

Seminar Theoretical Basics



The seminar “Theoretical Basics” deals with the nature of man, as explained in the knowledge of the ancients. The basis of the seminar is a rediscovered key to the interpretation of the Hebrew Bible, especially the five books of Moses.

This key is still too little or not known to the general public, but regardless of this it offers a profound, due to the numerical character of the Hebrew letters, unequivocal access to the world of mystery, which has survived in Jewish tradition, and is also based on a millennia-old Tradition. Basically, it is about the rediscovery of a lost knowledge of particular importance especially for today.

This is the translation of a German original. The poems and quotations of the original were kept as they contribute to the understanding of the whole. Translation naturally loses the sound and rhyme of the original, we beg the reader to keep this in mind.

material vs. comprehensive worldview

*Close
And hard to grasp is god.
But where there is danger
the saving grows, too.*

Friedrich Hölderlin (1770 - 1843)

We live in a time of ideological materialism. The predominant way of creating knowledge (i.e. science) only recognizes material things as the basis of their knowledge gain. So science is based on matter and so-called determinism.

With determinism, the view is represented that the world can ultimately be calculated in advance - provided that the laws operating in matter are deciphered and all influencing variables of the laws found or the mathematical equations can be determined. The world is then like a clockwork that man can completely control due to his intellectual abilities.

Paradoxically, modern quantum physics has shown that the world is not deterministic; it cannot be calculated in advance or ultimately eludes predictability . This applies to both the microcosm and the macrocosm, the world of the smallest particles as well as the world on a large scale and for the area visible to our eyes (e.g. double pendulum)

In addition, physicists working on quantum theory found out at the beginning of the 20th century that the source of matter is not matter itself. According to the knowledge of modern physics, the source of matter is something that could be called energy, vibration, spirit or space.

Today we are in the paradoxical situation that our science is based on matter, but nobody knows what matter actually is. Against this background, we observe that physics and metaphysics are more and more merging into each other.

One of the founders of quantum theory, (Nobel Prize for Physics 1918), i.e. of modern physics, **Max Planck** (1858-1947) during a lecture in Florence in 1944, said the following:

"Gentlemen, as a physicist who has dedicated his whole life to sober science, to the investigation of matter, I am certainly free from the suspicion that I am taken for a dreamer.

And so, after my research on the atom, I say this:

There is no matter per se.

All matter arises and exists only through a force that brings the atomic particles into vibration and holds them together to form the tiniest solar system in the universe.

Since there is neither an intelligent force nor an eternal force in the whole universe [...] so behind this force we must assume a conscious intelligent mind. This spirit is the source of all matter. Not the visible, but transitory matter is the real, the true, the substantial - for matter would not exist at all without the spirit - but the invisible, immortal spirit is the truth!

But since there cannot be spirit in itself either, but every spirit belongs to a being, we must necessarily accept spirit beings. But since spirit beings cannot be of themselves either, but must be created, I am not afraid to name this mysterious Creator as all civilized peoples of the earth have called him over millennia: God!

With this the physicist who has to deal with matter comes from the realm of matter into the realm of spirit. And with that our task is over, and we have to pass our research into the hands of philosophy. "

At this point also the German physicist **Hans-Peter Dürr** (1929 to 2014) may be cited. He was the holder of the Federal Cross of Merit of the Federal Republic of Germany, honorary doctor and, among other things, three times member of the board of directors of the Max Planck Institute for Physics and Astrophysics:

"As a physicist, I have spent 50 years - my entire research life - asking what is actually behind matter.

The end result is very simple:

There is no matter!

So for 50 years I have been working on something that doesn't even exist. It was an amazing experience to learn that what everyone is convinced of does not exist. "

Although the findings of modern physics are now over 100 years old, these findings seem to have barely established themselves in the rest of the sciences and in the general worldview.

This is all the more astonishing since there are also counter-drafts to our worldview.

The picture that you find at the top of the first page of this document is the work of the American **Walter Russell** (May 19, 1871 in Boston, Massachusetts; † May 19, 1963). His contemporaries considered him the

new Leonardo da Vinci. The breadth of his work, which has always taken place at the highest level, is astonishing.

He was a musician, philosopher, poet, figure skater, sculptor, painter, horse breeder, scientist, writer and probably a lot more.

In addition to pieces of music, pictures and sculptures, he left the world a complete cosmogony, a theory of the origin of the world, which long anticipated the above-mentioned knowledge of today's science, according to which the source of matter is spirit, energy, wave, movement and rhythm, vibration and light.

Most of you are familiar with the chemical radioactive elements plutonium and neptunium, which have been known since the atomic bomb was built.

These are not the correct names for the two elements. Their real names, protected by copyright by their discoverer, Mr. Russell, are: Urium (Plutonium) and Uridium (Neptunium).

Mr. Russell announced the newly found elements in 1926; according to Wikipedia, they were discovered in 1940.

The reason why he is hushed up is probably the way in which he gained his knowledge. He postulated the structure of matter in an octave theory similar to that of music and thus formulated a kind of universal law that applies equally to all phenomena in our world.

He put his findings, which he had only gained from internal observation, into book form and sent this book to around 1000 of the leading scientists of the time. He did not get a reply from anyone, only the genius of the century Nicola Tesla advised him to bury his knowledge and to dig it up again in 1000 years, when humanity might be ripe for his knowledge. He called this manuscript, sent to the leading scientists of his time "*A new Concept of the Universe*".

Along with many of his other writings, it can still be downloaded in the Internet.

Also the "*University for Science and Philosophy*" founded by him still exists and can be found on the internet.

Along with the recognition of the de facto non-existence of matter, the assumption of a fundamental determinism of the world had to be dropped. The world cannot be calculated in advance. It is a matter of chance. In a deterministic world there was no place for God because everything seemed to work according to mechanical laws.

Both, the discovery of the spiritual source of matter as well as the non-determinism of the course of the world, leave room for a higher being, a premonition of God and thus the possibility of reconsidering the teachings of the ancients opens up, but now from the point of view of the newly acquired scientific knowledge.

"The first drink from the cup of science makes atheistic; but at the bottom of the cup God waits." (the physicist **Werner Heisenberg** (1901 - 1976, Nobel Prize 1932) attributed).

Western science was not always just materialistic and religion/philosophy and science, which appear to us today to be incompatible, for the most part of Human history were closely interwoven. It was only with the Enlightenment in the 18th century that everything mystical was eliminated from science. Probably also because the knowledge about the mystical connections of the world had been largely lost by then and consequently the messages of the ancients could no longer be understood.

Parallel to the secularization of his worldview, however, there was also a remarkable longing in man for spiritual knowledge, since a purely material explanation of the world and human nature appeared and does not appear to be satisfactory to many.

