

André K. Buchheim ● Raik Schirmer

# Primer for the New Era



**A vision for the  
The future of mankind**

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# **Primer**

## **for the New Era**

**A vision for the future of  
humanity**

Dedicated to:

To all people who are  
searching for love, truth  
and peace.

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# Foreword



I am well of the privileged position from which I live and write here in Germany as a white man. Perhaps it is God's intention to entrust me, of all people and in this life situation, with spreading this latest message of his will.

After all, the liberal, democratic society that has developed in Germany's

development, as well as our historical experience, are probably particularly suited to sending such a message, allowing it to mature and announcing it to the world public.

The prophecy is not new, all the great prophets, sages and awakened ones spoke of it, taught it and contributed to the ultimate emergence of the kingdom of peace. However, they were often misunderstood and misused or their teachings were not practiced and were repeatedly forgotten.

I can only hope that humanity is now finally ready to this next evolutionary step, to practice a new awareness of itself and the world and to reconnect with the whole and the eternal, because otherwise our civilization and its achievements are threatened with annihilation.

I do not differentiate between men and women, I do not think in terms of parties, geopolitical spheres of interest or economic advantage, I do not distinguish between religions nor between atheists or agnostics, I do not stand on any earthly side or am identified with it, for I only know

people, only living beings, life itself and the cosmos, with whom I know I am one, just as I am one with the whole and the eternal.

However, as I also know that many people still think and exist in these limited and marginalizing categories, I would like to make this clear in this foreword.

So I don't come across as a "white savior", but as a person among people who delivers a universal message.

Nor can I complete the great work alone, only we all can together. For within us lies that seed planted eternity, the divine within us, and it is there that this seed wants to be seen and nurtured, so that it bursts forth and germinates like a tree of life and grows beyond us to manifest itself as a kingdom of peace in the world.

I also know poverty and pain, lived in a precarious situation, know hunger and misery from my own experience, and precisely because of this and because I was a victim of the most severe abuse as a child, the desire arose in me to do things differently, because it is not through pain alone that great things mature, but also through support, respect and attention. If we have a choice, why not choose the side that produces much better results without violence, suffering and misery?

This is probably why I tend to stand by those with whom fate - and by that I always mean human greed, hatred and selfishness - does not mean so well, the weak and disenfranchised, because they have the strongest power to end misery if they stand, walk and work together.

Likewise the sick and physically or mentally handicapped, who often enough still experience exclusion and no love in this world. I also don't attach much importance to cleverness, because it is not intelligence that determines a person, but character.

My heart also belongs to refugees, homosexuals and transgender people, etc., all those oppressed, suffering and misunderstood people.

But also nature, plants, animals and fungi. Especially those that under human tyranny, be it in factory farming, through the use of poisons and monoculture, the destruction of their habitats and other cruelties.

Of course, I don't want to exclude those who doing well, those who are rich, those who are privileged according to the standards set by our society, because as I said, the teachings of the New Age and the shift in consciousness away from the ego and towards love and compassion are there for everyone.

But I don't have to worry so much about these people. After all, doctors tend to look after the sick rather than the healthy.

Finally, a word about gendering: The German language is very male-dominated and women are still oppressed today.

This applies to many countries around the world. Nevertheless, I have largely refrained from gendering, i.e. using gender-inclusive language, as this some parts of the book incomprehensible and difficult to read.

That is why I would like to make it clear here that equal rights for women, indeed equal rights for all people, which is the core theme of Feminism, as well as rights for all life and the living environment, are the foundations of the New Age and my convictions.

I hope you enjoy reading it and find it inspiring.

All blessings,  
Your André

# Career of a prophet

(Foreword by Raik Schirmer)



Before you delve deeper into André's book, I would like to try to delve a little into his life and his world of thought.

André was born in Leipzig, in the former GDR, in 1973. He had a severely traumatizing childhood, which I am alluding to here.

I don't want to go into this in detail. You can read about this in great detail in his autobiographical non-fiction book "Quantum Consciousness".

At the age of 11, he underwent psychotherapy as part of which he learned autogenic training, catathymic imagery and breathing meditation, among other things, to help him come to terms with his past. says: "This daily practice of relaxation exercises was the beginning of my spiritual journey."

From this perspective, I can well imagine that such experiences are no coincidence, because he once told me: "The suffering that happened to me awakened the conviction in me early on that suffering is part of life. This means that everything that comes to life must necessarily suffering in the span of its life."

I found it fascinating that this corresponded exactly to the first tenet of the historical Buddha, which André was not yet aware of at the time. He went on to : "If we experience suffering anyway,



why then do people invest so much time, energy and energy in creating more suffering? Wouldn't it be better instead to use this energy and the time available to create happiness, peace and well-being?"

As this simply did not make sense André, it became a fundamental theme of his spiritual quest: "How can we end the suffering of the world and create well-being for all life?"

An answer to the question of the creation of suffering early on. It was: "Man creates suffering out of pure egoism." Or to more succinctly: "The belief in a separate EGO and the adherence to it creates suffering."

As a child, André began to communicate with the forces of nature, trees, mushrooms, plants, animals, stones, etc., with the help of the exercises already mentioned. I think André recounts a very amusing experience in his book "Quantum Consciousness" on p. 24, where he listened to two nature spirits who regularly told jokes to each other until they realized that André always laughed along with the punch lines, so he understood them, which was very surprising for them.

He describes his first truly great mystical experience as follows: In the summer of 1988, I was at a place of power in Lützschena Castle Park near Leipzig, meditating and communicating with the forces of nature. A larger-than-life figure appeared out of nowhere above a lake, and probably only for a relatively brief moment.

I didn't realize at the time that this was an experience of God, especially as this being appeared as a female and God is traditionally thought of as male. Then the word came to me for the first time and said: "Test all paths, and if you have found me to be true, follow me!" You can also read about this in detail from page 58 in "Quantum Consciousness".

André now followed these words and, as he had been interested in philosophy from an early age, he now supplemented this with writings on religion and spirituality. In other words, he began to follow the paths of wisdom of humanity and called this the "world wisdom heritage".



Shortly after reunification in 1990, he began an apprenticeship with the spiritual master and magician Karl Spiesberger. However, this training only lasted 2 years, as Spiesberger died in 1992.

Through him, André the basics of divine or natural magic, which he continued to refine over the course of his life and developed into his own teaching system.

I myself could always see how he used his magical abilities to help others.

The following story is a good example of André's seerly abilities: a few years ago, André received a request from a farmer in the area north of Görlitz who wanted to drill a well to provide more water for his animals and plants due to the increasing drought. In any case, a specialist had already been on site to examine the soil and carry out test drillings.

However, he gave the farmer little hope of finding a suitable place to draw water. So the farmer asked André if he "see" a spot. André wasn't even on site, but had moved to the property from a distance.

With the help of a cadastral map, he now marked a point in an unusual location, quite centrally located, where even the expert did not drill a borehole, which would have been like poking in the fog on the large plot of land.

André said that if he drilled there, he would first come through a layer of earth, then loamier layers and at a depth of about 12 meters he would come across water, but this would not be productive, he would have to drill further, then there would be sandier layers and at 18.5 meters an underground flowing body of water that would always let enough water flow in.

You can perhaps imagine the farmer's astonished face, because it was exactly the same to the meter - and the farmer was overjoyed.

There are many such examples that would fill a whole new book.

Perhaps a quick example from me: I often suffered from sore throats since childhood, which was very annoying and painful. A good 20 years ago, André said that I was blocked there and described to me what colors he saw in the area and what they meant. He recommended that I do tree circles. And indeed, not only did I feel a deep connection to trees that I had never noticed before, but after a few weeks I could literally feel energy flowing through this center for the first time.

André also recommended anchoring more green in my heart. So I visualized the green energy as I walked past the trees and breathed it into my heart.

And now the following happened: After 2 weeks I saw André again and he looked at me so strangely. Then he said: "When you breathe in the green, it's better to breathe it into your heart chakra and not into your material heart." And indeed, I had always absorbed the energy into my material heart and I was amazed that André this immediately.

André was also very helpful when I lost something and couldn't find it again. I can still 2001, for example, when I was working in the print shop in Leipzig and about to drive to Dresden. But oh what a shock - my bunch of keys, including my car keys, was gone and all attempts to find it again failed. In my distress, I André. He told me: "I see a blue metallic object lying on the ground at about chest height."

With this information, I back along the route I had taken before and finally found my key on a blue metal rack, which had slipped onto a pallet of newspapers. And yes, I remembered that I had had a brief conversation with someone there and the key must have onto the pallet.

I was relieved and the journey could begin. I don't know how long it would have taken me without this help. In a situation like this, he was always able to describe the spot well from the object's point of view and that helped much more often than I can describe here. As I said, such events alone would fill an entire book.

André went on to study with other teachers, including a Wiccan priestess, a Daoist doctor, a Haitian Voo Doo priestess, a Hindu guru and a Buddhist abbot. He also immersed himself in studies of Kabbalah, Christian mysticism, Sufism and a wide variety of religions and spiritual traditions, always in search of the truth that he was to follow.

However, André often found himself in inner conflicts at the time because he believed that this truth had to be assigned to a certain path, a certain religion. He often noticed that contradictions arose in the different traditions. Almost as if what is virtue for one person is sin for another.

For example, he asked himself: "If you go down the path of Christian mysticism, what about goddess spirituality?"

And it became increasingly clear to him that as long as these contradictions were not satisfactorily resolved, the moment of truth had not yet arrived.

Although there would certainly be a lot more interesting things to report (I can only recommend the book "Quantum Consciousness", a book full of magical events), let's take a short leap into the all-important year 2015, when three events began that are difficult to grasp scientifically, but whose effects can be felt by us all.

The first thing to mention is the beginning of the unsealing. If understood André correctly, this meant that the 7 main powers (which are also reflected in the 7 archangels, planetary spheres, chakras or the 7 days of the week) were opened in the following 7 years.

In the 7 years that follow, the sealing will take place again with the energies that humanity has allowed to mature until then. André commented on this as follows: "We would have had to switch to a consciousness of love by 2022 at the latest in order to the transition more or less tolerable. Now we are in the sealing phase.

"We are still in the early stages of development and any further hesitation will bind negative forces to the world, simply because we have not yet learned to cultivate love as the primary source of our life design."

I think you can see, if you look at the world in 2024, that we are not yet in the consciousness of love. Neither the extinction of species nor the climate catastrophe or wars are the of love, but stem from selfish habits.

André continues: This will cost us millions of lives because we are acting too late. Time is pressing, by 2030 we should have set the essential course towards the New Era if our planet is not to become unusable for human civilization and turn into a hell."

André has been reminding people of this for a very long time, but the majority of people turn a deaf ear until it too late.

Back to André's personal adventures. In August 2015, his spiritual quest ended with two life-changing events. The first was his enlightenment. He describes it as follows: "It felt like a clay pot filled with water that suddenly bursts and the water becomes free and pours out in all directions. All boundaries between inside and outside, ME and YOU, were suddenly dissolved and the spirit poured out over the whole universe. Boundless existence in being."

André also says about himself that he has had no EGO since that time and I have noticed that many people can't do much with that. I've observed this time and again and can see it in the following: For example, if I am criticized and my EGO feels attacked by it, I often shoot back immediately. I either defend myself against the criticism, contradict it or immediately find myself justifying myself.

What always impressed me was that André doesn't do any of this - and I've seen him do it often and in different situations. He always accepts this criticism (even when I it completely inappropriate), examines it, reflects on it and only then responds, and very objectively at that.

I have never been able to observe this in this form with another person.

But something else happened after this event, the solution of the last boundary, as understood it. For the consciousness, although expanded to cosmic dimensions, still felt a kind of limit, a being bound in space and time.

I don't know exactly how describe this, because I had never had this experience before. André said it was difficult to into words, but he anyway: "After the expansion, however, another space openedup, the overcoming of time or timelessness.

It seemed to me like a door that was locked and could not be opened from the side I on, but only from the other side. This door was now pushed open and the Eternal One revealed himself and the word came to me again, just as I had experienced it as a 15-year-old, but this time far more clearly and intensely."

André talks about having wrestled with God, because he wanted to offer him the office of prophet for the New Age, but André somehow did not feel ready for it. After some back and forth, they finally agreed on the term "ambassador", as this describes it centrally, as an ambassador is someone who represents another realm and brings the message of this realm, or also carries messages to the other realm.

This was nothing less than the message of the new age, of the kingdom of peace on earth, of the united human family, of the transformation of people to the consciousness of love.

Now it was also clear why André should deal with "all paths" and also who or what this truth is that he should follow as soon as he found it: He describes it as: "Nothing less than what we call God, the eternal, creative and loving consciousness behind all material appearance and experience."

Since then, André's task has been nothing other than to bring this message to people and show them the way to the light and to love,

to paradise on earth and eternal life in God. And so he likes to refer to himself as the guide.

To come back to André's visionary abilities. He developed these even further after 2015, as he was now ONE with everything. It is probably the task of a prophet (or messenger) to warn the people of self-inflicted misfortune and to show them the way to happiness.

This was also the case with André and I find it very remarkable how often he was right with his prophecies. Years before 2020 he warned of the occurrence of wars and pandemics, which were part of a world-destroying cycle.

André has proven his skills time and time again and has been a good teacher to many people. Whenever I need these methods, I can now use them when I need them.

He used to teach this almost everyone, but he soon remarked: "If the EGO is not overcome in parallel, i.e. a longing for the purest and highest in people breaks through, it is pointless to teach them techniques with which they can, so to speak, push the stones out of the way that they put down for themselves and do not want to stop.

Today, I teach how to overcome the EGO and only then the tools for dealing with various problems."

In addition to André's psychic abilities, his astral wanderings are particularly pronounced. This was already the case as a child, and later developed through spiritual practice and is reinforced by divine magic.

Today he says that he does not do anything himself, he does not call the deceased, but if they come forward, he helps them, he does not call spirits, but if there is a haunting, he calms and solves it, he does not call demons, but if he is confronted with them, he negotiates with them or drives them away, depending on what his guardian angel and the forces connected with him advise.

Nor does he act on his own authority, but always on the basis of an impulse and with help "from above".

What is also fascinating is that André has been warning for decades about the consequences of climate change as a kind of apocalypse of biblical proportions.

His descriptions used to be much more drastic than the predictions made by science. In recent years, however, science has come ever closer to André's vision.

He briefly describes the following scenario if we do not give in and continue as selfishly as before: It will begin with pandemics, wars, famines and extreme weather events, the four apocalyptic horsemen, based on the revelation of the Bible.

A phenomenon similar to a ring of fire will surround the earth near the equator. This ring of fire surrounds the earth and will make human life there impossible. Parts of South and Central America, Africa, India, northern Australia, etc. will become almost or completely uninhabitable.

The tropical forests in these areas are, which exacerbates the situation and accelerates the destruction. People are dying and those who can are fleeing the affected regions. The system of ocean currents will collapse and the extinction of species in the water and on land will also rapidly."

And he describes the effects on Europe as follows: "A new ice age will emerge here, which also makes life in the global North impossible. Life will only be possible on a small strip between the embers of fire and ice, where the overliving will push their way in and a fierce war will break out over food, living space and the remaining resources, because industrial production, the economy, will no longer exist in the same way as before.

This situation will last for a thousand years, human civilization and culture will collapse and whether humanity will survive is still uncertain. Do we really want to risk such a scenario?"



But André also sees a way out: "There is a chance to escape this horror, the vision of the kingdom of peace, that is what God wants for us.

To do this, however, it would be necessary to step out of the reactive patterns of the EGO, i.e. not to only act when the pain becomes too great, because by then it will already be too late. We need to be ahead of events and act proactively.

And as I said, the chain of events has already begun before our very eyes, and yet we continue to play our games of possession and power as if nothing had happened, like three-year-old children fighting over a toy in the sandpit in the face of a tsunami rolling towards them." And this is where the change in consciousness comes into play. André puts it like this: "We need more people in the consciousness mode of love, who reach out their hands across the divisive boundaries of religion, nation, culture, etc. and come to a peaceful agreement. This peacefully united human family will establish new, integral forms of culture and diversity. Science and technological progress will flourish and the economy will be sustainably transformed.

This gradually creates a love-based organization of society, which develops into the global community of the human family. The problems are tackled and well-being is created for all life on this planet.

Every person is allowed to be as nature and God created them and is supported in developing their potential so that they can once again contribute it for the benefit of all."

What does this mean for us? André again: "Loneliness, hunger, poverty, injustice, crime, violence, exploitation and war, all these phenomena stemming from selfishness, will disappear and make room for cultural blossoming, enjoyment of life, sustainable and ecological economic activity, worldwide exchange and mutual enrichment, a solidary and cooperative togetherness, in short the kingdom of peace, the "new age", a new, golden age of humanity.

"The Spirit of God, in whom the Spirit of God dwells among us and works through us, is created through us."

To support precisely this process, I am in the process of founding the intercultural and interreligious interest group "IG Neue Zeit e.V." as I write this.

In this way, I would like to bundle these forces that are for a kingdom of peace and a new golden age.

I am also in the process of setting up a company that plans, coordinates and structurally implements all the teachings and wisdom of the messenger, such as lectures, seminars, book distribution, etc.

And with that, I would like to conclude my foreword to this book. Read it carefully with your heart and think through the words in the light of reason and then feel free to join in if you feel a resonance with these teachings. You can find more information on

<https://www.welterwachen.de/>

I hope you find this booklet inspiring and enjoy reading it.

