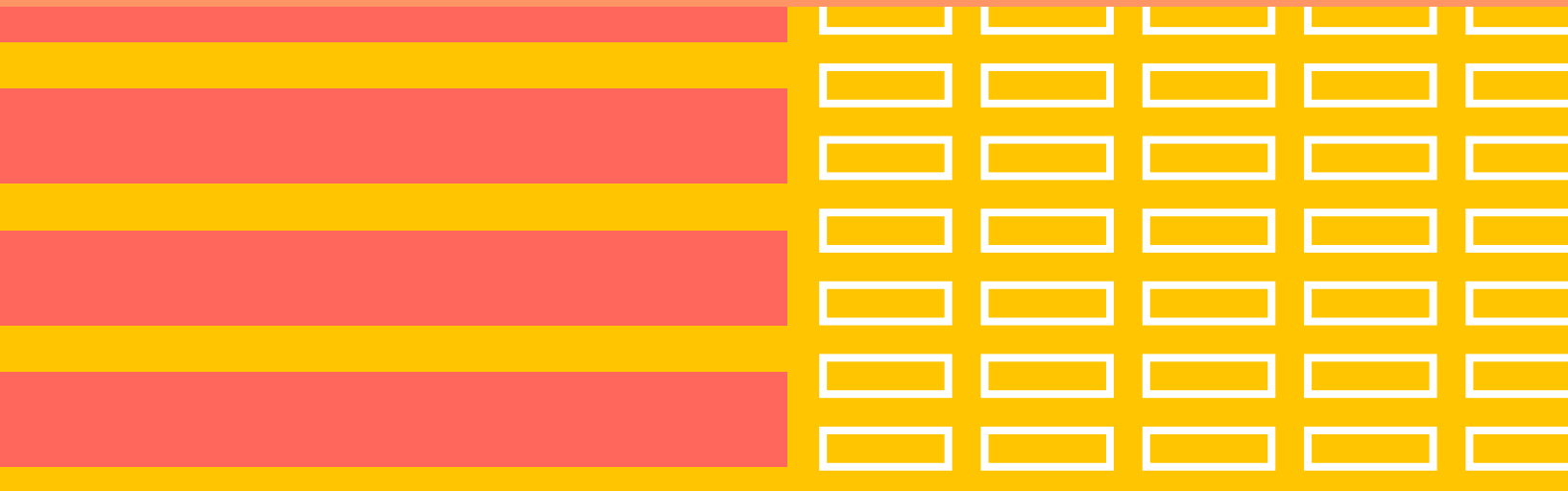
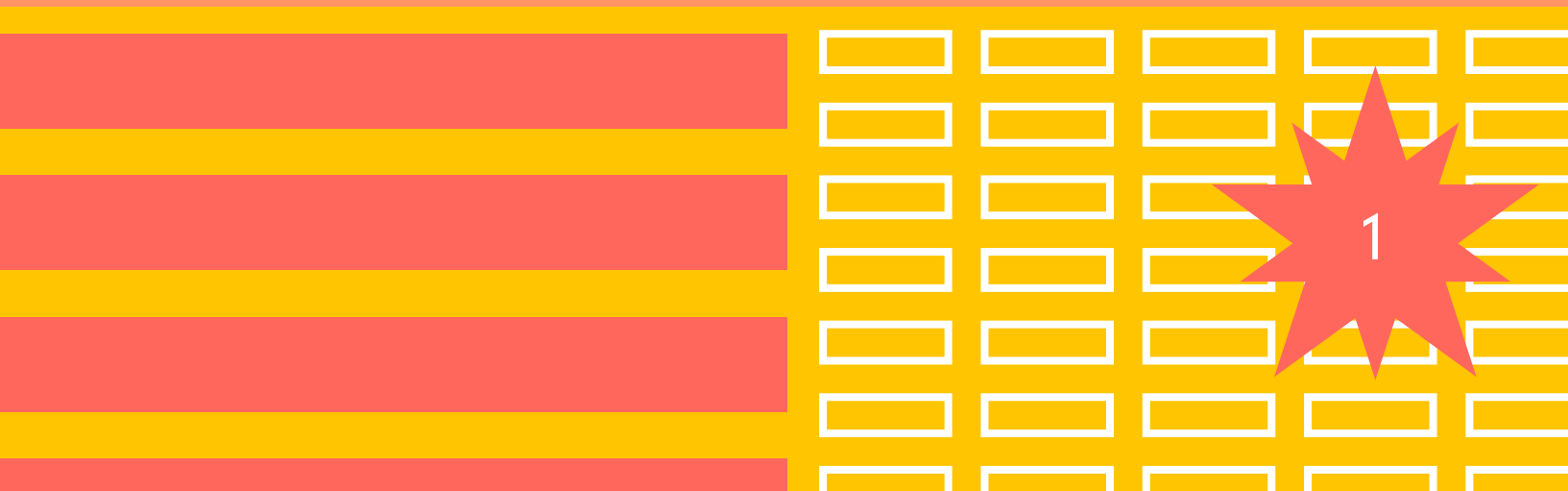


**KENO ONEO**



**NOETERIC**



**THE THEORY OF A  
MODERN MYSTICISM**

INTRODUCTION

# **NOETERIC AS A PATH TO COMSMIC INTENT**

**1**



## **PREFACE**

The subject of “Noeteric” is relatively new. It is based on the idea that the Mind can not simply switch from the currently dominant logic of knowledge to a novel mysticism of co-evolution.

The Mind needs another internal program for this ... so to speak, alternative and innovative algorithms of the spirit. The methodology of Noeteric could provide these algorithms.

Within the framework of 19 books, I have tried to clarify the inner system of Noeteric. This volume serves as an introduction and is based on a number of relevant core theses, which are then described in more depth in the other books.

KENO ONEO







## THE PATH OF THE MIND TO NOETERIC

The Mind is an actuator in the larger spectrum of consciousness. The Mind consists of and shapes consciousness.

The problem with the Mind is that it uses thinking and processed experiencing to create realities that form mandatory limits for it because they consist of

**certainties  
and  
expectations.**

The coming problem that will arise for the Mind is that the world is changing faster in evolutionary terms than the Mind is changing. The internal evolution of the Mind is focused primarily on learning (feedback). However, this type of learning is focused mostly on adaptation.

In the digital era, adjustment is not enough. What is needed is a Mind that can proactively go beyond itself ... i.e. beyond its own limits. So what is needed are mental-neural strategies for the

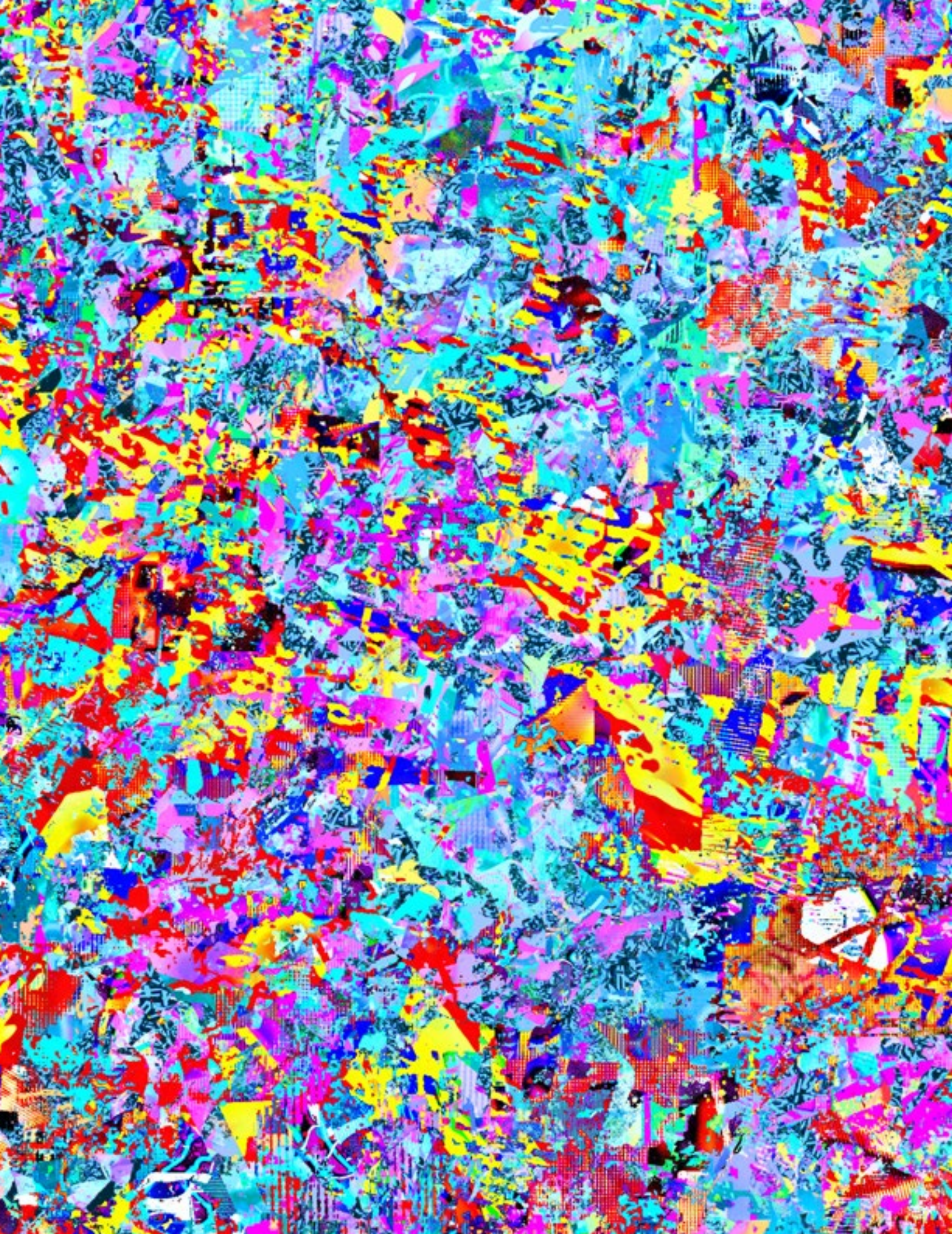
**self-opening  
of consciousness ...  
performed by the Mind.**

For this opening, the Mind requires an actuator that is both within it and, at the same time, outside of it, that is, something that is both within the form as well as outside the form. And this is what Gotthard Günther calls “it”, and what is called “the Nagual” in the shamanic tradition.

The self-opening of consciousness by itself requires a quality that is within itself while, at the same time, outside of itself. Since the Spirit is the whole for the subset of the Mind, it is in principle possible for the Mind to penetrate itself when it qualifies itself (Noeteric neuroprograms are necessary for this) to exist simultaneously in the “it” as well as in the Spirit.

As for the collective aspect ... i.e. the self-opening of our culture ... the decision has basically already been made: evolution secretly decides on our future. Here, the self-opening takes place directly using the cosmic intent (Spirit / “it”) within the noise of all networked actions of all people.







The myth of mysticism is vitally important for the Mind if it wants to be able to exist as both Mind and, at the same time, its share in the Spirit. Mysticism is the instrument that enables the human consciousness to be this dual existence. In itself, this is nothing special. Each subset of the higher whole has, in principle, this dual existence.

However, according to the calculus of forms by George Spencer-Brown ("Laws of Form", Allen & Unwin, 1969), a boundary must be drawn to guide a subset to its own identity. Therefore, the Mind is separated from its natural dual existence by its own drawing of a boundary. And the more that this Mind wants to objectify the world, the more final, fixed, and rigid that this artificial boundary becomes: the Mind shapes itself into the difference that hides its other aspect.

Thinking and logic ... as Gotthard Günther discussed time and time again ... cement this negative drawing of a boundary. Now it is mysticism that makes the dual existence conscious again and thus makes it available for practical use. To put it another way:

**Mysticism organizes the purpose  
of one aspect of a distinction in such  
a way that the other (hidden) aspect  
is contained within it.**

All in all, we thus recognize that transversality requires the myth that give a modern mysticism the task of becoming the mediator of the unknowable ("it") so that this "it" can then construct the world (Tonal). With a modern mysticism,

**the Now of creation**

becomes the co-designer in our making of the world.

The myth of mysticism will arrive when transversality becomes accepted. As we said, it will replace the myth of science, at least as far as its current absoluteness. At the same time, it will transform large portions of this myth of science. The old substance of the myth of science was "truth through thinking logic". The new core of this myth will be:

**virtuality through construction.**

We are doing very well in realizing this aspect in our culture. The electronic developments in terms of the Internet and cyber-things bear evidence of this. On a technical basis, virtual reality is being created here; in the development of science teaching, there are more and more signs that indicate that the West is developing a more-or-less radical constructivism that is starting to replace the naive realism that existed until now.







The myth of mysticism is also the basis for Noeteric and Transligion. If there is no myth of mysticism, the current antipodean pair, namely esotericism on the one hand and exotericism on the other, dominate exclusively. Noeteric can develop only where there is a new myth that lets mysticism become the mouthpiece of the unknowable.

Furthermore, the myth of mysticism is important for the reorientation of our sense philosophies. At the moment, these are dominated by a system construction that is called religion. It works by binding the consciousness to the eternity of Being (the reason). When the myth of mysticism becomes accepted, more and more Transligion will unfold. The essence of Transligion is based on coupling the consciousness of what is called the

**origin of our future,**

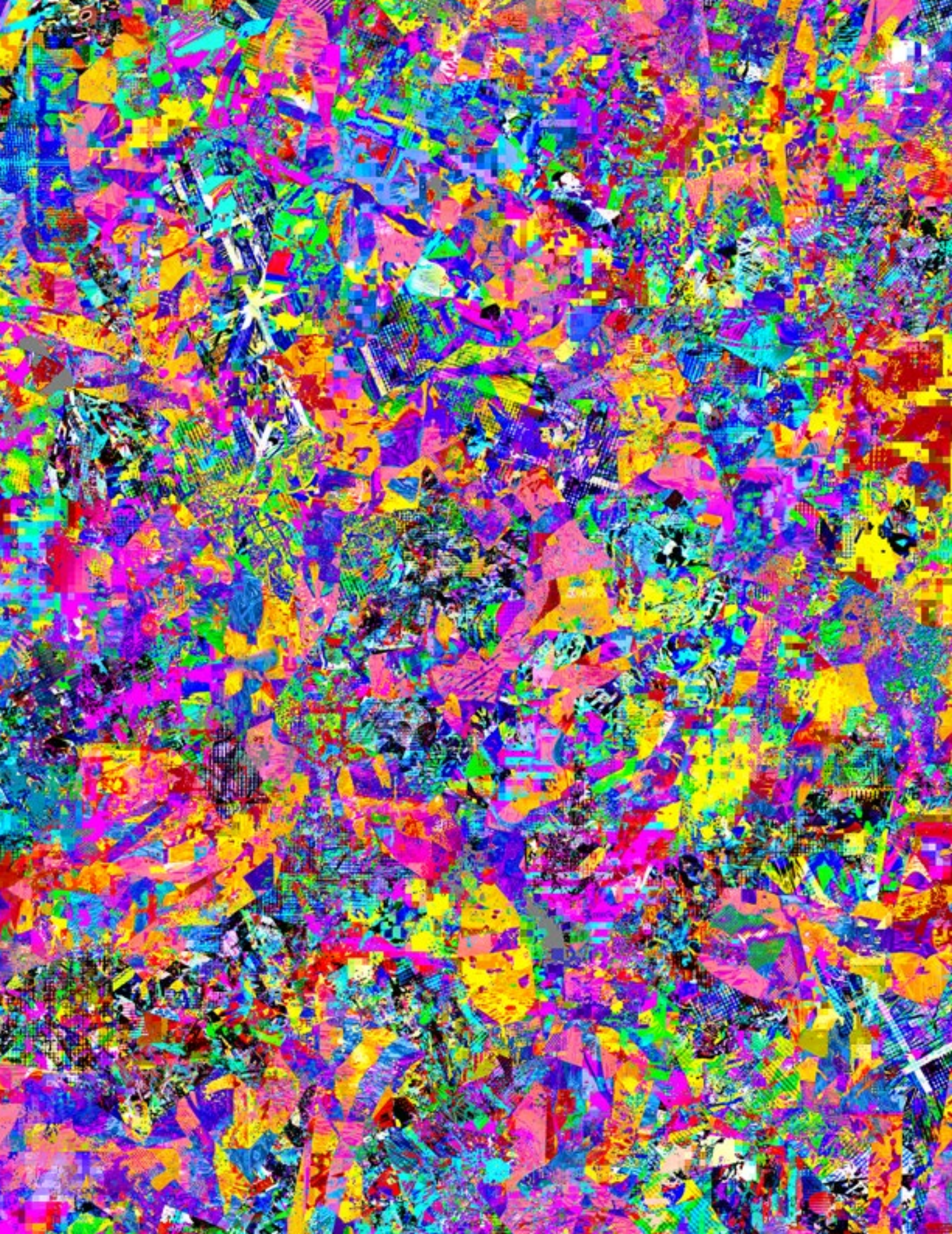
namely the deliberately consummated complicity and cooperation between Spirit and Mind.

Trans-myths have the task of calling the "it". Autopoietic mysticism has the task of then transferring this "it" to the timeliness of the Mind, that is, into the spotlight of our consciousness. Teleopoietic mysticism has the task of eliciting, carrying off, or soliciting from the "it" ... using the techniques of evocation ... the impossibilities that then become the raw material for the Mind to design our own Better-Becoming.

And then there are the Nagual sensations. They represent the physical aspect (chiefly those of creation energy/libido). They act a bit like interpreters: they let the "it" speak in the language that the Mind understands.

But the myth of mysticism is at the center of all this. As I have already written, it will receive the task of putting an end to the exclusive dominance of the myth of science. I believe that many of our environmental and economic problems (such as globalization) ... i.e. the steady increase of lapses in the sense of non-configurability ... will be the tripwire that will make it clear that we can no longer create any good developments with the myth of science if it dominates so one-sidedly:







**The myth of mysticism needs not only  
to dethrone the myth of science ...  
it must become the central idea  
of the myth of science.**

This is based on the realization that, whenever evolution determines our future, someone must make it possible that we do not decide everything down to the last detail. If evolution is now preparing to direct our future, something happened long ago in the mythical area that not only allows this, but even pro-actively approves of it.

I think that this is the myth of mysticism, which in the last few decades has risen quietly and almost unnoticed like a sun on the horizon. The myth of mysticism makes sure that cosmic intent integrates itself into the super-sum effect to direct our world. Somehow, we have allowed cosmic intent to establish itself there and to more or less subtly control us ... however, it is striking that today's cosmic intent is much more direct and also takes action more frequently than we can notice it ... or want to acknowledge it ... in our official ideology.

More and more, we do without the integration of our objectives and logic in this "foreign control" by cosmic intent. We also secretly do without consistent explainability. Likewise, we silently do without the opening of all evolutionary processes with our logic.

If you look closer, it is actually only the technique in which the myth of science is largely celebrated in its pure form. In the culturally and socially shaping fields, we now admit that things develop "on their own".

We then rationalize this using chaos theories. We analyze this systematically/theoretically under the category of "self-organization". And we then develop autopoietic model structures ... but all in all, this is nothing more than an authorized representative of evolution, so that it can start to decide our future for us in the sound of our actions that very subtly move away from the principles of scientific logic.

The Nobel laureate and physicist Werner Heisenberg pointed out very early on that a desire exists that wants to dissolve the self-limitation of the myth of science. For him, it appeared that humanity is in search of a synthesis ... "the synthesis of rational understanding and mystical experience of unity".







What Heisenberg foresaw was that science and mysticism will occur in a constructive relationship. And in his opinion, this longing for synthesis is

**“the fundamental myth  
of our age”.**

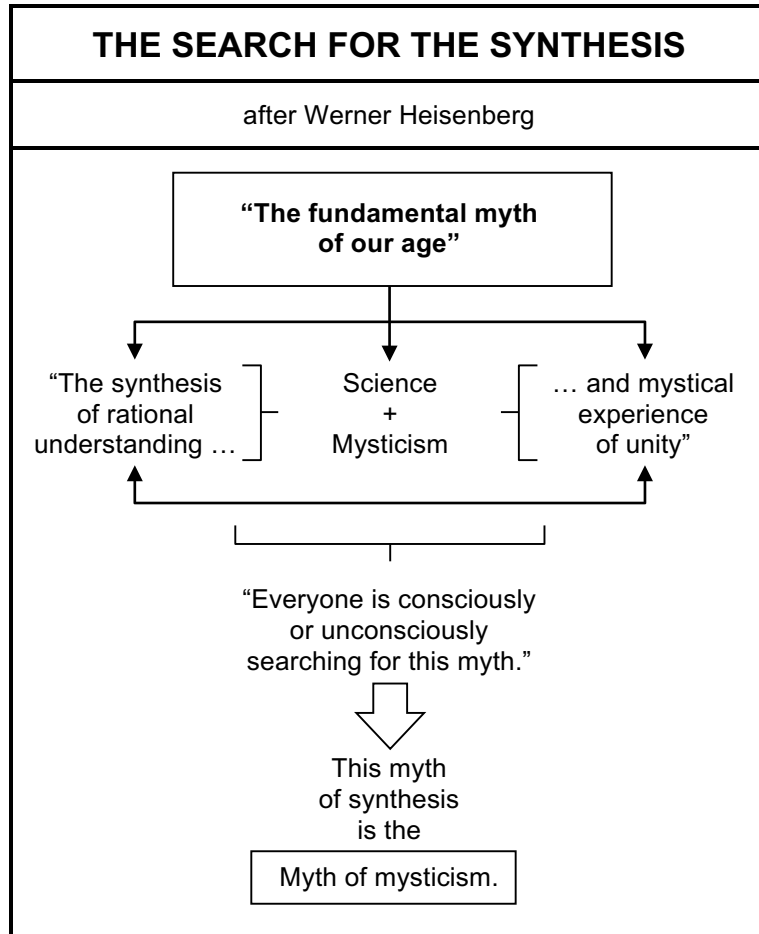
Heisenberg continues:  
“Everyone is consciously or unconsciously searching for this myth.” And this myth, or rather this myth of synthesis, is that which is described here as the myth of mysticism (see the adjacent diagram).

When I began to study these issues, I first thought that the sought-after new myth was placed higher in Logos than in the myth of science. I assumed that it would have to be able to qualify the myth of science. And this is why I thought of a myth for a novel intelligence.

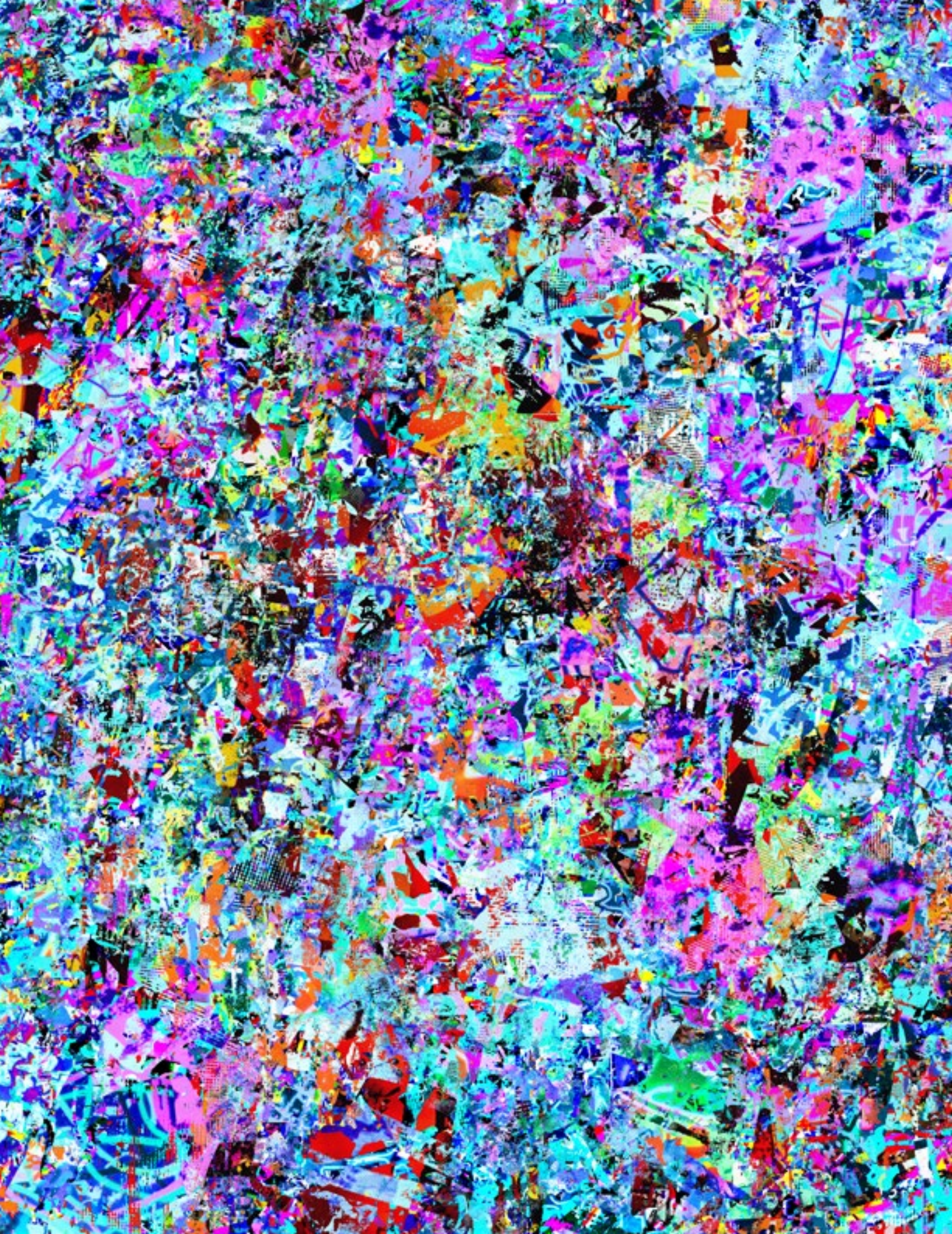
I did not think of mysticism at the beginning because mysticism seemed to me to be more a historical precursor to science, which was

developed later. But little by little ... inspired by the practical work in my MIND DESIGN courses ... it became clear that the sought-after myth consists of a mysticism that is able to instrumentalize the holarchic relation that exists between the Mind and the Spirit in such a way that the Becoming of the Spirit can guide the evolution of the Mind. This is precisely the central credo of Noetic:

**The creative movement of the Spirit  
directs the evolution of the human spirit.**









In this respect, one could say that the “fundamental myth of our age” called for by Heisenberg will consist of Noetic. What is interesting is, as Matthieu Ricard writes, that the vanguard of scientists and the edge of science is turning more and more into a “science of the Spirit”.

Trinh Xuan Thuan, who wrote the book “Quantum and Lotus” (Munich 2001) with Matthieu Ricard, confirms this view, saying: “Modern science rediscovers the deep connection between man and the universe.” Science has begun to develop a rational or scientific mysticism. In other words:

**Science overcomes  
itself  
in favor of mysticism.**

The more that science deals with quantum physics and macrocosmic research, the more mystical the contents of its investigations, calculations and analyses become. And the more that biology and genetics are preparing to penetrate the miracle of life, the more we become aware of the very important role of the Spirit in all evolutionary processes:

**Evolution is Spirit in action.**

Science is discovering so much mystical substance because it can thus overcome its own ideology. Science produces mystical knowledge so that it can break through the boundaries of its “internal spirit.”

With his incompleteness theorem, the Austrian mathematician Kurt Gödel provided compelling proof that the you can never prove the consistency of a system if you stay within this system. So if a system wants to prove its own truth, it must leave or overcome itself as a system.

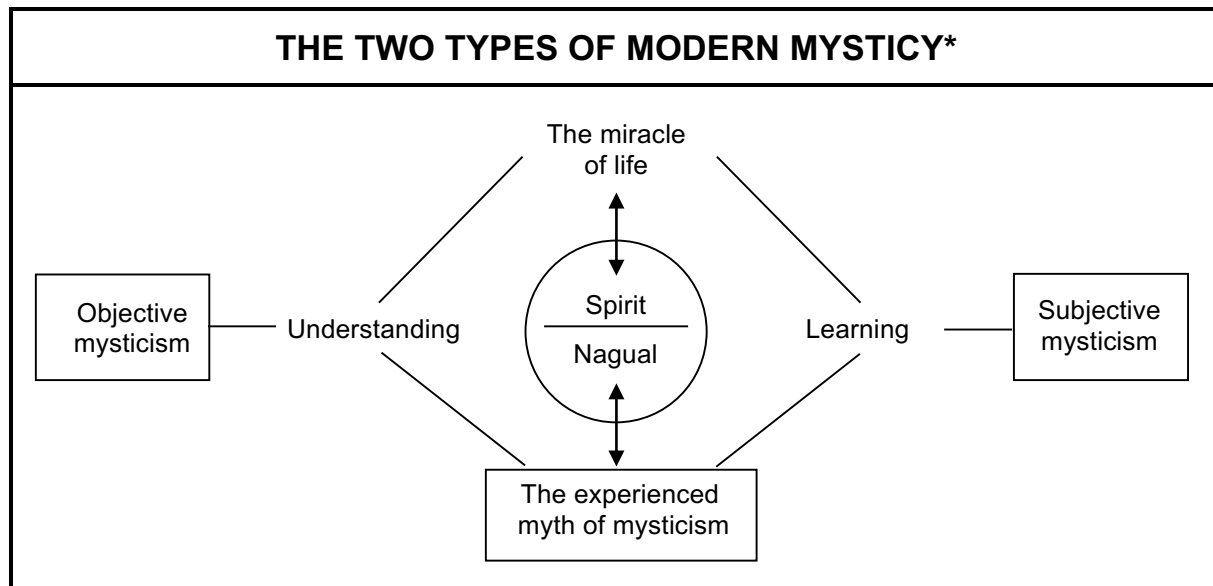
Science can go beyond itself only using a scientific (in this respect also rational or objective) mysticism. But science can only find this objective mysticism and ... what is important for science ... declare it to be “true” if it lies in the arms of the miracle we call life.

Thus, modern science itself is the engine that drives us to the myth of mysticism. And when this myth of mysticism will one day fully blossom, we will have two new instruments of knowledge in our culture, namely a subjective mysticism, which involves the very personal, singular experience of the Nagual (Spirit), and an objective mysticism, in which we can understand and empirically “nail down” the miracle of life and the spiritual/cosmic laws hidden within it:









From another standpoint, this can be described as follows: thinking logic can never fully recognize the miracle of life. This requires a modern mysticism that changes along with creation, i.e. one that is created again and again due to creation. In other words, a mysticism that is capable of continuously giving birth to itself. Only with this mysticism can thinking logic ... which ultimately belongs to objective mysticism ... recognize what is “not logically expectable”. It is therefore in the interest of the optimization of science to overcome the Gödel boundary (Heisenberg’s words are prototypical for this). And within the concept of this synthesis, mysticism will begin its work, as it were, where thinking logic has to fit in.

Thinking logic can never recognize the miracle of life because it is always part of the causal world and thus can not recognize the causative spiritual (Nagual) world. Thinking logic thus always stops one centimeter before the miracle and says: “I don’t see it!” Therefore, the thinking logic of science needs mysticism. It pushes, so to speak, the blind thinker this one centimeter forward so that he can subjectively learn and experience that which he wanted to objectify and analyze before without being able to “have” it.

Once the myth of mysticism has developed properly, more and more scientists will be able to approach this one-centimeter boundary. They will feel the miracle almost physically. They will not be able to gather an exact or definitive knowledge about it, but it will be easier and easier for more and more searching people to organize the interplay between subjective mystic experiences (revelations) and objective (understanding) mysticism.

\* Mysticy – A mysticy is an artistical ritual for soul and bliss







Why will it be easier and easier? Because the substance of the myth of mysticism is based precisely here. Science analyzes the conditions of the world in which we live in more and more detail and in an ever-widening scope, discovering more and more often that these conditions, as Matthieu Ricard writes, are “consistent with the conditions for the emergence of life and of consciousness”. In other words:

**The more we understand  
the objective aspect of the world,  
the more we people transform  
into creative consciousness.**

The fact that we have developed so much brain research and consciousness theories in the last 10 to 15 years proves how much our exploring the world leads to the principles of a self-creating consciousness. From this perspective, the essence of the myth of mysticism is clearly visible:

It is interesting that some of this content corresponds to the Buddhist philosophy, in particular the teaching system of Tantrism. Consciousness and cosmos, connected in a continuous co-existence, approach us people (which we then organize and understand as science) using creative time and approach the omega point

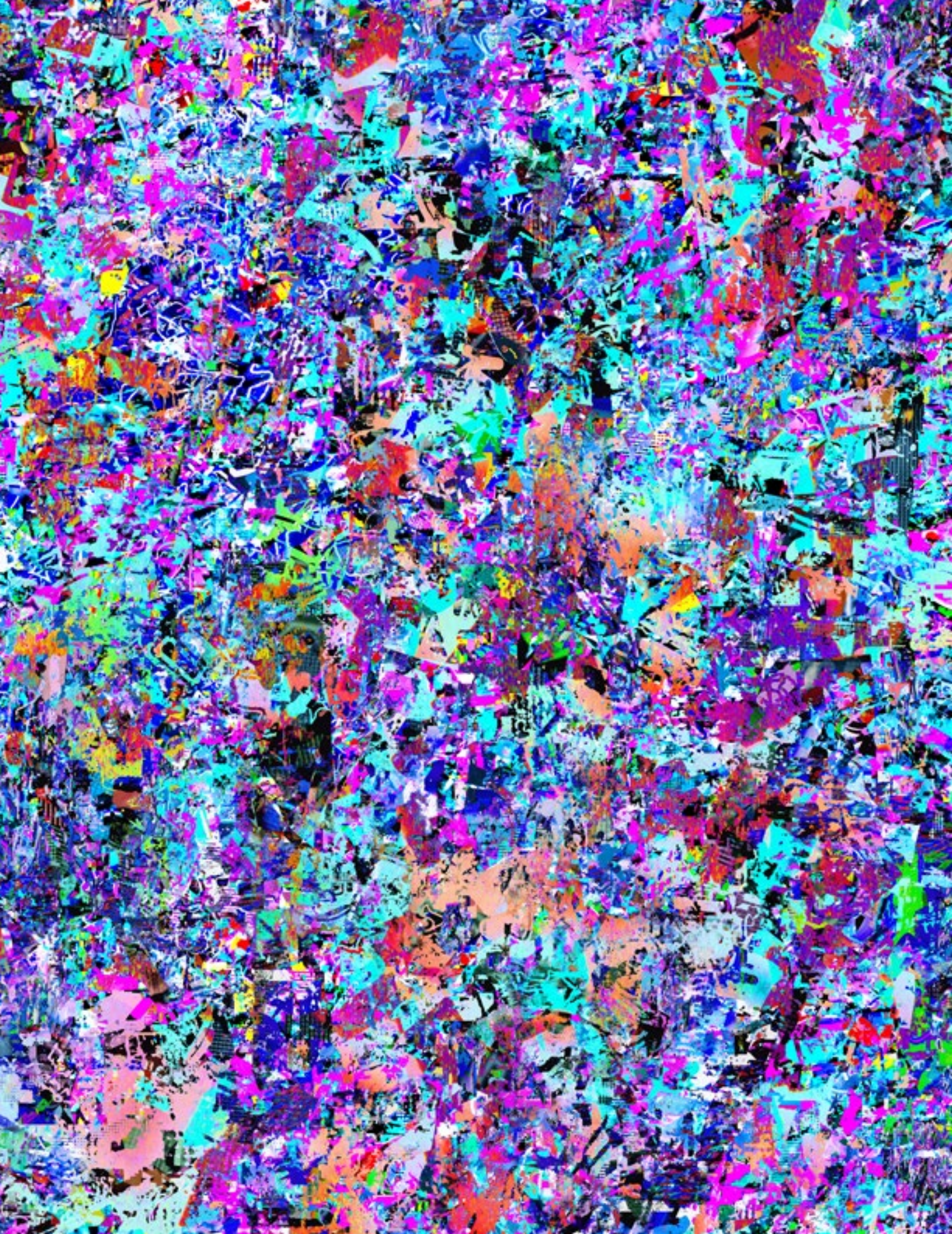
CONTENT OF THE MYTH OF MYSTICISM
<p><b>Consciousness and cosmos have coexisted since time immemorial and evolve through time.</b></p>

where the consciousness of people can connect to the consciousness of the cosmos.

The myth of mysticism has been driven by science ... or, more precisely, has been summoned ... using what is called the “anthropic principle”. In science theory, this principle exists in a strong form and a weak form.

Let's start with the strong form. According to this, man ... but also any other lifeform equipped with consciousness ... is in direct contact with the universal purpose of Becoming. Although this does not move life ... as was believed earlier ... to the center of the solar system (i.e. to the place where it was before the Copernican revolution), it exists together with the universe in an indestructible fine-tuning:







**Life is creation  
to improve  
the next creation.**

As Trinh Xuan Thuan wrote, this principle states that man no longer has to fear the universe ... this eternal silence of these infinite spaces. Of course, the universe is inconceivable large (it is estimated to have a radius of 15 billion light years) and is continuously expanding. At the same time, it is “necessarily so old because otherwise the chemical elements required for life could not have formed by nuclear reactions in the stars. The ever more complex biological organization of living organisms, up to humans, also required a certain amount of time ... at least several billion years are needed for this” writes Thuan.

Despite this unimaginable sublime size and temporality, there is this current fine-tuning between the universe and ourselves as living beings. Thus, the point of this fine-tuning appears to be designed to produce not only life, but also accompanying and evolving consciousness, i.e. that which we might call “the observer”.

In mythical stories, this observer is desired by the cosmos so that, one day, it can admire the complexity and harmony of the whole. This is the strong form of the anthropic principle:

**The consciousness of evolution  
creates the consciousness for the miracle  
of this evolution in us people.**

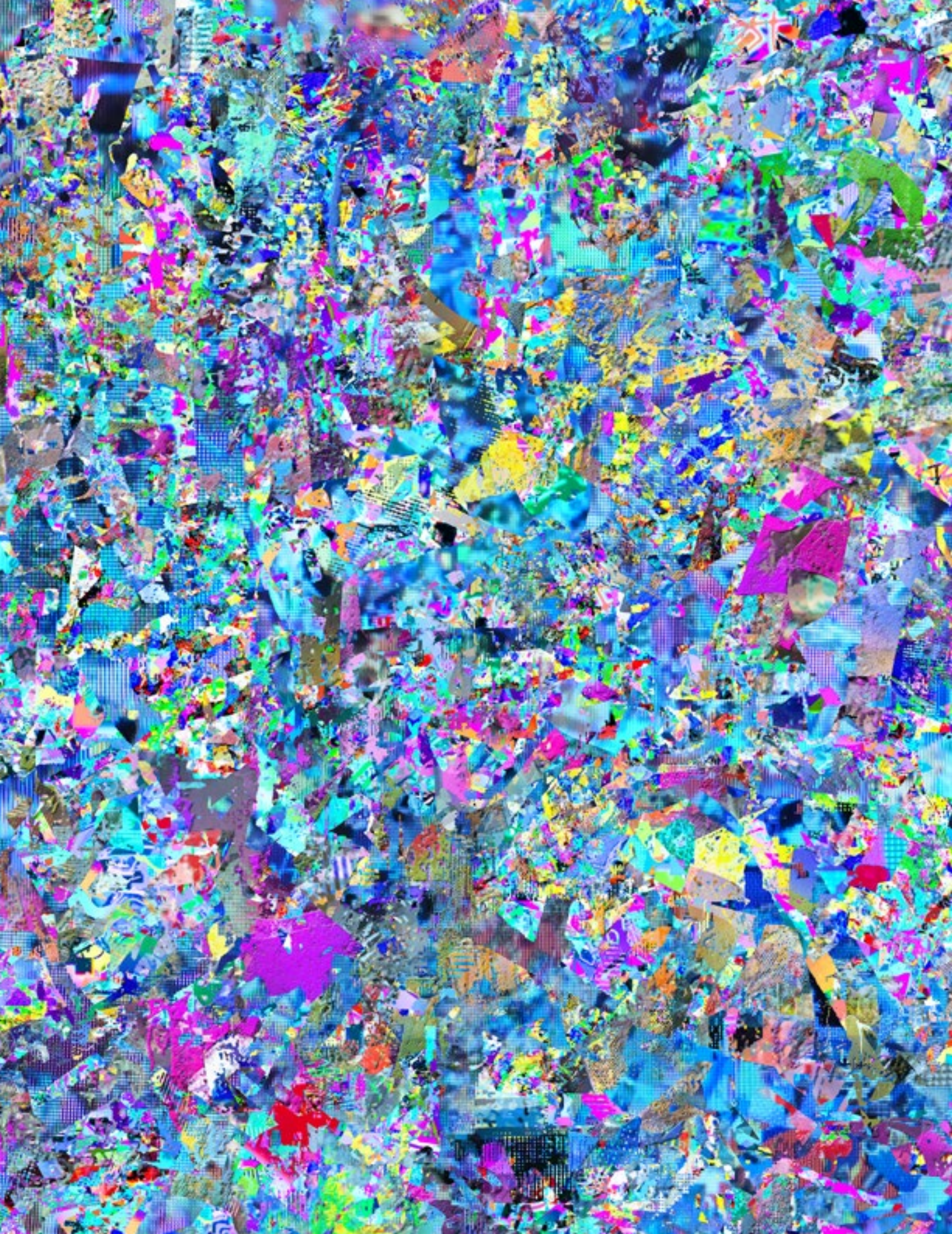
The weak form does not give nature and the cosmos any intentionality. There, it is not the intent of the cosmos to bring forth the life that, one day, will recognize the harmony of creation in a consummate manner. The weak form of this principle merely says: “The properties of the universe must be compatible with the existence of man” (Brandon Carter).

Regardless of which version you agree with more, one thing thus is made acceptable:

**“Modern cosmology rediscovers  
the deep connection between man  
and the universe.” (Thuan)**

The myth of mysticism follows the strong anthropic principle: it says that consciousness and cosmos have existed together since time immemorial and, at the same time, evolve through time. So the anthropic principle gives a clear “Yes” to time ... to the creative role of time.







The old type of mysticism (e.g. the Christian one, or particularly the Asian/Buddhist kind) says “No” to time. Buddhism goes even further and fundamentally denies the creative principle, i.e. the idea of a creation and the continuous process of Becoming.

Christian mysticism is ambivalent here. It definitely affirms a creator as well as creation, but it has difficulties with the idea of a creation that is not yet finished. But the new myth of mysticism draws its strength mainly from this not-yet-being-finished. As a result, it brings a different quality of progress to the morphic field of our culture, greatly different from the peculiar self-contradictory idea of progress that has become anchored in Christianity. (“Arise ye subdue the earth ... but do not sin against God’s creation.”)

The myth of mysticism exists unsaid from the idea of the Omega point and the self-creating second paradise. If consciousness and cosmos exist together since time immemorial and have started to evolve through time together, then we people ... who are, so to speak, the intersection of the cosmos and consciousness ... will one day land in creative time. This means:

**Over the long term,  
that which we experience as reality  
will be replaced  
by creative time.**

Consciousness is the platform for the activities of the Mind. Both the normal waking consciousness (emotional logic) as well as the super-consciousness are involved in the processes of self-opening.

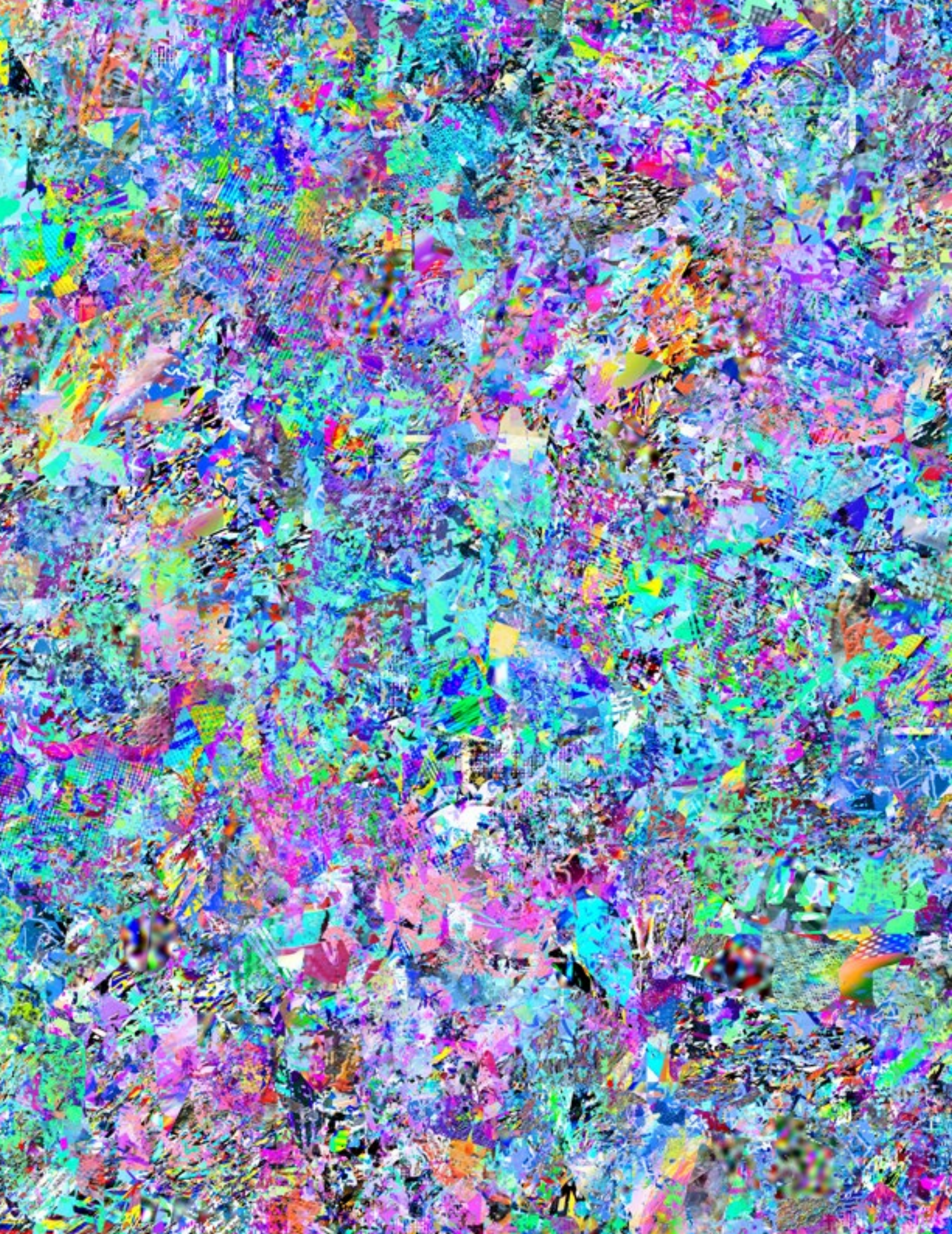
However, since transformative myths are involved in these processes, it will be important to also specifically activate the subconscious.

The subconscious becomes the partner for the upcoming transversality. The subconscious produces the illogicalities that we need for continuous self-opening. We once defined transversality as follows:

Specifically producing the creative Unknown: this is a joint task carried out by the unconscious and by trans-myths and mysticism. The platform for this is the myth of mysticism, which contains ... as described above ... the following:

TRANSVERSALITY
The Unknown leads the Mind into the Unknown.







**“The Unknowable gives me the world.”**

The mysticism of consciousness exists ... or, more precisely, acts ... in the Unknowable. And the software for this is the

**archetype of revelation.**

This is roughly what the system structure looks like, the one that is needed if you want to switch from finding to continuous inventing, i.e. if you want to follow the program below:

**The open Becoming is to become  
the inner reality of the brain.**

The prerequisite for this is that you understand the difference between the archetype of knowledge and the archetype of revelation not just as abstract theory, but that you utilize revelation as a neural process.

Revelation is not something that happens in rare moments “like a miracle”; revelation is a natural and continuous instrument of learning. However, this requires a functioning mysticism, such as Noetic mysticism, in which autopoietic and teleopoietic aspects are integrated. This mysticism is focused on the following objectives:

**Being able to see the events  
that take place in the invisible space  
of the Mind from the inside.**

Mysticism enables the subconscious to be able to see and mentally accompany the events that the higher consciousness can not see, understand, and objectify. So mysticism can access areas to where the higher consciousness has a blind spot.

The archetype of knowledge has two areas, namely the esoteric one (e.g. religion / New Age) and the exoteric one (e.g. science). The esoteric area works with both mysticism as the archetype of Revelation. So there are obviously two different fields for the use of mysticism. Esoteric mysticism ogles the eternal truth. Its main credo is enlightenment, and the result is that which mystics called “inner vision”. It is a Religio-mysticism that is attached to old myths ... the myths of primal fear.

It is interesting in this context that the exoteric area, which seems to be so much more scientific, cosmopolitan, and modern than the esoteric area, basically follows the same archetype and thus has the same connection to primal fear.







A spearhead of exotericism is certainly modern science. The credo for this is flowing truth. What does this mean? Science basically aims for the ultimate truth, but it constantly produces new questions and open situations. Science has basically committed itself to one day being able to explain the entire universe structurally and dynamically in its final existence. But the result of this explanatory processes is forever new, surprising openings to unknown spaces.

So science produces truths that produce a continuous flow through science's progress of knowledge. In this respect, the eye of the exoteric is consequently not geared towards enlightenment ... as is the case with the esoteric ... but towards evolution. Thus, the inner vision of the mystics is replaced by thinking in logic and laws.

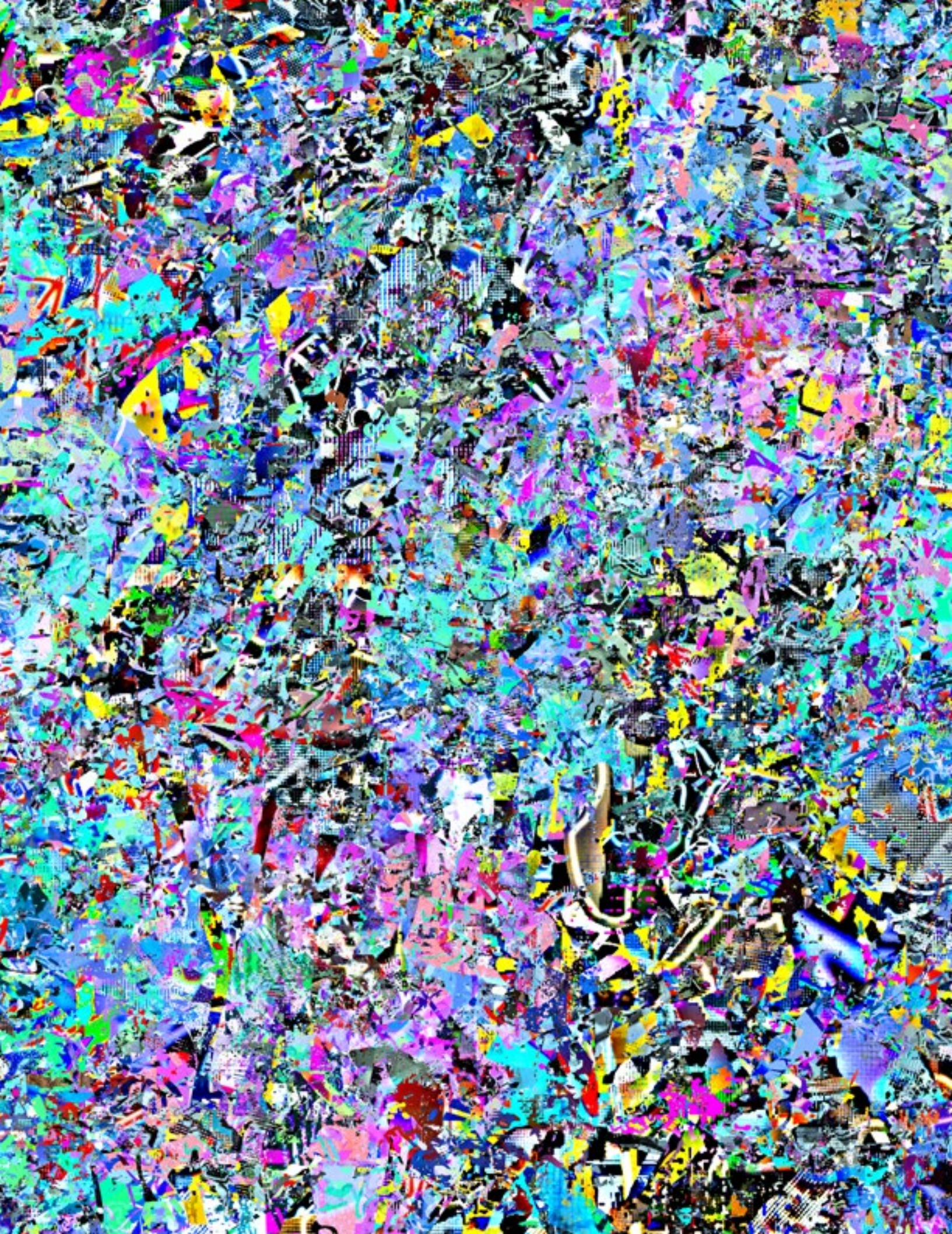
What is crucial ... and this is very often overlooked ... is that both the esoteric and the exoteric are fully integrated into metaphysics. Metaphysics ... and I am following Kurt Hübner here ... prevails whenever finality and all-validity is sought. Finality is represented by laws; all-validity tries to be realized, for example, by the world formula of physicists.

Finality and all-validity ... these are the two axioms on which metaphysics is based. We can see at this point that both the mystic and the scientist engages in a form of metaphysics, one which is designed to qualify finding. Francis Bacon once formulated this ambition as follows: the goal is to snatch away the mysteries of nature. Behind this finding, which at the same time requires pre-finding in a more or less implied way, lurks the ideal of a true existence.

Mental processes run in a very different way when the focus of the Mind shifts to the archetype of revelation. Then neither the esoteric nor the exoteric occur, but instead that which has been described here quite often under the keyword of Noeteric. In place of Religio-mysticism, autopoietic and teleopoietic mysticism sets occur; trans-myths replace science strategies. And both are integrated into a spiritualized body in favor of evocation. Keyword: confluence ... the spiritualized body as a cognitive tool.

Currently, thinking no longer dominates in logic and laws; now it is evocation based on a mysticism that I described as Mysticism 2, combined with trans-myths and confluence. Evocation replaces thinking in this regard.







Evocation can be described as “I ask for guidance.” Therefore, evocation ... as opposed to thinking ... is based not on objectifying, but on cooperation:

**Evocation is a process  
in which a living creation  
(e.g. the human mind)  
asks the great creation (the Spirit)  
for a shared re-creation.**

Noetic works with evocation. Thus, Noetic also separates from the mechanics of metaphysics, which ... as stated above ... is aligned with finality and all-validity. Transligion is focused on the rhizome, i.e. on the simultaneity of unequal things, as well as on co-evolution and all aspects of self-opening (transversality). Therefore, the “magic of multiplicity” takes the place of finality, while the criterion of “Nowness”, represented by transversality and co-evolution, replaces all-validity.

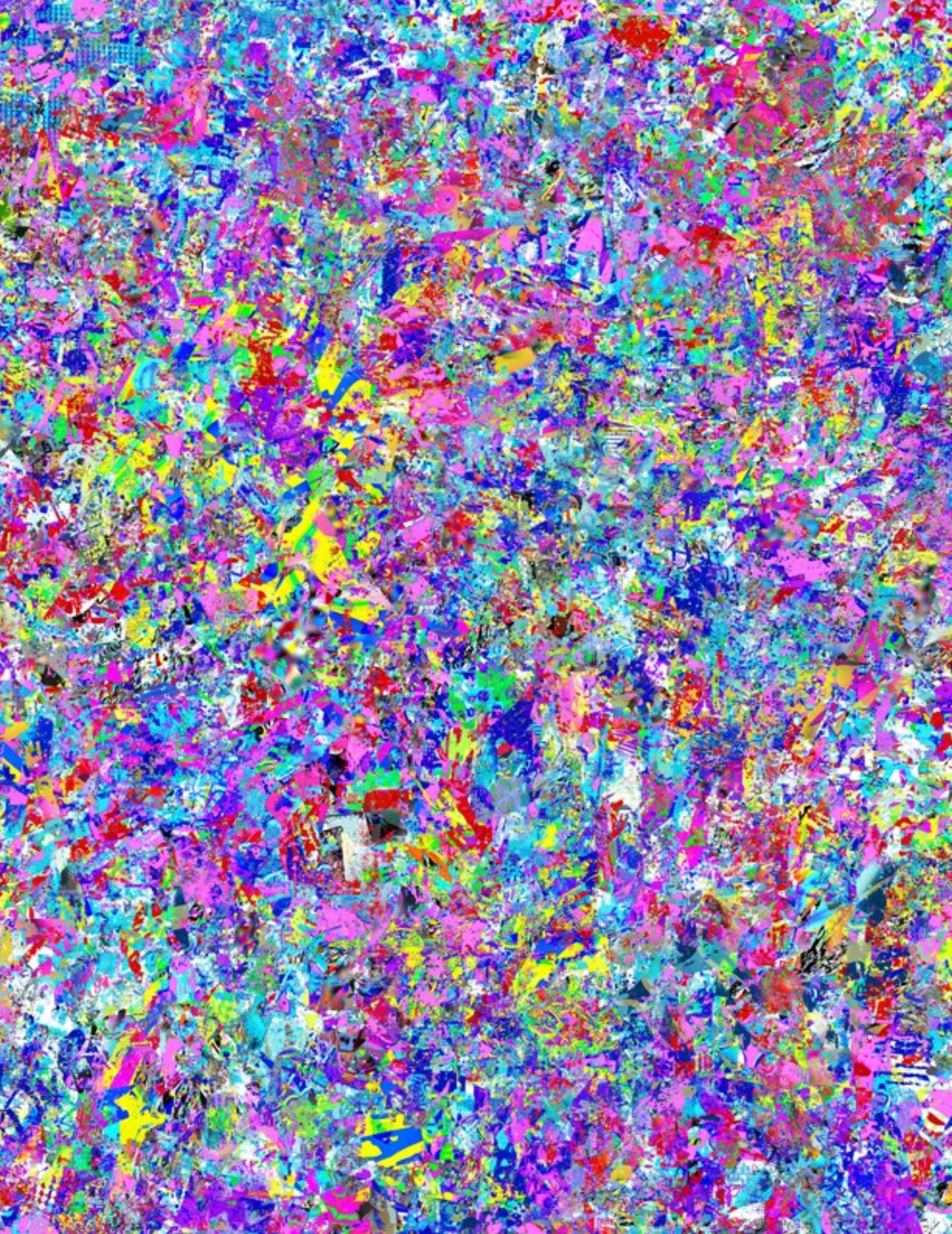
While metaphysics focuses on finding, the focus of Transligion is on inventing as a continuous process according to the axiom “continuity of Becoming.” It is an open Becoming; thus, the human spirit is drawn more and more into co-responsibility when it takes this path.

So, the better the co-evolution between Spirit and Mind works, the more responsibility the Mind will have to bear. In sharp contrast, for example, the momentum of responsibility is excluded as far as possible in the esoteric area. It is replaced by, in some respects, very archaic or modern forms of retreating from the world. All in all, Noetic requires responsibility, but also courage ... the courage to invent (see the diagram on page 29).

When the archetype of knowledge dominates, the result is ... as we have seen ... a Religio-mysticism that is not as straightforward as it appears at first glance.

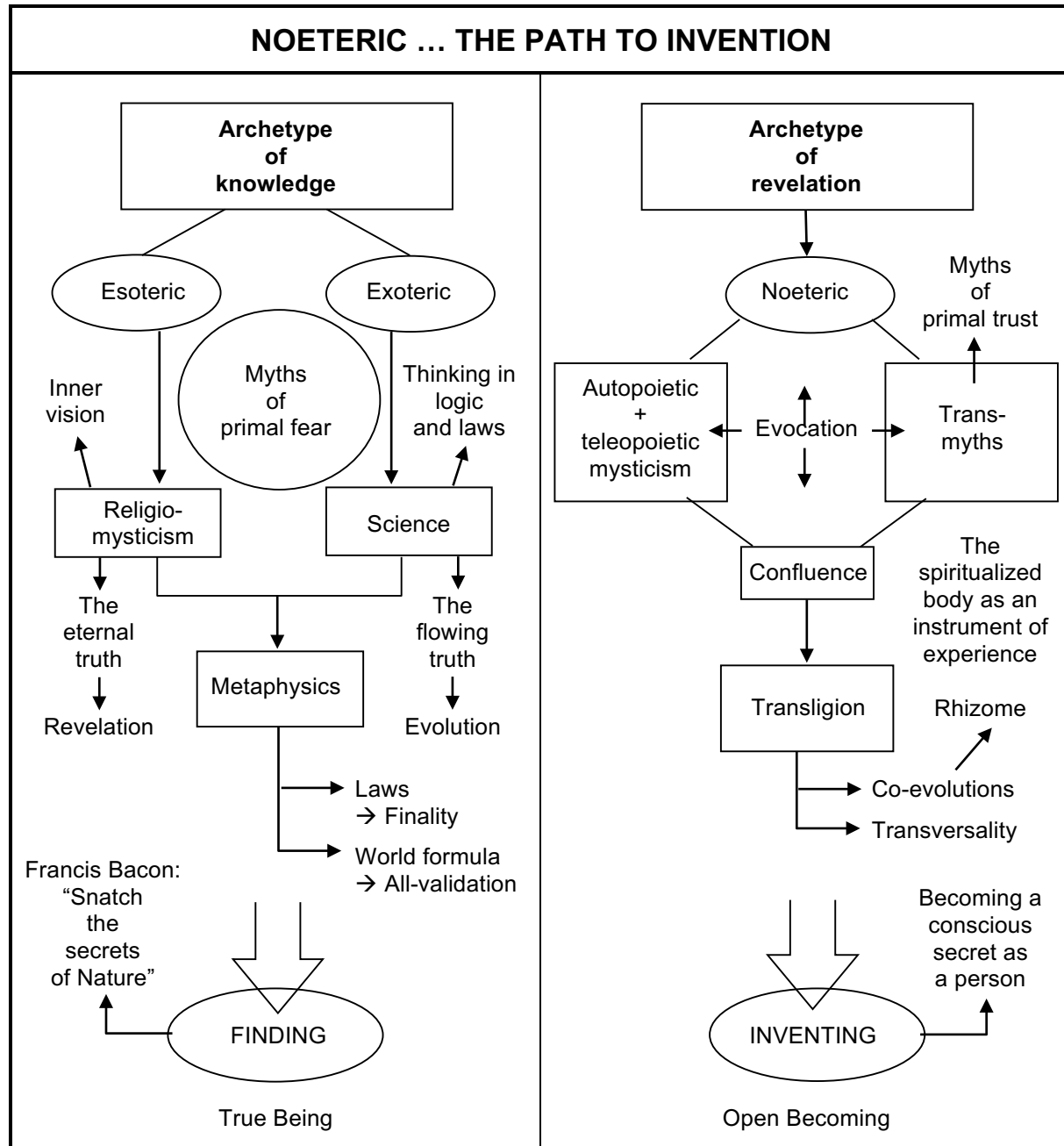
Anyone who has ever dealt with the various forms of mysticism can see how fast a mental standstill can be established by this. An example is Asian Religio-mysticism. It is very noble and enlightened ... but this mysticism is aligned to the reason, that is, to the unmoved eternal being. In the Buddhist Mahayana philosophy, this reason is described as the sole transcendent, characterless, self-existent primordial reason from which all phenomena have once emerged.



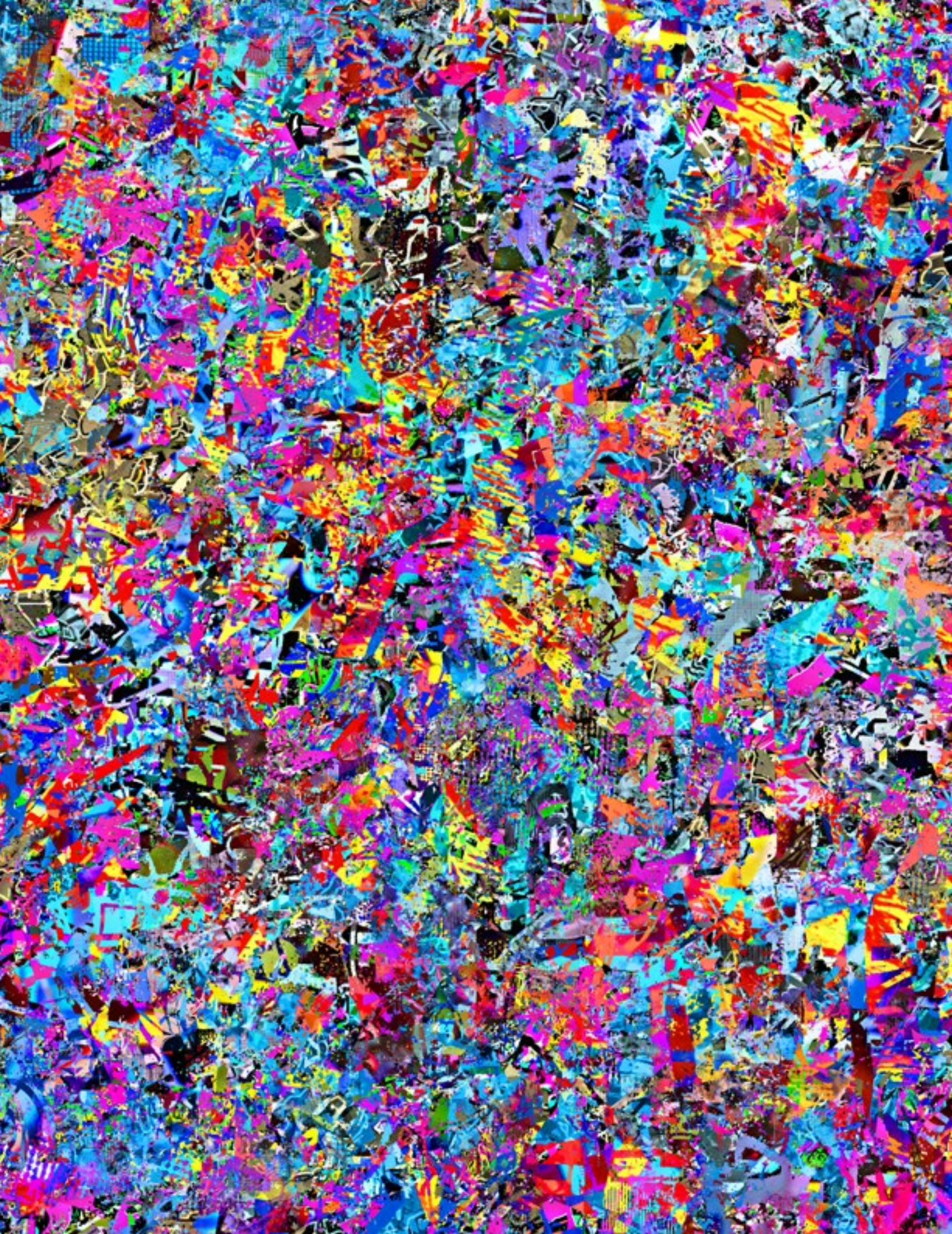




When mysticism leads a person's consciousness into the realm of this reason, the inner vision results ever more clearly in an absolute certainty. And precisely this is what generates the standstill of the Mind.









Rational science, which is part of the exoteric, is free from this longing for Religio, but even here there are problems. It succeeds in inventing in only a very limited way. If you look closely, only the really great scientific minds, i.e. those who are commonly called “geniuses” ... such as Descartes, Einstein, Gauss, etc. ... were actually able to discover and develop new areas of searching.

The vast majority of scientists deal with always finding objective details in the same area. Without the revelations that some great scientists have in fact received, science would be a relatively monotonous and uncreative activity. Therefore, as Newton once put it, only a “few giants of the mind” permit inventing. The rest is detail work.

Without the mysticism of co-evolution ... i.e. autopoietic and teleopoietic mysticism sets ... absolutely no courage to invent would blossom in a person’s Mind. The vast majority of people that I have met and who can be correctly assigned to the group of “highly creative people” does something similar to an improvised form of evocation. In my seminars, I frequently call this “revelation on the back burner.”

In this respect, I remember a dispute with a very creative economist who explicitly wanted to enforce his opinion that creativity is something like the “grace of God” ... something that can not be methodized ... a kind of elite determination ... something like a noble spirit into which people are more or less born by accident.

If we follow the archetype of knowledge, creativity might look like this. However, if we follow the archetype of revelation, evocation ... i.e. the continuous request for a new consciousness for Better-Becoming ... becomes a normal everyday activity.

In summary, we can see that, without a fundamental change in the top level of self-programming of the Mind ... that is, where the archetypes and myths act ... our culture will absolutely not be able to turn the reality that it, among other things, produced by itself, namely kinetics, complexity, the urge to innovate ... i.e. open Becoming in pure culture.

The more that we design our social and cultural situation in such a manner that the so-called dead times become ever shorter and less important, i.e. the more we program our society for the open Becoming, the more important it will be that we also make the open Becoming the internal reality of our brain. And this switch from the archetype of knowledge to the archetype of revelation is absolutely necessary for this.







I have met many people in recent years who would certainly agree with this idea in principle. Usually they are convinced if you can prove that the big breakthroughs in cultural evolution always had the character of revelations:

**That which is truly new is always greater  
than the spirit that brings it into the world.**

They are then convinced that the big decisions of our culture have obviously been co-determined quite considerably by the cosmos. Therefore, they can also agree that it would be worthwhile to improve this cooperation of the cosmos in order to make it a continuum.

Some experts believe that intuition is the key for the activation of the subconscious. But this can not be, because intuition is nothing but the formation of patterns due to emotional experiences. That what geniuses really do at the boundary of the knowable is the conversion of impossibilities into possibilities. And impossibilities are unopened, i.e. unfertilized, probabilities. All this is new territory. Absolutely new territory! Intuition fails on a broad scale because intuition always has something to do with the processing of the past: intuitions are abstracted feelings of yesterday.

The thesis that I would like to present and explain here is as follows:

- A mysticism that we can not recognize exists in our consciousness.
- This mysticism constantly produces the process of revelation of consciousness content for which we can have no knowledge.
- The more emergent (i.e. unpredictable) the innovations of our spirits are, the more mysticism our Mind has processed.
- This mysticism has a very limited purpose: to allow our "I" to become visible to the world. However, this is the central myth of science and rational logic. This is, so to say, the credo of the archetype of knowledge.
- The creative mysticism that lives a shadowy life of its own within our consciousness has a focus for which we have virtually no mental models at hand, namely: "The Unknowable gives me the world."

On this basis, we can say:

- The more innovative the Mind becomes, the greater the amount of Unknowable it processes.







- To reshape the Unknowable to the Better-Becoming of our world, the Mind requires a new kind of relationship with cosmic intent, that is, what Wolfgang Pauli started to develop: a kind of “Alchemy of the Spirit.” This is the true basis for teleopoiesis.
- In addition, however, a technical toolbox is needed, one that is able to bring the Unknowable ... which is supposed to provide the opportunity for improvement ... to speak. As a rule, the Unknowable does not speak. So the question arises: Who or what can let the voiceless Unknowable speak?
- The answer is surprising: it is personal existence. It is the existence quality of man. So it is not the usual learning tools such as language, thought and logic, but the resultant of human growth.
- The quality of personal existence becomes the language of the Unknowable. Personal existence is the learning tool. This is the basis for evocation.
- If the quality of personal existence is the language of the Unknowable ... then magic is practiced. In this respect, the approach by Wolfgang Pauli to move closer to magic was absolutely right. However, he practiced this in the 50s. At that time, neuroscience was still in its infancy, and there were hardly any elaborate theories that could explain which mystical self-processes between Spirit and Mind occur on their own.

Today, after several years of empirical neuroscience, we see things a little clearer. And for about 5 years, brain research has also been overcoming classic reductionism and has been analyzing ... carefully and sometimes with a bit of fear ... the mystical in neural events. Thus, a methodological concept for the transversal Mind has been created since the early 90s; the innermost credo here is:

**“Go further than is possible!”**

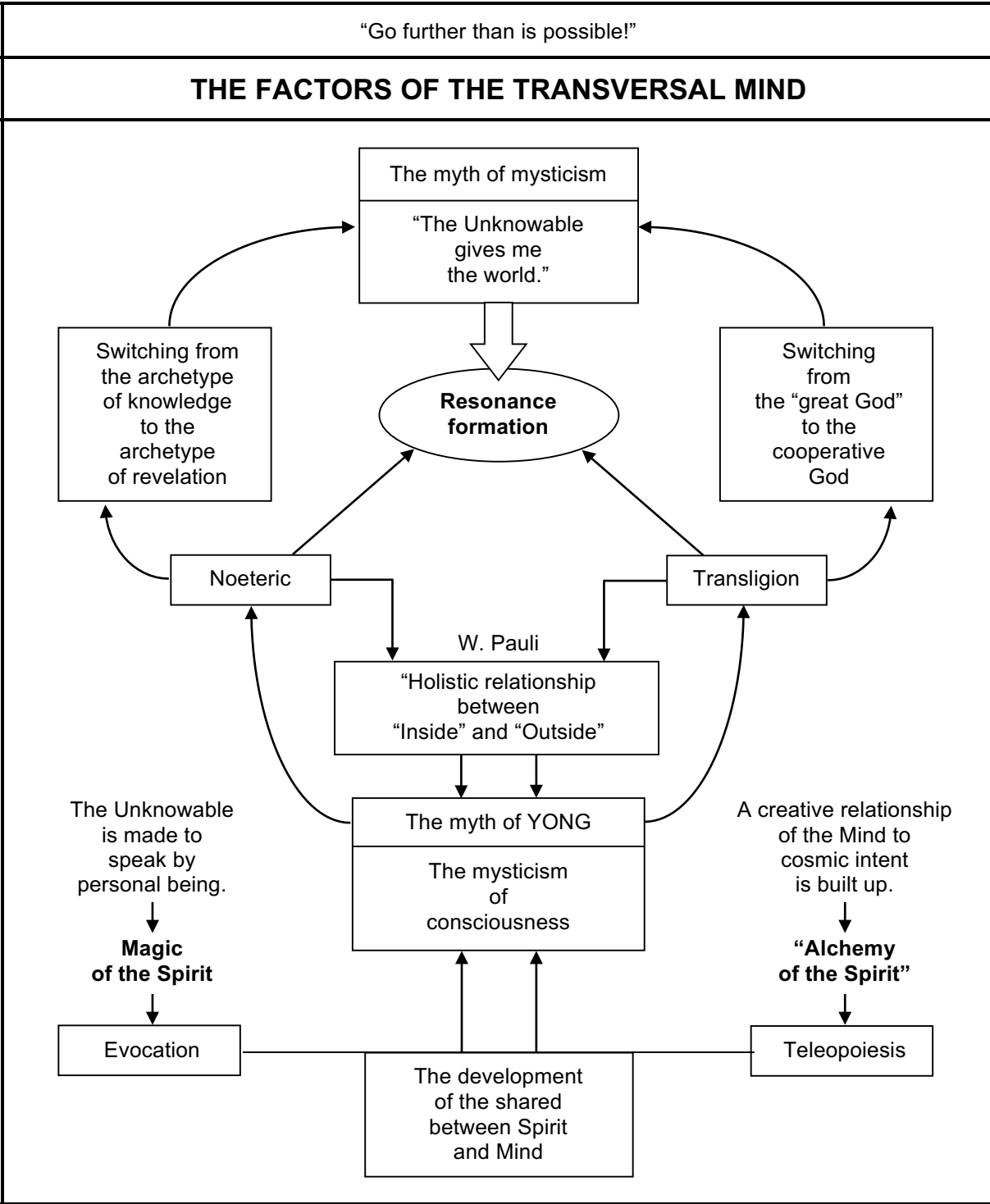
The concept of the transversal Mind includes the myth of mysticism, Noetic, Transligion, and of course resonance characteristics, but also evocation and teleopoiesis and, last but not least, the mysticism of consciousness. The diagram on page 37 describes how these factors are related and how they support and qualify each other.

Where do we begin? Maybe we should first direct our interest to that which is called “the trend towards the new mysticism” in current neuroscience. Outstanding examples are David Chalmers and Colin McGinn. These two scientists are very *en vogue* at the moment and, of course, very controversial ... but that’s always the case when a field of science is preparing to question and break through its own hidden religions. Let us first take a look at the mysticism of consciousness, largely following Chalmers and McGinn:















- 1. There is an “I” that can not fully recognize and explain itself because it, as a spiritual form, is greater than the Mind to which this “I” belongs.**

So if you want to empower your Mind, to cooperate with the Unknowable of the Spirit (which is what David Bohm calls “movement”), you need an identity, that is, an “I” that is greater than the normal “I”. This leads us to the concept of trans-personality, and also to the idea of an “objective ‘I’” as has been recently described by Thomas Nagel. Ultimately this is nothing more than that which is called the “Holy ‘I’” in Noetic mysticism.

- 2. The consciousness over which an “I” has command is greater than its consciousness (= conscious consciousness).**

So there is in every Mind a space that is blocked off for the Mind (a blind spot, so to say), but in which the Real takes place, namely the interaction between Spirit and Mind. The “I” can not enter this invisible space of the Mind. But if you want what happens in this space... and precisely the subject of all this happens there, namely that the Unknowable gives the searching subject the Unknown in the world ... then the Mind needs not only an “I” that consists of the Unknowable (this is the Holy “I”), but also a toolbox that enables it to be able to experience the processes in the invisible space at least as resonance. This is the phenomenon of resonance conditioning, and the three basic tools for this are the spiritualized body (confluence), Noetic mysticism and trans-myths.

- 3. The consciousness that a person experiences is dependent on his neural processes (NCC / neural correlate of consciousness), but these NCC processes also depend on the “descending Spirit” (Roger Sperry). Therefore an “emergent mentalism” dominates ... the descending Spirit is defined as Spirit: the cosmic intent of the next Becoming and therefore the next opportunities for a Better-Becoming are implicitly embedded in the Spirit.**

The model of telepoiesis shines through here. The Now of evolution continuously provides us humans with impossibilities in the form of raw material for possibilities of Better-Becoming. The problem lies in the fact that our Western culture, as Kurt Hübner has written, is fundamentally fixated on the archetype of knowledge (including science as well as religion and the esoteric), but virtually no longer on the archetype of revelation.







However, the emergent mentalism, as described by Sperry, Chalmers, and McGinn, is a revelation process, not a process of active and will-controlled knowledge.

So we are seeking a competence for invention for the mental forms that can stimulate and organize revelation (passive receiving). A completely new Mental Praxeology has made itself known here. The first approaches are already in practice under the heading of MIND DESIGN.