Many things could and can serve people as sources in the search for their spiritual side, since there has never been a lack of witnesses to a comprehensive worldview. So all wise men in the world can be seen as lighthouses of humanity, just a few are mentioned here:

Socrates

Zoroaster

Lao Tse

Mose

Jesus

Mohammed

In addition to these human witnesses, the monolithic buildings of ancient cultures scattered all over the world also tell of a different view of things. It is part of the paradox of history that the further back one looks in time, the more and more magnificent buildings were performed and still astonish people today. The best-known example are the pyramids of the Gizeh Plateau in Egypt, which will be discussed later. The temple of Karnak, for example, also in Egypt, is one of the largest sacred buildings in the world to this day.

In the eastern world, especially in India, the knowledge of the ancients has largely been preserved in the Sanskrit literature and has survived to this day in a culture that, unlike most cultures of western antiquity, never perished. (In the West, only the Israelite culture has outlasted the times.) This may also be a reason why many of the searching people feel drawn to the Eastern teachings.

*The banks of the Ganges heard the god of joy
Triumph as conquering from the Indus
The young Bacchus came with holy
Weep from sleep, waking the peoples.*

Friedrich Hölderlin (1770 - 1843)

The decisive source of wisdom and, so to speak, the foundation of our culture are not the Vedic scriptures; our culture is based on a book that we call the book of books despite the fact that a large number of people has never read it. The Bible, especially the five books of Moses. These books have their meaning in all three great monotheistic world religions. As the Christian Acts of the Apostles teaches us, its author is an Egyptian initiate. In the Bible the sacred knowledge of ancient Egypt has been saved up to our time. This fact alone makes this book something very special.

The Bible has one disadvantage: we no longer really understand it.

We have lost our understanding of the Bible because its real message can only be found in the Hebrew original. Basically every translation is a distortion of the content (it is not without reason that the Italians have the saying "*traduttore-tradittore*" - "the translator is always a traitor.")

The really peculiar thing about the Hebrew language is that each letter is actually a number or that number and letter are identical in this language, which, to my knowledge, is not the case in any other language.

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Even this would be of little importance for the understanding of the Bible if the actual message or statement and moral were not in the meaning of the numbers that are represented by these letters.

The letters of the Hebrew alphabet with their numerical values are called:

Aleph	1	iodine	10	Kof	100
Beth	2	Coffee	20th	Resch	200
Gimmel	3	Lamed	30th	Shin	300
Daleth	4th	Mem	40	Taw	400
Hey	5	Now	50		
Waw	6th	Samech	60		
Sain	7th	Ajin	70		
Cheth	8th	Peh	80		
Teth	9	Zade	90		

Die 22 hebräischen Buchstaben - Ordinal- (rot) und Zahlenwerte (schwarz)										
1	2	3	4	5	6	7	8	9	10	11
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
1	2	3	4	5	6	7	8	9	10	20
(a) Aleph	B Beth	G Gimel	D Daleth	H He	W Waw	S Zajin	Ch Chet	T Tet	J Jod	K Kaph
12	13	14	15	16	17	18	19	20	21	22
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
30	40	50	60	70	80	90	100	200	300	400
L Lamed	M Mem	N Nun	S Samech	(o) Ajin	P Pe	Z Tzade	Q Qoph	R Resch	Sch Schin	T Taw

Image source: <https://menora-bibel.jimdofree.com/akteen-zur-bibel/names-zahlenwerte-at/>

Now there is actually no reason why Aleph should stand before Beth or Gimmel, if you only start from the letters. But since the 1 comes before the 2 or 3, the actual order (also partly of our letters) is in the order of the numbers. But this is no longer evident in our Alphabet, which has lost its connection to the world of numbers.

In order to read the Bible it is necessary to know the meaning of the numbers. More about that later.

Since the actual message of the Bible can be found in the numbers, it has been an established law over the centuries and now millennia that no letter in the scriptures could be changed, simply because otherwise the mathematics of the Bible would no longer be correct.

Therefore, when copying the Bible, even obviously misspelled words were not corrected, even letters that were apparently arbitrarily uppercase or lowercase were copied.

Jesus himself says: „For I truly tell you: until heaven and earth dissolve, the smallest letter will not dissolve from the law, until everything is done.“ (Matthew 5:18)

To clarify, I would like to add a few things:

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In the book of Genesis we find the story of the two trees in the garden of paradise, one is the tree of knowledge of good and evil and the other is the tree of life.

In numbers:

Tree of Life: *Etz hachaijm*:

<i>Etz</i> (Tree): Ajin-Zade:	70-90
<i>hachaijm</i> (of life): He- Cheth- Jod-Jod- Mem	5-8-10-10-40
Total:	233

Tree of the Knowledge of Good and Evil: *etz hadaath tow wera*

<i>Etz</i> (Tree): Ajin-Zade:	70-90
<i>hadaath</i> (of knowledge): he-daleth-aijn-taw:	5-4-70-400
<i>tow</i> (good): teth-waw-beth:	9-6-2
<i>wera</i> (and evil): waw-resch-aijn	6-200-70
Total:	932

The ratio of the numerical values (hidden in the letters) of the two trees to each other is exactly 1: 4 (233: 932). If even one letter were misspelled, this ratio would no longer be an integer. Instead of "tree of the knowledge of good and evil" there would be for example "tree of knowledge of good and evil ", that would be meaningless for the understanding of the picture, but fatal for the numerical relationships.

We will come to the meaning of the 1 and the 4 shortly.

Another example: At the end of his life, God called Moses to climb up the mountain *Nebo*. The mountain *Nebo* is written: nun-beth-waw, total value 58. At the point in the Bible where God commands Moses to go up the mountain *Nebo* - 58 - , exactly 5800 verses of the book are over.

Another example: the book of Exodus speaks of the plagues that afflict Egypt because they will not let the people of Israel go.

The third, sixth and ninth plagues are (in the systematics of the Bible, which I cannot go into here, there is a special connection between the 3rd, 6th and 9th.):

Bug (mosquitoes, flies),	hebr <i>kinim</i> : kaf-nun-mem	20-50-40
Grind that breaks out in leaves	hebr. <i>Shchin</i> : Shin-cheth-nun	300-8-50
Darkness,	hebr. <i>Choschech</i> : Cheth-Shin-Kaf:	8-300-20

if you write the three plagues one below the other, the result is:

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20	50	40	3. Plage
300	8	50	6.Plage
8	300	20	9.Plage
9. Plage	6.Plage	3. Plage	

you can see that the plagues can be found in the vertical columns.

It should also be mentioned that the people of Israel came from Egypt (Heb. *mizraijm*) and moves to the land of Canaan.

again in numbers:

Egypt, *mizraijm*: mem-zade-resch-jod-mem: 40-90-200-10-40

Total value: 380

Canaan: Kaf-Nun-Ajin-Nun: 20-50-70-50

Total value: 190

The ratio of the two numerical values / words is therefore $1: 2 = 190/380$

The exodus from Egypt is the way from 2 to 1. If someone knows the meaning of the numbers 1 and 2, then he will know what is actually meant by this exodus.

