

# APOCALYPSE

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The Transformation of Earth



*an esoteric mineralogy*

FRIEDRICH BENESCH

## FOREWORD

### THE MINERAL WORLD AS A SPIRITUAL PATH

*Robert Sardello, PhD*

*Crystals, mineral crystals, become wonderful objects of research and observation precisely for the person seeking entry into the spiritual worlds. . . . What we see down here as crystallized minerals is caused by the living spirit found in the expanse of the cosmos.*

—RUDOLF STEINER

In this book, with his exquisite descriptions of the twelve stones of the Apocalypse, Friedrich Benesch provides the basis for a completely new spiritual science of the mineral world. His work in these sections of the book holds the possibility of forming a spiritual path—the mineral world as a spiritual path. This summary of the essence of this book’s mineral section is intended to highlight such a possibility.

The densest of matter holds the highest of mysteries. We know few details of the history of spiritual work in the mineral world. Spiritual initiates held the secrets of the material realms in deepest silence. They knew that knowledge of the spiritual nature of the mineral world had to be revealed gradually and according to one’s spiritual development. Otherwise, misuse and destruction would ensue.

The many contemporary leaders, writers, and practitioners now working in the enticing area of metaphysical engagement with crystals and minerals were themselves once among the early initiates, and they rely heavily on semiconscious memories of those times. Nevertheless, with few exceptions, they all now follow a “new-age” approach to engaging with the mineral worlds. Sadly, this approach lacks inner soul and spirit intelligence.

There are currently many modern “compendiums” of the mineral world. They consist of long lists of minerals and give new-age, metaphysical descriptions of what the mineral or crystal and their “energy” are supposed to do—to enliven, to heal, to awaken new capacities, and to provide whatever the one with the stone wants. A complete absence of a spiritual science of stones exists, while interest in the mineral world now forms a very large new age business enterprise.

What comes to us from past spiritual initiates of spiritual paths of the mineral world is fragmentary and subject to much confusion, inflation, fantasy, and promises. Attempts to understand the power and magic of the mineral world seldom emanates from an understanding of the spiritual nature of the cosmos, and it never emanates from a coherent and sustained spiritual understanding of the Earth or the human being.

Present metaphysical work with crystals and minerals opens indiscriminately to all levels of stone presence—physical, etheric, astral, and spiritual. The spiritual path of the mineral world, however, requires the development of capacities to be present with the spiritual presences that transcend and yet also imprint and permeate the mineral world as creators, guardians, and caretakers of the ongoing, unfolding evolution of the complex of Earth-human spirit unity.

A contemporary spiritual path of the mineral world begins with sensitivity to the whole cosmos of spiritual beings. Such a path also begins with the sensed and felt presence of Earth as a being of body, soul, and spirit—some aspects being visible, and others invisible. In addition, such a path originates with inward presence to the essence of human beings as inherently spiritual. The difference between human beings doing spiritual acts and spiritual human beings acting according to their true nature can be discerned. The former always centers on self-interest; the latter always centers on being a reverent part of the whole.

The importance of spiritual work with the mineral world does not lie with mastering this world or using it only for our own benefit. Rather,

the significance of such a path concerns the fact that ancient initiates were doing something for the future unity of the spiritual human with the spiritual Earth. The spiritual immortality of the human being—what is often called the “light-body”—is a human ideal. It is what the human being can become. Such spiritual immortality is inherently tied to unfolding the spiritual Earth’s “light-body” in a similar manner.

All engagement with the mineral world holds this promise of spiritual completion. Every human interaction with the material world consists of combining the human spirit with the Earth spirit. Such knowledge formed the deepest esoteric wisdom of Freemasonry, now all but lost. Building the world, maintaining it, furthering it are all the result of interactions between the human spirit and the Earth spirit; it unites them, either in spiritual elevation or in spiritual degradation. Only when the interaction occurs consciously and reverently does the spiritual future of both unfold in proper unity.

