlling the five states of mind
- 6 Renewal through the six emanations
- 7 Using the seven golden keys
- 8 Conveying the eightfold path
- 9 Working with the nine spiritual gifts

ISBN 978-90-6732-471-7



9 789067 324717 >