

ON THE UNIVERSAL CONNECTEDNESS OF MULTIPLICITY IN UNITY

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Anyone who does not deny God, the Divine, the Deity – or whatever we want to call the origin and essence of our being – cannot avoid affirming the unity of life, the love that unites all opposites, and its ideal and its expression on the human level: true brotherhood. We should therefore be guided by the timeless eternity of the origin of what we call “fraternity,” even though our understanding of this sublime ideal may be lost in the mists of history when viewed from the outside.

The words, designations, and external ideas of this concept, which is based on the other side of our existence, may change and be subject to the most diverse influences, but the cause and essence always remain the same. This already clearly indicates that the concept of fraternity goes far beyond what we, as human beings, are able to grasp in a purely rational and emotional way.

Consequently, fraternity cannot be exclusively a matter of inviting other people to behave positively, along the lines of: “Behave well, consider others as your

brothers and sisters; not only do them no harm, but promote the well-being of all.” These are pious wishes that have been given unceasingly, day after day, for millennia. And yet we human beings of today, at least in our outward individuality in terms of the qualities of our hearts, are no better than the human beings who lived before us. So, the question arises why the one truth of universal connectedness, which is basically the reflection of a universal principle on the outer plane of humanity, hardly seems to take shape in the world of the particular and the individual.

No matter how many reasons there may be, we should first affirm that on the human level the claim to fraternity is brought about by a cause which is in principle of universal order. This cause bears the name of Love i.e., that higher form of Cosmic Love which makes intelligible, conceals, and yet at the same time reveals the unity of life. Life is an indivisible unity and so the high ideal of fraternity in the human realm appears to



us as the fruit of an awareness of universal truth. Where it is absent, there can be no effective expression of love and therefore no fraternity; and so let us try to approach the essence of fraternity somewhat.

I already mentioned that the words, designations, and outward ideas of the concept of fraternity are grounded on the other side of our existence and that the essence or being of fraternity corresponds to a universal principle. However, if a principle has universal validity, it must come from the one source of all being.

If one occupies oneself mentally with the origin of being, the starting point for the existence of all that is i.e., of all multiplicity, appears to be something simple and undifferentiated. This simplest thing is the One and appears as the origin and reason for existence of all things i.e., as the highest thing that can exist. This ineffable One remains principally hidden from rational comprehension, and yet reason compels us to accept the One. In religious terminology, it would in fact have the role of the supreme deity. And yet the question of the prior – still so far removed from time and space – arises that even the term “primordial beginning” does not seem appropriate, for how can something beyond time and space have a beginning?

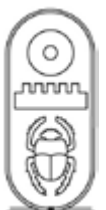
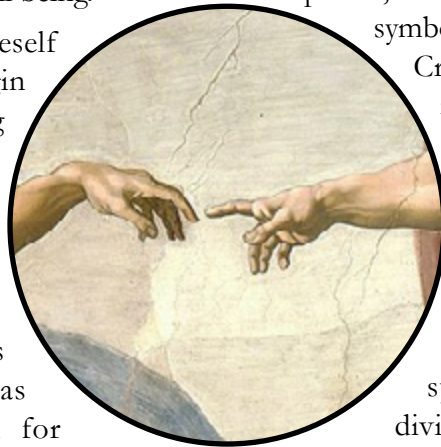
Even if not thought of in a linear temporal sequence i.e., rather in terms of principle, the reason for all existence in this world already begins before what is later called creation – with an impulse from another level. Mathematically this would perhaps correspond to zero i.e., a completely different level than that of the following numbers, beginning with one. Kabbalists would say “from beyond the three veils.”

But wherever we locate the timeless origin, whether as Zero or One, it begins far beyond the many acts of creation that took place during the seven days of creation, and it is at first far above the appearance of the first triad of three superordinate transcendental forces, and it takes its place as a guide for the following spheres.

The One (1) is the igniting primordial force out of which all that follows comes into being. In it is hidden that all-birthing power, as it is also described in its symbolism with the First Day of Creation in Genesis. It is the number of unity in which everything still rests, which will spread out in stages, but which already has a certain dynamic inherent in it – LIGHT.

