

Pneumatocracy: Some Preliminary Thoughts

I HAVE ENDEAVORED to produce a visionary book. It is my fervent hope that many people will take up the ideas, thoughts, and concepts expressed, enlarge upon them, and help humanity and this planet as a whole and thus broaden the scope of this pioneering work.

I am creating the fuel for a cosmic fusion now taking place while we are entering a new pathway that is leading us upward, forward, and outward beyond the cycles of conflict that have beset humanity during the past 7,000–8,000 years.

The object of my quest is to provide a framework for mental and spiritual liberation. In these pages, you will find the distillation of my hopes and wishes for mankind, which have emerged out of a lifetime of service for the common good. Since I do not wish to direct my insights to the surface features of the human personality, I will instead address the spirit and soul which underlie the personality and are the essence of our physical existence. This also prevents me from embarking on the task of declaring what people should eat, how they should behave, or what kind of sex they ought to have. This is none of my business. It is for the individual to decide.

In my view, the job of the spiritual teacher, to put myself into that category, is to let people find their own best ways by using their own judgment. The guidance we gain on a soul level will lead to a fuller and richer existence. The personality changes and alters all the time and is the responsibility of the individual.

The ideas put forward are Pneumatocratic, which means that we start from a level where the soul and spirit rule through each one of us and through society as a whole. The soul and spirit are therefore not at the sole command of, nor to be manipulated for the exclusive benefit of, an “only truth” organization, ideology, or method.

I have proposed a new framework that is open-ended, interdimensional, and flexible, and one that will be automatically extended as the spirit of mankind grows and glows. It has a cosmic dimension, so that it can easily accommodate our highest, loftiest, and most loving thoughts and ideals. Thoughts for a better world have been with me since my earliest years. In full spiritual honesty, I lay my soul bare to you. The essential part of my work, first and foremost, was to put forward new ideas for your examination—for your acceptance or rejection. The wisdom in this book is for you to apply or not, and then see where it may lead.

As a transmitting instrument, I pass on what I have deduced and assembled. The ideas expressed become the property of mankind, so I cannot hold on to them nor franchise them. As I see it, they are a gift to the world. Since the true giver gives with no thoughts of return, I can distance myself from the way the gift is received. The gift, like a chalice, will be used by the recipients as they feel best.

This book is presented in an autobiographical style that aims to reflect how, when viewed from a greater perspective, the events of one's life occur on many different levels simultaneously, following a relativistic or quantum principle.

I accept responsibility for what I have written and will enlarge on the subject matter where wanted, needed, and where serious thought can be invoked. My words are not to be accepted simply because I said them: It is my hope that they may set you on your own pathway of progress and development, where and indeed if required. A new world-thought is in the making which transcends the outpourings of the vast number of religions, groups, and organizations. The entire world population is linked to the creeds which they feel most comfortable with, yet they often know in their hearts that there is a greater cosmic overview.

I start from this greater overview, according to my insights, and then when we know we are linked to the same universal Spirit we can descend into the marketplaces and work out our own salvation in whichever way we may choose. In my understanding, there are now millions of people who are not on this planet to go through the harsh lessons of some stern schooling system, but who are here already fully "schooled" (philosophically and psychologically speaking) to add glory and luster to civilization. Those millions are increasing in numbers, and with their creative impulse they will work wonders.

I very much aim to strengthen their hand and encourage them with all my might. They form a magnificent network of energy that is golden in hue and can lift us all off into the uplands of splendor, while keeping our feet firmly planted on the ground. The straight and narrow of previous ages has become the open-ended avenue of tomorrow. It has been opened for traffic.

I am inviting you to enter.

My Background

THERE HAVE BEEN MANY independent thinkers in the world who initially, because of their natural inquiring mentality, often had to bear the awful consequences of stepping out of line by transcending the accepted, traditional modes of thought. These people can pay a hefty price for being different, but something urges them on. The force of destiny is a strong pull; its sound is majestic and haunting. I myself am one of those inquiring people who could see that a new way had to be carved out, as many were saying must happen, and who utilizes the inner will actively to propose ideas and the strategies for materializing them.