#### **4. How the Spirit affects the Mind can not be explained by the Mind.**

We can still use that which we humans can not explain. If we see ourselves blocked in terms of a targeted use of the Spirit, this has a lot to do with the image of God that prevails in our Western culture. This is a great, often angry and punishing God, but it is not a cooperating deity. So what is necessary is switching from Religio patterns and theological strategies in favor of the new concept of Transligion:

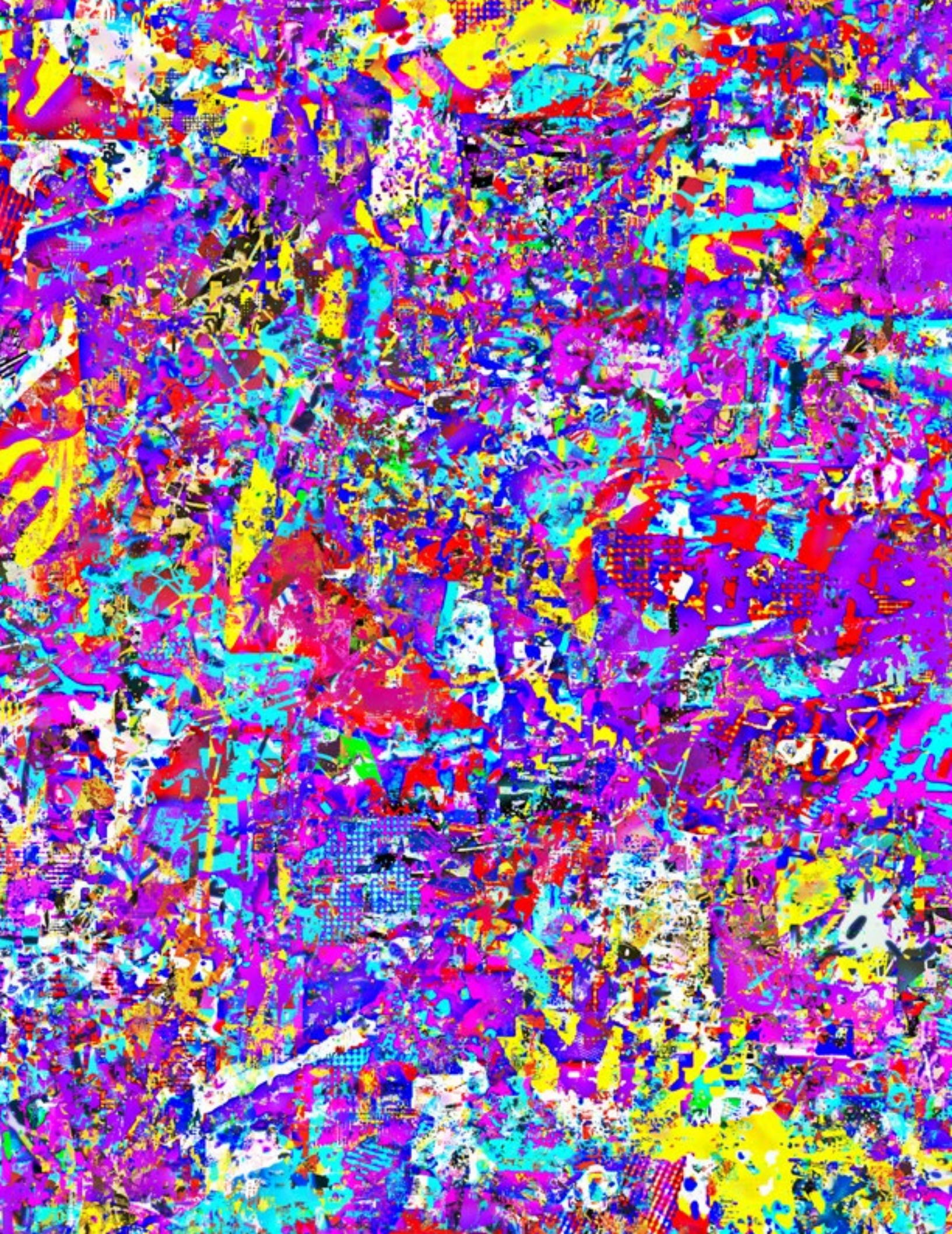
**Transligion describes God  
as the Becoming of ourselves.**

The mysticism of consciousness seals itself off from the usual strategies of knowledge that our culture has developed. Mysticism can not be objectified can only be experienced and is one of the contents of consciousness that are ultimately singular and which also largely block communication.

Therefore, a strange game is hidden within our Mind: due to mystical processes, we get a fairly clear picture of the world, but the mystical processes themselves remain unclear. Because of these mystical processes, we keep in touch with evolution and design our own evolution as part of the cosmic purpose, but we are obviously unable to evolve and to qualify our consciousness of this process ... i.e. our consciousness for the hidden mysticism in our Mind.

In my opinion, the interim period in which we now live and which is called “post-modern” (Wolfgang Iser) is nothing more than a creative phase of self-confusion with regard to this mysticism hidden from ourselves, but which is our own Mind mysticism. It is, so to say, a suspecting breaking-out of the culturally shaped spirit from its own doctrine.







As a result, a transversal culture makes itself known, and thus a model of consciousness that follows Noetic. Generally, we can speak of three different models of consciousness:

- **the consciousness model of the exoteric**
- **the consciousness model of the esoteric**
- **the consciousness model of the Noetic.**

Let us clarify the differences between these three models a bit. In the exoteric model of consciousness, the spirit of action is clearly in the focus. This “spirit of action” arises from the interplay of self-observation, thinking (affect logic) and will. If you want to describe this from the shamanic perspective, then you can see that the following credo dominates here:

**Tonal shapes Tonal.**

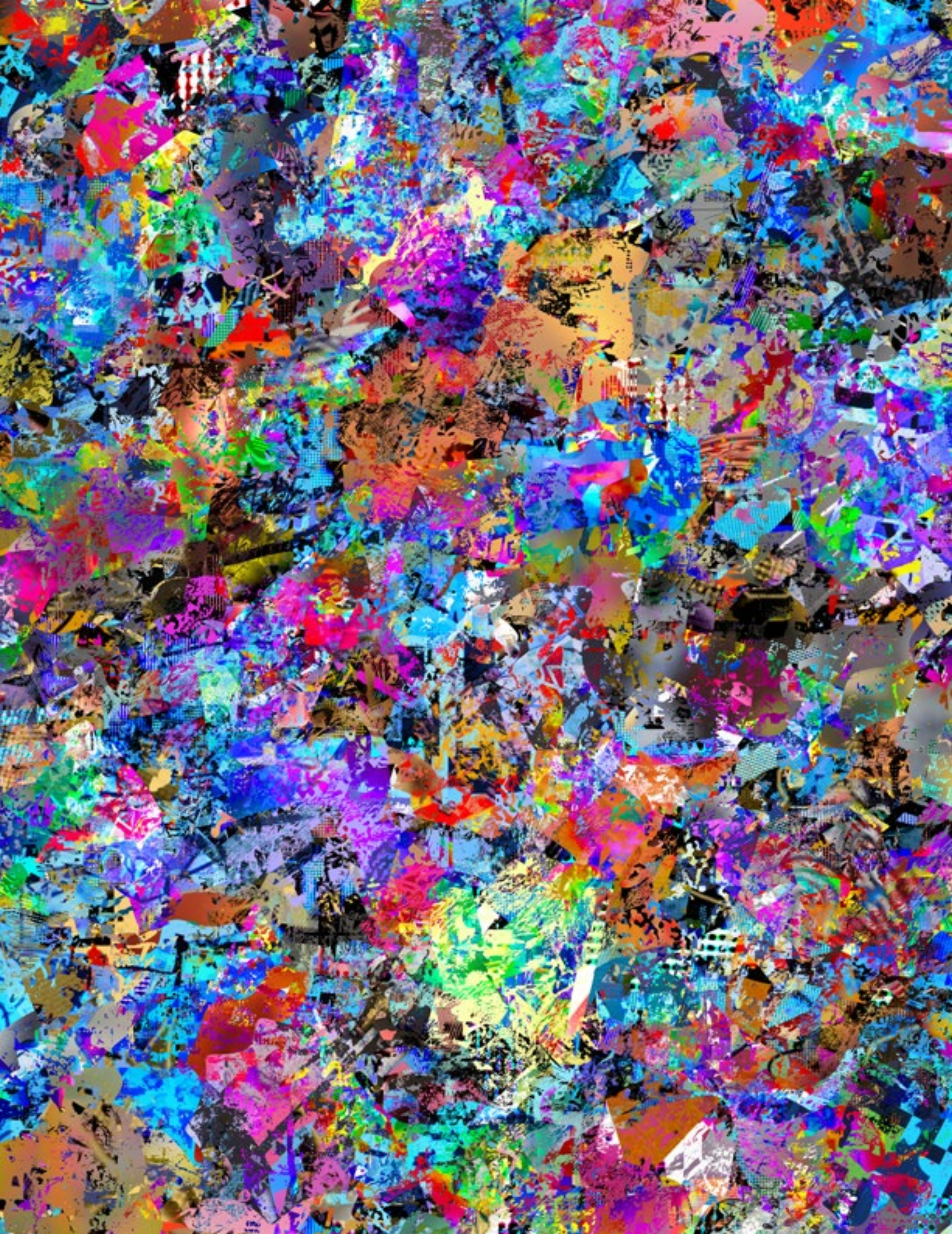
Things are different for the consciousness model of the esoteric. Here, the focus is on what Jiddu Krishnamurti called “the reason”, i.e. the mystery behind the world. This “mystery behind the world” becomes the goal for a personally improved world. Put in the terminology of Toltec shamanism, you can see the following pattern:

**The Nagual (“the reason”)  
forms the exit from the Tonal.**

Again, the consciousness model of Noetic is very different. Here, the co-evolution between Spirit and Mind is at the focus, that is, the continuous, creative production of the “unknown shared”. This “unknown shared” is cooperatively made in favor of a continuously growing spiritualization of everyday life. Speaking from the perspective of shamanism, this involves the following credo:

**The Nagual  
(in this case, it is the movement,  
i.e. the creative time  
aspect of the Spirit)  
forms the qualification of the Tonal.**







The following diagram shows the differences between these three models of consciousness:

In the exoteric, there is no mysticism. As Thomas Metzinger writes, the word “mysticism” has become synonymous in our Western culture with “diffuse” or “indeterminate” or even “deliberately misleading.” From the exoteric point of view, there is only clarity and truth, and everything that “obscures” these two aspects or changes them in such a way that they are confusing is negative and has something to do with “intellectual retrogression.”

THE 3 MODELS OF CONSCIOUSNESS		
Exoteric	Esoteric	Noetic
<p>The spirit of action in the world</p> <p>↓</p> <p>The Tonal forms the evolution of the Tonal.</p>	<p>The mystery behind the world</p> <p>↓</p> <p>The Nagual (“the reason”) forms the exit from the Tonal.</p>	<p>The co-evolution of Spirit and Mind for an unknown world</p> <p>↓</p> <p>The Nagual (“the movement”) forms the qualification of the Tonal.</p>

The esoteric is familiar with mysticism. But this is a Religio-mysticism, that is, a mysticism that does not enable (program) the mind to self-opening. So it is not a mysticism of primal trust, but a mysticism of primal fear.

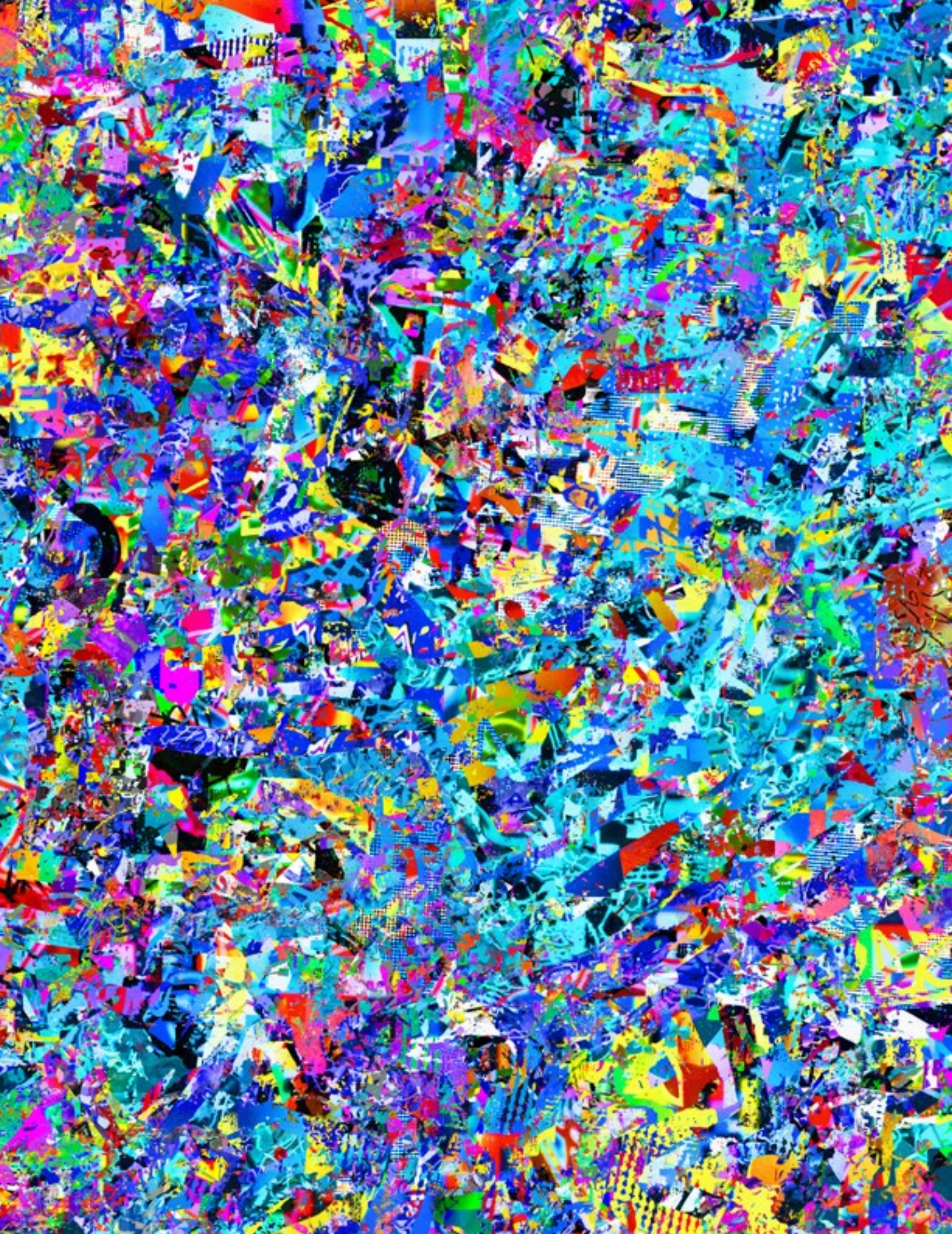
Noetic is also familiar with mysticism. But it is another type of mysticism, namely mysticism that describes the interplay between “consciousness as something” in conjunction with “consciousness of something” ... mysticism for the cooperation between Spirit and Mind. Perhaps, it is worthwhile to examine the Noetic concept of consciousness more precisely at this point:

The linchpin of the Noetic concept of consciousness is an expression that says the following:

**“The Nagual is the owner  
of consciousness.”**

This expression cannot be proven scientifically, i.e. causally/linearly. What this sentence says continuously produces precisely the mysticism that thwarts analysis by the Mind. The only thing you can use here is resonance conditioning. In this case, it is assumed that the Nagual is actually the owner of personal consciousness and then invents the realities in this personal consciousness through which the Nagual can be felt as a resonance effect.







But here lies the problem. The technique of resonance conditioning can be developed and qualified only if you can believe in the Nagual. But since the Nagual can not be objectified and proved, our culture will not enable itself to believe in the Nagual. So it will not make any major effort to lead this Nagual to a resonance in the Mind. Behind all this is the archetype of knowledge: We can only fully exploit that which is "existent" for us. And

everything that is to be "existent" follows the credo of knowledge. Since the Nagual cannot be known, there is no path of knowledge to it.

### **THE CONCEPT FOR THE NOETERIC MIND**

"Noeteric" is the name  
for the neurophilosophy  
that shapes the space  
in which we act (= Nagual)  
to the directing  
consciousness of a person ...  
to the directing consciousness  
for the life lived (= Tonal).

If there is no objective-based path of knowledge, it is a good idea to work with the tools of mysticism.

A Noeteric concept of mysticism can be useful for the aspects of co-evolution:







FACTORS FOR A NOETERIC MYSTICISM
<ul style="list-style-type: none"> <li>• There is an eternal Being (“the reason”) that is closed to our consciousness, although it is possible that our consciousness is part of this reason.</li> <li>• There is an eternal Becoming (“the movement”/“the source of eternal light”) that reveals itself to our consciousness as cosmic intent when we recognize it as a creative principle.</li> <li>• The cosmic intent (“temple of all possibilities”) autonomously organizes the supply of open Becoming in our all-consciousness.</li> <li>• This supply is transformed when our consciousness (Mind) cooperates with it in creative time (“timeless flow of time”). The result is “the origin of our future.”</li> <li>• Creative time continuously flows (ostensibly incorporated into our human culture) towards the observer ... so to speak from the future (“The future is actually the time in the time” / Schelling) into the lived life (present). Thereby it continuously transports creation information and creation energy (the 2 aspects of light).</li> <li>• Creative time encounters flowing time. Both times intersect: flowing time is irreversible (arrow of time) and runs horizontally from left to right, while creative time frontally penetrates the arrow of time and breaks into the consciousness so that it generates Being as the Now of creation. In this Now-Being (which the thinking Mind can not perceive with its reality generator) are born the current impossibilities ... as a resonance to the “intervention of the reality of my life” (observation/evocation).</li> <li>• Where the two times intersect, “the noeteric time of pure consciousness” (Schelling) is created, equipped with a germinal virtual temporality for the possibility of Better-Becoming (time and consciousness are manifestations of the same structure).</li> <li>• That which is born as a possibility into reality thus represents the cooperation (complicity) between movement and human life: the creation of the human world is co-evolution.</li> </ul>
Foundation for horizontal illumination

If the creation of our human world consists of co-evolution, the focus of our culture shifts from the current postmodern to transversality. This means:

**We people  
become the  
creative part  
of creation  
because we  
live creatively.**







Transversal life stands before us. At the moment, we are still largely in the culture phase, called postmodernism; this is important because it brings the critical-cynical relativism of our own "operating system" to life.

Postmodernism is primarily a slap against itself; by the way, this is the reason why many conservatives have been postulating for years that this stage is a "dud" and that we will certainly soon return to the good

principles and ideologies of modernism. (What is interesting is that a few decades ago, when people were talking about leading modernism to its climax, the same conservatives were just as vigorously opposed against the "harmful modernism.")

Postmodernism will certainly soon be replaced by the transversal era. Transversal life is made of continuous breaks and ideations (this is the technique of fictionalism / self-fulfilling prophecy as cultural dynamics). This means that life is most alive and most authentic when it breaks through itself. And mysticism gives the Mind precisely the skills, intelligence, and sensitivity to be able to mentally organize this momentum of the transversal:

### ANOTHER VIEW OF MYSTICISM

- Mysticism is avant-garde, not old-fashioned.
- Mysticism is progressive (enlightening), not regressive (darkening).
- Mysticism is creative (fabricating forwards), not fleeing the world.

Mysticism generates  
Mind intelligence  
for  
transversal life.

**Mysticism enables a  
person's consciousness  
to live in the  
continuity of Becoming.**







So: mysticism. Modern mysticism. Avant-garde mysticism ... mysticism that focuses on autopoiesis and telepoiesis. Let us now take a quick look at the content of such a mysticism:

### THE SEVEN REQUIREMENTS FOR AN AVANT-GARDE MYSTICISM

1. The mysticism should be visionary (= future-descriptive) and utopian (= future-generative). In its fundamental form, it should focus the Mind to endless exceeding (Laws of Form) and the "unmarked state" (= Nagual).
2. The mysticism should establish the primal code for a kind of mental synergetics in the Mind; this should in itself exist as an evolutionary (Becoming) methodology. It should also create an automatic function for openness within the Mind, in the sense of a "Mind-card for no Mind-cards". In addition, it should conform to the shape criteria for the 2<sup>nd</sup> reality generator.
3. The mysticism should not be an element of Religio, but rather a functional element of Transligion: it should enable the consciousness to utilize the Spirit (= movement) for its own self-penetrations (= continuity of Becoming as the basis for transversality).
4. The mysticism should be largely free of the programs of the esoteric and the exoteric in favor of Noeteric: it should build up within a Mind a resonance system for the Becoming of the Spirit so that it can direct the evolution of the consciousness.
5. The mysticism should have a self-generating program that "subsists" on the yearning of creation (= cosmic intent) to be able to reveal itself beyond the human spirit. It should be part of the Omega vision.
6. The mysticism should process the content of the archetype of the Spirit in a manner that the Mind becomes capable of complicity between Spirit and Mind, thus making Telepoiesis (= the conversion of current impossibilities into possibilities of Better-Becoming) practical.
7. The mysticism should be committed to the miracle of life, that is, it should program the Mind to its responsibility to the Now of creation so that consciousness is enabled, in all its dimensions, to join the growing reduction of order with the growing development of organization (= myth of cooperating creation).

A transversal or Noeteric mysticism is based on 5 structures:

- cosmic intent
- an identity that consists of evolution
- the miracle of life
- the birth of current impossibility by movement
- the Nagual.







These five structures follow a guiding idea that may be called the Omega vision, based on Pierre Teilhard de Chardin:

In this aspect, the role of consciousness is important. In the context of Cartesian logic ("I think, therefore I am"), consciousness is solely what I develop myself. Outside my mental processes, there is no consciousness in my Mind. And because Cartesianism believes this, it has also declared thinking to be the sole producer of consciousness in a very stringent form. A modern Western person can produce, shape or process virtually no consciousness outside of thinking. For us, thinking is almost synonymous with consciousness. From the Noetic point of view, this looks quite different:

**Our mental processes  
are possible only where  
the consciousness of the cosmos  
permits these processes.**

This means that, within us, a consciousness acts for which we do not have a feedback loop, i.e. no observing consciousness ... the consciousness of the cosmos. Cosmic intent. This is roughly what Charles S. Peirce has described as the concept of "co-thinking".

Since creation (cosmic intent) wants to reveal itself, it must help shape our consciousness so that the Mind of man can one day be the eye through which creation can recognize, enjoy, and celebrate itself "as from the outside".

## THE IDEA OF MYSTICY

The Nagual  
... and thus the miracle of life ...  
cannot be understood through language.  
Our words generally describe only the Tonal  
because they themselves are tonal.

What can we do?

We can change the strategy:  
from describing to experiencing.  
From empiricism to poetry.

Then we can form words and images  
... as metaphors for experiencing.

These metaphors are  
designed in the spirit of the Nagual  
and are celebrated for the  
immediate provision of the Nagual.

The words and images are then  
like scudding rain clouds.

They blow away in the wind.

Only the rain remains.

As an event that invites you to experience.

This is the idea of mysticism:

The Nagual comes from nothing  
and returns to nothing.

Mysticism lets it come and go.

And in between, we people react  
as a membrane ...

as a membrane because we live in the Nagual,  
because we are ourselves  
the miracle of life.







From this perspective, cosmic intent will continuously affect us. Roger Sperry has described it as the “descending spirit.” And this effect on our consciousness (which uses the all-consciousness and cultural innovations for a large part) is focused on spiritualizing a person’s Mind more and more ... i.e. ensuring that the Mind matches as much as possible the Spirit in a long chain of evolutions. Only then can the Spirit manifest itself.

The is strongly suggestive of the shamanic model, with the boundary at which all people remain standing until the very last man finally reaches this boundary, so that all of them can then cross the boundary ... together.

If you want to summarize the Omega vision into a pithy formula, you could do it as follows:

**The Spirit reveals itself  
through the Spirit of the Mind.**

I have frequently pointed out that Asian mysticism, as well as Christian mysticism (which, if you follow Kurt Hübner, has been more and more rationalized away in any case), are not suitable for the processes of telepoiesis and the co-evolution between Spirit and Mind. We need a new, modern mysticism.

As we have seen, time is at the heart of this mysticism, and the Omega vision provides the thematic background. One thing that is important is that both the aspects of creative time and the aspects of Omega vision remain mystical. In the second in which they are transferred to metaphysics or transcendental thinking, the power of the symbolic representatives collapses.

In this regard, Martin Heidegger’s statement that being is not a product of thought is absolutely right. Metaphysics is thinking and leads to thinking. And thinking is a substrate of being, but thinking itself can not replace existential being.

In this respect, it is necessary to work very carefully in this matter: mysticism must remain mysticism and must not be transferred to metaphysical concepts.

When a person becomes a co-designer of the latest creation ... i.e. when this person performs co-evolution ... he will have to shift his mental focus:

**from reason  
to  
movement.**







And we humans can only live as a living creation and shape our evolution in this movement. Therefore, the reason can never be our reference point (although religion and the esoteric try to do this). The reason is not creation. The reason is neither the creation nor our creation. So it is never our future. The reason is timelessness, eternity, and infinity, and therefore incomprehensibility. The reason is thus ... and it is important to see this clearly ... never life.

We are life. We need life. And so we have only movement. It leads us to the synthesis with itself:

**Movement leads us to  
cooperate with movement.**

Thus, complicity is included in the substitutive game between order and organization, i.e. the tool for the Better-Becoming within our evolution. From level to level, a higher potential for complicity unfolds within us, that is to say, in our consciousness. The philosopher Martin Heidegger touched on similar ideas (including ones that are based on Nietzsche) when he argued that "the world is a work of art that gives birth to itself."

We can only communicate, interact and cooperate with this birth process, of which we are a part. There is no relationship with the Absolute. We do have concepts that try to describe this Absolute, i.e. the reason. But each of these attempts ends with failure. Laozi already pointed this out: the Tao that you call Tao is not the Tao. And Peter Sloterdijk points out that this desire for the reason has always been part of classical metaphysics. In his opinion, all the great spiritual systems have attempted to form "the dyad" with the Absolute.

He believes that this is based on the archetype of "the absolute pair, or the mystical union between God and the soul." And it is precisely this dyad, according to Sloterdijk, that has failed in all the attempts that involve this: this "incest in the Absolute" does not work because we can only cooperate with creation as creation. Everything else, says Sloterdijk, is "a transfer to the Absolute ... the thinking soul puts itself in a position where it attains an unrivaled self-conception as a partner and concave mirroring of the Absolute."










This leads to an “inevitable overtaxing”. And all propositions of this type, Sloterdijk continues, contain “a certain tragic violence”. In his opinion, the deeply hidden germ of the mystical concept that is called “Hell” is located here. Maybe we developed the concept of a hell only because we are manically fixated on closely uniting ourselves with the absoluteness of the reason rather than on uniting with the miracle of life that we are, and which lives in its own temporality in such a way that we can recognize, experience, and enjoy it more and more.

Basically, we receive continuous help from cosmic intent. And this help will lead us to our own miracle (this is the idea of the YONG myth). But if we do not accept this help, but instead remain fixed solely on the reason (unfortunately, most Christian myths steer the human Mind in exactly this direction!), then something like a “hell on earth” may actually arise. Then a lot of things appear to go off the rails. And the creative interplay between the reduction of order and the self-creation of organization suddenly transforms into the grimace of a malevolent chaos.

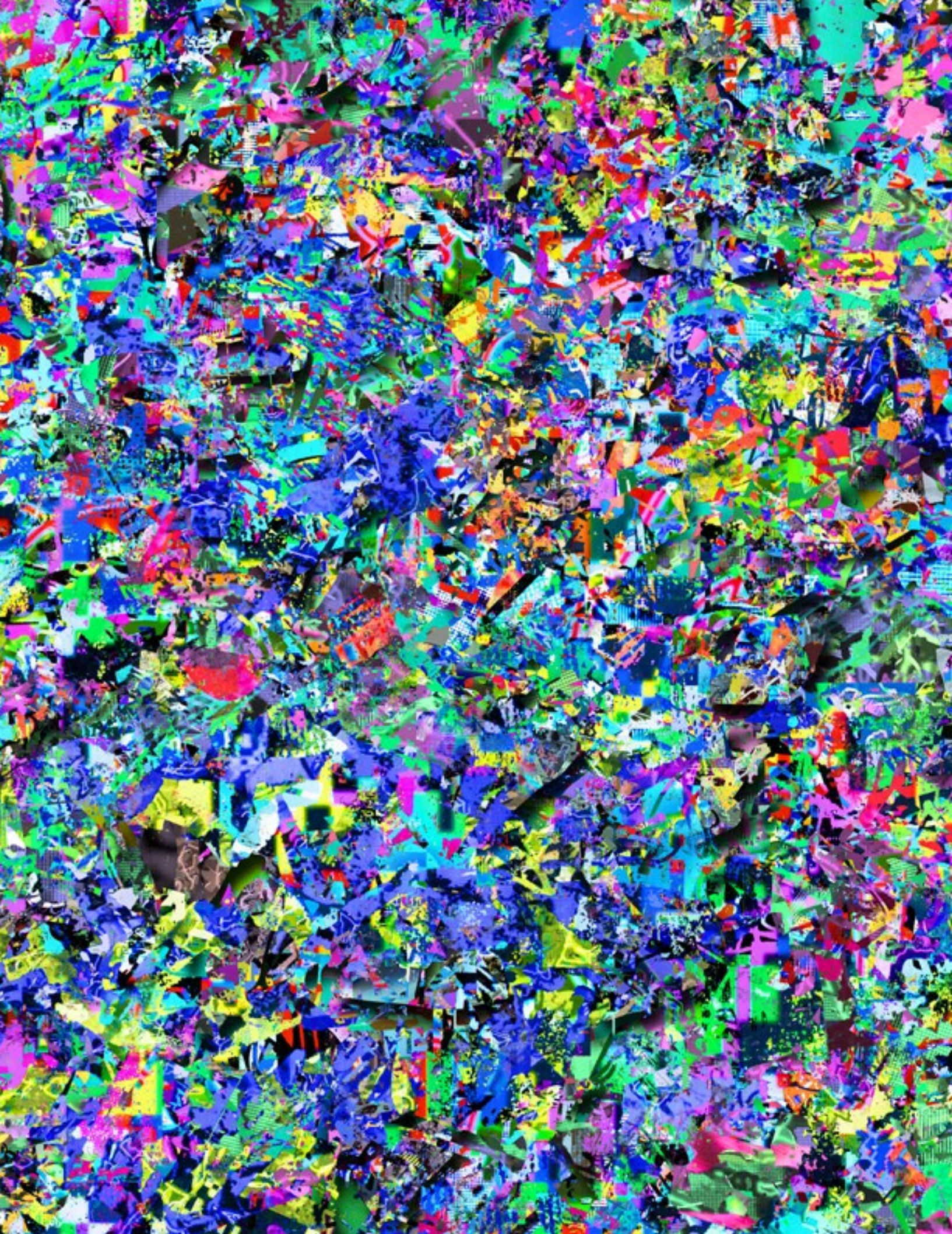
The dyad with the Absolute ... this incest with the Absolute ... creates the misery which we people then use as an inducement to look for something like redemption, either in this world or in the hereafter. Esotericism looks for redemption with the absence of world. Therefore, it is fixed on the hereafter. Exotericism seeks redemption using the compression of life into short-term ecstasies. Therefore, it is fixed on the here and now.

The new dimension of Noetic tries to organize redemption in such a way that it can guide a person’s personal consciousness to the miracle of life. In the concept of Noetic, redemption is thus accomplished with the help of the Spirit and thus with the love of cosmic intent. The diagram to the right describes these different strategies of redemption.

STRATEGIES OF REDEMPTION		
Esoteric	Exoteric	Noetic
Redemption occurs with the absence of world 	Redemption occurs with the compression of world 	Redemption occurs with the love of cosmic intent 
<b>The hereafter</b>	<b>The here &amp; now</b>	<b>The miracle</b>
outside of time	inside of time	outside and inside of time

The love of cosmic intent ... it has two sides. It is the love that we people can show cosmic intent, but it is also the love of cosmic intent that is continuously and undiminishingly coming towards us. In this respect, cosmic intent has the greater potential for love:







### **Cosmic intent loves without end.**

It loves everything. It is all-love come to life. Our love for cosmic intent is limited, however. It is only Becoming. And precisely this Becoming organizes the growing development of organization.

The love of cosmic intent is therefore twofold, namely ours and that of the cosmos; therefore, it is also outside of time and, at the same time, within time. So it overcomes a pattern that has led to a lot of discord in regard to orientation, especially in Christianity, namely the division into otherworldly longings and worldly actions.

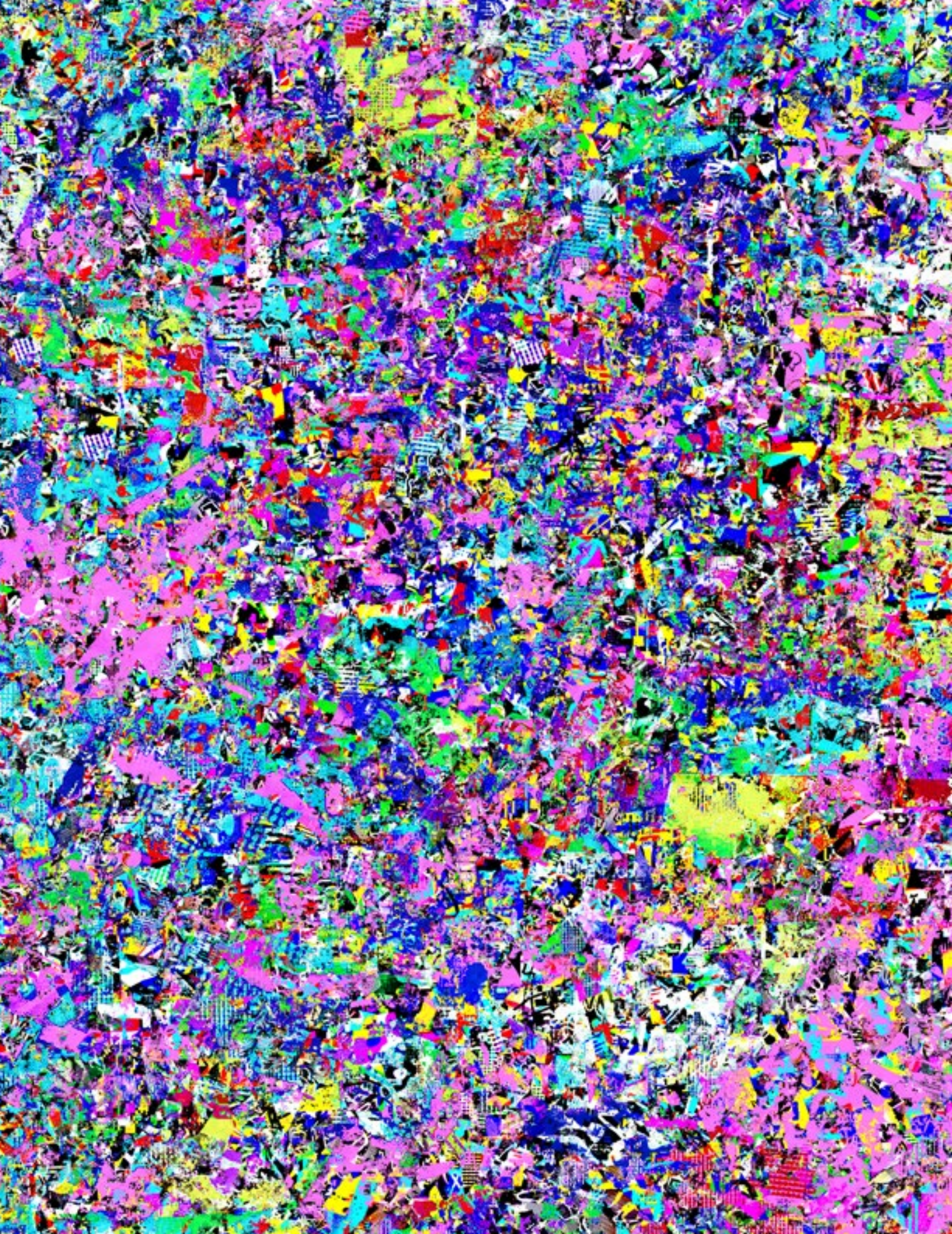
So a first tentative basis to be able to explain the action concept of Noeteric a little better is demonstrated here. The starting point is the following insight:

**The more help we  
receive from cosmic intent,  
the more our future becomes  
dependent on impossibilities.**

**The more our Better-Becoming  
is determined by impossibilities,  
the more the Mind  
becomes dependent on  
the techniques of evocation.**

For all aspects of transversality, a kind of mysticism that follows the aspects of Noeteric will be required:





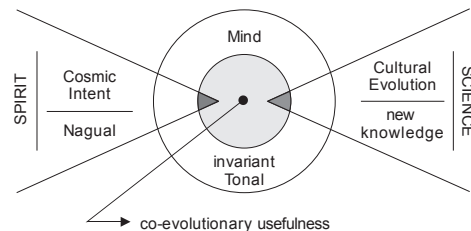


## NOETERIC

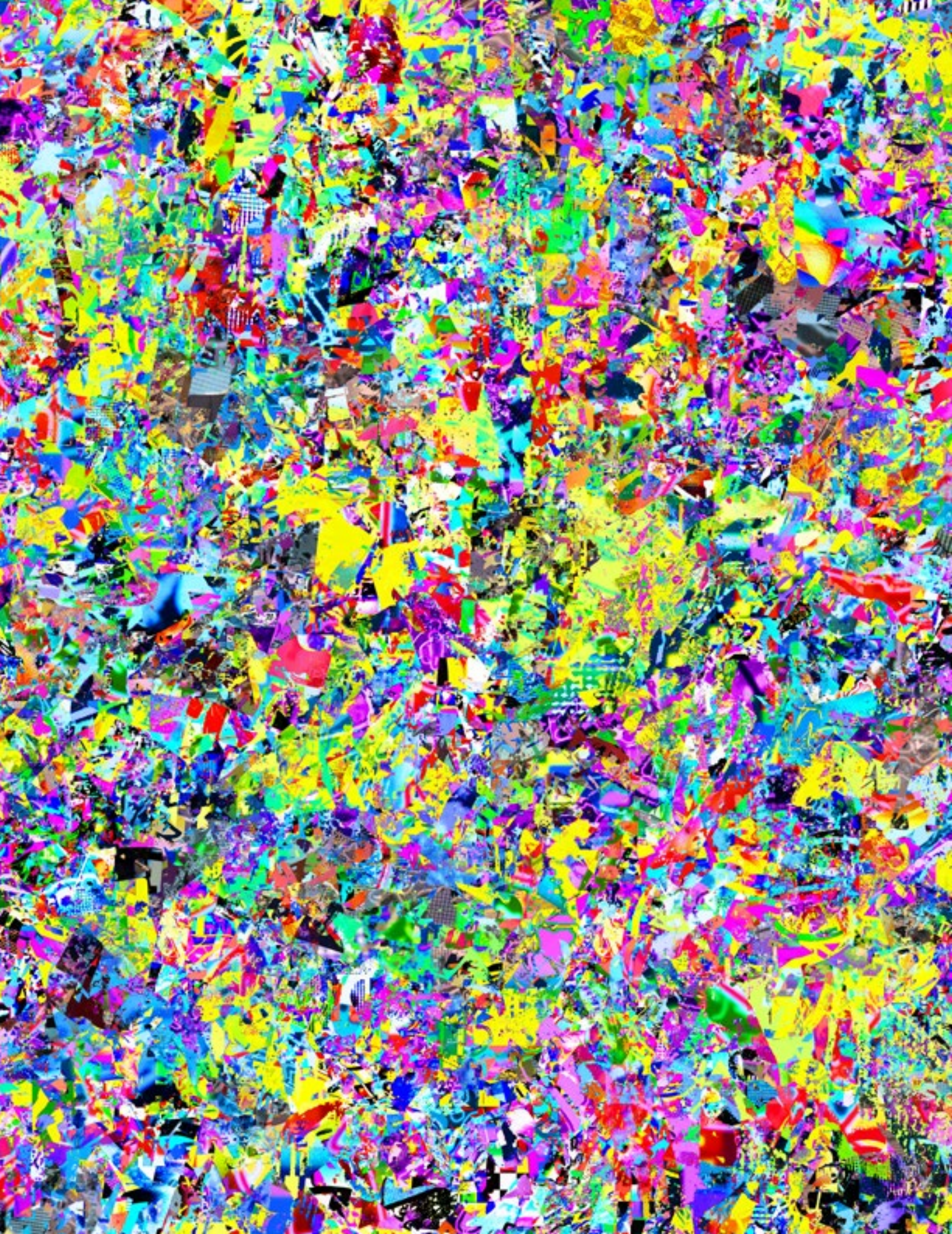
### Manifesto

1. Everything that exists is only a simulation of the Mind ... a simulation of that which is beyond the reach of the Mind:  

Nothing is true.  
Some of it is useful.
2. All simulations derive their power from the belief in them ... but this power is possible only if the belief is virtual/paradox:
  - It exists to not exist.
  - Belief is practiced although there is no truth that can justify this belief.
3. The belief in simulation produces useful effects (viability) ... Noeteric controls these effects on the growth of consciousness:
  - All the effects that help only the external situation, but not the self-qualification of the Mind, are filtered out.
  - Everything that the consciousness arranges for its own evolution is implemented as a utility.
4. All implemented utilities are focused on making the Supreme Spirit / cosmic intent / Nagual) become the co-designer of the personal evolution of consciousness:
  - Everything that stimulates and optimizes the co-evolution of Spirit and Mind is implemented as “effective reality” (= invariant Tonal”).
  - The rest is interpreted as a “game” and is not implemented.
5. All results of science and non-science are selectively used to improve the invariant Tonal:
  - All new results of cultural evolution are subjected to the context of co-evolutionary usefulness.
  - That which is not useful in this context is interpreted as material for the infinite play of the spirit ... but it does not receive the status of Mind mechanics or a Mind methodology (i.e. it remains in the world of observation and is not used for the spiritual world of action).









## THE CONTENTS OF NOETERIC

1. There is a cosmic intent in which cosmic energy and cosmic intelligence push to organize Becoming:

**The continuity of Becoming.**

2. It is the essence of cosmic intent (= Spirit) to show itself to the evolutionary Mind (= secularized revelation) and to make itself available (= co-evolution):

**This generates the bridge between Spirit and Mind.**

**This arises because both ultimately consist of the same raw material.**

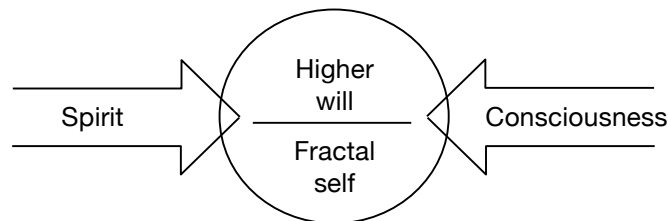
3. If the Mind instrumentally sets itself for this co-evolution (= invariant Tonal), the higher will organizes itself within it:

**We shape the future  
before knowing  
which future it is.**

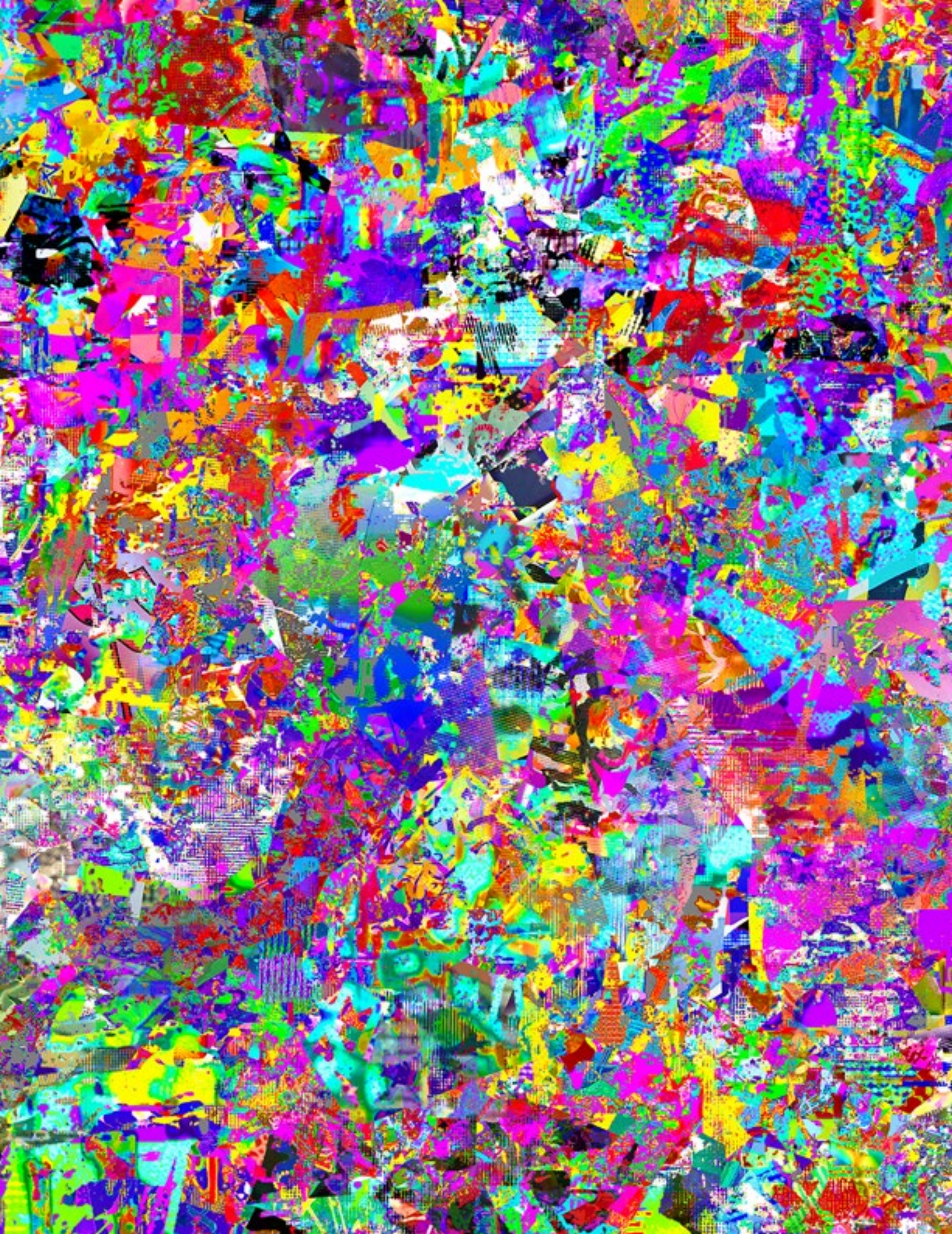
4. The higher will is the self-organization of the Spirit in the Mind. Therefore, it operates in a person's non-conscious consciousness, not in his consciousness (= thinking).
5. If you want to cooperate with the higher will, you should build up stable interaction channels between consciousness and the non-conscious consciousness:
  - a) This requires the following:
    - Mind agents
    - Not thinking (Trance View / Space)
    - Laws of Form of a new spirit)
  - b) This set is the core of the invariant Tonal.
6. To let the invariant Tonal develop its co-evolutionary usefulness, it is necessary to build up and instrumentalize 3 neural regulations:

**Trans-personality  
... the fractal self**

Identity should be reprogrammed towards evolution (= fractal self) so that the Mind can continuously operate in the co-evolution between Spirit and consciousness.



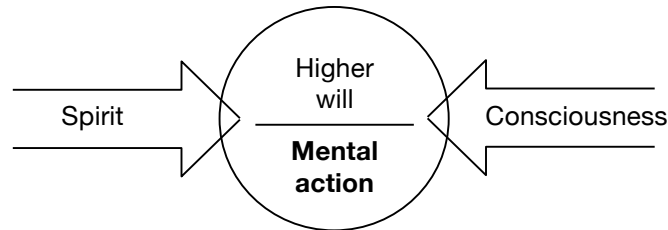






### Trans-rationality ... mental action

The operating system of the Mind should be enabled to interact with the higher will. Therefore, it is important to overcome both thinking logic (= short-circuit of the Mind) as well as the incorrect programming of the Mind towards the exclusive dynamics of self-observation (= Bermuda Triangle of the Mind). The operating system that organizes this cooperation with the higher will is mental action.



Mental action needs:

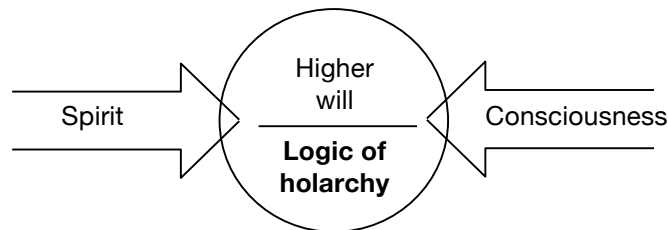
- Activated trans-myths / Brain Balance
- Sentic forms / Trance View
- Laws of Form
- The attitude of serving (preligion)

### Trans paradigm ... the logic of holarchy

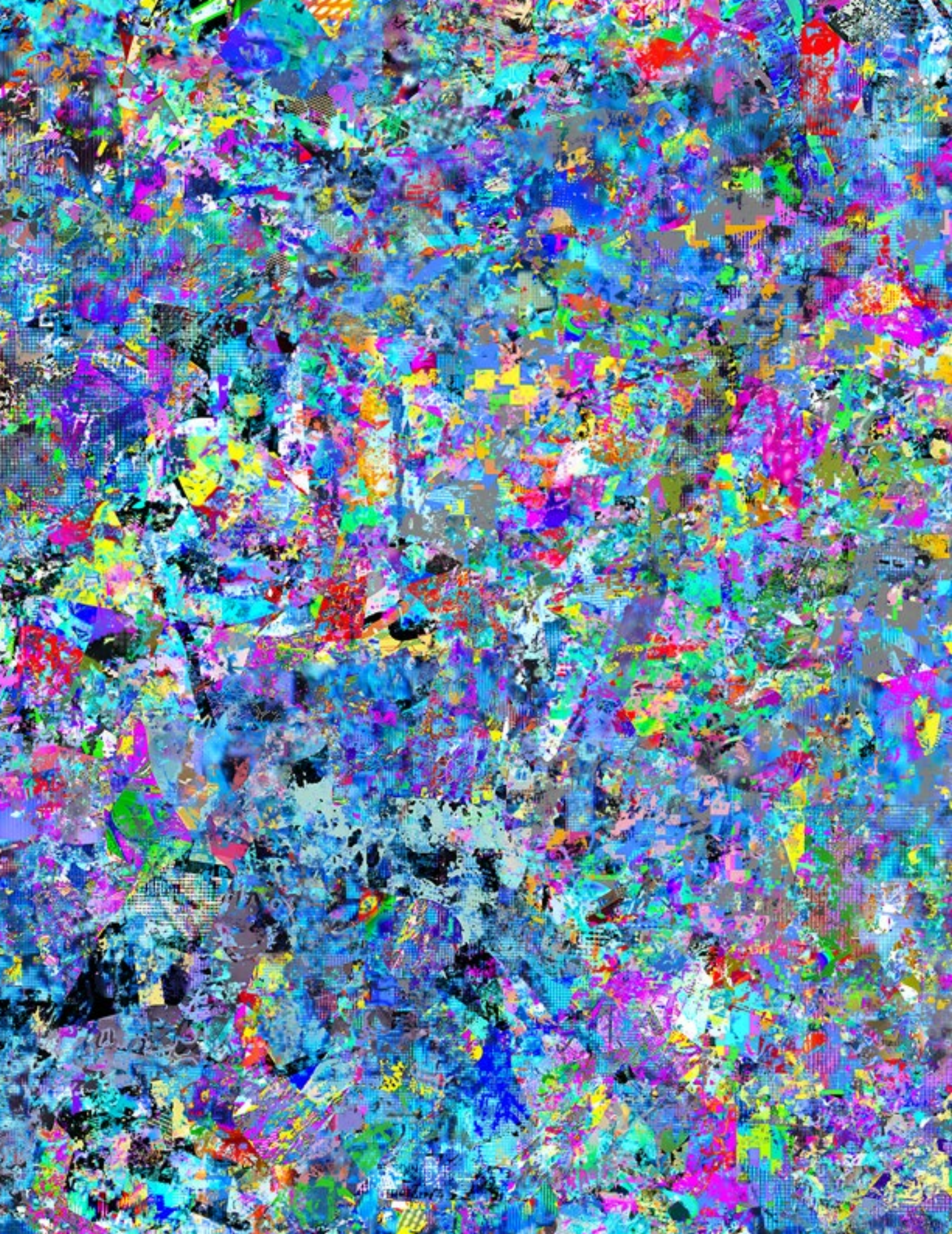
The new operating system of mental action should be able to operate beyond truth ideologies ... i.e. where dilemmas, paradoxes and multi-complex structures (= rhizomes) prevail. (Linearity, finality and causality exist only in the realm of thinking.)

Therefore, the Mind requires the exchange of logics: from rational logic to "polycontextural logic" (Gotthard Günther) or "transversal reason" (Wolfgang Welsch).

Due to this "illogical logic", the Mind is enabled to integrate itself in the paradoxes of the "descending Spirit" (Roger Sperry): if you want to take advantage of the higher will, you should make the logic of the holarchy the software of your brain.









The logic of holarchy is a serious challenge for the Mind. The more future, the more holarchy ... in the form of “illogical logic” ... that the Mind needs to process. And it is precisely this mix of future and not-logic that the Mind fears.

The famous philosopher Alfred N. Whitehead once said “It is the task of the future to be dangerous.” Furthermore, he stated that only someone who is embedded in some way in a “cosmic theory” or a cosmic reality can lose their basic fear of the future.

As Whitehead as well as many other great thinkers recognized, however, the human intellect tries to escape the danger of the future. According to the sociologist Niklas Luhmann, for example, culture was developed to build up habits as spiritual defense barriers.

In his opinion, culture is the prevention of “thoughts about what could be done differently instead of the habits”. Culture and Mind are thus used to somehow get the danger of the unknown and the fundamental openness of evolutionary Becoming “off the bargaining table”.

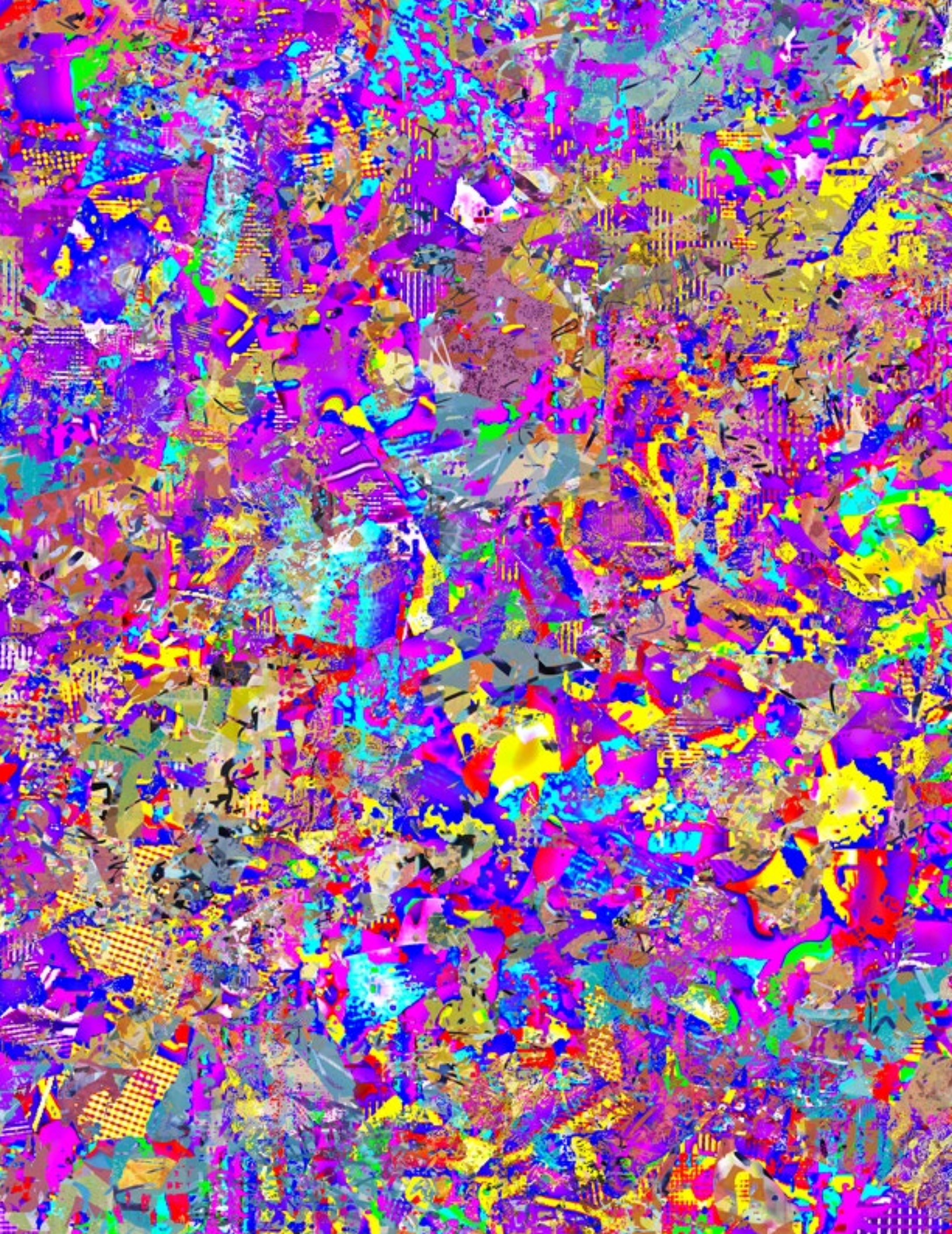
From this perspective, we can see that the majority of our Mind programs (e.g. beliefs) and especially our “cultural training” are designed to suppress the creative openness of the human spirit, or at least to steer it onto a course of social expectability. In other words:

**We use our culture  
to defeat our fear of the unknown  
... by using spiritual techniques  
of producing expectability.**

Accordingly, an entrepreneur or manager who wants to be continuously creative would have to build up new skills in his Mind that can dissolve this negative fear of the unknown, which is situated deep in the subconscious. If you want to be creative, you must be profoundly free of fear.

However, the analyses of evolutionary biologists, such as those of Robert Wright (“The Moral Animal: Why We Are the Way We Are”; Vintage Books, 1995), show that man developed certain evolution strategies during his spiritual and cultural evolution to negate this fear of the unknown, and that he now applies these strategies like “smart” tools.







As Leda Cosmides, an evolutionary psychologist at the University of California confirms, these evolutionary strategies have become highly automated in our spirit to such a degree “that we do not even perceive them.” In other words, the automatic defense against fear has become second nature in our Mind to such a degree that we can no longer notice it with our own consciousness. We know nothing of our fear because we fend it off perfectly.

Now, of course, this raises the question of which evolutionary strategies we still have in our subconscious today to overcome our fear of the open Becoming. And the answer is simple: thinking.

Yes ... thinking is a highly successful defense strategy against the basic conditions of evolution, namely irreversibility, openness, and lack of experience. From this perspective, our nearly addictive devotion to thinking, and the way how we automatically equate consciousness shaping with thinking, can be described as defensive programming from the spiritual Stone Age, which has by now become second nature in our mental habits (and therefore in what we call our culture) to such a degree that we are no longer able to conceive of organizing our dealings with the unknown in any other way than with thinking. In other words:

**The strategy of defusing  
the fear of the unknown  
by thinking has become  
so natural for us that we are  
no longer able to cooperate with  
the unknown outside of thinking.**

This doesn't seem to be a great disadvantage because we have coped quite well with rational and logical thinking so far. But now that we have to invent more and more future (= emergence problem) in less and less time (= kinetic problem), we are having significant problems with this very old-fashioned interior equipment. We can put it this way:

- 1. The more creative outputs that are required, the more that thinking fails.**
- 2. The more emergent that creativity has to be, the more that logical and rational thinking fails.**







The problem lies in the fact that we are now increasingly forced to seek and produce emergence at its point of origin. And this is what is called potentiality in quantum physics. In other words, the very thing we most fear ... the unknown ... the primal power of creation that is completely foreign to us, staring at us like a dark void. Potentiality ... i.e. that which seems to threaten us in our assurance as well as in our identity because it dissolves us or, as Nietzsche once put it, “swallows” us.

If that which quantum physics has recognized is true, the production of new realities is nothing more than a coagulation process of the spirit. And this coagulation process, which physicists describe as “progressive enslavement” (Hans-Peter Dürr), is nothing more than the conversion of potentiality to reality via the intermediate stage of ideality.

Hans-Peter Dürr once described potentiality as a “realm of all possibilities.” So it is ultimately the one thing that our Mind most fears, namely the melting pot of all futures. Thus, the one thing that the spirit instinctively flees is exactly the source of that which it so desperately seeks, namely primal creativity ... emergence.

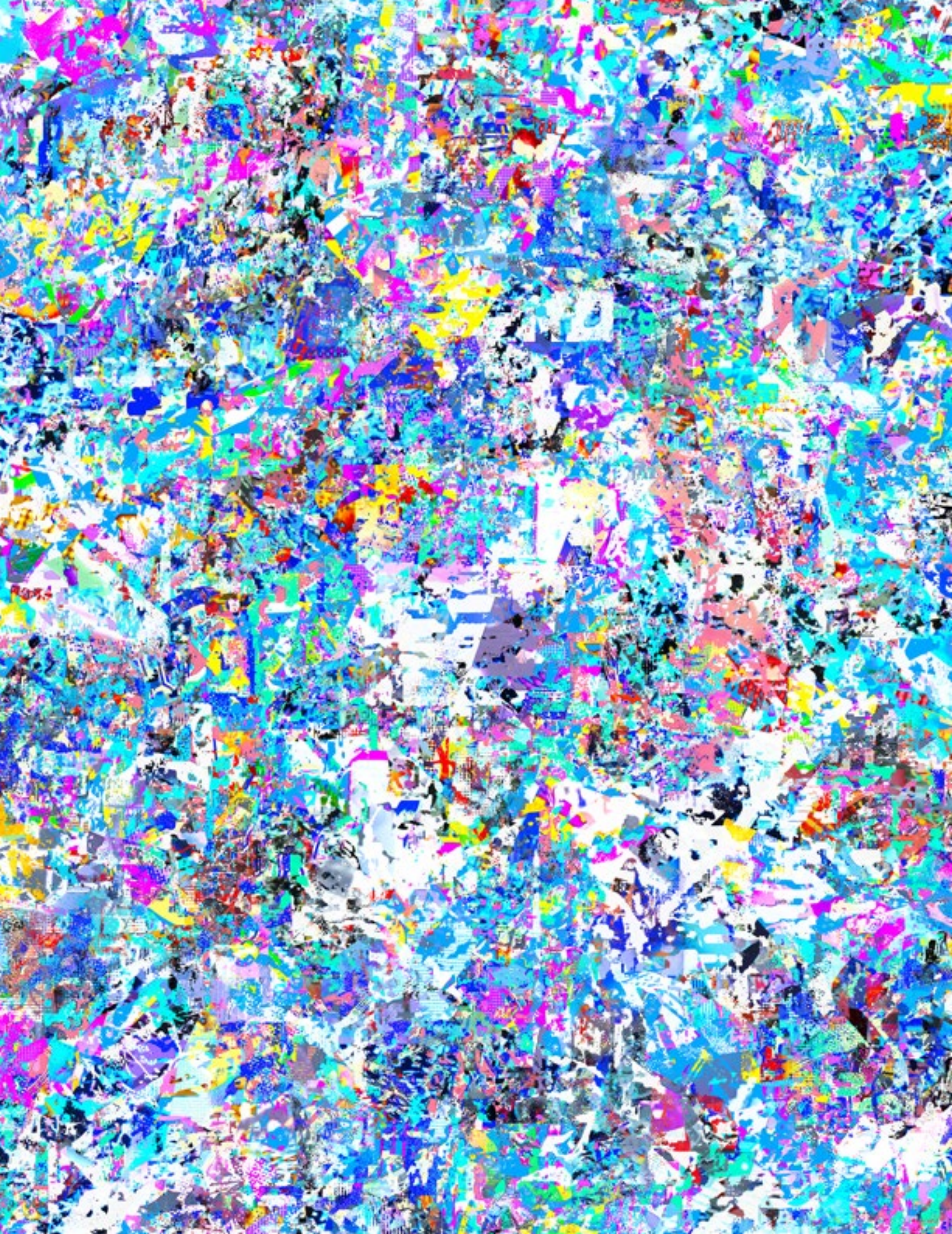
Therefore, “our reflective, conscious thought is tuned towards reality, not to potentiality” (Dürr); that is, our evolutionary defense strategy, which has become something of an automatic constraint for us, is looking in the wrong direction. It forces our Mind to look at reality. But from the physical point of view, reality is merely the past. From the perspective of quantum physics, reality is frozen or coagulated spirit, i.e. a Being that is no longer in the Becoming.

If, however, it is true that the principle of creativity is moving more and more into management (which I have no doubt is happening), then we should ask those of ourselves in management how we can win back this creativity. In any case, this will not work solely with thinking and strategic logic; after all, we are all evolutionarily trained to use thinking to avoid potentiality.

From this perspective, it also becomes clear why the Cartesian program (“I think, therefore I am”) is so problematic now. When thinking and identity are mutually dependent (which has become the standard equipment of every manager), then there is no longer a power that can be separated from thinking. Then there is no “I” that can select between thought and deliberate non-thinking or creative “mental action”. To put it clearly:

**Our attempt to use our Mind  
to build up a new relationship to potentiality  
and to the unknown will be of  
little consequence as long as  
we connect our identity to thinking.**







Therefore, that which Hans-Peter Dürr described as a physicist is right, namely that we need a “direct and floating consciousness,” a consciousness that is independent of our consciousness of thought; just as importantly, it has to be independent of our identity. In short:

**We need a new approach  
to consciousness ... to a consciousness  
that is not produced by thought  
... to a consciousness  
that is free from our own “I”.**

Why? Those who want to enter the continuous coagulation process between potentiality, ideality, and reality (this process is what ultimately organizes emergence) can do so only from a floating consciousness ... a floating state that allows both thinking as well as mental action, as I have often described it earlier, i.e. the programming, instructing and harvesting of Mind agents.

Hans-Peter Dürr also calls this floating consciousness “embryonic consciousness.” And my training courses contain a specific learning program that is designed to separate personal identity from thinking so that it can then be specifically placed in a non-conscious consciousness that we experience subjectively as “floating”. The code phrase for this is:

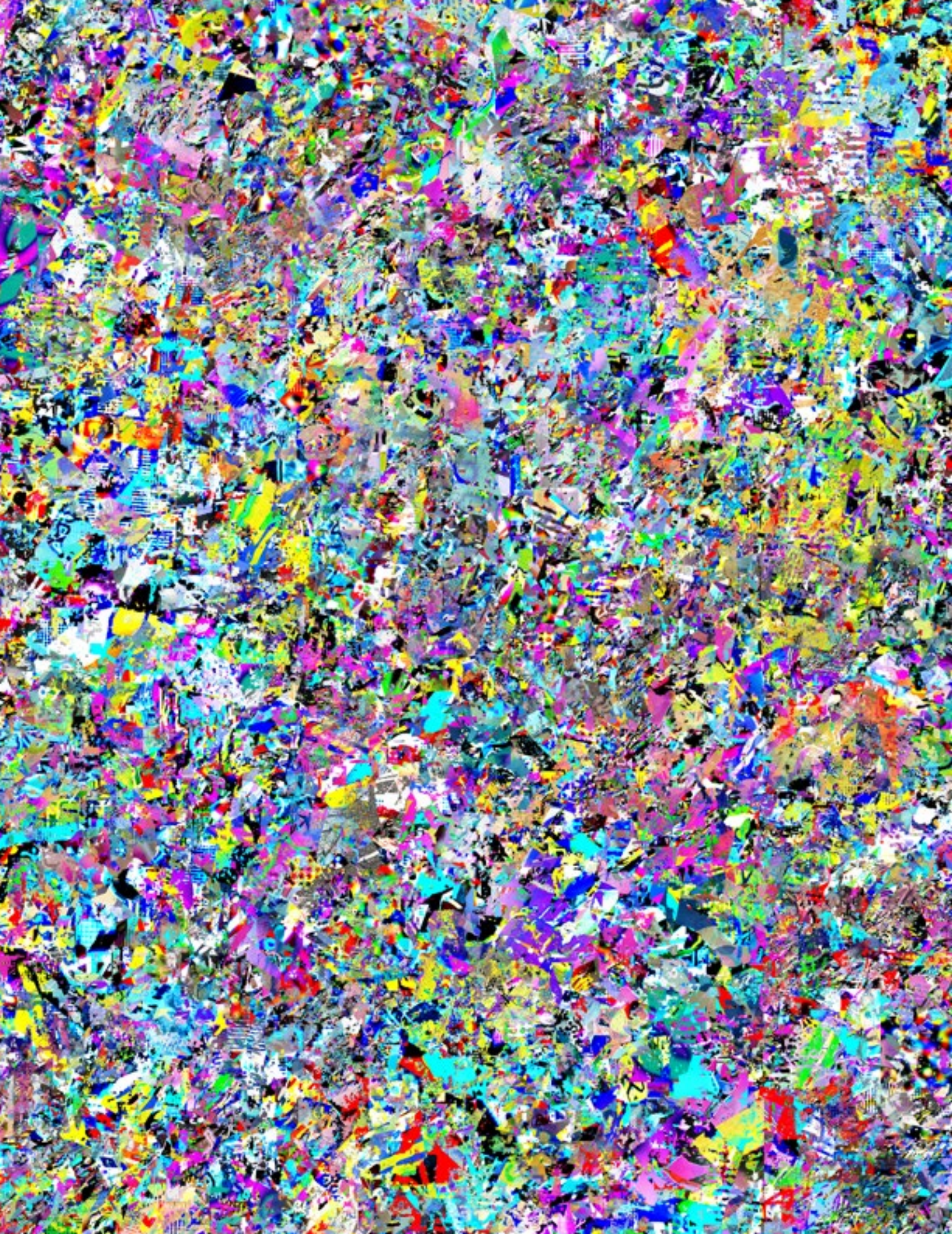
**“I am the floating.”**

Experimental physics and neuroscience are now encountering one another in this field. And they realize that this floating identity, which is the source of embryonic consciousness, can be attained only if both language and thinking can be overcome. Why? Because language continuously fragments and thinking negatively shifts the focus of our consciousness, namely from potentiality to reality.

So if you want to be creative, you will have to do a lot to derive your identity from a completely different source in the future. No longer – as before – from the processes of thinking (which is usually nothing more than a kind of inner speech), but from that which Daniel C. Dennett has called “the cloud”, i.e. the combination of non-conscious consciousness, alien consciousnesses and cosmic intent (Nagual).

If what Dürr describes is true, namely “that the coagulation process from potentiality to reality takes place continually”, then emergent creativity is basically very simple, because emergences automatically and continuously take place in every human Mind.







You merely have to specifically usher your consciousness into this continuous wanting-to-become. And this is not a big problem in itself. Problems occur only if you equate that which you experience as “my consciousness” with your thinking consciousness.

But this is exactly the procedure that almost everyone prefers when they try to be creative or intelligent. They start to think. And so they eliminate “the coagulation process from potentiality to reality” from their own consciousness. In short:

**If you want to produce  
creativity by thinking,  
you act against  
your own spirit.**

When I wrote that the new form of creativity is designed to provide continuous emergence, this is in principle nothing special, because continuous emergence means nothing more than continuously making the impossible possible.

And if it's true what quantum physicists have realized, namely that “the realization of potentiality happens in every moment”, then this says that you can use potentiality continuously ... through mental action. But this is precisely where the problem ... that you can do this only if you stop wanting to do it with thought ... crops up again.

In other words, the co-evolution between our Mind and potentiality is basically a simple thing. All you need is 4 building blocks that are relatively new in their nature, but ... and this must be stressed again here ... they belong to the self-dynamics of the brain and to the natural resources of the Mind in their natural state. So no revolution is necessary, and no “spiritual dislocation.” The 4 building blocks can be described as follows (see the diagram on this page).

#### **THE FOUR BUILDING BLOCKS FOR EMERGENT CREATIVITY**

- 1. An identity that does not come from thinking (= “I am the floating”).**
- 2. An ideality (= creative searching process) that is not connected to logic, thinking, and language (which is why, for example, vision is not suitable for emergence creativity).**
- 3. A strategy of consciousness with which “the cloud” (Daniel C. Dennett) can be implemented (e.g. Space / Mind Agents).**
- 4. A creativity technique that is not based on thought, but on the co-evolution between Spirit (= Nagual) and Mind ... this is Mental Synergetics.**







Mental Synergetics ... what is that? It is a combination of mental processes, combined with the theory of Synergetics, as has been formulated by Hermann Haken. The practical concept, which has been developed mainly by Dietmar Hansch (he calls it “psycho-synergetics”), gives the Mind the tools that permit its “fractal evolution.” I have already described some of its approaches, namely the dissipation system and the synergetics system.

So Mental Synergetics is the box of instruments that enables the Mind to cooperate without fear of the unknown (potentiality) ... beyond thought. The consequence:

**The more emergence our Mind  
needs to establish, the more it will  
switch from the linearity  
of thinking to Synergetics,  
which takes place between  
the Spirit (Nagual) and the Mind.**

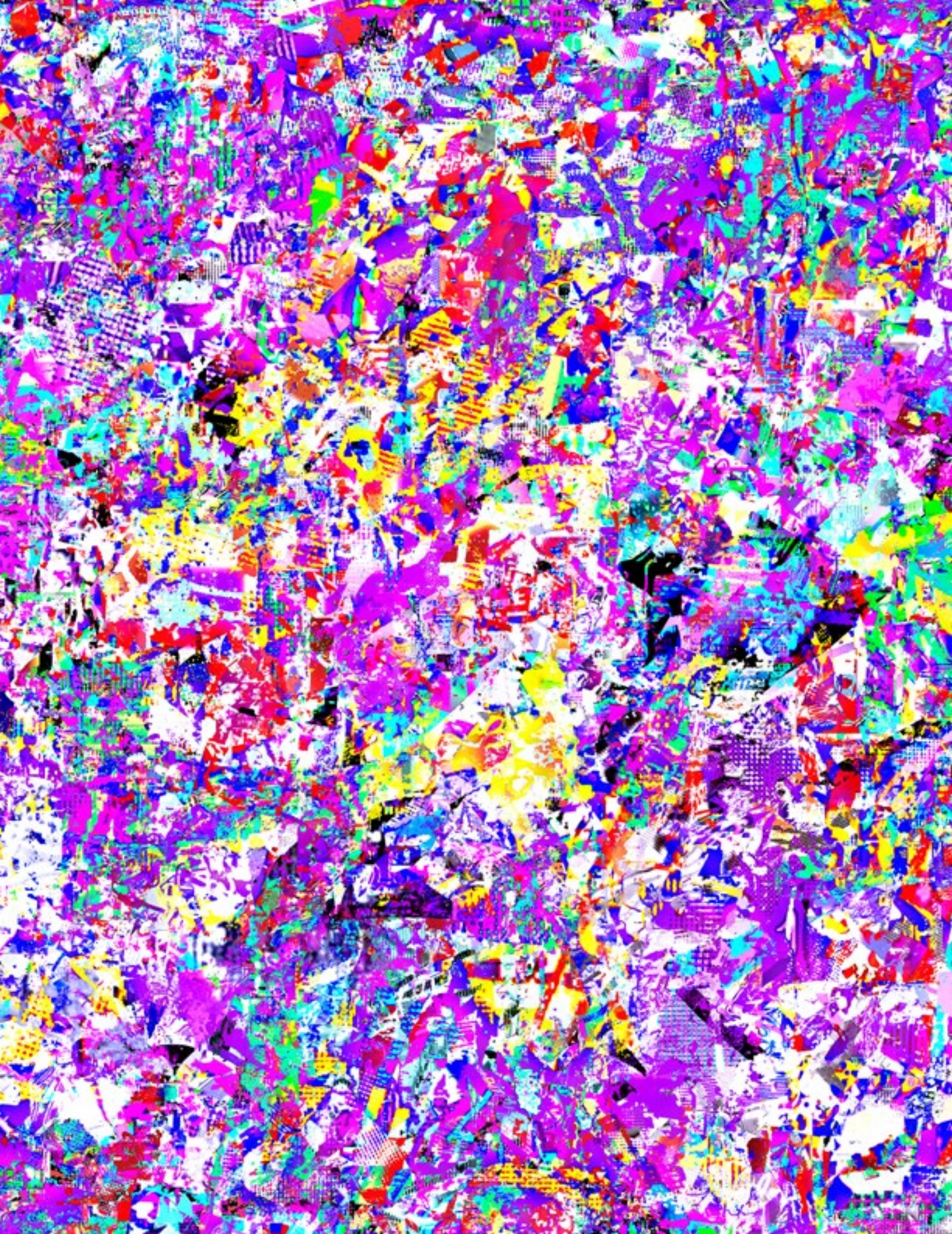
Normal thinking can never organize Mental Synergetics. Our linear thinking can not design the synergistic processes that need to be steered between the Spirit and the Mind. Ultimately, thought can not produce emergence reliably (at the press of a button) and thus continuously. This sounds harsh, but people who know a bit about the internal dynamics of the brain know why this aspect is represented by more and more scientists and logicians.

If we now ask the question of what actually causes creative output, there are two alternatives from the viewpoint that has now been developed. One is that only thinking leads to creative output. But our thinking is based on causality, because we can think only in the context of our classical logic. And this creates a problem that Hans-Peter Dürr has described as follows:

**“The point is that we can not derive  
creativity from causality.”**

Thinking can therefore produce no more than just a little creativity. And even then, it is actually a displacement activity, i.e. a kind of exceptional result against thought. This also seems to be the reason that we have not achieved much more with the usual thought creativity than, for example, originality for solving problems, in other words, the reorganization of being and not, for instance, the co-design of the future Becoming (= emergence).







I have already described thought creativity in great detail. I can summarize it very briefly: this includes the agitation of the Mind, the black box phenomena of incubation and formation.

The toolbox of Mental Synergetics, however, looks quite different. This is also a creative technique. But it is designed to connect a person's consciousness with "the cloud", i.e. with non-conscious consciousness, foreign consciousnesses and that which may be called Spirit, Nagual, or cosmic intent. But bringing consciousness together with this cloud, we must ... and this is especially important! ... not usher our Mind into the classical logic; instead, we should take action using transversal logic. In other words:

**Anyone wanting to use "the cloud"  
should act mentally using  
transversal logic:  
this is no longer thinking,  
but rather mental Synergetics.**

Creative output is thus no longer originality, but rather emergence. I.e. exactly what market and management demand of us today, namely creativity, defined as a uniform application of the unknown. Here, thinking is merely a subsequent elaboration, i.e. a finishing. So we see that thinking is not a thing of the past. It is still with us, but it is no longer the source of creativity; instead it is a downstream organization system for successful creativity. The diagram on page 85 describes the difference between creativity that is based on thinking and that generated by Mental Synergetics.

