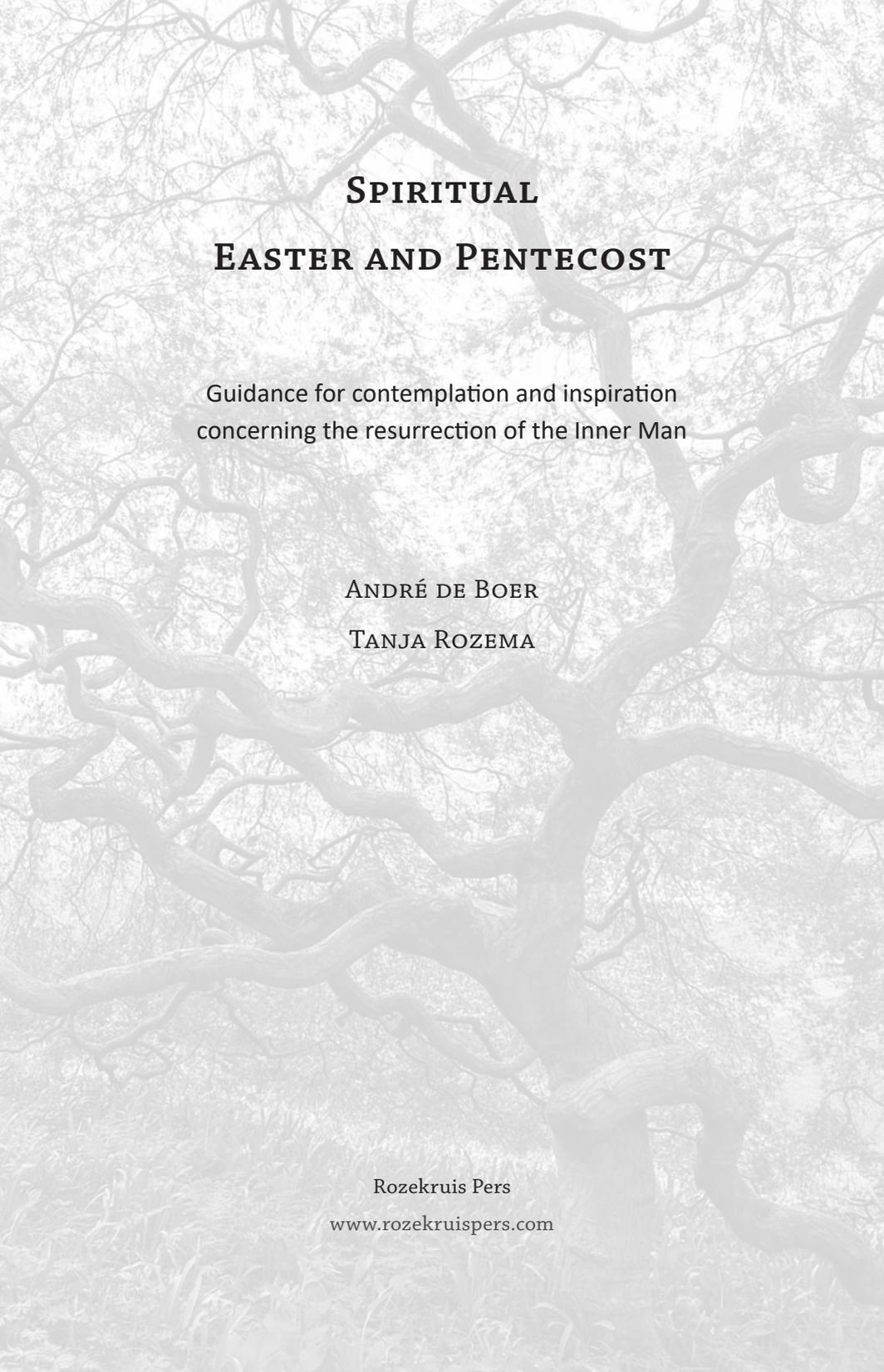


SPIRITUAL EASTER AND PENTECOST





**SPIRITUAL
EASTER AND PENTECOST**

Guidance for contemplation and inspiration
concerning the resurrection of the Inner Man

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Preface

This book which elaborates on the inner meaning of Easter and Pentecost is the sequel to the book *Spiritual Christmas*. The books were compiled in response to the wish of many to provide the online programmes *Spiritual Christmas*, *Spiritual Easter and Spiritual Pentecost* as printed book as well. Together both books provide a clear gnostic vision on how to become a true human being as seen from the perspective of a living spiritual tradition and based on stories about the life of Jesus. Christmas, Easter and Pentecost can not only be seen as commemorations of events that took place 2,000 years ago, but also as three milestones on the spiritual path that we as humans can travel any time, all year round. These highly spiritual events are indicated as the light birth in the heart of man, the resurrection of the inner man and the restoration of the link with the Spirit.

This guiding hand consists of stories and reflections with which we can connect time after time to become receptive to the spiritual light that renews spirit, soul and body. This light unifies the three in order to enable human beings as well as humanity as a whole to again participate in the joyous divine life. The authors of *Spiritual Easter and Pentecost* mainly base their reflections on *The Gospel of the Holy Twelve* by Jasper Gideon Ouseley, published in English for the first time in 1901. They chose this writing because almost every page bears witness to a great inner understanding and his book testifies of the attitude to life of the *Sermon on the Mount*, which is the attitude of life of any human being who strives for a life based on the inner man, the new soul.

Ouseley did not consider *The Gospel of the Holy Twelve* as his personal creation. He had passed it on as he had received it “in dreams and in visions in the night.” An English edition exists in which Ouseley is not mentioned as the writer but as the ‘translator’ of this gospel.

An important starting point of *The Gospel of the Holy Twelve* is that God includes and is present in everything and all manifestation. That inner knowledge is expressed in the writings in the form of, for example, love for all creatures, equality between man and woman and the view that everyone is entitled to his or her own truth. In the fragments from *The Gospel of the Holy Twelve* we followed the original text from 1901 while making minor modernizations, where the archaic wording might be an obstacle for understanding.

Again Daniel van Egmond has written an introduction, for which we are particularly grateful.

All texts of *Spiritual Christmas, Easter and Pentecost* are also available as audio files. We wholeheartedly recommend those interested to sign up for our free online programs on: www.spiritualtexts.academy.

Rozekruis Pers
Doride Zelle

Introduction

THE CROSS OF LIGHT

Daniël van Egmond

Easter should actually be celebrated around the spring equinox. Between 21 and 23 March, the light of the day is exactly in balance with the darkness of the night. But because the determination of the exact day of this festival is based on the lunar calendar of the pre-Christian Jewish tradition – the first Sunday on or after the equinox on which it is full moon – Easter is often celebrated many days after the equinox. Nevertheless, its spiritual meaning is closely linked to the symbolism of this balance between day and night. The night symbolizes our daily life: as long as the light of our soul has not yet dawned in us, we live as an outwardly focused human being - the personality - in a deep, spiritual darkness. Unfortunately, most people do not notice this darkness; they believe that the natural light of the human mind has already dissipated all darkness. The subtle light that shines through the world of the soul can therefore not penetrate into the personality. What is light for the personality is darkness for the soul and what is light for the soul remains darkness for the personality.

Because of the fact that during the spring and autumn equinox light and darkness are in balance with each other, symbolically speaking heaven and earth - the world of the soul and the world of personality - touch each other at that occasion. The gate that connects both worlds is opened wide during this period of equilibrium. From the personality's perspective it is then possible to enter the kingdom of Heaven, provided it is willing to leave all earthly things behind.

The personality must gradually diminish ; he must become less so that the soul can become the center of life instead of all ego aspects that usually determine life. This requires a fundamental reversal from an egocentric man into a human being who allows his or her soul to guide him through the darkness into the Light. This is one of the meanings of the Paschal mystery.

In the Jewish tradition, Easter is associated with the exodus from Egypt where the chosen people live in slavery. Symbolically speaking, everyone in whom there is something from the light of the soul belongs to this chosen people. Egypt represents the world of darkness in which the outer man is enslaved to all earthly pleasures, so that the soul cannot develop. Only a god can bring salvation here. Thanks to the influence of angels and prophets, many people awaken from their deep sleep and begin to realize how deep the darkness they are in. Finally, they are willing to follow the inner voice of their soul that yearns after liberation from slavery. And eventually a separation between those who stay behind in Egypt and those who are willing to go the difficult and dangerous way of death (the desert) and resurrection (the promised land) comes about. Again we see a reversal between a life in which the personality is central and a life that is dedicated to the birth and the development of the soul.

Moreover, this story shows a second important meaning of the Paschal mystery: we cannot be redeemed from this darkness on our own strength, based on our personality's features. We need help from the world of the soul. But this help can only save us if we are willing to die with regard to the world of Egypt, that is, if we allow ourselves to no longer be led by our daily thoughts, feelings and desires. Yes, this means that we have to be prepared to go through a process of 'dying daily' because only that process allows the light of the world of the soul to penetrate more and

imbue us with light and spirit. In other words, we must be willing to sacrifice ourselves for the sake of the life of the soul.

That this is almost an impossible task, becomes evident from the fear of death that overtakes Jesus in the Court of Gethsemane:

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground”

Luke 22: 42–44 King James Bible

These words clearly reveal that Jesus is not able to accomplish this path of ‘dying daily’ from his own personal strength and that he also receives heavenly help that gives him the strength to make the greatest sacrifice of all: the sacrifice of the self.

According to the Christian-theosophical tradition which is expressed, among other things, by the works of Jacob Boehme and the Rosicrucians, this sacrifice of the Son has made it possible for the gate between this world of darkness and the world of the soul, to be existentially and permanently opened to us, provided we are prepared to go this path. The Paschal mystery is not bound to a specific time in the year; ‘transgressing the border’ is an event which is taking place in the eternal now. Nevertheless, it is essential that the outer man is reminded of this possibility by means of the annually recurring Easter festival.

During the “dark night of the soul,” an angel appears to Jesus to bestow upon him the inner power to endure this ordeal. An angel is a theophany, that is, a special manifestation of the divine that manifests itself in the mirror of our heart. The way and form in which that divine power can unfold itself to us depends on various factors. Firstly, the decisive factor is the

extent to which our hearts are susceptible to influences of the world of the soul. During our life our heart has developed a certain quality, whether we are conscious or not. If our heart is usually fed by that which is good, beautiful and true, the divine can appear to us in one of the many forms of an angel. However, if the quality of our hearts is determined primarily by negative qualities, rigorous or even demonic forms will manifest themselves to us.

Secondly, the culture in which we grew up also determines the form in which the divine can appear. A convinced Catholic will rather see the Virgin Mary appear and the Buddhist will see Kwan Yin, although both are expressions of more or less the same divine qualities. Female mystics often saw Jesus as their beloved in their visions, while with many of the Boehme pupils it was usually Sophia who came to them.

Everyone's relationship with the divine is unique and thus the divine will appear to each of us in a unique way to guide us on our inner path. This is emphasized in virtually all esoteric traditions and also in early Christianity we find numerous testimonies.

In the Acts of Peter, an "apocryphal" – that is, esoteric - writing from the beginning of our era, the following is written:

And behold certain widows, of the aged, unknown to Peter, which sat there, being blind and not believing, cried out, saying unto Peter: We sit together here, O Peter, hoping and believing in Christ Jesus: as therefore thou hast made one of us to see, we entreat thee, lord Peter, grant unto us also his mercy and pity. But Peter said to them: If there be in you the faith that is in Christ, if it be firm in you, then perceive in your mind that which ye see not with your eyes, and though your ears are closed, yet let them be open in your mind within you. These eyes shall again be shut, seeing nought but men and oxen and dumb beasts and stones and sticks; but not every eye seeth Jesus Christ. Yet now,

Lord, let thy sweet and holy name succour these persons; do thou touch their eyes; for thou art able -that these may see with their eyes.

And when all had prayed, the hall wherein they were shone as when it lighteneth, even with such a light as cometh in the clouds, yet not such a light as that of the daytime, but unspeakable, invisible, such as no man can describe, even such that we were beside ourselves with bewilderment, calling on the Lord and saying: Have mercy, Lord, upon us thy servants: what we are able to bear, that, Lord, give thou us; for this we can neither see nor endure. And as we lay there, only those widows stood up which were blind; and the bright light which appeared unto us entered into their eyes and made them to see. Unto whom Peter said: Tell us what ye saw. And they said: We saw an old man of such comeliness as we are not able to declare to thee; but others said: We saw a young man; and others: We saw a boy touching our eyes delicately, and so were our eyes opened.

Acts of Peter, 20–21

The also apocryphal Acts of John tells us:

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

Acts of John 88

And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Je-

rusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God. And having thus spoken, he showed me a cross of light fixed and about the cross a great multitude, not having one form: and in it was one form and one likeness. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me: John, it is needful that one should hear these things from me, for I have need of one that will hear. This cross of light is sometimes called the word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace.

And by these names it is called as toward men: but that which it is in truth, as conceived of in itself and as spoken of unto you, it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony. There are of the right hand and the left, powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

This cross, then, is that which joined all things unto itself by the word, and separates off the things from birth and things below it, and then also, being one, streamed forth into all things. But this is not the cross of wood which thou wilt see when thou goest down hence: neither am I he that is on the cross, whom now thou seest not, but only hearest his voice.

Acts of John 97-99

This Cross of Light is the gateway between darkness and light, between this world and the world of the soul. As soon as the perishable personality is willing to let him- or herself be attached to this cross, the immortal soul within us will resurrect in the light of the heavenly realm. The condition of our heart determines how the port will make itself known to us and how the angel that will guide us on the path of the 'dying-daily' and the resurrection can take shape before our inner eye.

Time after time the Easter festival confronts us with the necessity of the purification of our heart. Only purification enables the heart to become the place in which the crucifixion of the personality and the resurrection of the soul can take place.

And they, who preceded us on this path, are awaiting us and stand there to accompany us on our way through this Easter Mystery. Each one of us has such a guiding force that beckons us to head for the spiritual Easter.

Daniël van Egmond

MODULE **SPIRITUAL EASTER**

Sunday before Easter
THE PASSAGE

reflection

SUNDAY BEFORE EASTER

THE PASSAGE

During the next eight days we will undertake an exploration of the inner processes related to the esoteric meaning of Easter. The narratives on which we base this come from *The Gospel of the Holy Twelve* by Gideon Jasper Ouseley. During sleep, our ‘night consciousness’ can lift itself into the domain of the soul, the invisible realm of the primordial ideas from which the sacred scriptures of humanity originate.

We therefore recommend that you read the indicated text from *The Gospel of the Holy Twelve* at night before sleeping and open your consciousness to its inner value. The hours of sleep thus become a good preparation for the reflection that you can read or listen to in the morning. On the basis of the narratives, the reflections illuminate the essence of the gnostic path for which humanity is now ripe.

The inner Christianity of the ‘kingdom of the soul’ has been announced and described by Rudolf Steiner, Max Heindel, Jan van Rijckenborgh and Catharose de Petri, among others. They walked that inner path and transmitted the elevated reality of it in their writings. The reflections in this online module are inspired mainly by their writings.

The mystery of Easter indicates a spiritual event that can take place within the human being: the resurrection of the inner human being. The road to the Resurrection, also called ‘the Path’, is a process of transformation. The narratives and reflections

of this online module may contribute to deepening an understanding of the Path.

The subject of the ‘inner human being’ confronts us immediately with our duality. This state of being can be experienced quite intensely because on the one hand we are the outer person with our own character, our pleasures and our habits; but on the other hand we are also the Other-One-within-us, the inner being who longs for a higher and purer life.

The feast of Easter is closely related to the Pesach, the Jewish Passover celebration that commemorates the exodus from slavery in Egypt through the desert to the promised land. The original concept of ‘Passover’ means ‘to pass over the threshold.’ A human being setting out to cross the threshold to celebrate his inner Passover becomes increasingly aware of the fact that he is participating in two completely different worlds: the spatiotemporal world and the world of the soul.

The Christian Easter is the commemoration of the resurrection of Jesus Christ following his crucifixion and is celebrated on the first Sunday after the first full moon in spring. In a symbolic and universal sense, both the Jewish and the Christian Passover (Easter) refer to processes of renewal, transformation and inner liberation. The arrival in the promised land and the realisation of resurrection both indicate a higher destiny that the inner man can reach in order to regain part of his original pure life.

Living through these processes is referred to as a ‘journey’, as a departure or exodus from the bondage of material existence. Through this journey, something immortal develops within the mortal man: the inner man. The most important symbol of the Passover, the egg, is a universal symbol for rebirth.

For many centuries the inner Easter celebration has been compared with the metamorphosis from caterpillar to butterfly. The caterpillar withdraws at a specific time and forms itself into a chrysalis, into something that resembles an egg.

Seemingly nothing at all happens. But in reality, all the material of which the caterpillar consists is being transformed into a totally new being.

The caterpillar does not 'change' but is completely dissolved and rebuilt into a totally new creature inside the chrysalis. And from this pupa arises a colourful butterfly that is no longer bound to the earth, but can soar in a completely new domain of life: the air.

According to inner Christianity, also known as esoteric Christianity or gnostic Christianity, each human being is called to realise the higher life within himself or herself through transformation and transfiguration.

Although our human physical body is a very particular and specialised organism with latent spiritual faculties, it has until now been attuned only to life in the material world. It has far greater capabilities however. It has been called into being for a specific purpose: to provide fertile soil in which the body of resurrection can germinate and grow.

The body of resurrection is the immaterial vehicle through which the Other-One-within-us can express itself in its own domain, the non-material 'kingdom of the soul.' In our material world, the soul cannot breathe and is therefore as 'nearly dead.' But the voice of the soul resounds in us as a desire for unity, freedom and love.

The universal symbolism of the egg expresses the universal knowledge of 'transformation into immortal life', of crossing the threshold. The annual Easter celebration is thus an outer form

of a universal spiritual process not linked to a specific person or time but able to occur in each human being.

This process as described in the Christian tradition – in the four Gospels of the New Testament for example – is specifically applicable to the period in which we now live. For most people the story of the life of Jesus is an historical account or a mythical story, and for others it no longer has any value.

But the basic pattern of the Gospels stems from the realm of the soul, and with the right keys it reveals itself through highly accurate descriptions of the process of constructing the body of resurrection.

The story of Jesus is the story of the earthly life that begins with the birth in Bethlehem and ends with the death on Golgotha. After a threefold process, symbolised by three days, the resurrection in a new, radiant body follows.

The solar spirit that incarnated on earth around the beginning of our era in the mortal man Jesus had the task, as the first entity, to accomplish the entire process of building the body of resurrection within a mortal body. Only in this way could a completely new path of liberation be opened for humanity, namely the possibility for any mortal human being to build a soul body in direct bonding with the Christ-power, without depending on priests or masters.

The human being who enters the Christian gnostic path is therefore in a spiritual sense a follower of Jesus, someone who undertakes within himself the journey from Bethlehem to Golgotha. A deep desire for a true human life and recognition of one's own duality are conditions for searching for 'new life.' Willingness to go the path can be brought about only on this basis of deep longing. The preparation for going the path is intense. It takes place in our daily lives, even if we are not aware of it.

The spiritual path actually begins with a reversal that is symbolised by the baptism in water: the consciously chosen initial connection with the liberating power. For it is only through making a conscious choice for the inner life that the path can be entered.

Through baptism by water Jesus, the inner man, becomes connected with a high spiritual power, the Christ power. From that moment on he is Jesus the Christ.

Immediately after the baptism by water, every pupil of the soul is placed before the obstructive tendencies of mortal humanity: possessiveness, lust for power and ambition. This struggle, which is an inevitable stage on the path, is reflected in the story of the temptations in the desert.

After the victory over these forces the process continues. Jesus, the new inner force, travels around and selects disciples. Then, on top of a mountain, he pronounces the so-called Sermon on the Mount in which he conveys directions for a higher spiritual life to our consciousness. Jesus continues to teach, tell parables and heal the sick. Finally, he travels to Jerusalem, where initially he is received with cheers.

Then follow the cleansing of the temple, the Last Supper, the arrest in the Garden of Gethsemane, the trial, the crucifixion, the burial and finally the resurrection.

A very special aspect is the betrayal by Judas Iscariot, the betrayal that had to take place in order to make the purpose of the journey – the resurrection – possible.

The week from Palm Sunday to Easter is known in the Christian tradition as the Silent Week, the Holy Week and the Good Week. The next eight days provide an opportunity to delve into the esoteric meaning of these narratives, which are revelations of the Christian initiation mystery. Jesus spoke about this process

in parables to the multitudes, but openly to his disciples.

In *The Gospel of the Holy Twelve* we read:

And the disciples came and said to him, Why do you speak to the multitude in parables?" He replied: "Because it is given to you to know the mysteries of the kingdom of Heaven, but to them it is not given.

Therefore, I speak to them in parables because they, seeing, do not see, and hearing, they do not hear, neither do they understand.

But blessed are your eyes, for they see, and your ears, for they hear, and your hearts, for they understand.

The Gospel of the Holy Twelve 40: 1, 3, 5



*Blessed be the Kingdom of our ancestor David,
and blessed is he who comes in the name of the Highest.*

The Gospel of the Holy Twelve 67:5

narrative

SUNDAY BEFORE EASTER

THE LAST ENTRY INTO JERUSALEM

CHAPTER 67 OF THE GOSPEL OF THE HOLY TWELVE

On the first day of the week they came near Jerusalem, to Bethphage and Bethany by the Mount of Olives. He sent out two of his disciples and said to them, “Go into the village that lies before you, and there you will find tied up a donkey, one on which no one has sat; untie him and bring him here. If anyone asks you, ‘Why are you doing that?’ then say that the Lord needs him, and they will send him with you directly.”

They went their way and found the donkey tied up at the intersection of two roads. They freed him. Several men who were standing there asked them, “What are you doing with the young donkey, are you freeing him?” When they answered them as Jesus had instructed, they let them go. They brought the donkey to Jesus and laid their garments on the animal, and then he sat upon it. Many people spread their garments down along the road, and others cut branches down from the trees and cast them before him. The people who went before him and those that followed called out: “Hosanna, blessed is he who comes in the name of Jova. Blessed is the Kingdom of our ancestor David, and blessed is he who comes in the name of the Highest; Hosanna in the highest.” In this way Jesus entered into Jerusalem, went into the Temple, looked around and when he had taken everything in, he told them this parable. “When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon his glorious throne. All the nations shall be gathered before him, and he shall separate them one from another, as a shepherd divides his sheep from the goats. He shall set the sheep on his right hand, and the

goats on his left hand. Then shall the King say to them on his right hand, 'Come blessed of my Parent, inherit the kingdom prepared for you from the foundation of the world. When I was hungry, you gave me food. I was thirsty and you gave me drink. I was a stranger and you sheltered me. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.' Then shall the righteous answer him: 'Lord, when did we see you hungry and feed you? Or when were you thirsty and we gave you drink? When did we see you as a stranger and house you? Or see you naked and clothe you? When did we see you sick or in prison and came to you?'

The King shall answer: 'Behold, I manifest myself to you in all created forms; and verily, I say to you, what you have done to the least of my brothers, that have you done to me.'

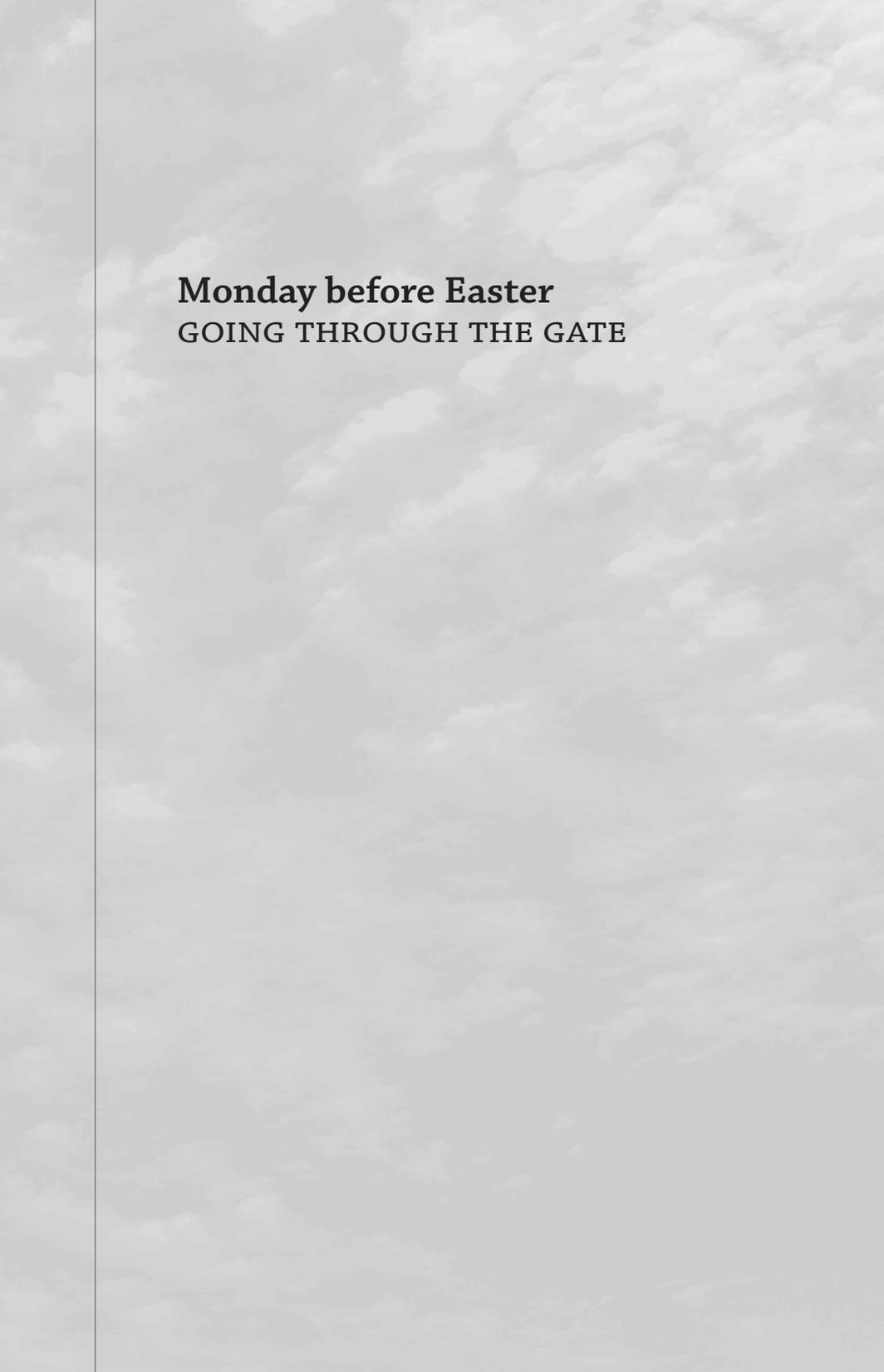
Then shall he say to those standing on his left hand, 'Depart from me, you evil souls, into the eternal fires which you have prepared for yourselves, until you are purified seven times and cleansed from your sins. For I was hungry and you gave me no food. I was thirsty and you gave me no drink. I was a stranger and you did not shelter me, naked and you did not clothe me, I was sick and in prison and you did not visit me.'

Then shall they answer him: 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or in prison, and not care for you?'

Thereupon he shall say: 'Behold, I manifest myself to you in all created forms, and verily, I say to you, what you have not done for the least of my brothers, that have you not done for me.'

And the cruel and the loveless shall be punished for ages. If they do not repent, they will be completely destroyed. However the righteous and the merciful shall enter into life and peace everlasting."





Monday before Easter
GOING THROUGH THE GATE

reflection

MONDAY BEFORE EASTER

GOING THROUGH THE GATE

The consciousness of humanity was very different 2,000 years ago than it is today. Rational linear thinking was much less developed and partly because of that, Jesus spoke to the multitudes in parables. The disciples of Jesus were among the few who could understand the parables intellectually as well as mythically.

Nowadays it is often thought that myths were only for the people of the distant past. We think that we do not need them anymore in our modern times because we now have a well-developed intellect which allows us to understand and reason out everything. Myths are often seen as products of the imagination of the so-called primitive human being.

However myths are not fantasies but rather revelations of deep truth originating from living experience. Myths stem from the domain of the human soul, also called the world of archetypes. People who are able to raise their consciousness to this region – based on their inner longing – experience universal truths that extend beyond the ordinary mind.

If we ignore myths and approach everything in life exclusively from our ordinary sense and understanding, we ignore an essential part of our being human. The mental consciousness does not replace the mythic consciousness, but rather it joins it, just as other forms of consciousness will develop. The human being is not yet complete.

We can only fully be human beings ensouled by the spirit when, on the basis of a receptive heart, we are open for the mythical, for the intuitive and for other forms of consciousness that we do not yet know.

More and more historians who have studied the life of Jesus have come to the conclusion that the gospel narratives about Jesus are for the most part mythical and contain elements of the mythical god-man who is found in the ancient mystery religions under different names.

In Egypt the mythical god-man was Osiris; in Greece, Dionysus; in Asia Minor, Attis; in Syria, Adonis; in Italy, Bacchus; and in Persia, Mithras. For example the theme of suffering, death and resurrection already existed in the primeval myth of the Egyptian god Osiris.

A universal truth lies behind the narratives about the life of Jesus. The stories stimulate the imagination to penetrate into the world of archetypes and universal truths with our own consciousness, and to comprehend their true meaning as first-hand inner knowing.

The writer of *The gospel of Philip* puts it thus:

Truth did not come into the world naked, but clothed in figures and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image.

