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How to Lose the Mind

New Portals into the
Now

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Introduction

Do you want to lose the mind? Nobody will answer this question with yes. Of course, the title is a provocation. But this book really is on the matter, "to lose the mind," not in the sense of "becoming crazy" and to fall below the normal consciousness in a morbid state of mind, but in a broader sense: "To lose the mind" is to understand that we are able to stop to identify with the inner thought stream and to experience the power of life in us - without having to use the thinking mind.

The unbridled mind, the constant inner reflection, the inner monologue that we continuously and mostly unconsciously practice is the source of ego and thus effectively the source of all forms of suffering. The identification with the thinking mind is an addiction, a compulsive behavior. Instead of accepting the reality of life the mind hides it behind the words.

Of course, the mind is a valuable tool, it is what distinguishes us from animals. But the tool has become independent and gained full power over our lives by identifying with our thoughts. Even after hundreds of thousands of years we have not yet learned to deal properly with this instrument. We can only use it properly if we assign it the role that it can have. And then it is very useful.

Great teachers such as Sakyamuni Buddha and Jesus of Nazareth have shown us that it is possible to overcome the suffering and that we can be in harmony with life. But unfortunately only a few people found out how these teachings actually work in practice. The teachings have been transformed into major religions and powerful organizations, but few people have realized the knowledge of enlightenment or implemented the kingdom of heaven on earth. There were a few saints and yogis, more or less in self-realization who obtained freedom, not the masses of believers. If they did, the awakened would largely have been kept secret, and that would be absurd. Why should it remain secret that the teachings of the great masters really function? Effort and results are strongly in contradiction and so both Christians and Buddhists enforced the view that enlightenment or life in Christ's awakened spirit is

something that we may reach in the Hereafter, or possibly in a later life.

Even those who are enlightened are sceptical about the possibility of awakening willingly, because it is always the ego, which is projecting goals. And the ego will certainly not reach enlightenment. It is abolished in this process, it will die. Therefore, the ego will play with the idea of enlightenment, it wants to access this state "freedom from suffering", it will consider how it will be when it finally will be enlightened and it draws up plans, leads sophisticated practices and performs years of retreats. It founded big organizations to come there - but it will never be serious with the subject, because it is looking for enlightenment in the future.

On the other hand - at some point we are at the beginning of the search for liberation and as we are still caught in the ego in this situation, the motive situation is logically contradictory. And it is a crucial part of the path, to recognize the irrational interests of the ego and to question our own motivations.

The path to liberation is filled with paradoxes that come from the language and concepts behind it. Because they are all from the object consciousness, the designation of forms. We are however in the field of space consciousness, to discern of the formless.

The mind can not understand the fact that it is possible to exist beyond the mind, in the open space beyond the object consciousness, and therefore there is no spiritual thoughts, teachings, practices. There are no holy books, but only paper with letters on it. There are no sacred altars, and neither songs nor incense and prayers are more sacred than any other object. All this should indicate to this state. But instead of spiritual seekers understand that all this only are symbols that completely lose their value if the path is found, these symbols themselves are taken as "holy" and so adored spiritual teachings become traps themselves, which prevent us from realizing the essence.

In this book I set the findings of Wilhelm Reich on the life energy in conjunction with those of Eckhart Tolle on a direct path into the space consciousness, in the vast realm of life beyond the mind.

Wilhelm Reich researched the life energy scientifically and found many practical means of its implementation: he shows that the life energy is what gives life to the physical body, that the blockage of energy in the body - the

body armoring - leads to structural disorders, we call "Neurosis" and how we can re-establish the original vitality. And he has developed devices, that accumulate the life energy in the body and thus very effectively trigger healing processes. With these issues, I have worked over 30 years.

Eckhart Tolle experienced in a crisis that his "pain body" - a synonym for the physical-emotional armoring - has dissolved completely. He thus awakened in a range of awareness beyond the ego and has come to know what simplistically is called "enlightenment". He teaches in books and lectures, that and how this way is possible for every person, even without crisis. I have read his books, seen and heard his workshops and was able to realize this experience. I have not yet achieved unbroken experience of the presence or fully realized space consciousness, but oscillate between ego and the liberated condition back and forth. I'm on the way.

In my preoccupation with the life energy, I have learned to perceive it directly, it can be seen visually, be heard acoustically and clearly felt sensually in the body. And I have taught this to many people as the basic experience of vitality.

There is a direct connection between the perception of life energy and the teachings of Eckhart Tolle: they are more gateways into the presence, they work as a very stable "anchors" to always and everywhere remember the space consciousness. The life energy is a sensual experience, but for the mind it is not an independent object. Once we can no longer perceive it, it exists no more. Thus it belongs to both: to the formless, since it does not have an own existence, as well as to form, because it is perceptible. It is the ideal link between the awareness of things, the object consciousness and the vast area which lies behind it: the space consciousness. And as such a link, we can use it.

Chapter 1

How to start?

I want to tell you that it is possible to discover another awareness the "space consciousness", the "No-Mind", the "nature of the mind" or the "presence", to acknowledge that what you really are, beyond of thoughts. But everything I describe here and what you can read, is described in the language, that comes from ideas and concepts of the mind and thus comes from the ego. It is the language of the object consciousness, which is bound to form.

Therefore, here are the only "signposts" or "maps" for the actual path that you yourself have to go. If you then know the way, the signs are unimportant. They will not have any value and may even become an obstacle, if you worship them as an own „holy“ value, they simply do not have. There are no sacred thoughts and hence no holy books. Everything that is sacred, comes from the area of the unemployed form, beyond thoughts. But there are, of course, ideas and books, that are inspired from the area of beyond thoughts and that relate to this truth, albeit with the resources of the language of the mind.

I would therefore ask you, to read this book that was written from the area of space consciousness in this awareness. This is obviously a contradiction in terms, because you want to learn to reach the new consciousness. If you already can do so, this book is not necessary for you. You can then of course read it out of interest.

If you read this book with your "normal" object consciousness, then you understand it as the ideas of „me" that "you" want to understand. In the space consciousness, it is completely irrelevant who writes these words, you as well could be it. As you read, the space consciousness in you remembers itself. Deep inside you is a resonance, that simply says "yes" and recognizes that it is so.

The ego divides you and me from the whole and constructs a competition where none exists. It says, "this idea he has taken from..." or "... but XX has better expressed this." or "That's often been said." That may be true, because the truth is universal and 2600 years was no less true than today. Or the ego,

takes this idea as "interesting" and wants you to perform further thoughts about this. It will compare, evaluate and produce more interesting ideas. Do not follow these games of the ego, but feel the truth in you.

I would therefore ask you, now to make a little exercise:

Close your eyes and listen into yourself - in the area between your ears. Do you hear a fine high noise? If so, then just listen. It is the energetic background noise of life, our inner body. It is always here, we can not switch it on or off. It is beyond thoughts. It is the sound of life.

Can you not hear the energy noise? That doesn't matter, because then you can hear the "stillness". Listen to the silence in you and around you. Hear the stillness between and behind the sounds of your surroundings. This stillness is also in you. And still notice the area between your ears, because almost all those who listened to the stillness have also heard some faint internal noise suddenly.

Take an object in your hand, at best a natural, for example a stone. Perceive it. Do not think about it, look at it and feel it. Its weight in the hand, the nature of its surface, its shape, its color, its smell. Confirm with all your senses the reality of this item. If a thought on the subject arises, go no further into it and give no resistance to it. Let the thoughts go and feel the subject. So you are aware of the object.

Simultaneously are aware of the vibrant energy noise or of the silence in you. Be aware of the noise or stillness as well of the object in your hand. You share your awareness between the perception of the object and the perception of the internal noise (of stillness). Both levels of perception are real: one is a solid, with the senses perceptible thing, the other a clearly audible noise or if you listen to the silence: a non-noise. You will recognize that you do not have to think of the object if you listen to the noise (the stillness).

Be aware that it is you who perceives. Be conscious of your consciousness. You are conscious of the fact that you are the one who has this object in his hand. And between the consciousness itself that perceives you as the sentient, tentative, seeing, smelling, hearing one and the one who perceives the object is that noise (the stillness). You split your attention between the perception of the object in the foreground and the experience of the one who looks to this scene in the background and in between both parts of awareness is like a

connecting tape the energy-noise (the stillness).

Feel the item in your hand and hear the noise (the stillness) in you. Put more attention to the awareness in the background, the observer. Be the awareness in the background. Be the consciousness where the noise (the stillness) comes from. Feel it. Feel the peace and wake openness. Feel the open space of this consciousness, without a thought. Do this as long as you can keep that attention. Perhaps it is only a short seconds, perhaps you can also maintain it over some time. And then you can perceive in this awareness the rest of the world. You see the world without the judgments of the mind. You're awake.

You will have noticed that thinking has almost completely ceased during this exercise. And if the thoughts reinstated, it is the awareness, perception of the objects - the object consciousness - that thinks. The space consciousness in the background, the observer, thinks not, it is. You can not describe it - but the second level of consciousness behind the object consciousness exists. Of course, you can also think in space consciousness. You will be aware that it is a function of the brain. You control the thinking then, not vice versa.

This exercise is actually very simple - if you're doing it. If you are trying to understand it and perform it with the mind, you will not succeed. And if you do not succeed, it is just because of that reason. It makes sense, repeatedly to perform it each time you read this book and even later, because it is a very simple and direct way to refrain from the object consciousness and come to space consciousness. Take the stone with you, let it be your memory that it is possible for you to be in space consciousness.

It is no method, also "exercise" is an imperfect description, because the mind assumes that you can do exercise to come into space consciousness. From the limited view of the everyday consciousness it may be true, but there is no logical and chronological order: "If you do this you will sooner or later have the result." The first recognition of the space consciousness, is grace. Not the grace that any mighty being grants you, but the grace which you yourself realize if you stop to use your mind, stop the always active internal dialogue - and just remember. And this grace is now no second and no millimeter further away than after 20 additional years of meditation, workshops, retreats and initiations.

Chapter 2

As I lost the mind

Why should there be books and instructions as a means to enlightenment, if it would not be possible to achieve this? It is almost dubious to say that one does spiritual practice, meditates and visits holy people to achieve enlightenment. But that was my goal 36 years ago from the beginning. All other justifications to meditate and to employ spiritual content, I think are rationalizations - for whatever reason. It is probably the fear of freedom. I say this from my own experience.

If I write about my way, it is not out of interest in my personal history, but because I want to document that it is possible. It is no fiction and no ego game. I "bear witness" - that is the correct wording in our culture - so that you understand that it is possible to go this path.

As I started to meditate - full of enthusiasm and the absolute will quickly and directly to achieve enlightenment - I was inspired by Timothy Leary, Ronald D. Laing, Richert Alpert (Ram Dass), Erich Fromm, Hermann Hesse and other authors who I read, but only partially understood. What I have understood but was that I had to do it - just read and think about it would not be enough, it was clear to me. This is why I have started with the first meditation method, that was 1972 in Berlin offered to me and that was TM, Transcendental Meditation.

I noticed very quickly that it is not possible simultaneously to take drugs - especially cannabis - and to meditate. After each hashish high, it took weeks until I could meditate again. It was as I wanted to learn to fly in a shoebox. This conflict escorted me about 6 years and always brought me back from a consistent meditation. A very clear effect, however, I noticed at the time in which I continually meditated and had touched no drug. While I used the TM mantra, a bright "white nothingness" beyond thinking occurred. And I found an inner sound: I could hear a high noise. This experience I could also use for meditation and had the same results - and better, while I had to repeat the TM-mantra constantly, so had to produce it in my own

mind, this noise was just there. I just had to listen and do nothing. But these experiences had been very unstable, they confused me. I wanted instructions, security. My ego was also looking for confirmation.

Today I know that I knew the secret even then, but I did not understand how I could use it. I asked my TM teacher, but he warned me just to experiment with any own meditation. And so I left it.

1978 I met the Karmapa and other Tibetan Lamas of the Kagyu lineage at an event in Berlin Kreuzberg. I was fascinated by their kindness and - so I took it as true - I finally met enlightened beings, who the things they said really practiced. So I took refuge by the Karmapa and visited in the following years many events of Tibetan lamas, to find a teacher.

The lamas, I asked, how I could use the experience of the inner noise in the meditation. For two years, I got only standard replies: I should stop working with the Hindu meditation and concentrate on the Buddhist practice. Of course I did, but the noise remained in meditation as an integrated experience, it was nothing of "Hindu". When I met Rinpoche Tenga 1980, I finally received a reasoned response. He said that this experience indicates that I should do Lhagtong (Vipassana) practice. While the Shine (Samatha) practice is to concentrate on a particular object, such as breath, Lhagtong is based on insight meditation, in which all objects are recognized as empty.

Although I am extensively studied the texts on Lhagtong, I found no practical access. And the sitting meditation (zazen) and Dzogchen I did not like at all. And so I practiced - like the others in the Sangha - the "higher" Tantric rites. Shine and Lhagtong were offered in the teachings of the Lamas as "low" rather preparatory exercises, which would not bring enough "merit". The tantric practices - so it was always taught - were "higher teachings", would lead to enlightenment much faster - even in this life. So I practiced several years of very hard physically and time expensive exercises of the ngöndro, took part in many initiations, and meditated the rituals of various deities, Milarepa first, then the White Tara and the White Mahakala. I practiced Phowa, the discharge of mind at the moment of death and Tummo, the ignition of the internal heat.

I flew five times for three months to Tenga Rinpoche to Kathmandu, where he built his monastery and attended many of his events in Europe. I learned

from him to draw thangkas and made thangkas of Milarepa, the white Tara and the white Mahakala. In addition, I learned Tibetan, as it was the wish of Tenga Rinpoche's to translate for him. Although I came so far, to read the the puja texts correctly and to be able to pronounce and to have simple conversation in Tibetan, I did not get as far to be able to translate the texts or really to understand the content.

I took over different tasks within the Kagyu Sangha in Germany, built on several centres, made video recordings of many events of the lamas and worked as a cook and in the organization staff of the Kamalashila Institute, the main seat of the Karma Kagyu Association in Germany.

1991, I moved from Buddhism. I had deeply entangled into organizational and personal conflicts. Buddhism also for me had become a religion. The path to enlightenment as a perspective completely had faded into the background for many rituals and obligations. There were some frightening experience for me, resulted from the deep cultural clash between us and the Tibetans, that came directly from a medieval aristocratic, monastic system into the western civilization. There was really a "clash of cultures". The initial fascination became major disappointment and dismay, and so my time in the Buddhist Sangha was over.

I practiced meditation further on, but I had lost my enthusiasm for a spiritual path of enlightenment. It was a yearning in the background, that said that there still is something else - but I did not know what. Another spiritual path I did not wanted to accept - there was nothing that attracted me, because in other spiritual groups, I saw the same conflicts and vanities of the ego, which I already had met. I doubted any kind of commitment to a spiritual teaching, the sense of rituals and, above all, I doubted gurus and exotic cults, that appear as „holy“ particularly because they are alien and therefore trigger fascination.

1996 something unusual happened. I had since 1977 built orgone energy accumulators and other devices manufactured by Wilhelm Reich and had written some books on the subject. I encountered two media, which claimed that the deceased Wilhelm Reich had sent them to me because he wanted to speak with me. Although I was very skeptical at first, the talks were sufficiently interesting and authentic, that I accepted to talk with him. In the following

two years there were several sessions with Wilhelm Reich and Hildegard of Bingen. I was in the attitude of a neutral observer, ie I recorded the conversations and published them completely uncensored in books and on my website. The main concern of Wilhelm Reich was the "angel energy accumulator", a variation of the orgone accumulator, as significantly strengthened and with eight major rose quartzes built in. The orgone accumulator is a medical device, which builds an energy field in which you sit inside and then the body can accumulate a high amount of life energy. By the rose quartzes the energy field of the accumulator is transformed into an energetic rose quartz, to sit inside. By this - so the Wilhelm Reich from the medial sessions - the users can contact with higher spiritual levels .

I used the angel-energy-accumulator extensively. It was actually quite different than the medical orgone accumulator. I encountered spontaneously the same conditions, which I previously could achieve only through extensive meditation. And I received, "messages", findings, which opened to me spontaneously. It was mainly about the fact that it is possible to perceive life energy sensually: to hear it, see it and feel it in the body and how to use these perceptions for spiritual insight.

This was the closing of a circle for me, because the experience of internal noise is one of these energy perceptions. Unexpectedly this broke up for me a contradiction, which I naturally had lived: I had a "secular life", as a manufacturer of medical devices and as a scientific author and I had a "spiritual life", in which I was striving for enlightenment. Both had their own logical world, which coexisted. One was public, the other private. Wilhelm Reich called this contradiction the "mechanistic-mystical" character: the "normal neurotic" human understands the life under two completely contradictory premises: first, nature works as a mechanical process according to scientific laws, on the other hand there are such things as "life after death," that are only seen in mystical or religious contexts, because they contradict the rational scientific understanding . Everyone is forced to build one's own world view to give all aspects of being their place. Many react to this contradiction by thinking, to be able to ignore an area: there are religious people who only accept religious ideas and refuse the scientific world view and there are agnostics or materialists who deny any existence beyond

physical reality.

Then I worked twice „The Course in Miracles". That was a lot of material to think about. There were many insights that meant something to me, but just as many, however, I simply could not understand. But most of all I was always disenchanted by the exercises. I could not remember one day the various regular formulations. So I fought every day with the exercises. Although I kept on with this practice for several years and I also believed that with time the results would come, I got even more frustrated. I learned that apparently nothing works with me.

The only thing I did then was to meditate. The energetic perceptions are very suitable as meditation objects, because they lead to a stable meditation experience beyond all thoughts. But still I could only encounter this but as a pure meditation experience. However, even by even such deep meditation nothing changed in my life. For me, spiritual practice was to meditate, so I had learned it. But I was utterly unclear how a development should result in my life. Only the belief that it somehow would be useful and beneficial, was very unsatisfactory. It was a mystical fairy tale belief that I unquestioned had internalized from the Buddhist period: one collects "merit", so as to pay on an imaginary spiritual savings account and eventually gets capital plus interest paid back in the form of enlightenment. I became grumpy and developed many negative characteristics, with which I was annoying my environment - and also myself.

2004 my life collapsed. My marriage broke after 18 years. There was a tax audit, I always had causeless had fear of and one financial crisis came after another. I felt terribly guilty because I was convinced that I had caused everything myself. I got depressions and had phases of deep longing for death. I defended myself with all forces against these changes, but I could not stop until the disaster took its course and I lost almost everything, especially my wife who I, despite my character defects loved deeply and my children. I lost what meant most to me. And then I had to live alone the first time since 40 years. Only when this situation occurred, I noticed how big my fear had been, to be alone.

In this situation, I got the audio book by Eckhart Tolle "The power of Now". Thus, in a few weeks up everything lighted up for me, what previously

was located in the dark. In his factual way of thinking, far from any mysticism, he offers no beliefs, no rituals and no promises for a better future by this or that practice. He simply tells how to get rid of obsessive thinking and how to be in the presence. He shows the gates, which one can use to reach the state of presence. In his objectivity, he reminded me of the speeches of the Buddha, in his functional, scientific way of thinking to Wilhelm Reich and in the versatility of the considerations in „The Course in Miracles“. But Tolle differed in one of all others: I could understand him spontaneously. There was no internal resistance, I knew when I listened to other teachers and read spiritual texts. Everything he said seemed to speak from inside myself .

What particularly impressed me was that he had the same experience of the energetic perception - albeit for me a completely new way to look on it - as I had discovered for me and so far no other teacher had found. He shows the experience of the inner energy body and the experience of stillness, I could also rely to the perception of the energy hearing.

Five months I heard every day the audio books and lectures. He speaks from the presence, the enlightened awareness, and this is also transported on his CDs. He spoke directly to the consciousness in me that wanted to open. The first time after almost 20 years I was able to restore confidence to spiritual teachings, without the need to make advance payment, ie without any commitment which you must always take before you know whether you really get what is promised.