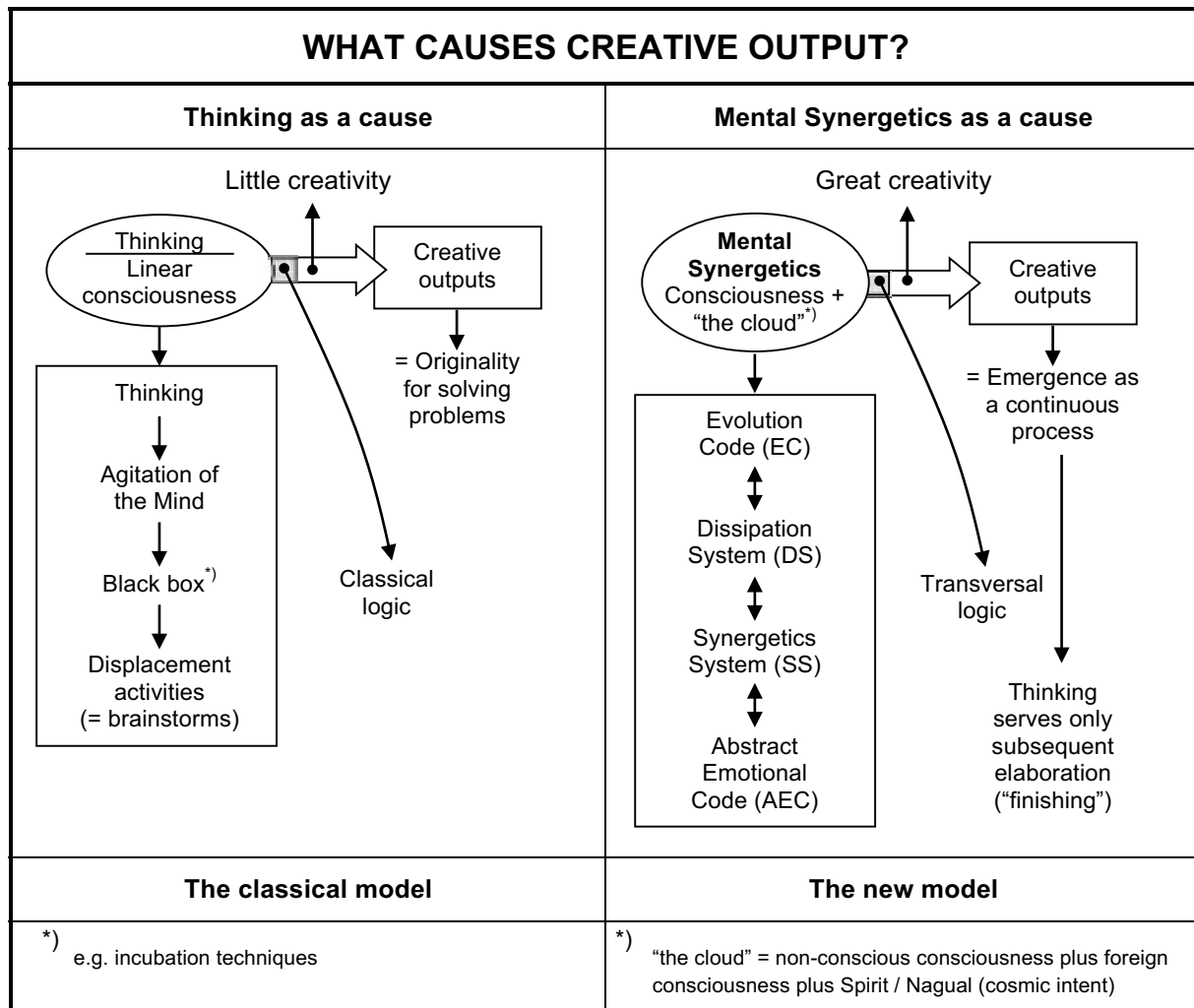
Now let's take a look at the basic concept of Mental Synergetics. Basically, this is nothing more than the combination of symmetry breaks (fractal processes) with symmetry (harmony). The symmetry harmony receives the task of connecting the Mind with what it actually fears so much, namely the future, the unknown, or potentiality (Nagual).

The symmetry breaks are given the task of connecting the Mind with the fractal (chaotic) processes of Becoming or, if you will, with the concrete, current intent of the cosmos.









Now, it is interesting ... and you can study this in the very impressive book by Dietmar Hansch entitled "Psychosynergetics" (Wiesbaden, 1997) ... that our brains are obviously naturally oriented to this "symmetry → symmetry break" dynamics of change. One might therefore assume that our brain is principally programmed for emergence and evolution, a basic program that underpins all our concrete and current programs.

So it is certainly not true that emergent creativity is an unnatural or very complicated thing. On the contrary, it seems to be that logical thinking is a very artificial and difficult discipline because ... at least when this thinking tries to produce creative output ... it disagrees in almost any dimension with what is anchored in our Mind as a natural primal program.







As Hansch emphasizes, our Mind has many resources and functional programs that enable it to operate on the “edge of chaos” (Stuart Kauffman). And it can do this by combining symmetry processes with the processes of symmetry breaks. For the important symmetry processes that represent the harmonic system, there is a special resource in the Mind, which Hansch calls “the synergetic system”.

As for the symmetry breaks, which ultimately represent the creative chaos system of the spirit, there is also a completely natural resource in our Mind, which Hansch could call the dissipation system.

If we now want to combine these two systems, i.e. the harmonic system and the chaos system ... comparable with symmetry versus symmetry breaks ... we definitely must not do this with our logical thinking, because this more or less paralyzes the two systems (due to, among other things, thought's primal fear of the unknown), and because thinking is not able to build an energetic bridge between these two systems.

However, if you need an energetic bridge between these two systems, you will not be able to avoid activating the dimension in your Mind that is particularly suitable for this bridge formation, and this is myths. Myths are in fact energies bound in metaphors ... energies of potentiality, transmitted in pre-linguistic collective images.

If you want to consistently align the focus of creativity towards the future, then what you need most are the novel trans-myths, i.e. myths that describe the dynamics of continuous self-overcoming (transformation).

From the perspective of Mental Synergetics, this is a very abstract and, at the same time, intensely emotional structure, namely spiritual forms (metaphors) that can accept a code function for the described bridge between synergetics and dissipation. Hansch calls this code AEC (= Abstract Emotional Code). I work with this AEC myself in my coaching seminars, realized using a set of 11 specific trans-myths.

There is also something like a receiving system in the model of Mental Synergetics. And this is quite logical; if synergetics represents symmetry and harmony while the dissipation system represents symmetry breaks and thus chaos (fractal processes of creativity), and if these two systems are connected by trans-myths in the sense of Abstract Emotional Codes, then the co-evolution between Spirit and Mind develops.







The result must be received by some subsystem in the Mind; this is what Dietmar Hansch calls the “Concrete Cognitive Code” (CCC).

But he also writes that the CCC can be qualified by a particularly refined harmony in the Mind. This means that someone who can ritualize particularly many “beautiful myths” in his consciousness, and who can create and maintain beautiful, higher feelings (“sentic forms”) can perfect his normal reception system (CCC) to what I call, based on Rudolf Hernegger, the “**Evolution Code**” (EC). This means:

**The Evolution Code is specialized towards steering the general Becoming of evolution into the personal consciousness window.**

Overall, we can say that Mental Synergetics is nothing more than a portrayal of the normal evolutionary process in the inner world of the Mind or within our neural basis. As we have seen, evolution is nothing more than the transformation of potentiality into reality via ideality. This process, which Dürr calls the “coagulation process”, is reflected in Mental Synergetics. In other words:

**Mental Synergetics follows the physics of the spirit.**

The Synergetics system, which everyone in principle has in his Mind (even if it is very commonly suppressed and is not specifically maintained), is the key factor here:

**With Synergetics, the Mind produces its Spirit.**

Why? Only the Synergetics system connects our Mind with the Spirit, thereby creating the probable by transporting the impossible into the “realm of possibilities” (Dürr) and then into the intents of the Mind. Precisely this creates the impossible that becomes possible ... emergence.

To put it plainly: in the more recent view of creativity, there is no longer that which is called an idea in the vernacular, in the form of a “gift from above”. This idea is replaced with the very specific and systematic production of impossibilities. And this takes place in such a way that you program your Mind to an intent (usually an open search for an idea), then usher this intent in an independent form (called Mind Agent), and then join this form with the Spirit using the Synergetics system. In short:







**The active control of Mind Agents  
takes the place of ideas.**

The dissipation system, developed by Hansch and others, is nothing more than the guided transfer of the impossible into the field of the possible.

Dissipation is directed oscillation or, in other words, applied chaos. The dissipation system connects the non-conscious (i.e. that which Daniel C. Dennett calls “the cloud”) with the personal consciousness. Only then does something become subjectively “possible” for a person; after all, everything that he is not able of putting into this consciousness does not exist for him.

The production of possibility is thus nothing more than the transfer of an emergent idea from the field of the foreign consciousness (morphic fields, etc.) into the consciousness that we possess personally.

In addition, we need ... as I said ... the receiving system, either in the normal version, which Hansch calls the CCC, i.e. the Concrete Cognitive Code, or as Evolution Code (EC), which have been qualified to become particularly sensitive receivers of emergence using harmony principles and activated trans-myths (= Hansch’s AEC: Abstract Emotional Code).

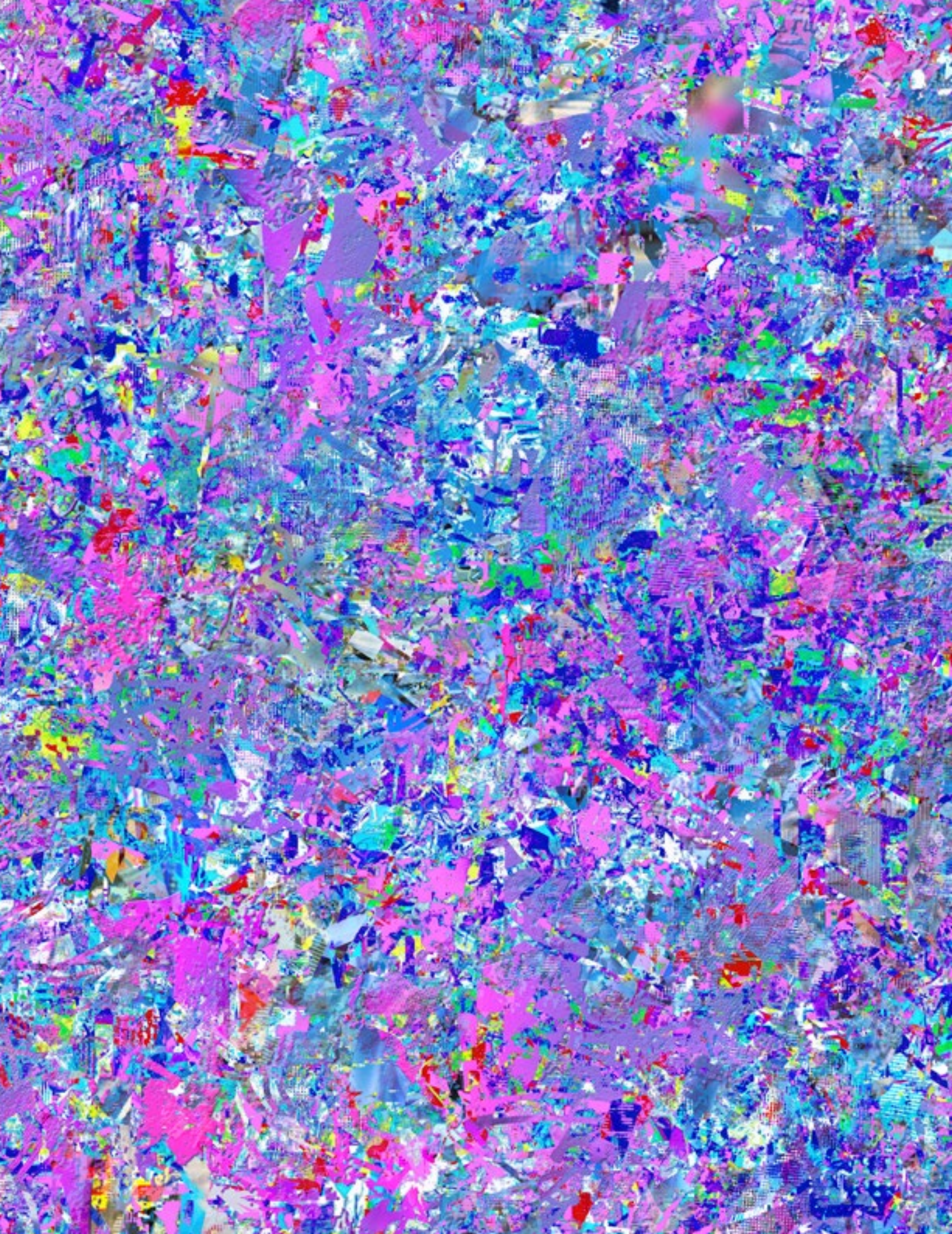
Once you have this Evolution Code in your spirit, the so-called “window of consciousness” (Hernegger) is optimized in its basic form:

**The consciousness no longer  
looks at problems of being;  
instead, it has a clear and  
stable view of open Becoming.**

The receiving system (either CCC or EC) thus combines the personal consciousness with our current consciousness in the form of the window of consciousness. This creates the conceivable for us. And this ultimately means:

**The impossible  
has become conceivable.**







The following diagram shows the described elements of Mental Synergetics and the procedure:

THE ELEMENTS OF MENTAL SYNERGETICS					
Systems			Priorities	Processes	Focus
<b>1</b>	Synergetics system	SS	Potentiality	It connects the Spirit with the Mind.	The impossible
<b>2</b>	Dissipation system	DS	Ideality	It connects the non-conscious (= "the cloud") with consciousness.	The possible
<b>3</b>	The receiving system: the Concrete-Cognitive Code or the Evolution Code	CCC EC	Reality	It connects personal consciousness with the thought-consciousness or the window of consciousness.	The conceivable

So we see that this model contains potentiality, as well as ideality and reality. Potentiality is mostly covered by the synergetics system, ideality mainly by the dissipation system (in particular by a very special Mind Agent that operates as a "regulator of regulations" [Jean Piaget], and which I call the "Explorer" in my coaching seminars). Reality is covered by CCC or by the improved version of an EC.

What can be seen as a whole is that quantum physics, which describes the coagulation processes of Becoming via potentiality, ideality and reality, can be brought into a good alignment with the creativity process that is geared towards emergence. The diagram on page 95 demonstrates this.

Something else is important. If you want to portray and instrumentalize this natural, so to speak physical process of evolution – namely this coagulation of potentiality to reality via ideality – in your Mind, the result is what evolutionary researcher Konrad Lorenz called PRM:



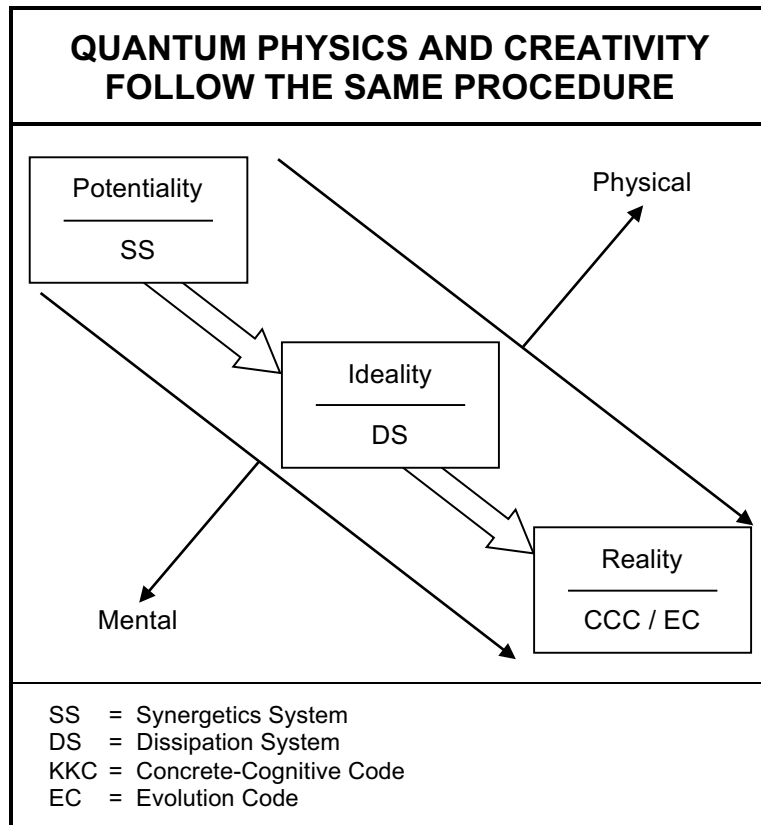




**“perfection-reinforcing mechanism”.**

By this, he means a process that generates itself if its components have been properly programmed and activated. And this process strives for the perfection of itself, that is, the optimization of the process becomes the self-intent of the process.

As Konrad Lorenz described, we experience the subjective as an increase in pleasure because a kind of “flow” of the Mind arises (Mihaly Csikszentmihalyi). This is thus a very emotionally pleasant process that combines effortlessness with pleasure and happiness. In my coaching courses, PRM has its own neural circuit, which I call the “Mother vision” and has the following substance:



**“Deep peace  
in frenetic dynamism”.**

Based on my experience, it is important that the PRM circuit is coupled to the regulator of regulations, i.e. to the “Explorer”. This results in the development of a very dynamic relationship between the neural factors involved: that which is called “the higher will” in shamanism evolves. The diagram on page 97 describes the interaction between Mental Synergetics and the PRM, controlled by a special Mind Agent for higher regulations.

Maybe a brief summary here would be a good idea. We have recognized that emergent creativity, which is becoming more and more important today in management, can not be accomplished without further ado by the different thinking of rational thought.

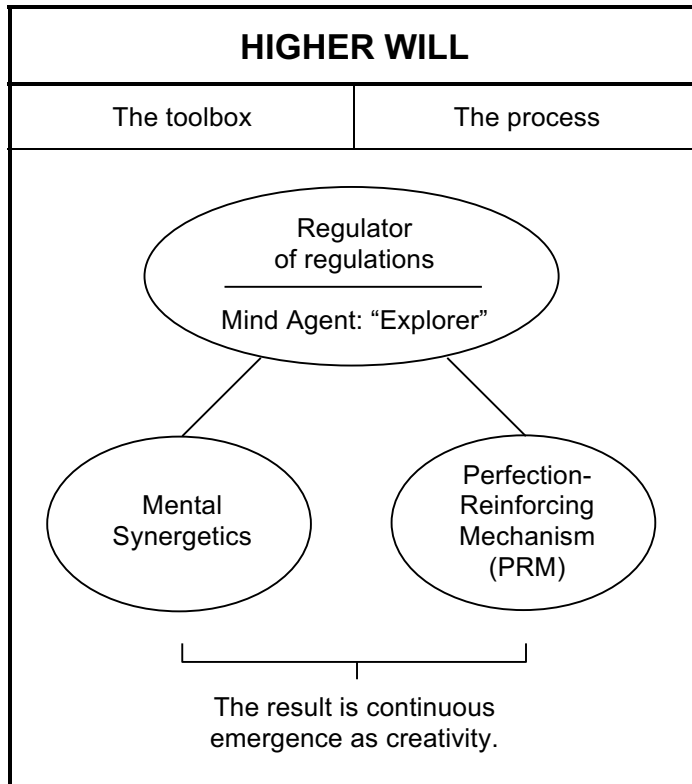






We have seen that a change of identity is required for this, as well as a creative technique that is significantly different from that which has hitherto been understood as creativity, and which can be described as Mental Synergetics.

At the same time, we have also seen that thinking is becoming more and more dysfunctional as the cause of creative output, although even now there is still the ominous trend ... especially in management and business ... of bringing creativity and problem-solving together in a manner so that, in the end, nothing other than merely original thinking processes take place. But what would really need to take place would be applied Mental Synergetics ... only this can transform emergence into a continuous process.



We have also seen that Mental Synergetics, as has been developed by, for example, Dietmar Hansch, consists of a harmonic dimension and a chaos dimension. In these two dimensions, the process of evolution takes place in the way physicists ... in particular quantum physicists ... describe today, namely as the coagulation of potentiality to reality via ideality.

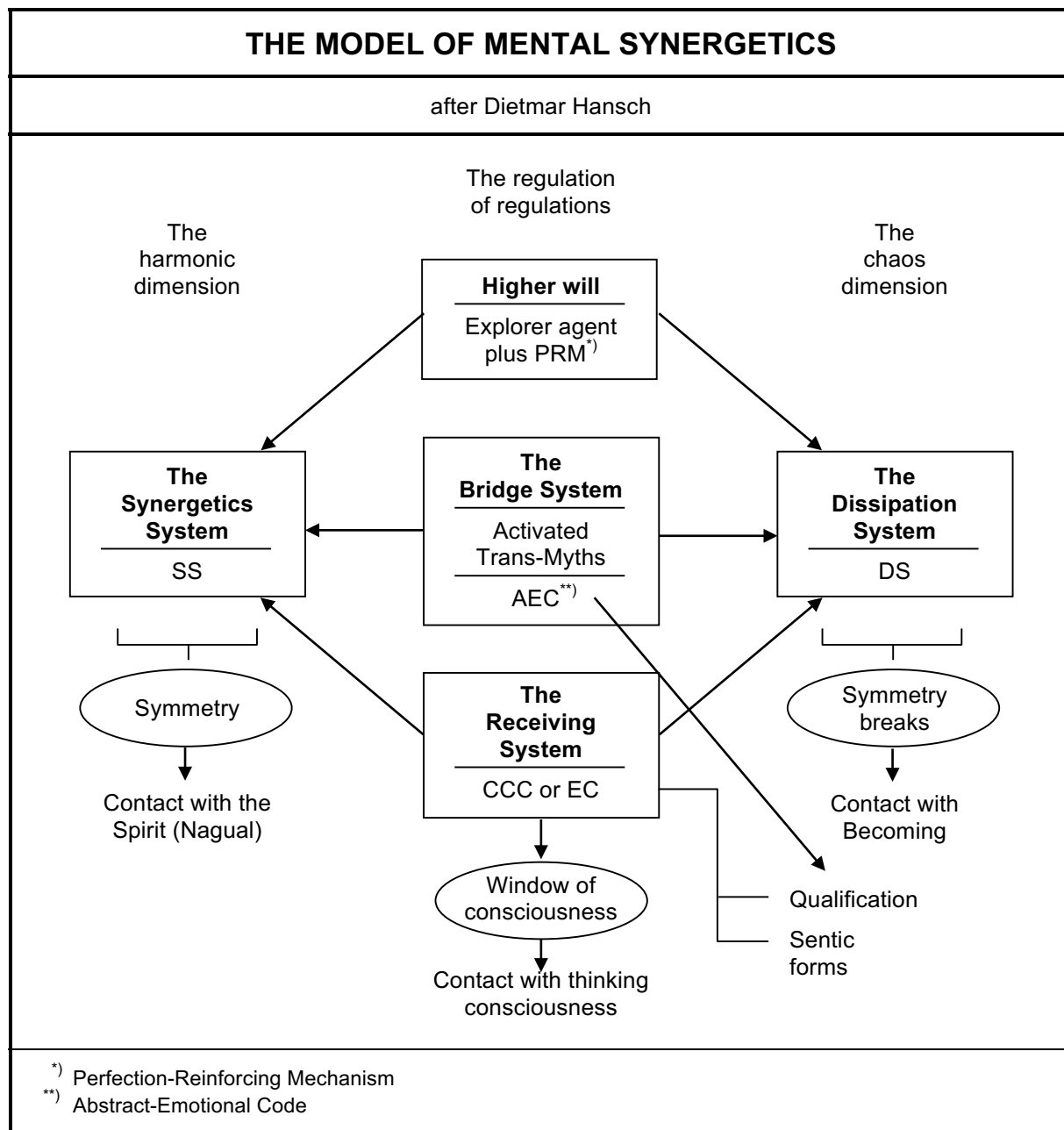
From this point of view, Mental Synergetics is the most extensive approximation of our Mind programs to the processes of evolution that constantly take place anyway. Thus, Mental Synergetics is able to dissolve the hidden, negative meta-program that we all have in our heads, namely the fear of open Becoming, and thus the fear of the unknown of the future.

Mental Synergetics replaces the old program of fear with the higher will and the mystery of the PRM. The diagram on page 99 describes the individual stages and factors of this Mental Synergetics.









This now makes it possible for us to scientifically and empirically get a better grip on the new form of emergence creativity and to practically design it as a neural process. Central to this is, as I said, PRM, which is what Konrad Lorenz was probably the first to study, namely the internal dynamics of evolutionary processes under the heading of “Perfection-Reinforcing Mechanism”.







Naturally the question of what neural conditions need “perfection” now arises from this perspective. The answer comes from the research field of Synergetics and is defined relatively identically by Hermann Haken and Dietmar Hansch:

**Perfection is nothing more than  
the spiritual use of Synergetics.**

The question naturally follows of what Synergetics actually is. The answer:

**Synergetics arises  
when a dynamic stability  
combines with complexity.**

Dynamic stability: this is, for example, what is called open Becoming. And if this open Becoming connects with many possibilities that are also simultaneously possible (a typical example is Dürer’s formulation that not one future, but “many futures at the same time”, exist in the realm of potentiality), the result is a constant that consists of pure evolution.

The consequence of this is very clear:

1. If you want to practice the modern form of creativity, you will be forced to build up a very good Synergetics system in your Mind.
2. If you are striving for continuous emergence, you will have to continuously maintain and optimize your Synergetics system.

If you now ask how to build up this Synergetics system in your Mind, then you can see a fascinating perspective. Although it is obvious that the Synergetics system is positioned in the Mind, it is just as obvious that a body is needed to build it up.

According to Hansch, a Synergetics system is ultimately the following:

**“the nice figure for evolutionary stability.”**

So the objective is this “nice figure”. It consists of 2 components:

- 1. the spiritualization of the body**
- 2. the physicalization of the spirit.**







Interestingly, Francisco J. Varela also very impressively pointed out that specific Mind skills can not be established without providing the body with a special consciousness at the same time. And it receives this only with a process that Sigmund Freud rudimentarily recognized and described and that is called the

**confluence process.**

I will analyze this confluence process later in great detail because it is based on the major and important trend that we can currently observe in almost all industrial nations, namely the trend to reprogramming our body into a tool of a receiving body. The process can be described as follows:

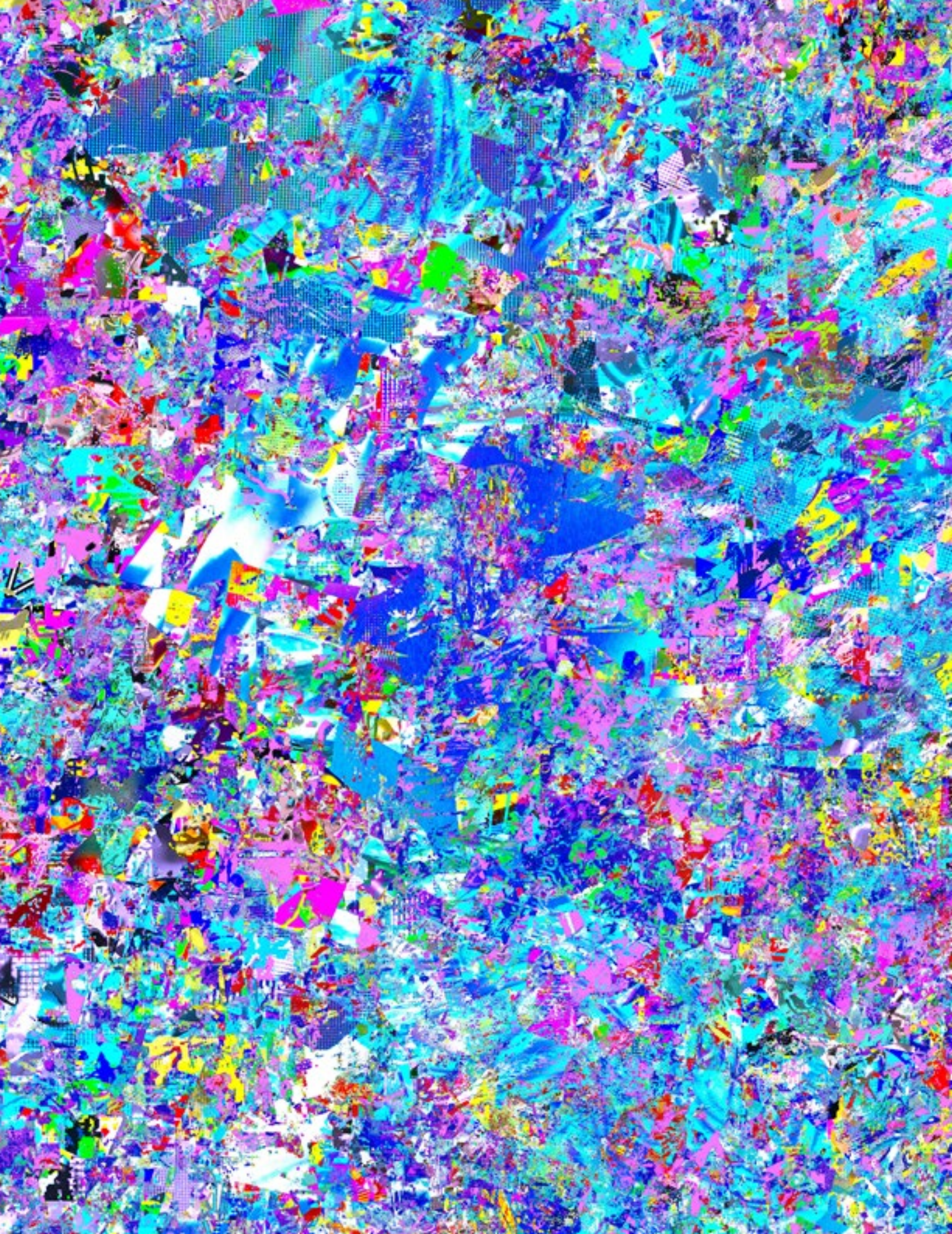
**We introduce the programs  
that make the body the  
receiver of cosmic qualities  
into the body-self  
and the body-memory.**

The confluence process has a lot to do with creation energy, i.e. that which Freud called “sexual energy” or “libido”. And the formation of this libido energy in a good physicality is accomplished mainly with symmetry movements, as we know from Tai Chi and Qi Gong ... i.e. slow, harmonious/beautiful movements with which the libido energy is physically “marked” (Antonio R. Damasio).

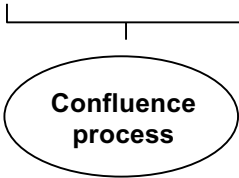
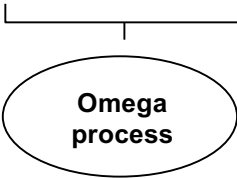
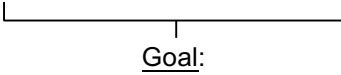
So much for the physical aspect, with the objective of the spiritualized body. Now we come to the aspect of the Mind. Here, the goal is the physicalization of the spirit, i.e. enabling the spirit to form idealities, e.g. activation in the form of Mind Agents and trans-myths (that is, that which is also called AEC in Mental Synergetics). And another goal is to usher cosmic energy into the Mind. This is best achieved using special trances, e.g. Trance View (Space). But it also involves refocusing the Mind towards the unknown, which in turn is best achieved by what I described earlier, namely Paradoxical Arousal.

All in all, we can say that the Synergetics system thrives properly only when the confluence processes on the physical side have been linked with Mind processes; these Mind processes have nothing to do with thinking – on the contrary, they involve becoming familiar with the neural circuits that enable the Mind to pre-learn.







WHAT DOES THE SYNERGETICS SYSTEM CONSIST OF?	
Body	Mind
<ul style="list-style-type: none"> <li>• Creation energy (libido / supra-energy)</li> <li>• Symmetry movements (e.g. Qi Gong or Tai Chi)</li> <li>• Somatic Markers</li> <li>• (Sensations / body wisdom)</li> </ul>	<ul style="list-style-type: none"> <li>• Trance for energizing (Space / Trance View)</li> <li>• Paradoxical Arousal</li> <li>• Trans-myths</li> <li>• Mind Agents</li> </ul>
<div style="text-align: center;">  <p><b>Confluence process</b></p> </div>	<div style="text-align: center;">  <p><b>Omega process</b></p> </div>
Spiritualization of the body	Physicalization of the spirit
<div style="text-align: center;">  <p><u>Goal:</u></p> </div>	
<p><b>“The nice figure for evolutionary stability.”</b></p>	

1. The Synergetics system urgently needs the transformation of body-consciousness into a living-body consciousness, which is ultimately the targeted spiritualization of the body. Thus, for example, you should perform more and more body exercises that really spiritualize the body instead of doing sports.

**Less sport for the body  
in favor of more aesthetics  
in the living body.**

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**If you do not have Mind Agents,  
you can physicalize only  
the spirit that you can think of.**

But as we have seen, the thinking spirit is very far removed from the coagulation processes of potentiality. This means that if you want to achieve potentiality with thinking, it will be tremendously difficult because we think in order to escape potentiality. So it is difficult to integrate yourself in potentiality by thinking.

This is why most creative brainstorming works so rarely. And this is why it really seems as though primal creativity (emergence) is obviously as big a problem for intellectuals as it is for pragmatic makers.

3. If you want to perform the confluence processes, you will be forced to practice slow and highly aesthetic movements again and again so that you can finally cause them to develop at a high ritual level and on an almost reverent cult level. This includes not only the techniques of slow movements described above (such as Tai Chi), but also specific forms of symmetry dancing ... in other words, things that appear to be very strange to “absurd” to most managers. But:

**Only with  
aesthetic ritualizations  
can the body  
awaken its spirit.**

4. If you are a manager or entrepreneur who wants to practice the Omega process, you will not get around overcoming the almost addictive preference for strategic thinking. The best way to free your Mind from this “addiction” is with what I call the Mother Vision in my coaching seminars.

This is based on the following set of exercises: you train (preferably 2 to 4 times a week) the condition of Paradoxical Arousal.

The quickest way to do this uses shamanic postures, such as those described by Felicitas D. Goodman (“Trance – the Ancient Path to Religious Experience”; Gütersloher Verlagshaus, 1992). And then you connect this specific “uploading of the Mind” with a clear vision in which you see yourself as a person who acts concretely and actively in your professional life ... in the very euphoric/beautiful combination of a







**“deep peace  
in frenetic dynamism”**

This vision is called “Mother Vision” because it delivers the very basis for all mental excellence (“virtuosity”): it thus combines effortless and freedom from fear with intense mental alertness.

However, the Omega process poses a problem for managers, namely Mind Agents. Mind Agents are not thought. On the contrary: they involve the production of a separated sub-spirit that is programmed to enter “the cloud” with certain intents, i.e. into everything that is the non-conscious in our own consciousness.

But most managers in particular (especially when they work on the upper levels) have a tremendous fear of this process of mental activity outside the power of disposal of their own thinking. To put it plainly:

**Most managers  
that I observe are  
certainly not as logical  
as they think they  
have to be.**

**They merely use logic  
to receive the controlling power  
over their Mind  
through their thinking.**

In summary, it can be seen that the Synergetics system contains two tough nuts that managers and entrepreneurs need to crack. On the one hand, it involves a decidedly significant attention to aesthetic movements ... i.e. exactly the opposite of the current ideology of fitness and the obsession with sports that most managers have. In short:

**Delicate dances replace  
the daily run through the forest.**

On the other hand, it requires overcoming the bogus power that lies in thinking in favor of mental action outside of their own thinking consciousness. In short:

**Mind Agents replace  
the logic of thinking.**







Let us now use this perspective to dig a little deeper into the condition structure of the Synergetics system, largely following Dietmar Hansch.

The Synergetics system works with the harmony of life. In other words, Synergetics is the resonance body of the harmony that is naturally contained in potentiality and Spirit. Synergetics is basically nothing more than realized harmony. This harmony is, as described above, both physically activated as well as spiritually formed according to the following guiding concept:

**“Energy to form ...  
form to energy.”**

This is done by spiritualization of the body and, at the same time, physicalization of the spirit. As described above, the physicalization of the spirit can be accomplished best with slow body exercises or aesthetic dance rituals. In other words, just the opposite of sports, where performance, the centering of the ego, and will are clearly in the focus.

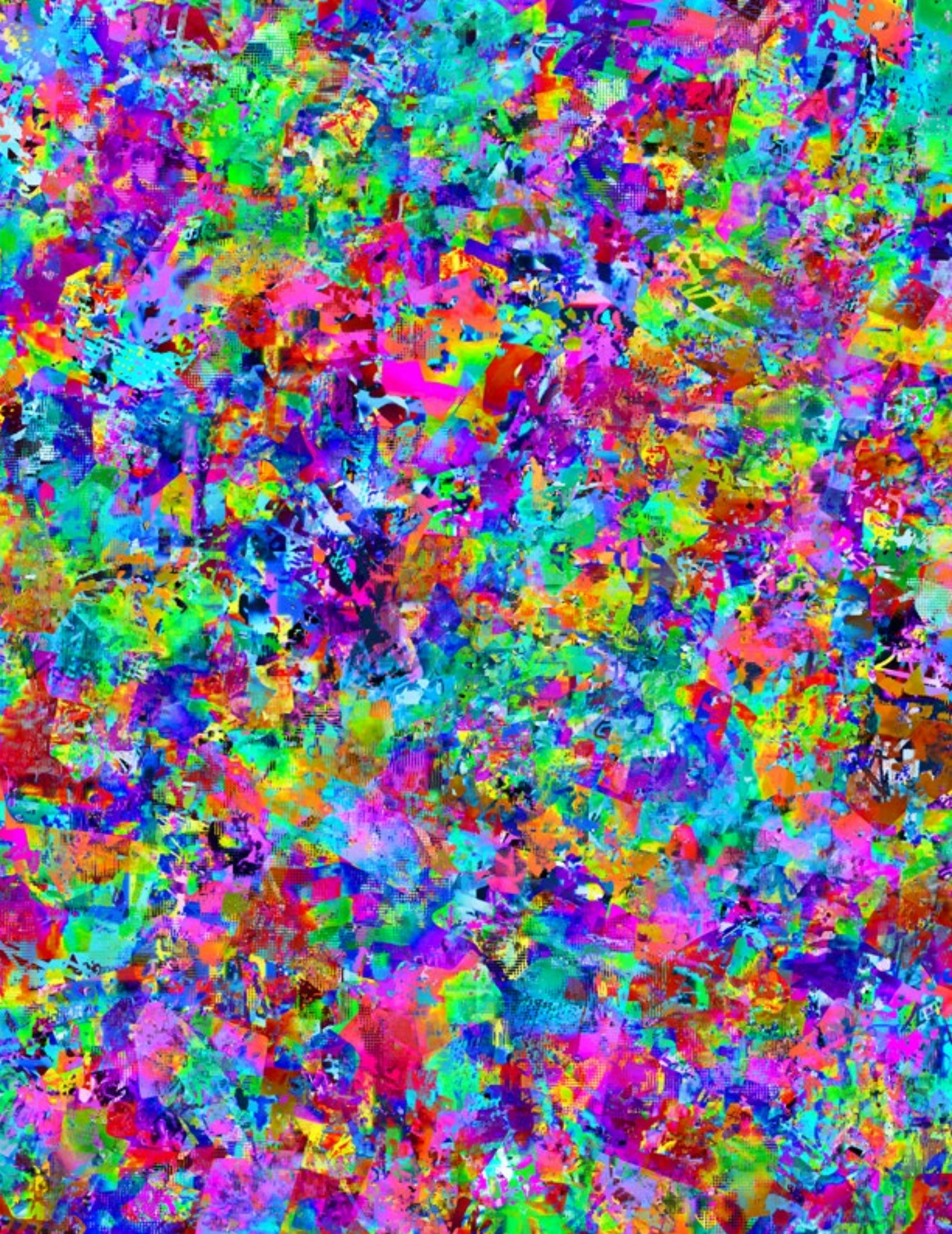
In this context, I personally recommend a very sophisticated form of dancing called Space Dancing. If you are interested in getting familiar with this concept a bit, you can find a relatively large number of videos, exercise manuals and books under the heading of Qi Gong and Tai Chi. A pretty good example is the book “Qi Gong for Life” by Master Gao Yun (Aitrang, 1997).

Of course, Qi Gong and Tai Chi are not on the cutting edge of knowledge from a scientific point of view. After all, both techniques are more than 2000 years old. Nevertheless, the old masters felt very good, suspecting that deliberately slowed movement rituals have a positive influence on thinking. Therefore, I recommend using Qi Gong or Tai Chi as the foundation and then developing this further on your own.

Regardless of the method, the spiritualization of the body develops an evolutionary energy. This is in sharp contrast to the effect from the other aspect: the physicalization of the spirit. Here, most of the work is performed using Mind Agents. And the result is the evolutionary form.

When Dietmar Hansch writes that the Synergetics system is basically nothing more than “a nice figure for evolutionary stability”, it becomes clear why the goal is to connect evolutionary energy (e.g. by Space Dancing) with the evolutionary form (e.g. by Mind Agents). And now we realize the meaning of the formula “Energy to form ... form to energy”:



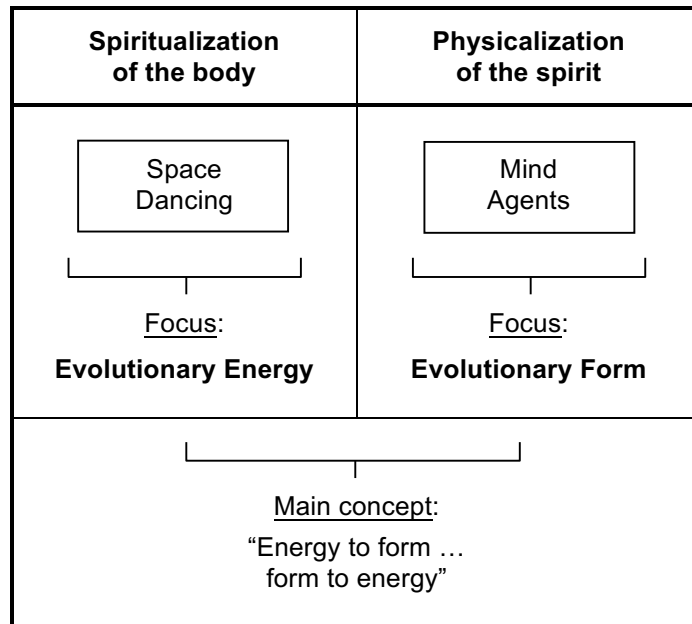




## The energy of Becoming receives the form of concrete Becoming.

The diagram on this page outlines the relationship between energy and form, as is typical for the Synergetics system.

When energy and form are fused in this way, something happens that is completely different than in sports, which is concerned mainly with aerobic fitness. The result of the developed Synergetics is completely different: you receive extremely clear thinking without having to put up with the mental constriction that normally occurs, for example, due to the aforementioned Bermuda Triangle (I am ... I think ... I want).



From this perspective, we can also recognize how problematic the classic creativity techniques are; as I have often described, these work mainly with the stimulation of wild thought and conscious mental stress (e.g. being pressed for time). Classic creativity ultimately works with conscious disturbance, while the great, emergent creativity works with two conscious reassurances:

**a) Harmony of life**

**b) Clear thinking  
beyond thinking.**

Let us now look at the physical aspect using, for example, Space Dancing. This is based on the concept ... worked out by Francisco J. Varela, among others ... of the spiritualization of the body to become a receiving body. Of course, parts of this concept can be found in esotericism; to a degree, this also includes Tai Chi and Qi Gong. But it can also be described in terms of quantum physics, such as Hans-Peter Dürr and David Bohm do with their model of the coagulation process from potentiality to reality. It can also be described ... as Hansch does ... in terms of Synergetics.

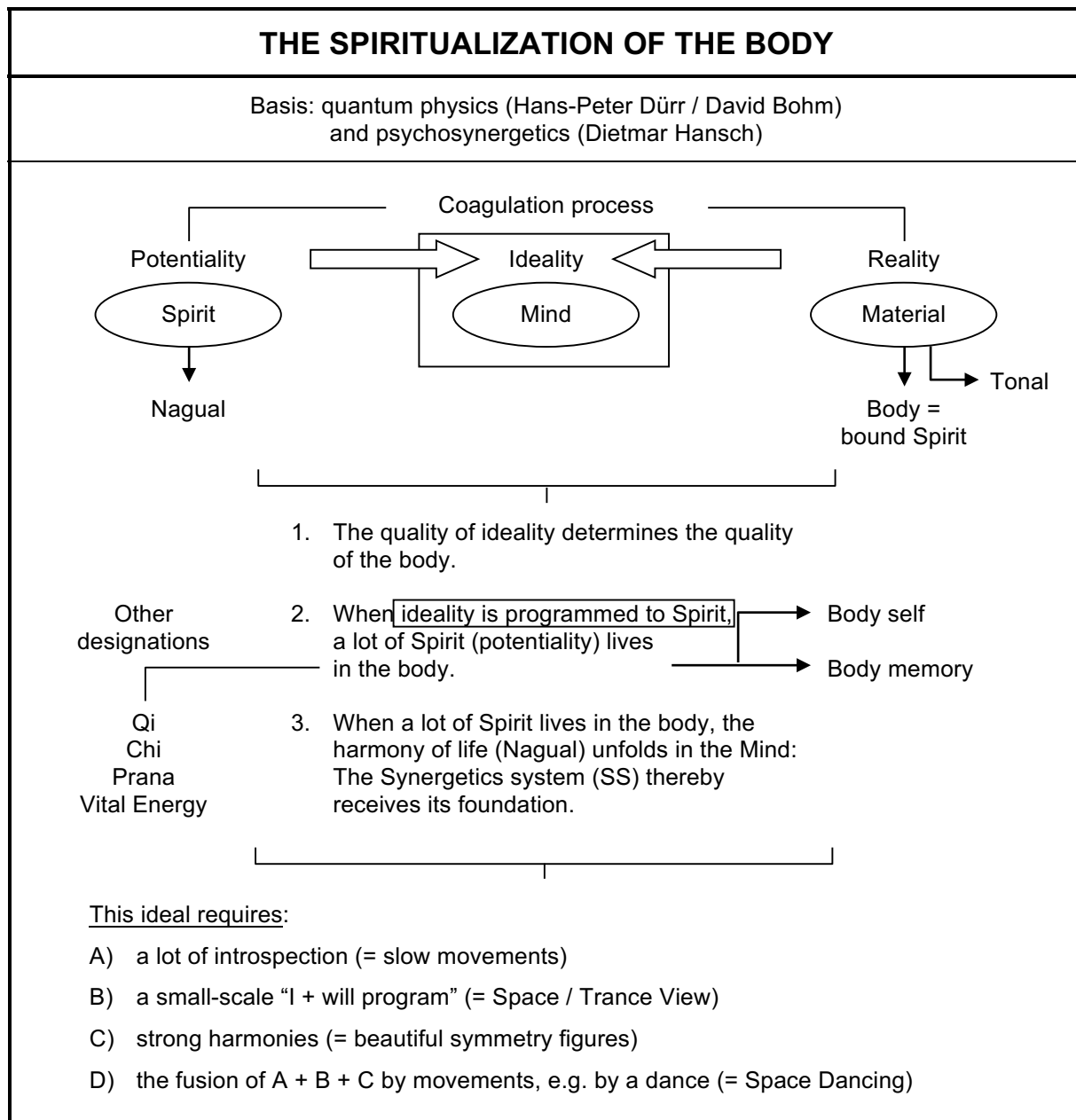




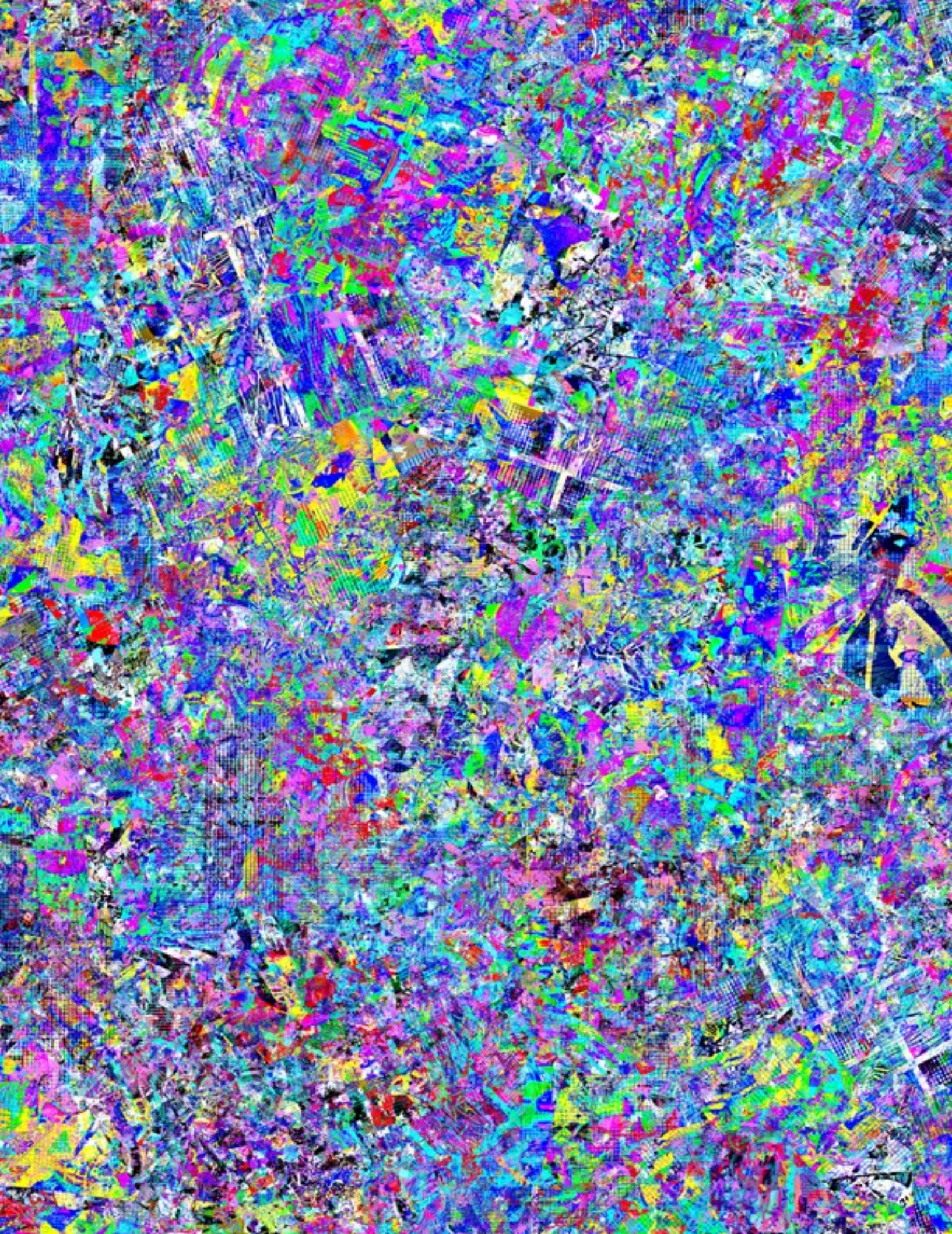


Quantum physics and Synergetics. If you use these two scientific directions as your foundation, the spiritualization of the body suddenly has nothing to do with esotericism; instead, it is a very clear physical program that is controlled by the Mind in such a way that the body becomes a better perceptual system or centering instrument of the higher Spirit.

This “coagulation process” (Hans-Peter Dürr) is described in detail in the following diagram:









It can thus be seen:

**The spiritualization of the body  
is thus the formation  
of an ideality.**

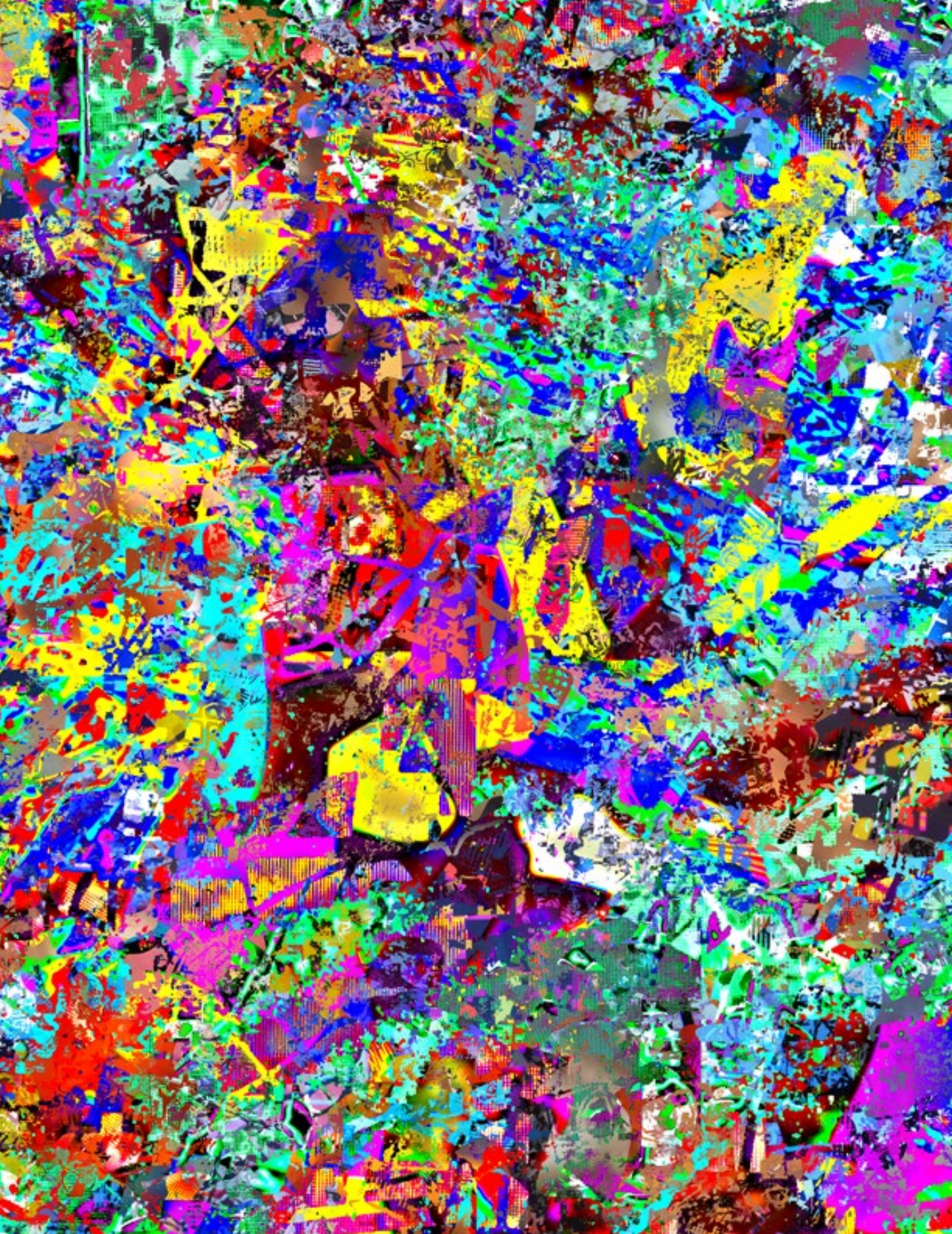
The more that this ideality refers to what is ultimately the raw material of every physicality (namely Nagual or Spirit), the more the Synergetics program unfolds ... or, if you will, the more the Mind is supplied with the energy from which it can then form new ideas, new evolutions, and thus emergence.

Ultimately, emergent creativity is nothing but fusing of the Omega process and the confluence process on the basis of carefully selected and activated trans-myths. Here, the Omega process organizes the physicalization of the spirit using Mind Agents, Trance View (Space) and Paradoxical Arousal. And its input in the process of emergent creativity is cosmic intelligence.

The spiritualization of the body is controlled by the confluence process and contains libido energy, physical symmetry rituals (such as the Space Dancing just described) and the somatic markers that are ultimately nothing more than the placement of specific future sensations in the body self and the body memory, as Antonio R. Damasio has extensively described in his book "Descarte's Error" (Picador, 1995). The input of the confluence process in the process of emergent creativity is cosmic energy.

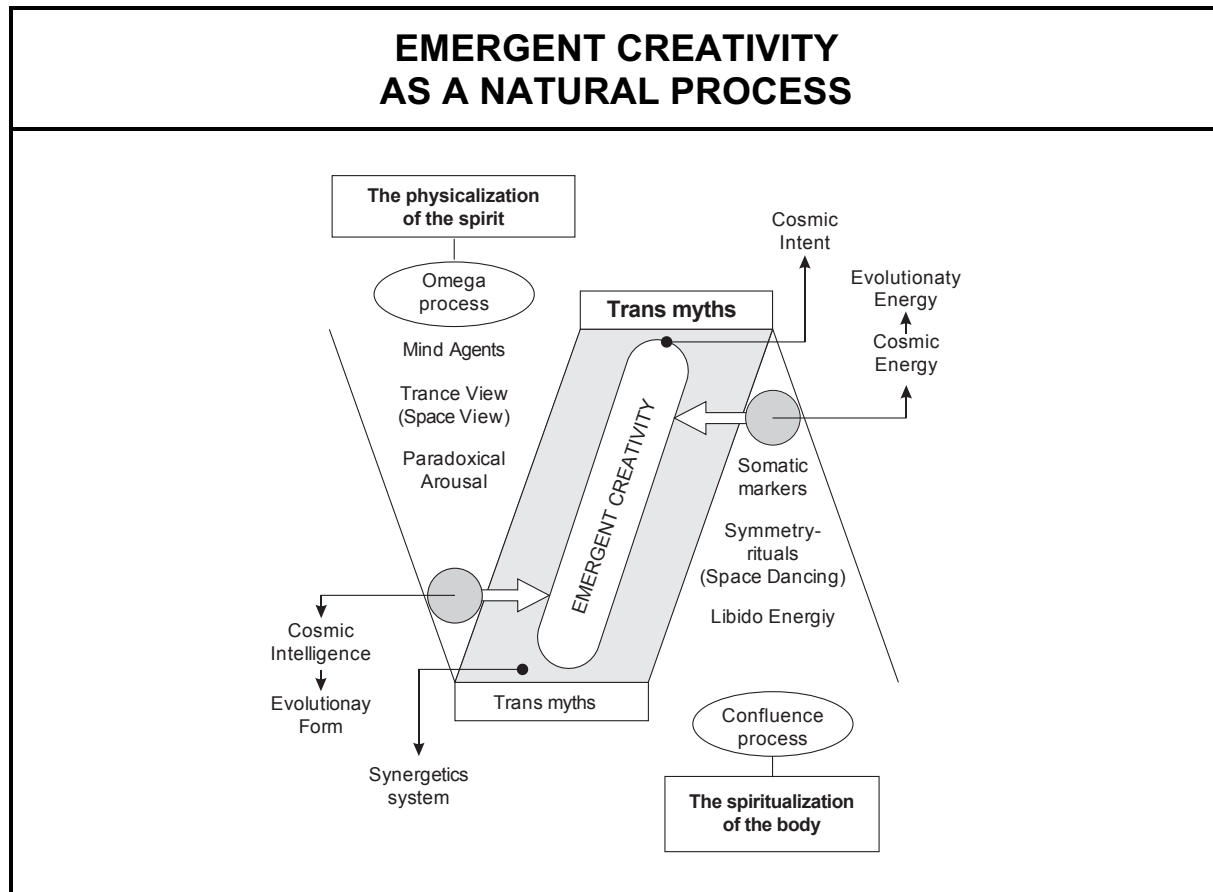
What happens during emergent creativity is nothing more than uniting the input of cosmic energy and the input of cosmic intelligence in cosmic intent. The result is emergent creativity. And this result automatically includes cosmic intent as an impulse. The word "automatic" means nothing more than the fact that someone who gets these two processes under control both mentally and physically actually does not have to work hard to be creative. Instead, he merely has to let his spirit float at the most modern edge of spiritual Becoming, i.e. where real creativity is constantly being born. All this thus has much more to do with a joyful and playful harvesting than with strenuous work. The diagram on page 119 describes these relationships.







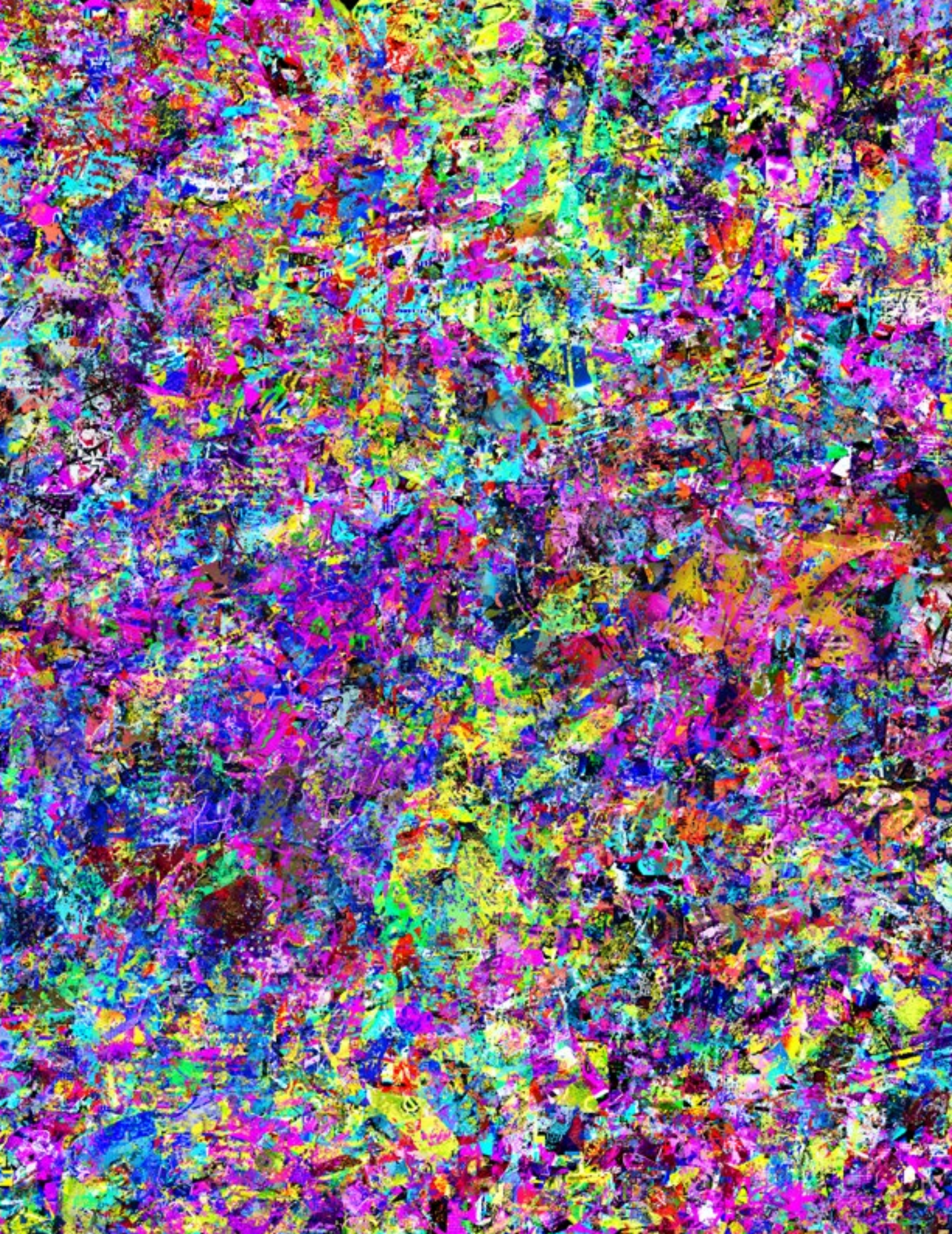
In my workshops, I have very often encountered astonishment that you have to do so much physical work to achieve creativity. Most managers and entrepreneurs in my coaching courses come to me with the firm certainty that their creativity will be improved by learning to think differently, i.e. better. And they arrive with such strange notions as “holistic thinking” or “lateral thinking”.



But as I said, it has nothing to do with this. Basically, the physicalization of the spirit involves replacing thinking with Mind Agents while simultaneously toughening up the body so that it can achieve the primal energy for evolution more strongly than is normally usable. And this has a lot to do with the refinement of the body towards a living body.

A lot of managers have very severe problems with this. Not because they are too lazy to do physical work. On the contrary: most of them do a lot of sports and keep physically fit. But they prefer a different focus, namely the physicalization of the body, not the spiritualization of the body.







As the diagram on this page shows, the physical work that most people do in the area of health and sports is focused on physicalizing the body, i.e. on becoming fit. And this fitness has absolutely nothing to do with creativity; it also has hardly any indirect effects on creative output.

Body	Living body
The physicalization of the body	The spiritualization of the body
FITNESS	EVOLUTIONARY ENERGY

What is really needed is the transformation of the body into a living-body consciousness. This is the spiritualization of the body. And the result of this process is the evolutionary energy as a raw material from which one can draw emergent creativity.

What most managers can not believe in the beginning is the realization that the path that uses fitness has almost no benefits, while the other way around, namely the path that uses evolutionary energy, has many benefits.

Let me be more specific. If someone performs aerobic fitness, he often loses his evolutionary energy. This means that his creativity level does not increase, but rather becomes weaker. If he still wants to maintain or even increase it, he must use more and more “I” and “will”, that is, he falls more and more into the negative cycle of the Bermuda Triangle, through which the spirit is limited; therefore, it becomes difficult for him to cooperate with the spirit.

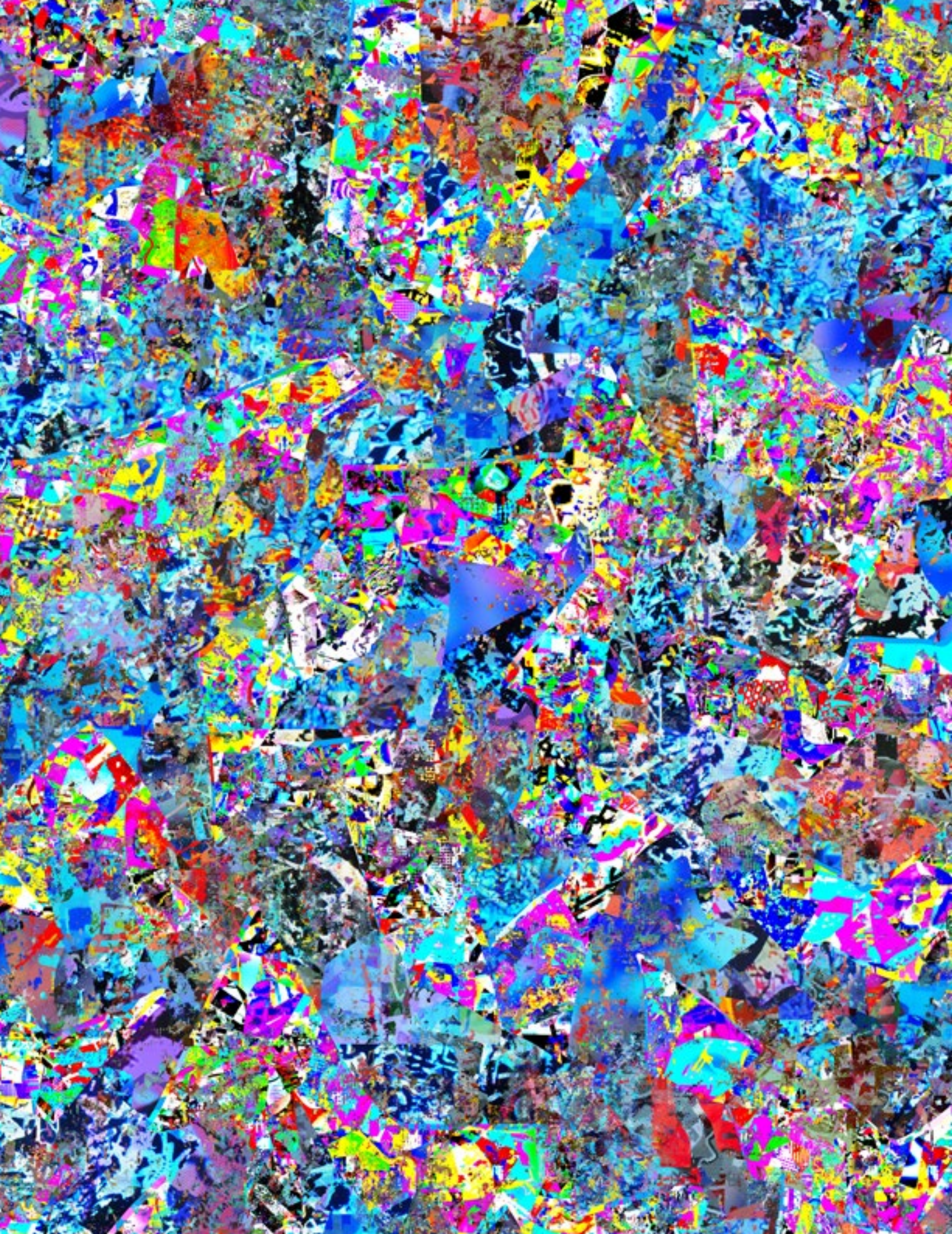
The process works much better the other way around, however. If you opt for your living body, you receive evolutionary energy for creativity and ... amazing! ... your body becomes fit, on its coat-tails so to speak. Perhaps you will not be quite as aerobically fit as someone who runs for 3 to 5 kilometers daily. But it has been proved that body rituals that lead to the spiritualization of the body have a very strong positive effect towards health and fitness. So development using the living body is positive for the body as well as creativity, while development using sports is good only for the body, but hardly for creativity.

Why the living body? After everything that has been previously studied (e.g. by Damasio, but also by Petzold and Maurer), the following concept applies:

**The living body crosses the limit  
of consciousness before thinking.**

This sounds pretty incredible at first glance because we always believe that only thinking can do all this. So we believe that only thinking can cross the limit of our consciousness. But that's not the case.







If thinking really is to venture into new territory ... this is subjectively experienced as ushering thought-consciousness into “the cloud” (Dennett) ... then thinking fails relatively early and very abruptly because thinking can not think itself into the unthinkable. For this, the Mind needs a partner that is not thinking, but that is specifically tuned to specifically receive “the cloud” (i.e. non-conscious consciousness, foreign consciousnesses and Spirit / Nagual) as a resonance body. And this resonance body is our own body ... or more precisely, our living body, i.e. the spiritualized body. In other words:

**The more unknown that you want to  
process or shape  
in your consciousness, the more spiritualized  
the body should be.**

Jean Piaget already observed the importance of the acting body for the qualification of consciousness during his research of children. He repeatedly demonstrated clear empirical evidence that “all thought is originally based on specific physical action” (Jean Piaget).

So if you want to enter the harmony of the unknown, you should act physically/harmonically. This is the formula. And this is what Dietmar Hansch describes as follows: “The greater the Synergetics of a motoric action process, the stronger the positive secondary emotion that is connected to it.”

At the same time, research results also show how strongly feelings are dependent on the beauty of body movements. The more beautiful the body movements, the more beautiful the feelings. And if you want to build up the higher feelings, namely what Manfred Clynes calls “sentic forms” or what Antonio R. Damasio calls “virtual feelings”, then you are forced in any case to shape beautiful body movements into intense rituals.

So what does this mean for someone who works in business and management? They will have to perform beautiful body rituals or dance in order to redirect their Mind’s focus from the normality of everyday life (or should we say from the destructiveness of their true surroundings?!) to the fundamental beauty and harmony of the unknown. But like I said, all people have a kind of primal fear of the unknown, even though it consists of the highest and most pleasant harmony.







If you want to usher your body into this spiritual harmony, you should make your body a ritual process of this harmony. As Hansch has correctly described, you should fundamentally assume that Body and Mind operate on different levels. If you want to spiritualize your body, you have to do this with physical methods. And if you want to empower the Mind to develop new spiritual forms, i.e. creative output, you have to do this on a spiritual level.

The harmony of the unknown is mainly received and processed physically as evolutionary energy. Therefore, “beautiful body rituals” of symmetry and harmony are necessary. For the physicalization of the spirit that leads to the evolutionary form, however, you need completely different exercises ... namely ones on the level of mental activity. This means, for example, rituals to produce Mind Agents. All in all:

**The physicalization of the spirit  
can not be replaced  
by physical exercises.**

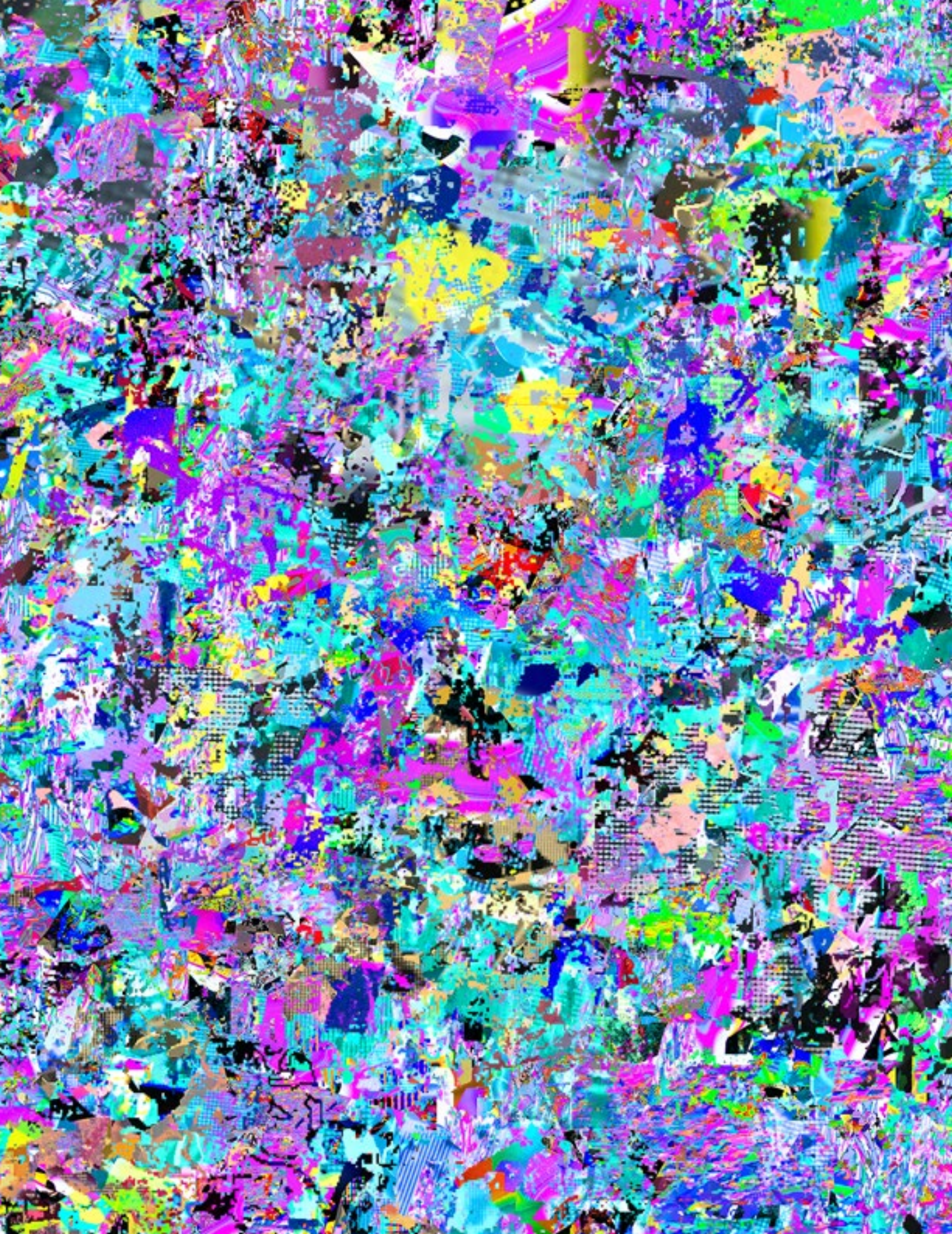
**The spiritualization of the body  
can not be replaced  
by spiritual exercises.**

I have already frequently discussed the techniques for the physicalization of the spirit that I train, such as in my seminars, under the heading of “Omega process”. This includes, as I said, the formation of Mind Agents, but also Space (Trance View) and Paradoxical Arousal.

Something that I have not mentioned much previously is the confluence process which forms the other aspect of the Synergetics system, namely the spiritualization of the body. So let us now take a look at this, largely following Valerie V. Hunt (“Infinite Mind”; Malibu Publishing, 1996). According to Hunt, that which a person builds up as his reality is “just an interface between consciousness and environment”.

However, that which is called “environment” always occurs doubly: once as Nagual, that is as cosmic energy, cosmic intelligence, or cosmic intent ... and is thus ultimately invisible ... and secondly as Tonal. This is what we can perceive with our eyes as actual reality. This Tonal environment operates on the sector of experience, as Valerie V. Hunt describes, and into our concept of reality. But our reality is in turn shaped by our window of consciousness and by the type of logic that we follow. This means that if we have only thought-consciousness, only the Tonal can flow into our construction of reality. However, if we have a consciousness that is greater than our thought-consciousness, the Nagual can also flow into our reality, as shown in the diagram on page 127.



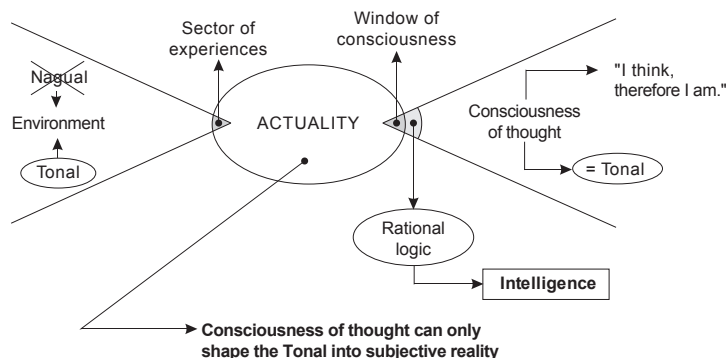




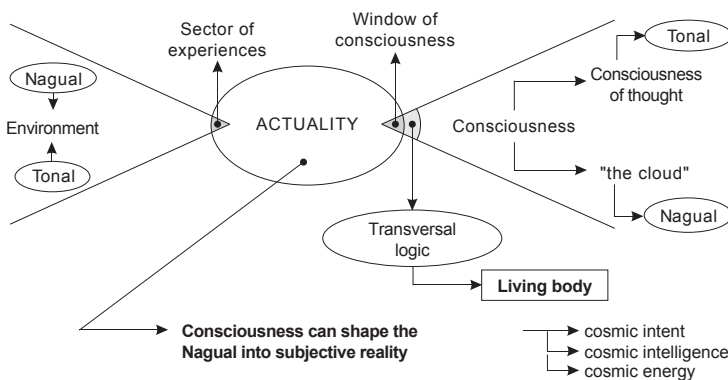
## HOW THE MIND TURNS THE SPIRIT INTO REALITY

after Valerie V. Hunt: "Infinite Mind" (Malibu Publishing, 1996)

### False: the path of intellect



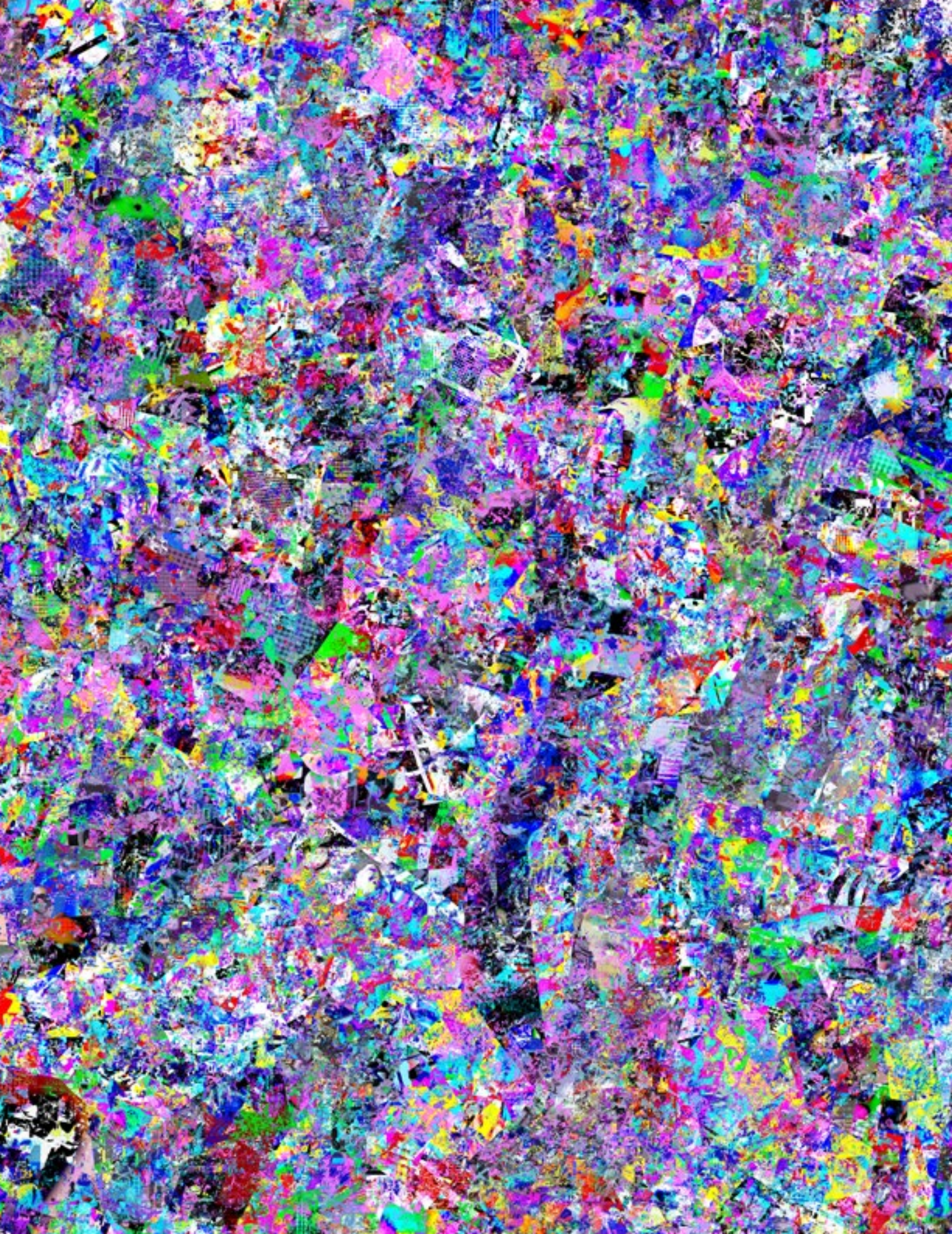
### Correct: the path of confluence



To make it very clear: reality always emerges when the environment encounters the quality of personal consciousness. If this consciousness is a purely Tonal consciousness, it is our thought-consciousness. It is produced by rational logic, i.e. the overemphasis on intellect.