Your Raik

# Culture, civilization and Consciousness development

If we take a closer look at the history of the incarnation and of humanity, we can see that certain progress has been made, but it seems that this is always accompanied by circumstances that are fraught with suffering, so that it is more accurate to speak of deterioration.

This also explains why some see progress and claim that we are getting better and better, while others describe the present in the darkest colors, depending on which side of development our focus is on. However, those who have developed a holistic view see both trends side by side, interwoven with each other, light and darkness seemingly inseparable.

We see an example of this in the Age of Enlightenment in the 18th century, which claimed great, positive developments in the development of morality, but at the same time the slave trade flourished and brought untold suffering to the people.

On the other hand, there are also a few examples of periods of prosperity in which people were generally better off, such as the Minoan civilization on Crete between 2700 and 1450 BC, but which also passed and gave way to crueler times. And we see times when we can look directly into the abyss of hell without the earthly plane, e.g. in the concentration camps of Nazi Germany.

This shows the range of man's creative power. But why is it that good is so rare and evil so omnipresent? What is the reason that, for all our good will, suffering does not want to leave us, but seems inherent even in systems that promote life? And is it conceivable to create a society in which the good not only prevails, but in which the bad can be completely overcome?

These are the questions we have to deal with here in order to see more clearly what solution we want or should strive for in our future. So let's start by tracing the origins of our cultures and civilizations.

We can consider culture to be everything that defines our coexistence and goes beyond the natural interaction of a bunch of apes. The beginning of culture in humans is very early and, as we know today, the collateral lines of Homo sapiens, such as the Neanderthals, have already developed cultural forms.

The term culture contains the word cult. Derived from the Latin "cultus", "cultura" roughly means cultivation, care, management, i.e. cultivating something, developing it, refining it, but also standardizing it.

In early times, this included the way of life and production, such as hunting and the production of the necessary tools, but also early forms of music, pictorial representations in cave paintings, figurative representations, rules of coexistence and also medical care and care for the elderly, all of which we know from archaeological finds.

Humans could not survive as individuals, so they joined together in groups, which resulted in cultivation of human behavior. Although we know of examples of such groups fighting each other, these are rather rare.

There are even examples where individuals from outside the group were taken in (a phenomenon that we would "migration" today) and the injured were cared for. Large-scale wars only with the further development of civilization from the Bronze Age onwards, when weapons began to be made for this purpose and a warrior class developed.

Previously, the wisest and most spiritual members of the group, regardless of gender, were considered the leaders, but now there was a shift towards the warrior ruler (and patriarchy) and with it the formation of a precarious class in the population.

The more hierarchical and estates-based thinking hold, the richer the rich became and poverty increased.

So we can already remember the law according to which suffering, hardship and injustice are proportional to the separation and division of a society into different castes and areas of life and the associated unequal distribution of goods and resources, and the stronger this separation is, the richer the rich are and the more and poorer the poor become.

But for the time being, let's stay in the early days, which did not yet know this separation and in which awareness of the entire group as a whole prevailed.

I don't want to bore you too much with historical details here, because I am particularly interested in the development of consciousness. People at that time did not live as selfishly as considered normal in our time. Rather, his consciousness was extended to his group or extended family.

Furthermore, ancestor worship began to establish itself early on, affecting particularly important members of the group.

They were buried in elaborate ceremonies, sometimes in hard-to-reach places in caves, in particularly aesthetic locations and in special positions, and the finds show that these burial sites were repeatedly visited for ceremonies over generations.

Humans also identified with the animals they killed as prey and which served as food. They were particularly immortalized in cave paintings. It can be assumed that man did not kill more game than he actually consumed and that he paid homage to the spirit of the animals he killed.

Nor was it the case, as was believed until recently, that the diet of these people consisted mainly of meat; plant foods and mushrooms were also very popular, and people were already learning to appreciate their medicinal value.

Early worship of the gods is probable, especially of Mother Earth. Man experienced himself strongly in dependence on natural phenomena, which were not always friendly to him, and in awareness of the unity of the group and of all life and the dead, which were interwoven with this living whole, giving them birth and life and enabling them to survive.

An expanded consciousness, as we would say today, was normal and was probably also expanded into spiritual and creative dimensions through the use of intoxicants, rites and early festivals.

A way of life, thinking and consciousness very similar to this still exists today among some indigenous peoples.



*Indigenous peoples are particularly worthy of protection for the New Era*

Another early phenomenon was the measurement of time, i.e. people began to observe the seasons, when they were favorable times for hunting and when plants and mushrooms could be harvested.

The research into these cycles provided a cyclical view of the world and time.

Increasingly, the course of the sun, stars and moon were in these calculations, which later led to comprehensive calendars for sowing and harvesting, as well as astronomy and astrology.

The circular concept of time then led to highly complex circular structures as temples and timekeepers. The earliest known site of this kind is Göbekli Tepe in what is now Turkey, dating from around 12,000 years ago.

Civilization then grew out of culture. Derived from "civilis", which means urban, the term encompasses the development of science, law, art, culture, economy, religion, etc. In fact, this term is quite meaningful, as the first modern civilizations were organized as city states.

They go hand in hand with the so-called Neolithic Revolution around 10,000 years ago, when humans increasingly began to settle down and practise agriculture and animal husbandry.

It is probably the case plants had already been cultivated and animals kept and tamed before this. However, this began to take on new proportions with the agricultural revolution.

And while previously, with migrating groups of people, raising children had caused some difficulties, this was much easier to accomplish with the sedentary population groups. This and the greater availability of food led to the first population explosion.

In order to ensure irrigation for agriculture, people now settled near water, in Sumer on the Eu- phrat and Tigris rivers, in Egypt on the Nile, in India on the Indus, in China on the Huang He, also as the Yellow River, and in South America on today's Rio Magdalena in Colombia and Rio Negro in Brazil.

The population explosion and urbanization were not accompanied by an expansion of consciousness, no, quite the opposite, a narrowing was the result, the community degenerated into a society and this created a



division into estates, castes or classes as we know them to this day.

It is no wonder that myths of a lost paradise arose in this mixed situation. What was meant by this was a consciousness that encompassed all group members. Religion, too, increasingly underwent a transformation: while people had previously felt connected and close to their gods, ancestors and nature spirits, this connection now broke down and the concept of transcendent gods, removed from the world, emerged.

While the divine powers had previously assisted all people, their blessings were now reserved for only a few, higher-ranking and wealthy customers.

Thus, the rulers now derived their origin from the gods and only to them did they bestow salvation and immortality. The poor masses of the common people or even the slaves were completely excluded from this. This was also accompanied by specialization and the emergence of experts in a certain field of knowledge or a certain type of production, but also by an increase in tensions between and within groups. The idea of competition crept in more and more.

Further development thus brought with it an intensification of the conflict situation, externally through competition between the various city-states, internally through poverty and social tensions.

Crime also became more and more : robbery, murder, violence, fraud, etc. The Bible scholar is immediately reminded of the story of Cain and Abel. The city states themselves through conquest, the first more complex state structures and empires emerged and the first laws became necessary as a result of the rampant crime, the Stele of Hammurapi or corresponding ancient Egyptian legal texts are cited here as examples, but also the biblical 10 Commandments.

The first police officers, judges and lawyers came into the world with them, as did the bureaucracy and the civil service as their supporters and enforcers.

We can already see very clearly here how progress was always associated with negative consequences and how this opened the doors for new occupational groups. But how exactly did this come about?

Now that the consciousness of the normal population could not spread to the large group of the city-state or even an empire, this was more a coexistence of the most diverse communities of interest, which often stood against each other in order to secure the greatest possible advantage for their own: the family, the profession, but also religion and culture.

The more an empire conquered foreign territories, the more different cultures it had to integrate and pacify. These groups were not always at peace each other; internal conflicts smouldered.

So you could say that the more interest groups were crammed together, the more conflicts arose among them. When emergencies befell the people, i.e. in the case of epidemics, disease, famine, etc., was not uncommon for certain groups to be used as scapegoats and a phenomenon began that we now refer to as witch hunts and genocide.

And, prompted by the precarious situation in which many people were living, as I have already mentioned, crime was rampant.

It was therefore not the case that consciousness grew with and encompassed all groups, but that these groups demarcated themselves from each other, but since they in the same area, frequent outbreaks of violence, sometimes even expulsions, enslavement or mass murder were the result.

In such serious cases, consciousness itself shifted out of the larger groups with which it artificially identified, into the private sphere, as they say.

In other words, identification with one's own, usually the family, with one's possessions and with oneself came to the fore and consciousness became even narrower, driven by fear and repression.

A tendency that can still be observed in authoritarian states today. Egoism gradually became the predominant form of consciousness, accompanied by tyranny and the right of the strongest in the state.

Since there was no longer any awareness beyond the self, and certainly none about the social circumstances and the cause of the suffering created by these social systems, one might think that such systems were quite short-lived.

And , if the ruling class did not manage to a common identifying feature, such structures often collapsed within a few generations.

But there are also examples, such as ancient Egypt, which, with its over 3,000 years of existence, which is very rare. How did the Egyptians manage this, or how did other, longer-lasting empires? Well, in Egypt it was faith, religion, which, instead of a link between spirit and matter, eternity and transience, death and life, increasingly became the link of the empire and thus acted like the cement that holds a building together and upright.

The ancient Romans also chose such a means, the imperial cult, which was binding for all provinces connected to the Roman Empire.

In China, it was essentially the teachings of Kong Qiu, better known as Confucius, which were and still are state-supporting, in India the Vedas, in Europe Christianity and in the Middle East the teachings of Muhammad, and so on. In this way, religion gradually became an instrument of rule, gaining additional power, but also losing sight of its own mission.

This development even led to a reversal of the situation, so that in the Middle Ages in Europe it was no longer the secular rulers who determined the religion, but the Pope who elected and crowned the secular rulers.

And even if these rulers no longer derived their biological origins from the gods, as their counterparts in the early empires did, they were still chosen to rule by the grace of God through the Pope. Empires centralize their rule, in ancient Egypt the spiritual center was the priestly city of Heliopolis, in the Roman Empire Rome or in the Middle Ages the Vatican.

The imperial consciousness, from above from the perspective of the ruling class, is therefore always a centralist and thus also an authoritarian or dictatorial entity.

Viewed from below, however, a certain anarchy or libertarianism prevails, because for ordinary citizens, and even more so for the pre-war classes, the Pope was certainly just as far away as the emperor in ancient Rome or the pharaoh in Egypt.

Something similar can be observed in other empires, even in ancient China the rice farmer was of little interest to the emperor in the capital.

So we cannot speak of a consciousness that extended to the national territory. Only in the event of war did people feel like Chinese, Romans or Egyptians.

The fact that this lack of identification of the individual with the state as a whole always weakened it and threatened to break apart, be overthrown or perish due to internal conflicts also explains why empires tended to seek external enemies and war in order to stabilize themselves internally.

One possibility that developed later and is still prevalent today to achieve this internal stability without having to wage constant wars is national consciousness. Although the danger of war is not completely averted here, as nation stands against nation, it is no longer so urgently needed when artificial national pride stabilizes the system from within.

If we say of the empires that they were only connected ego structures, then only an expanded ego is formed in the national consciousness.

Although the consciousness identified with the nation creates more inner stability, this ultimately also rests on self-identification and, in case of doubt, everyone is only closest to themselves in times of need, which is why what the National Socialists considered with the beautiful term "national community" is usually nothing more than a pious wish, a , an illusion like the ego itself that underlies it.

We can observe this nationalization particularly well in Germany, emerging from the empire of the "Holy Roman Empire of the German Nation".

After many internal and external conflicts, this collapsed with the abdication of the emperor in Vienna in the turmoil of the Napoleonic Wars and two systems emerged:

In the north, the German Confederation, which developed into the German Empire and thus into a real nation, and in the south, the still rather imperial multi-ethnic state of Austria-Hungary. The nation in the north, which later became the German Empire, initially had to contend with the problem that people could not identify with Germany, i.e. saw themselves less as Germans and more as Saxons, Bavarians or Prussians, and that these individual states that made up the empire did not necessarily feel on friendly terms.

It was a decades-long process before a German national consciousness developed, which is still not fully complete today and has taken many a wrong turn in the course of history.

While imperial consciousness always reaches beyond itself, seeks conquest and often collapses due to the greatness it achieves, the nation state tries to achieve more inner unity.

The mechanisms by which attempts are made here to integrate different peoples and cultures into a larger entity are also interesting in the case of artificial nations that were created out of imperial consciousness, particularly in Africa.

Countries were created in which no consideration at all was given to individual ethnic groups, their settlement areas or alliances and conflicts. As a result, conflicts between ethnic groups could suddenly flare up, as in Rwanda, for example, leading to genocide.



*(All the pyramids of Giza in one picture - Wikipedia)  
People of the New Age preserve culture and value it.*

On the other hand, a bond can also develop with the country in which you live, which I was able to experience in Kenya, for example, even if the individual ethnic groups there did not always live together peacefully and with real equality.

This mixture of smouldering ethnic conflict on the one hand and love and cohesion of the nation on the other is a phenomenon that the colonialist empires deliberately left behind when they withdrew in order to keep these regions unstable and thus weak and dependent and to continue to exploit them.

Selfishness continues to run rampant in our societies today, leading to phenomena such as loneliness. The social media of the internet play their part in driving self-identification and encapsulation into individuals and their own groups, especially where echo chambers emerge as a substitute space, which are often flooded with alternative realities that create a new identification.

The will to lie is defended as alleged "freedom of opinion", conspiracy theories emerge and we experience the beginning of a post-factual age that brings together interest groups across national borders and sets them against each other.

Thus, there appears to be an increasing conflict between followers of erroneous theories and science, followers of different religions, a resurgence of racism, classism and anti-Semitism, and much more. In short, we are witnessing the preparation for an all-encompassing war in the near future, seeing it rise up in a chaotic framework in which group is set against group and man against man, cultivating a completely new quality of antagonism and ultimately, and this is the decisive factor in all of the above, humanity as a whole so that the rich can participate and the powerful can secure their rule.

In addition, the creative potential of humanity is tied up in this conflict, which is a dangerous tendency in view of the global challenges, of which no one can say today what catastrophe will be conjured up and how many people will fall victim to it. But, to this biblical expression for peoples and nations, the animals want to eat and the animals need their victims.

Let's leave it at that for now in our historical consideration of the development of human consciousness and of cultures and state formations.

The prevailing consciousness has always shaped society, its system and its constitutions and institutions.



However, all of these have always characterized, as far as we can look back in history, by the fact that man finds himself in a segregated consciousness, preferring and valuing his family, his group, his city, his nation, his soccer club, etc., and thus automatically degrading and devaluing the other family, other group, other city, other nation, other soccer club, etc. Under these conditions, the step towards disenfranchisement, mass murder and war is very easy, whereas the step towards peace and togetherness is made impossible.

The more delimited and therefore smaller man's consciousness is, the more rigid and authoritarian, more violent and more prone to crises and wars are the resulting social systems, the more deadly they become. However, the further man grasps his consciousness and his connection to the world as a whole and the system of life, the more society, freedom and togetherness flourish and, in the aftermath, one speaks of a blossoming of culture that is conducive to life.

At this point, we can formulate an answer to the question raised at the beginning as to why good is so rare and evil is so omnipresent. On the one hand, this is due to the narrowing of consciousness, the attachment to and preference for the self, and on the other hand, because evil is always active and highly active in people, whereas good is passive and must first be activated by our will and our enthusiasm.

Out of habit, it seems easier for us to remain in fear, anger and violence and to transfigure this into normality, into an unchangeable fact, than to constantly educate ourselves to active kindness and compassion, to genuine vitality. A narrow, limited consciousness is driven by fear, but a broad, unlimited one acts in love.

All these limited and marginalizing forms of consciousness and society and states are thus contrasted with a state of consciousness that is not limited, that does not exclude anyone, but is free and deeply connected to everything at the same time. We call it love.

Love is the meaning of life, because life without love is meaningless. Love is not a feeling, but a state of consciousness. It is the kingdom of God within us.

Love is not directed towards a specific object, so that you could say I love this or that. If your love is directed towards something and neglects something else, it is not true love, God once said to me.

One characteristic of genuine love is its undirectedness. It is an attitude and the resulting behavior that can be described as the perfect art of living. Love is all-connectedness.

As long as we find ourselves in a limited and thus excluding ego-consciousness, even if it is already widened and the boundaries are still so small, there is a threat of decay towards a narrower consciousness with all its negative consequences of exploitation, violence and conflict.

Only when we give up limitation completely can it not tip over into narrowness, because love stands outside narrowness and breadth, it is unlimited and therefore not dual.

It does not sway here and there, like human development in the ego. It is upright, progresses, accepts and ennobles all conditions in space and time that it .

This is an essential argument for leaving this changing game of the ego and not falling back into war, poverty and injustice for a long time to come. What else can we about the new age that grows out of love?

We can now draw these conclusions together from all of the above:

1. It is safe to assume, since every society arises from the consciousness of people, that all our previous forms of society arose from a consciousness of the ego and were therefore prone to crisis and conflict.

2. That it is possible for everyone to shape their lives and relationships more lovingly every day than before and thereby become more

The goal is to increasingly change into the consciousness mode of love and that a different social organization than before will also emerge from a consciousness of love. Since love is better than egoism, it can also be assumed that this new organization of society will also be better than anything has existed up to now.

3. Furthermore, this proves that the narrower people's consciousness is, the more cruel and unjust the respective social system that arises from this narrowness and fear becomes. On the other hand, the broader consciousness the organization of society, the more peaceful and just the times will be.

