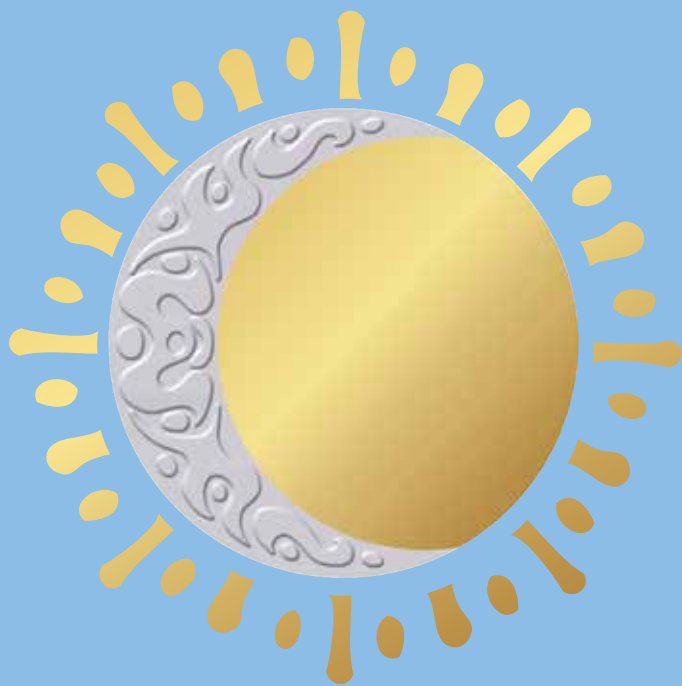


The Occult Path



Christer Claus



Painting by Fyodor Andreyevich Bronnikov

Prayer to the sun

*Divine sun,
who hides an ineffable reality.*

Accept our gratitude as we have been allowed to wake up to greet a new day.

*Give our spirit light,
our heart warmth,
protect our body.*

So it may be.

The Occult Path

*Dedicated to the ones who have already seen the light and
the ones who have already heard the music of the spheres.*

The Occult Path by Christer Claus

Copyright © Christer Claus 2020

ISBN-978-91-986445-0-0

Published by Serapeion

Translation by Åsa Bengtsson – GreatLittleBritain.com

Printed and bound in Latvia by Baltic JSC

Cover design by Uffe Karneman – AdVenture.se

Design by Lilian Ljungberg

The Occult Path

Christer Claus



Preface

The time will come, sooner or later, when each person will choose a new direction in the flow of energy, we call consciousness. This is such a revolutionary metamorphosis; you could compare it to the transformation from a larva in its papery cocoon to a beautiful butterfly that can fly. This qualitative leap in a man's evolution is called Individuation. This is the point when you realise how fickle and ephemeral the collective, dialectical forces are when they sway back and forth in views, opinions, trends and fashion. So much so, they actually stop each person from growing and developing into something more sublime. The Latin word 'individuus' means indivisible and has a Greek equivalent in the word 'atom', which they thought could not be divided into smaller pieces. The word individual we use to represents

the Soul, something that cannot be incorporated into any concept other than what is within us: our core; our innermost true being. This Soul is hidden to most of us and can at best be perceived as an almost autonomous force in our dreams, which serve as a path to a meeting with the Soul. How can we understand and include that part of us, which is seemingly shrouded in darkness? This is only achievable by breaking away from collectivism and following our own path into the Occult. The hidden. This is far from easy when we are surrounded by mainstream culture. Even rebelling against mainstream culture, such as gay literature, is also mainstream and the only antipode is the Hermetic traditions, which have strived in secrecy as a powerful drone since time began. This is Occultism.

Psychiatrist CG Jung described Individuation as a meeting with one's true self, which one didn't even know existed. How many people are really there? Inside their own true self? The Cynic philosopher Diogenes could be seen walking the streets of Athens with a lit lantern in the middle of the day, and when people asked him what he was doing, he answered: "I am searching for an honest man".

And that is true. The meeting with oneself, one's inner being, is like being lit up by an inner lantern. That is the light we see in our dreams, behind the images of the dream, beyond our perceptions and assumptions. In Ancient Greece, when they discussed enlightenment (*Elampsis* in Greek), they were referring to a real-life phenomenon, i.e. the intense, inner light that is our inner Soul. Diogenes did not, however, find many people in Athens eagerly searching for enlightenment.

Grasping the existence of the Soul might come from a crisis that turns everything upside down. This event is symbolised by Arcana 12 in a deck of tarot cards; the hanged man whose view of the world has become so distorted and jumbled that he finds himself upside-down compared to where he was before. Among Occultists, this is also called the first initiation, which is the point of no return; there is no way back from this stage. The dreams will change and strange coincidences will occur in everyday life. Once an Occultist; always an Occultist.

The Occultist, i.e. an individual enlightened by his Soul, can now also see history in a new light. There is also an underlying flow of spiritual light, which permeates our culture. All the individuals, who have been able to seize this flow of light, have also created the strong force field we find ourselves in today. What we nowadays call culture has been created by Occultists. In Sweden, author August Strindberg was famous for his Occult diary and he was an alchemist too, just like Carl Jonas Love Almqvist. Shakespeare reveals his Occultist side in the mystery play of 'The Tempest'. Mozart was a Freemason and in his mystery opera 'The Magic Flute', Monostatos is the same representation of the collective human being as is Caliban in 'The Tempest'. In the mystery book called 'The Green Snake and the Beautiful Lily', Freemason Goethe describes how wisdom has been suppressed and resulted in impoverished cultural traditions. It is evident how Goethe, much like Freemason Voltaire, wants to replace the existing church with the Occult temple of wisdom.

If you examine many cultural characters' background

and personal information, you will find that much of their inspiration is of a higher, mystical and nebulous kind. This is rarely mentioned in any history books, but this phenomenon does have a name: 'Aurea Catena Homeri', i.e. the golden chain of enlightened light bearers since the days of Homer (800 BCE). We like to think of cultural trends as traditions dating back to yesteryears. A mechanical context where one person influences the next, who in turn inspires the next, and so it progresses almost like colliding railcars chugging along the track of time. This is definitely true for the progress and spread of natural science, but the 'Golden Chain' is not wisdom traded from person to person, but emanated wisdom. Our culture struggles to understand this emanated version. The emanation does not come from historical traditions, but radiates knowledge down to light bearers through dreams and visions. Quite a number of these light bearers have achieved Occult mastery. You can tell this just by looking into their eyes, where there are evidently no illusions. You will understand that this is a person who has seen right through the veil shielding the Cosmic wonder. Jesus and Buddha were naturally Occult Masters, but nowadays we have thousands of people like that, who prefer to keep their insights under wraps. These Masters do not blow their own trumpet, do not broadcast their existence and knowledge, but are characteristically people without any hidden agenda. Most of us are spending a great deal of time and energy on hidden agendas such as sex, status and money. A Master has a focused presence and tends to only hone in on the flow of light in the Cosmic ether. Many would be surprised if they discovered who the real Masters

are. Let's just say they are not the kind of people who are professing to be an expert in psychology, politics, leadership and economy. You might ask yourself why these Masters do not step forward and solve the problems of the world. They are indeed trying to do this, but they have been struck by what Wilhelm Reich called 'the emotional plague of mankind'. A collective resentment of jealousy, tall poppy syndrome and hatred has flagrantly defeated people such as, Pythagoras, Socrates, Jesus, Hypatia of Alexandria, Jacques de Molay, Thomas More, Giordano Bruno, Johann Struensee, Mohandas Gandhi and John Lennon. Why are so many light bearers murdered that the rest of them have to stay hidden? I have studied the force of the mob very carefully; the collective shadow. A Master radiates and shines in such a way that the average man feels tiny and insignificant in the Master's presence. The Master's charisma can be overwhelming, making him/her seem 'dangerous' and thus having to be eliminated. Need I mention that the Catholic Church has broken all the records when it comes to removing enlightened Masters? A Judas argument involves asking oneself why one is not as great as his Master. He is narcissistic and refuses to learn anything new, preferring to compare himself to the absolute best and stay close to him. A Mark Chapman would ask himself why he can't be as famous as a John Lennon. As I'm about to reveal, the answer is that the collective shadow rules that type of person entirely and they have no individuality of their own.

European culture has had many light bearers and Occult Masters. People like Meister Eckhart, Johannes Reuchlin,

Agrippa of Nettesheim, Paracelsus, Leibniz, Jacob Böhme, Goethe, Steiner and Jung are but a few of the German Occultism, which is largely identical to Rosicrucianism, as indicated in the list of names above. The Rosicrucianists also included many women. Agrippa, who printed his famous book 'De occulta philosophia libri III' in Cologne in 1510, wrote a much lesser-known book 'Declamation on the Preeminence and Nobility of the Female Sex' in Lyon at roughly the same time and this publication played a crucial role in involving women into esoteric groups.

One Occult Master called Rudolf Steiner and numerous contemporary light bearers seem to have provoked a tsunami of collective darkness in the form of Nazism, a reaction to the light that had been generated by the many egregores (esoteric groups) that existed at the beginning of the last century. Many light bearers died in concentration camps. Despite this, the Nazis and the SS still plagiarised the symbolism of the Occult groups in an attempt to appeal to the popular culture.

The Anglo-Saxon Occultism has excluded women from their freemasonry, which has resulted in a watered-down, more superficial version. Many Occult Masters have therefore chosen to leave the Freemasons and gone on to form new groups and cliques of their own.

One must stress that not all light bearers with a spiritual connection belong to an Occult tradition, but once you have seen the light of the Soul within, the worldly glory disappears. *Sic Transit Gloria Mundi*. This is what Jesus called the baptism of fire. This is the real initiation, which at first leaves

you to think: "What is this? Am I suffering from some sort of brain damage?" But eventually, it starts to fascinate you and you probably end up joining an Occult group to try to understand what is happening to you and what is going on. Giordano Bruno was a Hermeticist, Struensee was a Freemason, Gandhi was a Theosopher. This means that not everyone with an internally emanating light needs to be part of an Occult tradition, nor do people involved in different Occult rituals need to be light bearers, even if they had such a desire. Being a light bearer and in touch with one's Soul does not equate to being an Occult Master. The expression 'many are called, but few are chosen' (Matthew 8:14) conveys this in a nutshell. There are many light bearers, but few of these will become real Occult Masters. In the Eleusinian mysteries of ancient Greece, there were minor mysteries for the commoners who felt they were called. In the dark temple of Eleusis, they were invited to drink kykeon, a special drink made of barley, pennyroyal and clavi-ceps purpurea, from which they gained insight and a realisation that they had an internal light, i.e. an immortal soul: An understanding of man being a soul with a body; not the other way around. The idea was that everyone would be trained to become light bearers. The great mysteries of Eleusis were something you would be chosen to attend by the Eumolpidae. This is where you would be trained to eventually become an Occult Master, a Sebastikos. The insight was that divinity is within your soul: equal to the Gods.

It is counterintuitive that religions and churches of today have so few light bearers, but it is because of people

being guided by their inner light and are therefore unwilling to be told what to do by priests or self-proclaimed sect leaders. A light bearer does not want to find himself in a Procrustean bed of dogmas, rules and doctrines. The light is ever-present in the eternal moment. This '*Lux Perpetua*' the never-ending light, will always refuse to be included in something a historic person has claimed. This light exists now, right now and still now, even if a Master has explained this in a most eloquent way a long time ago.

Ne loquaris de Deo absque Lumine: Do not speak of God, but of the Light. If the light bearer has seen the light radiating from his own Soul, the Occult Master has progressed. He is in touch with the supreme Soul or the Monad. This light is so strong they compare it to the sun, which is why the Master's light is an emanation from the Solar logos we use for Apollo in the Occult Hermetic tradition, for Christ in the Occult Gnostic tradition, for Sat Nam in the Yoga tradition and for Balder in the Norse mythology. This flow of light, when embodied by a Master, is also a healing power that regenerates the cells. Each cell is like a little solar system in its own right, which, when it is not connected to the body as a whole, will wilt, shrivel and eventually die out.

So the message of Occultism is this: Start with connecting to your inner light and realise that this is your true essence. Then use the intuition of your Soul and find an Occult Master that can help you progress. There are thousands of people today with the same power of light as Jesus. There ought to be a Master within a radius of 250-300 km from where you are right now. You need to find your own Master as no one else can do it for you. You need to use

your Soul for this quest, which is not the same as a rational assessment.

The Tibetan Master, Naropa is said to have been called upon by his Master Tilopa in one of his dreams. For many years, Naropa tried to figure out where he might find Tilopa and he searched several abbeys, cloisters and other sacred places. One day, when he happened to pass a pile of rubbish outside a village, Tilopa was just sitting there glaring at him and said in a reproving voice: "What took you so long?" The guiding intuition is impartial and unconditional, while common sense is based in pseudology, which often ends up being a circular reasoning without you even realising. Naropa was able to find his Master when he really saw the Master and not the pile of rubbish.

The question arises as to why one cannot use the term spirituality instead of Occult, which some people feel has a dark and gloomy ring to it. Spirituality is the creative path that brings us closer to our Soul and is inspired by its flow. This, in itself, makes spirituality more permissive, but still forms the foundation of our world literature, our art, music and philosophy; all that facilitates individualisation and self-contact. Until we reach the point where we become light bearers in this world, it is all about spirituality. However, the period between becoming light bearers and reaching our level of mastery can only be described as occultism. It is a lonely path of darkness, trials and tribulations as described in 'The Magic Flute' by Mozart. There's only one occult path leading into your hidden depths and

that is your path that you have to wander alone; and just like in 'The Magic Flute', Master Sarastro is there for you. The Master may be someone who the malicious people of the collective darkness might belittle or dismiss, much like how the 'Queen of the Night' bemoans horrid Sarastro to her people. But in this mystery play, Pamina decides to put her trust in the High Priest Sarastro and is thereby able to find her love, Prince Tamino.

One ought to add that the Occult Hermetic tradition is also the foundation of culture, as we know it. To a large extent, culture and religion are just pale reflections. In literature and culture, many periods have been influenced by drugs; romanticism of opium, symbolism of absinthe (calamus root), the Freudians of the lustful experience of cocaine, the Jungians like Herman Hesse, Aldous Huxley and Henri Michaud of mescaline hallucinations. Today, many find a dead end in hashish and marijuana. It is only the contact with the true light of the Soul and, hopefully, *Splendour Solis*, the Apollonic light of the internal sun, which can provide real inspiration and illumination.



Chapter 1: The classical era

The city of Balkh in northern Afghanistan was identified as Sham-I-Bala by Alexandra David-Neel. J.G. Bennet, however, claimed Balkh was Shams-I-Balkh, i.e. 'The elevated city of the sun'. The Magi temple, Azar-I-Asp, Zariaspa, was situated here and in this ancient shrine of fire cultism and sun worshipping, the Magi teachings were crafted. Magic is the teachings of the angels of astral light. A number of religions have their roots in this temple: Zoroastrianism, Buddhism, the Mithra cult, Babylonian religion, Persian religion, Zervanism and Judaism. Pharaoh Akhenaten's Atenism may have come from his wife Nefertiti, who is said to have been a

Mitanni princess and, if so, most certainly well versed in the Zariaspa mysteries. The Arabs called this city Umm al-Belaad, the mother of all cities. It was considered to be the oldest city in the world and, moreover, the centre of the world. This city was the birthplace of Zarathustra, the Fire Master. The first Indo-Aryan population lived here and were called Medes. The priests had a secret sun cult and were, as previously mentioned, called Magi. This cult had such a powerful influence that their word for sun, Maga, is included in the Rigveda, the oldest Indian text known to man. Some scientists believe that this is the proto-Vedic religion, which later split into an Iranian part and an Indian part. If that is the case, this city truly was the cultural centre of the world back in the day. The Zariaspa temple would then have been the mother of all temples. The Magi are said to have been the top astrologists, which is why Matthew chose these very people for his gospel when he needed to depict how Jesus was confirmed to be the Son of God. The art of the Magi is nowadays usually referred to as magic, but this was teachings and lessons about Cosmos, Light and Time. Philosopher Heraclitus of Efesos learned his lesson about Fire and found out about the name of the Cosmic fire, Logos, from Shambhalla.

So, in the beginning, there was Logos. Logos was incarnated and named Apollo. This deity is perhaps the oldest known European God. He appears as the Trojan god in the Iliad. Maybe he was a Baal (Lord) from the mother of all cities; Baal-Um. Homer tells the story of Chryses, the priest of Apollon, who received help from God to spread a plague in the Greek camps. This is 1,200 years BCE, but the peo-

ple who had Apollo as their god were Etruscans, Romans and Dardani. It is believed that these Dardani lived in present-day Moldova and Anatolia. The Greeks claim Apollo came from the land of Hyperboreans where the sun never sets; i.e. Scandinavia and a great number of traits and characteristics match what has been said about Baldur, the Bronze Age light god. Otto Rahn is of the opinion that this goes way back to Lucibel, the Cathar deity, who was an ancient personification of the eternal light in the fire sky, the Empyrean Heaven, and who channelled this to the human souls. Within Occultism, Apollo is Lucifer (the Bringer of Light), the morning star and Venus the evening star. The motion of this planet forms a pentagram (five angles of 72 degrees) in relation to Earth.



This star is also an important Hermetic symbol that Pythagoras used. It could be the image of the human body, but it is the image of the human body of light; the astral body or the celestial body.

The Occult tradition of Shamballa was already ancient when the pre-Socratics acquired it in the 6th century BCE, and on 28 May, 585 BCE, modern science was born. Thales of Miletus predicted a solar eclipse and was ridiculed and laughed at. Natural phenomena were regarded as whims of the gods and not for humans to get involved with. When

the solar eclipse actually occurred, it completely changed the people's view of the human role in Cosmos. The gods probably wanted man to find out how the world worked and how everything was constructed. Everyone wanted to become researchers and scientists, and they developed theories about what was the very essence, the original substance of all matter. Thales believed it was water. Heraclitus believed it was fire. As far as Pythagoras was concerned, it was Cosmic ether ruled by the laws of 'The holy geometry'.

Pythagoras academy in Croton was called Kalimarmara, 'the beautiful marble'. As you entered the temple hall, you could see square slabs of marble on the wall, which made up the unmistakable triangular figure of a Tetractys: a Cosmic blueprint. It shows the four levels of evolution (hypostases), which guide man to his innermost being where he is an undividable Monad - the Apollo Self. Pythagoras chose to compare this inner source of light and deity with Apollo, whose name is said to mean 'Apoloi', not many; one who is simply oneself and nothing else. The monad is also likened to pure gold, free from dross.

The word 'Tetractys' comes from the Greek word Tetras, meaning fourfold, and Actis, meaning sunbeam. 'The four-fold sunbeam' was worthy of more reverence than anything else and when Pythagoras himself swore an oath, he didn't swear on the gods, but on the Tetractys: *ma ton Tetracton*.

The Tetractys consists of ten energy centres. During the Middle Ages, this concept influenced the Jewish Kabbalah theories of the ten Sephirot, which has led to the Swedish Kabbalah-inspired Freemasonry having ten degrees.

The original Pythagorean form does, however, exist in the 'Christian Kabbalah' within the early Rosicrucianists (Christian Hermetics), e.g. in Johannes Reuchlin's (1455-1522) book 'De arte Cabalistica' dating back to 1517.



The School of Athens by Rafael. Pythagoras, bottom left, is sitting there writing about the meaning of natural science.

Chapter 2: The basic theory of Hermeticism

The word Hermes (Greek) or Chiram (fen.) means the son of God (Chr-mosis ;eg) and represents the person initiated thrice by the mysteries. It should be stressed that in the Septuagint, the name was not spelt Hiram but Cheiram, thus also being a priest's title. The letters Chi (X) and Ro (P) were used to depict the deity on the cassock, or sometimes

the protective hand (Cheiro in Greek) was used instead. This symbol still remains in Islam, a protective charm called hamsa. The word Hor, Horus or Kyros means the Lord in Greek; the cryptic name for God. The Persian equivalent is Kourush/Cyrus, which is also what the Iranian Kings are called. You will find this in the Syrian expression Mar Kyrios (Mercury); the son of God.

What was special about Pythagoras was that he had been initiated into the Orphic mysteries by his teacher Pherekydes, had been ordained as an Osiris priest in Egypt and also introduced to the Persian mysteries with a background in Zariaspa. His school was all about developing good people to become a Hermes, a son of God, but with the proviso of 'it is impossible to create a Hermes out of any old material'. Hermeticism has a Median/Proto-Iranian origin, but its final outline and nature was established by Pythagoras, who also served as a figure at the forefront of the Ismaili clandestine teachings. There is an esoteric tradition that goes back to ancient Egypt and the pharaohs, where the priests, however, were mostly occupied with compulsive cleansing rituals and the embalmment of animal mummies which were to be sold to people that would bring these mummies into the grave with them. The level of spirituality was rather low in this kingdom, but experienced a revival when the Greeks arrived with Alexander the Great and his cultural perspective. The success of the Greeks was mostly based on the support they received from the inhabitants of conquered villages. The art of medicine practised by Hippocrates was highly sought after and

so were the monumental Greek architecture and civil engineering. Alexander's childhood friend Ptolemy became a satrap in Egypt. The city of Alexandria had been built by the insignificant village of Rhacotis, which at the time was the geographical centre of the known world. When Alexander died, Ptolemy misappropriated Alexander's corpse and thus laid claim to the throne and successional rights. This was the start of a dynasty that lasted from Pharaoh Ptolemy I Soter (The Redeemer) right up to Cleopatra's death 275 years later. Ptolemy's vision was to create a Hellenic universal religion and crush Athens' cultural hegemony. By creating a kingdom of tax exemption, he attracted the scholars of this era to join him in Egypt: Mager from Persia, Timotheus the Eumolpid who mastered the Eleusinian mysteries, Manetho an Egyptian priest of Osiris and Euclid, the prominent geometric from the Platonic Academy in Athens. He ordered Euclid to introduce him to the Pythagorean tradition of mystery that existed at the Academy. "Not until you have studied Geometrics for five years," answered Euclid and that is how the Pharaoh had to bow humbly to a power greater than his worldly power; namely knowledge.

Serapeion was a universal temple for the whole world and educated priests in this Initiatic religion, Hermeticism. Most mystery cults and orders have emanated from this tradition. Even to this day, there is some Hermetic knowledge embedded in the Muslim Sufi orders (Sufi from the Greek word 'sophos', meaning wise man). Serapeion was the temple where the son of a Palestinian carpenter, much like Jesus

mentioned in the Holy Gospels, could have studied. To start with, the prominent librarian Zenodotus from Efesos ran the temple, which is viewed as the most important cultural institution of all times. We know that Manetho changed the Egyptian rites of Osiris, giving it a more Hellenic character, but how well or consistently it adhered to the Egyptian original is not clear. It is a resurrection theme where **the Father, Osiris**, (soma = the desires of our earthly body) must die to enable **the Son**, Horus, (pneuma = our immortal Soul) to be born. The birth of this spirit is represented by the ruby glow of a sunrise and Horus is depicted as a falcon hunting at dawn. Before the body is separated from the spirit, it is taken care of by **the Mother, Isis**, (psyche = our Soul in connection with the Soul of the world; Magna Mater – Anima Mundi). This Horus child, Harpokrates is also the God of the initiated and has become an iconographic depiction of Baby Jesus. The original formula of the holy trinity is evident here, before the Christians remove the female element and replace this with the Holy Spirit.

