

## Selection of Gems from Die Quelle Teachings

There are many channeled messages of various spiritual entities. Two of these entities, Michael and Die Quelle (The Source), each have issued elaborate soul teachings in which they are in almost complete agreement as to content. Moreover, their descriptions of the properties of Essence and Overleaves are so rich in content, precise and systematic that they are verifiable by channeled charts for real persons. In this respect those teachings hold a special position in comparison to many other metaphysical writings.

Since the Michael Teachings have been channeled in English and those of Die Quelle in German, their cross-cultural dissemination runs into the language barrier. This mainly affects people in the English-speaking world. Only two of Varda Hasselmann's eight books with messages from Die Quelle are available in English.

Therefore, Torsten Sohns, a Michael and Die Quelle student, selected and translated into English some of Die Quelle`s teachings that seemed particularly significant to him because they deal with topics that are not covered to the same extent in the Michael teachings. Special care was taken not only to translate the intellectual content correctly, but also to convey Die Quelle's genuine combination of scholar and sage energy.

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The suggested selection of texts as well as the language translation were approved by Varda Hasselmann, the Die Quelle channel. Bill Getman and Kathryn Schwenger kindly provided editorial assistance as native English speakers.

(rev)

**Translation of a chapter from "The Soul Family - Meaning and Structure of the Relationships between Souls" (page 258 ff)**

**Causal High Teacher: Die Quelle (The Source)**

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**The Seven Paths of the Soul**

The Seven Sequences form the main aspect of the internal structure in each soul family. These are the seven Paths:

Path of Longing (5)	-	Path of Knowing (2)	<i>Expression Axis</i>
Path of Silence (6)	-	Path of Touch (1)	<i>Inspiration Axis</i>
Path of Search (7)	-	Path of Strength (3)	<i>Action Axis</i>
		Path of Form (4)	<i>Assimilation</i>

You ask about the inner structure of each soul family (*translator's note: entity*) and about the functions that this structure possesses as a whole and in its sub-aspects. We have already hinted elsewhere and at other times (Archetypes of the Soul, pages 37-41) that within the soul family, the number of 7 energies and its continuous sequences play an important role. Because no soul family contains all seven essences, the structure of the seven paths joins the two, three, or rarely four essences that form a soul family. Thus, it becomes possible for a "warrior" to follow the path of silence by his position within the soul family, or a "priest" the path of knowledge, a "king" the path of touch, a "sage" the path of strength.

But one thing is common in both the path and the role of the soul: the seven paths also correspond in their principles to the characteristics of the seven basic energies.

Thus, each one of you within his soul family is not only characterized by his essential soul role

and the associated tasks assigned to him, which he performs in his own way and fills with self-responsibility, but also by the further shaping of his position in the structure of his whole entity, which determines his path.

The paths are valid as such both in the incarnate, materialized state of a soul and in the discarnate, immaterial state. This means that a soul will follow its path and maintain its quality in its energy pattern, even while it sojourns on the astral plane - either between each incarnation or following its final manifestation on Earth.

At the same time, it means that the plus and minus poles of the paths only develop their dynamics in the incarnate state. In the non-physical sphere, they do not exist. The minus pole is always an expression of a fear of not being able to live the plus pole sufficiently or satisfactorily. It represents the attempt to offer a replacement for the desired. Like the other poles within a soul pattern, the field of oscillation between the two poles contributes to a liveliness and thus to individual vitality as well as to the necessary development of the personality of a human being. And, as with all other poles of a soul pattern, it is a mistake to believe that you can avoid touching the minus pole, or that you should want to strive for this avoidance as a goal of development.

A single soul, which is absolutely unique in its existential quality and whose uniqueness remains guaranteed by a number of different factors, follows a path that has already been followed by billions of other souls on the one hand, but never by this soul with its special concerns and individual experience. So the path is walked by many, and yet everyone walks it differently. For every soul has its own unique experiences, as it takes one unfoldment step [after another](#).

A path, as it can be described in the specific definition as one of the seven paths, has a final destination. Each of the seven paths has its own destination, but they are close to each other. The respective path connects two aspects of an experience.

While one aspect is transcendent and transpersonal, the other is immanent and personal. The steps on a path, for example on the sixth path, the Path of Silence, lead an incarnate soul through an immense number of individual silence experiences to a maximum and optimum of inner silence as it can be experienced in the incarnate state. And at the same time this maximum and optimum is as similar as possible to the silence experienced later in the discarnate state.

Achieving such an optimum and maximum is the destination of all paths. It is inexorably sought and cannot be missed. However, it only becomes visible and tangible at the moment of the temporal end of a millennia-long cycle of incarnation. That is why we speak of a final

ecstasy. It closes every incarnation path by reaching the destination.

When this endpoint is reached, the soul has arrived. There are no further steps to be taken in the physical state. The journey is not over, however. The earthly destination has been achieved. The transcendental and transpersonal destination is only now visible.

It is as if someone is looking for the way to a certain city and - having arrived there - he learns that there is a new, worthwhile place in it which he could seek and reach and which he can only wish for now, since he knew nothing about it before. So the path is continued even after the very last physical death of a soul, whether in the third territory of the astral world or later in the realm of existence of the causal world of consciousness.

We were talking about ecstasy. For to reach the destination after such a long lived time, to recognize it, to enjoy it, fills the soul in the moment when it lets go of the last of its human bodies, with an out-of-self ecstasy that is truly indescribable. It brings with it joy, fulfillment and perfection; in the case of the sixth path of silence, for example, a detachment and relaxation that has never before been accessible during an incarnation cycle - not in any of the possible states of being within the physical or astral worlds.

### **Path 1 - Path of Touch**

Minus Pole: Symbiosis - Plus Pole: Intimacy

The first, and then every first soul in the Sequence of Seven of a Release, is dedicated to the Path of Touch. This means that within the soul family it is responsible for the connection, the contact and the communication between the members of its soul family. And such a soul will walk its path by perfecting itself in the multiple aspects of touch. Tenderness and intimacy are extremely important and satisfying for a person on the first soul path. By this we do not only mean the touching of two bodies, the caressing with the hands or on the skin. Such a person can also touch, move and lead others to themselves with looks, thoughts, actions and feelings and even with its charisma.

Path One merges whenever it is given the opportunity. For the touches we speak of go far beyond any physicality. The path of touch is valid in all the worlds of the soul, from its creation to its end. Like all other paths, it outlasts the cycle of incarnations and manifests itself until all boundaries between former individuals, but also between soul families, are abolished on levels that we cannot describe to you here. The path of touch encompasses all contact possibilities that souls know with one another.

A soul with the structure of One unites that which strives apart or which diverges - everything that would not easily come together if the principle of path One did not provide for connection.

All lives and all existences of a soul on the path 1, the principle of Touch, are directed towards strengthening, refining and sometimes also patching up the network that is already knotted.

All souls on the path 1 will make themselves available to bring together those who seek each other. Everything that is separated is to be united. They can accomplish this merely through their existence. But if an active effectiveness is added to the unconscious effect, it is not of harm. A soul that knows its path within its family can do beneficial work if it is aware of its possibilities, its desires and longings and also its tasks.

The experience of an orgasmic emotional turmoil that bursts all imagination concludes the path of touch.

## **Path 2 - Path of Knowing**

Minus Pole: Greed for Knowledge - Plus Pole: Certainty

Souls on the path of knowing with position 2 within the Sequence of Seven have dedicated themselves to the task of finding out everything necessary within the framework of their soul family and its projects. With the information they seek and receive, they create the prerequisites for placing the tasks of their community of souls in an overarching context on the one hand and filling them with an awareness of continuity on the other.

Knowing in this sense does not only mean factual and expert knowledge, which is indeed also important in non-body dimensions, but above all also the awareness of the regularities of cooperation within the individual essences and paths, as well as with the cousins of associated other soul families, who can work together in large project groups.

Thus all souls on the Path of Knowing are the messengers and informants, the contributors of information between the individual members of their own soul family, but also within the larger association of widely related soul structures.

Souls with path energy 2, unlike souls on path 1, the path of touch, are primarily oriented to penetrate the soul membranes and to create connections that promote the awareness of individuality and multiplicity that nevertheless remains assigned to the interests of the AllOne. Energy 1 wants to connect and dissolve differences. Energy 2 knows about the function and the necessity of twoness and also about the lust for difference. Twoness means equal rights, equal exchange, switching between what is equal and what is different. Above all, however, a soul on the Path of Knowing wants to strengthen the forces of the mental. It mediates between the spirit of the AllOne and the absolute individuality of the human soul, be it in the

fragmented state of the individual body or in the astral realm - or even later within the greater soul organizations in the causal world.

The certainty that the Spirit of the Cosmic AllOne, with all its integrative power, is constantly available in all spaces, in all times, and beyond space and time, gives souls the courage, through the path of knowing, to engage in duality and thus to repeatedly leave the protective shell of the state of union. And for their companions these souls are also the most convincing mediators of the loving whole, of which they are certain.

With their certainty they strengthen the desperate; they lead the lost back to their homeland; they are the signposts in the landscapes of all uncertainty. They know because they know. Their treasure trove of possibilities to recombine the infinitely different in its diversity is inexhaustible. This capability to create a context of meaning from the information obtained and to transmit it shapes all souls on the Path of Knowing. And they also make their contribution on earth as people who feel called to find out and pass on everything that can promote the interests of their soul families.

We said that the paths not only complement the components of a soul family by expanding the energy spectrum, but above all bring an additional dimension into the structure. Through the Path, the holographic model becomes complete and viewable from all sides. You know that the soul role of the "artisan" in general, like a child, picks up and forgets information, plays with it and discards it in order to keep itself accessible for something new. However, this newness also comes from the disorderly, almost chaotic succession of ideas and realities that already exist. The path of knowing with its "artisanal" mental energy adds to this spectrum a dimension of perseverance and persistence, a calmness and firmness that Energy 2 would lack if it were only described by the soul role of the "artisan" with its different aspects and vivacious temperament. A cognition of immense luminosity crowns the end of this path.