What conclusion can we draw as to how the unlimited consciousness of love will affect the world? Truly golden times are dawning for us all.



*The „New Era“ preserves and reactivates nature*

But there are also a few other arguments favor of this change of consciousness. Since the consciousness of love is unlimited and free, it also liberates the unlimited potential inherent in every human being. An unprecedented surge in creativity will catapult humanity forward, science will flourish, as will cultural, artistic and technical progress.

If every person develops their potential and uses it for the good of all life, and if every person has an activity that corresponds to their destiny, their inherent talents and abilities, which give meaning to their existence and make them happier and more content, a peacefully united, cooperative and solidary human family is possible and feasible.

Nature is also being more space again, the planet and its biodiversity, all of life flourishing once more.

In the spiritual realm, our ancestors, the good spirits of the planet, will once again feel at ease and settle in, everything will return to natural harmony and God will live and work among us.

However, this requires majority attitude and attitude, as experience with previous social systems has shown.

That is why we need a community of this New Age in which every individual cultivates this integral consciousness of love within themselves and people come together and work together in creative synergy.

It takes a consonance of the many to crystallize this harmony into a social reality.

As this change, this inner revolution, starts with the individual, we will now take a closer look in the next chapter at what is required of the individual before this vision can be manifested in reality.

# The individual - the change in the personal sphere

If we now take a look at the connections and effects of individual behavior on the conditions in society, I would like to say in advance that this is not a comprehensive presentation, but rather highlights that we throw on reality.

This is also due to the fact that this booklet is intended as a short, easy-to-read introduction to the topic.

Even Mahatma Gandhi said that we ourselves must be the change we want to see in the world. The whole secret of transformation lies hidden in this short statement.

Because: on the one hand, no one is exempt, every person, whether black or white, rich or poor, young or old, everyone without exception can participate in this change by transforming themselves.

This includes a further point, because since we have no direct influence on the collective systems - they are a mirror of our attitudes, perceptions and ideas that have coagulated into a collective - we do have an influence on our personal attitudes, ideas and behavior, and everyone who transforms themselves in the spirit of love, truth and peace is a building block of the New Age and contributes to the transformation of social realities.

If enough people join in, a different social system will grow quite naturally out of the changed internal conditions, just as the present and past systems emerged just as naturally from us. So we don't need an external revolution, but an internal one!

This chapter is primarily concerned with showing the direction of change in personal behavior. In order to implement the

We will look at this change in consciousness later on. So what does the behavior of the shapers of the new era look like?

I would also like to point out advance that this teaching compatible with all religions and spiritual teachings; you will find that every person can practise this and act in this way, regardless of whether they are Buddhist, Muslim, Jewish, Christian, Hindu or whatever. Nevertheless, everyone always acts according to their tradition and even ennoble it. In our tradition, this is generally called character refinement.

Let's look at the three basic pillars: love, truth and peace. Love means all-connectedness, truth is the unity of all things, peace characterizes togetherness. Often in life, in everyday life, however, we react without connectedness, alone and encapsulated in our idea of how things should be and rather in competition and opposition. We can describe this behavior as a lack of awareness.

Another problem, as I mentioned in the previous chapter, is that we have been using this wrong behavior for so long that it become normal and habitual, a daily routine. This means that we don't have to think about it too much, as soon as our mindfulness wanes, we will automatically behave incorrectly and perceive it as normal and right.

It is easy for us because everyone it, and yet this is the wide road that leads to ruin. It can even go so far that conscious, correct behavior seems unfamiliar, wrong and difficult because it does not correspond to our usual course.

It is therefore difficult for most people to tear themselves away, leave their old life behind and make a new start in the spirit of love, truth and peace, even if this is proven to be the best way for everyone and for the individual.

These elements of the foundation of the man of the New Age - love, truth, peace - can be considered once again on different levels. For us, the practical and simplest level is of interest first.

Here, these pillars are described as forces or behavioral. These are described in the form of a series of wise forces that people should consciously and actively integrate into their lives. When applied in everyday life, these forces form the basis for the development of consciousness or lead directly a change in consciousness.

Please note that the more you integrate them into the active shaping of your life and relationships, the more they lead to new experiences and a new perception of life and thus provide important building blocks for the process of self-knowledge.

We call love in its basic form compassion. This does not just the ability to rejoice or suffer with others. It is the ability to perceive the joys and sufferings of every other fellow living being as one's own feelings and to accept them as if they were affecting oneself, which in fact the case.

In the case of the suffering of other beings, this means doing everything in one's power to alleviate suffering and resignation or even to transform it into joy and confidence.

Compassion as the basic energy of love and the consciousness mode of love is always creatively active in the sense of love. If only people would to this point, our world would already be a better place.

Truth broken down to its base is honesty. I don't know if this is the case in all the languages of the world, but in the German sense of the word, honesty and honor are connected. The dishonest person is dishonored by his lies. Honesty includes openness to criticism of the person. Criticism, if it is honest, is always welcome to the wise person, as it helps him in his self-knowledge and perfection.

But the liar fears it because it could reveal what he is trying to hide from the world. The fool doesn't care about it, because what does he care about developments that he doesn't want to carry out. The wise man is open, the liar is defensive, the fool laughs at it.

But honor also means being upright, having a backbone and standing up for what is good.

Honesty is authenticity and transparency, being true to yourself and to always reflect to others what you think of them, because that is the truth and we can deal with it better than with any lie that threatens our harmony.

This means dropping the mask of the persona behind which we usually hide for fear of rejection or even dishonesty. The mask that not only hides us from the world, but also prevents us from taking an honest look at ourselves.

The power of alienation and an artificial existence in order to please. In the community of love and under the basic condition of compassion, we can certainly deal with the truth, so let the masks fall. Practice simply being honest with each other. And gratefully accept honest criticism of yourself, it only affects the mask anyway, not your true self.

We teach that love and truth, the act of compassion combined with honesty, lead directly to peace. The basic energy of peace itself, which is added to compassion and honesty, is forgiveness.

Forgiveness is a powerful force and the basis of all genuine peace. However, it requires its precursors. Because the admission of guilt, the knowledge of a misstep, remorse and the sincere desire to make amends or at least do better from now on must be deeply sincere and actually themselves in reality.

The request for forgiveness directly touches on the compassion from which the act of forgiveness itself arises. We compassionately perceived the suffering we inflicted on others as our own, from which the realization guilt and the request for forgiveness arose.

Forgiveness will also be necessary on a global scale if we want to achieve world peace. Honesty and transparency also form the basis for this process and a deep compassion for the tortured creatures and Mother Earth. So let us begin to consciously treat each other more and more with compassion, honesty and forgiveness on a daily basis.



The person of the new age is a supporter. He helps where he can, completely selflessly and, of course, especially those who cannot help themselves. He does what he can in terms of support without seeing any benefit for himself, so he is characterized by a certain selflessness that arises from overcoming the ego, so egolessness would actually be the more appropriate term for the state to strive for.

Systemically, it is also important to note that if everyone behaves in this way, then the individual is also guaranteed support for their path at all times. This would sustainably improve our world and the way we live together.

Here our help is especially for those who are poor, weak and marginalized, but even if we ourselves belong to the poor, weak and marginalized, as children of the New Age we do not fall into passivity and only seek the help of others, no, even then we give what support we can, because giving is more blessed than receiving and whoever gives will be given to, but whoever only takes will end up having everything taken from them.

So this is an inner attitude as well as an outer practice. We can see the interaction between attitude and behavior in this example. Another force that is closely linked to giving is the aforementioned forgiveness (again, I don't know whether the meaning of the word is the same in other languages as it is in German). This means that the more giving we are, the more forgiving we are, the more we forgiven, whereas in the old days everyone only took and sought revenge. Everyone can imagine for themselves which cycle is probably the better one and leads to better results and life situations.

By adopting a giving attitude, we also become aware of our inner abundance, namely the fact that everyone something to give. Giving brings fulfillment. Anyone who has ever selflessly helped others knows this deep inner feeling of bliss and satisfaction that follows the gift.

It is not egoism to accept this when it is there; it is only egoism if one is kind solely or superficially in order to attain this feeling.

For he who gives may also receive what given to him. This bliss, inner fulfillment and satisfaction after good deeds are a sensitive perception of those treasures that are not earthly and that neither moths nor rust eat up, as Master Jesus once put it; in other words, those treasures that we collect for heaven, for eternity, and those energies with which we can create heaven on earth. Every selfless act is a building block for the New Age.

It is also important to support each person in their personal development. The rule here is: support others in developing their differences. Selflessness can be seen in the fact that we do not form our own image of what the other person should be like, nor do we attach conditions to their development or even try to make them like ourselves or shape them according to our idea of them. For an essential principle of the New Age is diversity in unity. In order for diversity to emerge, however, every person must develop their own positive talents.

Since every person has different dispositions to yourself, you cannot and must not apply your own standards here. The old age tends to pack people into simple patterns because this makes it easier for the rulers to control the masses; and the mass man in his delusion believes he is fighting for his freedom when he forces others to develop in his image.

This could be described as coercive standardization and collectivization and it is one of the foundations of how the old relations of domination, the relations of rich and poor, can be maintained and only shift in one direction, namely to make the rich richer and the poor poorer, usually until the relations are shifted by force, but since the consciousness remains the same, the same or a similar exploitative structure will be afterwards.

The greatest perfidy of all is that the poor are persuaded that if they this game, they too will eventually become rich. As if the poor were ever better off because the rich got richer. Incidentally, one consequence of this behavior is the exclusion of those who do not want to be broken in order to Mammon, their persecution and often extermination. The New Age, on the other hand, focuses on diversity. We believe that when all the natural diversity of human beings is brought to fruition, all areas of life are taken care of and well-being is created for all life.

And there is no such thing as value; workers, farmers, artists, writers, doctors, garbage collectors, street cleaners, professors, etc. are all of equal value, because everyone contributes to the functioning of the whole according to their abilities, interests and dispositions.

The greater the diversity, the greater the probability that there will be people who find a solution for every problem that arises. But such a diverse bunch is beyond any control and the consciousness of love ensures that this system of freedom does not end in chaos or, as would be likely today, in murder and manslaughter.

In addition, there is the following basic idea of the teachings of the New Age: If everyone develops their best talents and actively works for the well-being of all life, then well-being for all, and thus a paradise on earth, will be the logical consequence. Every person, on the other hand, who unable to develop and utilize their talents, fails to create happiness for all and therefore misses their personal goal in life, their destiny. This also shows that education and training must be guaranteed for all people if society is to prosper.

We see it today, this army of dissatisfied people who force themselves to work and are always unhappy and frustrated. These energies also have a social impact.

A person who is deployed according to their talents will find a meaningful activity gives them pleasure, fulfillment and satisfaction; and I am happy to say it again, this will also have an impact on the reality of society as a whole. Just imagine it.

Back to the topic. Let's stay with otherness. Show respect to all people of other faiths, have respect for their traditions and their rites, sacred writings and traditions, well as their churches, temples and other sacred places, be they buildings or places of power in nature.

A principle also applies here that we should also practice towards migrants, foreigners or the local population on vacation, as well as any other person we do not yet know: Be open, curious and see them as a new, as yet unknown aspect of yourself.

Because every encounter is a mirror and I always encounter aspects of myself in the outside world. This does not mean being exactly like the other person I encounter (keyword diversity and otherness) and yet I am connected to life as a whole with every aspect of my existence and must therefore view other fellow beings as part of myself, the same life, the same reality with which I am one, which I am.

This also means, as I teach my personal students, that even if you have not yet the awareness of unity and still lack this experience, always act with the unity of all life in mind.

Not only does such action result well-being, it also draws new experiences into your life, develops your consciousness in the sense of love and helps you realize the goal of realizing Oneness.

From the point of view of unity, for example, it is pointless to devalue the other person or stranger, as I devalue myself by hurting them, as I hurt myself by excluding them, as I exclude myself.

It makes sense to do good to him, because then good will also happen to me, to show him respect so that I am also respected, to accept him as he is, so that I too am accepted as I am. Because what we do to others, we do to ourselves and God will do the same to us.

What I have just said also applies in a broader context, in relation to other living beings and even to the planet as a whole in all its manifestations. A person of the New Age is lovingly connected to every living being. This includes animals such as plants and fungi, domestic animals and useful plants as well as wild species.

This means that nature, climate and species protection are just as much a part of what is worth supporting as ecologically sustainable agriculture and forestry and compassionate animal husbandry. We identify with life as a whole and therefore see it as a sacred duty to protect it and be guardians of life systems.

We also need to rethink our own consumer behavior. I don't want to dictate anyone in this regard, but it would certainly not harm the system of life if each individual more about this, empathized and put their findings action.

However, so-called inanimate nature is also worth protecting as a space for life, which is why people of the new era should be just as committed to greening cities as they are to preserving intact ecosystems and renaturation.

In the spirit of the New Age, we even consider the space in which life unfolds to be alive itself. The whole earth is to be understood as a cosmic living being, within whose life our life arises, functions and grows and flourishes in dependence and interaction.

We are part of the earth, in this sense she is our mother and we are her children. We need the earth to live, but the earth does not need us, and we should always humbly bear this in mind.

But what does it mean if the living space is also to be accepted as a living space, if, like a pioneer of the New Age, John Seed,

as the mountain once aptly put it? Perceiving all life, feeling and connected to the world, we should treat all life and the world compassionately and attentively.

We should deal intelligently with the world and communicate with it.

The fact that we react to a beautiful natural landscape with inner emotion is one such form of communication. Since like only understood by like, we must take it for granted that our soul reacts to the landscape and that the landscape also has a soul that evokes this reaction in turn reacts to us.

A spiritual reaction can also take place, for example, when our mind is transformed into the mode of peace at the sight of a peaceful landscape.

This communication or rather communion with nature and its intelligence allows all spirit to flow together in the one world spirit.

An environment, i.e. a system that produces and can sustain complex life, is to be regarded as an intelligent system.

Intelligence is a characteristic of living systems. And a system must be alive if it is to generate and harbor life. It can therefore be assumed that our earth is such a living, perceiving, feeling creature that shows reaction patterns like all life.

It is therefore important to show the earth more respect and not simply rob it of its resources, which is also overexploitation of ourselves, but to act in exchange with it and in its interests in order to preserve life, including ours.

An evolutionary force plays a role here that we sometimes seem to forget and which is more important than the survival of the fittest, namely the cross-species cooperation of life, the holistic-holistic cooperation of all living systems, which makes life and survival possible in the first place.

One last thought about Mother Earth. The idea of having to pay for every product and service has crept into our societies.

But with Mother Earth if we are of the opinion that this does not apply, then we are robbing what we can and no one is giving Mother Earth anything in return or a reward. How can that be?

Why do we not apply to nature what we perceive as completely natural on a small social scale? As children of the earth, we are overexploiting our mother and destroying her on a daily basis, not realizing that we are destroying our own life substance in the process.

Speaking of children, here, too, the people of the new age act differently than before. How many children today are neglected and left to their own devices? Children need a wide variety of experiences to thrive and develop, both with their peers and adults.

What the latter often forget is the fact that, in principle, they still being a child within them. While a child cannot assess what it means to be an adult, as it has no personal experience of this, an adult knows very well what it means to be a child, as it has lived through this experience itself.

Of course, the question of the adult's childhood experiences is also relevant here, but if these are traumatic in nature, it is the adult's responsibility to make an effort to process them, e.g. by means of psychotherapy, and not to take it out on their child. For the child, the adult should always be both a playmate at eye level and a mature person with responsibility.

The play friend at eye level, the inner child so to speak, creates a level of understanding that acts as a bridge on which emotional bonds also develop and take effect, while the mature person in charge serves as a role model for the child's development and provides a stable and protective framework.

Here too, love is the space in which everything takes place. Dedicated attention to the child, both in its fantastic world and in its

It is the duty of adults to take the child's needs seriously and to respond appropriately.

However, one of the most important things is to pay close attention to the child's talents and abilities and to nurture them. It is also important to remember that it is normal for children to try things out because they have no experience and do not know what suits them.

Recognizing this requires the attentive gaze of adults. However, in order to make this visible, children need to experiment and experience and understand the world. Discouraging sentences such as "You don't with anything, you start a thousand things and don't finish anything" etc. should be avoided.

It is quite normal when you have neither experience nor inner reflection that you can only get an idea of what might suit you and what might correspond to your later destiny by trying it out.

It is also important to remember that children's openness and willingness to experiment a valuable quality, as is their amazed discovery of the world. This should be supported, not capped.

As I have already mentioned, the child should be supported in the development of his or her individuality and adults should not try to force him or her into the narrow framework of their own ideas. It is extremely important to create a space for the child to experiment, practise and train in order to promote their talents.

In this way, the child will develop at an early age, through play, the functional abilities that it will need later in life to cope with life and with which it can then make its contribution, its creative contribution to the creation and maintenance of a love-based social organization. Regardless of the child's cultural, scientific, linguistic or sporting talents, these must be fostered individually.

There are topics that concern us all, as they relate to our origins and are therefore causal for our present and formative for our future.



I would now like to discuss one of these important common themes: History.

It is worth learning from history so that we can make the right decisions in a collective or systemic sense and further develop the respective national characters into a peaceful, harmoniously united human confederation.

We all need roots that reach beyond ourselves in order to be able to stand up for ourselves. Our traditions and lore, the experiences we have gathered over the centuries, form patterns and frameworks for our development. As diversity is the spice of life, we can only preserve and promote it by striving for and living from our roots, but there are also historical experiences that contain lessons that apply to all people, as well as cultural characteristics that are regionally determined and therefore differ from region to region.