Another issue he amazed me: he spoke about the pain body - the energy blockages, seen as an independent being, there is latent in us, that from time to time and wakes up and looks for causes of pain and suffering. Even if his choice of words differs significantly from Wilhelm Reich, he describes exactly what Reich explains as physical and emotional armoring. Since I was more than adequately supplied with emotional pains, I could practice Eckhart Tolle's instructions extensively and it was also the first real successes that I encountered and that helped me to stay with the teachings. I learned to encounter pain without linking it to mental content. So I came free of my depression in three months with the help of the teachings of Eckhart Tolle and with the support of a psychoanalyst - she fortunately explicitly supported my spiritual work - and stabilized so that emotional pain no longer was

leading to death longing.

But also in this practice - although he does not offer any spiritual practice in the real sense - there was the conflict for me: I wanted to achieve something and I did not know whether it was still a realistic goal. Had my ego not long ago already used the goal of "enlightenment" for his purposes? Of course, the question was acute: How long would it take? Months, years, a life or more? And I knew that the ego promises salvation in the future - to prevent the recognition of the present moment.

Eckhart Tolles "method" is the "awakening by listening". He takes me in his talks with him into the state of space consciousness and makes it sound in me. He repeatedly describes the experience in the enlightened state and shows pathways into this new consciousness. I decided therefore to listen to his CDs so long until I would be able to open these gates for me.

After about five months I had a "Satori" experience, a first clear insight into the state not thinking peaceful being. My record this day:

It's all so different that I must first sort.

Yesterday I had driven my car 1800 km in 21 hours - and when I fell in bed by 5 a.m., I was completely broken.

I then awakened at 9 by a deafening engine noise - any machine on the farm next door, and this piercing noise was never-ending. I was angry, turned on my sea noise CD loud and tried to wake up and come to me. I sat in the angel energy accumulator, and tried to meditate. The sea noise swallowed the engine noise, but I was still completely trapped in my pain. I knew that something is fundamentally wrong.

Then I knew it very clear: I tried to isolate my pain somehow until it is over, and I could return back to my "normal state". I used meditation to separate the unpleasant part of my reality, ie only encounter the pleasant and to isolate the disturbing.

So I turned the ocean noise off again and me back into the accumulator. I listened to the inner noise, and also to this nasty engine noise, a mixture of tractors and circular saw. It indeed true hurt. Nevertheless, I have encountered it.

After a few minutes I noticed that the sound of the internal noise and

engine noise were very similar, but in the frequency so different that I could distinguish both well. At the same time, I had two completely contradictory feelings about this sound: while I took the inner noise as positive as "holy", I felt the other noise as repugnant and unacceptable. I then simply said "Yes" (german: „Ja“) a few minutes long, loud and sounding so that I clearly felt the "Yes" in my body as vibration. And I could feel my body - the inner body - again.

Then - and this is most difficult to describe, it is an attempt - I felt the awareness in which everything took place. The different sounds, my thoughts and the "Yes" - all this happened and I was the impersonal awareness, in which it took place. I could see it and could let it be as it was. The feelings did not change. The sounds were as before and my emotional evaluations were still there. Despair and triumph. The desire for resolution of all misery and the knowledge that I can not change what is.

Something was fundamentally different. I no longer identified with it. I was the consciousness in that all happened and looked at it, with surprise, curiosity. Even my feelings I could see from the outside. Everything was there and while it was somehow neutral. I accepted everything.

When I left the accumulator again, far more than 1 hour had passed, I had lost all sense of time, it could have only been 5 minutes. Since I had an appointment, now all had to happen very quickly. I phoned, I apologized for the delay and went on.

Even when I telephoned, I noticed that something had changed. On the car ride I felt then the world around me as totally new. Everything was peaceful and then I noticed that I had actually stopped to think. I experienced the peace, that I had always wanted and it is now, six hours later, still here.

On my appointment I had to wait about an hour for repair of my car. I sat on a couch and was just happy and peaceful. I have long observed a bird, that jumped from branch to branch and I needed not more. No thoughts speculation. Of course there were thoughts, but not so attractive that I would have lost myself in it. I felt the perfection of the present moment. And if I close the eyes and listen into me, look, feel, I find this

perfection of the moment. The peace is still here. Of course, something in me is saying: "This is a temporary euphoria." Maybe, but I know now that I found this peace where I had my worst enemy, in the constant noise. This also has changed. At the moment I can accept the cars on the main street in front of my window. They sound as if "in cotton wool". The noises are not more hostile. I do not judge them. I do not know how stable that is, therefore I write this. This day is by far the most peaceful, I have experienced in my life.

This situation remained quite stable for four days and then faded the experience, although the associated peace remained even longer. Nevertheless, I was disappointed. I had hoped that it would remain for ever and the loss was painful. It was as if I after a period of leave am again thrown out of paradise. I felt how sick and crazy the so-called "normal state" is, in which I lived so many years and that trapped me again.

I did so on, as I had started and I heard the CDs. About a month nothing happened. I had also begun to see the broadcasts "A New Earth Web Event". From March to May 2008 there were ten weeks on the Internet a weekly Oprah Winfrey Life Talkshow with Eckhart Tolle, in which he presented his book "A New Earth" and answered to life questions from callers.

It was a remark of Eckhart Tolle in the eighth broadcast that brought another new experience:

ECKHART TOLLE : So it's realizing that within you there's not only objects in your consciousness that continuously arise in your consciousness as sense perceptions; you experience things. Sense perceptions arise continuously, and each sense perception becomes an object in your consciousness. And then, thoughts arise continuously, and every thought becomes also an object that arises in your consciousness. Now, and this is what most people's lives consist of: continuously, objects arising in consciousness, and I call that „object consciousness.“ And that is what most people know, and they also know themselves as an object in their conscience. They have an image of who they are. They have certain opinions about who they are. And so you become an object to yourself, and that is the ego. So most—a mental object; you make yourself into a mental object and

then you have the relationship with yourself as a mental object. It's a little bit insane.

OPRAH WINFREY: Right.

ECKHART TOLLE: But it's normal. So now, the incredible realization, this is where the spiritual dimension starts. There is no spiritual dimension in object consciousness. You can have all kinds of interesting-sounding or even religious-sounding doctrines. If there's no space in you, spaciousness, where suddenly a gap arises in between thoughts—if there's no spaciousness, then you haven't touched yet the spiritual dimension.

And this book, I believe, is helping many people to find that space within.

OPRAH WINFREY: You say on page 227, „Object consciousness needs to be balanced by space consciousness for sanity to return to our planet and for humanity to fulfill its destiny. The arising of space consciousness is the next stage in the evolution of humanity. Space consciousness means that in addition to being conscious of things—which always comes down to sense perceptions, thoughts, and emotions—there's an undercurrent of awareness. Awareness implies that you are not only conscious of things, but you are also conscious of being conscious.“

ECKHART TOLLE: Yes.

OPRAH WINFREY: That's what you're talking about.

ECKHART TOLLE: Yes. And that's an amazing thing, at first, if you just listen to being conscious, the mind says, „What does that mean?“ You can only—you have to experience what that is to know what it means. So to be conscious of being conscious, for example, you can do it by looking at something—just if people who haven't had a taste of this yet.

OPRAH WINFREY: Yes.

ECKHART TOLLE: For example, you look at a flower and you—you're conscious of the image, what you see, the sense perception. Now, the question is, „Can you also be conscious of yourself as the perceiving presence, without which there would be no perception?“

OPRAH WINFREY: Correct.

ECKHART TOLLE: And so—and that is the consciousness, so while you look at a flower, I'm saying flower because natural things can get you in touch with that dimension more easily—while you look at a flower,

can you sense yourself as the presence that is looking, that is making the perception possible? And then you have two dimensions. You're conscious of being conscious, and you are conscious of what you're looking at. You live in two worlds at the same time, and that brings—that means in the background of your life, there's suddenly a vast, but intensely alive, peace. You're very—because being conscious of being conscious is very peaceful. That's where the true inner peace arises.

I could realize, what Eckart Tolle told at the same time . I took a glass in my hand that stood in front of the screen and saw how my consciousness split in a perceiving object consciousness and a recognizing space consciousness. I experienced myself in these two dimensions simultaneously and enjoyed the peace and calmness coming with this. That was the beginning of a new development. I could now increasingly use the gates into the presence that Eckhart Tolle describes.

In the course of this development it was also clear to me that I always knew this experience, without knowing what it meant. I experienced it as a child, when I woke up after the first snow and the holy stillness of nature was also in me. I experienced it when I drove through Berlin with the bicycle without any target. I did so often and I just knew that I loved the freedom of the moment and just was for me in peace. I experienced it when I sat in the first row at the top site of a double-decker bus like flying through the fresh green avenues of the suburbs in spring and summer. I experienced it in the big cherry tree, which my parents had in the garden, where I could climb far up and I was wrapped in green leaves, nibbling the sweet cherries from the branches. I experienced this timelessness, when the summer holidays were endless and I simply lived without a goal.

When I was older, these experiences became rare exceptions. Sometimes the inner peace spontaneously arose in car trips every times surprising. I could enjoy these moments of peace, without knowing where they came from and why. And then I encountered these moments in some meetings with high lamas, meditations and rituals. These few experiences were the reason to believe in the saving power of Buddhism, even without knowing what it really is - then let me become Buddhist. In some meditations

I reached this deep inner calmness, but I could never go there willingly, it remained rare exceptions, always surprising, with no obvious cause. Today I know that this was the real reason why I made so many attempts in my life to learn meditation and to go into the depth.

And I encountered these states in the angel energy accumulator. But even here only in situations which ultimately causes I did not understand and which I therefore could not control. It just happened.

It is so simple and yet so difficult because you can not "make" it.

My mind was looking for explanations and I did not know that exactly these explanations made it impossible for me to reach the peace. I could not even estimate how important or unimportant this experience was. I just knew no one who could explain to me where to find these portals into the formless state and what they meant. All I had were the religious, mystical, esoteric models, which all seemed to compete. They all seemed to lead to a (enlightened) future. What was true, what was untrue? What could I comply with?

Since I had received „messages“ in the angel energy accumulator repeatedly I had contact with a realm that for me in a comprehensible way was beyond ego. I had to explain this experience somehow to myself. So I projected it to the outside world and understood it as "angels", as celestial beings, which have a medial level contact with me. What I perceived was only the experience of great peace and very clear, fresh thoughts. Who knows - maybe there are angels to help us to learn to understand the space consciousness. Perhaps this are also auxiliary structures of the mind. The fact that thoughts from an area beyond the ego, is now for me as clear as it was then. Maybe it was not „my thoughts“, but there were thoughts that I thought. I naturally believed that the decisive level are thoughts of the spiritual world, while the feeling of peace - which were always coming with them - seemed to be a side effect. Thus, I thoroughly was wrong. It is precisely the opposite: from the field of non thinking peace can emerge clear, strong thoughts that are really creative, fresh and new. But these thoughts are - that I know today - secondary. It is the awakened mind behind the thinking mind that is inspiration. This thinking does not take itself serious, defends not, forget itself and finds itself again. It plays with ideas like a child in the sandbox bakes cake.

After this broadcast with Eckhart Tolle, I experienced myself in two dimensions. That what was before was "normal" to me, my old everyday consciousness, the object consciousness, had the taste of madness, unawareness and sleeping and if I got caught in it, I kept longing for this free state, but again and again the feasibility withdrew. My ego developed all sorts of strategies to convince me, not to go back there and tried to tell me that I am hunting for an irreal image, that this state of presence in space consciousness is nothing but a form of self-deception.

But I always again found myself in space consciousness, first of all if I did not deliberately targeted. And each time I thought: "So, now it's done, it's so easy!" I was convinced every time, now to have found an access code and it would not escape again. And always I found myself confused in everyday consciousness again - without knowing how I would find my way back. Every single time I had the feeling to be violated from the Paradise. This is a great metaphor of Genesis in the Bible: we have not been distributed from Paradise once, but every time we lose ourselves in object consciousness we are eating from the tree of knowledge of good and evil - we leave the unity of the state of our original living in favour of the thinking mind. I have been trained as a religion teacher and this obvious exegesis of the text is, in my view, unknown in the theological theory.

In the presence there is absolutely no doubt about what it is. It is so real, so simple and peaceful, that it is self-explanatory and completely without a doubt. It behaves to the object consciousness as the awakened state to sleep. And it is so "normal", I can not imagine to be something else. In fact, this awakened state is always real, it is nothing that can be learnt, reached or understood - just because it is always here, because it is life itself. And in this condition I do not see only myself so, but also all the others. All live in it - only they barely notice anything of it.

Since I could not maintain it, I felt the crazyness of everyday consciousness painfully and brutally. I experienced myself as sleeping - only I knew that I was sleeping and that I had a bad dream. Or more accurately: I knew that I am performing a role in a bad movie or a daily soap. And while I have played the role of a "spiritual seeker" - in addition to many other roles, the ego loves - I'm now looking after the off button. But there is no off button, no trick, no

method, no liberation. Besides, I do it. And then it is here.

The loneliness that I hated so much, I now saw as a great help because I could deal with my life and could find again back into space consciousness unaffected by other people. Of course, I myself always fell into traps, but to recognize these is the real way, the only thing I actually "make". I ceased entirely to switch on on the TV and the car radio, because I noticed quickly that these are only means to replace the inner monologue by an external media, I just replaced my inner silly head with the ego of other people and got caught into a sort of hypnosis, because the mind can not really distinguish whether the chatter comes from its own head, or from an external source.

I started then to examine further the energy perceptions as listening, seeing and feeling the body energy and the energy around me. And unlike in the meditation experiences I had made previously, the gates into the presence - or in a Buddhist perspective: the Lhagtong (Vipassana) state - now opened also on the energy perceptions, as a bridge between the space consciousness in the background and the object consciousness on the surface, because they belong to both areas: they are forms, which I can be aware of in object consciousness, but they have no own existence. They are available only at the moment in which I perceive them, so they inevitably lead to the now.

Although there have always been days in which I completely for several hours was absorbed in the normal consciousness, came increasingly situations in which the space consciousness brought itself into memory. And now, the challenges, the difficult and stressful situations that I had only tried to circumvent and as quickly as possible to forget became real helpers. The internal resistance to situations that previously led to unconscious emotional reactions, often challenged now in flagrant way the focus of my attention. I noticed that I am not such a friendly and pleasant man, for which I had taken myself. I stopped to identify with „myself“ and increasingly recognized the internal monologues as what they are.

Very slowly dawned me the realisation that it is not the point to try to remain in space consciousness. I can not "hold" or "want" it. It is only a matter again and again to consider my own state of consciousness and to admit that I once again are dominated by ego. Only then kannn I leave this state. But how can that happen, every time again is a new attempt to try the

impossible.

There is an obvious contradiction that can not be resolved logically. I have gone this path. I have heard the talks of Eckhart Tolle, read his books and thereby opened an access to the presence. I have discovered the different energy perceptions and after 36 years understood how to use them as gates into the space consciousness. So a conscious, deliberate liberation is possible. Likewise, there is no objective "method", no "teaching", no "knowledge", no "rituals". There is no official "path to liberation". What is it then?

Chapter 3

Meditation - not the only way

Most obviously, I experienced the contradiction between the desire for liberation and the reality, not to be able to „make“ anything happen in what I had learned as "Meditation". Meditation for me was always the method of choice to achieve the spiritual "target" and yet I saw not any progress through meditation. On the contrary, meditation over the years became an obstacle, because every time I sat down to meditation, I did it with intention. Since I was a person who wanted to meditate, to perform a ritual: the action of a „me“ who wanted to achieve a specific result, paradoxically, an act that requires and intends unintentionality. Of course, I always encountered an internal monologue in meditation, because when I closed my eyes, I took the stress away caused by external objects. The mind each time got a strong dose of energy, previously had been absorbed from other objects. Nothing more to see and hear what the mind could connect with an object, brought the inner object awareness so more apparent: the thinking.

By listening to the inner energy flow, I found the ideal object to reach the area beyond thoughts in meditation. And that actually worked. While all other audible objects have a meaning, so are inevitably named with a term, the inner energy flow is meaningless. It is not pointing to an object, does not connect the mind to a thing as other noises do. It is just. To meditate this way leads inevitably into the field of perceiving beyond objects.

But it remained a constant change between the state of alert awareness beyond thoughts and falling back into the inner monologues. Often it simply did not work, either because I concentrated too much or because I was distracted. Buddha describes this experience and recommends the "middle way": he compares meditation with an arrow, to be shot. The bow (the attention) may not be drawn too strong nor too weak.

Meditation thus remained a constant confrontation with the emerging

thoughts. And even when the meditation was very good and I were for a longer period of time beyond thinking, I always had to return to the object consciousness. I experienced conditions of freedom and sanctity, but these remained just by the meditation completely cut off from what I experienced as "my life". That there is an awakened life beyond thinking outside of meditation was known to me, but I considered it for the ability of enlightened and saints, which I impossibly could find myself.

I - in other words, the ego - then developed a very successful strategy to prevent meditation thoroughly just by making listening to the biggest obstacle. While the visible external objects simply disappear by the time I close my eyes, this does not work with the hearing. The ears can not be closed. (By ear protection only high sounds are muted, the basses may even be amplified subjectively.) Each sound has an object cause and because I live in an environment that is never completely still, I could no longer be in silence. Even the most faint noises the ego welcomed as a distraction. And it is not about natural sounds such as wind, water or the heart beat. It is about technical noise of machinery, vehicles and electronic media.

From this conflict, there was naturally a possible way out: to find a place of silence. Maybe I could have found such a place, but it just did not work. My life situation led me again and again into circumstances that confronted me with noise in any form. Even on the most quiet places, the noise appeared with me - a group of forest workers, cutting trees just on this day in the middle of the forest. A neighbour, runs the power mower for hours on - and every day. A discothek at night. And the cars on a main road at a distance that rumble every night. I developed an affinity for abnormal noise in any form. It not only disturbed the meditation, but my whole life was poisoned by external noise. By internally fighting against noise, I attracted it like a magnet. I started to perceive every sound consciously that by other people could be ignored as totally irrelevant. And the ego was looking for the technical noise as a source of anger and aggression, so that my reactions to the noise were significantly more disturbing than the noise itself.

All meditation guidances state that external disturbance should be avoided - eg the phone ringing - and to go to a quiet place. The setting of meditation is that "disruptive influence" should be avoided. Thus I developed in my

imagination the attitude to cultivate and to try to attract in meditation positive, holy, enlightening experiences - a state beyond thinking and of painless experience, a pure state of being - and the other reject entirely profane, loud, annoying experiences.

I found the "hook" in the attitude that I was taking in meditation, as I have had learned in the spiritual schools. It is the concept that there are "disturbing" and "positive" influences at all. And meditation in this way does not lead to realisation, but strengthens the ego. Every noise is originally just a sound in the ear. But the ego does not hear the sound, but the object that the mind connects with this sound. The ego makes it to a positive or negative thing, identifies it as "belonging to me, magnifying me" or as "hostile, attacking me". This is true not only for listening, but for any perception. To hear sound is as empty means, only to hear the sound, not the object. "Disturbing object" is just as "peaceful meditation" an ego-interpretation of the perception and I by meditating on it, I strengthen this experience, I strengthen the ego.

Was meditation all in vain? Yes - if I measure it whether the desired results occurred. No - if I recognize that all so-called mistakes have brought me here, where I am. Since there is nothing to learn, nothing to add, the only way is to recognize my own limitations. And then, the more of these errors I become aware of, the more I realise awareness about what really is. The result is a smile on all the detours that I had to go.

Anrew Cohen: You encourage people to meditate, to as you describe it, "rest in the Presence of the Now" as much as possible. Do you think that spiritual practice can ever become truly deep and have the power to liberate if one has not already given up the world and what the world represents, at least to some degree?