In a similar manner, the living human body also consists of an ongoing, vital, relationship with the mineral world. All that we take in—not only through eating, but also in sensing and perceiving—combines the spirit of the mineral world with the human spirit through the body. All of our unending engagements with the spiritual human—spiritual Earth unity do not necessarily lead to the ideal of the immortality of both. This ideal cannot develop outside of conscious intent that is held deeply centered within the heart. We do not possess such a consciousness.

Modern consciousness splits us from Earth—our Mother—and elevates us to the false position of masters rather than workers with the mineral world, producing a world steeped in and motivated by fear. Individual spiritual work with the mineral world introduces a real and tangible current into the world as a healing force. Individual transformation through contemplative work with the mineral world indicates that such a current is activated.

Spiritual initiates have had one task—to be the holders, guardians, and inspirers of the future. The future of the earth-human ideal has been severed, and it is no longer possible to rely on culture to bear

spiritual ideals. The present interest and fascination with the mineral realm exists today only as hanging on to a spiritual future by our fingernails. Moreover, in the context of our culture of fear, such interest understandably tends to be self-serving.

The very notion of attempting to develop a spiritual path of the mineral world breathes hope into the world. The very presence of such a path places something in the world that can serve as a balance to the prevailing forces of hubris and destruction. Such a path creates an ongoing prayer force. Having minerals as aesthetic objects or as collector's items can bring change and wake us up to accompanying spiritual beings of untold power. Working contemplatively with the mineral world goes a step further; it can become a life of working together with the spirits of *human spirit–Earth spirit* progress.



**Robert Sardello**, PhD, is the cofounder and codirector of The School of Spiritual Psychology, which began in 1992, and coeditor of Goldenstone Press. His main professional emphasis has been to develop theoretical and practical approaches to perceiving and being in the right relationship with the Soul of the World—showing that human beings are being pulled from the time stream of the future rather than being pushed from the past—and developing the interior presence of heart with Earth, others, and the world. He is an independent teacher and scholar and a Fellow of the Dallas Institute of Humanities and Culture, and one of its founders. His books include *Money and the Soul of the World* (with Randolph Severson); *Facing the World with Soul: The Reimagination of Modern Life*; *Love and the Soul: Creating a Future for Earth*; *Love and the World: A Guide to Conscious Soul Practice*, *Freeing the Soul from Fear*; *The Power of Soul: Living the Twelve Virtues*; *Silence: The Mystery of Wholeness*; *Steps on the Stone Path: Working with Crystals and Minerals as Spiritual Practice*; and *Acts of the Heart: Culture-Building, Soul-Researching*.

## PREFACE

The image handed down at the end of the Bible, in a few sentences of the Greek language of the first century AD, can be counted among the greatest riddles of world literature. It is the image of the Heavenly Jerusalem at the end of the final book of the New Testament, the “Revelation of St. John,” the Apocalypse. For the suprasensory vision of the Apocalypticist John, a comprehensive image sets itself apart from the background of heaven: the imagination of a city, hovering and majestically luminous, slowly moving in its descent from heaven to the Earth. Among the elements of the image are geometric measures and figures, heavenly beings and substances, self-luminous manifestations, architectural structures, and writing on the building components that convey the names of persons and groups of people. Everything is bathed in a light that emanates from Divine Being itself. Moreover, the whole evokes an impression of originary, germinal virginity, the quality of a “bride” adorned for her groom. Its purpose, after all, is betrothal to the divine being called the “Lamb.” Thus, the city is illuminated by the divine from three sides. It fills itself with the Godhead as a temple; in the light it interweaves with the Godhead; its intended purpose is to become impregnated by the Godhead in the form of an ongoing, most exalted nuptial ceremony. The whole, consisting of form, measure, color and light, is filled with the sound of the word *Come!*

All this proves to be perfect union, harmony and totality, interpenetration and transparency; but at the same time the strictest differentiation and arrangement by measure, number, and figure. It is constructed—and its construction followed through to conclusion—as a “city.” Furthermore, it is plantlike in form: its components were

autonomous parts that are now conjoined such that the whole is fully present in them, while each component nevertheless is autonomous.