### **Path 3 - Path of Strength**

Minus Pole: Swaggering - Plus pole: Potency

The Path of Strength that souls follow with its warrior energy 3 is characterized by a powerful dynamic and by a great lust for movement. The principle of movement is to be understood both actively and passively. Souls with position 3 have the task to give impulses within their soul family and to set resting energies in motion. They are the ones who use their power to dynamize the siblings of their soul family. They have the strongest basic tension and can charge other souls on their own paths.

When such a charge becomes necessary, the souls with the energy 3, who walk the Path of

Strength, are there to radiate themselves, to divert their excess energy and thus help others to a movement that alone can make real the realization of a potential, an idea, a project. Thus the souls on the Path of Strength are the active helpers who always make sure that nobody gets tired, that no undesirable stagnation occurs and that none of their soul siblings loses the courage to advance on their own Path just because, for example, they lack physical strength in their bodies. And if there is no body, the souls with energy 3 are always ready to increase the vibration of their companions and to regulate the frequencies in such a way that the total energy of the family can increase.

The Path of Strength is a path of exchanging power-giving energy for the souls who have chosen it. Therefore, they must be aware that they have great reserves in the body and without the body, which should always be diverted to renew themselves. They are the strong, the powerful, the active, and they must therefore always shake and jiggle their energy bodies vigorously so that new energy can flow to them from the cosmos.

Among them are many who on earth can transmit energy with their hands and thus heal, but also musicians who elicit sounds - and thus vibrations - from an instrument with their hearts and hands, who strengthen the souls of their families and move people to dance. However, a soul on the Path of Strength does not have a very playful temperament. It takes its task particularly seriously and concentrates very strongly on being at the disposal of something that is supposed to convey power to a larger whole. But how this happens is up to it - whether with words, deeds, thoughts or contact. Strength can be donated anywhere and at any time. It should only bring joy. The energy of the Third Path is always uplifting and strengthening. At the end of this path of the soul there is an ecstatic release.

#### **Path 4 - Path of Form**

Minus pole: Pedantry - Plus pole: Appropriateness

The path of form is the path of a soul that pours its own existence into a form. It designs this form itself with great awareness and willingness to renounce the superfluous, so that the essential emerges. It also knows how to fill the world, the reality, with new forms. In doing so, it is not only concerned with creating something new, but also with discovering the shapeability of reality as such.

The Path of Form, Energy 4, always encompasses formlessness, as well. These two aspects of the path complement each other. They bring with them the fact that a person who devotes themselves to this Path with all their soul must also engage in a confrontation with the gain and loss of form, with the dissolution and new formation of form, with its shaping and destruction. Those who follow the path of form will not be able to hold on to what they once formed and

shaped. The memory remains, the knowledge is there, but the transformation of what already exists will always stimulate the shaper to move from a rest position to a new vibration and to derive a new rest from the newly developed vibration and tension.

The Path of Form, the Fourth Path, as if in a shaped and yet formlessly large vessel, collects all the aspects of reality that can be brought into a concrete, mental, spiritual or physical form. And this includes nine tenths of all phenomena of the All Whole.

A human being who takes the Fourth Path is therefore concerned with grasping inner-worldly realities, which it is preparing to bring into a new form and thus to a new understanding. Since it has already developed skills in all its incarnations and gained experience in doing so, it will not be difficult for it to find again and again a pulsation or vibration appropriate to the moment and then a suitable new resting point in its current life.

A human being on the Path of Form has a tendency to hold on to forms and yet is constantly practicing to remain flexible in its choice of forms. The changing contents, even if the changes are minimal, call for a new form. The design concerns the world of thoughts and the world of relationships, the shaping of life, the form of dwelling, even the physical appearance, i.e. weight, gestures, facial expressions and clothing. Most people are hardly aware of these new forms and tend to be sluggish and careless. A soul on the path of form, however, always has - even in younger soul-age - a conscious feeling and an urgent need to find the suitable form in all things and for all things.

Energy 4 is a framing force that gives the moment an apparent duration. It resembles the desire to decorate a tasty dish on a plate in the awareness that the arrangement of food should only serve to destroy the just created work of art through consumption. But if the food were not prepared in this particular form, it would have a different effect on the organism as a whole, even if many people do not want to acknowledge it.

Path 4 is not a mental, but a pragmatic, functional, instinctive Path, which is not characterized by thinking about things, but by immediate action and its emergence and decay. Here the abstract combines with the practical. What matters is the application and implementation of an idea - with an awareness of the insight that this implementation also carries the dissolution within itself. By this we do not mean an immediate or total dissolution, but often only a minimal, but nevertheless conscious transformation of the existing. Everyone who takes this Fourth Path experiences an awakening in the end.



## **Path 5 - Path of Longing**

Minus Pole: Worry - Plus Pole: Security

This path is characterized by a never-ending longing, coupled with a confidence that the longing will be satisfied. It is not the search that drives the soul with this energy, but the longing. It does not want to find, but to be nourished and to feel secure. It offers food and satisfies the hunger of others. That saturates it. It tries to find out which food is needed by whom and when it is to be administered.

A person on the path of longing strives for loving attention, devotional mindfulness. A soul with the Energy 5 will always bring up this approachable mindfulness in order to let the right thing flow at the right moment. The soul that walks this path constantly listens for the messages of longing and need that emanate from itself and from its soul siblings. It registers hunger and thirst in all their manifold manifestations and strives for opportunities to alleviate need.

We are not talking about a path of concern, because concern and worry lead to grief and a reduction in the energy frequency. The effort is directed towards satisfying longing. It makes an effort without effort becoming a burden.

A soul with Energy 5 within its family is responsible for ensuring that those who for some reason are separated from the eternally bubbling Source will receive food and drink - if necessary through a tenderly offered infant bottle if they are too frightened, too weak, too sick or too shy to approach the Source in its overwhelming fullness. Thus a soul on the path of longing is able to give security to its soul siblings, but also to other people whom it comes close to in the course of its many incarnations.

This security, however, will not be achievable without communication. In this way it differs from the Touch in Path 1. In order to experience loving care, it is necessary not to simply guess the needs of the needy, precisely because projections occur all too often in the incarnate state.

The questioning and examination must contain two things: On the one hand, the inner experience of one's own neediness and state of mind is the yardstick for the necessity of commitment to one's fellow man. In a variation of a proverb it could be said: "Do to the other what you want to be done to you". On the other hand, true security will only occur when the other person feels perceived and is not ignored in the possibility of expressing his need. So everyone who progresses on the Path of Longing must learn not to equate his own longing with the longing of his fellow human beings.

The one who offers wise opportunities for people to talk about their need, their **distress** and their longings, or to communicate them in other ways, is the one who most sustainably satisfies the longing and establishes a contact that leads to deep satisfaction. We call the final ecstasy of this path fulfillment.

### **Path 6 - Path of Silence**

Minus Pole: Speechlessness – Plus Pole: Tranquility

Those who follow the Path of Touch are responsible for all forms of contact between the siblings of a soul family. Souls on the Path of Silence also follow a path that leads them into the realm of mutuality. But they connect in a different way. They come into touch without contact. They unite without having to overcome twosomeness. It is silence that serves as a bridge between the self and other souls, between the self and nature, between the self and life, between the self and the AllOne.

While all other soul paths are active and busy paths, the Path of Silence can be described as a form of progress that gets its dynamics from statics. By this we mean a strong vibration on the spot. This creates an energy field that manifests itself differently and has other effects than an energy field that arises through change and movement, through work, effort, research, shaping, search or fusion. Silence fills the interstices. It fills all gaps. Silence flows, without making itself noticeable, into everything that cannot be shaped by action.

Those who follow the path of silence will train themselves in the course of their different forms of existence to listen to the sound of the non-existent. Each soul that has chosen this path possesses an extremely fine sensorium for the unsayable and the unrealizable - for that which is and yet is not. Silence permeates all membranes that separate the fragment from the totality of the soul family. And silence is also a sliding fluid that allows the many hundreds of individual souls of a family, like ball bearings, to play harmoniously with each other with the least possible friction.

Silence soothes. It smoothes and heals cracks that can occur between individual soul fragments in conflict with each other. And whenever a soul on the path of silence joins people who are in torment or quarrel, it exerts a pleasantly relaxing, clarifying and connecting effect, without entering itself into the conflict-laden structure.

As human beings, the souls who take the Sixth Path are engaged in seeking, finding and defining their own center and personal silence. What is to be understood by this can vary from level to level and also for each soul role. Depending on the soul pattern, silence can be achieved as stopping a movement, as pausing in the flow of thoughts or as filled 'acoustic

silence'. In this sense, those who listen to the splash of water have access to silence. Listening to one's own breath, to the sound of trees or to the heartbeat of a loved one opens the gates to the realm of silence as does listening to music. Those who sit quietly at a lake and involuntarily experience a quality of contemplation that is unknown to them in everyday life, dive down into other regions of silence that are within themselves and which allow them to merge with their soul family.

The Sixth Path is a priestly path, and many walk it by choosing their soul patterns to engage with active, action-ready and restless elements. Even souls who, for a special reason, consider it necessary or beneficial to manifest themselves in an active, busy and communicative way during their incarnation know this inner silence. The Sixth Path always keeps open a connection to dimensions that are by no means incessantly present or easily accessible within the earthly and physical. It is the dimensions of nothingness, absence and emptiness that assert their claim to perception under the law of polarity - on earth as well as in the All Whole. At the end of this path there is the ecstasy of redemption.

### **Path 7 - Path of Search**

Minus Pole: Unrest - Plus Pole: Drive

The path of search is a path of confusion and unraveling.

He who seeks will always seek. And if he stiffens himself to the desire to find, his search will stagnate or freeze. The path of the search is a restless path, which keeps the seekers always in motion. Restlessness and dissatisfaction constantly alternate with calmness and satisfaction. But as soon as the seeker tries to devote himself to rest and enjoy contentment, a new search begins and he must leave behind what he has just won. There is no staying. Nothing remains as it was. What seemed to be found is lost again, and what was certain becomes uncertain, clarity becomes confusion, certainty becomes uncertainty, reason changes into unreason and vice versa.