Eckhart Tolle: I wouldn't say that the practice itself has the power to liberate. It's only when there is complete surrender to the now, to what is, that liberation is possible. I do not believe that a practice will take you into complete surrender. Complete surrender usually happens through living. Your very life is the ground where that happens. There may be a partial surrender and then there may be an opening, and then you may engage in spiritual practice. But whether the spiritual practice is taken

up after a certain degree of insight or the spiritual practice is just done in and of itself, the practice alone won't do it. ("Small waves on the surface of being" An Interview with Eckhart Tolle, by Andrew Cohen.: WIE online magazine)

Long before I have experienced all that what I have described here, I had already ceased to meditate regularly. I just had lost all faith in the sense of meditation and spiritual practice and I felt deep regret. On the other hand - I not wanted further to accept the children's belief in God or Buddha "out there" and the "savings bank mentality" of earning spiritual merit as the basis of my life. Today I know that this phase was necessary to realise the impossibility of any spiritual practice. Only at this stage it is pointless. Before it is needed to get something to cling to, let's call it hope and fear. After it is useful, because we understand the actual functions and know the value of each step.

When I meditate now, I do this because I step deeper into an area of consciousness, which is already there. And it is quite clear what is happening. There is no more esoteric, no mystical formulas, no mantras, not gods - there is only the formless space, in which everything appears.

Chapter 4

The inability of freedom

Spiritual teachings are performed on two levels: on the one hand there are of course the words of its importance, although these are not more than sings to point to the truth. On the other hand, there is what is behind the words, what swings below the words: the consciousness level, where the words come from.

Buddha, Christ and many other masters have taught in words, even though they knew that the realisation will not come from the literal sense, but from the presence from which these words are spoken. That is the path of listening, and this happens not through the mind, but through the heart. I feel that what is said at the moment in which it is spoken, as I said it myself. It is an uncompromising "Yes", not subordination or loss of an own opinion, but deep inner conviction. Something speaks to me and in me, that is true.

In earlier times, this was only possible if you were personally present at the master. In this respect, the traditional refuge and the existence as a monk or nun had its deeper meaning: only if one lives without any commitment, you can listen until the penny finally dropped.

Today, this seems to be principally different. It is possible, to listen to recordings of all masters and get them on video or on the internet. There are so many that one could employ so many months. It is, I believe, not so much on the content, but how my heart reacts on the presence of these persons. Even in books some of this force still exists, though not as directly experienced because the own mind easily gets the upper hand if you are reading a book. It believes, it is the written content, which represents the essence and not the space behind the words.

Some of the teachers whose satsangs, lectures and teachings I have heard and viewed, had rather deterrent effects on me. To some, mostly representatives of religious organizations, only the content seems to be important, they sometimes talk as bored university professors do, without contact to themselves or to the audience. Others - especially Christian

preachers from the United States and Hindu gurus - seem filled with inner arousal, but if you just listen closely, they talk of hell and damnation, rail Darwinism or require abstinence, morality demands and try to control the behavior of their students to the detail. Many call for unconditional followship.

Some modern satsangs were alienating: there is a group mood of "I have what you do not have, and that is ..." "The one who sits like a sheep in front of (the "good") guru wolf look pretty stupid. I was in cults and I know this kind of subtle or sometimes even open humiliation, which is masquerading as compassion and the master occurs as a positive agent provocateur with the argument: "This gives you the opportunity, to recognize your resistance and to work on yourself. "Of course it is my own unresolved old pain, as far as I am aware of. However, if all in the room laugh with the teacher and just one sitting in front of him smiles afflicted it is a form of putting someone down. Apparently, the spiritual breakthrough would be enforced with emotional insecurity.

All teachers appear in these videos in their proper spirit and I can ask my heart when I see them. My feeling is my very personal matter. It applies only to my own way, today, completely irrelevant to other people in other situations. I came into contact with many students of various spiritual masters and almost all exclusively take their own guru as the embodiment of truth. When talking with them, it seems as if not the students are at different stages of their development, but as if the teachers are differently enlightened or present.

Does the divine need time to develop? Yes, if we consider that the personal me - based on the divisive aspects - can not perceive the full unity of the space consciousness. No, when you see that the diversity of forms does not diminish, as the consciousness gets aware of itself. Even enlightened teachers can not go beyond the language of their time. They are influenced by the culture in which they live. Buddha would have hardly explained the emptiness in terms of quantum physics, although some evidence suggests that this knowledge was available before 2600 years (in Tantric texts) and was expressed in some general statements like "Form is emptiness - emptiness is form."

The heart, the inner feeling seems to feel the truth of I have to encounter on the next stage of development. Something in me knows what I do not yet know. Only then can I explain that I feel attracted by a teacher for a certain period of time - the distance that is needed to implement self-realization, which to me means: to access independent awareness of presence. Of course, there is the danger to follow a cult and to fall into deep dependence on a guru-personality. That is still the way that many go, believing to need a firm hand and the knowledge of a teacher and the relative certainty of a religious organization.

Many people believe that it is necessary to follow a master, a real person. Spiritual systems work with the student-teacher relationship, but I am convinced that this is not a basic necessity. It works only if the instruction is given in a esoteric "inner circle". And that leads straight into an elite mentality, with all the negative consequences, which brings with it: abuse of power and the division of the religious community in "knowing ones" and the masses of believers. The experiences I made in Tibetan Buddhism, showed that the lamas could not meet the many demands on personal instruction and they limited their activities to public appearances for the mass of the faithful and on the other hand offered the essential teachings to some selected students, which had connected to them closely.

In a new spirituality this will be handled differently, if only because individual teachers are not in a position to instruct the many practitioners personally. The interviews Oprah Winfrey conducted with Eckhart Tolle were seen by over two million people online. He turns as a spiritual teacher clearly against any guru cult and has, as far as I can detect, no "personal pupils" like so many others.

In the „*Mass Psychology of Fascism*“ Wilhelm Reich pointed out that people who are as mass incapable of freedom, in men's history turned all liberal organizations - especially religious and political groups - into their contrary and have made them instruments of oppression, or at least of social control. These are structural properties of the people, nothing personal. Reich called it the emotional plague, the active, unconscious acting out of neurotic character structures with the intention to control of the lives of other people. First, it is the destructive character structures of individual leaders, that are

enforced, but gradually these feed into the organisational structures and form an enigmatic, often unspoken ideology. Unfortunately, most people are still unaware of these dangers that are included in establishing of any kind of organization. Too soon new organizations are founded around new teachings and new teachers in which the same characters again and again come to power. There is no way to prevent this, except there are no organizations founded and groups of practitioners who want to meet, renounce from the outset to any kind of organizational structure. This functions only, of course, if the dangers are known.

On the personal level the frightening by uncertainty is apparent, and therefore the need for security appears time and again on the spiritual path. The need for leadership is sometimes overwhelming large and students come together and try to organize relative safety. The fear is organized, not the freedom. It is therefore not "sinister forces" that are here at work, but it is the ego, the thinking mind, that identifies with form that tries to organize the power of a new level of knowledge to ensure the control on what could become dangerous. Where could "the devil" hide better than in the Church?

And many cults offer this security. Often only subtly, if e.g. they charge a regular daily practice. It feeds the illusion that there is an enlightenment possible through time: "If you practice this every morning and evening, you will be liberated." Many of the cults and gurus expect unconditional subordination and lifelong followship. Finally, vows are required (also by lay students) for example at inaugurations in a deity or an esoteric practice. And each vow - expressed or not - is associated with the idea of punishment, if it should be broken. These practices oppose, of course, the experience of freedom and peace. Fear of punishment and guilt, addiction, blind faith and dogmatic teachings are the exact opposite of what unfolds on the way to realization of the very nature. These means are completely misguided attempts to force "enlightenment" with the means of the ego: to "get it" to "deserve it", to „purify“ sin or bad karma, to perform a "holy life", "to offer life" and much more.

If the space consciousness realizes - only then - purity, beauty, unbroken mindfulness, selflessness to sacrifice one's own life may appear as natural properties. But to establish this as a "principle", and to ask this by the seeking

followers as compulsory behaviour, is a mean attempt by the ego, to play enlightenment. In this respect, such cults are "game circles" in which people come together in the yearning for truth and where they pretend to be enlightened - usually by projecting by this property to a leading person. One is inclined to see this as a necessary preliminary for a genuine spiritual process - as a necessary step to positive development. But that is simply not true. How many people (here and in our time), have achieved what was promised in these cults? I think that in religious, esoteric, spiritual organizations many people are betrayed of what they really want: the realization of their true nature and personal freedom.

That just described is real, unfortunately, one can see: Many people follow a cult for a time in blind faith and full of enthusiasm - and cease then again, as if nothing had happened. The ego has found another content.

The spiritual scene in the past in large parts discredited itself with very conservative and often authoritarian organisations. Here neurotic authoritarian character patterns found each other under circumstances which often are an enlightened society simply unworthy.

In the 60s and 70s of the 20th Century, many people came on the road, to create new, conscious, enlightened structures, communities, children's shops and many collective farms. Much has not remained. A sad chapter are the spiritual organizations. Many people had left the established churches, because they were stiff, authoritarian, hostile to true liberation and simply could not meet the new awakening consciousness. But what then occurred, in large part was no better. I know some sects from inside and know that often the old patriarchal values were maintained by small groups of very conservative people. It is also about the teachings of often very old findings, cultivated for centuries, which are itself in the good sense conservative. But the step from this ancient traditional knowledge, to backward social structures is very small, if not only the ancient wisdom is taught, but also the social content of the Middle Ages is revived.

The space consciousness, the being beyond the limitations and desires of the ego will never be found in organizations. Of course, the knowledge of the pathways into awakened consciousness is there, but the few conscious people - the masters, awakened ones, high lamas or gurus - mostly keep

besides of the organizational aspects of their organisations. It is understandable why. I have often asked the lamas how it can be that just in their own organizations apparent ego structures are tolerated and even encouraged. The answer was that it is not possible, to wait with teachings until the people have improved, but that the master have to work with the circumstances, which now exist. The answer sounds wise. In fact, these organizations determine how and when events such as inaugurations take place and usually there are financial reasons to decide what and when and where the Lama has to teach. The Lamas are themselves a cog in a self-functioning system.

I see that the spiritual organizations, that offer cults and enlightenment encounter the same fate as the churches 40 years ago: human turn away with disgust, because they simply not want to harm themselves. The new consciousness has discovered other means to transport the new knowledge, at the time mainly through the internet, on audiovisual media and interested meet in open meetings under the title "Satsang".

Probably people will eventually also organize out of the new consciousness and establish companies and associations. There will be new forms in which not, as it is still the case today, the strongest ego prevails. The knowledge that Wilhelm Reich gave us under the slogan "mass psychology" could become an essential recognizing step. He has always been interested in how neurotic character structures impact social structures, but he also studied how healthy structures organize themselves. He found that the entire human society largely are based on unconscious *healthy* structures, which he called *work democracy*. These are the simple social interactions among people, the best organize themselves without any rules or organizations. When I go to the hairdresser, she will be interested to give me the best haircut and I give her exact reflection of what I like. Both are we interested in an optimal result. Just as it is on the road. Here there are rules, but in specific situations normal people behave themselves to well reach their destination and not to impede others. Only when organizations and their representatives come into play, the situation becomes more complicated because the "political plague" (also the ego, which is implemented in organizations) attempts, to organize and to control relationships among people, which function much better, ie organic

if they are not regulated. Largely emotionally healthy people do not organize themselves at all if possible and protect their own freedom and their families especially from the access of any organizations. It is the deeply felt knowledge that freedom never can be organized, but it is always the aspect of the unfree in people - the ego - which seeks to safeguard its interests, by ruling the organisations that are trying to organize "freedom". This is particularly true for political and spiritual organizations. The purpose of any organizations is increasingly shifting in the direction of social control of their own members.

With this view I will possibly encounter indignant rejection for some readers, because it is still almost exclusively a small group of spiritual seekers who are concerned with the themes of this book, and many may actually be members of spiritual organizations. It is not particularly popular in spiritual circles to discuss these issues openly: the cases of power abuse of those in the "inner circle", of sexual abuse by spiritual pretexts, the open discrimination against homosexuals, the physical punishment of children and especially the often irresponsible dealing with the free labour force of many members while some persons gain financial enrichment. It is the normal condition of mankind and there is no news that the ego tries to establish itself in all human structures. What I call here is not the individual misconduct, but an enigmatic ideology, which says that in the name of enlightenment, a master or even God different rules could prevail than in other areas of human life, because here, finally, "the truth" is organized.

It is important to be aware that it is not said to stress blame and anger - that would only strengthen one's own ego - it's about to accept and recognize the human conditions, to realize what you really want if you want to develop spiritually.

And what are you doing now, if you reject the just said because you think that concerning your cult, your teacher, your organization this is not the case? Do you think, there only the truth is organizing? In your organization, there is no power abuse, no "inner circle", no embezzlement, because it is a pure expression of the enlightened master? If so, there is no reason for anger or opposition, because you would have nothing to defend. The being, God, the emptiness, the space consciousness does not need any defence, because there is nothing which could be defended. If you defend something, you're

already caught in the bondage of the ego.

Everyone is, at each point in his development, free to find one's own way. If you do not have this freedom, you have bound yourself. Recognize it. Live with it. Be aware of being non-free. Then see 'what happens.

Chapter 5

Gateways into the Now

Presence is - as Eckhart Tolle - "the cessation of thinking without loss of consciousness." This is a mental definition, that does not help, because the mind will not understand the presence. It may know something about, but will never understand. It is just beyond thought, beyond the object consciousness. There are many synonyms: Zen, Tao, emptiness, being, space consciousness and much more, but these are only other words that what it is, not make it more comprehensible. On the contrary - every other term obscures the reality of presence even more, because with every explanatory thought the mind gains new hope that it could understand the presence nonetheless.

There are gates into the presence, through which we may achieve this state directly, by simply crossing one of the gates and now are there.

What Eckhart Tolle does is very simple and very unusual: he describes how he experiences the state of presence. The state is self-explaining, it is the consciousness that recognizes itself and that is in the experience so clear that no doubt remains. His presentation is convincing in its truthfulness. And just as he describes his experiences, these can be understood if one steps through the gates of presence.

The experiences of the presence are full of deep peace and quiet joy - and there are many experiences that are quite natural in this consciousness. These are the qualities of life, living consciousness, which we ourselves are. Therefore we can not learn, but only be aware of it. We are already there. These experiences are also the gates into the presence. What this means practically, we will only understand if we experience the presence. Therefore, these descriptions sound repeatedly mystical or esoteric, although they are not. In fact, they are so simple and essential that the mind refuses to assess them as "important". The spiritual experience, explained, is therefore nothing other than the portrayal of a natural condition, the description of a healthy mental-emotional-physical process. It is striking that there are

thousands of portrayals of pathological processes, for example the presentation of the history of schizophrenia or a pathogenesis of criminals - both as a scientific papers as well as novels or movies. Nobody would take that for esoteric, even if very few people are concerned. But there are hardly any descriptions of mentally healthy processes: why should we put this in the department of mysticism? I think it is because our culture has not yet really been seeking so, what mental health is at all. It starts only now with the realization of the new consciousness.

The main gateway to the presence, Eckhart Tolle describes is the stillness that is much more than the absence of acoustic stimuli. It is the stillness of the non-thinking, "No-Mind", the tangible formlessness, the stillness of consciousness, which in itself recognizes the vast space in which all forms appear. As we listen to the stillness - the stillness between the words and sentences, the stillness between sounds and behind, we listen to the presence itself. We listen to the stillness and we listen so intense that no thought takes place. Thus we find the stillness within ourselves so we find the difference between the perception of the objects of feeling and thinking, and the space within us where all this takes place, the space consciousness, which is always behind the object consciousness. We live in fact always in two levels, but most people are so obsessed with things that they usually do not recognize the space consciousness. By using the gates into the presence, we accept this fact and can deliberately live in two dimensions because we are aware of it.

Another gate, Eckhart Tolle repeatedly suggests, the acceptance of all phenomena in the now. Life is always now. Past is the memory of an earlier now and future is the projection of a coming now, it is just thinking, mental objects. If we refuse experiences in the now, we reject life itself and thus the space consciousness. And most people experience life as hostile, because they reject the now and believe that the future could improve life. As the thinking almost always is employed with past and future, it is largely synonymous with a permanent resistance against the now, ie against life. To accept the now - and thus is only meant the present moment - is a radical position on life - no exercise.

The third goal, which he repeatedly describes is the inner body, the direct sensation of feeling alive by sensing the inner energy field of your body. It

seems that people usually not feel themselves, but think themselves as an object. You have a relationship to yourself as an object of your own mind, thinking yourself being a brain that has a body. By feeling the inner body, we experience life beyond thoughts *about* life. We *are* life. If we are encounter life by thinking we mean to *have* a live.

It is important to understand that the application of the gates into the presence is no "method". Methods are used by the brain to move from here to anywhere. "First, I do this and then do I get there." The future comes back into play. The gates are nothing more than descriptions of the experiences that every person can make, who lives in the presence. It is so simple that it almost ridiculous - and yet so distant and seemingly unattainable, if you are stuck in object consciousness. I have mentioned these three portals into the space awareness here very compact. If you want more detail, please read the books by Eckhart Tolle and listen to his CDs.

At this point I would like to again get personally. I have already described that I listened to the audio books and lectures of Eckart Tolle again and again until I understood how I can use the portals into the presence. It is not primarily caused by the contents - even if I considered them to be true and in all aspects felt understandable - it is what lies between and behind the formal words. It is his liberated spirit, the consciousness that is no personal property of this man, but only communicates through him. And that meant that when I listened I almost always had the feeling, what he says, I might say just as well. The space consciousness, which is becoming aware in me, loves the ideas, feels understood, recognizes and grows with each listening.

Solid is the experience of simple joy - not the joy about something, but the joy itself, the joy of living. And then there is peace, the time is almost tangible, sometimes more in the background, but supports every experience in the presence. And always happened this change: the fall from the Paradise and the new struggle to my feet.

A very valuable experience in these baths exchanges between consciousness and unconsciousness, sleep and awakening lies in the recognition of the reality of what is because only if I can admit that something is wrong with me that I blatantly expressed I am mad I can change the situation. The perception of the disease is the first - indispensable - step to health. This recognition

comes from the awakened level, is not part of the madness.

Wilhelm Reich writes in "*The Murder of Christ*":

You can leave trap. However, before we can break out of a prison we must first admit that we are in prison. The trap is the emotional structure of the human being, his character structure. (...)

The first task is to find the exit out of the trap. Any other the case is of no interest, apart from this one crucial question: Where is the exit from the trap?

I always caught myself again and I see it in others, with whom I talk about this: there is the tendency to appease oneself that "everything is o.k." I am surprised with how little the people - including me - are satisfied, out of fear of admitting that one sits in the trap. But the more I see the change, the more it gets clear: nothing is fine and there is no reason, even to defend the right to one's own misfortune, because that noone will dispute this. It is an important distinction between the acceptance of what is now - that leads to the presence - and the denial of reality - that cements the object consciousness.

What is new in the books and lectures Eckhart Tolle and goes further than the understanding of other spiritual teachings: it is not religious, mystical or esoteric. He describes the pathway to the realization of presence with the language of modern Western thought. His way of thinking differs fundamentally from religious ideologies and can rather be seen than rational. The rational, functional thinking of Eckhart Tolle forms a bridge between what we call "enlightenment", and to what our culture accepts as a modern, scientific thinking. He describes the experience of presence, of being, of space consciousness - terms that he himself used instead to try the stimulus word "enlightenment" - as a knowledge that no more is describing a mythical status of a few specially gifted people, but as a truly tangible reality of completely normal, reasonable people.

Chapter 6

The new gateways into the now

In the state of presence, I feel a deeper, much more tangible reality. The world feels differently: juicy, sensuous, more lively. The colors are stronger, the sounds more harmonious, the space is filled with energy.