These were just a few examples to show the number structure of the Bible, which can only be lost when translated.

In the following we want to devote ourselves to the meaning of the numbers.

the mystical meaning of some numbers

From the school of Pythagoras, of whom it is said that he was initiated in Egypt up to the 22nd master's degree, it is reported that a new student of the master was told to count. The student began to count: 1 2 3 4 then he was interrupted and he was told: "Now you have spoken our oath".

The disciples of the initiate - in contrast to us - knew that one cannot count further than 4, since the sequence 1-2-3-4 contains everything.

The saying comes from Pythagoras, "*everything is number*".

For those initiated into the mysticism of numbers it is immediately evident that one cannot count beyond four. The Hebrew letters/numbers in the hundreds also only reach as far as to 400, as you can see above,

The last letter Taw represents the number 400, 4 x 100. Why is that?

1 (*Aleph*): The 1 is the undivided unity of the origin. This origin - God, Creator World Spirit, En Sof, Manitu - however - is the "everything". In a comprehensive unity, however, there can be nothing outside of or opposed to this unity, for the simple reason that everything is one.

In order for anything else to exist, there has to be a duality, something that opposes the unity. A border must be drawn in so that everything does not fall back into the unity of the origin and is thus cancelled out again.

This state of being opposite to the all-devouring unity is represented by the 2 (Hebrew letter *Beth*). Only the state of the two enables the existence of a creation. Since the Bible tells the story of the Creator with his creation, the (Hebrew) Bible begins with a capital B, a capital 2 with the words *Bereschith bara elohim* etc. This phrase is generally translated as "In the beginning God created ...". Because of the complexity of the Hebrew language, the whole Bible is actually contained in this first sentence. A treatise on this first sentence can fill whole Libraries which we do not have time and space for here.....

Nevertheless, I would like to digress briefly here and tell a story of Jewish tradition. It says there was some kind of discussion between the masculine and feminine side of God before all creation came into existing. The feminine side of God wanted a creation to come into being in order to be able to love this other, this opposite. The male side warns against giving up the tranquility of unity and taking on the sacrifice of a creation and points out that this creation would not understand that it only existed because the other, the creator, had given himself and the sacrifice of his own rest, so that this other thing - creation - could be.. The feminine side of God replies that if creation should not grasp the sense of itself, namely that being created for the joy of God in his wish to give happiness and love, she - the feminine side of God - would lead back this creation and make it understand the meaning of its existence. So that in the end the meaning of everything would come about: that there is a duality, a counterpart to God and this counterpart is connected to him in love, that two are one again. "*Ut omnes unum sint*" Jesus asks "*So that all are one*".

This is the state of divine harmony, which is why the 3 is also considered a sacred number, because it symbolizes what we understand as the ultimate ideal. Two are connected to each other through the third, the unifying, love; the duality, the opposite, symbolized by the 2, again refers to the 1 and thus results in the 3. This is also the basic scheme of the Trinity, the Trinity of God, the Hindu „Trimurti“, but also, for example, the structure of a couple, a family.

Since creation was created for love, since God, according to the old stories, did not want a robot, man is given free will and choice ; he should be able to choose freely whether he wants to live a life towards and with God or without him.

So if the 2 decides not towards the 1, but for itself to live the duality without God, then the state of $2 \times 2 = 4$ is born, the way away from the origin. So there is the option for man to choose the 3 or 1 to live in the direction towards his origin or the 4 or 2, a life without God.

The path of the development of creation out of unity leads via the 2 to the 4. The path back via the 3 to the 1.

It should only be mentioned briefly here that the pyramid as a geometric figure corresponds exactly to this way back. It is a symbol of the ascent of man from matter, the base of the pyramid, the square over the triangular faces, the relationship to the origin, to the top of the pyramid, to one.

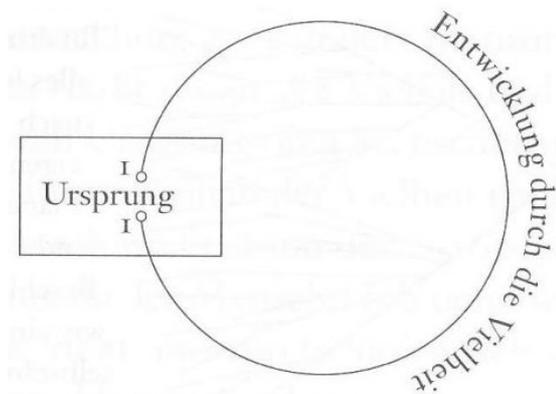
On the other hand, the Hebrew word for lost - *abed* - is written Aleph-Beth-Daleth, in numbers 1-2-4. Getting lost means following the path from God, visible for anyone you are able to read the meaning of the numbers.

In the second creation story we hear that in the Garden of Eden (literally the Garden of Keeping Happiness) the two aforementioned trees play a prominent role.

Now we understand what the story is actually about. Man can choose between 1 and 4, between a life with God and a life without God. That is the message of this story. The moral of the story is palpable somewhere

in the pictures of the story, but it becomes decitated and unequivocally only through the consideration of the numerical values of the words and the knowledge of the meaning of the numbers.

In the story told earlier about the conversation between the female and male sides of God, we heard that God would still lead creation home, even if it were to take a path away from him. So the way of creation is bent. The way away from God also ultimately leads to him. A wrong way is also a way. This can be represented graphically as follows:



*We all fall. That hand falls.
And look at others: it is in all.*

*And yet one is who this falling
holds infinitely gently in his hands.*

Rilke

The Glass Bead Game

*Music of the universe and music of the masters
Are we ready to listen in awe
For pure celebration the revered spirits
To conjure up blessed times.*

*We lift the mystery lift us up
The magical formula script under whose spell
The shoreless, stormy, life
It congealed into clear parables.*

*Like constellations they sound like crystals,
In their service our life became meaning
And nobody can fall out of their circles
Than towards the holy center.*

Hermann Hesse

So God will lead man back from the furthest distance from God. This extreme distance is symbolized by the 4, hence the message to the young students in the school of Pythagoras that it is not possible to go further than 4.

All possible powers of ten of the 4 within the Hebrew alphabet, including the 40 and the 400, are to be understood in this sense. They serve as an expression of the greatest possible spatial and temporal distance, which, according to its character, is infinite and unbearable. The bondage in Egypt lasts 400 years, the journey through the desert lasts 40 years, the long absence of Moses on Mount Sinai lasts 40 days, etc. The word for water is also the name of the Hebrew letter with the value 40, the *Mem*. Water and time are synonymous in the logic of the Bible, salvation in the biblical symbolism means the liberation of man from

this endlessness, this is the task of the man-fisherman known from the New Testament, whom we will meet later.