The Two (2) symbolizes duality, that division that is inherent in everything that descends as a primordial force from a higher level to a lower one. This world of ours, in which humanity finds itself or rather believes it finds itself, is a world to which this Two (2) is assigned, a world that arises out of duality and is shaped by it. Everything can only exist through its corresponding counterpart and everything in the universe is of this twofold nature, both the material and the immaterial, the visible and the invisible. This is the basis of all earthly existence – LIFE.

Most spiritual traditions teach that creation is dual. The creation myths of many cultures point out that everything has its counterpart, because without this counterpart nothing would exist. Creation is thus quasi-duality, and the beginning of all creation is that a counterpart develops out of an unfathomable eternal unity. This is the starting point for perception to take place at all. Perception is a process



of confrontation and the only thing that can be perceived is that which appears as a counterpart. Thus, the emergence of creation out of unity, out of the “primordial ground,” the “unground” of all being, is necessary for all cognition; and the world of creation serves as a mirror, both for the Divinity and for humankind. The Three (3) symbolizes the ancient and imperishable law of the triangle. This law is considered as the law of accomplished manifestation.

Every realization can only take place through this law. A completed manifestation happens through the connection of two opposite poles: a positive, giving of oneself (1) and a negative, receiving force (2). When both poles or forces combine, there is a completed manifestation, but on a different plane – LOVE.



understanding and comprehension. Where healthy life takes place in harmony, there we feel this trinity. Not only in the sense that two have united, but also that a third has emerged, as fruit from the contradiction. The contradiction remains, just as in the birth of a child, man and woman remain as parents. This is the mystery of the Trinity, the unity in the Three (3) – both in the upper and in the lower concrete world.

The Supreme Trinity of the three divine principles appears on the cosmic level in different terminology, in Catholic terminology as “Father, Son, and Holy Spirit,” in Rosicrucian terminology as “Light, Life, and Love,” in Alchemical language as “Mercury, Sulphur, and Salt,” or, as a concrete reflection in the lower world, as “Father, Mother, and Child.” This Supreme Trinity is a unity. Unity means that two meet and a third comes forth as the fruit of this encounter. Only the trinity forms the unity; without trinity there would be no unity. The One “seen from below” or “from outside” is rigid, solitary, lifeless, in a sense alone. “Seen from above,” the One as Unity already contains the Three, the Principle of Encounter, the Fruit.

The three Divine Principles are the emanations from that great Unity from which everything flows forth, whether in the visible or the invisible realm. Three lights springing from one source or three sources as the basis of the one reality.

We can feel this trinity as a hidden root in the upper world, and so we are not rootless even in this lower world – we are in a sense at home in the eternal.

And so it is a matter of finding access to a source that flows out of ourselves. The direct, immediate relationship with ourselves, with our deepest being, is in the foreground. You don’t hear a voice telling you what to do – that can also be the case,

Thus we also recognize that everything that is perfect is something threefold, and consists of a trinity of points, so also the human being with body, spirit, and soul. The Christian creation myth, which corresponds to the first Rosicrucian principle of the Incarnation of humanity, in which the Divine as Spirit breathes the breath of life into the body of the human being and the human being thus becomes a living soul, illustrates how the trinity in the human being emerges from the duality. Through this creation myth we can grasp the trinity of the human being, which reveals itself as body, spirit, and soul. Thus this myth illustrates the cosmic law of three and the conscious experience of the triple composition of one’s own being, and the harmonious interaction of all three parts of one’s being has always been the goal of any spiritual path. However, the supposedly linear development out of unity via the duality of creation to the Three (3) is merely a symbolic bridge that is not to be understood as a spatio-temporal sequence, but can facilitate a first approach to

but it's more about a mood. One knows something or rather suspects it in the sense of a barely comprehensible certainty. We do not attain this kind of certainty with our reason or because we are so clever – its source lies elsewhere, in the hidden, in the non-conscious. Thus, one's own life tells itself from this other hidden side – and where this no longer works, the human being appears to be relationshipless in every respect – relationshipless to themselves and to the world.

With the attainment of the third state, a unity comes about; something is completed and this shows itself in a strange doubling of the three. Something very strange happens here, in the truest sense of the word, and we recognize a peculiar connection between the Three (3) and the Four (4). The Three (3) always seems to be expressed in the Four (4). One could also speak of a principle according to which the Three (3) appears in a kind of doubling as the Four (4).