I know that there is still much to add to the descriptions of what is the space consciousness. In the descriptions of Eckhart Tolle I feel his deep knowledge that he accumulated in the many years that he lived in the new consciousness, and on which he can participate us. And yet I also see some different than he does. The new awareness looks in every person for a new adequate expression. The knowledge that we humans have achieved, deepens the knowledge of the space consciousness. Each awakened, each saint, every master - but also every student - adds to the symphony his own knowledge level as a score. Thus the individual becomes a part of the unpersonal one life.

The experience of life energy serves as gates into the presence. We are capable of sensually perceive life itself: to listen to it in us, to see it in the space and to feel it in the body. These experiences are situated between the object consciousness of things, thoughts and emotions and the formless space consciousness in the background - the one great life.

The experience of the energy perception comes spontaneously as soon as there is no more perception of "things": our senses are able to perceive the life energy directly when we no longer refer to objects. As soon as we listen to silence - in other words, "nothing", we can hear the energy of life as a high noise. Once we are looking into the "nothing" of the blue sky, we can perceive small, moving energy points. And once we rely on the body, without to see it or touch something ore to move, we can perceive our own energy field.

Precondition for thes energetic perceptions is that we restrain for a moment from our thoughts, but directly refer to the sensory perceptions. All these perceptions are biologically given, ie they are always there have always been there, but we probably have consistently ignored them. Sometimes

they occur unprepared spontaneously, then people usually think of a sense deception. Sometimes, however, they are so massive that people apply to doctors - and then unfortunately often a "disease" is diagnosed whereby, for example, Tinnitus or vitreous opacity.

We can learn with very little practice, to stably realize these energetic perceptions. This is really very simple and it works even in the object consciousness. I have taught hundreds of people and most have learned it within a few minutes, or better said: rediscovered. The beautiful thing is that we gain instruments, with that we have stable anchors to remember us again and again of the space consciousness. Only when we experience ourselves in it, the energy performance unfolds its inexhaustible wealth.

I really like the term "space awareness", Eckart Tolle has created, because it very clearly expresses the experience of space, in which everything takes place: all things that occur in the awareness by perception and then disappear like smoke; thoughts that appear and develop their own creative force, if we are not identified with them, and the feelings and emotions, which are met by the experience to welcome everything that appears, to simply agree to the feeling of what is now - no matter what it is. Each of these forms, which raise into awareness, have the power, to wake us up and to remind us that everything appears not separated from us, has no own existence, but is only the form the life takes now.

Some forms are obviously better suited than others. A living being - an animal or a plant - radiates the calmness of existence, is life. A person can also express it, but adult people are usually so full of ego games, that it is more difficult to focus on the essence itself. With babies it functions very good. Here we look at life itself and we feel that no evaluative mind looks to us, considering us whether we are more useful or hostile. And many adults - mostly when they are unobserved - convert themselves back to babies, when they look into these shining eyes and exchange baby language and baby games. If this is done consciously, one look of a baby can bring us into space consciousness.

If we encounter man-made things it is also possible to see them in their essence if we can see them in their own existence, without reference to its meaning. How hard this can be we may encounter if for example, we look to

an old newspaper, a 5-Dollar bill and a 500-Dollar bill. It is simply paper with some forms on it.

Although all things remain as they always were, they receive in space consciousness a transparency that is perhaps best described with "dreamlike". In dreams, we also encounter forms and when we dream, we believe in their reality, which also may be as meaningful and can be as stressful as the things that we experience in the awake state. When we wake up and the dream was terrible, we say: "this was only a dream." The meanings of the events and of the forms in the dream dissolve instantly and with this all the mental and emotional projections.

Notable here is not only the different "reality" that we assign to the things in the two states of consciousness "dream" and "awake". Significantly, the brain behaves as if only the reality of the currently active state is real, the status of the other is "empty". I think it is possible to explain in this way the meaning of "emptiness" for the object consciousness.

Noteworthy is the ability of every human being, to create a whole world in a dream and instantaneously to create a complete new world in the moment of awakening. The formlessness of the dream is immediately recognized. Just this way functions the awakening into the space consciousness, therefore religions speak of the "awakening". But unlike as in the interaction between dream and awake state disappears but not the entire reality, but in space consciousness the object consciousness is understood as a misinterpretation. The realization is in a moment and covers the entire reality. All things are simply as they are, everything has its own depth and beauty, not based on the evaluation of mind. Everything has "quality".

Seeing, hearing and feeling of life energy let us experience exactly this quality. These "objects" are so transparent, because they have no meaning. They exist only at the moment in which we perceive them and then by a directness and truth, which makes quite clear: they are no "imaginations", but exactly the opposite. Anything else, what we take as objects with apparent self-existence, are imaginations as long as we identify them as isolated forms.

Therefore, the energetic perceptions have the ability to bring us very close to space consciousness. They are like callings: the alarm clock, the constant ringing in my head that calls: "Wake up!" The flickering of energy in the

space reminds us: "Do not identify with the forms in space. Be the space" and the inner body, that fills us with its full sensuality and joy and smooths us and whispers lovingly: "You are the fullness of life, the whole wonderful life. Enjoy! Be the life that you always are! "

Chapter 7

The plasma flows: to feel the living energy

I have already mentioned the energy perception of the inner body, because Eckhart Tolle also works with it. Once we arrived in the presence, we find that this inner body experience arises spontaneously again and again. The experience of myself changes from the head into the whole body, as soon as I not more "think" myself as a person, but directly feel as a living being from the inside. I am no longer an identity, which sits in the brain and „has“ a body, but I am just my scalp, my back, my knees and my hands. Above all, I feel myself as an energy field, a clearly tangible internal radiation, which fills the entire body and that reaches out over the limitations of the physical body.

When I first time listened to the audiobook "The power of Now", I was like electrified because I noticed the first time that this internal body experience was used as a spiritual tool. Until then, I knew the inner body only from my own experience. Wilhelm Reich had this experience as "plasmatic flows" and only few other therapists have referred to it, although it is one of the most peaceful and most fulfilling sensual physical levels of experience - for me the most beautiful, deepest body experience, to which I am capable of. Unfortunately, the fewest people take notice of it. This is surprising, because this experience is assessible without much effort. But it is clear why the flows so far did not get any scientific attention: It is buried by neurotic character of structures. One of the few descriptions can be found in Myron Sharaf's „Fury on Earth“:

What really amazed me in therapy was the experience, Reich called „vegetative flows“, „bioelectrical currents“ and - from 1949 - „plasmatic flows“. They were particularly strong after intense sobbing. Then I lay there, breathing easily and felt this beautiful, soft and warm feelings of pleasure in my genitals and legs. It was exhilarating, I had never felt

anything like this. I had never read. With the exception of Grethe and a few others nobody had ever described this. I knew that there was still so much of Reich's work what I still did not understand. There was so much to this man, what perplexed and disturbed me, but one thing I would doubt never again: The feeling these "flows". If the scientific world gave so far little attention and popularity to his phenomenon, this might also apply to other controversial hypotheses of Reich: According to Reich the same energy functioned in the atmosphere, with its visible effects on laboratory instruments, what I had observed but of what I had understood nothing.

My problem was the fact that the feelings of vegetative flows did not remain very long. From today's perspective, this is comprehensive. I can understand why Reich became increasingly impatient to therapy. It is too difficult, people live too complicated! (Myron Sharaf, Fury on Earth-Wilhelm Reich, translated from German to be relocated by the english text p. 44)

The experience of the "inner body", Eckhart Tolle describes is only the first step in a deep world, that may arise in our own body when we are ready to open this experience. The method that he uses is very simple: we ask ourselves the question: "How can I know whether my right hand is still here" without looking to the hand, moving the fingers, or touching something." The answer: „I know that it is still there. I have seen so just yet,“ is only a memory. It is about to feel the hand *now*. We will very quickly feel the hand from inside. And if we feel the right hand, we can easily feel the left hand, too. The hands start to pulsate or tingle and when we feel it very clearly, we can see that the feeling of "hand" quickly separates from our idea of "my hands" and we feel something quite different than the hands we know from our memory as inner picture. Both hands become a new perception "hand", which is significantly larger than our mental picture of the hands. It is perhaps as big as boxing gloves: actually, we can feel the energy field that exists around our hands. Our sensory perception of the body energy field clearly does not depend of the physical nerve cells. We feel the inner energy field and its extension to the body around.

We can now let flow this energetic body perception in other parts of the body, ie climb up the arms, into the shoulders, chest and the pelvis, legs and feet. We let ourselves the time that is needed. And we should not be confused if we can feel certain parts of the body from inside and do not feel others. It is not important to feel everything. We refer to the inner parts of the body, that we can feel. Gradually we understand how we can lead the energy into other parts of the body.

We can also feel the sensations directly in other parts of the body, after we can feel "hand" we open the mouth a little, and feel the lips and tongue. We feel body parts, which we may never have consciously chosen: the knees and the hollows of the knees, the armpits, the shoulder blades. Or we feel into ourselves, let the „inner view“ glide through the body and feel the energy field where it wants to feel itself.

If we are accustomed to feel the inner body we can go deeper. We can feel the energy moving in our body, how it flows.

There are many methods, to develop the flow of the inner body, for example Tai chi, yoga, body therapeutic exercises and breathing techniques. A simple and very fast method is to learn the related breathing: we breathe deeply and slowly in and without the breathing pause, breathe deeply out and will not hold back, but now breathe again in and out without pausing. Three, four breaths of this kind are sufficient. It is very helpful, to make a loud sound while exhaling, for example, „Aaaahhh“, which supports the inner body feeling considerably. Then we stop the breath, after we have exhaled and are likely to experience how the energy further moves in the body in the rhythm of the last breaths. If the movement is weakening, one deep breath is enough to stimulate the energy flow again. It is important for this exercise: we should not exaggerate it, because if we do related breathing too intensively, it may cause convulsions, because we enhance the oxygen content of the blood considerably. The breathing technique is used by various therapies to induce physical and emotional limits. We do not want that. We just need a few breaths to feel the internal flow of energy. The intense breathing only serves as a kind of kick starter. Once we notice that the energy moves, we do not need a "method". Then we can devote to the experience itself, because the actual experience of the plasmatic flows is devotion itself: only when we give

up all own activity, we can really go deeper or in better words, let us be drawn into the deep.

It is the perception of energy movement in the body, that can be described as goose bumps, fine trickling, showers, or as a wave motion. It is based on the pleasurable pulsation of all the body's cells, and so we can call the flows as a cellular perception.

The plasma flows is often encountered as a cool experience, as if snowflakes fell through the body, like "goose bumps", in the inner body, too, that is caused by strong emotional excitement. (Some people however experience the plasma flows but also as a warm experience. Do not try to feel the experience as what I describe it here, but feel what you experience yourself.)

This cool experience, that makes us shiver can simply and directly triggered by cold. It is not absolutely necessary, to go like a yogi into a cave in the Himalayas. It is sufficient to open a window early in the morning and to face the cool fresh air. The spontaneous reaction of most people is to immediately warm or take on warm cloths. In the early history of mankind that this response was vital, because freezing was a mortal danger if the fire went out. Stone time patterns are still within us. But today no one freezes who has a roof over his head. And you do not get colds, these are the worried thoughts of your mother. On the contrary, the intense cold experience of some minutes, may increase the immune system. In Russia ice bathing is a popular winter pastime. So let the chill and welcome it in the body as intense inner body experience. With no other method, the inner body and the plasma flows may be installed so intensely and uncompromisingly. Relive the goose bumps, the flow of energy in the body, as it radiates insensivly inside and outside in the area around the body and is felt as well in the mid-chest, abdomen, legs, arms and head.

The plasma flows is the direct perception of living, moving, flowing energy in the body. It is completely clear, real and sensual. But this feeling is not only accomplished by the sensory organs, but felt like heat or cold sensation as cell perception in the whole body.

The plasma flows is the physical experience of fear loss, emotional presence, peace, joy, that overcomes any other body experience in its beauty, depth and bliss. It is the sensual, often sexually perceived experience of

being alive.

Another very easy way to trigger the inner energy body and possibly trigger very clear plasmatic flows is yawning. It is often already triggered by the idea that a deep largely uncontrolled yawn comes as an autonomous reflex. The deeper the yawning, the more we will feel the energy body. But once we have experienced, this energetic movement is also triggered by the mere thought of the yawning, without that we actually have to yawn.

We all know that certain music triggers deep feelings in us. In emotionally moving situations, the energy flow greatly is stimulated. If we hear, for example, a piece of music that touched us deeply, but instead to hum or to wippen the feet, we remain still and let the excitement as energy movement in the body, without any physical expression. This for most people is a very unusual experience, because excitement, in almost all situations triggers activity. Instead of moving the body, let energy dance inside.

On the other hand, we may let the energy flow move our body with the music (the best in correspondence with the just described music experience without physical expression). For this for instance the Bolero by Ravel is very useful. Not I dance, but I let the energy dance me.

By tones, we can clearly feel the body energy. We can say „yeahhh“ and then first feel the neck and chest, but the vibration can take the whole organism. Through the singing of OM with the tones A - U - M, we will see how the energy may be led through in the body. That can be a very intensive kind of energy experience.

Some spiritual traditions, also work with with the inner body to find the presence. The mantra syllables OM, AH, HUNG are visualized in the head (OM) in the neck (AH) and in the heart (HUNG) and in the vocal reproduction also can be clearly felt in different body regions, this is clearly understandable. Even without to connect religious content the loud sounds of these syllables raises the ability to directly feel the inner body and linger. The thinking activity completely ceases or is reduced to a minimum and thus creates "gaps" on these the presence or "emptiness" may be experienced.

Ultimately, we can trigger the energy flows also by a single thought "Energy!" The inner body and the plasma flows are always present as fundamental energetic experience, we have it, however hidden of our awareness -

like other energy perceptions. Once we have understood what feeling it is, we can trigger it by a single thought in every situation, or better: to remember that it is already there.

It begins as a cool (or warm) downward movement in the body. ("It runs my back down cold.") By becoming more intense, it will arouse gradually (mostly on the belly side) and also extend to the area around the body. It feels as to how the "beaming" in the television series "Star Trek" looks like. We can use this picture - if we can accept it positively - to trigger the plasma flows. We feel into our body. Once we get inner body contact, we think „energy!“ and feel that the energy directs to an upward movement and is extending over borders of our body with glittering and full of lively movement. We can visualize this picture, but once this expanding upward flowing energy field is felt, we should give up all the images, because otherwise we easily tempted, to operate again with images projected by the mind. Then we want to experience what the mind says and we will lose the direct body experience. The ego is very skilful to come back by any means.

The experience of the inner body and the plasmatic flows is an entirely new kind of life experience. We are alive from the inside, and above all, happier. And we also radiate this vitality to the outside. It is the vitality, that makes babies so attractive and makes the gentleness and kindness of animals. It is obvious that animals that never get caught up in thoughts, always live this kind of intense, lively blissful experience. Maybe we humans are but not so superior to animals? Animals live in harmony with the energy of their body and seem to know quite a different, deeper kind of unity with their nature. Since we also are animals biologically, we are free, just to align with our inherent nature - not by declining back to the state of consciousness of animals, but raising above the limited state of mind with that we are used to be identified with.

The experience of the inner body also has significant effects on our physical and emotional health simply by the fact that we become happier in a very safe way: we can now control a physical experience, to live in accordance with our nature, because we know how it works. It is not a random experience, but a conscious decision to be in the body, to be living and enjoy life in this way. Is there anything more healthy, than feel life itself? Each cell of the body

enjoys it when you experience yourself as the life inside the body.

And by feeling the inner energy field anywhere in the body, we can also see where we can not feel it. There are parts body, apparently as dead. These are the actual energy blockades. Often people think that the blockades are the painful muscles, for example, we feel in the neck or lower back. It is not. It is the function of the physical emotional blockages, *to feel nothing*, because traumatic experiences are preserved by this. We can now carefully enter the inner energy field in these areas with the perception of the plasma flows. We will possibly face internal resistance or very strong, often unpleasant feelings. If so, this is a very good sign because it means that these blockades actually solve and release the hidden emotions. How far such a "self-therapy" is useful or to what extent it is possible to be assisted in this process by a body therapist you should check yourself. Both versions have advantages: as long as the blockades solution in this way can be regulated by yourself, there is a growing awareness that it is possible to help ourselves very effectively. A good body therapist, can also steer the process and be very helpful to us in this, because you should not underestimate the ability of the ego, to torpedo this process.

I have discovered the experience of the inner body and the plasmatic flows for myself many years ago when I began, with to work with orgone energy, ie to use the orgone accumulator. The typical experience, that Reich called "inner glow", is an intense feeling to be penetrated by gentle waves of energy. At the same time I learned by this experience to feel as an energy body. That happened quite naturally, I noted that I am not the body that I think I am, but that I feel myself from the inside out. When the sensual and spiritual experience of the angel-energy accumulator - the orgone accumulator with rose quartz - the experience of the inner flows became much clearer. I experienced this energy movement in my body and around me often so strong, as if a large propeller, enhances the energy in me and around me and ignites its rising into the sky - it was always accompanied by deep felt physical joy. And that was not limited to the sessions in the accumulator. In times without stress and anxiety, I could always trigger it willingly- if I remembered. Often, however, I forgot about weeks and months.

When these feelings became very strong and important to myself, I began

to understand that I have experiences that to other people are largely unknown. I then about ten years ago, began to teach this experiences to other people and also the other methods of energy perception. While almost all have learned very quickly, to hear energy and to see it, the experience of plasmatic flows always was difficult to convey. Only by the books and lectures of Eckhart Tolle I became aware of the relationship between the inner body and the awareness of presence, so the mediation was also much simpler.

The most important aspect of the inner body and the plasmatic flows is, of course, that we now have new gateways into the presence. The experience of the inner body does not automatically lead us into the space consciousness, but it will take us there if we know.

If we feel the energy in the body, this is a sensory perception. But unlike other perceptions of things, what is perceived - the life energy - is not a "thing" as others. The energy seems only to exist the moment in which we perceive it. It has, unlike other objects, no independent existence for the mind. If we do not perceive it it exists no more, merely "theoretical", as a scientific concept. The mind can only accept that it exists, as long as we perceive it, but not beyond. Therefore, it is an ideal gateway to the realization of the now. When I am lost in thoughts, so fall apart from the experience of the now, I also lose the experience of the inner body and the plasmatic flows. Without the conscious experience of the presence, the visits to the inner body remain fleeting. I know this from my own experience, because I have experienced the inner body and the plasmatic flows for years without understanding the aware state of the presence. Only very rarely the inner energy-experience reported autonomous or maintained over time. Although it is a very happy and peaceful state, I always had to decide to go there willingly. Only in the energy field of the orgone energy accumulator, the experience became so clearly that the inner body appeared by itself. My mistake was that I had meant "I", as the thinking mind, made this experience. That was the mistake. Only after the state of the presence opened, I was able to even use the inner body as a gateway into the space consciousness. And in space consciousness the experience of the inner body and the plasmatic flows is the natural way, how the physical body feels itself.

Eckhart Tolle describes the relationship between the inner body and space

consciousness as follows:

Presence is pure awareness - awareness that is regained from the mind, from the world of form. Your body is your inner connection to the unmanifested. At the deepest level it is the unmanifested: the source from where consciousness comes - as light comes from the sun. Awareness of the inner body is the consciousness, which reminds itself of its origin and returns to the source. (The Power of Now, page 132, Re-translated from German, to be replaced by the original text)

In other words, we live if we are present in two levels of consciousness simultaneously: within the object consciousness, the normal state in which most people remain, and within the background of the space consciousness. The object consciousness hereby is not not separate from space consciousness, but a small aspect of the whole. It is comparable with the waves on the ocean: they are a part of the vast ocean and from the outside the ocean seems to be the surface of the waves. Only when we dive into it, we can encounter the immense depth of the ocean.