Gospel of Philip 55

The Gospels sketch an image of the resurrection of the inner man. This universal cosmic image is like a blueprint. It has a point of contact within the outer man by means of the inner man. When, in deep longing, we try to fathom that omnipresent image and are prepared to attune our lives to what is being offered to us

from the living tradition and from our living experience, then the resurrection can come about within ourselves. That resurrection is of a different nature than you might initially think when you take the Gospels literally. The living spiritual tradition actually approaches the Gospels from completely different principles. The primary goal of all true spirituality is to establish and maintain a living connection between the world which we inhabit and the world of the soul. This connection should be established, should be desired, by human beings living on earth, both individually and collectively. Why? Because humanity can only change fundamentally when it reconnects itself consciously with the high divine origin from which it emerged.

Spiritual traditions teach that a human being can only form a living connection between heaven and earth when purification and change have taken place. These changes are rooted in deep longing in order that a subtle spiritual body may come into being. This body is also called the soul-vesture, the golden wedding garment, the heavenly body, the glorified body or the body of resurrection. The *Hymn of the Pearl* pictures this beautifully.

The Christian initiation mystery, which is the initiation system for the time period in which we live, presents the human being with the task of allowing the high energy of the Spirit to incarnate within him and so adopt a new body. There is a point of contact in the human heart for this purpose, and the cosmic spiritual force builds a new subtle body from this nucleus. Based on this new subtle body the gross-material body of the human being will undergo a process of spiritualisation.

Only in this way is it possible to receive divine powers vertically, to transmute them and subsequently to radiate them horizontally. The human being who is able to perform this spiritual work becomes a living cross, linking the vertical dimension of the divine world with the horizontal plane of the world of matter.

Such a pupil on the Gnostic Christian path is a follower of Christ and therefore goes the road from Bethlehem to Golgotha. However, there are great differences. The Christ was a high spirit who, charged with an extremely important task for all of humanity, descended to the earth and there linked himself with the human being Jesus. If we choose to follow that spiritual gnostic path as well, in a certain sense we go that path from below upwards: by connecting with the atmospheric Christ power we are able to raise the inner man from the field of the earth into the soul field.

Jesus was the first human being on earth who went this path to resurrection, thereby completing a cosmic process that had not taken place before. Now, in our time, where there is still much allowance for individual philosophies of life, we can go this path openly with like-minded people. In addition, every person who takes the first tentative step on this path will receive the invisible help of all those who previously went the path of liberation. When the end of Jesus' life work on earth approaches, he travels with his disciples for the last time to Jerusalem to celebrate the Passover, the celebration of the entrance into the promised land. All four gospels in the Bible and chapter 67 of *The Gospel of the Holy Twelve* mention that Jesus enters Jerusalem on a donkey and that he is received by the people as a king, with cheering and waving of palm branches. Within the Jewish spiritual tradition this is seen as the fulfilment of a prophecy of Zechariah, who wrote centuries earlier:

*Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,
on a colt, the foal of a donkey.*

*He will cut off the chariot from Ephraim
and the war-horse from Jerusalem;
and the battle bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.*

Zechariah 9: 9-10

Jerusalem, the spiritual capital, symbolises the 'kingdom of the soul', the kingdom of true unity and love. Jesus, the royal power, is received there with great joy and gratitude because in the spiritual sense 'he has passed through the gate': the resurrection body has been completed.

During the journey, the physical body has been renewed by the high spiritual forces, as symbolised by the foal of a donkey on which Jesus rides into the city. In Jewish tradition, the donkey is one symbol for the planet Saturn and for the physical body. The clothes on the animal indicate that a new subtle body also came into being as the basis for the spiritual body of resurrection.

And the quoted prophecy of Zechariah points out that a human being is never following the spiritual path exclusively for himself, but always for everyone and everything. To the earthly human being the result of the spiritual path is inner peace.

Such peace, passing all understanding, is not confined to that one person for it has a world-encompassing radiation that opens the way for all humanity to ascend to a higher plane of life.

Therefore when Jesus reaches the completely renewed state-of-being, he is able to teach in the temple based on inner knowledge. He learns that the human being in whom the soul is awakened – thus the human being in whom the son of man has arrived – must separate the sheep from the goats within himself.

The goats symbolise the inclinations and behaviours that hinder our progress on the spiritual path. If they are recognised and acknowledged, then they are burned up in the kindled fire of the soul.

The sheep symbolise our inclinations and behaviours that promote progress on the spiritual path. The outer man who devotes himself to his inner mission visits the inner man imprisoned within him. He nourishes, refreshes and clothes that hungry, thirsty, and naked inner man so that this one, prepared and equipped, may later pass through the gate of Jerusalem.



*Even among the prophets and those who have been initiated
into the Christhood, the word of error has been found.
But there are a multitude of error which are covered by love.*

The Gospel of the Holy Twelve 69:6

narrative

MONDAY BEFORE EASTER

THE CHRIST WITHIN – THE RESURRECTION AND THE LIFE

CHAPTER 69 OF THE GOSPEL OF THE HOLY TWELVE

When the Jews' Passover was at hand, Jesus went up again from Bethany into Jerusalem. He found sitting in the temple those who sold oxen and sheep and doves, and money changers. When he had made a whip of seven cords, he drove them all out of the temple and let loose the sheep and the oxen and the doves, and poured out the money of the changers and overthrew the tables. He said to them, "Take these things; do not make my Father's House a house of merchandise. Is it not written, 'My House is a House of prayer, for all nations?' But you have made it a den of thieves, and filled it with all manner of disgraceful things."

He would not allow any man to carry a vessel of blood through the temple or any animals to be slain there. The disciples remembered that it was written, "Zeal for your house has eaten me up." Then answered the Jews, and said to him, "What sign do you show us, since you are doing these things?" Jesus answered and said to them, "Again I say to you, destroy this temple and in three days I will raise it up." Then the Jews said, "This temple took forty-six years to build and you will raise it up in three days?" But he spoke of the temple of his Body. Therefore when he had risen from the dead, his disciples remembered that he had said this to them; and they believed the scripture and the word which Jesus had said. But the scribes and the priests saw and heard this and were astonished and sought to find how they might destroy him, for they feared him, seeing that all the people were attentive to his doctrines. When evening had come, he went out of the

city, for by day he taught in the Temple and at night he went out and dwelled on the Mount of Olives; and people came early in the morning to hear him in the Temple courts. Now when he was in Jerusalem at the Passover, many believed in his Name when they saw the miracles which he did. But Jesus did not commit himself to them because he knew all men. He did not need for any to testify of man; for he knew what was in man.

Jesus seeing that the Passover night was at hand sent two of his disciples to prepare the upper room where he desired to eat with his twelve and to buy things needed for the feast which he intended afterwards.



Tuesday before Easter

**THE MYSTERY
OF LIFE AND DEATH**

reflection

TUESDAY BEFORE EASTER

THE MYSTERY OF LIFE AND DEATH

“*M*aster, when a man dies, will he live again?” This essential question of life is the beginning of a conversation about resurrection between Jesus and his disciples as described in chapter 69 of *The Gospel of the Holy Twelve*. Many visions of life, birth and death circulate among human beings. Supporters of the materialistic principle, which states that the human consciousness is a result of physical processes, are convinced that death is the absolute end and that there is nothing after death. Most religions assume that life continues in a different form after death, the quality of it having been determined by actions in earthly life. Three spheres are sometimes identified in this afterlife as hell, purgatory and heaven.

There is also a vision related to the concept of reincarnation, by which is usually meant that the consciousness or soul of a deceased person connects itself over time with a transitory human child born from a similarly transitory mother. In addition to these visions there is the gnostic Christian vision as expressed by Jesus in chapter 69 of *The Gospel of the Holy Twelve*. Here he speaks to his disciples, of whom it can be said that they have ears to hear and receptive minds.

However, outsiders experienced the reasoning of Jesus as a collection of dark sayings.

“*Master, when a man dies, will he live again?*”

The beginning of Jesus’ answer is: “*I am the resurrection and the life, I am the Good, the Beautiful, the True; if a man believes in Me,*

he shall not die, but live eternally. As in Adam all die, so in the Christ shall all be made alive."

If we were to take this answer literally, it would be a very unjust answer. Then people who do not believe in Jesus because they grew up without religion or in a religion other than Christianity, for example, would not be able to participate in the new life.

However if we understand this language as the mystery language, in which Jesus' words 'I' and 'me' do not refer to his own person but to the inner Christ present in every human being, then the answer receives its actual meaning. The inner Christ is the immortal divine principle located near the heart, also referred to as the divine spark, the spirit-spark, the primordial atom, the pearl, the rose and the jewel in the lotus.

In the majority of humanity the immortal Christ principle is not yet active, or only in a very limited way. It is as if it were dead, latent, but it can arise from death and bring about new life in which the good, the beautiful and the true will simultaneously start to manifest themselves harmoniously.

The person who, out of sheer life experience, no longer fully identifies himself with his mortal personality but becomes aware of the immortal Christ principle within will start to listen more carefully to its impulses. And based on that 'faith in Christ' he, the inner Christ, will not die but will live eternally.

When his time comes, the physical man dies; but the soul body which emerged from the spirit-spark remains alive. Eventually, every human being is called to go this spiritual path of resurrection, when the right moment has come for him or her. This fact is expressed in the statement, "*Just as in Adam all die, so in the Christ shall all be made alive again.*"

What is meant here by the phrase "in Adam all die?" Adam is the name of the original, divine, non-physical person who was

greater, more powerful and more magnificent than the material being that we now call 'man.' Adam was allowed to work in the Garden of the Gods in order to gain awareness and to learn how the laws of this divine world function. This man Adam was a minute reflection of the cosmos, therefore a microcosm, carrying the divine spark of the Christ principle in its centre.

The paradise myth from the Book of Genesis tells us that Adam did not obey the divine laws of paradise and therefore had to leave. Then God made 'coats of skin' for Adam and his wife Eve, meaning that they received physical bodies of flesh and blood. From that moment on they were living in a region of much coarser matter, where everything fluctuates back and forth between two poles and is subject to the law of rising, shining and fading. We can see this fall from paradise as the death of Adam, the original divine being. Seen from the perspective of the divine realm, there is no real life in our world but only a biological 'existence'. The immortal human systems – the microcosms – which we now inhabit as mortal personalities, at one time died in Adam, meaning that they descended into a field of coarse matter.

Fulfilling our inner mission means revivifying our 'dead' microcosm on the basis of the Christ-principle in our heart. Therefore it is said: "As in Adam all die, so in the Christ shall all be made alive." The point is that our microcosm will become perfect again, based on the blueprint that is contained in the Christ-principle in the centre of the microcosm. In chapter 69 of *The Gospel of the Holy Twelve*, we read further:

Blessed are the dead who die in me and are made perfect in my image and likeness, for they rest from their labours and their works do follow them. They have overcome evil and are made Pillars in the Temple of my God; and they go out no more, for they rest in the Eternal. For them who have done evil, there is no rest, but they go out and in

and suffer correction for ages until they are made perfect. But for them who have done good and attained unto perfection, there is endless rest and they go into life everlasting. They rest in the Eternal. Over them the repeated death and birth have no power; for them the wheel of the Eternal revolves no more, for they have attained unto the Centre where is eternal rest, and the centre of all things is God.

The Gospel of the Holy Twelve 69: 2-4

In this part of the Gospel it is made clear that a fallen microcosm is tied to what is known as the wheel of birth and death. The immortal microcosm repeatedly receives a new mortal personality as inhabitant. The results of the lives of all those personalities together form a treasury of life experiences that is stored in the microcosm. This cycle of being born again and dying again is broken when finally a personality in the microcosm 'chooses the right thing', meaning that he undertakes the work to restore the microcosm on the basis of the inner Christ. Then the restored microcosm enters once again into the state of the original eternal life.

Here 'eternal life' does not mean an infinite amount of time but rather an entirely new dimension beyond time and space, which is called the heavenly kingdom. Jesus speaks about entering into this entirely new state of life:

"If you do not make the below as the above, and the left as the right, and the behind as the before, entering into the Centre and passing into the Spirit, you shall not enter into the Kingdom of God."

The Gospel of the Holy Twelve 69: 5

This quote is also written in veiled language and cannot be understood without the proper key. Seven directions are indicated: up, down, left, right, rear, front and centre. In this description we can recognise the three-dimensional cross in which three aspects

are perpendicular to each other. This mystery language does not refer to physical directions, however, but to symbolic directions. Symbolically speaking, 'above' means close to the divine origin and 'down' means further away from the divine origin. In order to enter into the kingdom it is necessary to make that which is below equal to that which is above, meaning that it is up to the personality to attract 'spiritual energies' from 'above' by means of focussing on 'what is above' in order to purify oneself, up to and including the physical body, thus realising the body of resurrection within oneself.

Symbolically 'left' stands for the receptive, the passive, yin, the feminine. Symbolically 'right' represents the creative, the active, yang, the masculine. Only in the harmonious, yet dynamic, balance between left and right – between the receiving and the creating, between yin and yang, between inhalation and exhalation – can the kingdom be entered. The polarising and destructive effect of this world will then be transformed into a connecting and creative force.

Symbolically 'behind' refers to the path that the microcosm has finished throughout many lives as well as to the experiences that were gathered. Symbolically 'front' refers to the path that lies ahead, the future. To equalise that which is behind to that which is in front means that the human being accepts the life experience of the microcosm, accepts his karma as a guiding force in his life.

He or she determines his consciousness with regard to the current 'now', neither speculating nor projecting anything into the future but accepting the path that lies invisibly ahead. These acts can never be forced or taught. They can only be liberating when they emanate from the hidden source, the seventh direction which lies in the middle: the centre, the divine spark, the Christ-principle. That is why Jesus says:

*If you do not make the below as the above, and the left as the right,
and the behind as the before, entering into the Centre and passing into
the Spirit, you shall not enter into the Kingdom of God.*

The Gospel of the Holy Twelve 69:5



*Destroy this temple,
and in three days I will raise it up.*

The Gospel of the Holy Twelve 71:5

narrative

TUESDAY BEFORE EASTER

THE CLEANSING OF THE TEMPLE

CHAPTER 71 OF THE GOSPEL OF THE HOLY TWELVE

When the Jews' Passover was at hand, Jesus went up again from Bethany into Jerusalem. He found sitting in the temple those who sold oxen and sheep and doves, and money changers. When he had made a whip of seven cords, he drove them all out of the temple and let loose the sheep and the oxen and the doves, and poured out the money of the changers and overthrew the tables. He said to them, "Take these things; do not make my Father's House a house of merchandise. Is it not written, 'My House is a House of prayer, for all nations?' But you have made it a den of thieves, and filled it with all manner of disgraceful things."

He would not allow any man to carry a vessel of blood through the temple or any animals to be slain there. The disciples remembered that it was written, "Zeal for your house has eaten me up." Then answered the Jews, and said to him, "What sign do you show us, since you are doing these things?" Jesus answered and said to them, "Again I say to you, destroy this temple and in three days I will raise it up." Then the Jews said, "This temple took forty-six years to build and you will raise it up in three days?" But he spoke of the temple of his Body. Therefore when he had risen from the dead, his disciples remembered that he had said this to them; and they believed the scripture and the word which Jesus had said.

But the scribes and the priests saw and heard this and were astonished and sought to find how they might destroy him,

for they feared him, seeing that all the people were attentive to his doctrines.

When evening had come, he went out of the city, for by day he taught in the Temple and at night he went out and dwelled on the Mount of Olives; and people came early in the morning to hear him in the Temple courts. Now when he was in Jerusalem at the Passover, many believed in his Name when they saw the miracles which he did. But Jesus did not commit himself to them because he knew all men. He did not need for any to testify of man; for he knew what was in man. Jesus seeing that the Passover night was at hand sent two of his disciples to prepare the upper room where he desired to eat with his twelve and to buy things needed for the feast which he intended afterwards.



Wednesday before Easter
THE CLEANSING OF THE
INNER TEMPLE

reflection

WEDNESDAY BEFORE EASTER

THE CLEANSING OF THE INNER TEMPLE

The gnostic path is the road that leads to the resurrection of the inner being and leads to liberation from the wheel of birth and death. If the desire to go that path awakens in a person, then that longing is a sign that the divine spark has flared up and that the Christ principle in the heart has awakened.

In the beginning that desire is still fragile and unstable. If the inner flame in the heart of the microcosm lacks attention, it will soon be extinguished due to the many impulses coming to us from daily life – impulses that attract our attention and distract us from the newly ignited divine spark within us. The gnostic liberating path can be walked only on the basis of an awakened spirit-spark. For this reason the soul of the pupil is advised to ‘enter into the centre and to ascend into the spirit.’

Spiritual traditions such as mystery schools are here to enable a human being to maintain the desire for wholeness and to provide him with the spiritual nourishment necessary for spiritual awakening and renewal. Through a continued focus on this high goal, reinforced through meetings, spiritual traditions constitute a focal point of spiritual energies. These forces flow from that focal point into a force field in which the members of the spiritual tradition can breathe freely thus giving the inner being the opportunity to grow.

Temples play an essential role in many spiritual schools. If all goes well, a temple is more than a building where religious

gatherings are held. A true temple is a focal point of spiritual force, an invisible reservoir of spiritual energies that are constantly replenished and that increase in force by means of this sustained focus. A temple building can only function as a true temple – so as a spiritual focus – if it is kept clean in all respects. Physical dirt, noise, degrading or wounding thoughts and earthly orientations disturb the highly sensitive temple field and weaken it, or may even lead to complete withdrawal of the spiritual force.

In this light it is understandable what Jesus means when he rebukes the cattle dealers and money changers that he finds in the temple in Jerusalem. Much less understandable is how Jesus, who is considered the incarnation of universal love, rages here. In chapter 71 of *The Gospel of the Holy Twelve*, we read:

When the Jews' Passover was at hand, Jesus went up again from Bethany into Jerusalem. He found sitting in the temple those who sold oxen and sheep and doves, and money changers.

When he had made a whip of seven cords, he drove them all out of the temple and let loose the sheep and the oxen and the doves, and poured out the money of the changers and overthrew the tables.

He said to them, "Take these things; do not make my Father's House a house of merchandise. Is it not written, 'My House is a House of prayer, for all nations?' But you have made it a den of thieves, and filled it with all manner of disgraceful things."

He would not allow any man to carry a vessel of blood through the temple or any animals to be slain there. The disciples remembered that it was written, "Zeal for your house has eaten me up."

The Gospel of the Holy Twelve 71: 1-4

The behaviour that Jesus displays here is so at odds with everything else that has been written about him that you would almost think this narrative is not authentic. Yet it appears in all

four gospels in the Bible. In the past, the literal interpretation of the narrative of the temple cleansing has often been used to excuse violent and aggressive behaviour.

But when we apply the inner key, then a very different picture is shown. Strictly speaking, the story about the temple cleansing is not an historical account. Considered purely spiritually, this narrative informs us about the inner path by means of images. The correct key is to be found in the narrative itself.

In chapter 71 of *The Gospel of the Holy Twelve*, we read further:

Then answered the Jews, and said to him, "What sign do you show us, since you are doing these things?"

Jesus answered and said to them, "Again I say to you, destroy this temple and in three days I will raise it up."

Then the Jews said, "This temple took forty-six years to build and you will raise it up in three days?" But he spoke of the temple of his Body. Therefore when he had risen from the dead, his disciples remembered that he had said this to them; and they believed the scripture and the word which Jesus had said.

The Gospel of the Holy Twelve 71: 5-7

The word 'temple' is used here in a very special way. It not only refers to a building for religious ceremonies but also to the temple of the body, by which is meant both the physical body and the entire human personality. A personality is an individual who is able to think, feel and act in this world by means of a physical body.

Adam, the original incorporeal divine man, was a temple of the spirit. Through what is known as 'the fall' the spiritual forces retreated and the human temple was desecrated, becoming powerless. Countless new personalities have been living for centuries in the violated microcosmic temple, all of them leaving their mark.

This process continues until a personality comes along who has reached the state of fullness of experience and is powerful enough to restore the violated microcosmic temple to its true function. This restoration must be based on an awakened spirit-spark, for the spark of the soul is the spiritual focal point for the spirit; the microcosm is the radiating force field.

This process of regeneration can therefore take place only when the spirit-spark has been ignited and the personality is willing to become a temple of the Spirit in order to become a spiritual being, including the physical body. This process is called transfiguration: construction of the inner temple, in which the body of resurrection is established.

A person following his inner calling will therefore be cleansed of anything that hinders the inflow of spiritual force. Efforts directed on earthly life are ended one by one in order to make room for new spiritual strength.

A floor cannot sweep itself however, therefore all these cleanings are performed by the spiritual light as it increasingly descends into the temple of the person concerned. If the Christ principle within has awakened and the inner Christ has attained a certain strength, then seven rays are active within a person. These rays of the Seven Spirit – symbolised by the whip with seven ropes – will end within a person those things that do not relate harmoniously to the divine life.

The increasingly stronger light forces cause quite a stir in the life of a person who is seeking gnostic fulfilment. Values that were formerly thought to be unshakable now become worthless. Greed – symbolised by the merchants and money changers – is driven out of the inner temple.

The sheeplike herd behaviour that thoughtlessly followed the majority now gives way to self-authority. Only on this basis can a

person give the right direction to his own life, using his internal compass. The sheep also symbolise the forces within man that support the spiritual path but, in ignorance, are still deployed on the earthly plane of life.

It is the strength of the ox to continue at a steady pace on this path once it has been chosen, but even the ox is still in the hands of the merchants of this earth who represent our possessiveness. The spiritual light liberates this strength and directs it toward the higher life so that one can progress strongly on the new path.

Every person knows the desire for romantic love, Venus-love. This desire is symbolised by the pigeons. But the human heart is capable of much higher love. The heart is a temple in itself, the residence of universal love that includes everything and everyone. When the pigeons are released from the hands of the merchants, they elevate their hearts to the universal all-encompassing love. That universal Love is a higher octave of Venus-love and is symbolised by Uranus.

Every pupil of the soul who perseveres on the gnostic path experiences chaos during a certain period of his life, when it seems that almost everything he undertakes falls apart in his hands. Fortunately this situation is temporary and he learns to recognise that the breaking up of obstructions is necessary in order to build the new inner temple. The caterpillar must perish before it can become a butterfly. The true pupil of the soul allows this to happen in tranquillity and confidence.

Jesus announced that he would build a new temple in three days; the Gospels tell us that he rose from the dead after three days. Here again the inner key applies because the three days mentioned indicate that it concerns a threefold process.

This trinity is also reflected in a well-known motto of the seventeenth-century Rosicrucians which reads:

*We are born of God,
in Jesus we die,
through the Holy Spirit we are reborn.*



*Walk you in the Way, and you shall find God.
Seek you the Truth, and the Truth shall make you free.
Live in the Life, and you shall see no death.*

The Gospel of the Holy Twelve 75:12

narrative

WEDNESDAY BEFORE EASTER

THE LAST SUPPER AND THE WASHING OF FEET

CHAPTERS 75 AND 76 OF THE GOSPEL OF THE HOLY TWELVE

At evening the Master came into the house, and there were gathered with him the Twelve and their fellows: Peter, Jacob, Thomas, John, Simon, Matthew, Andrew, Nathanael, James, Thaddeus, Jude, Philip, and their companions (and there was also Judas Iscariot, who by men was numbered with the twelve until the time when he should be exposed). They were all clad in garments of white linen, pure and clear, for linen is the righteousness of the saints; and each had the colour of his tribe. But the Master was clad in his pure white robe, white overall, without seam or spot.

They contended among themselves as to which of them should be esteemed the greatest; wherefore he said to them, "He who is greatest among you let him be the one who serves." Jesus said, "With desire do I want to eat this Passover with you before I suffer in order to establish the Memorial of my Oblation for the service and salvation of all. For behold the hour comes when the Son of man shall be betrayed into the hands of sinners."

One of the twelve said to him, "Lord, is it I?"

And he answered, "He to whom I give the bread dipped in wine, the same is he."

Iscariot said unto him, "Master, behold the unleavened bread, the mingled wine, and the oil and the herbs, but where is the lamb that Moses commanded?" (For Judas had bought the lamb, but Jesus had forbidden that it should be killed.)

John spoke in the Spirit, saying, "Behold the Lamb of God, the

good Shepherd which gives his life for the sheep.” And Judas was troubled at these words, for he knew that he should betray him. But again Judas said, “Master, is it not written in the law that a lamb must be slain for the Passover within the gates?”

And Jesus answered, “If I am lifted up on the cross then indeed shall the lamb be slain, but woe to him by whom it is delivered into the hands of the slayers; it were better for him had he not been born. Verily, I say to you, for this end have I come into the world that I may put away all blood offerings and the eating of the flesh of the beasts and the birds that are slain by men. In the beginning, God gave to all the fruits of the trees and the seeds and the herbs for food, but those who loved themselves more than God or their fellows, corrupted their ways and brought diseases into their bodies and filled the earth with lust and violence. Not by shedding innocent blood, therefore, but by living a righteous life, shall you find the peace of God.

You call me the Christ of God and you say well, for I am the Way, the Truth, and the Life. Walk in the Way, and you shall find God. Seek the Truth and the Truth shall make you free. Live in the Life, and you shall see no death. All things are alive in God, and the Spirit of God fills all things. Keep the commandments. Love your God with all your heart and love your neighbour as yourself. On these hang all the law and the prophets. And the sum of the law is this – Do not do unto others as you would not want others to do unto you. Do unto others as you would want others to do unto you. Blessed are they who keep this law, for God is manifested in all creatures. All creatures live in God, and God is hidden in them.” After these things, Jesus dipped the bread and gave it to Judas Iscariot, saying, “What thou do, do quickly.”

He then, having received the bread, immediately went out, and it was light. When Judas Iscariot had gone out, Jesus said, “Now is the Son of man glorified among his twelve, and God is glorified in

him. And verily I say to you, they who receive you receive me, and they who receive me receive the Father-Mother Who sent me, and you who have been faithful to the truth shall sit upon twelve thrones, judging the twelve tribes of Israel.” One said unto him, “Lord, will you at this time restore the kingdom to Israel?” And Jesus said, “My kingdom is not of this world, neither are all Israel which are called Israel. Those in every nation who do not defile themselves with cruelty, who are righteous, who love mercy, who reverence all the works of God, and who give succour to all who are weak and oppressed – the same are the Israel of God.”

The Paschal Supper being ended, the lights were kindled, for it was evening. Jesus rose from the table and laid aside his garment, and wrapped a towel around his waist; and pouring water into a basin, he washed the feet of each of the fourfold Twelve and wiped them with the towel that was wrapped around him. One of them said, “Lord, you shall not wash my feet.” Jesus said, “If I do not wash you, you have no part with me.” And he answered, “Lord, wash not only my feet, but my head and my hands.”

He said to him, “They who have come out of the bath, need not but to wash their feet, and they are clean all over.”

Then putting on the over garment of pure white linen without spot or seam, he sat at the table and said to them, “Do you know what I have done to you? You call me Lord and Master, and if then your Lord and Master has washed your feet, you ought also to wash one another’s feet. For I have given this example, that as I have done to you so also should you do to others. I give you a new commandment, that you love one another and all the creatures of God. Love is the fulfilling of the law. Love is of God, and God is love. Who loves not, knows not God.

Now you are clean through the word which I have spoken to you.

By this shall all men know that you are my disciples if you have love one to another and show mercy and love to all creatures of God, especially to those that are weak and oppressed and suffer wrong. For the whole earth is filled with dark places of cruelty and with pain and sorrow by the selfishness and ignorance of man. I say to you, love your enemies, bless them that curse you and give them light for their darkness, and let the spirit of love dwell within your hearts and be plentiful for all. Again I say to you, love one another and all the creation of God." When he had finished, they said, "Blessed be God." Then he lifted up his voice, and they joined him, saying, "As the hart thirsts for flowing water, so thirsts my soul for thee, O God."

And when they had finished, one brought to him an incense burner full of live coals, and he cast frankincense thereon even the frankincense which his mother had given him in the day of his manifestation, and the sweetness of the odour filled the room.

Then Jesus, placing before him the platter, and behind it the chalice, and lifting up his eyes to heaven, gave thanks for the goodness of God in all things and unto all, and after that he took in his hands the unleavened bread and blessed it; the wine likewise mingled with water and blessed it; chanting the Invocation of the Holy Name the Sevenfold, calling upon the thrice Holy Father-Mother in Heaven to send down the Holy Spirit and make the bread to be his body, even the Body of the Christ, and the fruit of the vine to be his Blood, even the Blood of the Christ, for the remission of sins and everlasting life, to all who obey the gospel.

Then lifting up the Oblation towards heaven, he said, "The Son who is also the Daughter of man is lifted up from the earth, and I shall draw all men to me; then it shall be known of the people that I am sent from God."

These things being done, Jesus spoke these words, lifting his eyes to heaven. "Abba Amma, the hour is come; Glorify thy Son that Thy Son may be glorified in thee. Yea, Thou have glorified me, Thou have filled my heart with fire, Thou have set lamps on my right hand and on my left, so that no part of my being should be without light. Thy Love shines on my right hand and on my left, so that no part of my being should be without light. Thy Love shines on my right hand and Thy Wisdom on my left. Thy Love, Thy Wisdom, Thy Power are manifest in me. I have glorified Thee on earth; I have finished the work Thou gave me to do.

Holy One, keep through Thy Name the Twelve and their fellows whom Thou has given me, that they may be One even as we are One. While I was with them in the world, I kept them in Thy Name, and none of them is lost; for he who went out from us was not of us; nevertheless, I pray for him that he may be restored. Father-Mother, forgive him, for he knows not what he does.