To be sure: its substances are the materiality of light and of color; but also of mineral existence. What may previously have been something quite different has become a mineral here, which lends it the character of chastity, purity, constancy, and indestructible sterling quality—whereby the substance seems in diverse ways to correspond to what in our mineral world reminds us of the highest, noblest, purest sense appearance: gold, pearls, precious stones, crystals, glass. The substance of light and of minerals manifests as two sides of the One godly primal substance, which is the basis for all individual detail. In the motif of the wedding, this substantiality becomes evident as that of divine love.

It is this living essence of love that composes itself, amid the luminescent shapes and intoning, to become the word *Come!* In this *come*, there lives singing, music, word, and primal articulation of this whole mysterious essence.

In the document of the Revelation, this essence has a name: the city of Jerusalem. According to research that has been done, there is a whole series of derivations of this name. In general, it is translated as “city of peace.” Appendix 30 of this book consists of an article from the *Biblich-historisches Handbuch* on the etymology of this ancient city name, from which one can gain an impression of how research has struggled for this word’s interpretation and its origin alike.

The actual mystery of this city-imagination is its “substance,” its “construction material,” the suprasensory mineral nature of which becomes the central question. The present book is an attempt to answer this question, which, in simplified form, reads as follows:

1. Are mineral substances pure matter or are they of spiritual nature?
2. Are there only material minerals that are perhaps also spiritual, or are there also “spiritual minerals” of non-material nature?
3. How are we to understand the concrete minerals used to build the Heavenly Jerusalem?

These three questions place us before the problem of an “esoteric mineralogy.” For anything purely spiritual can only be the object of esoteric cognition, esoteric research, and science. Esoteric science presupposes, though, that not matter, but rather spirit is the actual, original, and essential reality of the world—hence of the mineral world as well. This fundamental question of knowledge, regarding our modern consciousness, can be structured into sub-questions in the following way:

1. The primacy of the spirit or of substance, of matter. Either the spirit is the origin and all that is material is a densified or condensed manifestation of the spirit, or else matter is what comes first and all that is spiritual but a function of matter, a product of material processes of sublimation.
2. The primacy of life or of death. Either life is the origin, and what is dead is a precipitation of the living; or the dead, mechanical is what comes first, and life a more complicated mechanism of the dead.
3. The primacy of the gestalt or of the atom. Either the gestalt—the living, organic structure, the whole, the unity—is the origin, and dust—the atom, the particle, the quantum—is a decimated gestalt, or the atom is the origin, and the whole is the mere result of mutual interaction of a sum of atoms according to structural laws, probabilities.
4. Primacy of the meaningful and harmonious or of the meaningless and coincidental. Either harmony, context and unison, the meaningful idea, the cosmic plan—including preestablished harmony in the Leibnizian sense—is the origin, or meaningless coincidence stands at the beginning (atomic theory’s “Big Bang”).
5. The primacy of the essential or of the objective. Beings, persons, and “I”-beings are the origin, or else objects and circumstances come first, and essences are merely appearance, or mere illusions of self-experience.

6. The primacy either of natural law as the actual law of the cosmos, or of the ethical world order proceeding from a soul and spiritual world that is the basis of the whole of world events and active within them, and through which natural law becomes provident—that is, assumes “higher meaning.”

Of these two-times-six possibilities, one can take either the first or the second of each pair as a postulate and make it the premise for one’s thinking about the world. If one takes spirit, life, unity, meaning, essence, and providence as the origin, one will find in matter, death, particle, coincidence, and object the appearance of the former in the latter. One will find the outer manifestation of something spiritual, living, and essential in every sensory phenomenon; and one will endeavor, based on this knowledge, to ascend through the veil of the sensory to an understanding of this essence.