The inner body like the other energy levels of perception is located between the two levels of consciousness or it belongs to both. We can sense the life energy and then it seems to be an object. But it has - unlike other things that the mind perceives - no independent existence, ie it can only be realized subjectively. It is only subject. Of course, all other things do not have its own existence, too, but this the normal mind can not understand. The life energy radiates from the source and is like a radio guidance beam on which we like a plane can land in space consciousness. It is a constant reminder of the real life.

The energetic perception of the body is the life that feels itself by consciously realizing the deep inner vitality that gives life to this physical body. It is within the meaning of the word animal (Latin "anima" = the soul). Therefore the positive acceptance of our own physicality is a prerequisite, to feel the living in us. Wilhelm Reich called us therefore "the human animal". Biologically speaking, we are animals. The human culture has tried to deny this fact for thousands of years and thus unconsciously hindered the access to our own soul. In particular, the rejection of sexuality, the most obvious

common with the animals, is deeply rooted in the life defending structures. Wilhelm Reich was the first researcher ever asked, what is natural, healthy sexuality. His knowledge is an essential prerequisite to be able to encounter our own sexuality without guilt, without internal resistance. It is almost 80 years ago, since he researched and described this issue. And it has needed two generations until this knowledge has implemented in the cultural consciousness. Today more and more people feel a happy sexuality as their personal, indispensable human right and it is no longer as 50 years before that the majority of people get married from economic or social reasons, and a happy sexuality was a more or less random, rather rare appearance in a relationship. I am not saying that now everything is in order, certainly not. But here since the 60s of the 20th Century, a change was set in motion, which - as I hope - not again is reversible, but will continue to develop dynamically. The general concept of this change is the title of a book of Wilhelm Reich: *The Sexual Revolution*.

The experience, to be alive, is completely true, unambiguous and therefore needs no confirmation or discussion. Only when we do not perceive the inner body it seems to be something that we may consider, analyze or even question. Everything I write here, appears from this awareness and it is only a small part of it. The mind is not in a position to deal with this fundamental experience of being alive. It can register and out of it, can think about. But it is completely irrelevant what and whether we think about it. With no other "object", which appears in our mind, it is so obvious that "mind" and "consciousness" are two completely different levels. Only the object consciousness suggests that consciousness has something to do with thinking, or even is the same.

The experience of the inner body is completely stable, no subject to any changes by time or by circumstances. We feel the inner vitality as a child, not unlike as an old man. The inner body does not age. And because it's such a steady level, says the mind, that would be dull or unimportant. The mind is programmed to the perception of changes. The brain is trained, to filter out all the circumstances, which always exist, and so we do not notice the air that surrounds us, or only when it acts as a wind or temperature changes. We take our weight only true when, for example if we are to climb up the stair of a

high tower, we are not aware of the daylight, but only when dark storm clouds suddenly darken it. The inner vibrant energy body remains completely unchanged, only our perception of it may vary in its intensity. We can always dive deeper into it, always find new aspects and understand that it was always here, is always here and always will be.

Of all the gates into the presence, Eckhart Tolle suggested, the inner body is the most peaceful, most harmonious, most gentle way to the realization of our true nature. It is so attractive that it is easy to fall in love with it and to develop yearning after the liberated condition beyond obsessive thinking and dump suffering - punctuated by brief periods of euphoria by ego-confirmations. The way is now open, because we can affirm our physicality. It is not a "spiritual practice" in the popular sense, because it does not mean that we can do or achieve something. Since it is an essential aspect of life that we are ourselves, it is only necessary to allow it to be.

Because most seekers in the past could not do so, other ways were necessary. The main way that I had to go too, was and still is for many of the path of pain, the suffering on their own existence becomes so overpowering that the ego has to give up, a few do so completely, with most only for a short time, but enough to understand what is involved. It is like a nervous collapse with a positive outcome. It is crucial that this experience is experienced consciously and is accepted, that it is not repulsed as "terrible" and immediately ousted. It is a mighty reflex, to avoid existentially threatening experiences and as soon as possible to return to normality. To consciously allow pain is the most powerful and most effective gateway into the presence and it is a grace, to be aware of this experience the first time. Eckhart Tolle said repeatedly that it is now no longer necessary to take this path of suffering. Well, I can not judge, I can only wish all that it is possible, to reach heaven even without this descent into hell. And the experience of the inner body and the plasmatic flows is certainly the "heaven on earth".

One specific issue is the experience, to confront the pain body with the inner body. When the pain body is active, it is for most people usually not possible to feel the inner body and certainly not the plasma flows. In dealing with the pain the body one can learn to recognize it early and thus avoid that it takes over thinking. It is possible, that the pain body in its early active

phase does not become my own identity. Once it dominates thoughts, it deludes ourselves to be „me“: one identifies with it and thinking and the emotional pain are swinging each other to higher levels. You think then destructive thoughts, which in turn cause pain. Emotional pain and negative thinking are enhancing mutually - a vicious circle in the sense of the word, and in the figurative sense.

Since I still periodically have to face my pain body, I confront it by the first awakening with the inner body. This is especially easy, as long as it did not take over thinking. As in this situation the simple feeling of the inner body is largely blocked - it is the "sense", the intention of the pain body, to block natural, positive emotions and convert them into pain - I use relatively strong triggers to encounter the inner body. First I used the music that affected me emotionally, but that does not always work, the music experience can quickly wear out. Better does the loud „Yeahh“. The "Yes" reminds me in the situation of pain to accept the reality of now, to accept the pain, which is already here, to welcome it. This is important, not to give in to the impulse to want to avoid encountering the pain. And so this dealing with the pain body is not a method, to "get rid" of the pain. I have to accept the the pain, just say 'yes' to it.

The loud, persistent "Yeaaaahhhh" is clearly to be felt as vibration in the body and almost forces me into the physical experience. (The loud groaning of people who have acute pain, has exactly the same function: to call the self healing capabilities of the body.) And there are besides positive sensations always regions in the body that clearly are felt as uncomfortable: a nausea in the stomach area, an anxiety in the chest, a sobbing that is stuck in the neck, a pungent pain in the lumbar region, headache or a fatigue in the eyes. In this exercise - if you want to call it so - the physical blockades, the pain that usually is hidden and largely remain unconscious is felt aware. The experience itself is anything but pleasant and often enough it cost to overcome, to confront so directly with the pain. But in the last year, every time I succeeded, so to dissolve the pain body in a short time - between 15 minutes and a maximum of about 2 hours. Before I was usually absorbed in pain for days if it once had overtaken my consciousness, and usually felt completely helpless delivered to this situation. This exercise has also been working, before I

consciously accessed to the experience of presence. Therefore it would also fit in a more traditional sense to be used therapeutically.

Chapter 8

The sound of silence: the "off switch" for thoughts

Eckart Tolle describes the stillness as a gateway into the presence: the stillness that lies behind all the noise and between the noises. All sounds come from the stillness and die into stillness. The outer stillness leads directly to the knowledge of the inner stillness: the stillness of the mind - the otherwise uninterrupted flow of thinking stops when we are aware of the outer and inner stillness. And we simply recognize the fact that we are noticing it. It is very simple.

To be aware of stillness when we meet it in life, connects us with the formless, timeless dimension in us, beyond thoughts, beyond the ego. This may be the stillness that prevails in nature, the stillness in your room early in the morning or the stillness between sounds. Stillness has no form, so we can not perceive it by thinking. Thinking is form. To be aware of the stillness means to be still. Stillness is awareness without thinking. You're never deeper and essential more yourself as if you are still. (Eckhart Tolle, A new Earth, p. 165 re-translated from German, to be replaced by the original text)

All sounds, we hear, in our minds become the things of which they come from. The mind responds fully automatic and classifies every sound, makes it a thought. An engine noise becomes a car, an airplane or a refrigerator. Uninteresting noises as e.g. the refrigerator are no longer perceived, the brain sorts them as insignificant and no longer hears it, but the sounds are nevertheless classified. For the mind there is no noise without a cause.

After having understood the explanations of Eckhart Tolle on silence I very quickly saw that the same descriptions are true to the energetic noise in the head. In fact, I hear this noise every time I listen to the stillness. The noise is not the stillness of that Eckhart Tolle talks of, because this stillness

is still behind the noise. The energy noise is as an acoustic band of life energy between the vast stillness of space and the sounds that come from the objects of the world. The energetic noise is the sound of stillness. It is clearly an audible signal, sometimes faint in the background, sometimes so loud that I can also hear it while listening to loud music in a car. But for the mind this noise has no own existence, it is not an object. There is no thing, with that this noise is connected, therefore, this noise is formless - up to the fact that it is audible. Since the mind does not understand this, it decides to ignore the energy noise. It just can not hear it - usually. And some who heard it spontaneously and do not know what it is, then believe that they are suffering from "tinnitus". If they think that there it is an object from which these noises come from - the "disease", then they hear the noise constantly. It sounds absurd: Tinnitus is a disease, because the noise as called a „disease“. And then these people really suffer. The suffering is real. The disease is an invention of the mind. (Of course, there is also - and this is more rare - the tinnitus, that comes from a nerve damage . These are very different - and dull sounds - not the high noise and ringing of energy in the head.)

The life energy can be heard as high noise as soon as there are no acoustic signals, for example, in a soundproof room. In such an environment 95 out of 100 people hear this noise in the head spontaneously, which was shown in a clinical study. Just as many people can hear the noise of life energy if they are guided, to listen to the high noise in the head in a peaceful setting.

To hear the energetic noise is very simple: you close your eyes and listen into your head, in the area between the ears. Then you'll notice a fine noise, first quite softly, but if you are listening, it becomes clearer and louder.

Once you have heard the noise of life energy it can also be heard behind all other sounds. We hear it as the gateway to the stillness, that exists behind and in everything. This noise is life, it has been no other "meaning". It is the same as the inner body, not perceived by the inner body perception, but by the sense of hearing.

Listening to the noise energy may be significantly easier than listening to the stillness, because if the noise once is understood, it can really be heard in any situation. It is just there and can no longer "off". (This is the fact the "tinnitus" patients are very worried about. It would be beneficial for these

people to ask themselves why they hear this noise, while others simply can ignore it. The likely answer: to the people who hear the noise, the formless dimension is so close that they no longer completely fall in the mind-dominated state of the object consciousness. Since they do not understand this condition, they suffer. In other words, the formless space consciousness wants to make itself heard.)

Only when we fall back completely into the inner thoughts stream the noise disappears from consciousness. Therefore, the energetic noise an ideal meditation object: we listen to the noise and if we have fallen in thought, we note the fact that we no longer have heard it and just start new to listen. It is an ideal quality control during meditation, very stable and easier to apply as the concentration on the breath. This technique is applicable to Samatha (Shine) the concentration meditation, while the Vipassana Meditation (Lhagtong) can be practiced with the internal noise when it remains stable in the background of any other experience. Then the meditation no longer is dominated by the restrictive attitude in trying to isolate all disturbing objects. Everything, every phenomenon in mind, then becomes a meditation object or otherwise: there are only two states: the unconscious normal everyday consciousness, in which the mind is identified with form and the state of meditation, in which the consciousness acknowledges itself.

This means that the teachings, that Eckhart Tolle gave us on the gates into the presence, are applied Vipassana meditation, in which the meditation as "method" no longer occurs, because it has become superfluous.

Listening to the inner noise and the experience of the inner body are the same experience as I have said, only perceived with other senses. Therefore, when this connection becomes aware they trigger each other. I hear the noise and this leads me into the experience of the inner body. I yawn or shiver e.g. from cold and this solves both the inner body as well as the perception of inner noise. They are functionally identical appearances of space consciousness.

In the esoteric teachings of different traditions listening to the energy noise served as a central practice, for example, Sant Mat, Theosophy and Eckankar. The Shurangama Sutra (Mahayana Buddhism) describes that the bodhisattva Avalokiteshvara (Chenresig) has achieved enlightenment by

the practice of "listening to the not audible".

Any energetic experience, can be used as a return into the state of presence. While the inner body is directly linked with the feeling - the feeling to be alive and to be a part of the all-embracing life, the inner noise is closely connected with the function of thinking.

The ego identifies itself with the brain. The normal idea of the people of themselves looks like this: "I" am in in the brain and all the rest of the body is „my body“. People have a subject-object relationship to themselves, see themselves as an object, and talk with themselves internally (or sometimes loudly). The inner noise is held at the same place: in the brain, in the area between the ears. By allowing ourselves to rely on the energy noise, we can clearly distinguish that experience from thinking, these are clearly very different functions, both in the brain. If we listen to the noise the mind becomes still, the thinking is ceasing, and the change between thinking and listening is very clear way. It is the "off switch" for the thinking apparatus. But this turns on again and again, as long as we are not anchored in space consciousness. The beginning of thinking within object consciousness is completely unconscious. But to notice this, is a function of the space consciousness. It is very telling, to note how often we fall into unconscious thoughts. As we notice, however, we take energy from thinking. Thinking consumes a lot of energy, for the body it is no less demanding than physical work, the digestive system or the bloodstream. Physiologists say that the brain is one of the major energy consumers of the human body.

To use the interior noise as a gateway into the presence means to be aware of this process: to learn, simply to notice that I am not the function of thinking. I am, what is living beyond the thoughts and even beyond the energy noise what is in the background and simply is aware of what is happening: the observer or the space in which things appear: sensory perceptions, thoughts and feelings. The noise is like a guide beam, an energetic link between the space consciousness and my physical form. I can think, but the entire complex space consciousness - energetic connection - physical form remains conscious. And that leads to thoughts that are now a reflection of space consciousness, that no longer induce unconscious thoughts chains. They are short, concise, fresh and new. I have often seen that this was so fascinating

and creative, that my ego again claimed attention and almost screamed at me: "This is important, you have to think about this! You must write that down! Do'nt again forget this! "I have often captivated, but with time I developed an attitude as compared to a niggling person, I kindly, but uncompromisingly tell that it's not its time just now.

When you listen to the noise inside, then just change the inner point of view. Be aware of the one who is listening, be the perceiving awareness. It is a small shift of your attention: you listen to the noise and while perceiving also other things your attention is now on the perceiving consciousness that you are, ie you let your awareness not be drawn outwards by other perceptions. You no longer react to other perceptions. You are aware of awareness, not only of the inner noise, but of everything that appears in the inner space.

Chapter 9

The glitter of life energy: to see space consciousness

It is very easy to see the life energy: we see it as thousands of small white moving dots in the sky, if we have learned how this works. Wilhelm Reich called this phenomenon „spinning waves“. It is the energetic connection between the life energy in the atmosphere and in our eyes. And as the experiences of the inner body and of the energy noise this perception is a gate into the space consciousness: we recognize that the space around us is full of glittering, lively energy and that we ourselves are a part of it.

First, I'll show you how to learn to see the spinning waves:

You open a window through which you have an unobstructed view of the sky. It should be as much sky as possible in the field of view and no or only a few additional items (such as roofs, antennas, trees, etc.). To look through an open window is easier than to perform this exercise outside. If you look into the bright sky unprotectedly, the light is often too bright and you therefore, squeeze your eyes involuntarily. The tight eye muscles hinder the energy perception, but they have to be relaxed to see it. If you do the exercise outdoors, you therefore possibly locate under a tree or a roof (eg, under a carport), so you're in the shade and still have an unimpeded view of the sky.

You place yourself now about two metres (8 feet) in front of the open window and look at the imaginary window glass, ie you focus initially on about two meters (which may also be shorter, perhaps only arm's length). Then after a few seconds, maybe after a few minutes, you will see a large number of the smallest, very bright moving dots, which confused whirl around. If you once identified the spinning waves, you can leave your position, change the focus and play with the new-found perception. You will now be able to exercise this energetic perception again without much effort.

With plastic glasses or plastic lenses the spinning waves may not be seen. Through a glass window, they are also visible, but it should be very clean.

Depending on the weather or time of day, the intensity of the spinning waves varies. On dry days with clouds and at noon, they are the strongest. In the twilight, they are considerably weaker or not visible at all. If you can not spontaneously see them you are perhaps too close to the window (the light is too bright) or there are so many clouds in the sky that you still see "things" in the background. With effort, it will not work. Please try again later. It also helps to close your eyes first and listen to the energy noise in the head so that you gain distance of your thoughts.

Spinning waves are a complete subjective phenomenon. They can not be photographed or filmed. I created an animation that you may find on www.orgon.de. It is a very "rough" representation. Mostly the spinning waves are smaller and often much faster than in the animation. But they may in reality be seen as clearly. Do not be discouraged that you often seemingly can not see them again after you had already seen. You then try it too strained and your mind plays you a trick (because it also wants to see it, but can do nothing to see it, therefore, it maintains you could not do so, too.)

You'll find that the perception of spinning waves repeatedly abruptly cancels. Then you have to adjust again to see. The interruption and to newly adjust, are important aspects of energetic perception, as when listening to the energy and feeling the inner body it is the automatic onset of the inner monologue of the mind that separates us from the energy perception. Even the perception of "things", that associate a term in us separates us from the energetic perception. If we look at an object - e.g. a tree - the spinning waves immediately disappeared. Both, thoughts as well as things that we appoint are objects of the mind. Only when we have learned to see things without to assign a metaphor (a meaning) to them, we can see the spinning waves and the objects simultaneously. But then we see them with completely different eyes.

This distraction is the urge of the mind, to grasp everything with words and metaphors and therefore only to see already defined things. That is why most people so far simply overlooked this phenomenon and this prevents some people from seeing the spinning waves at all. They can only see what the mind allows.

It is important that we get a feeling for how real energy perception can be.

Almost all people can see spinning waves. Amazingly, hardly anyone knows them. To exercise, we need to know what we can perceive and be aware of it. This applies to all energy phenomena.

Why did we never see this phenomenon so far? And if we have seen it, we have probably again set it aside as "optical illusion" or "fantasy". Our brain (in its capacity as mind) is not an organ to gain insight, but it is a kind of filter, with which we limit the thousands of experiences that are constantly coming on us to those, that we need as living beings in order to survive on the given circumstances. In fact, all memories, all the impressions of the nervous system and all knowledge is constantly available. Would we not filter this information, we would be flooded by superfluous and could no longer appreciate the important impressions. The energetic perception is one of one of this "unnecessary" knowledge that we do not need to survive.

Like the other energy perceptions also seeing the life energy is a gateway into the presence, as when listening and feeling the energy we refer to the formless. As long as we do not fall into the chains of thought, we can perceive the energy. If we think, e.g. because we see a roof and think „ah, a red roof with a lot of moss“, we again declined into the mind-identity. However, we can also see things and the spinning waves simultaneously. Then we see without ego, without terms. And then things appear different.

Especially when seeing the energy we can understand how thinking work: we still have thoughts, but they can not absorb us, as long as we focus on the formlessness. Here some may argue: but it is clearly forms that we see, how can this be the formless? The energy is visible, tangible and audible, but it lies between the things that have a unique form and the realm of the absolute formless.

"Form" is a mental construction of our mind. That's why everything what has form, for us seem to have a separate, independent existence. We believe for example that things will still exist if we are already have died. In fact, the seemingly solid things do not have more form than the spinning waves. Everything consists only of vibrating energy. The distance between the atoms is so huge, quantum physics says that it is miracle that we see things and not the vast space between the atoms. This phenomenon nobody can explain conclusively. To give the mind an idea of what "emptiness" means, then by

assuming that all seemingly solid things look just like the spinning waves: individual atoms that circuit each other on the largest distances. Reich describes the spinning waves as the perception of the orgone energy field of the earth. But this is also only a mental statement.

We can perceive spinning waves and other energy phenomena only subjectively. Even if two people look to the same sky through a window, they will never know whether the spinning waves, the other one sees are the same, which I see. The mind is designed to communicate, to create a common reality from the perceptions of people. Therefore, we use abstractions, metaphors, which we call "words". We say "table" and immediately see a shape in mind. And we do not see the table, but the image that we produce from our perception and the concepts in our heads.