This universal happening, which could be called the 1-4 principle, is so familiar to all of us that we often hardly notice it anymore. For example, the third in the series of signs of the zodiac is a double, the twins, that is, two. Or in alchemy: the three principles of Mercury, Sulphur, and Salt reveal themselves in the four elements of fire, water, air, and earth. From the two primary alchemical elements of fire and water emerges a duplication of the three, the two composite elements of air and earth. In relation to the four kabbalistic worlds, it is noticeable that in the lower Fourth World the qualities and essences of the other three worlds are expressed and become effective. Here again we recognize a trinity that



steps outward through a fourthness, into the world of the appearance of time and space. The three fundamental philosophical principles finally give birth, as a unity of the lower world, to that activity which symbolizes Earth – with its four mystical elements also manifesting in the earthly. This principle extends into the concrete; in the union of man and woman, the child is born, again something double, for it can be a son or a daughter.

The Four (4) symbolizes firm order, stability, and constancy. Everything can only endure through the Four. We can also see in this the meaning of the four mystical elements, which are considered as the basic components of creation on all its three levels.

So far we have counted up to four, which may remind us of the teachings of Pythagoras and the sacred tetractys. We also know from the Hebrew tradition that this outer world only reaches up to four, on all levels therefore up to four hundred, the numerical value of the last letter of the Hebrew alphabet. Beyond this lies the 500, the 5 on another level. Here again the basic 1-4 principle is shown.

As can be seen from some examples, this principle appears in various forms that do not always make it easy to recognize it. Sometimes this principle is figuratively woven into a narrative or is only mentioned in passing, so that it is easy to miss. In many places it is also woven into certain numerical relationships of letters, words, or whole verses, so perhaps even less obvious than in pictorial representations. So, we are really dealing with the so-called mystical language, the understanding of which is what gives us access to this



principle in the first place. Let us now look at a few examples, combined with the hope of further approaching the essence of this 1-4 principle.

The first example is certainly one that does not immediately catch the eye. It is the very first sentence of the Bible, which says: In the beginning God [the Divine] created the heavens and the earth. If you look at this first sentence in Hebrew, you will see that it consists of 7 words and 28 letters. The very first sentence of the Bible refers to the ratio 1:4 as a fundamental principle.

Another example, also at the very beginning of the Bible, this time from the second chapter of Genesis: the story of the so-called Fall of Humankind – it is about the story of paradise with the two trees. There is the tree of life and the tree of the knowledge of good and evil. We know that in Hebrew the letters have numerical values. If we add these together, we get a ratio of 1:4 for the two trees.

So, a ratio or a relationship is described that is essential for our existence in this life. This 1 and the 4 facing each other, this ratio 1:4 determines our life. It is more than just interesting information. It has something to do with how we approach our meaning of life and whether we actually understand in this life where our origin lies and what makes us human beings. But let's take a look at a few more examples in the hope that this may make the 1-4 principle and its meaning more apparent.

Genesis 2:10 says: "A river went out of Eden to water the garden, and from there it divided into four streams." Here too we recognize the 1-4 principle. Something emanates from the 1, which then becomes something that has a different quality.

Or in 1 Samuel 17, there is the story of David fighting Goliath. There it is mentioned in passing that David took five smooth stones from the stream and put

them in his bag. Then he took the sling in his hand and went to meet the Philistine. Then in the course of the entanglement it is then said:

David put his hand in his bag, took out a stone, and hurled it with his sling. It struck the P'lishti [Philistine] in his forehead and buried itself in his forehead, so that he fell face down on the ground.

Thus David defeated the P'lishti [Philistine] with a sling and a stone, striking the P'lishti [Philistine] and killing him.

We recognize again the 1-4 principle. Of the 5 stones he took one; so four remain. The 1 finds the victory, i.e. through the 1 the victory is obtained. Goliath thus stands for the four (4) without connection to the origin, to the one (1). Without the connection to the origin, we are arrested in this outer world and become giants, impressing others, imposing and acting out outer power. The Bible thus describes – if one detaches oneself from the external



narrative – the essence, the principle behind it, how everything is constructed, the architecture of the world, so to speak.

Or in Mark 6:3 it says: “Isn’t he the carpenter, the son of Miryam [Mary] and brother of Yaakov [Jacob] and Yosef [Joseph] and Yehuda [Judas] and Shimon [Simon]?” Again we have the four (4), the four brothers, and as opposite Yeshua, the One (1).

