

## COURSE SYNTHESIS NO. 39

### DIVINE LOVE, THE PRIMORDIAL ENERGY AN APPROACH TO THE NOTION OF TIME THE RELATIVITY OF TIME AND THE ETERNITY OF HELL

Overflowing divine Love is the source of all life and all energy. From this Love was created sexual energy. Man is also born of divine Love and carries within himself the nostalgia of a return to God. Life itself leads him to this return, since he of course dies in the end.

In order to remain alive, man must take in this sexual energy. But this energy must first pass through several worlds and is brought to a halt, as it were, before reaching him.

Incarnated man, conceived through sexuality, captures sexual energy in only one of his centers, his physical sexual center. From here it is redistributed to the other centers – moving, instinctive, lower emotional, and lower intellectual – permitting them to function.

As the sexual center is bound to matter, it enables only a mechanical functioning of our thoughts and emotions, and ordinary man does not raise himself above this level.

On the other hand, if he begins to cultivate higher thoughts, of a religious, artistic, or spiritual nature, he begins to create another center in himself, called the “magnetic center.” This new center is capable of drawing in the divine energy that is sexual energy. A part of this energy continues to nourish the sexual center, allowing the other lower centers to function, but another part enters the magnetic center. And from this magnetic center, it begins to nourish two centers that exist in man only as a seed: the higher emotional and higher intellectual centers.

Little by little, the magnetic center grows as well, encompassing the higher emotional center, which in turn eventually encompasses the higher intellectual center. This unified higher emotional-intellectual center is then able to directly capture the energy of divine Love; this is what occurs in people who have attained the level of initiates or great initiates.

The great initiate extends this center even further to all his other centers, causing the divine energy to enter, in a correct fashion, his physical body, heart, and mind. At this moment, while continuing to belong to the earthly dimension, he becomes a great receptor of divine Love, capable of experiencing in himself the different levels of this cosmic energy. In addition to the material dimension, he can also act in the etheric, astral, and spiritual worlds, in which time no longer has the same dimension. This is why he is also called a master of time.

Anthroposophy also speaks of these transformations, explaining in its language that the great initiates, bodhisattvas, and Masters have transformed their etheric body into a “life-spirit” that lives in the etheric world, their astral body into a “spirit-self” that lives in the astral world, and their spirit into a “spirit-man” that lives in the spiritual world. These beings thus live in different dimensions simultaneously, just as ordinary man is capable of having, more or less consciously, physical sensations, emotions, and thoughts at the same time.

There exist several levels of initiates. The first, the initiate who has crossed the threshold, still has difficulty being awake to the different worlds, just as ordinary man has difficulty being simultaneously attentive both to a conversation he is having and his physical sensations. A great initiate has entered a higher state of

consciousness, and he is capable of entering consciously into different worlds at the same time and of having experiences there, while continuing all the while his earthly existence. The same is true, at a higher level, for the bodhisattvas, who have chosen to return to earth to help human beings, although they no longer have any need to reincarnate, and at an even higher level for a Master, who originates in a different current of life and who sacrifices his own progress in order to help humanity in its evolution.

These "masters of time," as they are called, have indeed become masters of their time, in every meaning of the word.

Time has several dimensions. Man, for example, enters earthly time at the moment of his conception, which lasts for 2.5 seconds. He subsequently passes through three phases: the first, lasting 9 months, culminates in his birth, the second lasts up to around the age of 7, and the third spans the period between the age of seven and his death, usually between the ages of 72 and 80.

According to our habitual measurement of time, these durations are unequal, but they correspond to man's true biological time; the number of biological events is identical in each phase. From a biological point of view, cellular multiplication is very rapid during the period of pregnancy, slowing down from birth until the age of 7, and slowing even further from age 7 until death.

If we were to picture the phases of life on a circle, we would first have conception – 2.5 seconds –, followed by the time from birth to the age of 7, and then the rest of life, culminating in death, that is to say, the final breath, which also lasts 2.5 seconds.

Between death and a new conception, there is no time. When a person dies he is conceived. Death and conception are an identical event, with a margin of about two seconds.

What happens after death? Man leaves his physical body and spends around three days in the etheric world, where he sees his entire life pass before him. He then abandons his etheric body to the etheric world, and his astral body and I enter the astral world. Here, for about twenty years, man experiences again all the emotions he has experienced and caused others to experience over the course of his life, thus purifying himself; this is the purgatory of the Christians. The astral body is then abandoned to its own world, and the spirit enters the spiritual world, where it usually remains for around 1000 years.

In reality, these 3 days, 20 years, and 1000 years experienced in the etheric, astral, and spiritual dimensions each last two-and-a-half seconds, but the rate at which they are experienced is different as the time is different. At the end of each sojourn in one of these dimensions, man passes through a point of convergence between the four worlds.

This moment is also a place, the seat of the present, of the moment, which in certain spiritualities is called the eternal present. At this paradoxical point, eternity and the moment meet and are identical. Someone who lives constantly in this dimension of the moment, of the present, at this point of convergence, knows neither past nor future.

Our conception of time is bound to our material body, to the material perceptions of our brain, but outside of our earthly incarnation, outside of the physical world, time is no longer measured in the same way, as it undergoes a considerable acceleration.

People who have had an accident in which they narrowly escaped death sometimes report seeing their entire life pass before them, in all of its details, in

just a few seconds – in 2.5 seconds, in fact. If they were to try to do the same in different circumstances, they would require at least several days. This gives us an idea of the acceleration that takes place when we enter into dimensions other than the earthly dimension. For this to be possible, we must cross a threshold, as we do at the moment of death or in certain special circumstances of our life.