Each "thing" that the mind does not know, it sees not, the perception is just filtered out. Only when it is shown to the mind, it is suddenly there. Especially seeing the energy is about to demonstrate this phenomenon. Besides the spinning waves, there are a whole series of other energetic phenomena that are immediately visible, if we take care. I will show you some.

The aura of trees: Look at the spinning waves in the sky and choose the cut, so that you can see one or more trees under the open sky. There should be no clouds in the sky or the sky should be uniformly gray (no "forms" in the background). If you recognize the spinning waves clearly, approach with your view so close to a tree crown as possible. As long as you can see the spinning waves, you rely on the formless dimension. Once you see the tree as a concept, the spinning waves immediately disappeared. Now you see various optical phenomena around the crown. Maybe there is a bright wreath, which is likely an optical illusion, caused by the strong light-dark contrast. You will then see a kind of smoke rising from the upper branches, mostly dark - yellow, brown to purple - an energetic cloud, which is clearly moving. This phenomenon is very broad on days with lively atmosphere in the summer and during noon. Try it. You'll see how different it appears. Sometimes it's so clear that the tree looks as if it burns.

Moses also has seen a „burning bush“:

And the angel of the Lord appeared to him in a fiery flame from the bush. And he saw that the bush burned with fire and but was not destroyed. (2nd book of Genesis, 3.2)

We recognize that we can see the burning bush just like Moses did, if the mind is still. If we are aware of what is happening here, the recognition of me, the "I am", separates from the mind-ego. A deep divine peace fills us. And that is the dimension of space consciousness. Only in this condition we can receive divine inspiration. So we can go where Moses received his divine vocation and I do not mean the mountain Horeb in the Egyptian desert.

Energy vapors in the room: Sit 2 to 5 meters (8 to 20 ft) in front of a bright wall, with no things at the wall (pictures, watches, etc.) and, as few things as possible in the field of view. Bright daylight should invade, but the sun should not throw shadows (forms) on the wall. It is very useful for this exercise, first to hear and to feel the energy so the mind is switched off. You look at a point on the wall, but you pay attention to everything that happens in the field of space in front of you, from the right outside to the left outside, from top to bottom and in the space between your eyes and the wall. The view is fixed at a point on the wall in the same relaxed manner in which you have seen spinning waves and burning bushes. You will now, when the light is very bright, see spinning waves, and vapors of energy, flickering movements in the space between your eyes and the wall. The phenomena that you see, are sometimes so surprising and impressive that you fall back into the thinking mind. Then immediately, the appearances are gone. You can now in the meaning of the word see in what consciousness you are: within object consciousness you perceive "the normal world" and in space consciousness the whole space in front of you and around you is alive with vibrant energy. You feel to be one with this energy, because you yourself are a part of this space, no longer separate from it. You can now cautiously begin, to pay attention to the space around you. Go on listening to the energetic noise and do not refer to thoughts, let them pass through you as you also neither reject or rely on any noise, or on any other sensory perception. And now you will be aware of the world without the interpretation of the mind. Pay attention to the space and to the in the energetic flow around you. Now you know why

this state is called "space consciousness". Now look at a flower, a plant, a stone. Go into nature and you will recognize it.

You can also perform this exercise by sitting in front of a large carpet and you pay attention to everything in the space in front of you while you look on one point at the center. The floor will start to move as the surface of water, energy forms such as bubbles and waves are rising from it on or cross through the room. If the floor is patterned abstract, e.g. with a large Oriental carpet, the colors are changing constantly. Some are beginning to shine and forms such as three-dimensional rise from the ground. It is really much happening, often so much that the mind again comes back excitedly. You know what happens then. Do not be discouraged, simply begin again.

These exercises are not about to achieve certain "effects" so fascinating they may be, but they serve as portals to remember you that you can see, hear and feel the consciousness. You can step into the space consciousness and know that you're there. All these phenomena also appear spontaneously, if you are living in space consciousness. As with all other gateways into the new consciousness these are just the experiences that are normal and natural in space consciousness. And it is so easy: I have taught many people and very few have refused internally, to perceive it. However, only a few did the second step, to recognize space consciousness by seeing, hearing and feeling the energy and to realize what is actually happening. I also have not understood this for twelve years in its full consequences. Only when I read the books and listened to the lectures of Eckhart Tolle, I could put the individual pieces together. It is therefore more than just doing the exercises. They are valuable steps to realization.

If you see the spinning waves or one of the other visible energy phenomena, then change the viewpoint. Be aware of the one who is perceiving, be the perceiving consciousness. You shift your attention to a small but crucial point: you can still see the objects of your perception, but your attention is now on the cognizing consciousness that you are. You are aware of the consciousness, because you're it!

Chapter 10

Energy and new consciousness

Energy! Hardly a term in the New Age scene is used so often and with so many different meanings. I have no overview of the different energy terms, because every alternative therapeutic approach and any spiritual system creates its own terms, in which almost always appears "energy".

When I talk of energy, I mean the life energy, as Wilhelm Reich described it, that exists both in the body as vitality, and it is also a fundamental immaterial level below any matter in the whole cosmos. Reich assumed that this energy is a comprehensive, overall consciousness that reaches far beyond our isolated human consciousness. He called it the "Orgone Energy Ocean".

This view coincides perfectly with what Eckhart Tolle describes also the one with the "inner body" or as energy body and the other as "being" or "space". We are all a part of the great consciousness, an energy unit, completely connected with the whole, so we are also the whole.

The energetic perceptions, which I described in the previous chapters, is a level from that we can connect with the area of space consciousness. Any energy perception can only be experienced in the now and if we allow it, the doors to space consciousness are wide open. It is crucial, how we encounter live in the moment of perception. As soon as the discursive thinking sets in, the energetic perceptions become weaker and once we identify with the stream of thinking, the energy perception vanishes completely. We can therefore use it as a mirror. The uncontrolled thoughts darken this mirror as water vapor in the bathroom veils the mirror image. It is up to us to clean the mirror of steam. It is a question of mindfulness to note whether the image is still visible.

Any thought that separates us from the experience of space consciousness, is ultimately a resistance. Each thought pushes itself into the foreground, claims to be "important", wants to enhance itself and leads to further (old, already often thought) thoughts. A never ending stream. "You do not think the thoughts, the thoughts are thinking you," says Eckhart Tolle in one of his

lectures.

How can we stop machine in the head? By looking at it and noticing it. We take its energy it draws from functioning unconsciously. We do it by allowing ourselves to refer to the energy perception. When we feel the body, listen to the sound of energy and see it in the space around us, we refer to perceptions that only are now and that takes the chatter in the head its energy. We notice very quickly that the thinking machine begins its work again and we are just noticing it. Only notice and allow! We shall not direct any energy against it by thinking: "But now I must stop to think!" Or: "Now I have lost again the contact with the energy level!" These are just thoughts. With thoughts, we can not proceed against thought. It is just fine, to notice. Thus, we take them their unawareness and thus they have no more energy to continue and build further thoughts.

All activities require energy, muscle work, metabolism, brain activity. If one of the working areas of the body is heavily used, other areas have less energy available. If the metabolism after a heavy meal is a heavily burdened, we will become tired: brain activity and muscle work will be reduced to a minimum. We can think and perceive better if the metabolism is at rest and we do not have to operate physically. And if the muscles are heavily used, for example in a run, the metabolism soon is so exaggerated that the strenuous activity must be ceased until the metabolism is back to normal. The thinking is significantly reduced during the muscle work.

Also in the area of the brain the principle of division of power applies. As long as we perceive intensely, complex thought processes are hardly possible, thinking even can completely stop if we are occupied by very unusual perceptions. Conversely the thinking - and in the object consciousness, it is almost always the uncontrolled discursive thinking - gets much additional energy if we reduce perceptions. If we e.g. in a meditation close the eyes, the thoughts seem almost to skip. The energy that was previously occupied by visual perception and the designation of objects, now fetches images from the internal memory and the thoughts revolve around memories or projections into the future.

If we combine the energy perceptions, for example first, hear the noise in the head until it is stable, then feel the inner body and then open the eyes and

see the spinning waves through a window or see the energy in the space around us, we will soon notice that our attention is focused on a perception level, while the others are still there, but less noticed. For this kind of meditation (or better: awareness exercise) you look for a place from which you can see the sky (if possible without further objects) through a window and where you sit comfortably (not lie!). You can play with the different perceptions by changing from one to the next, or try to perceive two or all three at the same time. What you will determine: the thinking does not get along with this wealth of perceptions. Perhaps it will respond with all power and stretch, "now to think about the letter to the tax office", that you only will write tomorrow, but the mind wants to exercise right now. You only notice it an return to the energy perception. There is no more to do, then thinking susides.

It is the space consciousness that notices the energy perceptions. The object awareness can also see / hear / feel these "objects", but only for a short time, as long as there is "something interesting" to think about it. They are about as interesting as the gray noise in TV without an input signal. Who looks this "with interest"? The object consciousness regards this as completely crazy and when your attention is absent, it is again fallen into in the unconscious state of the inner monologue. You may regard this, because, for example, your eyes are suddenly closed, even though you had not decided to close the eyes. And you really wanted to be aware of the energy phenomena and not think about the neighbors dog.

The key to whether it is possible to drop thinking, is only the aspect, whether you allow all the experiences of the now: everything that is now. Be aware of the perceptions that you face now: the space around you, the people who surround you, smells, sounds, your weight on the chair on which you sit. All this is now. All others are thoughts on the future and the past and the feelings that attach to these. Let be what is now and return to the energy perception.

The change between thoughts and energy perception may occur some time, but in this process you will increasingly discover gaps in which the mind is silent. In these gaps - the silence of that Eckhart Tolle talks - the space consciousness appears as a peaceful, silent level of awareness and you

notice how this new consciousness looks through your eyes, hears with your ears and your body is a part of the space: you feel the space inside you and outside. You are aware of awareness.

If you realise that it is the space consciousness that does the energetic perception, there is evolving something new in you, a reality which is not caused by thought, but the world IS simply, and you're like a three-dimensional canvas on which this film „The Reality“ is projected. This "self awareness" is the grace of realization.

The first this only may last for seconds, because the mind will respond quickly and call: "That's it!" And it's gone again. Because the space consciousness is not an object that can be recognized, understood, or seen. It is only subject. It is knowledge, attention itself.

How can you recognize that you have arrived there? You feel a profound happiness that has no particular reason, except to be, you feel peace and holiness. You feel a totally agree with what is. If you previously internally quarreled with problems, plans, stories in your head, these now totally have disappeared. You know that you could always recall again, you have not forgotten or even suppressed them. They are so small next to what makes this wide now.

The only attitude to "welcome" the space consciousness if it opens, is to be completely as indifferent just like to all other experiences, too. You need not grasp it. You simply register that it is there and give yourself to the emerging peace and openness. Of course you want grasp it first and then precisely because of that it will vanish. But the space consciousness wants to realise, wants to get aware. You can only allow and watch what happens.

The space consciousness, life, being, God, the now - are all different terms on this experience, and say little about it. The terms do not bring us there, only the step to be there. The only thing you can do is to agree to all what is now in your life, whether it is pleasing or unpleasant for the mind, pleasurable or painful for the feeling. All the things, events, people, environments, are already. You can neither hold nor defend. It is crazy to want something or not wanting to accept what already exists. Give no energy in the adherence or in the resistance against the now and the space consciousness will open.

Every thing, every thought, every feeling has the potential to bring you

into this now. Look at a flower, a sleeping cat, a stone. Living and natural things have so much being that the state of freedom of thought can easily be triggered. Also man-made things can do so, if you can see them without meaning, but made things have, above all, much meaning, so that it is more difficult to discover the being in them. The objects of energetic perception on the other hand, have no meaning at all and therefore it is easier on them, but also no guarantee because it is no method, but simply a way to see the world without wanting to "have" or "refuse" it. You cannot "have" or "disagree with" the objects of energy perception. They are real when they are there and if you do not perceive they're totally gone. To like it or reject it is completely crazy. That is the difference between the objects of energy perception and any other noticeable object that makes them so infinitely valuable: their only "value" is to bring you into space consciousness.

You discover in space consciousness that you already are complete, there is nothing to add. Do you want your hands? Or do you reject them? You have them already, nobody wants to take them from you, so you will not be wasting energy, to look constantly on your hands and to covet or reject. In the space consciousness you are everything and everything is a part of you, as your hands, so you do not want to grasp or protect. There is no ego there, that believes to be greater or more significant if the car is new and has 100 hp more, or if the handbag is from Gucci. To live in the space consciousness means to have everything already. This is wealth. The things that you can buy, are also included. You go through a shopping street and all the beautiful things belong to you. This is not an idea, but an experience that is fun. Even the things you have at home, there are only around and perform a function. But they do not know that they belong to you. Property is a mental construction. Nobody has anything against that you own everything, so long as you're reasonable, and claim no rights, because they also belong to all the others, with which you also are one. You enjoy your natural property, and nobody wants to deny. But these things made by men are ridiculously banal compared to the clouds in the sky and the stars in the night sky, the forests and lakes and the colorful meadows. All of this is you and you feel it. This is real wealth, the fullness of life.

Chapter 11

The Zen of driving

Devotion to the moment is a very good way to enter the now, because we always and everywhere can achieve it. As we become completely open to what is now, we let all thoughts, recognize being and the emptiness. That all things are "empty", is a demanding spiritual statement, but we normally do not understand. We experience things, thoughts and feelings. Constantly. What should be "empty" in this? Are things to resolve themselves or look like a translucent hologram? Only to believe in the emptiness of things is only a thought. Then the statement „empty of sense.“

In meditation we go deep into the inner world and eventually may reach deep experiences of bliss, by leaving the sensual perception of things in the world behind us and by stepping behind the veils of the inner chatter. Mindfulness, however, is the experience of realizing emptiness in the world, within our perception of things.

In Zen Buddhism the most simple activities are performed and experienced with full attention, especially sitting and walking. And the total devotion to what is now, can lead to Satori, to spontaneous realization of presence.

We can take any action as a portal into the presence. Some, however, are better suited than others, particularly boring, uninteresting, routine activities, since everything „interesting“, ie for what intensive thinking is needed, leads very easily into a state of identification with what we think, and everything we think is a form. Thinking - the unconscious discursive thinking, the inner monologue, we almost continuously practise - is the constant repetition of the unconscious belief sentence: „I am the thinking one.“ It is the continuous, ever recurring voice of the ego, that wants to prove, that it exists.

Within our everyday life the things and situations with which we have to do mostly are charged with so much „stories“ that we are hardly in a position to be free of thoughts associated with them. But we will all have experienced in a vacation of spontaneously being touched by the magic of a place, a

sunset, a flower meadow, and were just happy, without really knowing why. We have ended the many stories with which we have had identified with the place that we have left behind us. These experiences of freedom are the actual holidays.

But we need not to leave for holydays or to go to a Zen monastery, to experience the devotion to the now. Our life is full of opportunities to open the gates to the now. We need only to recognize and then also - now - to pass the portal.

I want to show you how to be conscious of the fact that you automatically are in a state of alert attention, as soon as you drive a car. This is not a meditation in the strict sense, that would be irresponsible. It is a practice of mindfulness: I would like to guide you, to maintain your alertness and if possible to increase it. But if you have the feeling that the exercises could divert or distract you, then simply let. You should not endanger neither yourself nor any other people on the roads.

It is good to begin with this exercise in mindfulness by a few minutes of stillness before you begin driving. Sit in the car, feel your breath, feel the weight of your body, feel the ground under your feet, feel the steering wheel, the upholstery - acknowledge the things that surround you with your senses. How smells it here? What do you hear? And please let the radio and CD player.

If you learned to listen to the stillness or to the energy noise, then listen while you drive the car. It is possible to hear that noise in the head even in a loud car. Even in a disco you can hear it - if you allow it. Hear the stillness behind the noise and note that you are without thought. Eventually, your thoughts come back and as soon as you are aware of your thoughts, you can go back into listening to the noise and be in the stillness. And watch yourself there. Be the one who watches you while you are driving. Look to your hands on the steering wheel, and be aware that you are the one, who watches you as you hold the steering wheel.

Similarly, you can feel the inner body. If your right hand is on the steering wheel let the left hand hang down so that you no longer see it. The hand should not touch anything. Feel your left hand from inside. If you already did this exercise at home several times you will quickly find that the

perception of the inner body of your hand transmits to your entire body energy field. You feel your body from the inside now, but it is also o.k., if you just feel your left hand from inside. As with the experience of stillness you may find that your thoughts come back again, and that they also subside, as soon as you feel from inside again. It is a permanent change, you also can acknowledge by alert attention. You observe your mind as if you uninvolved observe little children playing.

Driving is one of the easiest, and most banal self-running activities. However, it is something very special. Driving inevitably leads us into the state of alert attention. The attention will be given to the traffic, what's happening before our eyes. Each driver is trained to register possible dangers in sight, to see traffic signs and to identify lightest movements at the kerbside: it could be a child or an animal running onto the track. As a driver never knows where the next source of danger is coming from, he must be in an open and alert mindful state. It is exactly the attitude that Buddha stated as the „middle way“: you may not be over-attentive and want to register just everything, you would quickly get tired or stressed. And you may not fall under a certain degree of attention, that would soon end up in a dangerous situation, at worst you would fall asleep. And if you are not in this alert state - for example, because of an acute dispute, because you have drunk alcohol or because you are tired - you should be so reasonable, to renounce driving completely.

Even people who have absolutely nothing to do with spiritual content, will immediately understand what wake attention means, if this condition applies to driving a car, it's nothing esoteric, but a very alert state of consciousness. After a few years of driving experience - perhaps even after a few weeks - we feel it as so normal that we no longer notice. We turn on this state as automatically as soon as we are on the driver's seat. And because it does not require any conscious activity, we can along employ with all kinds of other activities : we can talk with passengers, make phone calls, listen to the radio. The attention will be slightly hindered, but the more energy we put into the vision, we compensate distractions in this way as well as possible.

Everything is changing, if you make this alert state conscious. The activities of the car driving itself can be content to your attention. And so you go into

the state of presence: the consciousness becomes conscious of itself. It is only a very small step from the „normal“ alert attention of driving towards a deliberate wake mindfulness. It is the new consciousness, the space consciousness. And although this is not an idea, but a deep knowledge, we need this mental knowledge, too, so that we can recognize the awakened state. It is then up again the knowledge beyond thinking.

You hear the stillness and feel the inner body - the energetic perception takes that place of your attention, that previously the many unconscious thoughts - the inner chatter - have taken. At the same time you are alert and awake: you see the street, you see trees or houses. You see the sky, other cars, that go before you. You feel the steering wheel in your hand, hear the noise of the engine and the noise of the tires and the roadway. Each of these perceptions is real and sensual. This is the „isness“ of the moment. You do not have to accompany this with thoughts, because thinking does not matter anything in this moment.

You are with your car in motion, one of the fastest movements, which we ourselves as a humans can perform. However, you are extremely limited in your physical movement. You are sitting behind the steering wheel and in order to arrive at your destination, you need to keep this position - perhaps for hours.

You still listen to the stillness or the noise in your head and you feel the inner body and are awake and attentive. At the same time, you are aware that you do not have to think. Thoughts of the past and of the future do not change anything of your present situation. You are master in your own house and you can allow yourself not to think now. There is nothing you could complete this moment by thinking. What do you think normally when you are driving? Do you think of the place and the people that you will meet? The place and the people will be there when you arrived at your destination. The thoughts of your goal will not bring you faster there. Do you sometimes train in your head, what you want to say, do you play through the scenes that await you? So you are limiting your own world. Would the world not be a sad place to stay in, if you only met the events that you previously had went through?

