Beyond the Soul’s Meridian: Healing through Christ Consciousness by the Revelation of Our Inner Mysteries

IV

Timeless Essence

For the Master, Jesus, even the Christ, is the pattern for every man in the earth, whether he be Gentile or Jew, Parthenian or Greek. For all have the pattern, whether they call on that name or not. — Edgar Cayce

Some years ago, I found myself at a focal point in my life. This initially occurred under mundane circumstances, as I was drifting through a housewarming party hosted by a friend of my wife and her husband. The party was also given in honor for the graduation of their lovely daughter from college, so the group of attendees was large in number and also diverse by age. Both hosts were well established and successful professionals. Together they both possessed an ample amount of blessings to rightfully celebrate and be thankful for. Nothing on that highly aesthetic and beautiful evening, with such handsome and accomplished persons, a new home, wonderful food and drink, gathered together on a gentle and balmy Midwestern evening in late spring seemed unusual or out of place. So how could anything be amiss? Yet, I was uncharacteristically restless and uneasy, as I found myself that night proceeding on an aimless journey through a landscape of persons (many of whom I am very fond of and have known for years) in search for what I came to realize was meaning or at least for persons voicing an interest in such. But I could not find it.

Perhaps it was egregiously unfair for me to be looking for it there and at that particular moment—yet that was what happened. Wandering from one group to another and engaging in conversations focused on personal accomplishments, desires, finance, identities through profession and life endeavors, plans for the future, work, school, vacations, travel, sports, entertainment, etc. In many ways it began to resemble the superficial chatter of an internet provider’s home page.

Eventually, I found myself in the basement relegated to the children and a mass of plastic architectural building blocks. Finally, I was at the perimeter of their backyard caressed by a gentle southern breeze and gratefully accepting the presence of the cosmic illuminations now feebly emerging through the industrial haze and reflected suburban lighting. This inspired me to intently search for the coming of the first fireflies which I always receive as a simple yet profound source of astonishment and joy that has never failed in some degree to allow me to find balance and pacify my soul.

At least a week went by as I reflected upon all of this through a deep contemplation in trying to understand what was wrong with me. I kept asking myself how could I be so
judgmental? What did I see that no one else seems to be openly acknowledging? After all, aren’t we all just following protocol? I certainly know and accept the fact that through convention we have been programmed to close ourselves off to specific levels of meaning by focusing on the sentient and material, which proves to be safe, non-confrontational, and affords us pleasant interactions based on a certain level of frivolity and lower understanding as potentially polarizing subjects must remain suppressed or just simply ignored. Otherwise we run the danger of transforming a seemingly pleasant gathering into the calamity of a war zone. Yet, how long has modern convention conditioned us to do this? I would dare say generations of us are now mentally confined to that plane of existence that most of us have come to know as reality.

This contemplation led to an answer of sorts, which was connected to a seemingly unattached event in the earlier part of my life that I must now regard as profoundly important and highly synchronistic. At the time, it almost seemed meaningless when I initially considered it. It occurred on a mind numbingly rote Saturday morning. I could see myself around four years of age waking-up with my sister and then scampering into our living room turning on our television to a test pattern. We did this because we knew that eventually, something along the lines of a colorful and frenetic program with small and simple words would eventually make its way from the network’s booming tower, to our aerial, and into our ravenous and innocent souls via the TV. How joyful it was to be stimulated in such a fashion and to recall how we as children we so eagerly hungered for this manna. On this particular morning, we awoke slightly earlier than usually and I recognized that there was still time before our anticipated program was about to start. So with a few moments to spare, I reflexively ran into the kitchen in search for something to eat.

As I entered the room of the kitchen, the Sun’s energy was streaming in through a window on the east wall, catching its rise over the roofs of the bungalows on a glorious mid-spring morning. The lime green and white tiled space was illuminated by this force. As I was engaged in opening the brightly painted green lower cabinet door (the top of which was still above the level of my head) I pulled out a box of cereal and deeply plunged my hand and arm up to the shoulder in search for a trinket that was sometimes planted there to specifically increase its marketing value. There was no such object in this box, and as I now pulled out a handful of puffed grain, vitamins, sugar, and preservatives, and shoving it into my mouth, I found myself contemplating the moment. It was an instant of life, light, warmth, and contentment and I was truly imprinting upon myself what it was like to be alive at that particular point in time.

What is important to this memory is that something curiously happened when I reached the cabinet door and began to regard all that was taking place. It was at that time that I recalled intentionally saying to myself, “You will remember this moment for the rest of your life.” In retrospect it was quite a strange thing to say. Who was I speaking to? Whoever it was, it has been someone that I have become intimately familiar with, and yet in many ways still hardly know. This clearly achieved its desired effect as I stood in the middle of the room looking out the window at the rising sun and taking a few moments in beholding all of it. A truthful intuition had begun to emerge as I recognize that I would
indeed remember what it was like to be alive at that particular moment in my life. For many years throughout childhood and early adulthood I would recall that moment just to acknowledge the fact that I had remembered this experience. Then perhaps a decade or more went by where I no longer regarded it as important. Forty years later this mid-life event took place. It took a while to see the connection, which finally came to me as I recalled what it was like at that age “to be”. That is what it was like to be aware, to be alive, to breathe, to love, to know— “To be!” And I recognized that there was not any real difference between then and now. Sure the body, desires, and aspects of intelligence have changed, but the essence of who I truly am— my consciousness— has changed very little if at all. In retrospect, I now realize that some incomprehensible and highly intelligent entity told me to remember this childhood event solely to be able to recall it as a reference point for a comparison later in my life.

