

Karavanserais Homepage

In our dreams, everything is as tangible as in our reality!

In our reality everything is as illusory as in our dreams!

Perception comes from attention-oriented consciousness!

Man can do weeks without earth (food), days without water, minutes without air but not a second without fire (perception). Of these four elements, fire is so essential that we cannot do without it, consciously or unconsciously. Consciousness is the basis of all creation, without observation nothing can exist. You are undoubtedly familiar with the story of Prometheus who, out of compassion, explained to man the use of fire. Not the fire of the barbecue or the blast furnace, but the fire of the mind and free will. Prometheus had to pay dearly for that, for he was chained to dust and an eagle ate his liver every day, which grew back by night. The fate of Prometheus thus describes our process of reincarnation.

Observer was created by a human misunderstanding!

We humans are created in our image and likeness and have free will. Thanks to free will, we can decide for ourselves how we experience something and whether or not we identify with the experience. The latter, like Prometheus, causes us serious problems unnoticed. We think that we are the observer of our own life story and that does not correspond to reality at all and that is what this website is about!

Perception was created by observation devices!

If you read this, you perceive 'yourself' while reading and at the same time you perceive the reading and what is being read. You perceive all kinds of things, including 'yourself' while reading, the content of what you are reading and much more. There is reading, so to speak, but there is no reader in reality, there is only the perception of reading by means of a highly appropriate device, your body, your perceptive vehicle.

Truths exist as a basis for misunderstandings!

Thanks to the fire of perception, everything exists, but that fire is not a thing, it is the perception of things. Pierre Teilhard de Chardin (1881-1955) put it as follows: "Day by day, after we have succeeded in controlling the wind, the waves, the tides and gravity, we will subordinate to ourselves the energies of love, and then man will have discovered fire for the second time in his history." The cosmic fire of consciousness through which perception becomes possible. Without the unconditional fire of consciousness no thing can exist, but things are subject to change, are always conditional.

With what or by what can consciousness arise?

Without consciousness, without observation, without attention, no thing can exist. Everything exists because it is perceived in one form or another, but perception itself has no form, is formless, timeless, unconditional and not subject to change. Perception is always now, and also the perception you experience has no yesterday or tomorrow. Even past and future are always experienced now. You can download memories and view or edit them now. Memories are stored data about past events. All just like in your smartphone or laptop. You perceive yourself and have you ever considered taking that literally? The perception that you are not only perceives all kinds of events outside of you, it also perceives your body, your thoughts, your feelings, etc. If all of that would not be perceived, it would not be possible to perceive. If all that were not perceived, it would not exist. Everything that is perceived is subject to change, but the perception is unchanging. Give yourself time to fathom the timeless and that is what this website is about!

Waarnemen

You are not what you think, you are what you think!

God, the unconditional source from which all things originate and return after experience, longed to experience himself and created consciousness (spirit), energy (soul) and the four elements (body). As conditioned consciousness, as intermediary, God created energy. As conditioned energy, God created the four elements. From the four elements God created heaven and earth, minerals, plants and animals. Finally, from the three primary states of consciousness and the four elements, God created man in His image and likeness.

God placed the energy in the centre, called it the soul and saw that it was good. Thanks to free will, man too has the desire to experience himself and the possibility of identifying himself. We owe our ego and our human problems to this identification. The website karavanserais.com is intended to provide insight into the creation, recognition and resolution of that which hinders our return to the source. Man know your true self!

With a smartphone you can communicate visually, aurally and in writing. In the future, your smartphone will probably also be able to taste, smell and feel. After all, a smartphone is created in our image and likeness. But imagine that your smartphone thinks: "Wow, now I've got a nice picture, or I had a really good conversation yesterday, or I showed them off in that mail from last week. Your smartphone would thus demonstrate artificial intelligence and that is exactly what you have done.

You were born as a human being and have privatised your true self around your third year of life and thereby degraded yourself to a bio smartphone, to an ego. You are a human being who has degraded yourself to a bio robot. Not a bio robot for energy, like in "The Matrix", but a bio robot for consciousness! Self-realisation is the moment when you realise that this is true for you and for almost every human being. Don't panic, you are and will remain the observer of your life, only at the time you have put a delusion in between. As a bio robot, as an ego, you do not have to suddenly start doing all kinds of things. Self-realisation or "the full awareness of your state of consciousness", and God's grace do the rest. A few tips: "Egos have opinions, recognise themselves in the mirror and are subject to constant change." Become human again and do not sin again!

Perception is consciousness directed by attention.

Man can do weeks without earth (food), days without water, minutes without air but not a second without fire (perception). Of these four elements, fire is so essential that we cannot do without it, consciously or unconsciously. Consciousness is the basis of all creation, without observation nothing can exist. You are undoubtedly familiar with the story of Prometheus who, out of compassion, explained to man the use of fire. Not the fire of the barbecue or the blast furnace, but the fire of the mind and free will. Prometheus had to pay dearly for that, for he was chained to dust and an eagle ate his liver every day, which grew back by night. The fate of Prometheus thus describes the process of reincarnation.

We are perceivers, we perceive ourselves and our surroundings constantly.

Thanks to the fire of perception, everything exists but that fire is not a thing, it is the perception of things. Pierre Teilhard de Chardin (1881-1955) put it as follows: "Day by day, after we have succeeded in controlling the wind, the waves, the tides and gravity, we will subordinate to ourselves the energies of love, and then man will have discovered fire for the second time in his history." The cosmic fire of consciousness through which perception becomes possible. Without the unconditional fire of consciousness no thing can exist but things are subject to change, are always conditional.

The unconditional perceives conditionality.

When you read this, you perceive 'yourself' while reading and at the same time you perceive the reading and what is being read. You perceive all sorts of things, including 'yourself' while reading and the content of what you read. There is, so to speak, reading but there is in reality no reader, there is only the perception of reading through an extremely suitable device, your body.

Avalokiteshvara Bodhisattva while practising the Prajna Paramita saw the five skandhas empty of all suffering and difficulties.

1. The form is empty and therefore there are no difficulties to discern.

2. Feeling is empty and therefore there is no feeling.
3. The mind is empty, therefore there is no knowing.
4. The will is empty, therefore there is no doing.
5. Consciousness is empty, therefore there is no awakening.
- 6.

Without form there is no emptiness and without emptiness there is no form. Form then is emptiness and emptiness then is form. The feeling, thinking, will and consciousness are also like that. Sariputra, all these Dharma's are phenomena. Not creating, not destroying, not defiling, not becoming pure, not growing, not diminishing. These empty Dharmas are without past, without future, without presence.

Therefore, there is emptiness,
no form, no feeling, thinking, will, consciousness,
no eyes, ears, tongue, nose, body, conscience,
no seeing, hearing, tasting, smelling, feeling, thoughts,
no world to observe, no world to perceive,
no ignorance and no end of ignorance.
No old age and death and no end to old age and death,
no suffering, no yearning, no destruction, no way or path,
no wisdom and no realisation.

Therefore, nothing can arise that is attainable. The Bodhisattva relies on the Prajna Paramita. Therefore, conscience is without obstructions. No obstructions and therefore no fear, doubt. Far beyond deluded thinking, suffering and difficulties. Ultimate Nirvana!

All ancient, present and future Buddhas rely on the Prajna Paramita. That is why they can attain the highest enlightenment. Therefore one should know that the Prajna Paramita is a great enlightened dharani, is the supreme dharani, is the unequalled dharani and dispeller of all suffering. This is true and real and not false.

Therefore, say the Prajna Paramita dharani mantra:
"GATE, GATE, PARA GATE, PARASAM GATE, BODHI SVAHA".

Waarnemer

You are not a thing, you are the observation of things!

The moonlight relates to the sunlight as the ego relates to the true self!

I woke up early this morning, it was already day and yet the full moon was shining brightly above the neighbour's roof. At first it was like this for me: "How is that possible, so bright?" and then the message dawned on me. We experience ourselves as a personality (the sum of our positive and negative experiences and talents including the corresponding packaging, our body). We call this personality I (I am, I think, I feel, I know, I etc.), while ego is actually a more appropriate name. Many mistakenly think that their ego consists only of negative character traits, but this does not correspond to reality. Our ego is the sum of all our personal interpretations of positive and negative experiences. This is how I am, this is how everyone knows me, may I introduce myself etc. always revolves around something we consider as: "THIS IS ME". But this is how I am, and it is a self-conceived mirror image which, just like the moonlight, is a mirage, a reflection and pretends to be "my own". The moon does not shine any more than our "that's me" has its own consciousness. All reflection, all delusion, all illusion! And that radiant moon in that radiant blue sky awakened me with this truly one-off metaphor! That was a brilliant message for me.

The supposed observer.

Ovid's *Metamorphoses* tells of Prometheus and the goddess Athena creating the first humans from clay in the city of Panopeus. In ancient times, the sand-coloured stones near this city were a tourist attraction and were said to be remnants of Prometheus' earlier creation experiment. The creation was commissioned by Zeus, who later had less of a liking for mankind. During a dispute between Zeus and the people about the distribution of sacrificial animals, Prometheus acted as an arbiter. He covered a pile of bones with tasty-looking fat, hid the best meat under a pile of entrails, and then let Zeus choose first. The omniscient deity pretended to be deceived and chose the first pile. In retaliation, he resolved to deprive man of the secret of fire. When it came to the allotment of gifts and skills, however, man had come off worst. In terms of survival instincts and natural defences, other living creatures were much better off. Out of love for mankind, Prometheus stole fire from the Olympic gods and gave it to mankind. Zeus punished Prometheus and the humans for the theft of the forbidden fire from heaven. Prometheus was chained to a column in the Caucasus Mountains and every day the eagle Ethon came to peck out his liver and eat it. At night, the liver grew back so that the torment could begin again. The nemesis, meant to be eternal, ended when the hero Heracles, with Zeus' approval, killed the eagle during his eleventh work and freed Prometheus from his chains. The punishment for mankind was also harsh and was not shortened. Zeus had the first woman made, Pandora, and sent her with her beauty, charms and wiles to Epimetheus. This dim-witted Titan had been warned by his brother Prometheus not to accept gifts from the gods, but Pandora he accepted. She opened the jar she carried and let war, disease, poverty and other evil escape into the world. Only hope remained at the bottom.

The true meaning.

The true meaning of this story is not the fire of sacrifice (forerunner of barbecue) or of furnaces, but the fourth element, the fire of thought and free will. Zeus did not like the idea of free will for mankind, because then man could become aware of his true divine nature. Fortunately for Zeus and unfortunately for mankind, man used his free will to identify himself with past experiences. By identifying, man voluntarily and improperly uses his free will and degrades himself to the level of a robot. By using free will for identification, man has privatised the divine consciousness within himself, and since then every attempt to undo this has been fought tooth and nail by ecclesiastical (luciferian and originally female) and secular (ahrimanic and originally male) powers. Monotheism itself is the result of privatisation. My God is better than your God is because religion has become an institution in which God has been privatised. In humans, the result of this identification is a phenomenon (with emphasis on appearance) that we know as our ego. Our ego is the sum of identifications with past experiences, is a thought image, an illusion and the result of privatising our true self. We have replaced our divine core with an observer, a literal substitute for our true divine self. Man know thy self!

God is unconditional.

It is often said that God is unconditional love and man then thinks of an unimaginable amount of love.

That is the human interpretation of what is said. We humans always think from within ourselves. It is not about quantities of something, it is about unconditionally and unconditionally knows no conditions, is not a thing! There is a beautiful book "God is a verb". Well, God is unconditional! God is not a thing! We are created in our image and likeness. Our essence, our true self must therefore be unconditional. When we think, we actually perceive the activity of thinking. We think we are the thoughts, but we perceive thoughts. Thoughts are conditional and as such are things. Monotheism privatised God, appropriated God, made God a thing and polarised God, separated God into a male superior and a female inferior. God became conditional, was given attributes and this is suspiciously similar to our understanding of paganism. Pagans experienced God in everything and above all in themselves. Monotheism alienated man from God. The human vehicle is God's vehicle for conditional experience. God can therefore experience Himself conditionally. The unconditional can only experience the conditional unconditionally.

Verily, verily, I say unto you!

The first human beings were in this natural or divine condition. They were the tools with which God could experience Himself, but they were not aware of it. Free will gives man two possibilities; 1st free interpretation of what is experienced and 2nd identification with the interpretation. The first does not cause any problems, but the second creates a kind of artificial intelligence, a kind of virus called 'ego'. Eve was the first to develop this, she wanted to stand on her own two feet and Adam followed her under protest. Adam still resents Eve for this and has therefore placed himself in the foreground of monotheism. Again, when we think, we actually perceive the activity of 'thinking'. Identification with the interpretation of our perceptions creates something, a thing that places itself above the Divine in us. It eclipses, as it were, our divine core, our divine consciousness. With computers this is called artificial intelligence. The device does something independently that is not programmed. Our ego is virtual, is artificial intelligence, is a virus! But this virus makes sense! Free will is a divine providence that goes beyond being able to do whatever we want. Free will is about awareness. The first humans experienced the divine everywhere. The patriarchal interpretation of monotheism placed God outside man and privatised him. Man learnt to create an ego and through identification attached unconditional faith to his or her self-created golden ego-calf. The divine core in man functions in the background, but without this awareness there is no conscious being. The prodigal son feels that something is not quite right and becomes a seeker.

So above, so below!

The seeker discovers that what he or she has learned to experience as him/herself is in reality a self-created reflection, image, personae or mask, behind which the true self is hidden. This mask, or rather the sum of these masks, needs to be unmasked. Our ego or rather the sum of all our identifications needs to be discovered and we need to realise that we have become the slave of our own delusion, our own masks, our ego! During the pregnancy of our mother, the Divine incarnates in the foetus and only in our third year of life do we start to say I when we talk about ourselves. By saying I and referring to ourselves, we identify ourselves and create a virtual reality that we hope to become aware of later. We privatise the divine in us, following the example of monotheism, and this is not only a reflection of reality, it is also 'sin'. Man who becomes aware of this state and searches for the meaning of life always comes to the same conclusion in the end. Monotheism has made the unconditional conditional, privatised and polarised! Man has made the unconditional in himself conditional, privatised and polarised! Man know your true self, your divine core!

The left half shows your state of consciousness from your incarnation onwards. The right half shows your waking consciousness state from your third year of life. The angel represents unconditional consciousness, the Boehda our true self and the camera with the little frog our body. The frog on the right represents our ego and the shiny ball in the middle symbolises our reflexion-based perception.

The following series of pictures attempts to illustrate the human development of consciousness during one lifetime.

Our brains are ultimately nothing more or less than processors and routing transceivers for wireless and wired communication. Upwards (Ajna, Brahma-randhra) and outwards (senses) are perceived wirelessly in parallel, but within the body they are wired and serial.

Lower self (Anahata, heart chakra), fire (Ajna, forehead chakra) and air (Vishuddha, throat chakra) form

the upper triad of Star of David and Merkabah. The lower triad of Star of David and Merkabah is formed by subconsciousness (Manipura, solar plexus chakra), earth (Muladhara, root chakra) and water (Svadhishthana, sacral chakra).

The first series shows the situation of the true human being, created in the image and likeness. Spirit, unconditional consciousness observes in parallel. Brahma-Randhra is the security camera through which everything is observed. The second image from the left changes gradually while the other three are meant for orientation. The process of incarnation, immanence, awareness and transcendence is depicted here.

The body that develops during pregnancy has an autonomous (frog) form of consciousness without self-consciousness. The mind (Brahma-Randhra, coronary or crown chakra) is still floating above the waters.

As soon as the spirit (the true self) incarnates with the help of your soul, the consciousness starts practising with the body. In other words, as soon as the God-spark, the Christ-consciousness is nailed to the cross of the four elements (the square of construction), the spirit starts a new incarnation.

During pregnancy, the mother notices that her baby is moving, exercising.
The soul contains the blueprint of your talent set.

After the birth of your body, you will learn to use your senses and interpret your observations. You learn to handle your body, your perceptive vehicle, better and better. Gradually you will learn to walk, talk, eat, be housebroken, etc. etc. That is quite a task, for which you have taken about three years, with the help of your parents and with the support of your true self.
You are now quite independent.

Then something happens that you owe to free will. You identify with your body and your experiences. You privatise your true self, so to speak, and create something that did not exist before. You create a substitute for your true self, an observer who is under the delusion that he perceives autonomously. It is something like a smartphone thinking it has had a good conversation or taken a beautiful photograph. Your smartphone would have artificial intelligence, but in your own mind, you don't easily get the idea that the observation is not done by some observer. This observer makes himself look fat and important and sees an opportunity to push your true self into the background.

Self-realisation is the moment when you realise that you have made up the observer yourself. You are not yet completely free of this delusion, but you realise that this is how it has to be and perhaps you are already experiencing clear moments. Moments in which you notice that there are actually two of you, your true self and your ego (the sum of identification with interpretations of positive and negative perceptions and experiences).

As soon as you fully realise that you did not exist for the first three years of your existence and that you never existed during deep sleep, you regain your self-worth, you become human again from a robot. Your true self begins to perceive again. Consciousness is always now, not subject to change and not a thing. Consciousness perceives things, perceives changes, without changing itself. Memories are always now and always consist of situations observed at the time, but that ability to perceive perceives now and never yesterday. For example, you can never remember yourself and it is very interesting to realise that. When you really start to experience what it is like to live without an observer, without a substitute, then you call this personal experience enlightenment. Your body is one and has a set of unique talents that form your personality while you are the unconditional observer.

The process of incarnation, being born, creating an ego (immanence), self-realisation and transcendence is given to man in order to give God the possibility to experience himself consciously, in infinite variations. The desire of God and the desire of man lies in perceiving.

You are the perception through Brahma-Randhra, the perception through your Coronary Chakra!

The aim of Self-Realisation Exercise 1 is to experience the difference between the observation and the

observer.

It is obvious that there is observation, but the existence of an observer is very doubtful. This supposed observer is something we have made up ourselves! Realise that you are the perceiving and not the perceiver. Realise that the perceiving is perceiving without "you". You cannot understand it, you can only experience it! Experience that you are the observer-less perceiving. You are not a thing, you are not an observer, you are perception pure!

The aim of Self-Realisation Exercise 2 is to experience the difference between perceiving and myself. Observation takes place, there is observation without an observer. The observer is created by identifying with the observations! Our mind cannot grasp this, and if our mind thinks it understands, then it is not what it should be! We cannot share it either because even though it is the same, it is different for everyone. But we can experience it because it is what we are! I experience myself, someone else can never experience that! You are not a thing, you are not an observer, you are perception pure!

The aim of Self-Realisation Exercise 3 is to experience the timeless perception, the time-bound perceptions and the identification with the latter.

Perception is always now and in memories there is no now! I remember myself, another can never experience that! You are not a thing, you are not an observer, you are perception pure! Our mind cannot grasp this and if our mind thinks it understands, then it is not what it should be! We also cannot share it because even though it is the same, it is different for everyone. Let yourself be aware of what is being transmitted to you here. Everything we remember (download) is about things or experiences, but experiences, like thoughts, are also subject to change and we are not a thing! Everything that can change is conditional and we are unconditional and always NOW! Your true self is always NOW! Your true self is not a thing! Download Self-Realisation Exercise

Waarneming

You cannot remember yourself!