Or there is also the example of Yeshua on the cross; again the one opposite the four. On the four of the cross is fixed the One who comes from the other side.

After the crucifixion we read in John 19:23 and 24a:

When the soldiers crucified Yeshua, they took his clothes and divided them in four parts, one part for each soldier. And they took his tunic too. Now his tunic shirt was seamless, woven in one piece from the top straight down. So they said to each other, “Let’s not tear it, but cast lots for it to see whose it will be.”

So four pieces of clothing are divided and one whole, undivided as a counterpart.

This principle of 1-4 actually extends into the physical, as can be seen from the next two examples.

The oxygen we breathe in corresponds to about 20 percent of the air. So again 1 part compared to the 4 i.e., the remaining 80 percent, which is essentially nitrogen, but also gases like carbon dioxide, etc. The One, that which keeps us alive, is hidden in the Four. If we had everything only from one side, we could not live; and if we had everything only from the other side, we could not live either. We need both in a

certain proportion. So, the One does not come in isolation.

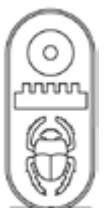
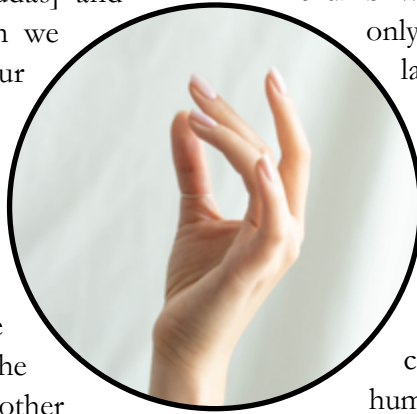
Even our hand is an expression of the 1-4 principle. The thumb stands as 1 opposite the four fingers; in the case of the human hand we also speak of the opposable thumb. Without the thumb we could only mimic, because we would lack the connection to the One, the connection to the origin of all being.

What a level we could reach if we took care of the connection to 1. Only then would a person connect with their true humanity. Then our knowledge on this side would also be brilliant; only then would we actually comprehend and not only understand on the basis of twoness.

This great turning point is also what the mystery of sacrifice is about. The most beautiful and original meaning of the term “sacrifice” is certainly found in ancient Judaism, which is closely related to our own tradition. Here, sacrifice means something like “approaching the Divine.” In tradition, the narrative of Isaac on Mount Moriah is called the “Akedah” i.e., the binding. For the essence of this whole event is this binding of the four into one. Isaac is bound to the sacrifice in the same way as the animal later i.e., the four extremities i.e., hands and feet or the four legs, are bound together into one, into the One.

So it is about a metanoia, about the complete transformation, reversal, or rotation, that is expressed in the *Fama* when the brothers consult their Rota and let a night pass before they open the tomb vault.

It means seeing what the world produces in terms of logic, circumstance, and other appearances, but nevertheless –



despite all this – being oriented towards the higher and connecting with the origin.

So we all have a deep inner longing to do something, to achieve something, or whatever we may call it, that reaches far beyond ourselves and grounds our work in the common Great Work.

However, we can only succeed in this if we dare to live what we understand by fraternity. So we are not merely united in the sense of a brotherhood; the essence of true brotherhood in the sense of fraternity is the common orientation towards the higher i.e., the universal connectedness of multiplicity in unity.

Before concluding, let us go into a contemplative reflection for a few moments. Let three symbols have an effect on us and let what we have said and heard resonate inwardly a little.

Let us trace our sensations a little – and also the question of what all this has to do with ourselves.

What does the mystery of the fraternity mean for us – for us personally?

We try to become aware of this timeless event, this hidden side of our existence, the origin of all being, which makes the universal connectedness of multiplicity in unity possible in the first place – fraternity.

Even though we may hardly succeed in grasping this mystery intellectually, we can nevertheless approach it at any time.

All of us together, this multiplicity of so very different loving people for, as it were, a quadruplicity and yet remain together aligned to our origin.

We all have the privilege of being able to connect with the Celestial Sanctum at any time and thus always stand as mediators between the Above and the Below. So we can trust that the cosmic sun of Tiphareth outshines the abyss and always shines over to us.

Let us now slowly come back again, back to the world of multiplicity, back to the Four and try to remain aware of the connection to the One.