However, one can also assume the second possibility as one’s point of departure, in which case one will endeavor to find out how spirit is derived from matter, life from death, wholeness from particles, meaning from chance, and essence from objects. But one’s view on the specifically spiritual, living, whole, meaningful and essential will always be obfuscated by the point of departure one has chosen, since one possesses organs and concepts for matter, mechanism, detail, chance and object. To be sure, for spirit, life, wholeness, and essence, one has organs as well; but one is equipped with them in seed-form only; they have to be awakened and developed. One has to do something for them. If in our thinking we support ourselves on substance, mechanism, particle, chance, object, we become untrue as human beings, for we live in both matter and spirit at the same time—in the material appearance of the outer world on the one hand, and in thinking, feeling, and willing within the inwardly manifesting thought and soul world on the other. However, since we ourselves are the latter, we have no self-knowledge to begin with; rather, we are blind for spirit, soul, and life. Like the eye that sees the world but not itself, we do not see ourselves. If by holding to the

second series of presuppositions we interpret the first series away, we live with a fundamental alteration complex. This causes the human soul in its depths to be ground down; the mockery, ridicule, and contempt with which people treat the primacy of the spirit, in such a case, are the expression of this violent displacement into the unconscious; this is a contortion of the human essence that yearns for the primacy of the spirit.

One will always be confronted, however, by the difficulty of grasping that everything in the world that manifests sensorially, from stones up to the stars, passing over into the non-sensory in two opposite directions. For the path from the world of sense appearance to the fields researched by modern atomic physics—that is, elementary particles and the material fields of the laws of stasis, is completely different from the one leading to the realities of life. Life, the soul, and the conscious mind transition to a suprasensory area, quantum physics to a subsensory one. In either case, we are dealing with spiritual matters, each constituting the physical from a different side. Behind both the subsensory and the suprasensory manifestations, we seek something person-like, something ideal at work behind them. At first, we will be able to perceive not this personal nature itself, but only its effects in the form of influences from the one side, and of qualities and images from the other side. From the regularities and ideas specific to each respective side, we will be able to advance to the respective essence or entity.

An essence, or entity, must be able to manifest not only as spirit, but also as substance; substance, however, can be the expression only of an entity and cannot be one itself. We can understand spirit as entity, because we have encountered it as we encounter other persons. On the whole, we know who a person is, how he or she perceives, thinks, feels, wills, and acts. We can also discover from this person why that individual acts. Substance, or matter, can be seen through, but not comprehended. We know how it functions but not why. Thus, it is understandable why and how spirit becomes matter, but we will not be able to understand how matter becomes an entity of a personal nature, unless we assume that spirit itself is active within it. Moreover, we can

also understand why and how matter is capable of revealing spirit, life, wholeness, meaning, and essence.

This is why it is possible with the first presupposition—primacy of spirit—to arrive at a fulfilled, meaningful knowledge of the world. The second presupposition, when dealt with as a primacy, leads to nothing but a meaningless, empty grasping of the outer aspect of the world.

In the Revelation of St. John, spiritual worlds and spiritual entities appear both in images of the sensory world and in images of the mineral realm. In what follows, I have attempted to engage in a discussion of these two sides of world manifestation.

Now the argument could be made that the images of the Apocalypse are intended in a purely symbolic way. If this is so, the mineral appears as a symbol for something of a soul-like and spiritual nature. The Apocalypticist, however, saw not symbols but realities; even a symbol can be genuine only if something of the reality for which it stands shines through. It must be inwardly identical, in a real way, with what it intends, with the essence from which it stems; thus it must arise from the same reality. Otherwise it contains no meaning. The images of the minerals in the Apocalypse are just as much reality as the minerals are on Earth. Neither is essential; both are simply manifestations of something essential. Hence, both are truly Apocalyptic—the mineral we hold in our hand and the image we hold in our mind. They reveal themselves mutually.

In this book, I juxtapose the objects of sensory appearance and natural-scientific research with the sayings of the Revelation of St. John to express the joint background of the appearances. One connected with the other can then lead to an encounter with the essence. Thus, we are dealing with “esoteric mineralogy.” On its paths, we can strive to enable a renewed encounter between the human being and mineral being, from which essence and future can then shine forth.

*Friedrich Benesch*  
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