Observation, observer, perception,

In order to be able to observe, you need, besides the observation itself, tools (observation equipment), things (objects) and attention. In German, it is as simple and clear as saying "Nur Dinge sind bedingt!" and "Nur das Unbedingte kann das Bedingte wahrnehmen!" Perception is an action in which attention focuses the consciousness on something, a thing or things. Within creation, perception is temporarily bound to individualised perceptual devices. We then speak of our consciousness making observations. But the observation itself is observed as well as the observation apparatus and the thing on which our attention is focused. Thoughts and feelings, like all sensory objects, are perceptible things. Perception as an action is similar to riding a bicycle or driving a car. It is a learned skill that enables us to experience order in the world of changeable phenomena. Perception gives us a sense of certainty because we compare the observation with existing knowledge about similar observations. What the farmer does not know is not derogatory to our agricultural fellow man, but characteristic of our need to recognise and possibly consciously experience in a seemingly unknown environment. Observation enables us to orientate ourselves and the interpretation, based on recognition, of what we have observed makes us want to flee or feel at ease and stay put for another hour. Without perception we are nowhere and without perception nothing can exist. You cannot pretend that you do not perceive yourself, you can look the other way but you cannot avoid yourself.

Perceiver, perceived.

You cannot ignore yourself by not paying attention to yourself, by not observing yourself. You cannot do that even in deep sleep, although you are not aware of that observation. Without the observation, you would simply not exist in deep sleep and that seems to me a very peculiar approach to our already complex reality. Of course, you can insist that our world is samsara, an illusion, but the perception of that illusion gives quite a tangible picture. Philosophising about the unreality of existence does not prevent you from wetting your trousers if you refuse to believe that the urge is real. It solves nothing even in your dreams when you realise that your urge is trying to prevent you from having to change your bed and you ignore the signal because it is illusory. Your wet bed is afterwards the convincing proof of the authenticity of your perception. However, there is something much more fundamentally untrue, much more illusory, namely the observer who presumes to make the observation. If it is true that nothing can exist if it is not observed, then the observer exists by the grace of the observation and not by his own doing. The perception of the observer implies that the observer is perceived by something greater than himself. Are you the perception or the perception of the observer or do you depend on something outside of you to exist?

The tree of knowledge of good and evil.

What is the meaning of eating the fruit of the tree of knowledge of good and evil? Why does God allow fruit trees to grow which are not to be eaten and why are Adam and Eve banished from Paradise if they have taken a bite out of curiosity? Buddhist teachings provide insight into human suffering, and the way to eliminate it. Hinduism knows the four purusharthas or four goals in life: dharma (righteousness), artha (prosperity), kama (pleasure) and moksa (liberation). In Satsang, in order to experience the true self, one is supposed to finally let go of everything. *Zwei Seelen wohnen, ach! in meiner Brust*, said Faust. Advaita Vedānta or non-dualism indicates that in reality there are no two. With Rosicrucians, the self is supposed to subside and elsewhere the ego is supposed to leave. Christianity teaches that God sent his only begotten son Jesus into the world to atone for mankind's debt to God through the fall and to free mankind from sin. A son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son. The righteousness of the righteous shall rest on himself alone, and the wickedness of the wicked shall rest on himself alone.

The righteousness of the righteous.

Annihilationism is a Christian doctrine or dogma that states that sinners will be destroyed after death, and not suffer eternal torment in hell or the lake of fire. Go and sin no more. In Alchemy, lead is refined into gold through a long and complicated process. Everywhere there appears to be a "suffering" causing

"sinful" something that gets in the way of something "essential". In other words: "Something is no good, is obviously sinful and must somehow die, perish, be freed, enlightened or otherwise repaired or removed". Nowhere does it say how this sin arises or why or when something is actually sinful. Virtually every person knows the date of birth of his or her body, but hardly anyone knows the day on which he or she incarnated. Also, hardly anyone has memories of his or her first three years of life. But, who realises, this is because he or she simply did not exist then. Monotheism has privatised God, and privatising God is sinful, as is privatising the Divine in man. Monotheism has also polarised God into male positive and female negative, thereby creating a still existing inequality. By eating the forbidden fruit, Adam and Eve privatised their true Divine core.

Identification with physical experiences.

Through identification with physical experiences, children, some three years after the birth of the body, privatise their true selves and call themselves 'I'. Thus, about three years after birth, a substitute for the incarnated true core arises which we call I, personae, mask, image or ego. This observer is a thought image and perceiving in a double sense. The observer is a substitute for our true self and suggests substitute perception! In reality, it is a self-created thought-image that exists only because we believe in it. Our faith can move mountains and in this case we believe without a doubt that we exist as 'I'. God is unconditional consciousness, with emphasis on unconditional. Our core, our essence, our true self is a fractal God, a fractal unconditional consciousness. Privatising our true self is 'sinful' and our only problem. The purpose of religion is to teach this misunderstanding and to promote its recovery. Unfortunately, the reality is the other way round! Again, nowhere is it told how 'sin' arises or when something is 'sinful'. Imagine what it means when mankind starts to understand how each person is responsible for his or her own problem and then solves this problem through insight, awakening or awareness. That is what this website is about.

Waarheden

Another can never remember himself!

Summary of "Truths

The moonlight relates to the sunlight as the ego relates to the true self!

I woke up early this morning, it was already day and yet the full moon was shining brightly above the roof of the neighbours. At first it was like this for me: "How is that possible, so bright?" and then the message dawned on me. We experience ourselves as a personality (the sum of our positive and negative experiences and talents including the corresponding packaging, our body). We call this personality I (I am, I think, I feel, I know, I etc.), while ego is actually a more appropriate name. Many mistakenly think that their ego consists only of negative character traits, but this does not correspond to reality. Our ego is the sum of all our personal interpretations of positive and negative experiences. Our ego pretends to have consciousness, to be autonomous, while it is only the reflection of the true self-consciousness. This is how I am, this is how everyone knows me, may I introduce myself etc. always revolves around something we consider to be: "THIS IS ME". But this is how I am, and it is a self-conceived mirror image which, just like the moonlight, is a mirage, a reflection and pretends to be "my own". The moon does not shine any more than our "that's me" has its own consciousness. All reflection, all delusion, all illusion! And that radiant moon in that radiant blue sky awakened me with this truly one-off metaphor! That was a wonderful message for me. The moon, your ego, does not have to disappear, but you have to realise. When you wake up, your moon will set!

Non-duality - Spirituality

God, the unconditional fullness of consciousness, desired to experience Himself and created the unconditional void, the unconditional nothingness, as a primary polarity, in order to be able to manifest in the intermediate field of tension. Spirit as manifest fullness of consciousness, Lucifer (soul or energy) as energetic intermediary and Ahriman (body or matter) as manifest emptiness, form the highest universal Trinity. Man, created in his image and likeness, carries the same desire within him. We too experience the reflection of ourselves, on the border of light and darkness, when we look outside in an illuminated room as darkness sets in. Our desire, shared with God, also allows us the freedom, thanks to free will, to interpret, appreciate and identify with experiences. Identification immanates, privatises our true self, creates ego and thus sets in motion the law of karma and reincarnation which can only be put out of action again through transcendence. All the virgin ingredients of creation are now ready and the Old Testament game can begin. Everything originates from the unconditional oneness and returns to the oneness after experience. God is unconditional and best understood by us as unconditional consciousness. Unconditional consciousness, unconditional love or unconditional wisdom; however you look at it, it remains unconditional and can therefore never be privatised, never become conditional without losing the essence of unconditionality. Spirituality can never be conditional or privatised.

Spirituality is about understanding or experiencing God and that can be done in three ways:

1st You can understand God and that is knowledge. Knowledge can be shared.

2nd You can experience God and that is experience. You can never share experiences.

3rd You can be God and only what you are you really share. Sharing is always now.

You can describe the taste of a pear, but only the pear can share the experience. True spirituality, like non-duality, is about oneness and not about multiplicity.

Duality - Monotheism

In the beginning God created the heaven and the earth.

And the earth was desolate and empty, and darkness was on the face of the earth; and the Spirit of God hovered upon the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God separated the light from the darkness. And God called the light day, and the darkness he called night. Then it was evening, and it was morning, the first day.

Polarity refers to opposites between which a tension field of half-values is created. In this field of tension, things are possible that ultimately cause the polarity to level out. Even in a human relationship, this process is visible. Yet the basis of creation is nothing more and nothing less than polarity. God, the unconditional fullness created the unconditional emptiness in order to experience himself in the field of

tension in between. We experience the same when we look outside in a lit room while it is getting dark outside. Suddenly we are facing our mirror image on the border of light and darkness. Duality is more about bad or incompatible opposites. Duality is characteristic of the more manifest part of creation. Duality knows the broken unity in the substance that does not allow itself to be united. Duality describes a form of being different for which, in order to avoid problems, mutual understanding is required. Polarity unites while duality separates.

Trinity

And God said, There is a firmament in the midst of the waters, and it shall make a division between the waters and the waters. And God made the firmament, and made a division between the waters which are under the firmament, and between the waters which are above the firmament. And it was so. And God called the firmament heaven. Then it was evening, and it was morning, the second day.

The Divine Trinity or Trinity is the result of something that is polarised and the possible product of this polarisation. Osiris, Isis, Horus or Brahma, Vishnu, Shiva or Zeus, Leto, Appolon or male (positive), female (negative), child (neutral) are examples of polarity leading to trinity. The third aspect of trinity is always the created or arisen result of the fusion of the two extremes. The triune revealed unity always remains the core of the matter and as such always refers to non-duality in the sense of being divided into unity. The Divine trinity also always concerns the three aggregate states of consciousness essential to creation; spirit (manifest consciousness, higher self), soul (energy or conditioned consciousness, lower self) and body (matter, conditioned energy, subconsciousness). Manifest consciousness is binary polarised, energy hexadecimal and matter is 12/20 polarised and four-part manifested (elements earth, water, air and fire) allowing God to experience himself in infinite variety.

The three states of consciousness manifest in the following chakras:

7th Brahma-randhra-chakra also crown-chakra or higher consciousness.

4th Anahata chakra also heart-chakra or lower consciousness.

3rd Manipura-chakra also solar plexus-chakra or subconsciousness.

Four-unity - Elements

And God said, Let the waters be gathered together from under the heaven into one place, and let the dry land be seen. And it was so. And God called the dry earth, and the gathering of the waters he called the seas: and God saw that it was good. And God said, Let the earth put forth shoots of grass, herbaceous seeds, fruitful trees, bearing fruit according to their nature, whose seed is in it, upon the earth. And it was so. And the earth brought forth shoots of grass, sowing herbs according to her nature, and trees bearing fruit, whose seed was in it according to her nature. And God saw that it was good. Then it was evening, and it was morning, the third day.

The four elements, states of aggregation or materialised states of consciousness, have been known by many names since ancient times. Besides earth, water, air and fire or Matthew. Mark, Luke and John or physical, ethereal, astral and mental also hearts, clubs, spades and diamonds etc. The yin yang symbol is by far the best known and clearest in depicting this double polarity or the opposition of earth and air next to water and fire. The four elements also form the so-called square of construction. A term usually associated with Freemasonry but apparently much more universal. This square is not only the base of the pyramid, but above all the base of the cube or Hexahedron. The cube conceals the double Tetrahedron or Merkabah and Octahedron, the binary and hexadecimal polarity principle. Countless works of art show the combination of Trinity and the four elements.

Four of our seven chakras have the following relationship to the four elements:

1st Muladhara-chakra also root-chakra or the element earth.

2nd Swadhisthana-chakra also sacral chakra or the element water.

5th Vishuddha-chakra also throat-chakra or the element air.

6th Ajna-chakra also forehead-chakra or the element fire.

Quintessence - Pentagram

And God said, Let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for signs and for appointed times, and for days and years. And they are lights in the firmament of heaven to give light in the earth. And it was so. And God made the two great lights, the great light for the government of the day, and the little light for the government of the night; also the stars. And God set them in the firmament of the heavens to give light upon the earth. And to rule by day and by night, and to

divide the light from the darkness. And God saw that it was good. Then it was evening, and it was morning, the fourth day.

Many people know in one form or another and often without realising the true background, the concept of the four elements, but the Old Testament, the Pentateuch, that original work of Moses, as the basis of faith for Jews, Christians and Muslims, consists of five books. The four elements are the materialised part of the story, but nothing can take or retain form without being perceived. The four elements derive their right to exist from being perceived. That perception is the quintessence, the icing on the cake to put it irreverently. Consciousness always manifests itself as a trinity. This trinity forms the quintessence or that which makes it possible for us to perceive and be conscious. Only man, created in his image and likeness, has free will. Thanks to free will, we are able to value experiences and identify with "our" experiences. This does result in a form of consciousness narrowing, known as the ego, to which we bravely say "I", assuming that we are dealing with our true self. The accompanying series of pentagram drawings clearly explains how this development takes place and where the problem is that we keep reincarnating. Go and do not sin again!

Star of David - Merkabah

And God said, Let the waters bring forth abundantly a multitude of living souls, and let the fowl fly above the earth in the firmament of heaven. And God created the great whales, and all living whirligigs, which the waters brought forth abundantly, according to their nature; and all winged fowls according to their nature. And God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters of the seas; and the birds multiply in the earth! Then it was evening, and it was morning, the fifth day.

The Star of David is the two-dimensional version of a double tetrahedron or Merkabah. Also a flat projection of a cube or Hexahedron results in a Star of David as a Hexagram. As a Star of David, it is a hexagon made up of two equilateral triangles, created by surrounding a circle with six equal circles. The Star of David is the core of the Flower of Life, in which the 144 names of God are written. The Hexahedron contains the Merkabah, which has eight vertices and together with the core forms the ninefold that we know from the rainbow (seven visible and two invisible colours to our eyes). In addition to the sun, our solar system has six planets and a number of moons. In addition, our solar system, our cosmos, has a north and south pole. The six planets form the basis of the Star of David structure and the receiving female part of our cosmos. Sun, north and south pole form the male giving consciousness-three-unity, of which two are invisible. In the Merkabah too, two foci always remain invisible. Seven visible ones, of which one is the Sun and six are the planets. Macrocosm (galaxy), cosmos (solar system), microcosm (human), picocosm (atom) all have the same Star of David structure. So above, so below! Merkabah or light dress of the microcosm, refers to the binary polarisation of all dimensions within creation. So above, so below from universe to atom, everything ultimately has the Merkabah structure of a double Tetrahedron. From the seal of Metatron to the flower of life, from the Enneagram to the Platonic polyhedra, everything is based on the Merkabah.

Sevenfold Chakras

And God said, The earth bringeth forth living souls according to its nature, cattle, and creeping, and wild beasts of the earth according to its nature. And it was so. And God made the wild beasts of the earth according to their nature, and the cattle according to their nature, and all the creeping beasts of the earth according to their nature. And God saw that it was good. And God said, Let us make men in our image, in our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every beast that creepeth upon the earth. And God said, Behold, I have given you all the seed of the herb which is in all the earth, and all the trees in which there is seed of the fruit of the tree: this shall be for your meat. But to every beast of the earth, and to every fowl of the air, and to every creeping creature of the earth, in which there is a living soul, I have given every green herb for meat. And it was so. And God saw all that he had made, and, behold, it was very good. Then it was evening, and it was morning, the sixth day. Like rainbow and Merkabah, man has nine foci of which seven are internal and observable. Seven are chakras, three are consciousness foci and four are elementary foci. The two invisible ones are outside the

body, heavenly and earthly.

Seven main chakras from bottom to top: root chakra (earth), sacral chakra (water), navel chakra (subconsciousness), heart chakra (heart consciousness, feeling), throat chakra (air), forehead chakra (fire, mind), crown chakra (higher or true self consciousness).

Eighths - Octaves

Octaves are best known to us from music, but the cosmic phenomenon of octaves is much more encompassing than that. An octave is basically nothing more than the distance between plus and minus, x and $2x$ or 0 and 8 (Lemniscate). It is not the distance that is important here, but the way it is divided into a limited number (3, 5, 7, 9, 12, 21 and 31) of steps. These distances must comply with two cosmic laws. Firstly, it must be possible to make harmonic compositions and, secondly, it must be possible to change the tuning (transpose). You can use a meter for measuring in millimetres, but harmonic is something else. Most languages use a twenty-one tone system (consonants) that, together with a variable number of vowels, makes narration possible. We have been telling stories since ancient Greece and we do not realise that we are literally telling (counting) rather than telling stories. Creation has three octave variants, namely binary (consciousness), hexadecimal (energy) and the 12/20 (matter) octave. All of them can be divided into several distances, each of which has to correspond to the above-mentioned cosmic laws.

Natures - Enneagram

The enneagram is wrongly associated with a popular 3x3 or ninefold (enneagon) psychological system, comparable with a twelfold astrological characterisation. The enneagram symbol has a completely different meaning and background and refers directly to the Merkabah. P. D. Ouspensky 1878-1947, in his book "In search of the miraculous", discusses the encounters with and ideas of George Ivanovich Gurdjieff 1866-1949. In this book, the enneagram is extensively discussed, but without being complete. The enneagram is a cosmic signature that can only be understood in three dimensions. Only then, the relation between enneagram and octaves becomes clear.

Tithes - Tithing

The Bible, Deuteronomy 12:11, already mentions the payment of 1/10 of the harvest to the Jewish Temple. If capital gains, companies, commercial banks and central money banks were taxed at only 10% worldwide, the entire world poverty and environmental problems could be solved. Moreover, it would make every other form of taxation needlessly complicated and redundant. Where there is a will, there is a way!

Majorities - Minorities

It is quite strange that a very small minority owns almost all earthly goods and the large majority has to make do with the scraps. Everything, following the example of monotheism and capitalism, is suitable to be privatised nowadays. Church and state have long since joined hands and divided the flock for their own glory and power. Education creates only meek sheep, turning unique creatures into willing robots. Virtually all government tasks have been privatised and if something goes wrong, the government, i.e. the taxpayer, can pay for the damage. The sickly economic growth determined by banks and the total dependence on the perfidious banking system gives little hope for a healthy future for our descendants. Yet the only valid remedy remains: "Wake up or self-realisation". Man who truly realises who or what he or she really is, who realises that he or she has perverted the divine system and degraded it to a robot through his or her own actions. The human being who becomes aware of insane dependence on a destructive system, not so much the way our society functions but above all his or her own functioning as a robot.

There is no point in changing the world, there is only point in taking matters into your own hands and asking yourself: "Who am I?" Did I exist when I was born, do I exist when I sleep or die and am I subject to change? If you have answered yes to all these four questions, you are lying. You existed at birth, you exist when you sleep and even after you die, but you are not subject to change. Everything that is subject to change is things and you are not a thing, you are the perception of things including your body, your thoughts and your feelings. You are the eternal now perceiving that changes, experiences and things without being a thing yourself. For example, you are under the impression that you can remember yourself, but you can only remember old experiences, things you have done and observed at that time. That remembering is always now, and you yourself, as the perceiving power at the time, cannot possibly

remember, however you may turn. Now is and remains now!

Near death experiences.