When Ptolemy I died in 283 BC, his son Ptolemy II Philadelphus (loosely translated from Greek as 'brother-loving') succeeded him and perpetuated his father's vision by further extending the 'Museion' operations (the Temple of the Muses). This was a scientific library, equipped with a great collection of natural objects. Demetrios, from Faleron, who organised and structured this university in Alexandria, had been taught by Theophrastos, the founder of botany, had been a friend of Aristoteles and also managed Lykeion in Athens. Ptolemy II commissioned 70 Jew-

ish scholars at the Museion to translate our oldest cohesive version of the Old Testament called the Septuagint (The Translation of the Seventy). These meticulous scholars wanted to do a good job and included all the sources they could find, which were mostly epic scripts from Babylon and Persia, reinterpreted in early Hebrew. Their contract was piecework and they wanted to extend their paid work with light chores such as looking for new 'Jewish' sources, which is why this bible is steeped in Hellenism. For example, Prophet Elijah's Ascension (2 Kings: 2:1-18) was pieced together based on Greek temple reliefs depicting (H)elios with his solar chariot. The Decalogue stems from the Egyptian Book of the Dead; David's hymns also have Egyptian origins, and the Book of Proverbs is based on the 'wisdom of Ptah-hotep', which dates back to 2,000 years before King Solomon. These scholarly halls housed the Evangelists of the Diaspora and this is where they worked on the Aramaic texts about Jesus in order to turn people against Joseph Caiaphas (High Priest 18-36 AD) and the old priesthood, who not only had betrayed their country but also had taken the life of the Messiah. Paleographic research shows that the gospels emanate from the same Judeo-Stoic source, which had lost its original purpose during the first century BC, as a new Messiah had been found in Simon bar-Kochba (the son of the star). The Magi worship was taken from Persian Mithra texts, the massacre of innocent children in Bethlehem was founded on ancient Indian legends about Baby Krishna and the Sermon of the Mount was originally found in 200-year-old scripts from

Qumran. 'Our Father' is an Egyptian prayer that begins with 'Amen, Amen who art in heaven'. At that time, historic narratives were primarily a matter of styling; credibility was in the hands of the narrator and depended on how skilled he was.

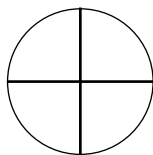
The Christian opposition towards Serapeion grew stronger as this was seen as a dangerous rival in the competition of religious world monopoly. The first Father of the Christian Church, Justin (approx. 100-165 AD), stated that the devil had predicted the arrival of Christ and had created the Serapeion with its 'Christian' symbols, and the Mithra cult with its communion and baptism to lead mankind astray even before the birth of Jesus.

In the year of 389 AD, Emperor Theodosius (an Arab born in Spain, 346 AD) ordered Theophil, the Christian Patriarch of Alexandria, to burn Serapeion to the ground. This took place in 391 AD when the Christian barbarians vandalised the temple and during a period of six months, they set fire to more than one million hand-written papyrus scrolls and thereby also eradicated all the historic descriptions of the entire Western world. The academic philosophers at Serapeion were persecuted and assassinated; for example, to name but one, a female philosopher called Hypatia was stoned to death. During the Middle Ages, theologists were ashamed of the Christian brutality and in their tendentious historic narrative, they blamed these atrocities on Caliph Umar I, but Alexandria was not actually looted by Umar's general Amroi until 642 AD. Hypatia was transformed into a Christian martyr, St Catherine of Alexandria; a scam scru-

tinised and revealed by historic researchers and she was eventually struck from the calendar of saints.

With this little exposé, I would like to show how Occult traditions stretch back in time, mainly Egyptian-Hellenic where the Egyptian part was Serapeion in Alexandria and the Greek counter-part was Plato's academy in Athens. The Academy had to close in 529 AD and many Greeks founded 'schools of philosophy' in Persian areas. The most famous one being 'the House of Wisdom' in Baghdad, managed by Harun-al-Rashid. These groups were called Sophoi in Greek (the wise), and served as precursors to all the Sufi orders in the region.

Hermetic teachings consist of three parts, Magic, Alchemy and Astrology, which are outlined below.





Emerald tablet from Serapeion with the Hermetic phrase "Above as is and also below". The external sun has the same essence as our internal light.

Magic

Ezra the Scribe studied in Babylon and took his findings back to Salem to build a temple; this City of Peace that has suffered more wars than most other cities around the globe. He had a lit Menorah in his temple and the seven branches of the candelabra represented the seven Archangels that

were summoned. But during the night, only the candle in the middle was lit and this was dedicated to the seventh Archangel, Sebaot or Sabbatai, the planetary angel Saturn, who also rules the holy day of the Jews, namely Saturday.

The seven Archangels are connected to the planets.

The sun is Michael; the moon is Gabriel; Mercury is Uriel; Venus is Raphael; Mars is Samael; Jupiter is Zadkiel and Saturn is Cassiel. Different historic theologians have used different names and divisions. Priests often used a secret name, which worked in spells and the public used a different name, a name without any magical powers.

The Angels are guardian spirits just like flower- and herbal fairies, guardian spirit of the families and guardian angels for an entire tribe or nation. First of all, Mother Earth must be protected by the Planetary Logos, which is the hierarchical sketch that must be maintained to avoid any disturbances to the Cosmic harmony. When a group is incarnated, 'the Beatles' in Liverpool for instance, there must be a group karmic band that ties the synchronicities together; synchronicities that the angels deliver in order for the right constellation of people to develop exactly what they are meant to. The Archangels are needed to balance our karma.

You may now forget everything I said about the Archangel connection to the planets. That thought sprung from the Babylonians and their fixation with the number seven. Their successors, Ezra the Scribe and Pythagoras, also had a fixation with the number seven. Ezra stuck with the planets, whereas Pythagoras did not emphasise the plan-

ets (which are not seven) but the seven prismatic colours and the scale of seven notes, which make up the light and sound manifestations of the Archangel.

Mikael is the patron of the ultraviolet crown chakra. He guards the gate of the divine.

Rafael is the patron of the indigo forehead chakra; the angel of love and wisdom.

Uriel is the angel of the blue neck chakra and mediator of communication.

Zadkiel is the green heart chakra and may represent heroism, harmony and sympathy.

Samael is the yellow power of solar plexus, which might be for talents, but also healing.

Gabriel is the orange force of life, sexuality, fanaticism and self-assertion.

Cassiel is guardian of the red base chakra, safety or panic and war; group and swarm behaviour.

Different parts of the world are controlled by these prismatic energies and you are born where you need to belong.

Michael, the guardian of the crown chakra and the Holy Grail, is the initiator of the Christ-Awareness. Christ means

the one who is anointed to be King, i.e. he who gets his crown chakra opened and is worthy of seeing God. These are old souls and they also often live in North America or in the Commonwealth. Its dark, downward spiral on the left materialises in the mental illnesses that people, who cannot cope with these energies, suffer from.

Raphael is the Angel of Love and the Arts, who controls Southern Europe, Italy and France. Gluttony, alcoholism and prostitution form the left path in these countries.

Uriel is intelligence, trade and communication, and he controls northern Europe and Scandinavia. Greed, exploitation and jealousy come together to form the dark route in these countries.

Zadkiel is harmony and a synthesis of the other rays. India is the spiritual centre of the world and the creator of a multi-millennial, harmonic cultural impulse. Meaningless, petty conflicts exist all the time in India for anyone that struggles to master this culture.

Samael is the doctrinal idea and controls the countries that have needed rigid systems such as Marxism in order to develop their uniqueness; namely Russia and China. Southern China is ruled by the fourth ray and could have developed Taoism and Buddhism into a more harmonious culture, but Taiwan has managed to retain its angelic protection. Samael represents war and genocide for those on the left and he also boosts civil courage.

Gabriel rules the Arab world. He is said to have written the Qur'an, but that is not the case. Here, the downward spiral of darkness has taken the energy, which should have

been used for devotion and female culture, but instead created fanaticism and women's oppression. Gabriel is the mother principle.

Cassiel has the most difficult task of balancing newborn baby souls. They need security, but in Africa and South America it means wars that lead to dictatorships and systems that are not providing any security, but are perceived to be.

In our view, the problem is that this planet is a base for development and in order for this to work properly, free will must exist. The Archangels are there to inspire us through the astral bodies and preferably through the mental bodies of humans, but they must not actively intervene.

The medieval Occultists, such as John Dee and Agrippa, were very much in touch with the angels. You can compare them to shamans in touch with their help-spirits in order to heal and get information about future events. The reader may not believe in angels, but the angels may not necessarily believe in the reader either.

Today, Magic is mainly about the knowledge of hypnotic suggestion. We can influence the perception of others and achieve miracles, which could be called placebo effect, but it's more than that. We could say that marketeers, who are good at their job are practising black magic, thus making us buy all sorts of rubbish and also making us think we have struck gold or at least made a right bargain. Magic is about directly influencing someone else's astral body, so that they feel what you want them to feel. Therefore, a good Magician is a good Psychotherapist, someone who can change a

person's mindset from negative to positive in the blink of an eye. A light bearer would never want to affect anyone negatively, because he knows that these suggestions will eventually come back to haunt him.



Alchemy

Aurum nostrum non est aurum vulgi! Our gold is not the gold of ordinary people. The purpose of Alchemy is for the enlightenment of the soul to lead to becoming a light bearer. This inner light appears like a Golden Dawn and the gold is the light bearer's nimbus. As previously mentioned, the sun's radiance is the light of the Occult Master's and is much stronger. Most people's astral bodies are opaque. The sublime feelings that should have been there in the form of shimmer-

ing, rainbow-coloured light are more like a kind of mud, slag or sludge. The human body of light is likened to Athanor, the alchemical vessel. People are surrounded by primordial, opaque clouds, but as we evolve through the trials of life, this outer layer of the soul transforms into a yellower shade for mature, contemplative people and a bluer shade for people with more a developed intuition. The auras of Occult Masters often include shades of violet.

Psychoanalyst Herbert Silberer studied hypnagogic images that popped into his mind just before he was about to fall asleep in the evening. He compared the alchemic processes of Solution (to solve) and Coagulation (to contract) with the psyche's projection and recollection. From this, he developed a theory on extroversion and introversion, which he included in his book about the hidden symbols of alchemy and occultism (published in 1917). His friend and colleague Carl Gustav Jung had turned his back on Freud, who felt threatened by Jung's intellectual competence. Freud had allegedly said: 'We have to use my sexual theory as a bulwark against the black tide of Occultism.' According to Freud, the libido (the physical energy), i.e. the driving force that propels evolution, is only of a sexual nature to protect the survival of the species. Jung believed that if that were true, individuation and spiritual growth would be pointless. One would not have to spend any time on Psychoanalysis or Psychotherapy if the mind itself did not evolve or develop. He believed the libido to primarily be an expression of the self and the development of such in the form of heightened awareness. Freud could not stand

any personal criticism. The psychoanalysts were giving the alchemists a tough time and Silberer, who was a sensitive soul, took things to heart and was so offended he actually hanged himself at the age of 40.

You could say that the astral body 'Athakor' is the embryo of the soul and that man's emotional growth can be likened to the growth and development of this embryo. The alchemists used different names for the various stages of this transmutation. I take the dreams of various individuals and compare them with their answers in an inkblot test, i.e. a Rorschach protocol. A Rorschach test is an investigation into a person's perception of an inkblot, and this, in turn, is linked to what that person's astral body looks like. A cloudy, opaque Athakor will also cloud the person's perception, i.e. how they perceive the inkblot.



I will now present a summary, an alchemic table, where the transformations of these emotions can be understood in a consistent, logical development (from the affective states of the human ape to the clarity of the light bearer); from sludge to gold, from demonic darkness to angelic light, from Inferno to Paradiso. Such a suggestion could be:

Conjunctio	Rubedo	Intuition
Sublimatio	Citrinitas	Self-awareness
Fermentatio	Albedo	Inspiration
Putreficatio	Nigredo	Depression
Coagulatio	Rigidity	Normopathy
Solutio	Dependency	Separation anxiety
Exaltatio	Psychopathy	Infantile shame
Caltinatio	Paranoia	Annihilation anxiety

CALCINATIO

Calcination is the combustion process where unleached lime or quicklime is mixed with water and spontaneously starts to generate heat. The alchemists naturally believed the lime constituted a large part of the fire element. In the wider sense, calcination also represents any roasting or combustion process, such as the sinner burning in hell.

In a Rorschach protocol, the interpretation of fire in an inkblot can be an expression of non-neutralised aggression.

Freud noted the link between a fascination for fire, enuresis, ascensionism and pathological ambition - the so-called 'Icarus complex'.

Dream: A 42-year-old man dreams of seeing the devil in the shape of a horse, whose mane is standing on end like a lion's. The horse has eyes like saucers that radiate an irrepressible force. The dreamer knows this is 'Fire Horse', which is impossible to hurt or damage in any way. Should the dreamer try to escape, the horse will hunt him down and trample him, and if the dreamer tries to attack, the horse can turn into a fire, and the dreamer will be burnt to a cinder.

Comment: This is a nightmare in the true sense of the word. The mare is symbolised by the horse. At the time of the dream, the dreamer was locked up in a closed psychiatric ward and had been diagnosed with paranoid psychosis. He heard voices that threatened to beat him up and to sodomise him. You can understand that the defence mechanism of splitting occurs when an early rage has developed and has to be compartmentalised for the person to be able to develop an identity. The voices or the fire horse want to integrate with the dreamer, but an external approach would feel invasive as the paranoiac will become aware of his inner hatred and fragmented self-image. It is, therefore, better with an apparent external threat than to frazzle in one's inner fire. The man has been moved between different asylums and cannot be reintegrated into society. Society will feel threatening and represent the threat of being fragmented.

Calcination as a concept is an excellent simile of the inner

hell that a person with destruction anxiety struggles with. To an outsider, it is virtually impossible to take in other than in terms of a fiery Gehenna. Such a drastic, dramatic analogy is necessary to understand what the paranoiac is going through.

EXALTATIO

Exaltation is the process that involves the content of an alchemic vessel to evaporate through combustion and create a layer of pigment at the top of the closed container. This build-up of smoke is linked to the element of air and can be seen as an attempt of rising above the flames in order to create an area without conflict between Athanor's (the vessel's) interior and exterior top. The alchemists meant that the exaltation equalled the process of creation when God lifted the heavens of the Earth's enormous, spherical Athanor.

In a Rorschach protocol, some answers can be viewed from a distance either from above or from below, which can be interpreted as having a controlling upper hand in relation to a threatening object. The advantage or upper hand can then reduce the threat to something small and insignificant. You could, for instance, fathom how triumphant it must feel for the sadist to reduce and annihilate another human being, who might constitute a menace in his immediate surroundings: grand, megalomaniac, mythomaniac traits that we recognise in psychopaths.

Dream: A 23-year-old man dreams he is inside an aeroplane and can look down on a lot of people who all look like

little ants far below. He is not afraid even though he is in the driving seat in the cockpit; he feels he is in control of the situation. People are grumbling as they are milling around down there and he gets a feeling they want him to land, but instead, he drops bombs on them. The bombs turn out to be made of manure and he feels he has been victorious.

Comments: This is a tough guy with an overcompensated inferiority complex. He is like a teenager with a 'happy-go-lucky' mentality, i.e. he does not give a hoot about anyone else. He often takes on the hero role of a film, from which he can derive an illusory self-esteem. The purpose of the therapy is to help him develop a more positive narcissistic self-esteem.

The concept of exaltation aptly describes not only the arrogant, condescending attitude of the psychopath, but also his restless, agitated state where he is desperately looking for a thrill to substitute his emptiness within.

SOLUTIO

From combustion and evaporation, we now move to dissolution. The basic alchemic concepts are just that: to dissolve and to coagulate. This process can be described by how a piece of salt is added to water and disappears without a trace, but as the water evaporates, the salt reappears and solidifies into white crystals. The principle of dissolution is closely related to the water element, and in God's creation, it is related to the ancient ocean.

In a Rorschach protocol, water responses and nature re-

sponses are part of the isolation index; as if the forces of nature are used to replace the experience of emotional contact for people living in social isolation. The waves of the sea can then represent an overwhelming need for emotional connection, which at the same time, can be so strong that the person just wants to be dissolved in an ocean of strong emotions. Here, we can recognise a dependent, thus clingy person who, at the same time, is afraid the closeness will prove too painful when the threat of separation and the danger of dissolving in salty tears of sadness are always ever-present, lurking in the background.

Dream: A 34-year-old woman dreams of standing on a beach. Dark clouds are stacking up on the horizon. A storm is approaching. She then spots a cabin that seems to be a safe haven for her to ride out the storm. She enters the cabin and locks the door. Then she suddenly discovers she is not alone; one of her former boyfriends is sitting by a table. Back then, she had broken up with him as she couldn't cope with his intense feelings. At that very moment, when she realises she used to care a great deal for this man, it starts to rain, and the candle that illuminates the cabin goes out and everything is shrouded in darkness.

Comment: This is a woman who, in the past, had had several short flings and romantic relationships. She kept on breaking up with these men to avoid being betrayed or let down. The man in the dream stirred up some very strong feelings inside her, but she still had broken things off with him as his feelings had been too painful for her to handle.

The dream shows her the problem, but at that point, the water comes flooding in and threatens to dissolve her with unconsummated yearning and tenderness mixed with sadness.

Solution, as a concept, can describe how a denied feeling breaks through the dam of consciousness. When the water finally settles, there may be a calm surface to be used as a mirror.

COAGULATIO

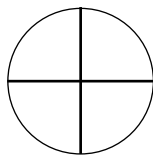
We have now come to the process of coagulation, which we all know from the formation of a scab on a wound. The coagulation or solidifying is what remains at the bottom when the alchemist has been busy for a while. A kind of sludge might appear and hopefully, some precious metal has formed - maybe even gold. Coagulation is not really the ultimate goal, but merely a stabiliser for the continued operations. Alchemists compared this to when the land was formed in God's creation.

In a Rorschach protocol, the feeling of soil, soft humus and organic materials can have certain tactile qualities, which express a need for physical closeness and touch. The earth element has a safe, secure, stable feel to it much like a motherly embrace. The terms matter and Mother Earth are both remnants of this sensation. In the solidifying process, the self is embodied in a character that can often become too rigid. Still, it is a long process for us to move from the mother's embrace and external comfort to an inner sense of stability and strength/belief in oneself.

Dream: A successful 53-year-old career woman with psychosomatic disorders dreams of being lost in a vast forest. She arrives at a glade where a small forest tarn should be, but all that remains is a dried-up pool of clag and clay. Her ochre-coloured dog lies in the pool looking at her. She knows she is supposed to look for something, but doesn't really know for what. Right in front of her, there is a mountain with a crevice and she heads over to it to fetch something. She enters the crevice, where it feels more like a room than a rock, and she spots a dress hanging over the back of a chair; a dress that she used to have in her teens.

Comment: In her one-sided ambition (which was an expression of the desire for an almost physical need to be stroked and recognised as a good girl), the woman had forgotten the importance of being a beautiful lady and had been good instead. The dream shows that her corporal discomfort has to do with her need for closeness, skin-to-skin contact and a need of embracing a more corporal, physical femininity.

The concept of coagulation relates to Freud's idea that the self is primarily a corporal self. He emphasises the importance of our corporal perception in order to achieve a strong self-belief. Nowadays, we talk about the normopath who somatises instead of relating to others on a deeper level.





PUTREFACTIO

The fifth stage of the process, described above, is decay. This state initiates the celestial or spiritual inner states of man. Symbolically, this is usually characterised by the cork being removed from the alchemical container in order for a spiritual force to enter from above. However, first of all, the stinking, negative thoughts must decompose, so that they can disperse through the bottleneck in the form of unhealthy odours. Putrefactio is the state of creation when our fleshy bodies were created. 'You shall return to the ground, for out of it you were taken.' Thus, decay is a purification process where the perception of physical desire must be separated for one's spirit to develop and grow.

Dream: A 58-year-old man with erectile dysfunction has a dream of being in a room where a black woman lives. He wants to make love to her, but even in his dream, he knows he can't. She insists he has to enter the 'darkroom', but he does not want to. He feels compelled to do it anyway and when he takes a step inside, he spots a man who is paralysed and unable to speak. The woman appears by his side and says, 'This is your brother'.

Comment: After having this dream, he starts to suffer from depression. He feels as though all his *joie de vivre* and exuberance has left him and he therefore has nothing more to live for. During his teenage years, he experienced true lust and sexual arousal, but since then, he has used this as a way of escaping unease and awkwardness. Once he realises the paralysed brother is the neglected side of himself, he can eventually view it as a quest for meaning and wisdom, which he had disregarded and ignored throughout his life.

It may be hard to understand that decay is the same thing as *nigredo*, i.e. the first phase of a spiritual transformation. In therapy, this often involves deep depression, which in itself changes the very core of the personality, thus being a salvation at a much deeper level than the non-denominational salvation that is often just a sense of liberation from shame, and using 'undoing' as a form of defence.

I personally view decay as a good, drastic analogy to depict a person's transformation towards a spiritual outlook on life.

FERMENTATIO

Now the rot is gone, the spirit can impregnate the process. This is done through the fermentation where the spirit appears. The common view is that spirits can be inspirational to a man's mind, like the old saying 'in vino veritas'. Alcaeus of Mytilene (600 BC) is for instance supposed to have stated: 'The wine is the mirror of the man'. The alcohol produces the water of the spirit, but the unworthy is destroyed by it. Aquavit or 'Eau de vie' are well-known concepts for the drunkard. The alchemists, many of whom knew how to make very tasty herbal monk liqueurs, saw the fermentation as the process of creation when God instilled his spirit into man. It is naturally expressed in creativity or what we mean by a spirited, witty person. In ancient times, artists were highly esteemed and seen to be close to the gods. The sculptor's creative talents made him closer to God, as illustrated by the myth of Pygmalion.

Dream: A 47-year-old female painter dreams she is standing under a tree. On the other side of the tree, a fisherman has taken a pew and the old man says: 'The tree cannot bloom until I am finished with my fishing'. The woman then blurts out in surprise: 'But there is no water'. The old man shows her that the tree is standing on top of a well. He says: 'The fish spends a whole life swimming upwards from the bottom, and we have to catch it at the precise moment it hits the surface.' At that point, the woman sees the tree has come into bloom.

Comment: The woman realises after this dream that she had turned away from her own source of creativity by only

creating what was expected of her. It is as if the expected fish has carried her inspiration to the surface. The woman identifies the old man as Mimir, who sits by the well of wisdom. According to Norse mythology, this well of wisdom contained intoxicating mead.

The fermentation corresponds to the second stage of the soul's development towards unification with one's spirit. This stage is called Albedo and is usually depicted with laundresses or scenes from a sauna. It is the point when man's emotional life must be cleansed and purified to reach an open, innocent state without any ulterior motives or negativity. The heavenly water is achieved when one's personality (soul) has developed the capacity for empathy and finds entirely selfless pleasure in helping others.

SUBLIMATIO

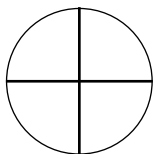
By now, the spirit has entered the process, but man must elevate it to a higher state. This is the seventh stage and corresponds to the day of rest. Since God is resting on the seventh day, man must work on his own personal development while he waits for God to wake up. In the alchemical vessel, the alcoholic vapours of the spirit mix with the heavenly air. In man, this is the purification or cleansing of one's mind and thoughts that can only be achieved by saints and mystics. The ability to say the right thing at the right time and to be on hand as a spiritual role model while God sleeps requires absolute self-understanding, i.e. 'Gnosis' in a Hermetic sense. This stage corresponds to Citrinitas, the moment at dawn when the air is light-yellow, just

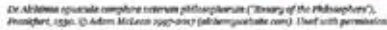
before the red sun of the spirit crosses the horizon of consciousness.

Dream: A 39-year-old man dreams he knows that, at each full moon, a bridge is opened for a brief moment. He can only walk across this bridge if he has nothing to look back on. He sees the moon high above the railing on the other side of the bridge. It is now or never. He makes his way across and enters a white, domed building. Inside, he finds a blue bird that says 'I am your kingfisher. Now he is dead'. As the word dead is uttered, a feeling of guilt grows inside the man and he has to go back across the bridge before it closes.