Within its family the soul is responsible for a dynamizing creative drive on the Path of Search - the Path 7 with its royal, impatient energy quality. Souls who are constantly searching also invite others not to be content. They encourage all their soul siblings not to rest until the individual goal and mission or task of the soul family have been achieved. They drive development and growth and ensure that no one sinks into a swamp of complacent, fake satisfaction.

The seeker must and wants to go on and on. But he often feels driven and wants to have arrived already - like a child who at the beginning of a long journey cannot bring the spatial

idea into the concept of being on the move and says shortly after departure: "I want to be there now". The seeker is only there when he has arrived. And he doesn't always know what he is looking for, even though he is often convinced of it. But all seekers encounter the painful experience that causes them to have to say afterwards: "I have searched and found, and only then did I find out that what I found was not what I was looking for".

All this restlessness, the being driven, the confusion and insecurity, the constant striving for a goal that is hardly recognizable and yet has to be striven for, is lovingly balanced at the end of the day for the person whose soul treads the Path of Search. The eternal seeker is truly delighted when he finds that at the end of his search, the result is so comprehensive, so overwhelming, so dazzlingly bright, so disentangled, that he could never have set himself this end as a goal with all of his spiritual effort.

This is not simply what you imagine enlightenment to be, but a revelation of the aspired goal of grasping the AllOne in its regularities bestowed upon the seeker. This can happen even before the last life, if he is both willing to behold and able to bear the ultimate discovery towards the end of his incarnations. For when he beholds and unveils what he has found, and at the same time has been found himself, it is like a blazing flash of lightning that strikes down one while it flashes through the other, irrevocably changing him and still keeping him alive, although his existence will never be the same again. At the end of the seventh path the soul experiences a tremendous radiance.

**Translation of a chapter from "Worlds of the Soul - Trance Messages of a Medium"**  
**(page 135 ff)**

**Causal High Teacher: Die Quelle (The Source)**

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## **The Astral Territories**

### **THE FIRST TERRITORY:**

#### **Souls who have never incarnated**

So far we have used the terms "layer", "plane" or "area" to describe the astral world, but we still want to make it clear that these are not qualitatively different or hierarchically ordered dimensions, but rather equal areas arranged side by side, which are populated like different, large territories by different beings, nations and populations. We are talking about nations here because this term tells you that nations do not differ qualitatively from each other, but by their way of existence, their worldview and their habits. We would like to explain the territories of the astral world to you in such a way that you understand that they have different concerns, different goals and tasks which they accomplish by establishing contacts with the physical world, but which are also very different in kind.

1.1 On the first territory of the astral world there are beings who either have no intention or do not yet dare to embody themselves on the physical plane and to perfect themselves in this way. We have already indicated that this requires a certain courage, and it can be said that there are many souls who, although they have already separated from The All Whole in order to split into fragments, do not yet dare to make the big step of embarking on the Great March in the body of an infant soul.

These already fragmented souls are among the most fearful and confused imaginable. And you experience them as so-called spirits, beings who do not yet manifest themselves in matter, but do not really find peace in their astral homeland either, because they feel fascinated and attracted by the possibilities of physical development while still not taking the step.

These spirits sometimes appear to you as dwarves or kobolds (*"in Germanic mythology a*

*spirit that haunts houses or lives underground in caves or mines” Wikipedia)* and sometimes as tormenting troublemakers that you are frightened of because they try to scare you. This happens because these fragments which have never been incarnate are themselves so driven by their fear that they give it over to humans to relieve themselves a little of that fear. They try out, so to speak, what it would be like to be in a physical body. Instead of enduring the fear that is usually associated with being incarnate, as you know, they try to turn it away by scaring others. They play all sorts of tricks and dress up in robes that correspond to the culture and society of those to whom they want to give a fright.

These beings, who, as we said, cannot take life quite seriously out of sheer fear of the seriousness of life, need two conditions to manifest themselves. They need certain places and circumstances and also, in order to be perceived, they need certain people with a psychological structure that considers such phenomena possible. This is the reason why such a manifestation will most probably never occur to a scientist or a philosopher, i.e. people who are predominantly intellectually centered. Where such beings manifest, or where not yet incarnate souls dress in the shape of kobolds, must be places where they feel comfortable and protected because they are so anxious. And these are usually places of a still intact nature that have vibrations similar to those that provide the prerequisites for materializations of this kind. Or rather, the vibration of the place creates the prerequisite for materialization. However, such still intact places, landscapes and peaceful places with special natural phenomena should not be excessively visited by humans, because humans tend to destroy their integrity. As soon as a place where kobolds have been seen becomes a kind of spiritual place worthy of pilgrimage, these spirit beings retreat because the vibration of the place changes. It is rare for a kobold to be seen by more than one or two humans at a time.

Large cities and densely populated regions are avoided because their accelerated lifestyles and hectic vibrations do not meet the materialization requirements of these low vibrating spirits. These spirits prefer to appear outdoors rather than indoors. And we said that even a human being who can perceive such beings must have a certain naive psychological structure, and this structure is becoming increasingly rare in your time and culture.

In the Western world, whether civilized or not, the willingness to regard such beings as real decreases with the degree of schooling and the degree of intellectual capability.

The more emotional and unspoiled a person is, the more willing it is to see without censoring what it is seeing. And the more a person is involved in the transmission of those who were still naive in other ways than him - naive in the sense of unprejudiced or unspoiled - the simpler that person thinks, and the more it adheres to the traditions and lore of its culture instead of pursuing progress as its goal, the easier it is also for these fear-laden, simple spirit beings, who temporarily overcome their fear through all kinds of jokes and absurdities, to show them-

selves and reach those who are as fearful or simple-minded as themselves, namely primarily younger souls. If it is therefore stated that very simple, less conscious and strongly emotional people often speak of having experienced and seen such beings in certain places of undestroyed nature, then this is correct.

But it shows prejudice, distorted perspective and ignorance of these phenomena when they are dismissed as delusions precisely because they are more accessible to simple, uneducated people than to educated ones.

1.2 Yet another population is found in this first territory of the astral world. It consists of those who have no intention of ever incarnating as humans because they have chosen another path that has little in common with the development of a fragmented soul in the human body. We speak of the devas, that is, those energy manifestations that emanate from rivers, trees and flowers, from mountains and oceans, and that sometimes take the trouble to show themselves to you in the form of transparent charming or even dignified beings.

It is, as we have said, not their plan to walk the path through the incarnations, a path that offers an individual incarnate human soul the experience indispensable to its journey. They follow a different path which usually expresses itself through a single material manifestation as a stone, plant or watercourse.

It is appropriate to reserve the term "incarnation" for a being that has not only a physical body of flesh, blood and bones, but also an awareness that is exclusively characteristic of a human soul and allows only humankind to have those experiences which are for the benefit of this particular type of soul.

## **THE SECOND TERRITORY: Souls in the incarnation cycle**

Let us now turn to another territory of the astral world and thereby to another great nation with different populations.

2.1 The first nation of the second territory in the astral world accommodates those beings who, between their individual incarnations, retreat from the excursions to the physical plane - not only on your planet. They return to the realms of non-physical existence, of soul recreation, which allow them to regenerate in a manner no longer hampered by the body and to envisage new plans. In other words, there are those who you call the "deceased". They stay

there only until they have turned to a new body. On average, this does not last more than seventy years according to your conception of time but can sometimes be much longer or much shorter. To give you an example: When a child dies, it will usually not retreat to this astral area for longer than about ten years in order to catch up as quickly as possible with what it could not accomplish during the incarnation which ended untimely, unless such a short life was planned from the beginning.

This is also where those sojourn who, after long suffering, challenges and hardships, have overcome the great growth pains of a difficult incarnation. They often allow themselves a little more time, sometimes more than a hundred, in exceptional cases more than two hundred years, to discuss what they have experienced, to come to terms with the horrors of what they have lived through (or done), and to take new courage to cope with another incarnation.

So, if you imagine that you will meet there all those who are familiar to you from your present life, or the beloveds you left behind, that is not entirely correct. You will often not see again those who died a long time ago, unless you had reached an agreement with them that they would wait for you until you too have crossed the threshold of your home of souls so they can receive you. But for a fragment that died years ago this usually means an amount of discipline that is not easy to achieve. For the interest of a deceased in his recently completed life gradually diminishes and after some time vanishes more and more so that a great effort is needed to remember those that he left behind in the body.

The laws of time and space are no longer valid on this second astral territory and in this nation, as well as in the one described above (*translator's note: the first territory*), in the same way as on your planet. However, they are not suspended to such a degree as they are in the third nation. One could describe it in such a way that the disembodied souls who in the meantime have returned home from their life journey still have both possibilities. Time and space are not of much concern to them. But it is possible for them to remember the conditions of time and space and to approach their laws so far that they can imagine how it will be when they submit to them again.

And they also have an awareness of time and space that enables them to contact those who reside in the sphere of the space-time bond. They know when this is easiest, namely in times when relaxation or highest tension occurs, in moments of rest or in moments of highest physical or mental stress. They are even ready to observe certain times in order to make these contacts, and they preferably resort to fixed places for these contacts as well which are arranged, so to speak, with those in the body in order to facilitate the visits. For a sleeper who, in a dream, moves into the astral world, has to master and do so much of his own that he rarely manages to come into contact with one of the many who belong to the second nation just described. That is why these disembodied or deceased people themselves visit those



with whom they want to share something at certain times and places, mostly during the night.

2.2 Let us now look at the second nation of the second territory, which you know and are familiar with, but which is also a little scary. It consists of those who have not really detached themselves from the body, but only make short temporary journeys to this or that sphere: the astral travelers. There is a lively exchange between the souls embodied on the physical plane and those who sojourn in this astral territory, as the commuters of a big city do, who go home in a daily or weekly rhythm. This rhythm of the astral travelers is similar to that of the working commuters in that it can be divided into a day world and a night world. The people who go to rest go to an area where they can recover and regenerate.