Nagual can never appear in the window of consciousness that shapes thought-consciousness; only Tonal can. This means that although the Nagual is included in any environment (e.g. as cosmic energy), it can not become a subjective reality. And that which does not become personal reality can not be used.







But if it is true that real, great creativity depends on whether it is possible for a person to usher evolutionary (cosmic) energy into his reality space, then he should do everything possible to escape the confines of his thought-consciousness. He must break through the malignant formula that states: “My Tonal consciousness can experience only a Tonal environment.”

If you want to overcome this formula, the first thing that you need is transversal logic. And there are many ways to build up this “logic of Becoming.” But one thing should be clear: it can not be built up using “pure thinking”. In this case, only the relationship system between physicality (motoric system) and spirituality (Mind) can help, as has been studied by Piaget and many others.

So you can develop the basis for transversal logic only with body experiences. And this succeeds only if you perform body rituals that mimic or reflect the Nagual (i.e. spiritual harmony) as much as possible. And this always involves very beautiful and, at the same time, slow movement rituals.

In other words, if you practice Space Dancing, for example, on a relatively regular basis, the Nagual gives you a kind of tutoring via the body so that you will be enabled ... “as if from the outside” ... to exit the small prison of your thought-consciousness (“I think, therefore I am”).

Using physical experiences, that which Dennett calls “the cloud” connects with what we have in our head as observing thought-consciousness. The result: consciousness can now also make the Nagual into reality:

**The invisible unknown  
becomes practical reality.**

However, since the Nagual is simultaneously cosmic intent, cosmic intelligence, and cosmic energy, you can spiritually receive all of evolutionary energy. In other words:

**The spiritualized body  
leads the Mind to  
its sources of innovation.**

This is the path ... the path of confluence. Let’s say that a manager performs Space Dancing ... i.e. builds up transversal logic using living body rituals ... 2 to 4 times a week. Then his consciousness would connect with the Nagual contained within the consciousness more and more.







This means that more and more Nagual reality would develop in a person's window of consciousness and in the sector of experiences. However, the more Nagual that is shaped to personal reality in this way, the more evolutionary energy the person possesses, but also the more cosmic intelligence that flows into his Mind.

To this point, the model is relatively clear and obvious. It is also affirmed without reservation by most managers to whom I have presented it. But what then creates more problems is provoked by the question: "What does the Nagual bring into personal consciousness via the sector of experiences and the window of consciousness?" And the answer is usually startling or even disturbing, because it is this: Creation energy ... libido ... i.e. what we have been describing as sexual energy since Sigmund Freud.

This means that the establishment of transversal logic is ultimately an orgasm process, as described by the confluence theory, which is actually a part of Freud's late work. It involves the orgasm of the body, the orgasm of the heart and the orgasm of the spirit.

And when the word "orgasm" is mentioned, there are usually huge problems because most people then think only about sex. Only those who know a little about Christian mysticism or the Sufi theories of the Middle East know that we have known for many centuries that whenever the highest Spirit (Nagual) flows into the personal Mind, an extremely erotic and sweet experience sensation occurs. In other words, you can not know the Nagual (and nothing works without the sector of experiences!) if you do not want to experience these higher forms of orgasm ... for example, because they are called "orgasm".

Now, of course, the question arises: What can you do to turn these 3 higher forms of orgasm into a personal experience? Well ... the answer is a mixture of imagination and intense physical work, such as certain forms of breathing, certain forms of dance-like movements, or the physical implementation of specific sounds, such as what is offered in "chakras" in the esoteric scene and for which useful Chakra sound systems now exist, such as "Primasound". (This is available from Dr. Jaan Klasmann, Glasergasse 9/23, A-1090 Vienna, phone/fax +43/1/310 10 75.)

So we see that the 3 higher orgasms that belong to the confluence process are ultimately nothing more than the result of body sensations, which are then specifically compressed into somatic markers ("sensation packages"). These somatic markers are then transferred into the body-self and the body-memory, so that the body receives its own spiritual world, its mental keyboard, so to speak. The Spirit or the Nagual can then continuously play this keyboard. And thus occurs something that is practically impossible for an intellectually thinking person:







## **The Mind becomes the resonance body for the Spirit via Body.**

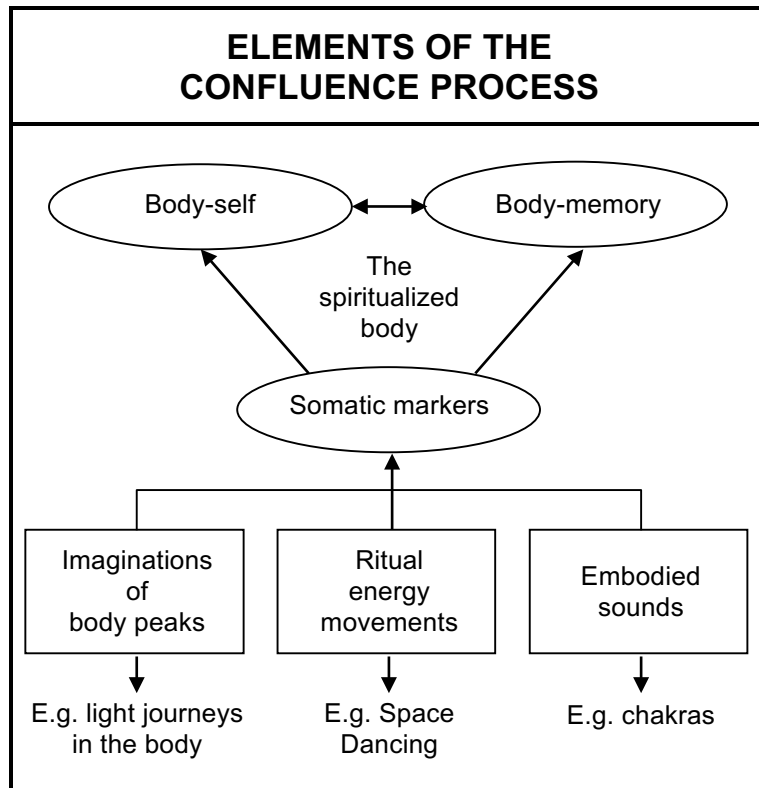
The following diagram describes the most important elements of this confluence process:

All in all, we can see that the Synergetics system, which constitutes the indispensable basis for great, emergent creativity, can be built up only with a careful interplay of Body optimizations and Mind optimizations. The Body optimizations are aimed at transforming the body in the direction of a conscious and sensitive living body, while the Mind optimizations are aimed at overcoming thought-consciousness in favor of “the cloud”.

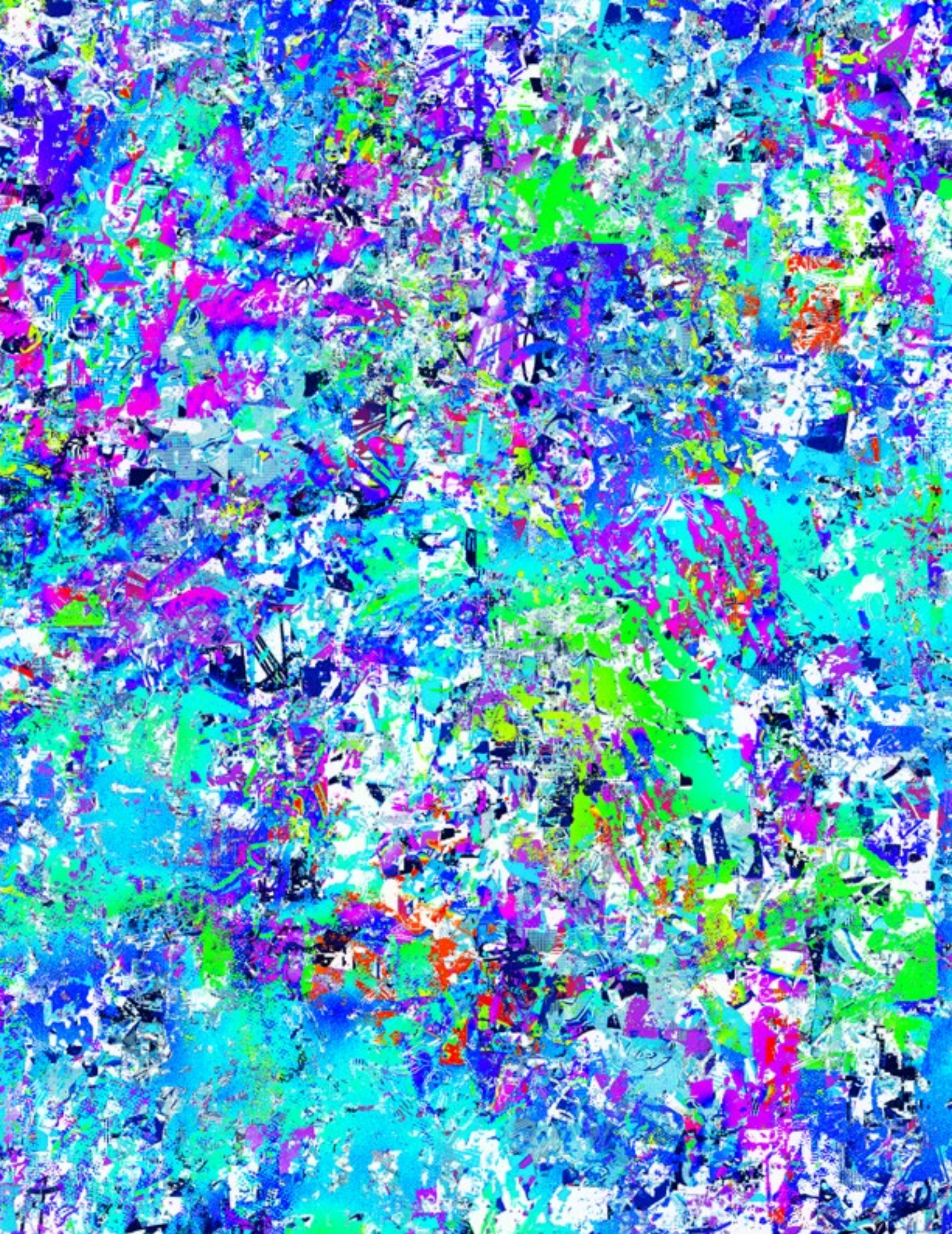
What we can also see at this point is the fact how naively and clumsily the classic creativity technique basically works. Remember: it combines fierce arousal (i.e. mental stress and wild, stimulative thinking) with incubation, i.e. with conscious release.

What we can see from the new point of view is the fact that wild thinking and preferential treatment of mental stress blocks off or downright prevents the Synergetics system.

And we can also see that only strange things, like “incubation time”, that do not have a Synergetics system are required. In other words:









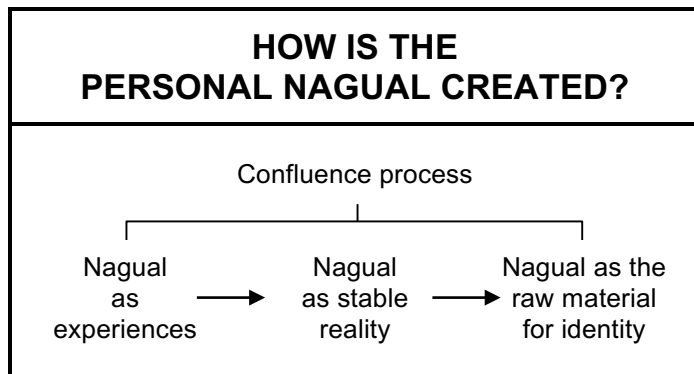
**The inhibited technique of incubation  
is replaced by the natural  
Synergetics system that  
naturally exists in every Mind.**

If you separate yourself from the classic creative techniques (stimulation, incubation, and formation), then you not only get access to higher creativity in terms of continuous emergence, but you also get something else ... so to speak, as a gift: something which I have already described builds up more and more effortlessly, namely the personal Nagual. This personal Nagual is nothing more than the summation of Nagual realities that have been learned (become reality) using emotional Nagual experiences, and that push more and more into identity.

The personal Nagual is thus nothing more than the fact that the essential substance of identity is no longer the outer world (Tonal), but the Spirit (Nagual). As the following diagram shows, the personal Nagual automatically results if you uniformly maintain your Synergetics system over a longer period:

This personal Nagual is truly the ideal path for emergent creativity. Once you have this personal Nagual, you will only need to connect yourself (i.e. your personality/identity) to higher will ... and “miracles” happen, so to speak.

This means that the more personal Nagual that a person has been able to build up for himself, the more effortlessly all the processes of doing-by-nondoing succeed:



**The personal Nagual ensures  
that what we experience as  
private evolution  
automatically becomes co-evolution  
between Spirit and Mind.**

At this point, it may be worthwhile to look at some differences between the US and Europe. It is very striking that Europe ... and I am following Joseph Campbell here ... has a different main myth than does the US: Europe culturally aligns its reality constructs towards “precision for truth” while the US has a completely different focus, namely “initiative for evolution.”







Therefore, fights are always occurring in Europe ... at least spiritual/social fights; in contrast, the US is always searching for and imitating the “ideal hero”. And of course these two different concepts have very far-reaching consequences in terms of the personal Nagual and the Synergetics system. Let’s examine this a little more closely.

If you continuously carry out spiritual fights (discourses) super-consciously and, of course, subconsciously to get to the truth via precision, it is difficult to shape a personal Nagual because a personal Nagual ... as just described ... arises only if you can experience emotional Nagual experiences so that you can consolidate them into a stable reality (conviction) until they become the raw material of identity. But the Nagual is basically invisible and not provable; that is, it can never be received and used with the criteria for precision, and certainly not with the criterion of truth. Europeans thus have big problems with this “interior design”. They are too intellectual to build up a personal Nagual.

Americans are very different. For them, the good man and the hero of the initiative is important. And wherever evolution is accomplished by someone, heroism is created. Now evolution is of course a much better focus for the Nagual because evolution is ultimately the Nagual made real. And if you combine this aspect with what is mythologically enshrined in America, namely the longing for a good or better person, then you have very good access to the Nagual: the beauty of Becoming connects to a person’s fundamental faith in Better-Becoming. In other words, dual evolution.

As Streuffert has very nicely analyzed, this results in a concept that can be observed throughout the US, namely an “intelligent naivety”. This means that the Self of Americans has a very natural access to naivety and thus to ideation. And it is therefore also correct that Europeans very often see Americans as “cheesy”, “sentimental”, or “naive”.

In fact, it is strange ... seen from this perspective ... that Americans are economically and culturally dominant in so many areas, while there are so many poorly educated people in America, a rarity in Europe. So education is often much worse, but the emergence power of Americans is much better. Intellectuality is much less developed, but the innovation quality is obviously much more efficient.







This has something to do with the Synergetics system. If you believe in better times in the future and in the better person, you also get an optimal ideation for yourself; as a result, you can build up a good Synergetics system with much less effort. And as we have said, the Synergetics system leads to direct experiencing of the Nagual.

And as we have also seen, a repetition of this Nagual experience ultimately results in the personal Nagual. Thus, many Americans always have one foot on the ideal path of creativity despite their significant shortcomings in terms of education and intellectualism (for example, Americans rarely have a complex imagination).

The facts that Americans have for many decades joyously entered certain grotesque and kitschy religious systems and cults and that so much esotericism and popular spiritualization is preached and performed in no other country in the world proves that Americans maintain an exceptionally good Synergetics system, at least for the spiritual aspect of this system. (For the body aspect, they are blinded by so much exercise and sports).

This leads us to the strange situation that in Europe, visions are developed much better, analyses are much more thorough and in-depth, and that a much better complex thinking sets the tone, but that Americans, despite their very obvious shortcomings, bring innovation and emergence into the world more quickly and with much less effort.

Viewed from another perspective, you could say that Americans have an unconscious collective program that says "learning through ideation" while Europeans follow a collective program that says "learning through crisis."

If you learn through ideation, you love success and those who are better. Therefore, Americans also have significantly less social envy than Europeans. But if you learn through crises, you fight everything that is not the "I" because the truth is always the "I".

And that which anyone who travels to the US experiences as "liberating" or "stimulating" is, in my view, nothing more than the collective Synergetics system of American culture.







The first time that I went to New York, I thought it was a vibrant city with tall skyscrapers. After that, I was in Chicago, San Francisco, Los Angeles, and Miami, and lo and behold, I still had the feeling that this country is the land of great ideas although the other cities were completely different from New York. That's why I thought for a while that Americans had a "better culture of freedom".

But on closer inspection (and I have been living in this country for several years), there is not more freedom in America, but actually less than in Europe. This means that it has to be something else.

And if you look closely, you discover that it is the people. But not their intellectuality, for example, but the Synergetics system of their spirit: the innovative intelligence of their "beautiful naivety".

Behind all these considerations and scientifically analyzed factors of the Synergetics system is a major leap of our human self-understanding: we are slowly discovering that consciousness can be more than a kind of eye through which the world communicates.

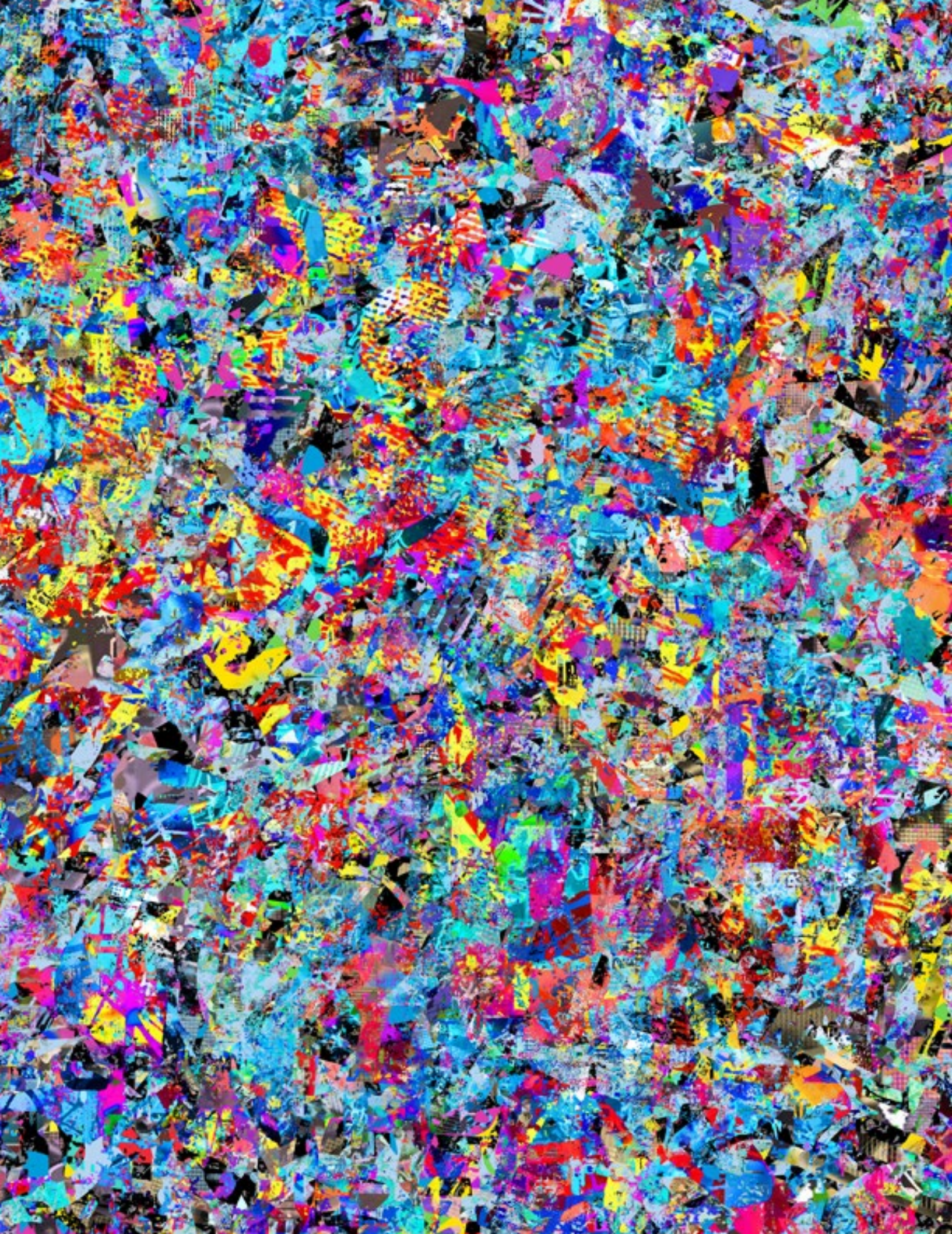
Until now, consciousness has been experienced as what Heinz von Foerster has called the "peephole concept", that is, consciousness existed only as a "consciousness of something". This means that until now, consciousness has been experienced and used in such a way that it had to be something passive, something that only provides, but has no self-creativity within it.

But now we can use mental Synergetics to see that, with regard to the role of the Synergetics system, there is also a different view of consciousness: "consciousness as something" (Gilles Deleuze). That is, consciousness is now looking at consciousness, and consciousness gives us pure consciousness.

This leads us back to the path of confluence as has been analyzed by Valerie V. Hunt, among others. This means that if consciousness is able to consciously experience the reality of the Nagual, then consciousness automatically receives a higher instrumental role or, if you will, a more active function: now consciousness becomes the maker of spiritual evolution.

Previously, we naturally assumed that only thinking can develop or process the next spiritual steps of evolution. What we now realize with astonishment is the fact that consciousness can usually organize many innovative steps better than we can do this with our thinking. In conclusion:







**A consciousness that is not  
bound to the objects  
of the existing world  
can be used by the Mind  
to become an evolution.**

We recognize that we can probably bring real evolutions (emergences) into the world only if the Mind with which we do this is also an evolution. And the Mind can only be an evolution ... or, to put it another way, a “continuous evolutionary process” ... if it is Nagual in the sense of “consciousness as something”. If it is Nagual, it is potentiality. And as Hans-Peter Dürr and David Bohm have written, it is ... as potentiality ... always getting ready to become reality ... “to coagulate to reality” (Dürr).

In a nutshell, it can be said: If it is possible for a person to nagualize his consciousness (which, over time, leads to the personal Nagual, i.e. to an identity that consists mostly of Nagual experiences), then the Mind is continuously placed where the latest evolutions give birth to their possibilities, i.e. at the cultural edge.

So it is a good idea to ensure that human consciousness is freed from the principles of thinking, even though this program may seem to be very strange at first glance. If we act only with thought-consciousness, we can be creative, but it is cumbersome, rare, and contributes a great deal to mental exploitation.

Why? Because thought-consciousness focuses on the Tonal, and because the Tonal only contains a small amount of creativity, but no emergence. However, if you still want emergence, it is necessary to deliberately de-order your Tonal thought-consciousness and, often, to guide it to the limit of self-destruction so that your vision can now and then become free to see the Nagual in which the next evolutions await ... in the context of cosmic intent ... to be stimulated and initiated. In other words:

**Most classic  
creativity techniques  
result in nothing  
but wild outbursts  
from the Tonal of thinking.**

If we succeed in nagualizing consciousness (we have seen that the Synergetics system is excellent for this purpose ... and we have seen that the living body should be built up, and intellectuality should be overcome), then the personal Nagual looks into the great Nagual of the unknown.



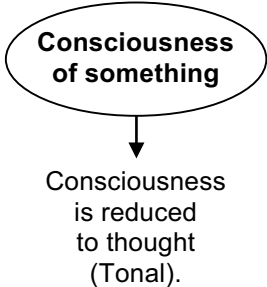
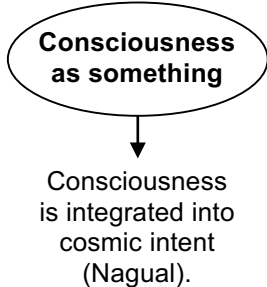




Since cosmic intent is waiting within this great Nagual to be used, the search intents that a person has (e.g. “I need a new idea for ...!”) are ushered directly into the co-evolution process that takes place anyway between Spirit and Mind. And then emergent creativity is no longer merely a magic trick.

However, the prerequisite for this is that we revise the faith with which we deeply believe in terms of “consciousness.” As the following diagram shows, the Western, logical mind can think of consciousness only as a consciousness *of* something. This reduces consciousness to the instrument of logic, and thus it is captured in the Tonal of thinking.

Therefore, a major leap now awaits us ... a leap into a new conception of consciousness: consciousness as something. If you succeed in this, you also effortlessly succeed in nagualizing your own consciousness. As a result, it automatically integrates itself into cosmic intent, which is also Nagual. The result is great creativity, which makes emergences effortlessly possible.

Until now	New
 <p>Consciousness is reduced to thought (Tonal).</p>	 <p>Consciousness is integrated into cosmic intent (Nagual).</p>
Little creativity (originality)	Great creativity (emergence)

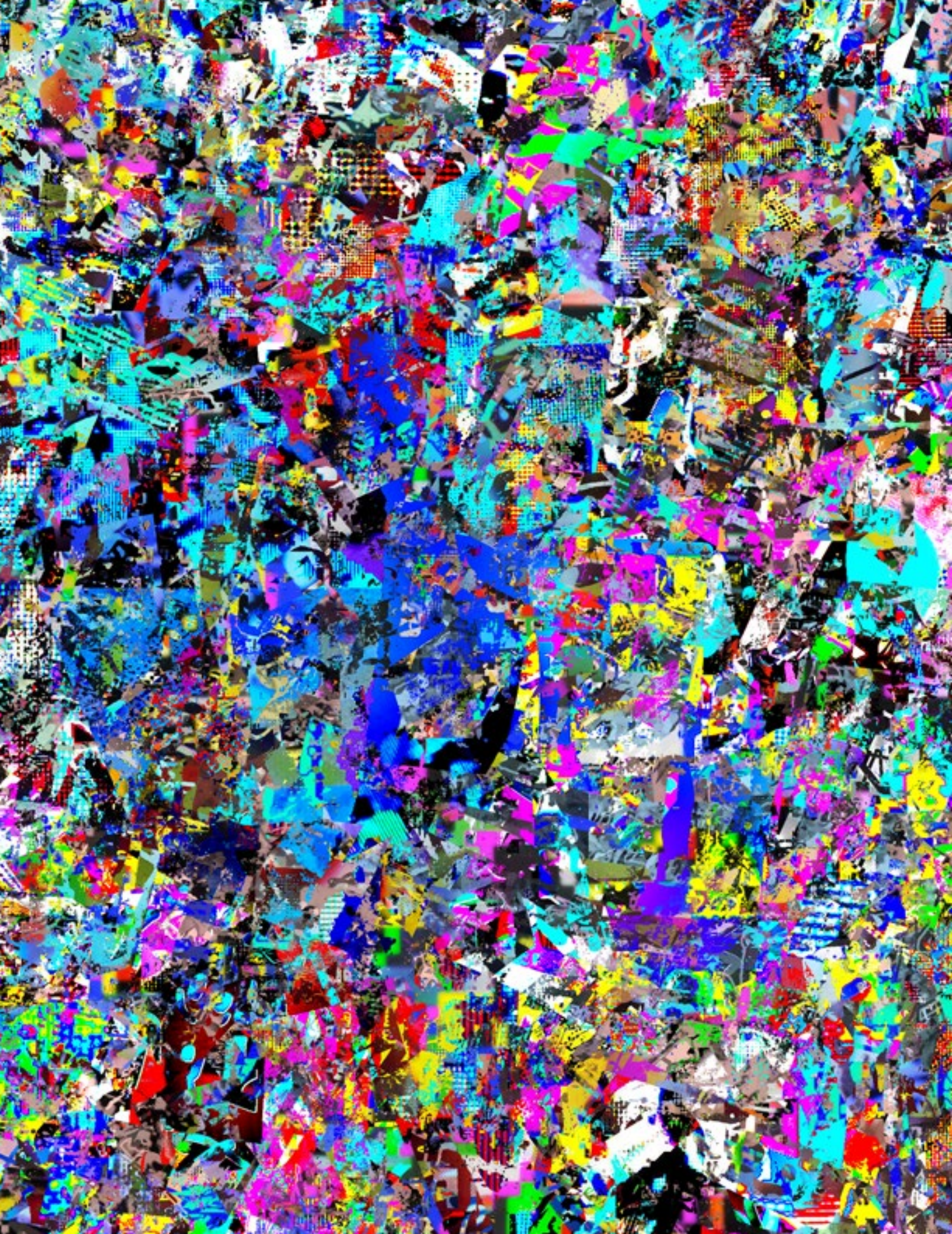
Jean Piaget once wrote:

**“Intelligence  
organizes the world  
by organizing itself.”**

Precisely this process of self-organization is what I am talking about. Now we see that our Mind organizes its own evolution by integrating itself into the self-organization of intelligence (cosmic intent / Nagual). But as long as it is consciousness of something, it can not organize this integration, and thus its own evolution.

To do this, it has to redesign itself as “consciousness as something”. And it is precisely this novel quality of consciousness that continuously is its own evolution. Thus, we come full circle. If we are successful in reshaping the Mind to its evolution, this Mind produces continuous evolutions, i.e. emergences for the world.







If the mind is to be shaped in an evolution, it needs

**Noeteric  
mysticism.**

The following diagram outlines the main elements of Noeteric:

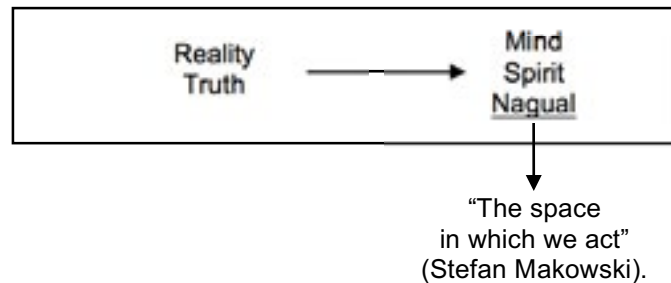




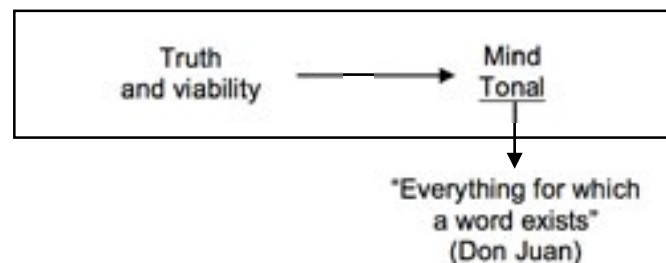


## THE MANIFESTO OF NOETERIC

1. Reality ("truth") is basically beyond our reach. "The given, which we call reality, can not be detected as it is" (Herbert Pietschmann). Reality gives us aporias (= self-contradiction) and appears as a holarchy.
2. As human beings, we live (as a holon) both as a part of unattainable reality and outside of this reality. "Man, in his unique subjectivity, is rooted in reality, as it were ... this is his aporia" (Herbert Pietschmann).
3. Our Mind is merely capable of developing realities through the acceptance of truths. And it can use these assumed truths to produce usabilities (viabilities) by the action ("action chains" / Pietschmann) that our Mind (knowledge) provides when our realities contradict true reality (correct/incorrect, certain/uncertain).
4. Thus, our Mind is both



as well as



5. As a result, the Mind can not detect its own truth (= the reality of the spirit) in the normal way (= observation):

He who seeks is the one  
who is sought.

6. Thus truth (= unattainable reality) is ultimately always both true and untrue. Since reality exists beyond the limits of our senses, we can not prove whether it exists and whether it exists the way we assume it does. As a result:

Every truth is characterized by  
its fundamental disputability.





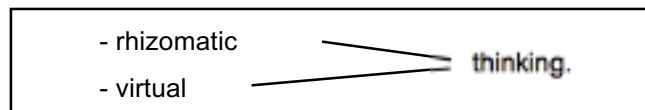


7. Thus reality is never logical. It does not correspond to the categories of the logic that operates according to the following laws:

- Law of identity: “Everything is the same as itself and different from other things.”
- Law of avoidable contradiction: “Of two contradictory assertions, at least one is wrong.”
- Law of the excluded Third: “The world is divided into either/or.”

8. If the Mind wants to approach reality, it needs to become able to think beyond this logic in order to reflect the field of truth with the unity of multiplicity (= rhizome) and with simulations (= virtuality) in a kind of “replacement truth” (= paradoxical reality).

9. Only this process is called “real thinking” (Pietschmann). It is



It is designed to bring together the “world including its aporia” (paradoxes / self-contradictions / double-truths) within itself.

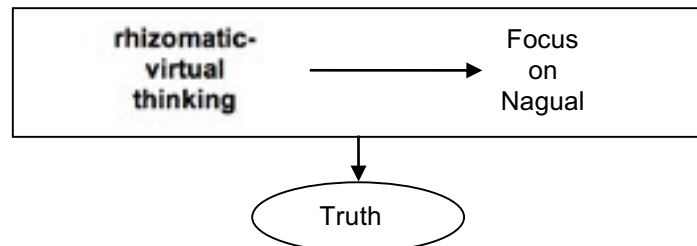
10. To be able to think this rhizomatic/virtual thinking in the direction of aporia, the Mind must overcome its bonds (the short-circuit of the Mind; the Bermuda Triangle of the spirit) that exist in logic and learn a novel logic:

Transversal logic

11. The better the Mind designs transversal logic and rhizomatic/virtual thinking, the better its processes of construction will be. Construction is logical/limiting thinking “whose goal is the elimination of contradictions” (Pietschmann):

It is rational thinking.

12. The interaction between

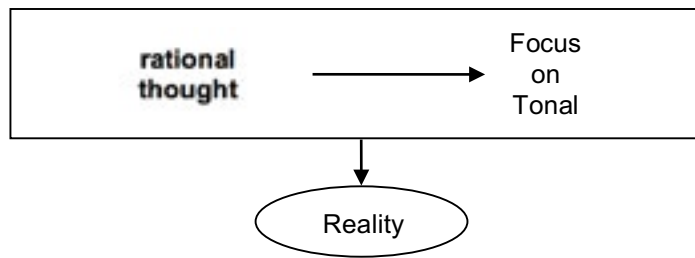








and



qualifies people's actions ... making it fit for the increasingly complex and faster world.

13. Action is man's actual knowledge apparatus. Due to our action chains, "we can see why our realities come into conflict with unattainable reality" (Pietschmann).

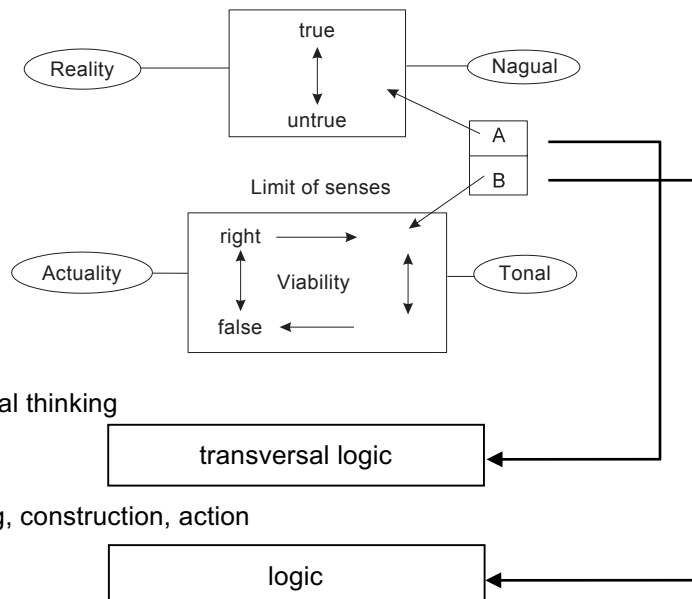
Action thus becomes a Nagual experiment. "The indirect point of contact to reality (Nagual) is located in human action chains" (Pietschmann).

The better the interaction between the two thinking strategies is designed, the better the action becomes:

An ever-widening corridor  
of the freedom of  
contradiction develops.

This is wisdom.

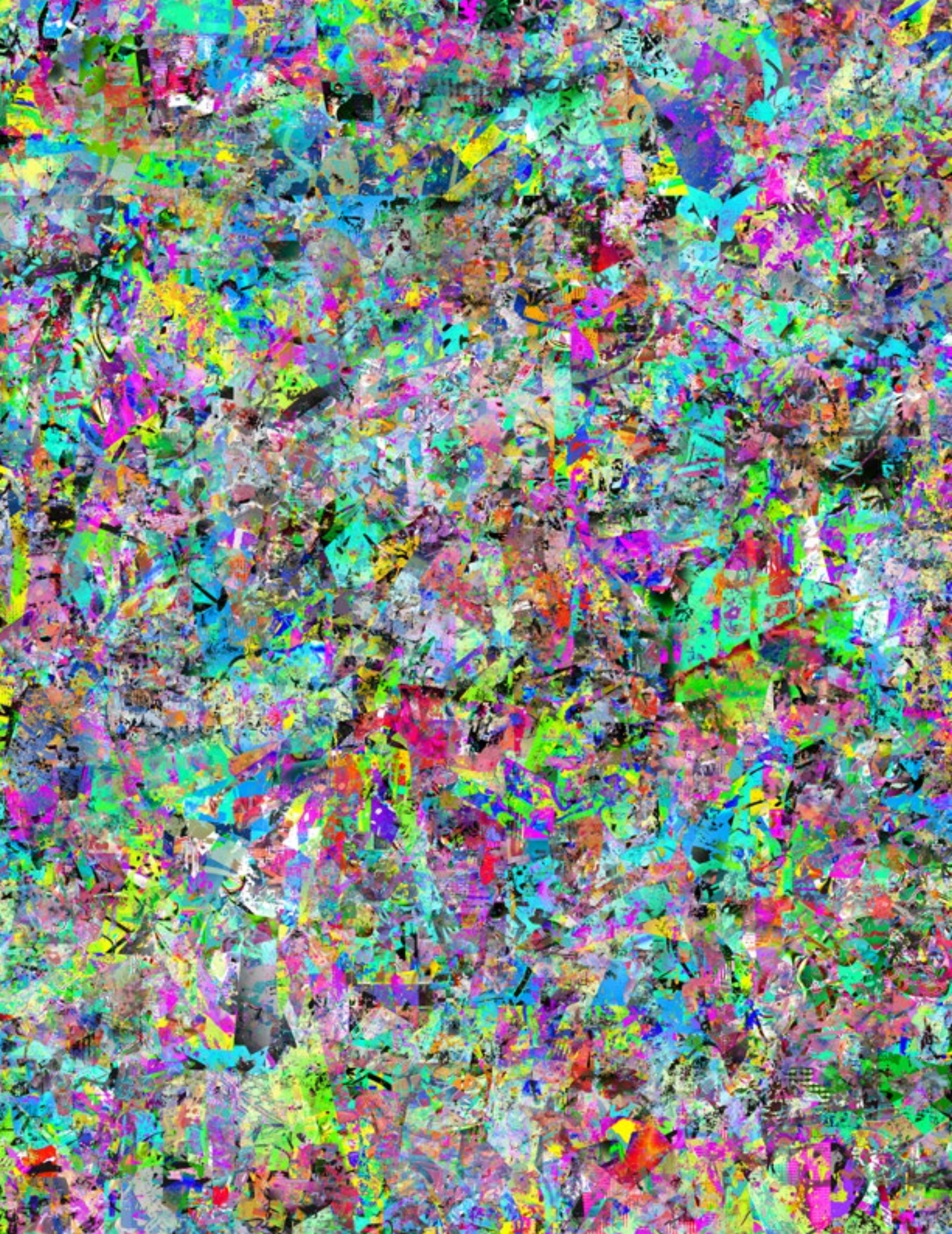
14. Thus the following foundation for the strategy of the Mind (meta-programming) results:



A = rhizomatic/virtual thinking

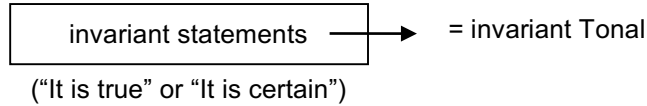
B = rational thinking, construction, action







15. On this basis, the Mind can control its own development in such a way that it develops and collects more and more



in the corridor of the freedom of contradiction ... invariant statements that are stimulated and discovered by action chains.

16. The result is a concrete consciousness for 2 different qualities of Tonal reality:

Variant Tonal	<ul style="list-style-type: none"> <li>• Myths</li> <li>• Paradigma</li> <li>• Ideologies</li> <li>• Theories</li> <li>• Models</li> <li>• Zeitgeist</li> </ul>	<div style="font-size: 3em; line-height: 1;">}</div>	Depending on language, culture, evolution and consensus
Invariant Tonal	Action chains that produce "the objective" that mediates between the Nagual (unattainable reality) and the Mind in human realities.		

- Noetic "invests" particularly strongly in variant Tonal so that it can build up an ever improving invariant Tonal.
- Therefore, Noetic is aligned towards the "flow of evolution" ("shit happens") and not – as is the case for e.g. esotericism – "eternal or higher truths."
- Noetic therefore consciously works with the concept of the "disposable Spirit" (von Bulow). This is organized by  
virtualities.
- The world is seen as a continuous great simulation. And the foundation for action (= Nagual experiment) consists of rhizomes and holarchies ("contexts in contexts in contexts without end" / Ken Wilber).
- Thus, certainty is replaced by simulation and structure by rhizomes (kaleidoscopes in movements).

17. Noetic is the effort to make the Nagual (= reality / truth) effective. This is based on the credos:

1. We can never know the Nagual directly, but we can use it with the constructs that have been invented (constructed) as a bridge between the Nagual and the Tonal.
2. Man can build this bridge if he is aware of his Nagual-Tonal dual existence.







To make the Nagual work, the following aspects need to be optimized:

- The realities need to be devised (transversal logic plus rhizomatic/virtual thinking) and constructed (logic plus rational thinking) in such a way that the action chains shape the idea of a

cosmic intelligence

in the corridor of the contradiction of freedom to an invariant Tonal. This process is called (after Jean Piaget)

Preligion

18. So Noetic shapes the mind (neurocircuits), which makes the production of the invariant Tonal easier and easier and more and more efficient (self-qualification of the Mind by itself) for the idea of the Nagual ("Spirit").
19. This is achieved by programming the neurocircuits to the idea of the "descending spirit" (Roger Sperry), that is, the idea

that the Spirit intends to cooperate  
in terms of evolution with the Mind.

20. Since man, as a holon, is both Spirit (Nagual) and Mind (Tonal), he can directly experience the "cosmic intent" (Albert Einstein) of the Spirit as a "secularized revelation" (Herbert Pietschmann).
21. Two requirements for this are that the Mind liberates itself from the logic of visible reality (= elimination of the Tonal short-circuit / = "Only what really exists is reality" ... i.e. the Tonal proves that only the Tonal exists) in favor of faith in the Nagual and that it can break through the inner circle of Cartesian rationality ("I am ... I think ... I want" / = Bermuda Triangle of the spirit.

This circle of rationality prevents the Mind from realizing that it is not only Tonal, but also Nagual at the same time. Someone who imprisons his Mind in the Bermuda Triangle can not use cosmic intelligence to qualify his Mind.

The personal Nagual is best suited for the co-evolution between Spirit and Mind.

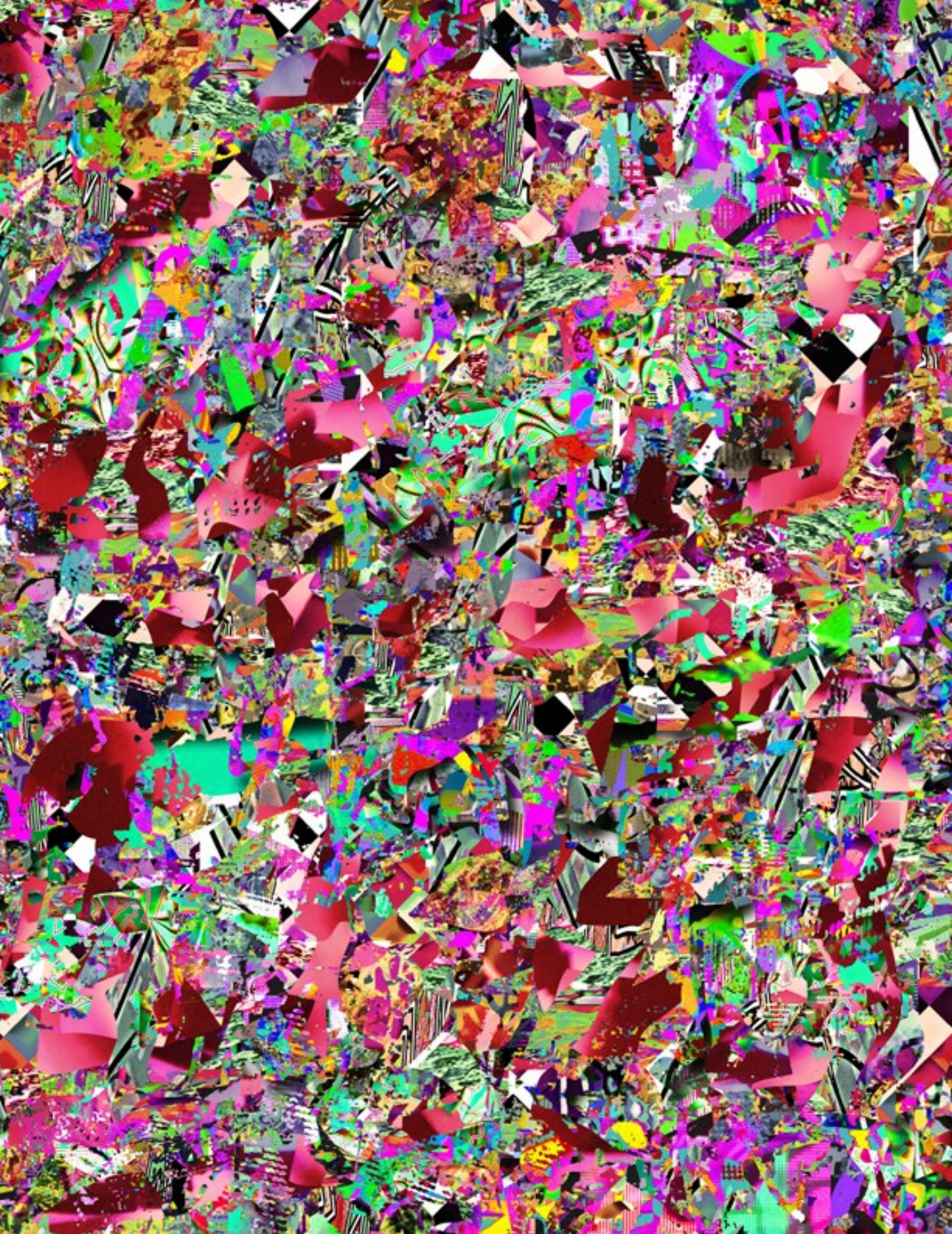
The personal Nagual is the "Tonalized Nagual", i.e. the last Nothing that ... on the border of absolute Nothingness (= Nagual) still has so much Being that it can shape the Nothing as potentiality (Laws of Form).

22. When the Mind has enabled itself to overcome the Tonal short-circuit and the Bermuda Triangle of the spirit, it can begin to build up

the personal Nagual

in the Mind.







23. The personal Nagual is the reality (invention) that ... as invariant Tonal (neurocircuit) ... is specialized towards receiving the “secularized revelation” of cosmic intelligence. It is the voice of the Nagual in the consciousness (Mind). It is the bridge between Nagual and Tonal.
24. The personal Nagual is built up using action chains which make it possible to subjectively experience and use “the objective of the Nagual”. These action chains consist of mental acts that ... due to super-coding and multi-dimensionality (= MIND DESIGN as a coaching process) ... specialize in

enabling the Mind  
to shape the Spirit by  
building up a  
“light-life complex”  
for viability  
(effectivity).

25. The result of this process:

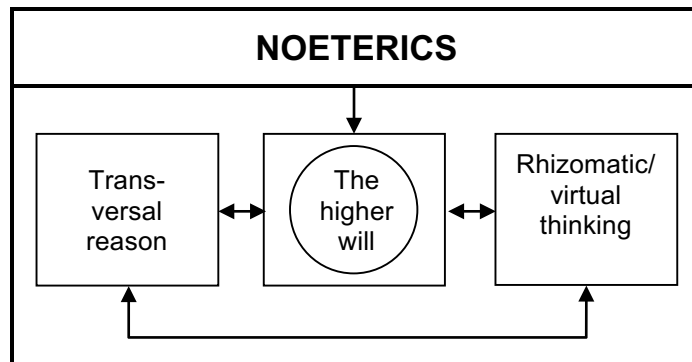
Through the Spirit,  
the Mind becomes  
the Mind that is  
predominantly  
Spirit.

This is the idea of horizontal enlightenment:

He who seeks  
has found the seeker  
while seeking.

So Noeteric provides access to higher will and is also the basis for transversal reason, as well as the foundation for rhizomatic virtual thinking, as the following diagram shows:

It should be clear that what Herbert Pietschmann has described as “true thought” is, in our view, rhizomatic/virtual thinking. And it should also have been made clear that what Pietschmann calls “dialectical realism” is roughly congruent with Noeteric.







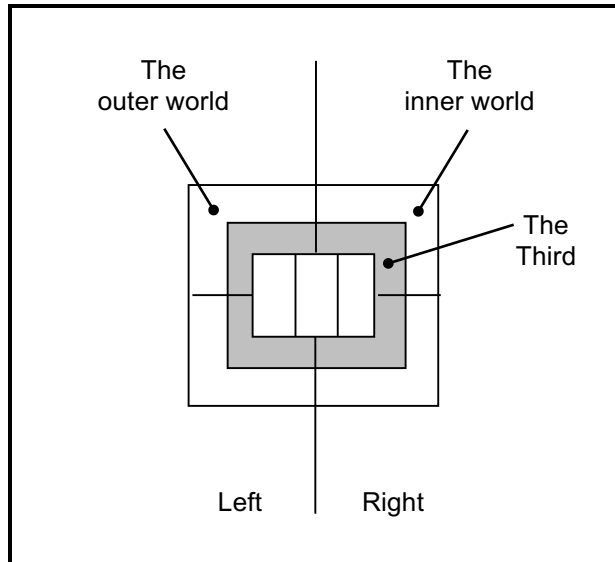


Noetic is the theoretical basis for the performance of co-evolution. And co-evolution is based on the boundary-crossing interactions between the outer world and the inner world.

The necessary boundary crossings are organized by the dimension of the Third. An organism's Third is the resultant of left and right. The Third is born in the fusion of the outer world to the inner world of the organism.

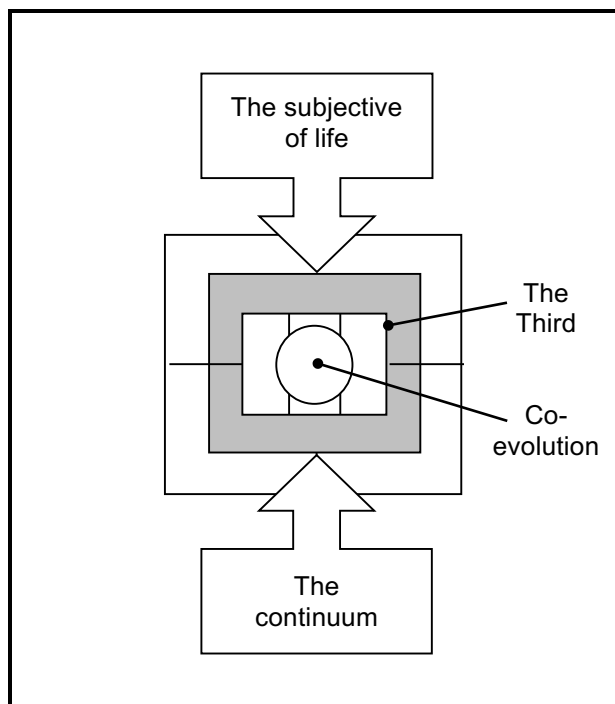
This Third is the continuum. So co-evolution requires the systematic and stable construction of this continuum. When it has established itself, the subjective of life can use us as a partner for co-evolution (see the diagram below).

From this perspective, the continuum is the hand that we ... as a person or mankind ... hold out to the subjectivity of life, and thus to Becoming. Co-evolution is the work of two hands.



Co-evolution is, with some certainty, to be an important issue in culture in the near future. For example, a new representation of the avant-garde and a new understanding of enlightenment has been timidly forming over the last few years.

This can be seen in, for example, the area of contemporary art. Never before has modern art had such importance as it does now. The auction prices for living artists have also reached stratospheric heights. And exhibitions in museums have had record numbers of visitors for years. Why is this?









Modern art is a hermaphrodite. It is first and foremost the visual decoration of rooms and walls. But it is also a fight at the edge of culture, namely the continuous redefinition of perception codes and assessment frameworks. In this respect, modern art is an important contribution to collective self-reference. Just as every person continuously acts within their private self-referentiality, humanity acts within its collective self-reflection. And modern art is, as it were, one of many eyes that perform this collective self-reflection.

From this point of view, art does not have the role of performing e.g. science, whose developments take place on the higher level of breakthroughs. In other words:

**Art finds new perspectives  
for the current Tonal.**

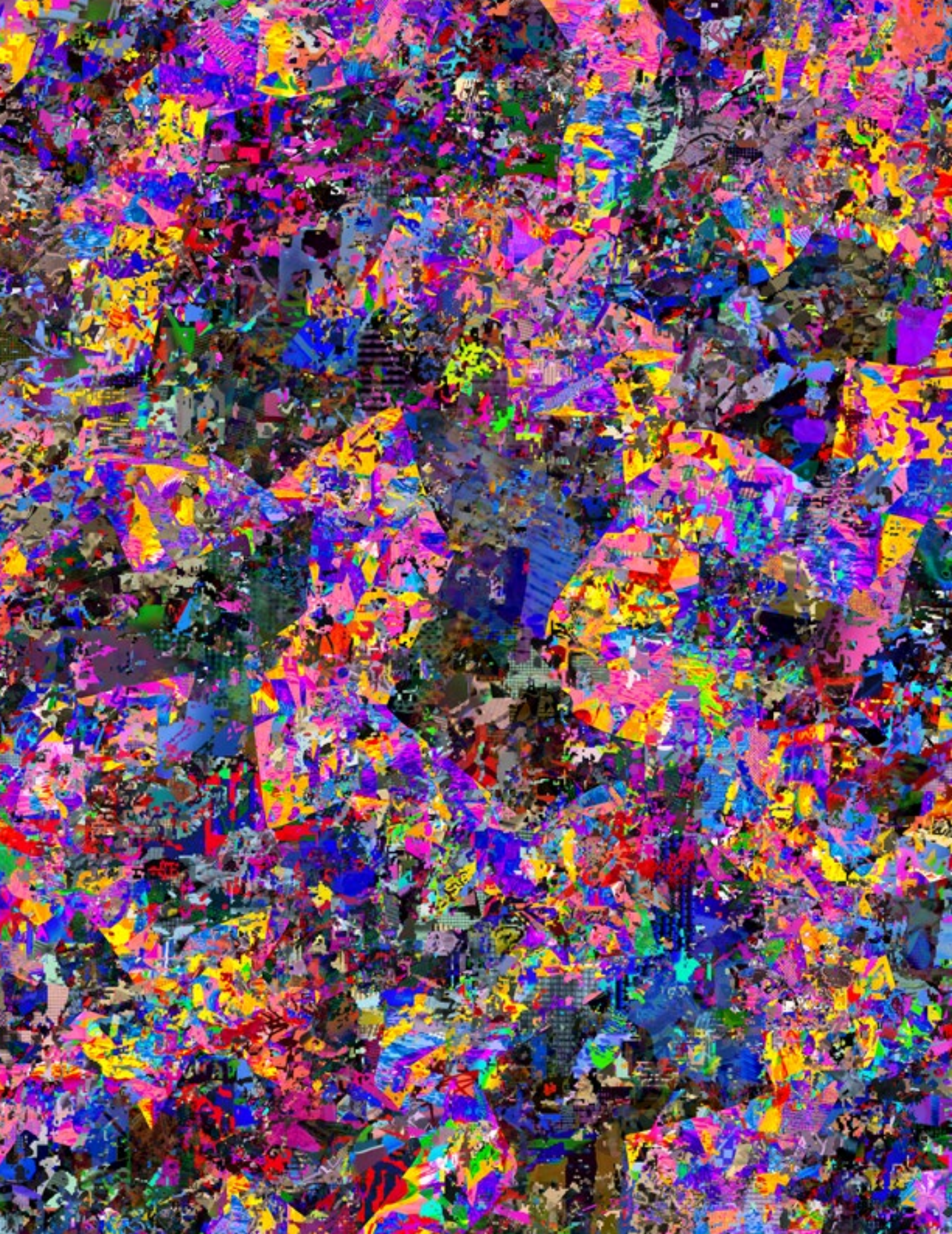
**Science establishes new spiritual spaces  
by the interaction with the Nagual.**

New perspective = the frontier of art = science. In this concept, it is exciting to examine the fight that is currently taking place at the edge of art. While culture is evolving (back?) toward religion and a “new enchantment of the world”, the art elite is cheerfully busy mocking “the spiritual” in art. Examples include the works of Damien Hirst, who uses religious elements very specifically in order to “undermine the longing for metaphysics” (Wolfgang Ullrich). Artworks are being made that deliberately satirize “the holy” or “the good”. Its content is sacral cynicism.

The current edge (represented by, among other things, the coquettish worldliness of Takashi Murakami or the merry-naive materialism of Richard Prince) delights in shifting the interpretation of current Tonal being to where it all caricaturizes itself; it is striking that the artists who perform this all-round dismantling particularly virtuosically are especially expensive and get very high auction prices.

So a second type of aura is created in the work of destruction ... a secret that creates itself in the high market prices: the exorbitant price plays the role of the golden calf that makes itself ridiculous (the social game that has established itself in this area pays strict attention that no one says aloud what nearly everyone can see: the emperor is naked ... his virtual clothes are a game that is played with full seriousness).







What modern art does is of great importance: it mocks the old, false sanctity of art as hypocrisy and reveals the laws of the market, and thus materialism, as the “emperor’s new clothes”.

This context is important because the old avant-garde of art often pretended, with great pathos, “to be on the trail of the Holy”, and made itself out to be an engine of spiritual progress, based on rationalism and emancipation. As we know today due to historical analyses, a striking number of avant-garde representatives were heroes of “anti-modernist aspirations” and representatives of occult and esoteric concepts, that is, they were up to their necks in the swamp of an often kitschy spiritualization (self-pity as cosmic cleansing of the world).

The esoteric berths of the old avant-garde were ruined by current art. Boring high-society materialism is cleverly cheered on by artists so that its greedy hollowness becomes visible to everyone.

Thus the way is paved for a double rejection: the rejection of materialism, rationalism and positivism as well as the rejection of plaintive longing and, to a degree, dishonest hypocritical aspirations of esotericism, religion and spirituality:

**What current art practices  
is the negation of the exoteric as well as  
the negation of the esoteric.**

Thus art performs that which already occurred many, many decades ago

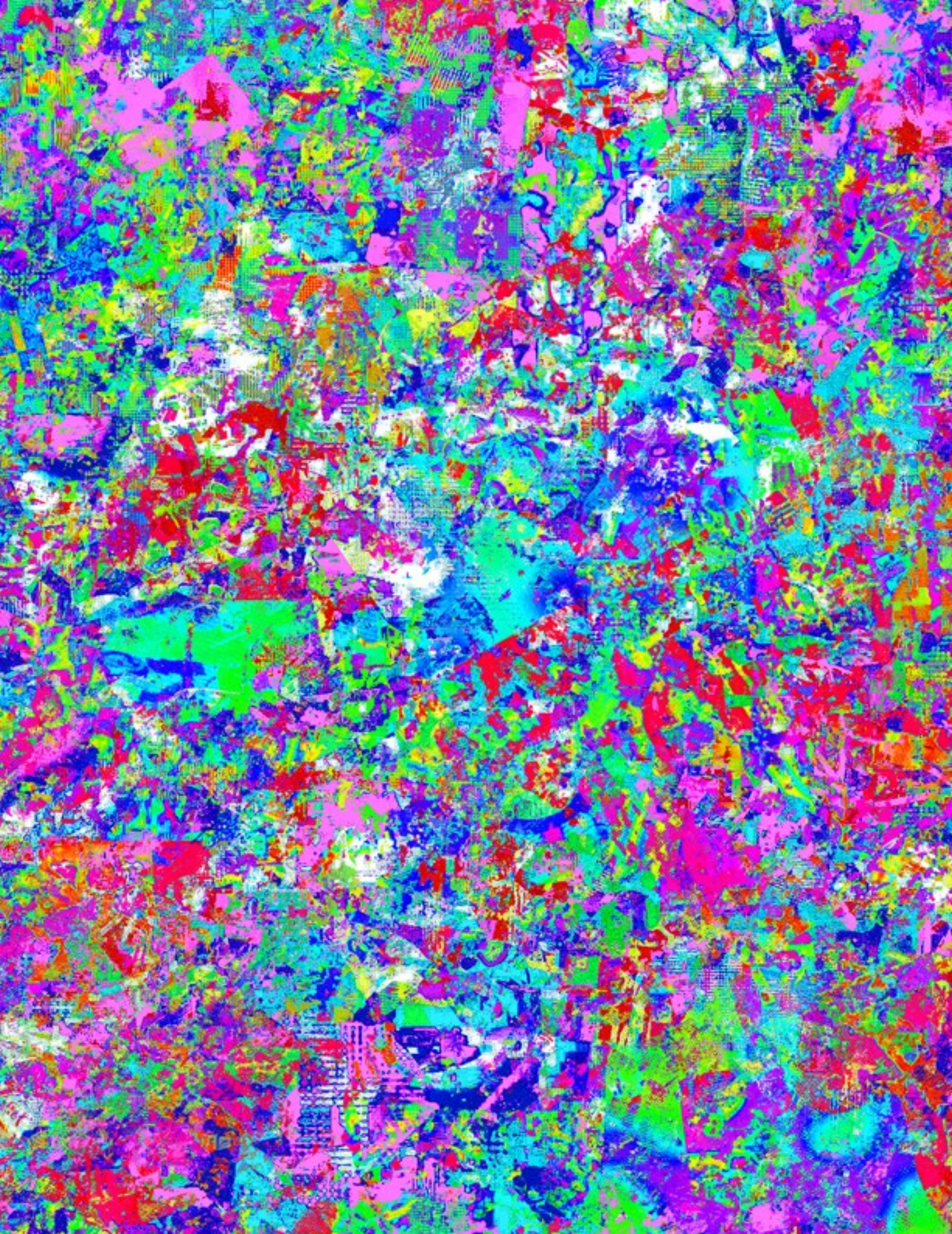
**in science**

(such as in quantum physics), namely the discovery that there are “no sharp separations between ‘I’ and the world” (Hans Peter Dürr); as a result, the world basically dissolves as an object in favor of Thirdness and potentiality, which in turn are the spiritual foundation of Noetic.

It can therefore be said that current art is shifting the evaluation context towards Noetic and Thirdness without even being aware of this.

However, scientists and physicists know very well what to do, although the vanguard of physicists stresses that their new findings are becoming “more and more mysterious.” For example, they met in early May 2008 at the Space Telescope Science Institute in Baltimore to discuss the meaning of the recently discovered absolutely invisible “dark energy”. This energy is the dominant force in our universe. It apparently makes up about 70% of the energy density of the universe. 25% is the result of “dark matter”, which is also invisible. Only about 5% of our matter is visible ... and is therefore objectively “there”.







The astrophysicists wondered “why dark energy has become noticeable right now. In the early phase of the universe, when the density of matter was much higher, it did not play a large role; in the distant future, when gigantic empty spaces yawn between galaxies, they will no longer be detectable” (Ulrich Schnabel).

The initiator of the physicists’ meeting in Baltimore, Mario Livio of the Hubble Institute, asked the oft-frowned-upon “A” question ... the question of the “anthropic principle”. This says that the laws of our universe are the way that they are, and not otherwise, in order to allow humans who can worry about this to emerge.

So: co-evolution as a model. Mario Livio said that he knew that this reasoning “jacks up the blood pressure of most physicists” ... nevertheless, co-evolution and the “A” principle were discussed extensively, especially since both approaches cooperate well with the new theory of the multiverse.

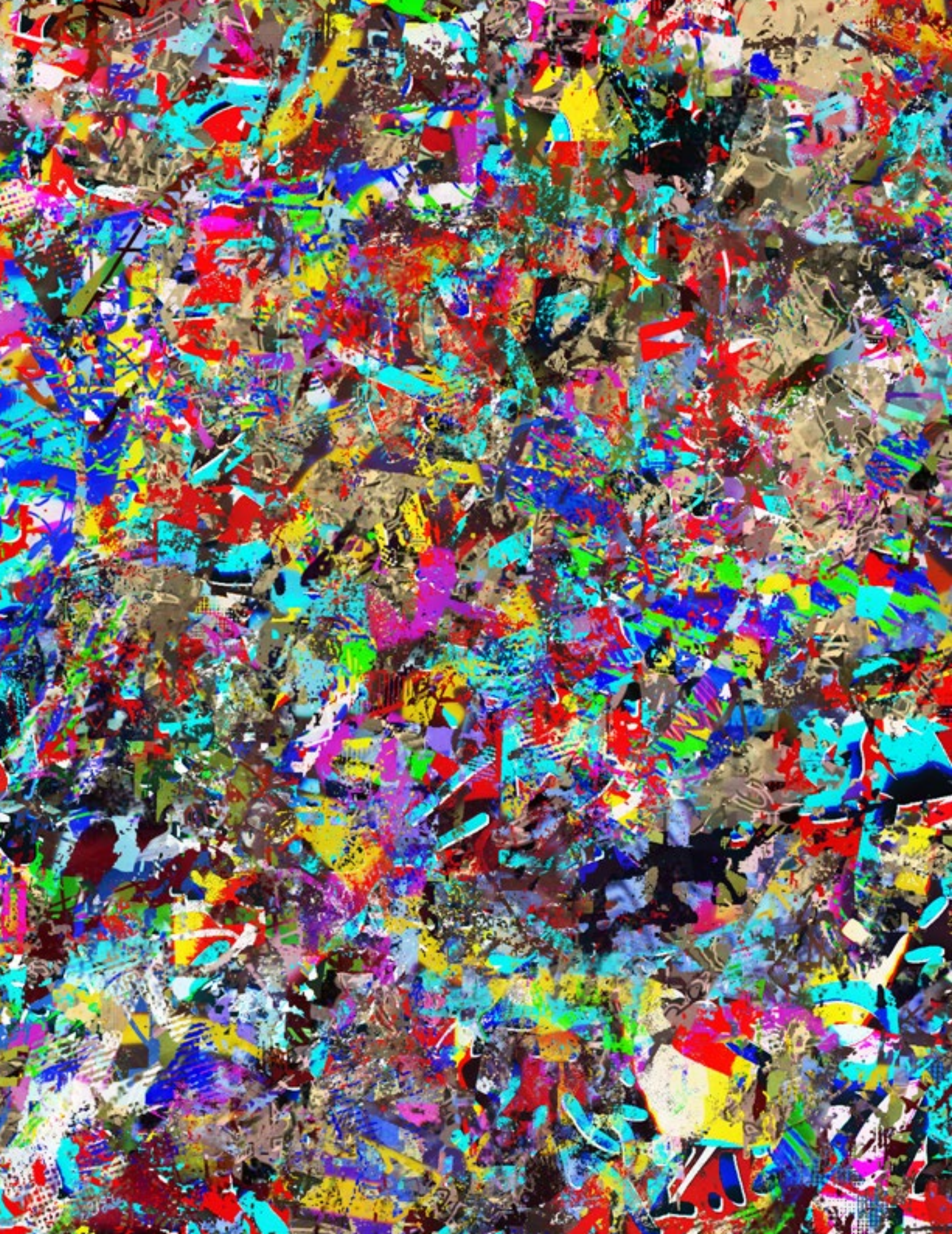
What do we see? Art is currently exploring how it feels when the esoteric and the exoteric become obsolete. Physics is using the “A” principle to approach the subjects of co-evolution and Noetic.

It is interesting that ordinary people are also clearly moving in this direction. As Wolfgang Ullrich writes, it would be worthwhile to examine “to what degree some forms in the wellness industry (e.g. Fulfillness) have taken up the legacy of avant-garde art ... in the footsteps of the Holy, we often encounter exotic-looking spa applications that swear to a wholeness of soul, mind and body.”

This is what Wolfgang Ullrich writes. Since he is an intellectual (Professor of Art Science, Karlsruhe, Germany), he naturally does not approve of this popular development. For him, explicitly representing the left side of the organism, the attempts of people to again build up more contact with life and evolution (and thus with Thirdness) are based on “anti-modernist affections”.

He can not see that the “wholeness of soul, mind and body” (Ullrich overlooked the living body) that is desired by people is not an old piece of junk that springs from “esoteric fantasies,” but that people are trying to achieve and make practicable a small piece of the modern future, which was brought into the world long ago by physicists. Not a step backwards. No “anti”. Forwards. And an affirmation of the reality of life.







The Third exists only so that it can not exist. A mixture of imagination, primal faith and placebo.

The “placebo” aspect is particularly interesting in this context. It obviously seems that the aspect of crossings (“draw a distinction” / George Spencer-Brown) is at the center of this inner competence. Previous studies had already hinted that risk-takers can not only “awaken” dopamine faster, but that they also process it in their bodies in a significantly different way than timid, conservative and cautious people. In this respect, this recent study shows that there are so-called “dispositifs” in peoples’ concepts of themselves; these are either adverse or beneficial for all processes of healing, based on placebo effects and the self-activation of the inner healer. In other words: there are obviously mental components of identity that make people healthy. An unhealthy concept of self exists. And a healing concept of self exists.

As the following diagram (page 171) shows, a large part of a self that makes a person healthy is primal health. Simultaneously, it needs a clear and long-term orientation to the future; this is called Transligion.

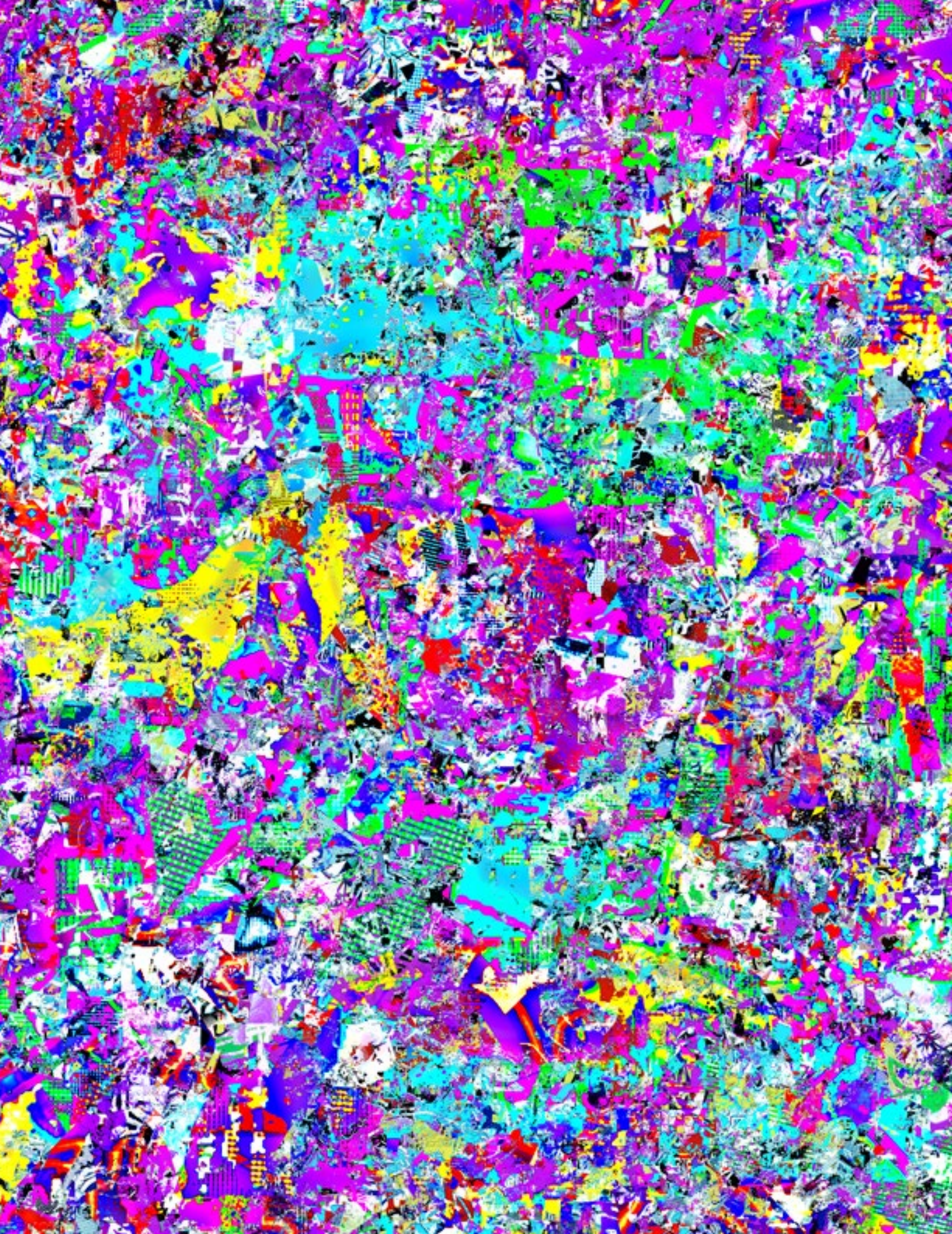
Transligion exists wherever the magic of Becoming becomes an inner substance of the “I” (identity) and where the fascination of Becoming is a continuous co-representative in personal reality (worldview). Noeteric has the following code for this:

**“I am the floating in the unknown.”**

Primal faith and Transligion work hand in hand to organize the context into which the principle of an affirmation of the future flows, as well as the situational optimism ... as it were, the “Now” of affirmation to the world. Where these factors come together, “crossing” ... i.e. the ongoing transcendence of a person’s own reality ... can be carried out without effort (fear stresses). “Draw a distinction” thus becomes an inner need of the concept of Self. This means:

**The “I” is no longer exclusively  
produced by thinking,  
but also by uncertainty.**

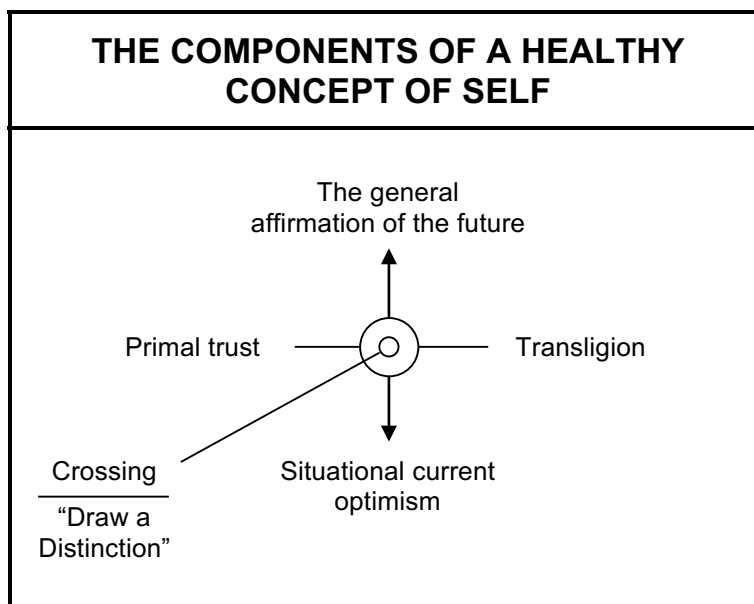






The diagram to the right outlines these components:

How important Transligion is also reflected in the long-term studies that Psychology Professor Detlev H. Rost conducted at the University of Marburg. Rost examined the IQs of 7,000 elementary school students and found that 150 children were gifted, i.e., they had an IQ of more than 130. Meanwhile, his test subjects are about 30 years old and most of the gifted ones have pursued a university career.



The in-depth analyses showed, according to Rost, that “children with an extremely high IQ were often more emotionally stable and less anxious than other children.” Obviously, there is a correlation between intelligence and openness to the future (primal trust). And this leads to not only better mental capabilities, but also to better responsiveness with respect to placebos, inner healing and prevention.

Another thing that has been studied quite well, such as by Harvard researcher Shelley Carson, is that people who live with a powerful affirmation of the future can organize creative processes much more easily and efficiently. The stronger that Transligion is anchored in the personality concept, the less that the world is suppressed. Therefore, the more conservative and anxious about the future that a person is, the more information that points to breaks, opportunities, and “interesting impossibilities” is suppressed:

**Those who love the unknown  
understand more of the world.**

**Those who love uncertainty  
interact more intelligently with the world.**

People who have a negative or even hostile attitude towards Crossing tend to continuously stereotype the world. The result is that opportunities for improvement are systematically suppressed. Thus, the world appears to be worse than it actually is. In addition, subjective reality is coded (constructed) in such a way that an ever-increasing part of the world is considered “basically unimportant”:







**As a result, important mental dispositions  
for personal autopoiesis die.**

If Transligion and Crossing are suppressed (e.g. because of fears), two negative developments approach each other:

- Subjectively, the world becomes more and more bad and threatening.  
The world becomes a crisis.
- The mental skills to manage conflicts and crises dissolve.