Comment: The man has been meditating for a long time and therefore has a spiritual view of life. He feels he needs to do something, but not quite sure what. The dream has the man understand that until he has gotten rid of his mental baggage, he isn't worthy of meeting his Higher Self (the human spirit) in the form of a bird (often in the shape of a dove). His view on life is far too intellectual, which stops him from seeing the mystical vision.

This elevation differs somewhat from the psychoanalytical word of sublimation, which could include all four stages of the spiritualising, alchemic process.





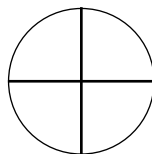
The goal of the development process is conjunction; the unification. The soul is now so purified and cleansed that it can receive the inner light of the pure spirit. This experience can in itself be like an internal sun rising in one's consciousness. In order to understand this final alchemical process, C.G. Jung wrote his magnum opus 'Mysterium Conjunctionis'. I do not think Jung ever came to understand exactly what the pure spirit's baptism of fire is simply because it is an unimaginable experience. In this state of conjunction, or union, the soul/core personality has entered an enlightened state. The internal images are entirely gone, and the inner and outer dream has amalgamated into one. Reality is perceived as a flow of light. Since it cannot be experienced in a dream state, we must use a description written by an Indian Guru.

44

to me and began to grow into a human shape ... I saw within it a blue person.. Then he said "I see everything from everywhere... I have eyes everywhere ... I have tongues everywhere ... I speak with my hand, with my foot. I have ears everywhere. I can hear with every part of my body." I was completely amazed. Through the gift of my Gurus grace, I was gaining the realization that the Blue One was my own Self, the One who lives within all".

Comment: This is Baba Muktananda's meeting with his own higher self in the form of pure consciousness. Experiences such as these can often be portrayed as a reddish-blue or violet fire. It may be surprising that the higher self is perceived as a person within oneself. C. G. Jung describes his inner spirit as Philemon. Socrates had his Daimonion. William Blake had his Angel. Jesus had his Father. Hermes Trismegistos had his Poimandros (the Human Shepherd). In this context, I do not want to judge anything from my own level and claim that Hermes or Jesus had a higher, better or perhaps even larger spirit. I'm just trying to understand a phenomenon.

Conjunctio corresponds to the alchemical state called Rubedo, which is the sunrise of the one's internal awareness and followed by a strong intuition to see through the lies of the world.





The old alchemical concepts can be used to describe people involved in a modern, psychotherapeutic process. I have produced dream material from former clients and have interpreted these dreams and dreamers using an alchemical framework, which can be done retrospectively as I have the answers and records from these completed therapy sessions. I personally believe that these old concepts can be applied to adequately understand the internal, psychodynamic process of clients. In this context, it is interesting to think that this has only been made possible in the last 50 years or so because psychodynamic diagnostic thought processes have not been commonplace until now. The significance of all this is the fact that we can apply a scientific, psychological mindset to a period several hundred years back in time and thus, incorporate psychology as a scientific approach in a broader, historical perspective. In the Middle Ages, the difference between the Philosopher and the Alchemist was merely that the former was a theorist, and the latter was a practitioner. In a similar way, people can speak about Psychologists as the theorists in life and Psychotherapists as the practitioners.



Astrology

Astrology is called 'Jyoti Shastra' in Sanskrit and means 'teachings of Light'. The picture shows how the light seeks

out the ones seeking the light. The central teachings of the Magi were covert but Cyrus, King of Persia seems to have made this into his own private cult. In the Book of Ezekiel in the bible, there are hints of the cult of Zurvan as a creature consisting of the four fixed signs of the Zodiac: The Ox, the Lion, the Eagle/Scorpion and the Aquarius. This is the image of Time or Zurvan the God, the Magi's very own deity from Balkh. Jung has written a book about Aion, the Greek name for time. Astrology shows how the cosmic light changes over time; on a personal level in the Astral body, and on a global level, in mundane astrology that includes the astral fields of the Earth.

Astrology is the teachings of correspondence between different phenomena such as the female menstruation cycle and the orbit of the moon around Earth, or other phenomena that may correspond to various planet cycles.

In this context, one must learn to separate synchronism, i.e. simultaneity without meaning from synchronicity, i.e. meaningful coincidences. No astrologist believes the planets and their cycles can have a direct effect on mankind. The general consensus of the public is that is the way it ought to work, as they have a mechanistic view of the world, but instead it is a photon flux, a flow of light that has been tuned to different keys. What we can see inside a rainbow is only a fragment of the cosmic light. Some people can assimilate specific frequencies of higher light notes; and some cannot. The more opaque a person's astral body is, the harder it is for he or she to soak up the light flux. An Occult Master can assimilate the whole scale of light flux. Changes in our so-

lar system alter this flow in a kaleidoscopic sense. It affects our chromosomes, the light bodies of our DNA.

Many pundits claim astrology cannot work and are the same sort of people who in the Middle Ages stated the world was flat. To all these people, I want to say that the entire Cosmos consists of light streams, all flows of light are intrinsically just information and information can only be understood by someone who resonates with this. Just like how two tuning forks tuned to the same key make each other vibrate, you can only pick up light frequencies where you exist. That is why there is no point in trying to prove something to sceptics. This book is not written for those sceptics, as they are illiterate when it comes to 'reading' the information of the cosmic light.

The different zodiac signs work from their specific distance to the sun. The Earth's orbit is elliptical and thus, opposite signs have the same distance from the sun, which is why people born on the opposite side of the wheel of the year have a connection. For instance, ancient astrologists compared the crayfish on the bottom of the seabed (Cancer) with the alpine ibex at the top of the mountain (Capricorn). The crayfish seeks comfort and safety in the smallest of environments, while the alpine ibex has an ambition of conquering the world. We cannot rebuke the ancient astrologers for their lack of knowledge, because Astrology is the science of the future and far more complex than any other science. Despite this, they had come a long way in their understanding of Cosmos.



Academia Magnaura in Constantinople.

Chapter 3: The three renaissances

This historic part is to repudiate any claims of seniority that many Orders have made and that has affected Esotericism negatively by confusing anyone that is seeking true Occult enlightenment.

The Palaeologan Renaissance 1261-1360:

The Hungarian renaissance was initiated by King Matthias's protégé Konstantin Lascaris, who descended from the imperial dynasty Lascaris of Nicaea. With the city-

state of Trebizond by the Black Sea, this Byzantine province had, as far as the academic elite was concerned, preserved the magnificent Neoplatonic cultural heritage. During the years of 1204-1261, the Lascaris clan managed to keep the crusaders away from Asia Minor and created the right setting for Greek high culture. After this, a new Byzantine dynasty emerged, the much-feared Palaeologans, who basically annihilated the Latin troops in the battle of Pelagonia in 1259. These people came to rule, firstly as emperor of Nicaea and then as the ruler of the entire Byzantine Empire, until the fall of Constantinople in 1453. Paleologos means 'Protector of the old teachings' and this dynasty certainly guarded the Hermetic tradition very carefully. The metropolis of Nicaea could also, at the same time, be seen as a Hermetic Didaskalos, i.e. teacher. The most famous of these teachers was Cardinal Johannes Bessarion (1402-1472), one of the founders of 'Gli Fratelli Oscuri'.

A question raised amongst Freemasons is whether Byzantine Neoplatonism could have influenced the Latin orders of knights. It seems entirely feasible after the Second Council of Lyon gathered on 6 July 1274 when Pope Gregory X (Pope 1271-1276) proclaimed a union between the Orthodox and Catholic churches in order to create the right political setting for a joint crusade to reconquer Jerusalem. The Knights Templar must have been keen on this development as Charles of Anjou, King of Sicily and Naples, (and uncle to the King of France), was enraged as he made claims on Byzantium and wanted to fight the Palaeologans. Em-

peror Michael VIII Palaeologos's chief mediator in Lyon was none other than George Akropolites (1217-1282), who took on the role as leader for the Hermetics under the name ('nomen mysticum') of Timoléon in 1248. During the brief union years, 1274-1276, George found the time to introduce the Grand Master of the Knights Templar, William de Beaujeu (Grand Master 1273-1291) and his brother-in-law (according to the temple legend), Jacques de Molay (Grand Master 1297-1314) to the hermetic tradition. The orders of the knight were influenced by Neoplatonic teachings from the school, which the Patriarch of Constantinople, George of Cyprus (Patriarch 1283-1289) had organised in the Akaleptos abbey in Constantinople. These lessons were carried out secretly as George would not dare to write anything down in fear of his life.

I believe that the Second Council of Lyon is the direct cause of the ruin of the Hermetic Templars. Byzantine influence on the orders of the knights could threaten Frankish interests. Admittedly, William de Beaujeu managed to get his cousin Charles of Anjou and Charles's nephew Philip the Bald to focus on Palestine instead of Byzantium. Charles of Anjou, therefore, bought the title 'King of Jerusalem' from Mary of Antioch for a thousand gold pounds; an investment that proved worthless after the fall of the Holy Land 17 years later. After becoming king in 1285, Philip the Fair wanted to unite the knights under the French crown in an attempt to build enough troops to conquer Constantinople and establish a Franco-Roman empire. Any Greek, Neoplatonic ideas influencing the Knights Templar were to be considered

a Byzantine conspiracy to attack France from within. The demise of the Knights Templar came to be Philip's demise too and it also led to the demoralisation of the French army, which in turn resulted in losses against England during the Hundred Years' War.



Villa Careggi in Florence. The Platonic Academy was the central hub of the Renaissance development.

The Florentine Renaissance:

The unnoticed Brotherhood 'Gli Fratelli Oscuri', was by no means obscure in the modern sense of the word, but was formed by well-educated Greeks in Florence and Lucca,

and supported by the Palaeologans, to continue the initiatic tradition in the west. Several lodges were formed under different names, such as 'Gli Fratelli Incogniti' (the unknown) in Forli until 1574 when the name was changed to 'Dei Firligiti' (the diligent).

In Rome, they were first called 'Gli Ombrosi' (the ones shrouded by shadows), then 'Gli Inonimanti' (the anonymous). Subsequently, several Platonic academies were opened so that the tradition would continue to have both an external school of science & liberal arts, as well as an inner initiatic circle. Several noble houses were introduced to the concept and joined these groups. We find enthusiastic patrons in Florence, Cosimo de Medici (1389-1464); in Ferrara, Duke Borso d'Este (1413-1471); in Mantua, Francesco Gonzaga (1466-1519) and in Rimini, the Malatesta family. Gonzaga's wife Isabella d'Este was in these social circles called 'The First Lady of the World'. In Venice, this couple became an icon of spiritual love and wisdom. Johannes Gemistos Plethon (1389-1452) was the predecessor of the afore-mentioned Konstantin Lascaris (1434-1501), who had been inaugurated in Byzantium by Johannes Argyropoulos (1410-1492).

As Lascaris had fled to Hungary, Donato Acciaioli (1429-1478) succeeded him, and after that, the succession continued with Bartolomeo Scala (1428-1497). Lorenzo di Medici's librarian and tracker dog searched for old manuscripts while the famous grammarian Johannes Lascaris (1445-1534) headed up the Inner Order for quite some time. The tradition continues with some of Italy's titans when

it comes to education. Hieronymus Benivieni (1453-1542) and Cyriacus Strozzi (1504-1565) initiated Sir Thomas Bodley with the supervision of 'Gli Incognito' and thus laid the foundation for the Elizabethan Renaissance.

After Strozzi, we find a whole range of important characters, such as Pietro Victorius (1499-1585), Francesco Piccolomini (1520-1604), Aldrerano Cibo (1552-1606), Guidobaldo Bonarelli (1563-1604), Andrea Morosini (1568-1618) and then Frederic de Cesio (1585-1630), Duke of Agna Sparta who founded Accademia dei lincei (Academy of the lynx-eyed, or the clear-sighted) in 1603.



Lorenzo di Medici celebrates the birthday of Plato the 7th of November.

The Order effectively included the entire Italian intelligentsia. Men like Leonardo da Vinci, Botticelli, Michelangelo, Raphael and Galilei were all initiated, as well as Tomaso Campanella. His book 'The City of the Sun' is a hermetic opus describing a city in seven concentric circles with a circular temple in the centre, which is supposed to be a depiction of the human psyche. Campanella was thrown in jail in 1599 and kept behind bars for 27 years. On 17 February 1600, Giordano Bruno, who had also been initiated, was burned at the stake; one of the most horrific atrocities committed by the Catholic church.

Church spies understood that some kind of heresy was going on. Following the last known leader of the Italian Order, Fabio Colonna (1567-1640), the Order was struck by Pope Innocent X's Inquisition (1644-1655). All the Brothers, whom the inquisition hunted down, were murdered and the Order was forced to dissolve. Brother Francesco Sarzanello managed to escape to England with part of their precious archive, but despite this, all the rituals still fell into the hands of the Jesuits. As a result, in 1648, two Jesuits, Father Antonio Macedo and Father Giovanni Andrada managed to get to Sweden and deceive Queen Christina into believing that the Jesuit Order had the oldest, continual hermetic tradition. Their purpose was to get Queen Christina and her Swedes to convert to Catholicism, but she chose to abdicate instead. The Jesuits realised the public value of this turn in events and once back in Rome again, they created an Academy solely for her leisurely entertainment, 'l'Accademia degli Arcadi'.



Shakespeare at 'The Mermaid Tavern' with his friends Sylvester, John Seldon, Earl of Dorset, Francis Beaumont, William Camden, Thomas Sackville, John Fletcher, Sir Francis Bacon, Ben Jonson, John Donne, Samuel Daniel, Sir Robert Cotton and Thomas Dekker. Sir Walter Raleigh, The Earl of Southampton, acted as the convenor of these meetings.

The Elizabethan Renaissance:

During Mary Tudor's Catholic reign (1516-1558), the Protestants were persecuted and many of them were forced to flee the country. Sir John Bodley of Exeter and his family left the country in 1554. They travelled around Europe and chose to settle in Geneva, the Huguenot stronghold. There, his 12-year-old son Thomas was inspired by Francois Berauld's lectures in Greek philology at the College de Calvin. The family later moved to Forli, where Thomas eventually

was introduced by Brother Fabius Calvo Junior (1499-1580) to Fratelli Obscuri in 1564. When Thomas returned to England in 1575, during the Elizabethan reign (1558-1605), he was allowed to establish the Fratelli Obscuri ritual in London, which in English became 'The retired brothers'. Brother Antonio Pizzera came over from Italy in 1576 to give him the final rank and install him as an initiatic leader. The group around Bodley consisted of Thomas Smith, William Sedley, Nicholas Bacon (1510-1579; father of Sir Francis Bacon), Sir Walter Raleigh (1552-1618) and Walter Mildmay.

To hide their activities, they called themselves the Bacon Society because they used to gather at the Bacon family residence. Later on, the Inner Order Academies were called Museums or 'Tavernas of the muses'. Sedley and Smith established two new tavernas; one in Oxford and another in Cambridge. In 1580, Roger Derbyshire founded a taverna in York.

Thomas Bodley died in 1613, and Robert Cotton succeeded him as leader of the Order. At this time, John Napier, Baron de Merchiston (1550-1617), founded a taverna in Edinburgh. When Cotton died, he was replaced by lawyer John Selden (1584-1654), and when the Italian Order Archives arrived in England in 1650, Selden became head of the entire Order. At his death, historian Sir John Marsham (1602-1685), author of 'Chronicus Canon Aegyptiacus, Ebraicus, Graecus', took over from him.

King Charles II was worried about conspiratorial groups, and rightly so, thus banned all secret societies through a decree dated 26 July 1669. Thomas Stanley (1625-1678)

took over from Marsham in 1672 and had to try to solve this problem. They then created the Tobaccological Society, which was officially only supposed to cultivate the art of smoking. The purpose of this society was to support their claims that the unmistakable scent of incense during their meetings actually came from tobacco smoke. The name Tobacco-Society was also a witty tribute to the predecessor Lord Baco(n) - 'The Baco-Society'.

Neoplatonism spread and gained momentum, especially at Cambridge, and several famous Cambridge philosophers were initiated: Henry More (1614-1687), Theophile Gale (1628-1678), Ralph Cudworth (1617-1688) and Thomas Gale (1636-1702).

Ever since the mid-17th century, the Order has had a close connection to the Royal Society and came to be their inner circle. After Brother Stanley's death in 1678, the following succession of leaders was adopted: Wentworth Dillon, Count of Roscommon (1633-1685), William Somers, William's brother John Somers (1651-1716), Philosopher Anthony Ashley Cooper, Count of Shaftesbury (1671-1713), John Sheffield, Duke of Buckinghamshire (1648-1721), Charles Boyle, Count of Orrery (1676-1731), Astronomer Edmund Halley (1656-1742) and Sir Hans Sloane (1660-1753), President of the Royal Society and creator of the British Museum (the first national museum of its kind, 'The Temple of Muses'). The English, philosophical rite mostly appealed to philosophers and artists in club environments, to people such as William Blake, Thomas Taylor and the Pre-Raphaelites.



Chapter 4: The delicate development of Occultism

Rosicrucians: Aphrodite (Venus) gave her son Eros (Cupid) a rose so that he wouldn't reveal to his stepfather, Hephaestus the Blacksmith, that he wasn't Hephaestus's biological son. As the Goddess of Love, Aphrodite was constantly unfaithful to her beloved Ares (Mars). The rose came to represent taciturnity in general and the Hermetic reticence in particular; to not reveal the mysteries. The rose has become the symbol of Hermeticism, just like the cross is the symbol of Christianity. The Germans initiated into Hermeticism in Italy decided not to go against the church, but decided to try to reform it from within. This group consisted of Johannes Reuchlin, his stepson Philip Melanchthon (the author of The Augsburg Confession), Agrippa von Nettesheim as well as several literary people associated with them. They wanted to remove the Greek façade and replace it with a German, so instead of having Pythagoras as the originator, they created a fictitious

tale about Christian Rosenkreutz who had travelled to the same locations as Pythagoras. Rosenkreutz had gathered information and built up knowledge that could later be integrated into the Christian faith. The most important thing right then was to utilise the art of printing in order to spread valuable information to talented people and educate them at the new universities, Wittenberg and Marburg. (The University of Wittenberg was founded in 1502 by Frederick the Wise, Elector of Saxony. The University of Marburg was founded in 1527 by Philip the Magnanimous, Landgrave of Hesse.) These earls were often financing texts and fliers aimed at the influence of the Catholic church. The role model of these printers was Aldus Manutius, the inventor of the semi-colon, who entertained a group of Greek Hermetics at his house and translated everything, which they could lay their hands on, into the vernacular. Venice became a haven for Occultism and the Occult leader, Fabius Calvo (1447-1527), stayed at Aldus's house. For the benefit of anyone who wants to explore the roots of German Occultism, we will start with Pico della Mirandola (1463-1494) who learnt Hebrew just to be able to study Kabbalah. He influenced Johannes Reuchlin (1455-1522), who wrote the first book about Kabbalah where the ten sephirot are shown to correspond to Pythagoras's Tetractys. Pico brought up his nephews, the dukes of Carpi, Lionello and Alberto. These dukes financed a large part of Aldus's work, such as publishing 'The Golden Verses of Pythagoras' in 1516.

Some texts claimed to be Rosicrucian are probably not. As this Rosicrucian tradition were keen on developing

science and art, their members were keen to create strong ties to the German universities. To understand the Rosicrucian message, you have to follow the concept of Paideia (παίδεια), which represents the process of developing man to his true, Platonic form and this is what the Sebastikos, the venerated Master, was supposed to teach and promote amongst his disciples. Cultural historians of today often mistranslate this word and use 'upbringing' as the modern-day equivalent; i.e. to make someone more polite, courteous, well-mannered and cultured. In the ancient world, however, this was the ideal around which Greeks and Romans shaped their world and educated their youngsters.

As far as Roman Emperor Julian (331-363 AD) was concerned, Paideia represented an understanding of the Hermetic culture and traditions. He is claimed to have said, 'this knowledge is the only thing that can help man understand himself, thus finally uniting with the divine within him'; and to have picked up on this particular belief from Iamblichus (240-320 BCE) for whom Paideia is paramount. While Iamblichus believed Paideia was for a chosen few in an academy, Emperor Julian wanted to lead his entire country along this path and strongly believed in Paideia for all and sundry. This idea of Emperor Julian's, a.k.a. Julian the Apostate, was also the final goal of the Rosicrucians. They had to operate clandestinely as they were all anti-clerical and Protestants. They did not wish to be burned at the stake like the Grand Master, Giordano Bruno. Their Catholic opponents were the Jesuits, who lead the counter-reformation like a 'crusade of the spirit'

and tried to prove Catholicism was based on science. The genuine Rosicrucians were true intellectuals and scholars, with a passion for the ancient world and its Hermetic depths; such as Comenius, Descartes and Leibniz, as well as Johan Skytte and Georg Stiernhielm in Sweden. By 1737, 11 Swedes had been taken into the Royal Society that was founded by Sir Francis Bacon. They were most probably Rosicrucians, such as Urban Hjärne and Christoffer Leijoncrona, and when Stiernhielm (1598-1672) was inaugurated in 1669, he was said to 'talk with almost religious exaltation about this "Sanctissimum Collegium"'. The highest rank of the Hermetics was called the 'College of Science and Art' and this was when academic traditions with laurel wreaths were first created; which hark back to Apollo and the symbolism of the climb of Mount Parnassus.

This Occult tradition is predominantly in Germany, but during the 18th century, there was a transformation where alchemy, the inner vision and the pursuit of the original Christianity emerged. In 1756, Samuel Richter of the University of Wittenberg founded the Order of the Golden and Rosy Cross, inspired by Paracelsus and Jacob Böhme. The order has had distinguished members like Goethe, Steiner and Jung. A grade structure was devised based on Valentinus's Gnosticism as a true Christian faith consistent with the ancient mysteries. Once you reached the higher grades, you became a Gnostic Bishop. Jung, who wrote a Gnostic tract called 'Seven Sermons to the Dead', was probably inaugurated with 'Nomen Mysticum Tau Basilides'. Steiner's Gnosticism enabled him to work closely with the Christian

community as he placed a great deal of emphasis on the Christian impulse, whereas Hermetics spoke of the light of Apollo. At his grave in Dornach, his mausoleum is flanked by two statues: Lucifer and Ahriman. This goes back to Ormus and Ahriman in Persia, but these statues represent the two forces of light and darkness that must be overcome in order to achieve the higher principle of Christ.



Mozart at his Freemason lodge 'Zur Wohltätigkeit' in Vienna.

Freemasons: Sir Francis Bacon (1560-1626) was chairman of the Bible commission that translated the Common English Bible (the King James's version) in 1611. Bacon had an idealistic view of public education, so the thought of cre-

ating a popular spiritual movement was very close to his heart. In his text, 'The New Atlantis' dated 1627, he talked of a utopian country where there is a 'Solomon's house' specifically for the development of science and religion. Of course, King Jacob and Bacon as Prime Minister would be considered to be the two pillars bringing this utopia to life. Symbolically, the king would be temple pillar Jachin and the prime minister would be temple pillar Boaz. Many writers feel there is no doubt that Bacon invented a Christian form of the ancient Osiris rite and thus created the Blue Freemasonry. Right from the start, this group of Hermetics had been symbolic Architects (Freemasons) in the sense that they had studied Pythagoras's 'Sacred Geometry' and ought to have been identical to 'the invisible brethren'; the 'Invisible College', which is the precursor of the Royal Society. In this group of English Hermetics, Bacon's vision of an 'Instauratio Magna', a science-based religion, had begun to take shape. Still, at this point, a certain politicisation emerged, which later led to a Freemasonic downfall — a time when power-hungry pretenders to the throne, career-hungry noblemen, status-hungry bourgeois took over Hermeticism. Freemasonry is a flagrant example of how the pure Occult tradition was watered down and reduced to something inferior.