And now I come to Thee, and these things I speak in the world that they may have my joy fulfilled in themselves. I give them Thy word, and the world hates them because they are not of the world, even as I am not of the world. I pray not that Thou should take them out of the world, but that Thou should keep them from evil, while yet in the world. Sanctify them through Thy truth. Thy word is Truth. As thou send me into the world, so also I send them into the world, and for their sakes I sanctify myself that they also may be sanctified through the Truth.

Neither pray I for these alone, but for all who shall be added to their number, and for the Two and Seventy also whom I sent forth; yea, and for all who shall believe in the Truth through Thy word, that they also may be one as Thou Most Holy art in me and I in Thee; that they may also be one in Thee, that the world may know that Thou has sent me. Holy Parent, I will also, that they whom Thou has given me, yea all who live, be with me where I am, that they may partake of my glory which thou give me, for

Thou love me in all, and all in me, from before the foundations of the world. The world has not known Thee in Thy righteousness, but I know Thee, and these know that Thou have sent me. I have declared unto them Thy Name that the love wherewith Thou have loved me may be in them, and that from them it may abound, even unto all Thy creatures, yea, even unto all.”

These words being ended, they all lifted up their voices with him, and prayed as he taught them, saying, “Our Father-Mother, Who art above and within, Hallowed be Thy sacred Name, in Biune Trinity. In Wisdom, Love, and Equity Thy Kingdom come to all. Thy holy Will be done always, as in Heaven, so on Earth. Give us day by day to partake of Thy holy Bread, and the fruit of Thy living Vine. As we seek to perfect others, so perfect us in Thy Christ. Show upon us Thy goodness, that to others we may show the same. In the hour of trial, deliver us from evil. For Thine are the Kingdom, the Power, and the Glory. From the Ages of ages, now, and to the Ages of ages. Amen.”

Then our Master took the holy bread and broke it and the fruit of the vine also and mingled it, and having blessed and hallowed both, casting a fragment of the bread into the cup, he blessed the holy union. Then he gave the bread which he had hallowed to his disciples saying, “Eat, for this is my body, even the body of the Christ, which is given for the salvation of the soul and the body.” Likewise, he gave to them the fruit of the vine which he had blessed saying to them, “Drink, for this is my blood, even the blood of the Christ which is shed for you and for many, for the salvation of the soul and the body.”

And when all had partaken, he said unto them, “As often as ye assemble together in my name, make this offering in memory of me, even the bread of everlasting life and the wine of eternal salvation; and eat and drink thereof with pure heart, and you

shall receive of the substance and the life of God which dwells in me.” When they had sung a hymn, Jesus stood up in the midst of his apostles, and going to him who was their Centre, as in a solemn dance, they rejoiced in him. Then he went out to the Mount of Olives, and his disciples followed him.

Judas Iscariot had gone to the house of Caiaphas and said to him, “Behold he has celebrated the Passover within the gates, with the Mazza in place of the lamb. I indeed bought a lamb, but he forbade that it should be killed, and the man of whom I bought it is witness.”

And Caiaphas rent his clothes and said, “Truly this is a Passover of the Law of Moses. He has done the deed which is worthy of death, for it is a weighty transgression of the law. What need of further witness? Yes, even now two robbers have broken into the temple and stolen the book of the law, and this is the end of his teaching. Let us tell these things to the people who follow him, for they will fear the authority of the law.”

One that was standing by as Judas came out, said to him, “Do you think that they will put him to death?” Judas said, “No, for he will do some mighty work to deliver himself out of their hands, just as when they in the synagogue in Capernaum rose up against him and brought him to the brow of the hill that they might throw him down headlong, and did he not pass safely through their midst? He will surely escape them now also and proclaim himself openly and set up the Kingdom of which he spoke.”





Thursday before Easter
SURRENDER TO YOUR INNER
MASTER

reflection

THURSDAY BEFORE EASTER

SURRENDER TO YOUR INNER MASTER

*I*t is virtually impossible to make the Gnostic spiritual journey on your own. The development of the inner being requires specific nutrition that the pupil of the soul cannot provide on his or her own. For his spiritual development he is dependent on a resource that is outside himself and stronger than he is. This is a natural law that applies in all areas of life. It is the hallmark of fraternity, for if there is only equality, then development and progress are excluded.

People are self-contained individuals, but at a deeper level we are all connected to each other. Humanity is a unity that also interacts with the mineral kingdom, the plant kingdom, the animal kingdom and with kingdoms 'above' us of which we are unaware. A higher form of life affects subsequent forms of life, including those with no conscious contact. A force that is stronger and comes from the outside always causes a change in something that is less powerful and subject to its influence. People therefore bear responsibility for the plants, the animals and the people around them.

Parents are responsible for their children. Similarly, there is a realm of living souls that takes care of the soul development of the people on earth.

Inner development cannot and should never be enforced. But once the spirit-spark in the heart of man is awakened and that person, on the basis of deep longing, decides to allow the inner man within to develop, then transformative and helping

forces can be provided from the soul field. The force from outside is then the force from within.

In ancient times there were mystery schools in many countries. Founders of such schools were spiritual leaders who followed the path of the mysteries themselves, and they attracted pupils who were ready, on the basis of inner distress, for the same path. The leaders continuously developed themselves and their schools, thus causing the inner beings of their pupils to awaken and grow. Without the continuous development of their own strength such schools would soon have crystallised and disintegrated, leaving the pupils shattered.

The forces released within a bona fide mystery school are spiritual energies of an etheric and astral nature. They are referred to as the bread and the wine.

The first Christians lived and worked in groups as a mystery school. Yet there were fundamental differences from the mystery schools prior to Christianity which had always been secret, accessible only to those who were mature and ready on the basis of inner distress. The special feature of Christianity is that Jesus made the mysteries public and therefore accessible for every person on earth without the intervention of priests, masters or gurus. Through the synthesis and renewal of liberating values from the past, the historical Jesus founded an entirely new cosmic mystery school. The energy we call 'Christ' has been spread from the world heart, from the spiritual core of the earth, ever since the Mystery of Golgotha. This Christ Field extends around the entire earth as a luminous atmosphere in which the inner man can breathe and live.

All the forces necessary to go the way of transformation and true human genesis have been at the disposal of humanity since the

beginning of this era. And everyone who is ready for it, wherever he or she lives, is lovingly admitted to the cosmic mystery school.

That is why Jesus says in chapter 75 of *The Gospel of the Holy Twelve*:

You call me the Christ of God and you say well, for I am the Way, the Truth, and the Life. Walk in the Way, and you shall find God. Seek the Truth and the Truth shall make you free. Live in the Life, and you shall see no death.

The Gospel of the Holy Twelve 75: 11-12

The power of Christ, the force field of the Christ, is like a bridge between two worlds. It is the means by which every human being on earth can become a living connection between our mortal perishable world and the imperishable divine nature, God. Through the world heart and the spirit-spark in the human heart, eternity connects with time and the cross is planted in the earth. Truth is the living inner knowledge, gnosis, resulting from the awakened spirit-spark and the cosmic mystery school. Gnosis does not consist of dogmas or philosophical theories and is not given to humanity on a silver platter, in articles, books or online modules. The essential truth must be recognised and accepted by the human mind on the basis of inner desire and intense searching.

The essence of a pure life is in us. The Christ Mysteries make it possible to develop this core to an inner field of higher life, a life that we can at most identify with words like light, love, harmony, freedom and eternal genesis.

The growth of this inner life field is described in the Gospels and other gnostic writings as 'the life of Jesus.' Everything that grows, including the inner imperishable being, grows according to natural laws. Seven stages are recognised in the Christian initiation mystery, none of which can be passed over:

1. The birth and ministry of John the Baptist
2. The birth of Jesus in the cave or stable in Bethlehem
(meaning 'bread house')
3. Jesus' pilgrimage on earth
4. The selection of the twelve disciples
5. The preparation and celebration of the Holy Supper
6. The Crucifixion on Mount Golgotha
(meaning 'place of the skull')
7. The Resurrection

John the Baptist symbolises the person who has fathomed the aridity of earthly existence and focuses on the inner life. Therefore Jesus can be born and grow up. Jesus' pilgrimage – the circulation of the light power in ourselves – is our intense preparation for the work of service to the world and humanity that ends with the baptism in the Jordan and the temptation in the desert.

In Inner Christianity, the figures in the gospels are seen mainly as aspects of ourselves. The disciples Peter, John and James represent the will, the feeling and the thinking of the John-man. Judas symbolises our natural possessiveness, ambition and lust for power aiming for a kingdom on earth.

Jesus constantly emphasises: *My kingdom is not of this world.*

(The Gospel of the Holy Twelve 75:17)

The teachings of Jesus meant for the inner man are 'food for the soul' and 'miraculous nourishment.' Within the mystery school of Jesus, pupils change in spirit, soul and body. The powers of the inner life work in a purifying way as a transforming power that changes everything. Then the time approaches to celebrate the Passover with a ritual meal, the feast of the unleavened bread. The Last Supper is not an annual event, but an intense inner process consisting of seven stages. Peter (will, the dynamism of the personality) and John (feeling, the devoted love to the one goal)

are sent out to prepare that 'pure bread.' And the commencement of the 'last supper' symbolises the moment when the primeval golden pranic light, as the entirely pure bread and wine of life, can descend into physical man for the first time to serve the process of transformation.

Jesus wishes to have a Passover meal with his disciples for the last time on the evening before the end of his earthly life in order "to institute the commemoration of his sacrifice for the service and salvation of everyone." The disciples are the mystery symbols for the twelve guiding elements within the mortal human being, without which neither inner nor outer life would be possible.

The bread and the wine are inner forces which are spread throughout the entire system of the human being through the disciples. The bread is the unearthly life energy with which the new etheric body – the new flesh of the inner Jesus – will be built. And the wine, the blood of Jesus, is the new astral force which 'sacrifices' itself to the blood of the pupil-of-the-soul. Equipped in this way he or she can then continue on the way 'in Christ' to serve the world and humanity. In that surrender resound the words:

In Wisdom, Love, and Equity Thy Kingdom come to all. Thy holy Will be done always, as in Heaven, so on Earth. Give us day by day to partake of Thy holy Bread, and the fruit of Thy living Vine.

The Gospel of the Holy Twelve 76:20

Then Jesus washes the feet of his disciples. The inner master Jesus cleanses crucial aspects of the personality – symbolised by the disciples – for use on the liberating path on a higher level. Washing other people's feet was basically slave labour and represents the bond among all those who are part of a mystery school: the inner path can be followed only in service, where the higher serves the lower.

Symbolically, allowing one's feet to be washed shows that one is ready to 'cross the threshold' in order to celebrate the inner Easter of the resurrection. Such a person knows that the inner master is stronger than he is and so he surrenders to his leadership voluntarily and with confidence.

Sooner or later every pupil of the soul is confronted with this test of willingness. Those who can leave their own earthly will behind and can follow the new inner master will step across the threshold with 'clean feet'. They will recognise, from the depths of their hearts and with great insight:

As in the natural so in the spiritual. My doctrine and my life shall be meat and drink to you, the Bread of Life and the Wine of Salvation.

As the corn and the grapes are transmuted into flesh and blood, so must your natural minds be changed into spiritual. Seek the transmutation of the natural into the spiritual.

The Gospel of the Holy Twelve 32: 7-8



*Watch and pray that you enter not into temptation:
the spirit indeed is willing, but the flesh is weak.*

The Gospel of the Holy Twelve 77:8

narrative

THURSDAY BEFORE EASTER

THE GARDEN OF GETHSEMANE AND THE BETRAYAL BY JUDAS

CHAPTERS 77 AND 78 OF THE GOSPEL OF THE HOLY TWELVE

As they went to the Mount of Olives, Jesus said to them, “All of you shall be offended because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock shall be scattered abroad.’ But after I am risen again, I will go before you into Galilee.”

Simon answered and said to him, “Though all men shall be offended because of you, yet will I never be offended.” And the Lord said, “Simon, Simon, behold Satan has desired to have you, that he may sift you as wheat. But I have prayed for you that your faith fail not; and when you have been converted, strengthen your brethren.” He said to him, “Lord, I am ready to go with you, both into prison and into death.” Jesus said, “I tell you, Simon, the cock shall not crow this night before you shall thrice deny that you know me.”

Then came Jesus with them, having crossed the brook Kedron, into the garden called Gethsemane, and said to the disciples, “Sit here while I go and pray yonder.” (Judas, who betrayed him, also knew the place, for Jesus often rest here with his disciples.) Then he said to them, “My soul is exceeding sorrowful, even unto death; tarry here, and watch with me.” He went a little farther and fell on his face and prayed, saying, “O my Father-Mother, if it is possible, let this cup pass from me; nevertheless not as I will, but as Thou will.”

An angel from heaven appeared to him, strengthening him. He came to the disciples and finding them asleep, said to Peter,

“What, could you not watch with me one hour? Watch and pray that you enter not into temptation; the spirit indeed is willing, but the flesh is weak.” He went away again a second time and prayed, saying, “O my Father-Mother, if this cup may not pass away from me, except I drink it, Thy will be done.” Being in an agony he prayed more earnestly and his sweat was like great drops of blood falling to the ground. He came and found them asleep again, for their eyes were heavy. He left them and went away again and prayed a third time, saying, “O my Father-Mother, not my will but Thine be done, in earth as it is in heaven.” Then he came to his disciples and said to them, “Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that does betray me.”

The Betrayal

While Jesus was still speaking, behold there came a multitude, and Judas that was called Iscariot went before them. Judas, having received a band of men and officers from the chief priests and Pharisees, came there with lanterns and torches and weapons. Jesus therefore, knowing all things that should happen, went forth and said to them, “Whom seek you?”

They answered him, “Jesus of Nazareth.”

Jesus said to them, “I am he.”

As soon then as he had said to them, “I am he,” they went backward and fell to the ground. And when they arose, he asked them again, “Whom seek you?” And they said, “Jesus of Nazareth.”

And Jesus answered, “I have told you, I am he; if therefore you seek me let these go their way.”

Now he that betrayed him gave them a sign, saying, “Whom so ever I shall kiss, that same is he; hold him fast.”

Straightaway he came to Jesus and said, “Hail, Master,” and kissed him.

Jesus said to him. "Friend, why have you come? Is it with a kiss that you betray the Son of man?" Then Jesus said to the chief priests and captains of the temple and the elders which were come to him, "Why do you come out as against a thief with swords and staves? When I was daily with you in the temple, you stretched forth no hands against me; but this is your hour, and the power of darkness."

Then they came and laid hands on Jesus. Simon Peter stretched forth his hand, and drew his sword and struck a servant of the high priest and struck off his ear.

Then Jesus said to him, "Put your sword up again into its place; all they that take the sword shall perish by the sword." And Jesus touched his ear and healed him.

He said to Peter, "Do you think that I cannot now pray to my Parent and He shall soon give me more than twelve legions of angels? But then how would the scriptures be fulfilled, that it must be thus?"

Then all the disciples abandoned him and fled. Those who had laid hands on Jesus led him away to Caiaphas, the high priest. But they brought him to Annas first because he was father-in-law to Caiaphas, who was the high priest for that same year.

Now Caiaphas was he who gave council to the Jews that it was expedient that one man should die for the sins of the people.

The scribes and the elders were assembled together, but Peter, John, Simon, and Jude followed from a distance to the high priest's palace, and they went in and sat with the servants to see the end. They had kindled a fire in the midst of the hall, and when they were seated together, Peter sat down among them and warmed himself, and Simon also sat by him.

A certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, "This man was also with him."

And he denied him, saying, "Woman, I know him not."

After a little while, another saw him and said,

"You are also of them."

And Simon said, "Man, I am not."

In about the space of one hour another confidently affirmed, saying, "Of a truth this fellow was with Jesus of Nazareth for his speech betrays him."

Simon denied the third time with an oath, saying,

"I know not the man."

And immediately, while he still spoke, the cock crowed.

The Lord turned and looked upon Simon. And Simon remembered the word of the Lord, how he had said to him,

"Before the cock crow this day you shall deny me three times."

And Simon went out and wept bitterly.





Friday before Easter
SHOWING NEW INNER
STRENGTH

reflection

FRIDAY BEFORE EASTER

SHOWING NEW INNER STRENGTH

The truth, the divine mystery, is one and undivided. There is nothing separating human beings from the power of Christ unless they distance themselves from it or make 'graven images' for themselves. The cosmic mystery school is omnipresent and tries to awaken the light-seed in every human heart from its sleep of death. To that end, pure unearthly light power descends into the earthly personality.

The first awakening of the inner man, Jesus, through the 'light-kiss to life' causes a deeply felt nostalgia and an unshakeable awareness of the existence of a higher form of human life.

In addition it especially brings something entirely new: the conscious experience of one's own duality, the recognition of the reality of the Other-one-within-us. From that moment on there are 'two voices dwelling in our breast.'

This duality, this heightened awareness of two beings inside a microcosm, is a special situation in which the voices of both the mortal and the newly awakened inner being are heard. In every life situation we are confronted with two possible ways: the outer path on which the outer man arises but eventually dies; and the inner path, the path from Bethlehem to Golgotha, on which the inner being arises and enters the new life.

Both paths invite us, beckon us, and we human beings would rather not make a choice but instead attempt to compromise...

The power of Christ sacrifices itself; it offers itself to those who are struggling to make progress on the inner path, time and again

overcoming the temptations of the outer path and discarding all the graven images of the world of form. This force – the spiritual bread and wine – nourishes the inner man and purifies the outer man to become a servant of the inner one. And both continue to exist side by side, each one attracted to their own path!

Then the phase of the feast of Easter commences, and it is up to Peter and John (our will – the head, and our feeling – the heart) to prepare an unleavened bread. Head and heart can only be forged into such a unity if they both really want it and really long for it. So they must have become pure to such a degree that they are able to receive the pure ‘unfermented’ light-force.

This untainted light-force, this pure Christ as power, is indicated in the Mysteries as the Lamb or the Blood of Christ.

This force is so unearthly and possesses such a great transformative power that it can only be received in a cup or bowl that has been crafted for this special purpose. Peter and John – the pure will and the pure desire – together build this bowl which symbolizes the unity of head and heart that has been restored in the outer man.

This bowl is sometimes depicted as follows: the base of the cup stands in the heart, and the larynx is the point from which the head opens itself as a cup to the light. It is this cup in which the Passover lamb is sacrificed and in which Joseph of Arimathea brings the blood of Jesus Christ to the West, to the land of the setting sun. The wine is received in this inner cup, which is crafted during the sevenfold mystery of the Holy Supper. It is the cup of which Jesus says in the Garden of Gethsemane:

“O my Father-Mother, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou will.” The Gospel of the Holy Twelve 77: 6

Gethsemane is a girl’s name meaning ‘olive press’ or ‘vessel of oil.’ The Holy Spirit, the seven-fold transforming light, is a feminine

manifesting principle; and the seven rays act upon the personality as an olive press. Oil is a symbol of soul power, the strength of the inner man. Therefore the short story about the events in the Garden of Gethsemane indicates a spiritual process in which pure soul power, the precious oil, is carefully liberated from the personality and collected in a special vessel, the soul body.

This extremely delicate process carries great value for the resurrection of the inner man. For this reason, the concern of Jesus (the Love) for the inner struggle of the Soul causes him to pray three times in order to establish whether this is the right time. For again and again the disciples fall asleep on the Mount of Olives because “the spirit is willing but the flesh is weak.” In his anguish Jesus asks three times whether the cup really should be accepted at this moment, knowing that it requires the awakened conscious participation of the personality.

The disciples symbolize the twelve aspects of the personality which like branches of a tree spring forth from the head and from there spread throughout the physical body. These ‘disciples’ are indispensable for all the physical and spiritual processes. That is why Jesus cleansed them during the Holy Supper.

Now he takes this ‘olive tree’ up the mountain and plunges it into the field of the soul so that the disciples are able to know what will happen. But the disciples fall asleep. The normal waking consciousness cannot follow here, only the inner perception can do so. There is only one disciple who does not follow him up the mountain: Judas Iscariot. And Judas Iscariot we all know.

He is indeed one of the disciples whom Jesus himself selected on one of his journeys, but originally he is a tax collector (*Aquarian Gospel* 88: 21-26), one who allows access to something only after payment. He represents our natural possessiveness, ambition and lust for power. These forces are particularly strong, binding

us with each atom to the material world. Judas-within-us will always try to place the higher life within the framework of the earth by haggling and compromising. Jesus has therefore been betrayed on the spiritual path not just once but time and time again.

Judas stumbled over the threshold that he himself erected through his activity as a tax collector, so he will not be able to celebrate the Passover. Therefore he does not follow Jesus up the Mount of Olives. Instead he goes to Caiaphas, the high priest. Just as Peter symbolizes the purified aspect of the will, Caiaphas relates to the still-present will of the outer man.

Caiaphas understands that his last hour has come unless he succeeds in removing the light-force, Jesus, from 'his kingdom,' and quickly. And Judas the haggler is an easy prey for Caiaphas for Judas cannot comprehend the path, he has not been initiated on the Mount of Olives and is therefore still acting according to the outer law, the law of Moses.

Under that law, Passover is celebrated with the slaughter of a lamb, a Passover lamb, within the gates of Jerusalem. Judas bought a lamb in readiness to serve Jesus, but Jesus refused to sacrifice the lamb. Instead the disciples and Jesus – the Lamb of God – celebrate the Passover within the gates of the inner Jerusalem with bread.

The Caiaphas-within-us immediately uses this incident as an opportunity to condemn Jesus to death: according to the law a lamb must be sacrificed! Judas promises to betray Jesus to Caiaphas for money. And with a 'kiss-of-death' Judas indicates which of the men is Jesus, thus delivering him to the high priests, the temple servants and the Pharisees. Simon Peter wants to protect Jesus' life and draws the sword of his willpower, a fully natural reaction, but Jesus does not allow this, saying:

“Put up your sword again into its place; all they that take the sword shall perish by the sword.” And he said unto Peter, “Do you think that I cannot now pray to my Parent and He shall soon give me more than twelve legions of angels? But then how shall the scriptures be fulfilled, that it must be thus?” Then all the disciples abandoned him and fled.

The Gospel of the Holy Twelve 78: 8-10

Not long thereafter Jesus is denied three times by the same brave and sincere Simon Peter. The cock crows, Jesus turns around and looks at him: fear is always stronger than the human will, however purified it is. And Simon went out and wept bitterly.

In this way the soul oil is extracted from the personality to the very last drop. The inner man demonstrates his strength and confidence and does not give in to the instincts of the outer man because the inner light does not need to fight, it simply is. It does not withdraw. The Lamb surrenders voluntarily, thus being imprisoned in order to bring the spiritual process to good end.



My kingdom is not of this world.

The Gospel of the Holy Twelve 81:8

narrative

FRIDAY BEFORE EASTER

THE ROMAN TRIAL, THE CRUCIFIXION AND THE BURIAL

CHAPTERS 81, 82 AND 83 OF THE GOSPEL OF THE HOLY TWELVE

They led Jesus from Caiaphas to the hall of judgment, to Pontius Pilate, the Governor; and it was early, and they themselves did not go into the judgment hall, lest they should be defiled, but so they might keep the feast. Pilate therefore went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If he were not an evil one, we would not have delivered him up to you. We have a law and by our law he ought to die because he would change the customs and rites which Moses delivered to us; yes, he made himself the Son of God." Then Pilate said to them, "Take him and judge him according to your law." For he knew that they had delivered him due to envy. The Jews therefore said to him, "It is not lawful for us to put any man to death."

So the saying of Jesus which he spoke was fulfilled, signifying what death he should die. They further accused him saying, "We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

Then Pilate entered into the judgment hall again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered him, "Do you say this thing yourself, or did others tell you about me?"

Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?" Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then my servants would fight so that I should not

be delivered to the Jews; but now my kingdom is not from here.”

Pilate therefore said to him, “Are you a King then?”

Jesus answered, “You say that I am, yes, a King I am. To this end was I born and for this cause did I come into the world that I should bear witness to the truth. Everyone that is of the truth hears my voice.”

Pilate said to him, “What is truth?”

Jesus said, “Truth is from heaven.”

Pilate said, “Then truth is not on earth.”

Jesus said to Pilate, “Believe that truth is on earth among those who receive and obey it. They are of the truth who judge righteously.”

When he had heard this, he went out again to the Jews and said to them, “I find in him no fault at all.”

When he was accused by the chief priests and elders he answered them nothing. Then Pilate said to him, “Do you not hear, how many things they witness against you?”

He answered him never a word, insomuch that the governor marvelled greatly, and again he said to them, “I find no fault in this man.” They waxed the more fierce saying, “He stirs up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

When Pilate heard of Galilee, he asked whether the man were a Galilean. As soon as he knew that he belonged in Herod’s jurisdiction, he sent him to Herod who himself was in Jerusalem at the time. When Herod saw Jesus he was very glad, for he had wanted to see him for a long time because he had heard many things of him, and he hoped to see some miracle done by him. Then he questioned him in many words, but Jesus did not answer him. The chief priests and scribes stood and vehemently accused him, and many false witnesses rose up against him and blamed him for things that he did not know.

Herod with his men of war mocked him and arrayed him in a gorgeous robe and sent him again to Pilate. The same day Pilate and Herod became friends, for before they had been enemies.

Pilate went again into the Judgment Hall and said to Jesus, "Where do you come from?" But Jesus gave him no answer. Then Pilate said to him, "Do you not speak to me? Do you not know that I have power to crucify you and have power to release you?" Jesus answered, "You could have no power at all against me unless it were given you from above; therefore he that delivered me to you has the greater sin."

Then Pilate sought to release him; but the Jews cried out, saying, "If you let this man go, you are not Caesar's friend; whosoever makes himself a king speaks against Caesar."

Pilate called together the chief priests and rulers of the people. When he was sitting on the judgment seat, his wife sent a message to him saying, "Have nothing to do with that just man, for I have suffered many things this day in a dream because of him." Pilate said to them, "You have brought this man to me, as one that corrupts the people, and behold I have examined him before you and have found no fault in this man regarding those things of which you accuse him. No, nor even Herod, for I sent you to him and look! Nothing worthy of death was found in him. But you have a custom that I should release to you one at the Passover; will you therefore that I release to you the King of the Jews?"

Then they all cried again, saying, "Not this man, but Barabbas." Now Barabbas was a robber and, for insurrection in the city and for murder, was cast into prison.

Pilate therefore, willing to release Jesus, spoke again to them. "Which of the two do you want me to release to you; Jesus Barabbas, or Jesus which is called the Christ?"

They said, "Barabbas."

Pilate said to them, "What then shall I do with Jesus which is called the Christ?"

They all said to him, "Let him be crucified."

The Governor said, "Why? What evil has he done?"

But they cried out all the more saying, "Crucify him. Crucify him."

Pilate therefore went forth again and said to him, "Behold, again I bring him forth to you, that you may know that I find no fault in him." Again they cried out, "Crucify him. Crucify him."

Pilate said to them, the third time, "Why? What evil has he done? I have found no cause of death in him. I will therefore chastise him and let him go."

They instantly raised loud voices, requiring that he be crucified. And the voices of them and of the chief priests prevailed. When Pilate saw that he could not prevail, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see you to it." Then answered all the people, and said, "His blood be on us and on our children." Pilate issued the sentence that it should be as they required. And he delivered Jesus to their will.

The Crucifixion

He released Barabbas to them; and when he had whipped Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus to the common hall and gathered the whole band of soldiers around him. They stripped him and put on him a purple robe. When they had plaited a crown of thorns, they put it upon his head and a reed in his right hand, and they bowed on their knees before him and mocked him, saying, "Hail, King of the Jews!"

Then Jesus came forth, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"

When the chief priests and officers saw him, they cried out, saying, "Crucify him. Crucify him." Pilate said to them, "Take him and crucify him, for I find no fault in him." They spit upon him and took the reed and struck him on the head. After they had mocked him, they took the robe off him and put his own clothing on him and led him away to crucify him.

As they led him away, they captured a certain man named Simon from Cyrene, coming out of the country, and they laid on him the cross so that he might carry it after Jesus. A great company of people and of women followed him which also wailed and lamented him. But Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in which they shall say, 'Blessed are the barren and the wombs that never bore children and the breasts which were never nursed.' Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry."

There were also two other criminals led with him to be put to death. When they had come to a place called Calvary and Golgotha, that is to say a place of a skull, there they crucified him; and the criminals, one on the right hand, and other on the left. It was the third hour when they crucified him, and they gave him vinegar to drink mingled with gall; and when he had tasted it, he would not drink. Jesus said, "Abba Amma, forgive them, for they know not what they do."

Then the soldiers, when they had crucified Jesus, took his clothing and made four parts, to every soldier a part; and also his robe. Now the robe was without seam, woven from the top throughout. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be." That the scripture might

be fulfilled which said, "They divided my clothing among them, and for my robe they did cast lots." These things therefore the soldiers did. And sitting down they watched him there. An inscription was also written over him in letters of Greek, Latin, and Hebrew, "This is the King of the Jews." Many of the Jews then read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and 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 one of the criminals which were hanged denounced him, saying, "If you are Christ, save yourself and us."

But the other answering rebuked him, saying, "Do you not fear God, seeing you are likewise condemned? And we indeed justly, for we receive the due reward of our deeds, but this man has done nothing wrong." He said to Jesus, "Lord, remember me when you come into your kingdom." Jesus said to him, "Verily, I say to you, today you shall be with me in Paradise."