As a result, a person's mental system (i.e. its first reality generator) learns that man is generally inferior to the world or helpless within it. Very often, this amplifies already existing fears.

Creative and future-oriented people are apparently able to connect an extreme openness to stimuli with a stable security core, which consists of an unjustifiable primal trust. Such people are not overwhelmed (as is known in schizophrenia, for example) by the disordered flood of stimuli that everyone encounters at the edge between Being and Becoming. Therefore, they do not have thought disorders and hallucinations (both are typical symptoms of schizophrenia). They are obviously able to experience themselves in this often chaotic flood of stimuli as a central attractor of meaningfulness. They see themselves as a higher order. Therefore, that which flows towards them is not a threat for them because they have managed to establish open Becoming as a Crossing dispositive in their personality. In other words:

**Particularly creative people  
have a personality concept  
of Transligion.**

We can see that both high mental performance (creativity) and the very subtle and complex aspects of healing and prevention depend to a large extent on how a person has shaped their personality or, put more accurately, what level of uncertainty they have integrated in their concept of Self:

**High performance and health arise from  
overcome indeterminacy.**







So far, we have considered three questions again and again: What makes people sick? What cures diseases? What will prevent future diseases? We have seen that that which heals is mainly medicine, but also that Fulfillness, such as in the form of Noetic Healing, can also make an important contribution. In the question of prevention, we have seen that medicine does almost nothing in this area, and that which is offered under the heading of preventive medicine is usually nothing more than “lifestyling” (“Eat more fruit!” “Do more sports!”), combined with the growing intelligence of a mostly technical “early warning system”.

Here, we must see that the early detection of disease is not really prevention. Of course, it is good when a disease can already be “located” when it is merely latent – this disease can then sometimes be prevented from becoming acute or from spreading destructively like a chain reaction. It is certainly a good idea to prevent possible aggravations. Often, diseases manifest themselves in such a way that there is a “too-late stage”. These diseases can then not be healed. In this respect, the early detection of disease and the early onset of healing is often very important. But it is naturally not prevention ... not a precursory avoidance of disease.

For the question of “What makes us sick?”, there are many theories that point to the environment. At the same time, more and more people point out that we live in an age of extreme stress propagation, and that especially the new forms of stress (complexity stress, kinetic stress and contingency stress) are a major cause of disease, especially for chronic diseases and common illnesses.

The public discussion of whether a person’s personality can also be a disease factor is less intense. There was a time when people speculated whether, for example, there was something like a typical “cancer personality”. Meanwhile, it has been shown that this assumption was wrong.

At the same time, there are many gene analysis research approaches that also try to connect negative genetic susceptibility with personality typologies. But this is very open and controversial. Somehow, we suspect that that which causes disease automatically has a lot to do with the quality of the concept of self:

**The “I” can  
initiate healing.**

**But the “I” can also  
cause disease.**







In the Noetic view, which I present here, every person goes through developmental processes in the toddler phase and later in adolescence; these processes can program the Self to be “happy” or “unhappy”. This raises the question: What happens when the “I” of a man contains an “unhappy” program? What events ensure that a personality has been shaped in such a way that neither the autonomous biological healing processes (placebo plus inner healer) nor the natural (autopoietic) function of prevention really take place. Let us use this viewpoint to take a short tour of the development levels of the concept of Self. Let’s start with two definitions:

According to analyses by Kenneth J. Gergen, a kind of defluence is performed in every culture. This term describes a procedure that is performed for young children in the phase between birth and about 2½ years old. In this stage, the state of nearly complete flooding with what we have called the Nagual dominates the

DEFINITIONS	
Confluence =	Flowing together. Forming a unit.
Defluence =	Flowing apart. Separating.

consciousness of young children. In the same context, Freud described this as the “Oceanic feeling”. Thus, children continuously undergo a stable confluence place in the sense of a continuous inflow of excess energy into the consciousness. In other words:

**In toddlers, consciousness  
is largely identical  
with the light of Becoming.**

**From this perspective, toddlers  
are “enlightened” in a strange way  
at the beginning of their lives.**

Let us make the Oceanic a bit more specific from this perspective (see the diagram on the page 179):

Now, children do not have a strong consciousness of the world of objects (Tonal) in this phase of life. Self-reflection comes only gradually within them. This can be envisaged so that self-reflection is a kind of spotlight that outshines the light of Becoming because it wants to discover and spiritually conquer the reality of the world. Thus, the ability of objectification develops step by step during this period, whereby the state of “I am Nagual” is gradually filtered out and eliminated.

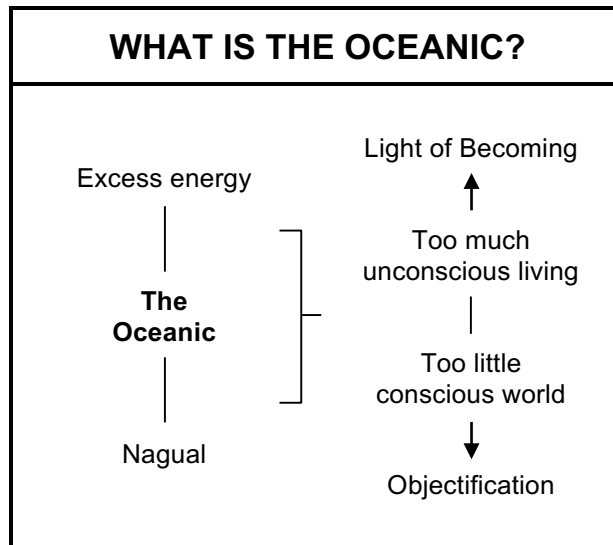






No toddler can say, “I am the Nagual” because they do not yet have the necessary self-reflection, and because they can neither see nor interpret the difference between a Tonal/objectified world and the Nagual as the light of Becoming. There is no clear “I” in this stage. And the Nagual can not yet be experienced because the subjective experience of this light of Becoming can not yet be objectified:

**The Nagual exists as an experience that cannot be experienced as real.**



So the source of the future, i.e. creative time, flows unfiltered into the organism of the toddler. And precisely this is the basis for a biological/genetic component that will later be a key factor for health, success and happiness, namely primal trust:

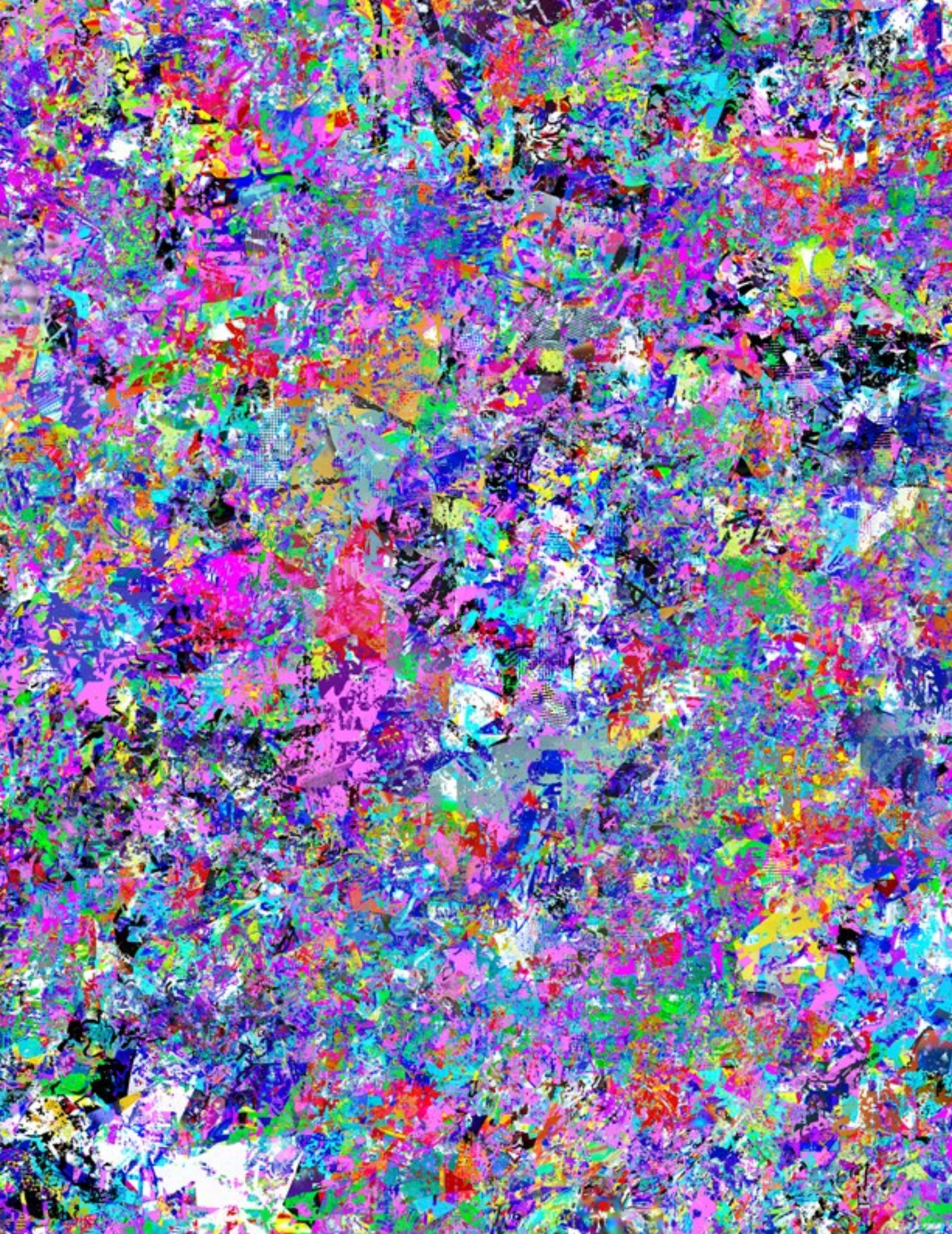
**The Oceanic is the germ for primal trust.**

The mysticism for this primal trust is described in Noetic with the metaphor of the common man or woman.

What is constantly flowing into the toddler’s slowly awakening Being is the help, the care, and the love of the Nagual. Eternal Becoming is focused on Better Becoming and is thus help, care, and love. The Noetic mysticism for this is called “Mother of Light”.

After completion of this phase, i.e. between 2 and 3 years old, the common man/woman and the Mother of Light are largely eliminated (objectified away). This is accomplished primarily, according to Kenneth J. Gergen, by a variety of defluence techniques that have been observed in every culture. That is, the parents help the children to find their way in the real world and support the brain with its primal program, which is oriented towards trying to conquer the world by introducing notes, explanations, and nomenclature, but also affective components (rewards, punishment, love deprivation, etc.). So the toddler gradually becomes capable of affect logic; as a result, the Oceanic shrinks more and more. It becomes a background feeling. It is this process that is described as defluence.







Of course, the first few months of a new life have virtually no severe defluences. Only later, between the 2<sup>nd</sup> and the 6<sup>th</sup> year of life, is defluence performed more and more intensely, methodically, and comprehensively. Readiness for school is the goal. In this ambitious defluence phase, confluence ... i.e. the great, unconscious influx of creative time into the whole organism ... is filtered out as far as possible and thus has hardly any formative neural effect. This has the undeniable advantage that the Tonal, i.e. the objective external world or the Being, becomes more and more fascinating, and its structure becomes more and more clear, for the child. On this basis, the world is conquered bit by bit. The dominance of the Oceanic (Nagual) also decreases bit by bit.

Now, what is crucial is that conflicts arise more and more frequently when conquering the Tonal, namely conflicts between the emerging “I”, the Oceanic and the Tonal (world). But these conflicts are frequently not only greater in number ... some of them have a precarious and often hurtful quality. The Tonal is interpreted by these conflicts as “basically dangerous,” which is certainly not wrong. If children were not brought out of this Oceanic, they would probably be unfit for living as adults. Life is often truly perilous and does not forgive many mistakes.

The conflicts become virulent whenever the emerging “I” shows improper Tonal behavior because it combines its actions too intensely with an Oceanic context. In this phase, the Oceanic is a bad counselor for the child. It makes the child dreamy and often designs his/her actions irrationally:

**Thus, the Oceanic becomes the cause  
of objective incorrect behavior and  
subjective failure.**

As a result, the child experiences the Oceanic, i.e. the Nagual, as something that has badly advised and poorly guided him or her. In the context of these conflicts, the Oceanic is very often “guilty”. And in fact, the Oceanic makes it more difficult, as a person ages, to successfully act in the Tonal, which is increasingly characterized by self-reference (“I”), thinking (affect logic), and the will (intentionality).

In this respect, the toddler experiences the Oceanic in this phase more or less diffusely, as an affliction that is apparently trying to reduce the quality of life and happiness. Often, the Oceanic drifts into the zone of open opposition. And thus begins a gradually more conscious and, at the same time, basic struggle against the Oceanic, i.e. against the Nagual.







In this phase, there is no peaceful arrangement between the emerging “I” and the fading Nagual. For the growing child, it is clear that the Nagual has to go because it blocks or vexes successful behavior. So a decision is made ... in Noetic mysticism, this is called the “Dark Contract”.

This contract consists of the intent to exclude the Nagual whenever you experience it or are overwhelmed by it. In this respect, the content of this contract is the same as the will to destroy the Nagual.

The result: the primal trust, represented by the little man/woman, loses the trust of the growing child. The friendship with the little man/woman ... as the representative of the primal contract ... is terminated and the band of trust is dissolved. Firstly, this is an extremely important emancipatory step. Secondly, it is the central nucleus of the unhappiness program that many people carry within themselves.

When the Nagual has become the enemy of supposed happiness, the Dark Contract exists mentally. For the growing child, the supposed happiness is placed where the life that is to be conquered and co-lived takes place. In this phase, the child can not yet realize that the Nagual, i.e. the eternal Becoming that lives in his/her organism, is the true and, if you will, the most reliable source of happiness:

**From then on, happiness  
is sought in the wrong place.**

The Tonal (world) increasingly becoming an intrinsic value. And from this point of view, readiness for school means nothing more than the fact that the Tonal receives the highest intrinsic value; as a result, the following “advances” can assert themselves in a person’s mental-neural system:

1. Controlled safety develops, that is, fear is encapsulated or reinterpreted. And this controlled safety replaces the previous “blind” and natural primal trust:

**Trust becomes an aspect of  
logic and reason.**

2. “I” / thinking / will become the central operator for the production of successful actions in the world. This creates the so-called Bermuda Triangle in the Mind (I am – I think – I want):

**The Nagual loses  
guidance in autopoiesis.**







3. This Bermuda Triangle superimposes itself more and more intensely on the functions of super-consciousness. Super-consciousness was very dominant at the beginning of defluence (0 to 2½ years old). Basically, it has more or less replaced personal consciousness. In the second phase of defluence (2½ to 6 years old), super-consciousness was a kind of retreating source of inspiration. Until the final defluence, super-consciousness provided help, care, and love conveyed as intelligence of eternal Becoming. In the early phase, super-consciousness was the natural spiritual pipeline between personal consciousness, which organizes the actions for living, and personal autopoiesis. After the completion of defluence, super-consciousness is muzzled. It is silent. And thus the source of help and care dries up:

**A person lives in the  
general lack of love.**

At this point, we can see that primal trust, Crossing, and Transligion ... i.e. the three factors that ensure happiness, high performance and health ... subsequently depend on the course of early childhood defluence. When trust is determined by logic, when the Nagual loses its leadership, and when there is a fundamental lack of love, a concept of Self forms that is unable to cooperate with Becoming in such a way that the Code of Better-Becoming is continuously available. It is precisely this code that makes a blissful life possible, based on

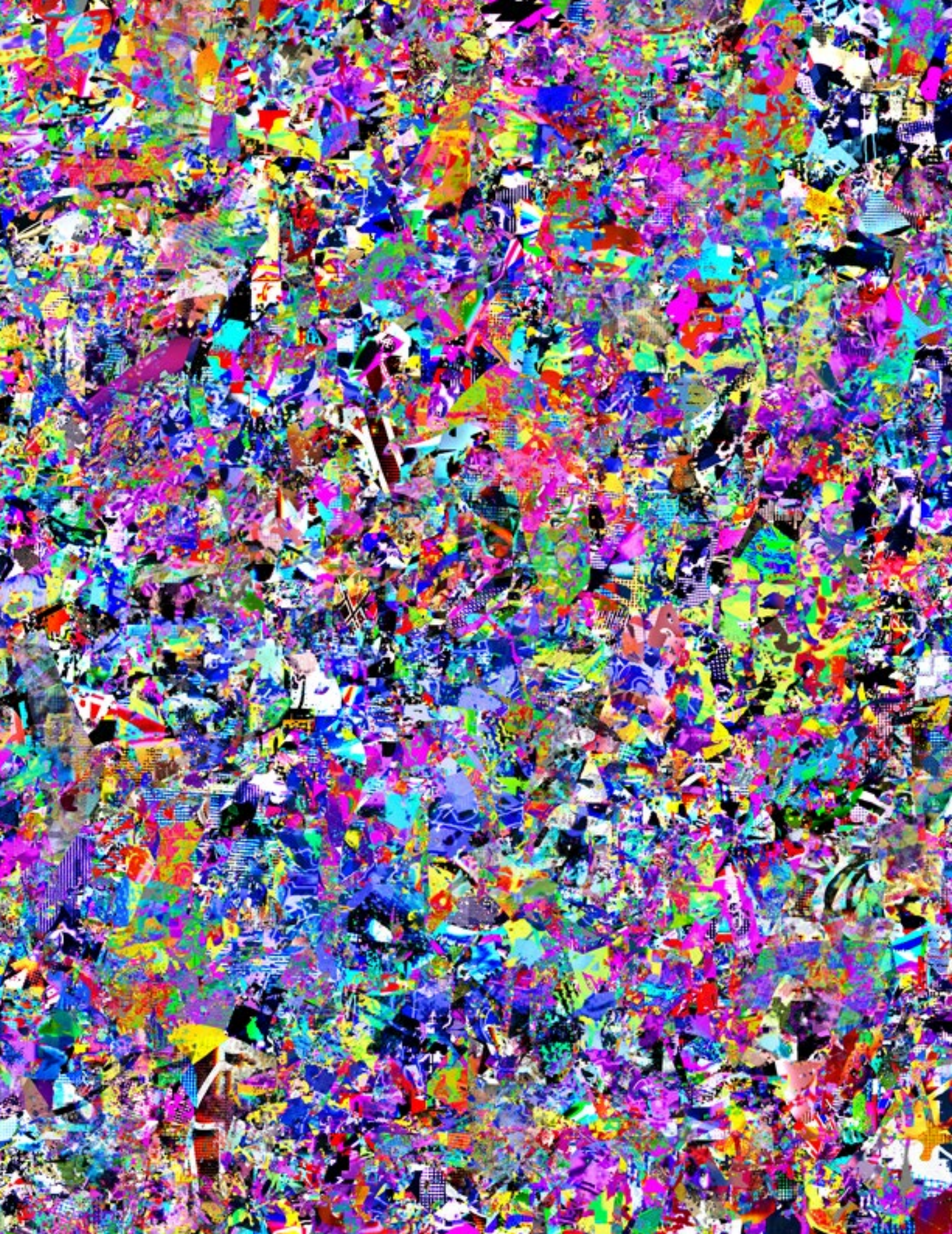
**health  
success  
bliss.**

In toddlers, confluence ensures that super-consciousness performs most of the actions:

**In the very early stage,  
super-consciousness  
replaces the missing “I”.**

The more that defluence asserts itself, the more finally that super-consciousness is disconnected from personal consciousness. The place where super-consciousness has acted previously is then dominated by the Bermuda Triangle. The following diagram describes these relationships:

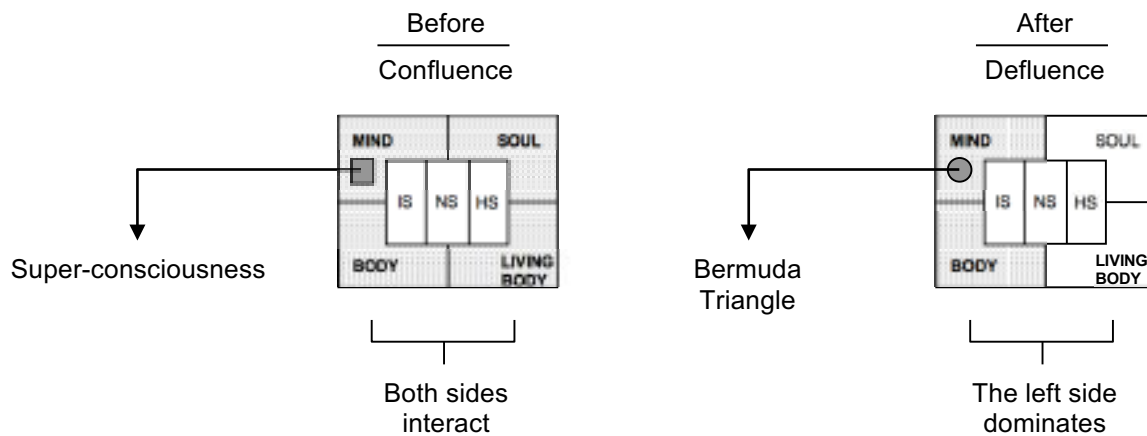
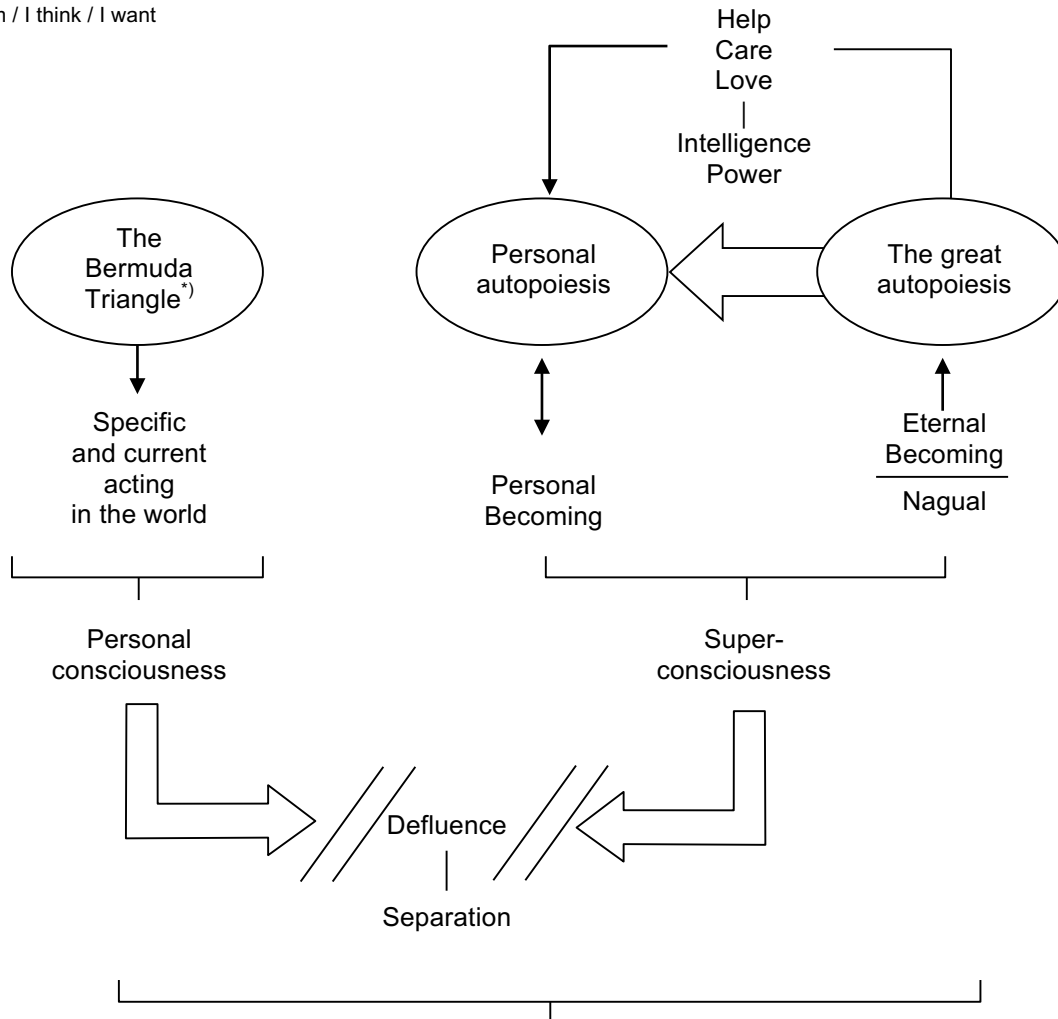






## THE SUPPRESSION OF SUPER-CONSCIOUSNESS

<sup>\*)</sup> I am / I think / I want









When super-consciousness has finally been suppressed during the confluence processes, part of the super-consciousness still remains, namely a more-or-less unconscious search for happiness and the meaning of life. A large part of what takes place in the drug scene, in the lifestyle culture and in the areas of disease and prevention is based on this continuous search for happiness and meaning:

**Basically, a person searches  
for his return to super-consciousness.**

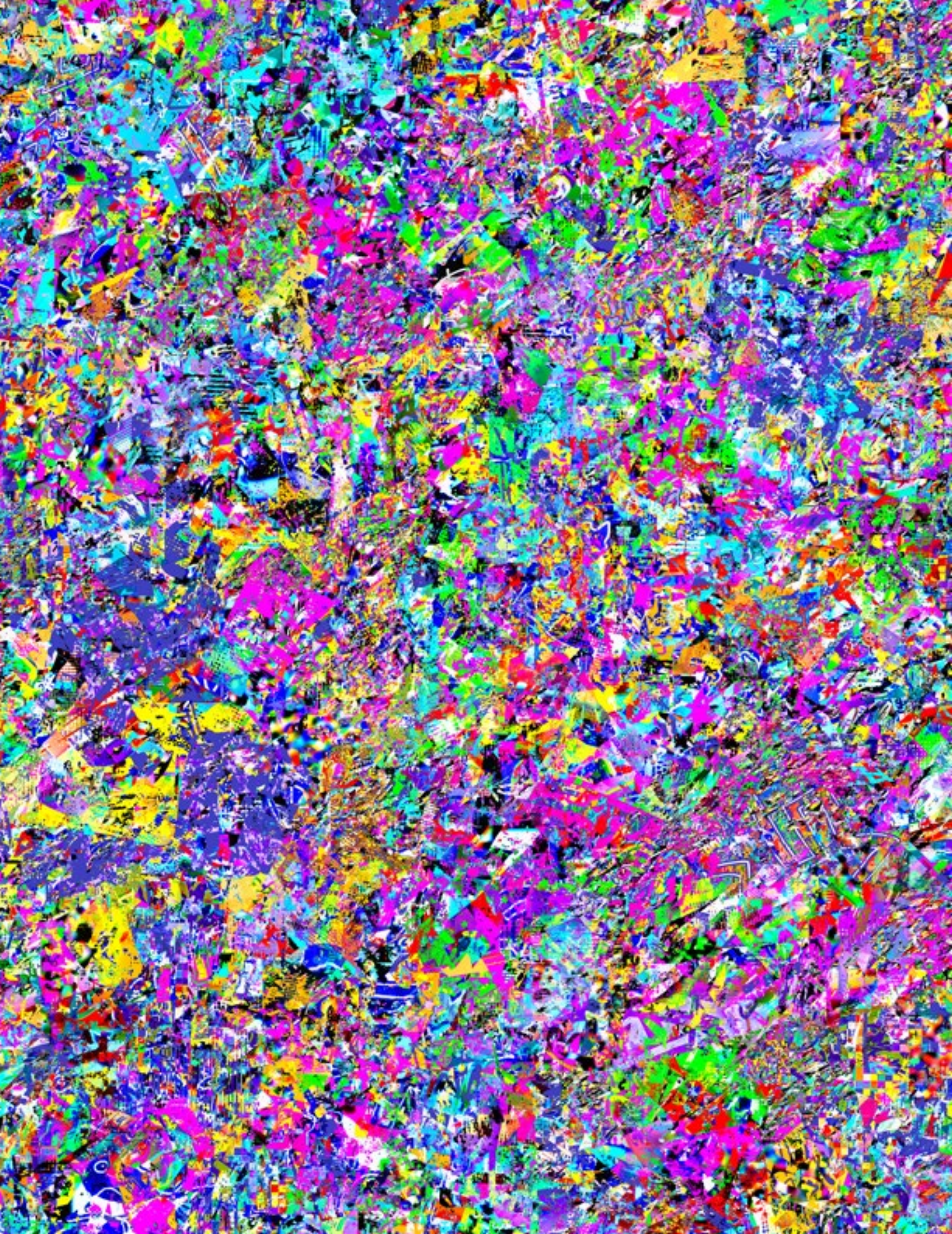
But it is difficult to design this return and to connect it to the current life. It usually stays a longing premonition, enriched with many bogus solutions and substitute satisfactions. Once the Bermuda Triangle has suppressed super-consciousness, the origin of our future no longer flows directly into the organism. This means that the powerful stream that flows from eternal Becoming (great autopoiesis) into the organism via personal Becoming (individual autopoiesis), and thus into personal consciousness, is now interrupted and blocked.

On this basis, the Bermuda Triangle now has the task of recreating the connection between the currently lived life and eternal Becoming in its own way and within its means. But this is possible only to a very limited extent. Why? Defluence has not only caused the separation of super-consciousness from personal consciousness, but a decisive shift in dominance has also taken place. As part of the confluence of early childhood, all sectors of the organism interact in a harmonious and symbiotic way. Due to defluence, the left side of the body dominates, becoming increasingly strong over the decades. This is why most people are trying to organize a sort of reconnection to the super-consciousness (happiness and meaning) as part of their affect logic, and with the resources of the left side.

But the aspects of happiness are very strongly dependent on the inherent dynamics of somatic markers. If the left side dominates strongly for a long period, the somatic markers almost completely die off. On this basis, the Bermuda Triangle now has to try to produce creativity (professional success), health (prevention), as well as a life of happiness on the left side. And since Mind and Body dominate on the left side, these two sectors share this difficult task as follows:

- The mind takes on the task of developing innovations. For this, it usually has not only thinking logic, but also intuition, but it is not capable of direct evocation. This means that the Mind can no longer specifically and precisely let the super-consciousness speak. It can no longer call the help, the care, the love, and the intelligence of Becoming and utilize it:







**The more intelligently  
the Mind is programmed,  
the less it is helped  
by evolution.**

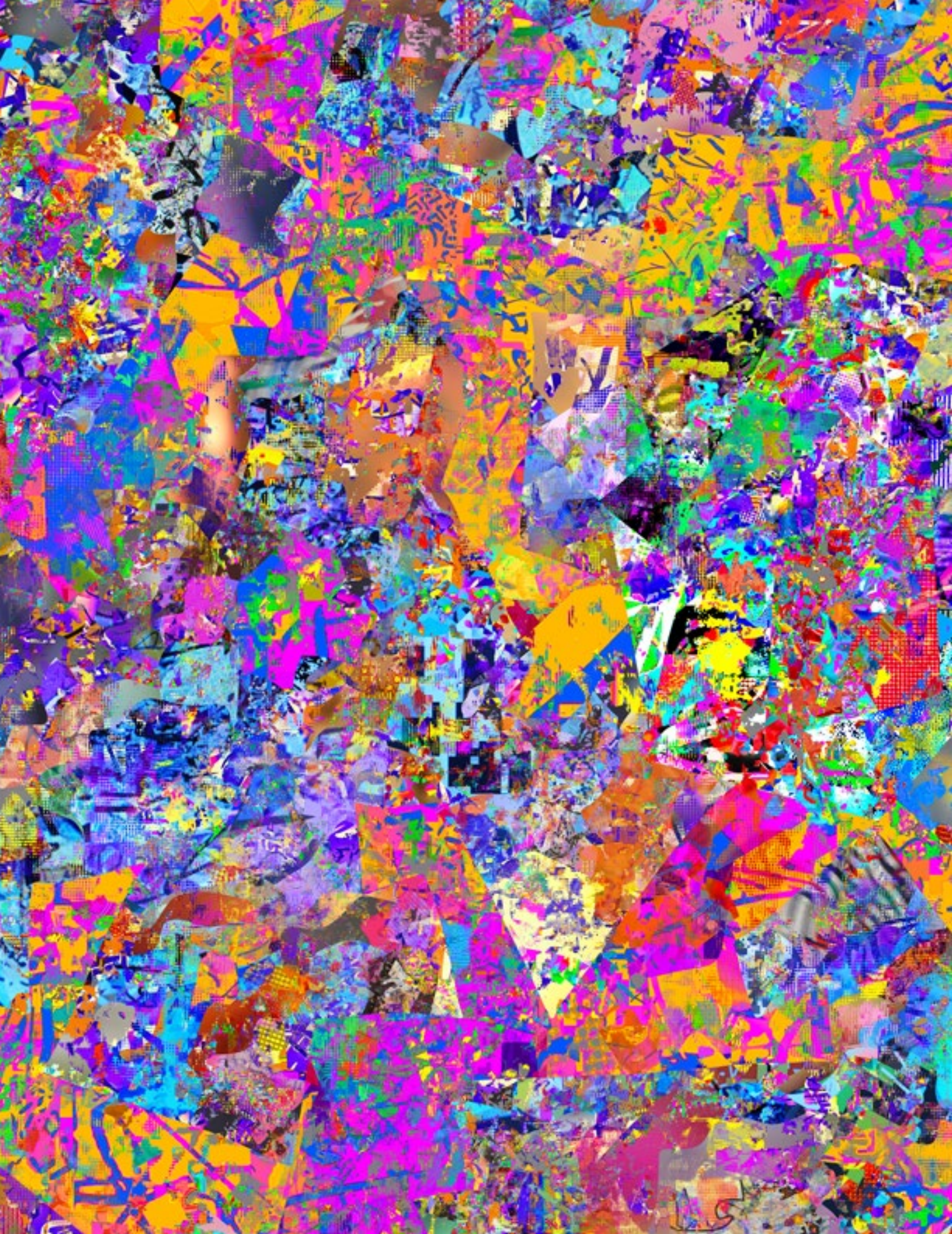
- The Body becomes an instrument of health. However, the Body has to do this largely without the help of the Living Body. Therefore it replaces the Living Body by the will. Thus, the power of eternal Becoming (the excess energy of the Living Body) is available only to a limited extent. As a result, the Code of Better-Becoming and negative entropy (healing holiness) are used only very indirectly for the prevention efforts of the Body:

**The more consistently the Body  
is controlled by the will, the  
weaker the future  
of its health becomes.**

As I have already described, the inner healer is naturally present in the case of an acute disease. It works completely autonomously and automatically. But everything that is placed higher than the function of the inner healer ... and these are almost all factors of prevention ... needs the co-operation of the great autopoiesis ... the care of eternal Becoming. And precisely this dimension is closed to the Body in a state of defluence. Therefore, the Body must try to design its prevention “purely physically”. And on this basis, experts again and again return to the same basic formulas, namely a healthier diet and more exercise.

So at an age of 6-7 years, defluence is almost always 100% completed. After that comes the post-defluence phase, which extends roughly up to the age of 30. This can be described as follows: since the Tonal has now received the highest intrinsic value, the further development of the life models, especially the striving to be happy, is directly related to the qualities of Being (Tonal). The protective cocoon of absolute primal trust (little man/woman) has been lost and significant vulnerability is the result. The person has decoupled himself from the Nagual and is now more or less defenseless against the Tonal.







On this basis, almost everyone makes massive misinterpretations of life and of daily evolution (creation). Furthermore, these can usually not be avoided because the super-consciousness is no longer available as a “suggesting corrector”. Due to these misinterpretations, life is equated with the cause of suffering. Life is to blame for the state of the soul:

**We suffer from life  
because we need life  
to be happy.**

**But we are not happy  
because life  
can not make us happy.**

This misery then almost always becomes the source of lifelong self-pity:

**People who accuse life  
of being the cause of their suffering  
have particularly great  
and stable self-pity.**

**People who are able to  
interpret life as a mystery  
tend to perfection.**

Almost always, the daily creation, with all its acts of positive and creative destruction ... i.e. conflicts, crises, and breaks ... is interpreted as an enemy in this context. Creation becomes an evil that you have to avoid because it is obviously planning to harm the individual.

If you misinterpret the miracle of everyday creation (evolution) in this way, excessive fears of life arise, very often combined with numerous variations of conservatism, but also often paired with attention to horizontal (illusion/drugs) or vertical escapes (religion/esotericism).

As I have already written, a healthy concept of Self is the foundation for health. A healthy concept of Self continuously organizes Crossing:

**That which makes a concept  
of Self healthy is its ability  
for continuous self-transcendence.**







This means that the instantaneity of the currently lived life is basically always geared to transcendence. But if creation in the sense described above is misinterpreted, and if conservatism and fear of life prevail, there can be no healthy concept of Self. The instance that we call “I” becomes the bearer of fear of life and an agent of accusal.

If you want to represent the structure of a concept of life in layers, this form of self-pity is only the first shell. But the core, i.e. the nucleus, is the loss of the super-consciousness.

Once the first shell, namely self-pity and fear of life, has been established, many impacting impulses and experiences become more harmful than they should actually be. A young person cannot live his life without defeats, injuries, humiliations, injustices, and imprecations (“You’ll never amount to anything!”). Therefore, psychological wounds always result. The only question is: how are they processed? And if you have formed self-pity and fear of life as the first shell for your concept of Self relatively early, you process these injuries and wounds in such a way that a kind of

### **cold rage**

arises. This rage is cold because the causes fade over time (sleeping effect) while the rage generalizes itself as energy, i.e. it gradually becomes its own cause.

The injuries are incorrectly processed especially intensively when it comes to love conflicts and oppression of freedom. Very often, adolescents experience the mixture of love deprivation and punishment as well as the combination of love deprivation and oppression (reduction of freedom). In recent times, many young people have been experiencing the staging of love without love really being given and experienced. This creates a hatred of love, which leads to the borderline syndrome, which can be observed in young people worldwide.

Freedom and love are the top two attractors. They are different sides of the same coin. There is no love without freedom, and there is no freedom without love. Both attractors are closely connected with super-consciousness. Obviously, every person has a residual intuition with regard to the qualities that are usually presented by super-consciousness, namely help, care, and love. Now, if someone is mentally injured in the context of love and freedom, that which I described earlier, namely this unconscious but never-ending quest for happiness and the meaning of life is damaged. This means:







**The core of self-destruction  
is caused by damage to  
the top two attractors.**

Bliss has a strong affinity for love. And the meaning of life has a strong affinity for freedom. Now since many injuries are directly coupled to incorrect loving and the oppression of freedom, they act as if they were under a magnifying glass, as it were. And they act not only stronger, but also in the wrong “mental field”. Everything that has a connection to the super-consciousness (even if this super-consciousness is now separated and therefore silenced) has a direct relationship to identity. From this perspective, the super-consciousness is both the father of identity as well as the mother of identity.

But if dimensions that are normally presented by the super-consciousness are injured in Tonal life and in everyday experiences ... i.e. love and freedom ... they then wander, with all their aspects, into the process of identification and identity formation. This has the following consequence:

**Over time, the cold rage  
more and more  
enters identity.**

**The cold rage becomes  
the central and specific  
energy of the “I”.**

**Self-destruction becomes  
the essence of the “I”.**

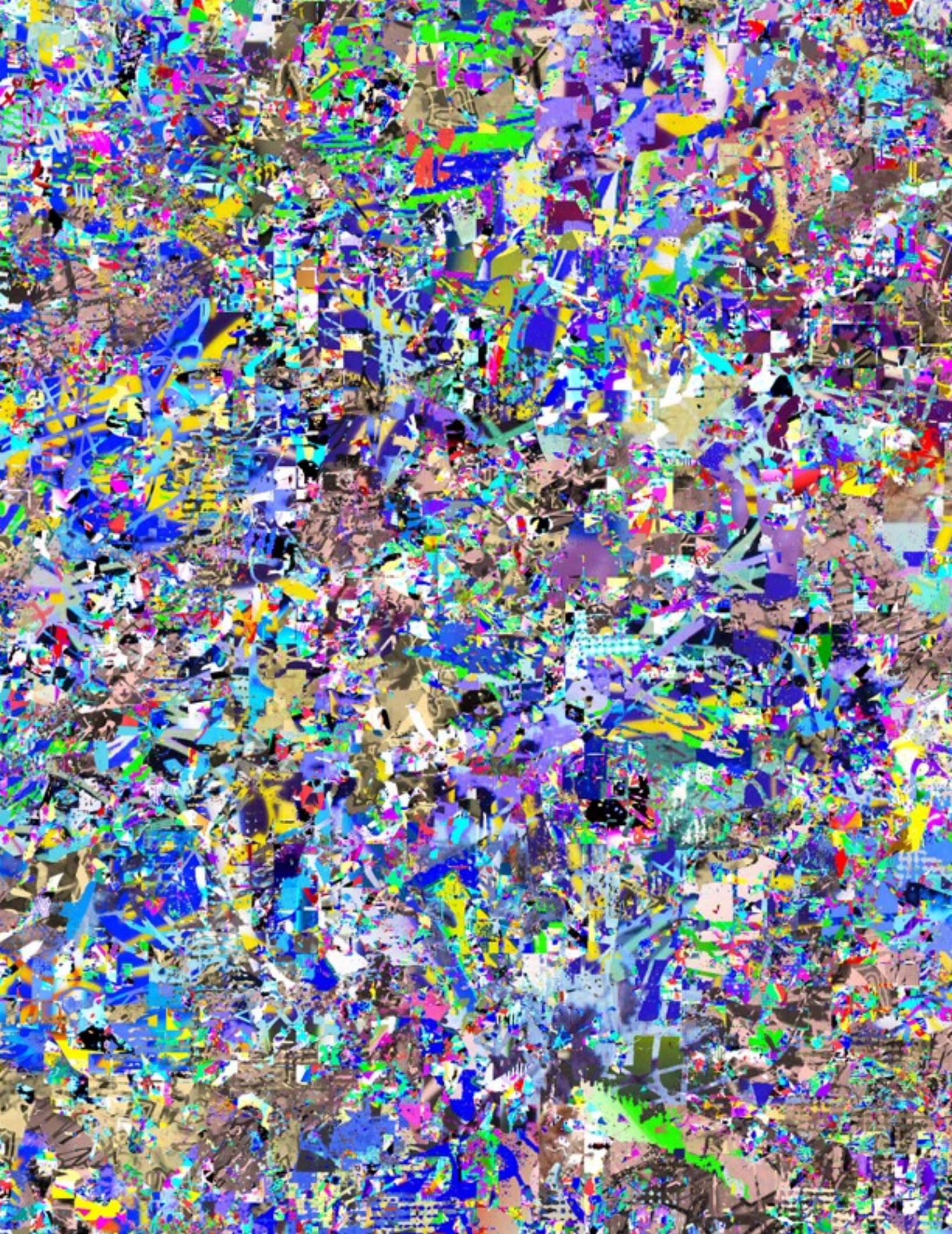
In the phase where a person is 20 to 30 years old, so-called

**dispositifs**

form on this basis and because of the acute environmental situation. Dispositifs can be described as generalized behavioral concepts. They have the character of patterns and they have the habit of solidifying, that is, they change over the years to become fixed neurocircuits; they then increasingly assume the character of automatisms.

It usually takes a relatively long time until a dispositif has emerged with automatism dynamics; according to my estimates, this takes 2 to 4 years. According to the studies of the Canadian neurologist Norman Doidge, a neurocircuit needs 4 to 6 months, and a meta-circuit (which is decisive for high-quality professionalism) needs about 500 days, or approximately 1½ years.







Automisms that can to some extent decouple themselves from the current situation of life, and that therefore follow an independent (inclusive) stimulus-response scheme, take at least 1,000 days, namely the 2 to 4 years mentioned above.

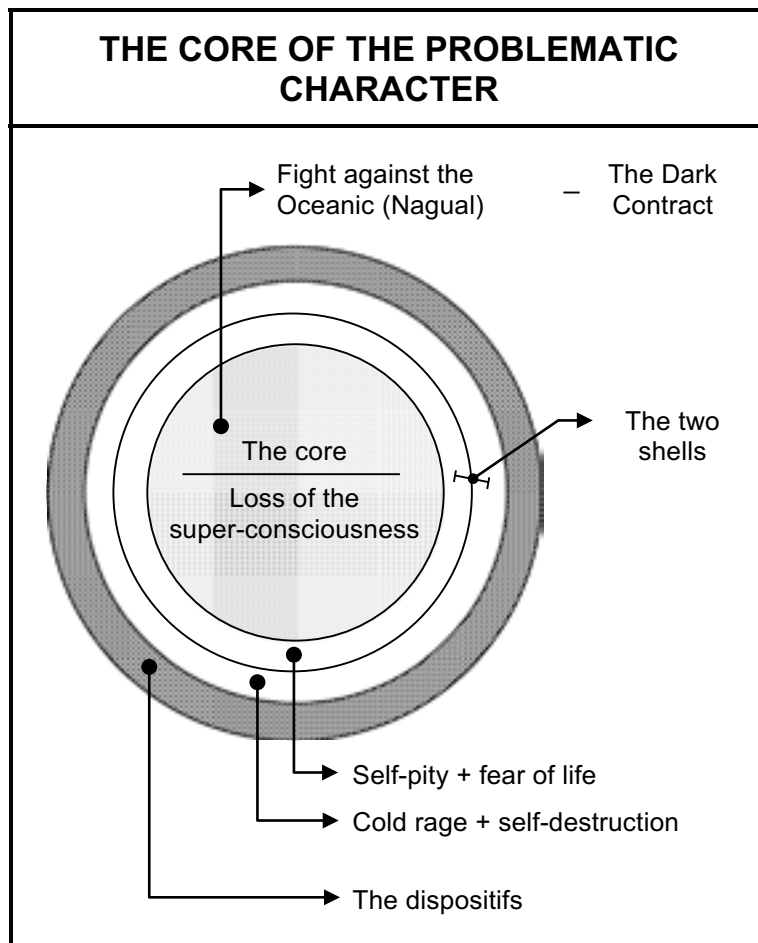
When they are between 20 and 30 years old, young people build up several of these dispositifs. It is important to see that these dispositifs contain so-called “if-then” principles within themselves. That is, whenever a particular stimulus pattern is virulent, the person automatically acts in accordance with a prepared pattern of action. It is important that not only the automation and schematization of action are so problematic, but also that the axioms are so dangerous.

Because of the first shell mentioned above (misinterpretation of life and evolution) and the second shell (cold rage), current life situations are incorrectly rated relatively frequently. That is, the brain constructs “crooked realities” that always skirt the real reality. I believe that every one of us knows someone who is constantly in some sort of out-of-tune relation to life or who can not cope, in a strange/constant form, with life. These are the effects of such dispositifs:

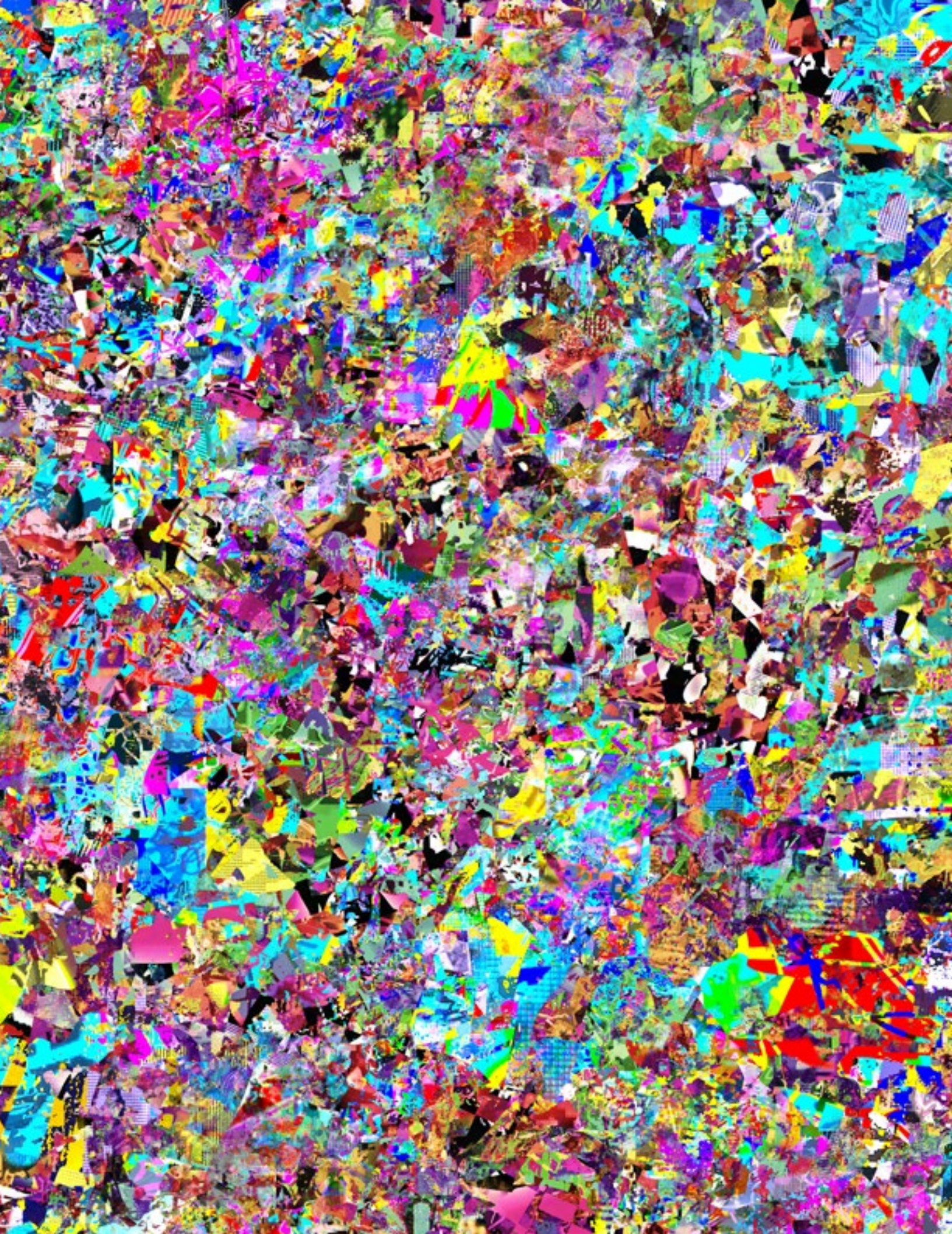
**Schematic actions  
based on irrational  
constructions  
of the world.**

The adjacent diagram outlines how a neurotic or problematic character is created on this basis.

The construction of dispositifs is completed by around an age of 30 years. They usually act, until the last second of life, as part of their “functional autonomy” (Otto W. Haseloff). On the basis of these dispositifs, the daily life lived develops a kind of inner world that increasingly reflects itself, and that is reflected in its structures, creating something that is very problematic. The dispositifs gradually begin to incorporate







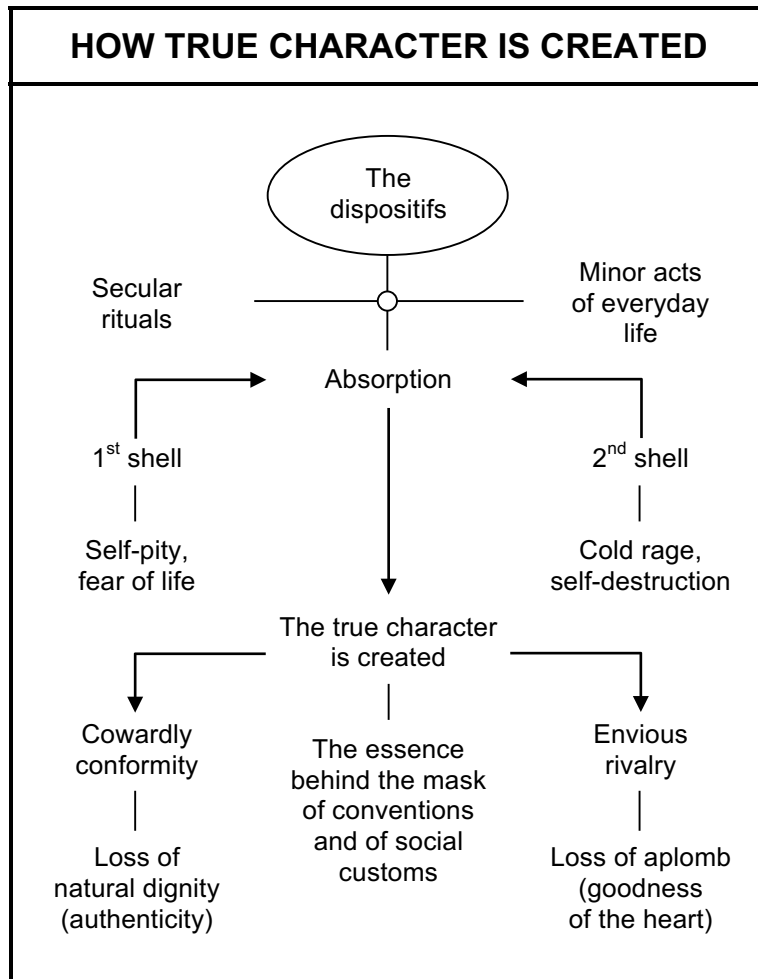


the Dark Contract (the fight against the Oceanic of the Nagual) in themselves. The fight against the Nagual thus becomes the common denominator of all dispositifs ... to a “mandatory theme of life” (Frieling). This is the phase in which a person’s very specific characteristics are shaped more and more. In this phase, that which psychologists call “the shadow” of a person appears more and more clearly. You often then hear from friends and relatives that the person “has developed so strangely ... somehow away from himself!” Sometimes you hear: “Actually, he is completely different.”

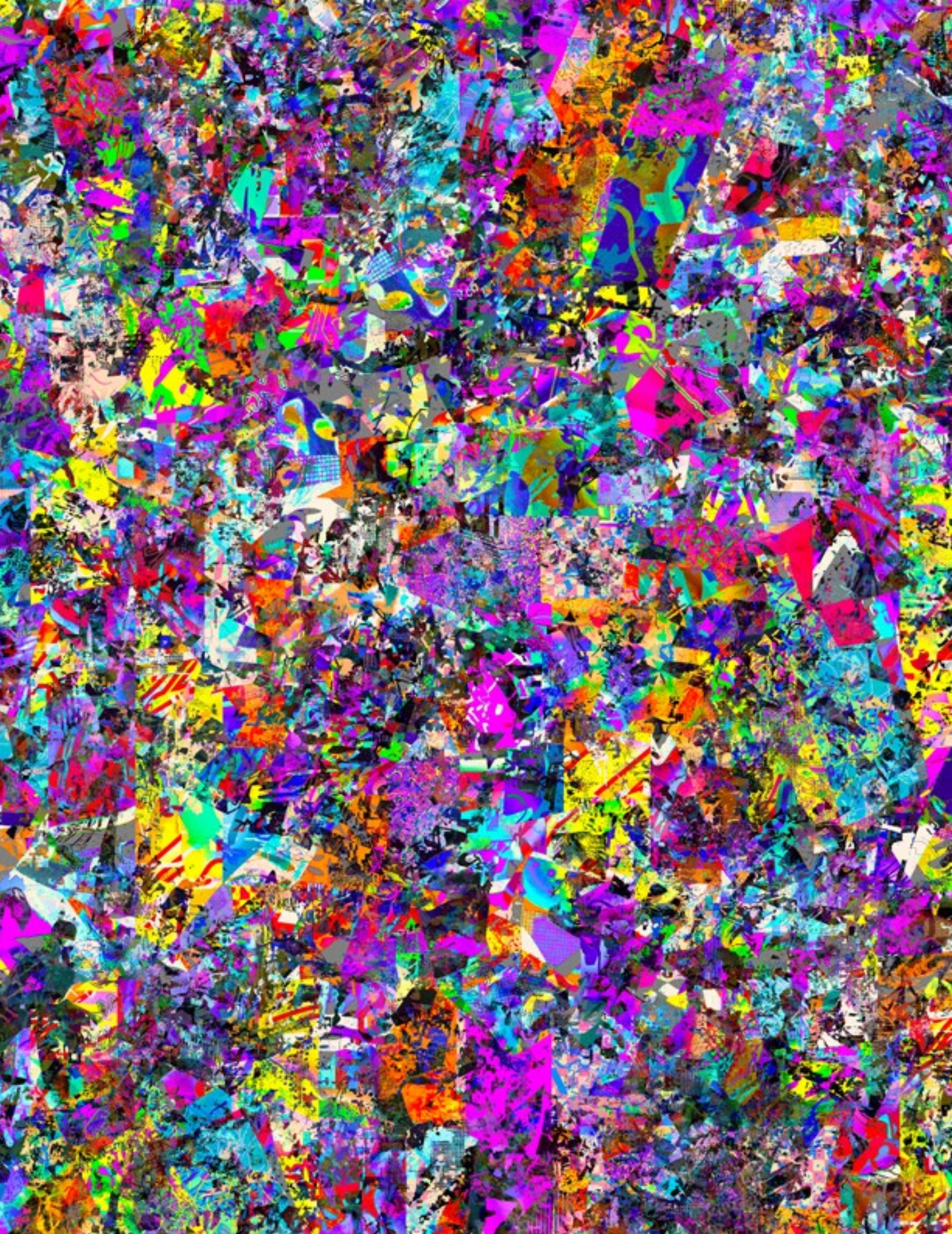
In neural reality, the final, reality-generating inner world is created at an age of about 40 years in a rather profound (i.e. largely unchanging) form. Then that which is commonly described as “true character” appears to the outside world. The diagram to the right shows that this formation of the character is promoted by a kind of absorption.

The dispositifs absorb the 1<sup>st</sup> and 2<sup>nd</sup> shells into themselves. How this happens is neither sudden and fast nor dramatic. It takes place in an entirely unspectacular way using what I call “secular rituals”. These are the many minor acts of daily life. They are all insignificant, but they

successively convey the contents of the two shells into the dispositifs. This occurs because they are “acts of life.” And the dispositifs are downright addicted to constantly reviving themselves within these acts.









Now, if the Dark Contract has already been integrated by the dispositifs beforehand, the forming character is co-shaped fairly linearly by the darkness of the Dark Contract. There are delicate Dark Contracts that do not perform as much “bending” in this context. But there are also very rigorous Dark Contracts. These then significantly amplify the two negative aspects described above in the diagram: cowardly conformism becomes even more cowardly. And envious rivalry becomes even more beastly.

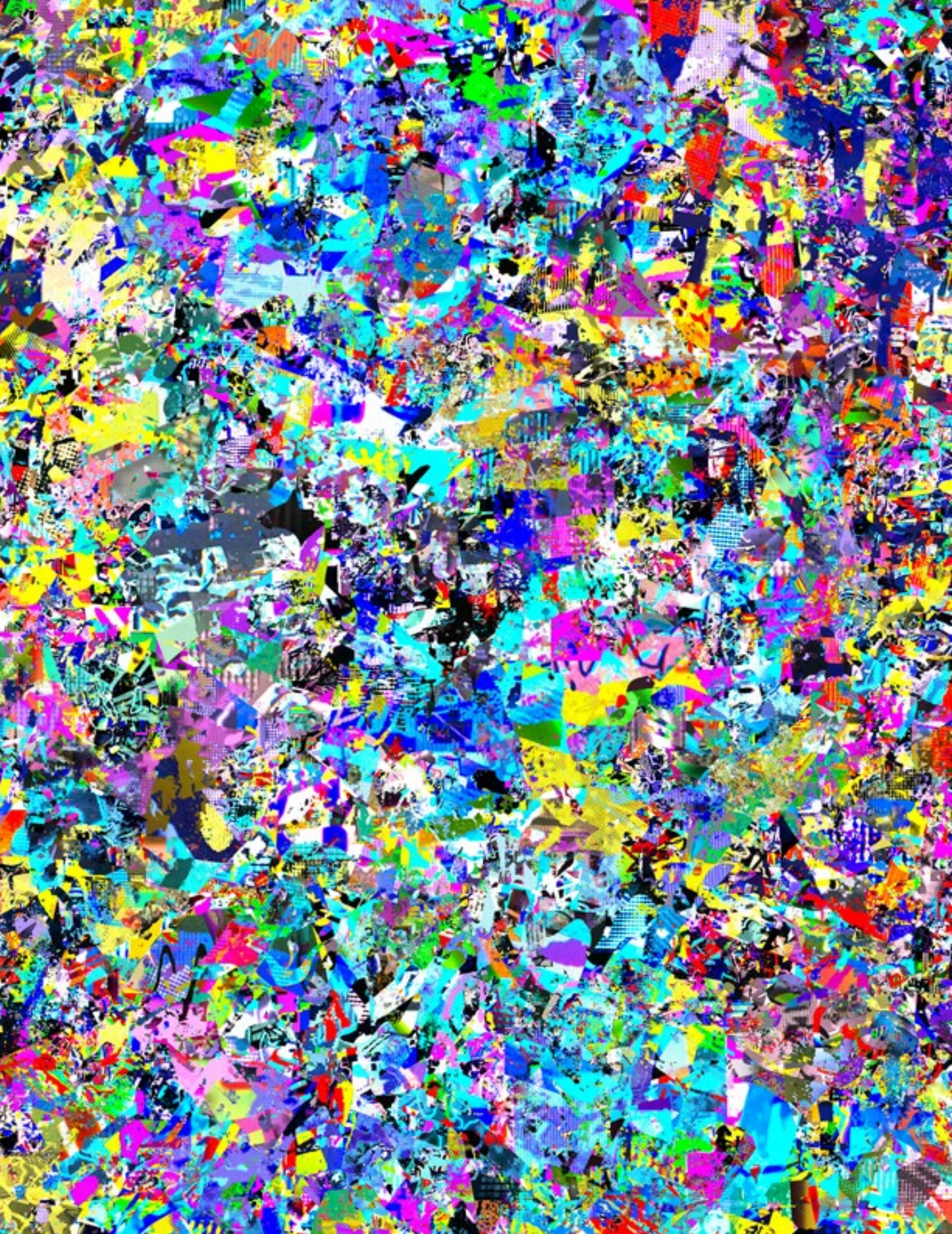
At this point, it may be a good idea to make a cross-reference to what is called the “economy”. The great army of workers and employees functions so well only because they carry the loss of their natural dignity within themselves as a matter of course. And a large part of what capitalism likes to call “healthy competition” works only because the working population brings the absence of its aplomb to the workplace.

From this perspective, we can say that significant aspects of the currently prevailing performance-based ethics and profit-based efficiency are borne by the mistakes of socially organized defluence.

The more intensely the Dark Contract is assimilated by the dispositifs, the more clearly the inner world is incorrectly constructed. Since the Dark Contract is characterized by the loss of Nagual help, care, and love, the inner world, if you want to put it somewhat dramatically, becomes a blackmailing tool for “I want love”. Many of the strategies, tactics, and games performed in terms of power, prestige, and attention that are observed in culture have their deeper roots here; furthermore, a wide range of what is positively canonized as “success and achievement” finds its hidden cause here.

The more completely that cold rage is absorbed by the dispositifs, the more that this rage ... which has already taken on the character of “I” energy ... is transported into the final “I” concept. The result is a character that is forever hungry for love and an “I” that is always ready to be aggressive. If we didn’t have the blessings of a more or less standardized civilization ... I am following the writings of Hans-Peter Dürr here ... many forms of social and peaceful behavior would not be possible. In this interplay, so-called evil is present between the inner world and the “I”, and the civilized rules of morality and law keep “the beast within us” in a kind of cage.







On this basis, people cope with their daily lives ... usually well, and many very well. This means that they obey the laws, they have good morals, and they integrate themselves in both conventions as well as in the banter of the zeitgeist. In other words, the latent evil in their character does not break out. They are like a volcano, sleeping peacefully. However, the price for this very proper and bourgeois coping with life is usually that the meta-dispositif of self-destruction builds up more or less secretly:

**In this way, they punish  
both the Oceanic  
as well as life and the world  
by punishing and destroying  
themselves in a subtle form.**

From this perspective, self-destruction is a meta-dispositif that develops due to the rigor and effectiveness of regulations of civilization, based on the cry for love (inner world), cold rage (loss of aplomb), and self-pity (loss of dignity).

Thank goodness most people live a very bourgeois and morals-based life. This is ensured by zeitgeisty productions (including the sedative mass media), conventions, ethics and morality, but also, of course, laws. All this is absolutely positive; the only disadvantage is that all cultures strive for defluence with enormous consistency. This means that there are almost no children in this world who have not lived through the defluence process described above. As good as this is, we are obviously not “civilized” enough to design defluence so that it does not lead to the previously described negative effects of the Dark Contract, cold rage and cowardly conformity.

To say it again: defluence must exist. Otherwise, future generations would not be able to fulfill their evolutionary duty. But the way how we combine defluence and the finding of identity is obviously a central cause of the almost pervasive emergence of self-destruction. And since this self-destruction is woven into both the inner world as well as into the “I”, it is very difficult to dissolve it.

Everything that has become part of our world and part of our “I” can barely be analyzed. It is almost certain that the main attractors for the issues of health (healing) and prevention are hidden here. Of course, it is sometimes the environment that makes us sick. Naturally, our genes sometimes have a negative effect. And of course there are stresses. But the environment, genes and stresses probably have such a harmful effect only because the evil energy of self-destruction can act continuously in the dark zone of our character. This means:







**The hidden self-destruction acts  
like a fire accelerant.**

Anyone who has ever had contact, for professional reasons, with ordinary (that is, well-adapted) persons that have an above-average degree of self-destruction know what I'm talking about. It is very difficult to get people to get rid of their self-destruction. Even if they have received massive amounts of the so-called "strokes of fate" (e.g. serious diseases) ... even then they hang on to their self-destruction. They love it more than their own lives. And they need their self-destruction because they experience this as their "inner self".

But this also means the following: if you really want to develop sustainable concepts for prevention, you will not be able to get around the issue of self-destruction, and thus the issue of defluence. You can not avoid these issues because the buildup of an unhealthy (disease-causing) concept of self always follows the same pattern with an almost frightening consistency (despite all individual differences and despite the millions of variations of the experience). First there is the core: the loss of super-consciousness. A first shell, and then a second one, then envelop the core. All this is centered and fixed by the dispositif. In the end, character and self-destruction are interconnected in such a manner that the normal "I" has become normal self-destruction; normal life has also become ordinary and daily self-destruction:

**The normal person  
lives his life as an eternal victim  
of his defluence.**

If the structuring of a person takes place in this way, the result is always the unity of self-destruction and "I". And the more consistently that this unity is performed, the less that self-destruction becomes subjectively conscious. It is a kind of slipstream reality:

**If we have become self-destruction,  
we no longer notice it.**

If you do not notice self-destruction, you perform it in the daily actions of your life. Every day. With stoic uniformity. And often with an appalling indifference ... towards yourself.







Self-destruction is primarily an effect of defluence. I am not sure if it is inevitable that self-destruction merges with the “I”, that is, with the formation of identity. It is also conceivable that, in some distant future, we develop models of defluence that do not involve this problematic unity of self-destruction and identity. Presumably, a person would have to start to promote an independent and thus separate buildup of the “I” when defluence is completed, i.e. no later than the onset of puberty. That would be at least one alternative that could ensure that self-destruction can not hide within our “I” so well and be active and well-camouflaged there while we believe that we are a more or less good person who loves himself.

Another alternative might be that you basically leave the defluence processes as they are currently operating, and that you thus also allow the development of self-destruction programs, but that you also develop and perform a very efficient method of self-redemption (cleaning). This should happen no later than when a person is about 30 years old, i.e. towards the end of the phase in which the dispositif is established.

Both possibilities are theoretically conceivable. At the moment, neither is being discussed at all. On the contrary, the issue of self-destruction is not even being seriously examined when people have a chronic disease. And the issue of self-redemption is even further removed from public discourse. For most people, it has an early Christian tone; some people immediately think of fanatical sects.

But if you deal with people who are going through coaching process, you get the opportunity to confront people with their own self-destruction. I experience this very often. And again and again, quite stereotypically, the following argument is made: “I know very well that this is harmful to me, but I do it anyway; I can not explain why I am doing this, because I really do not want to do it!”

This is based on what I call

### **love drama.**

This drama can be quickly described: Who do I love more, my self-destruction or my self-love? People’s reactions are almost always the same. They all say: “Of course I love myself more than I love my destruction. I am the most important thing for myself. I love myself.” All this sounds good, but if they are then confronted with their self-destructive behavior, they discover (often with barely suppressed horror) that they love their self-destruction more because their self-destruction is largely identical to their “I”:





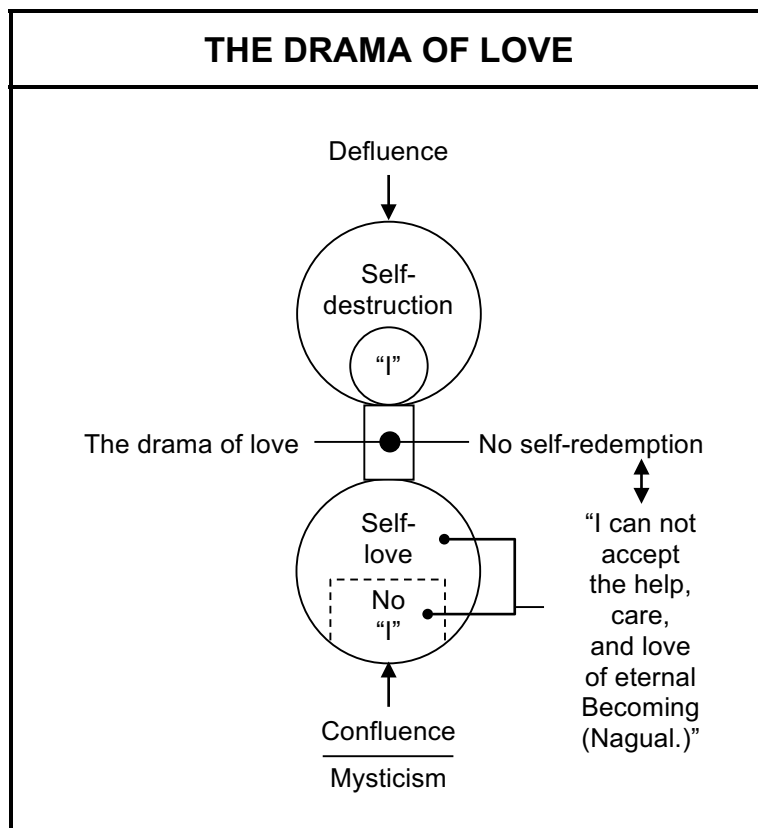


**Because they love their “I”,  
they love their self-destruction.**

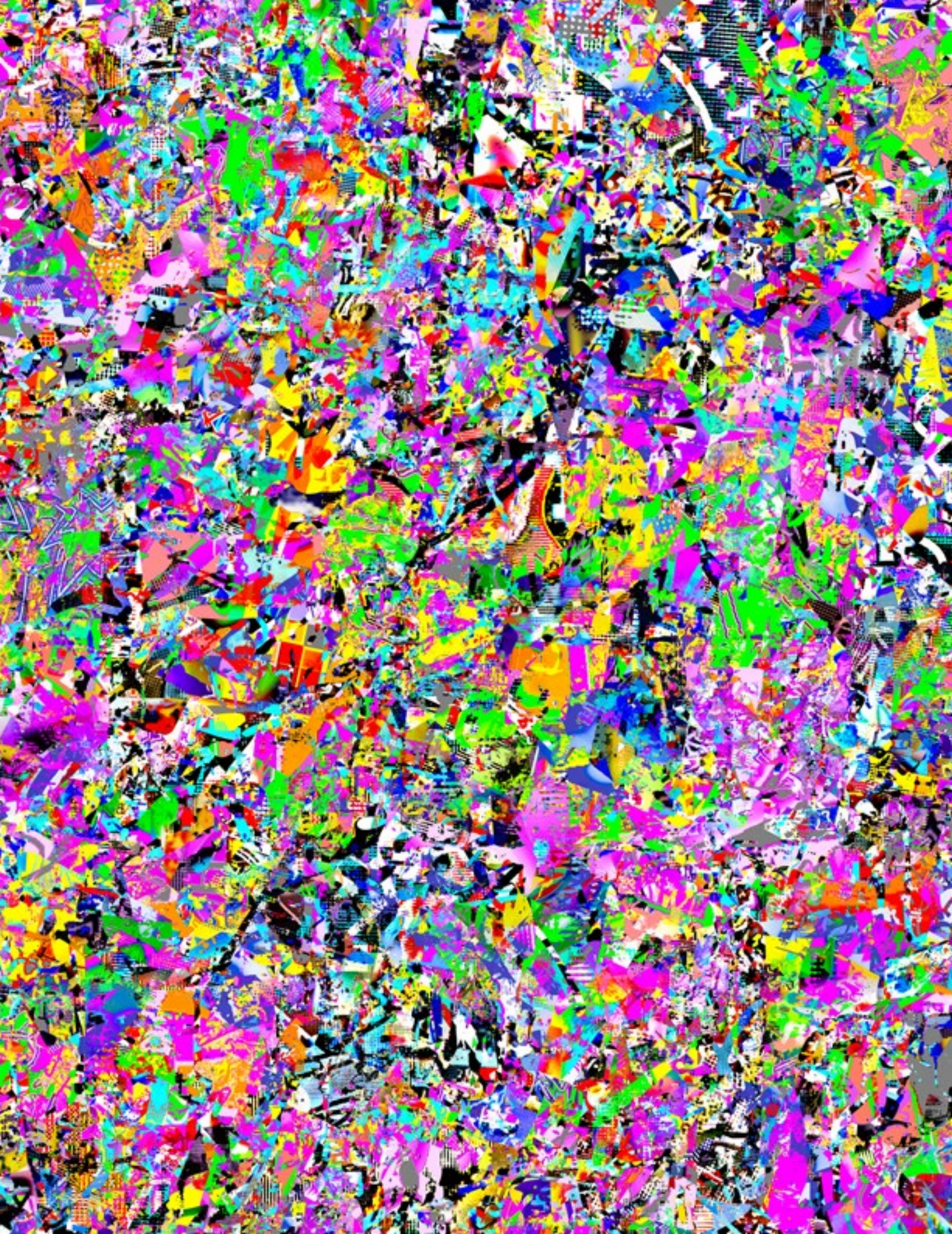
If they are then asked to separate themselves from their self-destruction, they feel as if they would have to separate themselves from their “I”. Overcoming self-destruction is subjectively experienced as dismantling of the “I”. As the following figure shows, it is actually completely different. The “I” is just misplaced. Due to the confluence events, we usually do not have an “I” that contains the Nagual, only an “I” that contains the Tonal. Ultimately, we therefore do not have an “I” for self-love. In this respect, self-love is a mixture of an abstract word and a large degree of self-pity (“I want the world to give me more love because I myself can not love me.”).

The meaning of defluence ... as we have seen ... is that maturing people learn better and better to organize their lives in true reality so that they can successfully survive and design their lives autonomously. If defluence merely generated self-destruction programs that exist outside of the “I”, everything would be much easier. Then we would probably have an “I” that identifies with the Nagual, because the greatest amount of help, care, and love comes from there.

Basically, it is a relatively simple model: if my life is to become better, I must cooperate with eternal Becoming. Each Better-Becoming can succeed only with the help of Becoming. But since Becoming is help, care, and love anyway, I just need to love this love that comes to meet me. This means:









**I love love  
because I am love.**

**This is All-love.**

But unfortunately it does not happen like this. There is no “I” in which self-love is integrated. There is no “I” that consists of love because there is no “I” that consists of the Nagual (the Oceanic). So self-love can also not be really organized because the following still applies: Without an identity, every action is virtually impossible.

Every action requires the doer, and thus the process of self-reflection. And if I want to carry out self-love as an action, I need myself as a Self whose inner substance is love. But if there is no Self consisting of love, self-love is nothing more than a pipe dream; this is usually compensated by what could be called extrinsic love. We love our life partner, our dog, and sometimes our canary:

**We love  
because we need love.**

**And we need love because we  
do not love love.**

**And we do not love love  
because we are not love.**

The meaning of defluence lies in filtering the Nagual (the Oceanic) out from the consciousness and eliminating it. A child’s consciousness is to be made fit for the world (Tonal). This is why the Nagual is separated from the two main operators of the unfolding consciousness. These are self-reflection and the construction of reality.

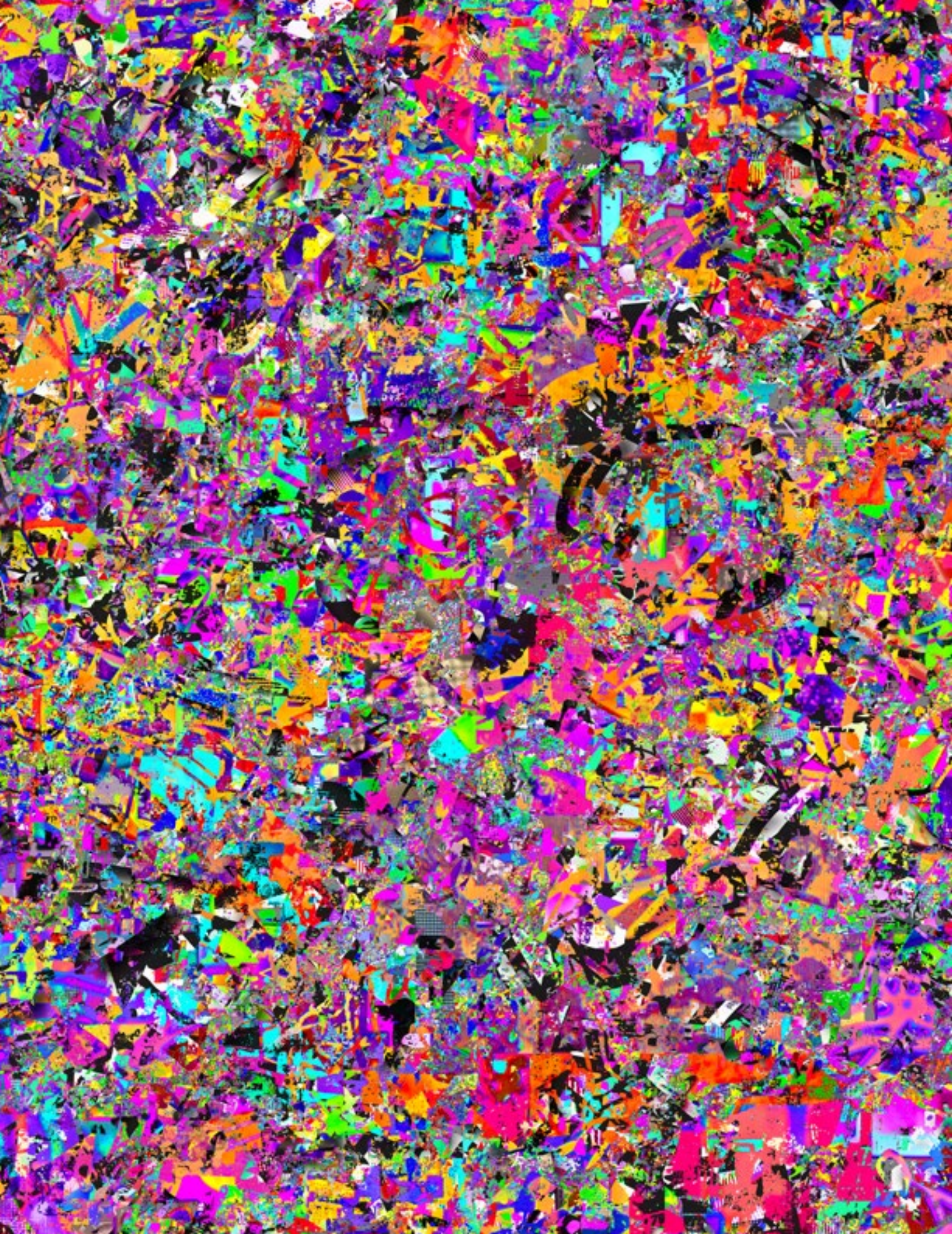
On this basis, an “I” that represents the Tonal construction of the sole (central) reality of my life is created:

**My “I” is the Tonal of the world.**

**The world exists because my “I” exists.**

Such an “I” consists mainly of the permanence of the processed world. This “I” is the tonal process that creates the world. In this respect, this “I” no longer contains the gifts of the Nagual ... help, care, and love.