Coming from the physical plane, the astral travelers transition into the astral world during an altered state of consciousness whenever it seems necessary, pleasant or worthwhile to them.

Temporarily disembodied beings of the second territory, in turn, like to visit their friends in the physical world - former blood relatives, soul siblings, soul twins or souls with whom they are karmically connected by a common destiny. This occurs in a dream, and it also happens when a person is in an altered state of deep relaxation, e.g. during a meditation, but also in association with anesthesia, a severe fever, coma or in chemically influenced states, which take control of the waking consciousness from it and prepare it for a journey into the zones that give it an attachment to its inner truth, without having to completely detach itself from its body, as happens at death.

### **THE THIRD TERRITORY:**

#### **Souls after completed incarnation cycle**

To the third nation of the astral world belong those who have gone through and completed their incarnation cycles. They sojourn in this territory as if in a large waiting room, awaiting those who are still struggling with using their bodies for experiential purposes, to finally release themselves together with them from the state of fragmentation and to reunite into a joint soul family.

So, they are still in a fragmented state, but much more serene and calm, joyful and loving than those of the second nation who are still struggling with their fears and who feel much more attached and bonded to the physical plane because they know they will return there. This third nation consists of those who have walked the path of cognition and purification, the path of experience and pain to the end, and have now passed through the first gate of the final home. Imagine it as a great castle with various gates, ditches and ramparts. The

knowledge of not having to return to planet Earth, of not wanting to and not being able to, is such a first gate, a gate with a drawbridge.

However, the knowledge that many members of one's own soul family, i.e. other fragments of one's own oneness, are still out there, struggling for their experiences, unprotected and mostly under difficult circumstances, causes these already purified and liberated souls to take care of their brothers and sisters and to be willing to enter into an almost incessant contact with them, which is often only hindered when an embodied fragment refuses to acknowledge this desire for contact and to gratefully engage in it. This does not mean that contact under such circumstances is completely prevented, because this is not possible. There is always a longing on both sides to be supported and to help. Only this longing does not always enter the awareness of the embodied fragment. But the unconscious is always reachable, be it during the day or during the night in deep sleep.

There is a firm bond between the members of a soul family who have finally detached themselves from the body and those who still master their self-imposed tasks. Only when the last fragment of a large soul family has completed the physical experience do all the fragments unite on the territory of this third nation and then leave the astral world to enter the causal plane in a new unified state.

You can imagine that contacts with already liberated fragments take on a different characteristic than contacts with the spirits of the first nation described and also with the fragments that sojourn between incarnations on the second territory. The touches and the uninterrupted exchange of energy between those who belong to the third nation and their brothers and sisters, the fragments in the body, are marked by great warmth, love and compassion. This contact is liberated from all the needs of the ego and from all fear. What you call the "guardian angels" is here.

It is not the case that every person in the body has a single guardian angel exclusively assigned to him. Rather, what you call a guardian angel is a fragment of the many that are here. And every fragment at any time has the possibility of advising, guarding and protecting several of its siblings. However, this will only happen to the extent that the need for protection does not collide with the desires of the embodied fragment for experience, which may include suffering and pain. Rather, it is a matter of averting the unplanned and the unhelpful for the development of the soul and preventing the unwanted when it would make important experiences impossible that are still to be made.

The first of the members of a soul family to enter the territory of the third nation has a great and responsibility-laden task, but one which is still not difficult for it because, due to its accelerated growth, it has gained experiences and energies which it now makes available to those

it guides, advises and protects. In other words: Not every soul at the early stages of incarnation already has such protection. Moreover, such protection and guidance only become necessary when a fragment, out of the security of its soul siblings, sets off on the path of individuation and therefore, and as a result of this, falls into dangers they are spared in the early stages of soul development.

Souls of a family develop to quite different degrees and at different speeds, and they are also in constant contact with each other on the horizontal level of incarnation via telepathic connections, which in the early stages of development only reach the unconscious, but later penetrate more and more into conscious awareness.

All of you are thus connected to your soul family, to your sibling fragments, on two axes. On the one hand on the horizontal with all those who belong to your family and at the same time inhabit a body with you; and on the other hand on the vertical with the deceased of the second territory who belong to your soul family as well as those of the third territory who have already successfully worked their way through the incarnations, protecting you and waiting for you. And just as those who are already in the dimension of the third nation guide and counsel you, on the horizontal axis of the physical plane there are always those of your soul family who are a little more advanced than you are, and who take care of you in many situations of life to give you help.

**Translation of a chapter from " Young Souls, Old Souls - The Great Incarnation Journey of Man" (page 175 ff)**

**Causal High Teacher: Die Quelle (The Source)**

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Editorial support: Bill Getman

Translation authorized by Varda Hasselmann, February 2020

## **Soul Age Young 2**

Unfolding task: I shape my world the way I like it

Motto: I seek stability

Energies 3 + 2

The Young Soul at the second level of unfoldment is convinced that life has an action-oriented attitude. It says: "The world belongs to me. I am the world. I shape the world the way I like it".

On this second level of the martial cycle of the Young Soul, man discovers that he can not only influence his family microcosm, but also his environment, everything he understands as his world, shaping and changing it. Just as one's own body was previously explored as an aspect of an evolving, ever-increasing "I", now the idea is being added that the world cannot be separated from the "I" and the "I" from the world: "My "I" and the world are one." Both are interdependent and interact creatively. The powerful appropriation of the world that comes with this joining enables a human being at this stage of unfolding to extend his or her creative power to the world as he or she understands it.

This posture is based on Energy 2 which is inherent in him as a member of the human soul people and therefore has a particularly strong influence on human beings at Level 2 in each soul age (*translator's note: Other sentient life forms may manifest a different base energy as a soul group, The Cetacean soul people, for instance, manifests base Energy 1*). This second stage of unfolding empowers man to have a profound effect on both his immediate and wider sphere of life by exploring all kinds of methods and places as a discoverer and inventor in order to integrate the world into his sphere of dominion, to bring it under his influence and power. Whether it is a matter of war machines, apparatus capable of expanding a man's immediate radius of action - for example a submarine, an airplane, a rocket, or any device

that makes the seemingly impossible possible, or whether it is a matter of designing a large building, a stadium, an assembly hall, a change to the development of the urban environment, or a medical invention or discovery, such as the development of a vaccine or a drill to open the skull and relieve it of pressure, a machine for making newspaper or one for enriching uranium or developing preserving jars that can preserve the perishable, or whether it is the discovery of the earth and the invention of means that make it possible to improve and control it, the way in which this creative energy 2 can be manifested is wide-ranging from the outset.

What is essential is the idea that at this level a human being can make major changes, improvements or even menacing interventions in his environment. Inventing and developing, discovering and changing, these specific characteristics of Energy 2, bring deep joy and inner satisfaction to the soul at the level of Young 2. Every means seems appropriate to the Young Soul to achieve its goals, to introduce something new into the world and to exert great and lasting influence over it.

The need to change the world also extends to the changing of national borders or spheres of national influence; to the possibility of waging war, subduing enemies, and expanding the spectrum of one's power by occupying or fully possessing another country. This form of world conquest is a great temptation for a young soul at this second level. We are talking here mainly about wars of aggression, less about defensive wars.

To continue a life's work through numerous descendants - because there are enough heirs who take over a large enterprise, a company, a kingdom, a family tradition - is also a wonderful possibility for a young soul on the second level of unfoldment, the artistic and creative level, to expand and extend its "I" beyond personal boundaries, to lend it an importance, a significance and a dimension that can also continue to work beyond space and time. Great inventors, powerful commanders and influential politicians or company founders remain present in the collective's memory for a long time. And that is what a strengthening "I" wants to achieve on this level: It wants to make a monument to itself.

To know that a church, a temple, an arena, a town hall was erected by a certain master builder or client, who may have immortalized himself with his name or signature in this building, is delightful for a soul at this level of unfoldment. It wants to be remembered for its creative contributions. The goal of Young 2 is to have permanently affected and changed essential things. Ingenuity, fantasy, inventive spirit, the will to change and a martial-vital basis for all activities are the essential components that this level of unfoldment has in all of its representatives.

There is one more thing to consider when it comes to the desire for immortalization: It is not about doing something truly revolutionary or new. Rather it is about supplying and

supplementing, as opposed to creating the great and unique character of that which is discovered or invented. Just as a cathedral has many individual building elements, for instance the decorative parts, columns and capitals or sculptures that must be created by talented craftsmen, the Young Soul on this second level is a person who contributes with joy and a considerable amount of imagination to these embellishments of a great work. But the master builder of the cathedral, the person who created the whole plan, is not to be found in the cycle of the Young Soul, nor in the unfoldment stage 2. This is usually a Mature Soul at stage 4.

A good musician who produces smaller compositions in the style of his time can easily be identified as a Young Soul at the second unfoldment stage, but not a great composer who has really introduced something new and lasting into the musical world.

The relationships of such a young soul are shaped by a series of successive partners; for now, a great curiosity about the fellow human being arises and that curiosity wants to be satisfied. Partners can become spouses one after the other, but above all it is a matter of taking possession of often wealthy partners. The procreation of numerous offspring, which in turn is regarded as a manifestation of one's own "I" and as possession, can often be observed. Likewise, a large circle of friends, but also a number of firmly defined enemies belong to the extended radius of a young soul on the second level. Friends and enemies are taken in possession. These relationships are firmly defined and they can be easily distinguished. And if the connections that such a soul builds up at the level of Young 2 in the course of its life are advantageous and useful and can contribute to the expansion of its sphere of influence, for example through favorable marriage of the children or through friends who in turn have friends who in turn can create advantageous connections, it perceives its life as consistently successful. The "I" and the world are seen as identical. To have relationships is for a Young 2 soul to understand in the truest sense of the word. Good relationships with influential people help her take over the world.