Do you think of what happened in the past, of past talks, people,

annoyances? That all lies behind you, you have left it behind you in time and space. Let also go thinking of it. Some of these thoughts are as old sticky gum. Accept it and register it. Feel the emotion, the pain associated with them, give more attention to these feelings and do not allow them to become thoughts. Give no power into the thoughts, by rejecting them, eg by accusing yourself internally. You do not want the thoughts to disappear, they anyway change every few seconds. If you think them, they are already here and it is crazy, not to want something what already exists. It is enough to register. Being aware does not mean to think about, but only to register, *only this*.

The now is clearly defined. It is this car. The past lies behind you with the place, you have left. And the future lies before you with the place where you probably will arrive. But both - past and future - are just thoughts. At no place this is so clear as in a moving car. The now is the small section of the road, you can see, the steering wheel in your hand and the seat under you. The now is the noise of the car. But you do not know more of the now. You know very little. And this is o.k.. You're alert and awake. You hear the stillness and feel the inner body. And your thoughts are still.

No expectancy - not waiting for anything to happen - being completely present here - simply to allow that state of consciousness that is free of future, free of past - timeless state of simple presence to emerge here within yourself. (Eckart Tolle - the first few sentences of Instruction: Through the Open Door to the Vastness of Your True Being)

You make yourself aware of the many unconscious activities that you do when you drive the car. Your grip on the steering wheel and the fine movements of your hand in a curve, your grip on the shifter, your feet press gas, brake and clutch, your look in the mirror. All of this you are constantly doing and the least of which previously was aware. You are the awareness that is interested in observing what you're doing - and it is not one moment boring. On the contrary: the abundance, you encounter is breathtaking. While you have enough attention on the important signs of the traffic you see so much what previously was not worth any attention. Things come and fly over. In the state of presence, everything is equal. You note that you no longer evaluate what you see, you see it *because* it has no meaning. Before

you have looked for things that were „meaningful“: „Oh, this is a new car model. I want to have this, too, but in a different color.“ Or „I like the outfit of this woman, where did she buy this?“ Now you watch yourself, as you watch the world. Everything is nice, has being - and it is a part of you, appears in your world and disappears again. This is more exciting than a feature film. The universe gives you a wealth of forms that appear and then disappear. Birth and death within seconds. The mind ever again wants to intervene and grasp the things. If you give way to one of the thoughts that impose on you, a hundred other experiences get lost. Do not grasp. Look and enjoy.

You know that you have arrived in the state of presence when you are in a deep inner peace, a satisfaction with what is now, with no external cause. You are going and it is no longer a question to arrive somewhere as quickly as possible. How many times have you driven in a car and driving was only a means to an end. And then you were perhaps even late. Then it is logical to drive as fast as the legal situation allows - or even faster. Now you feel driving and you're aware of what is now happening, and probably you will eventually find that you are no longer interested in the speed. Other drivers overtake you. OK, they are in a hurry. You have driven the route so often, but suddenly you see the fields, the trees, the sky and clouds. Where were they previously? Behind every turn a new image. And you're a part of it, resorb it in yourself, abandon yourself to it. You see the shadows among the trees, the shadows on the street and between buildings, the darkness, the optical stillness between things.

You know nothing more - and this is really so. You forget where you are. No more maps in the head. Even roads that you had driven every day, appear completely new, unknown - until you come to a curve or to a crossroads, and again a mental picture triggers. "Ah, here I am. - How did I come here? "

What happened to me often: I was in a state of presence and lost my way, and I was once proud that even after years I could remember each route that I once drove. Berlin, Cologne, Amsterdam - these and many other maps I have in mind. I never needed a Navistar, one look at Google Maps before the trip was enough. Now I lose my way even on routes that I already had driven a hundred times. The maps in my head are off. But in the state of presence

that is not annoying, but rather funny. However, now I get the routes printed out as a precaution.

Chapter 13

Energy out of the box

I would like to stress at the beginning of this chapter that the orgone accumulator is no „enlightenment machine“ also not his spiritual version, the angel-energy-accumulator. To awaken into the space consciousness no tools are required, not rituals, nor methods and no equipment. However, I would like to describe how the energy devices, that Wilhelm Reich has developed have helped access to my energetic nature.

The orgone accumulator is the project of Wilhelm Reich, that most caused a stir. An internationally respected doctor and analysts comes in the U.S. at the beginning of the 40 years of the 20th Century. He suddenly came up with a device, he claimed to have healing effects, including for serious diseases such as cancer. And this unit has no electrical connection, no instruments and controls, just a box made of metal inside and wood fiber outside, completely unspectacular - a box in which one sits in.

For Wilhelm Reich, it was the result of thorough research and the realization that there is a life energy, that can be used with this device as a healing power. As a young psychoanalytyst with Sigmund Freud, he had almost 20 years previously decided, to explore what the psychoanalysis called „libido“, and to prove it as a physical energy - with which he also succeeded.

The incomprehension and the malice of his colleagues and contemporaries led to a press campaign against him and the health authority of the United States (FDA) intervened in a process that recalls of a modern witch hunt. It was decided by a court that there „is no life energy orgone“. Subsequently, all equipment, that Reich had developed was destroyed, all books in which the word "orgone" was mentioned, were burnt as an advertisement for a fraud. Since Reich's publishing was called "Orgone Institute Press" everything was destroyed, what he ever published in the United States. Wilhelm Reich was the only author, whose work was burnt both by the Nazis as well as by the American justice.

In this book I do not want to go deeper on the construction and the medical

aspects of the orgone accumulator. It is much more published. Only so much to your understanding: Reich had observed in metal boxes a hitherto not seen appearance, the "blue glooming". Only very vital people could also see this and so he concluded that this perception is a direct link to that what we call "vitality", the degree of mobility of the life energy in the body.

In experiments he noted that this energy became stronger, if the boxes were surrounded outside with isolating material and the more layers of metal and insulating it contained, the stronger the effect. The energy that he has long observed and first did not understand, had the ability to make wounds heal faster. He treated cancer mice in these boxes and observed significant reductions in the tumors, even cures.

Since he saw similar energy phenomena in the atmosphere, he concluded that the same energy exists in the atmosphere as well as in living organisms and that it is what was meant by „libido“, sexual energy. He therefore called it „orgone“.

He soon used the orgone accumulator for medical purposes: he put patients into it to enhance their life energy. He treated so primarily cancer and many diseases, that come from a weakened immune system. Especially after burns, after surgery and for many chronic diseases, still regarded as almost incurable such as diabetes ulcer the orgone accumulator had surprisingly good healing effects.

I had built my first orgone accumulator in 1977. There was virtually no reliable information on how they are built. From a doctor who practiced here in Germany and had cooperated with Reich, I learned the exact design. 1989, I then examined in the United States the last two orgone accumulators, that had been produced by Reich.

I have always loved, to sit in the energy field of the accumulator, I just felt very secure and within the meaning of the word wrapped by a positive energy. From the outset, I experienced, to be pervaded by energy waves and that is why in the accumulator I often spontaneously felt my body from inside. I could feel the energy field and noted that it is a completely different body perception to feel myself in the body - as a three-dimensional being - as the mental idea of a body. And in in the accumulator this body perception extends the body limits clearly. We are therefore in a position to feel the energy

independently from the neve system. Apparently, there is also a function of energetic perception, that is not determined by the material body, but the energy feels itself.

Only after years, I found that this energy moves in the body, it flows and that the flow of energy has a clear structure: it is usually directed downward at the back and flows upward at the belly side. When I then used the angel energy accumulator, this perception increased so clearly that I could feel it like a wind around me. The flows was as obvious outside the body borders as well as in the body. This flows were always accompanied by blissful emotional experience. It was literally „exstatic“. What was very clear: the experience of the flows I could only feel if was not sitting in the accumulator with stress, anxiety or with compulsive thinking. Today I know that I have blocked the energy experience with my rejection of the now. At that time I only knew that I was emotionally blocked and I had not the slightest idea how I should change this. I had had body therapy experience and that I saw no help with these methods any more.

When my life situation worsened dramatically I had to do with depression and, I often spent several hours each day in the accumulator. It became a retreat, no other place could give me similar peace, although I struggled internally. A surprising effect of the long sessions over nearly two years was that I discovered how my body rejuvenated. Although I smoked too much because of the stress, I was became more and more physically healthy. Even my damaged intervertebral disks regenerated again. I felt 30 years younger.

Apparently, I was the first person to the experience having used the device for hours every day. When my children and my wife had got a severe flu that in all lasted about two weeks, and I felt that this disease also attacked me, I sat myself wrapped into an orgone blanket into the accumulator and thus increased the effect yet once by a multiple. The flu took me one day. Now I wanted to know it: I started, to sleep every night under an orgone blanket and then, I had another orgone blanket on the mattress. Since then I used the orgone bed every night, sometimes only an orgone blanket when it is too warm.

In need I had discovered a function of the accumulator, that until then nobody had dared to explore: the consistent and permanent high charge.

(Because too much charge may have harmful overcharging effects, which is about the effects of a sunstroke, Reich had warned, but the warnings apply to people who already suffer of high charge diseases, such as permanent high blood pressure.)

One can get used to a permanent high charge without to develop proper overcharging symptoms. The adjustment took about two months. After having read the books and and listened to the CDs of Eckhart Tolle, I understood that by the intensive charge with life entirely I had started by alone, without to register it myself, mainly to reside in my inner body.

The energy body had gained so much additional power that the living function had begun, to make „decisions“ itself. Many of them I did not understand, seemed to me as bitter, evil fate shocks and plunged me back into despair, because I tried to fight against. My pain body - of course, it also gained power - rebelled and ran amok. But its response - the depression and death longing - also forced me into the accumulator. So the unconscious but growing life in me also used the pain. I know that sounds mystical, but in retrospect, all the „disasters“ that I have seen are systematic events that I myself - just considered - all have brought up myself unconsciously ... to finally wake up.

The energy body is in direct connection with the space consciousness, is the one life, and on this level, it has its own intelligence, a „soul-consciousness.“ In other words, the human that is bound to mental identification is separated from life, identifies with ideas, and therefore can not understand the activity and immense intelligence of the living consciousness.

Chapter 13

The visions of Wilhelm Reich and Eckhart Tolle

Wilhelm Reich and Eckhart Tolle - there are hardly more diverse personalities and biodata. Are there really similarities between these very different characters? We will see.

If there is something particular with Eckhart Tolle, then its his simplicity and insignificancy. He might be the friendly administrative, who finally offers you the information, you had sought. He says - quite credible - that he is only a spiritual teacher when he actually is in this function, while he encounters people in a lesson. Otherwise, he himself lives in a state of thoughtless presence a life of simplicity, does not collect any students and does not live the hype, that is made around him, after he became a bestselling author and popular "guru".

Wilhelm Reich was a charismatic personality, even when he was young. When he appeared he was dominating, he was in the center of attention, as referred all that knew him. And he was aware of his impact, and lived it. What he thought and did was always "important" and its surroundings had to account for his projects and considerations. He had hundreds of pupils and students and many were mere sympathizers and yes-sayers, because it required considerable self-awareness, to show Reich a dissenting opinion. Reich beared no other "strong men" next to him and many sustained his furies and strong demands on staff and students only to receive a desirable training from him. Other since he was a very gentle man, a deeply dedicated lover and attentive father. He lived, what he called a "genital character", a life beyond the limitations of a neurotic disturbed structure. And because he was aware that almost all people are deeply involved in their neurotic patterns, he lived in spite of all the people surrounding him a very lonely, isolated life. There are some staggering tape recordings from his last phase, in which he describes his loneliness. And the book "The Murder of Christ" is a document

in which he describes the tragedy of a man who, freed from emotional restrictions, lives in a culture that makes him the guru, but is unable to understand how he feels.

Wilhelm Reich was a visionary - in a figurative sense and in the sense of the word. His scientific and medical findings are visionary, because they have gone far beyond the knowledge of his time and some are still not understood. His insights into the functions of life energy lead humanity into a new understanding of the living.

He was, however, especially in his way to gain recognition within the meaning of the word visionary. Every morning he sat in his room - often until the late morning hours - and isolated for writing. Reich spoke of that he was often simply sitting down and waiting for an inspiration. This is knowledge out of presence.

And so also in this way the books of Eckhart Tolle were written. He described this in an interview with Oprah Winfrey: spontaneously, without a constructed concept. If a book is written out of the presence, it is "what wants to be written", it is the space consciousness, which expresses itself.

Wilhelm Reich put it in his undiplomatic words like this: "I do not write for the people, I write about things." In other words, there is no ego, that calculated what to say in a most clever way, no didactic to bring people as possible closer to the own standpoint, no tactics. It is the new knowledge that is expressed here. And that is often very uncomfortable, sharp-edged and injures the old, familiar knowledge.

The writings of Wilhelm Reich have become cult objects of the political culture of the '68 generation, the subsequent body therapy movement and of many other alternative ways of living concepts to free kindergartens, free schools and gentle birth. His work breathes freedom, liberation, awakening into a better world.

The findings of Wilhelm Reich are of particularly visionary content. I do not want to claim any spiritual content. He saw himself as materialistic scientist, who with the realization of orgone energy has blown up and transcended the straitjacket of materialist science, that sees the material as the source of all existence, sees atoms as the smallest particles subdivided in still smaller particles. In this sight the mainstream of today's science is still

stuck, even though the quantum physics have long gone beyond. In particular, the secondary sciences as technology and medicine are still caught in this old picture of nature. The orgone energy is a energy *prior* to any matter. All other known forms of energy are derived from matter.

The theoretical knowledge of Reich is based on his personal perceptions and that he trusted them, even though he may have been the only person who was aware of these perceptions. Such experience leads with "normal" neurotic people to call themselves into question. To feel oneself as healthy and consequently one's own perception as genuine and to see the others as disturbed means either, that you are mentally disturbed and perceive the other therefore as distorted by projecting your disease on others, or it means that you have discovered a serious failure in development of mankind, that is so consistent that it is accepted as "normal".

Precisely in this situation was Reich, when he investigated the importance of the orgasm reflex. He realized that what is normally regarded as "orgasm" is a pathological, distorted form, which in its natural function is something quite different: a natural, deeply satisfying, complete discharge of the whole organism, while the neurotic blocked orgasm often only is limited to the discharge of the pelvis. The natural orgasm reflex is a gentle wave motion of the tissues, that often can be seen if one gently strikes a cat over the back down. The blocked human orgasm is usually accompanied by cramps.

What enabled Reich, who made this discovery only after a few semesters of psychoanalysis in Freud's closest environment, to be so confident of himself? He had himself made this experience as a soldier in Italy, shortly before beginning his studies, in a brief love affair. That what he experienced in this relationship was far beyond from everything what he later heard by patients and colleagues. He was aware that they experienced sexuality and specially the experience of orgasm quite different than he himself. He was clear that also the other psychoanalysts experienced no deep sexual fulfillment and therefore were not able to recognize what was meant.

Reich was the first scientist, dealing with the sexual experience as a natural part of human life. Previously there was no concept of "health" in sexual experience. It was the first serious attempt of humanity to understand itself as biological beings, as "human animals". In the last decades we all became

more aware of the misery, which is caused by disturbed sexual relations and limited possibilities of expression of the living. At that time - and even for a long time afterwards - this all was just "dirty stuff". But even the psychoanalysts could not follow his findings and Reich's exclusion from the Psychoanalytic Association was a deep expression of this non-understanding.

It is due the inspiration of Wilhelm Reich that today we more and more estimate sexual happiness as a basic human right - even though we are still far from its realization.

Wilhelm Reich has continued to work in this visionary way. When he observed the orgone energy as blue-grey swaths in his laboratory, he knew not what this was. But he understood that to be able to perceive these phenomena was directly dependent of the vitality of the persons by which they were observed: only energetically largely healthy people could see them. There were many more steps needed to understand that it is the same life energy in us and in the environment. The Living in ourselves recognized the living outside. It was one of the great visionary's findings to understand that the life energy that flows in our body, is the same that he also found in the atmosphere and in biological specimens.

Often Reich's approach to the liberation of sexuality is misunderstood, because people, do not understand the relationship between a naturally experienced sexuality and of the ability to feel the energy in us and around us. It does not mean that people seek their life's happiness in sexual intercourse, but that they only can connect with the vibrant living energy, if this essential part of one's life is seen positively. To reject the own sexuality always means, to fight it unconsciously also in other people, in children and young people and that is the main cause of neurotic disorders. The sighting of these connections was the main part of its analytical work. To feel the vibrant energy in the nature and in other living beings and to develop true empathy, is only possible if we do not kill it in ourselves.

His therapeutic work was to show to the people ways to overcome this vicious circle. Even though the practices of body therapy, which to some extent all are based on Reich's work's, did not bring that liberation, we hoped, but led to a broader awareness of the nature of human physicality. Today many people know what is meant with body energy and emotional

blockages and with body armoring. Health is no longer only seen as the proper functioning of all organs in biological terms, but as well as the ability, to feel happiness and joy, first and foremost also emotionally and physically.

To become body therapist was one of the few opportunities to turn the visionary approaches of Wilhelm Reich into real, paid work and most of his students have chosen this way. Today, with a few exceptions, in which doctors work with orgone medical methods, there is only this practical use of the reichian work.

Reich himself but saw little point to heal the human race by therapists. For him this was a research approach, which was to continue, but he was aware that neurotic ill people - and this are all people - can not made "healthy". He saw much greater sense in teaching doctors, midwives, school nurses, teachers and parents what it means to protect the living in children and to prevent neuroses. He saw the only possibility in the "Children of the Future" to grow up healthy, and to use the findings of its work so that new generations can live without neurotic crippling. This vision is still waiting for its realization.

At this point I want to build a wide bridge to the findings of Eckhart Tolle. Although his great visionary insights seem to come from a completely different source - from his experience, to lose the ego and the pain body in a dramatic situation and to awaken to new consciousness - there's a lot more in common than one might initially suspect. As Reich he is especially interested in using his findings as immediate benefits for each individual human being, but also for the development of humanity. As for Reich this is the main aspect of inspiration that directly shines from the formless to our world.

The aspect of the work of Eckhart Tolle, that most clearly covers with the findings of Wilhelm Reich, is what he calls the experience of the inner body. Feeling the inner body, which he also often called the energy body, leads directly to the realization of presence. Also the direct experience of life is in the forefront of his work. Both are in their own way "researchers of the living".

Both see life not as the mechanical functioning of organisms, but as the tangible truth, the basic energy function, behind of that which we think as "our life situation," beyond the life that we believe „to have“.

*Truth is full, direct contact between the perceiving and perceived life ...
So truth is a natural function in the interplay between a living being
and its lively environment. (To be replaced by the original)*

This passage from „The Murder of Christ“ of Wilhelm Reich (p. 297) might just as well be cited from a book of Eckhart Tolle.

What brings Reich and Tolle together, however, is a fundamental aspect of their way of thinking, that Reich called "energetic functionalism." This term means the basic scientific understanding that all knowledge must be returned to the simplest fundamental principle. In the case of Wilhelm Reich is the energy function, on that all life is based and which is expressed by the plasmatic basic function: the natural interaction between expansion and contraction.

In the teachings of Eckhart Tolle the natural basic function is the formless space consciousness. Life is the formless, which expresses itself through humanity. It is the great universal intelligence, that can be found behind and in all appearances. The energy in that this universal life expresses itself (Chi, orgone, life energy), is therefore, what is located between the formless and the existence as form: the formless shows itself as a moving, vibrant energy, before it becomes form. So life energy is the first derived function of the underlying formless.

What I write may sound like scientific thought that takes itself as too important. But it is not only philosophical mind thinking. If life is behind all forms as a formless consciousness, and if I'm able to recognize and realize that I myself am this consciousness, that may have far-reaching consequences for myself as the one who recognizes this and for the humanity, to reach a much wider goal. Thus, "The New Earth" of Eckhart Tolle and "The Children of the Future," of Wilhelm Reich are different views of the one great vision of awakening of humanity.