They that passed by reviled him, wagging their heads and saying, "You that would destroy the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross." The chief priests also mocked him, while the scribes and elders said, "He saved a lamb; himself he cannot save. If he is the King of Israel, let him now come down from the cross and we will believe him. He trusted in God, let Him deliver him now if He will have him, for he said, 'I am the Son of God.'"

The merchants and the dealers in beasts and birds also spoke similar things in his face, saying, "You who drive the traders in oxen and sheep and doves from the temple, are yourself but a sheep that is sacrificed."

Now from the sixth hour there was darkness over all the land until the ninth hour, and some standing around, lit their torches,

for the darkness was very great. About the sixth hour Jesus cried with a loud voice, "Eli, Eli, lame sabachthani?" That is to say, "My God, My God, Why has Thou forsaken me?"

Some of them that stood there, when they heard that, said, "This man calls for Elias"; others said, "He calls on the Sun." The rest said, "Let be, let us see whether Elias will come to save him."

There stood by the cross of Jesus his mother and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing by whom he loved, he said to his mother, "Woman, behold your son!"

And he said to the disciple, "Behold your mother!"

And from that hour that disciple took her into his own home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, "I am thirsty."

They filled a sponge with vinegar from a vessel and put it on a branch of hyssop and put it to his mouth.

Jesus cried with a loud voice, saying, "Abba Amma, into Thy hand I commend my spirit." When Jesus had received the vinegar, he cried aloud, "It is finished"; and he bowed his head and gave up the ghost.

And it was the ninth hour. And behold there was great thunder and lightning, and the partition wall of the Holy place from which hung the veil fell down and was torn in two; and the earth did quake, and the rocks also were split. Now when the centurion and those with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was a Son of God."

There were also many women there who had followed from Galilee, ministering to them, and among them were Mary, the mother of James and Joses, and the mother of Zebedee's

children and they lamented, saying, “The light of the world is hidden from our eyes, the Lord, our Love is crucified.”

Then the Jews, because it was Preparation Day and the bodies should not remain upon the cross on the Sabbath (the next day), for that was a Paschal Sabbath, asked of Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the two who were 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 heart with a spear and immediately there came out blood and water. He that saw it made a record of it and his record is true, and he knows that he said truly, that you might believe. For these things were done so that the Scriptures might be fulfilled – “...a bone of him shall not be broken...” and again – “...in the midst of the week the Messiah shall be cut off.”

The Burial of Jesus

When evening had come, Joseph of Arimathea, an honourable councillor, who also waited for the Kingdom of God, came and went boldly in to Pilate and asked for the body of Jesus. (He was a good man and just and had not consented to the council and deed of the others) Pilate marvelled that he was already dead; and calling the centurion to him, he asked him whether he had been dead awhile. When he knew about it from the centurion, he gave the body to Joseph. He came therefore, and took the body of Jesus. Nicodemus also came, who had first come to Jesus by night, and brought a mixture of myrrh and aloes, about hundred weight. They took the body of Jesus and wound it with the spices in linen clothes, as is the burial custom of the Jews.

There was a garden in the place where he was crucified, and in the garden was a new tomb where no man had yet been laid. There

they laid Jesus, and it was about the beginning of the second watch when they buried him due to the preparation day of the Jews, for the tomb was nearby.

Mary Magdalene and the other Mary, and Mary the mother of Joseph saw where he was laid. They kept watch there at the tomb for three days and three nights. Also the women who came with him from Galilee followed after bearing lamps in their hands and saw the tomb and how his body was laid, and they grieved over him.

They returned and rested the next day, it being a high day, and on the day following they bought and prepared spices and ointments and waited for the end of the Sabbath. The next day that followed, the chief priests and Pharisees came together to Pilate, saying, "Sir, we remember what that deceiver said while he was still alive, 'After three days I will rise again.' Command therefore that the tomb be made secure until the third day has passed, in case his disciples should come by night and steal him away, and say to the people, 'He is risen from the dead', so the last error shall be worse than the first."

Pilate said to them, "You have a watch, go your way, make it as secure as you can." So they went and made the tomb secure, sealing the stone and setting a watch until the third day should have passed.





Saturday before easter
THE CRUCIAL VICTORY OVER
YOURSELF

reflection

SATURDAY BEFORE EASTER

THE CRUCIAL VICTORY OVER YOURSELF

The cross is one of the oldest symbols of humanity. It is a universal symbol which can be found in many cultures and in many forms. We know the swastika from ancient India, the ankh from ancient Egypt, the medicine wheel of the Indians and of course the Latin cross, which is connected to Christianity.

Each symbol speaks a unique language that addresses the deeper levels of our consciousness, particularly the inner being within us. If we, in our desire to find the truth, focus on universal symbols, then we connect with that language. A universal symbol such as the cross can always be understood in several ways, not only with the head but also particularly with the heart. The heart has its reasons which reason does not know.

Universal symbols emanate a great power. The universal cross tells us about the connection between eternity and time: how imperishable spiritual power flows into the material world. It shows us how the world and humanity can raise themselves up to eternity by means of the cross.

The dynamic reality of the cross is the gate or the ladder through which resurrection into a higher field of life is possible. The human being who follows the gnostic path becomes himself a cross: the body strong although perishable as wood, nevertheless imperishable with regard to the inner power originating from the intersection, the spirit-spark.

The universal cross is a shining and joyful symbol of faith, hope and love. However most people approach the crucifixion only as

an external image, and so the cross has become an object of wood associated primarily with pain, suffering and death.

The stories about the crucifixion of Jesus as described in the gospels have been wrongly understood for centuries. Not knowing that they are actually symbolic stories about inner liberation, most can see only the outer side of the stories. The profound truth contained therein is veiled and will only be released for people who are able to carry it and to spread it.

A liberating religion can never be proven or made plausible by scientific means, exactly because it is directed to the inner man. Only the touchstone of inner knowledge, of our own inner tribunal, can determine what 'truth' is. The truth that wells up inwardly and is recognised, however, is always subject to interpretation by the outer man, for truth has many facets, but the human mind is limited.

Our consciousness can assimilate the truth only in part, and it changes daily. Therefore be prepared to release today's truth for the new truth of tomorrow.

As it is said in chapter 69 of *The Gospel of the Holy Twelve*: "*Even among the prophets and those who have been initiated into the Christhood, the word of error has been found. But there are a multitude of errors which are covered by love.*" *The Gospel of the Holy Twelve* 69: 6

The phenomenon that we know as the crucifixion is not exclusively Christian as we find it already in the writings of Plato. Several centuries before the birth of Jesus, Plato wrote that the world-soul reveals itself in the form of an X or a cross (*Timaeus*); that the righteous will be "whipped, beaten, bound, stabbed and eventually will be crucified" (*The Republic*) and that the soul is nailed to the body through passions (*Phaedo*). The symbolism of the cross and the seemingly simple but profound crucifixion is also imbued with mystery wisdom.

In section 101 of an apocryphal book called *The Acts of John*, Jesus, the inner man, says: “*The things they say about me I had not, and the things they do not say, those I suffered.*”

This statement is true, because from the external historical point of view Jesus as a human being had actually endured the crucifixion, had suffered and died.

But the real Jesus of which the mysteries speak is the inner man. That is the Jesus who, invisible to human eyes, has built his new light-vesture through the power emanating from the cross.

Step by step this growing new spiritual body is connected with the physical body of the historical Jesus. This connection is symbolically represented by the pilgrimage of Jesus on earth and the selection of the disciples.

The imperishable soul voluntarily nails itself to the perishable body, delivering itself to the passions of man. That is the story told us by the imprisonment of Jesus.

The disciples and Jesus remain together for some time. And when it is said that Jesus received them ‘in his body’, then this can be taken literally: the twelve personality forces are absorbed in the radiation of the new spiritual body so that the personality may also be subject to the transformation process through the soul. The disciples are prepared for the resurrection of the inner man. They flee, however, just before the sentencing by Caiaphas and Pilate for they still belong partly to the material world. And that is what makes it mysterious, that is the real mystery of Christianity: the narrative speaks about two crucifixions, two processes. The physical body of Jesus ‘gave up his spirit’ in order to enable the new spiritual body of Jesus to be liberated from the visible body, from attachment to the cross. That is why Jesus, the inner man, says (and we repeat): “*The things they say about me I had not, and the things they do not say, those I suffered.*”

The outer man and the outer world are symbolised by the horizontal beam of the cross. The inner man, Jesus, attached himself to this beam, thereby crucifying himself at the time of the birth of Jesus in Bethlehem. From that moment onward the power of the 'kingdom of the soul' descended into the world and into the hearts of all those who follow the gnostic path. In this way the vertical post of the living cross was erected.

The cross was planted in the earth at the birth of Jesus: Jesus tied himself to the outer world. That is his suffering, that is his real passion: carrying the cross through the world up to the crucifixion. At the crucifixion his new body – the garment without seam – is liberated from the cross, while the soldiers 'cast lots' for all the forces of the divine world gathered therein, meaning that these forces are conveyed to the outer world. Then Jesus the Christ can proceed to the resurrection and the ascension.

For the human being who goes the twofold spiritual path, the crucifixion means entering into a special new state of life at the same time. Thus cleansed and transformed by the spiritual power of the inner man, he or she is still present in the world amid the turmoil of everyday life.

The inner Jesus for whom that person bears the cross – or **is** the cross – is stronger than him or her. Just like the John figure, he has made himself subservient of his own free will. The liberated inner being is unity and love; it is pure light-power that is connected to the material world through the transformed outer being. All this is symbolised by Jesus and his apostles.

A so called 'personality change' occurs. The outer man still takes full responsibility for what needs to be done in life, but it is the inner being who truly 'lives.' In this way, **for** those and **in** those who follow this path, the crucifixion and the resurrection become a feast.

The crucifixion refers to a process of liberation. It is the story of eternal Love that descends into time in order to save that which is imprisoned so that every human being can be a living cross of Love.

The seven last words or phrases that Jesus cries out from the cross have a deep meaning. They may be seen as a summary of the gnostic path. In the phase of the crucifixion the pupil on the path takes leave of all the lower and the profane, all passions (as Plato describes them) that bind human beings to earthly life. In that sense, the phase of the crucifixion is the crucial victory of the inner power over external ties.

Two criminals are also crucified with Jesus.

A deep symbolic truth lies hidden here.

Jesus incarnated with a very important mission.

He entered the way of the mysteries, established a link with Christ and, by means of his 'Way of the Cross,' liberated the Christ Power for all of humanity.

In this way he established a 'cosmic mystery school' in which every human being can go the way of the mysteries himself, without the intervention of priests. Therefore it is written that the veil before the Holy of Holies was torn. From that moment on the Holy of Holies has been accessible to anyone who makes himself worthy of it.

In chapter 82 of *The Gospel of the Holy Twelve*, we read:

And Jesus cried with a loud voice, saying,

"Abba Amma, into Thy hand I commend my spirit."

When Jesus had received the vinegar, he cried aloud, "It is finished"; and he bowed his head and gave up the ghost. And it was the ninth hour. And behold there was great thunder and lightning, and the partition wall of the Holy Place from which hung the veil fell down

and was torn in two; and the earth did quake, and the rocks also were split. Now when the centurion and those with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying, "Truly this was a Son of God."

The Gospel of the Holy Twelve 82: 26-28



*Why do you seek the living among the dead?
He is not here, he is risen!*

The Gospel of the Holy Twelve 84:8

narrative

SATURDAY BEFORE EASTER

THE RESURRECTION AND THE MEETING WITH MARY MAGDALENE; THE APPEARANCE TO TWO DISCIPLES AT EMMAUS

CHAPTERS 84 AND 85 OF THE GOSPEL OF THE HOLY TWELVE

After the Sabbath was ended, at dawn on the first day of the week, Mary Magdalene came to the tomb bearing the spices which she had prepared, and there were others with her. As they were going, they said among themselves, "Who shall roll away the stone from the door of the tomb?" For it was large. When they came to the place and looked, they saw that the stone was rolled away. Behold there was a great earthquake; and the angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it. His countenance was like lightning and his clothing white as snow; and for fear of him the keepers shook and became as dead. The angel answered and said to the women, "Fear not, for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold he goes before you into Galilee. There you shall see him; lo, I have told you."

They entered in and did not find the body of Jesus. Then Mary ran and came to Simon Peter and the other disciple whom Jesus loved, and said to them, "They have taken the Lord away out of the tomb, and we do not know where they have laid him."

They ran and came to the tomb, and looking in, they saw the linen cloths lying there, and the napkin that had been about his head lying not with the linen cloths, but folded up in a place by itself. While they were standing there much perplexed, behold,

two angels stood by them in glistening garments of white, and said to them, "Why do you seek the living among the dead? He is not here, he is risen; and, behold, he goes before you into Galilee. There you shall see him. Do you not remember how he spoke to you, when he was still in Galilee, that the Son of Man should be crucified and that he would rise again after the third day?" And they remembered his words.

They went out quickly and fled from the tomb, for they trembled with amazement, and they were afraid. At the time of the earthquake, the graves were opened; and many of the saints who slept arose and came out of the graves after his resurrection and went into the city and appeared to many.

But Mary stood outside the tomb weeping, and as she wept, she again stooped down and looked into the tomb and saw two angels in white garments, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said to her, "Woman, why do you weep?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." And when she had said this, she turned around, and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, "Woman, why do you weep? Whom do you seek?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away from here, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned around and said to him, "Rabboni"; which is to say, "Master." Jesus said to her, "Do not touch me, for I have not yet ascended to my Father and my Mother, but go to my brethren, and say to them, 'I ascend to my Parent and your Parent, to my God and your God.'" Mary Magdalene went and told the disciples that she had seen the Lord, and that he had spoken these things to her, and commanded her to announce his resurrection from the dead.

Jesus Appears to two disciples at Emmaus

Behold, two of them went that same day to a village called Emmaus which was about seven miles from Jerusalem. They talked together of all these things which had happened. It came to pass, that while they spoke together and reasoned, Jesus himself drew near and went with them. But their eyes were kept from recognising him. He said to them, "What manner of communications do you have with each other, as you walk and are sad?"

One of them, whose name was Cleopas, answering, said to him, "Are you only a stranger in Jerusalem and do not know the things which have happened there in these days?"

He said to them, "What things?"

And they said to him, "Concerning Jesus of Nazareth who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that he was the one to redeem Israel; and besides all this, three days have passed since these things were done. Yes, and certain women, also of our company, astonished us, for they were early at the tomb; and when they did not find his body, they came saying that they had also seen a vision of angels who said that he was alive. Certain of them who were with us went to the tomb and found it as the women had said; but they did not see him."

Then he said to them, "O fools and slow of heart to believe all that the prophets have spoken; was it not necessary for Christ to have suffered these things, and then to enter into his glory?"

Beginning at Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. They drew near the village where they went, and he made as though he would have gone further. But they constrained him, saying, "Stay, with us, for it is toward evening, and the day is far spent." So he went in to stay with them. As he sat at table with them, he

took bread and the fruit of the vine, and gave thanks, blessed it, and broke it, and gave it to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

They said one to another, “Did not our hearts burn within us while he talked with us on the road, and while he opened the scriptures to us?”

They rose up the same hour and returned to Jerusalem and found the twelve and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon.” Then they told what things had happened on the road and how he was known to them in breaking of bread. While they were on the road to Emmaus, some of the guards came into the city and told Caiaphas what had happened.

The elders conferred with the high priest and said, “Behold, while the soldiers slept, some of his disciples came and took his body away; and is not Joseph of Arimathea one of his disciples? For this reason then he begged the body from Pilate that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers, telling them to say, ‘His disciples came by night and stole him away while we slept.’ And if this comes to the ears of the governor we will persuade him not to accuse them.”





Easter Sunday
THE LIBERATION
OF THE INNER BEING

reflection

EASTER SUNDAY

THE LIBERATION OF THE INNER BEING

The seven stages of the Christian initiation mystery find their crowning in the glorious resurrection. The soul has definitively overcome the natural resistance of its pupil, the earthly man, on the symbolic path from Bethlehem to Golgotha. The microcosm is liberated from the wheel of birth and death because an immortal body of resurrection has come into being. The microcosm is again 'healed' and now features an instrument that can contribute to the execution of the divine plan of creation. What dies in the process called the crucifixion is the influence of the earthly personality on the inner man. What is released from its imprisonment, truly coming to life, is the inner man. The earthly 'crucified' man does what is required in the material world with full consciousness and devotion to his fellow creatures, but no more than that. He knows the world and he no longer allows himself to be captivated by it. His consciousness is balanced, open, honest and light, and he is constantly aware of the living Other-One-within-him.

At the descent from the cross, the separation between the coarse and the fine is definitively established. This separation between the physical body and the resurrection body was already prepared in the Garden of Gethsemane. And on the resurrection morning, the first day of the week, Mary Magdalene and two other women discover that the stone is rolled away from the tomb. The tomb is located in the 'garden of Joseph of Arimathea.' Joseph of Arimathea is a symbol of the man who built the spiritual temple

in his inner being and has crafted the cup which can collect the blood of Christ. His court is the microcosm, which on the gnostic path is released from its imprisonment in the material world.

The Gospel of the Holy Twelve tells us:

After the Sabbath was ended, at dawn on the first day of the week, Mary Magdalene came to the tomb bearing the spices which she had prepared, and there were others with her. As they were going, they said among themselves, "Who shall roll away the stone from the door of the tomb?" For it was large. When they came to the place and looked, they saw that the stone was rolled away. Behold there was a great earthquake; and the angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it. His countenance was like lightning and his clothing white as snow; and for fear of him the keepers shook and became as dead.

The angel answered and said to the women, "Fear not, for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold he goes before you into Galilee. There you shall see him; lo, I have told you."

They entered in and did not find the body of Jesus. Then Mary ran and came to Simon Peter and the other disciple whom Jesus loved, and said to them, "They have taken the Lord away out of the tomb, and we do not know where they have laid him."

They ran and came to the tomb, and looking in, they saw the linen cloths lying there, and the napkin that had been about his head lying not with the linen cloths, but folded up in a place by itself.

The Gospel of the Holy Twelve 84: 1-7

On Christmas night the five-pointed star, the pentagram, radiates above the grotto of birth as the promise of the coming of the liberated and invincible man. The child therein lies wrapped in swaddling clothes. On the resurrection morning this prom-

ise comes true: the swaddling clothes are still there, but the resurrection body of the new man is freed from the grave of his natural being. The tomb is empty.

But the mystery of Christ continues. The body of resurrection will remain attached as long as possible to the physical body of the 'pupil of the soul' at five points: one point on the head, two on the palms and two on the feet. These stigmata together form the radiant pentagram.

Just as the birth of Jesus is not a single historical event, so the resurrection is not a one-time event that might have ever occurred in any particular lifetime ... or once in a time period of humanity. These events occur in a person when he or she is ripe for it. The resurrection, the entry into the Promised Land after the exodus from Egypt, has been going on for thousands of years. The resurrection literally means crossing the threshold, the Passover, the true feast of Easter.

And because everything is connected to everything else by invisible threads, the resurrection is not just meant for a single person, but for all humanity and for the Earth. Each human being who succeeds in building a new soul body in him/herself, and therefore is a Joseph of Arimathea in service to the soul, contributes directly and concretely to the resurrection of the world and humanity. Thus 'service for humanity' obtains a new dimension, the invisible dimension of the inner kingdom.

However, resurrection cannot be brought closer by studying the past. Resurrection takes place in the present and not in the past. And when we do try to investigate the past, then we are confronted with our 'graven images'. These are the persistent images that we have inherited from the externalised Christian culture or from our family traditions. Resurrection is always on-going

and it could be that you recognise something of it when you read or hear about it, as if part of it is already present in you. This presence is referred to as 'first-hand knowledge'. It is gnosis.

The resurrection is a phase in the development of humanity. It surrounds us like a new atmosphere, a new beneficial reality. Every day we breathe in the resurrection. It has been there for an infinitely long time, and it is there because it belongs to humanity. The resurrection is completely one with man. It is his tomorrow and today. If we want a description of the resurrection, it is 'full of expectations, full of glory, purity, clearness, being human.'

Humanity is able to rise up to it. Today you can taste and undergo the resurrection. It is not taught in schools or through courses. It belongs to the morning, to the dawn, to the living ethers circling around you, the ethers you breathe in order to live. For each human being the resurrection is the right to exist and is part of our birth right. The Bible explains to us that "*all of creation waits with eager longing for the revealing of the sons of God*"; so for the resurrection.

If you recognise this tingle of life, of promise, which as it were penetrates your existence so that every cell vibrates in its own light ... well, still nothing has happened. Except this: you've experienced the essential ground underlying your existence. It is like a first draught, the first taste of the real, living gnosis. And this first drink promises more.

Nobody is able to stop you, if you want to taste the real life. Nobody can prevent you from opening the gates for the miracle. Nobody can stop you from rolling away the stone behind which the man of greatness is buried. As soon as the strength of the inner soul wants to break free from the rock tomb, nature cannot keep a hold on her.

The resurrection is the reason for humanity's existence. It is the essence of being human. It makes his life radiant, giving him strength and inner courage. However, each person must seek it himself, she must desire it herself. The atmosphere of renewal has always been there and it is your birth right as a human being. Sometimes you taste it, and then it's like a spring morning in the Easter season, fresh, invigorating, shivering with suppressed life. It is a promise; you know it as an inner experience, as inner knowledge, as gnosis.



Teach the holy law of love which I have delivered to you.

The Gospel of the Holy Twelve 87:7

narrative

EASTER SUNDAY

JESUS APPEARS IN THE TEMPLE AND TO THE TWELVE

CHAPTERS 86 AND 87 OF THE GOSPEL OF THE HOLY TWELVE

The same day, at the time of sacrifice in the Temple there appeared among the dealers in beasts and in birds, one clothed in white raiment, bright as light, and in his hand a whip of seven cords. At the sight of Him, those who sold and bought fled in terror, and some of them fell as dead men, for they remembered how before his death Jesus had driven them away from the Temple enclosure, in the same way.

Some declared that they had seen a spirit, others that they had seen Him who was crucified and that He had risen from the dead. The sacrifices ceased that day in the Temple, for all were fearful, and none could be had to sell or to buy, but, instead, they let their captives go free. The priests and elders caused a report to be spread, that they who had seen this were drunk and had seen nothing. But many affirmed that they had seen Him with their own eyes, and felt the whip on their backs, but were powerless to resist, for when some of the bolder among them put forth their hands, they could not seize the form which they saw nor grasp the whip which punished them.

From that time, these believed in Jesus, that He was sent from God to deliver the oppressed and to free those that were bound. And they turned from their ways and no longer sinned. He also appeared to others in love and mercy and healed them by his touch and delivered them from the hands of the persecutor. Many similar things were reported of him, and many said, "Truly the Kingdom has come."

When Jesus rose from the dead, appeared and was seen by many in the holy City, great fear fell upon the wicked, but light and gladness came to the righteous in heart.

Jesus Appears to the Twelve

The same day at evening, on the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in their midst, and said to them, "Peace be unto you." But they were frightened and supposed that they had seen a spirit.

He said to them, "Behold, it is I myself, like as you have seen me before. A spirit can indeed appear in flesh and bones as you see I have. Behold my hands and my feet, touch and see."

When he had so said, he showed them his hands and his heart. Then the disciples were glad, when they saw the Lord. For Thomas, called Didymus, one of the disciples, had said to them, "Unless I shall see the print of the nails in his hands, and thrust my hand into his heart, I will not believe."

Then he said to Thomas, "Behold my hands, my heart, and my feet; reach your hands here, and do not be faithless, but believing." Thomas answered and said to him, "My Lord and my God!" And Jesus said to him, "Thomas, because you have seen me, you have believed; blessed are they who have not seen and yet have believed."

Then Jesus said to them again, "Peace be unto you, as Abba Amma has sent me, even so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Ghost; preach the Gospel and announce to all nations the resurrection of the Son of Man. Teach the holy law of love which I have delivered to you. Whoever forsakes their sins, they are forgiven, and whoever continues in their sins, they are retained.

Baptise them who believe and repent, bless and anoint them, and offer the pure gift of the fruits of the earth which I have

furnished to you in memory of me. Lo, I have given my body and my blood to be offered on the Cross, for the redemption of the world from the sin against love, and from the bloody sacrifices and feasts of the past.

You shall offer the Bread of Life and the Wine of Salvation for a pure offering with incense, as it is written of me; and you shall eat and drink thereof for a memorial, that I have delivered all who believe in me from the ancient bondage of your ancestors. For they, making a god of their belly, sacrificed unto their god the innocent creatures of the earth, in place of the carnal nature within themselves. Eating their flesh and drinking their blood to their own destruction, corrupted their bodies and shortened their days, even as the Gentiles who did not know the truth, or knowing it, changed it into a lie. As I send you, so send others also, to do these things in my Name.”

And he laid his hands upon them.

“In the like manner as the Apostles, so also be ordained Prophets and Evangelists and Pastors, a Holy Priesthood.”

Afterward he laid his hand upon those whom they chose for Deacons, one for each of the fourfold twelve. “These are for the rule and guidance of the Church Universal, that all may be perfected in their places in the Unity of the Body of the Christ.”







MODULE SPIRITUAL PENTECOST

Sunday before Pentecost

**LETTING SPIRIT, SOUL AND BODY
BECOME ONE**

reflection

SUNDAY BEFORE PENTECOST

LETTING SPIRIT, SOUL AND BODY BECOME ONE

For many centuries Christianity has celebrated Christmas, Easter and Pentecost to commemorate key events described in the New Testament of the Bible.

They can be seen not only as historical events but also as milestones on a gnostic spiritual path that we as human beings can follow in our daily lives. These three festivals can be understood as the three stages of our inner path, described as Formation – Reformation – Transformation, or as caterpillar – pupa – butterfly.

The first module in this series, ‘Spiritual Christmas’, discusses the esoteric meaning of Christmas: the birth of the light in the human being. It is the birth of a new, inner being. The second module ‘Spiritual Easter’ concentrates on the resurrection of the new inner being.

The third and last module, ‘Spiritual Pentecost’, addresses the reality of the liberating power of the holy, healing spirit. The holy spirit is a sevenfold, unearthly power through which the essence and high calling of becoming a true human being can be realised.

This third module ‘Spiritual Pentecost’ aims to deepen the insights of the previous modules ‘Spiritual Christmas’ and ‘Spiritual Easter’, although it is not necessary to have read them first.

As was the case with ‘Spiritual Easter’, the reflections of ‘Spiritual Pentecost’ are based on *The Gospel of the Holy Twelve* by Gideon Jasper Ouseley.

This gospel is more extensive than the gospels of the Bible and is directed more to the inner being, the Other-One-within-us.

The 'outer' being, the human being who is tied to the material world with all his senses and faculties, is thus offered an inner perception, a view into another reality.

In chapter 91 of *The Gospel of the Holy Twelve*, Jesus says to his disciples: *The kingdom of Heaven is within you. But the time comes when that which is within shall be made manifest in the without, for the sake of the world.* The Gospel of the Holy Twelve 91: 3

Christianity as we know it from the various denominations has separated the gospel stories from the inner lives of human beings. The unique and mysterious narratives were set in an inaccessible past so that liberation became a promise for the future, following earthly life, and attainable only under certain conditions. In this way our present actions became focused on a liberation in the future.

But there is also an inner Christianity that focuses on liberation in the 'now'. Many generations and centuries of Christian traditions have planted the seeds of an inner truth into human beings. Every story, every character in the Gospels represents a universal truth that is deeply etched into the memory of nature, the Akashic-records.

Each aspect of the holy language is a seed of light that is sown in every human being who listens to it or reads it. These seeds of light are literally in our blood and will reveal their truths as soon as we direct ourselves inwardly to seek liberation from the captivity of this material world.

Inner Christianity has always been present as a stream of light that is inextricably linked with external Christianity. At certain times its power has manifested itself in the foreground and has become visible in certain people or groups.

More often, however, the inner stream of light has flowed through history hidden in the background. But it has always manifested itself in human hearts, heads and hands.

In this context we can think of ancient Irish Christianity, the Manicheans, the Bogomils, the Cathars and the Rosicrucians. The stream of inner Christianity will always be found by those who seek it and who have matured to it through life experience. For outer Christianity unknowingly connects the human sub-consciousness with its inner stream.

Religion means literally to 'reconnect' ('re'- again, 'ligare'- connect): reconnecting the horizontal (earthly) to the vertical (heavenly). In the early days Christianity had the character of a mystery school. In a mystery school, pupils are guided on a path of inner growth and self-knowledge in order to attain complete life renewal. Those who follow such a path of initiation become completely different people. Aspects and levels of consciousness that have been dormant in the human microcosm for a long time are awakened and then develop gradually.

The human being of modern times differs greatly from the human being of 2000 years ago. Throughout the centuries humanity has gained many experiences, including those of Christianity. Those experiences are stored in the collective subconscious and are therefore part of the overall pool of experience of humanity. Many people have found inner growth and self-knowledge in cosmic mystery schools based both on this collective pool of experience and also through their own individual karma and life experience. They seek for truth, for real life, and have a deep desire to understand the inner meaning of the familiar biblical narratives. They want to achieve self-realisation through insight and longing in order to reflect the divine within themselves.

In the apocryphal *Gospel of Thomas*, Jesus says:

When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much joy will you have to bear?