On this basis, love runs backwards in the world. Actually, love runs from the Nagual, and thus from Becoming, into us people, and we then give this love to the subjects or objects in the world.

But if the Nagual has been eliminated, this love is missing, and we start to demand it ... from the outside, so to speak. We then force the Tonal to give us the love that we lack. We insist on receiving the love of the Tonal although it can not give this love. Love is the energy of Becoming. The Tonal is not Becoming. It is Being.

But since more or less everyone demands love in the “wrong way”, the process is that almost everyone tries to feel (or invent) the love “in their hearts” that gives them access to an extrinsic love. We design love so as to obtain love in a compensatory way, from the outside, which is not included in the “I”. In other words:

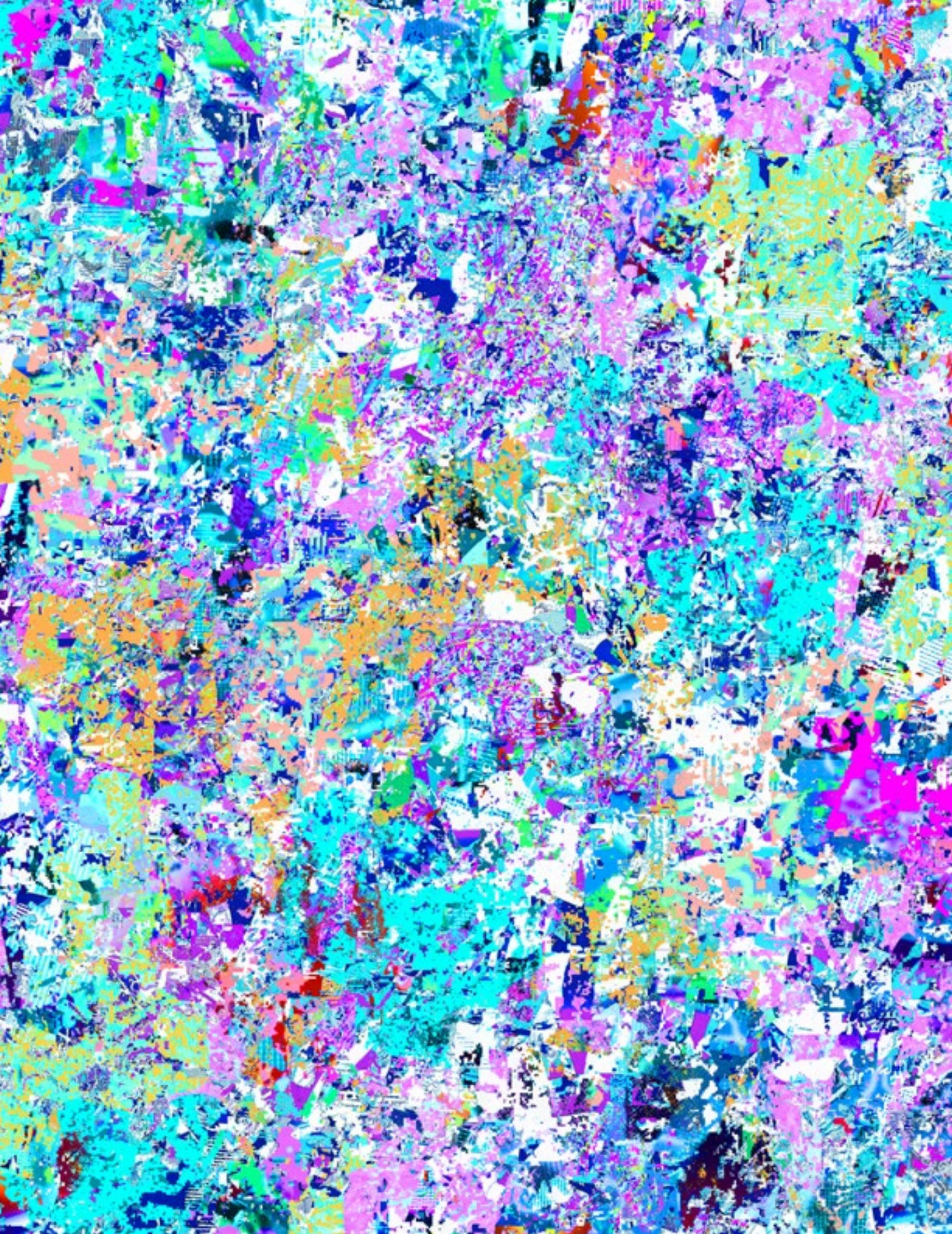
**Normal bourgeois love  
consists of a mutually provided  
replacement for love.**

If you leave the concept of self-redemption behind, the issue of confluence becomes very important again. Why? The formation of an adult personality is performed by defluence. Once someone has grown up, i.e. once they can expertly perform reflection and objectification, they can also recognize the shadow of their “I”-Becoming ... including, for example, the self-destruction that is hiding in their own “I”.

If you want to dissolve this unity of self-destruction and “I”, you just need to do the opposite of defluence. And this is confluence. This is what is continuously done anyway in the early phase (0 to 2½ years), namely the influx of a large, uniform current of excess energy into the organism. This is confluence. This confluence is what we can see in the often wonderfully clear eyes of young children that seem to be looking into eternity. The pure Nagual ... pure because it is not yet integrated into the Tonal concepts of the world and self-reference.

So: confluence instead of defluence. This could be done when a person has grown up. And a consciously performed confluence (and this is precisely what is at the center of self-redemption) needs a Mind that has grown up. A Mind that can objectify because its defluence is already “behind” it. A Mind that can formulate logical and strategic stages and tackle them with intent. A Mind that has so much “I” and World that it can design the processes of confluence so efficiently and adequately for life that the recapture of life can be consciously carried out and enjoyed. As shown in the diagram on the next page, what is involved is the difference between “world” and “life”.







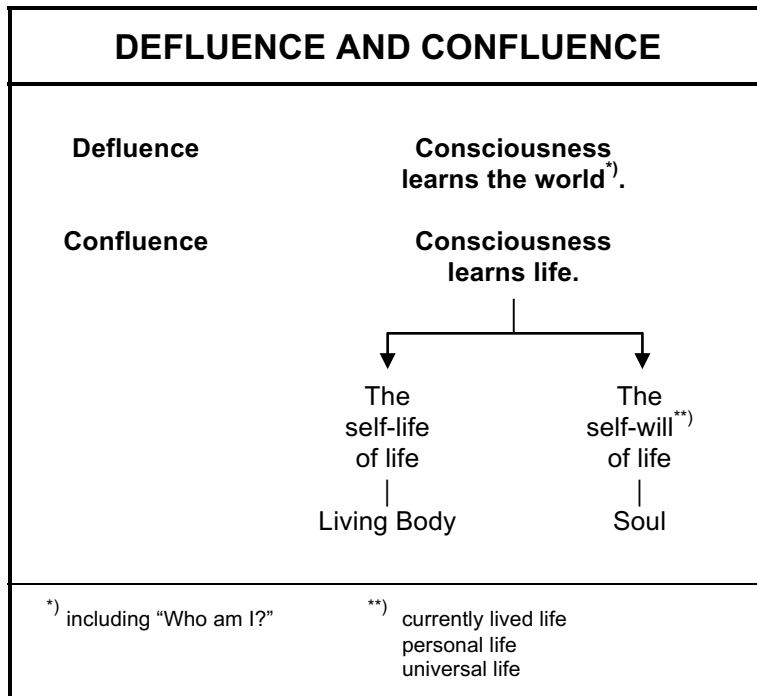
Actually, this is very easy because creating confluences is not very difficult. As I have already said, excess energy continuously flows into our bodies anyway (most likely at night, during REM sleep). Obviously, this degree of excess energy is the biological minimum that each organism requires. Without this, we could not live.

But this amount of excess energy is obviously not enough to design our relationship with the Oceanic (Nagual) so that we can

sincerely accept and love the love that flows from there to meet us. I have seen that the highest form of confluence is possible when a person moves toward the Kundalini techniques while taking into account the inherent gradations and passages (5 Steps to Heaven).

As important as confluence is, confluence alone is not sufficient when you're 30 or 35 years old. This is certainly a huge step, and then you end up at bright ecstasy. But this is not enough because you are now no longer a baby. You have already grown up and have shaped your Mind as much as possible. This means that you no longer have this innocent, unspoiled landscape of the Mind, as is typical for the very early years of childhood; instead, you have collected a huge neural range of experiences, expectations, value judgments and facts.

In addition, the Mind is not quite complete. As I have described above, the super-consciousness, which is explicitly located in the Mind, is overshadowed by the Bermuda Triangle (I am – I think – I want) within the defluence process.









When a person has grown up and would like to perform self-redemption (= purification of personal self-destruction), they have hardly any contact with the instance that provides them the care and love of eternal Becoming. If the super-consciousness has been switched off by defluence, we need more than a sincere desire for redemption ... we then need a type of mysticism that has the inner strength to pave the way to confluence.

But mysticism alone is not enough. You then become a mystic. This is perhaps not such a bad idea, but it does not reconcile the tonal skills that have already been established with the help, care, and love of eternal Becoming:

**High-profile mystics float  
in some kind of non-tonal reality,  
but they are not alive in  
true reality.**

A type of mysticism that leads the consciousness to Religio (a reconnection to the pre-personal) is not helpful. Religio experiences can be exhilarating because they hide Being and dissolve it, at least for a short time. But that is not the point. The goal is the transformation of Being (Tonal) into the consciously reflected Nagual. The goal is the mental development of a competence for Transligion.

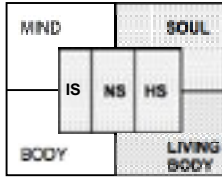
This Transligion needs Noeteric mysticism as a “scout” ... i.e. a type of mysticism that aims to nagualize personal consciousness, that is, a type of mysticism that contains the formative structures that are able to display the eternity of Becoming in the Tonal consciousness in such a way that a second reality generator can be formed. The following diagram describes the most important elements for the path to confluence:





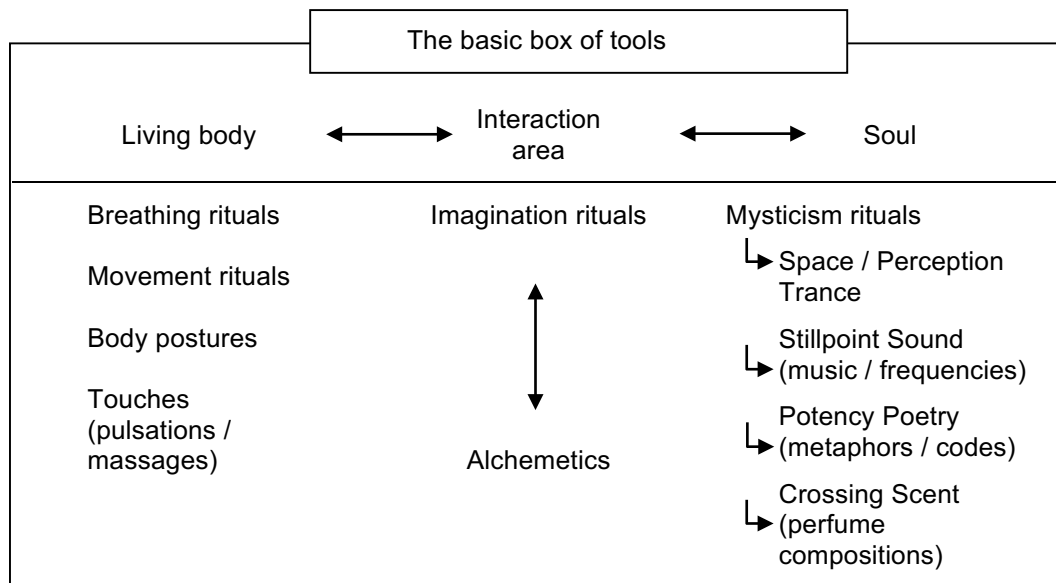


## THE PATH TO CONFLUENCE



IS = Immune system  
NS = Nervous system  
HS = Hormone system

- The primary center for the wakening, refining and stabilization of confluences is the Living Body. This is the key: the Living Body is both the cause of confluences as well as the organ responsible for the processing and storage of confluences.
- Also important is the dimension of the Soul ... the autopoietic program of life. The Soul primarily organizes the processes of optimization.
- The dimensions of HS (hormone system), NS (nervous system) and IS (immune system) support the pathways of confluence. The hormone system provides specific neurotransmitters that significantly influence the ascending pathway of confluence (chemistry of self-reinforcement).



The central goal is the accumulation of the excess energies (Kundalini) that are generated by resonance shapings. If these energies are correctly and formally stored in the organism, the “personal Nagual” is created. On this basis, the upwards cascade (5 Steps to Heaven) can be arranged: the more intense the personal Nagual becomes, the more productive the resonance shapings will be. The more intense the resonance shapings are, the more the personal Nagual is charged.







The second reality generator is built up on this energetic foundation.

For self-redemption, we need a type of mysticism that can direct the high potency of confluences (= excess energies) in such a way that the basic concept of “Nous” can be fulfilled, namely the ever-improving control and shaping of the human spirit for an ever-improving cooperation with the universal spirit ... that is, with the intelligence of Becoming.

“Nous” is formed whenever the person-based spirit can be led by the help, care, and love of eternal Becoming. From this perspective, a “Noeteric” form of mysticism is recommended, i.e. a type of mysticism that can largely liberate the current consciousness from the Tonal fixation that has been established by the defluence from early childhood.

Four neural/mental dimensions are relevant for this liberation; these are described in the diagram on page 225.

What most people know is this: self-redemption is important not only to be able to liberate your mental injuries ... as a kind of reverse cleaning of the past from childhood ... but it is also important to preserve your personal future from having something build up and solidify, something that can be described as an individual program of misfortune.

If we analyze this aspect in the context of the theory of George Spencer Brown (“Laws of Form”), we find a great probability that a program of misfortune builds up based on the fusion of self-destruction with the “I”.

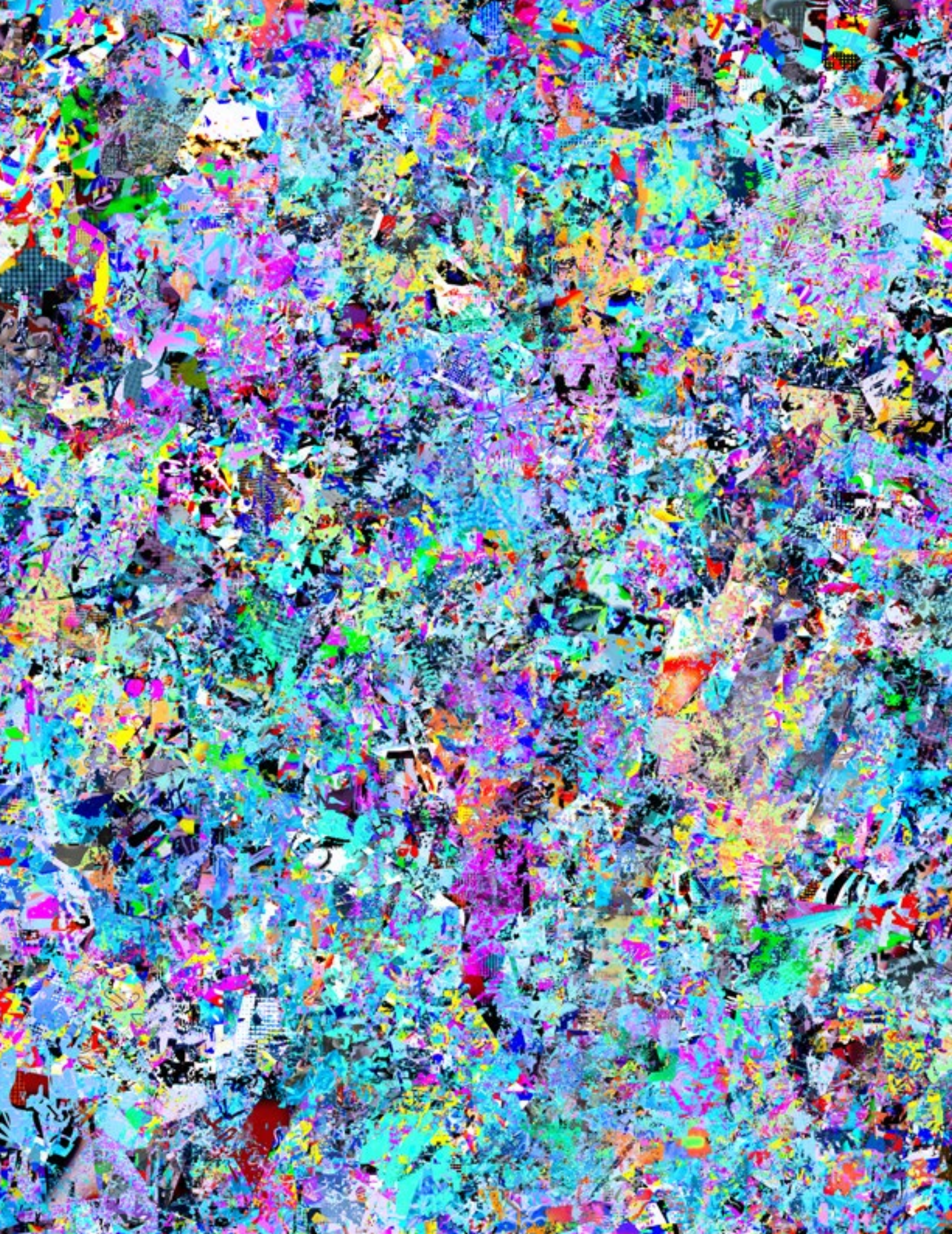
This program of misfortune forms because the world (Tonal) has become the highest intrinsic value of life. As a result, the world is given a higher value than life and the miracle of life. Thus Being (i.e. a dimension that runs towards the past) is given a higher value than the open Becoming in front of us:

**That which is closed in Being  
is more beloved than  
that which is open in Becoming.**

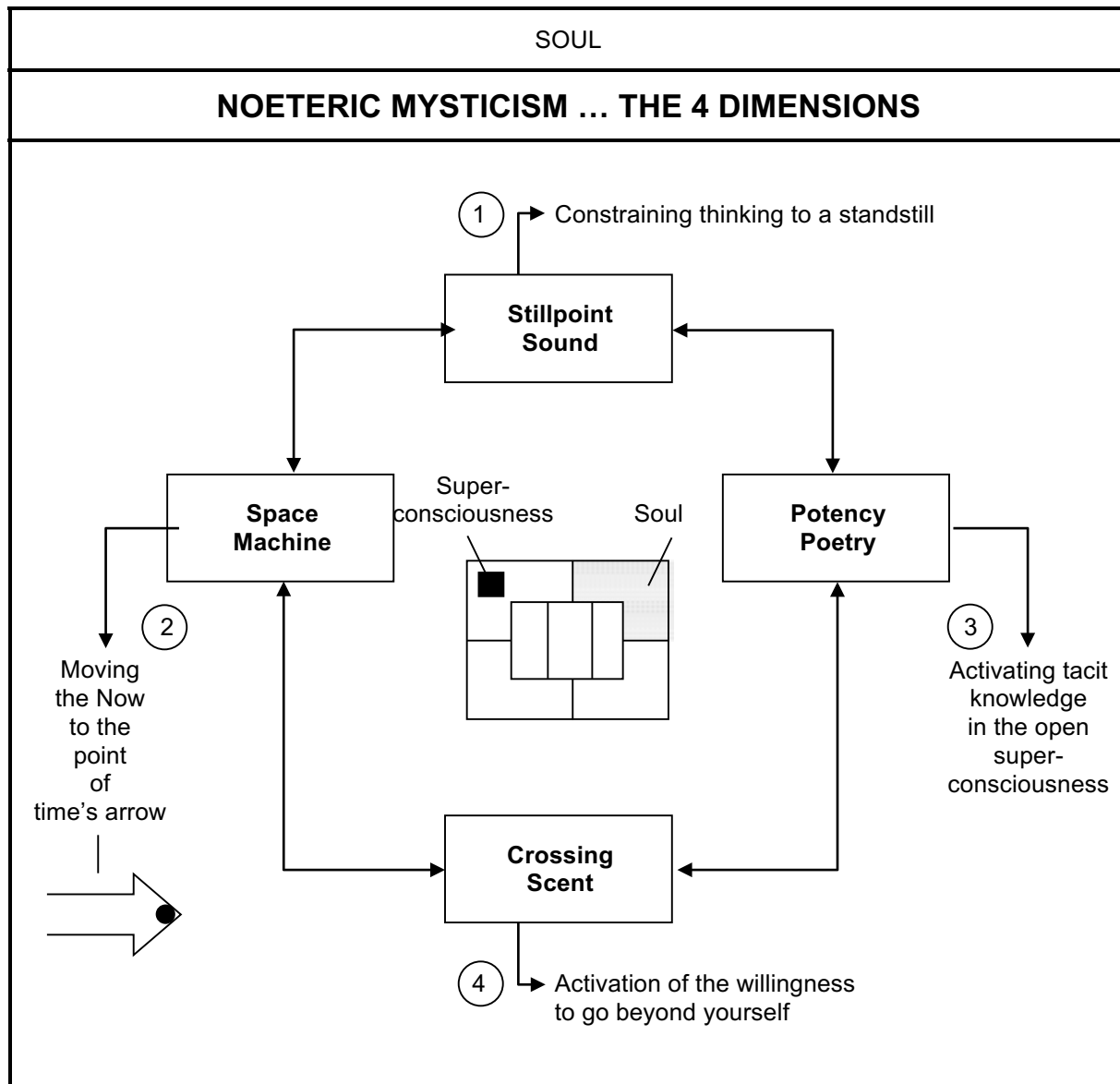
Most people have this pattern in their minds. This leads, over the years, to the fact that the ability for Crossing is slowly eroded while Re-Entry (re-shaping and re-affirmation) will become more and more dominant.

I think everybody knows some person who lives with a lot of Re-Entry. These are usually people who seem very confident and who apparently do not have any primal fears or fears of the future. They have designed their personal view of the world so









clearly, so predictably, so reasonably and so free of surprises that they do not even notice their own primal fear, which is basically virulent at a very high level.

In the highest form, life is designed in such a way that it rushes past you with as few conflicts as possible:

**You live in life  
to withdraw from life.**







All Re-Entry concepts are always in danger of being involved particularly severely in equipping the interior of the "I". This means that any content that is used for Re-Entry can adhere to the interior of the "I" like plaque. This can never be the case for the contents of Crossing because Crossing means that you continuously transcend yourself and that identity is felt most strongly if you are floating in a current transcendence. Nothing adheres because nothing is attached.

But if a person has designed his concept of life for Re-Entry, an increasing number of structures (inventions) in which he believes become components of the concept of "I". Thus, the interior of the "I" becomes a supporting shape for the program of misfortune that is based on self-destruction. In other words:

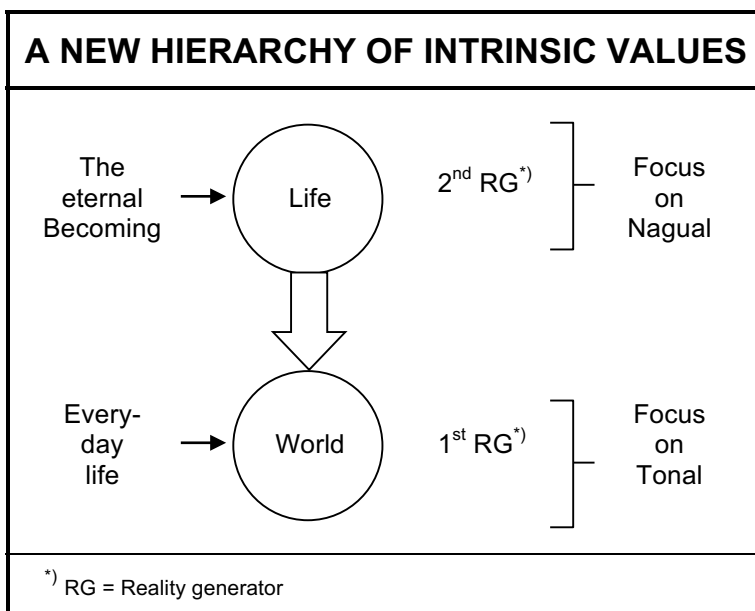
**The personal program of misfortune  
defines itself as the reason of the "I".**

From this perspective, we can describe self-redemption without using any spiritual/Christian metaphors. You then get approximately the following formulation:

**Self-redemption is the process that  
manifests the Nagual intrinsic values of life  
in such a way that they outshine  
the Tonal intrinsic values of the world.**

Basically, this poses a similar existential question as the topic of "What do you love more, your self-destruction or yourself?" The current question is "What is more important to you, the world or life?"

From this perspective, self-redemption is building a very clear hierarchy. Eternal Becoming ... and thus life ... is given the highest intrinsic value, while the world ... and thus the everyday life that we have to deal with every day ... moves to second place. Thus, we no longer expect salvation, happiness, or whatever from the world. We expect this from eternal Becoming, which integrates into our lives as a universal and personal life. The diagram to the right shows the resulting hierarchy of the intrinsic values.









Life is more important than the world. We do not have a reality generator for life. But we do have a reality generator for the world. This has been built up by the defluence processes described above. The disadvantage of this defluence processes is merely that this 1<sup>st</sup> reality generator has absolutely no interest in building a 2<sup>nd</sup> reality generator and in tolerating it next to itself. In other words:

**The construction of our  
1<sup>st</sup> reality generator is destructive  
because it blocks or sabotages  
the subsequent construction  
of a 2<sup>nd</sup> reality generator.**

Perhaps the future of a better defluence lies in this spectrum. Perhaps we will one day be able to care for small children and to lead them to life in such a way that they build their 1<sup>st</sup> reality generator using defluence while they simultaneously reshape the holy of the Nagual ... which they naturally have in their first months and years ... in the core of a 2<sup>nd</sup> reality generator (in this case, the final shaping of this higher reality generator can certainly begin later).

Presumably it is like this: Since all people have a 1<sup>st</sup> reality generator, they do not come up with the idea of helping their young children to use their completely natural possession of the Nagual (the Oceanic) to shape something that could later be the central essence for the production of a blissful life. Not even the best educators can now propose models of how to design this transfer of the Oceanic into the core of a 2<sup>nd</sup> reality generator. Perhaps the educational approaches of Rudolf Steiner (Waldorf and Montessori schools) are the exceptions. But even there, it seems that people have hoped that an extension of the Oceanic and a temporal postponement of “cognitive training” will create a sort of counterweight to defluence.

But what is produced in this way? Perhaps a mitigation of defluence processes ... a kind of “waking in the gentle cycle.” But that is not what this is about, namely the core-shaping for the 2<sup>nd</sup> reality generator.

I am not sure whether this or similar ways can succeed in making the core for the 2<sup>nd</sup> reality generator an early personal property of a child. Presumably they then dream a little longer and play with more animation, but at some point defluence will still get them. Perhaps not so much self-pity is involved, and perhaps there are not so many injuries in this educational concept ... it could be.







But the real problem that lies in the relationship between the 1<sup>st</sup> and the 2<sup>nd</sup> reality generators is in no way addressed in educational or mental terms. If there were many teachers who were able to handle their 2<sup>nd</sup> reality generator on their own, we would probably have long had a pedagogy of confluence that ensures that the degree of self-destruction is very low and that self-destruction ... no matter how it is administered ... has absolutely no opportunity to establish itself in the core of identity. But this is currently wishful thinking.

At the moment, hardly any people have a 2<sup>nd</sup> reality generator. So we should develop models on how to act after the defluence phase, which ends in most people when they are in their late 20s. So we need redeeming and cleansing techniques. And it is important that you keep reexamining the role of intrinsic values. No one can live without the production of intrinsic values. This is an important criterion that is behind the entire defluence dynamic.

We have to arrange our world the way we want to conquer it. And, if possible, we have to arrange it so that we do not drown in this world. So we will automatically start, at a young age, to find values and to be faithful to them.

This is applied in this way in every culture, and it seems to be almost a basic biological/genetic program. Even if they do not yet have any cognitive abilities and if they are still far from the intellectual/structural competencies of objectification, people feel that evaluations are necessary. "This hurts / does not hurt." "This is good for me / not good for me." "This is nice / evil". Values rate the response of the world to my actions in the world. To this extent, values always rate the divergence between what a value actually is and what it is intended to be. From this perspective, values that are positioned too low because they only relate to the Tonal everyday life are always the source of feelings.

According to the results of several neural investigations, feelings arise from the divergence of actual values and intended ones. So feelings are always processed values. Now, if a person has only the 1<sup>st</sup> reality generator due to his defluence processes, and if self-destruction has become a hidden program of action over time, and if this self-destruction has subsequently slowly ventured into the "I", the result is an extremely desolate landscape of feelings, especially since a lot of self-pity (see the first shell) is automatically integrated on this path of defluence. To put it more clearly:







**When an “I” that consists  
of self-destruction to a high degree  
declares the intrinsic values of the Tonal  
everyday life as the highest value so that  
it can derive inner harmony and  
happiness, the continuous breaks  
of the world (evolution) will become  
continuous suffering in the world.**

This continuous suffering continuously gives birth to severe feelings. It also defines goals, desires, aspirations and visions. All this results in the intended value that a person designs for himself. However, since this target is illusory as a rule and is characterized by excess expectations, the divergence between actual and intended is ever more blatant. Each intensive experience of suffering generally produces intense aspirations. These aspirations become unrealistic because people require the world (Tonal) to give them what only life (Nagual) can.

As I have already written, such misinterpretations of life and evolution produce self-pity, illusions and conservatism. But they also create hunger for compensation, that is, the conflicts of love and oppressions of freedom that are to be processed in the second shell also become energy for the production of illusions. As a formula:

**Incorrect interpretations of life and evolution  
produce incorrect expectations of happiness.**

Such a person expects false happiness, and expects it from the wrong side. He expects too much, and at the same time guides his own “dark side” (Dark Contract / cold rage and self-destruction) into his life. So his own behavior makes life more negative than it actually is. Unnecessary negations are built up on this basis. These are then rated in the context of illusive intended values. The intended value is too bombastic ... the actual value is miserable indeed. This leads to severe evaluations and thus to severe feelings. And these feelings are

**malignant feelings.**

Usually, it is true that people who are caught in this model are very proud of having many intense feelings. I recently read a newspaper interview with a young actress. She was very proud of her “passionate emotional life”. It seemed as if she passionately loved the continuous ups and downs of emotions ... so to say, as proof that she lives intensely. This is naturally only an incorrect interpretation of the drama of her successive self-destruction. But, as I said before, the interior equipment of the “I” does not allow a critical (“objective”) perspective of a person’s own emotional life.







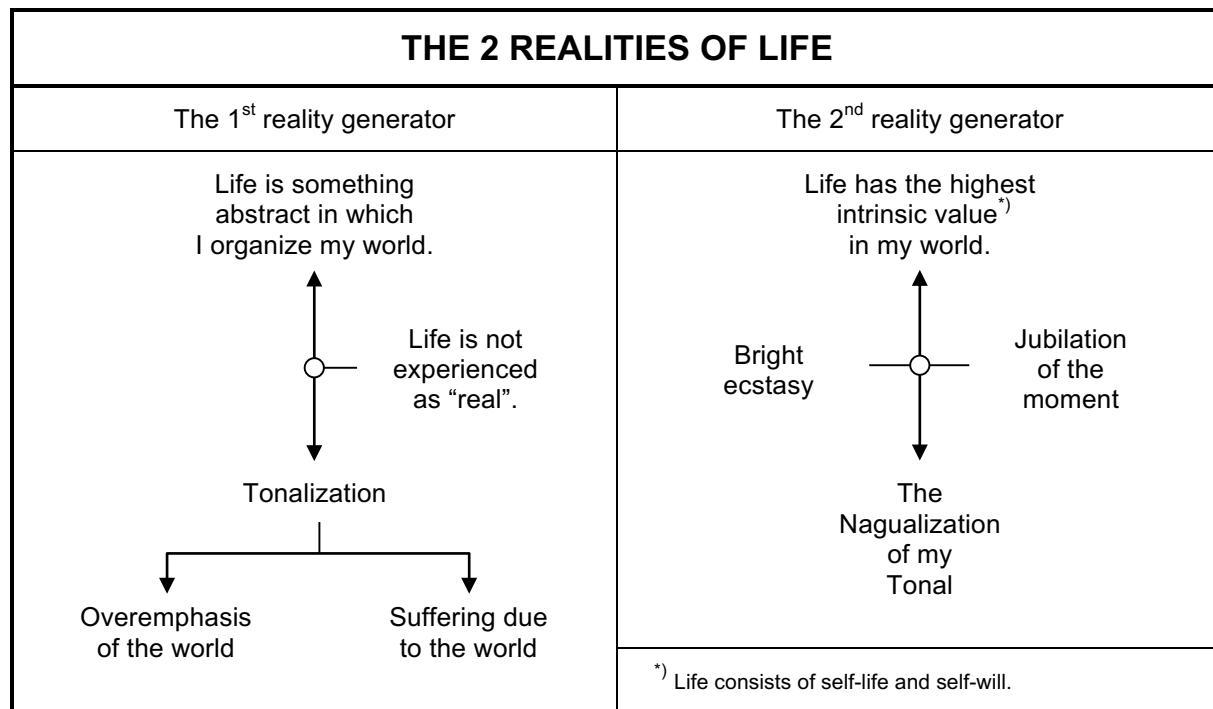
If you were to make the Nagual, eternal Becoming and the miracle of life the priorities, you would have almost no feelings any more. Why? Life would then make consciousness happy. And then the world would not have to try to produce “happiness from the outside.” Life can make a person happy at any time without having to produce very special conditions for this:

**Life is the continuous source  
of happiness.**

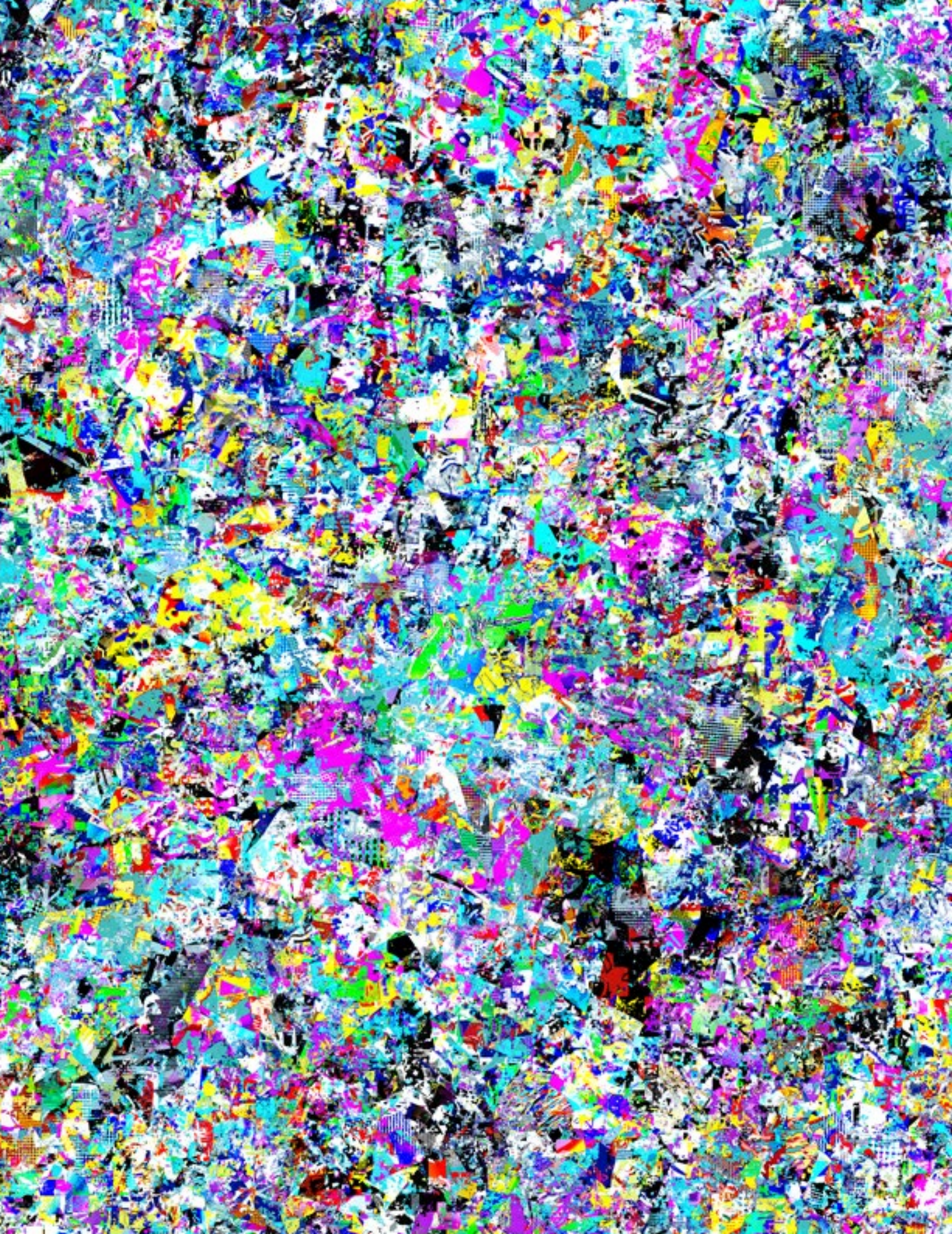
**The world is the continuous source  
of conflicts.**

If a person has built up the 2<sup>nd</sup> reality generator, he lives in the jubilation of the moment, that is, he lives his life in the unity (structural coupling) with eternal Becoming. This means that he lives with everything that eternal Becoming offers to us, namely help, care, and love.

When the 2<sup>nd</sup> reality generator determines life, the jubilation of the moment is continuous. Of course, there are situations in which this jubilation decreases, while it seems to be extremely brilliant in other situations. If you suddenly find, for example,









that someone is being deceitful in a meeting, and that a high level of aggression is coming into play, then this jubilation decreases. But it is not lost. A day later, when, for example, you are returning on the plane, it will be back in full ... this jubilation of the moment ... this bright ecstasy that shines through all aspects of the currently lived life. The diagram on page 235 describes the relationship between life and reality.

Life can not make mistakes. Only a person can make mistakes if he can not recognize and accept the offers of eternal Becoming that are integrated in life. Help, care, and love are constantly offered to us, regardless of how our relationship with the world (1<sup>st</sup> reality generator) is currently managed.

Everyday life always has its ups and downs. And it is the sign of the Tonal and evolutionary world that we live in breaks. So it is not only the common meanness of other people that make life so hard; instead it is also creation, which prevails in the Tonal realm ... as breaks, as crises, as shifts, and as new challenges. But if you love life and the eternal Becoming that is interwoven into it, you also love this bombardment of conflicts and crises:

**He who loves life  
also loves the throes of Becoming.**

A person who manages his life exclusively with his 1<sup>st</sup> reality generator rates life too low and the world too high. As a result, the world receives the highest intrinsic value. This creates the risk of “drowning” in malignant feelings. This is not really a problem over the short term. But if you continuously slip into malignant feelings, the result is a fundamental negation of the world model due to neural principles:

**Because you overrate the world,  
you suffer as a result of the world.**

As the neurologist Norman Doidge writes, “nature has given us a brain that can survive in a changing environment because it changes itself.” We can create new circuits in 4 to 6 months. We can create meta-circuits in 1½ to 2 years and novel dispositifs in 2 to 4 years ... i.e. also positive meta-circuits. All this takes time, and it also needs a certain amount of consistency and discipline. But the brain goes along with this because the brain is fundamentally focused on evolution and Better-Becoming. And life (eternal Becoming) provides us with the decisive assistance. So there is basically never such a thing as an evil fate with which life wants to punish or destroy us for any reason.







If you make life the highest intrinsic value of your life, the brain experiences only positive impressions. When you experience it with full intensity, life is something holy. And something that is holy constantly provides positive impressions. To be able to experience the holiness of life, you need the 2<sup>nd</sup> reality generator.

If you position your life too far down and declare the world as the highest intrinsic value of life, very many problematic impressions take place in the brain ... many malignant feelings with the danger of a fundamental negation of the entire concept of life. This results in negative feedback: you believe that you have learned how evil, how unjust, and how painful life is. You think that you have unmasked and understood the true nature of life. In reality, you have only seen how painful it can be when you confuse life with the world.

This is what all the people who have not understood the value of the mystery we call “life”. If you shape life as the highest intrinsic value, the world ... whatever happens ... can usher only a few, if any, mental impressions into the brain:

**Life then extinguishes  
the crises of the world.**

There are many examples that prove this: There are people who have become ill or have been paralyzed in traffic accidents. In other words, people who might actually be right if they said that life is evil and that they “have been hit over the head” by heavy blows of fate through no fault of their own. Many of these people have in fact been beaten down. But there are also many examples where precisely people for whom the real world has derailed so clearly suddenly discover life as a new point of reference.

They take leave of their too-much-world expectations and program their new lives entirely to the hidden magic of life (help, care, love). And these people do not say that life has “played a trick” on them, and they do not speak of blows of fate. Many have written books about their inner transformation. Some of them have explicitly written how grateful they were to this alleged blow of fate because it has caused them to open their personal lives for true life. The diagram on page 241 describes these relationships in terms of the question “What shapes the brain?”







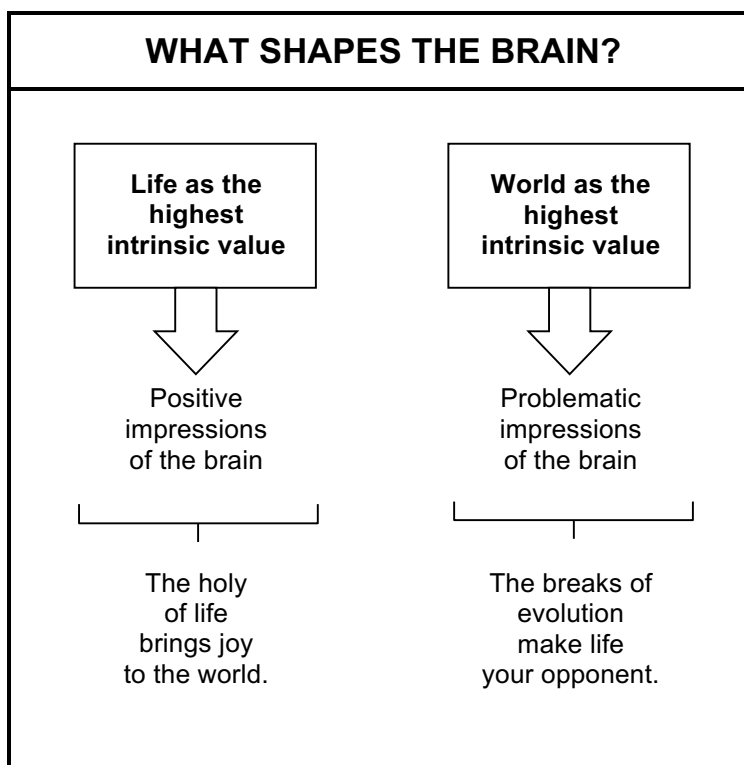
At this point, the question arises of how a person who has only the 1<sup>st</sup> reality generator and for whom the world out there thus has the highest intrinsic value can become capable of understanding, adapting and mentally exploiting life in such a way that it receives the highest intrinsic value by losing its character of the abstract. This is a key aspect of self-redemption.

Obviously, it seems that you can not simply say: “Well, then I’ll just get myself an extra reality generator!” It is not that easy. We probably need to do a lot in the construction of our 1<sup>st</sup> reality generator so that we become capable of building this 2<sup>nd</sup> reality generator; otherwise, we would try to use a false instrument to shape the right instrument that will redeem us.

This in no way means that you should get rid of your 1<sup>st</sup> reality generator. On the contrary, I have frequently pointed out that people who use esotericism require such ideas, among others, and that this is the indirect goal of many religious approaches. (“Life is a vale of tears and there is redemption only in Heaven.”) Zen Buddhism also misinterprets the 1<sup>st</sup> reality generator as that which is to be dissolved, namely by an almost maelstrom-like turning to the absolute emptiness of Being.

Whoever follows this path ... which is ultimately a pre-rational path ... will indirectly try to force his 1<sup>st</sup> reality generator to dissolve itself. And if he continues on this path, he will try to live entirely without a reality generator. But that would be the life of an esoteric mystic. In other words, it is ultimately a step backwards in the evolution of the human spirit.

The goals are to build the 2<sup>nd</sup> reality generator and to ensure that it becomes the guide of the 1<sup>st</sup> reality generator. For this reason, the 1<sup>st</sup> reality generator has to be revised and opened, using the resources available to us in this context (logic, reason, will, and thinking), to such a degree that it can help to establish the 2<sup>nd</sup> reality generator.









Basically, I know of only one scientific ambition and research direction that has vehemently driven this concept over several decades: the life work of Humberto R. Maturana. This concern is accompanied by the blossoming of constructivism and, in recent decades, of radical constructivism.

From this perspective, let us consider a few important statements and concepts of Humberto R. Maturana. For Maturana, everything that we call the experience of the objective world is ultimately a metaphysical attitude. He believes that the currently dominant culture is nothing more than “the metaphysics of transcendental reality.” This means, in his view, that the theories of cognition of the world and the methods of its objectification implicitly assume that there is an observer-independent existence of the world.

For Maturana, “transcendental” means all the thoughts and mental actions that are ceded to the things and objects of the world “so that they require themselves as being possible.” The representatives of this rational, logical, and scientific/empiric position believe that they themselves would ... at least in principle ... be able to recognize the objective conditions:

**The person with cognition receives the privilege  
of being outside of reality.**

**The observer integrates himself into the  
observer-independent existence of the world.**

Basically, this is a naive view of reality, which says that the truth of objective being is somehow out there and around us. And if we observe, categorize, and structure all of this using our tools of the senses and with our intellect, we increasingly recognize reality as such. It is then only a matter of time before the whole mystery of life and all the wonderful, rich Being of the world is decrypted and thus disenchanted. The motto is:

**He who disenchant the world  
receives the truth of Being.**

There are many people who are very intellectual and scientifically ambitious. Of course, they vehemently reject the approach of Humberto R. Maturana.







For the followers of “transcendental reality”, the world was not created by our mental actions (e.g. objectifying); it was already there. It exists as higher Being ... regardless of the actions of the human spirit. For them, the human spirit is a kind of “hybrid”. On the one hand, it is part of higher Being, but on the other hand, it is also freed from this because it can discover and recognize Being “from the outside” as truth.

In this concept, reality is assumed as a “given”. The human spirit is assumed in this concept as being “unbound”. I think Maturana can be understood when he says that we are all believers in a type of metaphysics in which reality is transcendental because we assume it as a given. That which exists outside of creation and the moment is the transcendental.

The 1<sup>st</sup> reality generator, which all people have built up using their confluence processes, is ultimately based on this naive metaphysics. It is the function of defluence to separate the mystery of life (the Oceanic of the Nagual) from the world. Thus, the world seemingly becomes more and more objective and absolute in its reality. The constructive co-creativity of the human spirit is dissolved when it recognizes the “things of this world”.

When the 1<sup>st</sup> reality generator dominates, the creation of the world is also shifted into transcendence. It is then either a god (religious) or evolution (scientific). Becoming is caused outside of ourselves, just as reality establishes itself outside of ourselves.

As a result, all aspects of co-evolution are decidedly excluded, although we today recognize more and more clearly in the natural sciences how much what has been created continuously cooperates with creation in such a manner that intelligent, adaptive, and emergent Becoming is possible. But this also excludes the “gifts” of Becoming, such as the help, care, and love that life offers us people:

**The dominance of the 1<sup>st</sup> reality generator  
makes us people lonely.**

The meaning of defluence is that the human spirit is “shaped” to the dangers and conditions of the world. If a young person goes up to a tiger to caress it, it will eat him. The reality of reality must therefore be learned. This is the substance of defluence. But the reality of the tiger is solely the reality of the world. It is not the reality of life. In the same way, people must also learn why we say “tiger” to the tiger (language and culture) and on what basis we develop the knowledge of the phenomenon of a “dangerous tiger” (consciousness and brain).







Language, culture, consciousness and the brain form the reality that let us cooperate with ourselves ... to our advantage ... with the reality of reality. Ultimately, our lives are included in cooperation and co-evolution ... inseparably:

**The seemingly objective reality of Being  
is always the result of our taking part.**

If a person wants to make this cooperation more intelligent, he has to develop “upwards” in the place where he is involved, i.e. language, culture, consciousness and the brain. It is not enough to intellectually conquer more and more facets of supposedly “objective being” (= world) in the context of defluence. At the same time, we have to start accepting our principal participation and to specifically qualify it in such a way that we can experience (and utilize) better and better how the co-evolutions work and what conditions they are subject to (we will then discover that the laws of the co-evolution are not fixed, but are “open for evolution” and therefore free for another, better life). As a result:

**Defluence makes us fit  
for the conditions of the world.  
But it separates us  
from the conditions of life.**

Confluence (performed by adults with a well-functioning 1<sup>st</sup> reality generator) would be a suitable concept for

**learning life  
according to the conditions of the world.**

From the perspective of Noetic, the learning of life is described as the “Nagualization of the Tonal”. And “according to the conditions of the world” means that the goal should be

**to interpret the Tonal as an  
ever-flowing mental construction.**

The result is what I have described quite often as “Sophoria”:

**The embedding of the lived life  
in the miracle of life.**

This seems to be a bombastically more-than-ideal concern ... too much of a good thing for the human spirit! But someone who thinks this way fails to recognize that what we humans describe as “Becoming” is not a strange occurrence; instead all people in any form are associated with it in a way that is unknown to us (according to the hypothesis of some physicists who say that the human universe exists only because we humans exist).







Thus, the human spirit receives more and more help if it tries to better cooperate with Becoming. It receives the help (love) of Becoming. And the more people that strive for this (= Calling), the more aggressive and helpful this help becomes (= Answering).

Maturana accomplished his personal “metaphysical transformation”, as he calls it, by increasingly focusing on the questions: “What is realization anyway? And how do we know that we are realizing? And how we construct what is realized (object)?”. In general, these questions remain largely unconsidered when we think about the world. For example, we hardly ever ask ourselves the question “How do I do what I do in the field of seeing?” (Maturana). As a result, the observer (i.e. me myself) and the observing (my observing action) is unconsidered, that is, you do not declare yourself to be the observer.

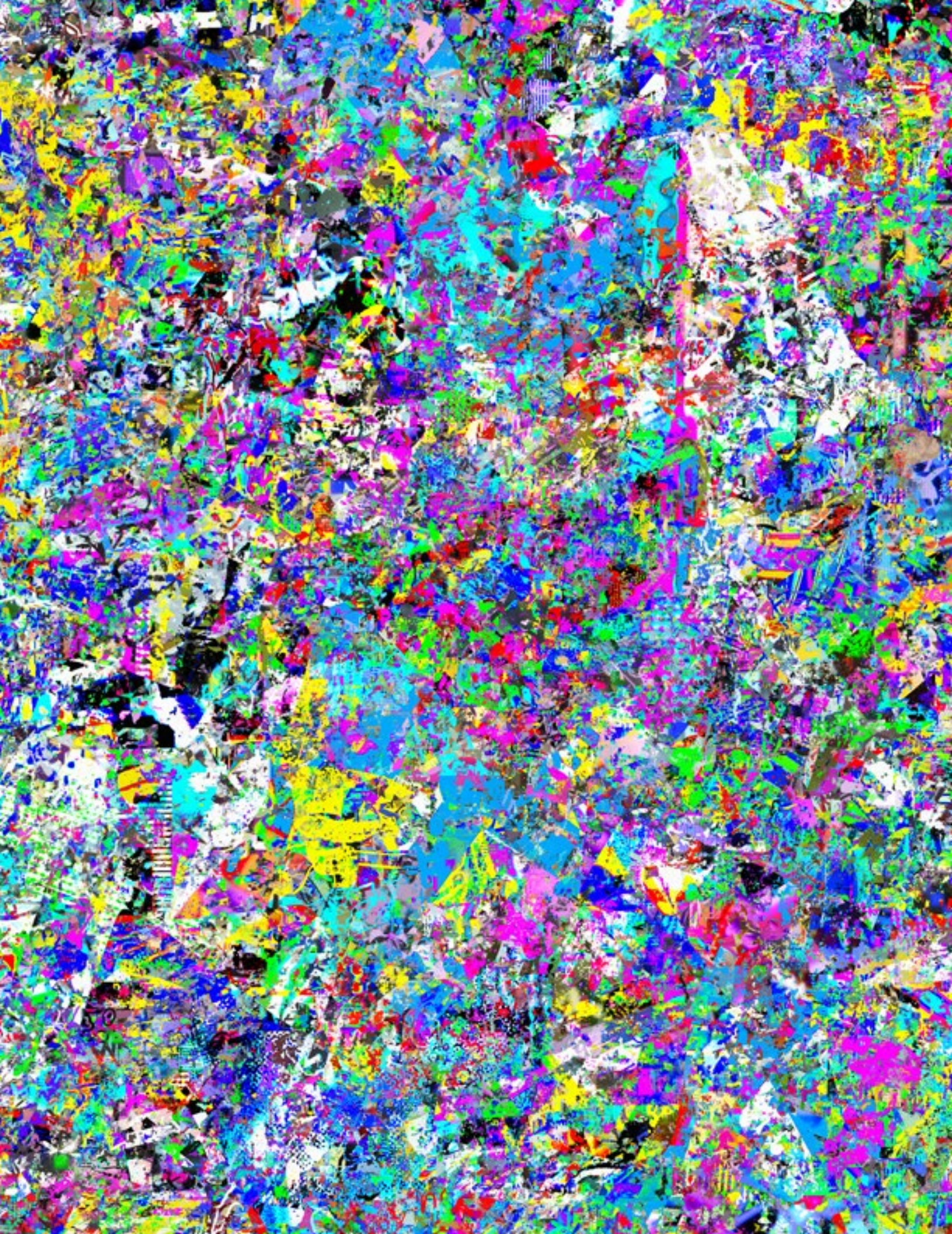
Mentally, this is of course a convenient way because, whenever you try to declare the observing and the observer as an observing process, you slip into a circular vortex, quickly getting caught in strange loops that can almost drive you to madness.

Much of the constancy of the world of objects that we manifest in our 1<sup>st</sup> reality generator is created only because we pretty massively refuse to declare our own recognition by recognizing. We are afraid of this “strange circularity” (Maturana) because we suspect that they are catapulting us out of the cozy certainty into which the defluence processes have woven us.

Due to the defluence processes, we combine our slowly awakening “I” with the truth that we believe we are discovering in the world out there. As a result, we immunize ourselves against the pain we would have if we could remember the Oceanic of the Nagual.

As I have written, however, this search for the Nagual remains permanently in the consciousness. But the defluence processes have let us switch off the super-consciousness quite reliably. With strange loops and weird circularities, however, we are once again approaching this super-consciousness because, due to this, our own belief models become unreal and because the security and the strength of our structures become obsolete.







This means that our world view has become porous; we feel the presence of our search for the Nagual. And this is precisely what we do not want ... at least not when a degree of self-destruction is connected to our “I”.

Maturana describes his own metaphysical transformation as follows: “I switched from traditional metaphysics, which assumes that the world we experience already existed before we live, to a kind of metaphysics in which the world we experience comes into existence only when we create it through our actions.” I believe that such a metaphysical transformation must be performed to a certain extent by every human being so that the 1<sup>st</sup> reality generator can become capable of supporting us, with words and deeds, in making the 2<sup>nd</sup> reality generator.

If you arrange for your 1<sup>st</sup> reality generator to enter this metaphysical transformation, the attitude towards truth changes very substantially:

**Truths are particularly  
efficient inventions.**

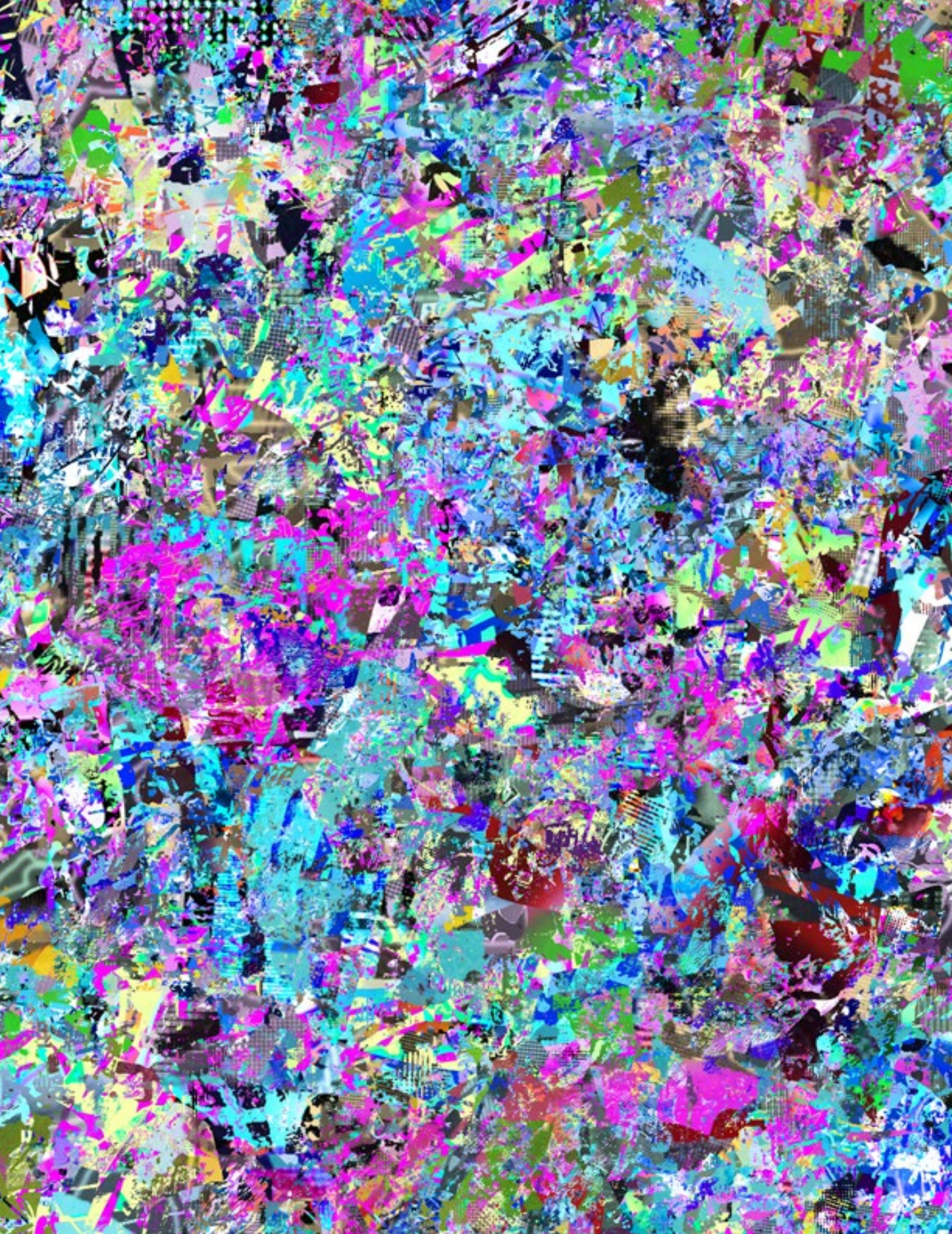
Then every statement “whose conditions of validity it fulfills” (Maturana) suddenly becomes universally valid. We dispense with ontological assumptions to confirm the basics of modes of explanation and the validation procedures. We thus experience ourselves as constructivists and become free of absolute claims of truth.

Although we explicitly have an objective reality in our heads, we do not claim that this reality must be true and essential for all time because we know exactly that what we have constructed as objectivity was dependent on the personal actions of the constructor.

If you can bring yourself to this point, the 1<sup>st</sup> reality generator becomes much more potent. It gives up its role as a proponent for truth. It can thus very specifically help build the 2<sup>nd</sup> reality generator. And the content of this new generator is mostly things that we can not objectify, such as the Nagual, creative time, eternal Becoming, autopoietic consciousness ... even today, we can not even define consciousness, let alone the strange cross-connections that we suspect exist between consciousness and our neurons in the brain.

In other words, we should become able of performing a metaphysical transformation in our 1<sup>st</sup> reality generator, one that set us free from the naive metaphysics of transcendental (i.e. supposedly objectively given) reality. Naturally, this very strongly contradicts the scientific conception and credo of “absolute truth”.







Maturana writes about this frequently, but he also says that “we can explain everything that we do as a result of the coherences of our lives without any ontological presupposition.” This means that it is not certain whether we really need this naive ontology; perhaps it would really be more productive for our culture and for our spiritual development if we could adopt the paradigm of “life as a flowing design”.

In this context, Maturana means that the natural sciences are always claiming that the observer could explain his experiences with the coherence of his experiences without explaining to the scientists with what metaphysical implications they are working here. There are even a lot of scientists who say very clearly that “their explanations are corroborated by laws that reflect the coherences of nature as an objective range of processes that are in principle independent of everything that they do.”

These scientists are probably extremely naive because they do not realize “that the laws of nature are abstractions of the operational coherences of their own lives” (Maturana). From the perspective of Noetic, any form of recognition is coupled to the hidden pattern of belief of the person with recognition:

**Reality is the recognition  
that recognizes itself.**

If we discuss the metaphysics of autopoiesis (which ultimately also contains a philosophy of constructivism) with open-minded people, someone almost always mentions that all this could somehow slip into the esoteric. For many people, doing without objective truth is synonymous with irrational occultism. Many people point out that we have known this for thousands of years, namely in the area of Oriental and Asian philosophies. All this is not only “old hat”, but merely represents a useless preliminary stage of intelligence. Maturana also discusses these arguments, pointing out that there are actually superficial similarities between the Oriental philosophies and the autopoietic approach. But he also describes the fundamental differences.

For him, the goal of Oriental and Asian philosophy is to describe the distinction between the eternal and the ephemeral in such a way that believers can tread a path to happiness. This is the path of liberation from the ephemeral (Tonal), thereby regaining the eternal divinity that probably all people possess. Maturana writes: “In Oriental philosophy, the ephemeral is an illusion that must be overcome.” Therefore, it is a good idea to withdraw from the Tonal. It is thus beneficial to the cause to move into the pre-dimensions, which can be done through meditation, among other things. This hides Tonal reality from the observed and constructed personal world.







In the autopoietic theory, the ephemeral is not an illusion, but a process of reality generation; this is accomplished by living systems in general and by us people in particular. This means that the ephemeral is not an illusionist work of magic; instead, it is the hardest reality that we know. It is co-evolution and, as such, the substance of our daily lives. The flowing, inventing, and building in which we are inextricably involved as co-designers is the “absolute truth” that we suspect outside of ourselves.

From this perspective, the Tonal is not a “fatal dimension” from which we would have to evolve, but instead something that we continuously initiate in the process of co-evolution, something that is important for us because we can only build it and because we are supported, encouraged, and loved by Becoming. The ephemeral is the Tonal that has been caused by Becoming and that sacrifices itself to the New-Becoming. The cooperation of people with the light of Becoming (Nagual) appears in this ephemeral.

In this ephemeral, the love of Becoming is available to us people. This ephemeral does not include what is sought by many religions, namely the absolute as the eternal. And this ephemeral also does not contain what many scientists are trying to discover, namely the formulas that explain everything and the laws that keep everything going.

In the Oriental, Asian, and esoteric philosophies, the ephemeral is interpreted as a kind of “cheating the truth.” In the perspective of autopoiesis and Noetic, the ephemeral and the eternal inconsistency of the Tonal is proof that the love of Becoming for us people exists:

**Eternal Becoming  
loves our Becoming.**

From this perspective, leaving behind the ephemeral of the Tonal would be wrong “because everything that is good in a person’s life belongs to the realm of the ephemeral, and because love exists in this realm as the foundation of our humanity and source of our happiness” (Maturana).







This demonstrates the actual benefit of autopoietic theory:

**Building itself is an act  
of performed love.**

A person can build only if he is in communication with the eternal Becoming. Even the person who has an extremely one-sided Tonal focus of life (for example, one performed by a very poorly operating defluence) receives the help, care, and love of eternal Becoming every day because he is a mortal being who is on the path towards dying. He lives out ... whether he wants to or not ... whether he is aware of this or not ... the credo: Die and Become. He himself is this Becoming that can be reborn again and again only by continuously dying.

You can not live outside of eternal Becoming:

**Unmoved Being  
is not the nature of mankind.**

**Absolute truth  
is not the goal of mankind.**

Outside of eternal Becoming, you can also not construct the realities whose goal is to let us improve our world:

**Every Better-Becoming of our  
world needs an accomplished  
cooperation with life.**

Everything that we build in our 1<sup>st</sup> reality generator is consummated love if it is evolution. And in this respect, the 1<sup>st</sup> reality generator ... if we could liberate it from the naive metaphysics of a transcendental reality (which we call objective truth) ... contains the key to co-evolution: love is the creation of the world with the help of the love of Becoming to us people. If this certainty blossoms in the 1<sup>st</sup> reality generator, the person can begin to build his 2<sup>nd</sup> reality generator.

We recognize at this point the actual metaphysics of Humberto R. Maturana, embedded in his theory of autopoiesis:

**If a person serves Becoming,  
he transforms into love.**







But a person can serve creation ... that is, Better-Becoming ... only if he is able to overcome the typical ego tunnel. Overcoming this tunnel requires dealing with the topic of

**truth  
and  
consciousness.**

There are always many opinions regarding a truth. And there are many truths regarding an opinion. Obviously, everything is always different than it is because the phenomenon of “consciousness” principally avoids complete objectification, while at the same time it totally fragments in the subjectivizations. In principle, that which is unspeakable remains present in every current consciousness. Presumably this unspeakable thing is the cause of the spiritual evolution of a person. We are forever in search of the origin of our consciousnesses. And this is probably why we have invented the technique of thinking: we want to live in the illusion that we are on the road of being able to identify the source of our consciousness ... as a certainty ... as truth.

Presumably this will remain an illusion (despite modern neuroscience research) because the source of our consciousness consists quite fundamentally of the unknowable that, within our Minds, is constantly transformed into the unspeakable.

Thus, the sought source is consistently outside of what we know and suspect as “our reality”. The only thing that we can use in this precarious situation is the combination of humility and gratitude: as people, we are obviously equipped with a set of tools that allows us to use what is in principle unknowable and to shape it into our partner in cooperation. We have a brain and a Mind, i.e. two tools that enable us to be able to be involved in the continuous production of the unspeakable in such a way that we can use it to construct our consciousness of something in the form of realities.

Basically, this is a great cosmic gift. We receive the freedom to create our own reality. We receive the love and care that helps us to invent the reality that does not destroy us. We are led ... by freedom and into freedom. The unspeakable is this love and care. And the Unknowable is its source. (This may be the reason why mankind invented religions and God/gods.) In every Now of our consciousness, the Unspeakable is the secret helper for the Better-Becoming of our next consciousness. And the Unknowable is the guarantee that this spiritual Better-Becoming will lead us to where we can begin, as “children of creation”, to cooperate directly with creation ... hand in hand, so to speak.







At some point, we end up in the Unknowable, led by the Unspeakable that is active in our Minds as probability. At some point, we will be able to accept that the origin of our future consists of the Unknowable. And maybe we can accept, within the next epochs of our evolution, that we owe it to the Unspeakable to be permitted and able to build our own reality in freedom ... as the 2<sup>nd</sup> creation.

From this perspective, our current mental/cultural tools ... e.g. thinking and science ... are merely rites of transition ... efficient and important, but basically nothing more than rituals:

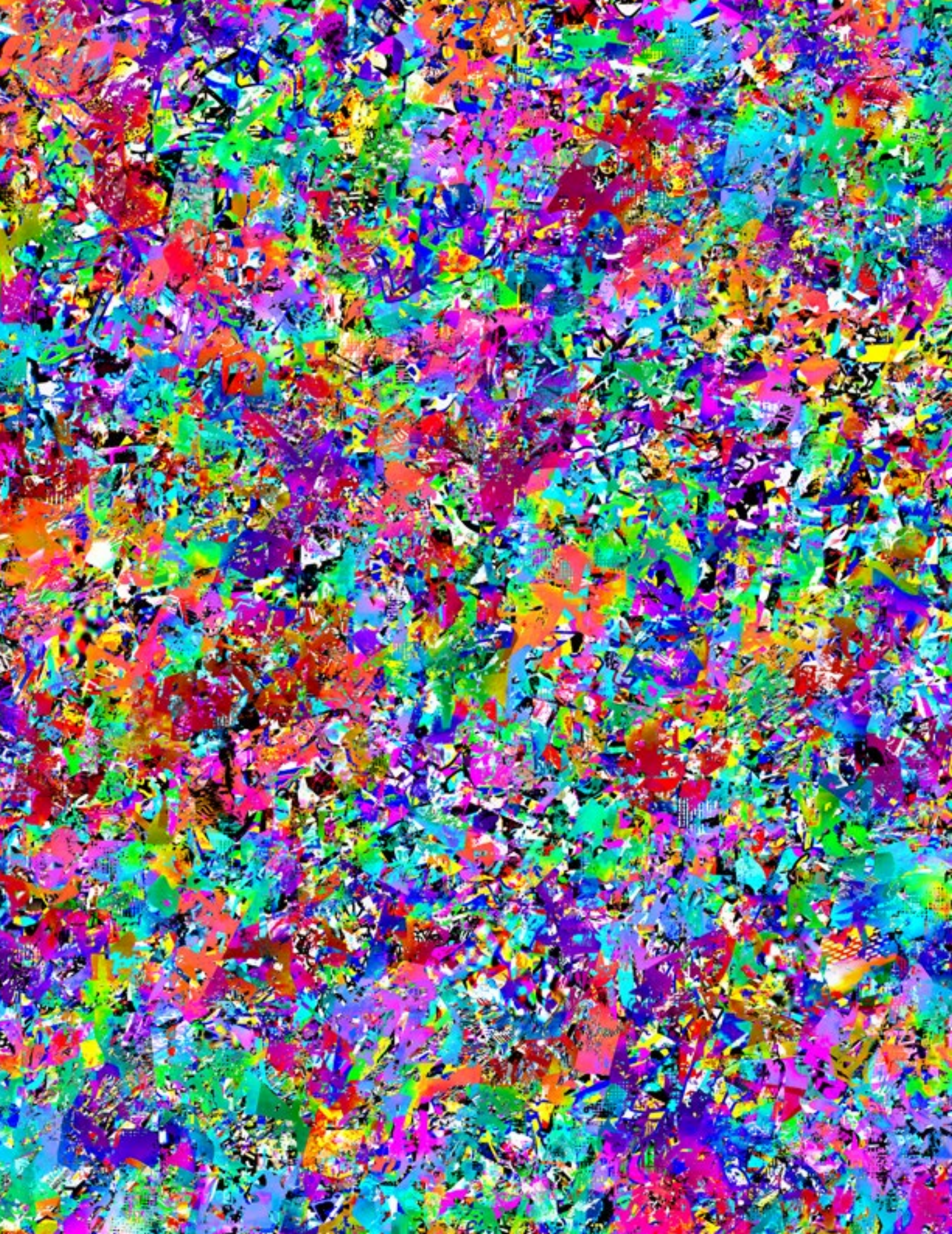
- We ritualize the Unsayable. Our current consciousness (reality) arises from this.
- We try to guide the Unknowable into our reality concept of “truth”.
- Thus, we create the reality that will unite us with the Unknowable ... eventually.

The closer that we get to this Unknowable, the more active (useful) and present (caring) the Unsayable that is alive in every current consciousness becomes. And the closer we get, the easier it becomes for us to probably make the next “spiritual quantum leap” ... the leap from thought to the cooperative creation of revelations ... the leap from “I” to transpersonality.

We are moving very slowly and timidly to overcoming the Cartesian model (“I think, therefore I am”). And the great timeliness and productivity of brain research and consciousness philosophy probably developed the spiritual tool that we have to use in order to be able to overcome Descartes.

Typical of this development is the book “The Ego Tunnel” by Thomas Metzinger (Basic Books, 2010). This describes how the “I” and personal consciousness form themselves on the basis of neural processes. As a philosopher of the spirit, Metzinger very clearly describes the boundary between scientific knowledge and the Unspeakable. He points out that many mysterious states exist, especially in the sector of consciousness. Thus, it is an act of intellectual honesty to admit that there will probably be larger or smaller remnants that withdraw from scientific analysis again and again.







In this respect, we can hope that our intellect and our scientific intelligence are getting better and better so that the number and scope of the so-called remnants continually decrease. But you can also take a contrary view and assume that many dimensions will in principle never be experienced, particularly in the sector of “consciousness”, because the consciousness that produces intelligence continuously runs into the dead end of its own blind spot. In this way, we will probably get more and more fascinating data from neuroresearch while we are also increasingly forced to rationally delegate the actual origin of the phenomenon of “consciousness”.

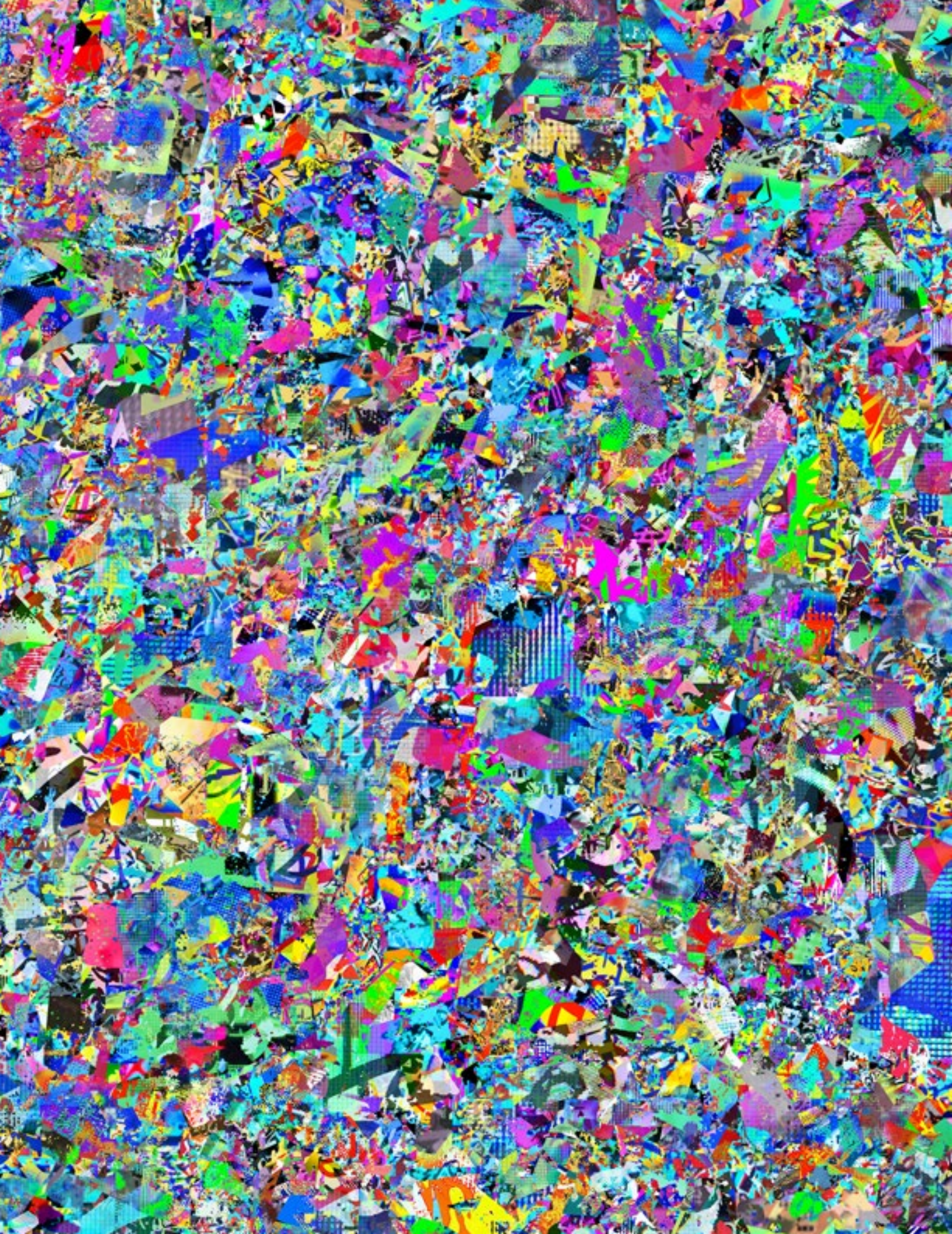
If there is something in the consciousness that can in principle not be experienced and can thus not be objectivized, then it is indeed a question of honesty if and when science will be ready to recognize and come to terms with this substance of the Unknowable, which Metzinger calls “the spiritual”, in such a way that it does not disappear in bogus logic.

Of course, you can speculate that people’s scientific intelligence will transform even the last remnants of the Unknowable into logical knowledge (truths). But it could be that we do not know how large and comprehensive this remnant of the Unknowable truly is and that we therefore do not recognize and utilize the opportunities that lie in this Unknowable. Such an approach would be intellectually dishonest and a bit stupid.

So we are in a cultural phase in which we should ask ourselves ... and thus our intellect (Mind) and our scientific tools ... whether our dealings with the spiritual and the Unknowable is childishly naive or latently psychotic. We might ask ourselves, why can’t such a high-quality science start analyzing that which is inexplicable for itself in such a manner that this could result in a gain for humanity? This would lead us to a formula that I have described quite often, namely science plus Noetic as a path to the next future: Transligion and telepoiesis would thus come into focus. And we would also basically rearrange the subject of spiritualization and evaluate it differently, looking at it from another perspective.