The 5 in turn symbolizes the connection of the 4 with the original 1. Even in the extreme distance from God, humans are not forgotten and brought back by God.

The 3 is considered a male number, it leads to the origin, to the interior, to the memory of the origin of man. The word for male in Hebrew, *sachar*, is of the same stem as the word for memory.

The 4 is considered a female number. The Hebrew word for feminine is *nekaba* which also means hollow. This is expressed, among other things, one might say - logically - in the human anatomy.

From school, most of you probably still remember the Pythagorean theorem, generally written as $a^2 + b^2 = c^2$.

The smallest possible natural and also consecutive numbers for which the equation applies are 3, 4 and 5.

$$3^2 + 4^2 = 5^2.$$

This sentence is far more than just a calculation rule, it is a kind of universal law.

The squaring of a number in the old knowledge meant the fulfillment, i.e. the widest possible development of a principle.

Thus 3^2 means the fulfillment of the male principle, the encounter of the 3 with itself, the exhaustion of all possibilities of the three, the male principle in its full meaning. The same applies to 4 and 5. The equation that is familiar to us under the name of the Greek scholar expresses far more than what our narrow worldview has degraded it to.

That this universal law was known long before Pythagoras is shown, among other things, by the pyramid of Chephren on the plateau of Gizah, which is built according to the proportions of the theorem.

The 6 is the number of the human being, often represented by the Star of David, two triangles that point upwards and downwards, just as the human being through his material body is part of earthly life, of matter, and through his soul participates in the life of the spirits, whose highest is God himself.

6 is also the value of the Hebrew letter Vav, which is also called a hook. Man is therefore that connecting hook between the two worlds of his nature.

The 6 is also the number of the 6th day, Friday, on which the so-called fall of Man takes place. This fall of man on the sixth day is also the reason for the number 666, which can be found in the Revelation of John. It denotes the inhibitor of the unity of God and man in the ones (6), tens (60) and hundreds (600), i.e. in the past, present and future. Incidentally, it is not by chance that Jesus' crucifixion takes place on a Friday afternoon.

The careful reader of Genesis will find that man is created twice. There is a first and a second creation story, corresponding to the twofold nature of the human being, composed of body and soul, body and spirit. Man is created male-female, that is, his whole being is undivided. Body and soul, day and subconscious and all the opposites that often make up the inner struggle of man today are one.

Oral tradition of the Jews tells that in this state man could not have understood the meaning of creation because he was undivided and could not understand God's sacrifice of giving away, of severing a part of himself. God therefore lets a sleep come over him (Sleep in Hebrew is *tardema*, in this word there is also the word "descent") and now also separates the unity of man. We read that he takes a rib of man and forms the woman from it, and closes the place with meat. The word for rib is also the word for side, Hebrew *zela*. So God takes one side or aspect of man and contrasts it with the other. He breaks the original unity of man.

Through sleep, the human being descends into a deeper state of consciousness and finds himself as a divided being. With the woman, the severing of a part of himself, comes the flesh. Man is now a split being in which

conscience and intellect, heart and intellect, body and spirit conflict with each other. Only through this separation can arise the longing for the unity of himself, before that he did not know the separation that God also takes upon himself so that creation can be.

Only in this state is man susceptible to the temptation of the serpent and promptly he chooses the way away from God, he chooses a life without God. The woman as a synonym for his physical side, closer to the external senses, seduces him to do so. His soul, his male part, follows his senses against better knowledge.

Man could have chosen a life with God, everything in creation could have spoken to him about God and thus he would have seen everything in relation to the Creator. He can still do that.

However, he chooses a life without God. All of us.

This has a number of consequences:

Man as the perfect work of God was free from suffering, sickness and death; also free from work.

Death comes to man as a touchstone, a wall that he cannot jump over with the means of a "godless" science. The purely worldly wisdom, which man has preferred to the wisdom of God, crumbles at the wall of death. Death is set so that man longs for an explanation of what kind of meaning life should have when he is doomed to leave everything behind.

Man chooses a life according to his own laws of good and evil, replacing God's truth with his own. Truth in Hebrew is *Emeth*, written 1-40-400. According to our current state of knowledge, this word can be interpreted as: the connection of the origin, the 1, with everything that is possible in creation, with its infinite expansion and multiplicity. If you remove the 1 from the word, i.e. delete God, the word results in *Meth* which means death.

As already written, the fall of man takes place on the evening of the sixth biblical day. That is why the initiated read for the end of the sixth day "*tow meod*" - death - that to man comes as a result of his decision to live without God - be good. God is - to put it bluntly - the murderer of all people so that they long for a (full, unrestricted) life.

Man after his fall is susceptible to illness. His fall is the result of his wrong thinking. According to the story of the Bible, illness is the result of a decision to distance yourself from God, a decision to split one's own being, therefore a kind of warning signal. According to the logic of the Bible, a tumor, for example, is not the causative agent of an illness, but rather its consequence, because impurity as the cause of the illness has its cause in the spirit. This is what Jesus meant when he said as follows: **(Mk 16, ff)**

He said to them, Are you still ignorant? Do you not understand that everything that goes into the mouth goes into the stomach and is then emptied into the pit? But what comes out of the mouth comes from the heart and that makes people unclean. Because from the heart come evil thoughts, murder, adultery, fornication, theft, false testimony, blasphemy. These are the things that make people unclean.

In ancient cultures and cultures closer to the mystical, the sick went to the temple or to the oracle, slept the so-called temple sleep, in which they hoped to be shown the cause of their ailments through a dream. ("The Lord gives to his own in their sleep"). The task of the priests was to interpret this dream. What a difference to today's apparatus- and preventive medicine. We understand illness as a breakdown of a material apparatus to which we have often degraded ourselves; to other cultures illness serves as a warning signal.

If it is true, as modern physics has found out, that there is no matter per se and that everything is ultimately vibration, energy, then health is the physical characteristic of a harmonious being and illness is the physical manifestation of disharmony. If matter - to speak in the words of the above mentioned physicist **Max Planck** - is not the real, the true and the substantial, but spirit, without which there can be no matter - then a

real, lasting healing is only possible through the spirit. This may also be the reason why Jesus was primarily concerned with spiritual healing, which would in turn heal the body.

"It is the spirit that gives life; the meat is useless. The words that I speak are spirit and are life. " **John 6:63**

Illness as an - even if disharmonious - form of expression of the living is like human life itself bound to consciousness, because a dead, purely material, inanimate body cannot be sick either. So purely material medicine can never heal sustainably; it combats symptoms. It is to be hoped that in the course of the rediscovery of the old, new knowledge, conventional medicine does not close itself off to the new, ancient worldview that is dawning.

On the other hand, illness is then no longer a coincidence, it is rather what "comes to you", it is the manifestation of what the person serves as a resonance and breeding ground due to his own tune - his tone. Even vernacular knows that you catch the flu, for example

Every consciousness generates, according to its mood, its tone, the corresponding frequency and energy level and, accordingly, the physiological body milieu, which is already partly physically measurable, which enables the existence of microorganisms, for example. Like every living being, microbes also need the appropriate environment in order to survive. We know about cancer, for example, that it only thrives in a physiologically relatively acidic environment. In addition, it is possible to infect any organism with any living being, just as it is possible to "infect" a river with saltwater fish (from lat. *in-facere*: to put in), but the long-term chances of survival of the alien animals in the fresh water of the river are very low. A warm-water fish already kept in water that is too cold dies, in order to once more stress the species of the fish again for clarification. The same applies to microbes and various other so-called disease "pathogens" in an harmonious organism without disposition to illness with an internal environment hostile to illness. Just as the dead fish can be detected in the water, the remnants of the dead "pathogens" can also be detected in healthy people - using suitable methods.

The most sustainable way for people to stay or become healthy has always been to connect with the source of all life and health and to live in harmony with it, in resonance; in this way, besides all sorts of ailments and illnesses, even - one is amazed - death could be effectively avoided. *"Say to her Jesus: I am the resurrection and the life; whoever believes in me will live even if he dies. "* **John 11:25**

Humans seem to have, following their twofold nature of matter and spirit, also a twofold immune system, whereby compared to the physical, the mental-spiritual one in the climate of our material science is condemned to lead the existence of a wallflower, irrespective of phenomena such as Spontaneous healing and the like that by conventional medicine cannot be explained. As is so often the case in our worldview, it applies here that we have cancelled out half of our being and consider the other half to be the whole. But in order to be able to maintain this illusion, it is necessary to block out certain things ...

According to the teaching of the ancients, our world is called "*olam assia*", the " world of doing ". Here man has to act, do. In what he does, man expresses his beliefs and ideas. Man has no choice but to do, do act. Both outside and inside he expresses his dominant ideas. Seen in this way, humans can also be interpreted as a kind of cosmic manifestation machine. In his actions he testifies to his convictions. Man has the choice to express divine ideas in his resonance with the Supreme, then he manifests a world of life, love and health.

"S'il suffisait qu'on s'aime, s'il suffisait d'aimer. Nous ferions de ce rêve un monde, une éternité ", it says in a text of a French chanson. In resonance with God, man has the possibility of expressing a world of togetherness, of the "*Tat Tvam Asi*" of the Upanishads, of the "*All and everything be one*" of Christianity. He is then the witness of the birth of God in man and in the world. *"You will be my witnesses"* it says in **Acts 1,8** and also in a poem of **Rilke** the premonition of a new time, a new „breed of man“ finds its expression:

*Once on the edge of the grove
we stand together lonely
and are festive like flames
feel: everything is one.*

*Hold us tight;
be in the listening land
through the soft garments
grow like branch to branch.*

*Weighs an awakening breath
the umbels of the oleander:
see we are no longer different
and we weigh ourselves too.*

*My soul feels
that we feel at the gate.
And she asks you at rest:
Did you bring me here?*

*And you smile at it
so lovely and serene
and: soon we will continue hiking:
Gates open ...*

*And we are no longer hesitant
our way will be no pain
will be a long avenue
from the previous day.*

So far humans still prefer to give space and life energy to other ideas both inside and outside. It is not for no reason that cancer is a determining element of our current society in many areas of life, be it economic, health, urban planning, etc. The word of **Augustine**: "*You are time. If you are good, the times are good.*" is especially true in our days.

From the creation account we can also take an important insight that is completely inaccessible to our material worldview. Man's existence in this world is the result of a decline, a „condensation into matter“.

The Bible says that God gave man a fur coat to cover his nakedness. The word used there for fur is the Hebrew word *or*, 70-6-200, which is actually the word for skin. Man is given a garment made of skin, i.e. his being is wrapped in a material body.

Oral Jewish tradition reports that man had a body of light before his fall, Heb. *or* 1-6-200. The difference between the two words lies in the 1 and the 70, which are exchanged for each other.

The 70 is the 7 in the tens. Man in unity with God - 1 - has a dress made of light, as soon as he finds himself here in our reality, he wears a garment made of skin.

The seven or the 70 is the number of the reality in which we live. According to the Bible we live in the 7th day. The Bible records no end of the 7th day of creation. Our life is the way through the 7th day.

The initiated consider the number of 49, i.e. the 7×7 , to be the fulfillment of the 7th day. By multiplying with itself, the full potential of this world day is expressed. Therefore the life of Moses as the leader of the people of God through the 7th day (i.e. through our reality) ends also in the realms of *Moab*; *Moab* is written mem-waw-aleph-beth, 40-6-1-2, i.e. 49.

Moses is the guide through this day of the world. His successor *Jehoshuah* (this is the same name as Jesus) leads into the new world, in which man is no longer the enemy of God and everything is brought back to its

original harmony. *Jehoshuah* is called: the son of Nun, Nun is the letter with the numerical value 50. The name of *Jehoshuah* is therefore "the son of 50", the son of the new time, the eighth world day.

The 50 is the number beyond the 7th day, denotes another reality, the 8th day.

This *Jehoshuah* leads into the new, the 8th day according to the teaching of the Bible. The eighth is the octave of the first. That is why Christians celebrate Sunday as the first day of the week because it is both the first and the eighth. Because they celebrate the Christ with the number 888 (in contrast to 666 of the hamperer, Satan).

And *Jehoshuah/Jesus* takes over where Moses handed over. In *Bethlehem*, which also has the value 49, 49 in the tens. (49x10). The value of the sum of the letters of *Bethlehem* is 490.

We call the Creator Father, Heb. *Ab*, aleph-beth or 1-2. The Father is therefore the one who calls creation into life from unity.

The son Heb. *ben*, 2-50 leads creation, the two, back to the state of unity.

One understands why Jesus is God's Son, with him he builds the new world, leads his creation back home. Building in Hebrew is "*boneh*". From the same stem as the word "*ben*". He is the cornerstone of the construction of the world - albeit rejected by the builders - with him God leads the world of duality into the world beyond 49, into 50.

The connection between father and son is Hebrew. *eben*, Stone, 1-2-50, a contraction of the word *Ab* and *ben*.

Whoever builds the house of his life on father and son, as Jesus assures us, builds on solid ground, on stone.

The meaning of the word "reconcile" also becomes clearer, because through the Son the separation is dissolved, the 4 is reconnected with the 1 and the 5 or 50 is established.

The first words of the Bible were mentioned above. Even in the 2nd word of the Bible, in the word "*bara*"- in English: "he created". This bringing back creation is expressed in this very word, in the word *bara* - „he created“ the return is already included. *Bara* is written 2-200-1. The duality develops to the highest possible power of 10, the hundreds, i.e. it reaches the 200 and then returns to 1.

Incidentally, the first sentence of the Bible consists of 7 words and 28 letters, so here again we find the already known ratio of 1: 4.

These brief remarks already show that the Bible, as the basis of our culture, is quite capable of giving people information about the meaning of their existence and the world. If one then compares the various teachings of wisdom of the various peoples with this newly gained understanding, one finds that almost no revelation was given to people as mathematically precise and unequivocally as the one on which our culture is based.

It can be assumed that Moses, as an Egyptian initiate, also knew the numerical code (which he handed down to us in his writings and packaged it so ingeniously) of the monolithic buildings of ancient Egypt. The dimensions of these ancient initiation sites, like the Bible, want to convey a message by means of numbers and dimensions.

We can assume that he was aware that the Sphinx represented nothing else than a symbol for the ascent of man from animal man (the substructure, the body, the sphinx is an animal) to *Ptahotep*, to Godman, just as Jesus lets us know when we read "*Jesus answered them: Isn't it written in your law: "I said: You are gods"?"(Joh 10:34)*

the double nature of man

It is part of the tragedy of our time that the key to the Bible and to a comprehensive view of the world unfortunately seems to have been lost even for most of the members of the faith communities today.

And precisely because one's own revelation is no longer understood, the salt that the awakened (literal translation of the Hebrew term *Naar*, Disciple) should be, more and more loses its taste. Theology, which can no longer take from the ancient and proven sources of tradition, degenerates into an unreal fairy tale, precisely because the interpretation of the Bible has become an individual matter, without a foundation in the rock-solid number symbolism of the ancients, who shied away from ever adding something out of their own imagination or own discretion, but always referring to an older one, which in turn again referred to an older one, so that the line of tradition (= Kabbalah) could always be traced back to its source, to Moses and therefore always remained fresh and as genuine as possible.

The two trees of the creation story already mentioned can teach us a lot about human nature. These two trees correspond to the trees that are spoken of on the third day when the world was created in the first creation story. It says there that God wanted a tree to emerge that should bear fruit that is ripening, i.e. still growing, as well as already finished, fully ripe and grown fruit at the same time. The Hebrew original says there should be an "*etz pri ose pri*" - a tree "is fruit makes fruit".

The earth, however, could not do this and only produced a tree with unfinished fruits growing or ripening. So the earth only produces what it can produce.

There comes a "*etz ose pri*", A tree "makes fruit", the part of the "is fruit" is missing.

Jewish tradition now equates these trees, mentioned on the third day, with the tree of knowledge and the tree of life.

The tree of the knowledge of good and evil corresponds to the "*etz ose pri*" - the tree that only produces fruit. The tree of life corresponds to the "*etz pri ose pri*", the tree that has at the same time ripe fruit and also still makes it, development and final stage of the fruit are therefore present at the same time.

Man has two feet, with one he stands in the world of eternity, with the other in the world of time, he is the link, the Hebrew *Waw*, the hook, the 6, he gives time the taste of eternity, he is the salt of the earth. We know the saying that someone "has both feet on the ground". Life in Hebrew means *Chaijm*, the ending *-aijm* is a so-called dual, a grammatical form that only occurs in Hebrew and denotes a unit consisting of two intrinsic parts.

If a person chooses the aforementioned tree of life, the tree "is fruit makes fruit", then he chooses life in time and eternity at the same time, he is on his way to God and at the same time already lives there. The Torah, the five books of Moses, the word of God, is also called the tree of life.

If he chooses the tree of the knowledge of good and bad, the tree "produces fruit", he walks without knowing the goal, he only knows the side of time.

In Jewish tradition, for the Gentile, the man who does not know God, who therefore only lives in time, only on the side of development, of the "*etz ose pri*", the image of a person standing on only one leg is used. He is just a caricature of man because he has lost half of his being, his nature.

Death in our earthly world is the disappearance of the soul from the body. The soul leaves the side of time and continues to exist on the side of eternity only.

For the person who lives in time and eternity at the same time, there can be no death either, since he already exists in the same way on his side of eternity. Only he who does not know his own eternity and does not live in it can die.

*Only the rude can die
Others deity wants to teach
From low, from high
To nourish soulful sense.*

Hermann Hesse

Human life is a way back to God. The fruit of the world and of human life is the person who has brought his own "great" death, the death of the stubborn self, to maturity to such an extent that he has already entered eternal life.

*O Lord, give each one his own death.
The dying that goes out of that life
in which he had love, meaning and need.*

*Because we are only the shell and the leaf.
The great death that everyone has in them
this is the fruit that everything revolves around.*

*Because this makes dying strange and difficult,
that it is not our death; one who
finally takes us just because we don't mature.
So a storm is going to strip us all off.*

Rilke

According to the words of the Bible, people who want to go their own way according to their own convictions that are far from God also reach their destination, but like *Cain* who killed his soul, personified by *Abel* they are *na wenad* unsteady and fleeting. *Abel* translated means something like "it weighs nothing, has no weight, no importance", just as the soul, the spirit, materially speaking, weighs nothing, has no weight.

It helps to visualize what the word is trying to tell us: *Na wenad*, written Nun-Aijn, Waw-Nun-Daleth, so 50-70 (120) and 6-50-4 (60). Here we see again: 120: 60, so 2: 1.

So it is the same way as the way from Egypt to Canaan, the way of the liberation of Israel, as indicated above in the graphic of the curved way of the development from the origin through the multiplicity, but probably infinitely longer and more arduous than the direct way to the origin .

The word for the biblical Egypt is *Mizraijm*, which in Jewish tradition is also interpreted as suffering in the form, in rigid matter. Stem of the word is "zur" which means form. The word is from the same stem as *Nazareth*, the place Jesus comes from. Jesus also becomes human, descends into the condensed form, incarnates.

In the word *Mizraijm* we find the above-mentioned dual again as a grammatical form, because the nature of the world includes the incompatibility of the opposites of all being in which we live. Only in the origin do the opposites of the world become one, the contradictions resolve, an answer to the questions of life is given.

Jesus is from *Galilea*, the stem of the word *Galilea* is the word *Gal*, which also means form, also wave, written gimmel-lamed thus 3-30, total 33. The word is from the same stem as *Galuth*, which means banishment, for the soul experiences its existence in the world as banishment. (An old legend tells that the angels sang at the command of God to move the reluctant soul to enter Adam's body, because the soul considers the body to be a prison. Intoxicated by the angels' song, the soul then went into the Body, so the legend says ...)

Jesus is, so to speak, the prototype of the earthly formation of man, because he completes his appearance at the age of 33. Savior -*Goel*- is written gimmel-aleph-lamed; 3-1-30, he brings the 1 into the form of the earthly appearance, the 33.

(Just as an aside, it should be mentioned that in the old mystery schools initiation was carried out up to the 33rd degree, the 33rd was the highest degree. (Even today this is still common with the Freemasons, as a remnant of ancient knowledge.) The ascent of man can also be understood as a (re)activation of his various body energy centers, an ascent along his spine, which consists of 33 vertebrae. Jacob's ladder to heaven as a symbol of his ascent also has 33 steps.)

In the book of Deuteronomy, God characterizes himself as *"the LORD your God, who brought you out of the land of Egypt, out of the slave house."*

After the above knowledge about the meaning of the symbolic path of every person from *Mizraim* to *Canaan* it becomes clear that God cannot give a more complete definition of himself than with these words. If one digs deeper into the message of the word, the Bible suddenly begins to become a very lively, highly topical and extremely personal book.

So also the path of the *na wend*, the „unsteady and fleeting“ leads to the goal. But how much more beautiful and less erroneous is the way of the tree of life, where man is always what he will be, namely in time and eternity.

*With this wind comes destiny; leave, oh leave
there are coming, all the urgent and the blind,
before which we shall glow -: all that.
(Be still and don't move so that it may find us.)
O our destiny comes with this wind.*

*From somewhere this new wind brings
wavering from wearing nameless things,
over the sea what we are.*

*.... If only we were. So we would be at home.
(The heavens rose and fell within us.)
But with this wind goes again and again
fate is huge beyond us.*

Rilke

Eternal life does not begin with physical death, but with the death of the stubborn self. If this ego is defeated, the real life of man to which he is called, begins. And this moment can be anyone.

*I am a great evil because of that
since i have a self.
When I reach selflessness
would I still be ill?*

or

*Heaven is eternal and earth permanent.
Why are heaven and earth capable
to be eternal and permanent?
Because you don't live yourself
therefore they are able to live forever.*

*Therefore the wise:
He puts his self behind
and is making progress himself.
He empties himself
and remains preserved.*

*And isn't it like this:
Because he is devoid of self-interest
is the one who is able to accomplish his own thing.*

Laotse

in the same way:

Verily, verily, I say to you: If the grain of wheat does not fall into the ground and perish, it remains alone; but when it dies, it bears much fruit.

Whoever loves his life loses it; and whoever hates his life in this world will keep it for eternal life.

Joh (12,24,25)

Actually, it should be enough for man to look at his own anatomy, because this also shows the blueprint of the world; the principle of 1-4, which we have now encountered quite often, is also impressed on the physical appearance of man himself.

In the second account of creation in the Bible we read that before God formed man out of the soil, mist rose and soaked the entire surface of the soil. This seems like a very redundant remark. Only the translation back into Hebrew provides information about the meaning of the message. Mist is *Ed*, aleph-daleth, 1-4, soil in Hebrew is *adamah*, aleph-daleth-mem-he, 1-4-40-5, man himself is called *Adam*, aleph-daleth-mem, 1-4-40. It is difficult to point out the dominant principle 1-4 (-40) more clearly.

Humans clearly show this principle in their anatomy. The four limbs stand opposite the head as the one, the four fingers stand opposite the thumb; even in his hand, Hebrew *jad*, jod-daleth 10-4, the 1-4 principle is found again. The 4 small toes are in a certain way arranged opposite the big toe, with the difference that the thumb is decimated opposite the other finger, the big toe is not in this way the other toes. Only in the depictions and statues of gods of ancient Egypt is there a clear gap between the big toe and the rest, which also has its meaning.

As already mentioned, the Jewish tradition tells of a human garment made of light before man's fall, of which the account of the transfiguration of Jesus in the New Testament also tells us.

And while he was praying, the appearance of his face changed and his robe turned brilliant white. And suddenly two men were talking to him. They were Moses and Elijah; they appeared in radiant light and spoke of his end, which was to be fulfilled in Jerusalem. But Peter and his companions had fallen asleep, but woke up and saw Jesus in a shining light and the two men standing with him. (Luke 9.29-32)

Man loses his connection with God, who is one, because of his stubbornness, this is also reflected in his appearance. Light (1-6-200) becomes skin (70-6-200) or fur. With his fall / fur he also receives the hair, especially in the places where this fall is most evident.

The head, the seat of thought, which wants to tinker a world without God, according to its own laws of good and evil, receives the hair, as well as the eyes, which only want and wanted to see the outside of things, and have lost the comprehensive, prophetic, timeless sight of the spiritually living person.

Hair also under the armpits, at the origin of the doing, which wanted to "do" with the world at its own discretion, and also on his sexual organs, the place of fertility, where the one man now splits up into innumerable generations, often in conflict with each other. Hair is Hebrew *Saar*, sin-ajin-resch, 300-70-200, which at the same time also means Gate, i.e. an area somehow indicating the connection to the lost and mostly forgotten complete nature of man.

Man instinctively knows of his lost divine nature, because purely biologically there is no explanation, for example, for the fact that man is ashamed of his nakedness; On the other hand, small children are not ashamed of being naked, because they still feed on supernatural food (also in a figurative sense). (Interestingly, the word for heaven and the mother's breast in Hebrew only differ by one letter. Heaven is written *shamaijm*, 300-40-10-40 and breasts *schadaijm*, 300-4-10-40, only 40 has been replaced by 4. so both words are very closely related)

Speaking of heaven: tradition reads the word heaven *shamaijm* also as *esch-maijm* which is fire (*esch*) and water (*maijm*). This means that in heaven the opposites that are incompatible here are one, there is no longer any separation. The total value of the word *shamaijm* is 390. In Genesis we read that God created man as male-female, Hebrew. *sachar unekeba*, written *sajjn-kaf-resch* and *waw-nun-kof-beth-he*, in numbers 7-20-200 6-50-100-2-5, total also 390. That means, among other things, that the person who has overcome his own separation in time and eternity, lives in a heavenly state of existence.

The word as revelation and salvation

These few examples should serve to better understand our own nature. Our own culture offers us everything through the miracle of the word to embark on this inward. journey. Language - such as certain physical measures like the meter or the inch. is not a human construct or creation.

God wants to communicate himself to man through language, words and numbers. Language is God's bridge into time, God wraps himself in the word and speaks to us.

Language, hebr. *safa*, is also called the shore, it is this area between the mainland and the water that connects the two. In an analogous way, language is the shore to eternity.

"If you could only make people understand that language is like mathematical formulas - they create a world for themselves - they only play with themselves, express nothing but their wonderful nature, and that's why they are so expressive --- that is why the interplay of things is reflected in them. "

Novalis

The calendar of the Bible divides the history of the earth, of man into 3 1/2 times:

From the creation of man to Noah and the Flood (one time), from Noah to the birth of Christ (one time), from Christ to the appearance of the Antichrist (one time), and from the Antichrist to the Last Judgment (half a time). The serpent of Aesculapius, or the copper serpent that Moses shows to his people for salvation, also has 3 1/2 coils. (Num 21.4). The word for Redeemer, Anointed One, Hebr. *moshiach* and snake, Hebr. *nachasch* incidentally have the same numerical value, namely 358.

Three and a half times are given to man to rise again to the height from which he fell.