The Gospel of Thomas, logion 84

Seeds with a Christian signature that were sown in the past can now sprout by the millions, growing into strong trees that bear fruit, the fruit of the spirit. In the *Letter to the Galatians* the apostle Paul names them as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

(Galatians 5: 22-23)

In chapter 95 of *The Gospel of the Holy Twelve* Jesus prophesied:

But the time comes when the enemies of truth and righteousness shall rule in my Name, putting for my doctrines the opinions of men, and teaching in my Name that which I have not taught, and darkening much that I have taught by their traditions. But be of good cheer, for the time will also come when the truth they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away, and the true kingdom shall be established which shall be in the world, but not of it; and the Word of righteousness and love shall go forth from the Centre, the holy city of Mount Zion, and the Mount which is in the land of Egypt shall be known as an altar of witness unto the Lord.

The Gospel of the Holy Twelve 95: 3-4

Egypt is not meant here as the land of the Nile in North Africa, but rather the material world with its repeating cycles of rising, shining and fading. It is the world in which we live as personalities but where our soul is in exile. It is the Christian calling of this time to lead our soul, the inner Jesus, out of slavery and into the freedom of the promised land.

The holy city on mount Zion is Jerusalem. Geographically Jerusalem is not located in Egypt but in Israel, the former Palestine which is considered to be the Promised Land in the book of *Exodus*. These references are given in the language of the mysteries, for 'the holy city on mount Zion' refers to the life field that is called the 'New Jerusalem' in the book of *Revelation*. That kingdom of the soul is a healing energy-field of a much higher vibration than our earthly field of life, but it can be perceived neither by our ordinary senses nor by sophisticated instruments. However, it is completely attainable by means of the inner path, the royal path.

The Rosicrucians of the 17th century spoke of the house of the Holy Spirit. In their first manifesto *Fama Fraternitatis R.C.* from 1614, they declared that "our building will forever remain untouched, indestructible, invisible and totally hidden from the wicked world."

When a person goes to sleep with the right orientation of the soul, then the soul can "ascend to the holy city on mount Zion."

In the serenity of this life field the soul gains strength and knowledge to guide the outer being on his/her spiritual path during the daytime life. Then the sleep of the body is the waking life of the soul. In the next eight days, it would therefore be helpful to focus on the gospel narrative in the evening and to read and consider the reflections based on the narrative the following morning. Thus the soul, the inner Jesus, can become the bridge between the world of the spirit and the world of the body – the world of matter. Especially for that reason Jesus says:

The kingdom of Heaven is within you. But the time comes when that which is within shall be made manifest in the without, for the sake of the world. The Gospel of the Holy Twelve 91: 3



*Truly, these are your fellow creatures
of the great Household of God,
yes, they are your brothers and sisters,
having the same breath of life in the Eternal.*

The Gospel of the Holy Twelve 34:9

narrative

SUNDAY BEFORE PENTECOST

LOVE OF JESUS FOR ALL CREATURES

CHAPTER 34 OF THE GOSPEL OF THE HOLY TWELVE

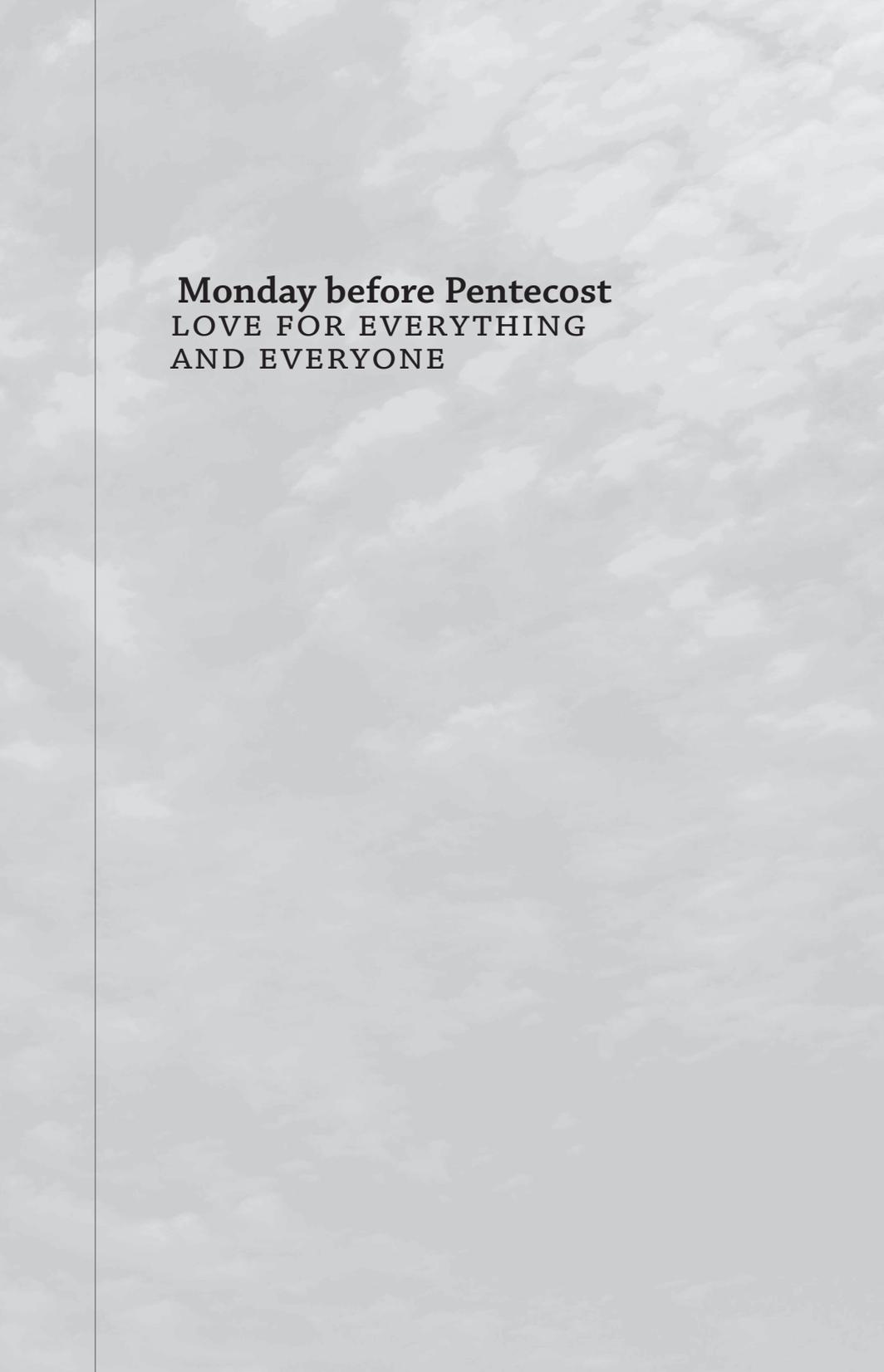
When Jesus knew how the Pharisees had murmured and complained because he made and baptized more disciples than John, he left Judea and departed into Galilee. Jesus came to a certain tree and remained beneath it many days. And there came Mary Magdalene and other women and ministered to him of their substance, and he taught daily all that came to him. The birds gathered around him and welcomed him with their song, and other living creatures came to his feet, and he fed them, and they ate out of his hands. When he departed, he blessed the women who showed love for him, and turning to the fig tree, he blessed it also, saying, "You have given me shelter and shade from the burning heat, and you have given me food also. Blessed be you, increase and be fruitful, and let all who come to you, find rest and shade and food, and let the birds of the air rejoice in your branches." Behold the tree grew and flourished exceedingly, and its branches took root downward and sent shoots upward, and it spread mightily, so that no tree was like it for its size and beauty and the abundance and goodness of its fruit.

As Jesus entered into a certain village he saw a young cat that had none to care for her, and she was hungry and cried to him, and he took her up and put her inside his garment, and she lay in his bosom. When he came into the village, he set food and drink before the cat, and she ate and drank and showed thanks to him. And he gave her to one of his disciples, who was a widow whose name was Lorenza, and she took care of her. Some of the people

said, "This man cares for all creatures; are they his brothers and sisters that he should love them?" And he said to them, "Truly, these are your fellow creatures of the great Household of God; yes, they are your brothers and sisters, having the same breath of life in the Eternal.

Whoever cares for one of the least of these and gives it to eat and drink in its need, the same does it to me; and whoever willingly suffers one of these to be in want and defends it not when evilly treated, suffers the evil as done unto me; for as you have done in this life, so shall it be done to you in the life to come."





Monday before Pentecost
LOVE FOR EVERYTHING
AND EVERYONE

reflection

MONDAY BEFORE PENTECOST

LOVE FOR EVERYTHING AND EVERYONE

There is a grand divine plan unfolding in the universe – not only in the world of time, space and matter so familiar to us, but above all in the worlds, dimensions and spheres which exist beyond our imagination.

We are only barely aware of the fact that man is essentially a spiritual being who is linked to the divine world. Yet we are not just dual beings, but rather we constitute a living, dynamic tri-unity thanks to our soul. The new soul, the Other-One-within-us, is an intermediary between the bodily figure and the spiritual figure.

The soul's nature and mission is to bring the 'one' and the 'many' into constant balance with each other, to connect the heavenly with the earthly, to build a bridge between heaven and earth. Linking holy spiritual power with a rather stubborn and unconscious earthly personality is no simple task, however. But thanks to this dynamic process, the Other-One-within-us can develop.

The outer human being who is truly searching for life will spontaneously be willing to adapt to the pure teachings of the soul and to become its pupil. In mystery schools it is not only the pupil but also the soul who is taught and supported in order to consciously allow body, soul and spirit to be forged into a unity. This process is the goal of humanity; it is for this purpose that a material human being has been created as one who can fulfil the task of receiving, bearing and propagating the outpouring of the Holy Spirit by means of the soul.

Spiritual traditions teach that creation emerged from the desire of the Unknowable One to know Himself. In various Gnostic traditions it is taught that nine hierarchies of spiritual beings – also called hosts of angels – are working together lovingly on the execution of the divine plan of creation in our universe.

There is a treatise by Dionysius mentioning these heavenly hierarchies by their names: Seraphim, Cherubim, Thrones, Powers, Dominions, Authorities, Principalities, Archangels and Angels. Spiritual writers such as Rudolf Steiner and Max Heindel taught that humanity is called to be the tenth spiritual hierarchy and therefore to cooperate consciously and with great joy in the revelation of the glory of God. A small part of humanity, the so-called spirit-soul human beings, already partakes of that tenth hierarchy. They have accomplished the Christian assignment to build an immortal body of resurrection in their microcosm through a path of purification. The mortal human body is not capable of directly receiving the tremendous power of the holy spirit, for it would burn us by its first touch. Therefore it is necessary to obtain a new body of high purity that can tolerate the spirit forces.

A mystery school guides and supports the delicate and highly spiritual process of building the soul body. This new body is made up of astral substance and is constructed from a nucleus. This spirit-nucleus can be found in the region of the human heart. A human being is therefore an essential element in the execution of the divine plan of creation. Only a human being can build a living connection between the material world and the truly spiritual world – a bridge between earth and heaven.

The essence of the soul is unity, freedom and love. Fundamentally everything is connected to everything else and there is perfect unity in all areas of matter and spirit. It is only the obscured

human consciousness – focused as it is on self-preservation – that does not perceive this unity and enters into battle. The mutual interaction and immediate influence of all things on each other is confirmed through scientific observations, thus imposing a great responsibility on those who become aware of this unity. When it comes to applying such a life of unity in daily life, we experience that often we fail hopelessly. But however imperfect we may feel, however desperate we may get when we find that we usually do what we do not really want to do, we can always direct ourselves to the soul, the mediator.

In the seemingly simple story from chapter 34 of *The Gospel of the Holy Twelve*, a helping hand is reaching out to us. Jesus arrives at a large fig tree and stays there for a few days teaching anyone who comes to him. Mary Magdalene and some other women bring him food. Jesus is good to the birds that come to him, and when he leaves, he blesses the women who took care of him and also the fig tree that gave him fruit and shelter from the heat. Thereafter the fig tree began to grow enormous, blossoming and bearing fruit abundantly.

We can recognize the essence of a mystery school in this story. The fig tree is an ancient symbol of initiation. Jesus symbolises the spirit-soul human being who has accepted the task of initiating into the Mysteries all those people who make themselves fit for it; that is, all those in whom the spirit-nucleus has awakened. Everyone who truly seeks will therefore always be taught and supported.

No human being is able to judge whether he or she is ready for this inner task. Maturity for this task is tested invisibly, but after the test such a mature human being is inevitably guided on a special path of life, the path of initiation. Such a path seemingly appears in your life ‘out of the blue’, you stumble into it.

Pupils in the mysteries in whom some aspects of the new soul have already developed – symbolised by the women in this story, for the soul is regarded as feminine – help to ensure that this teaching can take place. Mary Magdalene is also involved in this process as a symbol.

Now this Mary was of the city of Magdala in Galilee. She was a great sinner and had seduced many by her beauty and comeliness. She came to Jesus by night and confessed her sins and he put forth his hand and healed her and cast out of her seven demons...

The Gospel of the Holy Twelve 10:2

Galilee means ‘turning, reversing’, and the healing from ‘the seven demons’ by the inner Jesus can take place only when there is an orientation toward the soul – an orientation strong enough that we can let go of all those attractive and beautiful aspects of the outer person.

The word devil comes from the Greek ‘diabolos’ meaning accuser or adversary. The seven demons or devils therefore symbolise the naturally opposing forces in the sevenfold human bodily figure (the personality), the sevenfold soul figure and the sevenfold spiritual figure.

No human being, however much he strives, can cleanse himself of himself. A greater force is necessary to perform this process. That is why you should always direct your focus back to your inner companion. A person from Galilee – a human being who has turned around – tries to accept the help of the sevenfold cleansing power as much as possible, in the same way as Hercules diverted the water flow to clean the Augean stables.

Step by step, the cleansing continues while slowly but surely the new body takes shape in the human being. Jesus compares it to a

process in which a tiny seed, symbolising the spirit-spark in the heart at the centre of the microcosm, grows into a mighty tree:

The kingdom of Heaven is like to a certain seed, small among seeds, which a man takes and sows in his field; but when it is grown, it becomes a great tree which sends forth its branches all around, which again, shooting downward into the earth, take root and grow upward until the field is covered by the tree so that the birds of the air come and lodge in the branches thereof and the creatures of the earth find shelter beneath it.

The Gospel of the Holy Twelve 39:2

The tree which is firmly rooted in the earth and stretches its crown into the sky is an important symbol in many spiritual traditions. In Kabbalah, a mystery tradition within Judaism, there is the so-called Tree of Life. This is an abstract pattern of ten circles that are connected to each other in such a way that it looks like a tree. These ten circles represent certain qualities or attributes and are called Sephiroth. In Kabbalah, and also in other traditions, it is taught that the inner structure of all things is tenfold.

If something manifests itself, then that manifestation is always sevenfold, because the three higher Sephiroth of the tree of life never manifest themselves but always remain purely spiritual. In *The Gospel of the Holy Twelve* the number seven is used quite frequently. The seven qualities mentioned are sometimes associated with seven planets, the seven colours of the rainbow, the seven notes of the octave, the seven chakras or power centres of the personality and the seven rays of the Seven-Spirit. The author Max Heindel distinguished seven cosmic planes, stating that humanity lives in a separated section within the seventh of these cosmic planes. There are also seven areas within the individual universe of each human being, the microcosm, and only the seventh has been activated.

The author Jan van Rijckenborgh stated that the divine spark at the centre of the human microcosm is also sevenfold. A sevenfold spiritual figure can originate from this spark as a result of the cooperation of the sevenfold bodily figure, or personality, with the sevenfold soul figure. All this is possible only due to the activity of the Seven-Spirit, the Holy Spirit. All this may sound very abstract and perhaps it is because it is practically impossible to get a clear and accurate picture of these things when you hear or read about them for the first time. Yet it does tell us something of the greatness of the divine plan underlying our visible world.

One aspect of the sevenfold cleansing is that the veils are lifted from the consciousness and we learn to see everything and everyone as a manifestation of the divine, even including all their imperfections. That is the highest form of respect. The word respect is made up of the Latin words 're' and 'spectare' and literally means 'looking again'. Its deeper meaning is to experience love for the divine that is present in everything and everyone with all our heart, with all our soul and with all our mind.

If we see a tree as a manifestation of the divine, we are helping the tree to better reflect the archetype 'tree'. And when we see a human being as an expression of the heavenly man, then we are helping the heavenly man to increasingly reflect himself in that person. We can wipe away the illusion of separateness by consciously thinking, feeling and acting from unity.

We conclude this reflection with the parable of the fishes from chapter 57 of *The Gospel of the Holy Twelve*.

And there were certain men of doubtful mind who came to Jesus, and said to him, "You tell us that our life and being is from God, but we have never seen God, nor do we know of any God. Can you show us whom you call the Father-Mother, the One God? We do not know if there is a God."

Jesus answered them saying, "Listen to this parable of the fishes. The fishes of a certain river communed with one another, saying, 'They tell us that our life and being is from water, but we have never seen water; we do not know what water is.' Then some among them, wiser than the rest said, 'We have heard there dwells in the sea a wise and learned Fish who knows all things. Let us journey to him and ask him to show us what water is.' So several of them set out to find this great and wise Fish. And they came at last to the sea in which the wise Fish dwelt, and they asked him. When he heard them he said to them, 'O you foolish fish that do not consider! Wise are you, the few, who seek. In the water you live, and move, and have your being; from the water you came, to the water you return. You live in the water, yet you do not know it.' In like manner, you live in God, and yet you ask of me, show us God. God is in all things and all things are in God."

The Gospel of the Holy Twelve 57: 7-10



*I am a wanderer,
changing place after place and house after house,
until I come unto the City and Mansion which is eternal.*

The Gospel of the Holy Twelve 37:8

narrative

MONDAY BEFORE PENTECOST

THE REGENERATION OF THE SOUL

CHAPTER 37 OF THE GOSPEL OF THE HOLY TWELVE

Jesus sat in the porch of the temple, and some came to learn his doctrine, and one said to him, “Master, what do you teach concerning life?”

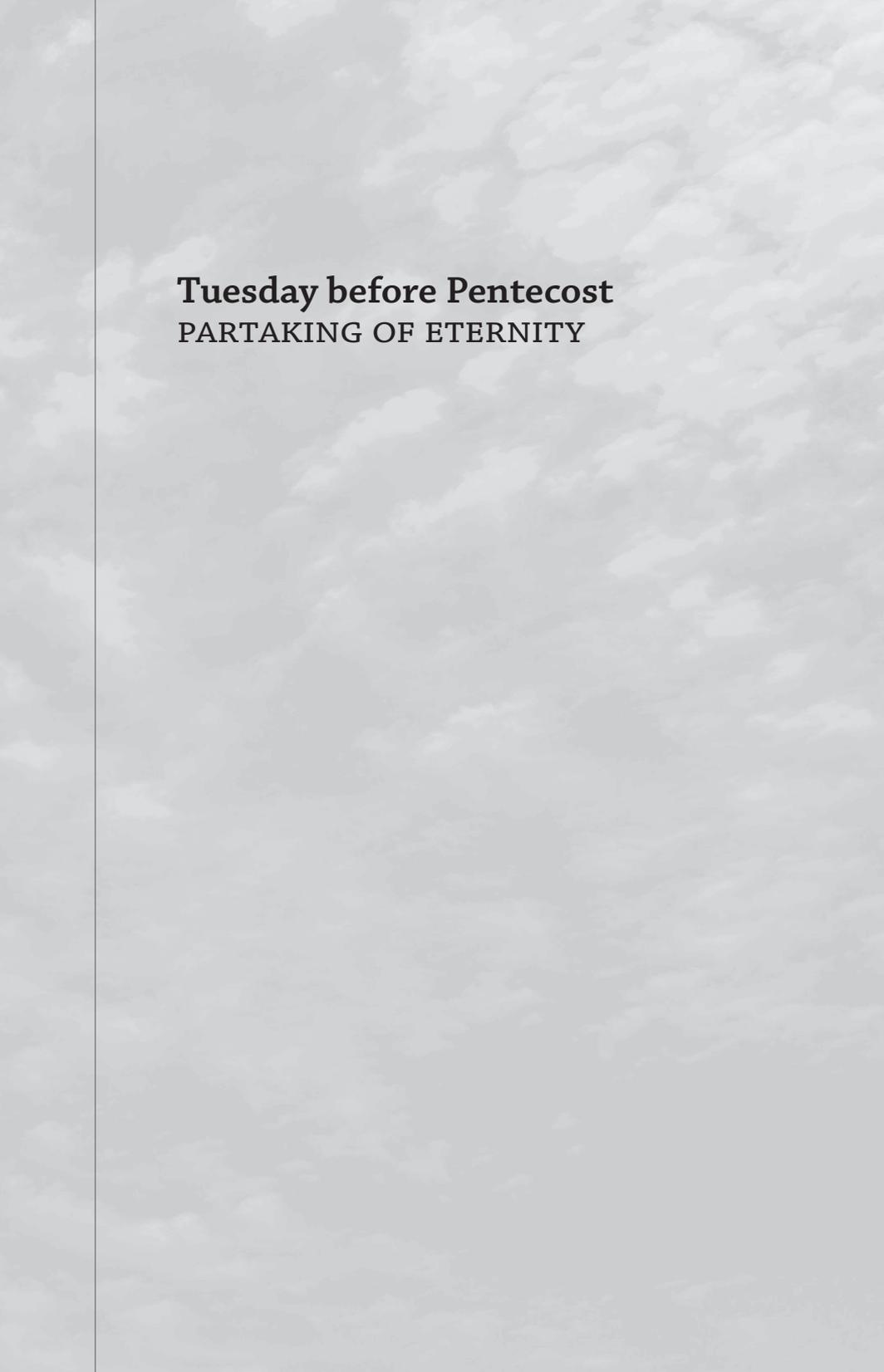
He said to them, “Blessed are they who suffer many experiences, for they shall be made perfect through suffering; they shall be as the angels of God in Heaven and shall die no more, neither shall they be born anymore, for death and birth have no more dominion over them. They who have suffered and overcome shall be made Pillars in the Temple of my God, and they shall go out no more. Truly I say to you, except you are born again of water and of fire, you cannot see the kingdom of God.”

And a certain Rabbi (Nicodemus) came to him by night for fear of the Jews, and said to him, “How can a man be born again when he is old? Can he enter a second time into his mother’s womb and be born again?” Jesus answered, “Truly, I say to you except a man be born again of flesh and of spirit, he cannot enter into the kingdom of God. The wind blows where it chooses, and you hear its sound, but cannot tell where it comes or where it goes. The light shines from the East even to the West; out of the darkness, the Sun arises and goes down into darkness again; so is it with man, from the ages unto the ages. When it comes from the darkness, it is that he has lived before, and when it goes down again into darkness, it is that he may rest for a little, and thereafter again exist. So through many changes must you be made perfect; as it is written in the book of Job, ‘I am

a wanderer, changing place after place and house after house until I come to the City and Mansion which is eternal.’ ”

Nicodemus said to him, “How can these things be?” Jesus answered and said to him, “Are you a teacher in Israel and do not understand these things? Truly, we speak that which we do know and bear witness to that which we have seen; and you do not receive our witness. If I have told you of earthly things and you do not believe, how shall you believe if I tell you of Heavenly things? No man has ascended into Heaven but he that descended out of Heaven, even the Son-Daughter of man which is in heaven.”





Tuesday before Pentecost
PARTAKING OF ETERNITY

reflection

TUESDAY BEFORE PENTECOST

PARTAKING OF ETERNITY

Human beings have a certain amount of freedom in designing their own lives within the divine plan. In our society, the social rules and laws that apply are aimed at maintaining order. Likewise at the cosmic level there are cosmic laws that insure harmony and steady development in the cosmos of which we are a part. Whenever we violate these laws, we will inevitably be corrected – not as punishment, but out of concern for the cosmos and its protection.

But within that framework and within our personal circumstances, humanity has been given freedom of choice. It is a special gift. We have to choose. But choosing also implies self-restraint, for choosing means at the same time sacrificing. By choosing something we exclude all other possibilities. If we make a choice and follow it through, we simultaneously sacrifice everything else. It is not always easy to choose, even when we desire to let the inner being within us awaken and grow. If we were to meet an enlightened teacher, we also might want to ask the question presented to Jesus in the porch of the temple in Chapter 37 of *The Gospel of the Holy Twelve*: “Master, what do you teach concerning life?”

Perhaps we hope for concrete and practical instructions on what to do and what not to do. Then we would not have to make choices ourselves but we could simply follow the rules in a way that probably suits us best. For this reason, in a real mystery school pupils will not receive answers to such ‘what-and-how-questions’ for that would impede their self-authority, their freedom of choice and their opportunities for the development of consciousness.

Only if we truly search for the 'why' of life are we open to what our inner voice tells us. Then the 'how' and the 'what' flow into our consciousness in a natural way. Jesus discusses the 'why' of life. The 'why' is the starting point.

Blessed are they who suffer many experiences, for they shall be made perfect through suffering; they shall be as the angels of God in Heaven and shall die no more, neither shall they be born anymore, for death and birth have no more dominion over them. They who have suffered and overcome shall be made Pillars in the Temple of my God, and they shall go out no more. Verily I say to you, unless you are born again of water and of fire, you cannot see the kingdom of God.

The Gospel of the Holy Twelve 37: 2-3

The world in which we currently live is particularly focused on collecting experiences. At the top of our wish list we find the experiences that are special, amusing, exciting, relaxing, adventurous, challenging, satisfying or spiritual. In our search for a perfect life we want to get the most out of it. Although many people have the financial and technological means at their disposal for doing this, the question remains whether outward perfection leads to inner wealth. It is clear that Jesus refers to all types of experiences – even the bad ones which we would rather avoid – because he associates experience with suffering. Of course, attaining perfection sounds great, but if we have to suffer for this, it immediately becomes less attractive.

Suffering is inevitable. Suffering means purification, insight, letting go, reversal. Suffering leads to the experience of 'not that again' and to seeking a way out. Suffering, however harsh, is the driving force behind the progress and the dynamism in our world of space and time. And the pupil of the soul who accepts his symbolic pilgrimage through the desert to the promised land has to deal with the inconveniences that are attached to this journey.

When a human being gains many experiences, both pleasant and unpleasant, then they may reach a fullness of experience from which arises a strong desire for lasting fulfilment.

Suffering has a purifying effect on people, especially in the long run. It makes them humbler, gentler, wiser and more open to other life perspectives. But clearly this does not imply that we should consciously seek suffering, nor that we should hold on to it. It would be a great mistake to believe that a miserable life is a precondition to the Gnostic spiritual path, because our companions on the Gnostic way are the sparkling joy and delight of the inner life, right through all external difficulties.

Prince Siddhartha Gautama in India led a wonderful life. Without being aware of it, he possessed everything a man can possess; suffering and sorrow were unknown to him. But when in his environment he came across the suffering resulting from old age, disease and death, he began to search for their causes and for the possibilities to be liberated from that suffering. He attained enlightenment and became the Buddha. During the rest of his life he taught how human beings can be freed from suffering and enter into what he called nirvana.

In Buddhism and Hinduism the doctrine of reincarnation and karma is considered to be self-evident. In the time of Jesus scholars in the countries around the Mediterranean, such as the early Christians, were also familiar with this doctrine.

The law of karma is a cosmic law of love that maintains creation in balance, protecting it and keeping it within the limits of the cosmic order. Karma works in a corrective way by bouncing everything back to its origin like a mirror. All thoughts, all actions and all feelings will eventually return to their unconscious creator to make him or her aware of their impact on the greater whole.

Karma can extend over many lifetimes, and it can also occur within a couple of hours.

Only on the basis of understanding and free choice can a human being make the decision to definitely refrain from certain thoughts, actions and feelings. Everything that the law of karma bounces back to us is often experienced as revenge or punishment, even though karma is only trying to direct human life away from the abyss of even more karma.

In chapters 37 and 69 of *The Gospel of the Holy Twelve*, Jesus speaks briefly about reincarnation and karma. In chapter 37 he says that people who are made 'perfect' through suffering will be like the angels of God in heaven; they will die no more, neither will they be born anymore. Here 'perfection' refers to the subtle resurrection body of the new immortal human being which has been constructed on the purifying spiritual path. This new human being is part of eternity, part of the divine dimension beyond space and time, and in that sense he is like an angel of God. But he is no angel, nor will he ever be. This being may rightly be called 'Man' because he or she is part of the tenth hierarchy, and thus forms an indispensable element in the execution of the divine plan of creation. He is a living link between time and eternity.

For him or her, the wheel of birth and death has ceased to turn; the assignment of life on earth has been fulfilled. When finally the physical body, together with the other invisible bodies of the earthly personality, has died, there is no more need to reincarnate, to re-enter a physical body. For then such a human being has taken his place as a living pillar of light in the invisible temple, the temple not made by human hands. He is born again out of water and fire: he has passed the ordeals of water and fire according to the practice of the Mysteries.

This state reminds us of the words of John the Baptist:

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" And he did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elias?" And he said, "I am not." "Are you that prophet of whom Moses spoke?" And he answered, "No." Then they said to him, "Who are you that we may give an answer to those who sent us? What do you say about yourself?" And he said, "I am the voice of one crying in the wilderness; make straight the way of the Holy One as the Prophet Esaias said." And they which were sent were of the Pharisees and they asked him and said to him, "Why then are you baptising, if you are not that Christ nor Elias, neither that prophet of whom Moses spoke?" John answered them, saying, "I baptise with water, but there stands One among you, whom you do not know; He shall baptise with water and with fire. He it is who coming after me, is preferred before me, the latchet of whose shoe I am not worthy to unloose."