Clearly, one can easily shrug this all off as coincidence and perhaps a pathetic attempt to find some meaning hiding within a midlife-crisis, but if one is wise, one could see that far more is involved. From an intrinsic perspective, one can intuit that there is a specific time or age of being— like one’s intrinsic soul age where one resonates most strongly at. For me this age is somewhere around 17 to 20 years. I can imagine for others that this age is quite variable.

In regarding such an experience, hopefully the question one should be compelled to ask is, “What is this essence?” Does it really exist? Is there any proof? What is critical to realize is that not only are these questions vitally therapeutic but we can not even begin a healing process (at least from a holistic standpoint) without making this observation and contemplating the answers to these highly mysterious aspects of our essential consciousness. From my experience with allopathic, osteopathic, and other varieties of integrative healing, these answers still remain quite vague. When we consider the holistic healing principles that are theoretically emphasized within the few medical universities that even acknowledge them, they still remain poorly defined and very non-specific concepts. In the past, when I have specifically challenged my students to convey to me what their understanding of holistic and holistic healing means to them, the few brave souls that are courageous enough to answer this question muster an answer generally along the lines of applying therapeutic substances and techniques in an integrative fashion while considering and directing treatment to not only just the body, but also to the mind and spirit. I think most holistic and integrative healers would strongly agree with this sentiment, but when most of us venture past this standard definition, there becomes little consensus, let alone understanding as to what the function, nature, composition, and origin of what these entities truly are.

This is not just a problem with conventional medical education, but one that I have encountered time and again within alternative and integrative endeavors. In a past integrative health conference that I attended, during the end of the introductory lecture, one of the senior instructors was emphasizing the importance of asking questions and how there should be no barriers to the scope of how complex or simple a question could be. The instructor used an example by conveying an earlier experience she had in a conference where a young student meekly asked at the conclusion of her lecture, “Excuse
me, but I’m still confused. Could you please explain to me the difference between the soul and the spirit?” This triggered quite a few laughs from the audience, but actually, I found this question to be quite sobering, and in my opinion one of life’s most important questions. Later that week, I had an opportunity to draw attention again to this question among a group of attending level physicians, which included the instructor who gave the introductory lecture, and I found that not only was a consensus lacking, but also very little understanding or insight. It always seems to me that when this question is raised few persons have ever really contemplated it—let alone have the ability to convey insight through experiences that durably and accurately demonstrate what it truly is. In my experience, there are many people who claim to know this answer but very few who truly understand it.

It is fair to state that within our profession, a high degree of uncertainty and confusion still reigns for most of us. My contention is that as spiritual awareness expands uncertainty must fall collectively within the profession as certainty through experience rises. If we are to succeed in this endeavor, it is essential to remain aware that if real understanding and transformation is to occur, we must diligently remain cognizant and in opposition of the peer pressure induced existential trap of non-consideration that conventional science has constructed. A level of fortitude must be developed through spiritual understanding if we are to have any chance of keeping our vocation viable and relevant.

**Trinity of the Soul**

Starting at this reference point, I would like to propose the question of “What is the mind and its relationship to soul?” To see this answer, highly relevant and truthful insight can be gathered through modern conventional science, and specifically through the observations of Sigmund Freud. Freud had come to understand the psyche (soul) as a trinity which he described as the *Id, Ego, and Superego*. The Id is the realm of darker impulses, lower emotion, and drives. The Ego is the center of waking consciousness and the center of the rational linear thinking mind. The Superego is the source of our morality. This insight is highly archetypal and in its most elemental principles correlates to ancient wisdom conveyed throughout numerous religious and mystical sources through the concept of not only the mind but that of the soul. These insights are illustrated through the insights of the heretical Christian Gnostics, who intuitively recognized that our humanity is categorized by three types of individuals or races, which simply and directly correlates to the level of our soul’s alignment. (1)

These three soul bodies are illustrated in the following figure:
Figure 4-1. The trinity of the soul

The great alchemist and father of modern medicine, Paracelsus, stated that, “Our body comes from the elements, our soul from the stars, and our spirit from God.” Through these insights perhaps we can begin to see how our soul’s psychic elements have a tendency to align themselves to either extremity and find themselves ruled by physical or non-physical energies. Undoubtedly, there are many who will object to the fact that I have taken liberties with Sigmund Freud’s theory as to the inner workings of the human mind. It is also quite possible that Freud himself would have objected. Nonetheless, his theories become truthful within the context of these highly venerated and time tested concepts which are brought forth, nurtured, and refined through our collective human experience. Nothing that emerges solely from the intellectual soul has any real worth or durability, as it is only ideas inspired within a creational process through our spirit-filled consciousness soul that has any value or permanence. This is why Freud’s insights are brilliant and still remain important to us when we consider them through a more Gnostic mystical view point.

Even though Freud developed these brilliant insights, he feared the darker occult aspects of our human nature and the institutions and societies that it has created. Through the testimony of his junior protégée, Carl Gustav Jung, Freud refused to shift his consciousness from the linear logical Ego based intellectual soul and face the darker elements of the subconscious mind that he equated with and described as “the black tide of occultism”. (2) In many ways Freud’s concerns about becoming buried in the black tide of mysticism is correct, as the true path really lies in a balanced state between the two extremes of lower astral materialism, and the unknown realm of the higher spiritual influences.
Occult Origins of Higher Knowledge

As we will see, these ideas can be traced to the insights and foundations of a higher form of knowledge that has been kept alive through initiated sources, groups, and organizations. These entities are in a very real sense hidden, which is why the term occult is used. The truth that these occult entities are hiding can only be revealed through Gnostic insight preserved through the practice of Alchemy—which by its own nature intentionally obsfuscates in order to hide its secrets from the uninitiated. From a historical and practical perspective, the justification for this obfuscation can be compelling. Yet, to many non-initiates or non-knowers, these reasons seem to fall somewhere between incredulous to impossible. So for now, they will be considered beyond the focus of this discussion.

