

nor inwardly reproduce this step at that time. Only the uneducated and ignorant were able to get an inkling of it.

Christian mystics, especially Tauler and Eckhart, *experienced* the inner God. In today's Christianity there are few who know and strive for this central point of the transformation of consciousness.

The city which is "built from above" designates the human body, which is now formed through the baptism with the spirit and the fire. At the same time the "city" stands for the living together of a new humanity on earth, as awaited by the prophets (Isaiah 60-61; Ezekiel 48). For man is real only in a "city." In that city, however, no outer light will shine any more (Rev. 22.5; 21.31; Isaiah 60.20); the inner sun in man, the Lord, God, will illuminate it. This is the final aim of life on earth: new heaven, new earth, a transparent "spiritual earth," the *Terra Lucida* of the Manicheans. The Logos has gone through visibility and entered the invisibility of the human heart; from this place he enlightens the world. The true light has entered its true temple.

NINE

The Church

When slowly out of the already forgotten
something once experienced rises up within us,
clearly mastered, mild, unmeasured,
living in the unfathomable:

There the word begins as we conceive it;
its value quietly reaches far beyond us.
For the spirit, who makes us solitary,
must be fully certain in order to unite us.
Rilke

With the event in Palestine the true light entered its true temple. The expression, city “built from above,” refers not only to a human society on earth that consists of individuals but also to the human individual who bears within his earthly body the spiritual seed. It follows from the view of man as a Logos-being, a thinking-speaking being, that the individual alone can never be fully human: only in community can he realize his Logos-existence. Thus — and only thus — can anthropology become a truly human science, and guidelines for the integration of the individual become a concern for the fulfillment of the age, a universal-human concern. Here lies the great difference between the aims of pre-Christian “paths” and those of thinkers since the time of Christ: the