The Gospel of the Holy Twelve 8: 4-7

The fact that the Pharisees ask John the Baptist if he is Elias indicates that they are familiar with the principle of reincarnation. Following the words of the prophet Malachi, "Behold I send you Elijah the prophet before the coming great and dreadful day of the Lord" (Malachi 4:5), they may have been expecting Elias (Greek name), also known as Elijah in Hebrew.

John's response shows that neither Elijah or Moses return as identifiable individuals, but that their essences descend into all new-born children of humanity. They receive these essences of Elijah and Moses as a legacy which enables them to find their way through their own lives.

The historical John the Baptist had the task of preparing the way for the Christ impulse on earth. The inner John, as a spiritual aspect of the outer man, faces the task of making this outer man suitable for the descent of Christ, the incarnation of the Christ Power. John the Baptist symbolises the first phase of the gnostic

path. A John human being knows from within that there exists an elevated field of human life in which, however, he has no part. Due to this insight and longing for salvation such a person cannot act otherwise than to make straight the paths for this new life in complete self-surrender.

He submits himself to a cleansing process which leads to rebirth out of water, an event symbolised by the baptism of water. The baptism of water is the first answer, the first touch of the sevenfold power from the new field of life. This baptism is being taken up into the reality of that new life and being linked with its uplifting power. And from that moment onward the suffering, so closely connected to earthly life, will no longer be pointless suffering but rather an opportunity for purification and inner growth. Here rebirth does not refer to receiving a new body according to the principle of reincarnation. Instead it points to a very special transformation process which takes place during our lifetime on earth and not afterwards. Being born again out of water is the result of an intense process of preparatory cleansing and purification in the personality of the human being: physically, etherically, astrally and mentally. These purifications take place throughout our entire lives as seekers and are symbolised by Elizabeth and Zacharias, the parents of John.

Those who have been granted rebirth out of water will change; they become more balanced, wiser and more loving than before because they are attuned to the guiding voice of their souls. Although they are constantly changing, they are still not **new** human beings. Therefore they cannot enter the kingdom of heaven for there they would burn up. The forces of that kingdom are too strong for a mortal body. The baptised person must first be born again out of fire, out of spirit-power.

Water cleanses and purifies, but fire brings about fundamental

change. Fire causes (al)chemical processes. Fire is necessary in order to forge something new. John baptises in water, but Christ baptises in fire, in the fire of the Holy Spirit. That baptism of fire can only take place when the soul has matured and the personality has accepted the Other-One-within as his or her superior, as “He who, although coming after me, is preferred before me, the latchet of whose shoe I am not worthy to unloose.”

The rebirth out of water and fire, or water and spirit, is also indicated by the word ‘transfiguration’. Transfiguration is the ancient Gnostic process by which the mortal, matter-born human being merges into the immortal, divine human being, the true Spirit-Man. Thus the bridge is formed between heaven and earth.

Transfiguration is **the** reason for the existence of humanity on earth. But no one can nor may be forced into this process of renewal. It can begin only on the basis of a fullness of experience and a deep longing for true fulfilment, gained throughout many earthly lives. Verse 8 of chapter 37 of *The Gospel of the Holy Twelve* says this with the following words: *I am a wanderer, changing place after place and house after house until I come to the City and Mansion which is eternal.* The Gospel of the Holy Twelve 37: 8



*As in Adam all die
so in Christ shall all be made alive.*

The Gospel of the Holy Twelve 46:25

narrative

TUESDAY BEFORE PENTECOST

THE TRANSFIGURATION ON THE MOUNT

CHAPTER 46 OF THE GOSPEL OF THE HOLY TWELVE

After six days, when the Feast of Tabernacles was near at hand, Jesus took the twelve and brought them up into a high mountain apart, and as he was praying, the fashion of his countenance was changed, and he was transfigured before them, and his face did shine as the sun, and his clothing was white as the light. And behold, there appeared to them Moses and Elias talking with him and they spoke of the Law and of his decease which he should accomplish at Jerusalem. Moses spoke, saying, "This is he of whom I foretold, saying, 'A prophet from the midst of your brothers, like unto me shall the Eternal send to you, and that which the Eternal speaks to him, shall he speak to you, and to him shall you listen; and whoever will not obey shall bring upon themselves their own destruction.' " Then Peter said to Jesus, "Lord, it is good for us to be here; if you will let us make here three tabernacles; one for you, and one for Moses, and one for Elias." While he still spoke, a bright cloud overshadowed them, and twelve rays as of the sun issued from behind the cloud, and a voice came out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear him."

When the disciples heard it, they fell on their faces and were amazed, and Jesus came and touched them and said, "Arise and be not afraid." When they had lifted up their eyes, they saw no man, save Jesus only. And the six glories were seen upon him. Jesus said to them, "Behold a new law I give to you which is not new but old. Even as Moses gave the Ten Commandments to Israel

after the flesh, so also I give to you the Twelve for the Kingdom of Israel after the Spirit. For who are the Israel of God? Even they of every nation and tribe who work righteousness, love mercy, and keep my commandments; these are the true Israel of God.”

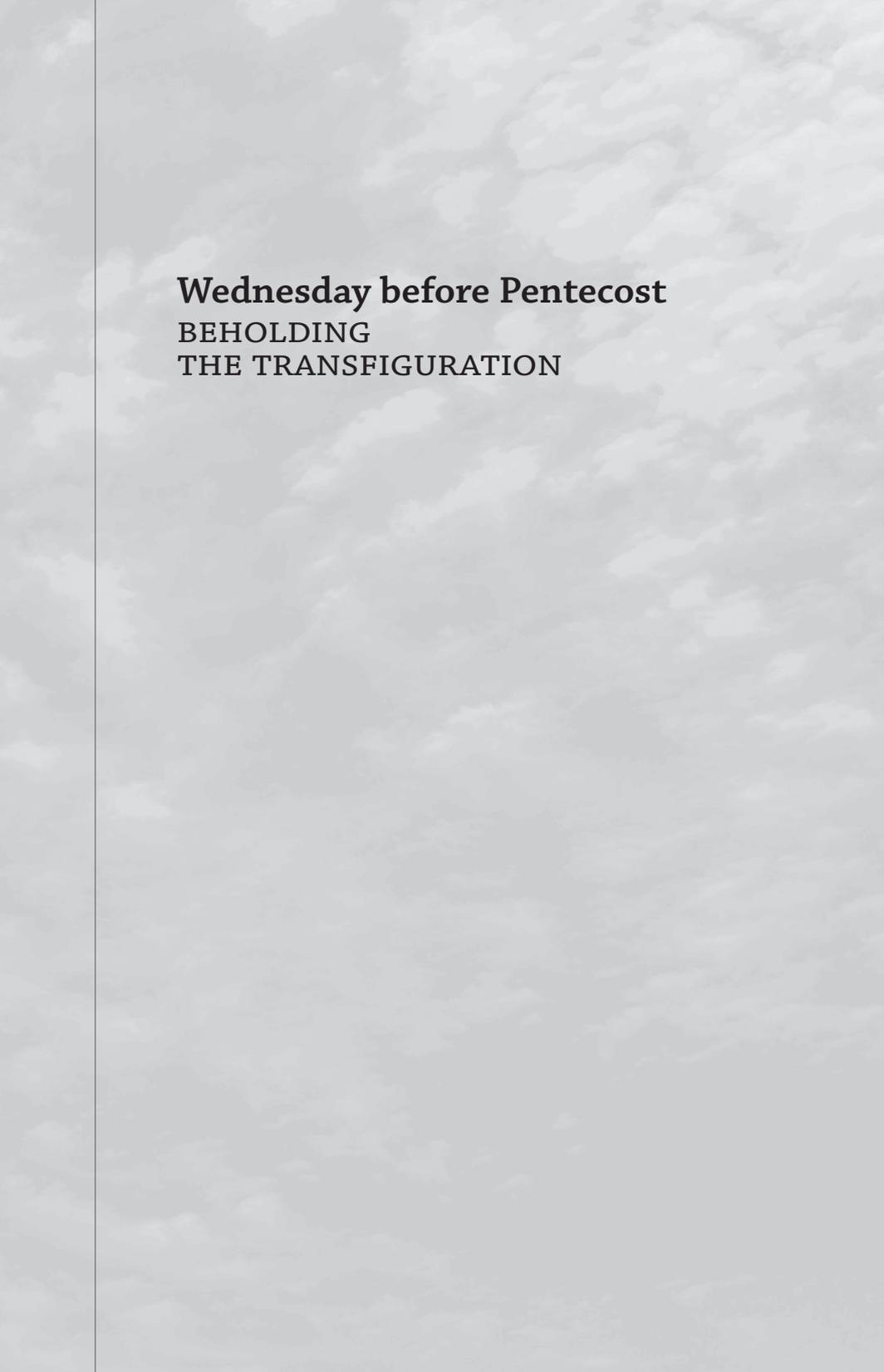
And standing upon his feet, Jesus spoke, saying, “Hear O Israel, JOVA, thy God is One; many are My seers and My prophets. In Me all live and move and have subsistence. You shall not take away the life of any creature for your pleasure, nor for your profit, nor torment it. You shall not steal the goods of any, nor gather lands and riches to yourselves beyond your need or use. You shall not eat the flesh, nor drink the blood of any slaughtered creature, nor yet anything which brings disorder to your health or senses. You shall not make impure marriages, where love and health are not, nor yet corrupt yourselves, or any creature made pure by the Holy. You shall not bear false witness against any nor willfully deceive any by a lie to hurt them. You shall not do unto others, as you would not have others do unto you. You shall worship One Eternal, the Father-Mother in Heaven, of Whom are all things, and reverence the Holy Name. You shall revere your fathers and your mothers on earth, whose care is for you, and all the Teachers of Righteousness. You shall cherish and protect the weak, and those who are oppressed, and all creatures that suffer wrong. You shall work with your hands the things that are good and seemly; so shall you eat the fruits of the earth and live long in the land. You shall purify yourselves daily and rest the Seventh Day from labor, keeping holy the Sabbaths and the Festivals of your God. You shall do unto others as you would that others should do unto you.”

When the disciples heard these words, they beat on their breasts, saying, “Wherein we have offended; O God, forgive us, and may thy wisdom, love, and truth within us incline our hearts to love

and keep this Holy Law.” Jesus said to them, “My yoke is equal and my burden light; if you want to bear it, to you it will be easy. Lay no other burden on those that enter into the kingdom, but only these necessary things. This is the new Law unto the Israel of God, and the Law is within, for it is the law of love, and it is not new but old. Take heed that you add nothing to this law, neither take anything from it. Truly, I say to you, they who believe and obey this law shall be saved, and they who know and obey it not, shall be lost. But as in Adam, all die, so in Christ shall all be made alive. And the disobedient shall be purged through many fires; and they who persist shall descend and shall perish eternally.”

As they came down from the mountain, Jesus charged them, saying, “Tell the vision to no man, until the Son of man be risen again from the dead.” His disciples asked him, saying, “Why then say the scribes that Elias must first come?” Jesus answered and said to them, “Elias truly shall first come and restore all things. But I say to you, that Elias is come already, and they knew him not, but have done to him whatever they chose. Likewise shall also the Son of man suffer from them.” Then the disciples understood that he spoke to them of John the Baptist.





Wednesday before Pentecost

BEHOLDING

THE TRANSFIGURATION

reflection

WEDNESDAY BEFORE PENTECOST

BEHOLDING THE TRANSFIGURATION

Seen from the sacred and cosmic order, the state in which present-day humanity finds itself is rather dramatic, for man is no longer the concrete manifestation of the sacred and no longer reflects the divine. Moreover our life environment is seriously polluted, especially in the imperceptible, subtle habitats and spheres of the earth and of humanity. Therefore, as human beings, we live at the lowest qualitative level of the hierarchical order – not only with respect to the angelic hosts, but also with regard to the mineral kingdom, the plant kingdom and the animal kingdom, since the minerals, plants, animals and angels are each in their natural place. How could this happen?

For that answer we turn to the myths of humankind. Myths incorporate inner knowledge that is veiled in symbolic language. Every myth is like an oyster in which a pearl of wisdom is hidden. Myths encourage a human being to experience, explore and look inward.

According to the Biblical myth of creation in the first chapter of the *Book of Genesis*, man was created on the sixth day as an androgynous (male and female in one) spiritual being after God's image. The original man bears all dimensions and levels of reality within him. Absolute freedom of choice and creative ability grant him great potential, but they also entail the greatest dangers because the young Human Being is still an unconscious god. According to the myth, man was formed from the dust of the earth and the breath of life was blown into his nose: he started

breathing in and living from the energies of his own creator. He was given the opportunity to learn and use his creative power and his freedom, and thus understand the plan of God from experience. The young human being could then develop from an unconscious state into a living spirit-soul to become a conscious bridge between Creator and creation.

His original body consisted of 'dust' or 'earth', the subtle primordial matter of the heavenly ether body. Our gross material body that we know so well, which our I uses and in which we can see each other, consists of coarse matter and is different from the original one. This body was not included in the plan of God but is the result of an incident during the development of Humanity. In many myths and legends that incident is referred to as a fall, a fall into a lower world.

A garden, a fenced place in Eden, was founded as a residence for the Human Adam, and Eve was generated from him. Four rivers flow there from a single source and the garden was full of trees with seed-bearing fruits. The man that has been brought to life shall eat only from seed-bearing fruit, says Genesis 1:29. Everything else that might serve as food is meant for the other creatures such as the animals. In the midst of the Garden of Eden are also two trees: the tree of life and the tree of the knowledge of good and evil, which is the tree of the consciousness of duality.

In the Garden of Eden the androgynous Adam is made into a dual being, an Adam-Eve. Adam is the male, inhaling and creative power: the 'consciousness'. Eve is the female, invigorating and productive power: 'desire, longing'. Every person can verify for himself that desire and longing are inextricably connected to duality.

Desire stems from the existence of two poles in the dual being: you can only wish for something that you do not have, or to be

somewhere where you are not. A unity that is broken wants to restore itself. And it is the tremendous power of desire that puts absolutely everything in motion and thus enables unity again.

In the present human body the co-operating forces Adam-Eve express themselves in the serpent fire that is located in the spinal cord. It is sometimes referred to as the fiery serpent (Adam) and the copper Serpent (Eve) that are present within every human being. Eve is tempted by the serpent, so the myth says, to eat the fruit of the tree of the knowledge of good and evil. This very veiled designation indicates the universal activity of the two-in-one unity of Adam-Eve within every human being, namely that what is still living invisibly in the consciousness (Adam) will become visible through Eve as a deed, the productive urge. Therefore both Adam and Eve eat from the fruit of the tree of good and evil, for the consequences of an act are necessarily always stored in the consciousness. Adam and Eve together form the only path to self-awareness and knowledge, as one serpent tempts another. The Man Adam-Eve has the innate desire to be equal to God – it is after all the reason for his existence – and he believes that he could better acquire this state if he were to have more knowledge of duality.

Therefore, out of desire for knowledge, but in ignorance and complete freedom, Man makes the choice to eat from the tree of the knowledge of good and evil. Immediately he becomes aware of his unconsciousness, his nakedness, and covers his creative power with fig leaves, symbolising awakening and initiation. Adam and Eve are then clothed by God in ‘animal skins’ since they have eaten from non-seed-bearing fruit which was intended for the animals and other creatures. Humankind receives gross material bodies of either male or female character and so goes its self-chosen path of experience to ‘knowledge of good and evil’. Humanity is initiated, as it were, into the mysteries of duality.

Let us regard a different picture of the essence of the Genesis myth, an image that may lead to a deeper and inner understanding. In the myth of the fall lies the foundation for that phase on the spiritual path which is called 'the transfiguration on the mount'. Everything that breathes in must also breathe out again. What is inhaled will be exhaled in an altered state. That can involve air, but also energies. The purpose of the miniature world or microcosm 'Man' is to cooperate in shaping the creation by inhaling, transforming and then radiating divine energies. Some human microcosms chose to receive the divine energies but not to transform them and radiate them out again. This fiery concentration of forces caused overheating, disharmony and damage. The damaged microcosms were therefore placed outside the Garden of Eden, into a new fenced area with a much lower vibration, a higher density and different laws in order to prevent further mischief within the creation and to provide opportunities for restoration.

Slowly and gradually Man forgot his high birth and his task. He has fallen asleep in the slow world of coarse matter, and he cannot express his true self. His heavenly body has fallen apart and his abilities to think, to feel and to want have been shifted to the 'animal skins', to the material man in whom these abilities still are expressed only in a very attenuated form.

The three interconnected faculties of thinking, feeling and desiring always lead to creative action, to deeds. However, due to our unconsciousness and the urging of our desires, they unfortunately often lead to acts that we regret or are unable to stop. But everything that exists has an innate desire for balance and recovery.

Since the beginning of 'the fall' the heavenly hierarchies have been working continuously to awaken fallen dormant human

beings to enable them to rebuild their heavenly bodies. For that purpose each fallen microcosm was fitted with a temporary replacement: the mortal human being. Only through this mortal form can fallen humanity return to the Garden of Eden to take its place again as a bridge between Creator and creation.

Many world teachers have been sent to humanity, many myths and legends have been offered, books were written and mystery schools were founded in order to keep the memory of our original home alive within fallen humanity.

However, due to our current living conditions, our bodies of coarse matter last only a certain amount of time and must continuously be replaced. Time after time the disembodied microcosms of Man receive a new gross material body with a mortal personality connected to it.

Only this manifested personality can continue the path through experience of 'good and evil' on behalf of the microcosm and thereby set foot on the spiritual path of rebirth of the soul-body. Such a person then becomes a pupil of the Gnosis. Many incarnations are necessary, however, before adequate 'knowledge of good and evil' is gained.

For all those personalities have different experiences, the essence of which is stored as what we call karma. There is grace in the law of karma: not a single experience is lost; no experience is for nothing. Therefore it is said:

I am a wanderer, changing place after place and house after house until I come unto the City and Mansion which is eternal.

The Gospel of the Holy Twelve 37: 8

The microcosm's urge to 'knowledge of good and evil' reaches a fullness after many lives and experiences with its associated body. A kind of weariness, a strange sort of calmness arises. The human being no longer knows where to direct his longing,

he feels as if he has already seen it all, as if he has experienced everything. He especially experiences a deep longing for wholeness, for depth and for true life. This new desire springs from the spirit-spark and can elevate the inner consciousness to the heights of the true life of Man. When this new higher desire is kept burning, following the impulses of the soul right through much resistance, then a personality change will occur.

This change is pictured in the myth of the transfiguration on the mount, as described in the gospels of Matthew (17: 1-13), Mark (9: 2-13) and Luke (9: 28-36) and in *The Gospel of the Holy Twelve*. Jesus brings his disciples James, John and Peter to a high mountain where they elevate themselves inwardly, and seek conscious contact with their original, divine home. These disciples symbolise the three core capabilities of the personality: thinking, feeling and willing. In a higher octave these capabilities belong to the soul where they are expressed as knowledge, love and action.

In chapter 46 of *The Gospel of the Holy Twelve*, we read: *...and as he was praying, the fashion of his countenance was changed, and he was transfigured before them, and his face did shine as the sun, and his clothing was white as the light. And, behold, there appeared to them Moses and Elias talking with him and they spoke of the Law and of his death which he should accomplish at Jerusalem. Moses spoke, saying, "This is he of whom I foretold, saying, 'A prophet from the midst of your brethren, like me shall the Eternal send to you, and that which the Eternal speaks to him, shall he speak to you, and to him you shall listen; and whoever will not obey shall bring upon themselves their own destruction.'" Then Peter said to Jesus, "Lord, it is good for us to be here; if you will let us make here three tabernacles; one for you, and one for Moses, and one for Elias." While he yet spoke, a bright cloud overshadowed them, and twelve rays as of the sun issued from behind the cloud, and a voice came out of the cloud and said, "This is*

my beloved Son, in whom I am well pleased; hear him.” And when the disciples heard it, they fell on their faces and were amazed, and Jesus came and touched them and said, “Arise and do not be afraid.” And when they had lifted up their eyes, they saw no man, only Jesus. And the six glories were seen upon him.

The Gospel of the Holy Twelve 46: 1-6

Due to the first Eve (desire, namely that for true knowledge), humanity was once placed in coarse matter in a body suited to it. Through the new Eve, the desire for true life, a new soul body will be formed made up of ether forces. With this body humanity will be able to enter the Garden of Eden once again.

This new body of Jesus – the inner man – is beheld in an inner vision. Man beholds something of the transfiguration taking place within him. The three great prophets Moses, Elijah and Jesus speak with each other in the vision. They indicate a triple alliance with the Universal Brotherhood that is assisting humanity.

The Jewish Bible is also called ‘the Law and the Prophets’. This law is the so-called Torah, attributed to Moses and reflected in the first five books of the Bible that Christians call the Old Testament. That Law is much more than a collection of stories and regulations. It is based on deep inner knowledge. Therefore it is written: “the garment of the Torah is not the Torah.”

Moses, an Egyptian initiate and priest of Osiris, symbolises knowledge of the Law. Elijah represents the prophets and symbolises love for the Law.

And Jesus, since his baptism in the Jordan as the Christ, symbolises the fulfilment of the Law. He said:

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily, I say to you, until heaven and

earth pass, one jot or one tittle shall in no way pass from the law or the prophets until all be fulfilled. But behold, One greater than Moses is here and he will give you the higher law, even the perfect Law, and this Law shall you obey. The Gospel of the Holy Twelve 25: 8

The outward law, including the Ten Commandments as given by Moses, keep humanity in whom the soul is not yet awakened within certain moral boundaries. This law protects against crystallisation and decay as preparation for inner development. Once an inner awakening has taken place and the sevenfold soul – symbolised by Jesus and the six emanations – has become sufficiently powerful, the higher law of the soul takes the place of the outer law.

The Sermon on the Mount is a representation of the inner law, the law of Love of the soul. If the pupil of the soul actually listens to the inner law at this stage of development, then the pure powers of the soul to ‘think, feel and desire’ can be reflected in the personality as ‘understanding, loving and serving’. Then a voice resounds from the brightly radiating cloud, saying:
“This is my beloved Son, in whom I am well pleased; hear him.”



*I am the Light of the world:
he who follows me shall not walk in darkness,
but shall have the light of life.*

The Gospel of the Holy Twelve 46:25

narrative

WEDNESDAY BEFORE PENTECOST

CHRIST THE LIGHT OF THE WORLD

CHAPTER 50 OF THE GOSPEL OF THE HOLY TWELVE

Then spoke Jesus again to them, saying, "I am the Light of the world; he who follows me shall not walk in darkness, but shall have the light of life." The Pharisees therefore said to him, "You bear record of yourself; your record is not true." Jesus answered and said to them, "Though I bear record of myself, yet my record is true; for I know from where I came, and where I go, but you cannot tell where I come, and where I go. You judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I come from the Father-Mother who sent me. It is also written in your law that the testimony of two men is true. I am one that bears witness of myself; John bore witness of me, and he is a prophet, and the Spirit of truth that sent me bore witness of me."

Then they said to him, "Where is your Father and your Mother?" Jesus answered, "You neither know me, nor my Parent; if you had known me, you should have known my Father and my Mother also." One said, "Show us the Father; show us the Mother, and we will believe you." He answered saying, "If you have seen your brother and felt his love, you have seen the Father; if you have seen your sister and felt her love, you have seen the Mother. Far and near, the All-Holy knows Their own; yes, in each of you, the Fatherhood and the Motherhood may be seen, for the Father and the Mother are One in God." These words Jesus spoke in the treasury as he taught in the temple. No man laid hands on him, for his hour had not yet come. Then said Jesus again to them,

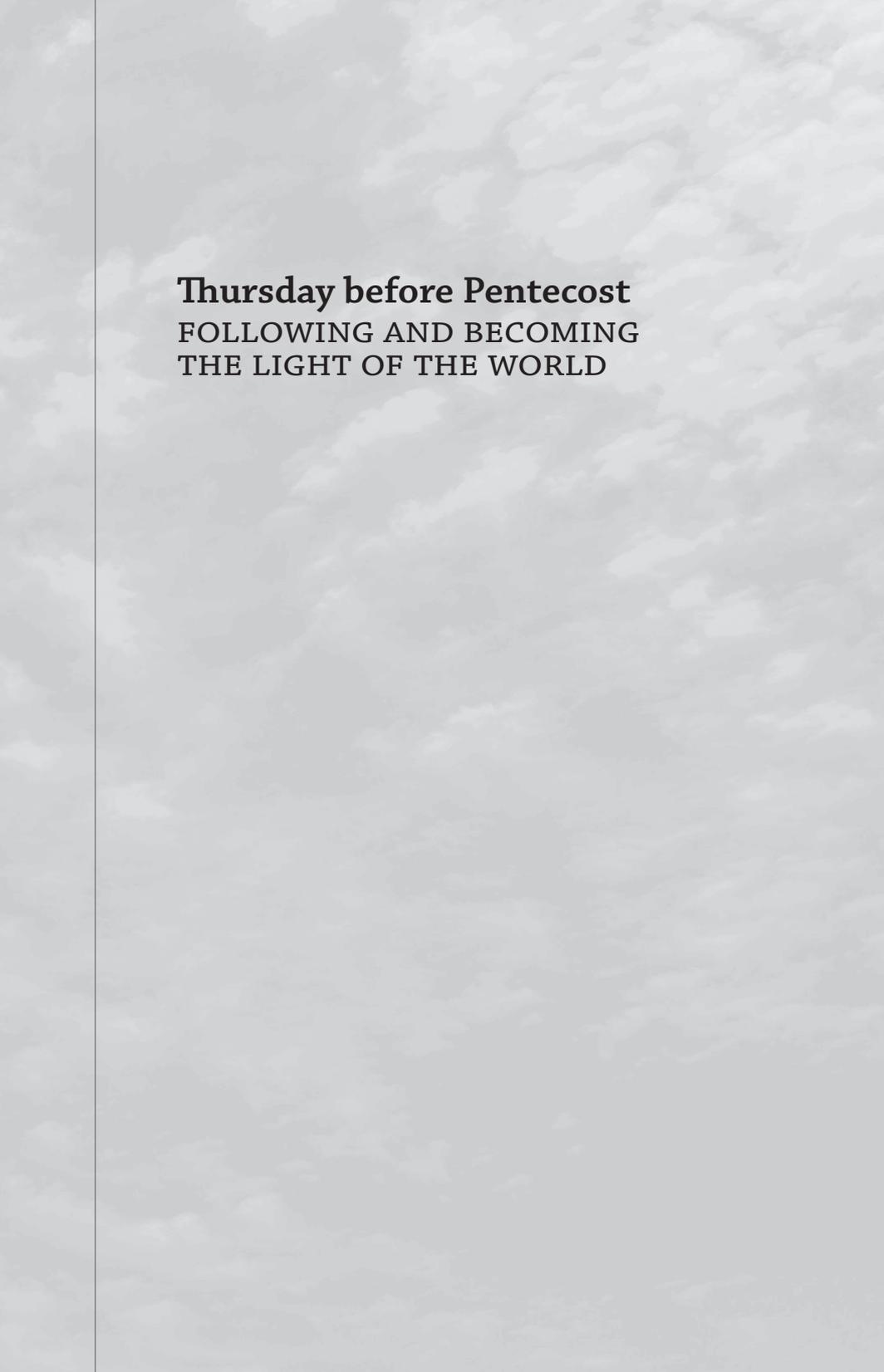
“I go my way, and you shall seek me and shall die in your sins; where I go, you cannot come.”

Then said the Jews, “Will he kill himself? Because he said, ‘Where I go, you cannot come.’” He said to them, “You are from beneath, I am from above; you are of this world, I am not of this world. I said therefore to you that you shall die in your sins; for if you believe not that I Am of God, you shall die in your sins.”

Then they said to him, “Who are you?” Jesus said to them, “Even the same that I said to you from the beginning. I have many things to say which shall judge you, but the Holy One who sent me is true; and I speak to the world those things which I have heard from above.” Then Jesus said to them, “When you have lifted up the Son of man, then shall you know that I am sent of God, and that I do nothing of myself; but as the All-Holy has taught me, I speak these things. Who sent me is with me, the All-Holy has not left me alone; for I always do those things that please the Eternal.”

As he spoke these words, many believed in him, for they said, “He is a Prophet sent from God. Him let us hear.”





Thursday before Pentecost
FOLLOWING AND BECOMING
THE LIGHT OF THE WORLD

reflection

THURSDAY BEFORE PENTECOST

FOLLOWING AND BECOMING THE LIGHT OF THE WORLD

A pupil of the soul who, after years of preparation within a spiritual tradition, has beheld the miracle of transfiguration on the mount with the inner eye, may tend to stay on that mount, to bask in the Light.

That may be why Peter, symbol of the will and vigour of the personality, proposes to put three tents on top of the mountain: one for Moses (knowledge of the Law), one for Elias (love for the Law) and one for Jesus (fulfilment of the Law).

But a person who has truly received the spiritual Light – that is, Love power – cannot possibly keep it to himself. Love must express itself, it is the basis of its existence. Such persons will descend from the mountain in service to the world and humanity. They will let the light that they have received shine in the world for their fellow human beings who are still wandering in darkness. Through understanding, love and service they will fulfil their inner mission to be a bridge between heaven and earth.

Jesus and his disciples descend from the mountain; the human being on the spiritual path shifts his attention and soul power toward the outer world. Jesus teaches, nurtures and heals those who are open to it, he even heals a man born blind. About this we read:

And at another time as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him saying, "Master, who did sin, this man, or his parents that he was born blind?"