Regardless of these facts, there are a number of viable organizations that not only harbor but venerate this type of occult knowledge. These organizations have come to align themselves with at least some of the world’s leading academic, economic, industrial, and political structures. (3, 4, 5, 6, 7, 8, 9) As to the nature of how benevolent or maleficent these organizations have evolved, it is at least for our consideration, inconsequential. The fact is, as closed societies they remain sequestered and are therefore quite useless therapeutically to the vast majority of us that have become subjected to their obfuscations and acts of self importance. It is clear that the way to healing through the dissipation of fear and anxiety by revelation of truth would be poorly served through these closed and veiled societies of initiates, as the darkness that they promote (and as Freud’s intuitions have suggested) generate doubt and fear.

Yet a paradox of sorts exists, which is that in order for anyone to see truth we must at least in some way experience this darkness and uncertainty for ourselves. So how can this be accomplished without swearing allegiance to the Dark Lord on the souls of our children? Well, perhaps I am embellishing a bit in this last question, but the answer to this comes from two highly venerated and independent sources. The first that needs to be considered is the insights of Carl Jung, who had very powerful intuitions about our subconscious that we are beyond the considerations and perhaps fortitude of Sigmund Freud’s capacities. What Jung understood was that the answers were indeed embedded within a plane of existence that lay beyond our linear reasoning, and into territories that are considered as Gnostic, heretical, and Luciferic (10). This is the realm within the shifting realities of the subconscious, yet must be experienced for any one of us to actually know what it is. The process of discovering and knowing this level of truth can be dangerous. An ancient Qabalistic legend conveys the archetypal outcome when four Rabbis are confronted with these metaphysical mysteries; one would die, another would go insane, one would loose faith and destroy heaven, and only one would profit from the ordeal. (11)

The major focus of Jung’s work is then to prepare oneself for such an undertaking. His methods, through alchemically creative endeavors that he termed active imagination, help to catalyze what he called the Process of Individuation, which is open to all who are
sincerely searching for it. This process should be highly regarded by those within science (specifically within the sciences of healing) as it is an open, transparent, and therefore highly therapeutic method. At the essence of Jung’s Process of Individuation is a personal transformation that must occur within each and every individual within the symbolic archetype of Christ. He knew that this process is the final common pathway which will ultimately lead to clarity, healing, and the unification of mankind. As many individuals as possible must come to understand and experience this transformation, so through this perspective there was absolutely no reason to hide or veil these methods.

We also need to consider the work of the clairvoyant and spiritual scientist, Rudolf Steiner. Steiner was a predecessor of Jung. Both held a healthy distrust on each other’s methods. Yet they came to the same remarkable conclusions, albeit from different directions. Rudolf Steiner also saw elements of Christian Gnosticism and Alchemy as a viable pathway to enlightenment. Among many endeavors, Steiner was the principle writer, editor, and publisher of the Berlin Theosophical Society’s magazine from 1904 until 1908 which was called Lucifer Gnosis. (12) Steiner truly saw evil as a dual force within nature that polarized or manifested itself as Satan (or what he identified as Ahriman) and Lucifer. Through his clairvoyant insights Rudolf Steiner had come to know these entities as very real metaphysical forces that greatly influence our thought, activities, and endeavors through the various aspects of our human constitution. (13)

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<tr>
<th>Constituent</th>
<th>Ahrimanic</th>
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<td>Body:</td>
<td>Hardening, Sclerosis, Calcification</td>
<td>Softening, Rejuvenation</td>
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<td>Soul:</td>
<td>Materialism, Dry Reason, Pedantry, Philistinism</td>
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<td>Spirit:</td>
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*Table 4-1.* Adapted from Rudolf Steiner’s lecture on Ahriman, Lucifer, and Christ May 7, 1923

In Steiner’s work, one of his major running themes is how our modern society is becoming far more materialistic and therefore Ahrimanic and that (as Jung intuited) a deeper understanding of Luciferic Gnosis was required to counterbalance this overwhelming specter. There has been no one in modern history that understood this more than Rudolf Steiner. His predictions of what was laying ahead for our culture and society were far more accurate than anyone else in visualizing the disruptions and challenges that these forces would bear down upon us. So this reference to Lucifer is not intended be a satanic exaltation or veiled diabolical agenda, but a much needed and required counterbalancing force, which in this instance is the archetypal entity of Lucifer representing the Gnostic Bearer of Light and timeless spiritual wisdom. As we shall see, the path that is required is one between these two extremes, which when encountered and considered within their polarized unilateral spheres are in a sense evil, but when held in
equipoise reveals the path that must be followed. Steiner referred to this as the Christ impulse, as many others now refer to it as Christ consciousness. It is essential to understand that elements of both forces must be utilized and tempered in order to see and obtain true spiritual awareness. From a spiritual perspective, this intuitively makes sense to anyone who can acknowledge the fact that the Redeemer of our Western mythology was juxtaposed between two polar entities that were both in error.