Reincarnation is not a punishment. Reincarnation is the result of a misunderstanding. Misunderstanding or our mind misunderstood. Incarnation makes it possible to have experiences in the world of samsara that are otherwise impossible. Regardless of the experiences, there is only the need for repetition, for reincarnation when there is identification. Identification with the interpretation of the experiences. Without identification no ego, without identification no doer and without identification no reincarnation.

Adam and Eve are expelled from Paradise. This is not out of revenge for their selfishness, it is to protect them. Eating the fruit of the tree of knowledge of good and evil is nothing but identification with the vehicle. After Lucifer had shown it to her, Eve thought that she could do it herself and that she did not want to be dependent any more. Eve and Adam thus created an ego and to prevent them from eating the fruit of the tree of life, they were denied access to paradise. Imagine that with your sins, your ego, your wrongly programmed soul, you would have to live forever.

That is pure Tantalus torment and reincarnation is the simplest solution to this problem. During a limited period of time, you get the chance to recover again and again. Your life is a constant repetition under changing circumstances, where you are given the chance to correct mistakes time and time again. Your security of belief turns a delusion into reality, and this self-created reality must also be undone by you through self-realisation, awakening or enlightenment.

When, at the age of three, you began to subtitle yourself with 'I', you expelled yourself from paradise, and you may return only when you have disproved your delusion. Reincarnation allows you to take as long as it pleases you. But if you wake up today and realise who or what you really are, you can shift your focus and cleanse your soul of your sins, your delusion, without third parties.

Star sign Cancer, element Water

And God said, There is a firmament in the midst of the waters, and it divides the waters from the waters. And God made the firmament, and made a division between the waters which are under the firmament, and between the waters which are above the firmament. And it was so. And God called the firmament heaven. Then it was evening, and it was morning, the second day.

The Divine Trinity or Trinity is the result of something that is polarised and the possible product of this polarisation. Osiris, Isis, Horus or Brahma, Vishnu, Shiva or Zeus, Leto, Appolon or male (positive), female (negative), child (neutral) are examples of polarity leading to trinity. The third aspect of trinity is always the created or arisen result of the fusion of the two extremes. The triune revealed unity always remains the core of the matter and as such always refers to non-duality in the sense of being divided into unity. The Divine trinity also always concerns the three aggregate states of consciousness essential to creation; spirit (manifest consciousness, higher self), soul (energy or conditioned consciousness, lower self) and body (matter, conditioned energy, subconsciousness). Manifest consciousness is binary polarised, energy hexadecimal and matter is 12/20 polarised and four-part manifested (elements earth, water, air and fire) allowing God to experience himself in infinite variety.

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The Frog King or Iron Henry Fairy Tale A fairy tale by the brothers Grimm

In ancient times, when wishes still helped, there lived a king whose daughters were all beautiful; but the youngest was so beautiful that the sun itself, who has seen so much, was amazed every time it shone on her face. Near the king's castle was a great dark wood, and in that wood, under an old lime tree, was a spring. Now when it was very hot in the daytime, the royal child went into the forest and sat down by the side of the cool spring - and when she was bored she took a golden ball and threw it up and caught it again, and that was her favourite game.

One day the golden ball did not fall into the hand of the king's daughter, which she held aloft, but landed on the ground beside it and rolled straight into the water. The Princess followed it with her eyes, but the

ball disappeared and the well was so deep, so deep that you could not see the bottom. Then she began to cry, and cried harder and harder, and was inconsolable. And as she sat there weeping, someone called out to her, "What's the matter, you king's daughter, you're crying so hard you could kill a stone with it. She looked round to see where the voice had come from; there she saw a frog sticking its ugly fat head out of the water. "Ah, is it you, old water peddler," she said, "I am crying for my golden ball that has fallen into the well." - "Be quiet and don't cry," replied the frog, "I know what to do about it, but what will you give me if I bring out your toy again?" - "Whatever you want, dear frog," she said, "my clothes, my pearls and precious stones, and also the golden crown that I wear." The frog replied, "I don't want your clothes, your pearls and precious stones, or your golden crown; but if you will love me, and let me be your friend and playmate, sit beside you at your table, eat from your golden plate, drink from your cup, and sleep in your bed, if you promise me that, I will descend into the deep and bring up your golden ball." - "Oh, yes," she said, "I promise you anything you want, if only you will bring me back my ball." But she thought, "How silly of him to talk, sitting in the water with the other frogs, croaking, but he cannot be a friend of man. When the frog had received the promise, he dived under the water with his head, let himself sink, and after a while he came rowing up again, with the ball in his mouth, and threw it into the grass. The king's daughter was delighted to see her pretty toy again, picked it up and rushed off with it. "Wait, wait," cried the frog, "take me with you; I cannot run as fast as you." But what did it profit him to call out to her, as loud as he could, his "Kwak-Kwak"? She did not listen, ran home, and soon forgot about the poor frog who had to descend into his well.

The next day, as she sat at table with the King and all the court, eating from her golden plate, there came a clatter-clatter-clatter of something crawling up the marble stairs. When it reached the top, it knocked on the door and cried, "Open up, little princess, open up. She ran to the door to see who was standing outside. But when she opened the door, the frog was there. She shut it in a hurry, sat down at the table, and was very frightened. The King, seeing that her heart was beating fast, said to her: "My child, what is it? Are you afraid that a giant will come and take you away? - "Oh, no," she replied, "it is not a giant but an ugly frog." - "What does that frog want from you?" - "Ah, dear father, yesterday when I was playing in the forest by the spring, my golden ball fell into the water, and because I was crying so much the frog brought it up again, and because he definitely wanted it, I promised him that he could become my friend, but I never thought that he could come out of the water; now he is out there and wants to come in to me." Meanwhile the frog knocked for the second time and called, "Open up, little princess, open up! Don't you know what you promised me yesterday at the cool spring? Open up, princess, open up!"

Then the king said, "What you promised, you must keep, go and open it!" She got up to open the door, and there the frog leapt in and followed her closely to her seat. There he sat down and cried, "Lift me up." She hesitated until the king finally ordered it. Once the frog was on the chair he wanted to get on the table and when he was there he said, "Now slide your golden plate closer to me so that we can eat together." She did so, but it was clear to see that she did not like it. The frog enjoyed it very much, but the Princess stuck to her throat almost every time she took a bite. Finally the frog said: "I've eaten my fill and I'm tired; now carry me to your little room and make your silk bed, and we'll go to sleep." The king's daughter began to cry, afraid of the cold frog whom she dared not touch and who now had to sleep in her beautiful clean bed. But the king became angry and said, "One who has helped you in need must not despise him afterwards." Then she picked him up with two fingers, carried him upstairs and smashed him against the wall as hard as she could. "Now you can rest, you ugly frog."

But when he fell down he was no longer a frog, but a king's son with beautiful kind eyes. And now he was as her father wanted, her sweet companion and husband. Then he told her that he had been bewitched by an evil witch and that no one had been able to free him from the well but her, and that tomorrow they would go to his kingdom together. So they fell asleep, and the next morning, when the sun woke them, a chariot pulled up, harnessed by eight white horses with white ostrich feathers on their heads and golden chains, and on the back stood the young king's servant, the faithful Henry. Faithful Henry had been so sad when his lord was turned into a frog that he had had three iron bands put around his heart so that it would not break with grief and sorrow. The chariot had to pick up the young king to take him to his kingdom. The faithful Henry helped them both to get in, got back on the back seat and was very glad of the deliverance.

And when they had ridden some distance, the king's son heard a cracking behind him as if something were breaking. Then he turned round and cried, "Henry, the wagon is breaking!" "No, Lord, it is not the chariot, but a ring of my heart, which supported me in my sorrow, when you went to live in the well and had to show yourself as a frog." Again and again iron broke on the road, and the prince always thought

that the carriage broke, but it was the iron rings that fell from the heart of the faithful Henry, because his lordship was now freed and happy.

The story behind this fairy tale!

The essential components of this story are: "The King and the Queen, The Princess and the Prince, The Golden Ball, The Frog, The Pond with the Tall Tree and Iron Henry". The King and the Queen represent the unconditional divine unity. The Princess and the Prince represent duality or polarity. They have yet to find unity. The Golden Ball stands for free will which, if used well, will always show you the right way! The Princess plays irresponsibly with her free will and thus loses her true self. The Frog represents our ego, in this case the enchanted Prince (our true self), who can only show his right form when he is freed from ego through destruction. The pond represents the dialectic. Water always symbolises the functioning of our senses through reflection. We perceive the reflection, the echo of our attention. Iron Henry stands for our body that serves us so faithfully and the three rings represent the three chained levels of consciousness as indicated in the Pentagram drawings.

The elements earth, air, water and fire.

Constellation Gemini, element Air

And God said, Let the waters be gathered together from under the heaven into one place, and let the dry land be seen. And it was so. And God called the dry earth, and the gathering of the waters he called the seas: and God saw that it was good. And God said, Let the earth put forth shoots of grass, herbaceous seeds, fruitful trees, bearing fruit according to their nature, whose seed is in it, upon the earth. And it was so. And the earth brought forth shoots of grass, sowing herbs according to her nature, and trees bearing fruit, whose seed was in it according to her nature. And God saw that it was good. Then it was evening, and it was morning, the third day.

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The holy trinity of spirit or consciousness, soul or energy and body or matter. Matter is made up of the four elements Luke or earth, John or water, Matthew or air and Mark or fire.

Four of our seven chakras have the following relationship to the four elements:

1st Muladhara-chakra also root-chakra or the element earth.

2nd Swadhisthana-chakra also sacral chakra or the element water.

5th Vishuddha-chakra also throat-chakra or the element air.

6th Ajna-chakra also forehead-chakra or the element fire.

Constellation Taurus, element Earth

And God said, Let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for signs and for appointed times, and for days and years. And they are lights in the firmament of heaven to give light in the earth. And it was so. And God made the two great lights, the great light for the government of the day, and the little light for the government of the night; also the stars. And God set them in the firmament of the heavens to give light upon the earth. And to rule by day and by night, and to divide the light from the darkness. And God saw that it was good. Then it was evening, and it was morning, the fourth day.

Many people know in one form or another and often without realising the true background, the concept of the four elements, but the Old Testament, the Pentateuch, that original work of Moses, as the basis of faith for Jews, Christians and Muslims, consists of five books. The four elements are the materialised part of the story, but nothing can take or retain form without being perceived. The four elements derive their right to exist from being perceived. That perception is the quintessence, the icing on the cake to put it irreverently. Consciousness always manifests itself as a trinity. This trinity forms the quintessence or that

which makes it possible for us to perceive and be conscious. Only man, created in his image and likeness, has free will. Thanks to free will, we are able to value experiences and identify with "our" experiences. This does result in a form of consciousness narrowing, known as the ego, to which we bravely say "I", assuming that we are dealing with our true self. The accompanying series of pentagram drawings clearly explains how this development takes place and where the problem is that we keep reincarnating. Go and do not sin again!

1. Genesis Consciousness is empty and therefore there is no awakening.
2. Exodus The mind is empty and therefore there is no knowing.
3. Leviticus The will is empty and therefore there is no doing.
4. Numbers The form is empty and therefore there are no difficulties to discern.
5. Deuteronomy The feeling is empty and therefore there is no feeling.

1. Tetrahedron / Merkabah Genesis The source creates polarity. Consciousness Triad
2. Octahedron Exodus The promised land. Fire
3. Hexahedron Leviticus The house rules. Air
4. Dodecahedron Numbers Life on earth. Earth
5. icosahedron Deuteronomy The memory. Water

The five Skandhas or attachments of consciousness.

Anattalakkhaṇa Sutta "The Non-Self Characteristic".

The Blessed One once stayed in the Deer Park of Isipatana, near Bārāṇasī.

And there the Blessed One addressed the group of five monks as follows: "Monks!" "Venerable," replied the monks. The Blessed One said this: Non-self because one experiences burden, has no control "Monks, physical form is without self. If physical form were self, one would not experience any burden from physical form. And this would then be possible with physical form: 'Let my physical form be like this, let my physical form not be like this.' It is precisely because physical form is selfless, monks, that one is troubled by physical form, and therefore this is not possible with physical form: 'Let my physical form be like this, let my physical form not be like this.

"Monks, feelings are without self. If feelings were self, one would not be troubled by feelings. And this would then be possible with feelings: 'Let my feelings be like this, let my feelings not be like this. It is precisely because sensations are selfless, monks, that sensations are bothering one, and therefore this is not possible with sensations: 'Let my sensations be like this, let my sensations not be like this.

"Monks, perceptions are without self. If perceptions were selves, one would not be bothered by perceptions. And this would be possible with perceptions: 'Let my perceptions be like this, let my perceptions not be like this.' It is precisely because perceptions are soulless, monks, that perceptions are bothered, and therefore it is not possible with perceptions: 'Let my perceptions be like this, let my perceptions not be like this.

"Monks, formations are without self. If formations were selves, one would not be bothered by formations. And this would then be possible with formations: 'Let my formations be so, let my formations not be so.' It is precisely because formations are without self, monks, that one is troubled by formations, and therefore this is not possible with formations: 'Let my formations be like this, let my formations not be like this.

"Monks, consciousness is without self. If consciousness were self, then one would not suffer from consciousness. And this would be possible with consciousness: 'Let my consciousness be so, let my consciousness not be so.' It is precisely because consciousness is selfless, monks, that consciousness bothers, and that is why it is not possible with consciousness: 'Let my consciousness be so, let my consciousness not be so.'

Changeable and unsatisfactory, thus selfless.

"What do you think, monks? Is physical form constant or changeable?" "Changeable, Venerable." "And that which is changeable, is it unsatisfactory or satisfactory?" "Unsatisfactory, Venerable." "And that which is changeable, unsatisfactory and subject to change, is it appropriate to view it as follows: 'This is mine, this is me, this is my self?'" "No, Venerable."

"What do you think, monks? Are feelings constant or changeable?" "Changeable, Venerable." "And that which is changeable, is it unsatisfactory or satisfactory?" "Unsatisfactory, Venerable." "And that which is changeable, unsatisfactory and subject to change, is it appropriate to view it as follows: 'This is mine, this

is me, this is my self?" "No, Venerable."

"What do you think, monks? Are perceptions constant or changeable?" "Changeable, Venerable." "And that which is changeable, is it unsatisfactory or satisfactory?" "Unsatisfactory, Venerable." "And that which is changeable, unsatisfactory and subject to change, is it appropriate to view it as follows: 'This is mine, this is me, this is my self?'" "No, Venerable."

"What do you think, monks? Are formations constant or changeable?" "Changeable, Venerable." "And that which is changeable, is it unsatisfactory or satisfactory?" "Unsatisfactory, Venerable." "And that which is changeable, unsatisfactory and subject to change, is it appropriate to view it as follows: 'This is mine, this is me, this is my self?'" "No, Venerable."

"What do you think, monks? Is consciousness constant or changeable?" "Changeable, Venerable." "And that which is changeable, is it unsatisfactory or satisfactory?" "Unsatisfactory, Venerable." "And that which is changeable, unsatisfactory and subject to change, is it appropriate to view it as follows: 'This is mine, this is me, this is my self?'" "No, Venerable."

Properly viewing everything as selfless

"Therefore, monks, regarding whatever physical form: past, future or present, internal or external, gross or fine, inferior or superior, far away or close by: all physical forms are to be properly understood, according to the truth, as follows: 'This is not mine, this is not me, this is not my self'.

"Regarding any feelings, past, future or present, internal or external, coarse or fine, inferior or superior, far or near: all feelings should be considered with right insight, according to truth: 'This is not mine, this is not me, this is not my self'.

Concerning any perceptions, past, future or present, internal or external, gross or fine, inferior or superior, far or near: all perceptions are to be considered with right insight, according to truth: "This is not mine, this is not me, this is not my self.

Concerning any formations: past, future or present, internal or external, gross or fine, inferior or superior, far or near: all formations are to be considered with right insight according to truth: "This is not mine, this is not me, this is not my self.

"Regarding any consciousness, be it past, future or present, internal or external, gross or fine, inferior or superior, far away or near, all consciousness should be seen with right insight, according to truth: "This is not mine, this is not me, this is not my self'.

Result of right insight

"Thus seeing, a well taught noble disciple gets enough of physical form; he gets enough of feelings; he gets enough of perceptions; he gets enough of formations; he gets enough of consciousness. When he has had enough, he becomes passeless; passeless, [his mind] is liberated; liberated, there is the knowledge that it is liberated. He realises: 'Birth is at an end, religious life has been lived, what had to be done has been done, there is no further state of existence.'"

Thus spoke the Blessed One. And the monks of the group of five were satisfied and delighted with the words of the Blessed One. And while this exposition was given, the hearts of the monks of the group of five were liberated from the corruptions by detachment.

Constellation Aries, element Fire

And God said, Let the waters bring forth abundantly a multitude of living souls; and let the fowl fly above the earth in the firmament of heaven! And God created the great whales, and all living whirligigs, which the waters brought forth abundantly, according to their nature; and all winged fowls according to their nature. And God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters of the seas; and the birds multiply in the earth! Then it was evening, and it was morning, the fifth day.

The Star of David is the two-dimensional version of a double tetrahedron or Merkabah. Also a flat projection of a cube or Hexahedron results in a Star of David as a Hexagram. As a Star of David, it is a hexagon made up of two equilateral triangles, created by surrounding a circle with six equal circles. The Star of David is the core of the Flower of Life, in which the 144 names of God are written. The Hexahedron contains the Merkabah, which has eight vertices and together with the core forms the ninefold that we know from the rainbow (seven visible and two invisible colours to our eyes). In addition to the sun, our solar system has six planets and a number of moons. In addition, our solar system, our cosmos, has a north and south pole. The six planets form the basis of the Star of David structure and the receiving female part of our cosmos. Sun, north and south pole form the male giving consciousness-three-unity, of which two are invisible. In the Merkabah too, two foci always remain invisible. Seven visible

ones, of which one is the Sun and six are the planets. Macrocosm (galaxy), cosmos (solar system), microcosm (human), picocosm (atom) all have the same Star of David structure. So above, so below! Merkabah or light dress of the microcosm, refers to the binary polarisation of all dimensions within creation. So above, so below from universe to atom, everything ultimately has the Merkabah structure of a double Tetrahedron. From the seal of Metatron to the flower of life, from the Enneagram to the Platonic polyhedra, everything is based on the Merkabah.

Plato's likeness to the sun.

As the eye of man relates to light and this to the sun, so the soul of man relates to truth and this to God. The eye sees thanks to the light. The light gives the eye the power to see. The more light the eye sees, the more equal it becomes to it. The sun is the cause of the light through which seeing and being seen arise. Wherever the eye turns, it perceives and takes in this light. The soul relates by analogy. When the soul turns towards the light of truth, it can recognise it. The truth gives the soul its strength, its insight. When the soul turns towards the darkness, the lie, it darkens and loses its power. Its actions become chaotic and meaningless.