Jesus answered, "To what purpose is it whether this man sinned or his

parents, so that the works of God are made manifest in him? I must work the works of my Parent (Father-Mother) who sent me while it is day; the night comes when no man can work. As long as I am in the world, I am the Light of the world.”

The Gospel of the Holy Twelve 53:1-2

Actually, every mortal human being in whom the inner Jesus is not yet born is one born blind for we are imprisoned within the life sphere of the physical senses. But Jesus can only open the eyes of those who have inwardly experienced something of the higher life of the soul. He says:

I am the Light of the world; he who follows me shall not walk in darkness, but shall have the light of life.

The Gospel of the Holy Twelve 50:1

Walking in darkness signifies more than being caught up in the material world through the binding effect of the senses. It is in fact the existential state of the physical human being. The higher organs of perception are still closed to the higher life; the Light birth has not yet occurred. Being unaware of his own divinity, a person ‘who still walks in darkness’ is not yet able to be a bridge between the Creator and creation.

But as soon as the light of the new life has ignited the inner torch – once the dormant spirit-spark in the heart has awakened – Jesus can be perceived and followed. Then the light of the new life is carried within.

The Christ Power that is released in the heart of the human being then propels ‘someone who has regained his sight’ to continue on the path of rebirth. Then he not only follows the Light of the world, but he *is* that Light. That is why Jesus says to his disciples in the Sermon on the Mount:

You are the light of the world. A city that is built on a hill cannot be

hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it gives light unto all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father-Mother who is in heaven.

The Gospel of the Holy Twelve 25: 7

The divine light is an unearthly light, a force with the highest vibration possible in this universe. To be able to reflect that light into the world, a pious and morally sublime lifestyle is not enough. Renewal as to spirit, soul and body is required in order to become a complete and able mirror for gnostic light.

The fourfold mortal manifested body of the sevenfold man is like a small boat navigating the stormy sea of life, gaining consciousness of good and evil. It is governed by willing, thinking and feeling.

The physical body, the etheric body, the astral body and the mental body are the coats of skins in which Adam and Eve were clothed. However, once the new soul is born and begins to build its own body again, these four bodies are purified and transformed.

The seeds of higher spiritual abilities have been sown in the physical body for this purpose. They start to germinate under the influence of the light of the soul, making the body and its driving forces operate in a way that is helpful to the soul. The spiritual wealth of the human body is a treasure that we carry with us, but of which few are aware.

Everything that captures the attention of a human being brings about a detectable change such as the production of a hormone, the activation of certain parts of the brain or a change in blood pressure. Similarly concrete changes occur when a person focuses his or her attention on the inner Light of the World.

If a person, on the basis of many experiences, has determined that lasting fulfilment cannot be found in this world, and driv-

en by deep nostalgia starts to search for his true destiny, then he radiates a specific and very powerful vibration. It is as if he calls out with a sound, a cry; his light nucleus is about to break open. Such a call is heard by the Brotherhood of Living Souls. From afar they had already observed that the soul nucleus within the heart of this person was about to germinate and, unnoticed, they took him or her, into their care. The response of the Brotherhood is unexpected. Sometime during the hours of sleep the consciousness of the awakening soul is lifted up and provided both with instructions and also with power.

Thus assisted by the Brotherhood, the soul can guide the personality through daily life: it whispers its counsels in the faculties of thinking, feeling and willing. And to his surprise the person concerned then finds people, organisations and publications that inform him of the existence of a gnostic and liberating path. That is the first response of the Brotherhood.

When such a person is touched by this response, and experiences more and more insight and longing for true life, then the dormant spirit-spark in the heart flares up. The kingdom of the soul is perceived within the heart. The heart literally begins to see the Light of life as the spark starts reflecting this new Light power, just as the moon reflects the light of the sun. John the Baptist is born. He bears witness to the light, but he is not the light.

This Light power that is carried 'in the blood' of the John-being is an alien substance for the human body. Foreign substances in the body are fought forcefully, and Herod – symbolising the cleansing capability of the liver – does his utmost to remove this strange 'new-born king' from his empire. And in the beginning he often succeeds.

The pupil of the soul thus sinks into deep despair as he continues

to fall back into his old life patterns. The Light power seems to slip away from him continuously. But precisely because of these dynamics and the continuous breaking up of the magnetic force of unity, his desire for the light becomes stronger. And he perseveres. Eventually Herod must surrender to the ever-increasing light: the blood and the nervous system can now be changed permanently by this new inner force. Jesus is born in man.

Two creatures can then be observed: the John-being who knows that he must decrease; and Jesus, the other one, who will thereby increase. The thymus gland behind the sternum – active until puberty for the growth of the child – is now coming under the influence of the light radiation from the heart and begins to deliver a more exalted growth hormone to the blood.

From that moment on, the blood that circulates between the heart and the head is charged with spiritual power. When the blood reaches the head, the light forces arouse latent spiritual centres, including the pituitary gland. Just as the longing heart was touched by the Light, now the head is touched by the flow of Light power from the heart.

The head is thus cleansed. A new thinking faculty arises, a new certainty. An entirely new stream of thoughts and insights rises up within a human being on the spiritual path.

These insights come from within and it seems as if they have been there all the time. Thus the head is noticeably being prepared by the stream of Light for the direct descent of the Light, the fire of the Holy Spirit.

John sees Jesus coming to him steadily from beyond the Jordan. Jesus is baptised by John, he is cleansed by water. Then follows the baptism by fire, the spirit, symbolised by the dove descending into the pituitary gland and remaining there.

This is just the beginning of 'Jesus' pilgrimage on earth': the whole body and the entire personality must still be cleansed and renewed. The lame, the blind and the crippled within the person on the gnostic path are gradually healed. The central consciousness fire resides in the system formed by the brain and the spinal cord. The energy circulating within this system – in the thirty-three vertebrae of the spinal column – is called kundalini.

This Tree of Life is connected to the entire nervous system. The energies that intertwine man with earthly life circulate within it, having been inhaled through the seven chakras. This channel, this link between the human mind and the body, is often referred to as the serpent fire.

Two serpents are coiled around our tree of life: a copper serpent and a fiery serpent. They symbolise, respectively, the female and the male principle within us, both active in the material world. Therefore they continue in ignorance, in darkness, in strife – they have knowledge of good and evil, but they have forgotten unity.

By focusing on the life of the soul, however, the human being develops a new consciousness of a higher nature. Adjacent to the old serpent fire, an entirely new serpent fire develops spontaneously, without the use of exercises or special techniques. A new Light power descends which the head is able to receive due to the baptism of fire in the Jordan. The Light now starts its descent into the deepest depths of the human personality, the sacral plexus.

The stream of new Light power follows the nerve strands of the sympathetic nervous system which runs on either side of the spinal cord. In the ancient Indian wisdom, they are known as Ida and Pingala. The Light force descends through the right strand. On this path it meets the entry points of six of the seven main chakras: the brow chakra, the throat chakra, the heart chakra,

the solar plexus chakra, the spleen chakra and the root chakra. A chakra (meaning wheel) is a kind of breathing organ: by means of its rotational movement, each chakra breathes life forces in and out. Each chakra is as individual as a fingerprint. A new life force, such as gnostic Light force, will therefore encounter resistance from the chakras along its way engendering a trial of strength, a battle between the light and the darkness.

The most extraordinary encounter is that in the root chakra, also called the sacral plexus. The so-called coiled serpent of the kundalini is situated there at the point where karma is connected to a human being. It is there that the new serpent battles the old serpent, an event described symbolically in the Gospels as the temptation in the desert.

After the victory of the new serpent in the sacral plexus, the gnostic stream ascends in the left strand and again meets the chakras, this time in reverse order. This renewed encounter has special implications for the functioning of the chakras: through the influence of the Light power, they become attuned to the inner life and start rotating in the opposite direction, inhaling different forces.

In this way the copper serpent and the fiery serpent are replaced by golden serpents. The Caduceus is restored to its original glory and the Pentecostal fire, the fire of the Holy Spirit, can manifest itself.

But the journey 'to Golgotha', the place of the skull, is not over yet. For the seventh chakra, the crown chakra connected to the pineal gland, has not yet been touched by the Light power.

If the new Light power now follows its natural course, without forcing and without special exercises, and succeeds in opening the crown chakra, the symbolic pilgrimage on earth is completed. This victory, achieved through our orientation to the new life,

is described in the Gospel as the transfiguration on the Mount. Both new serpents will wind around the staff as a trinity: the Tree of Life is again established within the microcosm. Then it is said to this tri-unity of spirit, soul and body:

Let your light so shine before men, that they may see your good works and glorify your Father-Mother who is in heaven.

The Gospel of the Holy Twelve 25:7



*I am the resurrection and the life, he that believes in me,
though he were dead yet shall he live.
I am the Way, the Truth and the Life,
and whoever lives and believes in me
shall never die.*

The Gospel of the Holy Twelve 56:10

narrative

THURSDAY BEFORE PENTECOST

THE RAISING OF LAZARUS

CHAPTER 56 OF THE GOSPEL OF THE HOLY TWELVE

Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha. (It was that Mary who anointed the Lord with ointment and wiped his feet with her hair whose brother Lazarus was sick.) Therefore his sisters sent to him saying, "Lord, behold he whom you love is sick." When Jesus heard that, he said, "This sickness is not unto death, but that the glory of God might be manifest in him."

Now Jesus loved Mary and her sister and Lazarus. When he heard that he was sick, he remained two days still in the same place where he was. Then after that, he said to his disciples, "Let us go into Judea again." His disciples said to him, "Master, the Jews of late sought to stone you and do you go there again?" Jesus answered, "Are there not twelve hours in the day? If any man walks in the day he does not stumble because he sees the light of this world. But if a man walks in the night, he stumbles because there is no light in him." These things he said, and after that he said to them, "Our friend Lazarus sleeps, but I go that I may awaken him out of sleep." Then his disciples said, "Lord if he sleeps, he shall do well." And a messenger came to him saying, "Lazarus is dead."

When Jesus came, he found that Lazarus had lain in the grave four days already (Bethany was near Jerusalem). And many of the Jews came to Martha and Mary to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went

and met him, but Mary still sat in the house. Then Martha said to Jesus, "Lord if you had been here my brother would not have died. But I know that even now, whatever you will ask of God, God will give it to you." Jesus said to her, "Your brother sleeps and he shall rise again." Martha said to him, "I know that he shall rise again at the resurrection on the last day." Jesus said to her, "I am the resurrection and the life; he that believes in me, though he were dead, yet shall he live. I am the Way, the Truth, and the Life, and whoever lives and believes in me shall never die." She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, which should come into the world." And when she had so said, she went her way and called Mary her sister secretly saying, "The Master is come and calls for you." As soon as she heard that, she arose quickly and came to him. Now Jesus had not yet come into the town, but was in that place where Martha met him. The Jews which were with her in the house and comforting her when they saw Mary rise up hastily and go out, they followed her saying, "She goes to the grave to weep there."

When Mary came to where Jesus was and saw him, she fell down at his feet, saying to him, "Lord if you had been here my brother would not have died." When Jesus therefore saw her weeping, and the Jews that came with her also weeping, he groaned in the spirit and was troubled and said, "Where have you laid him?" They said to him, "Lord, come and see." And Jesus wept. Then said the Jews, "Behold, how he loved him!" And some of them said, "Could not this man who opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore groaning again in himself (for he feared that he might be already dead) came to the grave. It was a cave and a stone lay upon it. Jesus said, "Take away the stone." Martha, the sister of him who was supposed to be dead, said to him, "Lord by this time he stinks, for he has been dead four days." Jesus said

to her, “Did I not say to you, that if you would believe you should see the glory of God?” Then they took away the stone from the place where Lazarus was laid.

Jesus lifted up his eyes and chanted, invoking the great Name and said, “My Parent, I thank Thee that thou has heard me. And I know that Thou hear me always, but because of the people which stand by I call upon Thee that they may believe that Thou has sent me.” And when he had thus spoken he cried with a loud voice, “Lazarus, come forth.” And he that was as dead came forth bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus said to them, “Loose him and let him go. When the thread of life is cut indeed, it does not come again, but when it is whole there is hope.”

Then many of the Jews who came to Mary and had seen the things that Jesus did, believed in him.





Friday before Pentecost

**SELF-INITIATION BASED ON
SELF-AUTHORITY**

reflection

FRIDAY BEFORE PENTECOST

SELF-INITIATION BASED ON SELF-AUTHORITY

The human being is not yet complete by far. The microcosm we inhabit holds great innate capabilities that can be employed once the Other-One-within-us regains possession of its heavenly body. We mortals, with our limited consciousness and ego instincts that are difficult to restrain, could easily unleash formidable and destructive forces with these capabilities. In order to avoid further disaster, and perhaps for our own safety, these powers can only follow their natural development after 'the knowledge of good and evil' has matured sufficiently. Only then is the outer man able to turn away from being innately self-centred and devote himself to the life of the Other-One-within-him. The life of the inner man – the new soul – is very pure and unfolds in a life domain that is characterised by conscious unity.

The immense capabilities of the microcosm are therefore in safe hands only when they are used by the Other-One-within, having become its tools. From the moment that the new soul begins to develop, the microcosm will be healed and its latent abilities can then be activated and developed as intended in the divine plan. Through 'the fall' not only the development of the original Man came to a halt but also that of the entire creation – it became frozen as it were. All visible and especially all invisible life in creation is waiting for the healing and restoration of all microcosms. Only when the last one is healed and restored will all of creation be able to proceed on its way. The awakening microcosms are being watched as with bated breath while they

try to work their way back to the true life. And all nine spiritual hierarchies stand ready to assist humanity.

In our current phase of development we generally experience ourselves as a personality, as an 'I' and as the centre of our existence. We have become more or less familiar with the four aspects of our personality: the physical body, the etheric body, the astral or desire body and the mental body. These four bodies have been developed over the course of millions of years, during several human ages. Considered as a unity, matter-born humanity was called to be a suitable but temporary replacement for the disintegrated heavenly body of the fallen original Man so that some of his microcosmic capabilities – at least in a weakened form – could again be employed.

The etheric body contains the human life-force. It is subtle and penetrates the entire physical body with its ethers, ensuring that the physical body is what we call 'alive'. All by itself the physical body is nothing but a gigantic collection of atoms. The etheric body gathers these atoms together into a physical body and ensures its vitality and strength.

The living physical body plays a key role on the spiritual path because it enables us to gain experiences in the material sphere of life. Animals and plants also have physical bodies and etheric bodies.

The astral body is subtler and larger than the etheric and physical body. It is the domain where human emotions and instincts are located in all their variety, from the basest to the most sublime. Just as the physical body operates by means of actions in the material world, likewise the astral body expresses itself in what we know as passions: emotions and desires.

Animals also possess astral bodies. The activity of the astral

body can be 'perceived' in the heart through our emotions. It presents itself in our blood in the form of human hormones, which control all biological actions. For example, fear becomes adrenaline with its paralysing effect, narrowing the mind by focusing on the object of fear. Feelings of joy are related to endorphins which supply energy and make the mind more open to the environment.

And the mental body – not yet fully grown by far – offers us the ability to 'think', to receive and produce thoughts. Arrayed around the head like a spherical cloud, it sets the astral body 'on fire' by means of its sparks of thought. That is the reason why we are often advised to place a guard on our thoughts. The mental body belongs to the toolbox of faculties of the animal we call 'man'.

However, the complete human personality is not fourfold but sevenfold. The personality has three higher aspects at its disposal, aspects that steer the fourfold bodily figure through life. Together they are called the 'threefold ego'. A pale reflection of the original threefold ego is active in every physical human being as thinking, feeling and willing. In their coherence, they always lead a person towards a visible deed. Without this 'helmsman', the fourfold human personality would not be able move into action nor know where to go.

Usually one of the three aspects is predominant, giving rise to the occurrence of the thinking type, the feeling type and the active type of personalities and the resulting, continual confusion, mutual misunderstanding and disharmony.

These three aspects of the ego have been developed during various periods and cultures in the course of thousands of years: willing in the Persian culture (5000 – 3000 BC), feeling in the Egyptian-Chaldean culture (3000 - 750 BC) and thinking in

the Greco-Roman culture (750 BC - 1400 AD). During the latter time period Christianity also emerged as the synthesis of all the previous liberating religions.

But as we noted, human being is not yet complete. In us mortal beings, these abilities function only in an obscured and weakened way. Nevertheless, their influence on the world and humanity is formidable although not always exactly uplifting. In the future development of humanity, these three faculties will have to manifest themselves at ever increasing levels of activity. While contemporary man generally considers his current thinking faculty as the highest achievement of humankind, in fact it is still in an embryonic stage. Yet daily we can observe around us what this embryonic thinking can already achieve.

In Theosophy the three higher aspects of the sevenfold personality are called Manas, Buddhi and Atma. In Anthroposophy one speaks of spirit-self, the life-spirit and the spirit-man relating respectively to imagination, inspiration and intuition (inner knowledge and understanding).

Attempts have been made to methodically and consciously develop these 'higher powers' to try to lift material man up into the subtler fields. It may be clear that such methods, applied separately from true soul development, could cause further damage to the microcosm and the four vehicles. I-strengthening methods will definitely lead to a stronger bond to the material sphere instead of liberation from it.

True spirituality is always related to the dimension of the soul. So far the soul figure, the resurrection body, is the highest attainable state for human beings. But all possibilities of understanding, love and service with regard to the divine are already enclosed in it. Transfiguration, the process of change of the seven-

fold personality, is a logical and natural consequence of acquiring such a new soul state.

The soul awakens in the heart centre, in the 'cave of Bethlehem', where the passions of the personality also reside. The passions are symbolised as the ox and the donkey in the story of the birth of Jesus. As soon as the light-power of the spirit-spark – also called the kundalini of the heart – is released in this cave, then not only does the soul begin to grow but the personality changes as well.

Gradually the three higher aspects of thinking, willing and feeling will be brought to a higher level in a totally natural and safe way. As soon as a person consciously chooses to leave behind the paths of his old crystallised thinking, feeling and willing, he simultaneously takes the first step on the path of self-initiation. On that new path the light of the soul ignites new capabilities. The only thing you can contribute to this process is to deliberately free yourself from the ingrained patterns of thinking, feeling and willing. The inner light does the work. Initiation into the Christian Mysteries will therefore take place by means of the light itself, and that only to the extent that one is able to tolerate this light. Nothing or no one can do this for somebody else or act as an intermediary. Each human being carries his own priest in his heart.

The Christian mystery of initiation has nothing to do with secret knowledge, exercises or rites that would make one more powerful or enable him to achieve whatever he wants. On the contrary, by placing the sevenfold personality in service to the inner being, he enters the path of the endura, the path of 'daily diminishing'.

The Christ Power which is in him and around him enables him to do so. Initiation in the Gnostic sense is not something that is

ministered by one person to another; rather it is a process that a human being can realise within himself or herself through insight and dedication. 'Love for all and everything' is essential but not sufficient on its own for initiation. In the Christian Mysteries based on the inner Jesus, three higher capabilities are developed in conjunction with one another: understanding, loving and serving. Understanding and serving are inseparable. Their relationship is symbolised in the story of the two sisters Mary and Martha of Bethany, of whom it is said:

Now it came to pass, as they went, that he entered into a certain village, and a woman named Martha received him into her house. And she had a sister called Mary who also sat at Jesus' feet and heard his words. But Martha was burdened with much serving and came to him saying, "Lord, do you not care that my sister has left me to serve alone? Bid her therefore that she may help me." Jesus answered and said to her, "Martha, Martha, you are careful and troubled about many things, but one thing is needful, and Mary has chosen that good part which shall not be taken away from her."

The Gospel of the Holy Twelve 35: 9-11

Usually one considers this symbolic story as an advice to give priority to the inner life, to 'the food and drink that does not perish'. But if we realise that Martha and Mary live in 'one house', in one microcosm, then we can see Mary as the 'new understanding' and her sister Martha as the 'new serving'; and a completely new perspective unfolds.

A spiritual path based on the inner Jesus is an individual path which at the same time is being walked in a continuous awareness of unity. It is also a path that can sometimes drive a person to despair and deep doubt because every painstaking step forward is usually preceded by what seems to be three steps back. However the invisible power of the Gnostic path lies in the fact that the soul-light-power that is released while struggling for-

ward on each step becomes immediately available to everyone and everything. Each individual step forward by one human being signifies a step forward for all of creation, which is waiting for this to happen. That is serving in the gnostic sense. And Martha's serving task can only be carried out properly when it is accompanied by its sister task, Mary's 'clear understanding'.

Mary sits at the feet of Jesus. The phrase 'sitting at the feet of' is a universal term for 'being taught'. Similarly the word 'Upanishad' literally means 'sitting down near' in the sense of a pupil sitting at the feet of the master. Mary symbolises the person who is following the path of initiation, gaining knowledge and experience within a living spiritual tradition. As such Mary corresponds to the light-power of the Seven-Spirit flowing in the 'descending serpent' of the serpent-fire system. Due to the transformation of the chakras, the natural 'I am'-orientation is converted into an orientation toward the soul. Her sister Martha is the person whose mind is being cleansed and in whom several purifications are occurring. The descending light-power has partially neutralised the coiled kundalini serpent in the root chakra, thereby weakening the influence of karma so that Martha can serve from the soul. Martha represents the light-power in the 'ascending serpent'.

The two sisters Martha and Mary have a brother, Lazarus, who also lives in their home. He, too, is a disciple of Jesus, the new soul. The veiled and intriguing story about the resurrection of Lazarus can now be placed in an entirely new light. This story is not mentioned in the Gospels of Matthew, Mark and Luke, but only in chapter 11 of the Gospel of John – the most Gnostic gospel in the Bible – and chapter 56 of *The Gospel of the Holy Twelve*. Lazarus and his sisters Martha and Mary live in the village of Bethany, which means house of figs or house of misery

and poverty. The fig tree is a symbol of initiation and awakening; 'misery and poverty' refer to the damaged state of the microcosm. They live in that house. And Jesus comes to visit them there.

Esoteric Christianity considers the Gospels to be symbolic representations of inner spiritual events. While Mary and Martha correspond to the gnostic energy flowing in the two serpents to the right and the left of the spinal cord, their brother Lazarus symbolises the central serpent-fire column in the spinal cord.

On the path of rebirth of the soul the vitality of the biological serpent-fire, which is naturally focused on self-preservation, diminishes. Therefore it is said that Lazarus is sick and dying. And if the new gnostic stream of power has been restored thanks to the work of Mary and Martha, then the old consciousness fire has ultimately died. The endura has then taken place. The entire body has been purified and prepared to such a degree that the gnostic light-power can also become active in the spinal cord.

If the outer man thus initiates himself in the powers of the soul, the Other-One-within-him, then the old serpent fire will make way for a new serpent-fire as the central consciousness. The old serpent dies and a new serpent rises. Thus Lazarus is raised from the dead by Jesus, by the light of the soul. If the new threefold stream of the serpent fire has been restored, then the resurrection body can also be constructed. For it is a law of nature that a field of energy arises as a body around every current, in a way similar to light emanating from a light bulb. A new astral body originates from the new serpent-fire stream. It is the 'mantle of Love'. This is the third mystery. The 'death' of the microcosm is overcome, undone, and the tomb is found empty. The original capabilities of the Man Adam-Eve become active

again, and through living experience the full depth of Christ's announcement is recognised and acknowledged:

I am the resurrection and the life; he that believes in me, though he were dead, yet shall he live. I am the Way, the Truth, and the Life, and whoever lives and believes in me shall never die.

The Gospel of the Holy Twelve 56:10



*The light shall shine, and the darkness shall pass away,
and the true kingdom shall be established
which shall be in the world, but not of it.*

The Gospel of the Holy Twelve 95:4

narrative

FRIDAY BEFORE PENTECOST

THE ASCENSION OF CHRIST

CHAPTER 95 OF THE GOSPEL OF THE HOLY TWELVE

After Jesus had showed himself alive to his disciples following his resurrection and sojourned with them for ninety days, teaching and speaking of the Kingdom and the things pertaining to the Kingdom of God; and when he had finished all things that he had to do, he led forth the twelve with Mary Magdalene, and Joseph his father, and Mary his mother, and the other holy women as far as Bethany to a mountain called Olivet, where he had gathered them. When they saw him as he stood in the midst of them, they worshipped him, but some doubted. Jesus spoke unto them, saying, "Behold, I have chosen you from among men and have given you the Law and the Word of truth.

I have set you as the light of the world and as a city that cannot be hid. But the time comes when darkness shall cover the earth, and gross darkness the people, and the enemies of truth and righteousness shall rule in my Name, and set up a kingdom of this world, and oppress the people, and cause the enemy to blaspheme, putting the opinions of men as my doctrines, and teaching in my Name that which I have not taught, and darkening much that I have taught by their traditions. But be of good cheer, for the time will also come when the truth they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away, and the true kingdom shall be established which shall be in the world, but not of it; and the Word of righteousness and love shall go forth from the Centre, the holy city of Mount Zion, and the Mount which is in the land of Egypt shall be known as an altar of witness to the Lord. And now I go to my Parent and

your Parent, my God and your God. But you, tarry in Jerusalem and abide in prayer, and after seven days you shall receive power from on high, and the promise of the Holy Spirit shall be fulfilled in you; and you shall go forth from Jerusalem to all the tribes of Israel, and to the uttermost parts of the earth.”

Having said these things, he lifted up his pure and holy hands and blessed them. And it came to pass that while he blessed them, he was parted from them, and a cloud, as bright as the sun, received him out of their sight, and as he went up some held him by the feet and others worshipped him, falling on their faces to the earth. While they gazed steadfastly into heaven, two stood by them in white clothing, and said, “You men of Israel, why do you stand gazing into the heaven? This same Jesus who is taken from you in a cloud, and as you have seen him go into heaven, so shall he come again to the earth.”

Then they returned to Jerusalem from the Mount of Olives which is a Sabbath day’s journey from the city. As they returned, they missed Mary Magdalene, and they looked for her, but did not find her. Some of the disciples said, “The Master has taken her.” And they marveled and were in great awe. Now it was midsummer when Jesus ascended into heaven, and he had not yet attained his fiftieth year, for it was necessary that seven times seven years should be fulfilled in his life. Yes, so that he might be perfected by the suffering of all experiences and be an example to all: to children and parents, to the married and the celibate, to youth and those of full age, and yes, to all ages and conditions of mortal life.





Saturday before Pentecost
BEING LIFTED INTO ANOTHER
REALM

reflection

SATURDAY BEFORE PENTECOST

BEING LIFTED INTO ANOTHER REALM

Every human being on earth possesses a tree of life. It consists of the physical spine with its thirty-three vertebrae and the serpent-fire which surrounds it. This fiery flow of energy is the channel through which consciousness is transferred to the physical nervous system of humans.

Although in a biological sense man is a living being, from the gnostic perspective we can no longer speak of a Tree of Life. In the current state of the individual and of humanity in general, the tree of life is crystallised and too damaged to be able to endure the fire power of the Holy Spirit.

In the current situation the forces circulating in the serpent fire are attuned to life in the material world. That is, after all, the world where we are aware at this moment, the world we can perceive through our senses and in which we lead our lives.

Our Life-tree is perfectly suited to life in the physical world; and its astral counterpart, the once so glorious Tree of Life, has fallen into a desolate stump as the prophet Isaiah so aptly put it.

But those who have ever looked beyond the sad sight of a felled tree in a forest or garden, know that a full tree can grow again even out of a seemingly lifeless stump. It begins with a small shoot, somewhere on the side.

And so it is with the human being: it starts with the light-touch from the spirit-spark in the heart, with the kiss-of-light. As a result the kundalini of the heart begins to flow again and a small ray of light emerges from the root of the tree. It was written in Isaiah:

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the LORD shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. His delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide by what his ears hear...

Isaiah 11:1-3

This prophecy from the Old Testament is often regarded as the announcement of the birth of the saviour. In the gnostic sense this is quite true: every human being possesses the spirit nucleus in the heart through which the redemptive, cosmic Christ-power can be received. The prophecy of Isaiah applies to every human being, in particular in the time-period in which we now live. The goal behind current cosmic conditions is to bring forth a new tree from the stump.

Due to the actual biological state of the human race, however, it is not easy to free the soul from its captivity. Heart and mind are focused on this world where fears and sorrows predominate. The energy-flows in the serpent-fire conform to this state.

Often it is only possible to open the heart for the life of the soul through a major life shock. A profound life experience can make the heart look in a different direction. Sometimes multiple shocks are required to keep the mind open for the life of the imprisoned soul.

Then the comforting light-power from the life field of the soul can descend into the wounded heart. It is the baptism with living water. The kundalini of the heart rises from the heart and begins its way upward to the human head, where it opens the latent spiritual powers which have been planted there as seeds for the evolution of the sevenfold personality.

The pure light-power from the heart purifies the physical organs of thought, literally lifting them to a higher level of activity. Thoughts of the lower nature such as jealousy, envy or criticism will be dismissed from within. And once a certain minimum degree of purity is reached, the light-power also descends into a special organ in the middle of the head, the pituitary gland. It is the baptism in living fire.

And then comes the most exceptional and most spiritual process that can occur in a person's life: the construction of the Tree of Life in the living biological human being, starting from the shoot in the heart. The light-power descends along the right strand of the sympathetic nerve, symbolised by Mary – Martha's sister – right down to the root chakra. This chakra is where the karma flows into the personality and manifests itself as character, as talents and shortcomings, as likes and dislikes. Karma directs us through the school of life and is symbolically represented as a coiled serpent at the root chakra.