After the usual schooling in the Netherlands until the age of eighteen, I had no other formal education, and I fall into the category of the self-taught individual. In other words, I was not molded according to the insights and standards of a particular, universally recognized academy of higher learning—a fine enough institution for those who need to provide for the regular continuity of life and to play an essential role. This meant I could more easily probe, follow up leads, and widen my horizons as a free and independent thinker, as I felt was appropriate for the task at hand. At the same time, I remained open to whatever new ideas there were to be accommodated. My mind was receptive to the unusual and unpredictable.

To introduce a new sociopolitical philosophy, as originally envisaged by me when I was fifteen, I had to be free from the coercions of the old and current ideologies and dogmas, which had seeped through into the fabric of most institutions and philosophical deliberations.

As an individual of eclectic taste, I have since my late teens been an avid reader of Western and Oriental philosophies, world history, the arts, comparative religions, psychology (including psychosynthesis¹ and parapsychology), physics, as well as politics ancient and modern, to which list I

1. In 1964 I was instrumental, together with Alexis du Pont, in helping to set up the Psychosynthesis in Education Trust in London under the guidance of Dr. Roberto Assagioli. In 1980 the Trust's name was changed to Psychosynthesis and Education.

added the arcane insights from the East as well as the West which underlie the events of history and from which the personally glimpsed revelations of many philosophers and sages benefit. This led to the study of mysticism and all its corollaries. While gathering information, distilling it in my thoughts and mulling it over in my mind, I observed the ramifications of a spectacular unfolding for the human race.

To be intuitively aware is a help, but such intuitive faculties are useful, as far as I am concerned, only if they can markedly solidify insights for a future direction—one that works as a possibility and is practical of achievement.

If it is not possible to forge ahead, the probability is that we can become like a river that runs dry in the sand. Or we may enter the proverbial cul-de-sac or dead end, to which many are attracted for all the jollification taking place on a permanent basis. Any postulation stands or falls on its acceptance by the people. If a postulation is ahead of its time, the originator may be seen as a dreamer. But if it arrives at the right time in the annals of history, the dreamer becomes a much-lauded winner.

For the sake of humanity and the world, I hope that Pneumatocracy is a winner.

Early Recollections

FROM AN EARLY AGE, my life was replete with the most amusing and wonderful prophecies for success and fame. Such prophecies are meaningless except as a beacon of light when the going gets very rough. And how does one interpret prophecies, anyway?

When an aunt of mine went to Budapest in 1938, four years after I was born in Surabaya, Java, she consulted the greatest seer of all time, so she asserted, and was told that one of her mother's (my maternal grandmother's) grandchildren would become world famous. She immediately thought of her own brood to come. To her, fame was equated with the public adorations of movie stars. However, toward the end of her life she had by 1988, via a process of simple elimination, most reluctantly deduced that due to my unusual work, I might be that grandchild who would wear the mantle of fame—a fame quite different from what she had originally envisaged. There are many “famous” people who are only known to the fraternity in which they move, while remaining obscure to the majority of the world's six-billion human population. There is also a story from 1954:

I was working in a lumber mill on the Fraser River near Vancouver, Canada, in which town I was also a very unofficial extramural reader of Western philosophy at the University of British Columbia. I overheard the following conversation while sitting in a bus on my way home from work. There was a man talking to another man, who had been having his fortune told. Suddenly, he said: “She [the fortune-teller] told me that on the Fraser River there is a young man, highly dissatisfied with his job, but who one day is going to be someone who is nowadays called a world savior, but a different name should be given him, and he is to have some severe difficulties in the coming years before really starting his work!”²

It was nice to hear this so gratuitously, and if that prophecy indeed referred to me, I can say that I *was* utterly dissatisfied and *did* have some severe difficulties in the “coming years.” My aspirations for a better world, which I nurtured while at the lumberyard (I remember being engrossed

2. This comes from a diary that survived my subsequent peregrinations.