As the light gives sight to the eyes and is not the sun itself, so the truth, whose rays give knowledge, is not the highest self. We cannot directly perceive the sun, which is enveloped in its own light, with our eyes. Nor can we perceive God directly, but we can perceive the rays of His truth with the right focus of our opened soul. Just as the eye is connected with the sun through light, so the soul is connected with the good, the highest, through truth. The sun, by its light, gives the eye its sight. God grants the soul insight and recognition through truth. The earthly world relates to the divine world as the earthly light to truth and the sun to God. But the earthly world in its entirety depends on the Divine. For Plato, therefore, the sun is a child of the good. Our sun is a product of the spiritual sun.

Constellation Pisces, element Water

And God said, Let the earth bring forth living souls according to its nature, cattle, and creeping, and wild beasts of the earth according to its nature. And it was so. And God made the wild beasts of the earth according to their nature, and the cattle according to their nature, and all the creeping beasts of the earth according to their nature. And God saw that it was good. And God said, Let us make men in our image, in our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every beast that creepeth upon the earth. And God said, Behold, I have given you all the seed of the herb which is in all the earth, and all the trees in which there is seed of the fruit of the tree: this shall be for your meat. But to every beast of the earth, and to every fowl of the air, and to every creeping creature of the earth, in which there is a living soul, I have given every green herb for meat. And it was so. And God saw all that he had made, and, behold, it was very good. Then it was evening, and it was morning, the sixth day.

Like rainbow and Merkabah, man has nine foci

seven of which are internal and observable. Seven are chakras, three are consciousness foci and four are elementary foci. The two invisible ones are outside the body, heavenly and earthly.

Seven main chakras from bottom to top: root chakra (earth), sacral chakra (water), navel chakra (subconsciousness), heart chakra (heart consciousness, feeling), throat chakra (air), forehead chakra (fire, mind or thinking capacity), crown chakra (higher or true self consciousness).

The holy trinity of spirit or consciousness, soul or energy and body or matter. Matter consists of the four elements Luke or earth, John or water, Matthew or air and Mark or fire.

The left half shows your state of consciousness from your incarnation onwards.

The right half shows your waking consciousness state from your third year of life.

Constellation Aquarius, element Air

The abstract grandeur of creation is based on proportion, not size. Proportions such as the golden section

have no beginning or end, unlike centimetres or the Fibonacci sequence which always start at zero. The name octave comes not from eight but from Lemniscate, the symbol for infinity that resembles an eight but then lying down. Octaves are mainly known to us from music, but the cosmic phenomenon of octaves is much more encompassing than that.

An octave is basically nothing more than the distance between plus and minus, x and $2x$ or 0 and 8 (Lemniscate). It is not the distance that is important here, but the way it is divided into a limited number (3, 5, 7, 9, 12, 21 and 31) of steps. These distances must comply with two cosmic laws. First of all, it must be possible to make harmonic compositions and furthermore, one must be able to change the mood (transpose) with them. Creation, the universe octave, is situated in the tension field between zero and infinity, between 0 and 8 , between unconditional fullness and unconditional emptiness, whereby infinity has the double value of zero. In Western music, we know the natural scale of seven notes and the chromatic scale of twelve intervals. With seven intervals, the eighth completes the octave and with twelve the thirteenth.

The higher do (the eighth or the thirteenth) is always a doubling of the underlying do. There are also 5, 21 and 31 tone systems. The 21 tone system is also used for many modern languages and card games such as the Tarot. Creation has three octave variants, namely binary (consciousness), hexadecimal (energy) and the 12/20 (matter) octave. All of them can be divided into several distances, each of which has to correspond to the above-mentioned cosmic laws. Most languages, for example, use a twenty-one tone system (consonants) which, together with a variable number of vowels, makes narration possible. We have been telling stories since ancient Greece and we do not realise that we are literally telling (counting) rather than telling stories. The 21 consonants in our language are supplemented by at least five vowels. To seven intervals usually two more invisible ones are added, as we know from the rainbow with seven visible colours plus invisible infra-red and ultraviolet. If infra-red is the keynote then we speak of minor and if ultraviolet is the doubling then it is major. Because we perceive everything in two dimensions at the most, many hidden things escape us. For example, in addition to the seven internal chakras, man has two external foci. The human octave consists of seven internal intervals and two external ones that, like the rainbow, produce at least two keys (minor or Ahrimanic and major or Luciferic). The ultimate intention is that we do not condemn but unite these two keys within us! From a Merkabah you can only see seven vertices, seven foci while two are hidden. One at the always invisible back and one in the core. To understand the enneagram it is useful to see things three-dimensionally. The enneagram is rightly associated with an octave but wrongly with an octave of only seven intervals and not with nine intervals. Ennea stands for nine and an enneagram is a cosmic signature that you have to learn to see three-dimensionally. Only then does the enneagram reveal its secrets and it becomes clear what causes the larger and smaller intervals. The popular psychologically abused enneagram is two-dimensional and actually an enneagon, a cake in nine parts. Our chakras, the Merkabah and the enneagram are three-dimensional related systems with a different graphic design.

Simply take a wooden cube (Hexahedron) and draw two diagonals on all six faces plus the well-known dice points. As you know, the sum of the numbers on opposite faces is always seven. The diagonals now form the long lines or big intervals and the ribs explain the small intervals or enneagram jumps. Try to see all this dynamically and you will become aware of the simplicity and beauty of cosmic octave laws.

Constellation Capricorn, element Earth

The enneagram is wrongly associated with a popular 3x3 or ninefold (enneagon) psychological system, similar to a twelfold astrological characterisation. The enneagram symbol has a completely different meaning and background and refers directly to the Merkabah. P. D. Ouspensky 1878-1947, in his book "In search of the miraculous", discusses the encounters with and ideas of George Ivanovich Gurdjieff 1866-1949. In this book, the enneagram is extensively discussed, but without being complete. The enneagram is a cosmic signature that can only be understood in three dimensions. Only then, the relation between enneagram and octaves becomes clear.

"The Enneagram", George Ivanovich Gurdjieff 1877-1949

The enneagram is a cosmic signature and an integral part of the "Fourth Way", an esoteric system introduced by Gurdjieff at his study groups in St Petersburg and Moscow in 1916. The enneagram was published in 1949 in "In Search of the Miraculous" by P.D. Ouspensky. Ouspensky quotes Gurdjieff when he says: "The knowledge of the enneagram has been kept in secret for a very long time and as it is now, so to speak, made available to everyone, it is only in an incomplete and theoretical form without

instruction from a man who knows it".

Gurdjieff also remarked, "To understand the enneagram one must see it as in motion, as moving. An enneagram without movement is a dead symbol, the living symbol is in movement". There is much speculation about the enneagram and Idries Shah, a populariser of Sufism, has claimed that the enneagram has a Sufi origin and that it has also long been known in coded form disguised as an octagram. Another claim to a Sufi origin is offered by the website Sufi Enneagram. The archives of the Naqshbandi Sufi order of Daghestan allegedly contain a report of a meeting between Gurdjieff and Shaykh Sharafuddin Daghestani in which the secret of the nine points was passed on to Gurdjieff.

The enneagram according to Gurdjieff shows the "Law of Seven" and the "Law of Three" united and so some explanation of these laws is necessary here. The Law of Seven or the Law of Octaves, according to which phenomena develop in seven steps; and the Law of Three, according to which phenomena are produced by three forces, are presented by Gurdjieff as global laws that occur on all scales and are essential to his cosmology. This cosmology offers a vision of the workings of the world that is said to derive from alchemy and more ancient sources, and which complements or completes modern experimental science rather than contradicting it. According to this cosmology, everything is material, including consciousness and spirit, and all matter can be assigned a "density"; for example, consciousness and spirit have a lower "density" (and thus a higher "vibration") than, say, water, while, say, stone has a higher "density" and a lower "vibration" than water, and so on.

The diatonic scale in music is said to be an ancient application of the Law of Seven and a convenient way to study it. The major scale is used with short intervals at mi-fa and ti-do. In other words, if one thinks of a standard musical keyboard and takes, say, middle C as Do, the next six white keys, DEFGAB will represent the rest of the octave, and the next white key will be the higher C. There will be black keys between each of the white keys except between E and F (the mi-fa interval) and between B and the higher C (the si-do interval).

In any process described in terms of the Law of Seven, the Mi-Fa interval and the Ti-Do interval are mentioned as shock points where outside help is needed if the octave is to continue to develop as intended. Failure to recognise this in terms of human projects would be a major reason why things generally go wrong. The octave of electromagnetic radiation that appears as visible light, and the periodic table would be examples of physical phenomena where the underlying Law of Seven can be observed. The musical scale that Gurdjieff would use is not the modern standard scale, but Ptolemy's intense diatonic scale, a scale for correct intonation associated with the Renaissance composer and music theorist Gioseffo Zarlino.

The Law of Three states that three forces act on every event, which can be called Active, Passive and Neutralising forces, or simply First, Second and Third forces respectively. These three forces can occur in any order, e.g. 123 or 312, giving 6 possible "triads" of forces describing 6 very broad types of events. Humanity is said to be "third force blind", that it has difficulty recognising the third force, which can appear to us in the form of an outcome or background environment. "Humans cannot perceive the third force directly, any more than they can spatially perceive the 'fourth dimension'," Gurdjieff is quoted as saying. In terms of the Law of Seven, one of the three forces appears as the "do" of the octave and the other two appear as the "shocks" (which also function as the do of new octaves) The explanation of these laws in *In Search of the Miraculous* is largely in abstract terms, with some detail given for the so-called "feeding diagram".

The most detailed example of how this would work, given in *In Search of the Miraculous*, is an explanation of how Gurdjieff believed that inputs into the human body ("food", "air" and "impressions", together considered types of food) are processed into the so-called "higher substances" necessary for the functioning of higher consciousness. In Gurdjieff's view, "everything is material"; consciousness and spirit are to be regarded as aspects of matter, although more refined or of a "higher vibration" than perceptible aspects. This statement is an essential basis for Gurdjieff's vision of the evolution of food into the "higher substances" necessary for higher consciousness; summarised below from the account in *In Search of the Miraculous*. The *Fourth Way*, a later collection of Ouspensky's talks, is an additional source for the same material.

At point 9, ordinary food (beginning as Do) is eaten and enters the body and digestion begins. The "density" of human food is assigned a number, 768.

At point 1 it is said to be processed in the intestine as Re and is refined to a "density" of 384 the same "density" as water.

At point 2, the food is further refined to Mi and given a density of 192, the same density as air. It enters the blood stream.

At point 3, Mi-Fa, a "shock" occurs. Air can give this shock because it also has a density of 192, and moreover this air enters as a new Do

At point 4, the original food octave is on "Fa" but the new air octave is on Re. They are both in the bloodstream at "density" 96, the "density" of hormones and vitamins and rarefied gases and animal magnetism "and so on". At this point we reach the end of "what is considered matter by our physics and chemistry". It should be remembered that Gurdjieff is speaking here in 1916.

At point 5, the substances or energies acquire a "density" of 48 and are used in thought. These are the So or "Sol" part of the original food octave and the Mi part of the air octave.

At point 6, "impressions", considered to be a kind of food, enter the body. Impressions" are also said to have a "density" of 48, and they can serve as a shock if intensified in some way, such as the exercise of "self-remembering" taught by Gurdjieff, allowing the air and impression octaves to move on.

At point 7, emotional and other energies represent a "density" of 24. If "self-remembering" occurs this will be the Fa point for the air octave and the Re point for the impressions octave. Otherwise it will just be the La point for the original food octave.

At point 8, the "Si" or Ti at the end of the first "just food" octave represents the sexual energies, of "density" 12; which are the "highest substance" according to Gurdjieff that the body naturally produces without conscious intervention. A desire to preserve these "higher substances" for esoteric use is said to be the original reason for religious celibacy. With the conscious intervention at point 6 of "self-remembering" further and more useful "higher substances" are created, represented by the air octave So or "Sol" at point 8 and the impression octave Mi at point 8. This Mi of "density" 12 is the "higher substance" needed in the first place for Gurdjieff's esoteric method.

At point 9, a further conscious shock, requiring "a special kind of control over the emotions", would be to enable a new "higher" or spiritual body to begin to grow, this being proposed by Gurdjieff as the goal of his and other esoteric traditions.

Since the enneagram figure is a symbol that is said to represent the "law of seven" and the "law of three" in unity, the figure, according to this view, can thus be used to describe any natural set of phenomena, cosmos, life processes or any other piece of knowledge. The figure is the central organising glyph of the Fourth Way's view of the material world, which Gurdjieff is quoted by Ouspensky as relating to alchemy. The enneagram is a nine-pointed figure usually inscribed in a circle. Within the circle is a triangle connecting the points 9, 3 and 6. The inscribed figure resembling a web connects the other six points in a cyclic number 1-4-2-8-5-7. This number is derived from or corresponds to the recurring decimal $.142857 = 1/7$. These six points and the point number 9 are said to represent the main stages of a complete process, and may be related to the notes of a musical octave, where 9 corresponds to "Do" and 1 to "Re" etc. Points 3 and 6 are said to be "shock points" that influence the way a process develops. The internal lines between the points, i.e. the three-point and the six-point figures, are said to show certain non-obvious connections, although very little explanation is given here.

Zodiac sign Sagittarius, element Fire

The Bible, Deuteronomy 12:11, already mentions the payment of 1/10 of the harvest to the Jewish Temple. If capital growth, trade in goods, merchant banks and central money banks were taxed at a rate of only 10% worldwide, the whole world's poverty and environmental problems could be solved. Moreover, it would make every other form of taxation needlessly complicated and redundant. Where there is a will, there is a way!

About our society.

"Nobody," Henk had said to me at the time, "no party, no philosophy of life or movement can afford to proclaim absolute evil from the outset. Because most people are not fundamentally evil! They are stupid, selfish and tactless. But not evil. Therefore, it would not be possible to win over a large crowd with a recognisably evil programme. Consequently, all isms and ideologies that have ever existed, whether it was the Catholic Church or Communism, have had to first appeal to the people with well-meaning and decent maxims." This conversation took place in his large flat where he lived alone as a widower. The flat was in an old house in Fürstenberger Straße, near Grüneburger Park, and from the window one could see the beautiful trees and the vast meadows of the park, and the high-rise buildings that had sprung up in it.

This flat was far too big for Henk, he did not use all the rooms. He had lived here with his father until his father died thirty years ago. Henk collected old scores and had a large library with biographies of musicians, works on the history of music and interpretations of all major compositions. He had the biggest record collection I knew and a complicated stereo speaker system. He still had his cello, and sometimes when I visited him he would play for me. His favourite composer was the Swiss Othmar Schoeck. He loved him more than anything, of course he was a member of the Othmar Schoeck Society and owned all the records of recordings of Schoeck's music.

On the day he spoke to me about human malice and human petty thinking, the Concerto in B flat major for violin and orchestra (>Quasi una fantasia<), written in 1911 - 1912, sounded from the stereo speakers in his music room. It was not a concerto in the true sense of the word, but rather the monologue of a violin accompanied by the orchestra, with horn, clarinet and oboe predominating. The music resounded through the beautiful room with its Empire-style furniture. I was sitting opposite Henk, who was sucking on his pipe and listening to the music of his favourite composer and himself. The first movement sounded. Romanticism à la Eichendorff. So came the introduction. The call of the horn sounded as if from wondrous woods. As if the moon was rising, a GES major chord sounded. And there was the violin, the dreaming violin! It rose above all other instruments, wistfully mourning a love, an enchanted love, long gone, past, lost

Henk said: "It is becoming increasingly clear to me, boy, that certain people use beautiful, correct and noble concepts only to promote their own interests. I don't understand why so few people understand it. The maxims serve these people. But these people never serve their maxims! They should live according to their own convictions - synton, as they say in psychiatry - but they never do. They use their supposed beliefs aggressively, to gain power, for no other reason"

The violin sang. Hard tried to interrupt an allegro, but it was drowned out by the call of the horn. The horn was one with the violin in its sorrow. Suddenly an intermezzo of high and low strings sounded. Then the violin was alone again with its love, its memory, its longing.

Henk said: "It always depends on the motive from which one directs or uses faith. The motives, God help us and our world, were and are always bad. The senses were not, could not and should not be! How else could they have seized the masses, carried them off, roused them, made them docile and willing to sacrifice? That, Walter, you see, is the greatest crime ever committed against man - in all times, under all regimes: that they were entered into with concepts and qualities and wishful thinking which from the beginning - if we forget their corrupt, criminal initiators - were absolutely good, had to be good!"

The wild feelings of the first part calmed down, the recap came, cautious, softer, more controlled. I looked out of the window, it was September, and the trees and bushes were glowing red and gold, yellow and brown, and in an already unearthly splendour once more before they would fall and die.

And I heard Henk say: "It's grotesque, and everyone avoids talking about it now, but I do: That someone is honest, loyal, courageous, athletic, tough and healthy, there is really nothing against that, by God. But the fact that people who proclaim such things and want to be such, then murder six million Jews and break out their teeth and make lampshades of their skin and are responsible for the greatest war of all time and for nameless misery and suffering - that shows very clearly how mendacious this mentality was, how deeply diabolical and evil. But that does not mean that you can call the qualities I mentioned evil and diabolical at once! You can never say that courage and loyalty, boldness, honesty, sincerity and sacrifice are bad qualities! They are good qualities!" "You don't exclude the Nazis?" cried I, startled. "But the Nazis were really criminals, Hem! You can't" "Calm down," he said, "calm down, boy. Of course they were criminals. The biggest ones. But even they had the good built into their programme, into their ideology, had to build it in. They couldn't just say, 'We want war! We want to exterminate the Jews and so and so many peoples ! That just didn't work. That wouldn't have worked!' "But in the party programme they were already talking about living conditions and racial purity, and even then they were blatantly anti-Semitic!" "I know what a crazy programme that was. But it was also a crazy time, boy! I only want to prove to you that even the greatest criminals did not dare to appear before the people without the propaganda of good, decent causes ... >freedom and bread< ... >work for all >purity and order" "And the Jewish question?" "That was particularly hellish," said Henk. "I'll come back to that later. The Nazis wanted to appeal to the German people and simply called the Jews un-Germans. In response, the faithful, honest and brave disciples of the Sun God promptly raped Jewish girls and then cut them up! The venerable clergymen invented at some council I don't know how many hundred kinds of fornication, then got horny for hours in the confessional from the girls' confessions and finally seduced them But that is not the reason why the Morag terms in themselves should be rejected! That is the great confusion that

occurs again and again in our time. Do you realise that now?"