Love now plays an increasing role in that it makes a feeling verifiable in everyday reality: "I am anchored in the world. I have the world under control because I can rely on the affection and warmth within my family and circle of friends". Love is to be understood here above all as unconditional loyalty. Emotional insecurity is most reluctantly endured on this level. Everything should be firmly connected and reliably established.

The religious needs of a Young 2 soul can be described as follows: At the first level of unfoldment, saints and other exemplary people are still important leading figures and intercessors. They are considered worthy of worship because they renounce what is so important to the young soul, and because they seem to have achieved perfection in renunciation and asceticism. The young soul at Level 1 likes to make pilgrimages to places

and people where miraculous and exemplary things happen. It regards the popular saints, gurus, dervishes and hermits as essential mediators towards the divine. In the second stage of the Young Cycle the soul still worships a richly populated arsenal of mediators. But a supreme Deity, under whose power all other gods stand and which is no longer primarily responsible for the individual but for the whole, is preferably already being considered, although this supreme Deity represents something extraordinarily abstract. The young soul, at the second level of its unfolding, cannot yet quite grasp such abstraction, not even in its worship practice. But it does consider an almighty supreme God or Goddess and uses the mighty holy intercessors, the influential angels, the powerful miracle workers, to mediate to this incomprehensible.

The young soul on Level 2 sets out on the inner path to superordinate and comprehensive divine father or mother figures (Brahma, Astarte, Baal, Isis, God the Almighty) who all occupy a supreme position of power in the divine hierarchy and thus make the saints and other deities their servants. In case of doubt, the soul on level 2 prefers, so to speak, to turn directly to the supreme authority, the boss, who is to effect the necessary. But if one boss turns out to be more powerful than the other, he will be replaced, just as a victorious commander-in-chief can convert from the cult of Jupiter to Christianity if it seems opportune to him. In other cultures a transfer of power to a victorious God can also take place. The best and most powerful wins. The young soul at Level 2 understands all life and aspirations and actions in the context of competition. Their victory means a pleasure in the face of the Deity. There is always now a supreme authority, which remains incomprehensible, but is nevertheless felt to be omnipotent. It is ascribed an "I", which rules and shapes the world, just as the young soul would wish it to happen.

The health of a person at the unfoldment level Young 2 is generally stable. The creative, vital forces manifest themselves in reliable regularity, and the longing to be able to rule over a large family structure as a patriarch is increasing. A high age is therefore often to be found, because in this way the power expansion of the "I" into the world can be tasted longer and more fully.

The goal that a soul pursues at this level is to subdue the world and other people. All possible means are used for this purpose, also, and with particular pleasure, cunning, fraud, the intentional duping of others, and the employment of surprise trickery for the purpose of taking possession. The exercise of power by means of the forces of fantasy and intellect is given preference here. To get something right, to think up possibilities, to devise strategies and in this way to take a fellow man or a powerful man by surprise, to trick him, to deceive him, to disinherit him or perhaps to disempower him from behind by a coup d'état, a surprise coup, by a suddenly started revolution or to remove him, even to kill him, all these are appropriate means for people at this level of unfoldment to achieve their ambitious goals. Rivals are cut

out, even in the truest sense of the word, in order to bring one's own creative achievements to the fore, to anchor oneself in collective memory, to seize properties, or to turn soaring plans into reality. These are projects which often require very substantial material and financial resources. Money is provided by many means, for example, through raids or robberies, exploitation or large fraud maneuvers. The funds must be brought in to implement something in the real world and to achieve the goals of the empowered "I" in the world, regardless of the interests of fellow human beings and unclouded by sensitive emotions or moral concerns.

The fame that every young soul generally strives for is synonymous with: "I and my work, I and my influence on the world are to be seen and to be valid for all time". The fulfilment of these desires often manifests itself at the second level of unfoldment through a personal need for jewelry and show-off. The longing for shaping encompasses not only the body and clothing, but also one's own living space, which should reflect possessions and power: "My palace, my rich husband, my beautiful wife, my ship, my park." The visible, impressive appropriation of the material is part of an extended feeling of "I", insofar as the objects are eye-catching and magnificent and are understood as "my", "by me", "created by me", "acquired by me" and "adorning me". In this way, the security that a young soul needs in order to unfold sustainably is best guaranteed. It wants to be admired and respected for its achievements and thus achieve a central role in collective perception. The second level of unfoldment in the Young Cycle strives to clearly show the success story of the forming "I" to all people.

Grave culture is also important here. This young soul has the need to erect monumental burial sites or pompous graves as well as large family graves that are supposed to survive for all time and many of these also contained rich burial objects in earlier epochs. This reflects the desire of the still living young soul at this second level that the significance of his "I" may be seen clearly to outlast death and this desire often takes the form of gold jewelry and valuable grave goods. Embalmings and death masks are important in this context, for they can preserve the appearance of the deceased for posterity. To set oneself up as a monument is the central need of a human being on this level of soul.



## **Translation of a chapter from " Wisdom of the Soul - Trance Messages about the Meaning of Existence" (page 50 ff)**

### **Causal High Teacher: Die Quelle (The Source)**

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Editorial support: Bill Getman

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## **Of the Preciousness of the Body**

Question: Why does the soul need a body at all? Doesn't it feel much better in the astral world? How do body and soul condition each other?

Quelle: When a soul feels that it is ready to incarnate, it begins to draw up a plan responsibly and supported by friendly energies. Although this incarnation plan is not elaborated and fixed in every detail, it must provide this individual soul with a reliable framework within which it is ensured that the incarnation is filled with the greatest possible meaningfulness.

It serves to enable the soul that will inhabit the body to achieve its goals, the very goals it has set itself for the next incarnation. And these goals are to be described quite precisely. They are not interchangeable or arbitrary in any way. They are dependent on the concern of the entire soul family to which this soul belongs, on the developmental goal (overleaf) that is to now determine the ensuing life, as well as on the unfoldment task (soul age level) that must be mastered. It is also determined by the interaction with other souls who want to interconnect their self-chosen tasks, their learning steps, their ideas of love and fear - in short: to transfer the soul plan into the lived reality.

As we are now talking to you again and again about the soul, it may seem to you that the soul is more important than the body. But as long as you are in the cycle of recurring embodiments, the body with the conditions it is subject to is of such eminent significance that its importance cannot be appreciated too highly. It will, by the way, always unfold its own possibilities to remind you again and again that in the world the soul is nothing without the body. It represents the soul's manifestation and thus unfolds the soul's effectiveness.

Even the discarnate, those who are in the intermediate worlds of the astral homeland, suffer a

lack of energy if the earthly physicality is not respected, not cared for, not affirmed.

Many have tried to point out to you that the body is a sanctuary. But many have also claimed, out of lack of understanding, that the body is an evil obstacle on the way to God. It must be tormented, castigated, punished because it holds the soul captive.

The body is not a prison, the body is a precious shrine. And you should be careful with this precious work of art. It deserves admiration and adoration, because the soul is also damaged by injuring and ill-treating the body if it is done without superior necessity and outside the plan.

Hence we are not talking about those damages to the body which occur as a result of necessary learning processes, but about the deliberate disregard of that marvel. We are talking about misunderstandings and ill treatment due to ignorance of the context, but also about cultural deformations which distort the naturally grown body in order to give it a form which is arbitrary and violent. This can be, for example, an artificial extension of the neck by metal rings, a circumcision, but also the disfigurement of the feet by wrong footwear.

Each of your earthly cultures has yielded its own methods to impede the natural flow of energy that makes the human body a sounding, vibrating instrument of cosmic music. And certainly, every single epoch and every single culture has had its reasons for this. In the end, however, you must understand that certain ideological and cultural developments, which have their own value, cannot be brought to pass without a conscious and deliberate, or even an unconscious and unintended, diversion or impairment of this body energy.

But let us now speak of the phase that precedes the choice of the body by the soul. Depending on the essential soul role (the essence's energy: server, artisan, warrior, scholar, sage, priest or king) and the pattern of overleaves (the matrix) to be lived, the soul selects a body that enables it to realize its aspirations.

Thus, a warrior soul that aspires to a female incarnation and, for example, that has chosen the developmental goal of "dominance", will need a stronger, clearly more conspicuous and imposing body than the same soul in another incarnation, in which it embodies itself as a male human being with the goal of "acceptance". For this a body is needed that does not scare people much, that does not physically oppress them, that gives him an appealing, pleasing appearance and an aura that mitigates the essential warriorism a little.

Furthermore, the choice of the body (and thus of the parents and the genetic endowment they can offer) is determined by the soul age already reached.

A young soul needs a vital, healthy, energetically highly charged body, which enables it to courageously face the dangers and challenges of life, to expose itself to the rigors of nature, to develop combative forces especially in the area of the physical, not only in the area of the psyche. A young soul must be able to bandy blows and to defend itself, in a female body as well as in a male one. It must be able to attack and persevere, otherwise it will not be able to reach the goals of its will for experience.

A mature or old soul, on the other hand, needs a body that is more delicate, softer and thus also is susceptible or in frail health in order to promote its interests. For how is a person with an older soul to experience mortality, fragility and permeability when its body is bursting with strength and health and it is not compelled to waste even a thought on its fragile mortal shell before its day has come?

However, the learning goals of the mature and old soul are not only tied to a sensitivity of their body. Also, the ability of the mature and old soul to maintain contact with non-incarnated or distant soul siblings as well as their capacity to transcend, to dissolve into love, fear or silence is increasing from existence to existence. All this can only happen if the animalistic body and its psyche develop an increasing awareness of their limits. For limitations can only be crossed or transcended if they have been previously perceived.

So, if someone observes that he is not supposed to expect too much of himself - that, for example, drafts always affect him unduly and that he is ashamed that he is so absurdly sensitive - what does that mean? With such a psycho-physical condition, he will already have reached a twilight state of dissolution of boundaries through a severe cold and a slight fever, a state in which his soul siblings can transmit messages to him in a clear and wonderful way. To become accessible in this way, a baby soul or a young soul would need a severe illness or a coma.