Rudolf Steiner was a prominent member the open Theosophical Society and became a national leader of the Esoteric School of Theosophy in Germany and Austria in 1904. He also founded an irregular Masonic order of the Memphis-Misraim rite which eventually became known as Mystica aeterna. Rudolf Steiner believed that it was necessary to use the vehicle of the ancient order to resurrect elements of the ancient Greek Eleusinian mysteries back into modern awareness. (14) This interest in the Eleusinian mysteries further connects Rudolf Steiner to Carl Gustav Jung who also believed in the value of the mysteries and suggested that they were an individuation machine, creating wisdom within individuals who through the process of the mysteries were able to journey into another state of awareness. (15)

As far as what was exactly experienced within the Eleusinian mysteries remains unclear, but as Cicero stated, it seems to have facilitated a transcendental experience at the precipice of physical life and spiritual existence that instructed the initiate on “how to live in joy, and how to die with better hopes.” (15) Eventually, Steiner’s interest in maintaining an esoteric school was completely abandoned, and by 1917 he emphatically refused to no longer privately give advice stating that; “Everything must happen in the light of the democratic public.” (14)

Yet not all initiates embraced transparency, as darker, if not more powerful and influential organizations developed through Theosophy and other spiritualist movements of the nineteenth and twentieth centuries. One of the most prominent of these organizations was Ordo Templis Orientis (O.T.O.), which is still an active occult society of initiated rites and practices. (3) This society was founded chiefly through the endeavors of Theodor Reuss and the infamous Aleister Crowley with egotistical if not overtly narcissistic principles that were articulated by Crowley (who is considered their prophet) through what he identified as the ancient Law of Thelema. The essence of this law can be summarized within Crowley’s injunctions of “Do what thou wilt”, and “Love is the law, love under will.” Excerpts from their home page clearly state:

*Ordo Templer Orientis is the first of the great Old Æon orders to accept* The Book of the Law received by Aleister Crowley in 1904 EV. This book proclaims a New Æon in human thought, culture and religion. The Æon arises from a single supreme injunction: the Law of Thelema, which is Do what thou wilt. ...Thelema emphasizes individualism, and the uniqueness of each person’s Will. As a result, it is very difficult to make blanket statements about its nature or (still more so) the natures of its adherents. Even the label “religion” fits Thelema awkwardly in some contexts — it is in other senses a philosophy and a way of life, while also overlapping with the set of practices and symbols commonly called “Magick”.... *Love is the law, love under will.* (16)
To this day the O.T.O claims that Rudolf Steiner was an active member for eight years (1906-1914) as Deputy Grand Master of the Memphis-Mizraim chapter, although the goals and intentions of what became Mystica aeterna under Steiner’s influence had very little if anything to do with the intentions and purposes of Reuss and Crowley’s O.T.O. (17,18) Furthermore, Rudolf Steiner had always denied the claim of any association, and no evidence has ever been produced to directly link him to either Reuss or Crowley—although it is clear that his name lends credibility to the O.T.O. organization. Regardless of these facts, the Theosophical Society emerged and developed as a vehicle to publicly introduce our western culture, in a limited way, to spiritual truth. Yet, it was apparent that there remained occult organizations operating behind the Theosophical Society that were accessible only to persons who were compelled to become initiated members within these more powerful institutions. This process of judiciously disseminating knowledge is nothing new to spiritual evolution and still exists to a great degree within our familiar religions, as it is only those who are inspirationally drawn into knowing more who become the priests and priestesses of the faith.

At the conception of the Theosophical movement through the establishment of the Theosophical Society in 1875 by the legendary clairvoyant Helena Petrova Blavatsky along with Henry Steel Olcott, and William Quan Judge, there was a decidedly eastern approach to the revelation of truth at the expense of marginalizing if not abandoning western mysticism. This exclusion of western mysticism reached its zenith under the Society’s tutelage of Annie Besant and Charles Webster Leadbeater, who promoted the concept that a new world leader or Maitreya was destined to appear as the living vehicle for the incarnation of Christ. In 1912, it was announced to the world that this new world leader was to be in the form of an adolescent boy from India, named Jiddu Krishnamurti (May 12, 1895 – February 17, 1986). Subsequently, an international organization was created through the auspices of Besant called the Order of the Star in the East to prepare for the coming universal world religion under the deific guidance of Krishnamurti and the Theosophical Society.

By 1929, membership within the Order of the Star in the East had grown to 60,000 persons with a significant amount of wealth and power invested within the movement. When Jiddu Krishnamurti reached the age of 34 years (approximately the age when Jesus’ began his ministry)—at the very moment he was destined to ascend to power as the world’s anticipated spiritual leader—he dissolved the entire order. (19) On August 3, 1929 in a ceremony held at Eerde Castle (donated to the movement by the avid follower baron Philip van Pallandt) which was intended to be Krishnamurti’s coronating ascension to the position of world spiritual leader, he terminated the movement by stating:

“You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, ‘What did that man pick up?’ ‘He picked up a piece of Truth,’ said the devil. ‘That is a very bad
“business for you, then,’ said his friend. ‘Oh, not at all,’ the devil replied, ‘I am going to let them organize it.’”

Throughout the years of his Theosophical stewardship which began in early adolescence, Jiddu Krishnamurti became clearly at odds with the movement’s intentions and was known have referred to C.W. Leadbeater as evil if not the devil incarnated. This accusation unfortunately turned out for many reasons to be a truthful analogy. (20) Krishnamurti’s insight through his experience leads us to the archetypal conclusion that any organization that develops influence and power will eventually become corrupted through insidious forces. There appears to be no exception to this rule and must include all organizations that amass power and wealth regardless of their function. Later in this address he states that Truth is a pathless land:

“I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path.”

For so many of us who seek spiritual enlightenment, this has become a mantra if not a maxim, which is simply that we must forge our own pathway to truth. Yet, there are caveats to this statement, and although I have contemplated this passage for innumerable times over many years, I believe it to be paradoxical and incomplete. It is a fact that the level of Truth that Jiddu Krishnamurti is referring to cannot be obtained through any linear and logical fashion. And as he suggests, we have evolved past the point where atavistic gurus, shamans, oracles, or even saviors, will impart to us this wisdom through conventional and or non-conventional methods of learning.

