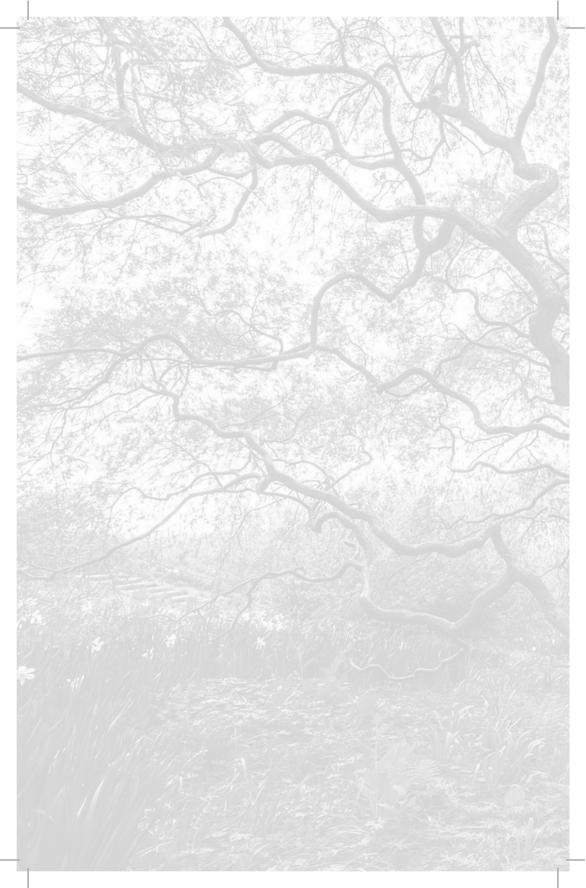
Spiritual Easter and Pentecost

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SPIRITUAL EASTER AND PENTECOST

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

André de Boer Tanja Rozema

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colofon

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Preface

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

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

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

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

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

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

Rozekruis Pers Doride Zelle



Introduction The Cross of Light

Daniël van Egmond

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

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

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

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

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

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

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

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

Luke 22: 42-44 King James Bible

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

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

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

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

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

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

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

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

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

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

Acts of Peter, 20-21

The also apocryphal Acts of John tells us:

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

Acts of John 88

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

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

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

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

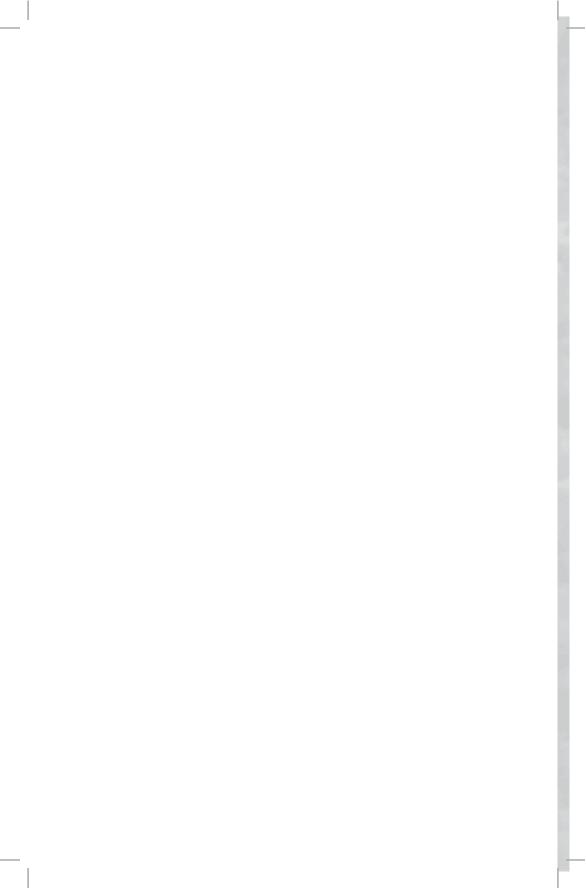
Acts of John 97-99

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

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

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

Daniël van Egmond



Module Spiritual Easter

Sunday before Easter
THE PASSAGE

reflection

SUNDAY BEFORE EASTER

THE PASSAGE

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

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

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

The mystery of Easter indicates a spiritual event that can take place within the human being: the resurrection of the inner human being. The road to the Resurrection, also called 'the Path', is a process of transformation. The narratives and reflections of this online module may contribute to deepening an understanding of the Path.