While we speak to you in this way, we would like to point out to you that as existentially experienced souls who are influenced by the young soul mentality of your planet and a zeitgeist that considers youth and physical health to be the only desirable state, you are by no means on the right path, if you are always striving to keep an iron stamina, if you are ashamed of being sick or think you are doing something fundamentally wrong with your body, if you discover that it is hypersensitive, prone to diffuse states of illness, or that it keeps reminding you of your physical limitations.

No, particularly in this late phase of your physical manifestation you will eventually learn to really admire the marvel of your body. You will gain an insight into its delicate machinery, into its amazing construction, into its electronics and energetics and into its holistic functions that was denied to you in previous incarnations.

And once you realize that baby souls, or even infant souls, cannot love their bodies because they do not perceive them as such, but often only use them as you would use an old rag to wipe up a puddle, you will gain more insight into how you live together.

So recognize that a baby soul uses its body without being aware of its body. Then you will quickly understand that souls that have not been incarnate on planet Earth for long and know little about their physicality cannot love the physicality of their fellow human beings either and therefore feel empowered to destroy it without hesitation, as if other people's bodies were as well old rags used to wipe up a puddle.

Only the awareness of the fragility, transitoriness and preciousness of a body enables you to love yourselves. The corporeal nature of your body is the first thing you learn to love: your physical strength, your health, your tenderness, your beauty, the liveliness that fills that body.

And then, as in the same breath, after inhaling your own physicality, you can begin to love the physicality of your fellow human beings as you exhale.

You will first compare yourselves with them, the others. You will ask yourselves: "Why am I not like them?" You will begin to suffer from your tenderness and vulnerability, but this is what enables you not to hate your body but rather to pay attention to its signals and to give in to its impulses, for as your soul matures you will gradually discover that these signals are the body's responses to inner dimensions.

How was a younger soul to do justice to its goals and tasks if it saw its body and that of its fellow human beings as something sacred, untouchable? Never could it develop the carefreeness of the second soul-age, the baby soul, or live out the vital warrior-aggressive energy that is in accordance with the third soul-age, the young soul.

All those who are able to understand our teachings have themselves wandered through these stages of cognition. This is the only reason why you now know what hurts, what you must avoid, what you can watch out for. Many younger ones, however, consider all that is weak and cannot defend itself to be contemptible. With each new embodiment, your matured, aged soul needs an even finer instrument, an ever more sensitive physical expression.

As your soul age increases, each of you has more and more soul siblings who have already completed their incarnation path. Nevertheless, they must manifest their energy also in you, the matured souls still in the incarnation cycle. For that which animates your body is by no means only the individual soul; your body is also carried by the forces and needs of the

soul collective.

Therefore, your energetic radius - your aura, your energy body - is of greater luminosity, though of lesser density, compared to souls who have not sojourned on the planet so often. You can imagine a mature or old soul being like a moon forming a more or less large corona around it.

We compare you to a moon because you reflect the soul power of a large number of other souls who project rays from the astral world onto this moon like a sun. And the atmosphere around the moon that forms the great corona is created by all the networked soul particles that give the individual soul its special, unmistakable and irreplaceable quality.

While it has sometimes been said that the human being is essentially an animal, we do not consider this right. But if you cannot make friends with the fact that you must integrate what is, indeed, an animalistic part of you into your soulfulness in order to live and experience, and that the four laws of liveliness would not be accessible to you if you could not make use of this animalistic aspect of your being, then you would deny the crucial fact of your manifestation.

For souls are you always, even in the astral world. Souls you were before your first embodiment, and you will remain so after your last incarnation. But your bodies are not only subject to spiritual laws, but also, and this must not be suppressed, to biological laws. You are soulful animalistic beings.

This animal nature, which characterizes you to a large extent, is an expression of needs other than those of the soul about which we have spoken. For example, the soul knows no fear. But as biological beings you must be anxious, as biological beings you must be selfish and you may well fight with all means for your survival. This dimension of your being is absolutely real! But only in its interplay and interaction with the spiritual concerns does it constitute the whole human being in its dual form of existence.

Why then the whole effort of your soul for love, why the effort, the planning, the pains and the evaluation, if you do not also affirm what is necessary for an incarnation? It is after all necessary to fill an animalistic body, an accumulation of living cells, with life force and meaning and soul, in order to make these cells work for you.

For a human soul, liveliness means to exalt and adorn this biological marvel through a spiritual dimension that endows the cell structure with meaning - a meaning that would not otherwise be given under any circumstances.

**Translation of a chapter from "Worlds of the Soul - Trance Messages of a Medium"  
(page 165 ff)**

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### **Inner and Higher Self: The Seven Voices**

There is not just one inner instance or one inner voice, but in each of you there is a whole choir. You can also think of it as a body consisting of many individual advisors. The members of this board tell you things that you must then consciously review and rethink.

In order to explain the voices of this inner board to you more clearly, we want to proceed a little systematically, by building up what we have to say in such a way that you can distinguish the individual instances.

1. First, the voice of **fear** is the one you hear most often and loudest. And many, if not most, of you confuse the voice of fear - the advice that this voice gives - with what others call your inner voice or intuition. The voice of fear will continuously suggest to you what to do or not to do next so that it can feel comfortable and unfold to its fullest. It will also tell you where you can find protection from the other voices. It will suggest how to behave so that you can maintain control over your life situation. The voice of fear is loudest when you think you are not in fear. It flatters and praises. It is friendly and protective, and often takes on the tone that is actually that of other instances. The voice of fear is flexible and adaptable like a chameleon.

So, the first thing you have to learn is to distinguish this voice from the others. For if you cannot identify the voice of fear, you will always fall for its flattery. The voices of the other instances are so much finer and softer that they will easily fade into the background and will only be heard like a humming sound unless you prick up your ears and tune out the loud basic noise of fear.

2. Secondly, there is the voice of **intuition**. You can recognize it by the fact that it does not rely on arguments. Fear always has arguments. Fear justifies and fear provides reasons. But the voice of intuition has no need to give reasons for the advice it gives you. Intuition is a result. Intuition belongs to your mental abilities and is the result of experience. Intuition does not come from outside. It is a part of your basic equipment. Each of you has it to the extent that you allow it and want it. And to allow intuition means not to want to rationally secure the clues that exist within you - neither before nor thereafter.

Intuition is the voice that is most directly connected with your impulses for action. There is little space between the voice of intuition and the consequences you draw from it. All ifs and buts kill this voice. The voice of intuition is very quickly shouted over by the voice of fear, for fear wants to protect itself. It wants to have good reasons to do or not to do. Intuition, on the other hand, wants to have an immediate effect and quickly withdraws when this immediacy is no longer guaranteed. If you want to hear it, then make sure that you do not add any ifs or buts that will silence it.

3. Thirdly, we want to speak of what we call the voice of your **inner truth**. This is the voice of your cleansed, relaxed, temporarily fear-free psyche. But it is not only a voice but also an image. Inner acoustics and inner vision work very closely together under this aspect. Voice and vision of inner truth can only be perceived in moments of love and relaxation. Inner truth is subjective. It cannot and must not compare itself with other subjective or even objective truths, because this comparison destroys it, prevents it from articulating itself.

If you wish to recognize the voice and the vision of your inner truth, you must strive to respect it as something incomparable, in the best sense of the word genuine; something that comes only from you and reflects only you as an unmistakable individuality in a place where you are completely yourself with all that you have already achieved.

And when we speak of accomplishments, we mean not only what you have accomplished in this life, but also what you bring as the sum of your experiences from all your previous existences. Your inner truth can never be the truth of any other person. So, when you try to reassure yourselves by trying to find people who will confirm this inner truth, you fall into a chess move of your fear. Then the respect that is due to your inner truth, which only you can muster, is destroyed.

4. Fourthly, the board of the inner voice is the instance that allows contact to be made between you who are in the body and those who have something to say to you, even though

they are not in the body at the same time. This is first of all the population of the **second astral territory**, those who have not yet completed the cycle of incarnations and who are related to you in many ways. As relatives we refer to those who have been close to you in this or that existence, because they have been in direct contact with you. As siblings we refer to those who belong to your soul family, but do not meet you in every physical existence, for example, because they live geographically far away from you.

This fourth instance makes itself felt as advisors and helpers. And while we want to call the first three voices the inner self, the term higher self would be more appropriate here in some respects, if it is clearly stated that this higher self is not completely outside of you and is also not so far away that you can only reach it with effort.

The voice of a higher self thus defined lives within you. You can hear it if you listen attentively to your inner workings and consciously open yourself to the possibilities of such communication.

The second territory of the astral world is always accessible to you. It is present within you. It can give you some help, some advice, in which you can trust. And it is stronger than the voices of fear. For fear is most effective while you are in the waking state, imagining that you are firmly in control of your life. But when you go to rest and sink into sleep, phases of fear alternate with phases of non-fear. And whenever your sleep grants you phases of non-anxiety, you can hear the voices of the astral world that are well-disposed to you and want nothing more than to guide you. So if you want to have conscious access to these voices, there is only the possibility that you can let yourself in on your dreams in such a way that you can save the messages that are being conveyed to you into your waking consciousness.

The possibilities of dream guidance and dream interpretation, which have become known to you over the past years and which have systematically opened up an access to dreams without overloading it with dogmatic beliefs as before, are very well suited to hear the voices of astral relatives and siblings.

5. Fifthly, the voices of the **third astral territory** speak to you, the voices of your soul brothers and sisters who have already been finally freed from the body. In order to hear their voices, a conscious act of trusting devotion is required.

The voices of souls freed from fear, while still being incomparably closely associated with you, are at your uninterrupted disposal. Nevertheless, it is desirable that you consciously acknowledge the contact that exists anyway, and that you open yourselves to them in a way that lifts communication from the unconscious level to the conscious.