But what does all of this self directed activity lead us to? What is its ultimate purpose? If this question is allowed to remain unanswered, then it will surely lead us to something that in the end may be of very little importance as the generations of the New Age movement that have proceeded forth from it appear in many ways to be no better off (if not less better off) in knowing their essential self in relationship to the Universe’s divine purpose than our ancient ancestors did. Just as Rudolf Steiner and Carl Jung have suggested, I would strongly concur that there exists a far greater intention to all of this spiritual growth than just living healthier and more successfully through personal empowerment. Instead, this transformation not only has to do with discovering the only viable pathway to our personal and collective salvation, but with the building of a universal consensus through the discovery of embedded archetypes of objective truth that are highly spiritual if not overtly religious. It becomes essential to understand that this process is one that we cannot solely discover on our own and it is only by grace disseminated through the soul and spirit of others where we can actually come to know this higher wisdom.

In considering the intrinsic soul age for the vast majority of us living today, the value of Aleister Crowley’s injunctions and Jiddu Krishnamurti’s insights could be accurately
correlated to an early phase of adolescent rebellion that universally marks the starting point of our spiritual pilgrimage and personal freedom. In both instances, Crowley and Krishnamurtti were rebelling against abusively despotic subjugation through religious authority, which under the best of circumstances (in Krishnamurtti’s case) led to a healthy form of existential humanism and in the worst of circumstances (in Crowley’s case) a very destructive version of it. What is important to recognize is that this is only an initial phase which will not by itself lead to a therapeutic and comprehensive understanding.

**Liber Novus and the Pathway of Modern Gnosis**

Perhaps the best example of this transformational process can be found in the writings of Carl Jung within his visions of what became his mysterious *Liber Novus* (Red Book), which was released to the public (48 years posthumously) in October 2009. These mystical visions occurred during a five year period which commenced in the fall of 1913 on the eve of the First World War and are credited by Jung as the source of all of his psychological insights. (21) Within these writings we find an essential theme involving the murder of the Masonic hero god, which requires renewal through death:

“Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night...” (22)

But Jung realized that this transformation would only commence through the brutality of war as most human beings were not evolved enough to understand that what needs to die is an element within themselves that equates to the image of God:

“They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother.” (23)

Jung further discovers that truth is still revealed through God, but as humans evolve so must the image of God otherwise it become useless:

“If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night.” (24)

This death of God, in the form of ossified religious doctrine, can also correlate to a healthy rebellion against all protocol and authority. Yet we cannot continue to rebel forever, and for the most part, we can only do this in a cyclical fashion, since revolutions catalyze change but are by nature perpetually unsustainable. What follows the death of the image of God is a direct encounter with God, because as Jung discovers, we must destroy any preconceived notions of the divine, before we can truly see and experience
what it is. This can only come through an awareness forged by the destructive errors of rebellion that we have committed:

“May the frightfulness become so great that it can turn men's eyes inward, so that they will no longer seek the self in others but in themselves. I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union....” (25)

What Jung is invoking within this passage is the *union of the principles* within us. This is a highly alchemical reference and can only be achieved through a systematic approach that exists within a balanced state of eastern spiritualism and western materialism:

“He, the beautiful and most loved one, came to me from the East, from just that place which I was seeking to reach. Admiringly I saw his power and magnificence, and I recognized that he was striving for precisely what I had abandoned, namely my dark human milling crowd of abjection.” (26)

It is therefore wrong to assume that an archetypal pathway to wisdom is not necessary to obtain enlightenment. On the contrary, this archetypal pathway must be obtained and followed! Yet, we can only begin to see this pathway once we have tried to experience truth by casting out all conventional doctrine and through our own experience exhaust all known externalized methods. For those who have evolved to the point of knowing that the answer does not reside within the sentiment of just “Do what thou wilt!” a highly alchemical process along western mystical principles exists for those who *can turn their eyes inward* and become prepared to receive it.

As early as 1911, within the Theosophical movement rose a faction mainly within the Germanic countries led by Rudolf Steiner who realized that the eastern influenced Anglo-American pathway promoted by Annie Besant and C.W. Leadbeater was at minimum, incomplete. Like Jung, this group was prepared to turn their eyes inward in a much more Occidental and Gnostic fashion. Inspired by the alchemical methods of the ancient Rosicrucians, what emerged was the Anthroposophical society, which still exists today. The Anthroposophical Society is an open and transparent wisdom society with inarguably very little material influence or worldly power. Paradoxically, the source of the truth that it attempts to promote is undeniably powerful in freeing and enlightening those souls that have come to know and understand it. Yet there are still issues with the society itself when it comes to managing the truth that its founder pointed out and revealed.

One of the focuses of Rudolf Steiner’s work contains a significant amount of material related to these very occult groups that he became intimately familiar with, and their attempts to obscure truth by manipulating world opinion and destiny through the creation of chaos, fear, war, false realities, and disinformation. This information has become available to us, so that as individuals we can hopefully begin to see through this intentionally obfuscated darkness.
Truth is universal, and it is clear that wisdom is not exclusively disseminated through Carl Jung or Rudolf Steiner. There are many others who through their vision and deeds brought forth tremendous amounts of highly therapeutic, holistic, and healing material that will be contemplated, understood, and infused into our society and healing practice for now and many generations to come. The key to all of this is to develop the capacity to see Truth within our culture’s myriad of inspired sources.