The downfall of Freemasonry in Scotland:

According to French Masonic researcher Jean-Marie Ragon (1781-1862), it was Elias Ashmole (1617-1692) who created the Scottish Rite with an apprentice grade 1646, compan-

ion grade 1648 and Master grade in 1649. The Hiram legend, most probably created by Bacon, was then automatically connected to the execution of King James II in 1649.

From that year on, Freemasonry, on the whole, turned political and Jacobean, but after the dethronement of James II in 1688, it took a more international approach. The highest grade was then the Order of the Thistle as created by James II in 1687 and the Masonic brother secretly became a knight of the Scottish Order of St Andrew du Chardon, with a presumptive state of nobility when the Jacobites eventually regained the English throne. In this Masonic Rite, the Scots were symbolically compared to the Jews in the Babylonian exile: 'one day the temple shall once more be theirs', i.e. one day the throne would once more become Scottish.

Jakob III (1688-1766) was a great admirer of King Charles XII of Sweden and made numerous attempts to recapture the English throne and crown. In 1716, during his exile in Paris, he met up with Swedish ambassador Erik Sparre (1665-1726) to form a union with the mighty country of Sweden. Together with the Swedish Ambassador in London, Carl Gyllenborg (1679-1746; member of the Royal Society in 1711 and described as 'a violent anglophobe'), Swedish Finance Minister Georg Görtz (1668-1719) and his secretary Georg Henning Eckleff (1671-1732; Carl-Friedrich Eckleff's father), they agreed the Jacobites would give Sweden a million livres to finance shipbuilding for hostile disembarkation and the conquering of England. The Swedish aim was to crush England's ally Denmark and conquer Norway, but this whole project ended with

the death of Charles XII in Norway. This enterprise ended with the death of Karl XII in Norway in 1718. As Russia scorched and burned the Swedish coast in 1719, Sweden was forced to make peace with England that year. Görtz was beheaded for endeavouring to finance the Swedish warfare at any cost. The Scottish Masonic Rite did not become public knowledge until the year 1725 in Paris (St Germain en Laye), but this was likely to be a reaction to the English claim to Freemasonry in 1723 through Anderson's Constitutional Book. This book was a mediocre attempt to compile the symbolism of all known rituals in a historical context.

In 1728, the Scottish replied by letting the famous author Michael Andreas Ramsay (1686-1743) submit another constitution to the English Grand Lodge; a constitution that included rituals dating back to the Order of the Knights Templars. Ramsay was forcefully rejected on this occasion.

The leaders of the Scottish Masonic Rite in Paris were executed in conjunction with Charles Edward Stuart's (1720-1788; pretender to the throne) inglorious and rather feeble military campaign in 1745. In 1748, Charles Edward was physically banished from France when England and France made a peace treaty as the War of the Austrian succession was over. Ramsay's Knights Templar tradition survived in a derivative form in the German 'Rite of Strict Observance' and in the 'Swedish Rite', which, like all high Masonic grades, embraced the temple legend. There was a succession list of the Scots who were Grand Masters of this tradition and, in turn, actually refers to the Knights Templar:

1628 – 1640	Jacob Gremy <i>Mense Martis</i>
1640 – 1659	David Ramsey (vicarius)
1659 – 1679	Charles Steward <i>Eques a Tonitru</i>
1679 – 1686	James of Monmouth <i>Eques a Equo Nigro</i>
1686 – 1708	Count of Perth <i>Eques ab Oceano</i>
1708 – 1714	Andrew Ramsay (vicarius)
1714 – 1730	Count of Seaforth <i>Eques ab Leone aureo</i>
1730 – 1743	Robert Douglas <i>Eques ab Unione</i>
1743 – 1765	Robert Count Belford <i>Eques a Sole aureo</i>

In parallel, or perhaps above the Jacobean, political Freemasonry, there seems to have been a high-grade structure which was not revealed in Paris until 1755 when the ‘Lodge of St Lazare’, mother lodge of the Scottish Philosophical Rite was formed. This masonic system was also used by the Jacobites in Toulouse in 1747 for example, when it was called the highest chapter with the ‘secrets of the scientific Freemasonry’. The reason for emphasising the philosophical aspect of the rite in 1755 is probably because they wanted to wash their hands of political connotations. This is the Neoplatonic, academic Freemasonry.

According to the Swedish ‘Handbook for Freemasons’, this high-grade structure was not only utilised in France, but also in Sweden under the name of ‘Academie des sages’ (Academy of the wise) until as recently as 1770. This academy is said to have been ‘*a replica of the society founded by Ashmole and adhering to Bacon’s teachings in “The New Atlantis”*’.

The downfall of Freemasonry in Sweden:

The deistic philosophical and academic character of the Swedish Rite was reduced during the Gustavian era. In order to understand how this period of deterioration came about, we ought to consider the power game going on in the royal family as this ruled both the political landscape and the Masonic Rites.

The year after 1771, when Gustaf III, Prince Charles (Duke of Södermanland) and Prince Frederick Adolf (Duke of Östergötland) had been admitted as Masonic brethren, Gustaf performed a coup d'état. He already had the 'Hats party' on his side after generous bribes. Prince Charles had been tasked with befriending the 'Caps party' in order to secure the allegiance of Skåne county, said to be the most significant Caps' nest in the whole of Sweden. He sadly acted so clumsily that he attracted negative publicity and dissatisfaction from both camps, but later on, Charles spent a lot of time with friends from former Caps' families. There was, therefore, polarisation on the cards during the 1770s, where the former members of the Hats party became friends with Gustaf and the former members of the Caps party became Charles's friends. In 1774, Prince Charles took on the title of Masonic Grand Master after Eckleff.

At the same time, his countrymen and peers were viewing him more and more as a bon vivant and a layabout. He got caught up in debauchery and dubious affairs with the fairer sex. His drinking buddies 'with a taste for liqueurs and wicked champagne wine' were immediately

given Masonic appointments. Iverus writes: 'King Gustaf III became embittered. He was certainly not of a prudish nature. Still, he did not tolerate too much weakness of the flesh or carnal desire amongst the highly ranked Masonic brethren and Prince Charles's lifestyle significantly undermined the reputation of the Order.'

Eager to create an international, high-grade structure, Prince Charles hired a number of supposed mystics, who often rivalled the Prince's favour. Reuterholm, Ulfvenclou and Silfverhielm are some of the most renowned. Silfverhielm began hypnotising the Prince and during these sessions, the Prince had intense visions of Gustaf's death and other disasters. Prince Charles experienced emotional mood swings and felt the end of his life was fast approaching, most probably under the influence of laudanum (opium diluted in spirits), which was imported from the Swedish East India Company in Canton, China.

With this, the Swedish Masonic Rite turned increasingly apocalyptic and the high-grade Masonic structure of Prince Charles started to take shape, a distinctly different shape from the international tradition.

Chivalric romance and blood mysticism

In Sweden, during the Age of Enlightenment, the merit of one's own actions created the noble and decent within man himself, not whatever his ancestors had done. For the old warrior nobility, the bloodline was the force that united them in a sense of being elected; the chosen ones.

The new high-grade system that created spiritual nobil-

ity with an alternative house of lords was, at the time, a revolutionary power to be reckoned with. This had a real impact, mainly among the bourgeoisie, as the eleventh and highest grade meant actual nobility.

The old idea of clans and families was replaced with an idea of brethren - that a good, honest friend means more than one's next of kin. This Masonic idea was perhaps their primary contribution to the world; the idea of spiritual ties being stronger than strictly genetic ones has laid the groundwork for international cooperation across country borders and Freemasons all around the globe.

This fraternal concept was linked to the holy communion through the blood of Christ, thus forming a mysterious union between the brethren of the highest grades, which in turn, led to a stronger sense of being selected and being superior, even to the realm of nobility. Prince Charles is described as naive, gullible and easily deceived, but therefore also fanatically convinced of his divine mission. At the Freemason Convention in Wolfenbüttel in 1778, he sought to gather the Freemasons of Europe around him. He wanted to claim the Baltics as he said this was an old Swedish territory, and then he also claimed the Livonian Brothers of the Sword as he stated this was linked to Freemasonry. His vision, at the time, seems to have been to establish a godly state while waiting for Christ to arrive, but his industrious brother King Gustaf kept interrupting and hindering his plans, and often made a mockery of him in public. Prince Charles often had to suffer disapproval and reproach due to his inability to answer his clever brother

and give as good as he got. In addition to this, their mother Lovisa looked down her nose at Charles, but idealised the highly gifted Gustaf. The volatile Prince Charles became more and more convinced that Gustaf was the Anti-Christ.

Prince Charles's camarilla

The Order of St Helena was officially founded by Prince Charles in the year 1783 at the Freemason's Hall on Riddarholmen in Stockholm. The Masonic Hall was, at the time, the Rosenhane Palace, now the Svea Court of Appeal, and had a sepulchre all ready and waiting for the return of Christ. Nowadays, this room is used as an archive. Before the Rosenhane Palace, the Freemasons had gathered at the Prince's Sanctuary in the castle. This Order became the highest, most secretive grade of the Swedish Rite and members of this Order were included into the sworn guardians of the holy grave pending Judgement Day. The Prince's closest friends were more or less the only ones invited into this Order; such as the Finnish medium or spiritual channel Gustaf Björnram (1743-1801), the young Gustaf Adolf Reuterholm (1756-1813), Master of Ceremony Karl Anders Plommonfelt (1750-?), as well as his nephew and instigator of royal murder, Claes Fredrik Horn (1763-1823). The St Helena brethren pledged eternal loyalty to Prince Charles and he gave them each a ring with his initials – Carolus Dux Sudermanniae.

One day in March 1782, Brother Plommonfelt of the Order of St Helena was sitting at the inn called 'Claes på hörnet' or 'Claes at the corner' in English (Crusenstolpe claims

it to be Becker's inn at Norrtullsgatan), scribbling anti-royal messages on a windowpane. He was charged for this and initially sentenced to death by decapitation, but the Prince helped him to escape to Boston under the name of sailor Carl Andersson. Once in Boston, the Swedish consul reported that Plommonfelt was there operating under the name of La Marlière and 'crazier than I think he ever was'.

Plommonfelt and his brother-in-law General Fredrik Horn (1725-1796) were probably the ones who wrote the Order of St Helena rituals, with some assistance from Prince Charles. The Prince took his Grand Master's death sentence as a personal insult. The verdict was really nothing but an excuse to get rid of one specific person who had undermined Sweden's reputation in the world when trading company Plomgren declared bankruptcy in 1779. Together with his brother-in-law, Plommonfelt had arranged for co-owner Fredrik Lundin to take responsibility for company losses and he had then been given help to escape the country with the funds. Only a few months after the official inauguration of the Order of St Helena, the Prince was then even more offended when, in Florence 1783, King Gustaf III took on the title of self-proclaimed Grand Master of all the Freemasons in the world with the so-called coadjutor letter signed by Charles Edward Stuart. The Prince was, however, unaware that Gustaf was now the head of the Scottish Rite and Charles believed that as the Grand Master of the Knights Templar he had access to all Masonic secrets. Enough was enough as far as the Prince was concerned, and in 1784, he secretly had himself anointed as the rightful

king of Sweden - eight whole years before the murder of his brother.

He wrote to his beloved about Gustaf: 'He has a superior talent for being despised and hated everywhere, and these feelings are so widespread that one could rather ask who loves him than who does not.'

Precisely ten years after Plommonfelt's death sentence, Prince Charles was seen at Plommonfelt's Hufvudsta Manor; by that time owned by his nephew Major Carl Fredrik Horn. Captain Ribbing, Captain Anckarström, Lieutenant Ehrenswaard and Lieutenant Liljehorn also met there and these officers had the backing of two generals, namely Plommonfelt's brother-in-law Fredrik Horn and Carl Fredrik Pechlin, married to Plommonfelt's cousin Anna Christina Plomgren. The captains were tasked with the dirty work on 16 March. Anckarström hesitated, but Ribbing grabbed his hand and fired the pistol in such a way that the shot was misaligned. The king did not die and the military coup stopped in its tracks. Several panjandruns of the Order of St Helena were severely compromised, including the two founders, Baron Wallenstierna and Colonel Gyllengranat, who were arrested. Anckarström was beheaded, but before the decapitation, he confessed to Reverend Roos and revealed that Ribbing had promised him a great reward from Prince Charles. After the King's death, Prince Charles claimed that Gustaf, in his great mercy, had pardoned everyone except Anckarström. Something that was psychologically inconceivable from a person of Gustaf's calibre, who had beheaded the Man from Anjala and several others.

Thus, the punishment for Horn, Ribbing, Liljehorn and Ehrenswaard was mitigated from the death penalty to lifelong exile. Bishop of Växjö Olof Wallqvist (Princess Sofia Albertina's confessor) claimed the former received a barrel of gold as travel funds from the Swedish state and that Lawspeaker Håkansson, who performed this task, received a good pension for keeping quiet...

The murder of Gustaf III had become common cultural property through Verdi's opera 'A Masked Ball', which was not set in Stockholm, but Boston of all places.

Once Prince Charles was crowned King Charles XIII, he became petrified of the 'Gustavians', whom he believed wanted to end his life. On 24 November 1809, he suffered a stroke and when the heir to the throne, Danish bon vivant Christian August (appointed 28 August 1809) also had a stroke and died 28 May 1810, Charles XIII 'realised' that he had been poisoned by these 'Gustavians'. He assumed that it was the popular Reichsmarschall Axel von Fersen who was the brains behind the plot. He disguised a number of footmen as sailors, including some from Princess Sofia Albertina's court and let them agitate the public against von Fersen for a few days, before beating him to death on 20 June 1810. As you probably know, this was done under the patronage of General-Major Silfversparre's soldiers. In the subsequent investigation, Silfversparre said he had received verbal orders from King Charles XIII, but that he was not at liberty to divulge exactly what those orders were. In reference to this, Professor Gustaf Hafström (Fersen's biographer) cautiously stated: 'Silfversparre had

to accept the direct responsibility for the murder, but the moral responsibility for both the events of 20 June and their aftermath rested with King Charles XIII.'

The following year, on 27 May 1811, Charles XIII established his own order to reward his loyal followers and this became the highest grade in the Swedish Masonic Rite; an insignia of spiritual greatness.



A grumpy Annie Besant in the middle, with the boy Jiddu Krishnamurti and the bearded Charles Leadbeater on either side of her.

Theosophists: As a consequence of the Masonic downfall and its crime against Occult laws to exclude women, a spiritual vacuum emerged where theosophy developed during the 19th century. All the leaders were women: Helena Petrovna Blavatsky, Annie Besant; and later on, the Occult traditions were laid by Alice Bailey. It all originated from Spiritism when the Fox sisters in the US in 1848 started to connect with spirits through rappings and knocks and this spread all across Europe too. In 1854, a Parisian doctor called Allan Kardec started channelling

automatic writing and eventually published the bible of Spiritism, 'The Spirits Book'. One of the clairvoyants active in the 1800s was Helena Petrovna Blavatsky, born in Yekaterinoslav in 1831. As a teenager she was already heading out into the world, visiting some far-flung places and she made it to Egypt in 1871. She met the Coptic magician Paulos Metamon in Cairo, a.k.a. Serapis Bay. Between 1871 and 1872, Blavatsky and Metamon ran an esoteric association in Cairo called 'Société Spirite'.

In 1873, she decided to leave Cairo and headed to Paris, where she encountered the Grand Orient Freemason Order, which to her seemed too shallow and superficial. Blavatsky left Paris and moved to the US. She met Colonel Henry Steel Olcott with whom she was co-founder of The Miracle Club in New York in 1875. Later that year, Blavatsky and Olcott established the Theosophical Society.

Blavatsky's texts had brought her much publicity and made her very popular in India, and on 16 February 1879, Blavatsky and Olcott arrived at Bombay Harbour. They were met by Hari Chand Chintamani, President of Arya Samaj and the Theosophical Society partnership with Arya Samaj lasted until 1882.

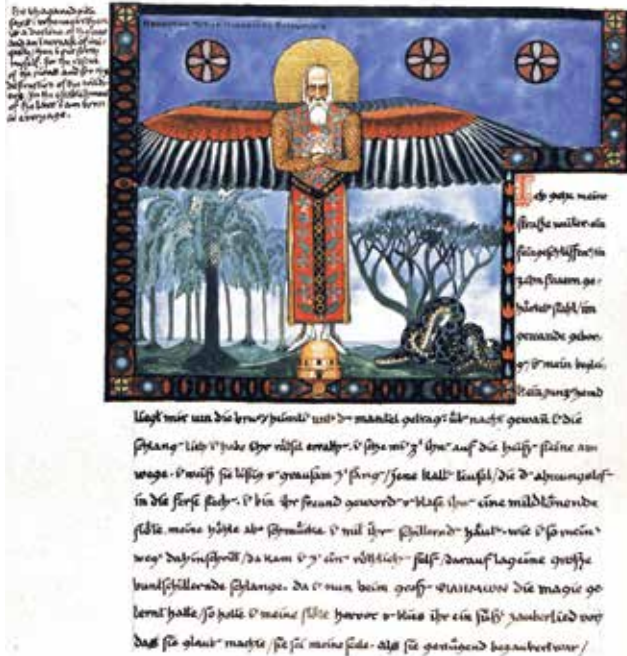
A few Occultists joined Blavatsky's inner circle with 'Nomena Mystica', Morya and Kuthumi, who all made a real impact on her. Kuthumi was very knowledgeable in Indian Occult traditions and had been educated in Germany and Switzerland, so was well-versed in the European Occult traditions too. Kuthumi's real name was Nisikanta Chatopadhyaya. Morya was the Maharaja of Kashmir and his

real name was Ranbir Singh (1830-1885). He collected thousands of manuscripts from various traditions, all of which were kept at the Raghunath temple in Jammu. He showed that true wisdom had entered Sikhism through Guru Angad (1504-1552) and to start with, that it was exactly the same as the Tibetans call Dzogchen; a path to achieve a pure and luminous mind. Parts of these original teachings remain in the Sufi order called Naqshbandi. Both these traditions claim that the way to enlightenment comes from an ancient, extra-terrestrial source.

Blavatsky was an Occult Master who united the Rosicrucian tradition with the Dzogchen. She united East with West and made the world understand that the secret teachings were the same regardless of time and culture. No religion should take precedence over the Occult tradition, which leads to enlightenment.

After Blavatsky's death in 1891, Annie Besant (1847-1933) took on the leading role in the Theosophical Society and was manipulated by Charles Leadbeater, who surrounded himself with young boys in an effort to educate them and mould them into the new world teacher, Maitreya. First of all, there was a boy from Chicago called Hubert van Hook, and later on, an Indian boy named Jiddu Krishnamurti. It was later proven that Leadbeater's child-rearing had purely and simply been nothing but paedophilia, and Krishnamurti left the Theosophical Society with the phrase: 'Leadbeater was an evil man'. The conflicts and power struggles within the Theosophical Society resulted in many members deciding to jump ship. This spiritual movement has, how-

ever, been the source of many positive groups and contexts. The mediums and clairvoyants of today often refer to Blavatsky's ideas. Several of these mediums say they channel her as Master as figment of their imagination, but not on a conscious level. Most of the religious world consists of delusion, self-deceit, wishful thinking and self-fulfilling prophecies. The Occult tradition is no religion.



Chapter 5: The Occult Tradition in the world of literature

In the ancient world, authors and artists were seen as messengers of the gods. There was, therefore, no real difference between religion and culture; quite unlike how we view things today. Since the tragedians, the authors of tragic dramas, touched people the most and made them cry, they came the closest to the gods. Ever since ancient times, our most famous authors have glistened like golden pearls dotted along a chain. Most of them were Occultists too and wrote tales of mystery, quite incomprehensible and inconceivable to the outside world. The word 'Mystery' is nowadays associated

with detective stories or problem-solving, but this is not the original meaning. There is a strong tradition of Occult mysteries dating back to ancient times. Traditions that go back to the dramas and mystery plays that were performed, for example, in Eleusis and Delphi. In his will, Alfred Nobel demanded that the author who had been most idealistic, i.e. fulfilled the Platonic ideals the best, should be awarded his literary prize. This corresponds to the basic concept of the Olympic Games, but the Swedish Academy of today has interpreted Nobel's message of 'idealistic' as 'ideological' and even given the prize to outspoken communists. Our view, however, is that throughout history, there have been writers inspired by an inner light; *Lux Perpetua*, an inspiration that emanates from the ancient source. There is also talk of *Philosophia Perennis*, timeless philosophy, which is what draws the soul to the eternal questions. These eschatological questions can only be answered through one's own experience, as per the Hermetic traditions.

The list of authors, which I have put together, consists of representatives of traditions that Mystics and Occultists have been part of since the beginning of time. Some, such as Apuleius, Goethe, Shakespeare, Bulwer-Lytton and Yeats, were dedicated Hermetics. The vast majority were in contact with Occult traditions unless they were right bores or dullards. A good author ought to have an inquisitive mind and be curious about spirituality; what could he otherwise convey to his readers? The post-war period and Modernism do not require a message as such, which, in turn, means that indolence and contempt for our cultural history are rife; and

spreading too. Without their history, Occult or otherwise, a civilisation would perish. Therefore, please read and marvel at how Occult Masters have described our Cosmic reality.



‘Cupid and Psyche’ a mystery drama by Lucius Apuleius

A king and his queen had three daughters, where the youngest was called Psyche. She was so beautiful that people worshipped and adored her like a new Venus. The Venus cult was therefore neglected, which made the goddess very angry. To punish Psyche, she ordered her son Cupid to make

Psyche fall in love with the least worthy and most despicable man on Earth. Psyche was admired and desired, but no one dared to ask for her hand in marriage. The other sisters were all wedded off to important, prominent men, but Psyche had to stay with her parents. They ask the oracle in Miletus for guidance and Psyche's parents are asked to leave Psyche on a cliff. The prophecy says she will remain unhappy and the oracle's description of Psyche's future husband is so vile that everyone thinks she will be handed over to a monster. He is described as a cruel creature, that has wings and is not of human flesh & blood and that kills with a debilitating poison and torments everyone with weapons and fire. Even Jupiter himself fears this creature.

The parents obviously choose to obey the oracle. Psyche is put out on that cliff, while her parents and the whole city mourn her as if she's dead. When Psyche is left alone, a gentle westerly wind sweeps her down to a lush coppice with a spring of fresh, clean water and a palace gleaming with gold and precious gemstones. She enters the palace doors and examines the magnificent building. She can hear voices telling her that all this is hers, which is Psyche's incorporeal team of spirits. Psyche falls asleep and when she wakes up, she takes a bath and sits down at the dining table. She is waited on by her invisible servants and gets to listen to their songs and music. Eventually, she decides to go to bed and that night, Psyche hears a sound. She is all alone and fears for her virginity. It is 'her unknown bridegroom', who gets into her bed and makes love to her. In the dark room, she cannot catch as much as a glimpse of his face, and he manages to

sneak away before dawn. The serving voices take care of Psyche, who has now lost her virginity. And so it carries on. She spends her days with the spirits and her nights with her mortal husband, whom she is never allowed to see. This turns into a habit and eventually, also a pleasure.

Meanwhile, the sisters are told Psyche has been left on the cliff and is believed to be dead. In the dark room at night, Psyche's husband Cupid repeatedly warns her of the threat from her sisters. He urges her not to see them or listen to them when they come looking for her. Psyche promises him, but quickly forgets what she promised.

By crying, complaining, nagging and praying, she manages to persuade her husband to let her rule the westerly wind, let her see her sisters and give them jewellery. He gives in to her wishes, but repeatedly warns her to not let the sisters entice her into investigating what he looks like. If she surrenders to her curiosity and catches a single glimpse of him, even just once, they will separated forever and their child will be a mere mortal. Psyche now realises she is pregnant. Once again, she makes him a promise, but the sisters are profoundly jealous and have decided to do their utmost to bring Psyche down before she is exalted to a goddess position. They manage to convince Psyche that her husband is a monstrous snake, who has been seen hunting in the area. The only reason why he has not yet eaten Psyche is that he is waiting for the foetus to grow bigger so that they together will be a delicious mouthful.