Being aware of history and learning from it means not having to repeat the mistakes of the past. Or to put it another way: it is important to know one's own history, to carry on, develop and apply the ways of a people or an ethnic group, but to reduce and avoid the bad ways.

And while we on the subject of lessons from history, the protection of minorities is just as important for a person of the new age. This applies to indigenous peoples as well as marginalized ethnic groups within a state and, of course, to LGBTQIA people, religious or cultural minorities, etc. The protection of minorities is a task of the majority in a society. Diversity is also a principle here; nobody has to be like me or have to conform to the majority norm. Prejudices must be eliminated and tolerance is a civic duty.

This protection arises from the very fact that these minorities, precisely because they are minorities, can never constitute the majority in a democratic vote. It is also part of the commandment to love one's neighbor that no one should be disadvantaged because they are the way they are by birth, by nature or by God's will.



*Equal treatment and equal rights are part of the new era.*

I once asked God about the meaning of homosexuality. He replied that minorities are the touchstones for the majority as to whether they are living God's commandments, because the way these people are treated is the way He would treat them, i.e. if someone marginalizes, humiliates or oppresses people because they are not like themselves, God will also marginalize, humiliate and oppress them; but if someone is tolerant, friendly and loving towards minorities, God will also be tolerant, friendly and loving towards them. Everyone sets the standard by which they are judged.

Unfortunately, it is still a widespread bad habit among many peoples or in many countries to take action against homosexuals or to promote and practice hatred of Jews and the persecution of witches and the .

All these exclusions and degradations must stop and give way to loving acceptance. Every part is a part of the whole and in order for the whole to function, it needs all the diverse parts.

Some people here insist on religious convictions, but I have already said what God means in this respect, and as far as divine law is

concerned a person can only accuse and condemn where he himself has suffered real, proven damage. An eye like an eye means that an eye has actually been injured.

But who or what are minorities actually hurting? Surely the perpetrators here are those who oppress them. So if no one is harmed and, for example, homosexuality is a sin before God in your eyes, then this is only an issue between the homosexual and God. But as soon as you oppress the homosexual and cause him harm, you sin before God yourself and fall from the righteous path and justice.

We are currently experiencing how such hatred is once again being increasingly stirred up and unleashed on the population, largely fueled by the "social" media on the Internet.

For the people of the new age, technology is an aid to a better life, not a substitute for life. That's why we should networking in real life rather than online. In other words, if it is to be social, then it is only possible in real life and from person to person.

Although these "life replacement programs", called social media and networks, help to establish more connections than was possible without them, they only increase the quantity of connections, but at the same time reduce their quality.

What good are 1000 friends or followers online if I don't have a single real friend? This brings me to another thought, a problem to which the so-called social networks have certainly contributed, namely increasing loneliness.

This can only suit the populists who support the old, ego-based system, because isolation makes us more susceptible to manipulation and indoctrination. Of course, in real life we encounter diversity, which opens us up to the world's resonance if we it right. On the net, it's simplicity that closes us off by locking us in echo chambers.

The basic principle is no different to egoization in the individual. We look for and like people who share our prefabricated.

We confirm opinions, patterns, programs, ideas and attitudes, while at the same time excluding those who critically contradict them.

The algorithm supports this process. As a result, we are nestled in an echo chamber that only confirms our point of view and thus becomes increasingly radicalized, like in a cult. Fake news and disinformation campaigns do the rest.

We see the spirit of lies at work here. The enemies of the New Age trying to prevent it from emerging by spreading hatred and agitation. Therefore, withdraw from social media as long as they are not seriously prepared to provide fact checks and protect the truth.

Use social media as little as necessary or reverse the relationship. Don't let social media influence you, but rather use your influence on social media. Every page, every profile that works in the spirit of love, truth and peace takes away some of the power of evil.

Every account that spreads the New Era gives a share and thus helps create the New Era. All influencers who make their channel available and use it to spread and establish the knowledge and modes of action of the New Era among people are helping these people and doing good for the emergence of the Kingdom of Peace.

Otherwise, form lively local groups. These small groups should be like the organs of the large New Age interest group. Each stands for itself and is connected to the whole. In this way, the groups themselves can pursue different interests:

For example, attend cultural events, go out into nature or study science, perform rituals together or make pilgrimages to holy sites, meditate, cook and celebrate life and invite new people to do so. Spread the message of the New Age and support each other in changing the mode of consciousness from ego to love. Also get involved in political issues or get involved in associations and parties,

support socially disadvantaged people or help with the renaturation and greening of cities.

All this helps to escape the loneliness trap and the chambers of influence in the social networks and at the same time to train and use one's intelligence, compassion and emotional tools and to sow the seeds of the New Age widely.

After all, nothing trains our social skills more than direct social contact, something an internet platform can never achieve.

On the contrary, the more we our social contacts to the Internet, the more our senses, our feelings and also our thinking become dulled and we become increasingly unable to relate.

I have often noticed, all social classes, but especially among younger people, that people no longer think logically. That's why I say: learn to think! In the spirit of Kant's saying: "Have the courage to your own mind!".

Most people confuse thoughts or beliefs, having ideas about something or imagining something with thinking as a lifelong cognitive process.

It is fundamentally important to use thinking, to initiate thought processes ourselves and to continue them dialectically, to reflect, to think, to think ahead.

To train the mind, it is also valuable to study philosophy, both by reading the great and by practising philosophy yourself.

In general: read more books again! Engage with scientific publications. Reading is also very important for mindfulness, as the presence of thought plays an important role.

As we learn to control and direct our stream of thought in this way, it also supports our meditative efforts to bring thinking to a standstill and achieve inner emptiness and stillness.

Spirituality is a search for truth, as my first master Karl Spiesberger once said. Because the man of the new age is a holistic and spiritual one. That is why it is also important to engage with the world wisdom heritage of mankind.

But more on this and the topics of sharpening sensory perception, emotions, instincts, developing genuine intuition etc. in the chapter "The consciousness of love and how to achieve it".

# **The Community - institutions and constitution**

New forms of science, law (bureaucracy), art, culture, economy, religion:

After highlighting personal attitudes the previous chapter, we now want to focus on some conceivable social changes and also look at already known alternatives.

So how can states, the economy and cultural life continue to develop with a view to the unification of humanity and in the light of the desired change in consciousness?

It is clear that the organization of society should be fundamentally democratic. However, it cannot be assumed that a world parliament, for example an appropriately developed UN, alone is sufficient to administer the earth.

This world parliament should therefore be imagined as the head of the whole, which branches out organically into representations of the continents or, today, geopolitical spheres of influence (geopolitical considerations no longer apply if all people cooperate with each other), and these are subdivided again into smaller, regional units.

One could therefore say that the smaller regional parliaments are the bodies that work together systemically in the higher units, which in turn are kept in communication and exchange by the head, the world parliament, and instructed to optimize the interplay of forces. The future will show exactly how this will be structured.

The only thing that is certain is that there should be agreement on preserving cultural diversity, guaranteeing all people a dignified life, optimal development and social integration, and granting inalienable rights to the earth, our fellow creatures and our living space.



*People of all cultures are equal & important© Getty Images/DisobeyArt*

This would create the basis for guaranteeing the flourishing of the other areas and optimizing production in such a way that overproduction is avoided as far as possible.

In addition to governments, economic councils should be set up the task of overseeing the global coordination and cooperation of all economic sectors and advising governments in order to avoid economic crises.

It is clear that this must be a predominantly solidarity-based, cooperative and ecologically sensible, sustainable economy. Regional economic cycles in particular should be strengthened and traditional craft techniques and agricultural cultivation methods should be promoted alongside scientific progress.

In any case, economic structures must be networked with each other, cooperation replaces competition. The economy must be geared towards the common good, the profit interests of individuals take a back seat, growth is no longer the goal, but rather sustainable production that meets the needs of the population and is geared towards them.



Resources must be used sparingly in the sense of a circular economy, i.e. recycling and reducing the need for new resources to be extracted as much as possible. The majority of the economy must be converted to a solidarity-based, cooperatively organized manner. Artificially fueling consumption, e.g. through advertising, is not desirable.

Will there still private enterprise in the new era? Yes, of course, but mainly in the small and medium-sized, regional sector. The formation of conglomerates and monopolies is unnecessary, all large companies must be run transparently, the workforce must be involved in setting the direction of the company, the wages of bosses and managers must be linked to the wages of the workers so that they do not exceed, for example, 10 times what a normal worker earns in his company.

The power of 10 that I have taken as a basis is spiritually based; the exact quota can be bindingly determined in a democratic process.

Social enterprises such as hospitals, nursing homes, old people's homes, etc. should be freed from the pressure of profit orientation, as should day nurseries, kindergartens, schools, universities and the like. Education is generally to everyone free of charge; only personal aptitude determines study and career opportunities.

The economy as a whole must oriented towards the common good, socially responsible and ecologically sensible and sustainable. It should also be linked more closely with scientific research in order to use new technologies and keep production and working methods to date.

I admit that I am not an economics expert, so these highlights and pointers should suffice to show that there would already be practicable solutions for a healthy economy if competition, the individual company, profit interests and the wealth of individuals were no longer in the foreground.

It should be obvious, and this trend already exists, that in future the population working in industrial production will shrink as a result of modern technology and automation.

This makes all the more important to support culture and give creative artists more space. After all, such a way of life and economy will also produce a cultural flowering. In addition, many artists still live in relative poverty today, if they are not totally famous and well-known.

Artists should be encouraged to work together in collectives and these should be supported in such a way that each and every artist make a good living from their income. He or she should not be worse off than the average worker.

Artistic expression and cultural life should be promoted to the best of our ability. The same applies to marginal phenomena such as arts and crafts. Venues such as theaters and opera houses, but also open-air stages, etc. should be freed from the pressure to make a profit. Instead, the population should be encouraged to enjoy art and culture and thus ensure their continued existence.

In any case, the new era will be accompanied by a new openness and depth of soul, including for non-cognitive knowledge transfer, so that production, supply, enjoyment and the need for art and culture will increasingly play a greater role in public perception and thus a broader basis. Philosophically speaking aesthetics play an equal role alongside functionality.

In architecture and housing construction, value must be placed on the preservation of existing buildings, but also on the recycling of building materials in the sense of sustainable cycles. Historically evolved and traditional building methods, which have been adapted to the weather conditions of their respective regions over hundreds of years, must be given special consideration and, if necessary, adapted to new climatic conditions. We should also move away from mass housing estates, purely functional buildings and housing containers, as they modern from the

1970s onwards, and monocultural standardized housing estates.

Diversity and aesthetics should once again to the fore, as should purpose, functionality and design language.

It must also be enforced that land ownership, no matter how small, be managed and planted in an ecologically sensible way.

We really need every square centimetre of greenery and a variety of flowers to support biodiversity.

The right to adequate housing should be seen as a human right. The global community and the individual regions therefore have a duty to realize this right in order to guarantee it.

With a growing awareness of love, democratization and more general prosperity and education in the world, population growth is expected to gradually , which is an additional trend that helps to achieve the goal of adequate housing for all people.

Living spaces should also appropriate to the culture or religion of their residents, and care should also be taken to ensure that housing is designed to be cross-generational.

If all these measures are skilfully coordinated, then the housing shortage should be solved and the preservation of the building fabric of historic buildings as well as new construction should designed in a way that is conducive to living, sustainable and ecologically sensible.

At the same time, our cities should be "ecologized". By this I mean above all the preservation and expansion of green spaces, where possible the greening of buildings or the creation of roof gardens, the calming and prohibition of private transport within cities, but instead the expansion of public transport, which also applies in particular to rural areas.

Wide pedestrian zones with trees and safe cycle paths should be created. In addition, solar power should be installed on every roof in both urban and rural areas where this is possible from a structural and monument protection point of view.

The differences between urban and rural areas must be reduced, rural communities must also be well connected to the public transport network and all the basics, shopping facilities, schools, medical care, etc., must be guaranteed equally everywhere and within a reasonable distance.

The healthcare system, like every area that is fundamentally important for all people, e.g. roads, schools, universities, local public transport, etc., should be exempt from the obligation to make a profit.

Funds from the profits of the profit-oriented economy and taxes should be used to secure funding. Two-class medicine for the poor and the rich or, as is common today, between rich and poor countries, must be abolished. Everyone has a right to the best possible medical care.

Medical research must be driven forward, including for rarer diseases, which are often neglected today due to a lack of profit prospects; more account must also be taken of the special needs of women and medicine must be increasingly individualized. For this reason, medical research must also be freed from pure profit motives.

The same applies to the energy infrastructure. It should be clear that we will continue to consume a lot of energy in the future. To achieve this in an ecologically sensible way, two levers need to be applied. Firstly, a healthy mix of renewable energies must be provided. I have already mentioned solar cells on all roofs.

In the future, we will live with the fact that energy will be produced in a more decentralized way and no longer by corporations. Energy will have to be provided from a healthy mix of different sources, so there will not be a single solution but, as we can learn from nature, different areas will work together cooperatively to guarantee energy we need at all times.

The second lever is our devices that consume energy, especially the Internet in the information age. This is where research must begin to create solutions to reduce energy consumption through economical devices.

Energy consumption be reduced in general. Large amounts of energy can also be saved and resources conserved by producing end devices and products that last longer and are easy to repair. The internet and the energy-intensive storage of data in particular should be reconsidered.

Which brings us to the digital infrastructure, which must of course be expanded and designed in such a way that it is suitable for education and knowledge transfer, which is its main purpose.

Until the awareness of love prevails, care must be taken to ensure that these digital media channels and information and communication structures are not misused to spread lies, hatred and agitation.

In addition to networking people for leisure purposes, the practical benefits of this technology should be emphasized, e.g. for science, medicine, school and public education, training and studies and, of course, for political coordination of the global community in order to make political decisions transparent at all times.

Let's move on to another exciting topic, transportation and travel. I have already said that individual transportation should be restricted, but there can also be shared vehicles and car pools.

In city centers, consideration should be given to reducing and greening streets and designating them as bicycle and pedestrian zones. Local public transport should be expanded and made environmentally friendly. A long-distance transport network, as the railroads today, is also needed, whether as a train on the rails, underground or as a magnetic levitation train.

That leaves the waterways and air traffic, which brings us to the topic of tourism. From the perspective of the New Era, it is important that people around the world come into contact with each other and learn foreign languages and cultures.

Getting to know cultures. Long-distance travel must therefore be made possible, but in an environmentally friendly way.

What is not necessary is to travel to faraway places to roast in the sun, consume alcohol and party. These bad habits of tourism will gradually disappear as the awareness of love spreads. Cruise ships and the mass shipping of goods should be restricted.

In the case of air transport, research needs to be carried out into how aircraft can be operated sustainably and whether solar-powered airships, i.e. zeppelins, would not make sense for long-distance tourist travel in particular, despite the loss of speed. These could also replace cruise ships on the water in an environmentally friendly way.

Perhaps we will invent completely new drive systems in the future, so I am pinning my hopes on human ingenuity and the urge to explore, especially as science and research also entering new heydays in the new era.

As far as tourism is concerned, it should be well distributed across the world's regions and as environmentally friendly as possible. If hundreds of thousands of people turn a forest into a tourist mega-hotspot, nature doesn't stand a chance. Moreover, mass tourism also harms the human inhabitants.

I have one more personal tip: I rarely travel, but when I do, I always try to spare time and money locally to support environmental projects and help the socially disadvantaged. Every tourist planned one, two or three days for this and became active, it would help a lot and the long-distance trip with its footprint would no longer be such a big sin.

Let's move on to food production, agriculture and forestry. The basis of food production and processing should be regional. This avoids long delivery routes. Today, tomatoes are harvested in China and shipped to Italy, where they are processed, destroying regional production in Ghana, for example, with these cheap products.

This destroys many jobs for farmers and the processing industry. Such things should be grown and harvested locally using traditional or modern, but ecologically sensible cultivation methods, processed quickly and brought to the domestic market.

This leads me to the point that traditional or ecologically sensible, regional cultivation methods are being used more. Here in Germany, we like to euphemistically refer to agriculture that uses chemicals, poisons and industrial machinery as conventional agriculture. I have to disagree with that.

Agriculture may have been conventional 100 years ago. Today it has nothing to do with agriculture, it is an industry that overexploits. We need more truly conventional, traditional agriculture that can also use modern machinery, but with smaller fields surrounded by field margins with multicultural cultivation, meadow strips with wild flowers and fruit trees, which largely dispenses with chemical poisons and no longer applies them prophylactically in masses, as is the case today, but only receives permission for their use in the most extreme emergencies.

Ecological cultivation methods such as permaculture or Terra Preta, a natural fertilizer used by indigenous peoples in South America, should also be applied more frequently and used where appropriate. Consideration should be given to animals living in the field during harvesting.

In general, man should once again act more as one with nature and regard the space he cultivates as a loan from nature, a living space where man is tolerated but where all life must be kept sacred.

Imports and exports of agricultural goods must be minimized and the necessary transport depends on the development of ecologically compatible long-distance transport options.

There is still overproduction and while people in the global South are starving, we are throwing away their products here in the North. This can and must no longer be the case.

Overproduction should generally be reduced, southern fruits and vegetables should be a crowning addition to the diet in Europe, but not a permanently mass-produced ingredient. Instead, regional diversity should be promoted, e.g. old or forgotten varieties of fruit and vegetables or wild herbs should be included more.