You can easily do this if you find yourself ready, on the basis of trust in these instances and in their existence, to move into a relaxed position in which your mind and consciousness remain awake, and in which you ask a question on an issue that concerns or worries you, touches you or torments you. Then simply trust that an answer will be given to you, an answer that will be heard not with your outer ears but with your inner ones. And an answer that becomes visible through images, through associations or memories, so that a structure emerges that is comparable to that of an ordered puzzle that previously consisted of a box full of confusing pieces. What you need to add in order to get a clearly audible answer is the confidence that this answer exists, that it is within you, and that you have helpers to help you put the puzzle in order. They will give you the answer. They will articulate themselves in a form and in a way that ensures that you can hear the answer.

If there is talk of a personal Buddha, he can be related to these helpers of the third astral territory. For what is called the inner Buddha is the fear-free part of your soul family. Never forget that you are fragments and as such part of a whole. You are like fragments of an ancient jar, which in themselves are interesting and valuable, but which take on a different meaning and form a new whole when they are reassembled with all the other fragments of that vessel. The jar contains the meaning of your existence. And you will only begin to truly recognize it when you move from the fragmented state back into the healed one.

6. Sixthly, there is not only an inner Buddha, but also a guide who is both inside and outside of you and who communicates with you. If you acknowledge the existence of the different worlds of consciousness, it will be metaphorically comprehensible to you when we tell you that this Buddha, who of course has no material form, has one foot in the **causal plane** and one foot in your individual physical-psychic world.

And just as we have indicated to you that it is necessary to call the inner Buddha, so it is even more necessary to ask and call the Spirit Guide described above to give you clear messages as an inner voice. For this instance, consists of those reunited soul vessels or soul structures that are entrusted with tasks that imply making contact with embodied soul families, or soul families that are partly in the physical and partly in the astral world. This voice belongs to the great field of **inspiration**. Inspiration can only be received when a person is ready to make himself available for this inspiration. And this readiness, this opening, only happens when the person temporarily frees himself from the fear that is triggered when an inspirational voice exercises control over him and overrides his own system of protection, control and ego. For the two cannot coexist.

There's only an either/or here. The person who wants to open up to inspiration from the

causal level must learn to temporarily expose himself to the fear of lack of control without fighting it. This is done by acquiring a technique that allows him to put aside his control and protection system for a few minutes or more to make room for the energies of teaching and healing inspiration.

We are now talking about the deepest and most secret layers of fear, those layers that at first seem to all people to be indispensable and essential for their survival. But communication with the voices of the causal level can only penetrate into consciousness if this willingness to temporarily entrust one's own survival to another instance is achieved.

As you can see, with the number of voices you can hear within you, the need for trust and willingness to identify fear as such grows, so that it does not make the more subtle and brighter voices inaudible.

7. The seventh voice that you can hear will rarely turn to you. Now it is no longer up to you whether you want to hear it or not. The seventh voice is the voice of the **combined forces of the causal world** who turn to you when they have come to the realization that they are giving you certain difficult tasks and want to teach you how to do them. To hear this seventh voice is a grace and not the result of a desire to communicate. Rarely enough will you hear it. And when we say 'rarely' we mean that it will not happen more than twice or three times during an entire incarnation cycle.

This last voice will manifest itself as an undeniable calling: a calling that neutralizes all other forces and fears. A vocation that no longer recognizes the limits of the ego, a vocation that transcends all limits of personality and the individual imprint of fearful clinging to life and refusal of love.

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So, if you want to learn to hear these voices of the inner board, first learn to distinguish them from one another. Fear is a diligent, but not a good advisor. All other voices, those of intuition, those of personal truth, the voices of the inner self and the voices of the higher self are easier for you to hear than you are aware of.

The higher self is a teacher for many of you. You are in contact with those who are teaching you from the third territory of the astral world. But you are also in contact with teachers of the causal plane when you have decided to learn from them. We have already indicated to you that you can bring the power of trust even more into these contacts, so that it can become a light-hearted communication supported by both parties.

The neutralization of the basic fear thus works hand in hand with the ability to hear the inner voices. Whenever fear makes you believe "I can't do this. I can't do that. I am not able to do that. I am not worthy of it" the voices will become quieter and almost inaudible to you.

## Translation of a chapter from "Wisdom of the Soul - Trance Messages about the Meaning of Existence" (page 57 ff)

### Causal High Teacher: Die Quelle (The Source)

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Translation (rev.): Dr. Torsten Sohns

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## The Four Laws of Being Alive

**Question:** You had mentioned in passing that there are Four Laws of Being Alive. We have never heard of them!

Would you please say something about them.

**Die Quelle:** Being human means being alive. Everyone who is alive has a soul plan, a soul matrix (translator's note: the combination of essence properties and overleaves). Everyone who designed a soul plan and has chosen a matrix is subject to the laws that apply to alive beings. Therefore, the process of incarnation is inseparably connected with the four realms of being alive or - expressed differently - the four basic laws of all life. By this we mean the four laws that apply to a soul homed in a human body. This does not apply to the aliveness of animals and plants and at molecular level; it applies exclusively to the aliveness of an incarnate human soul.

These laws may be described as the Law of Effect, the Law of Being, the Law of Action, and the Law of Experience. There is no hierarchy among these laws, because, irrespectively of which you take as the starting point for consideration or speculation, the other three are intertwined so closely that they cannot be separated.

Certainly, one could begin by saying: *Being* is the origin, and the other realms result from *Being*.

But what *is*, that also *effects*. What *effects*, must *act*. What *is*, always *experiences*. And so, you could also say conversely: *Experience* is everything. *Being* is an *experience*. *Effecting* is an *experience*, and *acting* is also inseparably connected with all *experience*. No soul can incarnate without *acting*. It cannot *be* without *acting*. So it would be just as possible to put

*action* at the beginning of physical existence. But everyone who *acts*, always *effects*. Therefore, it could be just as good a way of thinking to put *effecting* at the beginning of all aspects of being alive.

## 1. The Law of Effect

Already when egg and sperm combine with each other, the first form of *effect* is complete: the *effect* on the organism and the psyche of the mother, but also the *effect* on the new cell structure. And an energetic *effect* on the world is present in every case, even if this embryo is never born nor reaches the stage in which a soul firmly attaches itself to its emerging dress. For the soul moves energetically around the egg and sperm cells that produce the body and has them in its focus from the very beginning. As you have long recognized, the ensoulment is no coincidence, but the outcome of a long and meaningful planning according to your temporal standards.

*Being* means *experiencing*. *Acting* means *experiencing*. If you *effect*, you *experience*. Outer *experience* is objective, inner *experience* is subjective. But first we would like to direct your cognitive faculty to the structural relationships, to the energetic number allegories, by pointing out that the 5 and the 2 - the archetypal energies of the sage and the artisan, which belong to the expression axis - are the most *effecting* energies. They do not *effect* by *acting*, but by providing connections. Both the artisan as archetype and the sage as archetype define themselves through the other matter or the other person. To *effect* means to accomplish an *effect*, and this can only ever happen through the other matter and the other person. Design and communication are the tools to achieve change, influence or even, as we call it, *effect*, to make an *effect*.

## 2. The Law of Being

The Second Law of Being Alive concerns *being* or existence. At this point we would like to make a terminological distinction between *being* and existence, since we too exist, but we "Are" not like you in the sense that we want to describe this law for you.

Thus, when we speak of incarnate human beings and of being alive, we will avoid the word "exist" or "existence" or only use it with some restriction. We prefer the term "*being*" for this, but it is not sufficiently conveyed linguistically, unless we want to lapse into a philosophical jargon that seems to us inappropriate to the subject, because on the inspiration axis, we are talking about energies 6 and 1 (priest and healer), and these energies do not love mental, philosophical speculation. They perceive and feel out, they sense and listen to the inside. To

explain pure *being* with a comparison, we therefore describe it as the ability to feel out the pulse of life, to perceive its heartbeat and yet not simultaneously be wanting to *act*, *experience* or *effect*.

We know that the sensitivity for *being* becomes obscured when the *will* is in play. For, of course, *being* always interacts with the other laws and is constantly linked to *acting*, *experiencing*, and *effecting*. However, personal *will* prevents the perception of *being*. When you are *being* you cannot help but breathe. The digestion functions, the heart pumps, senses perceive, nerves work and the brain functions. But: concentrating on a specific process compromises the perception of pure *being*, and any hint of personal *will* shifts the person from *being* to one of the other realms, and shifts the focus of his status of being alive to a different law. The energy frequencies 6 and 1, the archetypal positions of priest and healer, spin the delicate threads between that what exists and that what *is*, between the superordinate realms of universal manifestations and the specific ones of the human manifestation, which we again call aliveness.

Today we cannot avoid some terminological subtleties if we want to make ourselves understood, and that is why we still distinguish between life and being alive. It may often seem to you that a young dog is more alive than you are, but for the sake of clarity we would like to say: A dog lives in its own way, with its collectively shaped ways of expression. However, you are consciously and individually alive, because you are ensouled by your specific form of energy, which requires individualization, and we call this phenomenon "being alive". Soul patterns (translator's note: the combination of essence properties and overleaves) in their dynamics and in their almost unlimited diversity make up the many individual forms of being alive.

To make it even clearer to you, we call to your awareness that, although all of you are alive, everyone here present with you today has a different, unique form of being alive. That form of being alive distinguishes you from every other living human being on Earth. The unique, characteristic kind of being alive that each incarnated human soul possesses expresses itself on many levels: On the genetic level, on the level of the papillary lines in the fingerprints, on the level of the voice, etc. Many of these areas have not yet been explored by your scientists, and the subtleties are not yet sufficiently discovered but will play a greater role with increasing soul age. For the inexorably increasing soul age motivates the human collective to emphasize the differences more than the similarities. Young souls live from common ground, mature souls and old souls live from difference. All of them find in their respective longings the reassurance that enables them to live as they have to because of their soul age.

### 3. The Law of Action

The Third Law of Being Alive concerns Action. Everyone who is alive wants to *act* and must *act*. He cannot escape this impulse. Every movement of the body, every consideration of the thinking apparatus, every choice is to be assigned to the realm of *action*. The one who is dead does not *act* anymore.