Psyche is manipulated and she breaks her promise to Cupid. She admits that she has never seen her husband and

has no idea what he looks like. Following her sisters' advice, she gets a little lamp to be able to see the monster and a sharp knife to cut his throat. But when she sees Cupid, she can't take her eyes off him. She examines his arrows, accidentally pricks her finger on one of them and falls in love with him. She spills a couple of droplets of burning oil on him; he wakes up and when he sees what Psyche has done, he flies home to his mother Venus to let his burn heal.

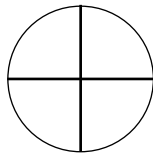
This is when Psyche's real tribulations begin. She tries to commit suicide. Then, realising she wants revenge on her sisters, she tries to appease Ceres and Juno. Nothing seems to work, so she gives up and surrenders to Venus, who is outraged by Cupid's disobedience and takes her wrath out on Psyche. She has Psyche tortured and gives her a number of increasingly difficult tasks to solve. Psyche is supposed to sort a pile of mixed beans and seeds and then gather a tuft of golden wool from a herd of wild sheep with sharp horns, rock-hard foreheads and a poisonous bite. After this, she has to fill a jug with water from a spring that spouts from a steep rock face and disappears into a deep ravine on its way to Styx and Cocytus. She is also supposed to go to Proserpina in Hades and ask her to put some of her beauty in a little box and lend it to Venus.

The first thing Psyche did when Cupid left her was to try to commit suicide; her first reaction to any one of the tasks is to give up, or to see them as perfect opportunities to commit suicide. But just like the river won't let Psyche drown, each time she wants to give up or commit suicide, she receives supernatural help to achieve her missions.

In the end, Cupid intervenes and saves her life when she fails to complete the fourth mission. Her curiosity had got the better of her; she had opened the box with the beauty of Proserpina and fallen into a fatal slumber. Cupid puts the sleep back into the box and persuades Jupiter to arrange a happy ending. Psyche is made immortal, marries Cupid and makes peace with Venus. The gods celebrate their wedding feast and Psyche gives birth to their baby daughter Voluptas.



Comment: This is the ancient myth that goes back to Isis, who is looking for her husband from the underworld, Osiris. It is also available in a modified form in the fairy tale of Cinderella. It depicts how our human Psyche gets a glimpse of the loving light of our soul. We can never forget this, thus turning into seekers. We will, much like a lion on top of a donkey's cage, do anything to be reunited with this light; whatever the cost. It will take trials and ordeals of everyday life to become chastened enough to be worthy of witnessing the great moment of Hieros Gamos, the cosmic wedding. I included all the details of this tale in order for you to ponder and reflect, as so many mystery plays hark back to this.





‘The Tempest’, a mystery play by William Shakespeare

Prospero has been overthrown as Duke of Milan by his brother Antonio, who had the support of Alonso, King of Naples. Prospero was put on a raft with his daughter, Miranda, only three years old at the time, and they floated ashore the island where the story then unfolds. Prospero has magical powers and sets Air Spirit Ariel free from captivity. He was held captive against his will by Sycorax the witch, who is then banished from the island. Left on the island is her son Caliban, a freak who is both stupid and mean. Caliban has taught Prospero how to survive on the island and, in return, Prospero has taught him religion and language. But Caliban

has tried to rape Miranda, which is why Prospero punished him by making Caliban his slave. This is the situation as the play starts and twelve years have passed since Prospero and Miranda first came to the island.

Prospero finds out that Antonio and Alonso are passing the island with a ship. Prospero creates a storm that causes the ship to founder just off the island. Along with Antonio and Alonso, the shipwrecked group of men consist of Alonso's brother Sebastian, his son Ferdinand and his adviser Gonzalo. There are also two drinking buddies, Stefano and Trinculo. Prospero splits the shipwrecked crew up into different groups. Alonso believes his son Ferdinand is dead and vice versa, and from here on, the plot is made up of three separate storylines, or parallel intrigues. Caliban hooks up with Stefano and Trinculo, and they attempt to assassinate Prospero, but fail. Antonio and Sebastian conspire to murder Alonso and Gonzalo, which Prospero manages to avert with the help of Ariel. Ferdinand meets Miranda and they fall in love.

Prospero manages everything so that the shipwrecked crew approach his abode where they finally radiate together. Then a great reconciliation arises. Prospero is reinstated as Duke and forgives Antonio and Alonso for their actions. Ferdinand and Miranda will be allowed to marry as soon as the group arrives in Milan. Ariel is finally set free and dissolves into thin air. The rest of them sail together with Alonso's fleet, and Prospero renounces his sorcery skills.

Miranda is beautiful and desirable, but still somehow incomplete. Her innermost qualities of divinity are latent, not

yet roused, and must stay that way until the human mind is touched by her beauty and expands with the complementary element that manifests itself in the perfect wholeness.

Prospero has taken Ferdinand to a mystical island, where he will have to pass a range of challenges, like a rite of passage into adulthood. Humans have a whole lot to learn and will be tested in many ways before they are ready to understand what they actually require and what is truly worth pursuing. Ferdinand will, therefore, be given the arduous task of performing mundane, everyday chores. This suggests that the human mind must be disciplined before it can pursue the highest purpose of wisdom and science. Prospero rushes this stage of preparation, blesses the union between the human mind and divine wisdom, and shows that all the forces of nature are ready to celebrate such a wedding. After the wedding, i.e. when true knowledge has been given its rightful place inside the human mind, Prospero snaps his magic wand in half and chucks his book into the sea.

It has been said that 'the Tempest' can be read as a form of initiation, which man has to experience himself, before being suitable for the marriage to the divine wisdom called Sophia. Prospero is then representing the initiator, Miranda is the soul's divine wisdom, Caliban is the primordial nature of man full of unrestrained instincts and Ariel is the angelic nature of man.

The initiation involves three stages or grades.

The first stage is temptation. People are deceived by their desires (Caliban), Ariel brings them to a swamp and they

approach Prospero's cave. They want to kill the divine image within man, the Platonic archetype of humankind, to tarnish wisdom (Miranda) and thereby conquer the world. They thus intend to enter the kingdom of heaven with force and put on fuzzy clothes, symbolic for the descent into an earthly incarnation.

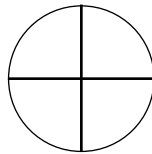
They are hunted by spiritual hounds and represent anyone that comes to a halt in their spiritual growth, anyone that fails to develop in a spiritual sense and who therefore end up having mortal life after mortal life trapped in the swamp. The second grade shows us the people who have made it out of the swamp, but are still lost in the midst of wilderness. They have been washed ashore onto the island of cleansing purgatory, and they have to go through the ancient ritual of fasting, thirst and solitude. They are searching for the son of the king, i.e. the Lost Word: the Truth. They struggle with their accusatory conscience, but will eventually escape the mist and find themselves in the crisp, clear air right by the threshold of the temple of the Holy Spirit.

The third grade is the story of Ferdinand, the lost son of the King, and how he seems to be dead. The human mind grows stronger by working its way out of the confusing mist associated with contention and false wishes. They have to find their way out of it and traipse all the way up to the mystical island's one and only peak, where the divine wisdom can be recognised as one's bride.

They bring the mystery schools of the Ancient world to mind, from which these basic teachings have sprung. As I

delve deeper into them, I am even more convinced that they are part of a grand plan, the very nature of which is both ethical and spiritual. Shakespeare tried to explain the paths of Providentia (The divine providence) by using humankind. The world is in perfect order, and there is one true purpose of it all. A genuine brotherhood of Occult Masters exists, protected by God himself, but mankind still lives isolated in an unknown country. Meaningless lives. Prospero says: 'We are such stuff as dreams are made of, and our little life is rounded with a sleep.' When the human soul is ready, he can be united in the alchemic wedding, *Conjunctio*, and thereby become one with his divine nature.

The tempest illustrates Sir Francis Bacon's motto in his text 'The New Atlantis': **Tempora Patet occulta Verita**; 'with time, the hidden truth will appear'. That time is now, 500 years later.





‘The Green Snake and the Beautiful Lily’, a mystery drama by von Goethe

Many people view Freemason Johann Wolfgang von Goethe (1749-1832) as the father of German Romanticism. He was initiated into the Freemasons Lodge ‘Amalia zu den drei Rosen’ in Weimar on Midsummer’s Eve 1780, and was made an apprentice a year later and finally promoted to Master on 2 March 1782. The lodge was associated with the Strict Observance, which has also influenced the Swedish Rite. To start with, von Goethe was a very enthusiastic Freemason and, in 1795, he wrote ‘Das Märchen’ (The Green Snake and the Beautiful Lily), an allegory of the Masonic origin.

The key to this tale lies in a riddle; a woman by the name of Lily, who lives on the other side of a river. She doesn’t

actually represent virtue and innocence as one would be led to believe. In this fairytale, Lily is Weissheit (Whiteness) and also Weisheit (Wisdom). Thus, she is Sophia = wisdom that ought to be loved by man (The Prince in this fairytale) with a little help from Philosophy (The love of wisdom). The immature souls (the will-o'-the-wisp in the fairytale) come looking for her because of material causes, as the glow of the gold attracts them. They are involved in alchemy, the art of making gold. In the past, in order to get to the land of wisdom, you had to follow a wisdom teacher (a ferryman), so the serpent of knowledge could help you. Knowledge could become the bridge that everyone can take across to the land of wisdom. But this won't happen until the temple of wisdom (Freemasonry) has been built with science as a foundation and the last remnants of the church (a statue of a king that is a fragile mishmash of everything) have collapsed into a heap of rubble. The temple guards are now kings of the underworld and represent the religions of the three historical eras, which are slowly fading away. They ought to be honoured and revered in the completed temple, but the wisdom teacher (the ferryman) is the priest. The demiurge (the life-giving Creator) walks ahead with a lantern to show you where to go, but you must find the path by yourself. His wife (Love) helps him and she loves him regardless of his age. She has sacrificed her hand in the River of Time, but gets no thanks whatsoever for that. Towards the end, love comes back with renewed force and helps wisdom to finish the temple. A giant, represents the slow stupidity of the zeitgeist of humans, eclipses the sun, quite possibly symbolising the current eagerness to rev-

olutionise. The heavy giant eventually turns into what it was best suited for, namely a Cronus/Saturn deity that shows the time on a massive sundial and serves the enlightenment without eclipsing it. The fairy tale is ridden with metaphors, which makes it quite heavy reading for readers of today, but it is a period document concurrent with the Swedish Rite. You can see how von Goethe, much like Freemason Voltaire, wanted to replace the existing church with the Masonic temple of wisdom. In Sweden, these two were soon integrated.



Plafond in the Oscar hall at the Masonic Temple in Stockholm, 'The triumph of wisdom' by Sanna Tomac.

Towards the end of his life, von Goethe seems to have been disappointed in Freemasonry in general, which he calls 'the red and white masquerade' and requested a passive membership in the year 1812. He got more involved in Rosicrucian-influenced nature mysticism that made an impression on the German humanism that lasts to this day with spin-offs such as Rudolf Steiner Waldorf pedagogy.

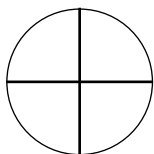


'Zanoni', a mystery drama by Bulwer-Lytton

Zanoni is an ancient Rosicrucianist, who cannot fall in love as he would lose his state of immortality. But he is besotted with Viola Pisani, a promising opera singer from Naples, the daughter of a misunderstood Italian violinist. An English gentleman called Glyndon also loves Viola, but he is hesitant when it comes to asking for her hand in marriage. Eventually, he gives up hope of her love and turns his attention to Occult studies. The story is set in 1789 amid

the French revolution. Zanonì has lived since the Chaldean civilisation and is a talented astrologer. His Occult Master Mejnor warns him of falling in love as that would bring horrific consequences. Zanonì ignores the warnings, marries Viola and they have a child together. As time goes by, Zanonì becomes more and more human, has the abilities of normal humans and eventually loses the gift of immortality. In the end, Zanonì is executed by Madame Guillotine during the French Revolution.

Comment: This is about the price of human love. Nothing could, however, be greater than true love between a man and a woman, even if it is short-lived and transient. The soul is still immortal in and through the rebirth, so corporeal immortality is worthless if you don't get to experience a moment of pure love in your lifetime; pure love, where the soul is enlightened by the light of the spirit.





'Pelléas et Mélisande', a mystery drama by Maurice Maeterlinck (Nobel Prize in Literature, 1911)

After getting lost during a hunt, Golaud, King Arkel of Allemonde's grandson, spots a crying Mélisande. She has dropped her crown in the lake. Golaud wanted to fetch it for her, but she stops him and he falls head over heels in love with the enigmatic, young girl whom he takes with him to marry. Golaud asks his half-brother Pelléas for a letter of recommendation to give to King Arkel. After six months at sea, he wants to return home with his new wife, Mélisande. Golaud's mother, Geneviève, manages to get Arkel to listen to what the letter says. Despite King Arkel's plans to get a different wife for Golaud, a widow with a son called Yniold, Arkel authorises Golaud's choice of bride and his homecoming, but he refuses to accept Pelléas's return home.

Queen Geneviève familiarises Mélisande with her new

home country. The gloomy castle and the shady park, however, give her the shivers. Mélisande meets Pelléas in the park and they are both aware of the magnetic force of attraction between them.

Pelléas guides Mélisande to the Blind Men's Well, which is supposed to restore one's eyesight. It also opens Pelléas's and Mélisande's eyes for one another and they fall madly in love. Mélisande drops her wedding ring in the well, and as the ring disappears down the well, Golaud is thrown off his horse and is badly hurt. Mélisande nurses him and he sees she is missing her ring. She lies to him and says she must have dropped the ring in a cave, so he sends her away to find the token of his love. Golaud also orders Pelléas to join Mélisande on her quest. The lie turns into a wall between them and the accident dominates their whole world. Illness and famine ravage the country. They bump into three emaciated, old beggars and the terrified Mélisande flees the scene.

Mélisande combs her long, golden hair and expresses her yearning in a song, which makes Pelléas come to her. They both enjoy playing a game of looks and gestures, where Pelléas eventually is encapsulated in Mélisande's golden tresses. Golaud catches them red-handed and accuses them of behaving childishly. Golaud threatens his brother by making him familiar with the fear of darkness and death.

Pelléas is genuinely anxious and afraid of death but takes great pleasure in the world and the sunlight. Golaud forbids Pelléas to spend any more time with Mélisande as she is pregnant and mustn't get upset. Golaud picks up the son of his first betrothed, holds little Yniold up towards the

window and asks what Mélisande and Pelléas are doing in the room. Yniold puts up a fight. He fears his stepfather but realises that this man is in torment. Through his stepson, Golaud finds out a great deal and, at the same time, nothing at all. Pelléas and Mélisande sit in silence just looking at each other.

Pelléas asks Mélisande to meet him for a final farewell in the park.

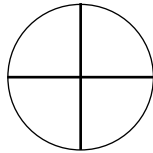
King Arkel does his best to comfort Mélisande, tries to be a worthy replacement for her friend Pelléas, but this doesn't cheer her up. Golaud refuses to hide his jealousy and wrath, dragging her away by her golden hair.

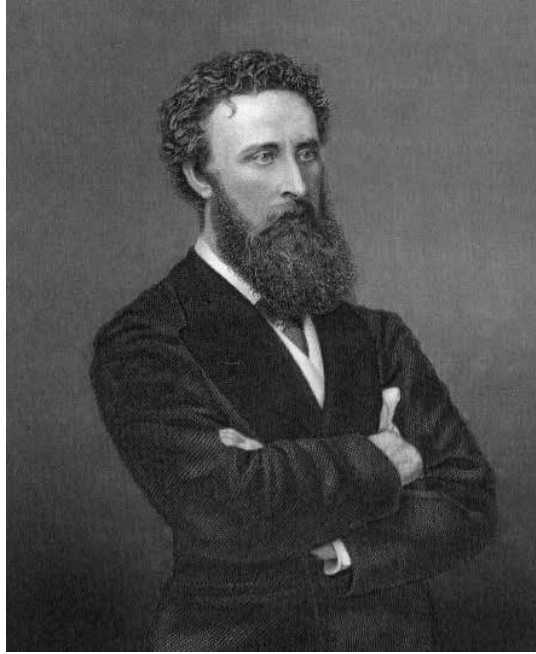
Yniold plays on his own, and he hears the returning sheep approaching like they always do at the end of the day, but suddenly they go quiet. The shepherd stops them from returning to their pen because they are off to be slaughtered. The child has a premonition about death. Pelléas bids Mélisande farewell. For the first time, they make passionate love to each other, but Golaud, who has been spying on them, dashes over and kills Pelléas. Mélisande runs for her life.

Mélisande gives birth to her child prematurely, and Golaud tries in vain to justify murdering his brother. As far as King Arkel is concerned, this baby is a guarantee for the survival of the clan and life's victory over death. Mélisande pities her daughter that has to live. Mélisande dies.

Comment: This is the modern mystery drama par preference. Maeterlinck spent time with Hermetics in Belgium and was probably initiated in Gent. 'Pelléas et Mélisande'

was made into an opera by Rosicrucianist Claude Debussy and is about the human soul (Mélisande), who has lost her hope (the crown) and finds herself lost in a dark forest (the world around us). She weds the first man she comes across and achieves both status and wealth through Golaud, but remains unhappy. When she meets her twin soul Pelléas, *Conjunctio* (union between soul and spirit) occurs, but it is too late. The dark world we live in does not allow true love and thereby, our meeting with our inner light of the soul is deemed impossible. Death is to be preferred, rather than living in darkness and materialism, neither of which will lead to enlightenment.





'A Dream Play', a mystery drama by August Strindberg

The daughter of Vedic God, Indra descends to Earth to try out what it is like being a human. She is given the name of Agnes and in her Earthly life she is just like any other woman. First of all, she notices man's disappointment with bagatelles and inconsequential details. One man has finally laid his hands on a handheld fishing net, but it is not the perfect green colour that he wanted. An Officer has been imprisoned in the 'Growing Castle' (our society that is supposed to keep on improving), but he now believes in love. He is standing outside a theatre waiting with bated

breath for his beloved Victoria, who sadly never turns up. Agnes wants to become a woman and marries a poor, but fair Lawyer. She gives birth to a child and goes through the same agony as Jesus did on the cross. Childbirth and pain are a woman's lot, but not usually respected by men in general. Like all marriages, Agnes's marriage doesn't end up a very happy one. She hates the cabbage she's forced to eat and the Lawyer hates cleaning, but Agnes refuses to live in a pigsty. She hasn't yet realised that life is like one massive mud bath. As time goes by, she realises that humans have pretty sad lives and she begins to feel sorry for people, even if most of their suffering is self-inflicted. The child that should have been Agnes's happiness instead proves to be the downfall of their marriage. She is stuck in the demands of motherhood, but is quietly content with not being beaten up nor having a large brood to cater for. Agnes longs for a Heliotrope for her house, a flower that strives towards the sun. Agnes is this Heliotrope.

The Officer gives up any hope of finding love, manages to carve out an academic career for himself and earns his medical degree. He is awarded the laurel wreath of Apollo, but it is more of a crown of thorns as his academic achievement is a poor substitute for the lack of love he has to endure. The Officer is stuck in a form of Inferno, with a black man called Ordström at the helm. He has the ability of hiding all the misery and gloom with words and euphemisms. Ordström knows that everything that is beautiful and lovely will sooner or later end up in the mud too. Life is wicked. In this hellhole, we also find a pensioner who will spend

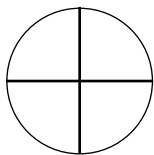
the rest of his life waiting for meals and his morning newspaper; perhaps the evening papers too.

The Lawyer tells Agnes that happiness is deceitful. Life is just a series of repetitions in the suffering of foregoing, resisting, having to do without and walking away from what you most desire. Anything pleasant is a sin and you will no doubt be punished for it. Agnes understands that life is all about humiliation and dirt. There are some excellent people in this world, who want to help others, but they inevitably end up in jail or in a lunatic asylum. The people that crucified Jesus were the 'righteous', the Pharisees and Philistines.

In their own misery, mankind has put all their faith in science, but that has no cohesive view on anything. They wait for Lord Chancellor (Sir Francis Bacon?) to solve everything. A door adorned with a four-leaf clover has been shut from the beginning of the play. One is led to believe that happiness and the answer to all the problems of the world are waiting behind that door, but it turns out nothing at all is hidden behind that door. Agnes's friend the Poet appears and the audience find themselves once more outside the theatre where the Officer is waiting for the love of his life. This 'déjà vu' experience makes the Poet realise life is just a dream and makes Agnes understand that she could be a redeemer. People often blame the fairer sex for having brought sin and death to the world. Agnes encourages all good people to get rid of their illusions in the cleansing fire. A woman sacrifices her beauty that has brought her nothing but sadness and trouble. Another woman also chooses

to sacrifice her ugliness, which has brought her nothing but sorrow. As the good people start to get rid of their illusions, they can finally be cleansed. Agnes has achieved her mission for mankind and can return to Indra, her heavenly Father.

Comment: This drama is what Strindberg called 'my most beloved drama, the offspring of my greatest pain'. During the inferno crisis in 1896, Strindberg came into contact with Rosicrucian Alchemists in Paris. Some of this inner pain resulted in 'A Dream Play' that was first published in 1902. Strindberg probably watched 'Pelléas et Mélisande' by Maeterlinck, which premiered in Paris in 1893. He spent time in Parisian social circles where William Butler Yeats and John Millington Synge, creators of 'The Abbey Theatre' in Dublin 1904, actively pursued Occultism. Paris, at the turn of the century, was a veritable nursery for Nobel Prize winners. 'A Dream Play' is symbolic, but Strindberg clearly explains the plot and his thoughts, which is quite different to other mystery dramas. Life is just one long, drawn-out suffering, full of disappointments and shattered dreams. We will only achieve liberation of our spirit by relinquishing all illusions.





'The Tables of the Law' and 'Rosa Alchemica', mystery short stories by William Butler Yeats (Nobel Prize winner 1923)

The lead character meets his Occult Master, Michael Robartes, after he has published his literary work 'Rosa Alchemica' in a similar style to English Alchemist Sir Thomas Browne. Browne wants to initiate him into the Order of the Alchemic Rose, but he would rather walk to Calvary (follow Christ) than walk to Eleusis (follow Apollo). All of a sudden, he has an intense vision and hears a voice crying out 'The mirror has broken into numerous pieces'. He feels impelled to follow his Master wherever his Master might take him. He is then taken to the temple of the Order of the Alchemic Rose, where he, first of all, has to learn an an-

cient dance before he is allowed to proceed. Then he is inaugurated amongst men and women in crimson robes and they dance until they collapse from exhaustion. The next morning, he is woken up by a hateful mob of neighbours and fishermen from the nearby harbour, who have broken in and he has to flee.

By chance, he bumps into Owen Aherne from the Order of the Alchemic Rose and he turns out to have 'the most valuable thing in the world'; *Liber Inducens in Evangelium Aeterna*. This book was written by Joachim of Fiori (1131-1201), but was burned by the Pope in 1255. It contains Fiori's visions about the three ages. The era of the Father is represented by the Law of Moses and the era of the Son is represented by the Jesus's lessons in love. The era of the Holy Spirit is coming to people who are worthy of it and who will go through the true baptism of fire as set out by the Holy Spirit. Owen Aherne is supposed to master the secret part of the book, *Lex Secreta*. The main character feels overwhelmed with tiredness and decides to head home, but when he returns a few days later, Aherne is gone and the house is all locked up and there is no one there.

Ten years later, he spots Aherne from afar and manages to follow him and force his way into Aherne's house. He quizzes Aherne about how the book has affected him and Aherne tells him of how happy he felt at first, but later painfully realised that he was caught in the world of darkness and that every individual is right inside an abyss. The Order of the Alchemic Rose exists in an elevated world, a place

to which man can no longer get. The main character walks away and doesn't dare to visit Owen Aherne ever again.

Comment: Yeats was initiated into the Rosicrucian Order by MacGregor Mathers in 1890 and is thus forced to leave the Theosophists as they banned all use of Magic. Just like several other Rosicrucians, Yeats bought a tower to use as a Sanctuary; Saunière's 'Tour Magdala', Jung's 'Bollingen Tower', Strindberg's 'Blue Tower' to name but a few. This tower, Thoor Ballylee, is located in Galway. He lived there from 1917 with his wife Georgie Hyde-Lees, who started channelling automated writing from spirits that called themselves 'The Instructors'. Christianity is fast approaching its downfall, which was forecasted to occur around the year 2000. In the poem, 'The second coming', he describes the human awakening from twenty centuries of stony sleep, and in this context, Joachim of Fiori could be seen as a forgotten visionary that predicted the new mankind, who will live the life of a light bearer in accordance with the holy spirit that flows through them. Floris's three stages corresponds to Hermes Trismegistos, the thrice great, i.e. a human being physically transformed into Body, Soul and Spirit. Yeats might have taken MacGregor Mathers for a prophet, but the narrative explains how the whole enterprise was perceived as immoral and lewd as men and women gathered at night. The Rosicrucianists were socially stigmatised and persecuted.



'The Glass Bead Game', a mystery opus by Herman Hesse
(Nobel Prize winner 1946)

The Glass Bead Game is the ultimate game in the futuristic country of Castalia and was invented by Bastian Perrot from Calw (Hesse was born in Calw in 1877) and can only be played by the most prominent talents belonging to a specific order. This is an 'Ars Combinatoria' of music, mathematics, art, cultural history and the sciences that Pythagoras compiled in his teachings, all of which requires an extremely developed associativity. The main character in the book is Joseph Knecht and he has that sort of ability, 'Magister Ludi', who manages to achieve Par Nobis (One of the most prominent) and then the Master of Masters. While he was

studying, Knecht befriended his very opposite called Plinio Designori, who perceives Castalia as an ivory tower, because the knowledge they have in Castalia is not applicable in the external, practical reality. Their chats inspire Knecht to try his luck outside of Castalia and he takes Chinese lessons in a bamboo grove nearby to get a new perspective on life. He realises that his friend Designori has been right all along and requests immediate withdrawal from the Castalian Order to provide support and help to the commoners. He soon gets a job as a tutor for Designori's spirited son Tito. A few days later, the story has an abrupt ending. Knecht takes Tito swimming in a mountain lake, but ends up drowning. The Master of Masters could do everything, apart from swim...

Knecht left some papers behind where he clearly outlines three incarnations from when he previously lived on Earth.

The first life is from the era when women ruled the world. Knecht is a Shaman who loses his rainmaking powers and offers his body to the tribe as a sacrifice to appease the gods.

The second life is about Josephus, a Christian hermit who is praised for his compassion, but this is really just a façade hiding deep self-contempt. He is looking for a confessor, but ends up meeting a person in precisely the same predicament as he is and wants to confess everything to him.

The third life is about Prince Dasa, who is challenged as an heir to the throne by his half-brother Nala and is forced to seek refuge with a group of shepherds to avoid being found and murdered. When he's in the forest, he meets a Master in the form of a Yogi and gives up his life on the run.

and marries his beautiful Pravati. Nala is now King and takes Dasa's wife as his mistress. Dasa kills Nala and flees once more to the forest. After a few years, Queen Pravati finds him and he is inaugurated as the new King. King Govinda of the neighbouring country wants to invade and conquer Dasa's land. His mission is successful as he is extremely brutal. Govinda kills Dasa's son Ravana and takes Pravati as his Queen. Dasa's yoga philosophy couldn't help him against the brutality and violence of this Earth, so Dasa returns to his Master that helps him realise that this is nothing but an illusion. Maya is playing with us humans. Maybe this is the insight that allows Knecht master The Glass Bead Game in his later years. By not being tied to the transient nature of materialistic things he can see that everything is a game and thus become a Magister Ludi. Life is an associative flow of events that causes pain and misery if we get too attached to them.

Comment: The art of combination was something that kept Hermetics such as Raymond Lull (1235-1315) or Giordano Bruno (1548-1600) busy. The glass beads represent the human souls that should be enlightened and reach their full potential, but very few manage this. The narrative is set in Castalia, which is Apollo's country (the Castalian spring is located by the Apollo temple in Delphi). Apollo is the God of academia and he gathers the nine muses (sciences) around him. The Masters of Castalia are trapped in their own bubbles of thoughts and concepts. The book is, to a certain extent, critical of the world of science that didn't

manage to avoid two world wars, but shut itself off in an academic sphere and thus lost its credibility. The main character, Knecht, the Master of Masters, did not in fact reach perfection by The Glass Bead Game, but by integrating his previous lives and transforming into a true Occult Master. His only flaw is his inability to swim.

Once a week, Herman Hesse travelled to Lucerne to see Dr JB Lang at the Sonnmatt Clinic and undergo Jungian analysis. Between the years 1916 and 1918, he had 72 sessions and every session lasted for three hours. Every once in a while, he also got to see Jung and have lunch with him in Zürich. In 1913, Jung came into contact with the peyote (mescaline cactus) when visiting Pueblos. The Jungians experimented with mescaline and Hesse also talked about this in his book 'Steppenwolf'; of how he gets to experience this drink before he is brought into the 'Magical Theatre'.

'In small, slow sips, we drank the bittersweet, strangely foreign and bizarre-tasting drink, which actually made us happy again. It was as if you had been filled with gas and become weightless.'

The mescaline gave Hesse hallucinations and it is plausible to think that the three lives he writes about in The Glass Bead Game are his own memories of reincarnations, but in a slightly more dramatic form. The Occult message is loud and clear though; the mastery is not in our knowledge (Episteme), but in the self-awareness (Gnosis) that appears when we meet our true inner essence.



Chapter 6: Tarot and the Occult path of initiation

The earliest tarot cards we know of were created by artist Bonifacio Bembo in 1459 for the Visconti-Sforza clan. The Bembo family had close ties with the Hermetic traditions, which were being practised covertly all over Italy. The cards may have come from Sufi circles in the Ottoman Empire. The interpretations may vary, but if we assume the Major Arcana consists of 22 cards that can be split into two equal parts (11 in each), this will be the foundation of an Occult interpretation framework. The first 11 cards do not have the same esoteric dignity as the remaining 11 cards. Just as the old Cambio deck of cards starts with the Fool and ends with the Harlequin (the foolhardy madman), the Tarot deck starts and finishes with the Fool. There is a clear Occult path of progress from fool to madman, which I will

outline for you here. The first 11 cards describe the everyday human being in the ordinary world. The spiritual path of growth starts with Arcana 12 and later, with Arcana 17, it proceeds into the Occult path of initiation. The spiritual path (from Arcana 12) is just the beginning and consists of people with noble ideals and the best of intentions. The Occult path demands discipline and a strong desire to reach pending mastery.



Foto: AKG-images

Arcana 0; The Fool

We start from scratch, have nothing at all and cannot use the four functions. We are therefore entirely dependent

on our surroundings, our tribe and close relations. Within this simpleton, there is a form of positive certainty. This is a person who just is, just exists very much like an animal would. A person you would find hard to dislike and you often end up giving him or her the support they require. As in fairy tales, it seems as though the Fool has a guardian angel. With harmlessness and an ability to imitate, he or she manages to get through hardships and difficulties.

Arcana 1; The Magician (Human)

This is the first real card that shows the four functions of a human; what Pythagoras calls Tetractys, the four beams. The Wands (Clovers) are the sensations that bring us vitality and life, the Cups (Hearts) are the emotions that give us joy, the Swords (Spades) are the thoughts that bring us knowledge and the Coins (Diamonds) are the intuitions that shows us the path to blissful happiness. The coins are interesting as they are marked with a pentagram, which is the fourth function that leads on to the fifth. As mentioned previously, the pentagram is man's astral body, which was previously called the soul. The Magician will now set off on the path of becoming a human. It is a tricky route and you have to acquire all the four functions to be able to complete the journey.



Arcana 2; The High Priestess (Self-perception)

Self-perception starts to take shape. The Priestess is sitting between the two Masonic pillars; Boaz, the black involution and Jachin, the white evolution. She has the law (the Torah) in her arms and the crescent moon by her feet shows the development of the etheric body, a formative libido upon which our self-image is based. To begin with, this ectoplasm is entirely shaped by other human beings. You believe you have a self of your own, but in reality, this is just a summary of other people's influence.

Arcana 3; The Empress (Affinity with nature)

This card represents Mother Nature. The affinity with nature brings a kind of religiousness, which gives us a hint of the spiritual development that is to come. Nature lures us away from our tribe and the secure, safe environment that our family provides for us. Instead, she brings us a form of physical safety with the ability to trust nature as something good. Nature gives us the first hunch of everything being interlinked. It is Urd, our ancient mother, that steers our fate towards something much bigger than ourselves.

Arcana 4; The Emperor (Ambition)

This is where one's ambition is taking shape; building houses, villages, bridges etc. The tribal projects are more about becoming bigger and better than those of other tribes. Akin to companies wanting to outcompete their rivals in the market. Many dictators throughout history have had this force: Qin Shi Huang who had the Chinese Wall built, Hitler who wanted to build a capital called Germania with gigantic buildings and monuments. Size always impresses these people.

Arcana 5; The Hierophant (Belongingness)

On a deeper, more symbolic level, the sense of belonging needed here is what they call religion. It has nothing at all to do with God/Solar logos, but a way of creating an emotional safety through rites and ceremonies. When we were animals, we recognised each other's scent, but nowadays, the recognition factor is shared symbols. The church has been phenomenal at creating a profound sense of belonging by

using incense, choirs, organ music, glass paintings and the sacramental wine. Such a strong sense of belongingness can be used to steer people and can give you immense power over people. Again, this is not linked to spirituality, but we are wired to relate to this on a much more primitive level.

Arcana 6; The Lovers (Tenderness)

Our journey towards humanisation starts when we first encounter love. You see and acknowledge something outside your own being, as well as experiencing being seen and acknowledged in return. From this, magic happens and eventually climax in *Conjunctio* as per the Arcana 21 card. The woman stands next to the tree of knowledge, where the snake tries to make us understand who we really are. The man stands next to the tree of life and wants to develop and grow in this world. Rumi says: 'The lovers have a religion and a faith entirely of their own.' The fervour that arises from deep love is therefore higher and mightier than any religion in the world. But in order to get there, you need a large portion of self-awareness and that is why love and wisdom are two sides of the same thing. When you then truly see another person, you also understand him or her. Love leads to wisdom and wisdom leads to love.

Arcana 7; The Chariot (Will)

Now you have the drive to make a personal career; not to serve kings or priests, but your wife or husband. Your goal in life depends on what type of function prevails in your life: manual labour, commerce with goods, writing tasks or

perhaps some artistic, creative work. This is also reflected in the four castes of India; and whether we are goal-oriented or not, tells us something about our personality.

Arcana 8; Strength (Courage)

The ability to do or achieve the impossible. The image on the card is a woman taming a lion. The symbol of eternity is displayed above her head. This card means humankind have been given the moral courage we are known for, which has given her, i.e. the human, a spot in the eternal 'Hall of Fame'. This is the hero/heroine who does the right thing without even thinking about it, regardless of the consequences. The cardinal virtue here is courage, and this is the first time mankind leaves ego behind. It may be pure desperation due to a problematic crisis or emergency, but this is precisely what enables mankind to take an interest something outside themselves. Most women are blessed with the ability to become pregnant, giving birth and taking care of children, and not only that, psychic powers are more often given to women than to men. Contrary to what one might think, men are often remarkably faint-hearted.

Arcana 9; The Hermit (Independence)

This represents the cardinal virtue of wisdom. To achieve this wisdom, one has to withdraw from the hustle and bustle and contemplate in solitude. The need for personal reflection has arisen from the disappointment of not getting the support you needed and expected from family and friends when you found yourself in a crisis. Perhaps you

even ended up a hero, but it certainly wasn't worth it compared to betrayal you felt when others didn't stand up for you. The hermit withdraws as he doesn't know what path to take in life, but he is also independent and relies on no one, which is a big step forward.

Arcana 10; Wheel of Fortune (Discernment)

You might previously have blamed everything on everyone else, but now you develop your own discerning mind where you accept your own responsibility and you are master of your own destiny. The Wheel of Fortune is unpredictable and fickle, but your ability to judge yourself and others, which wisdom has brought you, helps you manage both highs and lows. You begin to understand the importance of timing and being in the right place at the right time.

Arcana 11; Justice (The ability to see a different perspective)

Dikaioyne, the cardinal virtue of justice, was the most important virtue in Ancient Greece. This card depicts the last quality before you enter the spiritual path called individuation. They say justice is blind; Lady Justice will not judge anyone on unjust grounds. This requires the ability to see a different perspective. You have to be able to view things from different angles and take in many people's perspectives. The truth is multifaceted and this ability can indeed be bewildering to the point of not knowing what is right and what is wrong. This ability leads us to the next card in the painful process of humanisation.



Foto: AKG-images

Arcana 12; The Hanged Man (Individuation)

This is the first phase of the spiritual path, where you start to reassess your life. Worldly goals, such as power, status, possessions and money, no longer entice you. Friends and acquaintances no longer recognise you, and lots of people from the social circles you used to frequent now start to withdraw or disappear altogether. Clear, inner ideals like justice, beauty, truth and compassion are becoming more and more relevant to you.

Arcana 13; Death (The dark night of the soul)

The second phase of the spiritual path is where you feel depressed and sad as you realise darkness is all around you. People carry on with their lives, but have no inner light. Jesus said: 'Let the dead bury their dead.' In Strindberg's 'A Dream Play', Indra's daughter says: 'Pity the humans'. Life seems empty and futile. Death is all about refraining and denying oneself various things in life. At this stage, many people reach for the bottle or start using drugs to get temporary relief.



Arcana 14; Temperance (Integration)

This is the psychotherapy card and the third phase on the spiritual path. Temperance (Latin: Temperentia; Greek: Sofrosyne) was seen as the primary virtue in the Roman Empire. Temperance is one of the four cardinal virtues and the

cornerstone of Stoicism. This is the frustration tolerance of being able to handle external setbacks and the anxiety tolerance to be able to handle unprocessed fears from the past. The card shows the human being as a fallen angel mixing the water of the past with the present. It takes time to learn how to live in the present moment and realise that life is a never-ending moment. Psychotherapy is about not being stuck in old, incorrect ideas, thus confronting old karma. The card relates to Arcana 17 (The Star), where your vision takes over from your delusions.

Arcana 15; The Devil (Dependency)

This is the fourth phase of the spiritual path, where you settle things once and for all with your inner monkey, who is all take and no give. Many people love to be loved, but cannot love themselves. Without even realising it, we have routines and habits that make us incredibly predictable. This might sound good, but when you end up in a situation that requires innovation and fast action, we need to be able to handle things in a new way. The dependency is the repetition compulsion, which continually makes us take the wrong decision, or choose the wrong partner. We want something our way without being able to see someone else's perspective.

Arcana 16; The Tower (The Self)

This is the fifth and final phase of the spiritual path, and this is where we lose what we think is our true self. What we identify with; family identity, professional identity, social belonging and ephemeral interests. The self is a positive

field of energy and should be a vessel accepting the light of the holy spirit, not a shell that hides our true self.

Arcana 17: The Star (The Light)

For the first time ever, we become light bearers. This important card is often a watershed and the light bearers' symbol for a pure mind. After this, the five stages of the Occult path line up ahead. The card depicts the innocent, naked Psyche, who pours the water of vision into the spring of the present. This card often generates controversy. Some Order traditions suggest that this is Venus, the Morning Star and Lucifer; others that the star is Sirius which will lead us into Cosmos. But neither of these notions are true. Instead, this is the light of the soul, which is open to us through the third eye. Cells inside our pineal gland become activated. The star is our very own light and portends our first meeting with the higher self.



Foto: AKG-images

Arcana 18; The Moon (The Etheric Body)

The first stage of the Occult path. Where the spiritual path was about handling the forces of the personal, unconscious mind; one's faults and flaws, the Occult path is trickier, but leads us to Mastery. It is about handling the collective unconsciousness and the dark energies that surround us on a daily basis. The moon steers the collective etheric field where the thoughtforms of mankind are gathered. They affect us through various media and public opinion. It may be hard to withstand collective peer pressure, even if you know you are right. The moon is the veils of Maya and the illusion of us living the best period ever. This card is related to Arcana 2, The High Priestess. She gave us our karma and etheric body, so now it is time for this personal energy to disperse. The etheric body is anchored into Cosmos by a silver string, which now disappears and is replaced by a rainbow in Antahkarana. In Alchemy, this experience is called *Cauda Pavonis* (The tail of a peacock).

The Sun (The Soul)

The second stage of this Occult path depicts the Baby Horus, liberated from all religious and political influences. An independent person in tune with his inner wisdom from previous lives. This is where the pure intuition manifests and where we can integrate everything we carry with us from thousands of years. Plato says that knowledge is simply recollection. We have a high level of enlightenment and finally say the right things at the right time, not just blurt-ing things out.

Arcana 20; Judgement (The Baptism of the Holy Spirit)

This card is unduly drastic and dramatic and is supposed to describe the resurrection. It is sometimes called ascension, but this is incorrect as this is a spatial experience. This is the fire of Solar logos, the breath of Apollo, streaming through us. Jesus's disciples were put through this Baptism of the Holy Spirit at Pentecost, and according to the bible, they are understood to have spoken in tongues, but what actually happened was the integration of the different lives they had had. They, therefore, remembered languages they had spoken in different incarnations. Christians of today try to imitate this phenomenon, but aren't very successful. This is the real baptism of fire, while the baptism of water is merely symbolic. The Cosmic fire burns away all the karma from previous lives and you are now enlightened, thus not needing to return to this Earth.

Arcana 21; The World (Completeness)

This is Conjunctio. You get to experience Cosmic harmony, where everything has a final cause and the end goal in Conjunctio; much like an acorn having an inherent goal of becoming an oak tree. As we have been interpreting everything in causal chains of events, we have been stuck in a state of confusion. We have been progressing backwards, but now the Occult aspirant lives in the light of the never-ending moment; *Lux Perpetua*.



Foto: AKG-images

Arcana 22; The Madman (The Master)

It is hard to understand how the Occult Master works and many feel he/she is nothing but an unpredictable madman, but this is a person who is truly free. His/her flexibility and complete lack of obtrusive opinions also show that they live in accordance with Cosmos's ever-changing Influx. That is why the Master is also a Healer. There are no blockages, so the ancient, original light can flow freely through this person.



Chapter 7: The educational levels of the collective community

Most readers are probably familiar with the Myers- Briggs Type Indicator (MBTI) personality test. It is a self-assessment and therefore not entirely reliable. It will tell you more about how the person perceives themselves, or how

he/she wants to be perceived by others, rather than a true reflection of what the person is like. The test is split into four principal functions as described by psychiatrist CG Jung: Introversion/Extroversion, Sensation/Intuition, Thoughts/Feelings and Judgement/Perception. Jung's creation was experimental and he wanted to design a dichotomised dialectic model based on Hegel's original. He meant thoughts and feelings were rational opposites.

The irrational functions of sensation and intuition were placed as diagonal opposites, thus creating a cross formation of these four. He called this the double dialectic structure, which is the start of a Cartesian coordination system, quaternary and meant that the balance between the four functions is the inherent expression of the higher Self. He didn't want to compare the different functions to each other, since a tool for understanding should not become an instrument for declassifying people.

The original idea of the four functions came from Neoplatonism, but especially from Porphyry of Tyre (233-304 BCE). His real name was Malchus but was called Porphyry (clad in purple) as he often appeared in the purple cloak of the highest initiated Hermetic. As far as he was concerned, the functions reflected different stages of the arduous path that leads to the world of immortal gods. In his text 'Letter to my wife Marcella', you can study his thought processes and make the following table.

Level of being	Type of virtue	Form of experience
Intuitive intelligence	Model innovation	Direct knowledge
Rational, common sense	Contemplative	Discursive intellect
"Spiritual" emotional	Cleansing virtues	Views, opinions, beliefs
Corporeal	Social virtues	Sensations

This is about the four levels of functions listed as stages of our path of development. They are identical descriptions of Jung's functions, but Jung obviously does not refer to this judgemental interpretation that could be used to belittle people who have not progressed as far in their personal growth. To my mind, we need to be humbler and more reverent to the 'Masters' who may be our true teachers and mentors on this challenging path; Paideia, to be Human in one's original, Platonic form. Today's society is stuck in some commercialised notion of a 'quick fix', which basically means everyone can become anything they want, whenever they want without the slightest bit of effort or discipline. Therefore, the wise, spiritual Masters are no longer needed, even though they are the ones who will ultimately save our planet. Porphyry of Tyre emphasises the importance of nurturing one's virtues and this harks back to the four cardinal virtues.

To someone classed as a sensory type, bravery (Andreia) is vital and his/her goal is often to embody the archetyp-

al hero or heroine. To the feeling-based person, temperance (Sophrosyne) is essential and their archetype is Rex/Regina, the regal role model of goodness. As far as the thought-based person is concerned, wisdom (Sophia) is essential and this type of person wants to embody 'the wise man' or 'the wise Minerva'. When we get to the intuitive person, justice (Dikaiosyne) is the most important virtue of all, as he/she adheres entirely to all the profound laws of Cosmos and equals the archetype of Self, i.e. quaternity. No one but the Nomothetikoi (the most prominent law-giving congregation) could gather the will of the gods and interpret the underlying justice in the universe.

If we imagine there is nothing but these few personality types, we can logically concede that humanity consists of four large groups of these types. The Neoplatonists believed these four to be levels which the divine light transformed into; the so-called Tetractys, i.e. the four emanating beams. The different levels of the Tetractys are called hypostases and these represent man's stages of growth and development, identical to the Occult path.

On a collective level, we have the following developmental table:

Hypostasis	Collektive karma	Form of issue	Symbol
Intuitive community	Alienation	Avoidance	Dove
Thinking community	Imagination	Problematic notions	Eagle
Feeling community	Guilt	Conflicts	Snake
Sensitive community	Shame	War	Scorpion

Many may be discouraged when thinking that war is a part of everyday life for the sensitive community and that world peace is not feasible. Our world of today is a school of evolution and war is the first sad phase of this evolution. By developing one's sensitive aspects in life through music, art, theatre and film, all the sensory types can transform their violence into emotional conflicts, where all the emotional types find themselves. Emotional (feeling) types seek engagements and conflicts to approach their innermost nature. The goal is to feel liberated from guilt and their way of dealing with this is to ask the question: 'What is the real issue here?' It is the thinking person's prerogative to construct problem formulas, even when there is no problem as such. The thought-based type lives in a world of delusion and imagination, and they rule his life. He is an educated man; he has read a book; he has seen a film about something. It is a meaningless life, where he ought to learn from the spiritual Masters how to reject and repudiate most things. But this rejection proves to be the dilemma of the intuitive community; actual avoidance per se. Why do these people not intervene more, but settle and live far from the hustle and bustle of civilisation? The intuition-based type often carries baggage with them from the past, from stressful situations and hardship and prefers not to get mixed up in the illusions of the other functions. Can you blame them for not having the energy to take responsibility? Hardly. Horace (Quintus Horatius Flaccus) wrote '*Odi profanum vulcus et arceo*', which means 'I detest common people and I avoid them'. Yet the intuitive community of spiritual

Masters is crucial for our future. Out of this crowd of one million people, tens of thousands will take the Baptism of the Holy Spirit during the first Cosmic initiation, and when they, much like larvae turn into beautiful butterflies, transform into Occult Masters of the same dignity as Pythagoras, Jesus, Mani, Rumi and Martinus, the whole world will be aglow. The light will quickly spread downwards through the collective hypostases and light those dark areas from within. But right now, you could say that most people do not understand any of it, which is what Plato illustrates with his cave metaphor. A group of people are sitting in a cave and a fire is casting shadows onto the wall, but they have no idea that there is a world outside the cave, a world brimming with life and sunlight. Let's get out of the cave and witness the true light.