What makes sources such as Jung and Steiner so valuable is that even though they venture into the Gnostic and Luciferic realms, they remain grounded to our society’s greatest healing principle, which is unification through Love which is always married to the truth of the Logos. Comparative studies of the world’s great mythologies and religions must be considered not by their differences but by the similarities of their archetypal symbolism. Our western version of meditation is not through a self induced or substance induced trance, but is an active process that is more along the lines of a contemplative endeavor, which as Jung suggested is active and creational (active imagination), and as Steiner suggested, simply clear thinking. What feeds all this imagination and thinking is the consideration of scripture, art, myth, dreams, the divinity of silence, vision, along with the puzzles and struggles of daily life. This means that, in part, the acquisition of wisdom must be catalyzed through an active process that involves a combination of thinking, contemplation, introspection, and reflection that we as individuals must determine.

**Potential for Spiritual Evolution**

As we have moved past the meridian of 2012, it should be clear that there are no longer any benevolent or therapeutic societies left that will do the task of contemplative thinking for us. We have now consciously evolved beyond the point of no return where we have traversed the evolutionary stage where ignorance of these matters was still allowed. It is imperative to understand this because those that fail to seek this higher wisdom are in many ways indirectly choosing to become enslaved, as a greater level of understanding and wisdom must eventually be acquired first by a vanguard—but eventually by all. Yet wisdom will never be bestowed upon anyone who does not actively seek it out and accept the full responsibility of becoming one who knows.

In elaborating upon this further, it may be useful to consider the following illustration that attempts to demonstrate the spectrum of our human capabilities and potentials:
If we can open our soul to this consideration, perhaps we can begin to see that we are probably near the midpoint in our overall universal evolution. Keeping in mind a regenerative world view, with its reciprocal reincarnations, the potentials for us to assimilate and experience life may literally be tremendous if not infinite. Imagining now, (currently and historically) the knowledge and capabilities of all of this world’s individual human beings, we would have a spectrum that starts at infancy and expands to possibly early to mid-adulthood. Perhaps the most evolved human on earth, at least within our historical traditions, in the form of the Redeemer Christ Jesus, may have been a human being that was truly evolved to his real spiritual age, which was at the time of his death (considering the length of his ministry) estimated to be in his mid thirties. (27) There are also references by Jesus who stated that although he was the first among us, he has opened a pathway for those of us to follow which will allow us to even surpass his achievements and capabilities (28). This suggests that we are ordained to evolve even past the point of his capacities at the time of his ministry.

Although it may take quite some time for us to get there, there clearly seems to be cosmic and spiritual forces at work that are now precipitating a reaction that will lead us along a path of greater awareness and intrinsic power through a spiritually guided expansion of consciousness. On the other hand, there are also shadow forces that are leading us to the death of our spiritual evolution, culture, and race through enslavement. These dark forces will only succeed if we remain asleep and ignorant to our latent potentials and true ordained purpose.

**Levels of Will through an Intentional Expansion of Consciousness**

By the later half of the nineteenth century, factions within the wisdom societies began to slowly disseminate information that pertained to the secret knowledge that was being kept suppressed and guarded by these occult groups which essentially concerned our latent human capacities. (29) What was eventually revealed came quite obtusely through the writings of Helena Petrova Blavatsky and the Theosophical Society. Although quite obscure, these revelations confirmed a number of already known truths such as the principles of reincarnation, karma, the spectrum of conscious life, and certain universal
constants that revealed the basis for what one can consider as magic. In esoteric science, there are two laws that govern existence. One is the lower law of *Subjugation and Obedience*. The other is the higher law of *Freedom, Free will, and Personal Responsibility*. The point being that lower forms of life are subjugated and obedient to a higher form of consciousness. Now, many may argue that this is wrong since most of us can not even control our house pets. This observation is likely due to the fact that our lower animal soul is trying to enforce will, and it really gets us nowhere. But our mythology conveys to us a different view, such as Daniel in the Lion’s dean, and St. Francis taming the ravenous wolf at Gubbio. If nothing else, both stories are symbolically conveying human actions of will through a higher level of consciousness.

We can also look at this in a darker perspective, as our legends convey to us of stories of animals, such as cats, in the use of sorcery and magic. The disclosure of these revelations was highly contested by many in the occult societies, in fear that these magical forces could potentially be obtained by non-initiates and undisciplined persons or groups. Most magic is based on the manipulation of the elemental spirits, which they believe to be lower forms of intelligent life that are the living embodiment of the four elements (air, fire, water, earth) of nature that can be manipulated through various alchemical or Qabalistic means.

As to whether and what degree magic can be accomplished, the fact remains that it is the founding tenets of these occult organizations and the literal basis for alchemy, mystical religion, and myth. Considering the stage where humanity has now evolved to, as our science now seems to be on the verge of artificial intelligence, creating rudimentary forms of life, unleashing the power to the annihilate our world, create and read human thought, control weather, and leave the solar system, does it make sense to argue that these powers and foreseen potentials are *not* becoming more magical if not god-like? Yet, they also seem to be committed into the hands of the spiritually inept. Can these acquired capabilities possibly make our world any safer if it is to be committed into the souls of rebellious adolescents or in some cases pathological narcissists? If we are to survive there must there be a counterbalancing expansion of spiritual awareness that will allow us to safely wield this growing power.