As Georg Diez wrote, this is not about the hereafter. We do not need a revival of religions. We do not need reactivation of old esoteric thoughts. We do not need to escape to a place beyond the Earth. Instead, we need ... and this is part of intellectual honesty ... a complete focus on the here and now. Only this is our reality. And only this determines the quality of our lives. In this context, Diez writes:

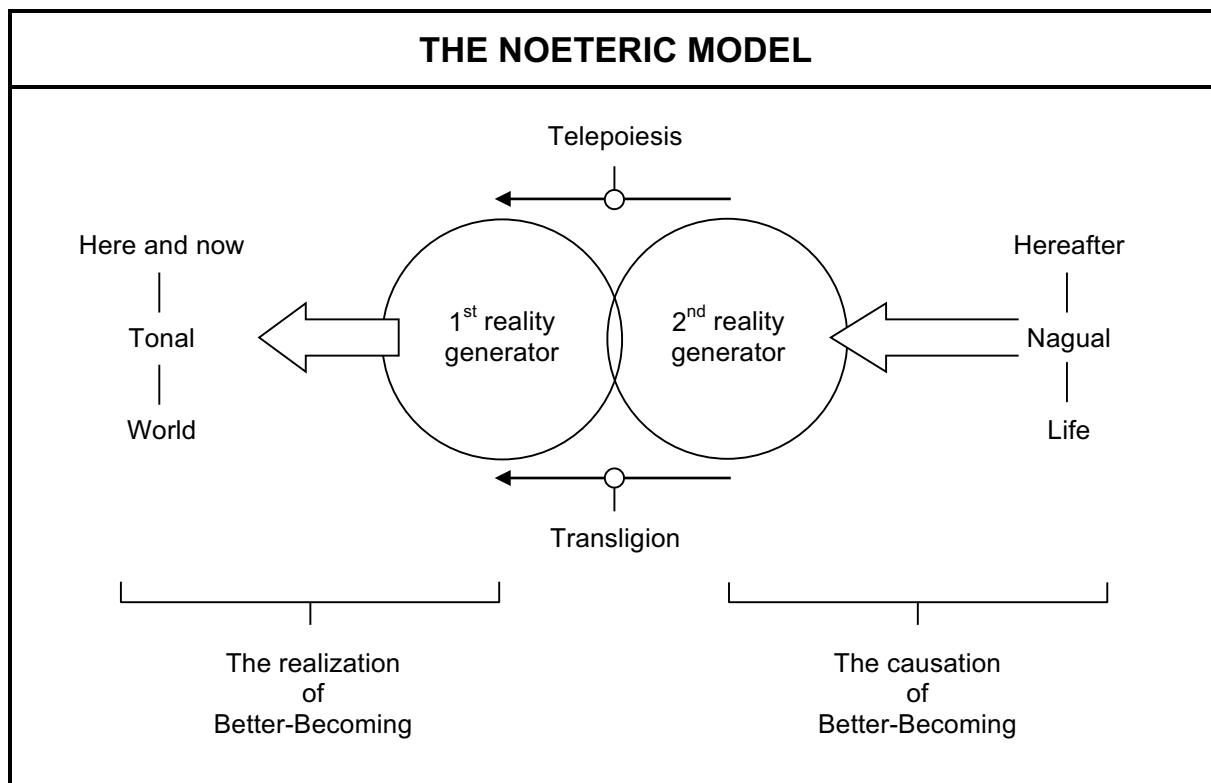






**“Not the hereafter,  
where the interpretations live,  
but the here and now,  
where the humiliations await.”**

We have to undergo so many conflicts, so many indignities, so much brutality and so much unspeakable folly ... every day ... that it might be time to overcome the escape route to the hereafter, which generally always contains the intent of pre-rationality. If we do not exploit the hereafter as an escape from the “evil of this world,” but if we instead redefine the hereafter as the Nagual, that is, as the Now of Becoming, things immediately look different. Then the hereafter becomes the Unknowable that helps us in the here and now. Then a spirituality moves into the view of the Nagual, that is, one of life and Becoming. And the goal is to make this Nagual usable for the here and now, i.e. for the world (Tonal) and thus for the Better-Becoming of the world. And this is Translignion.



As the diagram above shows, we need two reality generators for this. Within the 1<sup>st</sup> reality generator, which everyone has in their heads and which is more or less strictly focused on thinking and objectivization, it will be impossible to develop the concepts that enable us to utilize the Nagual as a source of Better-Becoming. We will need a 2<sup>nd</sup> reality generator for this, so that Translignion can flow from the Nagual to the Tonal.







So we are not dealing with some kind of escape from the problems of reality in order to obtain ... in an imaginary alternative paradise ... the happiness that we do not find on Earth and in our real lives. That is not what this is about. The point is to qualify the Better-Becoming of the Tonal by empowering ourselves spiritually to make contact with the Nagual because that is where Better-Becoming is generated.

Of course, our intellect (thinking) deceives us by saying that any Better-Becoming is an aspect of cognition, thinking, and will. But if we take a closer look at the major choices of human evolution, the great creative inventions and outstanding creative progressive births, then we realize that revelations similar to enlightenment were almost always involved. Of course, the human spirit has received these revelations. Of course, the human language then formulated everything in such a manner that other people could understand it. But the origin of Better-Becoming is always where the great leaps are born ... in the Unknowable ... outside of intellect, will and "I".

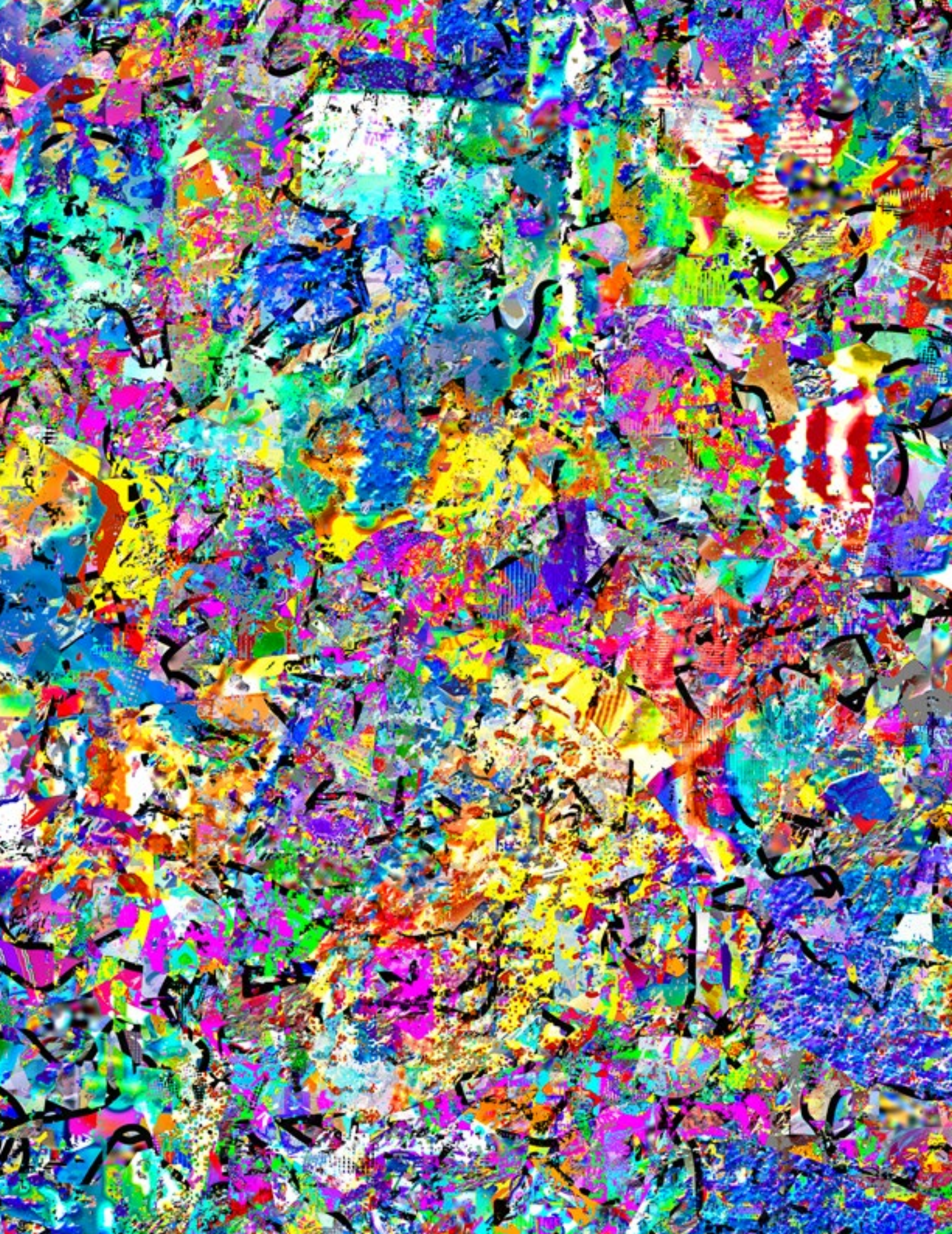
So the goal is the ability of the human spirit to recode the hereafter or the spiritual. The result could be a dimension that could be called Nagual (of course, you can use any other term for this), defined as the cause of Better-Becoming. From this perspective, the Nagual is the agent of creation that is active in the Now of Becoming. It provides people with the code of Better-Becoming.

Of course, this perspective is difficult for us because we do not have a 2<sup>nd</sup> reality generator. From this viewpoint, Translignion and telepoiesis seem to be, at first glance, expressions of a vintage spirituality.

Vintage spirituality, primarily based on religion and esotericism, has taken place in the here and now since the beginning. It was always world and Tonal, even though its content has also been based on the hereafter. It was a consolation strategy. According to Diez, we could say that the consolation strategies of religion and esotericism have contributed very little to the reduction of the humiliations and indignities of people and the atrocities between people over the centuries.

In this regard, we certainly can agree with André Glucksmann when he points out how little civilization ... about which we are a bit proud ... has been able to "make evil a taboo" and to criticize and dissolve the ideologies that are designed to "collectivize hatred". From the perspective of Glucksmann, the goal is to develop and enforce new cultural concepts that could be able of convincing us to turn to the here and now in a more intelligent way. He describes this as follows:







**“This is not the entrance  
to paradise,  
but the escape from hell.”**

At the moment, it looks like the avant-garde lines of science are leading us more and more towards transcendence and the Nagual. The more that we use the sciences that are concerned with life to try to comprehend the origin of our cosmos (Big Bang ... yes or no?) or biogenesis (who invented life?), the more it becomes clear that there is a myth that is completely integrated in science ... so completely that not even science itself notices it. Thus, science is steeped in a myth that aspires to the truth in the form of eternal laws.

This is the myth of science. It certainly has led to the fact that we have advanced so far in human evolution. On the other hand, we are now also becoming increasingly aware that this myth of science subtly prohibits the collective consciousness of our culture to perceive itself as a myth. There are scientists on the front lines who are striving to find truth and principles, more and more often discovering puzzles, mysteries, and wonders, and postulating the Unknowable.

So progressive science is slowly making its own myth visible. But the myth of science remains valid. This is seen, for example, in the efforts of physicists since the discovery of quantum physics. It can also be seen among cosmologists. Some of the theories and model constructs that are being drawn up here are the metaphysics of free-floating mathematics (see, for example, string theory, which I will come to later).

So science has cautiously begun to lead the dogma of truth and the goal of the eternal laws into erosion. This is the positive aspect. At the same time, we also have to see that the prohibition myth of science makes it difficult to develop a novel science of spirituality. This would, of course, no longer be classical science, i.e. not a type of science that corresponds to its own myth in the way it has been developed by Francis Bacon and Isaac Newton, among others.







One of the most important scientists of modern times, Albert Einstein, repeatedly stressed that something is obviously wrong with the truths and the eternal laws. In 1931, during a sailing trip near Potsdam, for example, he said to his guest: “We know nothing about the everything” as he looked intensely into the cloudless sky. “All our knowledge is merely the knowledge of school children.” The guest responded: “Do you think we will ever know the secret?” Einstein's answer shows the direction where science is moving: “Maybe we will know a little more than we do now. But we will never know the true nature of things ... never!”

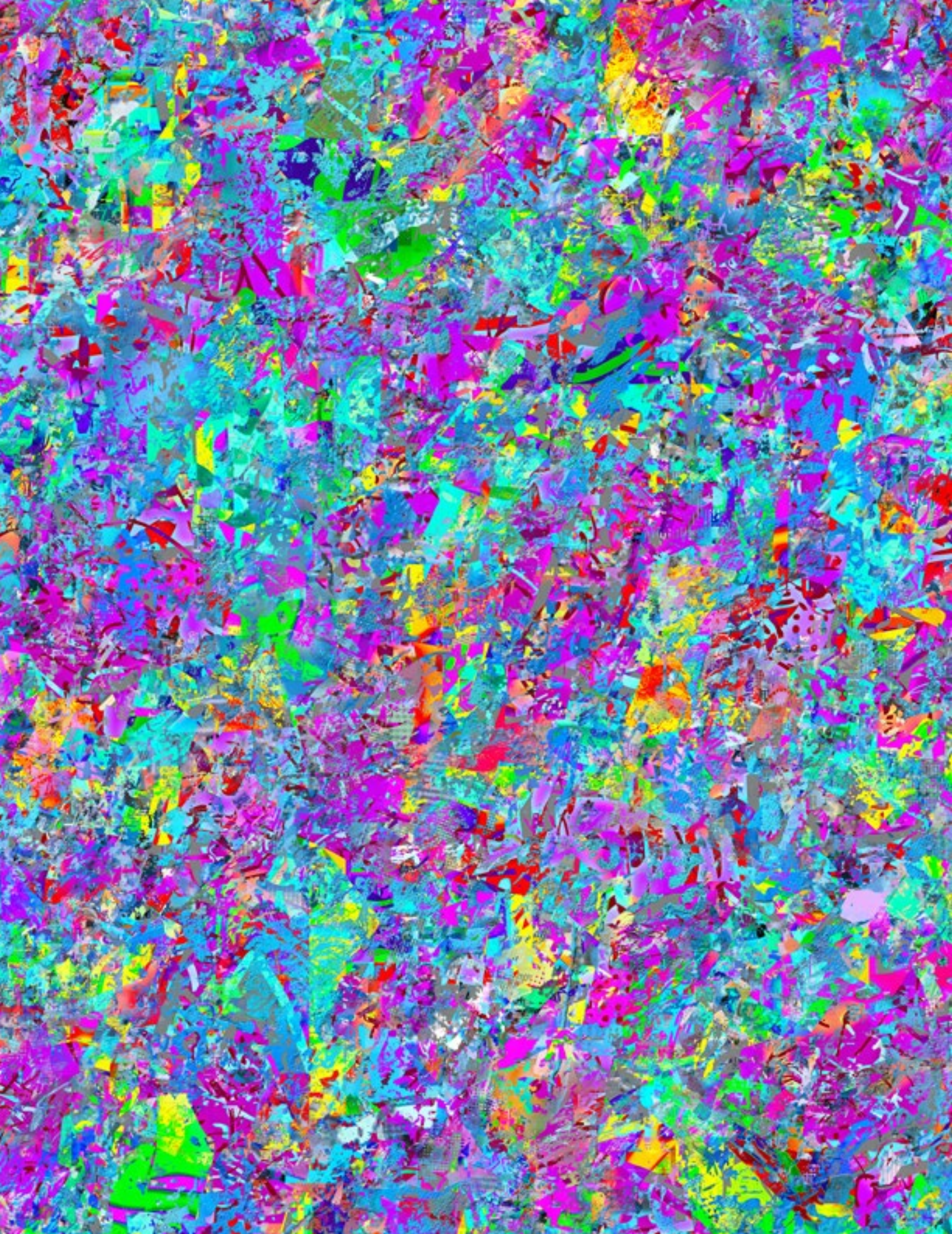
Albert Einstein, one of the co-developers of quantum theory, constantly suffered under this theory. For him, it was clear how this theory would develop, namely into a theory that “would become a one-time system that couples uncontrollable external randomness with internal determinism” (Peter Pesic: “Labyrinth: A Search for the Hidden Meaning of Science”, Penguin, 1993). This means, as Pesic writes, “that the secret code of nature is indecipherable although the secret code itself is structured according to enforceable mathematical rules. The secret of nature is encrypted in the form of randomness that is so complete that not even nature itself could solve it.”

In the sector of consciousness research, neurologists have now arrived at a point where they basically doubt whether our entire reality could meet the criteria of reality. For brain researchers such as Gerhard Roth (“The Alphabet of Time”, Fischer, 2010), the world around us consists of a variety of constructs that we use consensus processes to encode so that they become a viable reality for us. But they are ultimately constructs. Roth goes even further. Even that which represents “absolute consistency” for us, namely our own “I”, is nothing but a process of continuous constructs.

However, if scientists are now beginning to question truth and eternal principles more and more so that constructs (and thus a dimension that extends into the virtual) can simultaneously be pushed to the fore, then science has in principle arrived where it could begin to free itself from its own myth of science. In other words, where it can take the next step for spiritually coupling the intelligence of the sciences to the

**drifting truths  
of the Unspeakable  
and the Unknowable.**







To put it another way: Couldn't we begin to make the inventions and constructs that are not designed to make the truth of reality visible (that would be the old myth of science), but that are designed to guide the invisible to a resonance in our organism in such a way that at least these resonances could be defined as temporary (drifting) truths ... defined according to the criterion that is important to radical constructivism (Heinz von Förster), namely "viability"? We would do without objectifying the invisible of the Nagual and thus the inherent dynamic that exists in the Now of Becoming. But we would increasingly use science to make this Nagual useful (viable) for our personal lives and thus also for the evolution of humanity.

You could also argue as follows: We are searching for the source of consciousness. We absolutely want to find and objectify it. But basically, we have already found it: it is the Unknowable. And we already have this source. It has long since become part of our lives. It is the Unspeakable, which is included in each personal consciousness that is produced.

So we have arrived long ago. And we have already interacted for a very long time with the "thing" that we seek. Perhaps it is therefore time to recognize that we people will never have a consciousness of something without the involvement of the Now of Becoming. In other words:

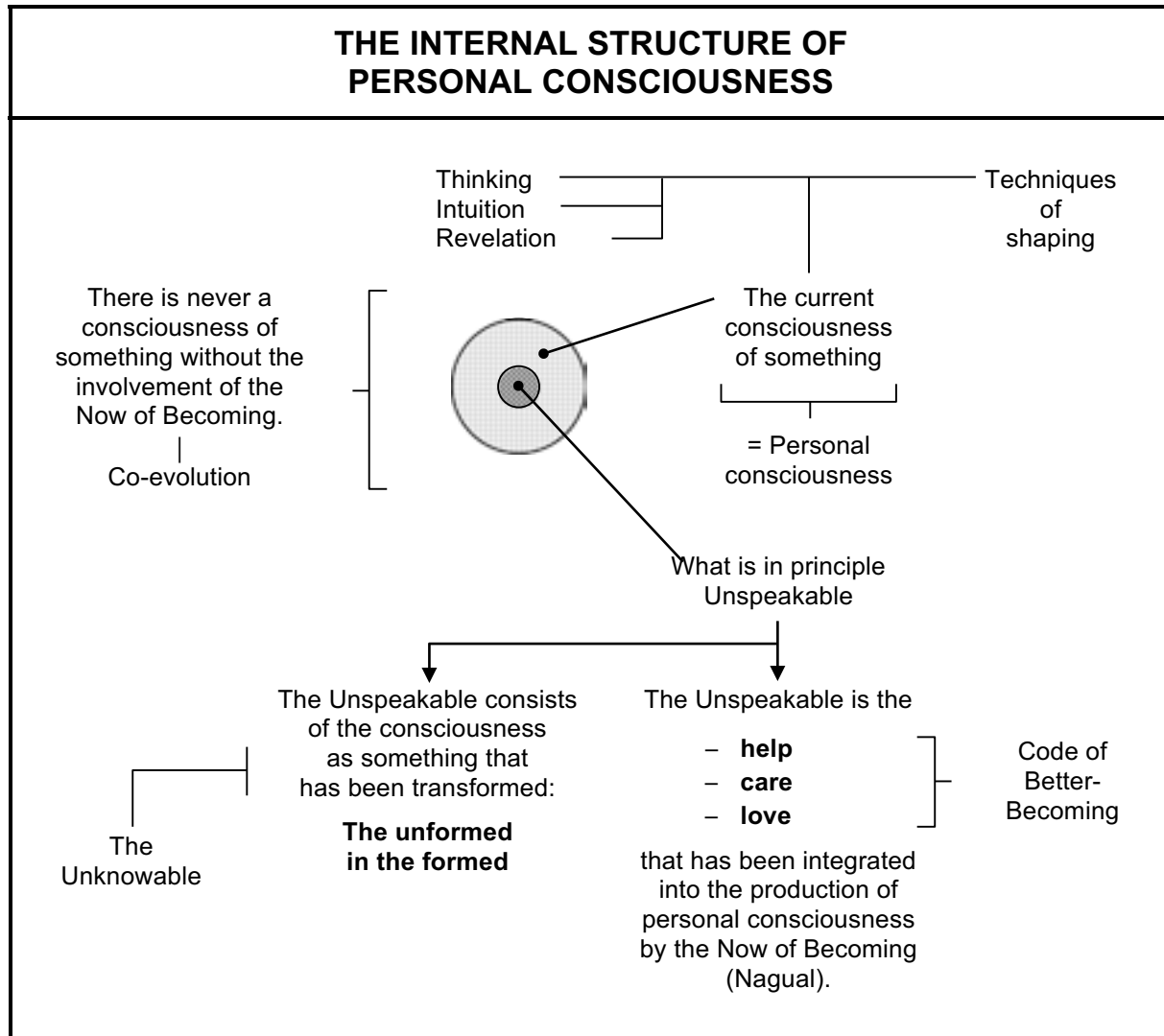
**Co-evolution is the  
basis of our Being  
and our Becoming.**





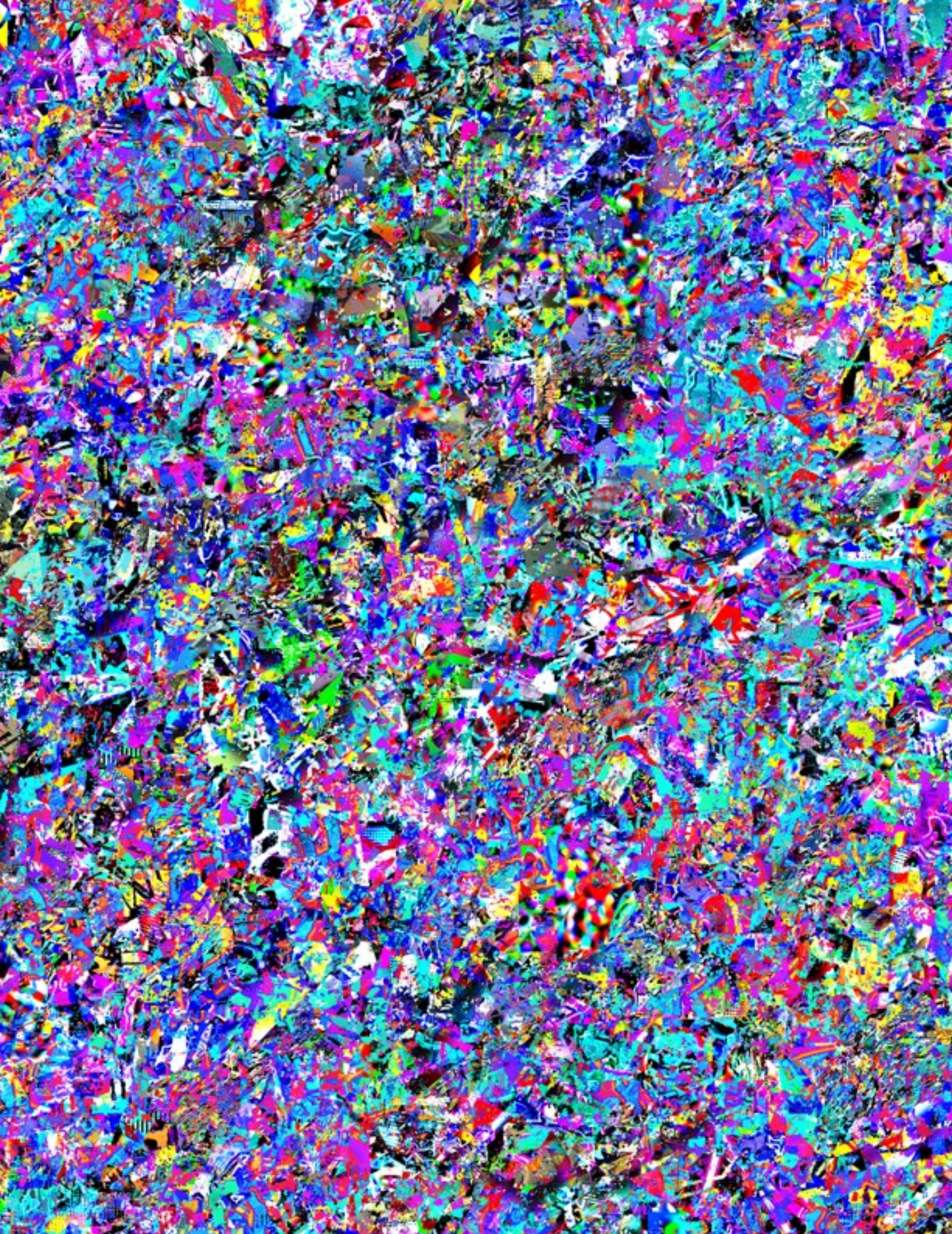


The following diagram describes these relationships:



If we try to describe the current situation of the evolution of the human spirit, and at the same time try to take a look into the future of this spirit, we get the following picture:







## STATUS REPORT AND FUTURE

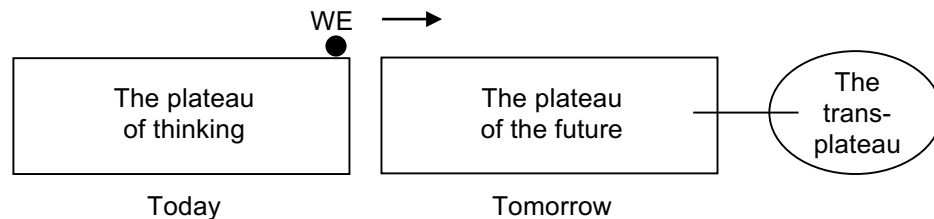
We are in the phase of highly developed and clear thinking.

We try to explore the backgrounds of the major issues of

- cosmos
- life / evolution
- consciousness

using the intelligence of our thinking (science) and to harness them for our upcoming progress (evolution).

The results to date of our explorations have led us to a plateau. And we are in the process of mentally moving to the extreme edge of this plateau.



Today, we realize that our plateau of thinking is gradually reaching its limits. And we see a new plateau on the other side. We want to go there.

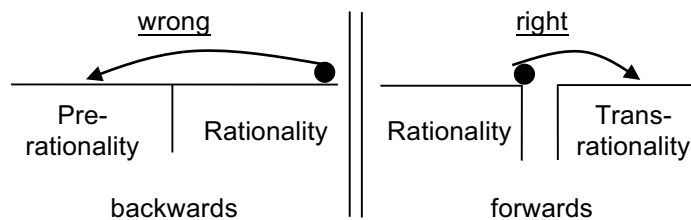
Currently, we are trying to make the leap to this future platform using our traditional means of thinking. But the latest research results from

- cosmology / quantum physics / string theory / etc.
- biogenesis / molecular biology / genetics / artificial life / etc.
- consciousness research / neurology / etc.

are not leading us to the desired

### leap of thinking

because our thinking at the cutting edge produces and uncovers more and more magic, mystery, wonder, and puzzles. But the leap of thinking can not be made as a mystery. We can not give up the evolutionary benefit of cognition if it is to be a leap to the trans-plateau. We do not want a step backwards:



Therefore, the study of consciousness now received a key role<sup>\*)</sup>. We could help our organism expand its skills of thinking (Mind) with the help of the new skills for the targeted receiving of

Cosmos → Cosmic intent  
Life → The Now of Becoming

<sup>\*)</sup> Our consciousness is placed closest to creation.







The dimension of "cosmic intent" (Albert Einstein) can not be utilized with thinking. It needs dedication.

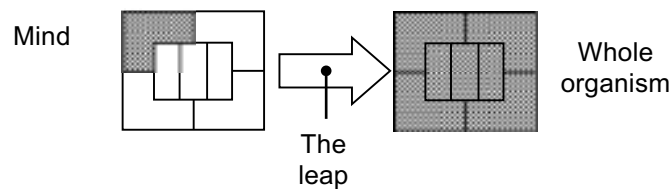
The dimension of the "Now of Becoming" also can not be utilized with thinking. It also needs dedication.

Dedication plus thinking. Thinking for the qualification of dedication. This could be the formula for the conquest of the future plateau that lies before us, waiting for us ... called Noetic.

Dedication to what? To that which unites magic, mystery, wonder, and puzzles:

#### **Creation as Now.**

Dedication to this Now of creation is not possible if you concentrate solely on thinking, spirit, and Mind. Dedication to creation requires the whole organism because only it can organize life as a whole. It thus becomes clear: the leap that is before us is the leap from the Mind to the whole organism:



It will be necessary to program the whole organism towards creation so consistently that you, as a person, know and experience: "I am creation in the Now."

We recognize that the study of consciousness is of an extraordinary importance. And from the point of view represented here, it is postulated that this exploration and utilization of the consciousness can succeed only if we can separate ourselves from the one-sided dominance of thought in favor of dedication.

Thinking will remain, but only in the 1<sup>st</sup> reality generator. Dedication will be organized in the 2<sup>nd</sup> reality generator. What is crucial ... and I will return to this point later ... is that the future could require us to put the 2<sup>nd</sup> reality generator in front ... so that it can be the director. If we do not succeed, a conscious and deliberate co-evolution between the human Mind and the consciousness as something (free, creative time) will not succeed.

At this point, it becomes clear where the differences between esotericism (including religion) and the new or modern spirituality postulated by Metzinger will be placed in the future. Modern spirituality will have to be shaped so that it can enter an effortless and perfect interaction with thinking and cognition so that the general constructivism that people need to produce their reality is not narrowed or blocked.







On the contrary: Only with the realization that the reality in our heads is a construct (in the same way as the “I” is a construct) can the productive cooperation between the intellect and modern spirituality occur. From this perspective, we should be grateful that religions and esotericism have for many centuries preserved, interpreted, and maintained a kind of core substance of spirituality. Of course, you can say all sorts of things against religions and denominations. And right now, all kinds of harsh criticism is being made against religion, at least in Western culture (see, for example, the controversial book by Richard Dawkins, “The God Delusion”, Houghton Mifflin Harcourt, 2007). But it is still to the credit of religion and esotericism that they have kept the core substance alive.

We should be able to see that, due to the separation of religion and science, we have gone down a path that has led us to clear thought. This separation has provided the mental resources of extremely positive self-dynamics. And the results of modern science are now leading us to the point of our plateau of thinking where we are able to suspect the Trans-rationality that lies ahead. Without a clear, almost one-sidedly dogmatic focus on thinking, reason and logic, we would not have reached this point on our current plateau. This means that religion and esotericism would have been a hindrance for this “internal progress” of the human spirit.

On the other hand, religion and esotericism (as well as the relatively new form of the “New”) have contributed to the fact that some of the eternal truths (which have basically been mystical revelations) have been preserved and could be revived again and again. The new spirituality will probably be able to incorporate only a little of this historical substance. Instead, it will utilize the latest “edges” of the speculative sciences in order to turn it into something that could be described as

**progress to a higher intelligence  
using co-evolution.**

Let us look at this a little more closely. Mystical and eternal truths have the disadvantage that they can not be flowing truths (constructions). But modern spirituality is attempting to build up Transligion, that is, the basic coupling of human consciousness to the origin of our futures. In this respect, modern spirituality is much closer to Noetic than to classical esotericism. This means that we assume that the great spirit of the cosmos (or, more precisely, consciousness as something) is located in an evolution. At the same time, it means that this evolution is stimulated and co-caused by the spiritual evolution of people and mankind. In this respect, it is co-evolution.







**The great spirit of the cosmos  
develops together with the advances  
of the human spirit.**

Modern spirituality ... which can only be sketched briefly here ... is thus based on flowing truths because both the great spirit in the Becoming as well as the human (minor) spirit. Religions and esotericism had, so to speak, only absolutely true blueprints for the cosmos and for everything that happens in this cosmos. In modern spirituality and in the concept of Noetic, there will never be specific blueprints, because it is completely open how the shared development between the great spirit (consciousness as something) and the human spirit (consciousness of something) will be designed. In Noetic, this situation is described as

**the interplay  
between Calling und Answering.**

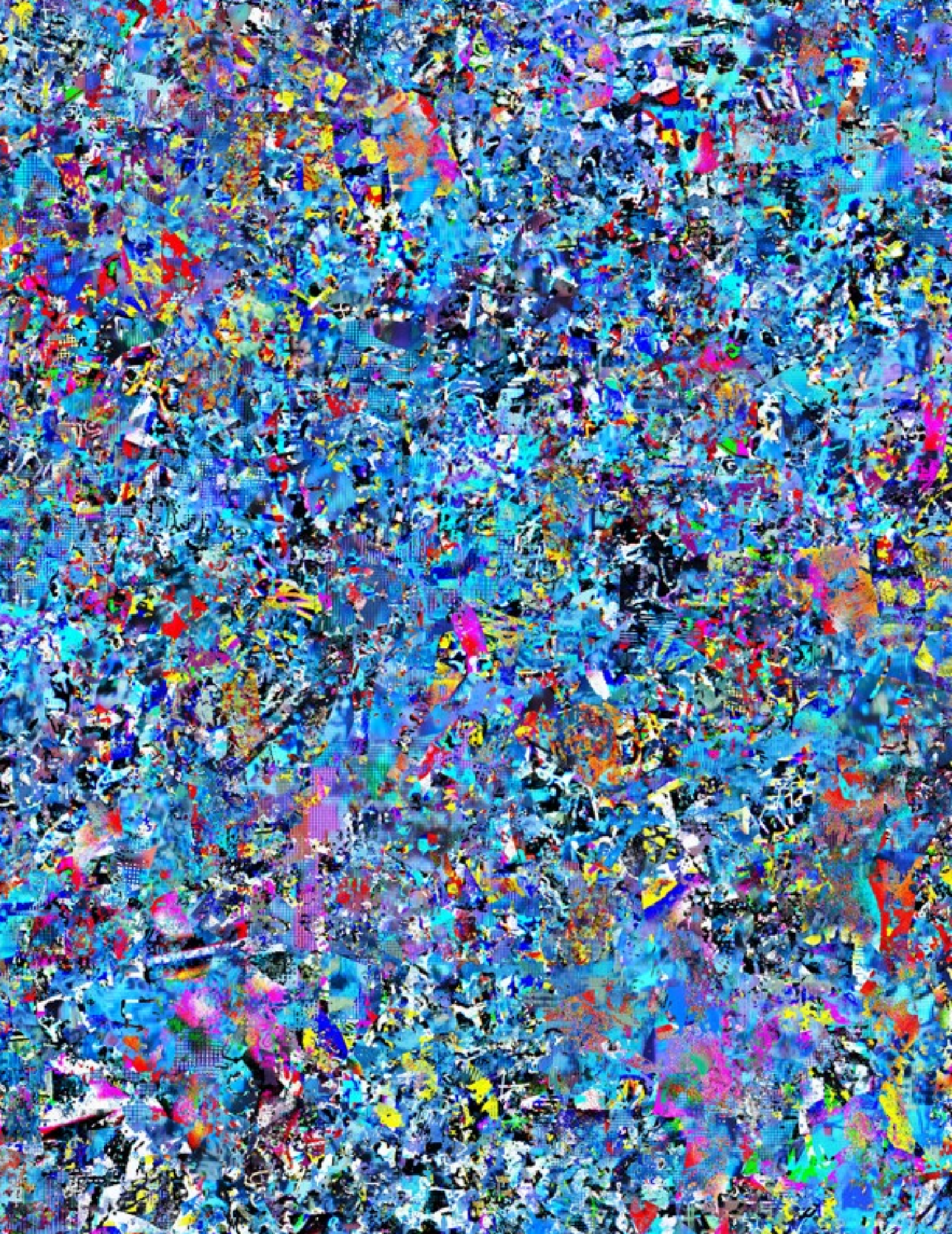
The major religions are more or less clearly supported by collective longings for redemption. Modern spirituality and Noetic know redemption only as an individual requirement (self-redemption in terms of “I free myself from my self-destruction”) to be able to enter the interplay of Calling and Answering more powerfully and intelligently.

Classical religion has used the fundamental Unspeakability of the Absolute and the Unknowability of the Numinous to produce relatively clear and sometimes dogmatic models of God. In Noetic, there is no God. So no religion. And no faith. But there is creation, which manifests itself in two ways: as a cosmic event (keywords: Big Bang and multiverse) and as a singular life (the individual person).

Noetic assumes that everything that exists for ourselves in the world is creation and that much of this creation ... as Gerhard Roth has written ... “can not be experienced, but is inadequate”, and remains so. The focus of Noetic and modern spirituality is therefore the following question:

**How do we change our brain and  
our processes of consciousness  
so that we can cooperate more and more  
intelligently with what is in general  
unknowable (what Noetic  
calls the Nagual)?**



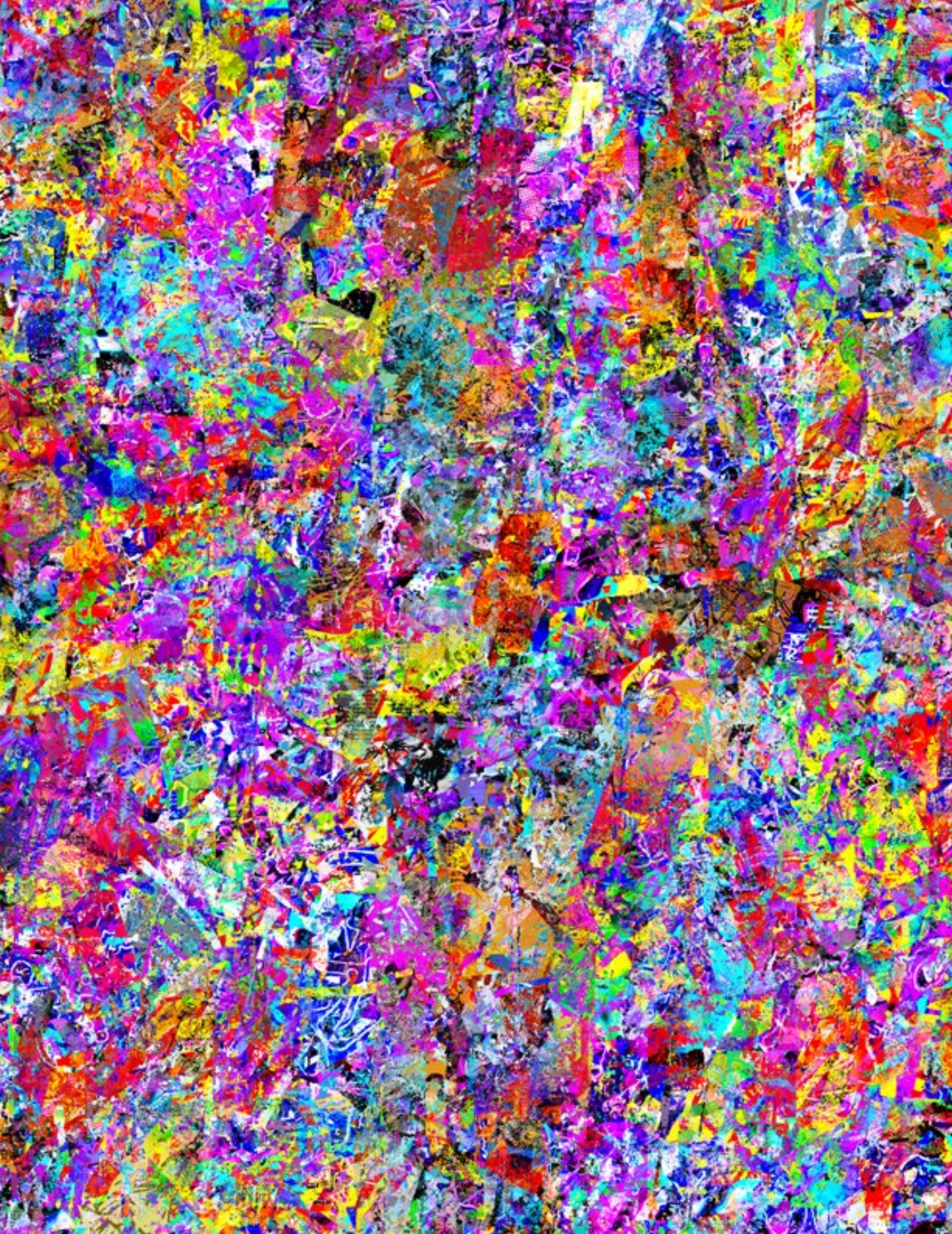




From the perspective of brain research, there are various models and designs in this context. Some neuroresearchers (e.g. Patricia Churchland) entirely reject the concept of consciousness. This is a very radical/materialistic or naturalistic position (hardline dogma). Most brain researchers treat consciousness as an epiphenomenon or as a mystery whose scientific/empirical explanation requires a little more time.

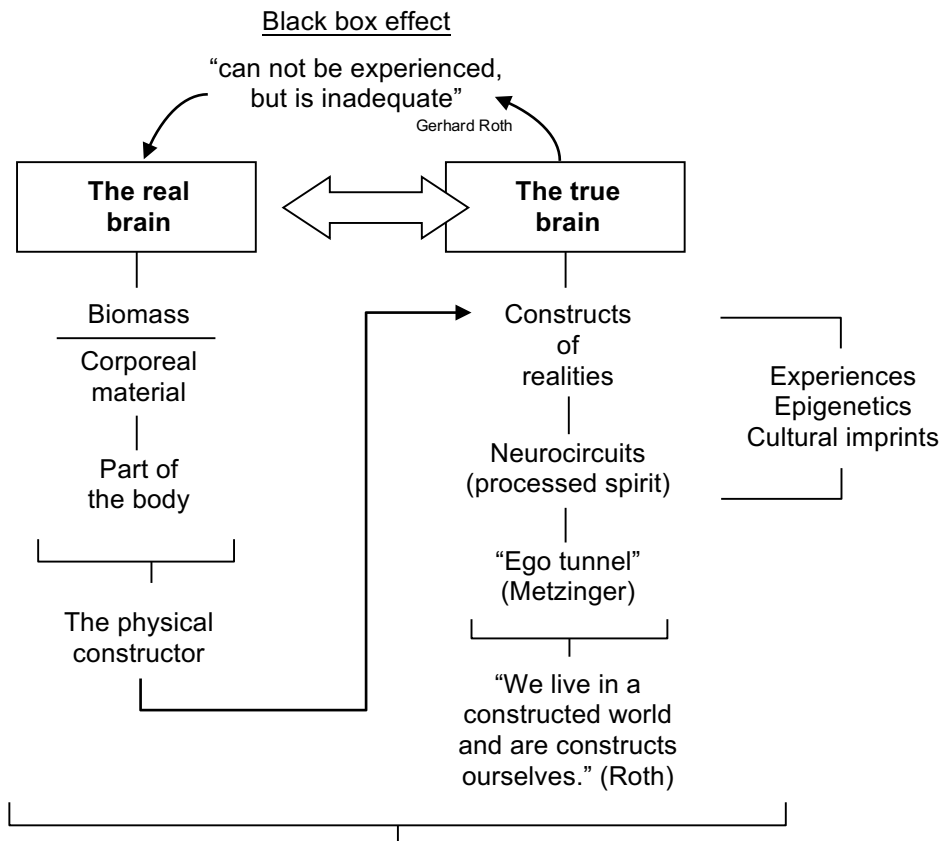
But there are also neuroscientists (Gerhard Roth is one of them) that focus more on the way in which the biomass of the brain interacts with the constructs (realities). These people ask whether it could be “technically” or biologically possible that the true brain (i.e. the biomass) can be changed and revamped by other constructs of reality in such a way that we can learn and objectify more and more about the Unknowable of creation over time. In this sense, modern spirituality is based on the interplay between the real brain and the true brain. The diagram on page 287 tries to outline this, partially according to the concepts of Gerhard Roth.







## THE INVISIBILITY OF THE PRODUCTION OF CONSCIOUSNESS



- ① We have no access to the real processes in the real brain. “We can only postulate” (Gerhard Roth) ... i.e. develop constructs about this ... subjective interpretations of processes that we have made visible to ourselves with our analysis techniques. A constructed “I” interprets observations (constructs) within its constructed world.
- ② We do not know how the interplay of the real brain and the true brain manages to organize Calling (in time’s arrow) in such a way that an adequate Answering of free, creative time (which is outside time’s arrow) emerges in the current consciousness. We call it thinking. But thinking is also only a stream of constructs:

**We forever remain  
the prisoners of our constructs.**

- ③ The only path that we could take is the path of spirituality (Telepoiesis/Noeteric). This would mean that we consciously and purposefully introduce and establish the constructs into the brain, the Mind and the entire organism, ones that are able

**to get the real<sup>\*)</sup> to resonate so strongly in our organism  
that we can imitate it and reconstruct it.**

This requires that we transform our entire organism as much as possible into “I am creation”.

- ④ From the perspective of Noeteric, this transformation requires Translignion (→stillpoint) and Noeteric Tantra.

<sup>\*)</sup> The Now of Becoming / the Nagual / “real” reality







This concept of a neurobiologically oriented spirituality is based on an idea that Merlin Donald ("A Mind So Rare: The Evolution of Human Consciousness", W. W. Norton, 2002) has formulated very clearly. Donald says, "The brain can never be aware of its own Self. It is pointless to speculate about whether it might not actually be possible that our consciousness extends to the processes that occur in the brain. Directly conscious sensing of brain activity does not and can not exist. Brain activity can merely be a source of experience, but never its object."

Everything that we objectify as brain activity (e.g. with electronic scanning methods) is Tonal creation, and thus constructs. We do not see the brain as reality. We see only the interpretations of processes that we stimulate from the outside. On this basis, we can say that everything that we design as transcendence (e.g. consciousness as something / Nagual) or introduce as a working hypothesis is always a subjective construct. But the so-called empirical (hard) data are also merely constructs.

Once we have recognized this, we can appreciate both aspects equally. We construct the realities of brain processes with modern scientific research methods, and we design transcendence models (e.g. the Nagual or the hypothesis that there could be pure consciousness ... i.e. consciousness as something) as subjective constructs.

What is important in the concept of Noetic is that the construction of a transcendence (Nagual) mentally enables me to design my realities in such a way that I can initiate and organize evolutions. The hypothesis of a Nagual makes possible subjective reality constructions that can lead to the fact that more and more forever new realities can be discovered (constructed). Constructing transcendence models thus precedes the observation of reality and of the creation of "objective realities".

From this perspective, the cooperation of the human Mind with the models of transcendence that it has invented and constructed becomes a creative enablement process for the subsequent constructs of reality and objective facts.

In this view, the hard empirical data of science are in no way "neutral" discoveries of a real being, but rather results of a preceding cooperation between the Mind (consciousness of something), the Unspeakable (transcendence) and the Unknowable (consciousness as something / Nagual).







It may be that the hypothesis of the Unspeakable introduced here is wrong. It could be that the construct of the Unknowable (Nagual) is also wrong. I would say that these constructs are in principle “off the mark” because they have exactly the content that can not be content. And yet, it might be advisable (viable) to work with these constructs, at least as long as they are fertile and efficient for the self-evolution of the human spirit.

From this perspective, we could define the concept of an “I”-based thinking (Cartesianism) and a construct that has been extremely productive because it has led the human spirit to where we can see and construct the Trans-plateau. In other words:

**The efficiency of thought  
enables us to move our Mind  
beyond the limits of thought.**

If we invent the right Noetic hypotheses and metaphysical constructs (i.e. a new, modern spirituality), it could be that we could annul a major portion of our spiritual blindness.

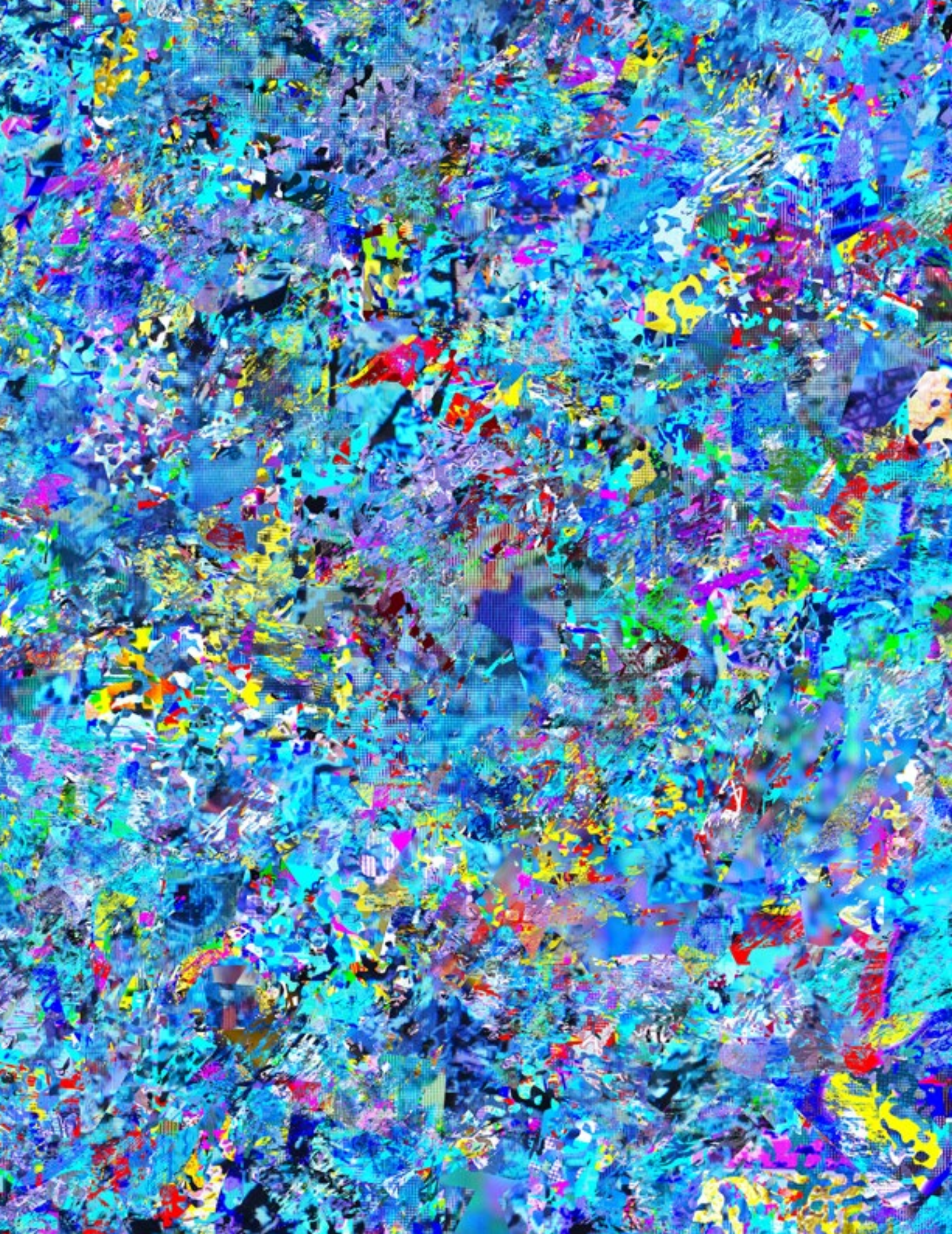
At the moment, we are very stringently fixed on organizing the progress of our spirit using objective (empirical) data from the results of science. The “new and improved” should arise from the intelligence of the knowing observation. This does work. But it works mostly only because we include a relatively large number of metaphysical conditions, ones that we largely do not operationalize, prior to the objectifying observation. We are currently organizing our intelligent observation in such a manner that we consciously hide the previously completed metaphysical rules and mythical ensembles ... in such a manner that we would have to be ashamed for this:

**We are making our spirit blind  
to its own operating model.**

The objectivities, laws and truths of science that are thus constructed can be brought very well into the patterns of our culture and thus into the “soft dogmas” of our language. Because we have made the successful ideology of Cartesianism the basis of our spiritual evolution, our culture and language are also imbued with this ideology.

As Gerhard Roth has stressed, the desirability (viability) of the culturally coded constructs is produced by the fact that they are in competition with other constructs and that they are faced with the reality that is ultimately invisible for us. Thus, the outer environment that surrounds us, as well as everything that is invented in cultural discourses, continuously produces “a fit with our constructs” (Roth).







Exactly the same can occur with the biomass brain. The brain is not a socio-cultural environment; instead it is “the real brain” (Roth), but I can stimulate it with my constructs. And I can invent and apply these stimuli in such a way that this real, corporeal brain may respond to it (e.g. hormonally) and that, on this basis, a different neural structure develops. So I can use my inventions and constructs to change my brain in my favor under certain conditions. In other words, a kind of biological fit.

In this context, the metaphysical laws and spiritual inventions are of great importance. The brain will ignore some of these constructs ... for whatever reason ... and answer without any positive modulation. Other inventions that I use as stimuli will cause my brain to voluntarily alter itself, causing positive effects in my personal consciousness and in my life:

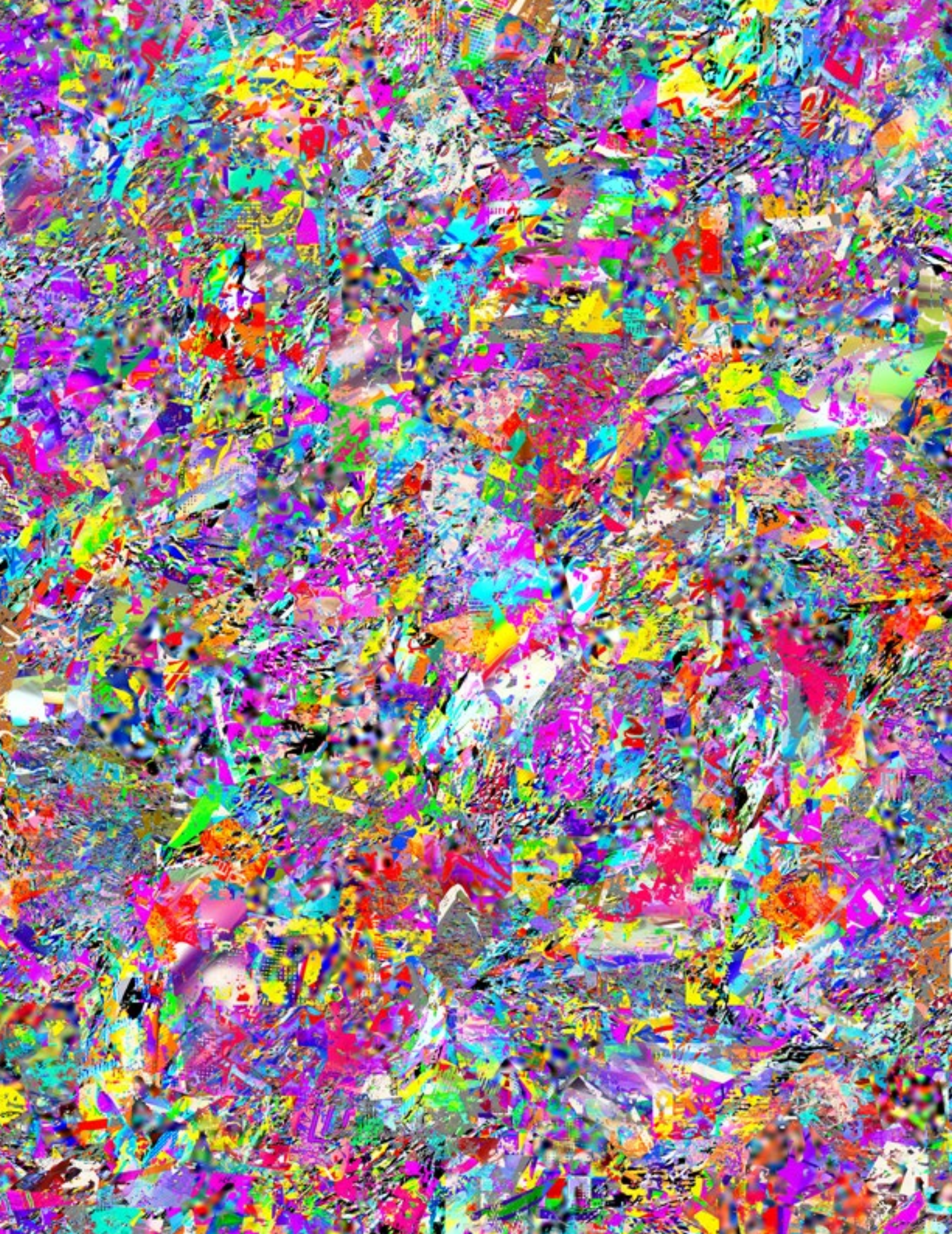
**Thus, the Better-Becoming of the  
real lived life can be dependent on  
whether the better constructs  
can invent and implement.**

Of course, all constructs are a mixture of invention, hypothesis and interpretation. Some of these constructs are very useful in terms of the ability of the “true brain” (Roth) to be able to improve itself in the future.

From this perspective, I think that the intellectual concept of thinking, in terms of our current development phase, is not a very productive invention. It appears to block precisely the inventions that the human Mind would now need to deal with, for example, growing complexity, kinetics, and globality.

Thus positive evolutionary selection takes place. From the perspective of Noetic, we can ask at this point: Why shouldn't we begin to invent a 2<sup>nd</sup> reality generator, i.e. a second “true brain”? We could then stimulate our “real brain” much more precisely and efficiently to the effect that it guides us (our personal consciousness) beyond our current limit to invention. This is the idea of co-evolution.







At the moment, the scientific dogma of objectivity (truth) is a stumbling block in this endeavor of Noetic to produce a better interplay with our brain using better inventions. Scientists are very much focused on empiricism, and even more consistently on “thinking”. Thinking is their key tool. Therefore, for example, the results of consciousness research and current brain research are strangely sterile and, to a degree, irrational when they insist that only the dance of neurons produces our consciousness.

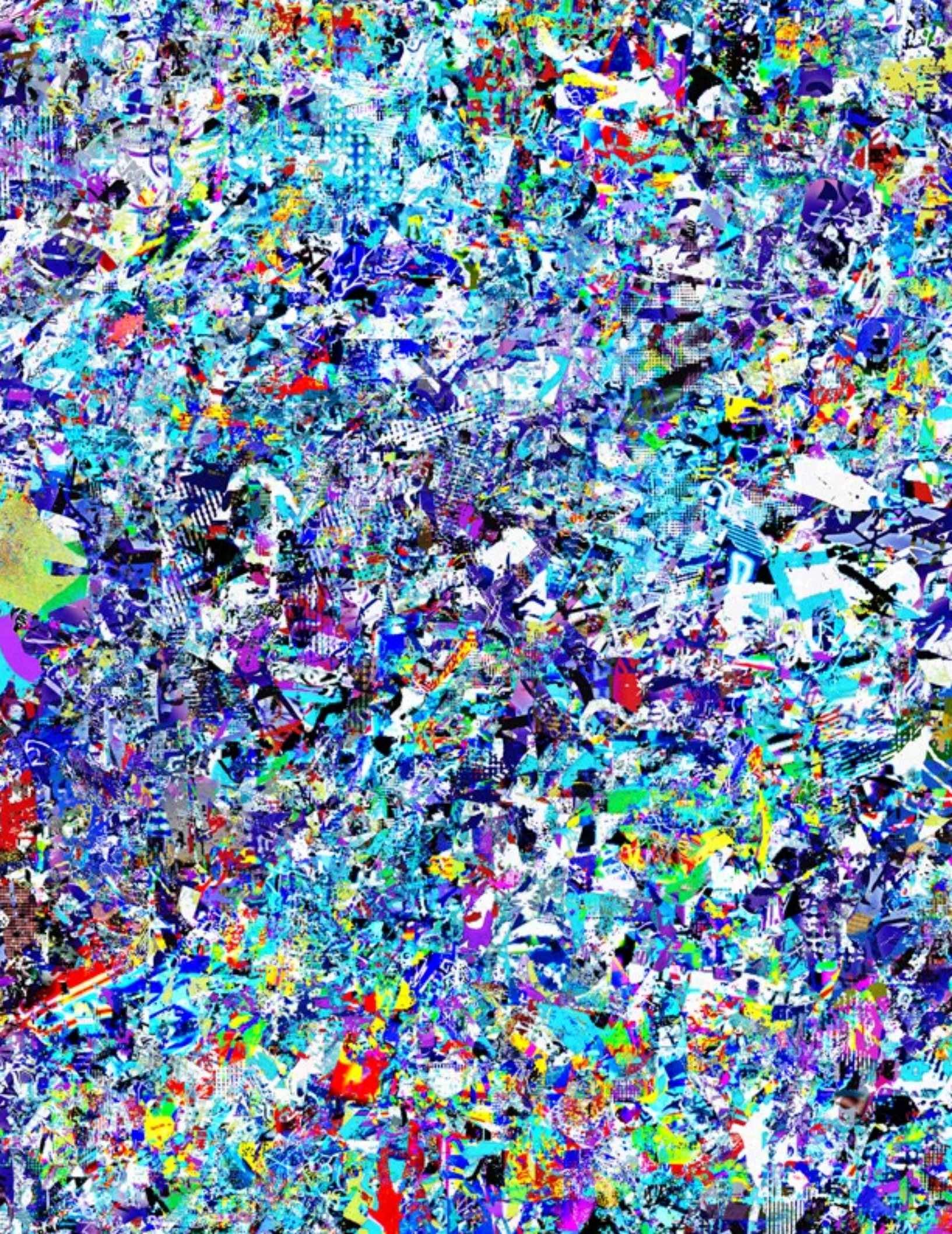
As I have already written, the language of neuroscientists is very seductive. They say, for example: “The brain produces my consciousness” without pointing out that the human spirit uses and controls the brain to produce the intended consciousness using the brain. This is a key issue. And many neuroscientists get around this tricky issue by constructing NCC (neural correlates of consciousness).

Thomas Metzinger writes ... for example in his book “The Ego Tunnel” (Fischer, 2009) ... that we will have probably achieved a breakthrough by 2050 because “the global NCC” will have been deciphered by about this time. What will we then know from the perspective of neuroscientists? We will know which parts of the brain react with which electrical, chemical, and other processes if the owner of the brain attempts to produce or retrieve certain consciousness content that could be important for him. From the point of view presented above, a global NCC is nothing but an aspired modulation in the “true brain” as a result of research. It is a constructed model for a possible perfection of the “true brain”. But in no way does it describe the “real brain”.

This is one aspect. But the other aspect may be much more important. The global NCC remains trapped forever in the dictum of thinking. This means that scientists can interpret the interactive relationship between the “true brain” with its global NCC and a person’s real lived life only in the context of cognition and thought processes. In other words:

**Brain research is such a strong  
believer in thinking that it can  
not imagine that the origin of  
consciousness has almost  
nothing to do with thinking.**







From the perspective of Noetic, cognition and thinking are relevant supporting tools of a process in which a person produces a consciousness with the help of his “real brain”. And from this point of view, the “true brain” ... which constantly develops structures of the world and reality ... is also only one of the participants. So the objective is not only about the interaction between the “real brain” and the “true brain”. This interaction does take place, but only in a subsequent function. Consciousness itself is not produced in this relation.

How is it produced? From the perspective of Noetic, the following model exists:

**Personal consciousness arises  
when the personal life of a person  
(the time of time’s arrow) connects with  
the free time of creation (creative time).**

Let us just suppose that this construct is usable or given. Now we would have to prove whether this construct is able to improve our stimulation and our programming of the “real brain”. Specifically, this means that if we consider the production of personal consciousness as a fusion of two different times, then the question arises whether this assumption and the consequent stimuli usher the brain into a better condition than the currently widespread thinking can do.

Here is my personal theory on this: If you analyze brain research over many years in all its complex ramifications, you will find that very little progress has been made, while disputes over various model constructs are apparently drifting more and more in the direction of “the emperor’s new clothes”. There is a big dispute in terms of theoretical models, but we are not getting anywhere in regard to the very simple questions. And perhaps the reason why we are stuck is because the whole arsenal of arguments is nothing more than an intense and collective ritualization of thinking. Perhaps thinking ... no matter how elegantly and intelligently it is performed ... can not get the phenomenon of the production of consciousness under control because thinking is not the producer of consciousness (which is tacitly assumed) – time is:

**Thinking does not produce consciousness.  
Time produces consciousness.**

There is something else. Even if we have completely deciphered the global NCC by 2050, as Metzinger writes, then we will still not know which “participating agents” are in the game, and how these agents succeed in integrating themselves in the manufacturing process of new consciousness. The participating agents are:







- cosmos / life
- the Nagual / the Now of Becoming (the Unknowable)
- the individual / epigenetics / cultural imprints
- neurocircuits / the “true brain” (Roth)
- the corporeal brain / the “real brain” (Roth)
- time / creation / cosmic intent.

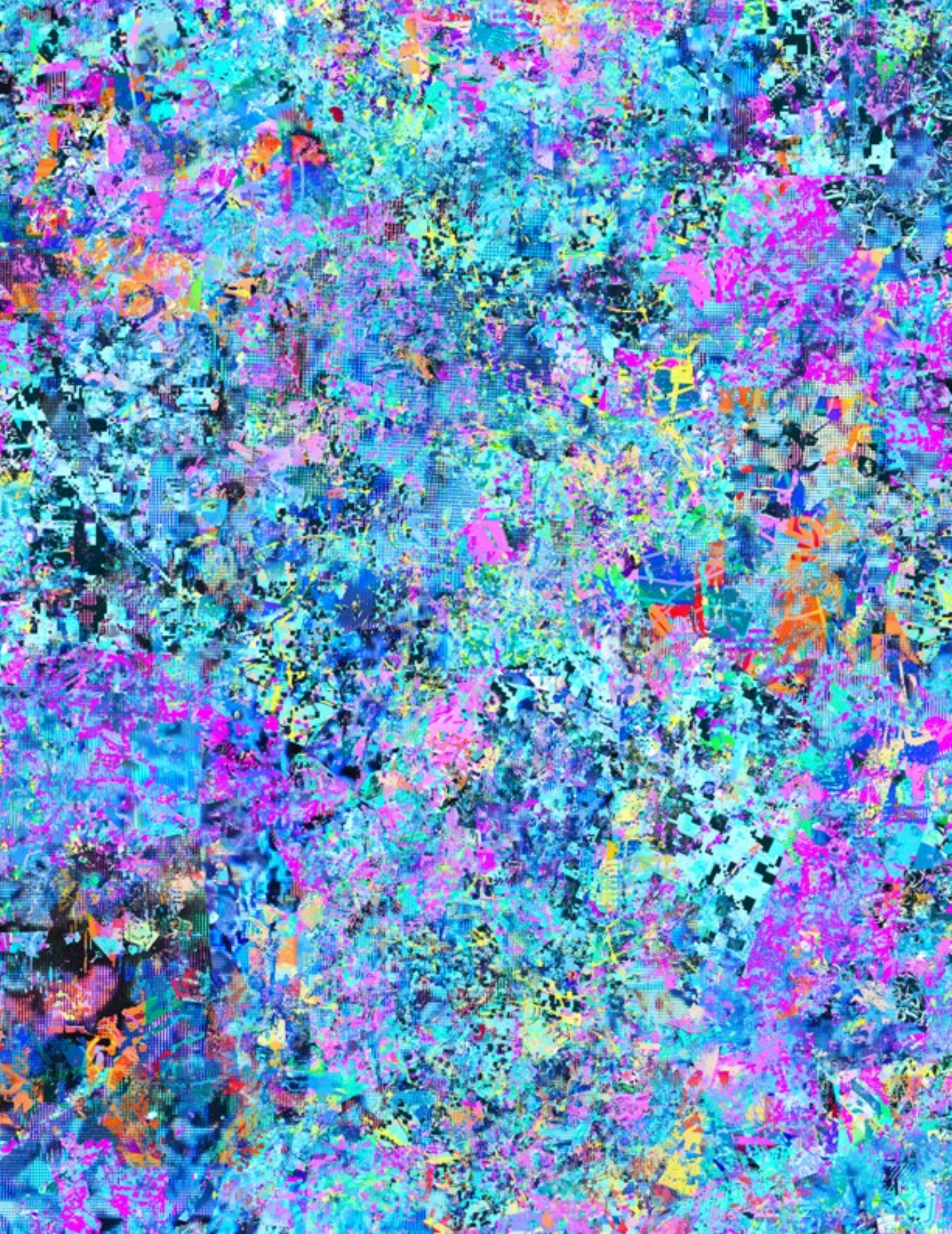
Although we suspect that all these agents are participating in the production process of the personal consciousness, we do not know when, how and in what form they act. The 100% deciphering of the global NCC tells us only what continuous physiological patterns are observable in the neural meat of the brain, in the sense of laws (repeatability). That is all we know. And so we would know only that the “true brain” is an agent ... one agent among many. But we would also suspect that this agent is certainly not the initiator. Although the “true brain” is involved in the production process of the personal consciousness, it is not the principal. It is not the director. It is not “the great driver”.

Of course, it is more convenient to assume that the brain creates our consciousness and that thinking takes on the function of the great driver in the process. We have arrived at these constructs by thinking; therefore, we want to stay with the concept of thinking. If someone now says that thinking is not the cause of personal consciousness, but rather the union of two different times, namely the time of time’s arrow and creative time, then the whole field that is at issue here is suddenly far more complex and at the same time more mystic.

Thinking as the cause of consciousness suggests thinking as a “good friend in the same spirit.” This makes us believe that a lot of logic is involved: the producer confirms that which he has produced.

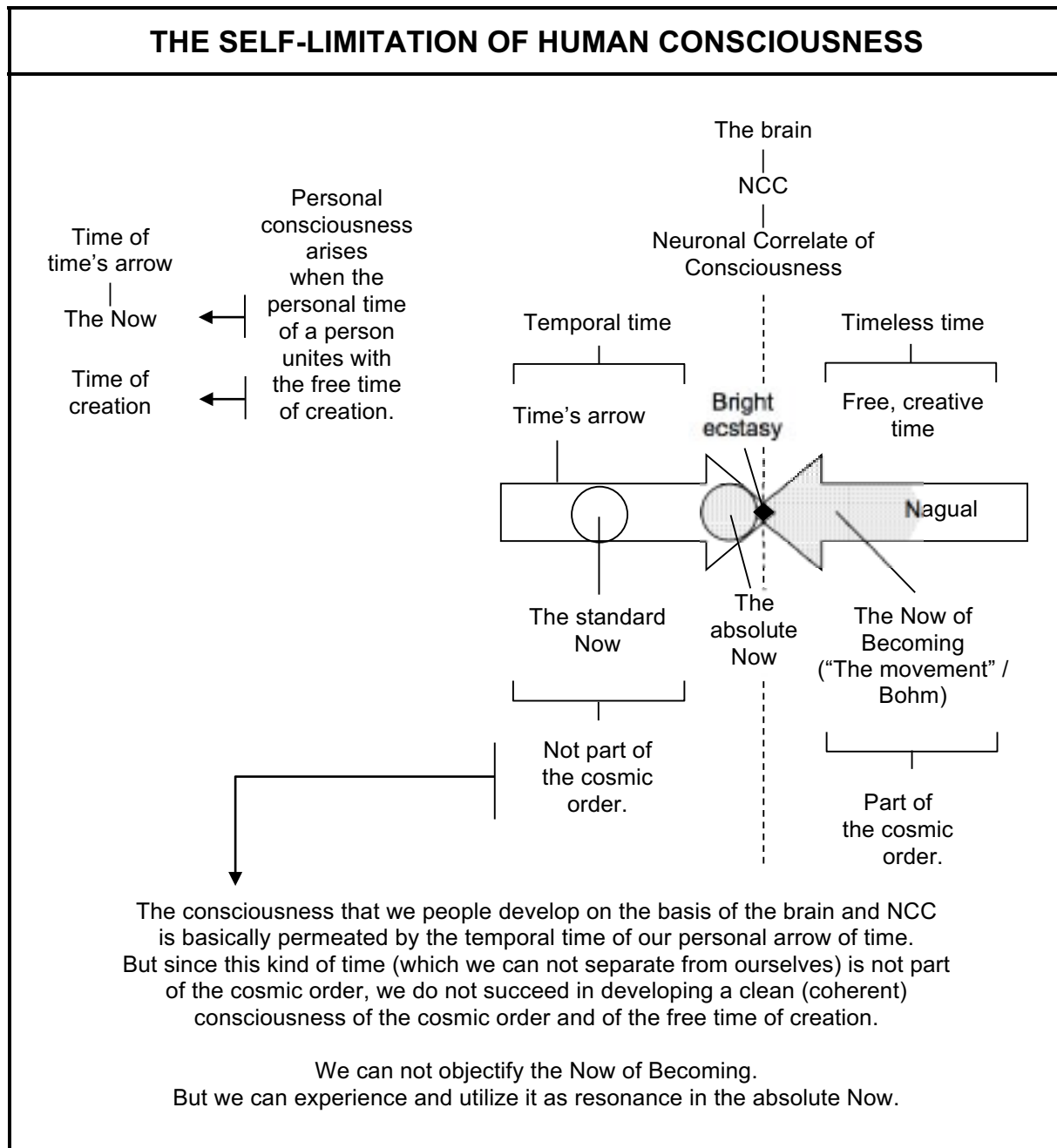
Time as the cause of consciousness... this is a disturbing challenge for thinking because time can not be represented in thought ... because time can not be so easily objectified. Only the passing, personal time in time’s arrow can be represented using a clock. But creative, free time acts outside of our techniques of observation. And the interaction between this creative time and personal time is a complete mystery because it is, in principle, unobservable.



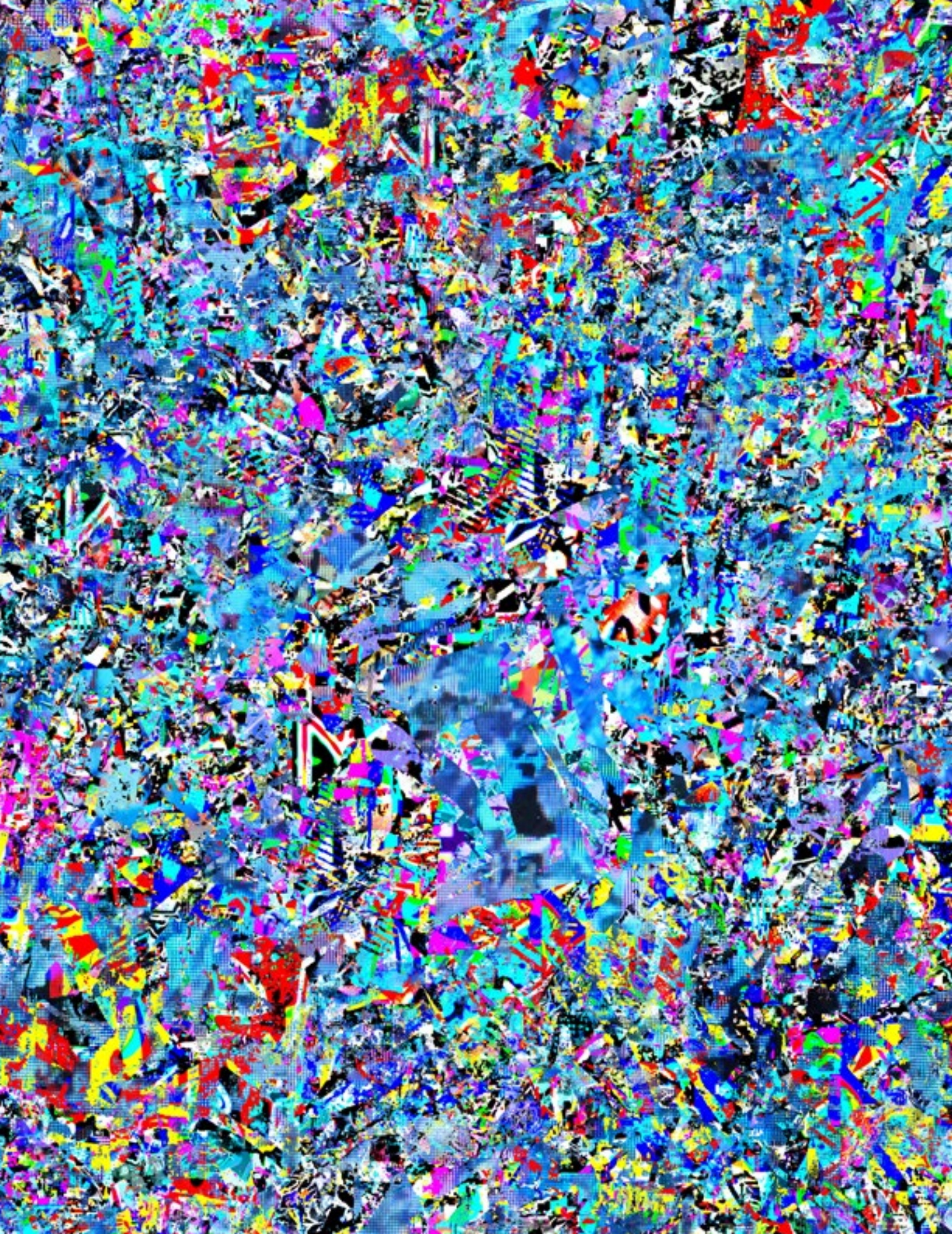




What we can contribute here is our own entire life so that we can experience this interaction as a subjective/immediate response. As bright ecstasy and healing wholeness. But mysticism and the Living Body are required for this ... two dimensions that do not seem to fit into the world of thought. And you need to invent and ritualize mental stimulations that are capable of supplementing the standard Now with an absolute Now that can act as a kind of receiving membrane for resonance imprints. The following diagram attempts to describe a few aspects of this:









A person's personal consciousness always appears in the standard Now, i.e. in the arrow of time. Now, however, the arrow of time ... that is, our human experience of time ... has been proven not to be part of the cosmic order. This fact can be observed quite well in quantum physics. So there is a time that is free of our time's arrow of time. This is the timeless time of creation. David Bohm has called it "the movement." It can be described as the Now of Becoming. It is the time of creation ... time as creation. And this time is part of the cosmic order. It is the one that connects to our time's arrow time; as a result, a consciousness arises in our subjective Now ... as personal consciousness.

When the timeless time of the cosmos combines with the non-cosmic time of the arrow of time, there are certainly observable processes in the NCC. When this union takes place, something that can be observed will happen in the brain ... more precisely, in the true brain and in the real brain. Perhaps we can also recognize laws here. And we interpret the NCC on this basis and, in turn, get "merely" a construct. This is certainly not totally unimportant, but it certainly does not describe in which form the two times ... the time's arrow of time and the time of creation ... unite in such a way that a content of consciousness is created in our subjective Now.

Since it is not possible (at least not currently) for us people to separate ourselves from the arrow of time (that is, from past, future, and the Now of our present), it is very difficult for us to construct (as a positively stimulating hypothesis) a time that is timeless because it is creative. We can not really imagine the Now of Becoming as part of our logic.

Although quantum mechanics has brought us to precisely this location again and again, proving that this Now of Becoming is part of the cosmic order, our cognitive ability to connect it to our personal Now is very limited. Our mental constructs prevent this. Our brain would certainly be able of doing this. The plasticity of the brain and the fundamental openness of neuronal processes permit this. But we can not stimulate and move our brains in this direction because we do not (yet) have any constructs for this. And without powerful constructs, the brain can not reprogram itself and develop new functions.

Of course, modern science has given us a comprehensive range of information and support. Let us stay with quantum mechanics. This is a field that is empirically very well delimited. You can observe an extreme lack of logic here, namely the magic of spontaneous Becoming. In the area of particles, for example, an element can exist and not exist at the same time, and an element can be somewhere and, at the same time, somewhere else. Likewise, the actual overturning of latency (potentiality) in the first forms of Being (i.e. the emergence of a Now of Becoming) remains dependent on the observer. It observation does not take place, there is no Becoming. If observation takes place, there is a Becoming.