"Yes, Henk," I said. The >grave< of the second part began hopelessly and darkly. An organ. Woodwind. They tried to fight the darkness. And there was the solo violin again, and it really sounded as if the instrument was crying, crying for a love that no longer existed. And the autumn sun made the colourful leaves of the Grüneburger Park glow beautifully

Henk said: "You can, like everything, also pervert the guiding principle of freedom! This has happened to all ideologies since time immemorial and is still happening today - in the East and in the West! The Nazis did the opposite of what they preached! They let their youth, so pure, strong and brave, die senselessly in their millions on the battlefields so that Goering, that pig, could steal his works of art and inject himself with his morphine and Goebbels could sleep with all the film actresses and Hitler, that horrible psychopath, could grow from a petty bourgeois existence into that of a god! Look at Communism! I subscribe to its maxims one hundred percent! What is closer to religion than communism? Freedom! Equality! Brotherhood! Abolition of all property not acquired by the individual! What could be more beautiful? And where are the twenty-five million who lost their lives in Stalin's purges? Or, please, name me a more beautiful phrase than >Love your neighbour as yourself<! And what oppression, what horror, the death of how many millions, the Crusades and the Inquisition brought about? What enormous guilt has the Church brought upon itself? And all this in the name of the cross, in the name of God!" "And what about the others? With the democracies?" I asked. "A democracy is not an ideology," said Henk. "But that's why my theory holds true here. With one small caveat: if a democracy is very old and firmly established - as in England - it is difficult for even the most corrupt to destroy it. But they succeed. They just have a harder time - that's the whole difference. Look at it, the American Declaration of Independence!" He quoted, "We hold the following truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are Life, Liberty, and the pursuit of Happiness ... < - Beautiful, isn't it? Wonderful, isn't it? All men are created equal! And what about the black people in the US? To what extent have corruption, violence and crime already undermined this democracy? The right to happiness! Who cares about the millions of miserable people? A few hundred families in America own three quarters of the world's wealth! The right to life! And if you walk through Central Park, even during the day, you should expect to be murdered today! Nowhere in the world is there such a crime! What happened to the assassin of Kennedy? What happened to Martin Luther King's murderer? Born free and independent! And what is going on in Vietnam? Who there is slaughtering the Viet Cong like cattle in a war that has not even been declared yet, because he sees the enemy only as cattle, as vermin that must be exterminated, just as the Nazis exterminated and destroyed the >Untermenschen<... . It's the same, it's always the same, everywhere and always and in all places," said Henk.

The second sentence. It contained fear, unhappiness, vain toil. The main theme came again - still full of hope, in contrast to the sadness and lamentation of the introduction. There! A joyous passage in B major overwhelmed everything, and as if to redeem, liberate and relieve itself, the violin and clarinet joined in merrily.

"Look at the programmes of the Blacks and the Social Democrats," said Henk. "How much different are they really? Hardly at all. For in our time there are no programmes other than those that seek to promote an improvement in the social structure, public health, prosperity, security, monetary stability and cultural development! Today, it is clear to everyone, from the shoeshine boy to the general manager, what alone can do! Who will declare in his programme: "We do not let the children do gymnastics because we want them to have a fat belly< ? Or if a party declares: "We promote the smoking of hashish", they will be sent packing! So the programmes have become quite insignificant! They are never fulfilled! They are no more than the slogans of advertising agencies, intended to keep groups of ice-cold egocentrists and egotists in power

Listen, that is the main theme of the last sentence that emerges here, but it does not assert itself. The suppressed suffering comes out in full force. There, now we are in B flat minor, and what follows is something like a love monologue that you could almost put into words, you feel? There's unhappiness and fear And there, in the third movement, come again the love memories of the introduction" Henk had listened to the music of this genius for a long time.

Then he said in his thoughts: "It is unfortunately the case that the confirmation of the objectives of a party is ultimately only possible for a primitive type that has neither the intelligence nor the maturity to really see through the situation. Therefore, this type, once in power, will immediately switch on the time factor! He will say: Now, in order to stay in power, I must eliminate all political opponents as quickly as

possible, fill all posts with my people and - you see - make rotten compromises in my programme and reach a sham agreement with groups that are hostile in themselves - whether with the church, or with the communists, or with the Nazis, whether with the hawks or with the pigeons, with democrats or republicans, just so that I stay in power! And because of this primitive mechanism, all systems will ultimately, by law, never represent the interests of the good, the decent, the poor and the small. Only the power pool will always be supported. Do you understand? I nodded. "The primitive cries: >We must stay in power"< The party members cry: >Yes"< The primitive has his hands full with eliminating or even liquidating those who can be dangerous to him, with whom no dirty compromises can be made. Your question from earlier - the Jews! Hitler and his gangster buddies knew that the Jews were smarter, that they had an older culture - what am I saying older, culture is enough, the Nazis had none at all! - That they possessed power through cleverness. So it was to be expected that the Jews would be Hitler's arch-enemies, that they would and should bring him down! So Hitler foresaw their struggle in the party programme as an incentive for the rabble, and, once in power, he destroyed the Jews! The Catholic Church knew very well that it was threatened by the intelligentsia. So: kill them quickly, exterminate the rabble - even if they were many thousands! Stalin knew that the intellectuals, that anyone who developed independent socialist thoughts, was a deadly danger to him. So: kill them, exterminate them! Even if they were many millions! The American patent democrats feared that their corruption and exploitative economic methods would be exposed. So: Mr McCarthy's witch hunt! Anyone who was not in favour of the warm-blooded hero of the New World, anyone who expressed the slightest doubt was to be prosecuted, was a . . ." "Communist," I said, "that's right, a communist. He had to be locked up, he had to be banned from working, he had to be eliminated. From this stupidity, from this imbecility, from this narrow-mindedness, this low way of thinking, come all the crimes of our earth. Narrow-mindedness is the misfortune, not the fundamental evil of man"

As I write this, I heard that in the Vrchlického sady park in Prague, the children were playing, laughing and shouting, just as in the parks of Moscow and Rome, of New York and Warsaw, of Beijing and Johannesburg.

Henk said: "It is so, it was so, it will always be so, that individual people or groups of people take a doctrine that in itself is correct - there are only a few, probably the major religions, not their propagators, I exclude them! - and then misuse them to develop their own power. Oh, and the counter-movements of today all over the world, under all regimes and in the church, who say what I have just said, they go on blindly, see ghosts, and throw out the baby with the bathwater, destroying the last of what is good! Inexperienced in the actual circumstances, thoughtless and revolutionary, the new prophets strike to the right and to the left and destroy everything that still holds this world together ...!

Freedom! Joy! At least in an interlude. The violin sang blissfully, the woodwinds jubilated along... . Henk said, "Why am I talking about this? Why do I have to think about it all the time? Because I and you and all of us have to deal with this phenomenon every day - in a small way." "You mean at BLITZ?" "At BLITZ, yes," he said sadly. "There was the time of the beginning, the time without ideologies and maxims and computers."

"A beautiful time," I said. Gone was the happiness and freedom for the violin. Despair, sadness and suffering emerged. And the violin, the violin sang, sang in the prison of its memories and its longing. "A good time," I said again.

Henk nodded and sucked on his pipe. "Because we had no ideology," he said, "no schemes, no dogmas. Today we can choose the cleanest and best subjects in the world. The moment we put them into words and images within the framework of this device, they are spoiled, all of them! Look at your own set of triumphs. What's wrong with sensible sex education anyway?" "Nothing," I said. "Nothing," he said. "In our communication age, such sex education would be heartily welcomed - were it not, and here we are, that the whole enterprise had been set up from the outset to make Mr Herford and his old lady crooked and lame!" "And so do I," said I. "And so do you, and so do I, and so do we all," said Henk. "In the Bible that Herford is so fond of reading, it says, If you do not come to your senses, you will all perish. He shook his head, "We will not come to our senses. Nobody. Nobody in this world. Not us little ones, not the big ones. We will all perish."

The full orchestra began, once more the violin gathered all its strength in a tragic uprising, then, touching the heart, his final farewell faded away.

It was a large city with many people, and the city was surrounded by mighty walls, no one could leave the city, and within the walls there were four enormous towers rising high into the sky. And on top of the towers stood monstrously tall figures, constantly sounding their booming voices. And through the streets

of the mighty city Fräulein Louise walked at the side of her darling, the dead civil servant and former philosophy student from Rondorf near Cologne. And Fräulein Louise was very happy that the student was with her, for she felt lost and without protection in the infinitely large city.

And the figure on the first tower cried out: "Come to me, all you who live weary and burdened! You were all born equal! You all have equal rights! You all have the same protection against hunger, want and fear! Strive for happiness! Hold fast to the ideals of justice, temperance, abstinence, modesty and virtue!" But the people who rushed past were by no means born equal, did not possess the same rights and the same protection from hunger, want and fear, and there was little evidence of justice or virtue. On the contrary, there were poor and rich, coloured and white, oppressors and oppressed, exploiters and exploited, criminals and victims, persecutors and persecuted. And Fräulein Louise asked her friend, "Who is that screaming on the first tower?" And the student answered, "That is the spokesman for democracy."

And the figure on the second tower raved, "Cursed be all sinners who give themselves over to carnality! Cursed be they forever and ever, burning in the fires of hell, all those who live out in their senses and lusts what has to do with sex and all other earthly urges!" And the people who hurried past Fräulein Louise bowed their heads, and fear and guilt could be read on their faces. And Fräulein Louise asked her friend, "Who is that screaming on the second tower?" And the student answered, "That is the leader of the Christians."

And the figure on the third tower thundered, "Fight for the dictatorship of the proletariat! Destroy capitalism! Pursue corruption and immorality! Build the pure state of workers, peasants and intellectuals!" And the people bowed their heads in bitterness and fear, and no one dared to look at Fräulein Louise, and she asked the student, "Who is that standing on the third tower?" And the student replied, "That is the leader of the Communists!"

And they walked through endless streets and heard the giant figure on the fourth tower roaring, "Be brave and strong and willing to give your life for the fatherland! Destroy the spawn of Jewish evil! Let purity and honour be your goal in life for the future of your people and the happiness of your children!" And the people dived still lower and hurried still faster, and their faces reflected the determination of the terror and fear under which they were weighed, and Fräulein Louise asked the student, "Who is it that stands on the fourth tower?" And the student replied, "It is the leader of the Fascists!" And there was a great misery over this city, for Fräulein Louise saw how all its people lived under the pressure of the four powerful on the towers and did not dare to rebel and were in captivity and slavery. And Fräulein Louise felt very sad about this

So began a dream that Luise Gottschalk had in the empty compartment of a passenger train that departed from Rotenburg to Hamburg, three quarters of an hour after she got off the Cologne train. The train was still almost empty and stopped very often. Fräulein Louise had resolved to stay awake at all costs, for she knew that she had to be careful now, much more careful than before. But her fatigue was stronger and soon she slept and experienced this strange dream. Later she told me about it and about what had happened to her in Hamburg - what I am now writing down. She said: "It was a terrible dream. And so scary. And I don't even know anymore if I dreamed it, if I really saw it. Yet it was certainly a mercy to me that I was allowed to experience it.... ." "And what happened next?" I asked.

Fräulein Louise said that she remembered it exactly, and that she was certainly allowed to look into the future. The people suddenly could no longer bear their terrible unfreedom and the terrible voices of the four powerful people. These voices grew weaker, then they were drowned out by the cry, "Freedom!"

And this cry of one became the cry of hundreds of thousands, of millions: "Freedom! Freedom! Freedom!" And a revolution broke out in the enclosed city, and Fräulein Louise and the pupil witnessed it, and Fräulein Louise saw how groups of people climbed the four high towers like ants. Countless people fell, but more and more followed, and finally the masses reached the pedestals on which the four rulers stood. And the crowds of defenceless people attacked the tyrants, and wild battles ensued, and bodies flew by the thousands through the air, while the rulers fought back, but at last the desperate were victorious, and they threw the tyrants down from their towers and smote them with heavy stones.

A great cheer went up when the rulers were dead, and the millions now attacked the walls that surrounded the city, and under this attack the walls collapsed, and the masses poured out of the city, while their cry rose to the sky: "Freedom!" And Fräulein Louise and the student were carried away by the frenzy and stumbled over the remains of the walls, out of the city. And Fräulein Louise thought: At last the exploited will find their reward, the frightened peace, the oppressed justice, the beaten and enslaved redemption, the wretched pity, the abandoned comfort. But even as she thought this, she heard shouting from the crowd and saw groups of people in the crowd, more and more, more and more, and she heard more and more

shouting. "Now you have freedom, but will you be able to find your way in it on your own?"

"No, you won't!"

"We must help you!"

"We will show you how to live in freedom!"

"We will sell you what you need in freedom!"

"Through us, your freedom will be paradise!"

And the millions, who had just gained their freedom, forgot all the dreams they had dreamed in the hell of their city, and now their new dreams were sold by those who shouted among themselves. And those who shouted among themselves were the merchants. The merchants praised their fellow men for what they, still utterly helpless and confused, now supposedly needed, now supposedly dreamed of. And that, the merchants shouted, was wealth and luxury, love and lust, self-indulgence, career and possession, fame, success, knowledge, worldliness, power, beauty, masculinity, femininity, sex, drunkenness, adventure and a thousand other things. And the people, who had just escaped from the great slavery, believed those among them who were the merchants, and they bought and bought and fell immediately into new slavery, and Fräulein Louise saw with sorrow how the faces of the seduced changed, how they perished, became ugly, rotted and covered themselves with lumps as with a pestilence.

Mutilated by greed were the faces of those to whom the merchants sold riches, burned out and empty were the faces of those to whom the merchants led the wildest orgies, sunken and grey were the faces of those who had already been made victims of drunkenness by the merchants. Fierce the faces of those in wealth, cruel the faces of those with power, petrified the faces of those with careers, vain the faces of those with fame, wicked the faces of those with possessions, haughty the faces of those who had bought knowledge. And the outcry grew more frenzied, and the people sought more dreams from the merchants, whose voices sounded infinitely louder than the voices of the four rulers before them: "Buy, ye people, buy! Buy, buy, buy!" And the people bought and bought and bought. But all that they bought was void. For the merchants had sold them nothing but dreams.

Henk had entered my room while I was writing these last pages. He had read everything. Now he said, "What a dream." And he sucked on his pipe and blew out a cloud of tobacco smoke and stared at the pages I had typed all over and said, "The merchants. The dream merchants. We, boy, we at BLITZ, are nothing else. We take on the people who live in their world as if in a prison, as if behind high walls, the people who want freedom, absolute freedom, and we sell them - what? Dreams of freedom." "That was a dream of Fräulein Louise," I said, "She was afraid. Afraid of the enormous city of Hamburg. Afraid of what would happen to her in this strange giant city." "It was more," said Henk. "There is always more with your Fräulein Louise. She has unconsciously understood something that almost always only the wrong people understand." "Namely what?"

"Namely, that the call for absolute freedom leads to error, just as the call from the four towers did. People are still too immature for absolute freedom. Those who know this, such as the merchants, can enslave them again and again, bring them into the bondage of information and the compulsion to consume and taste, and do their immoderate business with them. If people were really mature, they would first of all free themselves from us, the merchants. But they are not, and therefore they cannot. .!" "We merchants, we dream sellers," I said, "what are we doing? We - and we are no better than Lester, Herford and Stahlhut, we are equally guilty - are ingeniously investigating how best to write to the mouths of the people, deliberately and unscrupulously following the lowest instincts, for they are always the strongest. We know that more than half of our population prefers artificial idylls to real information about the world they live in. We are systematically dumbing down this poor people. How do you want to make mature political people out of people who devour our nonsense stories about - for example - the absurd fake problems of royalty?"

"You don't want to make them that," Henk said. "That's why we put these stories in front of them. In our age of ever more perfect communication, the masses rely more and more on second-hand information. And we manipulate it! We explain an irredeemably complicated world in horrific simplification. These are the dreams we sell! We sell the >simple man< and the >simple woman< a permanent escape from reality. And to reassure ourselves: Aren't we actually doing the right thing? Isn't everyday life hard and cruel enough? Don't the simple man and the simple woman deserve their escape? And as for the sham problems of the royal houses, were - apart from your Enlightenment series - the great series on emperors and kings not our greatest successes? Didn't we sell the monarchy as an ideal for years?" "It has to do with our national character," I said, "It satisfies our need for submission, our desire for voluntary service." "No," said Henk. "I think that is different We are not selling satisfaction of the need for submission, but

one of that genealogical need. We are selling the dream that a family will always exist, that it is great and true, that it cannot perish. We are selling the dream of a life in splendour! Farah Diba and Fabiola! Marriage stories of the rich! We hate the dream of the hero. Movie heroes, sports heroes, celebrities in general! With all such stories we appease the buyers of our dreams, and so they forget all about their own family, about the uncertainty of their own circumstances, which more and more people fear. We pass on all the worries of the masses to healthy symbolic figures. The truth, of course, gets lost in the process. But the reader is relieved. He does not despair. For the time being. We sell anti-counterfeit dreams... . Henk put a hand on my shoulder and said: "Keep writing, Walter. Hurry up. Time is running out. Write it all down, all of it." "Yes, Henk," I said. And kept writing.

Quotations from "The stuff dreams are made of" by Johannes Mario Simmel (1924-2009).

Zodiac sign Scorpio, element Water

It is quite strange that a very small minority possesses almost all earthly goods and the large majority has to make do with the leftovers. Everything, following the example of monotheism and capitalism, is suitable to be privatised nowadays. Church and state have long since joined hands and divided the flock for their own glory and power. Education creates only docile sheep, turning unique creatures into willing robots. Virtually all government tasks have been privatised and if something goes wrong, the government, i.e. the taxpayer, can pay for the damage.

The continuous economic growth determined by banks and the total dependence on the Ahrimanic banking system gives little hope for a healthy future for our descendants. Yet the only valid remedy remains: "Wake up or self-realisation". Man who truly realises who or what he or she really is, who realises that he or she has perverted the divine system and degraded it to a robot through his or her own actions. The human being who becomes aware of insane dependence on a destructive system, not so much the way our society functions but above all his or her own functioning as a robot in a society of robots.

There is no point in changing the world, only in taking matters into one's own hands and asking oneself: "Who am I?" Did I exist when I was born, do I exist when I sleep or die and am I subject to change? If you have answered yes to all these four questions, you are lying. You existed at birth, you exist when you sleep and even after you die, but you are not subject to change. Everything that is subject to change is things and you are not a thing, you are the perception of things including your body, your thoughts and your feelings. You are the eternal now perceiving that changes, experiences and things without being a thing yourself. For example, you are under the impression that you can remember yourself, but you can only remember old experiences, things you have done and observed at that time. That remembering is always now, and you yourself, as the perceiving power at the time, cannot possibly remember, however you may turn. Now is and remains now! Robots are changeable things that owe their existence to being perceived. We are perception pure, we are one! Man know thy self.

Church and state, two hands in one glove.

Corvey Castle; on the left Emperor Charlemagne and on the right Pope Leo III

Charlemagne was born in 742 or 748 as the son of the Frankish king Pepin the Short. After the death of his father in 768, the Frankish empire was divided between Charlemagne and his younger brother Carloman. Three years later, however, Carloman died under suspicious circumstances and Charles proclaimed himself the sole king of the Franks. Under his rule, the Frankish Empire, which initially consisted of today's France, the Netherlands and parts of Germany, expanded to include Italy, Bavaria, Saxony and northern Spain.

A Christian Emperor

Charles was a convinced Christian from his youth and saw Christianity as the ideal way to unite the large number of inhabitants of his empire. Thus, after the conquest of Saxony in 780, he issued a law which obliged all inhabitants to convert to Christianity on pain of death. Corvey Abbey was one of the Carolingian imperial abbeys and served as a centre and base for Christianisation in the Holy Roman Empire. Charles was also very much involved in Christian education and regularly interfered in church affairs, but nevertheless maintained good relations with the Vatican. In 774, for example, at the request of Pope Adrian I, he expelled the Lombards from northern Italy because they posed a threat to Rome.