In examining the constitution of our soul, based again on an amalgamation of Freud’s ideas and ancient Gnostic wisdom, I would specifically like to consider the concept of “will”. Both the sentient (Id) and intellectual soul (Ego) have reached there maximal or near maximal evolutionary development as consciousness aligns itself with the soul body that we are resonating most powerfully at. For those of us who are living within our Ego centered *intellectual soul*, not only are we blinded in perceiving what lies beyond it, but in fact we question the very existence of the soul itself since all proof remains on a logical, physical, and linear plane. Anyone who questions this dogmatic and myopic materialistic world view is marginalized if not ostracized by the glaringly powerful intellectuals and intellectual dragons of the Ego that rule over and within this domain. Yet even as Freud and Jung have stated, existence solely within this sphere will ultimately lead to ruin, as this is the soul body that harbors our anxieties and fear.
For those of us that have had a direct experience with the spirit and are now capable of resonating above intellectual soul, they will implicitly know that not only does the soul exist—but in fact are it, and it is them. Those that have gone through these epiphanies can attest to the fact the essence of what compromises consciousness is the soul itself. From this perspective, one can begin to see that the lower emotional bodies and even aspects of the precious intellect may be part of me, but are not part of my eternal identity and essence.

Existence without this essential truth can eventually lead to disruptions and disease. When considering the concept of free will, it can also lead to gross errors and misjudgments. Again, contemplating the consciousness soul (superego) and reflecting again upon Aleister Crowley’s law of Thelema, one may now be able to see how wrong, harmful, and insidious such injunctional creeds as “Do what thou wilt.” and ‘Love is the law, love below will.” truly are.

As stated before, Crowley was truly an infamous character and his intentions were purely to obfuscate, deceive, and control. He was not only the epitome of one of the modern masters of the dark arts, but as mentioned earlier, influential in creating our modern culture of egotistical individualism that has now become adopted within the governing structures of science itself. It is the concept of free will that is confusing to most, as it is popularly assumed to be what I want to do or as Crowley states, “Do what though wilt.” Most persons living today would interpret this as actions based on individual wants, needs, desires, emotional bodies, personality traits, education, philosophies, and perhaps some vague subconscious input from the superego. The problem is that nothing on the physical plane of existence that is processed through our human senses and personality traits can ever be truly objective. Nor can consensus through Ego ever be reached, as this type of will is individualized by the degree of the number of intellectual souls that are here upon this earth. This lower egotistical will has been accurately predicted to lead us to ruin and not the promised utopia that the science of our modern secular existence continues to promise. (30) This injunction, although it appears to logically empower humanity is really a trap, as our recent experiences with this type of thinking have repetitively demonstrated—it opens the door for the those few individuals with the most power and influence to Do what thou wilt—as the rest of us become subjugated and enslaved to their ego’s will and desires.

The second injunction, Love is the law, love under will, may actually be worse. Anyone who understands the spirit-filled consciousness soul knows, that the source of love is superior or above it. So what Crowley is actually saying is “Let lower desires and lust below our Ego will, rule our actions.” Our consciousness soul is now developing but not through materialistic or intellectual endeavors. This development is literally facilitated and nourished through a universal source directly by the spirit through wisdom, love, and truth. The relationship of the consciousness soul or our essence to the spirit is one where the soul plays a receptive or inferior role to the spirit’s guidance and direction. For any person living in a healthy, balanced, and whole state (whether fully aware of it or not) it is impossible for them in some way to NOT HAVE subjugated their soul to their spirit.
Clearly, there are many still living today solely through their intellectual ego and it is vital to understand that they cannot—and will never be—subjugated to their own spirit without their overwhelming individual consent. This simply amounts to an intentional petition if not a willful invocation desiring this process to occur through love and compassion. Some believe that the only true act of free will in this earthly existence is freely consenting to the guidance of this nurturing spirit. Perhaps this is true, but there is more to it. Hopefully we shall later demonstrate that this spirit we are subjecting ourselves to is not only from the divine universal source, but that it also belongs to us and is destined to become one with us—as it is truly our higher self.

I fully understand that some (if not many) will strongly object to what may sound like partisan-like endorsements to specific religious creeds. It is not. All religions are based on profound spiritual truths that became an external reflection to the time and culture of those persons experiencing them. The source of these truths preceded culture (as we have come to understand it) as it was an evolution through human awareness that brought them forth. Hopefully, this process will never cease as clearly far more truth and power already exist within us. This will become apparent as our awareness of the spirit through the growth of our consciousness soul continues to move in a forward direction.

Perhaps the most truthful and important points that can be gathered from this discussion are that only through the presence of this spiritual entity of love, truth, and wisdom can objectivity, consensus, and therefore oneness, wholeness, healing, and much needed liberation occur. It is imperative for all of us to realize that our evolutionary destiny on earth—as incredulous as it sounds—is to become more god-like. This can only be accomplished by awareness, insight, and level of morality achieved solely through the guidance, direction, and union of consciousness soul to our individual spirit.

In conclusion, I would like to consider this final statement by Rudolf Steiner in regards to our potentially ordained pathway and destiny:

“If we were to shy away from the full experience of freedom and become fixed in our original state of existence, willing to continue on in the condition of primeval, naïve grace that once prevailed, we would be lead to Lucifer, whose desire is to reject the world as it is today. If we were to accept the present state of things, and be content to let only that universal rule of law conceived by a morally neutral intellect prevail, while restricting ourselves to a merely neutral experience of freedom, we would be lead—in this age, when evolution must continue into even deeper regions of the soul in order to counterbalance those higher ones in which freedom reigns—to Ahriman, who would like to see the contemporary world turned into a purely intellectual cosmos.” (31)

As we shall see, the path is the one that balances these polarities. With this state of equipoise is the level of awareness known as Christ consciousness.
References