The light descends into this darkest part of the human being, into the place where the microcosm is rooted in the world of matter. The old tree-of-Life is literally uprooted by the light so that subsequently the light-power can continue its upward course along the left nerve strand to open the crown chakra for its true task.

A man in this state is like a caduceus, the new Staff of Mercury. Jacob's ladder in Genesis 28, with its foot on the earth and its top in heaven, also refers to the new serpent-fire. Angels – manifestations of God – descend and ascend along this heavenly ladder through the open gate of the crown chakra:

Verily, verily, I say to you, hereafter you shall see heaven open and the angels of God ascending and descending upon the Son of man.

The Gospel of the Holy Twelve 10:10

The ascending and descending of the power of the Seven-Spirit can be seen as the breath of God. The new tree is full-grown and the human being is literally 'in the world but not of the world'. With his biological personality he stands in the middle of the world of multiplicity and polarities, but as to his inner being, he is a citizen of the world of unity. He is a living bridge between heaven and earth. Now he can truly accept the task of service to the world and humanity on behalf of the light.

In the Gospels this service is symbolically represented as the disciples who are sent out into the world by Jesus to preach and heal. The disciples symbolise the twelve pairs of cranial nerves as to their physical and spiritual aspects. Jesus says:

Anoint and heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received, freely give. Be wise as serpents and harmless as doves. Be innocent and undefiled. There is nothing covered that shall not be revealed; or hidden, that shall not be known. What I tell you in darkness, speak that in light when the time comes, and what you hear in the ear, preach that from the housetops.

The Gospel of the Holy Twelve 17: 7, 9, 12-13

'Preaching from the housetops' is a symbolic indication for serving from the highest attainable state of being human: it concerns a physical human being who possesses a serpent fire of spirit-light. Such a person finds himself literally on the border between heaven and earth; he is standing 'on top of the world'. These servants are liberated from the lower forces of the ego: their old Life-tree has indeed been uprooted and heart and head have been purified by the light. Spontaneously they are harmless as doves and wise as serpents... Their light shines in the world and every word they speak carries light-power with it. They are like lifeboats in the sea of the world which deliver their precious, healing balm to all injured human souls.

With this living image in mind, we can approach the mystery of the Ascension. The ascension of Jesus is described at the end of the gospels of Matthew, Mark and Luke, in chapter 180 of *The Aquarian Gospel* and in chapter 95 of *The Gospel of the Holy Twelve*.

Why did Jesus ascend into heaven?

Why did he not stay on earth in a visible body to help humanity?

An essential aspect of esoteric Christianity is that at his ascension Jesus did not abandon humanity in order to return as a physical man in a distant future. Yes, at the ascension his sensorially perceptible form disappeared, but at the same time the Christ-force of the soul was released from its ties to a physical appearance. From that moment onward it became available to all of humanity as an atmospheric phenomenon, as a 'garment without seam'. This is in line with Jesus' saying: *I will be with you even unto the end of the world.* (The Gospel of the Holy Twelve 44:6)

At the same time Jesus informs us of his work in the heavenly realms to prepare them for the reception of the healed human microcosms. Therefore, he says:

In my parent's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there you may be also. And where I go, you know and the way you know.

And the word which you hear is not mine, but the All-Parent's who sent me. These things have I spoken to you, being yet present with you. But the Comforter, who is my Mother, Holy Wisdom, whom the Father will send in my name, she shall teach you all things and bring all things to your remembrance, whatever I have said to you. Peace I leave with you, my peace I give to you; not as the world gives, give I to you. The Gospel of the Holy Twelve 72:1,10-11

We know that the characters and events from the Gospels function as symbols for inner spiritual forces and events. In the microcosmic sense, Jesus is the new soul that becomes mature as a result of going the Gnostic spiritual path. He can make use of a completely new personality, a new sevenfold immortal bodily figure. This new body is also referred to as the glorified body or the body of resurrection.

This renewed immaterial body can only develop in and through the connection with a mortal natural bodily figure, just as every unborn child grows in his natural mother while being connected to her by the umbilical cord. Only through this connection can the child grow. But from a certain point the new being has to proceed more or less independently; it is what we call 'born'. More specifically: the child traverses from one life-environment to another, where he is obliged to breathe in a new way. There he will continue his life and develop into adulthood. This development is possible only if the umbilical cord is cut.

Similarly we can approach the inner ascension for the pupil of the soul who has matured to this stage. The renewed bodily figure must be severed from the mortal human being so that he can be 'born' in his natural habitat, the realm of the soul.

Therefore Jesus has to 'ascend into heaven', he has to retire into the divine realm. For only there is the liberated Man himself able to breathe in the powers of the spirit and thus liberate the power of the Holy Spirit, the comforter, for all those who are open to it. But it is an area where ordinary consciousness has no access. Only the soul is able to live and have experiences there. For those who follow the gnostic path it requires special readiness to serve, unshakable inner knowledge and exceptional love for the All, in order to let this process take place within himself.

After the ascension the microcosm is fundamentally liberated from the 'world of good and evil' in which he became entangled after the fall. The wheel of birth and death has ceased to turn. Each fallen microcosm is destined to go this way, a way on which the personality is left behind on the earth to fulfil his role as a torchbearer as long as possible.

The physical being, symbolised by the disciples, may fall into despair and uncertainty about the authenticity of the process that he can no longer perceive in any way. He must let go of his old certainties once again. It is written that Jesus ascended into heaven in a cloud, and that he will return in a cloud. This 'returning' or 'second coming' of Christ is one of the most fundamental aspects of the Christ-mystery: the Christ-power is the energy of the cosmic mystery school, available to everyone. This force wants to express itself in each individual who proceeds on the Gnostic path of the rebirth of the soul, no matter where in the world that person may find himself. It wants to reveal itself to the inner knowing and become active as a cloud of new power in the human aura.

Each time a group of people striving for this lofty goal sail out together on their common quest, they form a collective power field. Then it is possible that their collective 'body', their ark, can become pure to such a degree that it reaches the spiritual stage of the 'return of Christ'. It can be found worthy to be connected to the universal brotherhood and become a link in the apostolic chain. Then all members of the group will partake of the grace of an intense touch of the Holy Spirit.

We conclude his reflection with a passage from chapter 95 of *The Gospel of the Holy Twelve*.

"Having said these things, he lifted up his pure and holy hands and

blessed them. And it came to pass that while he blessed them, he was parted from them, and a cloud, as bright as the sun, received him out of their sight, and as he went up some held him by the feet and others worshipped him, falling on their faces to the earth. While they gazed steadfastly into heaven, two stood by them in white clothing, and said, "You men of Israel, why do you stand gazing into the heaven? This same Jesus who is taken from you in a cloud, and as you have seen him go into heaven, so shall he come again to the earth."

The Gospel of the Holy Twelve 95: 6-7



*They were all filled with the Holy Spirit
and began to speak with tongues
as the Spirit gave them utterance.*

The Gospel of the Holy Twelve 96:9

narrative

SATURDAY BEFORE PENTECOST

THE POURING OUT OF THE SPIRIT

CHAPTER 96 OF THE GOSPEL OF THE HOLY TWELVE

The disciples were gathered together in the upper room when they returned from the Mount, and they all continued with one accord in prayer and supplication, and they numbered about one hundred and twenty. In that day James stood up and said, “Men and brethren, it is known to you how the Lord, before he left us, chose Peter to preside over us and watch over us in his Name; and how it must be that one of those who has been with us, and a witness to his resurrection, be chosen and appointed to take his place.” And they chose two called Barsabas and Matthias, and they prayed and said, “You Lord, who knows the hearts of all men, show which of these two you have chosen to take part as an Apostle, from which you raise your servant Peter to preside over us.” They gave forth their lots, and the lot fell upon Matthias, and the Twelve received him, and he was numbered among the Apostles. Then John and James separated Peter from their number by the laying on of hands, that he might preside over them in the Name of the Lord, saying, “Brother be as a hewn stone, six squared. Even you, Petros which art Petra bearing witness to the Truth on every side.”

The Apostles were given staffs to guide their steps in the ways of truth and crowns of glory; to the Prophets were given burning lamps to show light on the path and censers with fire; and to the Evangelists, the book of the holy law to recall the people to the first principles; and to the Pastors were given the cup and platter to feed and nourish the flock. But to none was given

anything that was not given to all, for all were one priesthood under the Christ as their Master and Great High Priest in the Temple of God; and to the Deacons were given baskets that they might carry therein the things needed for the holy worship. And the number was about one hundred and twenty, Peter presiding over them.

When the third day had fully come, they were all with one accord in one place, and as they prayed there came a sound from heaven as of a rushing mighty wind, and the room in which they were assembled was shaken, and it filled the place. There appeared cloven tongues of flame like fire that sat upon the head of each of them. And they were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance. Peter stood up and preached the Law of Christ to the multitude of all nations and tongues who were gathered together by the report of what had been seen and heard, each man hearing in his own language of where he was born. And of them that listened, three thousand souls were gathered into the Church that day; and they received the Holy Law, repented their sins, and were baptized and continued steadfastly in the Apostles' fellowship and worship. They who believed gave up their possessions and had all things in common and resided together in one place, showing the love and the goodness of God to their brothers and sisters and to all creatures, and working with their hands for the common wealth.

And from these twelve were called to be Prophets with the Apostles, and twelve to be Evangelists, and twelve to be Pastors, and their helpers were added to them, and Deacons of the Church Universal; and they all numbered one hundred and twenty. And thus the Tabernacle of David was set up with living men, filled with goodness, even as the Master had shown them. To the

Church in Jerusalem was given James, the Lord's brother, for its president and Angel; and twenty-four priests under him in a fourfold ministry, and helpers, and deacons also. And after six days, many came together and there were added six thousand men and women who received the holy Law of Love, and they received the word with gladness.

As they gathered together on the Lord's Day after the Sabbath was past and were offering the Holy Supper, they missed Mary and Joseph, the parents of Jesus. And they searched but did not find them. Some of them said, "Surely, the Lord has taken them away, as he did Magdalene." And they were filled with awe and sang praises to God. And the Spirit of God came upon the Apostles and the Prophets with them, and remembering what the Lord had taught them, with one voice they confessed and praised God, saying, "We believe in One God: the Infinite, the Secret Fount, the Eternal Parent of whom all things are invisible and visible, the ALL in all, through all, around all. The holy Twain, in whom all things consist, who has been, who is, and who shall be. We believe in our Lord, our Lady, the perfect holy Christ; God of God, Light of light begotten; Our Lord, the Father, Spouse, and Son; Our Lady, the Mother, Bride, and Daughter. Three Modes in one Essence undivided; One Biune Trinity, that God may be manifest as the Father, Spouse, and Son of every soul, and that every soul may be perfected as the Mother, Bride, and Daughter of God. And this by the descent of the Spirit into the soul and by the ascent of the soul into the Spirit who comes from heaven and is incarnate of the ever blessed Virgin, in Jesu-Maria, and every Christ of God; and is born and teaches the way of life and suffers under the world rulers, and is crucified, and is buried and descends into Hell. Who rises again and ascends into glory; from there giving light and life to all. We believe in the Sevenfold Spirit of God, the Life-Giver, who proceeds from the holy Twain; who comes upon Jesu-

Maria and all that are faithful to the light within; Who dwells in the Church, the Israel elect of God; Who always comes into the world and lights every soul that seeks; Who gives the Law which judges the living and the dead; Who speaks by the Prophets of every age and region. We believe in One Holy Universal and Apostolic Church, the Witness to all truth, the Receiver and Giver of the same; Begotten of the Spirit and Fire of God, nourished by the waters, seeds, and fruits of earth. Who by the Spirit of Life, her twelve Books and Sacraments, her holy words and works knits together the elect in one mystical communion, and atoning humanity with God, makes us partakers of the Divine Life and Substance indicating the same in holy Symbols. And we look for the coming of the Universal Christ and the Kingdom of Heaven in which righteousness dwells. And the holy City whose gates are Twelve in which are the Temple and Altar of God. From where proceed three Orders in fourfold ministry to teach all truth and offer the daily sacrifice of praise. As in the inner so in the outer; as in the great so in the small. As above so below; as in heaven so in earth. We believe in the purification of the soul through many births and experiences. We believe in the Resurrection from the dead and the Life everlasting for the just from the Ages of Ages; and rest in God forever. Amen.”

As the smoke of the incense arose, there was heard the sound as of many bells, and a multitude of the heavenly host praising God and saying, “Glory, honor, praise, and worship be to God, the Father, Spouse, and Son, One with the Mother, Bride and Daughter from whom proceeds the Eternal Spirit and by whom all things are created. From the Ages of Ages, now, and to the Ages of Ages – Amen – Alleluia, Alleluia, Alleluia.” And if any man take from or add to the words of this Gospel or hide under a bushel the light from it which is given by the Spirit through us and through the twelve witnesses chosen of God for the

enlightenment of the world unto salvation, let him be Anathema Maranatha until the coming of Christ Jesu-Maria, our Savior, with all the Holy Saints.

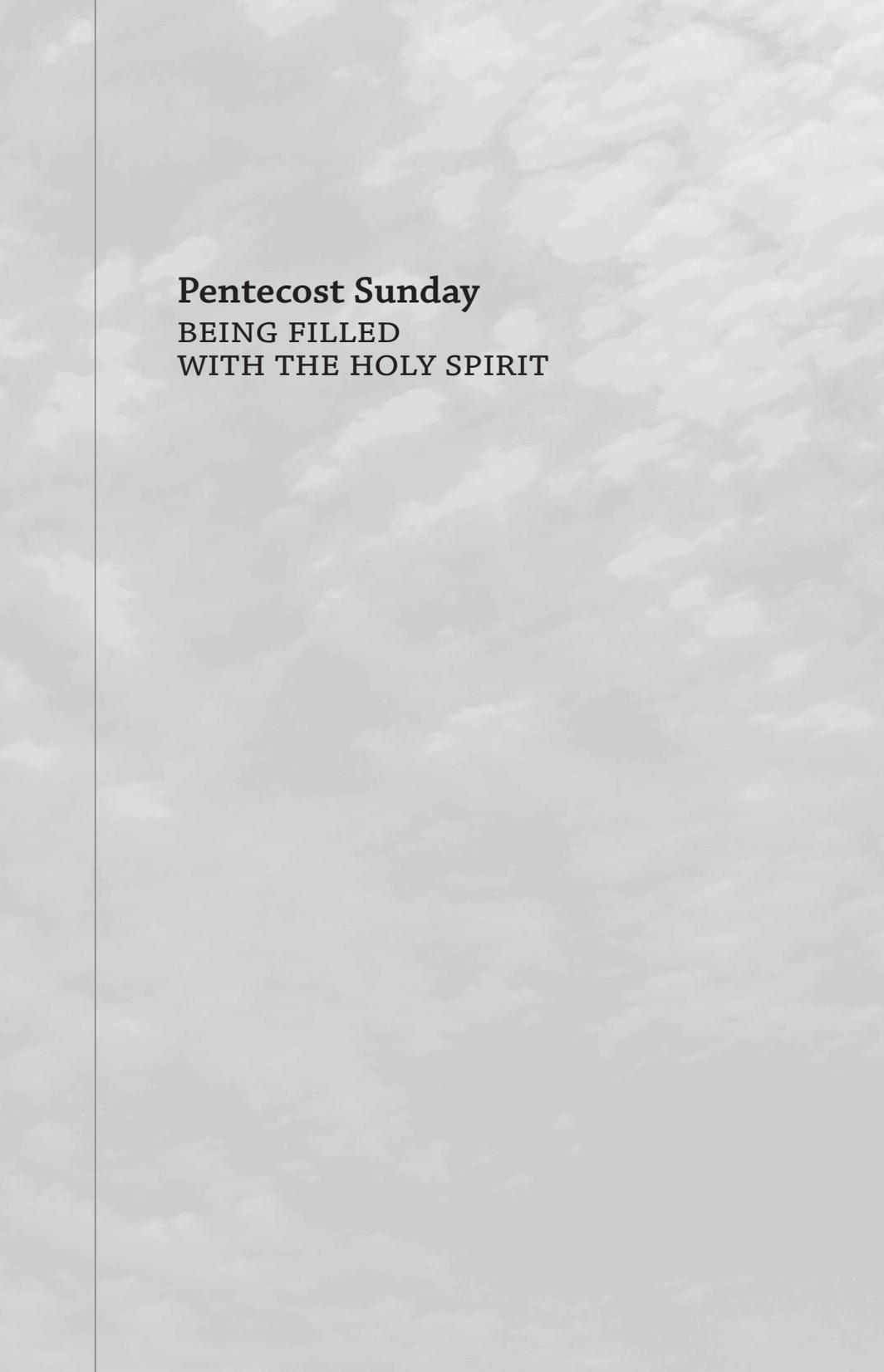
For them that believe, these things are true. For them that do not believe, they are as an idle tale. But to those with perceiving minds and hearts, regarding the spirit rather than the letter which kills, they are spiritual truths. For these things that are written are true, not because they are written, but rather they are written because they are true; and these are written that you may believe with your hearts and proclaim with your mouths to the salvation of many.

Amen.

Here ends the Holy Gospel of the Perfect Life of Jesu-Maria,
the Christ, the son of David after the flesh,
the Son of God after the Spirit.

Glory be to God by whose power and help it has
been written.





Pentecost Sunday
BEING FILLED
WITH THE HOLY SPIRIT

reflection

PENTECOST SUNDAY

BEING FILLED WITH THE HOLY SPIRIT

The kingdom of Heaven is within you. But the time comes when that which is within shall be made manifest in the without, for the sake of the world.

Order indeed is good, and needful, but before all things is love. Love one another and all the creatures of God, and by this shall all men know that you are my disciples.

The Gospel of the Holy Twelve 91: 3-4

In the previous seven reflections of this module ‘Spiritual Pentecost’ we have thoroughly discussed many aspects of the influence of the Holy Spirit on those who follow the gnostic path. It may be clear that such a path can only be followed on the basis of insight and longing. We can now go more deeply into the gnostic meaning of the Pentecost narrative as it has become known from Chapter 2 of the book of *Acts of the Apostles*, and is described in a slightly different way in chapter 182 of *The Aquarian Gospel* and chapter 96 of *The Gospel of the Holy Twelve*.

If a human being assimilates gnostic light forces and allows them to become active within him, he will find that they bring about a completely new order. After some time, this new order will begin to reflect itself outwardly, individually as well as in groups.

The tree is always recognised by its fruit.

It is virtually impossible for a single individual to fulfil his or her inner assignment of becoming a bridge between Creator and creation. Even though one ardently longs for this and is full of

good intentions, it is very difficult to attract the required higher energies or light forces independently as an individual.

Moreover, time and again the suction power of the material world, and especially nowadays the virtual world, drowns out any awareness of the inner man. Especially at the beginning of the path it is extremely difficult to stay focused on all the changes that are going to take place. It is for this reason that mystery schools have been founded.

Light-messengers are heralds from the divine world who incarnate on earth. They accepted the assignment from the universal brotherhood to help humanity on its path from darkness to light. They bring like-minded people together in order to follow the gnostic spiritual path with their combined strength. They develop teachings and practices that fit the culture and the life circumstances in which they are working.

Through the sacrifice and effort of the founders of mystery schools, their 'pupils in the mysteries' can develop themselves. While going their individual path of soul rebirth, these pupils can liberate light forces and contribute them to the increasingly powerful group. In this way, time after time and age after age, the Holy Spirit can pour itself out into a prepared gnostic community, thereby purifying and transforming all participants in the group. Moreover this outpouring contributes to the development of consciousness for all humankind.

With all this in mind we now approach the mysteries of Pentecost.

The atmospheric Christ Power is available for every human being, everywhere and at all times. We may call this power an extremely weakened form of the Holy Spirit. At first it is a gently touching and calling field that arouses a longing for higher life. This field, however, is not yet working in a purifying and transforming way. True sanctification or healing can only take place in a field in

which the Holy Spirit is powerfully effective. And that is possible only when the calling power is recognised and accepted.

The Holy Spirit does not come upon an individual or a group by chance. It must be consciously received and invigorated. That is why it is related in the Pentecost narrative in the last chapter of *The Gospel of the Holy Twelve* that about one hundred and twenty disciples devoted themselves to prayer and supplication together. Praying in the gnostic sense is not asking for personal benefits or individual salvation, rather it is an intense inner orientation to the vertical. Real prayer is humbly begging to be allowed to receive the gnostic light power into our own system – breathing the holy breath. This force will then be gnostically converted so that it becomes both divine and human at the same time. With this quality it can be breathed out into the horizontal dimension for the benefit of seeking souls. Then the human being who prays in a gnostic sense will be of service to everything and everyone.

After the ascension the disciples turned into apostles. One of them, Peter, is put in charge of the newly established community. This part of the Pentecost narrative describes no ordinary church but the universal invisible church, the indestructible building of light. Peter, a symbol for the will, is the new high priest. He has taken the place of the old high priest, the will of the outer man who was oriented towards the earth. Peter presides over the other apostles and distributes the tasks. The disciples and apostles symbolise the twelve pairs of cranial nerves which control the entire human body.

The apostles on the spiritual path are continuously taught by Jesus and in this way they are prepared for their new task. Before the ascension they were guided by Jesus, the inner light-power. But after the ascension they became the bearers of an even higher force: the fiery power of the spirit. The ministering work of the apostles begins. In *The Gospel of the Holy Twelve*, four functions

are distinguished, each of which is required for the spiritual path, both in a human being as well as in a group: apostles, prophets, evangelists and pastors. These correspond respectively to the four elements of fire, air, water and earth. These roles can all be present simultaneously in one person.

The Apostles were given staffs to guide their steps in the ways of truth and crowns of glory; to the Prophets were given burning lamps to show light on the path and censers with fire; and to the Evangelists, the book of the holy law to recall the people to the first principles; and to the Pastors were given the cup and platter to feed and nourish the flock. But to none was given anything that was not given to all, for all were one priesthood under the Christ as their Master and Great High Priest in the Temple of God.

The Gospel of the Holy Twelve 96: 6-7

The primary task of the apostles is continuously maintaining the connection with the spirit. For this the new will, Peter, is indispensable. He is the new high priest. Peter is the mediator who has taken the place of Jesus as intermediary after the ascension. The Apostles are equipped with staffs and crowned with glory. We will now understand that these images are direct references to the renewed serpent fire system and the opened crown chakra, both of which make this liberating work possible.

The task of a prophet is not only to observe how the grand goal can be achieved step by step, but also to consciously cooperate in its realisation. To this end every prophet receives a burning lamp. This lamp is the light of the new soul in the frontal sinus cavity, also called the 'third eye' or 'the sign of the Son of man on the forehead'. It is related to the renewed brow chakra.

It is 'a lamp to my feet and a light to my path' as *Psalms 119:105* puts it. Each time a step is made, the light from the inner lamp will make clear what the next step will be.

The censers with fire refer to the purifying light-power, symbolically indicated as incense, which is extracted from the spiritual workshops of the human body. They are the forty-nine plexi-circles, the seven times seven nodes of the nervous system. In these small workshops – small temples as it were – the fire of the spirit meets the darkness of the earth. Every victory of this fire over matter liberates ‘incense’, or soul power. These streams of purifying light-power flow uninterruptedly into the world and purify both the individual as well as the collective human life-field. The streams of light keep the gates of the new life open and accessible as long as possible.

Evangelists possess the gift of new speech. Through their words they lead people to gnostic understanding based on their individual knowledge of the inner law, their love for the inner law and their fulfilment of the inner law. That is why it is written that they receive the book of the holy law. The renewed throat chakra resumes its sacred function as a creative organ. The words of the evangelists bring the kingdom of the soul closer than ever and resound throughout the farthest reaches of the ‘world of good and evil’.

Pastors receive the cup and the platter with which they can feed and nourish others. It is the grail cup: the foot is standing in the heart while the chalice is formed by the opened head sanctuary. The basis for this cup is the renewed heart chakra.

Three stages of development can be distinguished in this process. These spiritual phases correspond to the Christian Trinity of Father, Son and Holy Spirit and also to the Christian holidays of Christmas, Easter and Pentecost. The apostle Paul calls these three mysteries the mysteries of faith, of hope and of love

(I Corinthians 13:13).

The Rosicrucians of the seventeenth century formulated these same three mysteries into the phrase “born of God, died in Jesus, reborn by the Holy Spirit.”

As soon as the third mystery has been fulfilled, the day of Pentecost begins. We read about this in *The Gospel of the Holy Twelve*: *When the third day had fully come, they were all with one accord in one place, and as they prayed there came a sound from heaven as of a rushing mighty wind, and the room in which they were assembled was shaken, and it filled the place. There appeared cloven tongues of flame like fire that sat upon the head of each of them. And they were all filled with the Holy Spirit and began to speak with tongues as the Spirit gave them utterance. Peter stood up and preached the Law of Christ to the multitude of all nations and tongues who were gathered together by the report of what had been seen and heard, each man hearing in his own language of where he was born.*

The Gospel of the Holy Twelve 96: 8-9

Does this mean that the apostles suddenly started to speak in foreign languages they had never learned? No! The Universal Love Power of the Holy Spirit, which the apostles received in the third mystery, touches the hearts of those who truly seek for true life. They will then understand the ‘language of Love’ of the apostles in their hearts. This universal language of soul-humanity can be understood anywhere in the world.

The sentence “Each man was hearing in his own language in which he was born” means that all types of people with an awakening spirit-spark are touched by the calling, liberated light-power. Thinkers, doers, helpers, persuaders, creators, organisers and many other types of people will immediately understand the language of Love.

This language speaks to the inner being, the still unborn Jesus in everyone’s heart. But it may be that the head does not yet

understand this language. It is even possible that the head rebels against it because the aspects of soul-rebirth are not in accordance with its current interests.

Therefore: “examine everything; hold fast to that which is good.” Be prepared to abandon what seems true today for the higher truth of tomorrow, but do this in full autonomy and only by authority of the Other-One-within-yourself.

Every human being is called to discover himself as to his or her immortal Self.

We wish you a very successful journey.

In conclusion, some quotations from chapter 90 of *The Gospel of the Holy Twelve*.

That which is seen and received by one, is not seen and received by another. That which appears true to some, seems not true to others. They who are in the valley see not as those who are on the hilltop. But to each, it is the Truth as the one mind sees it, and for that time, until a higher Truth shall be revealed to the same; and to the soul which receives higher light, shall be given more light. Be faithful to the light you have, until a higher light is given to you. Seek more light, and you shall have abundantly; rest not, until you find. God gives you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and what seems to be truth today, you will abandon for the higher truth of tomorrow. Press on to Perfection.

The Gospel of the Holy Twelve 90: 6, 7, 9, 10



*Be faithful to the light you have,
until a higher light is given to you. Seek more light,
and you shall have abundantly; rest not, until you find.*

The Gospel of the Holy Twelve 90:9

narrative

PENTECOST SUNDAY

WHAT IS TRUTH?

CHAPTER 90 OF THE GOSPEL OF THE HOLY TWELVE

Again the twelve were gathered together in the Circle of palm trees, and one of them, Thomas, said to the others, “What is Truth? For the same things appear different to different minds, and even to the same mind at different times. What, then, is Truth?”

And as they were speaking Jesus appeared in their midst and said, “Truth, one and absolute, is in God alone, for no man, neither any body of men, know that which God alone knows, who is the All in All. To men Truth is revealed, according to their capacity to understand and receive.

The One Truth has many sides, and one sees one side only, another sees another, and some see more than others, according as it is given to them. Behold this crystal, how the one light is manifest in twelve faces, yes, four times twelve; and each face reflects one ray of light, and one regards one face, and another, another, but it is the one crystal and the one light that shines in all. Behold again, when one climbs a mountain and attaining one height, he says, ‘This is the top of the mountain, let us reach it’; and when he has reached that height, he sees another beyond it until he comes to that height from which no other height is to be seen, if he can attain it.

So it is with Truth. I am the Truth and the Way and the Life, and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appears true to some, seems not true to others. They who are in the valley see not as they who are on

the hilltop. But to each, it is the Truth as the one mind sees it, and for that time, until a higher Truth shall be revealed to the same; and to the soul which receives higher light, shall be given more light.

So condemn not others, that you be not condemned. As you keep the holy Law of Love which I have given to you, so shall the Truth be revealed to you more and more ; and the Spirit of Truth which comes from above shall guide you, although through many wanderings, into all Truth; even as the fiery cloud guided the children of Israel through the wilderness.

Be faithful to the light you have, until a higher light is given to you. Seek more light, and you shall have abundantly; rest not, until you find.

God gives you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and what seems to be truth today, you will abandon for the higher truth of tomorrow. Press on to Perfection. Whoever keeps the holy Law of love which I have given, the same shall save their souls, however differently they may see the truths which I have given.

Many shall say to me, 'Lord, Lord, we have been zealous for your Truth'. But I shall say to them, 'Nay, but, that others may see as you see, and none other truth beside'. Faith without charity is dead. Love is the fulfilling of the Law. How shall faith in what they receive profit those that hold it in unrighteousness?

They who have love have all things, and without love there is nothing worthwhile. Let each hold what they see to be the truth in love, knowing that where love is not, truth is a dead letter and profits nothing. There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness.

If any have hatred for their fellows, and harden their hearts to the creatures of God's hands, how can they see Truth leading to salvation, seeing their eyes are blinded and their hearts are hardened to God's creation?

As I have received the Truth, so I have given it to you. Let each receive it according to their light and ability to understand, and do not persecute those who receive it with a different interpretation.

For Truth is the Might of God, and it shall prevail in the end over all errors. But the holy Law which I have given is plain for all, and just and good. Let all observe it for the salvation of their souls.”



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