*Action* is an active process that can be carried out with or without intention, consciously or unconsciously. Anyone who changes his position in sleep, *acts*. Anyone who slays a person in a dream, *acts*. Anyone who ingests or excretes food, *acts*. Doing as well as not doing are choices, i.e. *actions*, on the mental level. Anyone who works or does not work, *acts*. These are accomplishments on the physical level. Anyone who moves or rests also *acts*.

We have talked elsewhere about the fact that the existential dimension of the physical world for an embodied soul always involves the necessity of making choices in time. Therefore, under the Third Law of Being Alive there is no microsecond in which no *action* is taken. Every impulse of the vegetative nervous system, every enzyme formation or peristaltic movement is *action* and at the same time a choice, even if man, as he is constructed, can only in exceptional cases influence this choice deliberately. Not to *act* or not to choose is therefore impossible. It remains excluded for as long as the soul fills the body with aliveness.

The dual basic energies, which are assigned to the realm of *action* and choice, concern the king and the warrior, frequencies 7 and 3. And you will certainly remember that these two archetypal basic energies are especially concerned with *action* and responsibility. Therefore, the Third Law of Being Alive is also associated with a particular responsibility. The Third Law combines being alive in space and time inescapably with responsibility. Everyone who is alive bears responsibility. Only death releases an incarnate soul from its fundamental responsibility for everything it does or not, for each of its impulses for *action*, whether conscious or unconscious, intentional or unintentional.

The Four Laws of Being Alive allow you to learn thoroughly and comprehensively that none of the seven archetypal energies can be locked out in any way or is inferior or even superfluous. We are speaking now only of the Laws of Being Alive, not of the laws that govern the existence of souls in the astral world. The responsibility associated with being alive is different. No one can be absolved of his responsibility by any other. But conversely as well, there is no one on your planet who could in any way take on a soul's responsibility for others or delegate any of his own responsibilities.

Responsibility is a static issue. It exists per se. It cannot be diminished or increased, but it may be perceived to a greater or lesser extent. If, therefore, - in some spiritual circles and

under the load of some world-views, responsibility for one's fellow man or for the planet is given a high ideological value, - some souls are denied responsibility or it seems to be assumed to a high degree by others, this is a touching fallacy which we do not wish to despise or castigate, but which tries to bypass the Laws of Being Alive and especially the Third Law of Action.

Self-responsibility and external responsibility cannot be separated. The separation is only a matter of mental concepts. If a person does not seem to be willing to take on self-responsibility or external responsibility, it is a question of his mindset, not of his reality. It is his subjective reality, not his objective reality, which is expressed in it.

For example, if a mother neglects her children and is not ready to take responsibility for the beings she has brought into the world, this is indeed an irresponsibility from a subjective, ideological or social point of view - especially from the perspective of the fellow human beings involved. From an existential point of view, however, her apparent *action* or *non-action* is to be understood differently. Such a mother obeys to an impulse for *action* that is incomprehensible to herself and which can only be explained insufficiently and with difficulty by others, and which is dictated to her by a superordinate larger and more significant context.

For this reason, admonitions and punishments are of little use, because they cover up the unconscious meaningfulness that is inherent in such an impulse, but which is rarely recognizable and understandable from the perspective of incarnate souls. According to human social laws, such *action* is a bad thing; following the Laws of Being Alive, it is to be judged neutrally.

#### **4. The Law of Experience**

The Fourth Law of Being Alive describes the realm of outer and inner *experience*.

Any *effecting* generates *experience*. Any *action* leads to *experience*. *Being* is *experience* in itself. *Experience* describes the ability of every living soul (Die Quelle's note: that means - of every ensouled body, and we do not exclude the brain-damaged and even the brain-dead) to *experience* a learning and storage process in which a temporal-spatial and thus linear, subjective *experience* can be led back into a static, eternally valid reservoir of *experience*, into which everything flows that has ever been subject to the Law of physically Being Alive.

Every human being - and we limit the term "human being" in this context to the body that is still filled with a soul, and exclude any body that is still above the earth but has already been abandoned by its soul; this can be, for example, a corpse frozen in ice or the mummy



preserved in a lead cellar or by embalming, but whose connection to its temporarily filling soul has already been interrupted - every human being, therefore, learns and *experiences* continuously. It is not necessary, but by no means superfluous or unpleasant, to undergo, grasp and process these *experiences* with the cognitive mind or the classifying feeling. However, it is not indispensable to integrate the outer and inner *experiences* into the consciousness that you call waking consciousness, because learning is independent of recognizing your learning steps. We said that a brain-dead person is still learning, but his bodily consciousness is no longer functioning. His individual soul consciousness, however, remains active until the last connection between soul and body is severed.

The archetypal energy that characterizes this Law of Experience is energy 4, the concept of the scholar who learns and *experiences*, and who teaches and *experiences*, and who anchors the entire soul construction in the real world, in the pragmatic and earthly, in the mundane, but also in the theory derived from it.

We would like to explain knowledge and theory, the two poles of scholarship and energy 4, in the sense that acquired knowledge binds the *experience* under the Fourth Law of Being Alive back to everything that *is*, *acts* and *effects*, while theory describes the side aspects, secondary and sub-aspects of subjective inner *experience*, comprehension, making aware, classifying, postulating and speculating, which also and very essentially belong to this level of *experience*.

Your left brain is by no means superfluous, even from a spiritual point of view. It serves important purposes and allows you in the first place to at least begin to comprehend the right-brained concept of meaningfulness that watches and hovers over the Laws of Being Alive.

It is the scholarly energy, primarily and preferably, which accomplishes the feat of ascribing meaning and the theoretical concept of a context of meaning that is often incomprehensible. It is evident that the soul cannot engage in a body and thus make it a human being without also involving this body in the scholarly energy of *experience*. Any *experience* as such is meaningful. It is neither useful nor useless, neither good nor bad, neither helpful nor destructive. The Fourth Law of Experience is a law of neutrality. It takes duality into its very center, merges all poles and apparent contradictions - but this again only from a superordinate perspective, as is made clear by the example of the *actions* of the mother, because it is of course important and necessary and meaningful for an ensouled human being in its fragmentary manifestation and for his subjective *experience* to sort out his *experiences*, to distinguish them and to place them within their pragmatic experiential framework. But *experience* in itself is value-neutral, not subject to the judgement of the experiencer or other parties involved, who can only examine the *experience* of a person from their own subjective perspective.

Everyone who *experiences* his soul pattern, his matrix (translator's note: the combination of essence properties and overleaves) with the selected archetypal energies, and thus recognizes a spiritual emphasis in his current incarnation, sometimes feels a little constricted in his self-image and reacts anxiously to an apparent limitation of his personality, because he thinks he cannot dispose of all energies. However, any fear of an energetic limitation is completely unfounded. We will explain why: Everyone who is incarnate has a soul pattern, and everyone who has a soul pattern is alive. Everyone who is alive is subject to the Four Laws of Being Alive and is therefore again - independent of his current soul pattern - connected to all seven basic energies that guide, fill and accompany him without his help, without having to consciously *experience* them, without them losing their impact through the individual matrix of a person and without his *experience* being impaired in any way. Everyone is both a part and the whole.

Energetic completion, however, is not achieved at the level of the matrix (translator's note: the combination of essence properties and overleaves), because completion requires the dual counterpart of specialization in the incarnated realm. But completeness in the energetic sense is guaranteed by the fact that, firstly, within a soul family, all seven basic energies are equally available to all souls through the seven different Paths of the Soul (translator's note: path of touch, knowing, strength, form, longing, silence and search) and, secondly, at the moment of entering into space and time, the Four Laws of Being Alive automatically come into effect with the process of ensoulment.

**Translation of an excerpt from a chapter from " Wisdom of the Soul - Trance Messages about the Meaning of Existence" (page 409 ff)**

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## **I and Self**

... we (Die Quelle) no longer possess an I, although we know it from earlier stages of our unfoldment. ...

An I, we said, consists of all aspects of the matrix (*translator's note: Die Quelle uses "matrix" for the composition of personality traits from Essence properties and Overleaves*), but the realm beyond that, from soul family (*entity*) to the union of seven families (*cadre*) and their greater union of seven times seven families (*cadre group*), is the Self.

The I in a form liberated from certain limitations of corporeality is not gone away on the astral plane until the soul family is merged with its last member. The I, by the way, is more than just the fear side of the matrix. It encompasses the whole person, including its love. ...

Your I is the one that develops the questions, the I is the one that wants to know. It is pushing for expansion, being carried in conscious and unconscious parts by the dynamic pulse of bringing to light more and more of what we can share. ...

The I of two people is different for each person, as you know from looking at the respective matrices, or soul patterns, of those two people. The layer of the respective soul families above is also still different, but they are already summarized by a shell of similarity, by the union of the soul families with its overarching concern. It is here where you are no longer differentiated, where one and the same willing carries you. Of decisive importance in everything is the interplay of the different and the equal, between I and self. It is about an always existing duality of being. ...

We have spoken elsewhere about the difference between inner and higher self (Worlds of the Soul p. 165 ff "The Seven Voices"). We would like to place the different terms that are

circulating among you in a system which we are going to explain now.

The Inner Self, that is to say the voices of fear, inner truth and intuition, belongs entirely to the I. It is part of the matrix, of the poles and the tension between the poles and of the earthly experience. The voice of fear is assigned to the minus poles of the matrix, the voices of inner truth and intuition to the plus poles.

With the Higher Self we mean the still personal self of the soul family, while the overarching shell of the self, the so-called Great Self, no longer has anything to do with the higher self as you know and call it.

The Great Self is also accessible to each of you in every second of an earthly life. But we ask you not to claim that it may always be consciously accessible!

Conscious contacts with this large area of the personal and transpersonal self are extremely rare, and that is a good thing. You are on earth to experience your I, its possibilities and its limits, its earthly dimensions in contact with other I's that you call You.