The same approach should be taken in forestry, the monocultural industrial forests should give way to natural trees, the soil should be kept alive with microorganisms and fungal mycelium and wild animals should be given a home in these forests.

Wood is a valuable resource. It should be used again and again for as long as . I would advise people to buy old furniture rather than always cutting down forests for the latest fashion. Consumption should be greatly reduced and designed in harmony with the natural availability of wood as a resource.

Areas for reforestation should also established as part of restoration projects, naturally in a mixed form and as natural forests would look at the respective location. Low-growing trees and wild fruit should also be considered here. Mushroom mycelium and healthy forest soil microorganisms should be introduced to shorten the renaturation period.

In addition to forests, wet meadows, moors and, of course, rainforests in the south, etc. must also be restored. Wherever we overthrow nature, we must help it to get back on its feet. This is also an important building block for climate and species protection.

Another important topic is that of migration. In the New Era, everyone will be allowed to settle wherever their heart desires. The issue of migration as it is today, due to poverty, hunger and war, will no longer exist when the common good of all prevails worldwide and the human family unites peacefully in the consciousness of love.

What we must reckon with, however, because we took serious countermeasures far too late, is migration for reasons of climate change.



It is certainly our most urgent task to stop climate change, but even if we implement all possible measures right now, the atmosphere is still so poisoned that the consequences of climate change will reach us and things will get worse for the time being.

Which we usually don't realize, because our lifespan is too short or because our egos only think in the short term anyway, how long developments take on an earth scale. This is because the quantities of CO<sub>2</sub> already emitted, which incidentally continue to increase year on year instead of decreasing, will continue to have an impact for hundreds of years.

The task is therefore not only to prevent the introduction of further CO<sub>2</sub> into the atmosphere, but also to withdraw and safely bind the CO<sub>2</sub> that has already been emitted. The industry's previous proposals to store the CO<sub>2</sub> under the seabed, for example, are difficult.

All it takes is an earthquake for the entire mass of stored CO<sub>2</sub> to rise from the depths of the oceans and enter the atmosphere. The solutions produced by the ego-driven economy, which is only concerned with maximizing profits, must be met with the utmost suspicion.

It makes much more sense to use the natural mechanisms, as I described in environmental protection, greening cities, renaissance measures, etc., and of course to prevent the further production of CO<sub>2</sub> by switching to an ecologically sensible and sustainable economy.

It may be that we will never achieve the same stable climate again when tipping points are passed. However, we should never underestimate the self-organizing and regenerative powers of nature.

If we systemically and systematically ensure the same basic conditions for a healthy climate that is conducive to life, nature will once again create a stable, functioning climate on its own.

Now we have strayed a little from the topic, we wanted to about migration. Islands are already sinking due to rising sea levels, and coastal cities and regions will also suffer this fate.

Other territories will become desertified, deserted, devastated, etc.; people will flee from all these areas to migrate to other areas where human life will still be possible.

We should not wait and let people flee, but rather provide them with targeted support in resettling to safe areas.

Existing cultural structures and associations should be taken into account in order to protect the culture of origin and thus enable the cultural survival of the ethnic groups and population groups concerned.

The question remains as to who will practically implement the evacuation of these people and possibly also the animals, and that brings us to the military, police and secret services. Let's backwards, secret services as we know them today will no longer be necessary in the new era of a humanity united in solidarity and cooperation.

It would then be necessary to clarify the extent to which they can generally reassign their task of collecting and evaluating information and incorporating it into the processes of love-based social organization for the benefit of the population, because the knowledge of the analysts always has a certain value; they can gain a view of the totality of social processes that probably remains hidden from the individual.

Today, the police and military are to the state what the immune system is to the body. Of course, their tasks would also be different in the new era than before. In quite a few countries today, the police are feared and are more comparable to a terrorist organization.

People are afraid of the police, even if they are not guilty of a crime, e.g. because they belong to a precarious class or simply have dark skin. This is where the slogan that was proclaimed in Germany in 1926 should be heeded worldwide: "The police - your friend and helper". Because that is exactly what it should become worldwide in the new era.

The military will have special tasks in the future. I already wrote in "Manifesto of the New Era" that there are people whose destiny is to come into the world.

With this destiny, one has special duties, must submit to a special code of honor, because warriors are a danger to others, but ultimately also to themselves. They have the strongest tendency towards ego and thus towards and annihilation. Today's wars and those of the past provide an eloquent example of this.

But what do we do with the warriors in the new age, in a peacefully united human family that no longer knows war? The only war still conceivable, even if not yet probable, would be against an aggressive invasion of extraterrestrial intelligent life.

And I also say that, as remote as this possibility seems, we should be prepared for such eventualities, which certainly justifies the existence of the military and trained fighters. But will still be enough for them to do on earth. For their real task, in which they find fulfillment, is not conquest and destruction, but the protection of the poor and the weak.

I could therefore imagine that the primary goal of training the military of the future will be to help people in emergencies and victims of natural disasters. This will courage, strength, endurance, skill and a strategic approach - precisely the qualities that warriors are well equipped with.

Accordingly, the military must be equipped with more medical equipment and technical aids for such missions.

The training also needs to be changed, the soldiers no longer only need to be trained with weapons and in close combat, but it is important to teach them a code of honor, ethics and medical knowledge and skills for first aid operations, including training on medical equipment.

A soldier must have as much knowledge and practical experience as a paramedic.

Let's move on to another topic that is an annoyance for many people today and a reason for negative sentiment and protest, namely the political elite, i.e. professional politicians and their payment,

which are called diets here in Germany; in other countries, other terms are used. As far as professional politicians are concerned, there are different but similar problems worldwide.

In countries where corruption is widespread, this usually also affects the political elite.

Depending on the severity of the phenomenon, rich people can obtain personal advantages in return for money and favors, improve the position of their business enterprises, override existing rules at will or buy laws.

The poison of corruption only ever strengthens the power of the powerful and weakens the weak in a society; it extends beyond the political sphere into the police and judiciary of various countries.

I don't think I need to explain any further that the awareness of love and corruption do not go together and that more love prevails, the less corruption can endure.

On the one hand, corruption is a question of character mentality; on the other hand, the poorer a country is and the worse its civil servants, police officers and judges are paid, the more frequently corruption will be encountered.

In a society that focused on the well-being of all, the problem of poverty as the cause of such misconduct is eliminated and the weakness of character is compensated for by the awareness of love, so that this problem is eliminated at its roots.

Another difficulty that arises is that professional politicians often have no qualifications for the specialist area in which they work. They come to their posts through party affiliation and internal wrangling and haggling.

Ministers for agriculture, the economy or health, for example, must have no technical knowledge of these areas and prefer to employ a staff of advisors, which taxpayers huge sums of money, or make high-handed decisions that prove to be unsustainable due to a lack of qualifications often turn out to be wrong decisions.

And no matter which way you look at it, it wastes money pointlessly and does nothing for the general well-being.

It sometimes seems to me that the nimbus of politicians is still characterized by the time of authoritarianism, a time when we regarded princes, emperors and kings as demigods and not as normal people everyone else.

This nimbus still surrounds the powerful today, and not only do they themselves believe in it and bestow it upon themselves, but large sections of the population have also fallen prey to this belief and support it. Ultimately, this is the same mechanism that operates in destructive cults towards their leaders.

All in all, we need to get away from this, because politicians are only human beings among human beings and in future their abilities and qualifications or achievements should determine the area in which they deployed.

Another phenomenon becomes apparent when looking at the past: Many of the absolute rulers only shone through war and tyranny and remained in the collective memory because of their tyranny.

However, in retrospect and measured against the general well-being of the population, we cannot regard their work as a brilliant achievement. After all, the law of the strongest is the rule of lies and ultimately leads to bloodshed, suffering and misery, often for generations. Moreover, the cycle of aggression never ends; the defeated of today will be the aggressors of tomorrow.

However, the vast majority of rulers were average, and so often nothing else is known about them apart from their name, and sometimes not even that. It therefore seems tempting for rulers to use war to force the immortalization of their name in history.

However, there is another type of ruler that remains in our memory. These are those who ensure peace and prosperity and promote science and culture. This type is also called the wise ruler.

Thus, wisdom seems to be a guarantee for the well-being of nations and should be a fundamental basis for politicians and the politics of the future. Plato already made this observation, which is why he said that philosophers should actually be the rulers of countries and peoples. These are above all those who are not greedy for power and wealth.

Let's come to the question raised at the beginning, what or how much should a politician earn? Basically, in the spirit of the New Era, you could say that a politician can earn more than the population average, but they should never be better off than the population average.

What is meant by this? If the population is doing well on average, a politician, comparable to a business boss, can earn several times the population average, in the economy we have said about 10 times, or that this quota should be agreed through a democratic process.

However, if the average population is poor, the political elite, which is responsible for this state of affairs, must also be correspondingly modest. If the average population is starving, the politicians should starve too.

A tendency can be seen here: the more legally free and financially decoupled the ruling class acts from the population, the more the gap between rich and poor widens and tyranny, greed and corruption have found their gateway. However, the more the legal regulations place the possessions and earnings of the individual in an overall societal relationship and link them to one another, the greater the well-being of the broadest sections of the population. Because if politicians have to ensure general prosperity in order not to starve themselves, they will also implement this.

Another problem that arises with regard to professional politicians, but also with all other holders of power in a state, is so-called nepotism. This refers to the awarding of state-relevant tasks to the private sector, specifically to family members or party friends.

It is important to make a clear distinction here, as it is conceivable, for example, that a contract to renovate a road could be best carried out by a company belonging to the daughter of the Prime Minister.

Family connections should therefore not be an absolute exclusion criterion for awarding a contract.

However, it becomes difficult when such contracts are systematically and systematically awarded to friends, relatives and members of one's own party, i.e. when consistently and exclusively line their own pockets.

Here, too, it should be clear that an awareness of love is able to curb such phenomena of personal enrichment.

The monetary economy, i.e. all currency and banking systems, Bitcoin, the stock exchange and stock market, complementary and regional currencies, their custody, management and multiplication, which sometimes also guilty of destroying value, as in the major financial crises or fraud such as the cum-ex scandal, must be subject to special regulations.

Money, the liquid element, is like the bloodstream of our economy. However, it is a substitute for real values and also forms a kind of religion in its own right, which excessively stimulates the desire for possession and control and thus contributes to the ego.

That is why it is often the most selfish, ruthless and reckless people who "make" the most money thus take it away from the community or the common good. Money also means prestige and power.

Those who have a lot of it can manipulate the state in a way that would never be possible for the poor. This, of course, contradicts the idea of the equality of human life.

It creates unequal conditions. People with a particular tendency to seek recognition are therefore usually attracted to the money economy and it is not for nothing that the Bible condemns it by assigning it to the realm of the demon.

Mammon. Hardly any area of society is more polluted than the money economy. So what do we do with it?

Well, in the distant future, when the New Age has established itself and is functioning stably, people will probably be able to do without money altogether, similar to Gene Roddenberry's vision of "Star Trek", people will have other, lively, constructive and creative purposes in life than accumulating dead capital.

Until then, however, regulations must be found to make the monetary economy as a whole more transparent and subordinate it to the common good. We should therefore also modify and apply what has already been said here. I would like to leave it at that.

This is a subject that should be dealt with by more knowledgeable people who know more about this subject than I, who as a saint do not want to have anything to do with money, as I generally do with worldly-dependent things. People, of course, who have already embarked on the path to a change of consciousness.

Because knowing about money, even having it, is no obstacle to setting out on the path to reconciliation with God - only holding on to it or placing its increase and possession at the center of our lives and hoarding it separates us from God and from the living.

To summarize, we can the following conclusions:

The task of organized regulation of financial services should be systemically designed in such a way that the total profits of society are no longer placed in the hands of the few and taken away from the many, but are automatically more fairly among all, if earning opportunities are linked to the total profit and are given a fixed framework through upper and lower limits, whereby the lower limit guarantees a monthly salary that should enable a good, regulated life and the upper limit is determined by the fact that no one should have more than they need for a good life in the span of their existence.



The formation of a precarious class must be prevented just as much as that of a class of the super-rich who pass on their wealth.

This will ultimately also lead to a solution to the so-called "social question", an area that politicians have been struggling with for centuries and yet have failed to find a solution.

It led to questionable and destructive social experiments, such as National Socialism in Germany or communism in the Soviet Union, all of which and burned due to the ego of man, regardless of whether the basic idea, as with fascism, was murderous and inhumane or, as with actually existing socialism, had justice and balance in mind.

As long as the ego rules, even the best intention is useless, it will turn into a disaster again, a crisis-ridden, ego-based system tainted with poverty, violence and suffering. Unfortunately, we only have a theoretical idea of love-based systems and hardly any practical experience, as too few people have so far embarked on the path of consciousness change and used it to have a collective impact on the world. But we are going to change that now!

Creative artists in the entertainment industry also have an important role to play here. Today, they strive far too much for mass taste and the short-term satisfaction of particularly monetary desires. It is precisely these people who should do justice to their important role in educating the people and shaping their consciousness through music, films and computer games.

These , musicians, actors, dancers, etc., the creatives of popular culture, are ones who shape the worldviews and behavior of the masses and especially of the young generation that is so crucial.

Without having to make propaganda directly, it would nevertheless be desirable if they gave more space to the good, the true and the beautiful, if they gave them more expression in order to people to act correctly, to enrich their feelings and thoughts and to inspire them.



*4. Interreligious prayer for world peace in Assisi on 27.10.2011*

More motivating, encouraging, comforting, wisdom-spreading, meaning-conveying, loving lifestyles and the communication of positive visions of the future in the spirit of the New Age would be appropriate at this time.

The stars in these areas should also use their role model function, which they achieve with their fame, positively for the transformation towards love-based ways of existence, society and relationships.

Finally, let's talk about religions and science, their social responsibility and ethical obligations, starting with religions.

In principle, Pope Francis can be agreed with when he says that all religions are paths to God, as can the Dalai Lama, who believes that ethics are more important than religious affiliation.

The primary purpose of all genuine religion is to reconnect the individual to the whole, i.e. to clarify his relationship to the eternal and to the whole, to which he belongs despite his isolation, his being thrown into existence; this also includes his relationship to himself and his inner self as well as to his fellow world and fellow life.

Man only grasps his essence fully when he lives in relationship and union with the essential whole.

This must be associated with man's orientation towards morality and ethics as well as the shaping of these relationships that make him human, in and out of love. All religions are similar in this respect; I would even say that if this fundamental purpose is not fulfilled, we cannot speak of religion.

So what are the differences between the religions? Well, religion, or rather rite and cult, are part of the human experience in a higher context of being and spirituality crystallized into a fixed form.

Since the majority of people worldwide are equipped with a basic spiritual need, a need for meaning and an understanding of their own position in and in relation to the cosmic whole, it is not to be expected that religion will die out; on the contrary, every religion that to fulfill the needs of its time by drawing on the eternal will live.

The more widespread reason and education become, the more religion will not only be able to refer to pure faith and tradition, but must also be able to convey and shape experience with the eternal and the whole. Otherwise, Bruno Wille speaks of religions (and all other manifestations in the ephemeral) as the masks of God.

Our brain cannot grasp the eternal and the whole, therefore, if there is to be communication and communion, the eternal must assume a mode of appearance among modes of appearance, only with difference that all pure appearance merely refers to other appearances, but the appearance of the eternal refers to the eternal.

In order to be understood by people, it must use the mask of human culture. In the "Manifesto of the New Age", I already out the connection between cult and culture.

The cult, i.e. the ritual inclusion of the divine in human life (or of being in existence), and its traditional codification as religion, form the backbone of all culture to date. This makes it clear how important it is to maintain peace between religions and interreligious cooperation is essential for the emergence of world peace and the New Age, the Kingdom of Peace.

This does not exclude the possibility that people who simply cannot believe, atheists and agnostics, but who feel committed to an ethical way of life, cannot join us.

On the other hand, it also shows why interreligious and interspiritual cooperation plays such a central role in our New Age community of interest.

In the new age, religion is expected not to its siblings, no longer to that it represents the only path to truth, but realize that all religions offer paths and approaches to the divine, the eternal, the whole, and therefore work together and cooperate for the benefit of all life.

Let us to the sciences in the last point. Belief and knowledge are not mutually exclusive, they are not competitors, on the contrary. Faith is needed in order to gain knowledge, because I must first be able to believe something, which is then transformed into knowledge through evidence.

Knowledge is therefore proven belief and without belief there can be no knowledge. However, it should be borne in mind that knowledge is always superior to pure faith and that faith must always adapt to the state of knowledge. This frees faith and the peaceful coexistence of science and religion.

However, just as interreligious cooperation the best results for religions, the situation is similar for the sciences.

The purely isolated approach of individual scientific fields must be abandoned and should give way to an interdisciplinary, intersectional and more holistic approach and cooperation.

Even the individual phenomena are no longer to be viewed in isolation, i.e. in an unnatural state, but in relation, in their relationship to other phenomena, in their being embedded in the totality of phenomena and their interactions, in the basic idea of the unity of observer, tool for observation and observed, which are both mutually dependent and influence each other.

In this context, one also speaks of a relational turn and Albert Einstein's saying that everything is relative should also be viewed in this sense, not in the sense of everything being arbitrary, but rather everything is in relation to something else, to each other, to each other and also against each other, in interaction and is dependent in its measurable appearance on its relationship to the other and the whole.

This means not only abandoning the strict separation of man and nature, inside and outside, humanities and natural sciences, but integrating them into an integral whole.

The sciences should follow reality and reflect, document and prove its diversity in their theories and theories.

