

Letter 9/3/1967 --- On the Theology of the Created Worlds and Man

The recipient asks Andrew Glazewski how the Spiritual Science of Rudolf Steiner fits with his world view.

To start with, Steiner is quite close to my way of thinking, though we differ in some points. However this does not mean that I wish to diminish his points, for they are absolutely magnificent. What I'm doing is to add something yet to his views. You see, for me there are in general three planes to the universe; so there are also in theology.

1/ The material world, created; the lower one. Then comes 2/ the spiritual worlds but created too, encompassing all spirits together, whatever they may be --- high or low in their plane (of spiritual nature). And finally there is 3/ God --- the uncreated Spirit being distinguished from "2" by the very fact of being uncreated. That is, it has never accepted existence for it is itself "The Existence in itself" (I am who I am) whereas all other spirits have accepted existence by creation. So He is above all creation, above all nature as created, and therefore he is Super-nature, Uncreated Being, having existence from Himself, whereas all other spirits have received their existence from Him.

From this consideration it becomes clear that no nature can reach the Uncreated Being, for it cannot pass the infinite gap between the created and the uncreated. Hence, we cannot reach Him no matter what our effort, unless He comes down to us. We cannot grasp Him in his essence, unless He reveals Himself to us. All we can do, by using thought is to discover that He must exist, that He is of Himself, and that His nature is infinitely higher than any created. However He can open Himself to the created spirits and to creation, and show the extent of His nature. But

we shall always grasp His nature through our way of knowing, say through our “spectacles”, our way of conceiving. But God has “invented” a way to allow us to think in His ways of thinking --- what we call in theology, Sanctifying Grace, that is a light and love which makes us actually His sons by adoption; that is, we participate in His nature, of God as Uncreated Being. So by this Grace we are elevated to His level so to speak of super-nature as such, of Uncreated Being. The leap through this gap is infinite, for there is an infinite difference between being created and uncreated.

Now, this consideration being essential in theology brings us to a new world, a world beyond any natural conception, for it is the world of God, or Godhood itself. This is the Kingdom.

Steiner in his ingenious way made something absolutely magnificent and unique, namely he found a way in which our knowledge can pass from the limited to the unlimited world by developing latent faculties in ourselves. Let me explain this in my diagram. Diagram (I) shows you A = Ego, B = Conscious C = semi-subconscious and D = Collective subconscious, that is the whole created universe, we may say, a universal mind, for descending there we can identify ourselves with the All. We can be one within all and all within one. We actually contain the whole universe within ourselves, for through D we have everything in common with Creation whereby our conscious is a manifestation --- individual one --- however rooted in the rest of the whole. So we may say that we are the one and the whole too. But the deep strata of ours is unknown to us, as we know from usual practice. Steiner found a way through his deep intensive thinking to break the barrier (red line of consciousness) and go down to the depth of the depth. As you may realise, all knowledge here is practically unlimited, for not only may we cognise Creation but also go beyond into the Ideas behind the material and spiritual world, for the latter has its Ideas too. We

can go from one plane to another through boundless diversified worlds. Nevertheless we are still bound here to the Created. We do not reach the Uncreated world yet.

Through all of Creation one can see God as a supreme existence, as Master and ruler, but the nature of this Master as such in its uncreated essence is still veiled.

In this world of cognisance, there is also a vast world of love, but this love is still natural. It does not reach the heights of being a love of an uncreated essence. Strange that B in relation to D is the opposite sex so to speak: Animus and Anima or vice versa. This is a tremendous universe of love between two polarities. Hundreds of book could be written on this subject alone. I would call Steiner a genius of knowledge; there is in his system less attention focussed on love, which in its direction is opposite to cognisance. Cognisance comes to me from the object, wherever it is placed, within me or outside me. It comes to me. (Diagram 2). I am in the centre and knowledge comes to me. In love the direction is to the object (Diagram 3). We go to the object, and identify ourselves with it. In (2) the created universe comes to me, whereas in (3) I go to the universe, and so one is in the whole and the whole is in the one.

In diagram (II) you'll find that the red superstructure which comprises super-nature, that is through Grace the participation with the nature of Godhood. Once one has grasped this new world, he/she not only enters a new world, the world of the Kingdom, but the red top triangle descends, or the lower one rises, the entire knowledge and love conceived by the two in the lower part is lifted to the infinite heights and appears to onlookers as an illuminated diamond, whereas the bottom one is the same diamond but not lit up. It is magnificent but cannot be compared to the illuminated one by the light of God. By his consciousness; by His love. As for Steiner, cognisance was his life obsession, so for me it is love, for everything I studied,

anything I worked on, was always impregnated with the experience of love, and was loved and IS so. And love not only in the natural side of it, but love in both sides of Diagram (II). The flow between the two --- too. Cognisance is for me an immense opening, but love is the existence itself in this cognised world, by loving it, by giving, by expanding in and within it. Cognisance alone for me is rather the interlude, the overture to the grand opera of song in Love, boundless Love to the Whole, whereby the Whole replies in Love too, and so we are being one within Him, and he is one within us. The ecstasy of such Love is beyond any grasp and words. This is the Kingdom whereby both parts of Diagram (II) make the Oneness, the complete integration, the breaking of all barriers and separation. The cognisance there is always the one who cognises the object perceived. In Love, there is only One, unity in peace and rejoicing in perception and identification by unifying in loving resonance.

No words can express this experience.

The Cross is a sign where at the Omega Point one meets the two --- cognisance and love. It is the sign of the resurrection, the sign of victory, for the cross' significance is to show the infinite Love of the Creator : to take the suffering to Himself in order to bring the joy of redemption in the resurrection to His Creation. The sign where the two forces meet: Knowledge (tree of knowledge) and Love (tree of life), the Son and the Holy Ghost.

It is the Omega Point, but not as a sign of suffering but as a sign of victory. Knowledge without Love brings infinite suffering of desire unfulfilled; love without knowledge is in darkness. It suffers too, but both are the Kingdom, provided one enters it by loving and understanding. So for me, the key to the Kingdom is the Prayer of Light and Love, prayer in the sense of "touch" or "contact with". It opens the door, parts the curtain, brings the light and lights the fire

Diagram (I)