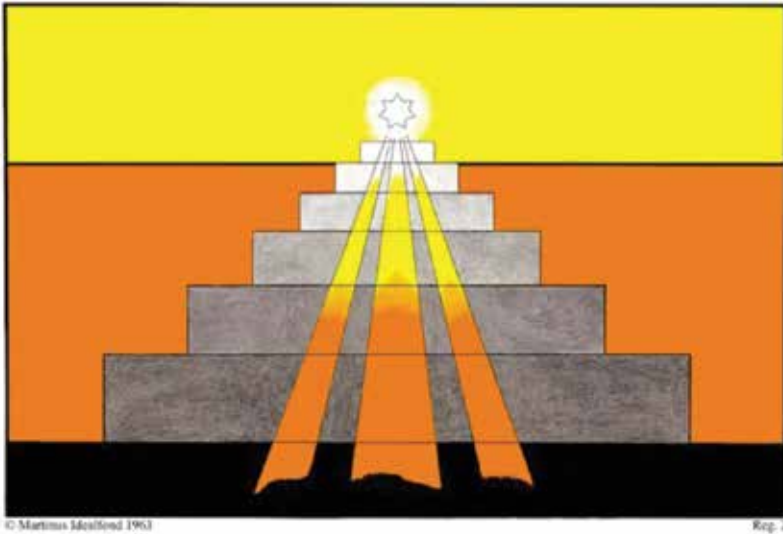
Humanity is in a dreadful state. As Silvan S. Tomkins (1911-1991) writes in his book 'Exploring Affect', politics is a collective arena to work through our personal neurotic disorders. Ideologies are merely expressions of our affect systems, such as fear, despise, greed, power struggles and will not lead us anywhere fast. Most religions are nothing but scams created by clever priests who profit from people in need. Buddhism is the exception that proves the rule, since it is a spin-off from Yoga Philosophy. The only way forward is to develop one's intuition and the light of one's soul, and based on this, you can create well-functioning groups and structures within companies and organisations where creativity and playfulness are important elements.

Collectivism, however, is the snake; the Kundalini snake who embodies the force of evolution within us. This is also the power of the ego, but the more we believe in our independent ego, the more we are stuck in some form of collective thought process. The snake's beautiful scales are the collective thought processes that rule us and limit our individuality. We are only truly free as individuals. The collective karma is impossible to fathom as you generally do not account for the aspect of reincarnation. Imagine this: a group of Nazis are reincarnated in the Middle East. To them, Großdeutschland (the Greater German Reich) and the belittling of Judaism was important. They are reborn into a war as they now carry through processes from their past, which create the conditions and circumstances to suit. They swap their desire to realise the concept of Großdeutschland, and instead, they yearn for the Caliphate. They want to get to Europe to establish this great kingdom right there. At all costs. They hate the state of Israel and once more, they are desperate to destroy it.

Another imaginary scenario would be to take some workers who, in a previous life, lived as slaves and give them a haven in Scandinavia. They are obsessed with workers' rights and they feel their working life is the very foundation of their existence. They believe every business owner is a fraud. Their mission is to find the joy in the simple things in life and accept Occultism, which they sadly see as some form of betrayal against their social class. Prime Minister Per-Albin Hansson was afraid of revealing he had an interest in astrology and kept this a well-guard-

ed secret. Similarly, my friend, feminist Eva Moberg, never dared to come out as an Occultist. In today's society, there is no issue with coming out as homosexual, but coming out as an Occultist - i.e. the leaders of the future - is not as easy and will often lead to mocking remarks from the know-alls of this world.

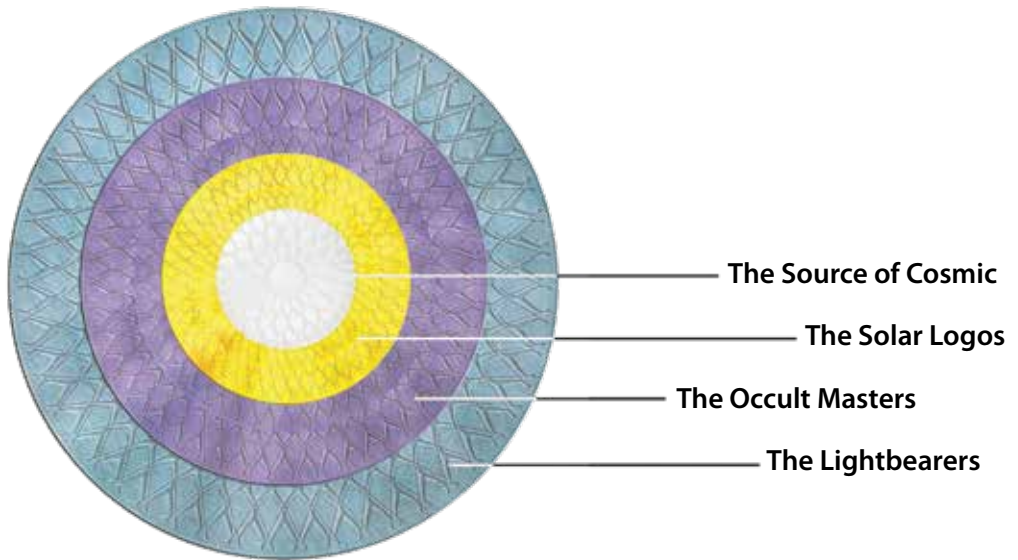
You could also imagine a scenario where the emancipation of the bourgeoisie has arisen from the traditional craftsmanship of the medieval guilds. Individual artisans developed their own hallmark and skill, and thereby acted as trailblazers for others to follow. They also developed their spirituality, cobbler Jacob Böhme being one such example. These visionaries wanted to get away from the old ways and instead create something new in the US. The collective thought ruling the US is freedom at any cost, like the freedom or right to carry a gun. The US insists on liberating other countries, which might not even benefit from liberation until a spiritual foundation has been created and established in their region. The Americans of today are the Europeans of the Middle Ages. The collective thought processes are sluggish and take a long time to change, remaining so that the sensory community is incarnated into them. Martinus Thomsen's Symbol 2 clearly shows this slow process, which he calls 'the Principle of World Redemption'.



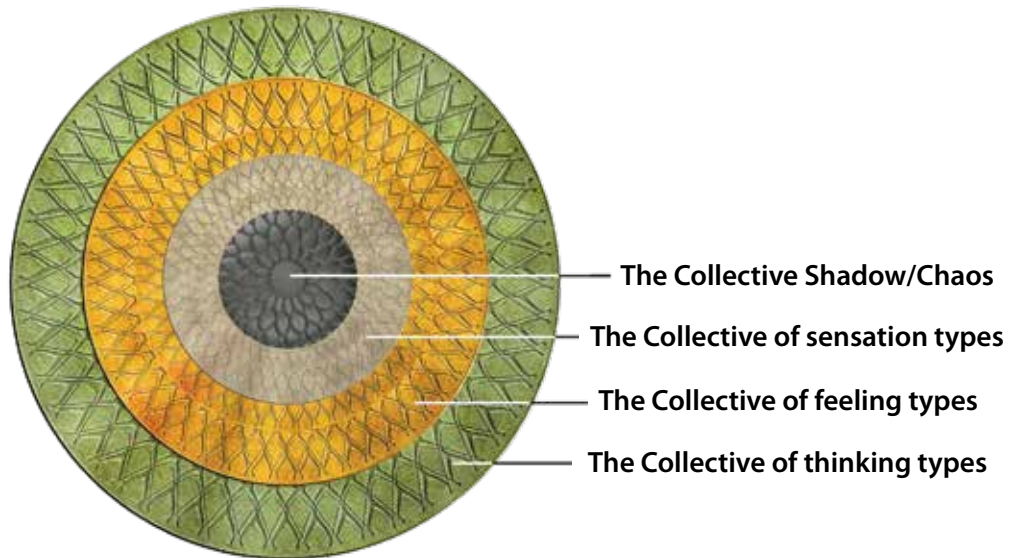
Understanding collective development does not always come naturally. We have not yet understood how the physical evolution works. Our chromosomes have a consciousness of their own and are programmed to fit certain feasible combinations. God does not steer the physical evolution, it is Ananke, the principle of necessity; and what is hard to grasp is the fact that evolution is not entirely linear. The experimentation of the different species has been noted down in the memory bank we call 'the Akasha Chronicle'. Master Pythagoras understood the basis of evolution in the form of combinatorial number structures. We can call this physical evolution 'the alfa evolution', but what may be hard to grasp now is that the collective psychological evolution that I have described here runs parallel to the alfa evolution. The psychological evolution, which I call 'the beta evolution', is carried forth by two of our internal archetypes.

And lastly, the third parallel evolution, called 'the gamma evolution' and embedded in the other two, is the evolution of one's consciousness. This is the deification of man and is completely impossible to understand as consciousness struggles to see itself as consciousness. Like Descartes, most people believe our thoughts to be our consciousness, which in itself is absurd. Consciousness does not become apparent until we have freed ourselves of all thoughts by meditating. At this point, there might be a hint of the gamma revolution. This is, in actual fact, the real soul, which is developing from a physical body to the next physical body in a physical space, which happens parallel to the transformation from one psychological energy field to another in the form of the astral body in a time sphere. The soul is also evolving far beyond physical space and psychological time and reaches a divine state, which we cannot grasp... yet.

With these three complex, parallel evolutions on this incredibly vulnerable planet of ours, we have to take care and ensure that Europe remains the centre of high culture that may eventually enlighten the world. Should Europe become too marginalised, the spiritual evolution will be delayed as the climate and environmental issues are gradually becoming more important than the topic of global consciousness. Survival takes precedence over spiritual growth, and this leads to a shift in focus from spirit to matter.



The process of Evolution-development towards Cosmos



The process of Involution—the path back into Chaos



'Inter silvas Academi quaerere verum', which means: 'Seek for truth in the groves of academia'. This is referring to Plato's Academy, but also alluding to the Pythagorean Masonic lodge/academy. We can see how the simple people to the left express their passions in the worship of people and Gods. The good philosophers in the Academy (pictured to the right of the central figure of the Lord of world order) are having a lovely gathering. One of them is observing Apollo's horse Pegasus as he flies over Mount Parnassos to his Lord. This is depicting man's mind as it, free from passions, soars towards the Cosmic light.

Chapter 8: The path of initiation and psychotherapy

You could say 1912 was the year when modern psycho-therapy came together with the Occult path of initiation in CG Jung's book 'Symbols of Transformations'. Freud had, in no uncertain terms, warned Jung from entering the Occult movement, as he viewed this as a black lahar of pseudo-psychology. Despite this, Jung crossed the Rubicon and once he had published this book, there was no going back.

Freud viewed Jung as a renegade who had left the pure, psychoanalytical sexual drive theory. Jung describes the dream symbols as evolutionary fields of energy, progressing with purpose towards a natural, innate development of the human soul. According to him, the energy fields are programmed within us in accordance with a plan of feasible evolution. These archetypes don't just exist in our dreams, but can also be recognised in myths, phrases and proverbs in most historical cultures. Jung's theory is not new. Buddha talked about the Abhidhamma as factors in our psyche that create the illusion of a self. Plato's ideas are also inner visions that make us strive to achieve the noblest ideas and divine perfection. Leibniz's monads can also be viewed as energy fields that aid our personal growth.

As these archetypes don't originate from our own personal experiences, Jung called them *überpersonliche* (transpersonal). The psychological orientation that describes individuation and the path of initiation is called transpersonal psychology, of which Jung and Assagioli are the most prominent predecessors. The difference between transpersonal psychotherapy and Jungian analysis is the former follows the path of initiation, while modern-day Jungian analysis is mostly elaborating on dream content. Jung didn't personally want an institute and the Zurich institute is a trust founded by Jung's secretary Marie-Louise von Franz. Neo-Jungians try to find the archetypes within dreams where there are none and synchronicities in everyday events where there are none. This leads to a sort of over-reliance and superstition. Everyone I know who has

undergone Jungian analysis has been disappointed in the lack of spirituality in this branch of psychotherapy and the Neo-Jungians are most probably making Jung turn in his grave.

Transpersonal psychotherapy expects phenomena such as karma and reincarnation to be a part of life. They cannot be proven in a rational sense, but people can experience them in the most surprising ways. Hypnosis often brings forth memories from previous lives and, much like pieces of a jigsaw puzzle, fragments of one's character and personality suddenly fall into place. The complete picture becomes clear. Assagioli talks about subpersonalities' reminiscences from lives we haven't yet finished and integrated. Freud's concept of *wiederholungszwang* (repetition compulsion) can be viewed from a bigger perspective. The desire to finish what hasn't yet been completed in previous lives constitutes the innate driving forces of karma. Karma can also be viewed as ideations that steer us; partly our identity, but also our view of the world that turns into a psychological prison. Karma is an inertia factor, which causes the collective evolution to slow down. The boy given up for adoption spends his entire working life as a funeral director just to mourn the parents he never got to know. The girl, who had been abused and raped, works in at a florist's all her life to create beauty and work on her issues, but would be able to accelerate her development in a good 'egregore' (spiritual community). The mission of the light bearers is to administer therapeutic healing and use the resonance of light to raise the vibrational levels enough

for people to be able to see where they are stuck. To be able to look inwardly, look through oneself and see beyond oneself.

The ancient Hermetics called these karmic forces Ananke – the compelling necessity – and the world of the Greek dramas are centred around this idea. Even Freud found the dramas fascinating and many of his theories and ideas are taken from this cultural heritage: the thought that we are not masters of our own lives but steered by forces we don't control. The Oedipus drama is a brilliant example of the force of Ananke operating within us. Freud calls this the unconscious, or, as Paul the Apostle wrote, 'For I do not do the good I want to do. Instead, I keep doing the evil I do not want to do'. People fundamentally want to do the right thing, but not everything works out that way. Sometimes, things go wrong. You can't change very much about yourself by just wanting to, which is why guidance is required and we call this psychotherapy. However, the psychotherapist you go to needs to be spiritual and in touch with the inner light of his/her soul. To ensure this happens, psychotherapists such as myself, have a supervisor, who, in the best-case scenario, is a light bearer and can help us connect with our soul. Jung and Assagioli were both that sort of light bearers.

The psychotherapist can guide the client through the four cardinal insights that represent the functional transitions.

Cardinal insight 1: Emotional commitment is more important than sensory pleasure.

Today, in a phase of global transformation, most people

find themselves here. Many have let lust rule their life, and have thereby become addicted to alcohol, drugs, fast cars, gambling and adrenaline kicks, which has led to a sense of emptiness and a yearning to belong. A longing for closeness and sex may lead to a deeper connection to one's emotions and eventually to proper attachment and involvement with other people. Often this is linked to social commitments where the person can achieve self-affirmation, such as religious communities, political groups and other groups with specific interests where you can build a social identity. This level is the sensory level, where one's consciousness moves from the root chakra to the sacral chakra. Some people can be quite obnoxious at this stage and impose their own feelings onto others; strong emotions just for the sake of feeling something.

Cardinal insight 2: Understanding is more important than emotional commitment. This is where we find the intellectuals of this world during the global transformation phase. They have noted that, in the long run, emotions lead to chaos and conflicts about who is right and who is wrong. They come up with various doctrines and ideologies with the aim of creating favourable conditions for the majority of people. They believe patent solutions exist to solve all problems and that if everyone follows the advice, there will be peace on Earth. Many within this bracket are preoccupied with their own truths and messages. They have found an angle or perspective on something and are desperate to turn this into an accepted truth. This level is feelings-based and where consciousness moves from the navel chakra to

the heart chakra. These people love to communicate, talk and find their message. Thinking for the sake of thinking is a consequence of finding joy in being able to start using this function.

Cardinal insight 3: Self-awareness is more important than understanding. In this bracket, we find the greatest thinkers and leaders of this world. They realise world peace begins within oneself and every person has their own truth and path to freedom. Karma as internal ideas and notions are nothing but lack of self-knowledge. It won't do us any good to understand the world and everything that is going on if we do not understand ourselves. This is a purely thought-based level where our consciousness moves from the throat chakra to the brow chakra. This is the world of correct thoughts, which makes various incorrect suggestions or ideas fade into the distance. You might find many people on this level seem aloof in their inner visions and epiphanies. Bernard of Clairvaux rode three times around a lake in Switzerland and his companion eventually grew frustrated with him and asked: 'How many times will we have to ride around the lake?' Clairvaux answered: 'What lake?'

Philosopher Nietzsche shut himself off in a lunatic asylum and played the piano in solitude. There are many more examples of people, who are seeking an inner light but not yet sure what they are looking for.

Cardinal insight 4: Spiritual awakening is more important than self-awareness. The real masters of the world can be found here. They might work as a security guard or a

librarian but are about to become spiritual Masters. After much meditation or contemplation, they start to see the spiritual light within. They have strong, intense dreams and receive tuition in the dream as if someone is speaking to them and within them. This is the world of pure intuition that integrates all our experiences from previous lives. The self-awareness we thought we had is only linked to this particular life, but we are so much more than the person who is alive at present. What speaks to us from within and lavishes us with symbols is none other than our higher Self. Synchronicities and cross-correspondences start to appear, which might be peculiar coincidences, coming into contact with people who dream the same dreams as we do, or, simultaneously doing the same things as we do. Intuition opens our crown chakra and the star of the soul above. The light of pure intuition is incredibly beautiful and seeing how everything is interlinked and integrated into a grand, Cosmic harmony is a thing of beauty, and it supersedes anything you have ever experienced.

The challenge with these cardinal insights is that they contradict each other and must follow on from one another as they are milestones on the rocky path of initiation. As far as transpersonal psychotherapists are concerned, this is the blueprint to which personality disorders, neurological dysfunction, physical complaints, post-traumatic traumas, as well as toxic effects from food or medicines are added on top. Quite a lot to keep track of and deal with, wouldn't you say?

The fundamental problem of the four functional levels:

The *sensory level* involves relatively newly-incarnated baby souls. In the animal kingdom, herd mentality is vital for one's survival. Group souls in fish shoals, V-formations of birds, cattle herds and packs of wolves are completely synchronised with one another and are aware of everyone's position. The herd mentality is precisely what the newly-incarnated people need to leave behind in order to start their individuation. Shame rules one's life as you are busy paying attention to what others are doing or not doing. The desire is to be good and do the right thing; you want to become world champion in some form of pseudo-individuation. This is the darkest part of humanity resulting in ochlocracy, gloating, malice, slanderous informers, scapegoats, oppression of minorities and women, racism and unjustified hatred. The Narcissist is fundamentally suffering from a profound feeling of shame, which makes him/her excel in all areas: always the best, the greatest and the most handsome. The psychopath is busy being the frontrunner and always having the upper hand, which brings him a sadistic sensation of joy when others find themselves disadvantaged. The key to get out of this is to experience one's smallness and shame and still dare to entrust their feelings and thoughts to someone who is starting to matter on an emotional level.

The *feelings-based level* involves young souls, who realise they have responsibilities and have mistreated others. Regret is the driving force that will spur you on, but the good form of regret must not be confused with the guilt the church has profited from, which is always detrimental. What appears,

once the varnish of various personalities has been rubbed off, is a person who has been blamed and made to feel guilt from the moment he grasps the language spoken around him. This is a person who has taken far too many hurtful emotions to heart, feeling like he is a burden to the people around him and eventually he has to shut his emotional side off entirely in order to survive. The guilty conscience is buried too deep within him and eventually, the guilt prevails and his ability to harness the 'good' regret abates.

Religion has taught us that guilt is something good as it makes us obey priests and authorities. We are supposed to mind our manners and adapt to others. The idea put to us is that guilt leads to us developing empathy and being able to put ourselves in someone else's shoes. In reality, guilt shows that we have not put ourselves in other people's shoes. If we have well-developed empathy, we can still feel regret and remorse. Plenty of people take on undeserved guilt to re-enact the awkwardness of similar events they have been blamed for in the past.

A romantic relationship in which both parties want a divorce, but out of consideration for one another, neither party actually takes charge and does something about it.

An employee stays on for too long in one position because he feels it's expected of him.

Citizens donate money to fake aid projects to avoid having to question the validity of someone who might be going through a tough time.

A girl wastes time on nurturing a date that is totally meaningless.

A guy doesn't want to grab a beer with his old army buddies, but joins in anyway.

A mum doesn't want to be part of the Parent Association, but takes on the responsibility anyway as she feels guilty about yelling too often at her children.

Do you not think we spend an awful lot of time considering other people's feelings and thereby slowly diminish our self-esteem and squander our lives? The problem is not our lack of guilt, which is what the church has been preaching to us with the notion of our inherent wickedness, the original sin.

The real difficulty is that we have too much guilt that stops us from connecting with other people, which in turn makes it difficult for us to get to know and love those who ought to be loved.

This is the ultimate business idea, to speculate in the guilty conscience of humans where you will find priests and politicians.

English Hermetic Lord Shaftesbury (1671-1713) came up with the idea of a natural moral sense with which we are all born and this became a cornerstone of the Enlightenment. We are born with compassion and love towards our fellow men and if we are treated correctly, this sense will naturally develop and grow. In his book 'Robinson Crusoe', Freemason Daniel Defoe discusses this very topic and Freemason Jean Jacques Rousseau continues to develop the thesis of the 'noble savage'. The church and social injustice are to blame for ruining mankind.

For the psychotherapist, our sense of morality is some-

thing tangible. We all yearn for love, which makes us want to do good. Guilt, however, paralyses us and much like a straightjacket, it stops us from doing the right thing. We don't want to end up in a position of doing wrong, so we end up doing nothing. The type of person who is feelings-based is the most commonly seen client in psychotherapy sessions all over the globe, and as this is about developing one's ability to think, Cognitive Behavioural Therapy (CBT) can work really well for some. These people, e.g. politicians and clergymen, want to do good, but things generally don't pan out that way as their actions are confused and aimless. These people rule the confused and aimless world we live in.

The *thought-based level* involves mature souls that really want to work through and improve their inner beliefs. These beliefs and ideas are the real thoughts and not the cognitive processes, which is why CBT doesn't work very well at this level. The beliefs are linked to our identities, where some stem from previous lives, but these people struggle with one central issue - delusions. The thought is actually nothing but a tool to sort our illusions into order and thereby make them more believable. A tidy system with internal logic can fool most people, apart from the intuition-based individuals, into following this concept. All the cultural traditions, mental systems and ideologies are just illusions which thoughtful, kind-hearted theorists have experimented with to try to design our reality. Sadly, these are nothing but delusions of a world without any substance. The thought-based personality now needs to start meditating and enter Śūnyatā, i.e.

emptiness, void of identity, which may be frightening to start with, but this is the way to integration. As long as you believe you are something, you are nothing; when you experience yourself in nothingness, you are everything. Buddha describes his goal as the stage beyond nothingness and non-nothingness. As long as there are illusions and imagination, the pure intuition, i.e. the perception of the spirit, will not work.