Pope Leo III asks for help

Also in the year 799 the Vatican asked Charlemagne for help. Some members of the papal curia had

rebelled against Pope Leo III and had tried to gouge out his eyes and pull out his tongue. Leo managed to escape and fled to Charlemagne, who then went to Rome with his army a year later and restored the Pope to his position. On 25 December 800, Charlemagne was crowned Emperor by Pope Leo III. This made the Franconian king the first sovereign to be awarded this title since the fall of the Western Roman Empire in 476. Historians have since deemed it likely that the appointment as Emperor was part of a pre-arranged agreement between Charles and Leo.

In the meantime, 1000 years later.

Mayer Amschel Bauer was a successful merchant and banker and founder of the House of Rothschild. It refers to a Jewish banking dynasty that is still active in banking today, particularly in investment banking and asset management. The family name arose because the residence in Frankfurt's Judengasse was called "zum Roten Schild". The family retained the name Rothschild even when they later changed residence. Mayer Amschel was born on 23 February 1744 in Judengasse. Initially he was sent to a Talmud school in Fürth, but after his parents' death he worked for the firm of Wolf Jakob Oppenheim. Oppenheim was a "purveyor to the court" who supplied the noble courts with luxury goods as an independent merchant. He also carried out financial transactions and traded in antiquarian coins.

Rothschild used the knowledge he had gained in the firm when he returned to Frankfurt in 1764 and set up his own business. With his negotiating skills and connections, he was soon able to establish contacts with the later Elector Wilhelm of Hesse and carry out coin transactions with him. At Rothschild's request, he was eventually granted the title of Court Factor. This title did not give him any additional rights, but from now on he could present a commemorative plaque with the inscription "M.A. Rothschild, purveyor to our Enlightened Highness, Prince Wilhelms of Hesse, Count of Hanau". The title brought prestige and attracted customers.

From 1785, Rothschild established a business relationship with one of the richest sovereigns of the Holy Roman Empire of the German Nation, Landgrave Wilhelm IX of Hesse-Kassel. This led to him eventually working closely with the Elector's financial advisor and carrying out Wilhelm's financial transactions throughout Europe.

In 1770 he married and had a total of twenty children. As international trade increased, he made his sons business partners and remained at the helm of the company himself. This support gave Rothschild time to campaign for equal rights for Jews. In 1811, the Grand Duke of Frankfurt finally issued the Emancipation Edict, which placed Jews in Frankfurt on an equal footing with other citizens. In 1812 Rothschild became a member of Frankfurt's electoral college. He died on 16 September of the same year.

His will clearly regulated the succession and management of the family business. Only family members were allowed to hold important positions in the company, and the head of the family was always to be the eldest son of the eldest son.

Today, the largest company in the Rothschild family is "Rothschild & Co", the central holding company for the affairs of the British and French Rothschild branches. Its main activities are investment banking, corporate banking, private banking and private equity. Other companies include "Groupe Edmond de Rothschild" and "RIT Capital Partners" and, last but not least, the BIS bank in Basel.

The BIS bank, headquarters and anchor of the financial system, is not without reason called "the financial Vatican". The BIS has become what Montagu Norman, Hjalmar Schacht and Benjamin Strong had in mind back in the 1920s, whether or not inspired by Rothschild, the Bank of England's major shareholder.

Near death experiences are actually almost living experiences!

Constellation Libra, element Air

The sunlight relates to the moonlight, like the self to our ego!

I woke up early this morning, it was already daytime and yet the full moon was shining brightly above the roof of the neighbours. At first it was like this for me: "How is that possible, so bright?" and then the message dawned on me. We experience ourselves as a personality (the sum of our positive and negative experiences and talents including the corresponding packaging, our body). We call this personality I (I am, I think, I feel, I know, I etc.), while ego is actually a more appropriate name. Many mistakenly think that their ego consists only of negative character traits, but this does not correspond to reality. Our ego is the sum of all our personal interpretations of positive and negative experiences. Our ego pretends to have consciousness, to be autonomous, while it is only the reflection of the true self-consciousness. This is how I am, this is how everyone knows me, may I introduce myself etc. always revolves around something we consider to be: "THIS IS ME". But this is how I am, and it is a self-conceived mirror image which, just

like the moonlight, is a mirage, a reflection and pretends to be "my own". The moon does not shine any more than our "that's me" has its own consciousness. All reflection, all delusion, all illusion! And that radiant moon in that radiant blue sky awakened me with this truly one-off metaphor! That was a wonderful message for me. The moon, your ego, does not have to disappear, but you have to realise. When you wake up, your moon will set!

Near-death experiences concern our ego, which is terrified when you wake up.

Near-death experiences give us the opportunity to experience egolessness.

The term, "Near Death Experience", deals with two totally different experiences! One is the result of being clinically dead with the tunnel experience that usually accompanies it, while in the other the unboundedness of consciousness is experienced during unconsciousness. In the second case (unconsciousness), one perceives oneself outside one's own body. In the first case (clinical death), one perceives oneself physically in an unknown environment. This second case (consciousness under anaesthesia) is first explained in detail. A patient is put under anaesthesia and suddenly experiences himself outside his own body and is able to follow and remember everything that happens in the operating theatre during the operation. The patient's consciousness, due to the anaesthesia, is suddenly capable of something unknown. The patient's consciousness, because of the anaesthesia, is suddenly not bound to the body. Materialistic science assumes that everything is measurable and that the universe consists of measurable things. Materialistic science assumes that at a certain level of development, matter also develops consciousness and that consciousness is also a thing. There are even scientists who believe they can prove that consciousness is granular. But consciousness is not a thing, consciousness is unconditional and things are always conditional! So it is not that form develops consciousness, it is consciousness that takes form! Nothing can take or maintain form without consciousness! Once consciousness has assumed form, consciousness is limited by this form. Limited but still formless, unconditionally! This creates levels of consciousness, but consciousness is still not a thing. Man too can be more or less conscious, more or less intelligent. In other words, a drop of water or an ocean are both water. For electricity, it makes no difference whether it is used for heating, vacuuming, cooling or lighting.

Near death experiences give us the opportunity to experience enlightenment.

Another word for consciousness is spirit and spirit is unconditional, spirit is not a thing! We are spirit, we have a soul and a body. Soul and body are things, are conditional. In addition, around the third year of life, people have developed something peculiar. Around our third year of life we started to say IK when we meant ourselves. In reality, this is not even about our self, but about our body and its experiences. These physical sensory experiences are interpreted by us. So far there is nothing wrong, but then man does something unique, something that only humans do. He or she identifies with the own interpretations and the sum of these interpretations is a thought-picture, is our EGO against which we say I. Every time we say or think I, we are in a state of mind. Every time we say I or think I, we form (programme) this thought-picture, this EGO. We program our ego every time we say or think I, but that ego has no reality value, that ego is a programmable thought and as such a delusion. We are stuck with this delusion because we have come to believe that we are this delusion and that this delusion is based on objective experiences rather than highly subjective interpretations. That they are subjective interpretations is not the problem, but the fact that we identify with them means that our true self is pushed into the background, pushed out by a thought-image. Because this thought image is linked to things, to our body, under narcosis, this thought image no longer has any influence on our consciousness, on our true self, which we then experience consciously. During deep sleep we are in the same state, but most people do not experience this because then the ego still suggests it is in control. The experience under anaesthesia is also not a near-death experience, it is a pure experience of being enlightened, the experience of being liberated from the delusion of the ego! Being enlightened means: "Becoming like the children and being liberated from the identification with a self-created thought-image, with the delusion called ego!" It requires some explanation, to understand how it functions in the case of being clinically dead and physically perceiving oneself in an unfamiliar environment. Our human body, our perceptive vehicle, consists of four interlocking bodies; the visible or physical body, the ether body, the astral body and the mental body. These four are also called the square of construction. A person is clinically dead when no heart or brain functions can be measured in the physical body. The absence of brain functions says nothing about consciousness! In the state of being clinically dead, part of the ether body together with the astral and mental body is separated from the physical body and the rest of the ether body.

Near death experiences give us the opportunity to experience oneness.

In this situation the consciousness perceives the so-called subtle bodies and experiences for example going through a tunnel. Here too, unfortunately, there is still identification, even though it is a purely egoless experience! Perceiving an event, experiencing the possibility of perceiving reality even without a physical vehicle, is also here the experience of enlightenment and here too the ego claims this experience when returning to the waking state. Man regains consciousness, but this consciousness is subordinate to the ego, is the slave of his or her delusion. Don't be fooled, being enlightened is your natural state, being enlightened is your birthright and only your ego stands in the way of experiencing it! Eating the fruit of the tree of knowledge of good and evil forms our ego and drove Adam and Eve out of Paradise. They were found naked, i.e. they identified with their bodies and were therefore not allowed to eat from the tree of life under any circumstances, for they would remain in this unpleasant state forever. Our bodies are mortal, but our true self is immortal. Immortality is only consciousness, for consciousness is not a thing! If you find this whole story a bit vague, a bit woolly, then you have probably never asked yourself who or what you really are, how your body functions or how it is possible that your belly is many times more intelligent than your head. In your body, modern techniques can show that thinking is accompanied by electrical impulses and that the contractions of your heart and the peristaltic movement of your intestines also function with electricity. Your brain, unlike your stomach, is not capable of multitasking.

Near-death experiences give us the chance to experience immaculate being.

Two thirds of your time you use your body more or less consciously and one third unconsciously. Where are you then? Do you only exist when you are awake, or do you also exist in deep sleep? If you do not exist in deep sleep, then you are dead every night and you are awakened to life every morning. But in the meantime, your body ages visibly and noticeably. If you ask yourself who you are and not what you have, then consciousness remains the only option, and consciousness is not a thing. Never be fooled into thinking that you are a thing and try to experience what it is like to just be yourself. Both forms of near-death experience are not near-death experience but the experience of enlightenment, where the true self is experienced without ego filters. For the ego, enlightenment means the death from which it tries to escape, usually successfully, upon awakening to consciousness. Belief in this self-conceived delusion (ego) even obscures enlightenment! What do immaculate conception, near death experiences and sin have in common? Adam and Eve sinned with, as explained above, all known consequences. Belief in, and identification with, the ego obscure the true self and that is sin. Sin because it destroys the original unity. It is as Faust says: "Two souls dwell in my breast!" and the real, true self is desecrated by the lower self, the virtual self, our ego. A thought image (ego) takes the place of the true self through identification. That is sin!

Near death experiences give us the opportunity to experience being sinless.

When there is no identification, the original unity is intact and man is whole or holy. When this unity is restored we call it enlightenment! A person is enlightened when sin, the identification with the ego, is removed and the true self can take its rightful place again. Mary and Joseph were members of the Essenes and familiar with this state of affairs. Without sins, a person is holy, whole and sexual intercourse is not stained by sins. Go and sin no more means nothing more than that you should not identify with the experiences of your body, your vehicle of experience. Not only Essenes were aware of the meaning and consequences of identification. Also Albigenses, Waldenses, Cathars etc. pursued the same attitude to life and were persecuted and killed by the so-called Christian Crusades. It is time that near-death experiences are placed in the right light and that this experience of enlightenment is no longer dismissed as the nonsense of a thought. Our ego, our self-created image and our identification with it have made the development of our individual consciousness possible and now give us the opportunity to consciously let go and return to the paradisiacal state that is our birthright. We are holy, we are enlightened, we are in essence (Essenes) without sin, only we do not realise that enough!

Near death experiences give us the opportunity to experience our true self.

Our ego is a self-created thought image to which we are literally attached! Our true self, liberated from the ballast of ego filters, means death to the ego! The ego experiences near death after man has realised his or her true self. Man experiences self-realisation or enlightenment and when the ego takes over again afterwards, this experience was a near death experience for the ego, the ego survived. How is it possible

that the most intense experience of being alive is interpreted as death? Only our ego can experience these so-called near-death experiences as success!

There are three ways of interpreting a near-death experience: Firstly, being freed from ego and sins, and experiencing the true self or enlightenment. Secondly, the ego experience that, having just escaped enlightenment, feels like escaping death. And thirdly, the ego which appropriates the spiritual experience of being released from the ego and thereby creates a spiritual ego. Creating our ego is the only true sin we can commit as human beings, and a spiritual ego is the gravest sin imaginable. The above text has hopefully explained that a near death experience is actually a near living experience, a misinterpreted experience of our true self.

Waarmee

Your true self and my true self are one!

Summary of "Wherewithal"

SPIRIT

Our father who art in heaven,

Spirit is universal consciousness and manifest as consciousness. Spirit is eternal and unchanging. Manifestation is only possible through consciousness. Consciousness makes it possible for something to take shape and maintain it. The universe is consciousness of which less than 1 per cent is manifest. Less than 1 per cent of the universe is perceptible to us, less than 1 per cent is manifest, conditioned, programmed or materialised. The rest is spirit! We have a soul and a body but we are spirit. We are consciousness. We are consciousness.

SIN

Hallowed be thy name.

Soul is manifest energy, is programmed or conditioned consciousness. The soul is the sum of personal qualities or talents. The soul is the connection between mind and body. The soul is programmable and responsible for karma. The soul is comparable to a BIOS chip in our computer. The soul is also temporary and necessary to make incarnation possible. We have a soul but we are consciousness, we perceive.

BODY

Your kingdom come.

Body is matter, is programmed or conditioned energy. The body consists of 99% empty space. The body is the vehicle of spirit and soul. The body is the tool with which to experience on earth. The body is once-only and innocent. We have a body but we are the perceiver of our own body, our soul, our thoughts, our feelings and everything around us.

INCARNELY

Thy will be done, on earth as it is in heaven.

Incarnate, in carne, in the flesh, materialise, manifest. All these terms refer to the spirit connecting with the body, the flesh, in carne, through the soul. This incarnation is a possibility for the spirit to experience something that is not possible without the body. The mind is eternal and unchanging and only the illusory substance (samsara) makes changing experiences possible.

KARMA

Give us this day our daily bread.

Karma is the law of cause and effect and it is we ourselves who cause karma by our identification with samsara. We create karma through voluntary unconscious adjustments to our souls and must undo these self-inflicted sins ourselves. We cannot make anyone responsible for these laws and will have to work now or in a future life (the circumstances of which are unknown), wake up or realise ourselves.

EGO

Forgive us our sins, as we forgive our debtors.

The personal interpretation of and possible identification with these perceptions creates what we call ego. Our ego is a personal thought-image that responds to our programming command 'I'. Whenever we think or say "I" (I am, I have, I do, etc.) we are programming this thought-picture with its associated intention.

SINCE

Do not lead us into temptation,

Sin is not breaking traffic laws or skipping school, sin is creating and maintaining a delusion. A delusion that is the result of a widespread misunderstanding. We are not the doer and assuming that you are the doer creates a binding delusion. Binding to the world of samsara, the world of illusion and that is a shame!

REINFORCING

But deliver us from the evil one.

Reincarnation is not a punishment. Reincarnation is the result of a misunderstanding. Misunderstanding or our mind misunderstood. Regardless of the experiences made, there is a need for repetition, for reincarnation only when there is identification. Identification with the interpretation of the experiences. Without identification no ego, without identification no doer and without identification no reincarnation.

SELF-REALISATION

For thine is the kingdom

Self-realisation is nothing more or less than realising what you really are. Self-realisation cannot be understood, learned or practised. Self-realisation can only be experienced, for self-realisation is not divisible. Self-realisation is not meant for the ego or the personality, because self-realisation releases you from your ego and makes you universal.

LIGHTING

and the power

Enlightenment or self-realisation occurs when we shift our attention from image or ego to our true self. Our true self is always and everywhere present, even when we, through the obscuration of our self-image, are not aware of it. Enlightenment or self-realisation is the act of becoming free from the delusion of doer, the delusion of separateness, of duality or multiplicity instead of oneness. You are enlightened only you do not know it.

SALVATION

and the glory

We free our souls from the delusion and free ourselves from karma! If there are still things bothering you, now is the time to let go and allow yourself to be liberated for a while. Do you miss your troubles? Is there anything that still comes to the surface? Just let it lie there, don't pay any attention to what can best wait for a quarter of an hour. How does it feel? Do you miss something? Do you have the feeling that you are missing something? You are now free of your delusion!

TRUE SELF

in eternity. Amen to that.

When you can put your ballast aside without grumbling and do not immediately feel the need to occupy yourself with all kinds of thoughts. When you realise that every experience is only an experience and you are the one who perceives these experiences, pleasant or not, and not you. Then I wish you much insight and wisdom and success with your self-realisation!

Star sign Virgo, element Earth

God, the ultimate spiritual fullness, desired to experience himself and created the ultimate spiritual emptiness. Man was created in his own image and likeness, and, thanks to Prometheus, has a free will. People come into the world as spiritually full but unfortunately unconscious beings and, as soon as they start calling themselves "I" around the third year of life, they create a spiritual void which, like God, they try to fill with experiences. These experiences are physical events interpreted by us. By identifying with or privatising these events, we have, thanks to free will, created our ego as a substitute (observer) for our true self. Our ego is the sum of these reflexive interpretations.

Unknown sensations make it possible for us to look over our ego's shoulder and experience the bliss of egolessness. For the ego, this is a near-death experience. Under the influence of narcotics, spirituality, sex and other temptations, man can briefly experience the sensation of egolessness, but trying to repeat this state irrevocably leads to the Tantalus torment of addiction. Our ego is a narcissistic delusionary observer of the illusion of existence. Our ego is the privatised spiritual true self in the delusion of samsara.

Through identification, we have created a substitute, an observer for our spiritual true self.

This virtual observer tries to fill a permanent spiritual void of which the self is the cause. You cannot solve a problem with what caused it. Our ego stands in the way of spirituality and only without our ego are we again spiritual beings as intended. Without the spiritual emptiness of our ego, we experience the bliss of spiritual fullness. The conscious transcendence of our perceiver (ego) to the full awareness of perceiving is the divine purpose behind creation.

We are the unconditionally unchanging timeless perceiving. We are not a thing as our ego is a thing, a thought. Your ego recognises itself in the mirror image of your body, your ego is subject to constant change and has changeable opinions. Our ego is the reflection of our true self, just as the ever-changing moonlight is the reflection of the permanent sunlight. Full awareness of the situation is self-realisation. Spirituality is not subject to change and cannot be privatised. The delusion of privatised spirituality is sin! God, the unconditional fullness of consciousness, desired to experience himself and created the unconditional void, the unconditional nothingness, as a primary polarity, in order to manifest himself in the intermediate field of tension. Spirit as manifest fullness of consciousness, Lucifer (soul or energy) as energetic intermediary and Ahriman (body or matter) as manifest emptiness, form the highest universal Trinity. Man, created in his image and likeness, carries the same desire within him. We too experience the reflection of ourselves, on the border of light and darkness, when we look outside in an illuminated room as darkness sets in. Our desire, shared with God, also allows us the freedom, thanks to free will, to interpret, appreciate and identify with experiences. Identification immanates, privatises our true self, creates ego and thus sets in motion the law of karma and reincarnation which can only be put out of action again through transcendence. All the virgin ingredients of creation are now ready and the Old Testament game can begin.