In this global retrospective vision that takes place during an accident, one steps out of time, entering a dimension whose velocity is extremely fast. In spite of this acceleration, one's consciousness is characterised by its extreme lucidity.

Beyond the earthly dimension, time as such does not exist. It is reduced to the moment, the present, to the length of one breath, to two-and-a-half seconds. This corresponds to the creative breath, the breath of God that gave us life. Breath is the beginning of earthly life, but it is the beginning divine life as well. The first inhalation of the newborn child corresponds, indeed, to divine eternity.

It is important to note that these are not merely images, but realities; in order to perceive them, however, we must enter the fourth dimension, the dimension of time.

The processes that take place after death are different according to the type of person in question. Men 1, 2, and 3 are not subject to the law of karma, living their life all over again as in a film that repeats itself endlessly. They also pass through the point of convergence between the four worlds, described by those who have had a near-death experience as being a place of light or tunnel of light.

Physical man no. 1 is so attached to material things that his etheric and astral bodies and his spirit are incapable of raising themselves above what is earthly. He does not even enter the etheric world; it is as if the door were closed to him. He thus returns directly to the earth and a new conception.

Emotional man no. 2 has a somewhat more evolved astral body that enters and traverses the etheric world. But since all of his emotions over the course of his life were connected to earthly things, and not to a higher dimension, he is unable to enter the astral world and also begins another earthly life.

Intellectual man no. 3 will pass through the etheric and astral worlds, but since he has not developed thoughts of a spiritual nature, he has no attraction to the spiritual world and is incapable of entering it. He returns once again to the earth following his sojourn in the astral world.

Man no. 4, the pupil on an inner path, has begun to cultivate an inner life that is connected to the spiritual. Following his passage through the etheric and astral worlds, he is attracted to the spiritual world and remains there for a time before returning to earth once again in a new incarnation, in order to fulfil his karma and continue his evolution.

Someone who does not live his karma cannot evolve, since in order to evolve, we must repair the wrong we have done, and our karma is what creates the situations that allow us to compensate for this wrong. Naturally we must also avoid creating a new karma. Being on an inner path is the surest means we have of evolving, since on an inner path we learn to act more justly, which limits the creation of a new karma, and compensate our past karma through the efforts we make.

Men nos. 1, 2, and 3 remain simply who they are; whether their actions are good or bad has no consequence, until they become men no. 4. At this moment they are no longer under the law of accident and enter the law of karma.

It is important to understand this idea of levels; thus what a man no. 1, 2, or 3 says to you has little importance and does not help you to evolve. A man no. 4 can

transmit influences of type B that can begin to help you to evolve, and if you are in contact with a man no. 5, 6, or 7, he can transmit to you influences of type C, spiritual forces of evolution, even when he uses exactly the same words. Everything is a question of levels of consciousness.

Our state of mind is also of essential importance. Thus man no. 4, because he tries to evolve spiritually and to acquire spiritual knowledge, because his feelings are in relation to a spiritual path, because he acts concretely in this direction – even if he only sweeps the floor with this state of mind – becomes capable of entering the spiritual world and reincarnating after his death.

The notion of the converging point between four worlds enables us to understand a further aspect of time. The religions speak of heaven and hell. Heaven is a world of divine light. We mentioned the fact that during earthly life, the processes of growth are at the beginning very fast. Then our time progressively slows down until the moment of our death. During the passage through the etheric world, an enormous acceleration takes place, which intensifies even further in the astral world, becoming, in the spiritual world, an eternal present, an eternity of divine light, just as in the point of convergence between the different worlds.

In order to picture this to ourselves, we need only recall a moment when we have experienced intense joy: this lasts only for a very short time, but there is nonetheless a feeling of great force, so much so that we sometimes feel we are about to physically explode. This feeling is analogous to what one experiences when one has attained “heaven,” the point of culmination between death and rebirth.

As for hell, the religions speak of eternal damnation, prison, solitude, and darkness. These are the characteristics of the mineral world, in the lower depths of the earth. For a living being, hell is in the darkness of matter, in the isolation of the material world where time passes extremely slowly. It is a state of extreme suffering, lasting for eternity, which this time no longer has the characteristics of the moment.

This is what awaits the person who does not give life to the spirit he carries as a seed within himself; he loses his spirit and becomes, in a subsequent planetary incarnation, an elemental being, prisoner of matter. The mineral world is his hell. This is the reason why bodhisattvas and masters continually return to the earth, as they are conscious of this risk and this suffering.

Christ entered the darkness of earthly matter in order to grant it the possibility of evolution once again. This is the meaning of the saying from the prologue of the Gospel according to St. John, “The light shines in the darkness, and the darkness has not overcome it.” This sacrifice performed by Christ was not destined for the current of human life, but for the current of life that precedes it, the realm of fallen souls and spirits who are rendered prisoner of the mineral world.

When we understand this, we can be nothing other than respectful toward this mineral world. We may even be filled with a form of compassion. This is the state of mind of certain people who have attempted to introduce forces of healing into the earth. Rudolf Steiner, the creator of bio-dynamic agriculture, was one of these people. We may also introduce such forces of healing ourselves by performing the gesture of benediction, for example, provided we are conscious of its meaning when we perform it – for here, as always, it is a question of consciousness and state of mind.