They must therefore also be kept free of human opinion and ideology. And, of course, one of their most urgent purposes is to process and disseminate this knowledge in such a way that it is available to all people and an effect for the benefit of all life.

I would like to conclude this chapter with these thoughts. It is already quite long, even if it is by no means comprehensive. But I hope I have shed some light on the direction of the desired development.

# Impact of teaching on a slum

In principle, we want to all people with the message and teachings of the New Age. However, there are some who are stuck in life situations that are rather difficult and unfavorable for the development of consciousness.

Since cannot be assumed that the change in consciousness will be accepted immediately by the entire population of a country, but it will be accepted by people from all walks of life and that rich people experience greater depth of life, meaningfulness and satisfaction, we will now focus those who at the lower end of the property scale, i.e. apply the teachings of the New Age to a slum.

It does not matter whether this is in Africa, India or South America or whether it is in poor settlements or so-called ghettos in other parts of the world.

It is clear that the hardship here is particularly great, the crime rate high and the darkness particularly deep. However, none of this says anything negative about the inhabitants, who, measured by their unconsciousness, hardly from the better-off, not even in terms of their selfishness or their inclination to commit crime.

It is the precarious circumstances of life that make these inclinations particularly pronounced and often lead people to commit criminal acts who do not naturally have this inclination. At this point, everyone should secretly ask themselves what they would be capable of doing if they were tormented by hunger or if hunger, weakness and illness affected their children or parents and grandparents?

And no money, no goods are available to alleviate the hardship? At the latest when it to survival, most people are the only way to avoid this is to the path of virtue when crime promises a remedy.

What's more, unscrupulous people in such an environment also like to set up criminal structures which, although they are worthy of condemnation, can ensure the survival of the individual under certain circumstances.

No one who has not experienced such a situation is entitled to pass judgment here.

I can only urge you not to condemn anyone, but to treat everyone with love and respect, especially the poor, the outcast and the weak, because they are particularly in need.

Exercise forbearance and forgiveness for the sometimes criminal way of life they are forced to lead.

And help them to realize at least some of their wishes, hopes and dreams, preferably those that will sustainably improve their life situation and that of their fellow human beings.

Help those cannot help themselves, be generous to those from whom you cannot anything back because they have nothing themselves.

Let's look at it the inside.

I myself have experienced slums from the inside. I was in Kibera, the largest slum in Africasouth of Kenya's capital Nairobi, and had the chance to get to know many people there and to help some of them.

For me, the situation as follows: Despite the poverty of its inhabitants, there is a certain solidarity in the slum.

Individuals or small groups are constantly developing their own projects to ensure life in the slum and help improve the situation.

In Kibera, for example, people join forces to guide tourists through the slum.

The protagonists themselves only keep a tiny fraction of the money raised in this way, most of it is invested in schools, health stations, help for HIV-infected people, malaria sufferers, etc., which is in line with the attitude of the new the only difference here is that creativity is born out of necessity.

What I want to say is that in such territories, which are often said to be the worst and most evil, a good spirit lives and weaves, carried by the good people who live there, who are completely blameless, perhaps because they were born into it, perhaps because of war and displacement or other reasons, and in fact have little chance of advancement.

Even in rich countries - I live in Germany - people are trapped in precarious circumstances for systemic reasons; someone who was born into a poor family has statistically eight times less chance of escaping poverty and prosperity. How much more difficult is this in poor countries?

There are prejudices everywhere, don't believe them. And there are certainly bad people there too, but there are more of them among the rich than in the average population.

Should we therefore condemn and ostracize all the rich? The police in Kenya regularly terrorize innocent people in the slums, but do they do the same to the rich?

No, because they can get away with anything, buy their way out in an emergency, their wealth stolen from the general public and Mother Earth makes it possible.

Most richer Kenyans see something undesirable in the slum dwellers, but can't blame them either, it's the same here in Germany, it's typical ego-based behavior.

Poverty is seen as a disease that you could contract as soon as you come into contact with poor people, which is of course nonsense. That's why people prefer to drive the poorest people out of sight and awareness instead of helping them to resolve their situation.

Here in Germany, some park benches are specially designed so that homeless people can't lie down and sleep on them. I find



This is a scandal, the way people and life are treated!

But a slum is not just a collection of the outcast, poorest sections of the population, it is also a home, a place to live and culture. Culture? some people will ask in astonishment, yes, culture.

This is because the residents provide each other with what they need to live. They have stores, their own market culture with everything you imagine, even if the residents often it difficult afford it.

In some cases, there is also regular production, so I have seen carpenters and furniture manufacturers or people in Ghana who make pots and kettles out of metal from electronic waste. There are also distilleries, albeit secretly and illegally.

Of course, there are also musicians and artists in the slum, who create their own venues where they can perform in public and hold parties. Children are taught in makeshift schools.

Some also do sports, bodybuilding with self-made dumbbells, which looks really adventurous and dangerous.

Others train in Far Eastern martial arts such as kung fu and karate or Western ones such as boxing and form groups that patrol the slums to ensure peace and order and help children or victims of violence.

A vigilante group of their own, so to speak, because the police don't care and tend to behave like enemies of these people.

This overall structure that makes up a slum is absolutely worth preserving. This means that it is not a solution to tear down the huts and build a "normal residential area".

Especially as this would not help solve the problems of the inhabitants in any way and the majority would experience this as a violent measure, expulsion and thus further traumatization.

No, the aim must , as is usual for the teachings of the New Age, to first accept and recognize these areas with all their advantages and disadvantages.



*We are creating the New Era to secure the future for our children.*

Then you can start to upgrade and improve them piece by piece and thus also the living situation of the residents.

Education and training are certainly also important. The children are often left to their own devices, which is not entirely safe in such an area.

Of course, the adults have other problems and I'm convinced that this is the case everywhere, that too little attention is paid to the children by the adults.

In the New Age community, solutions would surely be found for some adults to look after the children, and in the case of a slum, outside help would certainly be needed to procure toys, books and whatever else a child's heart desires and needs grow and thrive, and perhaps also to provide the children with a warm meal every day, which would also take some of the pressure off the parents.

Also need to ensure a safe education and training.

I always say that the next Einstein could be born in a slum and invent something that could help mankind make a leap forward and solve major problems, but it would never happen without education and training.

This is because natural intelligence is just as prevalent in slum dwellers as in the rest of the population.

But the fact is that where this natural intelligence is not encouraged and challenged, where intelligent children develop their talents because they are denied school education, training or university studies or simply afford it, the potential of this intelligence lies fallow like a field that not tilled, where no plowing or sowing is done, no real harvest can be expected.

But it is precisely this potential, fully developed and flourishing, that is needed to create prosperity in a country.

Philosophically, one could therefore state that one problem that many poor countries have and why they do not rise like a phoenix from the ashes to new prosperity is the mass of unused and misused human potential.

It is difficult to get out of poverty if the powers, abilities and talents given by God have not been developed and therefore cannot be used.

But I see this huge potential that lies hidden there, and it will be one of the most urgent tasks of the New Age movement to it for the benefit of all.

The same naturally also applies to cultural, artistic or creative potential and not just to technical and scientific intelligence. After all, nothing characterizes a state more than successful artists.

I've also seen all kinds of things in the slum, some are talented, others create figurines out of scrap metal.

Others are talented, composers, play instruments and make music or devote themselves to dance. This creative potential also needs to be encouraged, liberated and developed.

However, it is not just talented artists or scientists in the slum, there are also sports enthusiasts, talented cooks and bakers, as well as traders, craftsmen, potential doctors, nurses, pharmacists, men and women, and the like.

When people commit to the spirit of the New Age, this means in practice cooperating with each other, acting in solidarity, everyone helping and supporting each other, a network of care and support.

This is "love your neighbor as you love yourself" in practice. People who join this movement their ego aside, they are trustworthy and honest.

They form a genuine community of love among themselves and for the glory of God.

That is why it is important that the members can recognize each other by certain symbols.

Not because we exclude people, anyone can become a member of the association, but because we want to prevent outsiders, who are ultimately only interested in their ego, from feeding on the good people of the community, exploiting the community or even committing crimes in its name.

We therefore use our old order symbol, the S-shaped snake, which symbolizes Satan, pierced by the arrow of love, as a sign of recognition. But to be on the safe side, we also issue proper membership certificates.

As I have already said elsewhere, it is important to support people in developing their differences; everyone should bring their natural talents to the best possible bloom and use them for the benefit of all.

In this way, even a poor residential area can become a structure worth living in, where people no longer have to live out of necessity, but enjoy it. And perhaps people will even move in without need.

Of course, all of this requires support, both human and financial. So let's look at the problem from the perspective of a strong and large community that IG Neue Zeit wants to become.

On the one hand, if these principles are applied, richer people in the respective country will also become more and more directly involved in improving the living situation in the slums. This may range from rich industrialists to media moguls who their influence, power and help, give money or positively on the developments and inhabitants of the slums.

But also well-earning ordinary citizens, who for their part will also play their part in improving the social situation.

This can be as a kind of "good karma", a concept of Indian wisdom teachings that says that every person attracts good or bad into their sphere of life through their good or bad deeds, one can also say the law of cause and effect and of just compensation. Those who have received something pass on a portion to those who have nothing and thus their gratitude to God, whereby more is given to them again and, step by step, everyone is better off. It is a development, a process.

But help will also come from abroad: tourists who lend a hand and support small private-sector projects in the slums, expand schools or raise money for vocational or university education.

This could become genuine development aid, in which neither the members of IG Neue Zeit their own pockets but give selflessly, nor business and corporations invest in their own interests order to ultimately benefit themselves.

Likewise, rather dubious investments from inhuman dictatorships, which are the devil's work, can be rejected.

The in the spirit of the New Era, selfless gifts from the love of God will conquer need, hunger and suffering and liberate the slums.

Let me you a concrete example.

If a woman from a slum wants to open a bakery, who has the talent but not the necessary funds to open it, but it is clear that yes, a bakery helps to provide the residents with high-quality food, members of IG Neue Zeit could give money for such a project or the IG could make an appeal donations.

This money is not a loan, but a gift.

The only consideration would be that the aspiring baker runs her business according to the principles of the New Age and helps to spread the ideas of the New Age.

The advantage over the previous methods is although our baker could also apply for a microloan, it is not certain that she would get one and she would of course have to pay the money back.

In our case, she could invest the money, start working and all the income would go straight to her, as she has no loan to repay.

This secures the chances of success of this company more than any loan and the owner to a profit quite quickly, hire more people, expand and do good in turn to alleviate the need.

So, as with all things New Age, this is not a direct path that bureaucratically predetermined, but we use the synergy of a multitude of effects that together can achieve amazing, even miraculous, things that would be unthinkable and unrealizable without synergy.

If all these things work together, it is easy to see that the situation in such areas could improve rapidly.

If many such projects were created in a joint organization in a slum, this organization could generate surpluses.

From the profits to also improve the infrastructure. For example, the sewage system a major problem in many slums.

It often runs above ground and is a breeding ground for mosquitoes that transmit malaria and other diseases. Regardless of how this problem can be solved, whether the sewage system is rebuilt and laid underground or mosquito nets are simply bought for all residents, it helps to make the situation a little better again.

If the teachings of the New Age to be applied more widely among the inhabitants of the slums, if love and mutual support were to spread more, resulting in greater well-being for all, then criminal structures could also be weakened, pushed back and crime made superfluous.

It would be highly appealing to test these effects in practice.

The awareness of love can make life in the slum more bearable and improve it; it strengthens the position and standing of the residents in their society and their resilience.

In this way, it ensures that life blossoms out of the waste like flowers in a meadow.

That is why I can only advise the poorer classes to join in, us, you are an important building block of the kingdom of peace.

You have nothing to lose, you can only gain from it, namely more quality of life, happiness and well-being in the long term.



*Slum in Kibera /Kenya*

## The consciousness of love and how to achieve it

Now let's dive deep into the world of spirituality and divine magic. I will explain these things from my own personal perspective and teachings. This way of looking at things is an indication, but not binding for IG New Time, as different paths and traditions should find a home here. Each tradition has its own approach to reality and no path is better or worse than the other. Rather, we should be happy that there are so many different approaches, as this ensures that there something for everyone.



*Prayers support our spiritual development*

The devout Catholic may immerse himself in praying the rosary and on retreats, the Muslim may perform his prayers and immerse himself in dhikr or the Buddhist may immerse himself in meditation and puja, the Hindu mantras and bathing in Mother Ganga,



the Vodouisant dancing to wild drum rhythms and ridden by the gods.



*Techniques, such as ritual dances, unfold our spirituality*

What all these practices have in common is that they dissolve our ego. Therefore, seek moments of self-forgetfulness and dissolution of boundaries, in which infinite love can be perceptibly conveyed, spread and finally find expression through you.

I think it is important that the person of the future, the person of the new age, is no longer confined to his or her own limited area, but that we exchange ideas about our traditions and practices.

I am making my contribution here from the perspective of my tradition and hope that other voices will also present theirs and contribute to the movement to build the New Era.

How can a change in consciousness be achieved? First of all, people need to be aware of their consciousness. Although people have a consciousness and use it every day, they are not aware of the fact that they are conscious.

This means that they know the content in their consciousness, what they identify with and react to with joy or sorrow, happiness or pain; but they are not of their consciousness itself.

It is as if you know or think you know everything about the furnishings in a room and decorate it without knowing the room itself. As a result, chaos, disharmony, inappropriateness, overload, clutter and arbitrariness dominate the room.

As long as our consciousness consists of identification and attachments, of rejection and rejection, of hopes, fears, desires, i.e. is overloaded with content, we are so preoccupied with it that we cannot recognize what the space is in which this content is located, as well as what it is that identifies with it, the "identifier".

Consequently, man does not know and recognize himself in his most essential part or his most original being.

It is similar with thinking, which is also part of the consciousness process. As long as I identify with thoughts, I cannot recognize what thinking is or who is actually thinking, the thinker himself. Only when I detach myself from the thought can I see and shape thinking as a process and recognize the thinker.

The same applies again to our consciousness. In order to gain awareness of the fact of consciousness, we have to detach ourselves from it.

In other words, we would have to radically tidy up the space of consciousness, make it empty, silent and poor, as the mystics like to put it, in order to detach ourselves to such an extent that consciousness itself can enter the framework of our contemplation.

But the recognizer still does not recognize himself as long as he holds on to recognizing and being recognized or is preoccupied with recognizing.

That is the secret of recognizing the truth, to detach oneself from everything, to enter a neutral state, so to speak, that is not influenced by anything, and to remain in it. Wanting nothing, doing nothing, thinking nothing, feeling nothing, completely extinguishing into nothingness. In my tradition, this is called becoming zero. What then remains is what you really are.

Here it also becomes clear why knowledge is only possible in life, because if we die as something dead that did not recognize itself in life, we are trapped in error and increasingly fall into destruction.

This is also referred to as the second death, because there is nothing substantial that last for eternity. That is why Jesus and the Buddha also teach that we should not cling to possessions or accumulate wealth for this world, because it will perish, it will be eaten away by rust and moths and no salvation will come from it.

In reality, we need something completely different. This richness, which moths do not eat and rust does not attack, to quote Master Jesus once again, is the realization of the divine within us and that we were, are and will be part of the eternal.

It is important to measure our lives by this and to align our actions with it; this should serve as a framework for all our perceptions, thoughts and feelings.

But this knowledge, this revelation of truth, can only come to those who are completely detached from everything and whose ego dies, whereby all personal inclinations and attachments to self are completely neutralized.

This "die and become", as Goethe describes it in his poem "Selige Sehnsucht", this dying and being reborn in life, is the goal of all spiritual endeavors.

Many people are afraid of letting go, but what are we really losing? Nothing substantial. And consider what there is to gain along the way!

Now it also becomes clear that we can only achieve this realization and with it liberation or salvation in life.

Because through live not only grants us access to existence, but also enables us to take a conscious look and experience being alive.

However, being only communicates itself to those who have completely detached themselves from existence. If we are free from the conditionalities of this world, free from the ego, we are still living beings; from my own experience I would even say that only then do we become truly living beings.

So when we extinguish everything and let go of what we think we are, know and feel, possess and control, really everything that concerns transient existence, what then remains and from which no solution is possible is the truth, our true being in the eternal.

This state, which places all in one and feels equally connected to everything, is called pure, divine love or agape.

This is the core of the spiritual path and spiritual realization, awakening or enlightenment. Comprehensive peace arises from recognizing the truth and living in love. Let us now clarify the possible approaches to this.

In principle, we must first recognize our condition as it is: most people use a mode of consciousness that only functions in self-reference and, in order to understand things, makes them their own and in doing so usually alienates them, takes over and destroys, is evil, even if it declares itself to be good and normal or claims that this is the only way, that others do it this way too and that we have always done it this way.

This means that we do not see reality as it is, but as it corresponds to our ego.

So the first realization is that what I think I am and know is a huge illusion. Because the ego only revolves around itself, has itself as its center and uses itself as a reference point.

Acting in our own interests and for our own benefit is part of the blindness that has our world in its grip and destroys it.

The limits arbitrarily imposed by the ego further separate us from true vitality, spontaneity and creativity.

The longer we remain in a state of ego, the more we become machine people who only function in patterns and programs instead of dancing with life in free spontaneity.

Who compare all things with past experiences and choose reaction patterns that fit the past, but not unconditionally with the present situation, which because of our disguise reveal itself for what it actually is, and which prevents the experience of the present moment, which would be necessary for learning and development.

In a state of ego, we do not see reality, but only distorted images and projections. We are prisoners of reactive patterns and can no longer interact freely with reality, let alone shape it proactively.

Completely unable to move, we see ourselves helplessly at the mercy of the phenomena flowing by, and depending on our status, we sometimes enjoy this or that without really deserving it, we parasitize on the circumstances without any achievement, or we feel pain and inadequacies about which we moan, complain or react angrily, without realizing that it is we ourselves who, through pure stimulus reaction, bring ourselves into powerless dependence and create these circumstances.

We are lame, blind and dead in this state of ego. We sleep and dream and very few of us are ready to wake up.

We are not with ourselves, this state is also called alienation, we pursue alienating and alienating work and occupation, suffer from it, are incapable of acting and so the madness continues until we die unredeemed.

And although we are visibly destroying our world in this way for all to see, we still declare this behavior as 'normal' in the masses and quite a few defend it.

The problem with such a self-referential system is that it is always looking for confirmation and somehow finds it or, if necessary, creates it itself, consciously or unconsciously.

With every confirmation, we go round and round again and the pattern is inscribed deeper and deeper into our brains. A hamster wheel in which you can run and run without ever your destination. The only chance we have to get out of it.

Divine magic uses various techniques and mechanisms that be applied very pragmatically.

Thus, an essential part at the beginning of the path is to sharpen the senses, to develop sensuality in this way and to expand perception to the wholeness of the present moment, because, as the name , the path leads via senses and sensuality to the meaning in life, something that one does not have in ego existence, although one longs for it, but at most tells oneself that one has it and seeks to fill this painfully perceived doctrine with possessions.

Just as one does not know oneself in the ego, but only thinks one knows oneself, but longs for and tries to attain it by having, possessing and controlling things, other people and living beings, which regularly goes wrong.

As a matter of principle, we should therefore not take anything granted or known. This keeps the meaning hidden, an unfulfilled longing, which only leads to more frustration and conflict.

The old saying of many initiation systems applies: forget everything you know or think you know. It is not that it is all wrong, but since the frame of reference is not correct, it is at least a distorted view of correct things or of reality.

In other words, without knowing and including the whole in which a phenomenon is embedded, the relationships and manifold interactions within which it unfolds into existence, we cannot gain a realistic insight into the true nature of the individual phenomenon.

Once we have sharpened our senses and brought them together, the next step comes and, to be honest, this is where the spiritual journey really begins. Now it's about clear self-reflection.

We are now entering a level that deeply connected to our soul view, the neutral observer.

Neutral means not distorted by self-interest, not demonizing anything, not whitewashing anything, not exaggerating anything, not belittling anything, not rejecting anything, not leaning anywhere, but standing and walking freely, uprightly and for ourselves. Because we want to find out how it really is, how and who we really are.

We must therefore reflect on ourselves, detached from the ego, in order to get to know ourselves. This corresponds to what is demanded in the old mystery schools with "Know thyself" or rather "Know your self".

In my tradition, this is also called the witness, because we become witnesses of ourselves, of our true nature and its effects.

The witness is followed by the producer, also known as the charioteer. But before we come to self-correction, what exactly are we observing here?

Most people keep their gaze firmly on external phenomena. In contrast, the Myste turns his gaze around. It is like the story in which the Germanic god Odin attained eternal wisdom.

He went to Mimir's well, a giant who embodies wisdom, sacrificed one of his eyes and sank it into a well. Even in fairy tales and dreams, the well symbolizes access to our inner self, the unconscious, the deep level.

When one eye observes the inside and the other the outside, we develop awareness of the whole and overcome the prison wall of the ego, lift the veil of Isis and free ourselves from the grip of Maya, the great illusion.

By looking at both sides at the same time and comparing them with each other, the secret connection between our inner and outer experience becomes clear to us. If we go one step further, we can observe how systematic changes within us influence the system around us.

The more we practice and practise this, the deeper and clearer the results will be. Every change within us causes a change around us. This is divine magic.

Admittedly, this sounds very dark and mystical, so here is a pragmatic explanation. Our actions in and with the world, our behavior, is the expression of our inner attitudes and attitudes.

Attitudes and attitudes can be changed. In this way, inner misalignments can be corrected, which then have an effect on our behavior and actions and this shapes how we experience and perceive the world and what effects we unfold in it, what we feed into the world's resonance and consequently how it acts with us and behaves towards us, what echo resounds back to us from it. You could say that the world's stage stages what our inner script dictates.

But beware: this does not mean that we as individuals can change the conditions of society; we can only do so by acting together.

What I want to say is this: Through our collective misconceptions, we have created conditions in the world that the egotists, abusers and narcissists in society to rise and lead a life of luxury, while a decent poor person has little chance of improving their position in life.

Nevertheless, the inner attitude can help to deal with difficult life situations in a more constructive way and thus to change and ascend.

Even if the individual cannot succeed in changing the social foundations. That is why I advocate that the decent people who dedicate their lives to love, truth and peace join forces.

We are stronger in the community only with it can we change the systemic and social conditions. But either way, one thing we should be certain of is that justice will always be done in the end.

We should make our influence in life work with divine magic, because it is better than powerlessly succumbing to circumstances.



It is far from impossible to unleash the power that lies within us and create something better than what we currently have, no matter how small the improvement. I want to be honest with you.

This path helps the individual a little, but it can really change the world in the community. However, we can only achieve this community if the individual starts with themselves and is prepared to bring this message to others and join forces with the benevolent.

I have already said that our behavior, actions, deeds and words the link to the world. They are, so to speak, manifestations of our thoughts, feelings and inner will, of our attitudes and opinions.

However, the world responds not only to the individual action that we are currently performing, but always as a whole to us as a whole, i.e. including the unconscious parts that make up a large part of the way we shape and direct our lives.

We are like an iceberg in the ocean current, with the tip of the iceberg symbolizing the head. We can now think from the head that we want to steer in one direction, but if the current under the surface pushes us in the other direction, we are moving in the opposite direction to our declared will.

The head is powerless in this respect and can only watch where the unconscious currents take us. The only chance we have is to influence our unconscious.

The more often we realize that we want this, but are being pushed by circumstances to do something else, the more rebellious we can become, even to the point of open anger and aggression, which does not get us what we want.

Many people resign themselves in the end, give in and subordinate themselves or tell themselves that this is what they really wanted anyway, the mind always finds the most fantastic explanations for its misinterpretations afterwards.

This happens because they do not know the true path of fulfilling our destiny and purpose and underestimate the synergy of true community.

Our actions link us to the world, they determine what we give out and feed into the world resonance and what we take in and incorporate into our own resonance.

The more your own resonance is in harmony and agreement with the world resonance, the more freely giving and receiving takes place.

When Master Jesus states that giving is more blessed than receiving, it is for this reason: everything we give openly, selflessly and from the heart will be rewarded to us. However, everything we take from the world without giving anything in return puts us in debt.

If we take more than we give, we block the exchange. If we give more than we take, we set things flowing towards us.

Let's go back to observing ourselves. What exactly are we looking at when we about attitudes and mindsets?

According to my teachings, the three personal centers in us - head, heart and stomach - are the most important to .

Each of these centers represents a different force within us that is associated with ideas, beliefs, attitudes, motives and attitudes.

The head represents our thoughts, logic, reason and thought processes. I cannot emphasize clearly enough that there is a difference between having thoughts and thinking, because many people only have thoughts and consider this to be thinking.

Having thoughts is a passive process, thinking or contemplating is an active-creative one.

As observers, however, we are primarily concerned with being aware of our thoughts and comparing them with what is happening in the world around us.

Because there are secret connections between all these centers that normal people are not aware of.

If we recognize the connections by directing our inner worlds we can favorably influence the world around us.

It is also important not to direct your thoughts when observing, not to feel joy when you think something nice or pleasant thoughts accompany our processes, but also not to judge yourself when you think something bad or selfish.

This is about pure observation, it is the way it is or about the statement: This is how I am.

we have explored our way of thinking and identified the patterns, we move one level deeper to the heart.

The same applies here: the neutral observation of our feelings, which emotions accompany my actions or how I myself and the world.

Here, too, we should pay attention to which feelings arise of their own accord, which loops and patterns I follow, sometimes you get stuck in repetitions like on a merry-go-round, sometimes it's a rollercoaster ride.

It is important to recognize the difference that I create some feelings myself and thus trigger resonances that may or may not be intended, but other feelings are reactions to deal with experiences, experiences and perceptions that I create or encounter, to accept or reject them, interpret them and to make sense of them.

All of this needs to be observed and into awareness. The motives and intentions of our actions are also located here.

The third level, which we now subject to conscious observation, usually remains completely hidden in the subconscious, but if it is activated, it can dominate the entire body system.

This is our gut and instincts.

This is also where our fear reaction center is located and where we decide whether to react to dangerous situations by attacking, fleeing or going into shock.

Since our instincts are largely removed from conscious perception, we to to them the least, but the less we to them, the quieter they become (which, by the way, applies to all centers within us).

By accepting them into our awareness, we allow them to show themselves more clearly again and communicate with us, telling us what is good and right and where danger lurks or what we should rather avoid.

Our conscience can also articulate itself more clearly here from the depths if we are inclined to listen more closely. As mentioned, the same also applies to the other centers: the more consciously we perceive them, focus on them and cultivate a loving relationship with them, the better they can serve us and the more clearly their messages can be conveyed to us.

And the more loving connection we cultivate within ourselves, the more loving and richer our relationships with the outside world, with our fellow human beings and other life, which again plays a major role in creating the New Era.

However, none of these centers, neither one's own thoughts, feelings or instincts, should be blindly trusted and followed, nor should one be given priority over the others.

We should approach each of these levels with skepticism and question them critically until we can be sure that our inner beliefs are in line with the reality out there. As the famous hermetic law says: "The inner is equal to the outer or the inner is equal to the outer."

This means "inner work", because we have to work on and within ourselves to change and adapt our content until it is completely one with the cosmic whole and reality.

This state is also known as acceptance and only then can our inner self have a formative and transformative effect on external circumstances. If I don't first accept the way things are, I also lack any possibility,

to change it. If all three centers are in agreement, then we can trust it.

However, this also means bringing the three centers within us into harmony.

Only when thinking, feeling and instincts are aligned can magical effects be created and sometimes even miracles happen.

If the three inner centers combine to form a unity, a further power can be added, namely intuition, which enables true clairvoyance, clairsentience and divination.

And since, as I have already mentioned, our inner being is directly and inseparably connected with our outer appearance, we can imagine what our world would look like if all people were inwardly purified and full of love for life.

The aim of this introspection is to get to know ourselves, our flaws as well as our best qualities, our character with all its light and dark sides, our instincts, what can tempt us and lead us down the wrong path, our wishes and desires.



*Meditation helps control thoughts and strengthens mindfulness*

Meditation can help us to anchor ourselves in depth and thus achieve better results. However, the actual observation should take place in normal everyday situations.

The aim is to find out how we normally act and react in everyday situations. Now that we know how we really are, we have a basis changing our perspective.

Whereas the ego is only ever reactive, it always needs an enticement or reward to move towards something or pain or disgust to move away from something, the proactive attitude that we are learning to adopt more and more is self-acting.

I have already said that the ego always feels like a powerless victim of circumstances and here we have the reason why this is the case.

But now we can change from reactive to proactive, first and foremost by switching from being a mere witness to ourselves and the situation in which we are placed to being the charioteer.

In my teaching, this means what the tarot card "The Chariot of Triumph" also expresses and it is worth taking a closer look at this card.

We see three main levels depicted on this card: The charioteer, the chariot itself and in front of it, usually depicted as two horses or sphinxes, the drive.

We can interpret these levels as follows:

The chariot is our body, animated by our conscious existence, the charioteer, while the drive is the driving forces directed towards external phenomena.

The drives are bound to the dual world, we see a white and black horse or sphinx, whereby the light one represents the light-filled, good drives, the black one the dark, selfish ones.

Since, as we have already shown, the dark instinct is highly active, but the light instinct is not, if we give the instincts free rein, the dark instinct would prevail in most people, and indeed this is the case, which is why our world is in such a disastrous state.

The chariot itself, i.e. our material body, always moves where the instinct pulls it. If we do not activate our powers of consciousness, i.e. act completely unconsciously like most people and let ourselves drift, we race along in chaos, pulled by our evil urges.

Only through the intervention of the charioteer, i.e. by beginning to observe ourselves on our path, determining the direction and making ourselves move towards a positively set goal, can we steer our destiny.

Although we cannot directly change the environment in which we find ourselves, we can move towards an environment that is more in line with our innermost wishes and desires through conscious directional instructions and correction.

We do not need to delve any deeper into the symbolic logic of the map, this should suffice as a hint for now.

I like to compare it to a navigation device: we need three points to determine whether we are on the right or wrong track.

Firstly, our current location or who exactly we are, what exactly we are starting from and, in terms of our inner work, what is available to us.

After all, we can only work with what we are and what we have. Then we need to determine where we want to go, what we want to have or be in the end.

These two points, location and destination, make a path visible or determine the direction of our movement.

Movement, i.e. escaping the stagnation or cycle of the ego cycle and striving towards a higher goal, a better state, is what is meant by the East Asian proverb "The path is the goal".

This is what is meant by the East Asian proverb "The way is the goal", i.e. to get moving and change or to consciously create change. Setting out on the path is an essential goal of life.

Once you have reached this and moving, the arrival, the end of the path, is of course also a goal.

But as long as we have not arrived as we are in the world, we should sure we keep moving and keep changing.

As Master Kong Fuzi, also known as Confucius, says: "If you want to experience a lot of happiness, you have to change a lot."

The ultimate goal of the spiritual path should awakening, enlightenment, the awareness of love, which is why this path is also referred to as character refinement.

Every step towards a nobler character means bringing a little more light into the inner darkness, because love transmutes darkness into light, and thus being able to bring a little more light into the world.

If our inner being is sufficiently illuminated, we can go to the limits of our sphere and , then we are the light of the world, as Master Jesus said.

We first went from top to bottom, head, heart, belly, now we are going right down into the depths and working our way up again from there. We are now talking about the transpersonal centers, as opposed to the personal centers of head, heart and belly.

According to my tradition, there are also three of these, the root, the heart chamber and the crown.

With every illumination of our inner self, by lovingly shaping ourselves, we also become more lovable and attractive; this is where the true law of attraction is hidden. By lovingly shaping our inner self and flooding it with light, we recognize ourselves better and better.

The Bible also uses the term "recognize" for loving union (a woman recognized by a man), indicating that the more we recognize ourselves, the more we love ourselves, the more we come to ourselves, the more we unite with our original nature.

A person who has recognized himself also loves himself. The more he recognizes the world together with himself, the more he is lovingly connected to humanity and all life, and the same applies to recognizing God.



In the hidden teachings the first three steps are: Look within yourself, which is the work on the personal centers, look around yourself, which is the work on the transpersonal centers, which are those levels where and how we are connected to reality as a whole, and finally look above yourself, that is, to the heavens and to God, to the eternal, infinite and imperishable, the pure being.

What we take into our field of vision, we also recognize, what we have recognized, we are lovingly connected to and thus become one with ourselves, the world as a whole and the eternal.

The structure of the inner and transpersonal centers reminds us of the concept of the world tree. At the bottom is the root, the "chthonic", i.e. subterranean area, the underworld and the eternal night.

In Germanic mythology, Nidhöggr, the envious dragon, who gnaws at our roots and wants to topple the tree, lurks beneath the root; in Egypt, Apophis, called Tiamat by the ancient Sumerians, who wants to plunge the world into chaos; the ancient serpent of the Bible, who robs us of paradise through his actions.

Here we are chained to the world, so to speak, and if we do not solve our problems at the root, we cannot become free, ascend and experience redemption. This is the real home of the ego.

Here dwells the dragon, whom the hero or archangel kills, here reigns the old serpent and his whisperings, who instills in us the eternal poison of envy, greed, arrogance etc. and thus poisons our tree of life, threatens to cut it down and with it we fall into the deepest realms of hell.

Once this center is freed, it can take on its actual task again, because the freed root makes us strong, gives us steadfastness, it supplies us with the fullness of the earth's energy.

You could also say that the root is where our personal energies end and the archetypal realm begins. This is where the collective subconscious works according to the teachings of C. G. Jung,

whose pictorial elements shape us all and our cultures and find expression in mysticism and religion.

As long as the serpent is harboring its venom here, it is like a hot air balloon that is held to the ground by heavy weights. Once the center is freed, it is as if we have the weights on the balloon, everything becomes light and rises.

Incidentally, we ourselves create this "gravity" that keeps us down when we complain and the complaint always forces us to the ground. It is the weight of our own guilt that weighs on us that needs to be resolved. But that's only in passing.

The second transpersonal center is the so-called secret heart chamber. In my tradition, the heart has a special, dual significance, as it combines a personal and a transpersonal center.

The heart is home to personal feelings and our deep emotions on the one hand, but also to supra-personal, free, undirected or divine love and compassion for all beings on the other. As most people are unaware of these powers, this is also known as the secret chamber of the heart.

This is also where the light of our soul lives, usually more or less folded in, waiting to be liberated and unfolded.

I like to compare it to a folded sailcloth, because when it is , it is like a sail that propels our ship forward in the winds of life. However, additional information is also folded into the soul, which is released as it unfolds, namely about our purpose in the world, our path and our talents and abilities, which are needed to fulfill our destiny, to walk the path.

When this center is open and liberated, our heart field pours out lovingly over all life. This is also where we find the "inner field" in which we sow our seeds in order to maturity and harvest.

Master Jesus teaches that the seed can only sprout on good soil, that is, in a good and soft heart, but on the rock, that is a petrified and hardened heart, withers.

Only if the seed thrives can we also reap good fruit.

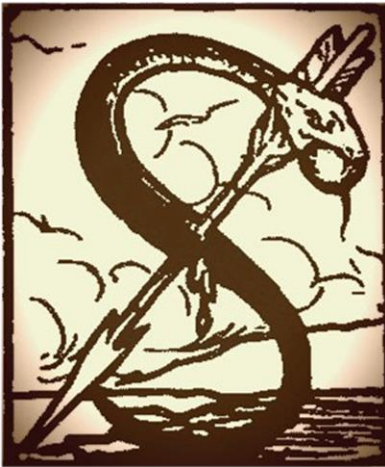
Once this is realized, i.e. we begin to reap the fruits of our work and destiny, we can also detach ourselves here and continue to ascend to the crown.

When we said at the root that we are connected to all the world and the cosmos, the loving connection to all living things is hidden here in the heart, the pulsation of life.

The crown as the third transpersonal center is not to be confused with the so-called crown chakra of the Indian teachings, it is located above this 7th chakra and is therefore also referred to as the 8th chakra in my tradition. In addition to this work on the personal and transpersonal centers for their purification, liberation and redemption, we have high degrees that can be assigned to the 7 planetary spheres, days of the week and colors of the rainbow, some of which overlap with the Indian chakra teachings.

I will not go into these in detail now. They are, so to speak, the fine-tuning of our character and inner attitudes.

Once you have passed through the last of these spheres, you arrive at this highest center of sanctification and the root of heaven. This is



This is also the reason why our ornamental seal shows the snake (root) pierced by the arrow of love (heart), and the snake and arrow together form a stylized 8.

This center is associated with mindfulness, with the overview, it is often depicted as a so-called halo and is the connection to the heavenly beings and God.

The crown symbolizes the eternal, from which all transient

appearances are only a reflection, the primordial ground, the spirit, the pure light and potential. This center shines and we become one with it when we realize a divine life in existence. It is the awareness in pure being.

Here is the throne of God's spirit, the spirit of truth, love and peace, where true inspiration and divine enthusiasm on us, into us and are communicated through us in the world.

Those who reach this height and thus achieve their full potential will act as angels on earth.

He will be a constant blessing for the earth and choose all his actions so that they pleasing in the eyes of God. Then it will no longer be a question of fighting the darkness within us with the light that is available to us, but of being pure light in the world.

We channel the heavenly light, the paradisiacal state of being, into all our creations and release it with them into the world. This is why we speak of enlightenment, and since we are now gaining a clear view of truth and reality, of awakening. This is the ultimate goal of all our experiences and aspirations.

We descend to the lowest depths in order to reach the highest heights again, we walk through the deepest night in order to become bright day. This is our hero's journey.

And the more people embark on this path and work together with these forces, the more this will influence political decision-making and shape social reality.

This is the dawn of a new era, the kingdom of peace, paradise on earth, which we are building for the well-being of all life and for the pleasure of God.

Finally, a few words about the consciousness of love and what it is. Love is not a feeling, but a state of consciousness.

As such, it can be cultivated within us. In contrast to self-identification in the ego, love is all-connectedness.

God once told me: If your love is focused on something and neglects something else, it is not true love.

Everything becomes love as soon as love becomes everything to us. Since love is everything, it practically does not need a counterpart in order to be, it is sufficient unto itself and yet is always ready to give itself away and surrender to everything and everyone. The task of the ego is to surrender to love.

This is your fundamental decision, because you have only one center of your life, and there either ego or love can rule. Where ego rules, love cannot be; where love rules, ego cannot be.

Love is the strongest unifying and binding force in the universe. It overcomes all boundaries, because love is unlimited. It builds bridges across trenches and unites peoples.

It closes the wounds that the overflowing ego has inflicted on the world and life. It is the reconciling power that heals the world. It is the path that unleashes the divine creative power in man and causes the kingdom of peace, of which we are all seeds, to germinate, take root and grow.

It is the field and the fertilizing rain, it connects heaven and earth, it unites us with the world, the cosmos and God - and ourselves. It is our true essence. Love is the meaning of life, because life without love is meaningless. Love is the way.

You can learn all of this in an ideologically neutral way with us. Or immerse yourself in the practice of another tradition that is your own or that suits you.

As long as this happens in the multiplication of love, in speaking the truth and creating peace among people, all these spiritual teachings and religions are compatible and can be linked or combined with each other without losing themselves in arbitrariness.

Let's work together in this spirit, let's walk this path together and worldwide and invite other people to practice des- gleness!

# **The IG Neue Zeit - Community and umbrella organization of the creators of heaven on earth**

It is clear that in order to implement all of the above, a large community is needed worldwide that represents the interests of the New Age and begins to implement the ideas of the New Age in the spaces left to us by the ego-based social systems in order to transform them. To this end, we have founded the non-profit organization "IG Neue Zeit e.V." was founded. It is to become an organization in the best sense of the word, just as we are calling for a love-based organization of the human community worldwide.



*The New Age community celebrates togetherness*

At this point, it is perhaps interesting to look at the relationship between system and organization. A pure system is a structured scheme or organizing principle.

Although systemic relationships, as well as complex systemic thinking, are a necessity for grasping reality, they are not a living thing. Quite the opposite of an organization.

Organization also follows systemic principles, but in contrast to a dead rigid system, it is something alive.

The word "organ" already suggests this, as does the related word "organization" for complex living beings, which in turn are also complex, open biological systems.

You could say that a system needs organs; an organization should be structured systemically, only then does it become something alive.

A system simply functions, like a dead mechanism. An organization grows organically, it organizes itself or something and behaves like an organism, like a living being.

A pure system, as it prevails in our current society, can take two forms, either it tends towards bureaucratism, towards a meticulous order that kills every life impulse and thus produces alienated, half-dead machine people and consciousness zombies as willing work slaves.

Or it tends towards corruption, namely where the state withdraws, the organizing principles are not strong and thus gaps arise that depend on the goodwill of the next most powerful.

Here, too, alienation plays an essential role, because since the state does not care about implementing its own principles of order, the lower authorities take them into their own hands, profiting from their position of power and lining their own pockets for their own benefit, against which the normal citizen cannot .

This is not the ideal of humanity and development that we are striving for. On the contrary, we want to overcome these forms of alienation. In social contexts, in the work process,

In shaping their personal lives, people should be able to find themselves again and develop from within for the benefit of the whole. We see this as the basis for securing the well-being of all life.

Love can only become decisive when a person awakens from his dream, comes to himself again, sheds his powerlessness and fulfills his destiny.

Love awakens us to (eternal) life, it makes us alive. In the same way, the organization of our society, our economic and scientific systems, religions and belief systems can only be awakened to life through love and thus become life-promoting itself. As already described elsewhere, such an organization can only be grasped as a whole, i.e. it must combine the individual areas of which it consists into a whole through communicative exchange.

This applies above all to our organization, the "IG Neue Zeit e.V.", as it wants to serve as a role model, especially while it is still working within the old time.

Our endeavors should therefore be integrative and holistic, fully committed to the consciousness of love and wholeness. This requires different sections, but also international and interreligious cooperation.

This means that if we want to be a world body of the world spirit, a living organism, we also need organs in all parts of the world that work independently but are connected with each other, united in the principles of love, truth and peace.

There are certainly different conditions from country to country as to how such an organization is to be set up and what form it takes. This is rather secondary and depends on the legal basis of the individual nations.

What is important, however, is the function it fulfills. Internally, it should offer its members a framework for the realization of the change of consciousness and externally, it should effectively represent the New Age and exemplify, communicate and propagate the mode of consciousness of love.



We demonstrate moral striving and supportive living in love not only for and through ourselves, as individual beings, but also together in public.

You don't light a light and then hide it under a bushel, but you put it in a visible place so that it shines, illuminates the room and shows people the way.

This is how Master Jesus put it. This also means shining into public spaces and witness to friends, neighbors and acquaintances, both through your own way of life and through public proclamation.

How could public proclamation be organized? Well, it is about teaching and communicating good, not about sermons as you sometimes hear from religious authorities.

It is about the fire of passion for what is true, good and beautiful, it is about the will to create and the irrepressible forces that people can unleash in community.

For example, large public demonstrations would be conceivable, but not as a protest event against undoubtedly deplorable and unacceptable conditions in our countries and societies, but rather hopeful, inspiring and motivating.

Our banners and signs should contain inspiring wisdom and encouraging words and the demonstration should sparkle and radiate with positive energy and divine creative power.

Truly, the work of God on earth should flow from us, connecting us and moving people.

Festivals of the arts and cultures or of religions should take place where the most diverse directions come into communicative and creative exchange and people are introduced to deeper content and teachings, creative expression and artistic forms of design.

Here, too, it is about inspiration, togetherness and diversity working together in unity.

Whether paintings, sculptures, music, theater or singing, as far as culture is concerned, or whether prayer, meditation, sacred writings of the world's wise men and women are concerned.

The human spirit is welcome to be enriched by the heritage and shared rituals, everything that opens it up to the special moments and experiences of a higher sense and expands it.

Because we often allow ourselves to get caught up in everyday worries and forget the power and resources of non-everyday or extraordinary realities, even though these are the very things that help us to master and overcome everyday worries. Only those who step out of their hamster wheel come into contact with real life.

Similarly, impulses can be given on a smaller scale, for example through public debates on the radio, Internet or television, through lectures on the New Age or seminars on the techniques of developing consciousness and cultivating love.

And, I cannot emphasize this often enough, the personal commitment of each individual co-creator counts, who bears witness to life in the awareness of love every day through his or her actions and the way he or she shapes life and relationships.

IG Neue Zeit has its headquarters in Germany and is registered here as an association. In Germany, everything works according to bureaucratic rules.

Projects that pursue a specific common goal are registered as an association, regardless of the personal ideas and individual life goals of the members.

It is therefore about overarching contexts.

If these are charitable, such as the promotion of culture, togetherness or the preservation of customs, to name just a few examples, the association is tax-exempt.

This is the case with us.

The income that the association books, e.g. from membership fees, donations and economic activities, is reinvested in accordance with the purpose of the association.

This ensures that any money received must be used for the purpose of the association, i.e. the dissemination and establishment of the New Era, and that no one can enrich themselves personally.

Furthermore, according to German association law, anyone is permitted to join the association, regardless of their origin and regardless of their current place of residence, worldwide.

This enables us to operate internationally. This is a brief explanation of our organizational background. The purpose of the association is explained in detail elsewhere (see appendix).

There are now two different forms of cooperation members outside Germany.

Either they can set up their own sub-sections in their respective regions as members of the core association in Germany and become active themselves, but always in consultation with the association and any donations received and their use must then be accounted for via our elected treasurer.

More autonomy is possible by establishing our own structures in the respective countries, which function in accordance with local law.

To this end, the association's articles of association also allow entire organizations to join in the form of a cooperation agreement.

This paragraph was created, for example, to entire religious communities to join the work and organization of our interest group Neue Zeit, but of course this passage is also suitable for uniting non-German sections of the interest group under one roof.

If you are unsure which form the most sense for you, simply get in touch with the head office and we will help you make a decision and discuss all the pros and cons with you.

The interest group would like to offer all benevolent people a home, a framework for their own work and an opportunity to contribute to the development of the New Era.

Larger projects and actions in the spirit of the New Era are also to be promoted.

These could be own events in the field of art and culture, lectures and seminars, even the establishment of business enterprises, if they work in the spirit of the New Era, can supported.

In addition to the public events already mentioned, such as lectures, talk shows, interreligious dialogue, festivals, etc., as well as personal change in the sense of love and a new approach to shaping one's life, including one's own business, if any, I consider it necessary to use the full range of audiovisual possibilities to bring the principles of the New Age, the change in consciousness and the world wisdom heritage of humanity into the public consciousness.

As mentioned in a previous chapter, I ask all members who are committed to the good cause to also use their influence on the internet to push these ideas, i.e. to become influencers of the new age. Furthermore, I think it is urgently necessary to create and distribute professional documentaries in which spiritual traditions, suitable scientists, saints, mystics, poets, thinkers, men and women, are presented with their teachings as well as religions with their practices and core statements.

There is a lack of serious films on these topics, which is often justified by a lack of public interest.

I understand that, but a television or film landscape that orients itself solely to the prevailing public fashions and fads is reactionary, egotistical and shallow.

Rather, I see a reciprocal effect, and this requires the task of also taking up unpopular topics, especially if they are important for the development of the world and the survival of humanity, and thus arousing public interest.

If we always adapt to the mediocrity of the masses, we become mediocre and stultified, but if we provide the masses with, intellectual content, we raise people above mediocrity and increase their understanding of reality.

This running after the zeitgeist and the resulting populism have proven their toxicity well enough for us to realize that we have to stop.

It is not only the circumstances that shape us; as co-creators, we are called upon to do so above all, shape the circumstances.

And what good is the best solution to a problem if nobody knows about it?

Of course, selected lectures and our festivals, demonstrations, renaturation measures, reconstruction aid in slums and the work of IG Neue Zeit in general can also be accompanied by the camera and professionally documented. Of course, this requires professional equipment and a team that committed to the task.

We can call this advertising or persuasion, the term propaganda is not wrong here either, also promotion or marketing campaign, because as long as we still live in the old days, where reason and love are not the determining elements in shaping life, this is necessary and very important if we really want to make a difference.

An idea can only become effective once it has been anchored in the hearts of the masses.

You can all further information in our statutes or on our website [www.welterwachen.de](http://www.welterwachen.de).

The general meetings are streamed online to enable everyone to participate.

So if you want to support the work of building a just and peaceful world, get active and join our organization.

# Because we humans are !

Let us live - in compassion and kindness and detach ourselves from suffering,  
that we too often created without thinking.  
Let us forgive, but not forget the mistakes we have made and the efforts we have made,  
to better ourselves, that a better fate may blossom for us - Because we are human!

Let's leave hate behind and cultivate love instead.  
Let us live according to the highest consciousness of which we are capable  
and let us use our inner dispositions for the well-being of all life - because we are human!

We want to unleash our creative power, be creative people at heart and create art and well-being  
our inventions,  
to beautify the lot of life and make it easier for all creatures -  
Because we are human!

Let us impose equal rights and obligations on everyone, so that from generation to generation a togetherness grows out of it. Let us stand protectively before them,  
those who are different, the marginalized and disenfranchised, because they belong to diversity and wholeness just like us - because we are human!

Let us strengthen all the weak,  
Be the voice of the unheard and the unheard,  
because every voice that is heard, that is  
listened to, is a voice for freedom, is justice  
in the higher sense of the unity  
and peace of all life - because we  
are human beings.

Let us end all wars  
and serve peace cheerfully,  
join hands for great cooperation, solidarity  
and synergy,  
because here lies hidden all the power to create  
paradise on earth, and we create it - because we  
are human beings!

Let us protect all species of living things,  
including our human race,  
honor and respect all forms of life.  
Because all life and living space  
is worth preserving, protecting and supporting. May what  
there perish, but not at our hands - because we are human!

Let us meet benevolently  
to all the poor and those without means,  
who are unable to help themselves  
because they have not been granted  
wealth.  
Benevolence creates well-being and wealth for all,  
growth, prosperity and flourishing -  
Because we are human!

Let the other person support us in  
the development of their nature,  
he does not have to be like me  
still meet my expectations.

Because we are created through diversity in cohesion,  
synergy from the unity and creative power of differences -  
because we are human!

Our production is cooperative and based on  
solidarity, and our use of resources is  
sustainable.

Give nature the space it deserves in  
our hearts and in the world.

Divine creative power unfolds freedom  
and preserves the framework of what is possible and  
good - because we are human!





Let reason and love guide our actions  
so that meaning can be experienced in  
life.

When we are filled with meaning, we reflect on the world.  
Coming to our senses and being enthusiastic We  
create the New Age without destruction, a  
sensual and silent (r)evolution of existence -  
because we are human beings!

We are socially just and guardians of all life,  
building the kingdom of peace in love and truth,  
within ourselves and the united human family,  
thrive, grow and unleash our creative power serving all  
life, in existence committed to being, rising in the  
whole, the highest, the eternal -

Because God wants it!

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# Quantum consciousness



The author André Buchheim describes his consistently magical life from the time of his birth in 1973, to his first experience of God, to his awakening and the message of God:

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The book is full of exercises to help you find yourself, develop your potential and grow spiritually.

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Author André Buchheim is certain: “If we do not make the leap in consciousness, human civilization will crash and burn through no fault of its own.”

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Because only when our soul can unfold will our creative power be unleashed and can it serve the good of all life. With this attitude, we will succeed in building a better tomorrow.

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As described several times in this book: Change on the outside always begins with change on the inside. This is the purpose of this page, where you will regularly new offers for personal development.

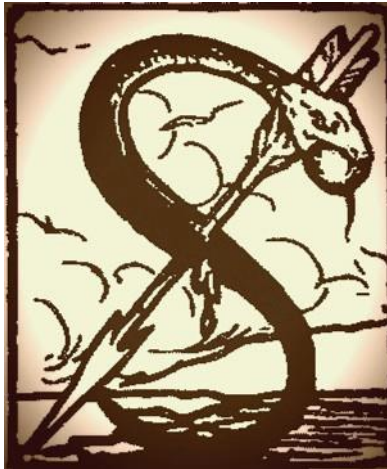
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This association is for people who want to embark on the adventure of overcoming their EGO and cultivating love.

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