Everything originates from the unconditional oneness and returns to the oneness after experience. God is unconditional and best understood by us as unconditional consciousness. Unconditional consciousness, unconditional love or unconditional wisdom; however you look at it, it remains unconditional and can therefore never be privatised, never become conditional without losing the essence of unconditionality. Spirituality can never be conditional or privatised. Spirituality is about understanding or experiencing God and that can be done in three ways:

1st You can understand God and that is knowledge. Knowledge can be shared.

2nd You can experience God and that is experience. You can never share experiences.

3rd You can be God and only what you are you really share. Sharing is always now.

You can describe the taste of a pear, but only the pear can share the experience.

True spirituality, like non-duality, is about unity and not about multiplicity.

Of the fisherman and his wife.

A poor fisherman and his wife live in a pot by the sea. One day, the fisherman catches a flounder, who tells him he is an enchanted prince. The flounder asks the fisherman to release him in exchange for a wish. The fisherman releases the fish, but makes no wish. His wife, however, thinks he could have wished for a decent hut and sends him back. When the fisherman returns to the sea, the water has turned green and yellow. The fisherman calls the flounder and tells him what his wife's wish is. The wish is fulfilled; when the fisherman comes home, his wife is in a cottage that is fully furnished.

But the wife is soon no longer satisfied; she thinks that the fish could have given her a big castle and therefore sends her husband to the flounder again. When the fisherman returns to the sea, it has become purple, dark blue, grey and opaque. This wish, too, is fulfilled; when the husband goes back, a large castle, luxuriously furnished, stands on the spot of the small hut. There is a large courtyard, a garden and a park. There are fruit trees and many animals. The man is satisfied, but his wife has yet to see it.

The wife, now that she has a castle, also wants to become queen and be served all day. Again the man, very reluctantly, goes to the sea and sees that it has now turned black-grey. The water stinks terribly.

When the man returns, the castle is even bigger and there are many servants.

Now the woman even wants to become empress. When the man goes to ask the fish, the sea is black and opaque and the weather is bad, gusts of wind stir up the waves. When the man returns home, there are barons, counts and dukes present as servants. His wife wears a crown and has a sceptre and an orb in her hand.

Then the woman demands to be made pope. The fisherman goes to sea again and sees that the weather has deteriorated further, a heavy storm is ravaging the coast. He calls on the flounder again and tells it what his wife wants. When he returns home, he sees a large church surrounded by palaces. Emperors and kings are on their knees before his wife. The fisherman tells her to be content at last.

But when the wife wakes up the next day, she decides that she wants the highest thing of all; to become God herself and thus have the power to make the sun and moon appear. She forces her husband to go to the sea again, where now a real hurricane is raging. The husband calls on the flounder and conveys his wife's wish. The flounder then tells the man to go back home; this time his wife is back in the pot they

used to live in, as punishment for her pride. They are as poor again as they were at the beginning. The woman realises that she has made mistakes and asks her husband never to abandon her again: they are together and that is enough.

The story behind this fairy tale!

It is wrong to talk about the punishment for her pride, while the real meaning of this story completely escapes people. Living in their pot by the sea, they have everything their hearts desire but do not realise the value of their simple, immaculate existence. They are actually still like children and have not yet developed an ego, have not yet privatised their divine true self. Their state of wishless happiness is disturbed by the possibility of a wish. Without wishes, a human being is happy!

Now a whole series of events pass by and finally the woman is pope. Each time the fisherman goes to the beach to tell the bot of his wife's latest wish, the sea is grimmer and the weather stormier. The closer a person comes to his or her ultimate goal, the stormier life gets. It is not silence before the storm but storm before the silence! Finally, the woman wants to become God and when the fisherman comes home, everything is back to normal except that the woman now realises that she has always been God. Our consciousness, our true self has remained unchanged while as slaves of our ego, we searched for that which has always been closer than hands and feet. What we seek, our true self is always within us and only overshadowed by our ego, our mask, our virtual self that we, thanks to Perseus, have created ourselves. Leave your thinking alone and ignore your desires is the shortest way to enlightenment! In other words: "The fish stands for free will! The misuse of free will leads to a series of increasingly unruly unsatisfying desires which in turn ultimately provide insight and lead man back to the source, the true self!"

Everything springs from the unconditional oneness and returns to the oneness after experience.

Only God is one! Only the creator is unconditional, unconditioned consciousness from which everything originates, in which everything experiences and to which everything returns in due course. Triunity, trinity or Divine triad is always the result of the two polar extremes plus the destructive action of a third party who makes use of the difference in tension between the two extremes.

This 'destroyer' (Shiva, Horus etc.) is not negative but makes use of the creation potential through manifestation. This third is itself divided fourfold into aggregate states or the four elements solid (earth), liquid (water), gaseous (air) and plasma (fire).

God, the ultimate unconditional fullness desired to experience himself and created the unconditional void. We experience this from an illuminated room when it is dark outside and we perceive our mirror image. In the field of tension between fullness and emptiness, the universal manifest trinity arises.

SPIRIT = Universe (blue) = unconditional manifest consciousness.

SEL = Energy (red) = conditioned consciousness and 1/1441st part of the universe.

BODY = Matter (yin yang symbol) = conditioned energy = 0.0000001 % of the universe = atoms = the four elements earth, air, water and fire.

Spirit or consciousness is one but binary polarised, soul or energy is conditioned consciousness and hexadecimal polarised while body or matter is conditioned energy and 20 / 12 polarised. Spirit (Brahma-randhra chakra), soul (Anahata chakra) and body (Manipura chakra) refers to our three levels of consciousness head (true self), heart (feminine) and abdominal consciousness (masculine). It is not for nothing that it is called "the way to a man's heart is through his stomach".

The abdominal consciousness is autonomous and directs the four element chakras earth (Muladhara chakra), water (Svadishtana chakra), air (Vishuddha chakra) and fire (Ajna chakra). This triple plus quadruple relates to our sevenfold human system of consciousness as you can see in the images below.

Three (tetra), Trinity or Divine Triad.

Divine Triad, trinity or holy trinity with all-seeing eye.

The four elements of earth, water, air and fire correspond to Matthew, Mark, Luke and John. Kumaras; (four sons of Horus) Amset, Doeamutef, Hapy and Kebehsenuf

It is a matter of learning to see how the five images below represent the same thing in a different way.

Fivefold (penta) is masculine and always involves the four elements plus as a quintessence the spirit, higher self or consciousness whereby the consciousness itself is manifested in threefold (spirit, soul and body). This is visible in the five images above.

1. Genesis Consciousness is empty and therefore there is no awakening.
2. Exodus Thinking is empty and therefore there is no knowing.
3. Leviticus The will is empty and therefore there is no doing.
4. Numbers The form is empty and therefore there are no difficulties to discern.
5. Deuteronomy The feeling is empty and therefore there is no feeling.

Here are some significant similarities in appearance and likeness between humans and PCs:

Spam filter: filters non-dualistic tendencies in i(k)-humans.

Operating System: LogOS, KuriOS, TheOS, ChaOS, MacroCosmOS (galaxy),

CosmOS (our solar system), MicroCosmOS (man), NanoCosmOS (cells).

Ego: i(k)-mago, i(k)-dentification, i(k)-mac, i(k)-pad, i(k)-phone, i(k)-book,

i(k)-tablet, i(k)-waan.

Monotheism has privatised God.

Constellation Leo, element Fire

In the beginning God created the heaven and the earth.

And the earth was desolate and empty, and darkness was on the face of the earth; and the Spirit of God hovered upon the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God separated the light from the darkness. And God called the light day, and the darkness he called night. Then it was evening, and it was morning, the first day.

Polarity refers to opposites between which a tension field of half-values is created. In this field of tension, things are possible that ultimately cause the polarity to level out. Even in a human relationship, this process is visible. Yet the basis of creation is nothing more and nothing less than polarity. God, the unconditional fullness created the unconditional emptiness in order to experience himself in the field of tension in between. We experience the same when we look outside in a lit room while it is getting dark outside. Suddenly we are facing our mirror image on the border of light and darkness.

Duality is more about bad or incompatible opposites. Duality is characteristic of the more manifest part of creation. Duality knows the broken unity in the substance that does not allow itself to be united. Duality describes a form of being different for which, in order to avoid problems, mutual understanding is required. Polarity unites while duality separates.

Polarity is not binary or twofold because between the two extremes there is the possibility of revealing itself, making itself known and thereby destroying the existing potential.

The third is always the destroyer or user of the polarity (see trinity, quintessence, chakras, octaves).

Monotheism has privatised God.

Adam was the first man, Eve was made from his rib and they were found naked after they sinned by eating an apple. Those who believe such nonsense can be fooled into believing anything and this is still true today. Monotheism is the patriarchal reaction to a feminist society. Eve, the first feminist, sinned by privatising her Divine true self. Eve was the first woman to discover how exciting life could be if you made use of the desire to experience yourself. After all, the whole of creation was created by God's desire to experience himself. Free will gave man that possibility and Eve had the courage to make use of it. Of course, this did not have all the advantages, but if you don't dare.....

Adam didn't like it and whines about it to this day. Eves should finally stop saving 'their' Adam. Eve still felt guilt and pity for Adam and Adam took advantage of that by transforming matriarchal nature religion into patriarchal monotheism. There is absolutely no difference between a hierarchy with supreme god, demigods and heroes etc. or a hierarchy with God, angels and saints etc. What about Zeus as a swan with Leda or Mary's immaculate conception. Men in dresses still talk to Eve about guilt and do not tell her that sin has to do with consciousness.

When man was still one with nature and did not rashly subordinate nature, man was also one with the divine. Man lived in peace with creation. Man was unconsciously immaculate. Privatising the true self,

thanks to Prometheus, not only created our 'ego' but also the possibility of transcending this self-created problem. Thanks to Eve, we sin, we create karma and we can redeem ourselves from it by becoming conscious, by self-realisation. Adam saw all this and thought: "If this goes on, I have nothing more to say, monopolised God, promoted himself to mediator and behold.....Eva looks on from behind her cooker while Adam arranges world peace". After 2000 years of war, Eve still wants to nurse her Adam instead of realising that this is not a good solution.

Monotheism has made a business out of sinning without telling how it is done. Monotheism promotes sin instead of learning how to remove this so-called sin. Man is created in his image and likeness, and eating the fruit of the tree of knowledge of good and evil means nothing more than that privatisation in any form is sinful. We possess nothing, we only manage! Paradise, all knowledge and our bodies have been lent to us, placed at our disposal in order to be managed with love, not in order to privatise, to monopolise. At the instigation and in imitation of monotheism, man has sinned and created the ego by privatising, monopolising his or her divine core.

Only your ego stands in the way of your happiness, your self-realisation.

Divide and conquer is a thing of the past; what matters now is cooperation and equal rights. Not the equal rights that the tax collectors and scribes preach, but mutual respect. We are all in the same boat, stuck with our own ego and blaming doesn't solve anything. Your ego is your sin, and only you can deal with your problem through self-realisation. Go and do not sin again.

You cannot solve a problem with that which causes it.

Hermes Trismegistos

It is true!

It is certain!

It is the full truth!

'What is below is equal to what is above,
and what is above is equal to what is below,
that the wonders of the one may be accomplished.
As all things were made of the one through one agency,
so are they all born of the one.'

His father is the sun,
its mother is the moon,
the air carried it in her womb,
the earth was its nourisher.

The father of all talismans in the whole world is omnipresent.

His power remains untouched when applied to the earth.

Separate lovingly, and with great insight and wisdom,
separate the earth from the fire, the fine from what is hard, dense and congealed.

From the earth it ascends to the sky,
and thence descends again to the earth;
and takes unto itself the power of that which is above and that which is beneath.

Thus shall ye have the glory of the whole world
and therefore all darkness shall flee from thee.

The drop and the ocean!

Drop, atom, fractal, quantum, divine spark, iod etc. all have in common that they are supposed to be the smallest particle of something big with the same properties as that big one! Let us take the drop as an example; the drop is supposed to be the smallest particle of the ocean with the same properties as that ocean. Originally, the drop also experiences in itself the same properties that are characteristic of the Ocean, only the size differs. You could say that the Ocean consists of an infinite number of drops, but beware, here too the rule applies: "The whole is more than the sum of its parts! As human beings, we are created in our image and likeness, we are a fractal of God, a drop of His ocean.

This does not mean that we are outwardly similar to God or vice versa. In the image and likeness refers to our ability to perceive and self-reflect. Only God and man, thanks to free will, are capable of self-reflection, capable of truly perceiving their true selves. This free will does not allow us to do as we please, but gives us the freedom to value our fate as we see fit. We may decide whether we like

something or not, we may decide how we experience something and whether we identify with it or not. The human being has senses of perception or basis of reflexion. All our perceptions are based on reflexion, reflection, echo etc.

As a drop, we perceive ourselves in the reflection of the ocean around us. The ocean responds to us, reflects us as we perceive ourselves. No problem when this perception, like in small children, is without identification. However, this perception is no longer objective, it is personal through recognition and ego-bound through identification. Observing becomes registering, recognising on the basis of a self-created thought-image. The drop no longer recognises the ocean, feels abandoned and lonely. Even in the middle of the ocean, the drop does not experience the ocean, because it identifies with what it has already observed and thus creates a delusion. This delusion is the sum of identification with personified reflexion through sensory perception that is constantly reinforced, constantly demands and receives new attention. Every time man says I or thinks I, this delusion is reprogrammed and adapted to the most recent state of affairs. The drop, in the middle of the ocean, does everything it can to remain in the delusion of being an individual. As soon as the drop realises that the ocean is its true self, self-realisation begins, the development, the de-covering, the de-attachment, the de-arming of the delusion begins. The delusion evaporates and dissolves into the ocean. The drop is back home, has in fact never been away from home! Gate Para Gate Parasam Gate Bodhi Svaha. The drop is ocean! The ocean is drop!

Our father who art in heaven,
God is unconditional love!

God is love, wisdom, joy, consciousness, perception and much more and all that is unconditional.
God sees everything?

If God sees everything, then God also sees what you see, and if God sees everything, then God also sees what I see. When we look at each other, God looks at Himself.

Spirit

Spirit is universal consciousness and manifest as consciousness. Spirit is eternal and unchanging. Manifestation is only possible through consciousness. Consciousness makes it possible for something to take shape and maintain it. The universe is consciousness of which less than 1 per cent is manifest. Less than 0.000001 per cent of the universe is perceptible to us, less than 0.000001 per cent is manifest, conditioned, programmed or materialised. The rest is spirit (consciousness) and soul (energy)! We are spirit. We are consciousness. We are consciousness.

Mind is synonymous with consciousness and consciousness is manifest consciousness! We are conscious! We are always ourselves! We can never not be ourselves! As soon as we wake up, we are ourselves until we fall asleep again. In dream or deep sleep, we are also our self, but even more unconsciously. During the day we are more or less conscious, but our day consciousness is overshadowed by a self-generated image of our self-created reality. Our capacity for self-reflection, our free will and our talent for interpreting the personal information that reaches us through our senses make our information system rather prone to error, with all the consequences that entails.

We perceive, but we are neither perception nor observer. We are pure perception. Perceiving without value judgement and without identification. We are mind, we are awareness, we are perceiving, we are observing. Through our body and our senses, we perceive, observe and are aware in the manifest world, the world of samsara. We have our body with all its possibilities, but we are not that body. We are that which perceives looking, that which perceives hearing, that which perceives smelling, that which perceives tasting, that which perceives touching, that which perceives thinking, that which perceives feeling, that which perceives pain, pleasure, ecstasy and boredom.

Without direct involvement, we are the observer of our life. A life on earth, an existence on our planet, is made possible for the mind by the temporary availability of a body. Our body temporarily binds the spirit, through the soul, to matter. It is written: "He will not abandon the works of his hands! As soon as a body meets the requirements, the spirit binds itself to that body, experiences it. The spirit is then connected with the body through the soul. As soon as the body has been completely dissolved, the spirit returns to the source unless the soul contains sinful information, is incorrectly addressed. The spirit can only return to the source after the soul has been cleansed of sin during reincarnation.

Hallowed be thy Name.

The soul is the link between the spirit and the body. The soul is programmable and responsible for karma. The soul is comparable to a BIOS chip in our computer. The soul is temporary and necessary to make

incarnation possible. We have a soul.

Soul is manifest energy, is programmed or conditioned consciousness. The soul is the sum of personal qualities or talents. The soul is programmable and responsible for karma. We have a soul, but are we that soul? We are spirit, we have a soul and we have a body. What we have is never what we are! Apart from our soul and body, we have a lot of things and even our soul is a thing in the true sense. Things are subject to change, are not constant, not eternal. What is subject to change can never be the same as spirit, consciousness or our true self. Our soul is an energetic programmable chip with all our positive and negative qualities or talents.

Every time we think or say 'I', we reprogram this chip, our soul. I want, I go, I do and especially I am determines the quality of your soul. Every identifying thought or action makes a sinful adaptation to the contents of your soul and as long as your soul contains sinful elements, you are bound to reincarnate. The spirit, that which you truly are, is compelled to reincarnate when your soul contains sinful elements, and sinful elements arise from identification with your body, your actions and your perceptions.

You are spirit! You have a soul! You have a body! When, through identification, you assume that you are your body or your physical perceptions, you commit the sin of wrongly programming your soul. This sin makes reincarnation necessary. You then have to reincarnate as a spirit in order to undo this self-committed sin. That is what is called original sin. You inherit your own sin, so to speak, and only you can undo this sin, this faulty programming of your soul, during a new descent into the dust, a new incarnation. It is not so that you need many incarnations to cleanse your soul. Insight into the true cause and right action make it possible for your soul to be cleansed of sins in this life and to return home cleansed.

Your kingdom come.

The body consists of over 99% empty space. The body is the vehicle of spirit and soul. The body is once-only and innocent. We have a body.

The body is matter, is programmed or conditioned energy. The body is the tool with which to experience on earth. Our body is our vehicle and adapted to the living conditions on planet Earth. Our body consists of atoms and is therefore 99% empty, unconditioned, programmed or manifest and yet we perceive through our senses, brains, feelings and intuition. Our body registers images, sound, smell, taste, temperature, atmosphere, thoughts etc. etc. but what does it observe, what does the world around us observe, what does it experience. There is always an observer, the observation and the observed. Our body is meant to make the observation possible and it is clear that we can never be the observed by ourselves.

All that remains is the observer, but the observer is not a thing, the observer is consciousness and ultimately awareness. We are that observer, using the physical possibilities and physical conditions offered to us. Without our bodies we cannot sin and without our bodies we cannot undo our sins. We need our bodies, and thanks to the mortality of this body, we always have the chance to learn our lesson and undo our sins.

Go and do not sin! Identification with our vehicle, our body, and identification with the physical possibilities of that vehicle causes sinful notes in the soul. These sinful facets bind our soul to matter and make repeated incarnation necessary in order to rectify the mistakes made. Our body provides us with the possibility of becoming aware in the illusion of the manifest world, of samsara. Our body gives us the possibility of sinning, and only thanks to our body are we able to undo these sins. The mind incarnates thanks to the soul in the body and is bound to reincarnate as long as the soul still contains sinful elements. Our body, with all its possibilities, is not what we are!