The *intuitive level* consists of the old souls who still live here on Earth. They haven't yet encountered the transcendent function of the pure spirit, but they have a holistic approach which means others may perceive them as incomprehensible. They don't go into details and focus on establishing a connection to the spirit, but it isn't easily snared. These people are often artists, healers, psychologists and visionaries. Light bearers are born on this level and the light of one's soul starts to flow; firstly, in your dreams, but then as intermittent flashes on a daily basis. A psychotherapist on this level is like an Apollo priest who gives birth to the inner Horus child (the soul) inside the human; firstly, as the contact of the star of the soul and then as inner knowledge of one's divine origin. The intuitive type is insufferable as he/she will not be influenced by standard conventions or the expectations of others. This is the type of people that psychotherapists fear the most; they cause anxiety, stir things up and make the therapist dread the visit. To be honest, the intuitive type doesn't require conventional psychotherapy but would do better by finding an 'egregore' (spiritual community) of their own where he/she can reach their potential.

The main aim of transpersonal psychotherapy is to understand a person's karma, thus referring back to the Greek notion of Ananke. This concept of karma can make us understand Aristotle's dark story of the death of Homer. He tells us how Homer encountered three fishermen on a beach on the island of Ios and asked them: 'Fishermen from Arcadia, what have you caught?' They answered: 'What we caught we have left behind, what we carry with us is we

haven't caught.' Homer didn't understand, but remembered a fortune-teller predicting his imminent death after this riddle. He quickly wrote his own epitaph and within three days, he was dead.

This riddle may be traced back to a legend about Orpheus the fisher of men. He appears as someone's life is over. The art of fulfilling one's vocation also involves letting go of the burden of life and travelling to the Empyrean heaven, the fire sky and our Apollonian origin. No one will escape one's fate. Until we draw our very last breath, we are all entangled in the fine mesh of our destiny.

The inexorable destiny is stronger than the will of the Gods. This is Cosmic orderliness and, as previously mentioned, this is personified by Ananke, the deity of necessity. She has three daughters: Clotho (the spinner), Lachesis (the measurer) and Atropos (the incorruptible), who is the smallest of the three, but also the most feared. This is because Atropos has gigantic blade shears used for sheep shearing, but can chop off any rogue's thread of life in the blink of an eye and act as a warning that you will eventually be punished for your sins. A detailed comparison can be made between these three and the Norns in Norse mythology. Clotho/Urd is Mother Earth that brings us life and spins our thread of life. Lachesis/Verdandi is not only the Goddess of Psychotherapy, but also the present existence that gauges how we measure up in life. She estimates the ability one has for personal cultivation. Atropos/Guilt has the power of turning a person insane. She will gnaw at a murderer's sense and deprive him of his soul (Thymos). When someone has grown

forlorn, Atropos may have caused it to happen. These women are naturally a threat to any warrior and one historical tradition says that these women are nothing but evil witches. In Shakespeare's *Macbeth*, the three Moirai are unreliable witches. Shakespeare had been initiated into Hermetic thought processes and he wanted to depict the work of Guilt in this drama. Lady Macbeth obsesses about washing off the blood she thinks she can see on her hands. Modern-day psychiatry calls this type of obsessive-compulsive personality disorder 'Anankastic personality disorder'. English physician Arthur Guirdham (1905-1992) discussed OCD in his book 'Obsession'. Several of his patients with compulsive behaviour were treated with hypnosis, which revealed they had been Cathars in a previous life and been burned at the stake. As soon as these deeply ingrained images were treated, all the symptoms disappeared. You could, of course, see this as treating the patient on a symbolic level. But I have also had a patient with severe asthma who, when treated with hypnosis, had flashbacks of drowning in a previous life. His asthma disappeared. So, in other words, you don't need to believe in reincarnation for the treatment to work. The important thing here is that the method provides results that can often be quite amazing.

To balance our karma is to neutralise our illusions. We are keen on identifying with some things and very much against identifying with others. Occult Master Kirpal Singh has said 'Bad karma is like handcuffs of iron, but good karma is handcuffs of gold.' We are bound by our circumstances and dependent on our illusions. Nothing frightens man

more than the thought of being free to act as he pleases, to be independent. Man is still an embryo that has not yet been delivered from his psychological uterus, unaware of the fact that the world outside is real and his spirit is free.

If you are wondering whether introversion and extroversion are essential in a therapeutic context, I can reveal that they are not. Freud felt introversion was the sign of a disturbance or interference, i.e. a restrained libido that shows the psychological energy is busy with an unprocessed complex. In contrast, Jung felt introversion was necessary for introspection, contemplation and inner, spiritual life. As far as Freud was concerned, extroversion was essential to achieve social contact and to aim your libido towards one lover. Jung, however, felt extroversion was a quest for transient objects outside of oneself, which in the long run leads to a watered-down personality. An introvert will perceive an extrovert as childish, where the extrovert will perceive an introvert as something of a bore. In a human lifecycle, you could ask yourself which stage precedes the other. The introversion could be described as a gathering of impressions and images that requires metabolising, and extroversion is the action of realising what has been growing as a seed within one's soul. You, therefore, cannot claim that extroversion is better, even if it completes the introvert content of one's libido. The notion of an extrovert being less able to introspect is incorrect, just like the introvert being believed to be less decisive or capable of action.

We will now discuss shadow as a central concept in psychotherapy; the archetype that represents a part of our per-

sonality that we are reluctant to reveal to others. Instead, people often show a persona (or mask), which reflects what is socially acceptable. To a sensory type, this is mainly linked to shame and likewise, for the feelings-based type, it is about shame. Clients are asked to reveal their shadow during psychotherapy sessions, and it is often platitudes and banalities such as fantasising about masturbation, idiosyncrasies, jealousy, envy, vengeance and inferiority complex. Many people feel these hidden secrets make them interesting, someone outside the norm, outside the collective community. But their psychological energy is not aimed at their own individuation, but at the community, which they are so desperate to break out of. Imagine a man walking around in a red cowboy hat, collecting old Disney periodicals and drinking forbidden absinthe. Or a woman with a black lover, growing cannabis and wearing bloomers instead of normal knickers. There is a positive defiance in all this, which in itself is a dawning force of individuation and may help the person access the spiritual path. However, as long as the libido is focused on other people's actions and opinions, you will not progress with your own growth. What they feel is a brave move or independent behaviour, others may view as dull, uninteresting whims.

Psychotherapy will not give any profound changes until the person reaches the thought-based level. We are now starting to understand the words painted on the Temple of Apollo in Delphi: *Gnothi se' auton* – Know thyself. Ingrained illusions of previous lives constitute the kaleidoscope of one's personality. Who are we behind all these internal images? None of what we believe ourselves to be.

What is the difference between pure intuition (Pronoia in Greek) and the treacherous illusions of one's thoughts? A well-functioning intuition means an amazing perspicacity. In this state, there is a perfect harmony between Solar logos providence (Providentia) and our personal foresight (Prudentia), which can be experienced in synchronicities that happen in everyday life and that also link to the lives we simultaneously lead in other eras. The intuitive type has a foresight usually symbolised by the all-seeing eye, which is also pictured on one-dollar bills right above the pyramid of development with the motto: *Annuet Coeptis*. This means 'Providence favours our undertakings'. The Secretary-General of the American Congress, Freemason Charles Thomson, coined this expression in 1772 for the grand seal of the United States of America. This was meant to 'allude to the many signal interpositions of providence in favour of the American cause'.



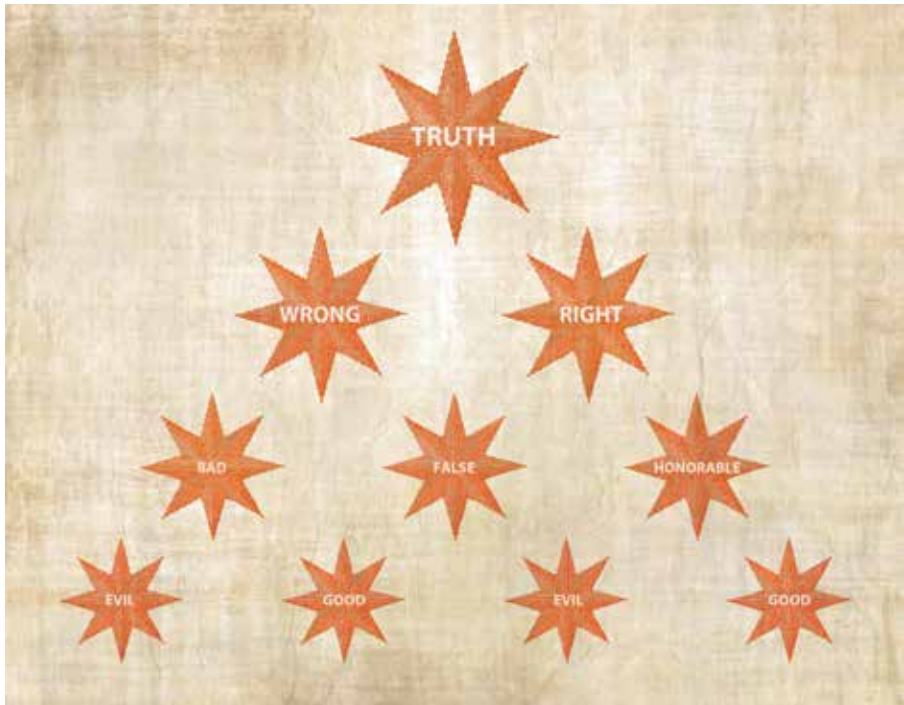
The combined libido from previous lives is what we call 'the little guardian by the threshold' and that exists as a separate entity or essence in its own right. When I first met the guard in a vision of mine, a black curtain appeared, approximately three metres tall. Deep inside, I understood this was Lucifer, the deity of light completely shrouded in darkness. In this vision, I stepped forward to uncover the assumed light, but the black cloth dropped to the floor and there was nothing at all in the room. The guard is nothing but emptiness as the glimmering light from our astral bodies (dreams and fantasies) come from within our own souls. However, as long as the Guard exists, we will keep thinking that the meaning or purpose is something outside of us. Something we must become or achieve, to be able to fill our life with that. My vision then carries on with me walking into a grand hall of a temple, but right where the altar is located, I find a spinning circle that resembles the centrifuge of a washing machine. I walk towards it and feel myself getting sucked into a black whirlpool of absolute emptiness; emptier than emptiness itself. I realise how meaningless Cosmos, 'The All', really is and I understand that this knowledge could easily trigger me into a state of depression. Instead, I choose a different perspective and imagine the total emptiness carrying seeds of all sorts of options and possibilities within. This insight ignites a light and I am thrown into an ocean of Cosmic love. Everything is flooded with light and my light is a part of the Cosmic wholeness. The emptiness is an illusion, but if you want to believe in it, it carries our karma; the guard by the threshold.

It's difficult to explain the little guardian on the threshold who initiates the light bearer, and nigh on impossible to explain 'The big Guard by the threshold' who initiates the Occult Master. It seems as though this Guard exists in his own right. At the very least, it is the force that glues the collective community of people together and makes them live in a bubble of time and space. CG Jung refers to the Guard as Aion in the book with the same name and this is time itself. He is also Zurvan, the Magian God, who is depicted as a creature created by the four cardinal signs



of the Zodiac and holds the torch of enlightenment in his lion paw. The Guard acts as the gatekeeper of the Empyrean heaven, the fire sky, and in the fire sky, we are greeted by Solar logos Apollo's light. This is the beginning of a whole new series of incarnations into the light worlds, being something that could be called an angelic creature. I do not understand what or who this Guard is, but a wild guess would be that he is time itself.

You could argue psychotherapy is aimed at treating illusions in order to get in touch with the light of one's soul, thus achieving a well-functioning intuition. With an intuition like that and with one's soul as guidance, you no longer need psychotherapy. Similarly, you could say that the path of initiation is to master time and its paralysing karma, which has us firmly tethered. Once we have been given the first Cosmic rite of initiation by the solar power of the spirit, time no longer exists and thereby nor does karma.



The four levels of a Tetractys, where the lowest level is all about good and evil. For anyone in a process of individuation, you should aim for the truth.



Chapter 9: The global community of light bearers

I find it interesting to think that during the Vedic period in India, they had a structure based on four strata, the so-called Varna system. It was based on an assessment of the skills of each individual. The people with the most insight were called 'Rishi' and were to rule the kingdoms. Sadly, the priesthood changed the system into hereditary castes, which had devastating consequences on India's progression. However, the castes do, at least to a certain extent, correspond to the four functions: Brahmins (Intuitive type), Kshatriyas (Thought-based type), Vaishyas (Feelings-based type) and Shudras (Sensory type).

In Plato's 'The Republic', we find a similar breakdown.

The ideal society should consist of philosophers, guardians and craftsmen. The King should be a philosopher and have a momentary view of what is right. Plato describes the 'royal art' in dialogues such as Euthydemus and Politikos, and he outlines the difficulty of finding and developing one's intuitive ability. 'We reached the royal art (Greek: basiliki technē) and were examining it to see if what we had here could provide and produce happiness, but at this point, we were involved in a labyrinth. When we supposed we had arrived at the end, we twisted about again and found ourselves practically at the beginning of our search, and just as sorely in want as when we first started on it.'

'The Republic' is about righteousness (Dikaiosyne) as the most important virtue and the description of this virtue is to use one's intuition (Prōnoia) to do the right thing without having to rely on one's thinking capacity afterwards to come up with why the right thing was indeed right. The thought process of a thought-based person is keen on presenting a logic chain of events, where there is an original cause for one's actions. This is obviously a mental construction as an event, in reality, is based on many different things, and how do you know the cause you claim to act upon is actually the primary cause? This is when the intuitive function is superior to all others. It puts together many different causes and forms a pattern, thus eliciting the right action. Plato describes eutopia, the perfect society, which he called Kallipolis; the good state.

The American Freemasons of the 18th century most certainly had Plato's Republic in mind when they created

their Constitution. To understand providence, they applied the teachings of Neoplatonist Hierocles of Alexandria (400 BCE). Hierocles, a student of the great Plutarch, have two grand literary works to his name: the commentary on 'The Golden Verses of Pythagoras' and 'On Providence'. These are the Masonic ideological records, where the route to Enlightenment (Elampusis) is described. Hierocles believed one's personal fate doesn't exist at the lower levels of development, and the crude man will live by the same terms and conditions as animals do. A developed person lives in accordance with the divine Providence, and the leaders of this world must be selected from this group of developed people.

The school of Pythagoras was first and foremost a leadership academy for what Plato later called the royal art, where the goal was to turn good people into good leaders. Pythagoras split his academy into four strata, as per the Tetractys, where the first level was the audience. They were to listen to the teachers (Didaskaloi) and then comment. The pupils that had understood what they were taught could move on to the next level, i.e. the Mathematicians. These students would study Geometry and Music for five years before they could move up to the third level, the Sebastikos. They were taught Theurgy, Dream interpretation, Hypnosis, Medicine etc. Eventually, the student would reach the highest level and be called Nomothetic (Lawgiver). This proved the student was worthy of a position as a politician of a council or Areopag; many became advisors of despots and kings. Plato served as an advisor for Despot Dion of

Syracuse and similarly, Euclid served Pharaoh Ptolemy I Soter in Alexandria.

As a paraphrase of Plato's Eutopia (Good place), Sir Thomas More had his book Utopia (No place) published in 1516. The words are pronounced in exactly the same way. More's ideal state is, in several respects, an equal society. Tommaso Campanella wrote his utopian 'The City of the Sun' in 1602. Sir Thomas More was executed and Campanella had to serve a prison sentence of 27 years. Despite this, utopian literature has become a genre in its own right describing a paradisiac future, but after World War II, this genre transforms into a genre of Dystopia. A lack of faith in humanity and its future is portrayed in this type of literature, e.g. Orwell's 1984 and Huxley's Brave New World. These depictions are widely demoralising.

Eutopia is, however, still relevant as this refers to a parallel, evolutionary development. Planet Earth is evolving and its smaller units, i.e. human psyches, are transformed through morphogenic resonance. The intuitive community are changing fairly rapidly. Never before have there been so many intuitive types in the world, and some of them have made contact with the star of their soul and become self-initiated light bearers. It is therefore of utmost importance that Hermetic academics exist and can help these light bearers to become Occult Masters. The Occult Mastery demands discipline, a discipline most closely related to what is called Raja Yoga, the royal yoga.

Many religions are waiting for the return of the World Teacher, Jesus, Maitreya, Buddha, the Mahdi etc. This has

us abandon the responsibility we have over the planet, our lives and bodies, here and now. There will be no return, but an awakening. All over the world, many people will have the same spiritual connection as these expectant characters may have while they're waiting. We cannot progress backwards. We cannot long for the Masters that existed previously and thereby miss the Masters that walk alongside us on the street. The long wait for the redeemer is demoralising but will end with what I call the popcorn theorem. When you pop corn kernels, it takes time before anything happens. You have time to think that there must be something wrong, so you lift the lid of the saucepan, but at that precise moment, the first few kernels pop. Most likely, a few end up on your kitchen floor. Much in the same way, we wait for the Master to come, but then doubt and start questioning everything. Suddenly, many people jointly manifest great wisdom, spiritual knowledge and healing abilities. Time was right for these souls to blossom as Masters, and they are probably just as surprised as you are.

Alice Baily (1880-1949) had tried to portray the pending world harmony in her book 'The Reappearance of Christ'. She belonged to a group of Theosophists who trusted Leadbeater and had hoped for Krishnamurti, but eventually set off on her own path and created egregores of her own in the shape of triangles all across the world. They use invocations to create fields of energy both within a single egregore and between the various triangles. This was an excellent project, but their astral religiousness believing in the return of the Master made it hard for the pure light to penetrate.

We must try to transcend these astral images that are holding on to ancient, collective karma. These thoughts and patterns pull us into polarisations of good or bad, true or false. We don't need to name this light Apollo or Christ. Lux Perpetua is all around us, but just like fish do not know what water is, we are incapable of perceiving this light.

The biggest obstacles for the world community of light bearers are religion and politics. These phenomena are nothing but vested interests of various groups in society. There is only one true religion and that is to take responsibility for one's internal process and external reality. How many do that? Religion really is the worst business idea; pay now and you may receive your reward after death. Many priests and politicians are ruled by greed. You should remember that Jesus was sentenced to death by Simon Caiaphas as he threatened the primary source of income for the priesthood. Jesus encouraged people to hold on to their money and not sacrifice money to the gods in the temple. All religions originate from either a political or financial motive and have nothing to do with holistic human development. 'Philosophia perennis' has proclaimed the same message all along though; it comes from the emanated channel of Solar logos which, in the past, has been interpreted and experienced by several great Occult Masters.

The Occult path is the absolute highest culture, the Cosmic base current, that spans all other cultural genres. But the light bearers of today are sadly belittled and mocked as less knowledgeable scatterbrains. They are kings dressed in rags, unaware of the fact that their perception of the world

is the true reality. One reason for this is that Occultists have hidden, much like ostriches, behind aliases and pseudonyms, and have refused to take part in public debates. The great Spiritist Allan Kardec was a doctor from France, whose real name was Hippolyte Rival. Eliphas Levi was a socialistic politician by the name of Alphonse Louis Constant. Hermeticist Papus was another French doctor and his real name was Gérard Encausse. There are excellent exceptions to the rule, such as August Strindberg, who could have become a great Occult Master if he had been more disciplined. Nowadays, it is more important than ever for the people who are in touch with the light of their soul to open each other up to becoming Occult Masters. I mean people who are open-hearted, devoted and humbly reverent of the grandeur of Cosmos. The problem in the Western world is that very few have the ability to show reverence. How many of your friends have that ability? This state of mind is the hallmark of a light bearer, but there aren't many role models in today's society; the reverence of life, nature and our Brothers and Sisters of the animal kingdom.

What I find to be the best depiction of the world community of light bearers is Symbol 26 by Martinus Thomsen (1890-1981). It is a terrestrial globe lit up by spirituality. The blue star at the centre of the yellow sun symbolises the world government consisting of Cosmically aware creatures.

You could say that each Occult Master is a complete cell in the creature of Planet Logos, so that Earth can function in an optimal sense as one single organ. At the moment, the

politicians of this world are nothing but disharmony in the birth pangs and labour pains of the planet. These leaders do not understand that global integration is triggered by individuals in unity, *E pluribus unum*. The unit can only occur by diversification. The collective ideologies create the thoughts that block the light from reaching the individuals, which is why the intuitive types have to rule the world. They are the least influenced by all this and the least stuck in collective thought patterns. As a collective or community, people are like a group of apes. Each soul is opened from the inside and out, much like the petals of a bud that is starting to blossom. The flowers of our souls can never be steered by politicians who dress them with fertilisers of fear because then they will eventually wilt and die.

There is a prophecy shared by several tribes in India:

A time will come when Mother Earth is ill and the animals and plants are beginning to die, but then a new tribe shall arise. A tribe of all colours and all teachings.

The tribe's name will be the Rainbow Warriors and it will trust actions, not words.

A time will come when the Indians regain the power of their souls. Then, they will gather people from all nations and of all colours, to form an army of peaceful warriors.

These Rainbow Warriors will cooperate and work together to make the ill Mother Earth all green and verdant again.

The reader might have already guessed that the Rainbow Warriors are indeed the light bearers of the intuitive community. Their crown chakras are completely open. To most

people, the Cosmic connection is a thin thread of silver that runs from their crown chakra, but light bearers have a shimmering rainbow gushing from their chakra and out into the great mystery. This is the Antahkarana that connects us to the Solar logos. The fact that it is shimmering like a rainbow is funnily the same phenomenon as when sunlight breaks into a spectrum of colours. The rainbow of an Occult Master is called the Rainbow Bridge and shows that all the emotional aspects we carry within our astral body are now in harmony. To summarise, highly developed, emotionally mature individuals should do their utmost to be strong role models during the upcoming period of crisis and conflict. This is not about the proletarians of all countries uniting in a revolutionary slaughter. This is about the light bearers of all countries uniting to create life, joy and understanding, and from this group of individuals, the Occult Masters will be the future leaders of our world.

The UN that we see today is the embryo of this concept, but as of now, it is an organisation that is mostly run by the feelings-based community and their recruitment process is done through nepotism and cronyism. They try to steer politicians by using emotional blackmail; a method that is doomed to fail. They do, however, represent the level upon which the general world sits today. Their main task is to lift the third world to this level. The fourth world, i.e. indigenous people across the globe, is, however, an even more important task right now. The thought-based community should lift them up with knowledge and education, but to integrate this with shamanism in order to develop a new

approach and a new way of thinking. This will develop the thought-based community further and they will transform into intuitive types and light bearers.

There is an underlying beta evolution, which some people call God's plan, but progress is slow and the main obstacles are greed and desire for power.



Contents

Chapter 1: The classical era.....	11
Chapter 2: The basic theory of Hermeticism.....	17
Chapter 3: The three renaissances.....	51
Chapter 4: The delicate development of Occultism	61
Chapter 5: The Occult Tradition in the world of literature.....	81
Chapter 6: Tarot and the Occult path of initiation	115
Chapter 7: The educational levels of the collective community...	131
Chapter 8: The path of initiation and psychotherapy.....	143
Chapter 9: The global community of light bearers.....	165



*The masonic crest of Christer Claus
Eques ab Columba Caerulea/Knight of the sky-blue dove.
Lux perpetua fons Meus/My source is the perpetual light
The dove represents the first contact with the spiritual light
and was the emblem of the guardian Knights of the holy Grail.*

The Occult Path

This book is sui generis, which means it cannot be compared to anything you have read before. The book is about the mystical alchemic union called Conjunctio, a spiritual baptism in the Cosmic fire, Association to Yoga may spring to mind, as this too means union or amalgamation.

From the perspective of intellectual history or history of ideas, the book can be read as an exposé of Occultism, but it may also be seen as a manual for one's meeting with Cosmos.

Author Christer Claus has been working as a psychologist and psychotherapist for 40 years and has also been initiated in the innermost, expert knowledge of Occultism.



ISBN 978-91-519-4767-9