(1) Tau Apiroyon, from a Brief Essay on Valentinus, Originally published in Red Flame No. 2 -- Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism by Tau Apiroyon and Helena; Berkeley, CA 1995 e.v. “According to Valentinus, the Human Race is divided into three Races corresponding to the three sons of Adam: the Hylic, corresponding to Cain; the Psychic, corresponding to Abel; and the Pneumatic, corresponding to Seth. The idea of these three races is closely paralleled in other systems, notably in the Yogic conception of the Gunas-- Tamas, Rajas and Sattva; the Tantric conception of the three types of aspirants, Pashu-bhâva, Vîra-bhâva and Divya-bhâva; in the Manichaean conceptions of the profane (matter, body), the Hearers (soul) and the Elect (Light, Spirit); in the three men who quested after the Holy Grail-- Bors, Perceval and Galahad; in Bulwer-Lytton's characters Glyndon, Zanoni and Meijnour; and in the Thelemic conception of the Man of Earth, the Lover and the Hermit.” <http://hermetic.com/sabazius/valentinus.htm>

(2) Carl Gustav Jung, Memories, Reflections, Dreams, Chapter 5, "I can still recall vividly how Freud said to me, 'My dear Jung, promise me never to abandon the sexual theory. . . . we must make a dogma of it, an unshakable bulwark.' . . . In some astonishment I asked him, 'A bulwark--against what?' To which he replied, 'Against the black tide of mud'--and here he hesitated for a moment, then added--'of occultism”

(3) Ordo Templi Orientis <http://oto-usa.org/>

(4) Servants of the Light <http://www.servantsofthelight.org/>

(5) Societas Rosicruciana in Anglia (SRIA) <http://www.sria.info/>

(6) Scottish Rite <http://scottishrite.org/>

(7) Ordo Saturni <http://www.ordo-saturni.info/>

(8) Sourcewatch, The American Friends of Bilderbergs is an IRS approved charitable organization that has received regular contributions from corporations such as Exxon, Arco and IBM. Their meetings are funded by the Ford Foundation, the Rockefeller Foundation and the Carnegie Endowment for International Peace. <http://www.sourcewatch.org/index.php/Bilderberg>


(10) Carl Gustav Jung, Psychology and Alchemy (Collected Works of C. G. Jung, volume, 12), p. 25-26, 8th edition, 1993. “I hope the reader will not be offended if my exposition sounds like a Gnostic myth. We are moving in those psychological regions where, as a matter of fact, Gnosis is rooted. The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher
degree. Myth is the primordial language natural to the psychic processes, and no intellectual formulation comes anywhere near the richness and expressiveness of mystical imagery.

(11) Wikipedia, "Four men entered par des—Ben Azzai, Ben Zoma, Acher (Elisha ben Abuyah, and Akiba. Ben Azzai looked and died; Ben Zoma looked and went mad; Acher destroyed the plants; Akiba entered in peace and departed in peace” <http://en.wikipedia.org/wiki/Kabbalah>

(12) Wikipedia, Lucifer Gnosis, “Lucifer Gnosis was one of Rudolf Steiner, the founder of anthroposopy, in Berlin issued theosophical magazine, which even before the founding of the Anthroposophical Society, represented first anthroposophic thought. The first issue appeared in January 1904 In May 1908, the last and the publication until the end of 1905 a month. <http://de.wikipedia.org/wiki/Lucifer-Gnosis>

(13) Rudolf Steiner, Lecture entitled “Christ, Ahriman, and Lucifer in Relationship to the Human Being”, May 7, 1923

(14) Peter R. Koenig, Rudolf Steiner: Never a Member of any Ordo Templi Orientis <http://www.parareligion.ch/steiner.htm>


(16) http://www.thelema.org/index.html

(17) Sabazius X° & AMT IX° US Grand Lodge Ordo Templi Orientis, History under Theodor Reuss: “Rudolph Steiner (1861-1925), who was at the time the Secretary General of the German branch of the Theosophical Society, was chartered in 1906 as Deputy Grand Master of a subordinate O.T.O./Memphis/Mizraim Chapter and Grand Council called “Mystica Aeterna” in Berlin. Steiner went on to found the Anthroposophical Society in 1912, and ended his association with Reuss in 1914.” <http://oto-usa.org/oto/history/>

(18) Rudolf Steiner, Lecture entitled, Supersensible Aspects of Historical Research, October 26, 1918; “It would, you see, have been wonderful to have found even just a few members of the Masonic tradition in Central Europe who could recognize the scope and importance of what I spoke about here two years ago, when I discussed the existence of certain secret societies. But what I had to say fell upon deaf ears; for of course there has been nothing more sterile in recent decades than the position occupied by Masonic tradition in Central Europe. This is illustrated by the resistance and opposition one encounters when refusing to amalgamate an anthroposophical science of the spirit with European Freemasonry.”
(19) http://en.wikipedia.org/wiki/Order_of_the_Star_in_the_East


(21) Carl Gustav Jung. Memories, Dreams, Reflections. Vintage; Reissue edition April 23, 1989. “THE YEARS OF WHICH I HAVE SPOKEN TO YOU, when I pursued the inner images, were the most important time of my life. Everything else is to be derived from this. It began at that time and the latter details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than one life. Everything else later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then.”


(27) Luke 3:23, “Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli,” (New International Version)

(28) John 14:12, “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” (New International Version)

(29) Rudolf Steiner, lecture entitled Materialism and Occultism, Dornach October 15, 1915; “The esotericists were those who wished to continue to abide firmly by the principle of allowing nothing of what was sacred, traditional knowledge, nothing that might allow thinking people to gain insight into the symbolic language, to reach the public…The Exotericists were and are those who wish to make public some part of the
esoteric knowledge. Fundamentally, the exotericists were not different from the esotericists, except that the former were inclined to follow the prompting of their feeling of responsibility and make part of the esoteric knowledge public.”


(31) Rudolf Steiner, The Michael Letters, November 16, 1924: