

# **Neoplatonism and Christianity**

**Georgi Stankov**

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**Limits and Possibilities of the Human Mind  
to Assess Dialectically the Whole, the Primary  
Term, and the Individual Ideas as Phenome-  
nology of Being**

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**- Philosophical Study –**

translated from the German book "[Neoplatonismus und Chris-  
tentum](#)", 176 pages, 2007, into English by the author

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## Preface

This pivotal philosophical study deals with the **Gnostic tradition** of Christianity and explains how this religion has plagiarized all its basic religious concepts from **Neoplatonism** of [Plotin \(Plotinus\)](#)- the most congruent gnostic study of human transcendence in the history of Western philosophy. This translation will deepen our discussion on the greatest fraud of humanity which began with the obfuscation of the life of the historical personality of [Apollonius of Tyana](#) as that of the fictitious Jesus, St. Paul, and St. John, the Revelator ([John of Patmus](#)), who were mythological split personalities of this [great teacher in the Antiquity](#).

This philosophical study is an important introduction to our imminent ascension and appearance as ascended masters, predicted in the bible as the "**Second Coming of Christ**" at the End Time of Christianity. This will happen simultaneously with the manifestation of the [healing centre in Diano Marina, Liguria, Northern Italy](#), which we are actively building now, and the [establishment of Rome and Italy as the world spiritual centre of the new paradigm](#) of ascending humanity.

This spiritual transformation of Italy first and then of the entire world will be based on the new **Gnosis of the Universal Law** which is eternal and a further development of Neoplatonism (watch also this popular [video](#) on Human Gnosis by our PAT members Ingrid und Otfried Weise):

This theoretical treatise was based on the German translation of Plotin's Enneads by [Richard Harder](#), Felix Meiner Verlag, Hamburg, 1956. Unfortunately the translator has changed the original order of Plotin's books as composed by his first editor and disciple [Porphyry](#) for no apparent reason, so that all the quotations given in this book as numbers of chapters and books deviate from those of the original [Enneads](#) as they have been excellently translated by Stephen Mackenna and B.S. Page in English (see [pdf](#)). Therefore the English reader will have to find the appropriate quotations for himself in the English version if he wants to go into more depth in his study of Plotin's Gnosis, which I would highly recommend.

The quotations given in this book will of course deviate somewhat linguistically from Mackenna's translation as they will be an English translation of the German translation done by Harder and this man was not very precise in his translation of the original Greek text and has mutilated some very important passages of Plotin, in particular regarding his description of his transcendental out-of-body experiences, as I found on numerous occasions. What can one expect from a person who was a Nazi-supporter and contributed decisively to the arrest and execution of the siblings Scholl and Professor Huber from the opposition group "[White Rose](#)" in Munich during the Nazi regime (for further information read also this [energy report](#))?

The same holds true for my analysis of the books of the neoplatonist [Origen](#) (of Alexandria), the founder of *bible exegesis* and the most important and still unrivaled theologian in the history of Christianity, in particular his classical book "[peri archon - De Principiis](#)", as I had to use the German translations. I apologize for this inconvenience to my English readers and hope that when this essay will be published as an English book one day, it will contain all the quotations from the standard English translations of these classic ancient works.

Georgi Stankov, June 2019, Diano Marina, Italy

## Introduction

Every worldview, be it individual or collective, leads to a philosophy and vice versa, even in those cases where philosophy is obviously treated with contempt and disdain, as one can observe at present everywhere. For even a total rejection of philosophy cannot eliminate the transcendental, spiritual-philosophical framework in which human existence unfolds on earth, just as the individual ego cannot remove the existence and the all-encompassing omnipotence of the soul, no matter how stubbornly it denies it.

Because the ego can only exist out of the life-spending force of the soul and do its mischief on earth. The soul thus has the omnipotence to allow the ego to deny her existence - admittedly only to a certain degree, hence the meaning and purpose of karmic experiences, which always reveal the fatefully directing superiority of the soul and shape the life course of the incarnated personality in the sense of her superordinate plan.

This is the ultimate **dichotomy** on which the incarnation experiment of souls on this planet is based: Man is an unbroken part of the whole and still feels alone and lonely in his separated body. This **existential feeling of separation** leads to many false views and beliefs, which form the human personality in a profound way. At the same time, the incarnated personality is a constant seeker of the energetic wholeness of the astral realms from which she comes. This wholeness can be experienced in the body only very rarely and imperfectly in brief moments of ecstasy.

I have devoted much of my other Gnostic writings to this subject. I will now show in this study that this realization is a leitmotif of *ancient philosophy* and especially of **Neoplatonism**.

The fragmentation of the soul as an earthly personality is achieved by an **amnesia** with regard to the causal existence and unity of All-That-Is and brings this dichotomy of life to the fore, which, like a fluid, permeates and conditions all phenomena of the visible material world.

As long as man erroneously experiences this dichotomy as a final state of separation in all aspects of his earthly existence and establishes it with the authority of an irrevocable truth in various false scientific doctrines, such as the *doctrine of evolution*, a biological and social Darwinism, in which even the ruthless competition among men is elevated to the regulating natural principle of economic activity, he is not in a position to perceive, let alone interpret, the essence of the Whole.

Thus modern, agnostic man denies the existence of the soul and the soul worlds, the 7F-creationary realms, from which earthly life arises secondarily. At the same time, man does not realize that through his subjective, rarely objective ideas, thoughts, convictions and beliefs, and the feelings and fears associated with them, he is a self-sufficient creator of his own destiny and of all social structures, and has the energetic potential to shape them creatively in an infinitely diverse manner.

In short, modern man does not recognize the priority of Platonic ideas over the visible phenomena of the secondary, three-dimensional world and falls into the trap of an unholy determinism, which is accompanied by an active, aimlessly compulsive empiricism. Herein lies the gnostic, or rather philosophical boundary of human knowledge. Since all the problems which the incarnated personality must deal with during her short sojourn on earth stem exclusively from this spiritual ignorance, this agnosticism of modern man is, at the same time, the source of all evil in this world.

# Conceptual Agnosticism in Economy and Religion

This mental insufficiency begins with the fact that man is not in a position to develop a viable, fully valid concept for the Whole and to translate this through his worldview into adequate social forms based on spiritual principles.

The confusion which the lack of proper terminology and perception of the Whole can lead to is demonstrated by the current global economic crisis that I predicted and explained eight years ago ([here](#)), which had just begun on July 19th, 2007; it had already led to the first cataclysms and upheavals on the mortgage bond market and was spreading rapidly throughout the entire financial market.

This crisis is the result of the **world inflation**, deliberately generated by the financial jugglers of our time out of pure greed to make money out of money. At present, economists are neither able to develop a correct idea of the world inflation, nor to comprehend the rapidly progressing decoupling of price from commodity value that has taken place at a breathtaking pace over the last 15-20 years and has completely eroded the global economy.

For this reason, the "experts" are now shocked and surprised by the severity of the "credit crunch", as they currently interpret the beginning of the world economic crisis, and are unable to grasp that this "credit crunch" is only a symptom of the bursting of the inflation bubble generated by themselves, which represents a necessary dialectical adjustment of the world money supply to the actual material production.

The reason for this blindness of all financial people lies solely in their fear of losing their professional and existential *raison d'être*. Fear always leads to ignorance and inevitably triggers cataclysms and crises, which then reveal the fear through the negative experience that the person makes in such situations and gradually contributes to its psycho-energetic reduction.

At present, the income of about 35% - 40% of all working people in the western world, especially in the USA and England, is generated directly or indirectly in the financial sector. On the other hand, only about 10-15% of all employees in Western countries work in industrial and agricultural production, i.e. where the actual material added value (as wealth of the nation) takes place in society.

The financial metropolis of London, for example, where virtually no industrial production can be found anymore, contributes 25% to the GNP of this country. According to official statistics, the US financial sector accounts for 1/3 of US GDP. If, on the other hand, one considers the artificial expansion of the dollar volume through options, derivatives, certificates, LBO, CDO and other sophisticated virtual financial products, which also fuel inflation in the industrial sectors, such as the construction industry and the real estate market, over 50% of the statistically generated economic performance in the USA is accounted for by the financial sector, the *raison d'être* of which has only one consequence: the systematic dollar inflation that the FED and other financial institutions in the country have deliberately created.

The "wealth of the American nation" is largely maintained by foreign investment from the rest of the world on credit (about \$4 billion a day).

In these two countries, including all off-shore companies, about 90% of all hedge funds and private equity funds are located with an estimated volume four times larger than the GNP of the third largest industrial nation in the world, Germany, namely over 10,000 billion euros. The CEOs of such funds manage a large portion of the world's savings and, with the help of unprecedented financial opacity and a lack of state control, they allow themselves lavish bonuses of up to \$1.6 billion each year, a fact that until recently was praised by financial experts as a virtue of the free market economy.

By constantly inventing new virtual financial products and the corresponding parasitic professions, these financial sharks nourish the world inflation, which they stubbornly deny as the **Primary Term** - the total U-set of all economic activity - and transform the world economy into a giant casino; at least until the financial bubble has finally burst (probably in autumn 2007 - spring 2008).

Only then will the people, who likewise do not worry about the Primary Term of the world inflation, realize that even the [Croesuses](#) of our time cannot feed on gold alone. At the same time, they will have to realize that they, being the gullible depositors and financiers of this speculative amok game, will find themselves naked and with empty pockets, because all their savings and pension accounts will be irrevocably wiped out.

The illiquidity of the fifth-largest bank for financing in the construction sector in England, [Northern Rock](#), which caused a panic among its depositors, is currently giving us a foretaste of what is yet to come. Within a day, the depositors, standing in long, sometimes tumultuous queues, have withdrawn over a billion pounds from their accounts, making Northern Rock as good as bankrupt

and should now be taken over by other banks. Yet this is only the beginning of the world crisis, the extent of which no one can really imagine.



The current confusion among the "financial experts" is similar to the confusion among religious believers. Since religions cannot develop a valid term for the Whole, the Divine, the [Numinous](#) in the sense of energy, they are in constant discord with God and themselves and make up for it with dubious, anthropocentric surrogates that suppress or undermine every individual religious feeling.

Their frustration over the failure of their own doctrine of God must then be compensated by the faithful in warlike conflicts with antagonistic religions, in the hope that in this way they will find again the lost religious meaning of their lives, although in these activities they mostly lose their faith and often also their lives.

Similarly, the "financial experts" of our time cannot develop an adequate understanding of the world inflation that they themselves have caused; by overlooking the resulting decoupling of price from commodity value, they seek

the causes of the beginning of the world crisis in such secondary phenomena as "credit crunch" and "new risk pricing", which are merely consequences of the world inflation.

While they bitterly deplore the bursting of the mortgage bubble and its expansion (unwinding, spillover effects) to corporate bonds and money transactions between banks at present, and as young souls, deeply inspired by the concept of debt and atonement, pursue the "blame game" with enthusiasm, they helplessly scream again for low key interest rates, to fix the self-inflicted liquidity crunch, although they should have known better.

The low interest rate policy of the FED and other central banks in Greenspan's style, which encouraged them to manipulate their finances in the first place, contributed significantly to this crisis. The financial speculators are currently behaving like drug addicts in a withdrawal delirium, pleading for more drugs until they finally get the "golden shot".

The early Christians must have behaved similarly when the promised and desired resurrection from the dead and the Second Coming of Christ failed to take place, and God was nowhere to be found except in the narrow *Trinity dogma* or, as in the case of the Muslims, in the stupid incantations about the greatness of Allah. That nothing better could emerge from this primitive mindset than the innumerable cruel religious conflicts and genocides, with which the horrible history of mankind over the last two thousand years has been full of, should be obvious to everyone.

But since this separation of the individual from the Whole is only superficial - it is merely a camouflage, a mutually agreed cloaking of the souls, in order to make the incarnation experiment on earth temporarily credible in the earlier phase of soul unfolding on this planet - every human being carries within himself an unmistakable intuition of the continuity of all existence, which he perceives as an individual **religious feeling** and expresses more or less comprehensively according to the medial abilities of his incarnated soul fragment.

To this inherent, transcendental urge to interpret **eschatologically** the individual destiny and fate of mankind we owe both the emergence of philosophy and of all religions and esoteric schools. As I will show with the example of the Christian religion, which is known to be a *syncretistic* teaching that rests on **Greek philosophy**, it is, however, not possible to separate the basic philosophical ideas that mankind has produced in its short written history and have survived the forged human historiography from the religious ones.

Only in times like the present, in which religions turn their backs on their philosophical origin and inevitably manoeuvre themselves into a self-inflicted

identity crisis, can the appearance that religions can manage without philosophy be temporarily maintained. In the course of their alienation from the sources of philosophy, religions increasingly flatten out and degenerate into compulsive, extremely narrow moral doctrines of seemingly eternal validity and make the extremely aggressive claim to comprehensively regulate and dictate all aspects of life.

The recognition and experience that modern life is less and less oriented towards the guidelines of religions - whether Christianity, Islam or Buddhism - increases religious rigidity and zeal through the narrowing of the worldview; countless violent, horrific, destructive conflicts arise from this, which are spoken of daily in the mass media. As religiously motivated conflicts worldwide mutate more and more into "body counts" in the mass media, and religious leaders see their spiritual task solely in proving that the religions antagonistic to them are the more violent ones, current religions only reveal their total failure as gnostic teachings, which were created by the soul worlds in order to convey the energetic unity of all existence to human beings in an understandable language.

The cardinal epistemological, gnostic problem of philosophy and all religions thus lies in its inability to precisely define the Whole as the **Primary Term of human awareness**, in order to derive from it the seemingly infinite variety of phenomena in the three-dimensional world in a logical and coherent way: they are not up to their task as a **Phenomenology of Being**.

This task was solved for the first time by myself in a comprehensive, didactically exemplary way with the discovery of the Universal Law and the development of the new **physical and mathematical Axiomatics**. The new scientific **pantheory**, which starts from the **energetic nature of the Whole**, the *Primary Term*, and describes and explains all natural phenomena of the physical and organic world and society in a logical, stringent and consistent way, is not only the pinnacle of modern science, which is a relatively new, short-lived, and already failed intellectual achievement, but also the climax and thus inevitably the end of philosophy and religions in their present form, which look back on a common history of over 2,500 years.

Some things are preserved therein, much is, however, discarded. I will not go any further into this matter here as I have already done it so comprehensively in several works. What this philosophical study is aiming at, is to analyze how far the ability of ancient philosophers was evolved in order to correctly grasp the **essence of the Whole**, and what spiritual aberrations led to this epistemological-theoretical knowledge being buried or consciously suppressed by the Church.

## Neoplatonism and Christianity in the Historical Perspective

When Pope Ratzinger deeply regretted in autumn 2006 on the occasion of his visit to Bavaria in his unfortunate [Regensburg lecture](#) the three waves of the "De-Hellenization of the Christian religion" ([full text](#)), this central concern of the church was completely lost in the superficial indignation and dispute in the mass media about the inappropriate quotation of the head of the Catholic church about the bloodthirstiness of Islam. In this alleged De-Hellenization of the church the former German professor of theology Ratzinger believed to have found the primary cause for the present intellectual and sense crisis of Christianity.

Yet no other intellectual authority, not even communism, which was notorious for its historical obfuscation, has contributed as much to the twisting, falsification, vulgarization and dogmatic stigmatization of ancient philosophical thought as the church itself, and this although, rather precisely because this religious doctrine would not have been conceivable without the spiritual achievements of the ancient thinkers.

A classic example of the falsification of history by the church was provided by Pope Ratzinger himself in his lecture on [John Chrysostom](#) on September 19th, 2007 in front of thousands of pilgrims at St. Peter's Square. He paid homage to this saint for his steadfastness against the Arians (see below) - "against the opponents of the divine nature of Jesus Christ" - as he called them, but did not mention at all that John Chrysostom, as Patriarch of Constantinople and sympathizer of the persecuted Origenistic monks, was deposed from his post by the opponents of Origenism, among them [Hieronymus \(St. Jerome\)](#), at the "[Synod of the Oak](#)" in 403, and at their instigation was subsequently sent to exile by the Emperor, where he died abandoned. It is no exaggeration to say that most of the saints and martyrs of the Church, on closer examination of the historical facts, turn out to be victims of this very Church. So much for Christian hypocrisy, which is too human a quality.

The conscious tendency of the occidental spirit to spiritual alienation from Hellenistic thought did not begin first with the Renaissance, as this Pope wants to make us believe in his Regensburg lecture against better knowledge of the

spiritual source of this pioneering epoch, but already in the 2nd and 3rd centuries, when the first Gnostic and New Testament writings appeared.

The burgeoning Christianity collided with **Neoplatonism** with tremendous force, whose bloom also unfolded in the 3rd century and cultivated an unbroken tradition to the classical philosophy of Plato and Aristotle through [Middle Platonism](#).

Neoplatonism reached its peak with the two disciples of the founder of this teaching, [Ammonios Sakkas](#) (died 242), who lived in Alexandria and gave his platonic lectures there: With the Christian [Origen](#), the father of *Christian exegesis* and by far the most important thinker and scholar not only of ancient early Christianity, but perhaps in the entire history of the Church, and with the actual founder of Neoplatonism, **Plotin**, who spent his later years in Italy, near Rome, and exerted a decisive influence not only on the philosophy of the late Roman period, but beyond that on the entire Western thinking. He completed the synthesis of the two important philosophical schools of antiquity, which had already been the goal of countless Platonists and [Peripatetics](#) for several centuries.

No wonder that Plotin was already regarded by his contemporaries during his lifetime as the incarnation of the teacher Plato, even though he was no less close to the teachings of Aristotle, especially to his *Metaphysics*, if one carefully analysed his writings. Thus, for example, his closest pupil and later editor of Plotin's famous "Enneads", [Porphyry](#), also wrote the best "[Introduction to the Categories](#)" of Aristotle that has been delivered to us from that time.

Plotin observed with a critical eye the amateurish and careless handling of the spiritual heritage of the ancient philosophers by the uneducated early Christians. In his famous writing "[Against the Gnostics](#)" Plotin turns in reality against all Christians by seeing in Christianity a barbaric twist of Platonic heritage.

His pupil Porphyry was also a passionate opponent of the Christians and expressed this in a book,

*"which was often so difficult to refute that the Christian emperors burned it. In rigorous research, he compiled the contradictions of the Gospels, recognized that the book of Daniel was a forgery from the time of Antiochus IV Epiphany, and criticized the scantness of Christian prophecy evidence. He accused Christians of stealing, without admitting it, from Greek myth and philosophy; he criticized their ethos, especially the courtship of rich women's money. In Jesus he saw a powerless political conspirator of oppressed groups and in Paul a contradictory sophist " (1).*

At this point, I must clear up a fundamental conceptual misunderstanding that has run like a red thread throughout the whole history of philosophy and Christian doctrine and has led to countless confusions. Under the influence of Christianity the term "Gnosis" is currently interpreted extremely narrowly and with a noticeably negative undertone. In the broadest sense, Gnosis means "knowledge" or "**epistemology**" as understood by the ancient philosophers, whereby in their opinion the significant part of this knowledge must always be directed towards the invisible, transcendental, superordinate worlds of the soul. Only from this realization can one understand and shape the visible and very imperfect lower world of the material forms that arises secondarily from these higher realms.

For this reason, all ancient philosophers very precisely distinguish between the sublime, transcendental ideas of philosophy, the look-up to the "**One**" (**Nous**), the Beautiful, the Perfect, the Divine, which lifts up the incarnated, in the material world entrapped, debased soul fragment, and the ordinary opinions and beliefs of mortal, spiritually uneducated people, which are the opposite of philosophy.

At the same time it is a momentous error of all modern thinkers to believe that all Platonists and Neoplatonists were idle, introverted thinkers who have turned away from the unpleasant reality, and were merely exploring the inwardness of their thoughts, as for instance B. Russell claims in his "[History of Western Philosophy](#)" about Plotin.

Plotin was not only a transcendental thinker, but also a renowned pedagogue throughout the ancient world, under whose influence a large part of the Roman politicians were at that time; furthermore, he developed very concrete, progressive plans to found a new city, *Platonopolis*, in southern Italy, in which the citizens would live according to pure philosophical principles.

The fact that this plan could not be realized in the turbulent times that accompanied the fall of the Roman Empire must not be taken as a proof that the Hellenistic philosophers emulated their spiritual exercises inactively and powerlessly, far from any reality. They stood in the middle of life and did what is still the main task and occupation of an intellectual today: To participate in the current theoretical discussions and to take a stand, whereby the social significance of gnostic dispute in the Hellenistic and late Roman period was much greater than in today's agnostic, anti-philosophical age. From antiquity until the fall of Constantinople, Gnosis was the uninterrupted foundation of every theory of state (see footnote 54).

When the Neoplatonists, the true Gnostics of antiquity and heirs of Platonic and Aristotelian philosophy, witnessed how the uneducated early Christians misused their philosophical heritage and in excessive overestimation called themselves "Gnostics", they felt compelled to take a stand on these Christian escapades at the lowest spiritual level, to write "against the Gnostics" and to distance themselves from the early Christians.

It was only later, when the canonization of the New Testament was completed and most of the Gnostic writings of early Christianity were put on the index, that the first Orthodox Christians, who were far too attached to earthly life and for whom even the naive metaphysics of the early Christian Gnostics was too much for them to comprehend, began to use the word "Gnostics" as an insult. The term "Gnosis" has retained this negative connotation to this very day. The many prejudices which adhere to the concept are at the same time an expression of the collective rejection of the transcendental dimension of all earthly existence, to which even the prominent opponent of Christianity (2) and Neopositivist B. Russell is not immune:

*"The Christianity of the Synoptic Gospels is almost innocent of Metaphysics. The Christianity of modern America, in this respect, is like primitive Christianity. Platonism is alien in popular thought and feeling in the United States, and most American Christians are much more concerned with duties here on earth, and with social progress in the everyday world, than with the transcendental hopes that consoled men when everything terrestrial inspired despair" (3).*

There can, therefore, be no question that only the modern spirit of the Renaissance, essentially the spirit of the Neoplatonic Florentine Academy, the Enlightenment and the more recent anticlerical exegesis of the German philosophical school of the 19th and 20th centuries contributed to the decline of Christian teaching, as the Pope claims. This was done by the [Church Fathers](#) themselves at a very early historical point in time.

When Pope Ratzinger recently set himself the task of bringing the origins of Christian doctrine closer to the agnostic believers of our time in a series of dusty professorial lectures on the most important Church Fathers, he recently lectured in front of more than ten thousand pilgrims at St. Peter's Square on Origen. Thus he raved about the intellectual brilliance of this martyr's countless writings on Christian exegesis, but did not mention with a single word that the greatest scholar of ancient Christianity, upon whom all later theologians, including himself, lived and thrived, was condemned by the Church as a

heretic in 399, during the long and very cruel dogmatic struggles for the *Trinity dogma* (see *Trinitarian dispute* from 324 to 451 below) and, so that it holds twice better, this judgment was definitively confirmed in 543.

In this way, the pope of today voluntarily followed in the footsteps of the unfortunate Hieronymus, another church father and forger of Origenism, about whom Carl Schneider judges as follows:

*"The actual tragedy was only triggered by the intervention of the most characterless of all early Christian church teachers, the Dalmatian [Hieronymus \(St. Jerome\)](#), before 350 around 420). He too was initially an Origenist, had belonged to the [Cappadocians](#) (4) and throughout his life not only translated Origen into Latin in a world that was not exactly sensitive to plagiarism, but also wrote it out under his own name, often in a questionable manner.*

*Perhaps it was the shame or the honest knowledge of the ambitious and vain man to be inferior to Origen that made him suddenly break with the Origenists in 397, above all with Didymos, Rufin and John, and now take action against the old friends in a violent attack that remained unsurpassed in its barbaric tone in the old church. Especially Rufin (5) has been reviled, persecuted and denounced by himself with an unprecedented hatred. He felt that he could not cope with the Origenists in the East and that he was outshone by Augustine's splendour in the West. So he took the side of the uneducated monks more and more and even wrote the weirdest monk legends at the lowest levels instead of the previously learned translations and commentaries."* (6)

Obviously this last Pope (The current black Jesuit pope Bergoglio is actually not the real head of the Catholic Church as Ratzinger has only retreated from his administrative duties but still keeps his spiritual power over the Catholic church as long as he is alive; read [here](#)) has in mind a Christian renaissance of the Old World, at least figuratively, in order to contain to some extent the progressive disintegration of the church authority in the West, whereby in this timid, very academic salvation attempt he overlooks diligently that in today's Turkey the early Christian tradition is not even to be found as a historical-folkloristic epi-phenomenon for tourists.

So much for the founding fathers of the Church, of whose [Patristics](#) the present Pope is so proud that he wants to make them the basis of Christian renewal. The helplessness of the Church is so obvious shortly before the [Parousia](#) and the manifestation of the [Evolutionary Leap of Mankind](#), whose fulfillment I have been chosen to accomplish in this lifetime. But, as the early Christian prophets vaguely suspected, this is part of the "divine plan" for this

planet. Only for the world religions will this unprecedented renewal of humanity become the "Last Judgement", the "Revelation" (Apocalypse) of their gnostic failure, as this study will show concretely on the basis of Christianity. For the majority of the world population this event will lead to an unimaginable spiritual liberation.

## Footnotes:

1. Carl Schneider "Christianity" in Propyläen World History, vol. 4, 463-464, 1991.
2. "[Why I am not a Christian.](#)"
3. "[History of Western Philosophy](#)", p. 290, 1975.
4. Among the three great Cappadocians are the early Church Fathers and Saints, Basileios, his brother Gregory of Nyssa, and both friend Gregory of Nazianz, whose role in the establishment of the Early Church was highlighted by the Pope during his recent visit to Turkey. All three Cappadocians were convinced Origenists and looked back on a long family origenistic tradition, even if they could not approach the greatness of the master. All three were true representatives of Neoplatonic epistemology. I mention this fact at this point to draw the reader's attention to the unbroken tradition of Neoplatonism in all epochs of Christianity, especially in the pre-Constantinian period. This tradition is not only completely unknown to today's Christians, who look back with a pure heart on a long history of spiritual ignorance, but also to the few philosophers of our time for whom Neoplatonism is a foreign word.
5. Rufin's censored translation of Origen's "[Peri archon tomoi \(De principiis libri IV\)](#)" is the only copy of this interpretative work that has survived (around 400). He wanted to protect his master from the attacks of the church and removed all dangerous places or simply rewrote them. This is especially true for the valuable neoplatonic passages dealing with the immortality of the soul and the nature of the soul worlds (Nous). The German edition by Herwig Gurgemanns and Heinrich Karpp from 1976 (Wiss. Buchgesellschaft, Darmstadt), which I use here, takes into account both Rufin's translation and the plagiarisms of Hieronymus.
6. Carl Schneider "Christianity" in Propyläen World History, vol. 4, 472-473, 1991.

## Neoplatonism of Plotin (1)

In his [preface](#) to Plotin's Enneads, the collected works of this unusual thinker, unparalleled in his gnostic depth and stringency, his disciple and editor Porphyry wrote that his master belonged to the kind of people who were ashamed to dwell in a physical body on earth. In writing so, he merely wanted to emphasize Plotin's spiritualization, which is a salient characteristic of all ancient philosophers and achieves a masterly literary representation in the Platonic dialogues in the form of Socrates, beyond the philosophical background.

Those who have carefully read and understood Plotin's [Enneads](#) will take Porphyry's statement for granted. Unfortunately, all established philosophers and philologists who wrote about Plotin's teachings in the following period and were read by myself, including the German editor of the Enneads, Richard Harder, have imperfectly understood the Gnosis of Plotin, partly misinterpreted it, and in essential areas deliberately distorted it.

Considering the stringency and inner coherence of his thoughts, such secondary interpretations and unduly interferences not only prove to be unhelpful, but extremely obstructive, even harmful - they merely dilute Plotin's thoughts and rob them of their gnostic content.

This deficit can be explained by the fact that all the interpreters of Neoplatonism did not have the **old soul age** of Plotin. For this reason they were not allowed by their souls to have similar transcendental experiences as the great philosopher made them during his lifetime and described them in detail in his Enneads.

Only from such a detached inner point of view of the astral worlds is it possible for the incarnated personality to obtain immediate certainty of the Whole, the Divine, beyond all earthly reservations, and to record this energetic, non-verbal experience and insight in verbal forms - in written Gnosis and Philosophy.

No wonder that it was only in the last years of his life, not least at the insistence of his pupils, that Plotin overcame his inner reservations and agreed to write down his teachings for future generations, which until then had only been accessible to a few initiates.

The young, immature soul age of the great majority of souls incarnated on earth is, as I have already explained in my other gnostic writings and in the

introduction, the main reason for all the spiritual ignorance of mankind from antiquity to the present day. This ignorance begins with the inability of humans to depart from the [Primary Term of human consciousness](#) and to develop in a **dialectical way** logical, stringent and consistent categorical systems of the *Phenomenology of Being*, which is actually a [Phenomenology of Spirit \(Hegel\)](#), thus excluding all contradictions, paradoxes and antinomies (see [Volume I](#) and [Volume II](#)). This fundamental weakness of the human mind is being revealed not only in all religions, but also in [all sciences](#), including [philosophy](#). The [present five world religions](#), with their many branches, and the [countless esoteric schools](#) are the collective expression of this cognitive misery.

We shall see below that this was also the main reason why Christianity failed in its attempt to dialectically interpret the neoplatonic teachings and to translate them into an adequate gnostic-religious doctrine, although all Church dogmas have their origin explicitly in the fundamental concepts of Neoplatonism.

But also [all philosophical schools of the Occident after Plotin have failed in this respect](#). Of course, a scientifically based analysis of Neoplatonism was only possible after the [discovery of the Universal Law](#) and the development of the new **pantheory** of science and **Human Gnosis** as shown in this philosophical study.

The decisive advantage of the new [Axiomatics](#) lies in the fact that, for the first time in the known history of mankind, it perfectly captures the **Primary Term of energy** - [Everything is Energy](#) - in a physical-mathematical sense and enables a consistent, empirically verifiable description of all phenomena of physical and organic matter. The main weakness of Neoplatonism and of all ancient and modern philosophic schools, lies, on the other hand, in their inability to develop a clear physical idea of energy; this will be a central theme of this treatise.

This is all the more astounding when one considers that the original approaches of Greek philosophy were quite correct. Already [Heraclitus](#) recognized in the energy, which he called "primordial fire", the origin of all existence. According to him, energy transforms from one form into another according to the same "[order of opposites](#)" (7) behind which he saw the ruling force of the Law of One - the **Logos**. At the same time, the [Milesian School](#), first [Thales](#), was extensively occupied with the role of numbers in the gnostic assessment of the world.

[Pythagoras](#) was the first to recognize that Heraclitus' Law of One is a **numerical law** - the Universal Law grasps the essence of space-time as a **rule of three**, which can also be presented in philosophical categories. He deserves the credit to have freed mathematics from practical concerns and to have developed it into a pure science. The aim of [Pythagorean arithmetic](#) was to study the abstract properties of numbers and not their concrete application, as was the case before their time in Mesopotamia and Egypt. The [Pythagoreans](#) had already reached a considerable height in geometry, which was completed and further developed by many later mathematicians and thinkers until it reached its provisional climax in the [Euclidean Geometry](#).

Both Plato and Aristotle were deeply influenced by *geometry* and its *axiomatics*. The Pythagorean doctrine of ideal geometric forms was the epistemological point of departure for the [Platonic theory of forms](#); their axiomatic approach was adopted by Aristotle in his [theory of categories](#). Since then, mathematics and geometry have been regarded as recognized, indispensable means of every philosophical analysis and synthesis - from the [Cartesians](#), [Spinoza and Leibniz](#) to [Kant](#). For [Descartes](#), "*mathematics is the model of reliable science*". He explores the "*mind, imagination, senses and memory*" with a "*scientific method*" that makes use of geometry both in the "*abstraction of the problem*" and in its "*pictorial representation*"(8). [Spinoza](#) writes his "*Ethics represented by the geometrical method*" (9). [Leibniz](#) outlines his **Monadology** (10) from the essence of the *differential calculus* which strives to assess the infinitely small and the infinitely large in the continuity of motion.

The problem of the limited (finite, deterministic) and the unlimited (infinite, undeterministic) has not only occupied modern [set theory](#) since Cantor (11), but it is just as old as mathematics itself and a major concern of the Pythagoreans. They studied the role of numbers and their harmony in music, where they played a decisive role in promoting the theory of harmony, and in the physical world, in order to fathom the all-dominant principles to which all things are subjected.

The *Pythagoreans* were the first to realize that mathematics was the only correct reflection of the physical phenomena, a fact that could only be proved perfectly and comprehensively with the discovery of Universal Law and the development of the new physical-mathematical theory, and in this way they founded physics as a science:

*"For the nature of numbers is knowledge-giving, leading and teaching to everyone about everything that is questionable and unknown to him. For nothing of things would be clear to anyone, neither in their relationship to themselves nor to each other if the **number** were not and their essence. Now, however, it*

*brings all things within the soul into harmony with perception, thereby making them recognizable and corresponding to one another according to the "gnomon" (pointer) of nature, by giving them corporeality and separating the relationships of things for themselves, the boundless as well as the border-forming. " (12)*

I have proved that physics is merely **Applied Mathematics** for the physical world. By revealing the innumerable cognitive errors of physics resulting from not recognizing the obvious fact that only *space* and *time relationships* can be formed, I have confirmed the original findings of the Pythagoreans: The physical world can be completely grasped by *dimensionless, absolute constants*, which are pure numerical values (see [Table 1](#)).

The spatial relationships of the objects determine our optical sensory perceptions of the three-dimensionality (corporeality) of the visible material world, and are still primarily assessed by geometry in physics today.

Since space-time is a unity, and its constituents, *space* and *time*, are **canonically conjugated reciprocal quantities**, the spatial relationships can only be determined after "**arresting time in the head**". In this psychological process of unimagined gnostic significance, which was first discovered by myself in 1995, the time relationships (where *time f* in the new Axiomatics is "*frequency*", i.e. *reciprocal "conventional time" t*:  $f = 1/t$ ) are represented as pure numbers. The same also applies to all spatial relationships.

Geometry and mathematics, especially algebra, are known to be *commutative, transitive, axiomatic systems*. From this it follows that geometry is only an optical, descriptive representation of numerical ratios. The unconscious psychological process of automatically arresting time in the mind is not only a precondition for the application of mathematics, but it also represents the ultimate gnostic boundary of the incarnated personality and makes it impossible for her to grasp the energetic levels of the 7F-creationary realms (astral realms) as overlapping entities that penetrate and create matter.

This psycho-energetic deficit of human perception prevents the incarnated personality from scientifically understanding the **continuity** of energy and thus of all existence and to express this knowledge in relevant philosophical categories. I will show that at this gnostic limit not only Neoplatonism, which provided the best cognitive presentation of the soul worlds, has failed, but also all the religious, scientific and everyday views and conceptions that Western civilisation has produced so far and currently dominate the collective world view.

The entire physics thus has only one task: to determine space-time relationships and to introduce new physical quantities within the framework of mathematics. These build a set of numbers which is identical to the *continuum of numbers* in mathematics. Thus I have proved that:

**The Primary Term is both the origin of mathematics and physics and thus of all sciences.**

All findings of the *Pre-Socratic* and *classical Greek philosophy* were not only known to their legitimate heirs, the Neoplatonists, but they also had a correct, pre-scientific intuition of the future findings of the new theory of the Universal Law.

As I have pointed out numerous times in my gnostic writings, all events and human incarnations exist **simultaneously** in the higher realms - the past and the future. In other words: Michelangelo knew about the existence of Picasso, and Attila - about the existence of Hitler, Stalin and Bush, just as Jesus (at the soul level as there was no human being Jesus) knew about my future arrival. In this context I refer to the most important statement of Jesus Christ, which has not yet been understood by the Church: "*God is not a God of the dead, but of the living*". We will see that the knowledge of the immortality of the soul and its incarnations was a central gnostic knowledge of Neoplatonism.

With their philosophical erudition, which remained unmatched in the Hellenistic period, and with their sure intuition for the transcendental, which the Neoplatonists, in contrast to the Early Christians, interpreted dialectically correctly, they created the solid epistemological foundation upon which they founded their gnostic teachings of the invisible worlds of the soul, also known as **world soul (Weltseele)**.

However, the Neoplatonists and all philosophers before and after them did not know the concept of **U-sets** and could not implement this concept, which is indispensable for the formation of a consistent, free of any contradictions categorical system, either mathematically in science or as a dialectical *Weltanschauung* in philosophy.

The result was the inability of the ancient thinkers to develop a modern science in today's sense, as well as to organize philosophy and Gnosis, whose range of topics they had extensively elaborated (13), into an objective science beyond any doubt. This methodological and epistemological weaknesses of Neoplatonism will become visible in the present discussion.

\*

The teaching of Plotin is the greatest Gnostic system that mankind has brought forth in its written history, both intellectually and objectively. Apart from his inability to interpret the Whole in the sense of energy and to grasp the phenomenology of being, including the interactions of the astral worlds with the three-dimensional visible world of matter in the conceptuality of U-sets, which can also be represented mathematically, Plotin's Neoplatonism can be incorporated without deduction into the new Gnosis of the Universal Law. This underlines the unbroken continuity of Western philosophy from its beginnings in ancient Hellas to the present day (when one discards all deliberate religious and philosophical obfuscations and fraud in the last 2000 years).

This is very important because the recognition of the importance and validity of Neoplatonism as synthesis and culmination point of Greek philosophy has almost disappeared nowadays from the collective memory of mankind, apart from some dusty philologists. It was not always like that.

Even the titles of the individual treatises in the Enneads read like a catalogue of the basic principles of Human Gnosis. They cover all conceivable esoteric and eschatological topics, which to this day have retained their unrestricted validity and are at the centre not only of philosophy, but also of all religions. No thinker or school of thought has ever solved them with a brilliance and sovereignty comparable to that of the Neoplatonist Plotin.

Here is an abbreviated list of Plotin's most important treatises: "The Essence of the Soul, The Immortality of the Soul, The Descent of the Soul into the Body World, The First and the After, The Beautiful, The Good (The One), The Unity of the Individual Souls, The Three Original Beings (forming the Gnostic and Semantic Foundation of the Christian Trinitarian Dogma), The Origin and Order of Things after the First, The Two Matter (Compare with "*natura naturans*" and "*natura naturata*" in Spinoza, see [Volume IV](#)), Fate, Justified Suicide, The Virtues, whether there are also ideas of the individual things, **Dialectics** (or about that which Christian doctrine completely lacks until the present day), etc.

Until the rise of positivism and empiricism in the second half of the 19th century (14), there was no philosophical current in Western civilization that was not deeply influenced by Neoplatonism and made the above themes the main object of its philosophical discourses.

Plotin's language is still unsurpassed today in its conciseness and clarity and should only be read in the original. Any secondary representation is a dilution and falsification of Neoplatonism. I will illustrate this advantage of Plotin by quoting his second treatise on the essence of the soul in full (15). I don't know

of any other gnostic, philosophical or esoteric text that can even come close to this treatise in the compression of information, the clarity of language and the unconditional correctness of its gnostic content:

*“In the Intellectual Cosmos dwells **Authentic Essence**, with the Intellectual-Principle [**Spirit - Divine Mind**] as the noblest of its content, but containing also **souls**, since every soul in this lower sphere has come thence: that is the world of unembodied souls while to our world belong those that have entered body and undergone bodily division. There the Intellectual-Principle is a concentrated All – nothing of it distinguished or divided – and in that Cosmos of unity all souls are concentrated also, with no spatial discrimination. But there is a difference: The Intellectual-Principle is for ever repugnant to distinction and to partition. Soul, there without distinction and partition, has yet a nature lending itself to divisional existence: its division is secession, entry into body. In view of this seceding and the ensuing partition we may legitimately speak of it as a particle thing. But if so, how can it still be described as indivisible? In that the secession is not of the soul entire; something of it holds its ground, that in it which recoils from separate existence. The entity, therefore, described as “consisting of the undivided soul and of the soul divided among bodies,” contains a soul which is at once above and below, attached to the Supreme and yet reaching down to this sphere, like a radius from a centre. Thus it is that, entering this realm, it possesses still the vision inherent to that superior phase in virtue of which it unchangingly maintains its integral nature. Even here it is not exclusively the particle soul: it is still the impartibly as well: what in it knows partition is parted without partibility; undivided as giving itself to the entire body, a whole to a whole, it is divided as being effective in every part.”*

Hence **Spirit** (Divine Mind = Intellectual-Principle) is the best, the noblest, in the soul worlds. By this Plotin means that in a broader sense there is only Spirit as organized conscious energy. The souls are fragments of Spirit which also have emotional energies and thus have a lower frequency than the divine mind. These form not only the psychic structure of the incarnated personality, but also of the soul. For this reason Plotin distinguishes very precisely between spirit and soul.

The Spirit is understood as the comprehensive identity and semantically equated with the Logos - the divine mind manifests itself as Logos, as the Universal Law. Even if Plotin does not know the concept of energy, he understands the divine mind, Spirit, in the broadest sense as organized energy. Coincidence, an erroneous basic concept of modern science, which has become

concrete in such ludicrous sciences as *statistics* and *probability theory*, is unthinkable for Plotin.

Souls are energetic units that have both spiritual and emotional energies. In his other essays, Plotin describes very precisely how the soul falls down into matter and how the psyche is dominated by the low-frequency, extremely polarizing emotional energies.

Note: The ancient Greeks called the soul "[psyche](#)" - for them the psyche was the outer emanation form of the soul. The **emotional energies** of the psyche are called "*Daimons*" in Greek philosophy. According to this, demons dominate the human psyche. They are usually perceived by the Greeks as gods of lower rank (see Plotin's essay "The Daimon who redeemed us"). As the soul falls into materiality, it is subject to the influence of demons; as she liberates herself piece by piece from its influence, she rises again into the true existential level of Spirit - of **Being**. This is the eternal cycle of souls.

Since the ancient Greeks knew no teaching of the psyche in the sense of modern psychology, their terminology in this respect remained somewhat blurred and unclear. Thus, some ancient thinkers also called *Eros* a demon, of course the most distinguished of his kind.

Here, Greek philosophy tends towards popular interpretations that result in a hierarchical structure of the soul worlds ([hypostases](#)). Under the dominating influence of the Athenian [Proclus](#), the last great Neoplatonist (410-485), this part of Neoplatonism was taken over by his mediocre Christian contemporary, the Bishop of Athens [Pseudo-Dionysius the Areopagite](#), and adapted in a profane and extremely distorted way to the Christian doctrine; later it was made the basis of a popular doctrine of angels (Christian doctrine of emanation or doctrine about the divine hierarchies).

Pseudo-Dionysius, the Areopagite is also considered the father of medieval speculative mysticism. For a long time it was mistakenly believed that he was a contemporary of the four evangelists and was worshiped accordingly. Through this strange detour, the inferior Dionysian interpretation of Neoplatonism reached in the 5th century Western Europe and had a great influence on Augustine, [John Scotus Eriugena](#) (his translator), the Mystic School of the Victorians, the School of Chartre, Master Ekkehard, Thomas Aquinas and, last but not least, [Nicholas of Kues](#), who enjoyed the historical advantage of knowing the works of the Neoplatonists in the original form and clearly distinguished himself intellectually from the primitive medieval interpretation of the Divine, the Mystical. He was a good mathematician and recognised the role of numbers in the symbolic representation of the Divine (16). For this

reason some scientists consider him somewhat exaggerated as one of the fathers of modern mathematics (see below).

The teachings of Pseudo-Dionysius, the Areopagite also became the starting point of a mystical, God-oriented way of life, from which monasticism also emerged. Knowing the sober rationality that characterizes Proclus' works (see below), this Christian interpretation of his neoplatonic teaching is more than daring.

It is an obvious matter for all Platonists that the soul is a **self-sufficient** creator of the lower, material "world of becoming", independently of the extent to which the incarnated personality has insight into the predetermined soul plan, which manifests itself in the eyes of ancient man mostly as an inevitable **fate** (*heirmarmene*, *fatum*).

In perceiving the soul as the ultimate creative entity, the Neoplatonists recognize in the **spiritual perfection** of the individual the eschatological meaning and purpose of every earthly existence. In the final phase of this doctrine one can find clear echoes of [stoic](#) attitude. The early Christian plagiarists, especially St. Paul, have usurped this stoic tradition from the very beginning for themselves and their martyrs. But in this respect Neoplatonism is exactly the opposite of Christianity, which sees and preaches the salvation of every believer in his unrestricted subordination under the unfathomable will of God, as the following quote from Proclus shows:

*"But no one is so powerful about the things in us that he could benefit from them, even if he possessed all human power. For if we were prudent, we will also be, if those external goods disappear, and if we like to look at the true things, we cannot be deprived of this attitude, but we will continue, even if there are still quite violent wounds of destiny, as you say, to praise us as those who rule over everything, and to ask about the causes of events. So we did not want to revile the soul from its last activities, because it is under the dictate of destiny, but to admire from the first activities of the soul its excellence "which is not subordinate to any Lord" (Plato). For if we think so, nothing under what we suffer down here (in the realm of becoming) will confuse us, but if we believe that we can endure something bad, if the body is confused by suffering, then it is not we ourselves who say it, but "it is an expression of our desire" (quote from Plotin). It includes the lust of the body, and therefore also grief. "* (17)

In view of the world economic crisis that has already broken out, which in the next few years will lead to sudden financial and material blows of fate for most people in the western industrial countries (the Third World lives daily

under such adverse circumstances), one should take this recommendation and spiritual attitude of the last great Neoplatonist of antiquity Proclus to heart in order to survive the great Evolutionary Leap with an intact soul.

I will now make a semantic and gnostic analysis of this extremely condensed text by Plotin, from which one can derive and explain all the basic ideas not only of Neoplatonism, but also of Christian doctrine.

The ancient Greeks were the first to introduce the word "cosmos" (All-That-Is) for the Primary Term. By this, however, they did not mean the visible universe, as cosmologists understand it today, but the invisible astral worlds (the worlds of the soul), which I define as the causal **7F-creationary realms** (see [Gnosis](#)). The visible universe, with all the celestial bodies, was described by them as the "lower world" or "the world in the making". It was therefore accorded less importance.

The worlds of the soul are the true Being for the Neoplatonists. In Neoplatonism these are summarized under the concept of the "world soul" (Weltseele) in order to clarify the energetic unity and inseparability of the souls. The soul separates herself from the Whole, so that she can experience the energetic separation in human body with all consequences directly, so to speak, "on her own body".

In this way the soul experiences the "**last antinomy**": "Being is something, being is nothing" (see [volume I](#)). Since there is no non-existence, this state is existentially experienced by the incarnated soul only in the form of her artificial, subjective energetic separation from All-That-Is, whereby the degree of separation depends on the respective planet and the objectives of the incarnation experiment taking place. This is the alpha and omega of every Gnosis.

Plotin explains the willingness of the soul to separate from the Whole with her inherent urge, or rather her peculiar passion, to divide and fall off from the "One" (Nous) in order to gain experience in the lower world of the individual things: "*Soul, there without distinction and partition, has yet a nature lending itself to divisional existence*". This formulation can be left as it is today.

Since the ancient Greeks had no concept of energy, they were also unable to develop a *wave theory* with the help of which they could describe the levels and systems of three-dimensional space-time and Spirit (the phenomenology of being) as superimposed, mutually dependent [harmonic](#) wave systems, starting from atoms and elementary particles up to the cosmos, as I did in the new theory of the Universal Law in an all-encompassing manner. This shortcoming is also an outstanding feature of modern empirical science, especially

physics. Although the wave character of matter is recognized in quantum physics (as *wave-particle dualism*), this fact is considered very isolated there, so that modern physics completely fails to integrate the micro- and macro-world into a comprehensive axiomatic teaching of the space-time relationships of three-dimensional space-time.

At present, physics cannot integrate the gravitational force of macro-objects with the other three fundamental forces of the microcosm in the so-called "standard model" (read [here](#)). For this reason it is also unable to develop a general theory of physical interactions. But also all the new physical-mathematical approaches like *string theory*, *M-theory* and all other "theories for everything" fail to solve this problem.

Only the new theory of the Universal Law [can integrate gravitation with the other three fundamental forces](#), by recognizing for the first time the existence of **only two dimensions (constituents)** of space-time and can prove this insight in a comprehensive way for all physical systems and levels both mathematically and epistemologically. In this context, the revolutionary insight that **space** and **time** are *canonically conjugated, connected quantities* that behave **dialectically**, i.e. *elastic-dynamically* within the framework of energy exchange, is of central importance.

Although the ancient Greeks had an intuitively correct idea of this dynamic exchange of energy since Heraclitus - this fact explains the Neoplatonists' intense preoccupation with dialectical issues (see Plotin's essay "[On Dialectic](#)") - they, like all philosophers and scientists after them, were not able to recognize this all-encompassing quality of space-time as a product of limited sensory perception and human thought and prove it mathematically as I did in an unequivocal manner in the new Axiomatics of the Universal Law.

But it is only from this context that the diversity of manifestations - the Phenomenology of Being - can be grasped and interpreted consistently and without contradiction. Herein lies the decisive cognitive progress of the new theory and Gnosis of the Universal Law compared to conventional empirical science and Platonism, respectively Neoplatonism (see volume I and volume II, and all my books on Gnosis).

The current assumption of physics of the existence of *wave-particle dualism*, which physicists mistakenly interpret as an immanent property of matter, prevents them from recognizing this dualism as a semantic, verbal belief, which is haunting the minds of the scientists only through the unconscious, unreflected "[arresting of time in their heads](#)" in order to be able to make statical empirical measurements of space and time in the external world (18).

Without this gnostic knowledge, the Neoplatonists could not develop a detailed conception of the human psyche, of Spirit and body, as wave systems, as I explain in detail in the new [Gnosis](#). For this reason they could not so clearly interpret the incarnation cycle of the souls as a school of experience, where the separated souls deal with extremely polarizing emotional and material energies of space-time, which they have created themselves from the higher realms, in order to grow up as self-sufficient creators for further more demanding, superordinate co-ordination tasks within All-That-Is.

The yardstick for evolution, which takes place both individually as a [Light Body Process \(LBP\)](#) and as an [Evolutionary Leap of Mankind](#) on the historical stage, is the **raising of the frequency patterns of body, psyche and mind** (of the human spirit); this process ends with a **phase transition**, and the separation of the incarnated, segregated soul is suspended forever.

This decisive process plays a central role in the considerations of the Neoplatonists, as we shall see in the works of Origen, even if they cannot correctly interpret this "union with the One", which in Christianity is interpreted extremely anthropocentrically as a "union with God or Christ".

The above essay by Plotin contains some statements that can be described as central teachings of Neoplatonism. They run like a red thread throughout the entire Greek philosophy and influence, as hardly to be expected otherwise, decisively the Christian doctrine. These statements are also at the center of every true Gnosis.

By separating herself from the energetic simultaneity of the astral realms (the divine mind and the soul are "there without distinction and partition", "with no spatial discrimination") the soul incarnates into a body (has yet a nature lending itself to divisional existence: its division is secession, entry into body"); she is now subject as an incarnated personality to the energetic amnesia of the human mind and its limited sensory perception. In this state she feels lonely and separated from the Whole, from the "Nous": "Its division is secession, entry into body. In view of this seceding and the ensuing partition we may legitimately speak of it as a *particle thing*."

And here Plotin comes to the most important gnostic question of all, which modern science does not even recognize as such, let alone knows how to answer it, because modern failed science a priori denies it and does not intend to investigate the existence of astral energies due to their non-verifiability with material devices (19).

This question is at the same time the greatest spiritual hurdle for any conventionally thinking person that prevents him from recognizing and affirming the

causal existence of the soul worlds. This rejection, as I have explained in detail in all my gnostic writings, is closely related to the current **fear structure** of the people.

This fear-related mentality is essentially a product of Western man's negative social adaptation to the many agnostic views and beliefs that emanate from both Christian doctrine and science, they extremely constrict social life and nip in the bud or severely punish the possibility of any expanded, transcendental thought. It was not always like that. At least at Plotin's time, such a limited, agnostic view of things would have been very unusual.

Hence the fundamental gnostic question is:

*"But if so, how can it (the incarnated soul as a particle thing) still be described as indivisible?"*

Plotin gives us the only correct answer:

*"In that the secession is not of the soul entire; something of it holds its ground, that in it which recoils from separate existence. The entity, therefore, described as "consisting of the undivided soul and of the soul divided among bodies," contains a soul which is at once above and below, attached to the Supreme and yet reaching down to this sphere, like a radius from a centre."*

It is a popular paraphrase for the fundamental energetic fact: Man is body being and "unembodied" soul at the same time.

As long as man confuses the limit of his individuality and identity with his epidermal boundary, he sees himself first and foremost as "a skin sack of flesh and bones" and cannot avoid feeling very weak and insignificant as "a fly shit in the infinity of the cosmos "(20).

The Church tells man that he is a born sinner, that he should repent, and determine what he should repent daily before God. Modern biogenetics reinforces this shattering impression by intimidating him that he is a product of defective genes that have to be replaced by genetic manipulations so that the insufficient image of man created by God can be improved at least slightly. What an arrogance, even blasphemy, of bio-science in view of the fact that even today it does not even know how a single cell functions and is regulated, but at the same time has the audacity not to even admit this blatant ignorance (see [Volume III](#)).

Physicists and modern philosophers, e.g. [J. Monod](#), want to convince man that he is a product of "chance", of an unbelievable concatenation of happy coincidences, the beginning of which was in an unimaginably tiny lump of energy;

this lump of energy had unfolded into the present cosmos in an equally unimaginable explosion, the "Big Bang", whereby all elementary particles had emerged simultaneously and just as coincidentally in a fraction of a second after the Big Bang. If the initial conditions were a tiny little bit different, the universe in which we live today would not exist.

It is no wonder that modern man has to carry his inferiority complex towards the deficient nature of his own body like a Sisyphus throughout his whole life and deeply mistrusts Nature - this random product of evolution.

All current scientific theories about the beginning of the world and its evolution are, each in its own way, as ludicrous and crazy as the Genesis in the Bible. They are creative projections of the inherent feeling of separation which humans, as incarnated souls separated from the Whole, project onto nature and the universe in a creative, albeit extremely distorted manner in order to give the "accidental" exquisiteness of human existence a scientific sham legitimization.

It goes without saying that this extreme view of separation, however creative it may be, holds considerable dangers for the survival of mankind: For just as mankind "was created by chance", it can also destroy itself by chance. In this way only the responsibility of humans for the creation of their environment, which is very rudimentary in young souls (see [Gnosis](#) and below), is shifted to accidental nature. Whether nuclear catastrophes, iathrogenic mass murder through treatment with cell-inhibiting drugs (21), environmental pollution, etc., - science always washes its hands in innocence.

The identity of the incarnated personality, however, is not to be found in the genes, just as human mind and thinking are not to be found in the cranial cavity, least of all human feelings - in the heart. Both the psyche and the human mind are *local systems of astral energies* which are **part of the soul** and suitable for specific, limited control tasks. Their connection is through the **seven body chakras**, which are energetic interfaces between the astral energies of the soul and the bio-electromagnetic energy of the body.

There the actual transformation of the astral energies takes place, first into *subatomic electromagnetic units* which then form complex supramolecular, electromagnetic energy patterns and regulate the metabolism and transformation of the human body like a kind of software program (22).

The biological body is an energetic *wave system* - it consists of countless *superimposed waves*, not only on the level of organic matter, as I have shown in [volume III](#), but also on the level of astral energies, which create the incarnated personality and keep it alive. All this takes place without the human mind

taking any notice of. From the point of view of the human mind, which is at present still very weakly developed, this regulation takes place in the "sub-conscious", whereby modern psychology attributes to the subconscious a chaotic, uncontrolled mode of action in total ignorance of its own object of study, what "psyche" truly is, namely SOUL. In other words, wherever you look, you only find ignorance and superstition.

In reality, the whole regulation of body metabolism is accomplished from the **main "unembodied" part** of the soul in a very conscious, intelligent, for the human mind unimaginably complex, simultaneous manner. Due to its very high frequency, this part is located in the astral realms (known in esoteric circles as "I AM Presence") and is not visible to the human eye, which can only perceive a very narrow, electromagnetic spectrum of visible light.

Plotin has also captured this fact in an intuitively correct manner. However, since he had no physical knowledge - this was only acquired *peu á peu* in the 19th and 20th centuries - he had to put up with general statements in this respect. Here one recognizes the fundamental cognitive dilemma of Neoplatonism.

Plotin does not know the concept of energetic U-sets and has clear language problems in describing this fundamental characteristic of space-time levels and systems in a scientifically clear way, even if he tries to the best of his ability (23):

*"Thus it is that, entering this realm, it (the soul) possesses still the vision inherent to that superior phase in virtue of which it unchangingly maintains its integral nature. Even here it is not exclusively the particle soul: it is still the impartibly as well: what in it knows partition is parted without partibility; undivided as giving itself to the entire body, a whole to a whole, it is divided as being effective in every part."*

The last statement fully coincides with the concept of [entelechy](#) in Aristotle.

This cognitive dilemma also gave rise to the cardinal, semantically ambiguous statement of Neoplatonism, which has led in the last two thousand years to so much confusion, countless cruel conflicts and persecutions among the Christians, who borrowed it from the Neoplatonists without any understanding. At the same time, with that I intend to prove that all evil in this world comes solely from the spiritual ignorance of human beings, as Plotin already knew (24).

The main teaching of Neoplatonism on the essence of the soul is: "*consisting of the undivided soul and of the soul divided among bodies...*". There are many variations of this formula, both in Plotin and in Origen, as we shall see below,

such as: "*Therefore, the soul must be... unity and multiplicity, divided and undivided at the same time*" (4,18) and "*Thus in this sense the soul is one and many, the forms in the bodies many and one, the bodies only many, the highest however only One*". (4,19) (25).

From this theorem, Plotin comes to the "*three original entities*" (26) and builds a **tripartite system**, which is not entirely without contradictions, because he does not apply the original connotation of the concepts consistently enough, despite his dialectical versatility. In this context he speaks of the "first" and that which comes after it (7), which he calls "Nous". By "Nous" he understands in the widest sense Spirit, which he defines as "*the totality of all ideas*" (5,32).

Although Plotin sees Spirit as "different from the soul" and as "something higher" (5,4), he cannot completely separate it from the *world soul* or from the world of souls. This is also not possible, since spirit and souls are U-sets and contain each other as an element. Since souls are the actual carriers of the ideas that they implement in the lower world, they participate in both "Nous" and Spirit. In this sense Plotin uses the two terms "Nous" and "Spirit" as synonyms - the "Nous" is at the same time the unity of all individual souls (27). In third place comes the single soul, which, as explained above, remains with its main part both in "Nous" and in Spirit and from there acts in the "world of becoming".

This **tripartite structure** is neither apodictic nor fixed for all times in Plotin. He tries hard to explain these energetic interactions within the astral realms and with the visible world of matter dialectically-dynamically in various idioms.

He underlines the old hermetic rule "as above so below", which means that much as there is an energetic harmony, a *constructive interference* in the frequency superposition between the astral worlds and the three-dimensional world of matter. As I argue in my gnostic writings with regard to the imminent Evolutionary Leap of Mankind, this constructive interference will very soon lead to a visible energetic convergence of the two worlds - the old 3D holographic matrix will converge into the 5D ascended Gaia and will disappear more or less gradually.

At this point I must express a fundamental theoretical knowledge of the new theory of the Universal Law, which is indispensable both for an understanding of Neoplatonism and Christianity. It is an ancient Gnostic knowledge that goes back to the old hermetic schools in Egypt. Their background, however, is anything but mystical, as is claimed in many esoteric writings.

I mean the universal meaning of the number "3" as **Trinity**: Everything in the visible, three-dimensional world of matter and becoming can be described sufficiently and completely with this number. The number "3" is the number of the three-dimensionality of space-time. The gnostic background is unambiguously clarified in the new theory.

Space-time is a unity that consists only of two canonically conjugated constituents (dimensions, quantities), *space* and *time*. They cannot be separated in real terms, but only by arresting time in the head, which is a psycho-logical (emotional-mental) process and a precondition for the limited human sensory perception. Space and time are dialectical aspects of space-time and form a unity as a trinity.

Space-time is at the same time the Primary Term of human thinking. Its essence is completely assessed mathematically by the Universal Law, which is a **law of space-time relationships**. All known physical and social laws can be derived from the Universal Law (see Tetralogy of Science).

The Universal law is, however, a simple **rule of three**: The number "3" is thus the universal, mathematical, platonic reflection of space-time. For this reason, the outer world is assessed as an accumulation of three-dimensional objects with volume and spatial limitation. In reality, this is a collective holographic hallucination of limited human perception deliberately constructed by the souls to maintain the illusion of separation in a human body as realistically as possible.

Space-time, as perceived and mathematically represented by the human mind, is only a camouflage for the underlying (28) astral energies - a **psycho-mental U-subset** of it; only through the subjective formation of spatial, holographic sensory perceptions in human consciousness can this camouflage be maintained in an all-encompassing manner. In reality, the causal astral energies exist without a spatial dimension.

This deep insight into the *subjective* nature of space-time is not only the ultimate limit of any Gnosis, but also the ultimate limit of science, no matter how stubbornly it denies it. Even if this statement may sound very disillusioning to the reader, there is nothing to shake its validity.

In reality, material objects do not have a fixed spatial boundary, nor are they as solid and stable as they appear to us. They are embedded in their astral fields and pulsate with their frequencies. Since human visual faculty has its reference point in the photons of visible light, and these are only emanated from the outer electron orbits of the surface atoms of the objects (see *Bohr model* in volumes I and volume II), these optical sensory perceptions can be

*holographically* processed by the astral program of the mind in such a way that they simulate a fixed frame of reference, within which the individual things are perceived by the human eye as solid material objects with surface and volume.

If the eye were also able to receive higher-frequency photons, such as X-rays, then we would also be able to perceive the inner structure of the objects, and our understanding of space and time would certainly be quite different. This process is comparable to the possibility of remodeling faithful digital representations of reality on the computer and in this way to create virtual worlds with new, altered forms.

I mention these fundamental insights of the new Gnosis here, because they are closely related to the Neoplatonic notions of the higher, invisible world of souls and the lower, visible world of forms and becoming.

Within the framework of the [Light Body Process](#), LBP, for example, my senses have evolved to such an extent that I can see the flickering, the fluctuations and smoothing of the astral energies all around me and in the solid objects. I can observe how these energies penetrate the objects, how these supposedly solid objects constantly flicker and vibrate, how they constantly change their surface, for example, how they bulge or become concave, how their astral energy fields mix with mine and so on.

The reason for this expanded vision is that the frequencies of my biological body have increased so much in the course of the LBP that they have already reached the lowest frequencies of the invisible astral realms, where the excar-nated soul fragments exist between the incarnations. Since my eyes are part of my body, all cells involved in the optical sensory perception, such as light receptors, neurons of the optic nerve tract (*N. opticus*), neuronal synapses and circuits in the brain, etc., vibrate at this higher frequency, which is many magnitudes higher than the electromagnetic spectrum of visible light.

In this way, my eyes can adjust to both the spectrum of visible light and the spectrum of astral energies. When my eyes are adjusted to the visible spectrum, I perceive the objects as solid, fixed objects with surface and volume as usual. If, on the other hand, I am in a state of expanded, unbounded consciousness, e.g. shortly after waking up or after a meditation, the objects suddenly begin to flicker and move in synchronicity with the fluctuations and vibrations of their astral fields, which mix with the astral field of my body and interact constantly.

However, I can only maintain this ability of astral vision for a short period of time, because I soon notice that my brain is overwhelmed by these optical

impressions and can no longer endure them. As soon as it gets exhausting, I can deliberately stop the astral vision, and my eyes adjust like lightning to the spectrum of visible light. The same is true for my hearing, which I do not want to describe here.

The only problem I have is at the level of communication: How can I convey to other people that there is also an **astral vision** if they have not yet experienced it? They would rather think that I am crazy, someone who has hallucinations, regardless of the fact that modern psychology still does not know what hallucination is, instead to admit that their perceptual horizon is very limited.

This attitude is observed not only at the sensory level, but to an even greater extent at the level of the intelligent mind. It is, as I have explained in the Gnosis, a manifestation of the human fear structure and a main obstacle on the way to expanded cognition.

Since all levels are energetic U-sets and contain themselves as an element - the element being energy - the astral realms of the souls are not spatially separated from the visible material world, but only by a **frequency leap**. Plotin also expresses this insight:

*"There the Intellectual-Principle is a concentrated All – nothing of it distinguished or divided – and in that Cosmos of unity all souls are concentrated also, with no spatial discrimination."*

Since every organic and inorganic body has an astral field that mixes and overlaps with the astral fields of the other objects, the energies of the 7F-creational realms are constantly around us and cannot be separated from matter. They are only many octaves higher than the frequency range of matter and cannot be detected either by the normal human eye or by material devices whose ability to register the quantized energy fails at the discrimination limit of *Planck's constant* (see Tetralogy and Gnosis). Through the constant exchange of astral energies with matter, which arises secondarily from them, the **creation of matter** takes place anew at every moment in the Now.

Only modern science denies the existence of the astral realms because it cannot measure its energy with material devices. By paying homage to empirical dogma, modern science deprives itself of the possibility of perceiving the incessant creation of organic and inorganic matter at every present moment and making it an object of its investigations.

Hence, there has been neither a "Genesis" nor a "Big Bang": Matter and its elementary particles are continuously created from the energy of the astral

worlds and vice versa; matter and photon space time are constantly transformed into astral energy according to the *law of conservation of energy*, because the Whole is a self-contained, closed entity.

Gnostic ignorance and prejudice are the main hindrance to knowledge, as the Neoplatonists already knew (see "Hardening of the Heart" by Origen below).

In the course of the [LBP](#), the human body changes dramatically, even if this change is not visible externally. By raising the frequencies of the entire body by many octaves, the spectrum of perception of the senses also changes.

This excursion into the new scientific Gnosis, which is also confirmed by my personal experience with the LBP, is indispensable for the present discussion as it touches upon and illuminates the basic ideas of *Origenism* and Christianity.

At its current stage of evolution, man perceives only the energy of matter as substance by having to put up with the narrow electromagnetic spectrum of photon space-time as a medium. Although the information coming from matter is transmitted optically by photons - man is essentially an "**eye animal**" - he cannot see *photon space-time*. For this reason it is regarded as a vacuum in physics. Over 100 years ago, this misconception led to the rejection of the *ether hypothesis* and plunged this science into its deepest epistemological crisis to date (29).

The astral energies, which lie above the electromagnetic spectrum, are currently not perceivable by humans. They are characterized above all by their comprehensive, simultaneous harmony as an expression of the constructive interference of the Whole. Man perceives this harmony with his mind and psyche as **all-encompassing love and bliss**.

The psyche and the mind are thus at this moment the only organs which humans possess, with the help of which they can directly perceive astral energies because they themselves are local astral-energetic systems. In every incarnated personality there are, however, latent inner senses which are not dependent on the electromagnetic spectrum and which, after unfolding within the framework of the LBP, can directly perceive the astral energies in form of holographic images, telepathy, omniscience, etc.

It is not intended that humans must first develop new, material devices in order to measure these energies. What will be indispensable for every human being though, is to fundamentally change the current materialistic worldview by accepting the primal existence of astral energies. Only this acceptance will trigger the evolution of the inner senses on the individual level.

The energies of space-time, on the other hand, are extremely **polarizing**. The two poles are often so far apart that they appear to humans as independent entities. In a universal way, this applies to the two dimensions, *space* and *time*. One always has to arrest one of the two quantities to measure the other. But this is an artificial separation of space-time, which in reality does not exist.

*Euclidean space*, which is the primary reference system of physics, especially of *classical Newtonian mechanics*, is for this reason empty: it cannot contain any energy, because *time f*, which is an observable of energy,  $E \sim f$ , must be artificially eliminated, so that this abstract, geometric space can first be constructed. Likewise, *time f*, measured as *frequency*, cannot give any idea of space, because in physics it is only determined by the elimination of space (30).

From this limited human perception, it seems as if the two irreconcilable polarities, space and time, which can only be formed by the exclusion of each other, are independent entities connected to each other in an invisible, quasi miraculous way and form a new unity - hence the universal idea of the **Trinity of Space-Time**. The Universal Law, with the help of which one can describe the essence of space-time and every conceivable energy exchange, is, as already mentioned, a *rule of three*.

Since the whole physical and organic world consists only of these two dimensions (constituents) that can be described mathematically as space-time relationships (see Tetralogy), the **polarity of space-time** is a universal fact that humans perceive in a deep, existential manner and believe to exist in every phenomenon.

Due to energy conversion, the relationship between space and time is of a very dynamic, elastic character. For this reason, the teaching that describes this universal relationship must also have the same *dynamic, elastic character*. Herein lies the birth of **dialectics**, which is a correct teaching of the nature of space-time. From this, not only Heraclitus' philosophy of the "eternal struggle of opposites" emerged, but also the dialectics of classical Greek philosophy, which continues in Neoplatonism.

From this perspective, *Hegel's dialectics*, not to speak of *Marxist-Leninist dialectics* at all, appears as a pale epigone - a poor intellectual attempt to grasp the polarity of space-time in ideologically ambiguous terms.

We owe to the universal, inherent sensation of the polarity of all things also the creation and popularity of all dualistic religious and esoteric teachings, which humanity has produced so far, starting with [\*Manichaeism\*](#) up to [\*Mesmerism\*](#).

Also present-day politics is characterized by dualistic beliefs through and through, even if this is not always obvious. New antagonisms, such as "the clash of civilisations", Bush's "axis of evil", western oligarchies disguised as democracies against theocratic oligarchies and dictatorships, just believers against unjust atheists, Islam against unbelievers, the rich north against the poor south, have substituted the old dualistic antagonisms - inquisition against free spirit, revolution against social oppression, idealism against materialism, communism against capitalism, state enslavement against individual freedom, Aryans against Jews and "inferior" Slavic races - without having improved anything in the dualistic, separating thinking of the people.

The key to overcoming dualistic thinking is as old as philosophy itself and thus a contemporary of Western civilization: **the dialectics of thinking**. Without perfect, dialectical thinking in the sense of the new [Axiomatics of the Universal Law](#), there can be no peace on earth, as our treatise on the *Trinitarian strife* below will make clear.

But there will be no final peace until all men have learned to accept the unity of all incarnated souls in a profound way and to think and act as true Gnostics; on this pathway to perfection they should look up at the Neoplatonists as their role model.

The reason for the universal ability of the human mind to dialectical thinking has not been understood until today, because until the discovery of the Universal Law the **essence of space-time**, its subjective existence as a product of limited human perception has not been revealed. This will be the greatest Revelation = Apocalypse in the current End Time. The human mind, especially that of the many young souls of today, is not yet ready to deal with such self-reflections and to translate them into adequate thought forms and abstract conceptions. In this respect, the Neoplatonists were far ahead of modern-day people.

Because of its amnesia about the inter-connectedness of all existence, the current collective and individual human mind cannot accept that all the questions it asks about the world and itself already contain the right answers, which are easily obtained through an introspection into the soul dimension. Instead, at its present stage of development, human thinking is directed exclusively outwardly and seeks answers to all the questions which are imposed upon it, exclusively in the extroverted manipulation of matter and human beings.

It is no exaggeration to say that the human mind is so one-sidedly constructed that while people believe that they are solving the questions they are asking for, they are constantly generating new problems with which they have to deal

anew. That is how their whole life passes. This is at least the prevailing psycho-mental motor that drives humanity in the age of capitalism and empiricism and can currently be observed at all levels of society in the form of blatant contradictions, paradoxes and oxymorons (31).

Depending on the age of the soul and the point of view, this self-deception of mankind could also be regarded as the greatest joke of the current earthly incarnation experiment, but my experience has shown that most people do not yet understand or appreciate this kind of heavenly humor. They are energetically programmed in such a way because of their psycho-mental fear structure, so that they can only think, feel and act in the narrow-minded, intransigent way described above.

This kind of extroverted motivation is, however, intended by the souls in their present stage of soul unfolding in order to strengthen the weakly developed human mind, before it is able to deal with the all-encompassing primal dimensions of the soul without losing its independence as a thinking entity and a separate point of reference to the soul. This gnostic theme is so extensive and multi-layered that I can only mention it here in passing, not least because Plotin also touches upon it in his *Enneads* in many ways, but without understanding its basic features.

The energetic polarity of space-time - its dialectical essence - is assessed in the [third axiom](#) *on the reciprocal behavior of the energy gradients of two adjacent levels of a system* in a scientifically unambiguous and exhaustive way. It is an operative axiom on the essence of the Primary Term. With the help of this axiom, all physical laws and natural constants known to us can be derived from the Universal Law (see [Table 1](#)).

Moreover, with the help of this axiom, I have made the whole economic theory much simpler and more stringent than it was before. With its help I was the [first](#) to recognize and describe the [world inflation](#), which will soon be visible to everyone with the onset of the world economic crisis, and its disintegrating role for the economy. At present, the world inflation is not recognised as a problem either by the experts or the general public.

This evidence should be sufficient to underline the universal validity of the third axiom. All previous, inadequate, philosophical and profane statements on the subject, which appear in the world literature and lead to an indescribable spiritual confusion, will thus be eliminated once and for all. In order for this to happen, the people must first recognize all dualistic beliefs that decisively shape their lives as such and trace them back to the essence of space-time.

Unfortunately many statements on the "polarity and trinity" of space-time are so inescapably interwoven with the usual trivial, religious, and scientific conceptions of mankind - having arisen historically, they claim an imperturbable social legitimacy - that their eradication will be a very laborious affair, as the coming events of the Evolutionary leap will show.

A classic example of an erroneous understanding of duality is the Christian doctrine of the "objective existence of good and evil" in this world. They are perceived as real, cleanly separated entities that are in an antagonistic relationship to each other and have to fight each other constantly. The entire political life of the present is shaped by this primitive, dualistic belief.

Not only the political cretin Bush, but also the whole political establishment of the "enlightened" western world - not to mention the rest of the world - acts according to this narrow-minded doctrine. The Germans, who in comparison to all other nations have the greatest experience with the peaceful, dialectical overcoming of extreme political opposites, have, contrary to better knowledge, been fighting a hopeless battle for several years in the wild, distant Afghanistan against the alleged enemies of their Central European "democracy" that survived unscathed (because it has never been a real democracy) the Cold War, an unprecedented nuclear armament and threat, the firing order at the Eastern border, the RAF terrorism, the double decision and many other calamities on their doorstep. This is just one example of the absurd behaviour to which the duality concept of good and evil leads.

According to the crazy evolutionary doctrine of modern bio-science, biological life consists of a merciless struggle for survival within and between the species, in which the individual is thrown under the bus in order for the species to survive. Transferred to the nations, more than 600,000 people had to die in Iraq to this day and four million Iraqis had to leave the ruined country so that a dictator who himself persecuted terrorists could be eliminated by another usurper of political power who defined his political responsibility exclusively as a "fight of the good ones" against the "axis of evil". In the name of the "good" and "democracy", Bush (who stole the elections to usurp the presidency) and the USA unleashed hell on earth in Iraq; or to paraphrase Goethe: *"The Americans are the 'good guys' who always create evil."*

I could cite countless other examples from the current political and social life without the need to resort to further glaring examples from the bloodthirsty history of humanity on this subject. It is one thing, however, to write about the fact that evil and good do not really exist, but are merely projections of

the polarizing views of the people who materialize into corresponding aggressive actions, quite a different thing to convince even a single person - I have no illusions about that.

Since the people have to live with strongly polarizing psychic energies in order to learn to transform these polarizations step by step, i.e. life by life, into the harmonious vibrations of love within their full incarnation cycle (see Gnosis), they, like the former alcoholic and born again Christian Bush, project this subjective perception of their own psychic dissension onto the outer world and regard it as a battlefield of opposites, where every participant is firmly convinced that he is on the right, good side.

All the evils of this world are based on people's spiritual ignorance regarding the energetic foundations of their own nature. Instead of seeing themselves as connected, immortal soul beings participating in a great human experiment on Earth, they have to continuously kill each other because of the greatest idiocies, although they know fully well that the body is transient anyway, so that "on the long run, we are all dead" (Keynes). Given the many senseless conflicts on this earth that only bring destruction and death, is it really so difficult to grasp that any idea paid for with human lives is not worth a penny?

This transition from the present to Neoplatonism is necessary to illustrate the spiritual superiority of the ancient Greeks over the shabby, inhuman ignorance of our, oh, so progressive time.

Plotin deals extensively with ethical questions. Above all, in agreement with all representatives of Neoplatonism, he recognizes that evil has no existence of its own, but is merely a "*consequence of lack, privation, imperfection*" and thus a "*fate of matter*". Even if this statement superficially has a lot in common with the simple, dualistic gnostic teachings of the early Christians, which in his day sprouted like weeds out of the ground, it was misunderstood by the Christians in a decisive point.

For the Neoplatonists, evil, as Leibniz later states in his [\*Theodicy\*](#), is not an integral part of this world, but can be overcome if one looks up at the One, the Beautiful, and evolves spiritually. The same view is held by the last great Neoplatonist of ancient times, Proclus, two centuries later. The validity of this fundamental Neoplatonic view has not changed to the present day.

It is always, and at all times, only about the **perfection of the individual soul**, which can be realized most quickly and best by karmic challenges. Not all mankind is to be saved at once from all earthly evils, as the Christian "Advent Church of Redemption" falsely preaches, but each individual soul ends her cycle of incarnation, the labor of repeated falling into the materiality of the

lower world, according to an individual soul plan, which cannot be shortened by a single jot, no matter how many vain earthly efforts one makes, and changes to the next higher, fear-free astral level. Hence no godly persons will be saved according to God's unfathomed good will, but every single soul must complete her incarnation cycle with all its requirements before she leaves this world forever.

In this sense, the view of the Neoplatonists is opposed to that of early Christians. This is not surprising either, after all, all Neoplatonists were old souls who encountered their tasks on earth with the transcendental serenity of their eons of time long experience and enjoyed an unmistakable intuition about the imminent end of their incarnation cycle.

At the beginning of the new Christian era, their worldview met a substrate of warmongering child and young souls who were still very immature to have a similarly enlightened worldview. They saw in the forthcoming karmic trials an endless chain of earthly tribulations and poured this existential feeling into pronounced dualistic teachings: Here the evil in this world, there, far away, the longed-for divine salvation.

Although most of these dualistic gnostic teachings were later branded as heresies by the Church, this fundamental dualistic view is still pathognomonic for the Christian view of the world. And now a short summary of the most important statements of Plotin in his Enneads.

## Footnotes:

7. See the operative "**third axiom for the reciprocal behaviour of two adjacent gradients of a system**" in the new Axiomatics in volume I (German) and [volume II](#), with which all physical and social laws can be formulated and mathematically derived from the Universal Law.

8. Descartes, Philosophical Writings, Felix Meiner Verlag, Hamburg, 1996.

9. Spinoza, Ethics, Reclam, 1990.

10. G. Leibniz, Monadology, Island, 1996.

11. See my discussion on set theory in [volume I](#), [volume IV](#) and "[Philosophische Quellen](#)".

12. Philolaos on Physics, After Dumont 1988, Capelli 1953, in André Pichot, The Birth of Science, Campus, 1995, p. 387.

13. Most philosophers are of the unanimous opinion that Western philosophy is essentially an epigon, often a confused repetition of ancient philosophy for the respective historical epoch.

14. See my book "[Gnostische Tradition der abendländischen Philosophie](#)" and [volume IV](#) on philosophy.
15. This text is from Stephan MacKenna and B.S. Page, who translated the [Enneads](#) between 1917 and 1930. This English edition of the Enneads can be found on the Internet under the link: <http://www.sacred-texts.com/cla/plotenn/index.htm> . The other original quotations of Plotin in this book are from the German translation of the Enneads by Richard Harder, Bd 1, Felix Meiner Verlag, Hamburg. Harder's listing of the Enneads differs from the original order of Porphyry and that of MacKenna. In the present English translation all quotations of Plotin will refer to Harder's order of the Enneads, the way it has been used by the author in the original German text.
16. Nikolaus von Kues, Philosophisch-theologische Schriften, ed. Leo Gabriel, Verlag Herder, Vienna, 1964.
17. Proklos Diadochos, Über die Vorsehung, das Schicksal und den freien Willen an Theodoros, the engineer (mechanic), translated by Michael Erler, Verlag Anton Hain, Meisenheim am Glon, 1980. By the way, this description of stoic endurance of all "slings and arrows of outrageous fortune" by enlightened men in the Antiquity fully applies to our destiny as the PAT (planetary ascension team) in the current End Time.
18. See book "[Gnostic Tradition of Western Philosophy](#)".
19. See discussion on "empirical dogma" in "Gnostic Tradition of Western philosophy".
20. A quote from the movie comedy "Avanti, Avanti!" by B. Wilder.
21. See [Volume III](#).
22. See [Gnosis](#).
23. See also Plotin's second, longer essay on the "essence of the soul".
24. Plotinus, Enneads, 5, Spirit, Ideas and Being.
25. Plotinus, Enneads, 4. The essence of the soul (2).
26. Plotin, Enneads, 10. The three original entities.
27. Plotinus, Enneads, 11. Origin and order of things after the first.
28. The term "substance" means the "underlying" (see [volume IV](#) and the discussion below). When in Greek philosophy one speaks of substance, he always means the underlying, invisible energy and not "matter" in today's sense. This semantic difference causes the greatest difficulties for most philosophers and translators of ancient texts in our time.
29. Read this article: "[The Concept of Relativity in Electromagnetism](#)".
30. See volume I and volume II.
31. See Gnosis.

## Neoplatonism of Plotin (2)

Plotin justifies the "immortality of the soul" (2) in unison with Plato in [\*Phaedo\*](#) and [\*Timaeus\*](#) in the first place with her *incorporeality*. He's making the following distinction:

**Body**, transient - **Soul**, incorporeal, immortal,

which he underpins in his writings in many ways. These two categories later gave rise to the two basic currents of Western philosophy - *materialism* and *idealism*. Materialism deals with the transient world of the body, which is a "world of becoming"; idealism - with the true **Being**, the world of immortal, bodiless souls. For the ancient Greeks, true Being was always bodiless, invisible and accessible only to the logical mind. For this reason Being is at the same time the home of Spirit. The two top categories of Neoplatonism are:

**1) Body = Becoming**

**2) Soul = Being = Spirit = Nous.**

The senses and all sensory perceptions belong to the transient body and can only grasp the objects of the visible world. The abstract ideas, like those of geometry (e.g. circle, triangle), are essentially bodiless and belong to the soul and Spirit; they can, however, take on a physical form as concrete objects.

The disembodied soul penetrates the body in the sense of *Aristotelian entelechy*. The soul exists before the body and begets it; conversely, the body cannot beget anything without the soul.

The soul is a part of the Divine Being. She sees the eternal True, the Beautiful, the Virtuous. For this reason all the sciences lie in the soul. The sciences that humans develop on earth are a **remembrance** of the incarnated soul.

Empirism has not yet understood this simple fact. Only with the discovery of the Universal Law and the development of the new axiomatic theory of knowledge, which departs from the **Primary Term** of human consciousness, this Platonic knowledge was confirmed forever.

The soul separates from All-That-Is because of her urge to create - the pursuit of the soul *"has the urge to procreate and the urge to arrange things in the image of what she saw in Spirit"* (2:74). Only a part of the soul is body, it *"still retains a piece outside his"* (2). "**Nous**" is the first thing, the soul is a fragmentation, emanation from it and the bodies are the third things. Nothing can be erased from Being, Nous. Also the souls of animals and plants are immortal. The essence of the soul has already been dealt with.

With the "First", "One", Plotin probably means the Primary Term and not a higher category than Nous. By talking about "the First and the One after him" (7), he fails to form a consistent categorical system consisting of terms that are U-sets and contain themselves as an element. This is, as already said, the weakest part of his teaching.

In this sense, the unity of all individual souls (11) is both *world soul* and *Nous*. Spirit is the totality of all ideas (5). His place is the intellectual cosmos (6). The *single soul* is a fragmentation of the world soul. After the descent of the soul into the body world (6), her incarnated part is *sensual* and *spiritual* at the same time. The sensuality perceives the low world of becoming, the spiritual part is lifted up by Eros, who is a demon, and sees the Beautiful, the Logos. For this reason, *"the Spirit is different from the soul ... and something higher"* (5,4).

The incarnated part can see the *One* in the state of *ecstasy*. As an old soul, Plotin himself has had such out-of-body experiences several times and describes them in elegiac tones in his Enneads. Unfortunately, the German translation that I use is thoroughly and deliberately distorted and absolutely incomprehensible at this point. I therefore recommend the English translation of McKenna (see also [Gnosis](#), p. 252). Here is an example:

*„Many times it (the ecstasy) has happened: Lifted out of the body into myself; becoming external to all other things and self-en-centred; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever in the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the Soul ever enter into my body, the Soul which even within the body, is the high thing it has shown itself to be?“* (Ennead, IV, 8,1)

The *fate* (3) of the incarnated soul (personality) occurs according to double causes - *"a part through the soul, a part through the external circumstances"*

(3,39). In this context Plotin deals in detail with the question of "justified suicide" (16) - a very difficult subject, which he discusses objectively without reaching a final judgement, but also without condemning suicides, as the church does.

Much of Plotin's Neoplatonism is pure *epistemology*. After he places Spirit as the totality of all ideas in Being, which he also provides with the concept of the One, he asks himself the question "*whether there are also ideas of the individual things*" (18). Here he takes up the age-old dispute between Plato and Aristotle: "*Which ideas have priority - the general, abstract ideas or the ideas of the concrete individual things?*" (see [Volume IV](#)).

Even if Plotin cannot answer this question conclusively, he shows an astounding feeling for the **simultaneity** of all occurrences in the astral worlds, that is at the same time the simultaneity of all ideas - of the concrete and the abstract. Without expressing it explicitly, Plotin intuitively recognizes the **multidimensional nature** of the soul, the simultaneous existence of all incarnations, all probability timelines and parallel realities of the soul in which she simultaneously exists and creates: "*Like the cosmos, the soul contains all individual living beings*" (18), hence the infinite number of her forms.

Nowadays it is a bit easier in this respect: you only have to point to the Internet, where all information and ideas exist simultaneously, although they were entered at different times. Once on the "world wide web", they can interact and mix simultaneously, but in ancient times the idea of simultaneity was completely unknown.

The **idea of simultaneity** only began to mature gradually at the beginning of the 20th century, first with Einstein's development of the *theory of relativity*, and then with telecommunications, which inspired many *avantgarde* movements, such as [Futurism](#) and [Suprematism](#). Despite the stormy globalization of recent years, the idea of the simultaneity of all events still ekes out a very rudimentary existence in the minds of most people if one takes as an example the lamentable discussion in the media of the world economic crisis that has already begun.

No epistemology (*Erkenntnislehre*) can exist without structure, Plotin also knows that. And the structure of Greek philosophical thinking is built upon dialectics. So Plotin asks himself: "*What is dialectics? It is the ability of each thing to conceptually state what it is, what it differs from others, and what it has in common with them.*" (20,10). I doubt whether a true dialectician would be fully satisfied with this answer, but it is not fundamentally wrong. It just

isn't very yielding, but so is the entire Western philosophy after Plotin and to the surfeit much more redundant and confusing.

*Ethics* is a gem of Neoplatonism. The goal of neoplatonic ethics is **to become similar to God**. The Christians say the same thing (see Origen), but the decisive difference is yet to come. Plotin begins his treatise on *virtues* with the basic question that should precede any ethics, but is not even recognized as such by most teachings: "*Does the Spiritual have the same virtues as we?*"(19).

If the aim of any ethics is to become similar to God or to Nous and that means to become similar to the soul, because the soul is an emanation and fragmentation of the Whole, then one must first ask himself the question: "What qualities does the soul have and what aims does it pursue in her incarnation experiment on earth?", before starting to give preference to any behaviour, to elevate them to "godly" virtues and to pay homage to them in dubious ethical and religious teachings.

The term "virtue" therefore means nothing else but the selection of a certain behaviour from a larger number of other possible alternatives according to certain criteria. Thus virtue itself has no value in itself, but only its selection criterion. This fundamental ethical precondition was first recognized in this clarity by Kant (32).

And now the next crucial question arises: "What criterion for the selection of virtues, of preferred ways of life, fulfills the requirements of a universal principle that is valid for all living beings?" This principle cannot come from human consciousness alone, because it is characterized by faulty thinking, as experience teaches time and again and was clearly perceived by the ancient Greeks. Otherwise they would not have taken the trouble to develop *Logic*. Not even the scientific thinking that claims an empirically verifiable universal validity is free from fundamental cognitive errors that lead to devastating consequences for human existence, as I have shown in the Tetralogy for all sciences on the basis of the latest research results.

The bio-sciences are currently misinterpreting cell regulation and have developed **cell-inhibiting drugs** that violate the laws of body regulation and increase patients' mortality and morbidity, as many clinical studies have shown, but are deliberately ignored by experts (33). Since the Second World War, when modern pharmacology began, doctors have, according to my statistical estimation based on the results of clinical trials, more victims on their conscience due to their false theories than the Nazis during their reign (who also developed many weird inhuman theories to decimate humanity).

Lies and fraud are sanctioned by law in most countries. In the past, it was mainly the counterfeiters of coins who stretched gold or silver with other less valuable metals and were punished particularly severely. Nowadays it is the counterfeiters of banknotes who feel the harshness of the law. These punishments are based on known moral concepts, which then as now enjoy broad acceptance, otherwise they could not have been enforced without further ado.

Notwithstanding this binding acceptance of values, financial institutions and many governments, first and foremost the American, have been collectively engaged for decades in lies and deception of unprecedented proportions, inventing ever new ways to artificially stretch and dilute money out of pure greed so that they can increase their profits. I've been discussing the methods of this money devaluation in my [book on the new economic theory of the Universal Law](#) and in the section "[economic collapse](#)" on this website.

And this process does not take place in secret, as is the case with the counterfeiters, but before the eyes of the world public. At the same time, there is no relevant social force capable of putting an end to this scam, as the latest G8 summit (33rd, June 2007) in Germany demonstratively showed: the German government's push to remedy the lack of transparency of hedge funds, which it timidly recognised as a threat to the economy, by means of state control, was downright crushed by the USA and the UK, which account for 90% of all hedge funds, because these countries benefit exclusively from this kind of criminal financial institutions.

Since also a large part of German finance profits from this worldwide collective fraud, mind you at the expense of the broad population, this push of the German government was brutally discredited a short time afterwards by the henchmen of the international finance and their stooges in the mass media.

Only with the outbreak of the world economic crisis in July 2007, which, as I predicted, first appears as a financial crisis according to the rules of the world inflation, is the public perception sensitized to this kind of unethical, non-virtuous (vicious) behavior of the financial speculators. This will of course not stop the collapse of the world economy and the national states. Only then will the culprits be sought again, as after the 2001-2003 crisis, and sued according to the motto "Hossiana, crucify him!" Of course, this has nothing to do with ethics and morals at all.

This leads us to conclude that mankind is still not in a position to develop binding ethics and morality - in this sense "morality" means ethics applied in everyday life. The reason for this is very simple: Mankind does not know of any generally valid, binding criterion for the correct selection of a virtuous

behaviour. This ignorance, as has often been mentioned, is exclusively of a spiritual, gnostic nature.

How can we solve the problem and free humanity from its self-inflicted amorality and lack of virtuous behaviour? The solution already exists in the form of the new axiomatic way of thinking of the Universal Law. As Plotin already knew, the Whole, the One, the Nous, the Spiritual is only accessible to us through logic, which is a "**teaching of the Logos**".

The mode of action of the soul worlds or, as I call them, the **causal 7F-creational realms**, which in Christianity, in the absence of abstract thinking, are mistakenly occupied with the anthropocentric term "God", cannot be directly grasped by humans at present. It can only be deduced by the power of abstract, logical thinking and then confirmed by the phenomenology of the three-dimensional "lower world of becoming", as Cusanus, the greatest Neoplatonist of the Renaissance, already knew (see below). This is the only correct methodological approach that is exclusively **axiomatic-dialectic**.

The ancient philosophers recognized and followed this precondition of all true thinking without reservation. For this reason geometry is for them the epitome of logical, axiomatic thinking, with which the sage, the philosopher, can truthfully grasp the abstract ideas of the Spiritual. In short:

### **No ethics without logical-axiomatic thinking.**

Any axiomatic thinking, however, can only begin from the Primary Term and must first correctly grasp its essence. According to the **principle of last equivalence**, the Primary Term is identical to the current religious concept of the Divine, respectively identical to the Neoplatonic concepts - the Spiritual, the One, Nous, the World Soul.

For this reason, the principle of last equivalence, the first axiom of the new physical-mathematical Axiomatics, is at the same time the **first ethical and moral principle** at all. Within the framework of verbal Gnosis and ethics, and that means under the conditions of physicality on earth, there can be no other ethical principle.

This final, undeniable statement must be clearly and unambiguously emphasized at this place and should be internalized by all people once and for all, if they still have the hope to evolve one day into an ethical community. Intuitively, this insight also underlies Neoplatonism, as I will show below.

The Church has thoroughly misunderstood this Neoplatonic thinking and has made God - in reality itself as God's representative on earth - the supreme, mostly punishing, rarely once forgiving and almost never loving overseer. In this way, the Church has turned her back on the philosophy and Gnosis of the Divine, the Spiritual - from the very beginning and forever!

It is a fundamental error to believe that one could explore and recognize the ethics of the soul worlds, the creators of the three-dimensional world, because they have no ethics at all - at least not according to earthly terms. The **constructive interference** of the astral energies creates the loving conditions for an ethical urge to create, which must completely evade the limited human view of an earthly ethics, if only because man himself is an object of this creation.

Only when man begins to realize that he is not only an object, but a subject of this creation, a self-sufficient Creator, fully endowed with all the powers which he currently ascribes to the gods, will he become aware of the ethical grandeur of cosmic creation *peu á peu*. Following the Neoplatonic recommendation, he will inevitably approach the Divine; or as I say in the Gnosis: **Man becomes God himself.**

But before man is ready for that, he must first scrutinize the rules by which he organizes social life on earth and rejects the vast majority of it. In the first place, he must examine very closely the currently generally accepted virtues, for in most cases they are pseudo-virtues, fear-motivated whispers, convictions and beliefs based on ignorance, as I have explained in detail in my other Gnostic writings.

Such pseudo-virtues, also referred to as "civil virtues", are also anchored in many ways in current legislation, which is essentially a PENALTY law. If you violate the bourgeois (capitalist) virtues of private property, you quickly end up in prison.

The promised land of capitalist virtues is the USA, where over 1% or about three million people are imprisoned, although this proportion is far higher among black youths. The *American gulag* is thus home to as many prisoners as the Soviet gulag during Stalin's time and shortly after, and to much more people than towards the end of the Soviet empire.

As at the time of Jesus, people today still confuse the "virtues of the Divine" with the "civil virtues codified in human law" (see discussion on Origen). Such civil pseudo-virtues as patriotism, diligence, caring, etc. must be replaced by genuine virtues.

Since the state will soon disappear as a very inefficient form of organization to make room for a new, loving, peaceful world community, patriotism will very soon be recognized as a vice that only leads to countless wars and atrocities, as can be observed in former Yugoslavia, the Caucasus, the Middle East and everywhere else in the world. This rethinking will be supported by the world economic crisis, as the national state will very soon collapse financially and destroy the expectations of the citizens in its caring role as father state.

Pension and health care systems will be bankrupt in the coming years; the financial crisis will leave all banks, insurance companies and funds insolvent, and the citizens will irrevocably lose their savings. This will also shake their confidence in the second, generally accepted virtue, caring.

Man will realize that every incarnated soul is a self-sufficient creator on earth and can take care of herself alone. No soul is obliged to care for another soul - but she can do so at any time of her own free will, out of the abundance of her love, but not out of duty. And most incarnated souls will do it more and more often out of inner conviction, just as today more and more people are willing to take care of other people, often strangers voluntarily and unselfishly. I stress care and not sacrifice or maltreat, because no incarnated soul can ever sacrifice herself for another soul because she is immortal.

People will want to be "good" by themselves and not by duty, for they will realize that only in this way they can realize their own perfection and end the incarnation cycle - that is, "become like God". Duty, sense of duty, will be recognized as a fear-motivated pseudo-virtue of young soul mentality, and taken out of future use in human language. The incarnated personality has only one duty: to perfect herself intellectually and spiritually. But this is not a duty, this is the inevitable pathway of evolution during incarnation.

Likewise, the social pseudo-virtue "law-abiding" will disappear forever. An evolved society needs no laws: The inherent sense of inner ethics, given by the soul, will become the guideline of any interpersonal relationship. If, for example, a soul decides to gain negative experiences in order to better recognize herself under these unfavorable conditions and to grow faster, and has firmly planned this project before incarnating with the other soul brothers and sisters who participate in the drama, then no earthly power or authority, no matter how strict or virtuous it may behave, can prevent this project.

What sense then does it make to punish once again the soul that has already declared herself to be the perpetrator in this case? She has punished herself the most by agreeing to experience the state of lack of love against her nature, which is pure love. And what kind of sacrifice is it when a soul seems to leave

the earth earlier than usual by murder? For every incarnated soul, the cessation of physicality is an act of liberation and infinite relief.

There is no compensation for committed misdeeds, except the soul balance, known as **karma**, and this balancing does not take place on this earth, but where it was planned - in the worlds of the soul. This was also a central message of Jesus Christ, which was deliberately suppressed not only by the Church, but above all by the bourgeois national state. This thought, which I present here in updated form, is as old as philosophy itself and has been deeply internalized by the Neoplatonists in their writings.

Reflecting on the virtues, Plotin poses the basic question of every ethics: "*But perhaps our becoming equal (with God) is not based on the civil virtues, but on the higher virtues which are of the same name?*" (19,4). After he exposes the essence of the pseudo-virtues: "*So he who has the higher virtues necessarily has the lower ones potentially as well; but he who has the lower ones, not necessarily the higher ones... So this is the highest life form of the sage*" (19,33-34), this seer of the Divine comes to the unshakable conclusion: "*It is not necessary that there should be virtues in the upper world*" (19,8).

A virtue can only be defined in contrast to a vice. But this dichotomy only applies to the lower world. The Spiritual knows no vices, there the souls are carried by necessities that manifest as loving energies. Therefore it makes no sense to speak of the higher virtues of the Spiritual. According to Plotin, the true virtues are not acquired through education, but through catharsis; he discusses in detail the role of catharsis in the perfection of the individual.

In my book on gnostic tradition of western philosophy, I have explained the psycho-energetic background of catharsis and the significance of such processes during the LBP in detail, so that I will not go deeper into this topic here. So much shall be said: True, higher virtues are a performance of the soul, more precisely, a function of soul age; their realization in the three-dimensional world of matter - an achievement of the incarnated personality. The measure of success is the degree of inner insight and "**empathy**" that this insight evokes. Empathy is a buzzword not only of Neoplatonism, but of the entire Greek philosophy and was understood much broader than the Christian term of "grace" and "mercy", which the Church has borrowed from Neoplatonism.

Even Plotin knew very well that the virtues should not be viewed in isolation from the human psyche. In his essay "The Affection Freedom of the Incorporeal" (26) he deals intensively with the topic. According to him, virtue is harmony, and vice is disharmony.

This definition is all the more astounding as the ancient Greeks had no idea of energy and wave theory and thus were far from considering the human psyche (the emotions), the mind (thoughts, ideas), and "last, but not least" the body as energetic systems of superimposed waves, which mix according to the superposition principle in an unimaginably dynamic way and incessantly form new standing wave packets (solitons) and quantum states, which man interprets as separate psycho-mental qualities at the level of day consciousness. I have dedicated to this topic a central place in the new Gnosis of the Universal Law.

According to Plotin:

*"the natural harmony of the soul parts is virtue... For it is generally true that the realizations of things without substance take place without co-changing the subject; otherwise they would be destroyed (but that is not possible, because according to Plotin the bodiless things are immortal, eternal)... only things associated with substance are affected by this effect."*(26).

The greatest epistemological disadvantage of Neoplatonism, indeed of the entire Greek philosophy, is that they could not develop an adequate teaching of the psyche. This is partly due to the fact that the ancient Greeks used the word "psyche" both for the soul and for the emotional world of the incarnated personality.

In the new Gnosis I have explained in detail why the soul manifests herself predominantly through the psyche, and what is the gnostic significance of spontaneous feelings and inner impulses in a dialogue with the soul. This aspect is completely unknown to modern psychology, because it has neither an adequate idea of the "psyche" as soul nor of the "Logos" in the energetic, physical sense. The science of psychology cannot explain its own term, but this is also true for all current scientific disciplines.

The modern concept of the psyche is literally turned upside down under the fatal influence of *Freudian psychoanalysis*. The *Unconscious*, which was supposed to grasp the causal reference system of the soul, from which all ideas and conceptions come that man perceives and realizes in the three-dimensional world in one form or another - as art, literature or philosophy - were degraded in psychology to the rubbish basket of basic human urges ([Freud's theory of basic urges](#), *Triebtheorie*). Can there be a bigger all-encompassing agnosticism than that? What a mockery of the soul as the creator of the earthly personality!

Plotin speaks of the soul as "psyche", but he cannot develop an independent concept of the psyche, which suffers from the dense materiality of the lower

world. Nevertheless, he introduces a new term for the human psyche - the "*affective part of the soul*", which has no body, but is a *form* in accordance with Plato. According to Plotin, the psyche is a form, not a thing.

This insight had to trigger shrill alarm signals in the minds of all neuro-physiologists, who currently see their scientific task solely in mapping the human brain according to emotional areas and determining the "centres" of individual feelings. What a shining example of applied scientific cretinism!

And what an arrogance to claim that the Greeks had developed the philosophy of the Divine, the Spiritual, but had no idea of modern empirical science. In reality, modern "empirical uncritics" (34) do not have a clue about the energetic foundations of biological existence in general and of human existence in particular.

As I have already written in another place, the neuro-physiologists can search the place of individual feelings in the brain for eternity or until "God throws brain from heaven at them", as my sister-in-law likes to say, they won't find anything, because neither the feelings nor the thinking of the neuro-physiologists, no matter how stupid it may be, can be found in the cranial cavity. Both emotions and thinking are local astral-energetic systems that cannot be determined with conventional material devices, whether they are called CT, PET or NMR.

The "problems of the soul" (27, 28) are close to Plotin's heart. By this he means the incarnated soul, because the **soul in Being** has no problems. She has only tasks which she masterfully accomplishes, otherwise this earthly world would not exist. This discourse is characterized above all by Plotin's inability to formulate conceptual U-sets and to build a consistent categorical system with them. Single soul, world soul, it remains unclear whether they are one genus or different entities.

In this respect, Plotin would have done well to take a closer look at the introduction written by his pupil and editor Porphyry to Aristotle's theory of categories. But even Porphyry's corrective work on the Enneads, which he praises in the [preface](#), obviously could not eliminate these discrepancies.

Without explicitly knowing the [concept of the soul age](#), Plotin comes to the right conclusion that the incarnated souls show different degrees of evolution: "*There are even in the souls, differences of degree.*" (27,31). This statement was certainly not difficult for him to make - he only had to look at the thinking and behaviour of the early Christians, which he also did and expressed in his famous writing "[Against the Gnostics](#)" (33) (see below).

Plotin acknowledges the repeated incarnation of the soul, which is formed according to a predetermined plan: "*But the body was formed according to the concept, since the soul is potentially interspersed with the ability to create according to concepts (27,57)... for everything is in the order of a unified plan, in the descent of the soul as in her ascension, and all events in general*" (27).

Much of what Plotin says about the problems of the soul seems profane, even banal, and stands in stark contrast to his other essays, which are characterized above all by his stringent capacity for abstraction. It cannot be ruled out that with these treatises he made a concession to his students, including many women, who were deeply rooted in Greek mythology.

Plotin suddenly speaks of God, or of the gods who create the world soul, without first mentioning in a single word where these gods actually come from and what rank they occupy in his complete tripartite system. Zeus, for example, according to Plotin is supposed to determine the incarnations of the souls. Plotin interprets Greek mythology in the sense of a *mythological exegesis* and not out of a deep conviction in the existence of the Olympic gods, who already then belonged more to folklore. We will encounter the same approach later in Origen with regard to Christianity. According to Plotin's interpretation, such figures as *Pandora* and *Prometheus* should be seen as "symbols of the transmigration of souls". He continues this discussion in his treatise on Eros (50). He asks whether Eros is a sensation, a demon, or a god.

Much of what he says about it is, to say the least, very immature. Some things, however, are of greatest gnostic relevance. For example, he starts from Aphrodite, whom he regards as a deity related to Eros, and defines it as a "*total figure, Gesamtgestalt*", from which there would be many Aphrodites and the corresponding demons in the astral realm: "*If really the soul ("psyche" understood as deity) is the mother of Eros, but Aphrodite the soul and Eros the power of a soul seeking the good...*".

Applied to the ideas as formative (gestalt) thoughts, Plotin's statement means that in the spiritual worlds of the soul, for example, there is an *anthropocentric Gesamtgestalt* (aggregated figure) - in some channeled texts it is called "**Adam Kadmon**", although it should be clear that names have no meaning in the astral realms - from which countless variations can be materialized, of which the human species on earth is a concrete organic form (We have personal experience with this kind of overarching creations about which I cannot speak at present.).

This statement can also be applied to human types: There are, for example, certain archetypal soul essences, such as *healer/servant, artist, warrior,*

*scholar, sage, priest and king*, who are then expressed as a very concrete and unique personality structure in each incarnated individual.

Just as [\*comedia dell'arte\*](#) is based on its archetypal *personaggi*, which in their validity and expressiveness outlast social change, so the earthly incarnation civilization also relies on timeless "character figures" who maintain the fabric of society throughout all times and without whom no community life is possible. If human society continues to exist despite countless mistakes and aberrations on the part of its members and leaders, then this achievement is based exclusively on the stability of such archetypal character figures, who are designed in the astral realms and are realized on earth.

This aspect of personality design is presented in the [channeled books](#) of V. Hasselmann and F. Schmolke in a didactically very good and clear manner (see also Gnosis). Accordingly, these soul types, one also speaks of "soul essences" or "essential soul roles", are valid not only on earth, but also in all conceivable incarnation experiments in three-dimensional space-time, independently of the respective body shape. These essential soul roles correspond to different astral energies organized on the basis of the number "7". The psychic structure of the incarnated personality, composed of these energies, is largely independent of the physical form - it depends exclusively on its archetypal soul structure, precisely determined by the soul before each incarnation.

This thought, which obviously must have occupied Plotin intensively, as Porphyry writes in the preface (35), must be first internalized by modern man before he gains the necessary distance to his physicality, abandons his exclusive identification with his own body and devotes himself fully to his transcendental spirituality.

This will be the essential task facing humanity after the imminent Evolutionary Leap. It has always been the main objective of the incarnated personality, even when people have not realized it. However, at this point one has to distinguish very precisely between the disdain for the body, which many ascetics, mystics, and church scholars practice, and the expansion of consciousness beyond the exclusive physical identification.

In the second case, man recognizes both the fragility of the biological body and its magnificence as an instrument of the soul for gathering experience in the three-dimensional world. This attitude leads to a very careful handling of the body. Only with this attitude can the widespread, dualistic belief in the antagonism between Sublime Spirit or pure soul and the inferior human earthly body, driven by basic instincts, be overcome.

The harmony of mind and body was a central concern to the ancient Greeks, otherwise they would not have been able to accomplish such perfect sculptures and invent the Olympic Games ([Pythian / Delphic Games](#)), which they closely linked to the mysteries of the soul ([oracle at Delphi](#)).



Unfortunately, only the Neoplatonists understood this central task of every incarnation in an appropriate manner and expressed it in their lives. From this point of view today's philosophers, if there are still any, all believers and, first and foremost, all the agnostic scientists, who spurn human affectations - the psyche - could learn so much.

Just as the gods of the Greek mythology are, according to Plotin, images of the souls (essences), the demons, to whom many people today still attribute a real existence, are in reality only distorted images of the ideal gestalt that an incarnated soul takes with it into the lower world of becoming. What are demons, asks Plotin: *"Perhaps the trace that every soul leaves behind when the soul enters the world? And why only with the one who enters the world? Because the pure soul produces a God, and its Eros, as I said, is a God."* (50,54).

What a great interpretation of the projection capability that every form of consciousness has! This ability of the mind to project lies not only at the core of all evil of this world, which, as I explain in detail in my gnostic writings, are fearful projections translated by man into social activities, but is inherent in every act of creation in the universe (This discussion excludes on purpose the existence of archons, demons, Luciferian, Ahriman and other evil forces in the earth's astral plane that took regularly possession of weak or compromised incarnated human beings and derailed their lives, as we eliminated single-handedly this astral plane a few years ago in the process of planetary ascension and have reported it in real time, although such demons still dwell in many human beings on this earth and will prevent their ascension.)

This subject is so extensive and multi-faceted that several books will not be enough to present it in a somewhat comprehensive manner. Some important aspects are contained in Seth's books channeled by Jane Roberts, whereby Seth's statements on projections and their design role in society are often so closely interwoven with other esoteric themes that they may not be immediately accessible to every reader.

When Bush constantly speaks in his speeches the mantra of the "axis of evil", of the evil Islamic terrorists, whom he mercilessly intends to destroy, from the point of view of Neoplatonism one must state that he is "possessed by a projection demon". The reason for this projection is always a psychological disharmony which cannot be processed emotionally or mentally by the person concerned.

In such a case, the energy of this psychological distortion, which can be very powerful and demonic in the truest sense of the word, is discharged outwardly, especially when suppressed. This is upon what the entire psychoanalysis thrives. Since all projections have the irrepressible power and ability to mimic, they tend to disguise themselves as pseudo-virtues in order to gain social legitimacy, so to speak, to make impression.

For this reason Bush acts like a champion of democracy, though an uninvited one, and is eager to overlook the fact that, in addition to the countless victims for whom he has to take full responsibility with his criminal war decisions, he himself came to power through undemocratic machinations and blatant electoral fraud. This [presidential election drama](#) was meticulously planned and staged by the astral worlds and I watched it very closely to understand better their precise coordination. It should be remembered that only a few hundred ballots in Florida were enough to bring Bush to power, after thousands of ballots in favor of Al Gore were illegally invalidated with the help of his brother

[Jeb Bush](#) as governor of Florida at that time, in order to imagine the tremendously complex coordination from the astral areas, which made this electoral stalemate possible for the time being. Statistically speaking, i.e. if one believes in chance, such an outcome is possible once in a trillion years.

But since humanity consists mainly of immature souls like Bush, who are dominated by similar projection demons and who blindly shape their lives according to their own inner demon, this stage play was not able to trigger the appropriate reaction of indignation and undo this falsification of the election result.

Instead, Bush's demon ignited after "nine-eleven" into a "burning Bush", which soon became a conflagration that affected the entire humanity. The Christian allegory of "the [burning bush](#)" is there to reveal the arsonist qualities and lack of principles (stubbornness instead of principles) of this born-again Christian and former violent drunkard, whose psychopathology any reasonably knowledgeable psychology expert could easily diagnose after only five minutes of speech, and to trigger a broad outcry in the public (When I wrote this book in 2007 Bush was the single most evil person in the world after he started two devastating wars in Afghanistan and Iraq and declared war on the rest of the world under the pretext of war against terrorism. Forget in this context the deep state and the cabal, we are speaking here of personal responsibility. He was later substituted by the monster Obama about whom I have written a lot on this website and so on... until the present day. Human evil knows no limits.)

While according to official statistical surveys Bush is the most hated person outside the USA for years, he was once again elected president by his compatriots, this time with a clear majority, for a further four years. Obviously the rest of the world has a better judgment than the US-Americans. Bush thus embodies all the demons that are in control of his fellow countrymen and will contribute significantly to the "decline of the American empire " (36).

Even now, as the flame of this demon begins slowly but surely to extinguish, humanity still cannot get its act together to oppose Bush and the USA with a decisive force, so it cannot be ruled out that he would wage a third senseless war, this time against Iran (déjà-vu with Trump (?), to appease his bloodthirsty demon. One should have expected that the lesson from Hitler's demon, which has been described and processed to the point of aversion in many books and films, would have been internalized by mankind in the meantime, but obviously that is not the case.

Humanity learns very slowly from the catastrophic consequences of its demons released - it needs many repetitions of painful experiences. After all, the incarnation cycle of a soul lasts about 8,000 to 10,000 years. The soul is just immortal and takes a lot of time until her incarnations have learned the necessary lessons on earth correctly.

Of course, for my example I could have taken any "Bin Laden" instead of Bush as the "aggregated gestalt of all current social demons", nothing in my analysis would have changed. For every burning Bush needs a shoplifter (play upon words, Laden means shop in German) for his projection demon, on whom he can project and live out his inner hatred, which is an expression of his psychological disharmony, and vice versa. Hollywood film productions live exclusively from such violent projections - there is virtually nothing else. Bush's demon is therefore not an isolated phenomenon. Little Bushmen and arsonists can be found behind every burning Bush in the great and wide American prairie, especially in the so-called Bible belt, just as the aggregated gestalt of evil Bin Laden generates countless little terror demons in the Islamic world.

It's like with the famous Russian [Matryoshka doll](#) that hides innumerable little Matryoshkas in her belly - first comes (Ras)Putin, then Lenin, then Stalin, then Breznev, then ras-dwa (one-two), again Putin, or was it rather the other way round? Never mind! It's always the same old pathetic story.



And then B. Russell wonders, why the Neoplatonists had turned their backs onto this world. So much for the human demons, of which we shall see some more spectacular demonstrations in the coming years. For further lecture I recommend the novel "[Demons](#)" by Dostojewski.

As already mentioned, Plotin deals with the writings of the early Christian Gnostics of his time, who claim, departing from Greek philosophy, that the new doctrine of Jesus Christ is a continuation of ancient thinking. In essence, this was also Origen's concern.

How necessary this effort of the early Christians after Paul was, shows the reception Paul had in Athens where he met with the philosophers of this city. Because of his philosophical ignorance and the incredibility of his arguments, he became an object of ridicule at the Agora: "*A group of Epicurean and Stoic*

*philosophers began to debate with him. Some of them asked, "What is this babbler trying to say?" Others remarked, "He seems to be advocating foreign gods." and soon had to leave the capital of the Platonics, Peripatetics, Stoics, and Epicureans, in a word, "All the Athenians and the foreigners who lived there and spent their time doing nothing but talking about and listening to the latest ideas." (37). What a great epoch!*

Today people have no idea of the intellectual inferiority complexes which the early Christians legitimately had against the scholarship of the full-fledged Greek philosophers of the Hellenistic period. They had to enter into public discussions with them in order to proclaim and defend the new Christian doctrine, for at that time the philosophical discussion in public places enjoyed a long, honourable tradition and was the favorite occupation of all intellectuals.

The early Christians were literally stomped into the ground by the Greek thinkers, who were well trained in the dialectics of philosophical disputes and who, in their vast majority, embodied the last ancient souls of the last great soul dissemination on earth and possessed extensive personal gnostic knowledge. One gets to read very little about it in the "Holy Scriptures".

For this reason, Plotin's treatise "[Against the Gnostics](#)" is all the more valuable because it puts the actual historical circumstances of that time into perspective. He rightly accuses the Christians of not having understood Plato's teachings. Based on the platonic tripartite categorical system:

1) The One (the First, Nous) and its manifestation, Spirit, 2) the single soul, which is at home in the Nous, the Spiritual, and from which a part descends into the lower world, and 3) the lower world of the physical separate things, Plotin shows that the early Christian gnostics could not understand this division and above all could not interpret it dialectically. This condemnation has not lost its full validity to this day, as this study proves.

It is precisely the inability of Christians at all times to think dialectically that has led to the formation of narrow Christian dogmas, originally conceived as philosophical teachings in order to introduce gnostic Neoplatonic ideas into the Christian doctrine, which at the beginning was thoroughly anti-philosophical, anti-spiritual and agnostic. However, real Gnosis is exactly the opposite of dogmas. In this way the church became an ignorant, anti-philosophical, spiritually ossified institution: it is exclusively a crucible for young, immature souls, and these are characterized above all by their pronounced amnesia and lack of spirituality.

As people have undergone a rapid, albeit still invisible, spiritual evolution in the last decades, before the Evolutionary Leap occurs with full force on the

historical stage, more and more believers, especially in Europe, where meanwhile many mature souls live, are disappointed by the Christian doctrine and leave the church in droves. This is also due to the many scandals in the Church that reveal its moral depravity.

Plotin shows very convincingly how the early Christians falsify the platonic terminology of the higher realms and extend and darken it by further, unnecessary terms. In this way, they belittle the meaning of Plato. Above all, the early Christians overestimate the duality of the two *hypostases* "body - soul". They judge the soul exclusively according to the properties of the part of the soul that has descended into the material world and reflects the imperfection of the physical things. Out of this one-sided experience, the early Christians make judgments about the qualities of the world soul and the Spiritual, where the souls are at home as disembodied entities and are liberated from the affectations of the material body. Plotin rejects this dualistic view of the early Christians as extremely subjective and false - as a dualistic thinking that is entirely devoted to the lowlands of the physical where evil reigns.

His main argument is as follows: The world soul and each single soul as an individuation thereof are independent of the affectations of the physical world. For this reason, the duality of earthly experiences should not be transferred to the astral worlds, where a comprehensive, energetic harmony, a constructive interference, reigns, so that such polarizing energies, as one experiences them at the psychic level on the earth, are unthinkable. This argument by Plotin, which I have paraphrased in the light of the new Gnosis without changing the basic content, is so meaningful and far-reaching that it requires an in-depth discussion.

Human thinking is currently extremely limited. The reason for this is the pronounced **fear structure** of the majority of young souls who have shaped social life since the arrival of Jesus Christ according to their fear-laden ideas and projections. The more limited the thinking, the more one-sided the projections it forms.

The **concept of duality** is approximately the lowest level of human thinking and at the same time an almost insurmountable psycho-mental barrier to an expanded, abstract world view. It is a closed, iterative process that is extremely difficult to unravel - hence the long incarnation cycle on Earth.

I have explained above and in the Gnosis why the human mind very often stands in the way of knowledge on the long run. It functions exclusively as memory and must first process and order the images of the reality that are distorted by fear; the latter come from the sensory perceptions and are first

stored in the **astral organ of memory**. Since these fear-distorted images and projections function as psycho-mental automatism, the mind "digests" them in an equally automatic and unreflected manner. This is the source of every unreflected worldview that most people - whether they are called bushists, neo-cons, neo-Nazis or radical Islamists - carry within them and cause them so much pain and suffering.

*Dualistic thinking*, as already mentioned, is very strongly influenced by **human angst**, which reaches a climax in the stage of the young soul age. It is fair to say that the concept of duality of every colour, whether it is a religious dualistic doctrine, body-soul, body-mind or love-hate antagonism, is the epitome of all human fears. Since these fears are so omnipotent in most people, they direct and distort all aspects of human thought in such an all-encompassing way that the incarnated individual views these mental fear manifestations as immanent qualities of his character and projects them accordingly onto the outside world.

Such an incarnated soul then sees the world exclusively through the prism of her fears; she knows no other reality except its fear-laden psycho-mental reality. She swims, so to speak, all her life in her own fears, which she finds again and again in all external events and feels confirmed in her justification to live them out. Any *paranoid psychosis* develops in the same way, as even modern, agnostic psychiatry has already recognized.

The young incarnated soul is not aware of the circumstances of her limited dualistic view and is also not ready to be enlightened about this fact by other persons. Rather, she insists on expressing her bad habits in an unreflected, penetrating, quasi-automatic way, as if they were her unconditional Pavlovian reflexes, which she cannot dispose of. For this reason, the young soul refuses to accept that there are also older souls on this planet who are able to detach themselves from the space-time duality of the lower world of matter and generate the harmonious vibrations of the soul worlds in their psycho-mental field.

Due to the high vibrations of their astral body, such persons, without being able to influence it themselves, radiate such a spiritual superiority that a young soul cannot bear for a single moment. She is incapable of looking an old soul in the eyes, because the eye contact immediately reminds her of her soul origin, which she vehemently denies. At the same time, the high vibrations of an old soul reinforce the psycho-mental disharmonies of the young soul.

Since she is not able to deal with her disharmonies, which she mostly perceives as **feelings of hatred**, the young soul projects her hatred onto old souls

and strives to live out this destructive feeling energetically to the fullest. This approach can also be observed very frequently among young souls, who differ only slightly from each other in their limited way of thinking and living, because the young soul hates nothing more intimately than otherness. Every way of life that differs from hers fills her with a frightening insecurity that shakes the foundations of her "life philosophy" and shows her the limits of her own narrow view of the world. While the young soul fights and tries to destroy the otherness in the external world, she hopes to gain her security and self-sufficiency. This is the psycho-energetic source of all political interactions that are currently being sold as false virtues, such as *delegated democracy* and *pluralism* by the leading young souls at the centres of power and in the mass media to the general public and are unfortunately being uncritically adopted by the masses.

With this I have sufficiently clarified the psycho-mental dynamics behind every shameful act ever committed on this planet. This psycho-mental dynamics causes the wars of the American empire and the western world against Islamic countries and promotes the adoption of crazy security laws that instead of protecting the citizens degrade them more and more to puppets of state control: State terrorism instead of individual terrorism. For a long time, this kind of state violence became the epitome of the communist, totalitarian system. Now it is the turn of the Western "liberal" world to realize the Orwellian vision of "1984".

In the coming years, these psycho-mental interactions will become more intense, because with the increase of frequencies on Earth, the spiritual differences between the people will become more and more obvious and the division of society - more and more pronounced. By dividing humanity into ascended masters and ordinary mortals, new social problems and tensions will arise of which the people have no idea at present, although they were already announced in the New Testament 2000 years ago in an encoded, apocalyptic way (Mt 24, 32-51).

This was essentially the psycho-energetic difference between the Neoplatonists, who were all old souls, otherwise they would not have accepted this teaching, and the early Christians, who were almost exclusively very young, immature, warmongering souls. Christianity was conceived by the astral realms for the needs of this wave of unripe souls and realized on earth for the duration of its cycle of about 2000 years during the Pisces era, which has now come to an end.

The historical encounter of the two great soul waves of occidental humanity - the last great wave of old souls who stood at the end of their incarnation cycle

and had intimate knowledge of the immortality and eternal validity of the soul - with the great wave of child souls, which at the beginning of the Pisces Age were transformed into the cycle of the young soul by the appearance of Jesus Christ, alias Apollonius of Tyana and, due to their maximal amnesia and lack of spirituality, could only accept a Gnosis that amounted to a rigid, dualistic, tightly organized religious doctrine - took place exclusively at the level of philosophical confrontation between Neoplatonism and early Christianity.

It was not intended that the neoplatonic old souls and the early Christian, very young, immature souls fought against each other, as Christian souls did among each other for two thousand years later, because these old souls already had their karmic experiences behind them and on the whole no longer needed to participate in such violence. On the other hand, the young, war-thirsty souls had first to experience these energies "on their own bodies" before they can overcome this soul age shaped by human cruelty and lack of love.

This esoteric insight is enormously important and must be emphasized at this point, because it is the key to a correct understanding of history, for example, why the number of wars after the peaceful end of the Cold War has not, as expected, decreased, but has greatly increased.

And now comes the irony, or if you will, the joke of all earthly existence. The Neoplatonists were far superior to the early Christians in their Gnostic philosophical views and clearly won the dispute. Since they left the earth for ever as old souls after the end of their cycle of incarnation, they left no successors who could have kept the banner of ancient philosophy at a similarly high level.

The freshly baked, young souls appeared on the historical stage in the form of early Christians. Because of their numerical superiority, they were not only responsible for the upcoming dark ages, which lasted almost a thousand years: As historical victors, they felt above all compelled to thoroughly rewrite Western history in order to historically legitimize their spiritual shortcomings. The whole Western history known to us, especially Christian history, must be seen and reinterpreted from this perspective of ongoing falsification.

Only in the Renaissance, which was a rebirth, a re-discovery of Neoplatonic thought, could this macabre, inhuman, anti-spiritual epoch be overcome. No wonder that the Renaissance produced the greatest European achievements in art and literature and laid the foundations for modern science.

If one analyses Plotin's arguments against the early Christians, one must always be aware of the greater spiritual dimension. The conflict between Neo-

platonism and Christianity was only superficially about philosophical subtleties, as the many philosophers and philologists who have dealt with this subject in the past believed (38).

**In reality, it's about the worldview of old souls versus the worldview of young souls.**

Over the next few years, as the Evolutionary Leap of Mankind unfolds on Earth and about 25% of all people on Earth will enter the cycle of the old soul, the same situation will repeat itself as shortly after the beginning of the Christian epoch, but this time with reversed roles. In the coming evolutionary leap, the majority of young souls (about 45-50%) will enter the cycle of the mature soul.

Since this cycle begins with a total **uncertainty** and **disillusionment** of the freshly baked, mature souls, in which the old dualistic enemy-friend schemes of this young soul mentality are radically dismantled, the old souls must for the first time since antiquity once again assume the leading role in the society. Each time the proportion of old souls in society becomes a quarter or greater, they take over the spiritual guidance of humanity and initiate the younger souls in building new forms of society according to spiritual principles. The younger souls then take over their material realization, since such activities belong to their stage of evolution.

This was the case in ancient Egypt and for a short time in classical antiquity in Greece and a little later also in Alexandria. It is no coincidence that the achievements of these epochs continue to outshine Western civilization to this day and have a decisive influence on the countenance of the world community. Just as the ancient souls of antiquity brought forth the Golden Age of Greek philosophy, the ancient souls at the beginning of the 3rd millennium will finally establish on this earth the new **Golden Age**, which has been rumored in the hackneyed "holy scriptures" for 2000 years.

It is precisely for this reason that this philosophical study on Neoplatonism is of such extraordinary actuality, as the coming events will soon show. Therefore I close it with Plotins' treatise on *bliss* (46), which will be a hallmark of the new epoch.

Plotin carefully analyzes the conditions for human bliss, which is a basic motif of all Neoplatonists and the last time discussed by Proclus. Only as late as in the Renaissance is this theme again discovered by Western philosophers. Plotin's reflections on the capriciousness of human happiness are very pointed and still valid today. All in all, however, his view of things is somewhat too

pessimistic, perhaps under the influence of the Stoics, and not entirely appropriate. He comes to the conclusion: "*So in average life bliss is not possible*" (46,113).

Plotin lacks the knowledge that man, both as a single soul before incarnation and as an incarnated personality throughout life, plans and continuously shapes his own destiny, albeit in consultation with the other souls involved, who also have their own freedom of choice. In this case the bliss on earth proves to be a complex task of astral and earthly objectives and their fulfillment.

Perhaps Plotin sets the bar too high for human bliss by starting from the bliss of the astral worlds, which he had the privilege of experiencing for a short time in several out-of-body experiences: This kind of bliss is not really attainable on Earth. The state of bliss is thus an algorithm that consists of infinitely many variables and just as many unknowns, which man must recalculate at any present point in linear time.

\*

**Energy is constantly in motion.** This applies above all to the feelings which, as I expressly emphasize in my gnostic writings, are extremely dynamic, fluid states of psychic energy and cannot be suppressed. A frequent, very naive belief of many young souls is that the sage should display an Olympic serenity towards the unpleasant things in life that a normal mortal cannot achieve. Serenity is for them a prerequisite for earthly happiness. It is merely an unreflected interpretation of young souls' own mental insensitivity to injustice, stupidity and all the other evils of this world, which they elevate to a pseudo-virtue with this statement.

A wise, old soul experiences the storms of her feelings just as violently as a non-spiritual young soul. The emotional swings of an old soul are actually much stronger than those of a young soul, because the former has largely reduced the energetic armor of her fears and can experience the emotional waves that flow from the astral realms into her psyche much more intensively and uninhibitedly than a younger soul. An old soul, like all other souls, is also exposed to the duality of feelings and has **emotional plus** and **minus poles**.

However, both the spectrum and the poles of her feelings are at significantly higher frequency levels compared to those of a young soul, not to mention the baby and child souls. Already the minus pole of a certain feeling vibrates in an old soul within a significantly higher frequency range than the plus pole of the same feeling in a younger incarnated soul.

The increase in the frequencies of the psychic and mental body is achieved by the formation of psycho-mental energy gradients, which oscillate in rapid succession between the plus and minus poles and produce strong *emotional and mental polarizations*; these must be controlled and processed by the human mind. This psycho-mental process forms the basic energetic mechanism of soul evolution in the incarnated state.

The emotional swings are therefore much more pronounced in an old soul without external intervention than in younger souls, and increase enormously in intensity and fluctuation range during the light body process. This is one of the reasons why this process is so exhausting and depleting for the person concerned.

The environment of an old soul, which is strongly influenced by the views of young souls, cannot accept these phenomena and vehemently rejects them. But an old soul has learned from her long earthly experience how to deal with such emotional energies in a much more relaxed and light-footed way than a younger soul and how to live out these "God-given" feelings to the fullest.

It is a privilege and at the same time an obligation of an old soul to express her unique, unmistakable individuality independent of all social rules, prohibitions, conventions and barriers in order to show the younger souls what is potentially possible for every soul on this earth. For exactly this reason, an old soul does not care at all what the leading young souls judge about her. In this sense, an old soul is indeed more relaxed than the latter, who are accustomed to following the rigid guidelines of the collective meticulously.

The astral field of an old soul is much larger and vibrates at a much higher frequency than the astral fields of the majority of young souls. The presence of even a single old soul in a country increases the collective vibration of the entire population there and is immediately sensed by their souls. For this reason, at every historical epoch, a few, very old advanced souls must always incarnate, so that the habits and customs of the young souls may not degenerate and the astral frequencies of the young souls can be aligned with those of the old souls.

These technical insights, which also affect man's quest for happiness, are extremely valuable and will become increasingly important in the coming years as the polarization of emotional energies on Earth increases dramatically. Since the current views of humans about their feelings and how to deal with them are very strongly influenced by the fear-laden ideas of the young souls, who have come into this world with a strong blockade of the 4th emotional

heart chakra, the current attitude of humans to their psyche must change fundamentally, because it hinders them in their evolution. For this reason I will summarize the most important facts in the sense of the new Gnosis at this point once again.

Like all energetic systems, which are entangled in three-dimensional space-time, the human psyche of the incarnated personality is exposed to strong polarizations, which can be physically perfectly grasped with the "third operative axiom on the reciprocal behavior of the gradients of two adjacent levels of a system". Popularly speaking, every emotional state has a plus pole and a minus pole, which create a field of tension. The human psyche constantly vibrates between these poles, spending most of its time in the middle range. The older and more experienced a soul is, the stronger polarizations she can endure. These emotional swings are then perceived as violent, opposite feelings that need to be mentally processed and ordered.

From the point of view of the soul, the handling of such strong, opposite feelings by the incarnated personality is a central task of her incarnation experience. Such feelings can arise spontaneously, without external causes, as is the case with many old souls.

In younger souls, on the other hand, they are usually "attached" to external, often fateful experiences, because the psyche and day consciousness of these souls are programmed in such a way that they can only react to external impulses and classify them without getting confused. Strong, inner psychic impulses without an external cause put young, immature souls into a hopeless restlessness and often plunge them into a deep depression or psychosis from which they cannot free themselves on their own.

The energetic polarizations which the soul evokes in the psyche of her incarnated personality are not an arbitrary act of the soul but the basic mechanism of evolution and perfection of the incarnated personality. Through this energetic mechanism, the frequency of the astral field is constantly raised; at the same time, the blockades built into the psychic and mental body, consisting of low-frequency anxiety patterns, are slowly reduced.

This mechanism of psycho-mental evolution of the single soul is the foundation of the light body process. In this way, the frequency of the astral field and the biological body is raised step by step, incarnation by incarnation, until the incarnated personality is able to ascend in her crystalline light body, if this is provided in the incarnation plan for the planet. She undergoes a transfiguration of the biological body and can from now on stay in the astral worlds of spiritual bliss as well as materialize on the physical earth at any time. In this

context I speak of a **transliminal soul** or a **multidimensional personality** (39).

This technique was last used by the oversoul Sananda, known as Jesus Christ, during the whole Council period to promote the establishment of Christianity, even if this project failed thoroughly from the point of view of the new Gnosis. But the objectives of Christianity at that time were quite different. They were much more modest and limited than the objectives of the new theory of the Universal Law, because humanity has also made a significant psycho-mental progress in the last 2000 years.

The new theory corresponds to the *energy of the scholar* (4), which correlates with the energy of the mature soul, while the Christian religion corresponds to the *energy of the healer* (1), which correlates with the energy of the baby soul (40).

Since after the Evolutionary Leap the majority of souls incarnated on earth will be mature (approx. 50%) or old (approx. 25%), human needs will also change fundamentally. Exactly for these future needs the new theory of the Universal Law was developed by myself, in close soul cooperation with the causal worlds (superior astral worlds).

The entire incarnation cycle of the individual soul is thus subject to the progressive process of frequency elevation, even though not every soul will necessarily complete the incarnation cycle with a transformation of the earthly body. Whether death or ascension, every incarnated soul comes from the Divine, the Spiritual, and merges with it again after the end of her incarnation: To speak with the Bible language, "she becomes God". Although every incarnated soul merges with the Divine every night during the sleep phase, by dwelling in the astral realms to plan and work from there, this knowledge, which has also remained hidden from the greatest Gnostics of the past, must be slowly acquired by all humans in the coming years.

I mention these technical details which are of utmost importance for every Gnostic and Esotericist here, because only with this knowledge one can explain both the antagonistic relationship of Christianity to Neoplatonism and the irrational, maniacal-paranoid behavior which not only the Church, this last, still functioning absolute monarchy of the world, but also all other organized religions and state institutions display towards people with an old, rebellious soul (41). Without this technical background it will also not be possible to understand the Neoplatonism of Origen - **Origenism** - and without Origenism one cannot comprehend the true gnostic ignorance of Christianity, as it is cemented in its dogmas and teachings. Nor will it be possible to explain

the countless cruel wars, persecutions and shameful acts that were instigated again and again by the Church, and in the name of the Church and Christ, in the Christian era.

## Footnotes:

32. See volume IV and my [treatise on Kant](#).

33. See [volume III](#).

34. This new word creation is an allusion to the very popular term "[empirical criticist](#)" in Marxist-oriented philosophy, see [Volume IV](#).

35. According to Porphyry, Plotin suffered from an unsightly, chronic skin disease, probably *psoriasis*, which did not bother him at all, because he always stood above the concerns of the earthly body, but the more so his pupils, whom he liked to embrace and kiss. It can be assumed as certain that Plotin must have contemplated about such human attitudes towards the physical body during this experience, because he was a sage, and a sage thinks about everything.

For the same reason, some [diseases that occurred at the beginning of my light body process](#) forced me to gain a clear distance to my body. This distance was a necessity, because in the LBP one has to give up one's body to the soul or to the forces of the causal worlds that constantly transform it under unspeakable physical and psychological strains, so that the person in question practically cannot dispose of his body, but has to delegate its entire regulation and care to the soul in a conscious manner by eliminating the ego.

The individual in the LBP must nevertheless affirm and willingly support the process over the whole long period of time, without losing faith in the consistency and propriety of this spiritual project. This is the only way to successfully complete the LBP.

36. The title of a [recommendable film](#).

37. Acts 17:16-34

38. Nowadays there are hardly any prominent connoisseurs of Neoplatonism.

39. See [New Gnosis](#).

40. For further details see the channeled books of V. Hasselmann and F. Schmolke. Their taxonomy of the 7 basic soul energies (essences) differs from the one we use on this website as the **seven flames of the Source**. However, these numerical differences are of secondary importance, what counts is the profound understanding of the qualities of these energies in the shaping of the human life in this holographic 3D world.

41. Beginning with the Inquisition of J. Bruno and G. Galilei, following the witch hunt of the American intellectuals in the 50's during the inhuman McCarthyism by Senate and courts, up to the undemocratic "patriot act" after "nine-eleven", with which the civil rights of the Americans were unconstitutionally restricted. In a state of collective paranoia in which the American nation found itself after the terror act on the World Trade Center, this

law was passed by Congress in a smoke and mirrors action, although according to the senators' own statements this bill had not been properly read by anyone before. The same pattern could also be observed in Germany, when the anti-terror emergency laws were brought into being in the 1970's and shortly thereafter entire cities were under siege, such as the old town of Heidelberg in the spring of 1978, where I lived as a student at that time. In this way, the collective fear patterns are instrumentalized to drive the masses into irrational acts of violence and oppression, which in turn further fuel their fears and maintain the spiral of violence. The whole political life in the Christian epoch, especially in the last years, shortly before the Evolutionary Leap, follows this fear-generating pattern.

## Origenism and Bible Exegesis

The birthplace of Neoplatonism was Alexandria, which quickly spread throughout the Hellenistic world and found its main base in Italy. It was for this very reason that the entire *Pre-Constantinian Church* was spiritually dominated from Alexandria. From 200 A.D. onwards numerous Neoplatonists and Stoics appeared there, such as [Pantaenus](#) and [Flavius Clemens](#), who recognized the inexhaustible possibilities which Christianity offered for the application of Greek philosophy, if this doctrine were only correctly grasped. The aim of these numerous writers of high intellectual aspirations was to liberate early Christianity from all sectarian and ascetic narrowness, from its apocalyptic rapture and theological weirdness.

This Alexandrian school of Christian Neoplatonism culminated with Origen, the founder of **Bible exegesis** and the most prominent Neoplatonist after Plotin, with whom he was friends during their apprenticeship with [Ammonios Saccas](#). He is not only the greatest Bible scholar of ancient Christianity, but also, in my opinion, in the whole Christian history to this day.

Everything that was said and written after him about the Bible and the Christian doctrine feeds on Origen, without even beginning to reach his originality and depth. He is also the first philologist (*linguist*) of antiquity in the modern sense. His semantic approach to the analysis of Bible texts impresses as unusually modern and actual even today.

With his exegesis Origen irrevocably combined Christianity with Greek philosophy and is thus the founder of [Greek-Christian syncretism](#), whose de-hellenization in the following time is so bitterly deplored by Pope Ratzinger.

His view of Christianity is platonic through and through and thus the least ecclesiastical of antiquity. For this reason the Father of Bible exegesis and Christian Syncretism was condemned by the Church as a heretic after his death. If church and revolution have one thing in common, it is that they "eat their fathers" (42). As Plotin's "aggregated figures (Gesamtgestalts)", as archetypes of the abysmal human behaviour, church and revolution follow merely the example of the bloodthirsty Olympic gods, who in the Greek mythology tend time and again to family cannibalism. The gods that humans create are merely an image, a synthesis of their being. Not only Christians, but also all believers of this world should engrave this irrevocable truth in their

minds, because every image of God as a projection has considerable repercussions on their behaviour towards other people.

Origen's most important work, "**The Four Books on the First Things**" (**Peri archon tomoi**) is unfortunately only preserved in the censored Latin translation by *Rufin* ([Tyrannius Rufinus](#)) "[De principis libri IV](#)" (c. 400). Rufin eliminated all the dangerous passages containing genuine Neoplatonic thoughts in order to spare the Master the ecclesiastical condemnation judgment. In addition, there are numerous quotations, but some of them have been distorted by the hatefulness of his opponents like Hieronymus. If I would be faced with the alternative of destroying all my books forever or leaving them to future generations in a form that has been disfigured by ignorant supporters or malicious opponents, then I would not hesitate to choose the first alternative.

Rufin meant well with his teacher and rewrote all the Neoplatonic passages that seemed dangerous to him in order to be accepted by the Church. In the absence of Origen's deep Gnostic knowledge, he fortunately did not accomplish this task to the full extent, so that individual passages of the text containing Origen's original neoplatonic thoughts remained. They stand in stark contradiction to other censored passages, so that one can only separate the wheat from the chaff in laborious detailed work. In this treatise I will use the German translation by Herwig Gurgemanns and Heinrich Karpp from 1976 (Wiss. Buchgesellschaft, Darmstadt).

As a representative of Christian Neoplatonism, Origen cannot achieve the depth and congruence of Plotin's teachings. Obviously it was more important to him to raise the Christian doctrine to the spiritual level of Neoplatonism than to advance Greek philosophy. Anyone who knows the New and Old Testament texts well, understands exactly that this project could not succeed. How should a uniform Gnostic teaching be constructed from the many heterogeneous texts of the New and Old Testaments?

Here we recognize the fundamental intellectual problem of all conscientious philologists, humanists and other academic nitpickers: By following their compulsive, pedantic need to base their opinions exclusively on statements of the old teachers, whose works themselves are highly deficient, they transfer this narrow mental attitude to their students and in this way decisively shape academic life. As a result, social sciences become, over time, workshops of epigonism and pile up one contradiction over the other.

There was no escape from this intellectual tangle until I discovered the Universal Law in 1995. The soul equilibrium of a thinker does not rest on the

console of a weathered, old monument, but lies exclusively in the gnostic knowledge, which each individual person acquires for himself, and only for himself, during his earthly apprenticeship, whereby this apprenticeship lasts a whole life. A scientist can deceive the public with a display of academic scholarship, but he cannot fool his own soul about his ignorance.

And now to the first things *-peri archon* - first. In Book I Origen tries to define the basic concepts of *Christ, God, Spirit, soul, reason, bodiless things, the world of bodies*, etc. - in order to reconcile the Christian connotation of these concepts with that of ancient philosophy. However, he does not succeed in solving this task because, like all thinkers before and after him, he does not know the concept of U-sets, nor the concept of energy. This is a leitmotif of this study.

According to Origen, there are things that are disembodied and contain the Holy Spirit as an element. Are such things now equal to the Holy Spirit or are they at a lower hierarchical level? This is the fundamental theological problem of all religions - they are not able to mold their transcendental terminology, starting from God's Primary Term, into a consistent categorical system of space-time phenomena as energetic transformations:

*"God is thus not as a body or as dwelling in a body, but as a simple spiritual nature, which does not allow any addition in itself... Therefore, that nature which is simple and wholly reason, cannot suffer any delay or delay in its movement and action, so that by such an addition the simplicity of divine nature may not appear even to a certain extent restricted and hindered..."* (1) (I 1,6).

This quotation contains some important statements whose significance even Origen cannot grasp. He defines the divine nature, the essence of the 7F-creational realms, as a **"movement without time delay"** and anticipates the basic idea of the **simultaneity** of the astral worlds. But he does not pursue this issue any further, because ancient men could not develop an idea of *energy*, nor of *speed (velocity v)* as an observable of energy conversion.

The concept of speed was [first introduced by Galilei](#). I have explained in detail, both in the Tetralogy and in my gnostic writings, why movement is the universal manifestation of space-time/energy, which can be metrically measured experimentally as *speed*, but also why from an epistemological point of view velocity is absurd because it confirms in a hallucinatory manner the tautology of *space s* and *linear time t* in human perception (The way *space s* and *time t* are defined today in physics, they are tautologies, pleonasms of one and the same quantity  $s = t$ . This is the greatest blunder of modern science and

also the greatest joke of the souls from the higher realms for this human experiment - it is a cognitive riddle that everyone has to resolve for himself if he/she wants to ascend as with that knowledge the greatest expansion of human awareness is achieved.).

The idea of speed arises from the fundamental fact that **photon space-time** is the universal medium of visible light, within whose extremely limited spectrum the human eye optically perceives the outer world of physical things as an extension - as **space-time**. If our senses were now to expand, as is the case with me, then the eye could also perceive higher frequencies than the electromagnetic spectrum, and the optical perception would run simultaneously, without a time delay.

These are frequencies of the astral realms which immediately overcome space because there is actually no space there - space, like speed, is an optical hallucinatory deception of the limited human mind. For the same reason the exchange of information via telepathy is instantaneous, without the slightest delay.

These phenomena can only be detected by the human mind by bypassing the brain, because the brain is merely a powerful **bio-transformer** of astral energy into electromagnetic energy, e.g. in EEG; due to the synaptic connections of the neurons, where there is marked delay of the transmission of neuronal impulses, the human brain works sequentially and only very slowly. This working method of the brain creates the illusion of the successive course of three-dimensional events along a linear time axis.

The idea of speed is at the same time an idea of space (extension), which at a finite speed can only be overcome after a certain time. *Conventional time  $t$  (duration)* and *space* are, as I have proved in detail in the Tetralogy and Gnosis, identical physical quantities resulting from the *finite speed of light  $c$* . This essential optical sensory perception establishes the human view of spatial things as separate entities and excludes human cognition with regard to the existence of higher-frequency energetic levels that envelop and energetically connect all things (43).

Space can be created secondarily by the mind, by the energies of the 7F-creational realms, as a holographic image and then it acquires a subjective reality. For this reason, space exists as one of many dimensions also in the lower astral worlds of souls (upper 4D and lower 5D), which are linked to three-dimensional space-time in many ways. In the higher realms, such as the causal worlds (9th to 12th dimensions), such concepts as "space" and "conventional time" are meaningless.

This is pointed out again and again in newer channeled texts; however, this information can only be correctly understood and appreciated in full comprehension of the new physical theory of the Universal Law. To state it in advance: Without this knowledge no real Gnosis is possible - neither in antiquity, nor today. The present study has therefore set itself the main goal of showing this fundamental cognitive fact in concrete terms on the basis of the two great gnostic teachings of the Occident, Neoplatonism and Christianity.

Origen's treatise on the Movement in Book III, which is essentially oriented towards Aristotelian entelechy, shows how blurred the ancient people's idea of *movement* was. Thus, Origen distinguishes two categories of movement:

1) things that are "moved from outside", to which he assigns all objects of the inorganic physical world, and

2) things that are "moved from within", to which he counts all organic forms.

Very significant is the origenistic concept of the "simplicity of divine nature", which cannot be hindered or limited by any, however small, addition. If one were to think this view through to the logical end, then one must reject all later views on the inscrutability of God's nature, not only in Christianity, but also in Islam. In these religions God's being is regarded as unfathomable, unrecognizable, unapproachable to human spirit and most people who claimed the opposite were punished by death for many centuries and even now in Islam.

But how can God's nature be, on the one hand, as simple as Origen claims, and on the other - so complex that it cannot be grasped by the human mind? We are dealing here with a fundamental paradox which could not be resolved by the entire Western philosophy after Origen.

For the Pythagoreans and the classical Greek philosophers, the Divine, manifested by the Logos, was accessible to logical thought; from this insight logic was specially founded by the ancient thinkers. In addition, its nature can be adequately assessed by numbers and space-time relationships - from which Geometry arose (see also Cusanus below). Every spiritual achievement which mankind has produced in its history has its beginning in the attempt to correctly comprehend and interpret the nature of the Divine, from which the visible world of the individual things has secondarily emerged.

This human urge for knowledge is also the main motivation of modern empirical science, which, however, replaces God's nature with "nature itself" and makes it the object of study of its investigations. But if, as Origen correctly postulates in *a priori* manner, the essence of nature is very simple, then this knowledge, applied to science, should lead to the conviction that the laws of nature should be also very simple.

While this view was widespread among the Greeks - for them there was only the Logos, which regulates everything - the scientists of the 19th and 20th centuries created an unbelievably complex edifice out of many unrelated physical laws, exceptions, contradictions and inconsistencies, which they called "physics" and crowned it as the supreme discipline of all natural sciences, in knowledge of the even greater shortcomings of bio-sciences.

However, this alleged complexity is not to be found in nature, but in the unprocessed minds of the scientists - in their inability to think logically, abstractly and dialectically. The same objection applies to all religions and their believers. In this way, I come back again to my above statement, namely that the human mind is constructed in such a way that it continually causes problems to the incarnated personality by constantly addressing new questions with regard to itself and nature, without making the effort to examine whether the answers are not already hidden in the questions asked.

Instead, man, following what he believes to be his "rational" mind, plunges into the external world of experience of empirical science and interpersonal relationships, as if he could find the answers there. What he finds there, however, are merely new questions, which he cannot answer either, but which cause him to forget the old ones.

I explained in the Gnosis that the human mind functions only as memory and that the memory of the young souls who are in the majority on this planet, and for whom the exploratory drive into the outer world is typical, is still extremely short. So on the way to knowledge, the mind is its greatest hurdle. Only in this irrational way can he legitimize his seemingly self-sufficient *raison d'être* towards the soul. If the human mind would recognize that it is carried by the life-spending force of the soul at every moment of its existence, then it would most likely fall back into the care of the soul again at its present stage of evolutionary development and would most likely renounce its illusory expression of free will.

For he must inevitably recognize that almost every decision that the human mind makes on earth must remain wrong and inadequate as long as he does not recognize the priority of the soul. The pain and agony that such erroneous decisions entail is something we experience every day in front of the "TV" at news time.

The global economic crisis that has already begun is a consequence of the irrational way of thinking of the collective financial mind in the Western world. One looks for the causes of the crisis everywhere, except in one's own

economic thinking, which is exclusively a pecuniary thinking and is characterized by an unprecedented avarice in the history of mankind. The result of this collective greed is the build-up of a steep world inflation in the last 20-30 years - an enormous artificial expansion of the world money supply by a **factor of 100** compared to material production, which has led to the **decoupling** of the commodity-price ratio. This discrepancy is the main cause for the current world economic crisis, which first manifested as a financial crisis (44).

In science, one still holds the firm conviction today that the physical world is so complex that this complexity can only be overcome through the application of increasingly complex mathematical models. In this way the scientists sink deeper and deeper into the quagmire of their own ignorance and inability to **think logically-axiomatically - simply like God**.

It was not by chance that I was able to unravel the Gordian knot of spiritual confusion in science, starting from the origins of Western philosophical-axiomatic thinking in antiquity. I proved that the whole "complexity" of nature can be reduced to the unimaginable simplicity of a **rule of three** - the Universal Law, which is the simplest equation in mathematics. For this I needed nothing more - and nothing less - than to think *logically-axiomatically*. All I had to do was to completely abandon my acquired scientific way of thinking, which paid homage to empiricism, and completely realign my ability to think to the wisdom of my soul and oversoul. I realized that all the answers to the questions I had asked myself about the essence of nature that science could not answer were already present in my consciousness.

By structuring and putting on paper these answers in an exemplary *methodological* and didactic manner, I proved that all natural sciences, especially physics, are nothing other than **applied mathematics** for the physical, organic and inorganic, world, with the bio-sciences still very far away from a complete mathematical presentation.

Mathematics, itself, is known to be a *hermeneutic* discipline: the object of its investigations are not the outer physical things, but the ideal Platonic ideas of human consciousness. This discussion arose, to emphasize it once again, from Origen's correct view of the "simplicity of divine nature".

This view did not remain an isolated thought, but runs like a red thread through the entire Western philosophy - especially in the Renaissance and afterwards, when Neoplatonism experienced its rebirth. As a fundamentally correct gnostic teaching, it led to the renewed flourishing of philosophy, science, literature and the arts, first in Italy and later throughout Western Europe.

Western Renaissance gives us a vague idea of the spiritual thrust that humanity will experience as soon as it fully internalizes the new theory of the Universal Law and begins to implement it in all areas of life. In addition to this gnostic analysis, the present study also has the task of showing this historical dimension in concrete terms by discussing Neoplatonism and its perversion, Christianity.

That the idea of the simplicity of God's nature lived on is proved by the great ecclesiastical thinker [Nikolaus of Kues](#), also called the great *Cusanus* in church circles, twelve hundred years later. However, in the first place he was a Neoplatonist and only then a religious man, but not necessarily a Christian, as the Church understands it. Cusanus spans the entire arc of the Dark Ages - from antiquity to Renaissance; this shows how Neoplatonism had remained alive in this dark epoch.

In his treatise "**The Educated Ignorance**" (*de docta ignorantia*), Cusanus explains from a neoplatonic point of view why "*mathematics helps us most in understanding different areas of the Divine*". I quote his most important statements in their entirety because they bear witness to what I have irrevocably proved with the discovery of the Universal Law and what has always been basic knowledge of humanity:

*"All our wise and holy teachers agree that the visible is in truth the image of the invisible and that the Creator can be recognized and seen by creatures in a cognitive way as in a mirror and parable. But the fact that the Spiritual, which is unreachable for us through itself, is symbolically known, has its root in the aforementioned: that everything stands to each other in a relationship, so that out of everything a Whole arises and everything is in the One greatest, the One (Nous) itself... Everything sensual, however, is in a kind of constant instability because of the material probabilities overflowing in it. Where one contemplates things, one sees that the **abstract** - ... is the most determined and the safest for us; these are the mathematical pieces. Skillfully, therefore, the wise men (the ancient Greek thinkers) tried to find in those the examples of things to be explored by the intellect; and none of the old ones, which were perceived as great, approached difficult problems other than by mathematical comparisons. Thus the learned Roman [Boethius](#) assures that someone who is completely inexperienced in mathematics cannot attain the knowledge of the Divine (Clergy, hear, hear, how many of you are competent in mathematics ?!).*

*Did not Pythagoras, the first philosopher by name and by cause, link any exploration of truth to numbers? Platonists and our first philosophers followed*

him so closely that Augustine, and after him Boethius, claimed that the **number** of things to be created was undoubtedly the first archetype in the spirit of the Creator. How could Aristotle, who apparently wanted to be unique by refuting the earlier ones, have explained to us in metaphysics the difference between species other than by comparing them to numbers? Platonist Aurelius Augustine ([Saint Augustine of Hippo](#)) also turned to mathematics as a tool when he sought the quantity of the soul and its immortality, and the other deep things.... To put it briefly: did not the Epicureans' view of the atoms and the void - it denies God and contradicts the truth - perish solely by mathematical procedures on the part of the Pythagoreans and Peripatetics? For one cannot, as [Epicurus](#) presupposed as a principle, arrive at indivisible and simple atoms (see my critique of the [Standard Model](#) in the Tetralogy). **We walk this path of the ancients together... for only the path of symbolic ascension is open to us to the Divine.**" (45)

In contrast to Christianity, where the soul as a concept ekes out a very ambivalent existence, for Origen it is a fixed quantity - it is incorporeal and thus immortal, and carries the qualities of the divine (I,7). In coalescence with Plotin, the soul in Origen's teachings comes from the Nous:

*"The exit and end point of all this is Reason (Nous). The Nous becomes a soul through its fall, and the soul, in turn, becomes Nous when it is endowed with the virtues of the Nous. The descent also occurs according to moral reasons."* (II 8.3).

Through the fall of the soul, Origen comes to the humanization of the Redeemer, who according to him is a [Paraclete](#) = Holy Spirit, Comforter, Intercessor. Unconsciously, Origen aims at the first axiom of the new Axiomatics - the **principle of last equivalence** (PLE) by establishing the following equation of the primary Christian concepts (II, 6, 3):

**God's Son = God's Power = Christ = God's Wisdom =  
= "Son of Man" = Jesus Christ =  
= human rational soul.**

*"So one must assume that in Christ there was a human soul of reason, but that it had no thought of sin and no possibility to do so."* (II 6.5).

This is the central breaking point of Neoplatonic Origenism with the Church. For Origen, Christ is a human being (Apollonius of Tyana) like all other human beings, but equipped with a rational soul that is incomparably more evolved than the souls of ordinary mortals.

Later on this approach was adopted by the *Arians* and triggered the first large schism of the early church. This correct original conception of the nature of the human soul will be confirmed by my ascension and will shake the church to its foundations. By stubbornly clinging to the Christian dogma of the Trinity, the Church has thoroughly obstructed the way to this simple realization.

A central theme of Origenism is the interpretation of the **Resurrection of the flesh**, which I will discuss in more detail here, because this discussion ties in with my ascension as the first multidimensional personality and is closely linked to the immediate events in the context of the [Evolutionary Leap of Mankind](#).

This topic is highly relevant, not least because the church, by its very nature, is an "Advent church of the resurrection and the redemption of the faithful". For the Christians the "appearance of the "Son of Man", in Greek "*parousia*", is the ultimate eschatological goal of the *proclamation of salvation* (*Heilsverkündigung*). For this reason, my transformation will mean the end of the Church and all the other religions. I must say in advance that the Origenistic interpretation of the "resurrection of the flesh" leaves much to be desired; it nevertheless goes much further than the Church in this regard. This is the main failure of Christianity as an eschatological and gnostic teaching.

Origen interprets the resurrection announced in the New Testament from the middle of his neoplatonic view of the world: "*But if all beings can do without the body, the physical substance will certainly not exist in the future, because it is no longer needed*. (II 3,2). There's nothing to admonish in that statement: It is clear and unambiguous and captures what humanity will experience in the years to come. It would be advisable for all the people to deal theoretically with the topic now, for example to read my gnostic writings.

Starting from the possibility of transforming the physical substance, the flesh, into a disembodied spiritual substance, an idea that is a matter of course in Neoplatonism, Origen interprets the Genesis, which currently poses so many intellectual problems to the American Evangelists, as follows:

*"We will say that God did not begin to work only when He created this visible world, but as after the downfall of this world there will be another world, so there were, in my opinion, other worlds before they existed."* (III 3).

This basic neoplatonic view coincides with the Buddhist view of the cyclical course of cosmic processes. This view is also adopted by Origen:

*"It is not to be doubted that after certain temporal inter-spaces matter will again come into existence, bodies will arise and the multiplicity of a world will be built up on the basis of the different will movements of the rational creatures..."*. (III 6.3).

First of all, Origen is not quite sure of the facts, even if one disregards Rufin's censored passages. He obviously cannot distinguish between the incarnation experiments that took place on Earth and ended before the historical time known to us (such as Lemuria and Atlantis, for instance), and the transformation of an incarnated personality in flesh and blood into a crystalline light body within the framework of the light body process.

In this case, the soul community on earth will consist of **astral beings (ascended masters)** who can reside in the worlds of the soul, in Nous, as well as in a material, but less dense, body that can materialize at any time on the 3D earth, and of ordinary mortals who consciously reside in the worlds of the soul only during the sleep phases and after death.

So, it is not necessary to allow the whole soul community on earth to ascend at once in crystalline light bodies. This would also not be possible in view of the immature soul age of most souls currently incarnated on earth. This does not mean that there have not been or will not be such experiments on Earth or on any other planet. In this respect, there are infinite possibilities and variations how to design an incarnation experiment. For this reason the "Last Days of Redemption", which both Christianity and Islam proclaim eschatologically, the latter in accordance with the first, will fail to appear in this expected totality.

In order to appease the disappointed spirits in their faith community, the original "Advent Church" has replaced this expectation with the thesis of the "belated proclamation of salvation" (verspätete Heilsverkündigung), the point in time of which it has put into the infinite future as a precaution. In this respect, the Church and Islam still face a nasty surprise.

What will come with my imminent ascension, however, is not the end of the "world as such", but merely the end of this capitalist, agnostic world, above all, the end of organized religions in their present non-spiritual form.

They will be replaced by the **New Gnosis of the Universal Law**, which, as I show in this treatise, is a scientific development of Neoplatonism; it could have taken place already two thousand years ago, if this would have been provided for in the incarnation plan of the souls on this planet. It wasn't so. That

is why humanity had to wait two thousand years for the immature souls to evolve since the appearance of Jesus Christ, so that I could appear again on this planet and to free them from their self-inflicted agnosticism.

If Origen had strictly adhered to Plotin's definition that part of the soul always remains in Nous and only a small part incarnates in the lower world, he would have easily circumnavigated these cognitive cliffs. In that case, however, he would have had huge principle problems to interpret the holy scriptures - he would then necessarily have had to reject them in their totality.

Hence all Origen's eschatological ideas are thoroughly blurred and ambivalent when viewed from the perspective of the New Gnosis. They have only a historical value, namely to show to what extent the Church itself has moved away from this modest gnostic heritage of the Neoplatonist Origen towards total ignorance in the period that followed. Yet Origenism is a solitary summit in the midst of the desolate, flat desert of Christian agnosticism.

The *resurrection problem* is closely related to the [light body process](#), and this in turn is related to the question of the nature of the light body. Despite all the epistemological objections, Origenism is extremely actual. The same question also concerned the first Christian communities very intensively, even passionately, as one can gather from Paul's epistles. Origen also takes up this topic without restriction and tries to solve it according to his modest gnostic abilities compared to Plotin's. Starting from the main goal of Neoplatonism, "to become similar to Nous, the Spiritual," Origen transfers this spiritual urge to the Christian doctrine with a peculiarly critical distance:

*"Many philosophers define the highest good to which the rational beings as a whole strive, and which is also the goal of everything, as follows: **the highest good is to become similar to God, as far as it is possible** (46). But this is, I believe, less invented by themselves than taken from the holy books." (III, 6.1).*

Thus Origen openly accuses many Christian scholars of plagiarism of neoplatonic ideas, which they then conceal and underpin with quotations from the Bible. It was a very widespread practice in the Hellenistic period - especially among the early Christians, as we have seen in the example of Hieronymus.

Origen then makes an extremely subtle distinction that would honour every devil's advocate nowadays: although according to Genesis God created man "in the image of God", he also says that he intends to make him in his "likeness". Man has received the image of God with his first creation, but "the completion of the "likeness" is left out for the end." (III,6,1).

Origen then relies on the authority of St. Paul (Cor, Rom) and comes to the following conclusion:

*"In the beginning there was the creation of bodiless rational beings; this (creation) now serves the transience, inasmuch as it is clothed with bodies and everywhere where bodies are, the passing away is immediately connected with it; but later "it will be freed from the service of transience if it receives the glory of the "Son of God" and "God is all in all". (III 6.1).*

In my opinion, this passage has been censored by Rufin and does not reflect Origen's original thoughts. First, the idea that the incorporeal beings exist before the physical ones is a common neoplatonic knowledge and does not need to be spasmodically derived from the sacred books. Second, as the soul ascends, it becomes according to Plotin one with Nous. This process is cyclical and takes place continuously. It is inconceivable that the great scholar Origen was not familiar with these basic ideas of Neoplatonism.

I chose this quote to show how difficult it is today to distinguish Origen's original ideas from those that were later faked. Origen's entire treatise is peppered with such contradictory statements. The Christian doctrine consists for the most part of such statements which are distorted to the point of total obfuscation, devoid of any meaning. They were originally borrowed from Neoplatonism, but were then rewritten and mutilated until today so that they can be neither recognized nor understood. One would have to carry out a meticulous forensic detective work in order to separate the Christian corpses from the living ideas of Greek philosophy.

To illustrate how contradictory this treatise of Origen is, a small selection of quotations on the Resurrection of the flesh: (1) Affirmation: *"But to believe that the final state of all things is incorporeal, the word of the Redeemer forces us* (compare John 10,30 and 17,21); (2) doubt: *"then we must choose one of two possibilities: either we must give up hope of resemblance to God if we will always have the same bodies; or if we are promised the happiness of a life equal to the divine, we must live in the same state as God."* (3) followed by contradictions: *"It is said that God (in the end) "will become all things in all"... Although we also say now that God is everywhere and "in all things", insofar as nothing can be empty of God; but we do not mean that God is now all that he is... I now believe that the phrase that God is "all in all" means that God is also "all" in every single one."* (III 6,1-3). Had Origen and his censor known the concept of U-sets, they would have really spared themselves (and us) this nonsense.

After these statements comes suddenly a genuine, origenistic, actually plotinian sentence, which ironically is present in Hieronymus, but not in Rufin, so

that one has to ask oneself what it is actually doing in this treatise: (4) "*However, a periodically repeated intervention in the physicality cannot be ruled out at all*" (III 6,3).

After this hodgepodge Origen comes, as hardly to be expected otherwise, to the Paulinian concept of the "*spiritual body*". The word is a correct paraphrase for the esoteric term "**crystalline light body**", respectively "**astral body**", which I have adopted for convenience in the new Gnosis, but have defined perfectly in a physical sense within the limitations of a verbal three-dimensional representation. This term has definitely been adopted from Platonism by Paul or by the later authors of his epistles - the authenticity of Paul's epistles is doubted by many historians due to their language, who place them in the second or beginning of the third century (This argumentation considers the traditional view and excludes the knowledge that Paul, the actual founder of Christianity, did not exist as a human being, but was a [mythological split personality of Apollonius of Tyana](#). That is why he is depicted as a Roman citizen and coming from the same region in Asia Minor as Apollonius, which is unusual given the rest of the stories in the bible. The same holds true for his travels which can be attributed to Apollonius who was a renowned spiritual teacher and healer and traveled widely throughout the Roman empire.).

Since all Greek philosophers settle the home of the souls in the Spiritual, it was obvious to equip the future incorporeal people, who should also be at home in the Spiritual, in the Divine, with a "spiritual" body. But since the Christian ideas on this subject have always been thoroughly anthropocentric and materialistic - they cannot, so to speak, "separate themselves from the physical body" - the confusion of the Christians concerning the question of the "Resurrection of the flesh" is palpable to the present day.

The main reason for this ignorance of all Christians and Bible interpreters - from Origen to Ratzinger - lies solely in their inability to comprehend the Primary Term of energy, which according to the primary axiom of the new Axiomatics is at the same time the concept of God, and to depart from it in order to establish a true **Axiomatic Gnosis**. It is the leitmotif not only of this study, but of all my writings, and I am tired of repeating it all the time - but there is no other way, I have to do it until the last lost soul in sheep's clothing or under a habit understands it.

Even though Origen cannot interpret the *resurrection of the flesh* correctly, his treatise on the subject is still more bearable than Ratzinger's unspeakable essays on the "Resurrection Body" and "Resurrection of the Flesh" in the Encyclopedia of Theology and Church, Herder Verlag, which he wrote as a young theologian.

(As I cannot provide at present these quotations of Ratzinger as this old encyclopedia is no longer printed, I will instead refer to this comprehensive [doctor thesis](#) from 2011 dealing with Ratzinger's concept of the resurrection of the flesh compared to Augustine and subsequently with the entire Christian hodgepodge written on this subject in the last 2 millennia. In this context I would like to quote Augustine as the highest authority of the Church on this and many other subjects as to compare it with what Origen writes about the resurrection of the flesh below. Thus you can develop a proper idea with regard to the utter confusion in Christianity on this key aspect of **our imminent ascension in crystalline light bodies** and to imagine easier the shock that our appearance as the **Second Coming of Christ** will unleash among both Christian laymen and clergy: "*Yet on no other point is the Christian faith contradicted so passionately, so persistently, so strenuously and obstinately, as on the resurrection of the flesh. Many philosophers, even among the pagans (Neoplatonists), have argued at length about the immortality of the soul, and in their numerous and various books have left it on record that the human soul is indeed immortal. But when it comes to the **resurrection of the flesh** they never falter, but openly and plainly deny it. So flatly do they contradict us on this that they declare it impossible for earthly flesh to ascend to heaven* (This is obviously a blatant false accusation of Augustine, but it also gives you an idea of the kind of forgery all these Church Fathers employed in order to disparage the Neoplatonists after they vanished from the historical stage in the 3rd century.)." *Augustine, en. Ps. 88(2).5. English text from Expositions of the Psalms* (Ennarationes in Psalmos) 73-98, trans. Maria Boulding, vol. III/18 of *The Works of Saint Augustine: A Translation for the 21st Century*, ed. John E. Rotelle (Hyde Park, NY: New City Press, 2002.)).

Here Plotin, who exposes Augustine as a dishonest reporter:

*"So the foolish and the unbelievers think that our flesh passes after death in such a way that nothing of its substance remains; but we, who believe in its resurrection, recognize that in death only a transformation of the flesh takes place, but its substance (the underlying energy), that is certain, remains and is brought back to life by the will of its Creator at a certain time, and then a new transformation happens... In this state, it is to be assumed, all our bodily substance will be transferred at the time when everything will be brought back to Oneness and God will be "all in all". However, it is not necessary to imagine this as a sudden event, but as a gradual process that takes place over innumerable and infinitely long periods of time, with the process of improvement slowly taking hold one step after the other: Some rush ahead and strive up more quickly, others follow at short intervals, and still others far behind;*

*and so there are countless stages of progress that come out of enmity to reconciliation with God, and at the end stands the "last enemy," which is called "death," and which is also "destroyed," so that it is no longer the enemy. " (III 6,5-6).*

If we assume that this quote actually comes from Origen, then we must conclude that Origen took the **reincarnation of the soul** for granted. Otherwise one cannot explain the gradual, temporally delayed ascension of the individual souls up on the divine ladder. It is obvious that Origen sees this process as a very slow one that takes place over infinitely long periods of time. By this Origen probably means the entire incarnation cycle of a single soul, which actually lasts a very long time, as his following, genuinely neoplatonic statement proves:

*"For God directs the souls not with regard to, say, fifty years of earthly life, but to infinite eternity; for he has made the spiritual substance imperishable and related to himself, and the rational soul is not excluded from healing as if it were limited to life here on earth. (III 1,14).*

Only by considering the repeated incarnation of the soul, can one understand Origen's statements correctly. In this case, however, he is in a lost position within Christianity, which vehemently denies the repeated incarnation of the soul, although Jesus actually preached exactly that (see Gnosis). If the church were to take it into consideration, then the entire edifice of Christian faith would collapse like a house of cards, and nothing would remain of it (That is why all Church fathers such as Augustine preferred to denounce and falsify the correct ideas of the Neoplatonists on this and many other gnostic issues.).

I discuss these blatant gnostic contradictions and forgery in Christianity here to sharpen the reader's perception of the total confusion which the Church will experience after my ascension. It goes without saying that this confusion was foreseen as a spiritual-psychological aspect of the transition of the great wave of young souls, for whom Christianity was especially created, into the cycle of the mature soul - a process which I describe in the new Gnosis as "**Evolutionary Leap**" on the historical stage. This total confusion will actually lead to the downfall of Christianity, because then almost nothing of its gnostic "God's doctrine" will remain.

Christianity is first and foremost a *doctrine of salvation*. The *proclamation of salvation* (*Heilsverkündigung*) for all believers, which was preached and embodied by Christ, is to be accomplished through the *resurrection of the flesh*. It is the central eschatological question of life and death, which Ratzinger so thoroughly misunderstands in his [book](#) on the same subject. This question has

occupied the Christian spirits intensively at all times, as the following quotation from Cusanus also proves:

*"Since human nature could be led only by the victory of death to the triumph of immortality, he (Christ) submitted himself to death, upon which human nature resurrected with him to eternal life, and the mortal and animal body became an imperishable and spiritual one. (47)*

By bringing to the fore the unspeakable drama of the *Crucifixion of Christ*, which in reality did not take place in this form but only in the imagination of later Bible interpreters, Christianity is forced to interpret the fundamental Gnostic question of what life and death are in such an adventurous way that its dogmatic interpretation should be a mockery both of the intelligence and the intuition of every believer.

Jesus, if one assumes that he lived, was not a "Son of God", but a human being like all other human beings, unless we agree to regard all human beings as "children of God", which Jesus also had in mind when he spoke of the heavenly Father of all living beings. His mother was no more a saint who received the Immaculate Conception than my mother was a saint, in fact she was a very unripe soul.

All men have a soul that is immortal and a body that is transient. More precisely, the soul, which is a functional unit of All-That-Is, creates a human body and contains it as a U-set, just as the body contains the software astral program of the soul for its regulation as an element: both are U-sets which penetrate each other and contain each other as an element. The body is only an instrument of the soul, with which she explores the conditions of physicality in the three-dimensional world. Both the psyche and the mind consist of astral energies that exist independently of the body but connect to the central nervous system. In this way they are directed to process only a limited energetic spectrum of sensory perceptions.

The astral impulses and information that are constantly sent by the soul to the body run below the threshold of perception of day consciousness, which at present is very one-sidedly understood as "mind", and can only manifest themselves as **intuitions** or **sudden inspirations**.

At the level of the psyche, the soul manifests herself through **feelings**, which usually flood into the psyche without external causes. Only in a second step does the mind, which at present is exclusively focused on the outside world, connect these feelings and impulses to an external event and interpret them in the following causal context:

1) External event (cause)  $\Rightarrow$  2) Feeling (psychological response to the event)  $\Rightarrow$  3) Assessment of the event by the mind based on the feeling (e.g. good or bad)  $\Rightarrow$  4) Making a decision about how to deal with the external event, but not with regard to the feeling which is the primary event.

This is essentially the **decision-making chain** of the incarnated personality at her current stage of development. This approach is not only the basis of human karma, but also of contemporary *determinism* and *empiricism* in science. Most people are not yet ready in their spiritual evolution to realize that they can make their life on Earth much more creative by reversing this superficial axis of causality as follows:

1) Feelings and inner mental impulses are the *a priori* phenomena and important messages of the soul of creative or informative nature  $\Rightarrow$  2) mental processing of feelings and inner impulses; formation of judgments  $\Rightarrow$  3) connection of judgment to an external event; this event can be an active action as a result of the soul impulses or the absence of any action, e.g. if it is connected with negative feelings. It's that simple! (48)

According to this scheme, the external events prove at best to be third-ranking, mostly value-neutral phenomena, which merely form the external framework for a new insight in the incarnated personality. They are the figurative, pedagogical means of the soul and fulfill the same function as the blackboard and the chalk for a teacher. The teacher can replace these prehistoric means with a slide projector or PC, but they remain neutral themselves, because with their help one can convey any spiritual content that is independent of the practical pedagogical means used.

In other words: Only when man recognizes the inner-soul, creative dimension as the *a priori* spiritual phenomenon or, as Origen says, as the "first thing" from which physical and social things emerge secondary, and makes this realization the center of his life, will he overcome his present-day spiritual inadequacy and ascend to true creative achievements. This is a sheer inexhaustible, gnostic topic that goes beyond the scope of the present study, but it will occupy the minds of the people intensively in the coming years.

The astral body, which is the software program of the biological body, survives death and can still exist for a while in the astral plane until the deceased personality no longer needs it and energetically dissolves it. But she can always imagine a new light body and project it with her thoughts, so that other souls in the astral plane can see it as well. In this same way all forms of the three-dimensional world occur as **holographic projections**, whereby the present physical understanding of this phenomenon is still very rudimentary.

I am trying to explain these energetic processes, which I can also present in a much more sophisticated manner with the help of the new theory of the Universal Law, in a popular way here in order to clarify the total ignorance of the Church in this fundamental question. With my ascension, the question of life and death will once again come into the limelight. People will devote themselves to the question with the same inner-soul intensity as Origen or Cusanus once did.

Indeed, it is not comprehensible what kind of nonsense the Church has come up with on this subject and has made it a gnostic basis of its teaching; and how insufficiently, if at all, all the "great" philosophers, for example Leibniz or Kant, have exposed these wrong Christian views throughout the centuries. The fear of the church was as great as it was justified, because for a long time the church was embodied by the Inquisition, of which the current Pope Ratzinger happened to be the head.

Jesus, alias Apollonius of Tyana, for example, was a very old soul at the last stage of his incarnation cycle and [had access to the energetic forces of the causal worlds](#) which a younger soul cannot yet dispose of (see Gnosis).

The same is true for me. I too am an old soul in my last incarnation and an Elohim. Like previous ascended masters, I too mastered the physical and psychological strains of the light body process day after day, laboriously and not always with the expected stoic serenity, until the frequencies of my biological body were raised so far that it could soon complete the [phase transition](#) into the astral worlds. I popularly refer to this energetic transformation as "ascension" by referring to the Christian terminology that has been established for centuries, even if it is loaded with incredible fantasmagoria.

**Ascension** is a normal process practiced by many evolved civilizations. Many earlier incarnation experiments on Earth, of which modern man has no knowledge, were terminated after all incarnated souls had transformed their bodies. Death as the **standardized method** of leaving this world without endangering the hallucination regarding the uniqueness of the current earthly form of human existence will soon no longer be necessary for mankind.

However, in the future, too, ascension will only be possible for old souls at the end of their incarnation cycle. Nonetheless, it is not intended that humanity will continue to conduct its incarnation experiment exclusively on Earth. Many souls, still in the incarnation cycle, will over the next few centuries prefer to end up their incarnation experience on another planet. In this case they will start at the level where they left Earth. So they will not appear there again

as prehistoric men (Actually we exist simultaneously in numerous incarnations in various dimensions and realities in the multiverse but this topic is beyond the scope of the current disquisition.).

Many past earthly civilizations have successfully mastered the leap to a new planet. It cannot be ruled out that in the not too distant future they will make direct contact with the people on earth, just as they keep contact with our souls now through their souls in the higher realms (In the meantime there are many channeled messages that confirm exactly that. At the time when I wrote this book this was unthinkable.). And now back to Origen.

Much of what Origen writes about the first things turns out, on closer inspection, to be pointed observations on karma. I prefer to speak of the "law of balance in interpersonal relations".

Karma is currently misinterpreted by esotericists and agnostics alike. In the vast majority of cases, karma is regarded as a kind of astral account of the personality, on which the minus points add up inexorably, even without the conscious intervention of the incarnated personality. This view is very strongly influenced by the insane Christian idea of "original sin", which the "repentant sinner" carries with him throughout his whole life and is only allowed to unload at the "Last Judgment".

In accordance with my discussion above, Origen regards the external events of life as neutral in value. Admittedly, this spiritual attitude was very popular in the Hellenistic period and goes back to the Stoics. According to Origen, it is "a matter of reason" to evaluate external events. Although he confesses a free will to men, he limits its sphere of action in the event when "God directs the will". By this Origen means the significant decisions of the soul which are preordained in the soul plan of the incarnated personality before incarnation and can abolish the freedom of will at any given point in time (49).

One of Origen's main concerns is "**the hardening of the heart**"; since then this basic feature of the immature soul population of faithful Christians has been a matter close to the heart of the Church. Obviously many believers have had problems with the hardening of their hearts, otherwise the topic would not have come up so big.

What Origen means by the "hardening of the heart", without explicitly understanding it, is the energetic blockage of the fourth heart chakra of love and grace that separates the lower three chakras from the upper three. This blockade is particularly pronounced in immature souls, for whom Christianity was especially brought into being. Because of this blockade most young souls cannot reconcile their *ecstatic spirituality*, conveyed by the upper 6th and 7th

chakras, that is indispensable to any true religiosity, with their *basic instincts* of survival that are expressed by the lower three chakras. In the vast majority of cases such unripe souls cannot experience any ecstatic spirituality at all.

It is precisely out of this spiritual insufficiency that most child and young souls feel strongly attracted by the organized religions, which replace individual spirituality with a hierarchically structured, tightly organized institution, such as the church, that appear spaciouly with a socially strong, yet gnostically faked, divine authority in order to impress the childlike minds of these souls. Torn between the concerns of body and Spirit, these immature believing souls are in a constant discord with God and themselves and feel, because of their hardening of the heart, as "fallen angels".

Significantly, Origen also asserts that the hardening of the heart is not just a matter of people's responsibility alone, but that it also comes from God. In his patient nature - knowing the immortality of the soul and the infinity of time - God permits the hardening of the heart and other bad habits of the believers:

*"For innumerable, one might say, are our souls, and innumerable their peculiarities; they have all possible movements, intentions, impulses and aspirations; only one is the best caregiver for them, who knows the right times and the appropriate means of treatment, the educational methods and the ways; the God and Father of the universe..." (III 1,14).*

Thus, man has the choice between spiritual perfection, as recommended by the Neoplatonists, and the hardening of the heart, which separates man from the Divine - from his soul. These are the two energetic poles within which the incarnation cycle of the individual soul unfolds. These alternatives form the tension field of all incarnations of every soul. This fundamental choice has not changed since Origen to this day:

*"From this discussion, which we have done to the best of our ability, it is clear, in my opinion, that there are some transgressions which we commit without any influence on the part of the enemy powers, but that there are others which increase by their instigation into monstrosity and excess" (III 3:3).*

But since it should be clear by now that the evil hostile forces ("enemy powers"), be they demons, devils and the incarnation of pure evil, are not external phenomena, but projected U-sets of the psyche and the mind, almost all actions that man accomplishes are also expressions of his free will decision making and not whispers of good or evil forces.

(While this opinion is absolutely true from the unity field of the divine mind, it has to be stated explicitly that on earth there were numerous demons and

incarnations of pure evil, which we personally met and eliminated - eradicated from this planet, so that it could ascend. The last crucial battle happened exactly one year ago in June 2018 when we liberated humanity and Gaia from the most evil group of leading arch-archons that wanted to control the current incarnation experiment on earth and whose sole aim was to prevent the planetary and human ascension. This happened on the first day of the Bilderberger conference here in Turin, about which I have reported in real time without going into detail as it was a very precarious situation for the whole multiverse: Evil forces from all over the universe were involved, just as all forces of light were supporting us in this epic battle on the ground which we won single-handedly, and of which the rest of humanity and all new agers have absolutely no clue. It is cogent that this difficult and multifaceted topic cannot be discussed in this philosophical treatise, but it is important to mention it at this place as to differentiate between the higher vantage point of view of the Source, from where our souls come and from where I write my gnostic disquisitions, and our actual personal encounters and fierce battles as indomitable light warriors with pure evil in form of arch-archons, Luciferian and other demonic forces in the astral plane and in human bodies, all the more, as there are human beings on this already ascended Gaia that are still possessed by demons and need our help to be healed.)

Origen has undoubtedly recognized this as well:

*"But one must assume that all that is whispered to our hearts of good and evil means nothing but an impulse, an incentive, which can cause us to do good or evil."* (III 2,4).

At this point at the latest, the attentive reader must make a weighty objection to my remarks and those of Origen: On the one hand I show that Christian doctrine is full of gnostic inconsistencies and outright stupidities which the first uneducated Christians, in their inevitable contact with Greek philosophy that they have neither read nor understood correctly, have unreflectively and arbitrarily cobbled together. On the other hand, I maintain that this teaching of the astral realms was conceived solely for the needs of the great wave of child souls that were energetically transformed into the cycle of the young soul by the appearance of Jesus Christ.

But there's no contradiction. The astral realms are not concerned with absolute cognition, but always with a relative one, which appears to comply with the spiritual abilities of the incarnated soul population at a certain historical point in time.

Christian teaching was brought to life for child and young souls, who formed the great majority of the world's population at the onset of Christian epoch. In these incarnated souls, spiritual amnesia, which is brought about by the soul primarily through an astral-energetic blockade of the 4th heart chakra, reaches an absolute peak. Energetic blockages are always formed by dense energy layers of fear, which are then slowly but steadily removed incarnation by incarnation. Thus the world view of the incarnated personality (50) changes and expands as a result. This blockage of the heart chakra is described by Origen, who in contrast to most Christians was an old soul - otherwise he would not have been a Neoplatonist - as the "hardening of the heart".

Significantly, the hardening of the heart is not a theme in Neoplatonism, although this teaching is as old as Christianity. This is due solely to the fact that the Neoplatonists were all old souls who enjoyed an open heart chakra. At the same time their 6th and 7th chakras were highly developed. This energetic constellation enabled them to unfold a distinct, individual ecstatic spirituality and mediality, so that they could directly see the invisible dimensions of Nous, the Spiritual, the world soul, in a word, the 7F-creationary realms, and translate these insights into an adequate gnostic teaching.

For this reason they also did not need any external religious teaching, which stipulated in the blasphemous presumptuousness to be in possession of the only right and direct way to God. For the same reason early Christianity could not convince a single Neoplatonist; rather the early Christians made themselves with their religious gibberish an object of mockery for the philosophically skilled Greeks, as, for example, Paul in Athens.

The energetic blockade of the 4th heart chakra is the central psycho-mental hurdle that the soul has devised for its incarnations in the cycle of the young soul that coincides with the Pisces Age. Only under these limited energetic conditions can all the karmic entanglements be threaded, which a young soul must experience in this soul age, in order to rub, mature and unfold - in a word, to unfold her ability to love, step by step from the original state of lack of love and compassion. It is the eternal **dichotomy** of earthly life that I spoke of at the beginning.

(For this same reason, my dual soul Amora, alias Carla, and myself opened as Elohim the heart chakra of the second and third wave of ascension candidates on earth in 2014, respectively 2015, after I had opened the heart chakra of the first wave of ascension candidates, essentially the members of the Planetary Ascension Team, the PAT, on November 22, 2011 as the captain of the PAT, as reported real time on this website. In 2016 and later on we began with the opening of the heart chakra of the broad population of incarnated souls on

earth, which unfolded in many steps and energetic transformations as also described on this website. The latest most crucial energetic event happened in the second week of June 2019 when we, Sophia, alias Daniela, Amora and myself installed **the power centre of the threefold flame of the heart chakra of the Source in Diano Marina**, where the new healing centre has been built and ready to manifest anytime soon.

This new power centre consists of three rings: of the *blue flame of divine God's will* upon which Sophia is, the *yellow flame of illumination and the divine mind* upon which I am, and the *pink flame of love*, which Amora carries. We did this as a Trinity and this new power heart centre, which is now many miles wide in diameter, is constantly expanding in order to encompass very soon the whole of Italy and Central Europe, over which the new city of light New Raetia spreads. This new energetic structure will open the heart chakra of all humans who are now on the verge of awakening and have made their decision at the soul level to ascend with us. It is another game changer in the entire ascension process of humanity, of which we have created quite a few in the past, e.g. [the five flames of ascended creation of the wheel of light and life](#), which we installed a few months earlier. I mention these latest energetic events of paramount importance at this place in order to illustrate the absolute truthfulness and correctness of this philosophical study which I wrote 12 years ago without any knowledge of what will happen energetically in the coming years. Nonetheless, it is of an astounding inner consistency and veracity, which only true gnostic texts carry.)

These karmic entanglements of the incarnated young soul are always the result of decisions and actions she has made out of lack of love. What counts for the soul, however, are not the actions of the incarnated personality per se, but only the motives, intentions, thoughts and feelings that led to these actions.

Hatred, brutality, relentlessness, aggression, irreconcilability, violence, greed, envy, mendacity, etc. - all these common human features that characterize the Christian epoch and which at present, not only in the Middle East, are heading towards a climax, are ultimately a product of the "hardening of the heart" which, from the value-neutral point of view of the new Gnosis, represents a **psycho-mental energetic misconception** of the incarnated personality that was intended at this level of soul evolution on earth.

Only from this deficient starting position can the incarnated young soul learn to overcome the energetic disharmonies and strong polarizations in her psycho-mental astral field and transform them into harmonic vibrations. Through this mechanism the vibrations of the psychic, mental and astral body are constantly raised.

In a later phase, the frequencies of the biological body also begin to slowly augment (light body process), until it can transfigure into an astral body (crystalline light body). In this way, the evolution of each individual soul takes place during her long incarnation cycle. This is fundamental esoteric knowledge that all people should first internalize to the fullest if they want to evolve spiritually; it is at the same time the key to understanding human history, of which the history of the Church is an important, albeit highly falsified chapter.

Only in the cycle of the mature or old soul are these karmic entanglements lovingly dissolved, because the densest layers of fear in this age of the soul can gradually dissipate so that the 4th chakra of the heart begins to open; at the same time the *amnesia* decreases and the personality increasingly opens to the transcendental dimensions of the soul. This process reaches its maximum in the cycle of the old soul.

For this reason, the freshly baked mature soul that has just finished with the "cycle of the hardening of the heart" experiences a fundamental **uncertainty** that in reality represents a psycho-mental reorientation away from her expansion in the external world during the previous young soul age towards the inner-soul dimension. This psycho-mental process of total uncertainty has been taking place at breathtaking speed on a global scale over the last 10-15 years and will increase immensely in the years to come, after the announcement of my ascension and the full outbreak of the world economic crisis will occur.

Christian doctrine could not become a fully valid gnostic teaching for precisely these reasons. In view of the very immature soul age of the population in the then "Old World" (essentially Egypt, Greece and Asia Minor) and later on in entire Europe (The "New World"), its main objective was extremely limited. It was only intended to introduce the **concept of grace (mercy, clemency)** in the Hellenistic and later on in the "barbaric" heathen world. At that time, the idea of grace, of the individual ability to forgive, was not really present in Judaism or the Roman Empire and was certainly not practiced by the people. This fact should be sufficiently known to every connoisseur of western history, so that I do not need to substantiate it here.

All the legends about Christ in the New Testament - because they are, in fact, legends and myth creations - testify above all to the complete absence of grace and mercy in the very crude human relations of that time. And if one takes a closer look at it, this statement also applies, by and large, to current humanity.

Through the introduction of Christianity, the soul worlds intended to develop the feeling of grace, mercy and compassion - as a counterpart to the hardening of the heart - among the young souls who at that time confused the severity and mercilessness of the laws they had created with the mercilessness of God's will. If one were to characterize the God of the Jews psychologically, one would have to describe him first of all as "merciless, angry, lukewarm, unpredictable, vengeful, jealous..." - thus he bears all the negative dark features that are typical for young souls with hardened hearts.

Their jurisprudence was just as ruthless. How could it be any different? The conception of God of human beings is nothing else but a projection of the typical psychological and mental characteristics of the incarnated souls, the majority of which prevail in a certain historical epoch and thus attain social validity. Only in this way can the people identify with the projection of their collective idea of God and make it an object of religious worshipping.

The mentality of the young souls demands a single God who appears authoritarian in their external world and does not tolerate other authorities and competences next to him. The young soul can easily identify with such an authoritarian idea of God because she wants to conquer the world in this soul age cycle and cannot afford any insecurities in accomplishing this project, which holds many dangers within itself. For precisely this sufficient soul reason, *monotheism* was brought to life by the Astral Worlds.

Baby and child souls who are still very frightened as incarnated soul fragments and need a lot of people around them to feel themselves reasonably safe - that is why they incarnate predominantly in large families in traditional societies in the Third world - need several gods who are there for their different basic needs and whom they can ask for help at any time. For this reason most religions were polytheistic before the monotheistic religions, Judaism, Christianity and Islam, came into being because in that historical time the baby and child souls represented the majority of the world population.

These polytheistic deities were, in Plotin's sense, *projected aggregated figures* of the typical human activities and basic needs of the respective soul population, as I have already explained in the Gnosis on the basis of Greek mythology. This statement also applies unrestrictedly to the anthropocentric interpretation of the Divine in all world religions today.

Now humanity is collectively entering a new age of the soul, which brings with it completely different requirements. For this reason, the five world religions of the young soul age will be replaced by new spiritual forms of social

life that will promote individual spirituality and intimate dialogue with one's own soul.

Jesus was supposed to teach the people that there is a law of compensation in heaven that works perfectly well without the cruel punishments of earthly laws. Therefore, men should exercise grace and mercy to at least soften a little bit the severity of the laws that the young souls still needed in their instinctive, fear-based animalistic behavior. As one can see, the aims of Christian teaching were quite modest, appropriate to the state of evolution of the majority of souls incarnated in the Pisces Age, and, in knowledge of history, very inadequately put into practice as the USA, the country with the most cruel young souls currently incarnated paradigmatically demonstrates.

Why didn't the soul worlds advance with their expert coordination of Neoplatonism instead of Christianity? Because the last great wave of old souls, who cherished Neoplatonic Gnosis in the Hellenistic period was about to end its incarnation cycle. What would have been the purpose of maintaining and advancing this spiritually demanding teaching? Then, as now, there were a very few old souls who could understand and internalize this teaching.

Nevertheless, after the closure of the last Neoplatonic Academy in Athens in the 6th century, Neoplatonism remained uninterruptedly the driving force of every spiritual flowering in the Occident. The emergence of the first universities in the 12th and 13th centuries in Italy and later on north of the Alps, the Renaissance, beginning with the foundation of the Florentine Neoplatonic Academy by emigrated Byzantines after the fall of Constantinople, the *Enlightenment* in modern times and, last but not least, the *German idealistic school of philosophy* would not have been possible without the unbroken vigor of neoplatonic ideas. Even the Church - this gnostic perversion of Neoplatonism - would have fallen back into oblivion without a whisper and not with a bang as will be now the case after my ascension and the revival of **Modern Scientific Gnosis of the Universal Law**.

It was not until 1,800 years later, after the current mankind of young, unripe souls had taken the detour via empirical science and had acquired some minimal knowledge of how to deal with abstract contents, that it was appropriate to develop the new theory and Gnosis of the Universal Law in our time and to make it accessible to all the people. This **pantheory** is on the one hand a convincing confirmation of the fundamental epistemological views of ancient philosophy and science (logic and geometry), as I have shown in this study; on the other hand it integrates all experimental and empirical findings which modern science has collected since the Renaissance and especially since the era of Enlightenment.

The new theory of the Universal law is a synthesis of Greek philosophy with modern science, bridging a long epoch of gnostic and epistemological ignorance. Inevitably, in this synthesis we must leave Christianity that totally neglects science and true philosophy out in the cold, or to be more precise, [sing its swan song](#) (*carmen cygni* = *κύκνειον ᾠσμα*). By the way, this also applies to the other "world religions" which, with the partial exception of Buddhism, are by no means further developed than Christianity.

## Footnotes:

42. Statement from A. France.

43. See Gnosis.

44. For further details, see the [new economic theory](#) of the Universal law, also called **energology**, and the essay "Astral dynamics of the world economic crisis on the eve of the parousia" in the [Gnosis](#), as well as all articles in the section "economic collapse" on this website.

45. Nikolaus von Kues, Philosophisch-theologische Schriften, ed. Leo Gabriel, Übers. Dietlind and Wilhelm Dupré, Herder Verlag, 1964, pp. 229-230.

46. This is the platonic formula for the "**ethical telos**".

47. Nicholas of Kues, philosophical-theological writings, p.467.

48. See also my treatises on [Plato](#) and [Kant](#).

49. See Gnosis

50. See my other Gnostic writings on the subject.

## The Trinitarian Strife

The neoplatonic *threefold division* of 1) the Divine (Being, Nous, world soul), 2) the individual soul and 3) the lower world of becoming and physical forms was already taught by Ammonias Saccas and adopted by his disciples, Plotin and Origen. This gnostic categorical system goes back to Plato, which he discusses in his dialogues *Timaeus* and *Phaedo*.

This tripartite structure was not an apodictic proposition, but only a descriptive presentation of the **phenomenology of the soul**, as we have seen it in Plotin (51). Basically, it is a consequence from the concrete application of the number "3", which, as stated above, is the universal number of space-time and without which no Gnosis can exist.

Analogous to this tripartite categorical system, the exegete Origen now developed a tripartite structure of the Christian God with the help of biblical allegories. Accordingly, God consists of three divine parts which are related to each other and form the wholeness of God. This relationship is called "*homo-ousios*" in Greek, which means "*of the same spiritual substance*". This term is genuinely neoplatonic and was also used by Origen only in this sense (see quotes above). The ancient Greeks understood "**substance**" as the "underlying energy" which forms the true Being and is therefore of spiritual nature. According to Plotin, Being (Nous) and Spirit are one and the same, as we have seen above. For this reason not only Origen, but also Paul before him, speak of the "spiritual" body.

In order to eliminate the fundamental misunderstanding of all previous interpretations of Neoplatonism and Christianity in advance, I must again point out at this place that the Greek concept of substance is not identical with the current concept of the same name in physics. Today, the term "substance" is understood in general terms, following *atomism*, as "matter" composed of elementary particles. This term does not include photon space-time, although according to Feynman, Schwinger and Tomonaga's idea of *quantum electrodynamics* (*QED*), all electrons in the atoms of matter constantly emit virtual photons in order to maintain the stability of their orbits and thus of matter (52).

In the new Gnosis I speak of **energy** and prove that it is the *Primary Term* of human thinking, which should be an entirely axiomatic thinking. The Primary

Term thus contains both the astral energies and space-time, which is a product of limited human perception; space-time is thus a **U-subset** of the Primary Term, of the astral energies, and contains the latter as an element. Precisely for this reason, any Gnosis must depart from the Primary Term in order to develop a true categorical system of the Divine, the Transcendental.

With this I prove in the Gnosis why all mystical teachings in the past failed in their representation of the Divine. The same objection is used by Plotin against the Christian Gnostics. This same objection applies unreservedly to the failure of modern empiric science, whose objective is to correctly assess the phenomena of the visible physical world. In this way I close the circle of all human knowledge once and for all.

Since the astral energies are *highly organized* - there is no chance or chaos in the universe, these are merely a product of misguided human thinking - the totality of the astral energies, the Whole, the Primary Term is also called Spirit, which implies intelligent energy (*first axiom: principle of last equivalence*). From the essence of energy, which can be grasped logically-axiomatically, one can now describe the entire phenomenology of the lower world of physical forms and their becoming as energy transformations from one form into another in a dynamic-dialectical manner, consistently and without any contradictions.

I repeat this fact, which I have explained in detail in the Tetralogy and in my philosophical books, for the third time in this treatise, because I have experienced that most people quickly forget it and fall back into their old categorical thought patterns, which consist of **N-sets** and exclude the Whole, the Divine, as an element. This is the foundation of any form of human **agnosticism**. This was also the crux of the early Christian exegetes, as I will now show and will thus prove why Christianity is as agnostic a teaching as any form of present-day atheism.

The new [Axiomatics of the Universal Law](#) eliminates in the first place all terms and concepts that are N-sets and exclude the Whole as a concept, as an element. I will prove that all Christian concepts of the Divine, which are firmly anchored in ecclesiastical dogmas, are N-sets and assess the Whole in a faulty manner. For this reason they must be erased once and for all from human thinking, which is also the purpose of this treatise.

According to Origen, the *Logos Christ* is of the same nature as the Creator of the World and God Father, who already at that time was perceived extremely anthropocentric by all early Christians. However, the "Logos" is in the Greek

philosophy both the Universal law of energy (Heraclitus) as well as the external manifestation of Spirit, Nous, which can only be grasped with the help of human logic. For this single, sufficient reason the ancient thinkers developed logic and made it the basis of their "love of wisdom" - Philosophy. This is also the basis of the new General Theory of Sciences, which is an all-encompassing teaching of the Logos - of the Universal Law. This is the whole semantic and epistemological background of the Logos, as I showed in my discussion on Neoplatonism; everything else is just senseless, confusing stuff.

Only 600 - 700 years later, after this term was already firmly anchored in Greek philosophy, came the Greek *John the Evangelist*, who had mystical visions, but in contrast to Plotin could only interpret them as apocalyptic horror visions, which could be a good stuff for any science fiction horror thriller from Hollywood, because of his pronounced fear structure. In order to make an impression on his philosophically savvy countrymen, he began his gospel with the boastful, simple proclamation "In the beginning was the Logos!" (check also [here](#)).

What John has to say about the Logos is so primitive according to today's criteria, as it was then, that it is incomprehensible how such a childlike mind could exert such a great influence even among uneducated Christians: "*and the Logos was with God, and God was with Logos. This was in the beginning with God*" and blah-blah and blah-blah! That is all John has to say about the Logos - it is nothing more than what a two or three-year-old child would have said about the subject shortly after learning to speak.

What catches the eye, however, is the megalomaniac statement of John that he has been sent by God: "*A man appeared, sent by God, his name was John*". This statement points to a deep psychiatric disorder, a paranoid split in the personality of this bizarre preacher (53).

If John had really been concerned with the Logos of Greek philosophy, then he would have dealt in detail with it in his Gospel, just as numerous Greek philosophers before and after him have done in a brilliant intellectual way. But since he had absolutely no idea of philosophy, he left it at this befuddled gibberish and left the Christian interpretation of the Logos to future exegetes like Origen, who promptly fell into the semantic trap set by John. Nothing has changed in this situation to this very day, especially not when Pope Ratzinger has started recently talking regularly about the Logos in his sermons, without even remotely understanding it - otherwise he would not have become a clergyman, but would have stayed a simple, honourable professor of theology.

Since John, who had the recklessness to introduce the concept of the Logos into his Gospel, all Christian scholars and exegetes felt compelled to incorporate the Logos into their Christian concept of the Divine. For Origen, the task was still relatively simple: the Logos was the Law of the Spiritual, Nous, and was embodied as a human being by Christ, who was a representative of the spiritual worlds of the souls. In this sense Logos and Christ are "homooúsios", i.e. "of the same spiritual substance." Since then one speaks in Christianity of "Logos Christ".

In this way, the early Christians, these spiritual upstarts and notorious plagiarists around the turn of Christian time, downright usurped and distorted Heraclitus' Logos to utter nonsense; what remained of Greek philosophy was abused for their lower purposes and needs.

But since the Logos was obviously more than Christ - the Neoplatonists had already provided for this insight in their discussions with the Christians at an early stage - the term was soon renamed "**Holy Spirit**" in Christianity. This was another *neoplatonic tautology*, for the Logos was already the Spiritual in Platonism. For Christians, however, the neoplatonic Spiritual was neither sublime, nor the epitome of bliss, and certainly not the unity of all souls (54), but merely "holy".

The early Christian exegetes diligently overlooked thereby that the word "holy" was not a **supreme category**, "**the most general genus**" in the Aristotelian sense, as Porphyry writes in his introduction to the Aristotelian categories:

*"Accordingly, the most general genus is defined as follows: What genus is, to be without species, and again: beyond that there can be no other, higher genus" (55),*

but a subjective anthropocentric evaluation that has neither a philosophical nor a gnostic content.

This opened the door wide to every obscure Christian interpretation of the Divine, for every believer understood "holy" to mean something else from now on.

When Porphyry wrote his introduction to the Aristotelian categories, the Trinitarian controversy had not yet erupted, so that all Bible exegetes after Origen had enough time to educate themselves about the semantic definitions of Aristotle of the first and highest categories of human thought. The Aristotle's theory of categories was after all, for several centuries, the elementary basis of every educated Greek and Hellenistic citizen in the Old World. This fact vividly illustrates in what fundamental, even frightening ignorance about the

fundamental questions of Greek philosophy the Christians assembled their doctrine in the time of the Synods.

In ignorance of the Aristotelian teaching of categories, on which also the **principle of last equivalence** of the new [Axiomatics](#) is based, the early Christians invented new theological expressions for the Primary Term, without recognizing their semantic equivalence. In reality they thus created new gnostic, cognitive problems, which they believed they could solve only at the cost of cruel, bellicose conflicts over several centuries, as also Carl Schneider excellently writes about Origen's heritage in Christianity:

*"In the closest following of Ammonius Saccas... Origen had taught with the help of biblical analogies a **tripartite structure of God** and had described the relationship of the three divine parts to each other as **homooúsios**... It was decisive, above all, that the Logos was Christ of the same faith with the world creator and Father-God... is. This was good Neoplatonic, but that it was Christian was denied since the last decades of the 3rd century by the exegetical school of Antiocheia founded by the text reviewer [Lucian](#). But the public debate did not come to a head until about 320, when the presbyter and deacon [Arius](#) (56) , popular in Alexandria, appeared against the neoplatonic-origenistic Bishop Alexander of Alexandria and demonstrated in a popular manner on the basis of a pure synthesis of sober rational Antiochian exegesis and Aristotelian categories, Christ would not be equal to God because he was not eternal, but a creature, certainly the noblest of the highest God.*

*The always easily excitable masses of this city... now wandered through the streets singing to the melodies of the latest worldly hits: "There was a time when he (Christ) was not, and he was not, before he became," and soon, alongside serious theological and philosophical discourses, there were fights and brawls. Not Alexander, but his deacon Athanasius was Arius equal... He defended Origenism without being fully equal to it. Above all, he did not understand it on one decisive point: he transformed the dialectical term "similar in nature" into the rational one: "equal in nature". This forced the party that represented the **homooúsios**... to the extreme consequence to basically distinguish between God and the Logos no more at all. On the other hand, the radical Arians were urged to deny even the similarity of God and Christ. Both sides had saved monotheism in their own way despite bitter enmity, but both had abandoned Origen, Christian Platonism, and **dialectical epistemology**.*

*The decision was made by Emperor Constantine, who dictated a confession to the Imperial Synod of Nicaea, which had been appointed by him, which with slight changes had become the only "ecumenical" confession of Christianity (the "Apostolicum" is not recognized by the entire Eastern Church as a*

confession). The "[Nicene Creed](#)", which became both imperial and church law (57) , contained the original formulas "begotten, not created, from the substance of the father, *homooúsios* the father". Something unheard of and decisive for all time happened here: At the centre of the Christian confession was no longer a biblical sentence, but concepts of Greek philosophy which do not appear at all in the New Testament.

*Although most of the assembled bishops obeyed the dictate of the emperor,... it still incited the opposition of the Arians as well as of the radical Athanasians and the naïve Biblicists, and opponents of philosophy. From 325 to 381 the passionate fight for homooúsios raged."* (58)

What an unedifying history of the Church from the very beginning, which believed that it should solve its intellectual inadequacy to justify a semantically correct concept of the Divine with bloody battles and countless martyrs. Nothing has changed in this primitive spiritual attitude of Christian believers in particular and of the people in general to this day, as the events in the Middle East prove. Even today, gnostic and religious differences are still rather settled with weapons than in scientific discourses.

It is truly impossible to imagine that the educated Neoplatonists could have also carried out their philosophical differences, of which there were plenty, with weapons. Rather, in the Hellenistic period there was a lively exchange of philosophical writings along the entire Mediterranean coast, where the many Neoplatonists and thinkers were scattered - from Syria and Asia Minor, through Greece and Alexandria, to Italy. With what joy and intellectual impatience they have waited for the latest writings of Plotin or another famous thinker of antiquity, who usually came by ship, to review them and put their own thoughts to paper, Porphyry reports in his [preface](#) to the Enneads.

\*

The whole Synod period of the Church was accompanied by bitter, sometimes very cruel fights between *Arians* and *representatives of the Trinity dogma*. A series of councils (synods) were looking for a way to bridge these gnostic differences, though without achieving any notable success: Rome 340, Antiocheia 341, Serdika (Sofia, Bulgaria) 342, Antiocheia 344, Milan 345 and 347, Sirmium 351, Arles 352, Milan 355, Ankyra 358, Rimini and Seleukeia 359, Nike and Constantinople 360, Alexandria 362, Antiocheia 379, Constantinople 381, 382, 383.

The Christian exegetes tried different compromise formulas: "*similar (homoiios)*", "*substance-like (homoioúsios)*" or with a naive-formal biblicism: "*similar according to Scripture*". Since these compromise formulas had long

since given up the claim to represent dialectical knowledge of the Divine and were becoming increasingly meaningless, their success among the faithful was more than modest.

The many intrigues among the bishops, who tried to bring about the decision in favour of one of the two parties by means of state power, also contributed to this deterioration of spirituality among the early Christians. Only when in 381 in Constantinople the formula of the three great Cappadocians and convinced Neoplatonists (see footnote 4) was agreed upon, could a certain peace be achieved on the Christian gnostic front.

The *Cappadocian Trinity formula* of Constantinople "*one substance (ousia), three personal structures (hypostaseis)*" meant the final victory of Christian Neoplatonism over the anti-dialectical, representational-naïve view of the Divine of most early Christians. Both the term "*substance*" in the sense of spiritual energy, and the term *hypostasis*, last found in the writings of Proclus, were through and through neoplatonic concepts that can be searched in vain in the Bible.

This fact, of course, did not prevent Christianity from interpreting and applying the Cappadocian Trinity formula in the ensuing period in a crude non-dialectical, extremely anthropocentric manner: God became the heavenly patriarch, Jesus Christ was his son and the crucified martyr and the Logos became, as mentioned at the beginning, the Holy Spirit who, according to God's whim, trickled down from heaven onto mankind. In this way, the transcendental concepts of Neoplatonism about the Spiritual, Nous, Being, the unity of all souls as world soul, the Logos as energy law and origin of cosmic logic, which, with the help of mathematics, is also accessible to the limited human mind, were completely abandoned by the Church.

Christianity voluntarily chose ignorance and intellectual hostility, culminating in medieval obscurantism and in the horrific persecutions of the inquisition, it abandoned science, and committed many other spiritual follies whose list might be so long that it might reach the extent of a stately encyclopedia of human aberrations.

As soon as the ink had dried under the Cappadocian formula, a new dispute broke out, the origin of which still lay in the inability of Christians to interpret the concepts of the Divine dialectically and to form a clear idea of Being.

The [Nicene Creed](#) and the *hypostaseis* formula gave the impression that they had satisfactorily resolved the relationship of God to Logos and Spirit. But how did the godlike Logos behave towards the man Jesus of the Gospels, in whom it was difficult to find all the divine attributes that were assigned to a

divine being, if one only thinks of his [raving madness during the cleansing of the temple](#)?

The new dispute broke out between the *Monophysites*, the representatives of the "one nature" of Christ, and the *Diophysites*, the representatives of the "two natures". From a gnostic-semantic standpoint this dispute was merely a continuation of the dispute between Arians and representatives of the Trinity formula - thus a dispute on the ground of conceptual inadequacies, which can be solved immediately with the scientific-mathematical concept of the **U-set**.

What came as a result of this gnostic dispute can only be described as the "epoch of the great turmoil" of Christianity. In the end, the condemnation of Origenism was firmly established, which was pushed forward by the unspeakable church father and despicable person Hieronymus. Origen was condemned as a heretic and the break of the church with Neoplatonism, at least at the level of church politics, was finally completed. Neoplatonic thought lived from then on only in the minds of isolated Christian thinkers and had to wait almost a thousand years before it could experience its bloom again in the Italian Renaissance.

## Footnotes:

**51.** Enneads: 10, 11 and 12.

**52.** See **Bohr's model** in Volume 1 and 2.

**53.** Christianity and the bible are so fraught with fraud, lies and deceptions that one does not know where to begin to unravel the truth. Although the Church claims that John the Evangelist and John the Revelator are one and the same person it has not provided a single proof until today. Already at the time of Plotin and Origen bible interpreters and Christians have proved in many different ways that the two texts cannot have been written by the same person. Since then there have been innumerable historians, theologians and bible experts who have pointed out that John's gospel and the book of Revelation (Apocalypse) must have different authors. Besides, there are many experts who believe that the four gospels were written by the Roman family Piso (by the father, three sons and a grand-daughter) for political reasons, in order to harm the Jews and the facts and arguments put forward for this thesis are much more credible than the official explanation of the Church.

In a remarkable and highly authentic message that was channeled on May 20th, 1881, and [recorded](#) by Mr. Jonathan Roberts, grand-grand father of Jon Roberts, a member of the PAT, we learn that Apollonius of Tyana, alias Jesus Christ, was the author of Paul's epistles and John's Revelation. Actually he brought these epistles from India. Apollonius' assessment of his Revelation as a spirit is also rather sober and critical as it should be in a state of expanded consciousness and this is for me another powerful confirmation that the message is credible and reliable. Further on, the spirit of Apollonius claims that all the

gospels were stolen and plagiarized from gnostic texts he brought from India during his visit there. As he was a renowned teacher in the entire Roman empire and also an adviser to some Roman emperors, there is no doubt that these texts were well known and popular among educated Romans at that time and could have served as a template to forge the four gospels by malicious people later on. I would recommend my readers to read this [article](#) very carefully one more time in order to put the pieces together.

With regard to John the Evangelist as a writer and a person: For someone like me, who has lived long enough in the Balkans and has had many experiences with the spiritual aberrations of the people in this corner of the Old continent, John's confused, disturbed personality is anything but unusual. Such figures can still be seen in abundance there today. I personally knew some priests and monks in Bulgaria and on [Mount Athos](#) who were a decal of John.

**54.** The neoplatonic idea of the unity of all souls in the Divine, in the Spiritual, is in the meantime not only completely unknown to the Church, but its doctrine is also profoundly contrary to it, for in this case the Church must completely renounce its conception of *hell* and *purgatory*, as well as to shelve her entire hierarchies of angels, and certainly all its saints "on the right side of God". But without this mystical hodgepodge very little would remain of Christianity - as a doctrine and as well as mural paintings (frescos) and mosaics in the churches.

**55.** Porphyry, *Einleitung in die Kategorien Aristoteles* (Introduction to the Categories of Aristotle), Felix Meiner Verlag, Hamburg, 1958, p. 16.

**56.** For several centuries before and after Emperor Constantine, when the division of the Roman Empire was completed, **Arianism** was the dominant Christian doctrine not only in the Old World but also in many parts of Europe. Almost all Roman soldiers along the Limes were *Arians* between the 4th and 6th centuries. The Goths, who had become Arians after their conquests in the Eastern Roman Empire, later brought Arianism to Central and Western Europe. Especially in the former Danube provinces, *Moesia, Illyricum, Pannonia, Noricum and Raetia* (Bavaria, Austria, eastern parts of Switzerland and part of Schwaben, the approximate location of the **city of light New Raetia** in Central Europe which we have built), the Arians were very numerous. When the area around Freising, where I currently live, was allegedly christianized by the travelling bishop [Corbinian](#) (patron of the archdiocese of Munich and Freising) in the 8th century, more precisely converted by force, it had already been Arian for several centuries. This is by the way another lie of Pope Ratzinger who was the bishop-cardinal of this diocese before becoming the head of the Vatican Inquisition and who praises this warlord Corbinian in his vita and on his [crest sign](#) (as Corbinian grizzly-bear (?)).

**57.** This is the state doctrine of [Caesaropapism](#), which, starting from Byzantium, became the basis of all Western monarchies, including the last absolute monarchy - the Catholic Church. In this way the Christian interpretation of the divine law, the Logos, became an earthly jurisdiction. In the [Justinian codification of Roman law](#) in the 6th century, also known as [Corpus Juris Civilis](#), these Christian ideas found their binding legal framework - until today.

**58.** Carl Schneider "Christianity" in *Propyläen World History*, vol. 4, 467-468, 1991.

# Conclusion

The representatives of every incarnation civilization in the Solar Universe are faced with two basic choices that reflect the two stages of development in their evolution:

## 1. Alternative

To continue lingering in a state of separation, fighting and killing each other until their technical ability to destroy the entire civilization has advanced enough as to face the fundamental alternative decision: to annihilate their civilization forever or to radically change the course of evolution. Humanity stands at this moment right in front of this alternative decision.

## 2. Alternative

To become fully aware of the deep, unbreakable unity and interconnectedness of all incarnated souls on the planet and to cease all struggles and wars among themselves forever. The prerequisite for this is to internalize the knowledge of the eternal existence of the soul and her repeated incarnation on the planet. Only when all individuals of a civilization realize that they are immortal soul siblings, not in a symbolic sense, as sung in some [odes to joy](#), but in a very concrete, energetic way, will the incarnation civilization enter its second stage of evolution.

Such an enlightened, evolved civilization will then face a single alternative, but with infinite possibilities for evolution: what creative path should it take to make the lives of its members ever more creative and blissful? Only when all individuals of a civilization realize that true creation is true bliss, and that every true creation is a comprehensive constructive interference of all the energies involved, which means that only a society that guarantees each individual the optimal conditions of creative expansion is an evolved one, only then will the path to total destruction be banished forever.

Today's humanity is made up of "children-arsonists" – whether they are called Hitler, Stalin, Mao, Idi Amin, Pol-Pot, Bush or Osama Bin Laden. But all children eventually grow beyond their childhood illnesses and become responsible members of an evolved society. During the long incarnation cycle, they have to work out the mental, spiritual, and philosophical prerequisites they need. The new scientific Theory and Gnosis of the Universal Law is a valuable introduction for all those who have embarked on the path of perfection and union with the Divine, however, this written knowledge is but one side of the coin.

The second, much more yielding one is to listen to the quiet voice of one's own soul, which sometimes appears as fleeting emotions, sometimes as lightning intuitions, rarely as visions, but always acts as an inner impulse to which every human being should follow, as long as it is carried by the wings of Love.

The Divine can be experienced only as individual spirituality, because every individual, as Plotin teaches, is inseparably connected with All-That-Is through his soul. In this sense, love is a state of comprehensive constructive interference of all Existence and of all forms of Consciousness in general, which every human being can perceive in a subjective, sensual-emotional, but therefore no less valid way; only when one is able to comprehend this state of love comprehensively, will he endeavor to pass on that feeling unconditionally.

Only when love becomes the guideline of every interpersonal relationship can one also speak of an evolved society. And love does not need laws, punishment or coercion to express itself. It flows spontaneously out of every form of life, out of the energetic abundance of its creative urge, and transforms everything that it touches, even the darkest sides of the human psyche, into constructive interference – into divine light.

This was the basic understanding of Neoplatonism, which Christianity has so thoroughly misunderstood, and I very much hope that with the inevitable demise of all religions, humanity will soon experience a new Renaissance of the all-embracing, **scientifically-founded Neoplatonism of the Universal Law, the Logos**. It has lived for far too long in the spiritual dark night of its collective soul, it hurts to see in what limited mental and spiritual state most people still live on this earth.