Quantum mechanics has many such paradoxical and confusing laws. And Albert Einstein, who played a key role in the fact that this area of research was able to prevail so powerfully, repeatedly spoke of “spooky actions at a distance” and also that “God does not play dice”. Until the end of his life, he was in principle opposed to quantum physics. He thought it was wrong because it is not logical. He could never really get used to the magical momentum that is now regarded as absolutely certain in the form of empirical experiments. Thinking in blurred relations and in probability surprises was a thorn in his side until the very end, which is why he said that there must be a mistake in quantum physics. The actual law that is behind this magic had not yet been detected, he thought.

It is difficult not only for physicists to get a mental grip on this Now of Becoming, which is creative momentum. Whenever you want to objectify it with our mental strategies, it shows up as spontaneous magic. You can objectify this magic to a limited extent and can also empirically check it to a degree, yielding precise physical laws. But these are merely laws that prove a magical momentum ... i.e. interpretive constructs. But it is not the reality of the Now that creates our consciousness:

**You receive a tried-and-tested map.**

**But not the real landscape.**

The human spirit, which relies on logic and thinking, has big problems with this phenomenon. And as long as we rely on logic and thinking, we can not adequately deal with free, creative time and with the Now of Becoming; in other words, we can not shape it into any neurophysiologically powerful stimuli that could cause the “real brain” to alter itself in such a way that we could overcome our own arrow of time, and thus our ego and thought tunnels.

Julian Barbour (“The End of Time”, W&N, 2000), one of the leading thinkers in the field of quantum physics, has pointed out that time, as we experience it in our arrow of time, is not a part of the cosmic order. Likewise, our experience of instantaneity (present) ... the standard Now in our arrow of time ... is not part of the cosmic order. However, if a consciousness appears in our personal time’s arrow, this consciousness automatically ... because we have only a single reality generator that is linked to this standard Now ... lands in this standard Now.







As John Gray wrote (“Straw Dogs: Thoughts on Humans and Other Animals”, Granta Books, 2003), “Since the passage of time is an essential element of experience for us people,” we continuously shape our brains for this arrow of time. We program our “real brain” incorrectly because we have a model of time that is too narrow. And because we have an incorrectly programmed brain, we experience and interpret the results of quantum research, for example, as “mysterious” or “illogical” or even as “wrong”.

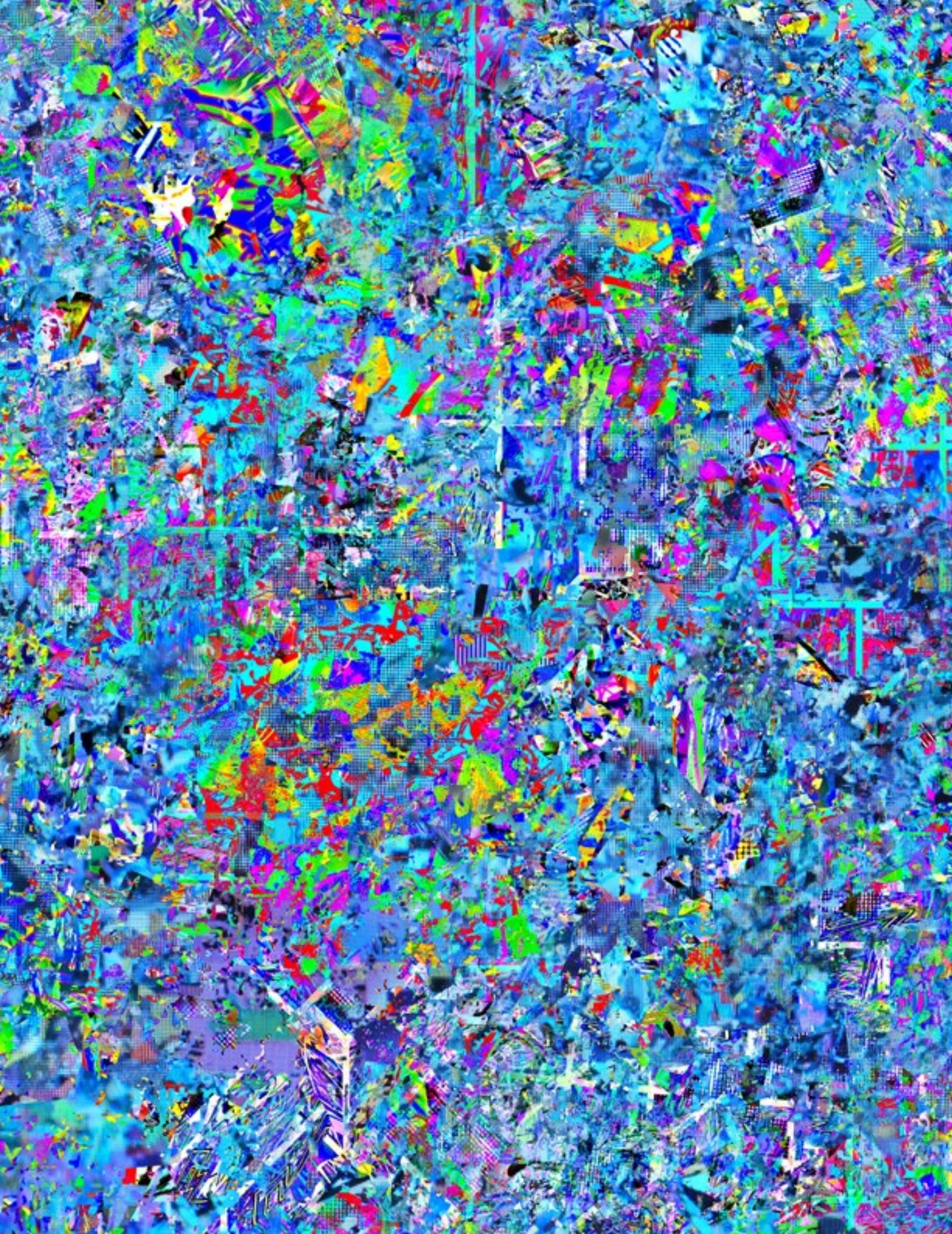
Everything that presents itself to us as personal consciousness appears in the standard Now of our time’s arrow. As a result, all consciousnesses are used as reactions and reinforcements of the time of time’s arrow. This is one reason why it is so hard for us to separate from thinking and why we are not able to incorporate the cosmic concept of creative time within ourselves in such a way that we can order our “real brain” to separate ourselves from the dominance of our arrow of time.

It is a strange cycle that takes place here. Our brain produces our personal consciousness in such a way that it appears in the Now of our time of time’s arrow. Everything that appears there is processed and perceived as thinking due to our evolutionary conditioning. As a result, only the consciousness content that contains and reinforces this dynamic (Re-Entry) arises. Since we can not imagine a production of consciousness totally without thinking, there is no quality of consciousness that is free of intellectual objectification. And since this quality of consciousness does not exist, our “real brain” never receives the stimuli that it would need to enable itself to produce consciousness outside of thinking:

**Our thinking forbids the brain  
to act outside of thinking.**

Gilles Deleuze once wrote: “In the period of cosmic presence” (which is what we are calling the absolute Now here), “the unity of the causes is called destiny.” This statement correctly recognizes that the standard Now of our time’s arrow is not able to receive the cosmic order, cosmic intent, and cosmic purpose and to utilize it as “usable Now”. We need the cosmic presence, i.e. the absolute Now, to experience this unity that exists as the cause of everything behind all objects in the world. This means:







**Only in the absolute Now can we  
come into contact with the cause  
of Becoming ... with the Now  
of eternal Becoming.**

I am not really happy with Deleuze's formulation that the unity of the causes, which can in fact be seen in this cosmic or absolute Now, should be perceived by us as "fate". I would rather use three other terms in place of fate:

**help**

**care**

**love.**

This means that if you want to reprogram your brain, you need very powerful impulses. Impulses that consist of abstract ideas or theories (cognition/thinking) are usually not able to shape the matter of the brain so powerfully that circuits can be built that help the human spirit to make permeable and overcome its own limits, which it has established during its life. So you need a more powerful impulse generator. And for that, you need the cosmic order. This requires the help of the Nagual, the care of the Nagual, and the love of the Nagual. In other words:

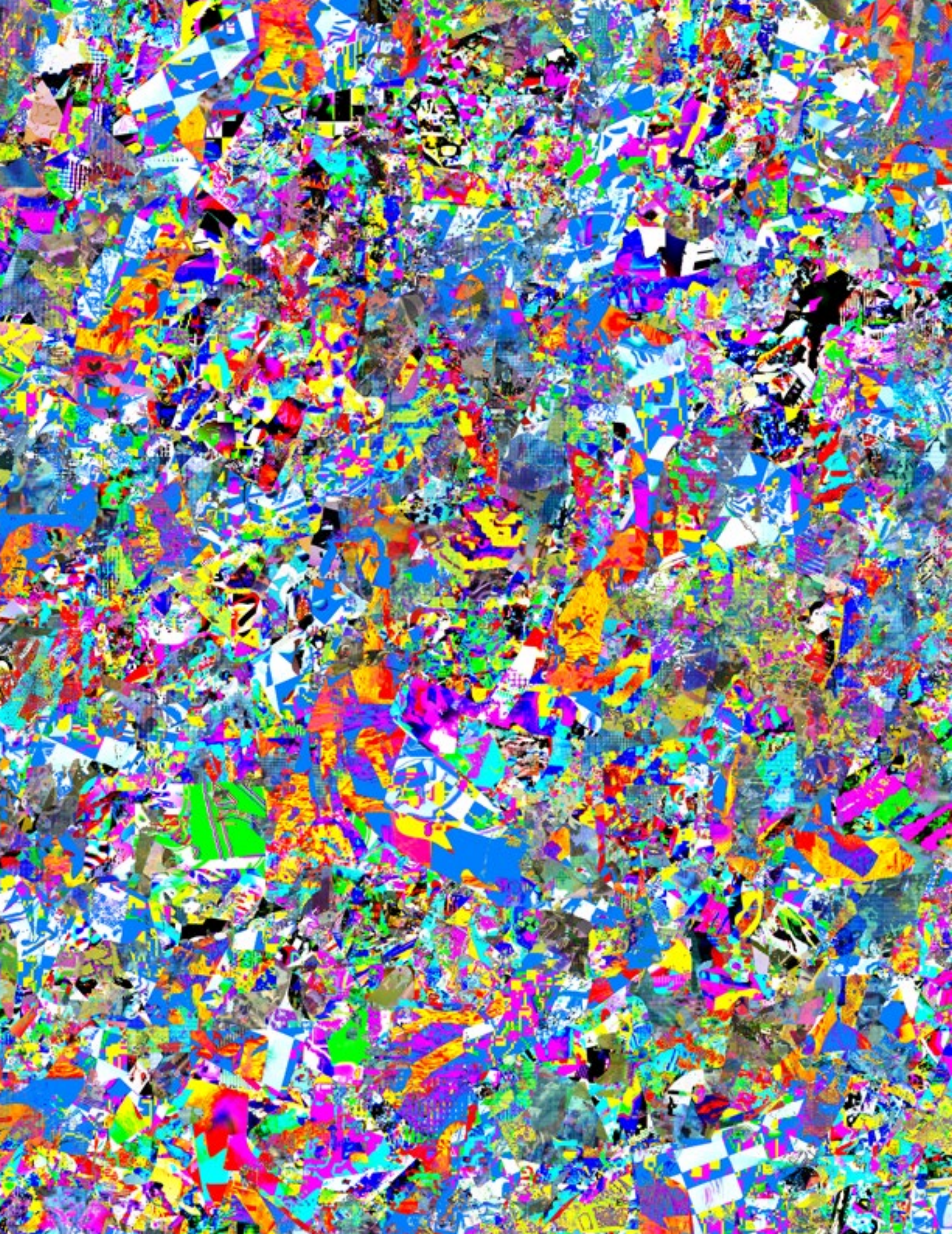
**If you want to open your brain for the future Becoming,  
you need the cooperation of the cosmos.**

We can recognize the following at this point: the semantics of the constructs does not matter so much, but much more the energy that is integrated in the words. It is the energy of the Nagual that can be contained in the semantics (construct). And verbal content that resonates in the energy of love is certainly the most powerful way. This means:

**The more mysticism of love  
and the more mystery of life  
that is integrated into the words and images,  
the more powerful the brain is  
programmed for co-evolution  
with cosmic intent.**

As the following diagram shows, the absolute Now is the recipient of the Now of eternal (cosmic) Becoming. This absolute Now receives the power and intelligence of free, creative time, which can then migrate into the person's arrow of time as part of the cosmic order. What is crucial is the fact is that this absolute Now can not be opened by Mind, cognition, and science. In other words:

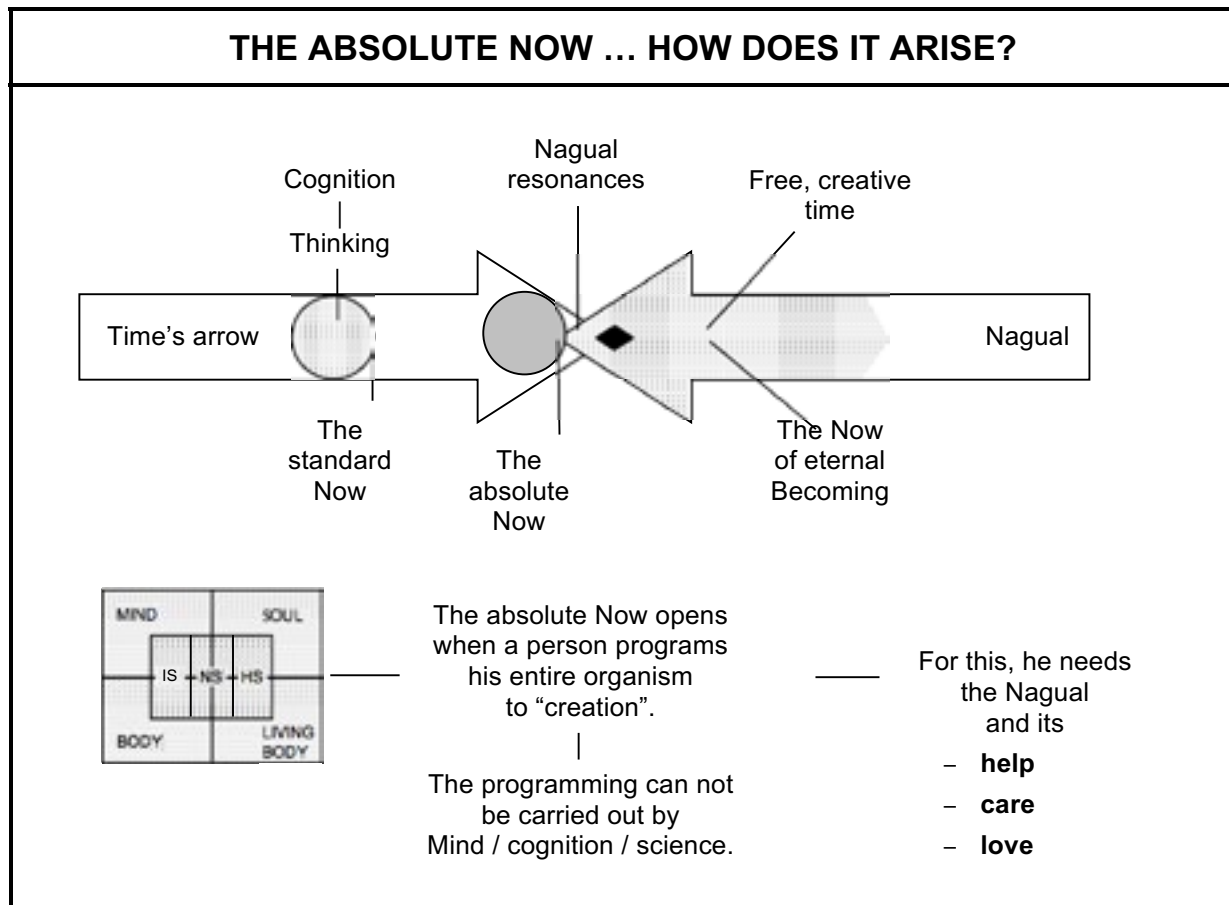






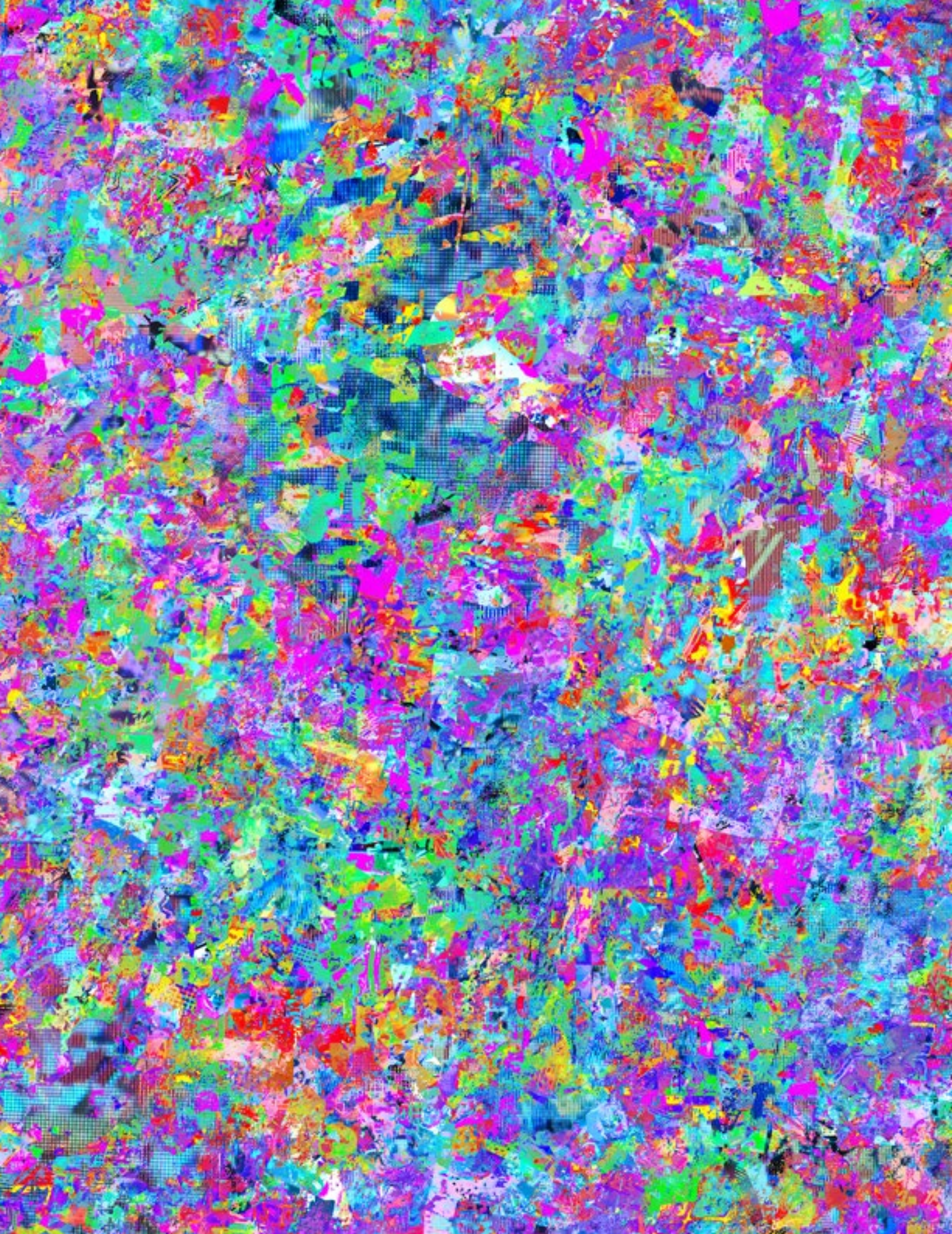
**Thinking is not able to  
open the absolute Now.**

The absolute Now receives the Nagual resonances. Accordingly, it is important that the absolute Now be opened in such a manner that it can be used as the receiving membrane for the Nagual. This happens only when a person programs his entire organism to creation. Thinking is only a small part of the human organism, located in the Mind. And this sector of “Mind” is only a quarter of the entire organism. “Body” is missing. “Soul” is missing. And the “Living Body” is missing. But to be able to program the entire organism to creation, a person needs the cooperation of creation as help, care, and love:



The dilemma in which we find ourselves can be described by the fact that the Mind and thinking ... so to speak, hand-in-hand ... are suppressing the origin of consciousness. As a result:







- All thinking transforms consciousness as something into a specific consciousness of something.
- Thinking is the objectification of consciousness.
- Objectified consciousness is not able to observe itself outside of its objectification:

**Thinking can not perceive  
unthought consciousness.**

- Thinking requires itself as a blind spot in order for it to be able to be active for us.
- Thinking takes place as the suppression of its origin.

All this happens because we are not neurally able to separate ourselves from our arrow of time. Thinking automatically takes place in the flow of time ... from the past to the present to the future. On this basis, we people experience the appearance of our consciousness as if it comes from our thinking (Mind) and not from the union of our time's arrow time with creative time. In other words:

**The way we organize and interpret  
our thinking blinds us  
to the reality of creative time.**

Some brain researchers go a step further in terms of "suppression". They suggest that the emergence of consciousness is only "caused by the brain." For them, the brain is the cause of thinking. Of course, they know that the NCC can not produce consciousness alone. And of course, they suspect that the factor of "time" must play a role in some way. They suspect that thinking produces a "Now" problem.

Can thinking produce an adequate Now? A typical answer can be found in Thomas Metzinger's remarks in his book "The Ego Tunnel". He writes: "The main difficulty in solving the "Now" problem lies not in brain research, but in the question of how to formulate it properly. Let me at least try. Consciousness is the inwardness in time. Everything is within the Now. Whatever we experience, we experience it necessarily as happening at this moment."

Yes, this is absolutely right. In the Now that we perceive, consciousness appears as reflected present in our arrow of time. If we accept a consciousness in this reflected present, thinking is automatically created. In other words: The reflection of Now is already thinking. And all thinking can think only an objectified Now. This means that, as long as we are thinking, only the standard Now of our arrow of time exists. But to allow the higher, absolute Now to be experienced and used, we would have to act mentally outside of our thinking. Only then could we experience creative time and make it usable for us.







So we will eventually have to establish a precisely functioning power in our brain that can do two things:

- organize mental operations outside of thinking.
- connect the absolute Now to the Now of eternal Becoming.

This power can be described as the 2<sup>nd</sup> reality generator. Thinking gives us the illusion that it alone is producing our consciousness. But this is not true. Thinking merely designs the interaction of the time's arrow time with creative time. But this functions relatively poorly because it is very indirect. Why? Because thinking can not build up direct access to creative time ... because thinking is constantly objectification, and because it can not objectify creative time.

So our thinking stumbles around relatively blindly in the area where creative time could possibly exist. This is the central problem of human creativity.

In general, thinking uses the old content stored in the brain to produce a kind of roulette of random ideas. And very conservative people can experience (allow) as “new” only the content that is old but has not yet been stored in their memory.

Thinking works inefficiently, slowly and sloppily when it comes to the specific production of new consciousness. And great creative spirits (e.g. inventors, scientists and artists) were usually aware of this fact. So-called geniuses have mentioned this countless times, pointing out how much they had been fertilized, “provided”, or preferred by a “higher power”. What is truly new in the field of consciousness does not arrive in the world without help from others:

**Without great revelations, there would be no  
great spiritual progress.**

So the question is: Why don't we immediately and directly cooperate with this “help from others” or “higher power”? The answer is clear:

- Thinking will not and can not cooperate. It is autistic.







- It can not directly perform the interaction of time's arrow time and creative time
  - a.) because it has the wrong Now in the arrow of time (caused by thought itself).
  - b.) because it can not "see" and thus exploit creative time.

Every form of cooperation is a Calling and Answering that takes place in the absolute Now; the results are then forwarded to the standard Now (so that the arrow of time is enabled). Calling directs time's arrow time to where creative time is located. This "to where" is the absolute Now. And Answering consists of the resonances of creative time ... the Nagual resonances.

Thinking is a Calling that is only of limited use. Although it represents quite well what is sought, it can not specifically and directly lead what is sought to a point of cooperation. This requires other mental techniques (e.g. bright ecstasy or healing wholeness). In this respect, it is interesting that many geniuses have described how their great ideas and revelations have somehow been dependent on the fact that they have been able to unite

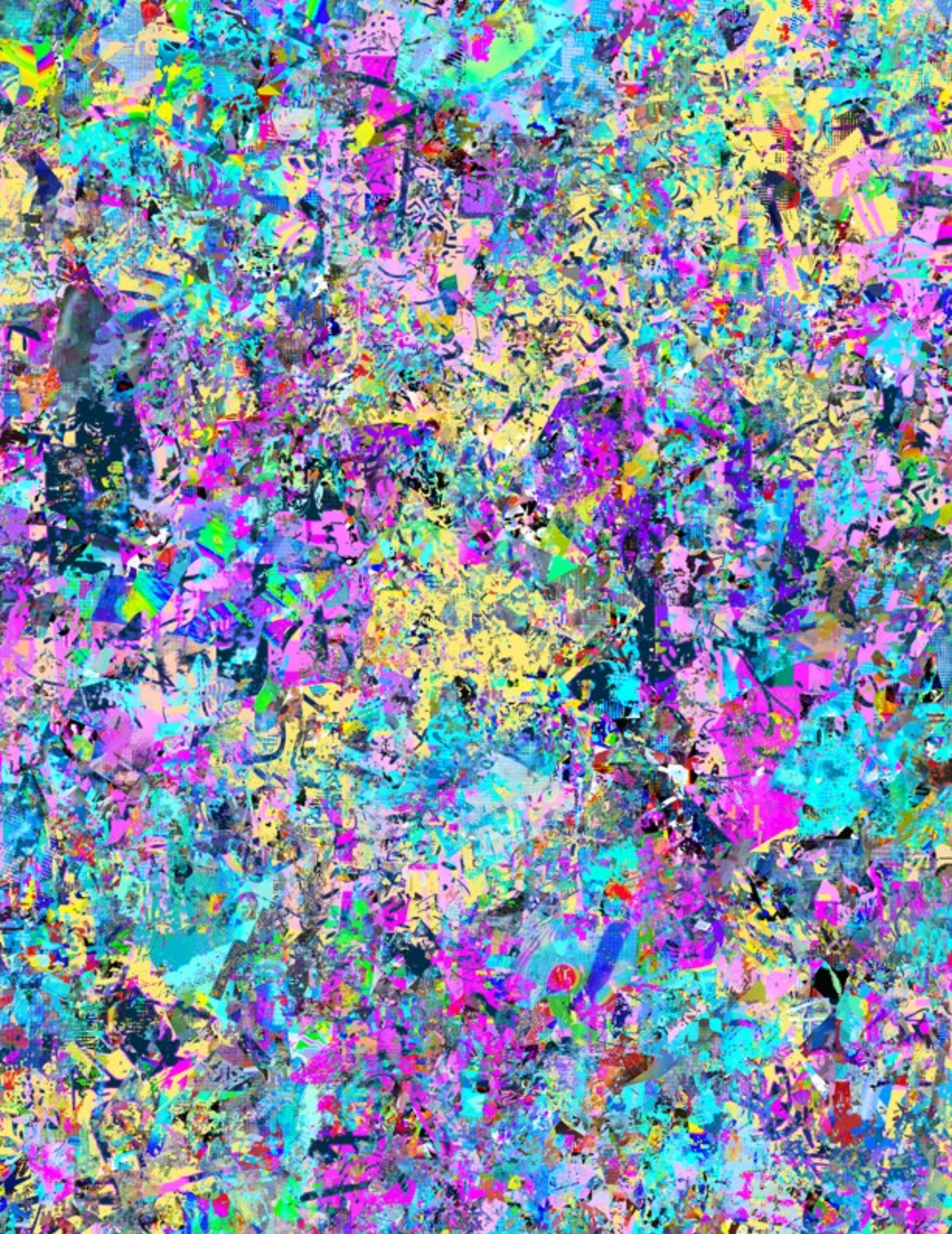
#### **dedication with passion ...**

the extreme delicacy of dedication (= lack of will) combined with the utmost intensity of passion (= persistence).

Metzinger calls what I term the standard Now the "phenomenal Now." The cooperative game of Calling and Answering that is performed in the fusion of time's arrow time and creative time never appears as an observable event in the standard Now or in the phenomenal Now. So the Now (this is the only present that we can truly experience in the Mind) superimposes itself on the production of consciousness. So we do something that we are not aware of (only our super-consciousness is deliberately involved in this). The diagram on page 319 shows that Calling begins in the arrow of time. It also shows that Answering is formed only by fusing two different times.

Thought has its actual emphasis when receiving consciousness and interpreting the received consciousness. Although the process behind it has something to do with the brain and NCC, the diagram on page 319 shows that it depends primarily on the fusion of the two times and on whether the Nagual, as a director of this fusion, is able to assign a corresponding Answering to the Calling.

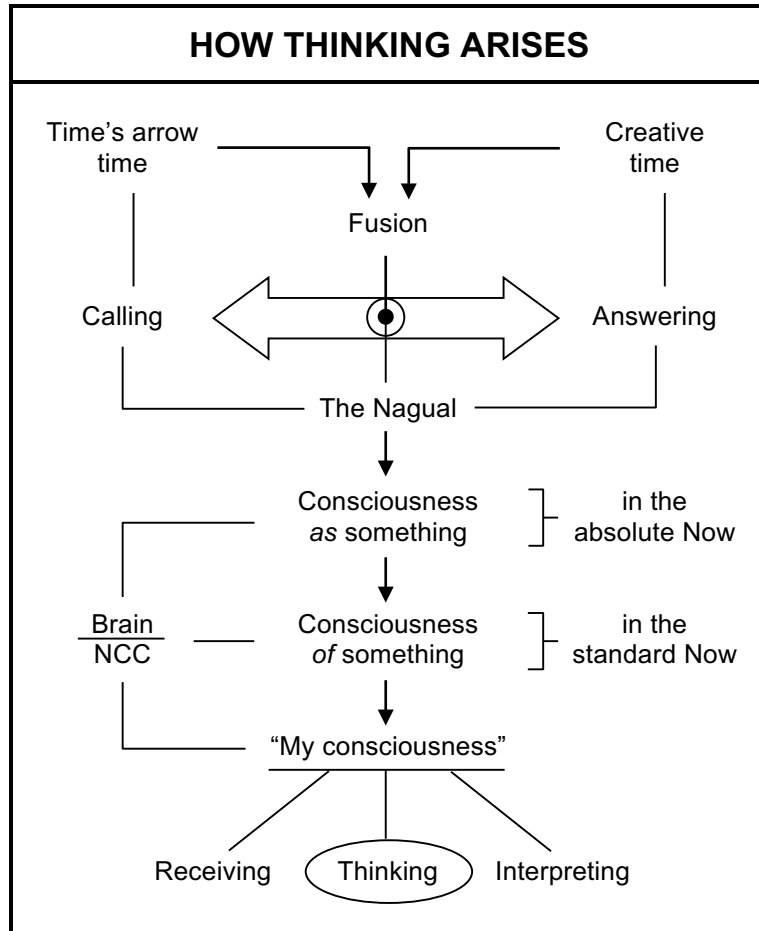






In any case, any consciousness that arises in a person's Now ... regardless of whether it is new or whether it is just the thousandth repetition of stored old content ... a consciousness as something is always transformed into a consciousness of something. From the perspective of Noetic, the Nagual is therefore always involved. And from this perspective, there is always a Calling and an Answering, and always the fusion of time's arrow time and creative time. However, there are bad Callings and correspondingly poor (quiet) Answerings. And there are blind time fusions, which often lead to unusable content because they are based on purely random results.

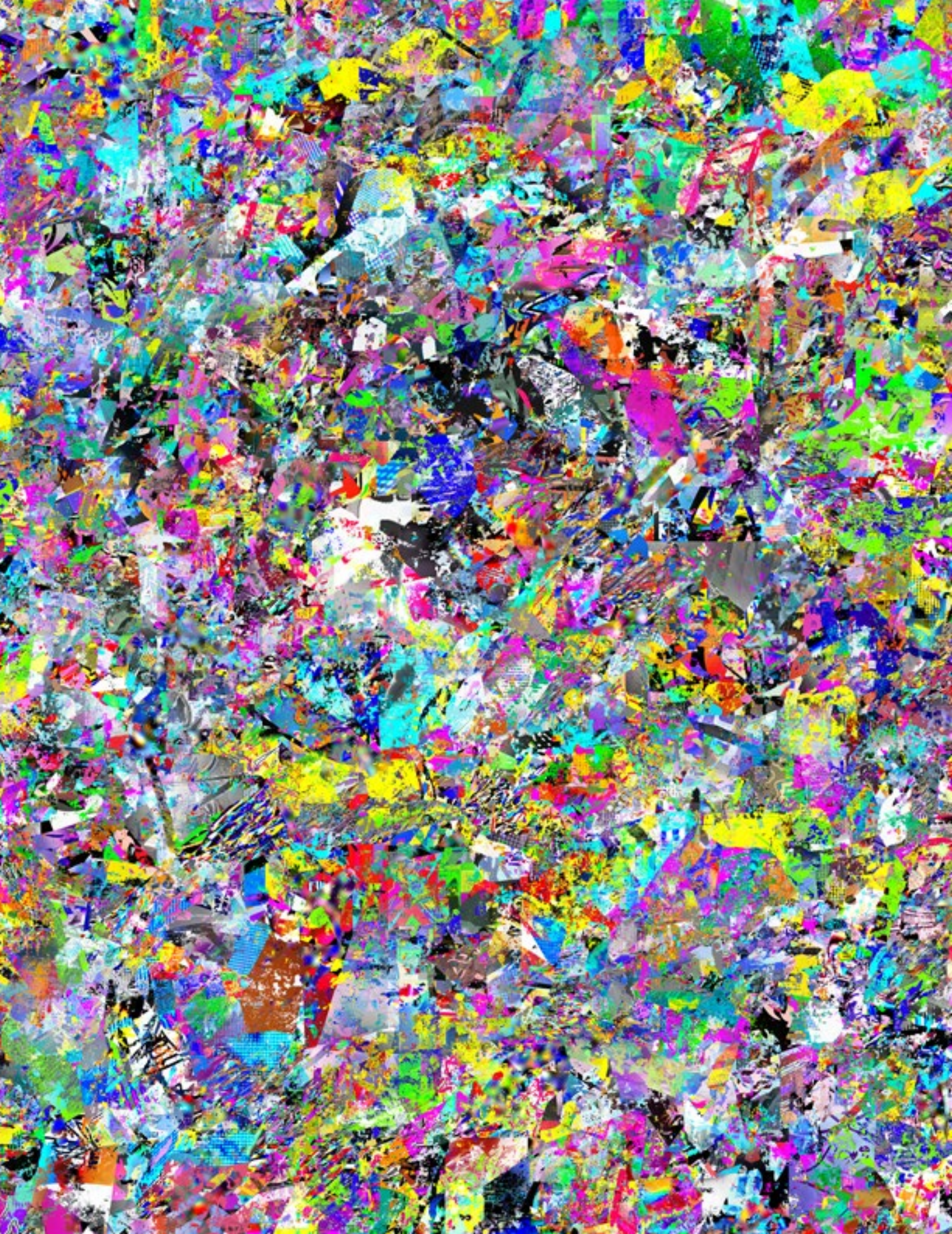
Since we people ... due to our brain imprints ... deeply believe that we could not generate any consciousness outside of cognition and without using our thinking, we perform something like half-blind flights in terms of spirit and consciousness. We insist on thinking, thus suppressing the intended fusion of the two times:



**We block the cooperation  
of creative time.**

If we were able to better observe the actual process of production of consciousness, and thus to better understand it, we would certainly have long since developed different and better mental strategies. Now we routinely perform the traditional method. And this means that we have a reality generator ... just one. This is strictly coupled to the standard Now. And with this 1<sup>st</sup> reality generator, we then do something like Calling, that is, we are using this minimal equipment ... which is based on an illusion ... to try to tap the Now of Becoming or to stimulate it so that there will be an Answering. There is usually an Answering, but it is usually only a "sham Answering". In other words, it is not the Nagual that is answering – it is the







old material that has been stored in memory. The Tonal is answering. Thus the result consists of standardized “punches” of the collective spirit and conventionalized forms of used consciousness. In other words: a lot of Re-Entry in existing Re-Entry. Little Crossing. Few Distinctions.

Whenever creativity and the production of inconceivable consciousness content is involved ... in other words, whenever the true genius of the spirit is required, our traditional method always fails. Then we need what we call “the ideas from above” (where is “above”?) ... then we need the minor or major revelations, and thus the gracious help of the Nagual.

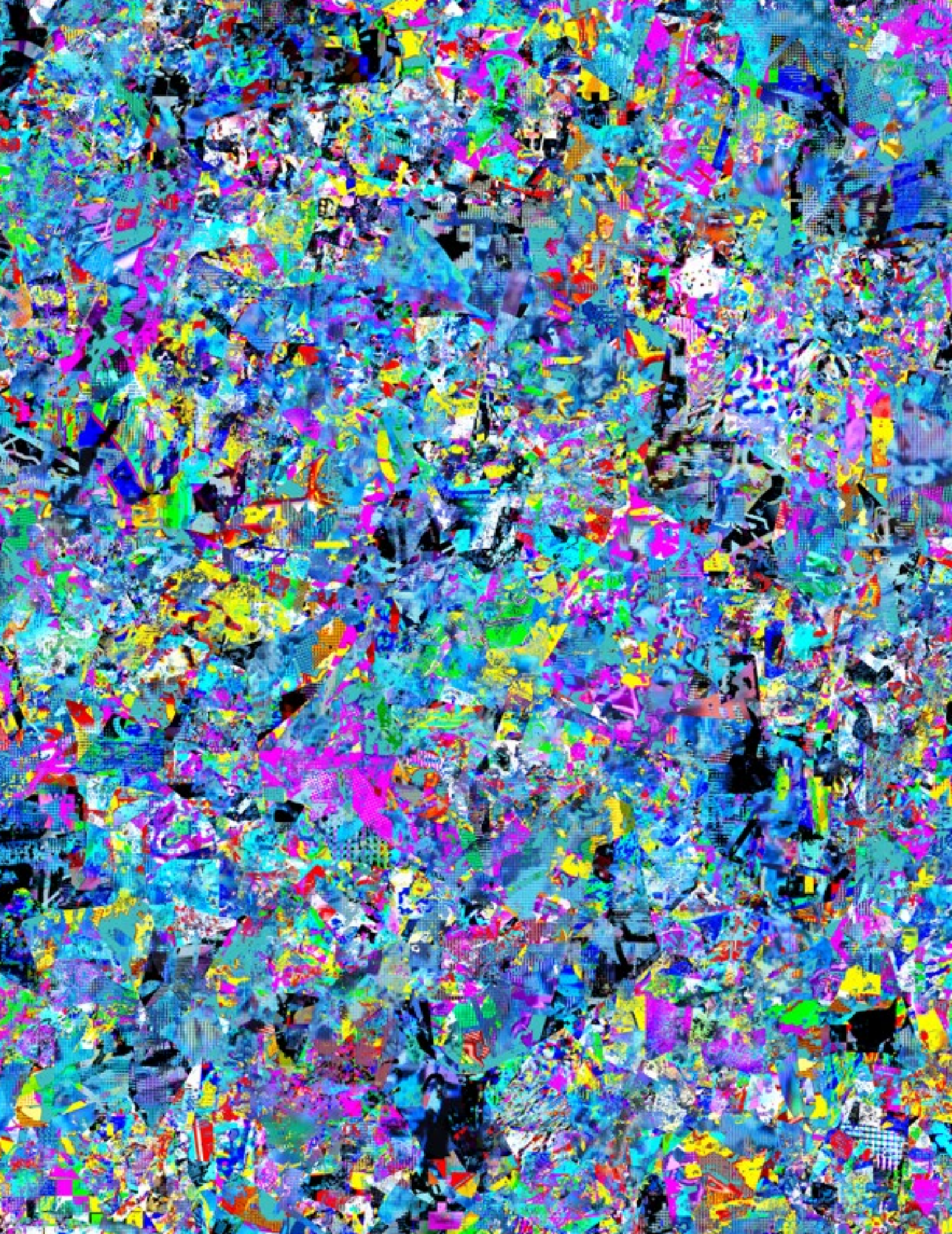
Many people have very individual tricks to force this gracious help to come to them. Some put off work until the time pressure is enormous. And then they connect this time pressure to the Calling that organizes their 1<sup>st</sup> reality generator. Sometimes this works well, and then they actually get better ideas than pure thought would be able to produce. Some people ruminate for an extremely long time. They tax their brains, as the saying goes. And when they then let go (e.g. just before falling asleep or early in the morning), then the really good ideas supposedly come “on their own”.

The traditional method works with a Calling that contains a lot of Tonal ballast. Basically, this is a bad briefing to the Nagual. As the diagram on page 323 shows, the path from the standard Now to the Now of Becoming is clearly too far, that is, there are a lot of confusing places and blockades. And since the Mind ... with its thought dogma ... insists that everything has to take place in the reflected dynamics of objectifying thinking, Answering also is performed using the processes of thinking. This also leads to many distortions because thinking is a tremendously abrupt (fidgety) and cowardly activity ... cowardly in the sense of the following: The processes of thought need a lot of adhesion in the form of Re-Entry. Thought can withstand and perform only a little Crossing (“Draw a Distinction”). This is especially true when thinking connects with logic:

**Logic is afraid of the unknown.**

**The more logic, the less life.**

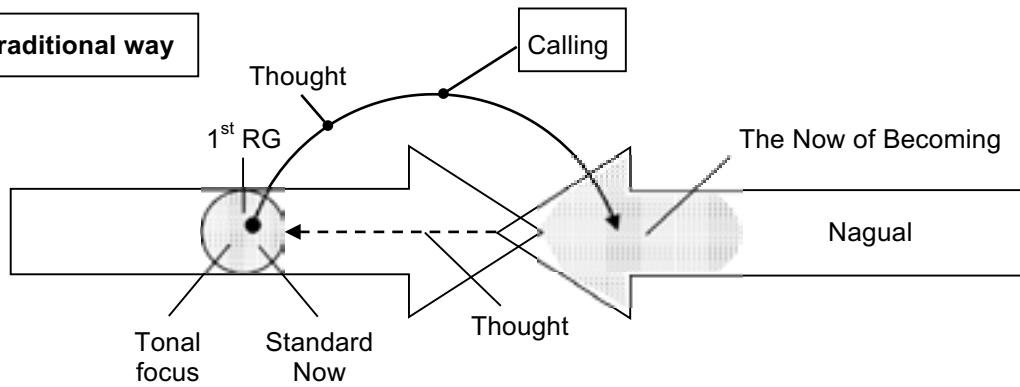






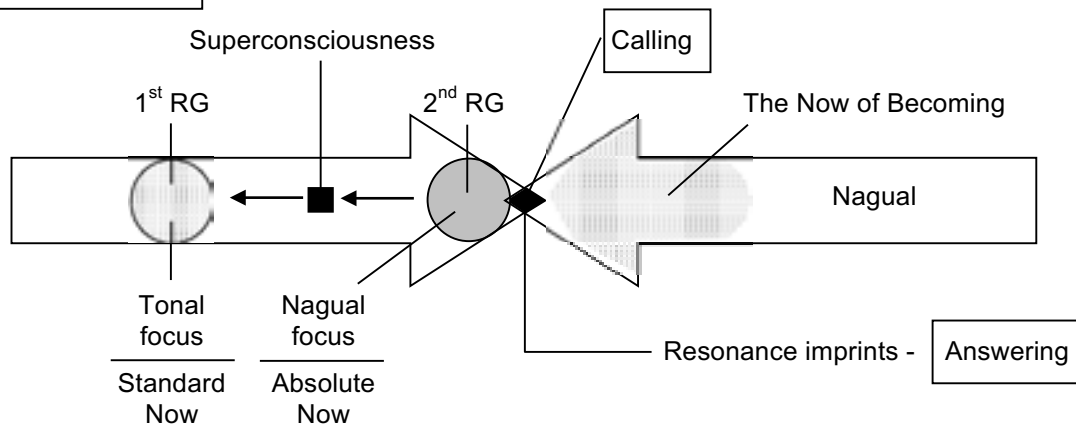
## THE TWO METHODS OF PRODUCING CONSCIOUSNESS

### The traditional way



- Calling contains a lot of "Tonal ballast" (bad briefing).
- Calling has a "long path" to the Now of Becoming (many confusing places and blockades).
- Answering takes place using the processes of thinking, returning to the standard Now (many distortions).

### The Noetic way



- Calling is performed by the 2<sup>nd</sup> reality generator in such a manner that the contents and interpretive strategies of the 1<sup>st</sup> reality generator can not interfere.
- Answering takes place directly and immediately, i.e. using resonance imprints and super-consciousness (in conjunction with Mind Agents).

RG = reality generator

The traditional method is a half-blind flight. It can also be put this way: It is as if a one-eyed motorist drives through the deep dark night with only one headlight. It works, but it is difficult. It takes an effort. And the results are underwhelming.







The Noetic method assumes that a Calling and an Answering take place in any case. And that is why we say that the 1<sup>st</sup> reality generator ... with its Tonal focus (it thus refers to the day-to-day world) and with the anchoring in the standard Now ... is well-suited to obtain content for the briefing and the Calling. It is familiar with the cares of the world and knows what is acutely needed. But this 1<sup>st</sup> reality generator should not carry out the actual Calling because this reality generator contains too much Tonal ballast since it has to tread too long a path to the Now of Becoming, and since it is fixed too exclusively on thinking and logic. In this context, the following applies:

**Thinking is terrified  
of bright ecstasy.**

**Logic is radically unsettled  
by healing wholeness.**

Bright ecstasy dissolves tonal structures and replaces certainties with pure potentiality. But thinking needs certainties in structures. Therefore, ecstasy and thinking do not go together.

Healing wholeness is based on the creative destruction that produces 360° of openness. The wholeness is most healing when everything is possible at the same time ... i.e. maximum contingency (arbitrariness). This is almost exactly the opposite of logic, because logic requires the truth that excludes arbitrariness. Therefore, healing wholeness and logic do not go together.

In addition, the spiritual foundation for ecstasy and wholeness lies in archaism. (I will discuss this later in the section on Noetic Tantra.) And archaism is discredited by the Mind as an “unintelligent preliminary form of the human spirit” ... archaism is, so to say, the Neanderthal of the human spirit.

The Noetic method uses two reality generators to overturn the limits of thought and logic without having to completely dispense with the tonal functions of thinking. The 2<sup>nd</sup> reality generator is explicitly focused on the hidden function of the Nagual. And as we have seen in the diagram titled “The Absolute Now ... How Does It Arise?” (page 311), the Nagual offers its help, care, and love when it is stimulated to cooperation by an adequate Calling. Therefore, the 2<sup>nd</sup> reality generator has a strict focus on the Nagual. And it organizes not only Calling, but also the birth of Answering using resonance imprints.







In the traditional method, Answering is moved relatively unprofessionally into the arrow of time in the hope that it will eventually arrive in the standard Now (with the help of the brain and the NCC). In the Noeteric method, Answering lands directly at the 2<sup>nd</sup> reality generator. Answering is thus accepted much earlier, and is thus much more pure (unadulterated); it then does not perform any immediate interpretation (which we people subjectively and incorrectly interpret as thinking) when it is received).

The 2<sup>nd</sup> reality generator does not make any interpretations. But can be imprinted, i.e. it receives content before it can be interpreted. Calling and Answering are organized by the 2<sup>nd</sup> reality generator in such a way that the content and the interpretive strategies of the 1<sup>st</sup> reality generator can not interfere. And another thing is important: If the Nagual offers original new consciousness content, i.e. when Answering is very creative and therefore has the character of a personal revelation, Answering runs not only directly and immediately into the 2<sup>nd</sup> reality generator, but it is also transported via the super-consciousness (in conjunction with special Mind Agents) into the 1<sup>st</sup> reality generator in such a way that it can sensibly deal with its cognitive instruments and its thought characteristics:

**The super-consciousness takes  
on the function of an interpreter  
for the unknown New.**

If you frequently do creative work, you are familiar with this phenomenon. You get a really good idea, one which you would not have gotten normally. But if you are not careful, it slips away immediately. This means that thinking and the 1<sup>st</sup> reality generator corrupt and block this totally new form of consciousness. There are people who therefore always have a pad and pen with them so that they can immediately “nail down” the absolutely new with a few key words. If you try to remember them, the idea slips “down the drain”, i.e. it is not saved.

A person’s memory can not immediately save a totally new consciousness that has not been produced by his own thinking. It always needs to use cognitive/thinking processes. If these are missing, the innovative consciousness content is lost.

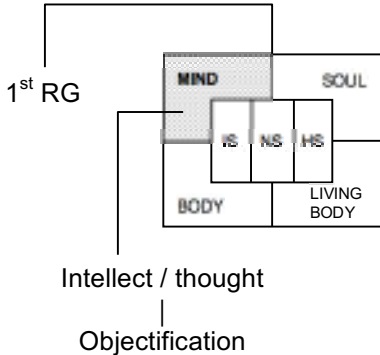
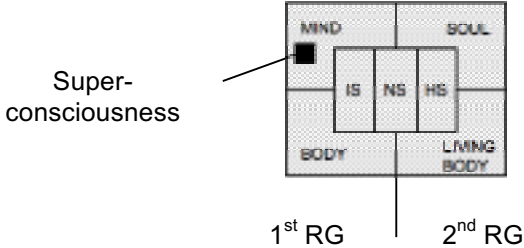
Basically, we are now discussing the fact that there are two approaches to the world. The approach that is available to us today works with a single reality generator. This is the 1<sup>st</sup> reality generator, which is strictly focused on the Tonal, i.e. on the construction of the realities with which we want to convince ourselves and our consciousness that we are able to optimally orient ourselves and act in the reality that surrounds us. Intellect, thought, and objectification are important for this. The diagram on page 329 describes these relationships.







The first approach looks at the world from the Mind. Credo: “I recognize the world.” This is the domain of thought. And although thought radically suppresses most of its own dynamics, thought works here quite well as a guide because it can develop the constructs of the world and of the “I” that then ensure ... in comparison with culture and language (this is the collective side of orientation) ... that a stable world fitness is built up. On this basis, “useful realities” (Heinz v. Förster) arise.

THE TWO APPROACHES TO THE WORLD	
①	②
<p>Viewing the world from the Mind</p>  <p>1<sup>st</sup> RG</p> <p>Intellect / thought</p> <p>Objectification</p>	<p>Viewing the world from the entire organism</p>  <p>Super-consciousness</p> <p>1<sup>st</sup> RG</p> <p>2<sup>nd</sup> RG</p>
“I recognize the world.”	“I am creation.”
<p>Thought can not overcome its basic limitations:</p> <p><b>The miracle, the mystery, and the magic are excluded. They become a fact that interferes.</b></p>	<p>The Nagual resonances integrate a person’s life into the miracle, the mystery, and the magic:</p> <p><b>The world transforms into an infinite game.</b></p>

Anyone who has gotten drunk, for example, knows how important this is. A person’s own “I” and his own behavior lose their rehearsed fits to the world, and the behavior is improper, wrong and harmful.







But the first approach also shows that thought can not overcome its fundamental limitations. Everything that constitutes the miracle, mystery and magic ... all this is excluded. On the contrary: the better that the Mind works as a builder of functional fits, the more disturbing the dimensions of miracle, mystery and magic become. And this is applied extraordinarily strictly in science. Here, these dimensions become a fact that is bothersome and “untrue”.

I have already tried to show to what degree scientists are disturbed and bothered by the miracle of life, the mystery of consciousness and the magic of Becoming (which is made clear in, for example, quantum mechanics) when I used the example of Albert Einstein.

The second approach to the world looks at the world from the total organism. This means that the organism is recoded to “I am creation.” This requires that, as I described earlier, two reality generators with different foci cooperate positively and that a super-consciousness is integrated into this process in such a way that boundary crossings are possible and do not get stuck in the focus of the self-formed spirit (Mind pattern).

In the second approach, which corresponds to the concept of Noetic represented here, the focus is on Nagual resonances. You can also put it this way:

**Nagual resonances become the director of  
cognition and thinking.**

These Nagual resonances deliberately integrate the person’s life (i.e. the timeliness of performing life) into the miracle, mystery and magic. While these dimensions are deliberately excluded in the first approach to the world because they allegedly do not fit to life, they are in this case deliberately associated with the currently lived life. As a result, the following happens:

**The world turns into  
an infinite game.**

From the point of view presented here, it would certainly make sense that everyone tries to get access to the second approach to the world. The 1<sup>st</sup> reality generator then always remains, as do intellect, thought, and objectivity. None of this is lost. But everything is integrated into a creation program that affects the entire organism so that the Nagual resonances (i.e. the transferred power and intelligence of creation) can become the director of the following (Tonal) operations in secularness.







But since our actions in the world, as Gerhard Roth correctly writes, already take place in a “world constructed by us” and since we too are constructs as “I”, it is certainly a good idea to positively use the tremendous flexibility and openness that underlie this constructivism. And this is best done by integrating this type of virtuality and constructivity into the Nagual resonances, i.e. into the miracle of life, the mystery of consciousness, and the magic of Becoming.

Actually, this is a very simple concept. You don't lose anything. Everything that you have built up so far can remain. And everything that remains is harmoniously integrated into the total organism, which is shaped and programmed towards creation. The problem lies in the following:

**The Mind can  
not organize the expansion  
into the total organism.**

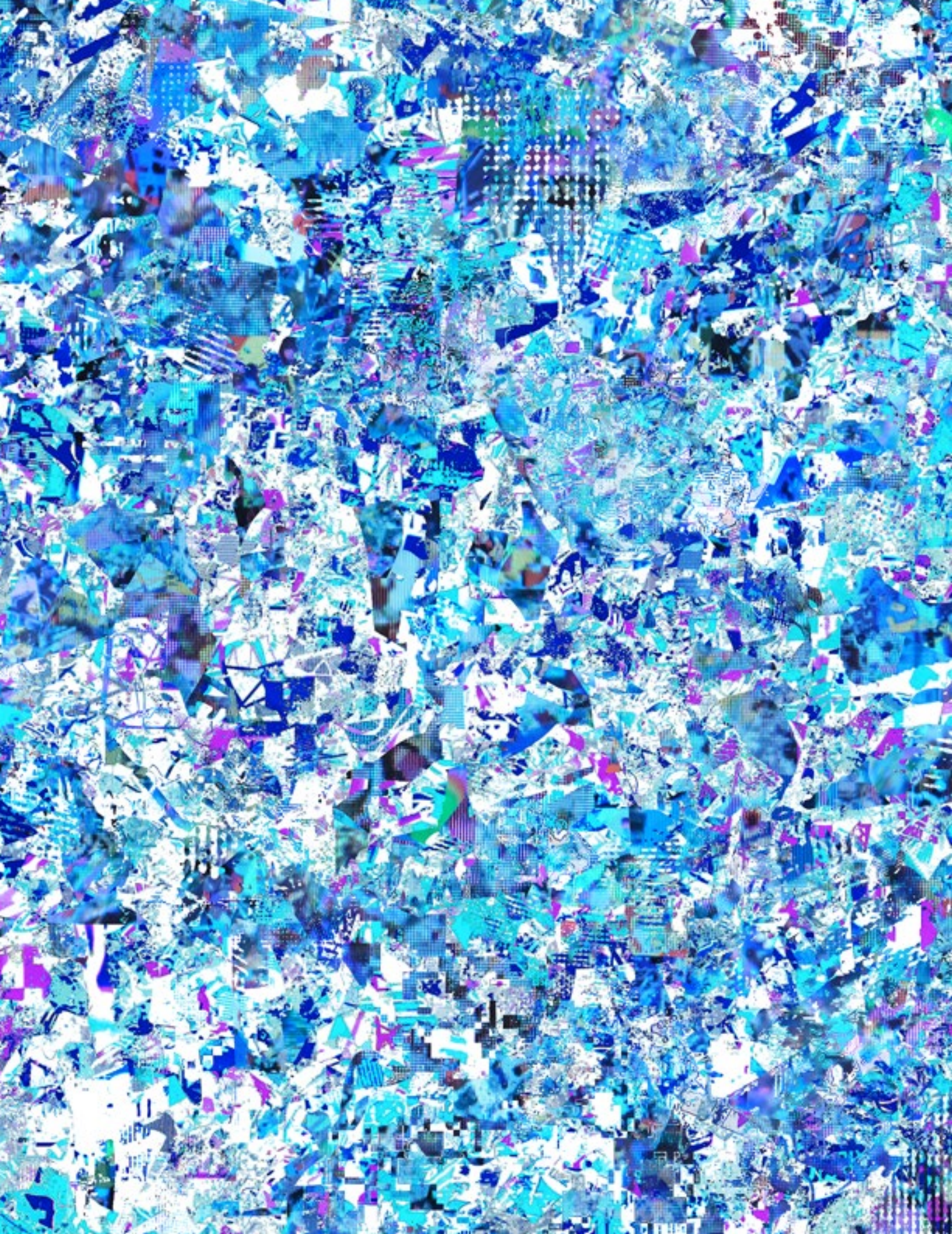
For this, the Mind needs the help (Answering) of the Nagual. This seems to be difficult. The Mind is not familiar with the Nagual. How should the Mind ask the Nagual to cooperate with it so that an expansion of the area of action in the direction of an entire organism occurs, and so that the entire organism is not then programmed for truth, logic, and reason, but for “I am creation”?

In fact, the Mind can not do this with ease. But there may be help. For many decades, leading scientists have been carrying out exploratory investigations of the Nagual under the heading of “exact science”. For example, the mystery of consciousness is being analyzed more and more by neuroscientists. The magic of Becoming is also being analyzed by quantum physics and by the most current physical and cosmological theories (e.g. string theory). And the miracle of life is being analyzed in biogenesis, molecular biology, genetics, and in artificial life.

This always involves avant-garde science. And this clearly takes place only in the 1<sup>st</sup> reality generator of scientists, and is addressed only to the 1<sup>st</sup> reality generator of other people. In this respect, it is Mind, intellect, and thought. It is, and continues to be, diagnostic science. But what is diagnosed is now much more than science. The combination of mystery, magic, and miracle becomes visible. And thus 3 essential elements of the Nagual are addressed analytically.

The more that avant-garde science advances, the more contoured the Now of creation becomes. And there have also been initial scientific speculations that go beyond normal anthropic law, hinting that creation obviously would like to invite us to become conscious co-creators (co-evolution).

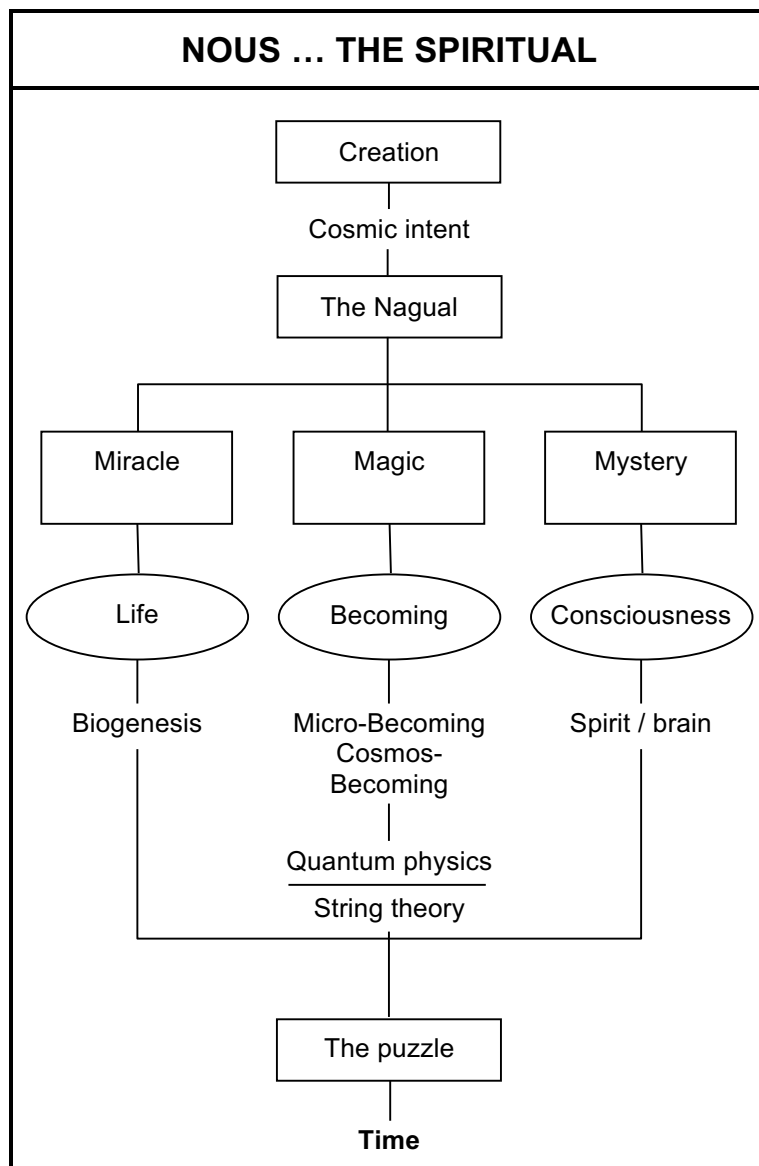






Nous is already appearing on the horizon as a concept for a modern spirituality. As the diagram below shows, creation is revealed ... using its “Nagual” agents ... in our consciousness in such a way that we can experience life as a miracle, Becoming as magic and consciousness as mystery. And if we analyze this more deeply, we realize that the most important attractor, the one that could combine all this, is time. And the more we turn to the self-dynamics and the unknown of the phenomenon of “time” to settle it empirically, the more we realize that time is an enormous puzzle.

Where the sciences are quite advanced, scientists explore (thus performing Calling) the Nagual, but mostly without knowing what they are exploring. They call it “theory M”. They call it the “X factor”. They call it the Great Unifying Theory ... they have many terms for it. They stick with their scientific instruments, which work with intellect, thought, and logic, based on the 1<sup>st</sup> reality generator. They expect that nature will finally reveal its ever more complex (that is, mysterious) secrets. But they expect that which shall be revealed there will appear as objectivity, as empiricism, i.e. as a raw material for the formulation of scientific laws. But they find something quite different: they find the truth of the miracle. They find the truth of the mystery. They find the truth of magic. And they find the request to solve the mystery of time.









For the Mind, these revelations that give us the cosmos appear at first glance to be a step backwards. Why do we perform advanced science, only to end up in, for example, fuzzy relations and the alogics of quantum mechanics? Why do we do empirical research, only to ultimately wind up in multiscaled string spaces that form countless bridges to thousands of parallel universes? Why do we do biogenetic research, only to find ever more clearly that there is something like a cosmic intent that is apparently calling out to us more and more loudly? In his book “The Fifth Miracle” (Simon & Schuster, 1999), Paul Davies describes this as follows: We people are part of a great “vision that organizes itself. We are co-designers of a self-complexifying cosmos, law of laws that encourage matter to live and develop consciousness. A universe in which the emergence of thinking beings is part of the overall scheme. A universe in which we are not alone.”

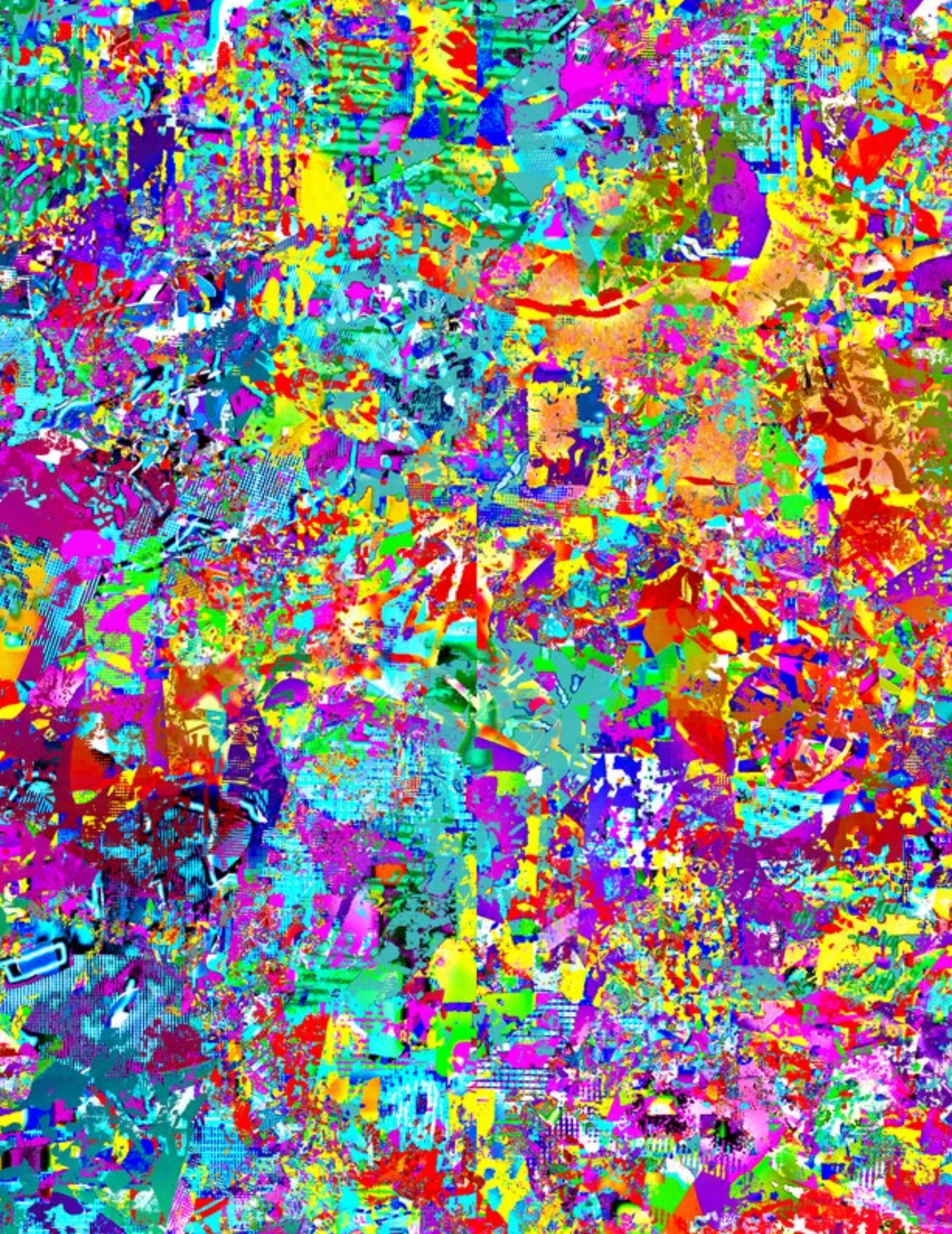
If we strive, as Thomas Metzinger suggests, to connect the intellectual honesty of science with a different, modern form of spirituality, we will have to start to find the common denominator of

**the miracle of life  
the magic of Becoming  
the mystery of consciousness.**

And this common denominator will be something as paradoxical as the Nagual ... something that eludes the criteria of our objectification and that quite obviously does not fit to the realities that we have developed so far in the course of our long culture and that we expect as “reality”. And if we then encounter the Nagual, we will realize how much it will force us to solve the mystery of creative/causative time, if this is at all possible.

Nagual and time form the Now of creation. Thought, which is currently our key tool for the production of reality, cannot solve the puzzle that is active in this Now of creation because thought consists of the cooperation of bound time and free, creative time. Since thinking is caused by time, thinking will possibly never be able to completely solve the mystery of time.







In his book “About Time” (Penguin, 1996), Paul Davies pointed out that Isaac Newton first introduced time into the scientific methodology of studies and experiments. And it immediately proved to be an extremely useful method for the analysis of physical processes. But, as Davies writes, “all this told us little about time itself”.

Due to this scientific method, the portrayal of time became more and more sterile over the epochs. Science relatively consistently began to banish all the notions of time that came from cults, traditions, and religions into the field of irrationality and nonscience. Time thus increasingly became an absolutely neutral means to mathematically track movements. Time itself was extremely passive here. It did nothing on its own.

Albert Einstein changed all this with a bang. He returned “time to its traditional place in the heart of nature as an integral part of the physical world” (Davies). Because that which Einstein discovered and described as “space-time” was in many ways just another field like electromagnetic fields or nuclear fields. So the nature of time was rediscovered by Einstein:

**the creative element  
of time.**

But even Einstein was not really able to solve the true mystery of time. There are many quotes from Einstein in which he expresses this. He frequently pointed out that the past and the future are actually of the same nature as the present, but that the present in some form can not be that which we experience as “now.” Yet Einstein’s time is only remotely similar to what an individual person subjectively feels as time. For example, Einstein’s time no longer has time’s arrow. And in the end, it is blind to the distinction between past and future. Furthermore, it certainly does not flow, although we clearly get this impression when we look at a clock. But something is missing from Einstein’s model of time. What is missing is “something important, an additional feature of time that is not contained in the equations” (Davies).

Thus, the revolution in time that was introduced by Einstein remains strangely incomplete, and therefore a little disappointing. It has often been speculated why Einstein did not progress further with his model of time. Many physicists believe that Einstein ultimately remained trapped in Newtonian thinking, so he was not able to make the final transformation of time. For example, he clung to the belief that the universe is eternal, and thus essentially immutable.







Therefore, he advocated “a static concept of cosmology”. But over the decades, current research eventually forced him to change his mind. The evidence that the universe is expanding and that it therefore can not be immutably static was too clear. Very reluctantly, Einstein was able to accept that the universe did not exist since time immemorial, but somehow emerged from some kind of event.

Today, the Big Bang theory is a relatively recognized fact although it has not only been criticized, but has been converted into different contexts. We now believe that creation happens as a result of time, and that creation is performed within time. So time is the driving force of creation. Thus, we disconnect Being from eternity and enter a new realm:

### **the eternity of Becoming.**

As a result, we also overcome many myths that are important for religions and esotericism. For example, there is a book of esotericism with the title “Until the End of Time.” There is also a book by Mircea Eliade entitled “The Myth of Eternal Resurrection”. Eliade describes how much people have repeatedly opposed a historical concept of time ... i.e. an open Becoming ... and how intense people’s desire is to experience a “periodic return to the mystical time of primal beginnings ... to the great time” (Eliade).

A large part of what religion and esotericism proclaim is indirectly intertwined with the concept of an escape from time. Translignion and Noeteric operate exactly the other way around. They demand:

### **Cooperation with the Now of time. Cooperation of human time with the Now of creation.**

Due to Einstein’s relativity theory, which prevailed quite quickly after initial problems among physicists, time is clearly relativized and, at the same time, shifted towards the “always now”. And this shift requires a reevaluation of the arrow of time, or even its abolition: “Events in the past and the future must be as real, without compromises, as events in the present” (Davies).

It was recognized that even the usual division of time into past, present and future is apparently completely meaningless in the world of physics. For Einstein, there was a “now” in all these three dimensions; therefore, events and moments must exist “at one stroke”, so to speak, over time. Einstein was able to prove this using the example of the speed of light.







In addition, the relativization or the complete abolition of the arrow of time has very carefully guided physics in the direction of eternity. This is a term that Newton would have deliberately destroyed in the thinking of Western civilization. But now it was back within reach ... eternity ... the eternal of Becoming. The poet T. S. Eliot describes it as follows:

**“And the end and the beginning were always there.  
Before the beginning and after the end.  
And all is always now.”**

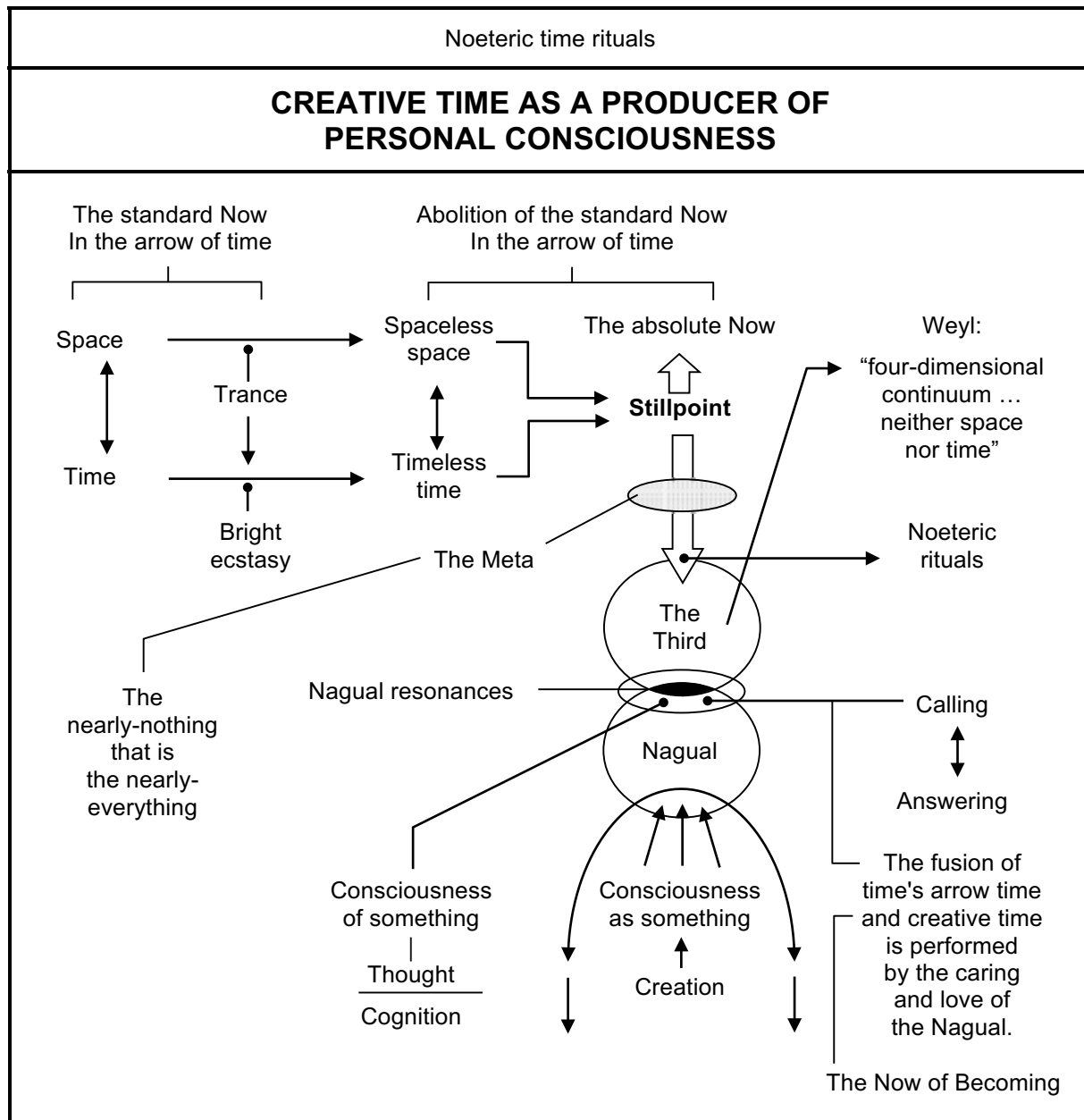
All is always now ... as Hermann Weyl, a close confidant of Einstein, formulated, a new “setting of reality” arises. This results in the “four-dimensional world in which time and space are connected. So deep the gulf is that separates the intuitive nature of space and time for our experience ... from this qualitative difference, nothing goes into the objective world that physics tries to crystallize from direct experience. It is a four-dimensional continuum ... neither space nor time” (Weyl).

In the Mysticism of Noetic, this four-dimensional continuum can be approached by turning space into a spaceless space and time into a timeless time. Then the spaceless space is fused with the timeless time, whereby something arises that is called the “stillpoint”. And then the Third is formed from this stillpoint. And this Third is neither space nor time. It is the partner of the Nagual, i.e. this Third is what a person has to develop if he wants to consciously shape the co-evolution between the time of time’s arrow and the time of creation. The diagram on page 345 tries to outline these relationships:









If you start to make a spaceless space from space, you need a ritual that transforms time. Our intellect (thinking) can not use this spaceless space for itself. It cannot be thought of. To open spaceless space for conscious experience, we need trance. The best way is called Perceptual Trance in Noeteric (Space).







You can deal with time in the same way. Here too, thinking is not able to make timeless time from time. But you can open timeless time for the subjective experience. This is accomplished by creating a bright ecstasy. If this bright ecstasy is successful, you float as an observer in timeless time and are enveloped by spaceless space. This means that you begin the ritual with spaceless space and then go one step further to timeless time.

Bright ecstasy can be performed best by certain movement rituals. These can be combined with affirmations (Mysticies), with imaginations and with breathing rituals.

When spaceless space and timeless time have been powerfully shaped, you can start to conjoin them. Thus, the stillpoint is created. And when you arrive there, you can move into this stillpoint as an observer. And this is crucial because you thereby shift the standard Now in the arrow of time to the absolute Now. It is important to see that the Now ... regardless of whether it has the standard character or the absolute character ... always depends on the “I” and is thus linked to observation and reflection.

When a person’s absolute Now has developed in the stillpoint, the next step can be performed ... the buildup of the Meta. The Meta is a dimension that can be described as follows:

**The nearly-nothing  
that is the nearly-everything.**

This Meta can be developed by means of certain breathing rituals and the use of an accompanying Mysticy.

Once the Meta has been developed, further Noeteric rituals can shape it into the Third. Basically, the Third is always present. It is what Weyl, based on Einstein, called the “four-dimensional continuum.” We always have it in our consciousness, but we are not conscious of it. In other words, the way that we construct consciousness (e.g. by thinking) forbids us from entering this four-dimensional continuum. But as I said, it is always there. Even when a person uses his cognition and his thinking to clearly say: “That does not exist ... I never experience that!”

So what happens in Noeteric time rituals is the following: the four-dimensional continuum can be experienced as existence. But it is not described as objectivity. You can integrate yourself in this continuum with your Mind, thus initiating Nagual resonances and making them specifically usable.







The following applies here again: Nagual resonances take place constantly. Every production of consciousness occurs on the basis of Nagual resonances, unless there is a 100% reflection (Re-Entry) of an old consciousness content stored in the standard Now of a person's memory. Usually, however, a certain momentum for reinterpretation, complementing, and extension is always involved, even in the repetition of old stored data. And this little "extra" is already based on Nagual resonances.

Since we can not experience and perceive Nagual resonances beyond our mental strategy (Mind/cognition/thinking), thinking is automatically created for us. We can not turn a substance of knowledge into an objectively observable and verbalizable cognition without the power of thought. This is the way we are currently neurally "built". And as I have described before, this is related to the fact that, among other things, we have only one reality generator.

Now the question is: Who performs these Nagual resonances and on what basis are they are handled? The answer is simple: it is the Calling that summons an Answering. And the one that brings these two aspects together is the Nagual, or more precisely, the care and love of the Nagual. And the method that the Nagual uses is the fusion of the time of time's arrow and creative time. So there is a union of bound, personal time with free, creative time ... with the Now of Becoming. This is the way our consciousness is created:

**Every consciousness is an act of Becoming.**

**Every consciousness is thus a performance  
of creation.**



NOETERIC  
IS THE PHILOSOPHY  
OF LIFE-IMPROVEMENT BY USING  
THAT SPIRIT WHICH CAUSES  
THE BECOMING.