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

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

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

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

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

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

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

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

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

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

The universal symbolism of the egg expresses the universal knowledge of 'transformation into immortal life', of crossing the threshold. The annual Easter celebration is thus an outer form of a universal spiritual process not linked to a specific person or time but able to occur in each human being.

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

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

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

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

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

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

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

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

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

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

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

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

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

In The Gospel of the Holy Twelve we read:

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

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

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

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



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

The Gospel of the HolyTwelve 67:5

narrative

SUNDAY BEFORE EASTER

THE LAST ENTRY INTO JERUSALEM

CHAPTER 67 OF THE GOSPEL OF THE HOLY TWELVE

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

They went their way and found the donkey tied up at the intersection of two roads. They freed him. Several men who were standing there asked them, "What are you doing with the young donkey, are you freeing him?" When they answered them as Jesus had instructed, they let them go. They brought the donkey to Jesus and laid their garments on the animal, and then he sat upon it. Many people spread their garments down along the road, and others cut branches down from the trees and cast them before him. The people who went before him and those that followed called out: "Hosanna, blessed is he who comes in the name of Jova. Blessed is the Kingdom of our ancestor David, and blessed is he who comes in the name of the Highest; Hosanna in the highest." In this way Jesus entered into Jerusalem, went into the Temple, looked around and when he had taken everything in, he told them this parable. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon his glorious throne. All the nations shall be gathered before him, and he shall separate them one from another, as a shepherd divides his sheep from the goats. He shall set the sheep on his right hand, and the goats on his left hand. Then shall the King say to them on his right hand, 'Come blessed of my Parent, inherit the kingdom prepared for you from the foundation of the world. When I was hungry, you gave me food. I was thirsty and you gave me drink. I was a stranger and you sheltered me. I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.' Then shall the righteous answer him: 'Lord, when did we see you hungry and feed you? Or when were you thirsty and we gave you drink? When did we see you as a stranger and house you? Or see you naked and clothe you? When did we see you sick or in prison and came to you?'

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

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

Then shall they answer him: 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or in prison, and not care for you?' Thereupon he shall say: 'Behold, I manifest myself to you in all created forms, and verily, I say to you, what you have not done for the least of my brothers, that have you not done for me.'

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



Monday before Easter GOING THROUGH THE GATE

reflection

MONDAY BEFORE EASTER

GOING THROUGH THE GATE

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

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

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

If we ignore myths and approach everything in life exclusively from our ordinary sense and understanding, we ignore an essential part of our being human. The mental consciousness does not replace the mythic consciousness, but rather it joins it, just as other forms of consciousness will develop. The human being is not yet complete. We can only fully be human beings ensouled by the spirit when, on the basis of a receptive heart, we are open for the mythical, for the intuitive and for other forms of consciousness that we do not yet know.

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

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

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

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

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

Gospel of Philip 55

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

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

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

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

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

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

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

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

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

Zechariah 9:9-10

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

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

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

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

Therefore when Jesus reaches the completely renewed state-ofbeing, he is able to teach in the temple based on inner knowledge. He learns that the human being in whom the soul is awakened – thus the human being in whom the son of man has arrived – must separate the sheep from the goats within himself. The goats symbolise the inclinations and behaviours that hinder our progress on the spiritual path. If they are recognised and acknowledged, then they are burned up in the kindled fire of the soul.

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



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