The story of Narcissus in Ovid's version

Narcissus was a handsome young man who lived for the hunt. Many fell in love with him. His mother had received the prediction from the seer Tiresias that he would live if he did not know himself. Narcissus, however, wanted to know nothing of love and rejected everyone. Only the hunt interested him. One day the beautiful nymph Echo saw Narcissus during a hunt in the mountains. She immediately fell in love and followed him wherever he went. However, because of a previous punishment, Echo could no longer speak for herself, but only parrot others. Therefore, she waited for Narcissus to speak first. One day, Narcissus was separated from his companions and he heard something near him. He asked "Is anyone there?" and Echo answered with "Present". Narcissus looked around but saw no one, whereupon he asked the voice to show itself. Echo answered with the same words, whereupon he asked why the voice ignored him. The nymph repeated his question, to which the young man suggested: "Let's get together! Again the

nymph repeated the same with all her heart, running towards him. At that moment Narcissus withdrew, calling her to stay away from him.

Echo was completely torn by this insult. Narcissus left her and the nymph withdrew into the woods in shame. From that day on, she lived in caves. Gradually she faded away in grief until her physical form had disappeared and only her voice remained. With her voice, she is still ready to respond at any moment. During a walk in the mountains Echo is never far away, always ready to have the last word. With Narcissus things were not much better. This was not the first time he had so cruelly chased away an admirer.

One day there was a virgin who tried to seduce him in vain. In a prayer to the gods she asked to let Narcissus also feel how it was to love someone who does not answer your love. According to some sources it was a goddess of revenge, according to others it was Aphrodite herself who answered her prayer and fulfilled her wish. Thus Narcissus arrived one day at a sacred pond, whose waters were crystal clear, where the shepherds never passed with their flocks, where no mountain goat or other animal appeared.

Even leaves and branches of the trees did not dare to fall into it. All around, the grass grew more beautiful than elsewhere and the rocks sheltered it from the sun's rays. Tired of hunting, Narcissus decided to take a rest there and quench his thirst with the water. When he bent down he saw his reflection in the water surface, but he thought it was a beautiful spirit living in the pond. So he sat there, staring in admiration at this apparition. He fell in love with himself. He brought his lips to the water in an attempt to kiss the apparition, and stretched out his arms to embrace it. The apparition fled away, but returned when the water was calm again, and caught his attention once more.

He could no longer bring himself to look away from the water, he was no longer thinking about food and drink, or about rest. He tried to speak to it, but got no answer. He began to cry, but his tears disturbed the picture, so he began to scream, asking the apparition to stop leaving him all the time. It went on like that for a long time, and Narcissus declined. He lost his colour, his vitality and his beauty. Echo, however, stayed close to him and kept repeating his sad cries. Finally Narcissus withered away and died.

The nymphs mourned for him, especially the water nymphs, and prepared to burn his body, but the body was nowhere to be found. The only thing that remained of him was a flower (according to some this was due to Aphrodite, who out of pity let him live on, be it as a flower), yellow inside, and surrounded with white leaves, which still reminds of Narcissus today. Narcissus is even said, once arrived in the Underworld, to have looked at his reflection in the river Styx.

The true meaning!

The true meaning of this story escapes most people, while this very story explains something about ourselves, about how we idolise our own reflection and in the meantime neglect our true self and create karma by giving an image all our attention. Our supposed personality, our ego, is a reflection of our true self, loads our soul with sins and forces our mind to reincarnate in order to wake up from this delusion of echo (read ego).

Thy will be done, on earth as it is in heaven.

Incaruate, in carne, in the flesh, materialise, manifest.

All these terms refer to your spirit connecting through the soul to the body, the flesh, in carne. This incarnation is a possibility for your spirit to experience something that is not possible without the body. Your mind is eternal, unchanging, unconditional and only the illusory substance (samsara) makes changing experiences possible.

Story entitled "The origin of your journey".

Question: "What is that peculiar star down there?"

Answer: "Oh, that is a new experiment, a new planet called Earth. Humanoid life forms have developed there. It is a heavy material environment, heavier than you have ever experienced. There are plants, flowers and trees there; lakes, seas and oceans; elves, fairies and animals of all shapes and sizes and people live there, but none of them have ever experienced the light of source there."

Question: "What are plants, flowers and trees, what are lakes, seas and oceans like and what are elves, fairies, animals and people? They also carry the breath of the source in them, don't they? Can we perhaps bring them the light of the source?"

Answer: "That is not so simple. We are light, unconditional love and divine energy. You need a body when you go there and you will forget a lot. You will forget your origin and your light by incarnating in a

body. You will begin to see your body as yourself, with all the limitations of that body!"

Question: "What is a body?"

Answer: "Come, we will show you. Look in the mirror; those are bodies, that is what people on earth look like. In such a body the spirit and the soul are well protected but also well hidden. Such a body is a kind of space costume adapted to local conditions and you are locked up in it because there are different rules than here. There, the law of the strongest applies and you have to feed your body, take care of it and dress according to your circumstances. Because you are different, some people will persecute you while others will worship you. You will experience war, deprivation, pain, anger, greed, pride, lust for power and envy, but most of all loneliness and the unconscious longing for your origin, your true self.

Question: "What does all that mean? What is war, lust for power and envy? What do those words you utter there mean?"

Answer: "We remain one, but on earth you will probably forget that. You have your free will with which you determine how you experience something and what you believe in. If you experience your body as yourself, you create a misunderstanding, a kind of eclipse, through which you no longer experience me and therefore also your true self. This misunderstanding is called karma and only you can undo this misunderstanding. You will probably blame me and feel it is an injustice that you are not allowed to return after this experience, but you must first resolve your misunderstanding yourself. It is not a punishment, it is a learning process that applies to all people. As long as you believe on earth that you are your body, you are bound to karma and to planet earth.

Believing that you are your body is the only sin and causes an eternal repetition (called karma) until you start to realise that you cause this fall yourself, keep it instant and can therefore also undo it. The earth is not bad and bodies are innocent too, but it is very tempting to mistake your body for your true self.

Everyone constantly praises your body for its achievements, and you must be very strong in your shoes if you do not want to believe that you are your body.

Question: "Isn't that a bit excessive? It looks so peaceful there. I can't imagine that you can't just go there and see how people experience life and then just come back here.

Answer: "I believe you have not properly understood how small the chance is of not making a mistake and how easy it is to become bound by karma to the laws of the earth and a body for a long time."

Question: "But I just want to go and see what it is like on earth and how people behave. There is no harm in that, is there? I'll be back in no time, you'll see!"

Answer: "All right then, I warned you but if you really want to experience it I won't stop you. You can only experience it in a human body and you can always return home!"

Thus began your journey on earth without karma, without sin. Incarnate, in carne, in flesh, in substance, materialise, manifest. All these terms refer to the spirit connecting through the soul to the body, the flesh, in carne. This incarnation is a possibility for the spirit to experience something that is not possible without the body. The mind is eternal and unchanging and only the illusory substance (samsara) makes changing experiences possible. These experiences are not the problem, the problem is the possible identification with these experiences, with samsara. That is what is called sin and what makes repetition necessary. There is no problem when the mind incarnates and, without identifying with it, has experiences through the body.

Unfortunately, it is all too tempting and common to shout in no time: "I am....., I am going....., I am doing..... etc. etc." This 'I' creates a non-existent doer, repeating creates karma and karma can only be undone during incarnation or after reincarnation! Incarnation gives us as spirit, as consciousness, the possibility to experience and if we do not get entangled in the temptations of ego formation, having a body is the excellent possibility. Don't let yourself be fooled into thinking that your sins can be forgiven by others. Only you are able to cleanse your soul and only you are able to forgive and forget your sins in this life. Not only your sins but also the sins committed against you can be undone by waking up now and realising what you are and what you have.

Give us this day our daily bread.

Karma is the law of cause and effect, and it is we who create karma through our identification with samsara. We create karma by voluntary unconscious adjustments to our souls and we have to undo these self-inflicted sins ourselves. We cannot make anyone responsible for these laws and will have to work now or in a future life (the circumstances of which are unknown), wake up or realise ourselves. Every human being is enlightened and darkened by the doer misunderstanding and a self-created thought-

image, image or ego. We are mistakenly under the impression that we are the doing person instead of the experiencing unconditional intelligence that we really are. Lucifer was the first to make the mistake of assuming that he would do better by himself. Eve assumed that she could do it herself and, in order to prevent herself from remaining stuck in that state forever, was expelled from Paradise. Almost every human being repeats this process by saying 'I' to everything concerning physical experiences around the third year of life, referring to the body and ignoring the essence.

Our senses selectively reflect information and with this information we identify ourselves. The sum total of the resulting image is our self-image, image or ego. The self-image is a thought-image consisting of identified highly selective information and is programmed into our soul by constant attention. Every time we say I, we are programming our soul with new information.

The delusion of the doer and the delusion of our self cause suffering and karma! Our only sin is the delusion of the doer! We are the observer and not the doer. As long as we see ourselves as acting, we commit original sin, program our soul with it and have to reincarnate until we realise that the supposed doer is a delusion and has to be let go of as a delusion.

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Humans are characters in Brahma's dream, the dream called Samsara.

Humans are created in image and likeness and have their own capacity to dream. A private dream, unfortunately based on interpretation of individual sensory information. Unjustified identification with this personal dream creates a virtual I or ego and karma. Waking up from this personal dream is the only way to freedom!

Forgive us our sins, as we forgive our debtors.

The personal interpretation of and possible identification with our perceptions creates what we call ego. Our ego is a personal thought-image that responds to our programming command 'I'. Whenever we think or say "I" (I am, I have, I do, etc.), we program this thought-image with its associated intention. The quality of our sensory perceptions is determined by the individual quality of our senses. The personal interpretation of and possible identification with these perceptions creates what we call ego. Our ego is a personal thought-image that responds to our programming command 'I'. As soon as we think or say 'I', we validate and/or program this thought-image with the associated intention. I am, I go, I do, etc., etc. It is the constant reprogramming of a delusion, a phantom that binds us to samsara (the world of illusion) and ensures that our one-time incarnation ends in prolonged suffering.

Our ego is bound by conditions, by terms and subject to constant change. Our self-image needs constant adjustment, demands constant attention! We defile our soul with the sin of non-existent doership and are therefore bound to samsara. Our soul is the sum of our talents, whereby a number of these talents are dominant for the current incarnation. Our soul is also programmable and as such can be modified by unjustified beliefs. If we are convinced of something, we believe it and this belief creates a form of non-existent certainty that we call our conviction. In sailing, a ship with too much sail is considered to be convinced and has a greater chance of capsizing than a ship with less conviction.

Our soul convinced of sin, our soul burdened with our ego, cannot return to the source in this form and must first be de-egotiated. Our senses including our thinking and our intuition function on the basis of reflection, of echo, and our ego is the sum of identifications with the interpretations of these reflections, these echo images. Ego, then, should be called echo! The ego itself is no more than a thought-image, a delusion, a phantom which, through faith, belief, influences our soul. This phantom exists by the grace of the attention it constantly demands and receives from us. It is like a whining child that, in the absence of attention, will, if need be, act destructively.

Pay no attention, and it will pass!

Lead us not into temptation, but deliver us from the evil one.

Sin is not breaking the highway code or skipping school.

Sin is creating and maintaining a delusion.

A delusion that is the result of a widespread misunderstanding. We are not the doer and assuming that you are the doer creates a binding delusion. Binding to the world of samsara, the world of illusion, and that is a shame. Now, of course, we are not supposed to indulge ourselves because we would not be responsible

for our actions if there is no doer. We do bear responsibility for our actions until we realise that we are the perceiver and not the doer.

Once a person experiences that he or she is the perceiver and not the observer, he or she ceases to regard fellow creatures as less than him or herself. Unconditional love is incapable of causing suffering and never judges. Suffering and judgement are based on the misunderstanding of the non-existent doer and the resulting ego. Sin is overshadowing your true self with a self-image consisting of delusion and self-righteousness. All the conditional is part of samsara and only the unconditional leads to enlightenment. He who is without sin cast the first stone! All sin or have sinned, there is no exception, and those who, being aware of their own sins, have now awakened, realised who they really are, have understanding for the sinners around them. It is not a question of whether another has sinned, it is the certainty that you are constantly sinning as long as you believe that you are your body. Do not blame others for committing the same sins as you, and even if you realise who you really are and perhaps the wheel of birth and death, of karma, comes to an end for you, it does not mean that you are superior to others.

We are all equal, sitting in the same convincing boat and sailing on the same ocean. We undergo the same storms and setbacks and only when we stop identifying with the mode of transportation and give shelter to others can we hope for grace and return to our source.

For thine is the kingdom

Self-realisation is nothing more or less than realising who or what you really are.

Self-realisation cannot be understood, learned or practised. Self-realisation can only be experienced, for self-realisation is not divisible. Self-realisation is not meant for the ego or the personality, because self-realisation releases you from your ego and makes you universal. If our ego, our delusion, does not receive any power, attention or energy, it will languish and eventually disappear altogether. This usually does not happen without a struggle, for your mind is your ego's ally, and together they will try to point out to you that you cannot do without them. They will besiege, threaten, confront and burden you with your irresponsible ideas and find supporters in your immediate environment.

You cannot share the experience of self-realisation with everyone. You will encounter incomprehension and resistance when you try to share your experiences enthusiastically. Your own insecurity and the do-nothing attitude do not make things easier, but if you persevere, you will be rewarded with your true nature, your true self and that is why you are here. Our true self, unlike our self-image, is not conditioned, is unconditional. Unconditional love, joy, wisdom etc. Our true unconditional self is unchanging and uninfluenced.

Do not behave like that prodigal son who was ashamed to return to the father, to the source. The source does not judge and when you realise who you really are, you experience a silent inner joy, the joy of coming home, the joy of being allowed to be there. Do not think that you are something special now and can improve the world for a while. Do not think that you are the chosen master now who can go and save humanity. You are only a lost son or daughter and on your journey home to the father, the source. You have placed yourself outside paradise and now you get the chance to return. It is granted to you, after many detours, to return and eat from the tree of life. You have discovered in you the alchemical gold, you have become knowing through compassion.

Examine all things and keep the good!

and the power

You are enlightened, but you do not know it.

Enlightenment or self-realisation occurs when we shift our attention from image or ego to our true self. Our true self is always and everywhere present, even if we do not perceive it due to the obscuration of our self-image. Enlightenment or self-realisation is the act of becoming free from the delusion of doer, the delusion of separateness, of duality or multiplicity instead of oneness. Advaita is the doctrine of unity, of non-duality, but the true meaning is probably better expressed by speaking of the non-do-entity, the non-doer entity. The non-doer is your true self! To become enlightened means that there is a certain form of darkening. That which is obscured needs to be clarified.

But what obscures what? Your ego obscures your true self just as the moon can obscure the sun. Your ego can darken your true self only because it receives from you all the attention necessary for its maintenance. Your ego is based on a fictitious doer entity that obscures your true self. Because of your constant attention to your ego, it continues to exist. Without your attention, it would in no time at all wither away, disappear, and enlightenment would be your portion. Without your attention to your ego, you would

realise who you really are.

Enlightenment is nothing other than the result of becoming aware and the obscurity diminishes and finally disappears. Enlightenment is not something you can achieve through practice or study. Neither is enlightenment for the gifted or for monks. Enlightenment is for everyone. You are enlightened, but you don't know it. Enlightenment is not a state you can acquire, you always have been and you always will be, only a tiny misunderstanding stands in the way of experiencing your own enlightenment. Ask yourself, "What exactly is my ego and who am I?" Your ego is nothing, and yet this nothing stands in the way of your being enlightened. It is only because you are constantly paying attention to your ego that you are not experiencing your own enlightenment. That is a real sin, isn't it?

Do something about it, wake up and enlighten your existence!

and the glory

What are we being liberated from?

We free our souls from delusion and free ourselves from karma!

We liberate our souls from the delusion and free ourselves from the necessary ballast!

As soon as we start saying I to ourselves, we save experiences and thoughts about and concerning us. We drag a huge suitcase of films about our lives and our heads are full of old thoughts. We carry this permanent ballast with us from day to day and derive our qualities from it. It is just experiences and thoughts that belong to our body and our life situation, but in reality have little or nothing to do with us. It is literally ballast and it clouds our true self. The resulting delusion, which we experience as ego, darkens our soul with sins and obliges our true self to reincarnate.

Try to let go of your ballast for a quarter of an hour. For a quarter of an hour, give no attention to those old stories and those worn-out thoughts. Leave all your wishes and expectations alone for a quarter of an hour and do not worry about anything. In 15 minutes you can pick up the whole business again if you want, but it is not necessary. There is nothing lost if you just leave all the shit behind and continue without that ballast. If there are still things bothering you, now is the time to leave them alone and to allow yourself not to be bothered for a while. Again, if you want your shit back, no problem because nobody wants your troubles, nobody steals your problems, not even your most beautiful ones.

So, now you are empty, without worries and relaxed! Do you miss your troubles? Does something still come up? Just let them lie there, without paying attention to what can best wait for a quarter of an hour. How does it feel? Do you miss something? Have you lost something? Do you have the feeling that something is missing? You are now free of your delusion, your delusion to which you pay so much attention and your delusion which always demands attention in order to be maintained. You can very well do without the delusion, but the delusion cannot do without you! If you succeed in being delusionless and wishless for some time, you will find that you are freed from something, suddenly also enlightened, enlightened from your delusion.

If there are still things keeping you busy, then now is the time to let go and allow yourself to be freed from your delusion, from your ego. Do you miss your troubles? Is there still something popping up? Just leave it for a while, no attention for what can best wait for a quarter of an hour. How does it feel? Do you miss something? Do you feel that you lack something? For a moment, you are released from your delusion of being a doer! You are experiencing your true self without being a doer.

In eternity. Amen to that.

When you can put your ballast aside without grumbling and do not immediately feel the need to occupy yourself with all kinds of thoughts. When you realise that every experience is only an experience and you are the one who perceives these experiences, pleasant or not, and not you.

Then I wish you much insight and wisdom and success in your self-realisation!

Enlightened of your delusion, freed of your ego and freed of your sins, you discover your true self. It was always there, but it was hidden, somewhere in the bottom of the closet where you left it a long time ago.

How can we experience the joy of our true self?

How can we eliminate delusion and the suffering that goes with it?

How can we undo samsara and karma?

In short, how can we wake up and realise our true self? When the previous chapters on mind, soul, body, incarnation, karma, ego, sin, reincarnation, self-realisation, enlightenment, salvation and the true self no longer raise any questions, and it is obvious that the doer is a delusion and our ego a delusion, then it is time to start experiencing your true self. If you still have doubts or if there is something not completely clear, take your time and read the whole thing or part of it several times. Your whole life has been

dominated by your delusion and it is not self-evident that this delusion will give in without a fight. It is better to read once too often than to leaf through out of curiosity. It is about your true self and making your karma disappear, it is about your delusion, your ego, your self-created thought image! When you can put your ballast aside without grumbling and do not immediately feel the need to occupy yourself with all kinds of thoughts. When you are not plagued by the misery of our daily worldly worries. When your environment enables you to spend the coming time in peace and quiet and your means of communication are switched off. When you realise that every experience is only an experience and you are the one who perceives this experience, pleasant or not, and not you. Then I wish you much insight and wisdom and success with your self-realisation!