In a time of decline and the end of a time like this one we live in today, the most important thing is to let the word speak to us again. All other languages apart from Hebrew also carry a supernatural wisdom with them, in general there is much more wisdom in the language than we assume.

But to my knowledge only the language of Hebrew - due to the congruence of numbers and Letters - provides access to the essential world hidden in the meaning or numbers so freely and comprehensibly for anyone.

The person who takes refuge in the word that enables him to cling to eternity does not perish in time. This is the real meaning of the name Moses. The name Mose translated means, "I have drawn you out of the water, out of time". We find the same picture here as with the fishermen of humans of the New Testament, as already briefly indicated above. We read that as a baby, to save him from death, Moses was placed in a basket, abandoned on the Nile and later found by Pharaoh's daughter, pulled out of the water, and saved by her. Male children are supposed to be killed in Egypt/*Mizraim*. That means the inner, the soul, the child in man should be killed.

In the original text it says that the baby Mose is placed in a "*Teba*", taw-beth-he, 400-2-5. *Teba* also means "word".

The same word "*Teba*" is used for Noah's ark. The dimensions of the *Teba*, Noah's ark, are 300 cubits in length, 50 cubits in breadth, and 30 cubits in height. 30-300-50 are also the component/letters/numbers of the word "*laschon*", lamed-schin-nun, which means language.

The person who saves himself in the language, the word of God, is thus preserved, he does not perish in time. The word for deluge is *mabul*, mem-beth-waw-lamed 40-2-6-30. This word is also closely related to the word Babel (the site of the biblical tower) and also contains the meaning of a disorder, confusion. This is the defining characteristic of an end of times, in which the diabolos, the proverbial "muddle-thrower", is up to mischief.

The person who takes refuge in the word of God will find that the path of man does not lie in the 4, the ever further development from his origin - from God - but precisely opposite in a "back to the future". He will find out for himself that the temple of his bond with God, his personal redemption builds itself and often against his will, because redemption comes like a thief in the night, precisely so that man does not fall into the crazy idea, he could bring about his own redemption. Faith, redemption, is grace, if it weren't for that, the world would be meaningless, because man has one thing to learn above all: humility. If pride has caused his fall, humility leads him back to his place.

This lesson learned, his growth begins, because man, according to the words of **Hillel**, a teacher of ancient Judaism shortly before the time of Jesus "*Is the bigger, the smaller he makes himself*". For the more he frees himself from himself, there is room for a greater one in him.

This is what all the sages of the world tell us:

*"Push emptiness to the limit
and keep the silence steadfast*

....

a declining self is not to be endangered. "

Laotse

"Jesus answered and said to him, Whoever loves me will keep my word; and my father will love him, and we will come to him and make a home with him. " (Jn 14:23)

outlook

These few examples may suffice to show that man is acting contrary to his own nature when he establishes a science and thus a world that leads him deeper and deeper into the (necessary) crisis towards which we are inexorably heading. The Bible, but also all wisdom doctrines and wise men worldwide across the centuries, teach us that a society that fights against the world spirit - whose laws are diametrically opposed to the ones socially ruling - can only end in a catastrophe. The crisis of the world is a crisis of the de-divined man. Man who knows about his divine nature, finds his wealth within himself. Since all wealth - the spiritual as well as the material - ultimately comes from God, a society that separates itself from the source like ours loses both.

The dawning time will be painful but necessary to cause a rethinking in many and to show humanity that a world without God must end in a catastrophe, a lesson that many seem to have yet to learn.

This seminar serves to strengthen those who are ready to accept the thoughts presented here for the things that await us and to prepare them for the new time that also lies ahead. Besides the oppressive things that await us, the writings of the ancients teach us also about hope for a new era of peace between heaven and earth, God and man and between man and man.

*If not anymore numbers and figures
Are keys to all creatures
When those so singing or so kissing
More than the deeply learned know
When the world returns into free life
And to the world will return again
When again light and shadow then
For real clarity will be eachothers mates
And man in fairy tales and poems
Realizes the true history of the world
Then from a secret word
The whole wrong being flees away.*

Novalis

This seminar is intended as a kind of preliminary information for a seminar in which man tries to experience the universal laws of the world in himself by singing. Singing and also the formation of a sound can be understood as a way of initiation, to experience the wondrousness of creation and thus also of (our own) human nature by means of our own body and very personally. The expression "diva" (lat. "The divine") for a gifted singer describes someone who, consciously or unconsciously, has internalized the laws of their own (also transcendent) anatomy to such an extent that in absolute freedom and vocal beauty he can bring his own melody to life. And this I think is a goal worth striving at for for all of us.

*A god can do it. But how, tell me, should
a man follow him through the narrow lyre?
Its meaning is dichotomy. At the intersection of two
Ways of the heart there is not a temple for Apollo.
Singing as you teach it is not a desire
not advertising for something that has finally been achieved;*

*Singing is existence. Easy for God.
But when are we? And when does he turn
in our being the earth and the stars
This is not it, young man, that you love, though
the voice then opens your mouth - learn
forget that you get upset. That runs away.
Singing in truth is a different breath.
A breath about nothing. A woe in God. A wind.*

Rilke, Sonnets to Orpheus

In this sense, the content of this seminar is intended for everyone and hopefully worthwhile a reading for those who are in search of their own being and who cannot be saturated with the answers that our current science can offer.

Only beyond our reality does the real, the whole of life begin, we are like the deceived ones in Plato's allegory of the cave and for all those who are tired of this deception, this document can hopefully give some new impulses in the best case.

"Christians should look more redeemed to me. They should sing better songs to me if I were to believe in their Redeemer.", **Friedrich Nietzsche** once wrote. Faith has degenerated into a compulsory exercise in the West over the years and centuries. The great social consensus on universal core values is crumbling.

Faith will only survive where people, regardless of their denomination, have a living relationship with the unnameable. *"The pious of tomorrow will be a "mystic", one that has experienced something, or he will no longer be."*(**Karl Rahner**, German theologian 1904 - 1984).

In Hebrew, the word for anointing from which the word "Messiah", the anointed Redeemer, is derived, is of the same numerical value as the word for joy, to delight, i.e. the two are closely related.

The mystical, awakened person is a fundamentally joyful, a happy, an optimistic person. He knows life has a meaning, a sense; he knows that in spite of everything *"we live in the best of all possible worlds"* as the universal genius **Gottfried Wilhelm Leibniz** (1646-1716) put it.

Studying the ancient scriptures may be arduous, yet it is nevertheless worthwhile. *"Gaudium verum res severa"* was known in the ancient Rome *"Real joy is serious business"*.

The intention of these lines is to add something to this really deep joy.

All is well. Man is unhappy because he does not know that he is happy. Only because of that. That's all, all! Whoever realizes this will be happy immediately, immediately, in the same moment.

Fyodor Michailowitsch Dostoevsky