To use the findings of Wilhelm Reich mean that I can be aware of that the living in me, in my children in the nature are one and that it is possible now to feel this deeply and allow this to rule my life. The disruption of the living energy flow in myself can become aware. And only then these disorders lose their destructive power, that Reich called "emotional plague": the ignorance

and denial of the truth causes that this vibrant energy turns against life itself.

The findings of Eckhart Tolle lead to understand that "enlightenment" is not an abstract goal in a detached esoteric-spiritual life plan, but actual living reality - here and today. There is no enlightenment as a possible goal, since the formless always already *is inherent* in any form. The ego is the illusion of a me, the living, that has forgotten what life is, and that in complete disregard of the facts identifies with the form, in which it appears. This is the great knowledge, that already 2600 years ago was found by Buddha: the cause of suffering and how to overcome it. Eckhart Tolle offers a new edition of this is one central truth with the tools of thought and language, which in the last two and a half millennia certainly have changed.

Also herein Reich and Tolle meet. Both have in common that they indicate the failure as a disfunction in the self-perception of the living, to see this clearly and designate practical ways out of the misery. To both it is important to show mankind an exit out of the trap. The doctor and scientists shows where the causes of neurosis as a mass disease can be found: in the blocking of the plasmatic function, that forces the living in us to to fight itself. The spiritual teacher shows where the cause of the ego can be found: the identification with form is fed by the continuous and unconscious activity of the mind.

The ego may rely on the differences in these approaches. The space consciousness refers to the fact that love and compassion, which is always accompanied with great findings, here express in various aspects of the one great vision.

Chapter 14

When the Steppenwolf howls: to reckonize the pain body

Imagine you're an actor in a daily series, but the recordings go on around the clock. You've become accustomed and you forgot that what you experience every day now, is nothing but a manuscript, that is performed in a studio setting. All the other actors are in the same situation. In your childhood maybe you have played roles in harmless series as "Flipper" and "Lassie": at the end of each sequence, there is a happy ending resolution. There was a conflict, but this was finally resolved and in the end all meet and laugh together. Later you have more often played in thrillers and dramas in which there also were crime and people were killed by villains. Then came the harder things: you were suddenly yourself in the role of the evil one. Eventually, there were no more happy ends and the soap opera has unexpectedly gained aspects of a horror movie. Now you want to get off, but you have forgotten that you are only an actor, that you simply act out a manuscript. The drama has become your life.

That is the situation in which people live in the ordinary, everyday object consciousness. To discover the space consciousness in this image is synonymous with the discovery that you've played in a studio and that it was simply necessary, to get out through the emergency exit and are in real life again. But the signs on the emergency exits do no longer shine and somehow, they are disguised by junk and no one seems to know them. These exits are called "listen to the stillness", "feel the inner body", "accept the now." You step out and are in the real life in the bright sunlight and the wind plays in your hair. All exits lead out of the seemingly so real story. And the more unpleasant the series had become, the more you long for, to find the exit.

Most films and novels describe the human suffering under any particular angle. The cheap series and books, the "Penny novels", build their power only through the current of the story: "What comes next?" Is the banal

question. Characters are stereotypes and the stories has, apart from the purely timing, no dramatic art. The better novels and dramas also have an act, but the crucial issue is the depth of the characters and the drama thrives on the existential question.

Can all this not also be seen in any human life? In most life processes purely temporal events are in the foreground: childhood, youth, education and work, first love, partnership, children, separation, illness, death. And what's so special about each story? It is the specific suffering that a person is experiencing. The stories told in novels and movies and the seemingly "reality", are all thought identifications. They are various stages of conceived reality. And so all considered life stories are not more true as the daily soaps, but merely otherwise unreal. One is fiction, to be on television, the others are fiction, in the minds of some people. Films such as "Matrix" or "The Truman Show" theme the relativity of fiction and the so-called reality.

Novels and films are the modern mythologies. There are stories, which I can identify with. There is the Harry Haller from „Steppenwolf“ by Hermann Hesse, with his personal drama: a man whose personality is torn between "being a wolf" and "being a human", both sides feel and experience the pain of human life in its own tragic way. It is the desperate search for the outcome of the trap.

A very different character is the Jesse from the film "Breathless," played by Richard Gere. Here it is a passionate man, whose freedom brutally meets on his own limits and who would die rather than to surrender: "It is all or nothing for me, baby!"

Wilhelm Reich, in "The Murder of Christ" indicates that is not a matter to describe life and suffering in the trap but to find the way out:

„It makes little sense, to design thinking systems about the nature of the trap, if the only thing you would have to do to leave the trap, is to recognize it and to find the outcome. Anything else makes no sense: to sing hymns about how much one suffers in the trap, as the enslaved negro does; or to write poems about the beauty of the freedom outside the trap, the man in the trap dreams of; or to promise a life outside of the trap after death, as the Catholicism promises its faithful; or to confess a

semper ignorabimus as resigned philosophers do; or to set up a philosophical system on the despair of life in the trap as Schopenhauer did; or to dream of a super-human that is totally different from the man in the trap, as Nietzsche did, until he, caught himself in the trap of a mental house, finally wrote the full truth about himself - too late...

The very first task is to find the exit from the trap. How the trap is like is of no interest, apart from this one crucial question: WHERE IS THE OUTCOME OF THE TRAP?“(The Murder of Christ, S.33/34 To be replaced by the english original)

What is suffering? Everyone knows the emotional states of suffering: fear, anger, depression, resentment, dullness ... there are many conditions that we experience as suffering. But the suffering goes deeper: it is above all the suffering from the suffering, ie at the apparent inevitability of human fate.

The cause of suffering is resistance against what is. The mind - the „little me“ as named by Eckart Tolle - lives in the past and in the future and ignores the now by internally refusing the present moment, to fight it or run away from it - for example, by the idea: "If this-and-this happens, then I will feel better." These thoughts ignore the life. Because only what is now, is life: the environment in which we are, the people that we meet, our own physical and emotional condition and much more, what is my direct sensual experience. And what is not our life? The obsessive thoughts of a past ("I feel bad, because...") and an imagined future („I will better, if ...“). This future is only a projection of the past to a possible coming reality, full of hope for improvement and full of fear of loss, and ultimately death. Thus, the now is rejected and one's own life is seen as hostile.

So people do for thousands of years, suffering is experienced and created anew. So it comes to wars, slavery, exploitation of human beings and nature.

By not opposing the now, by accepting and welcoming everything we encounter, we cut the cause of suffering. This is the simple essence of the teachings of the awakened. But that does not mean that immediately all the suffering is overcome and we may be happy for the rest of our life. The millennia in which people have endured suffering have created an independent instance: the pain body. It is the pain from our own childhood, the pain

of our parents and other people who had influence on us and therefore the pain of all those who in previous generations lived. This pain body lives in us as if it is an independent being. It is blocked life energy, that is organizing in us like a sovereign and foreign identity and that in cycles suggests, to be "me" and in those seizures of pain controls our thinking and actions, if we are not aware of it.

With the term „pain body“ Eckhart Tolle means exactly what Wilhelm Reich called the „character armouring“ or the „emotional armouring“. It is emotional trauma, which anchors in our physical structure as chronic muscular contractions. Even when we are born in this world, we share this general structure of human suffering, which has many names: the neurotic character structures, the pain body, the original sin, the suffering of existence. There are different ways of viewing the same phenomenon.

When I was confronted with the response of Wilhelm Reich on the nature of the epidemic of neurosis - another term for the pain body from psychoanalytic view - the aspect of self-knowledge and self-therapy was for me as for almost all others who read Reich, in the foreground. Only much later - after the trials, to heal oneself on this information had failed - I had to realize that this knowledge is not suitable for self-therapy, since Reich from the outset assumed that a therapeutic treatment is done by highly trained doctors and psychoanalysts who are trained in the techniques of orgone therapy.

But for all the different forms of therapy for which the name Wilhelm Reich stands - from the psychoanalysis to resistance analysis to the various body therapies - it was always a matter to understand and abolish suffering - although often - with inadequate resources. One could say much about how these many attempts of liberation failed. It seems to me important only, to describe how the self-liberation may work. And applied within the new consciousness the recognition of the pain body will certainly generate completely new therapeutic methods. It has nothing to do with the therapies. The problem lies in the people who apply the therapeutic methods: the patients and therapists.

A therapist may not help the patient becoming more healthy than he himself is. If a therapist himself is neurotically disturbed (or is completely identified

with the ego) he would inescapably misinterpret healthy reactions of the patient and even try to fight them. I myself have often enough experienced that e.g. spiritual approaches of patients principally were viewed as pathological by therapists, because some therapists reject every spiritual approach as irrational. (Often while themselves performing an own spiritual practice, that means, only the spiritual ideas of the therapist are seen by him as reasonable.)

And a patient who feels the pain to be his personal problem, cannot see the outcome from the trap. Often, then spiritual escapes from the misery are sought: if the patient continues to see "the problem", as an objective reality - for example, as "bad karma", "misfortune", "bad energies", etc. - and hopes to maintain a solution from the outside by a powerful mighty instance - "God," "Buddha", "angels", etc. With this kind of spiritual practice the cause of suffering is made into a self-existing reality and the solution is sought in a salutary practice, that has to be carried out only long and hard enough, then eventually the liberation comes as a result. I think the therapeutic criticism of these experiments to get rid of suffering are perfectly justified, because they are in fact primarily a cry for help and no solution.

The therapeutic approaches with which Reich has worked are based on the functional identity of the different levels of suffering. At first a trauma is an event that can not be processed. It is anchored in the structure of the people at various levels as blockades: firstly as a mental block, that shows for example, as forced idea, as a fixed opinion, as unshakeable "truth", secondly as emotional blockade, as for example expressed as isolation, fear, disgust and other destructive emotions, and thirdly as physical blockades, to be expressed as chronically contracted muscles by certain muscle groups - for example, the breathing - that can no longer completely relax. These muscles work in the sense of the word constantly and consume energy, just as the energy is exaggerated and consumed by forced ideas or destructive emotions. Blockades are nothing more than energy, that is always forced into the same patterns already given.

If a blockade is resolved by a therapeutic technique, the contents are solved at all levels, mentally, emotionally and physically. Functional identity means it is perfectly possible to dissolve mental blockades, for example with

a predominantly mental analysis techniques such as psychoanalysis and by this to liberate also the emotional and physical aspects. An emotional analysis technology would be e.g. the gestalt therapy and physical therapy would be orgone therapy or bioenergetics. Reich assumed that in the therapy itself it is the resistance of the patient that determines how effective the process is. The mental content - thoughts, e.g. associations and dreams - can best be controlled by the patient. The emotional content is often merely played and patients and therapists often lose the way in bushwood of emotions. The physical blockades are usually completely unaware to the patients and can at least be controlled. They are therefore at the best designed for therapeutic success. But in order to treat so, a therapist himself first has to undergo the process of the liberation from physical, emotional and spiritual blockages. And experience has shown that very few therapists could reach this state - Reich called it "genital power" - really safe, and can sustain it. Reich had initially been too optimistic that it was possible, to train many therapists, and later himself found that therapy, also orgone therapy, is no effective way to free humanity from suffering. For some patients it may be a help, but the financial, timely and organizational efforts makes orgone therapy to a very exclusive method that actually is accessible for very few people. However, there is many insights into the nature of neurosis and its solution by Reich and many other therapists, so one may expect that after some time there will eventually be methods, which allow each person to withdraw from the dull suffering. I think the statements Eckhart Tolles on the pain body, to become aware of it and to dissolve it, are so valuable that I hope that this approach will also find it's way into the therapeutic models.

Before coming closer to the approach of Eckhart Tolle, I would like to describe a detailed example of how a traumatic blocking arises, as reflected in the structure of the individual and anchored the social reality. I use at the outset the term "pain body," as synonymous with the "neurotic character structure" or "physical-emotional armoring" of Reich. They are in any case energy blockades, that emerge as compulsive thoughts or fixed opinions, or as destructive feelings, or as muscular contractions. The energy flows no longer, can no longer be discharged and this leads to the compulsive desire to renew the pain so that these energy structures are unconsciously revived.

Actually, all these pain body attacks (neurotic seizures) are an attempt of the individual, to free himself from this pain.

An example: I have time and again seen that mothers believe that babies should left screaming, with pretended rational arguments as "this strengthens the lungs" or "I do not want to be blackmailed by the baby." As a baby does not know a „me“ and a „you“, it also can not blackmail someone. A baby is always crying from pain, usually physical pain or it experiences hunger as threatening or because it has fear. And this pain is real and physical. It is fear of death. A baby has not yet thought ideas and knows only the emotions joy and fear. All other emotions postulate a functioning mind.

The most important in this pain is its relief, is consolation, the physical proximity of the mother or other close relatives. The adults do not even feel differently.

A screaming baby experiences now that it is not consoled lovingly, but left alone. It is put in his bed, and it only gets attention again when it ceased to scream. It experiences a serious trauma. If this happens several times, the baby will have understood that it has to hold the breath and suppress the expression of pain - his crying - to get attention. That is the cause of a physical, muscular blockade, as Wilhelm Reich describes it: the emotional content (the consolation comes after the suppression of fear of death) gets connected with the muscle contraction (to hold the breath, so the tension of the diaphragm, abdominal and chest muscles). The process is obviously unconscious. The two functions "to hold the breath" and "fear at the experience of bodily closeness" are functionally linked.

This part of the pain body so becomes autonomous, ie it gets it's own identity. This human may never again experience bodily closeness, without to stop the breath and the pain body is triggered by any bodily closeness: in any intimate contact fear is experienced and crying babies also trigger the contraction. And although the human experiences this as terrible, he is drawn to them as magical, because behind the pain and behind the contraction there is still the unrelieved longing for love, for consolation, for salvation.

The person wants to encounter this pain again and since he is not aware of the connection, he will, to be able to accept this experience mentally, also connect a mental content with it. He believes that his pain „is made“ by an

external cause and therefore will blame someone - for example, one's own baby, that in fear screams for bodily contact or he blames his partner who wants to be close to him. Closeness is experienced as pain and the baby or the partner for the pain, again, will be "punished" or „made responsible for“ or „is guilty“. Here starts the new cycle, that is, also the baby of the next generation will experience this trauma, because this person also emotionally can not stand a crying baby. So the pain body transports itself through the generations.

It is not just one trauma, but there are hundreds, thousands, with which people grow up. Every war leaves cruel, bestialized people.

Centuries of wars in Central Europe brought out Prussia and a German Reich, that provoked two devastating world wars, that by the population in common were welcomed with "Hurrah" calls and overestimated patriotism. A similar role played the Japanese culture in Asia. Slavery left a broken black population in Africa. And only there the cruel rites of female genital mutilation is practised. The oppression of women as property of men created destroyed emotional structures over thousands of years, and yet will endure many generations to be overcome. All these serious psychological and emotional injuries live in every individual human being. And always, it is the victims themselves, who carry these disturbed emotional structures on to the next generation.

In the list of the various levels of functional identity of blockades and their solution so far lacks the energetic, spiritual level. To adjust this level, Eckhart Tolle speaks of - but also many other teachers who speak of spiritual healing - into the model, we should once again have in mind that the solution of a blockade always is effective at all functional levels. Eckhart Tolle told that his pain body completely dissolved in a single experience. It is possible, to dissolve the pain body through spiritual experience. If this solution did not happen also emotionally and physically, it would not have been complete. I have not the slightest doubt that what he reported about his experience and of his life after then is accurate in all its details. Since I myself have experienced many "small" solutions of the pain body, I can say from personal experience that it is not fiction, but comprehensible and practical knowledge. I would therefore once again summarize the key aspects of the pain body:

By applying the findings of living in the presence, we can not say: "From now on we are happy!" It is not that simple. We have to accept the existence of the pain body in us. Each trauma, every pain, we have experienced - from early childhood to the present - leaving traces as blocked energy, which realize in our muscles, feelings and thoughts. This means that even if we do not create any new pain after awakening into the presence, we are dealing with the residues of old blockages of energy.

This is the pain body. And while it is unconscious, it can sustain in us as alive and moving us to believe to be it, and it brings us to act in its sense. But we are able to dissolve it into presence if we become aware of it.

The pain body behaves like an independent creature that lives in us. It is as I said, blocked energy, that is structurized according to its own laws - Wilhelm Reich called it "character structures". To see the pain body as an independent being helps us to understand, as long as this view will not become a new mystification. (The Catholic Church did exactly by the exorcism of so-called demons and devils. This view obscures the facts again, by creating new „real causes“ and thus creating an even bigger problem.)

The pain body has two states: it is either active (it is awake) or it is latent (it sleeps). When it is active, we feel pain: anger, depression, anxiety, obtuseness and other painful conditions. In this state we want pain we are looking for it (even if we would vehemently oppose this allegation in the acute phase, because the wanting and searching of pain must remain unconscious, so that it can act). The pain body feeds on pain. And that happens once a relatively unseemingly trigger causes an usually oversized outbreak of pain. It may be an unimportant remark of a close relative or even a mere fearful thought when awakening in the morning. This is the moment when the pain body changes from the latent into the active state. Of course, the pain body claims that someone or something has seriously harmed you to justify its over-reaction. And now becomes stronger in order to feed: it take over your thinking, claims to be you and any idea now is destructive and supports the emotional pain. Emotions and thoughts are swinging each other to higher levels, give each other energy.

Another way of the pain body to feed itself, is on the reactions of other people (other active pain bodies). You meet other active pain bodies or you

evoke the pain body in another human being. Thus, destructive thoughts and feelings are exchanged as painful insults, humiliations and injuries among people and the pain bodies celebrate a feast.

The pain body behaves like an addict who wants to have its drug. It loves the pain and is doing everything possible to maintain pain, to feel and distribute pain until it is fed. There is no rational argument, not appeasement and not a loving attention, that could discourage the pain body, to renew itself - until for this time it is fed with enough pain and falls asleep.

Everyone has experienced this, especially in close partnerships. Suddenly the beloved one becomes a monster. Everyone has a pain body, but it is easier to detect in the other than in oneself - because the key mechanisms are largely unconscious. The typical relationship drama begins with the outbreak of the pain body in one of the two partners. But pain bodies are very clever to find the triggers in the other and use it to wake up the pain body in the partner. In typical relationship dramas the pain bodies give each other, what they deserve: pain. This corresponds to the sense of a relationship as well as the exchange of sexuality and tenderness in the pain-free periods. Not only the two people do have a partner relationship, but also their pain bodies. Since this mechanism can not be accepted by most people, the pairs split again, once the painful cycles are unbearable - in the delusion, that by this they could get rid of the pain body.

How long the "feeding times" are ongoing, is very different. Some need only a few hours. Others are active for days or even weeks. Few people seem to live as a permanent pain body.

Although it has so destructive effects, especially in the social interaction of people, the pain body is nothing "bad" or "foreign". It is not the enemy, but it is blocked life energy, comparable with a clear mountain stream, which at one point is dammed. The water remains the same clear stream, but it now very has destructive effects. It is blocked living energy.

How can we get rid of the pain body? Quite simply, we accept it, acknowledge its existence and look at it. Because it lives by the unawareness, by its denial. As we look at it consciously, we can prevent that it is fed further by pretending to be „me“. And we recognize that the pain body is not „my problem“, it is nothing personal, not a disease - it is a circumstance in which

mankind lives. Each pain body is the suffering of humanity, of all humanity.

We can bring awareness into the pain body and so dissolve it. The easiest is that if it just awakens from its latent state. The more conscious we can experience this moment, the less the pain body will succeed to usurp thought. We note that a small trigger produces an enormous emotional reaction. This is the moment to remember and not to allow the pain body to become „me“. You feel the energy, the emotion, which comes from the body, usually from the abdomen, stomach or chest, or from the close neck. Since these feelings are so strong, they are very obvious and can be felt in the body as nausea, as heaviness, as a hole in the interior, as shaking anger or cold fury, as confused feelings, as a tremor in the abdomen as dizziness, pressure in the diaphragm or in the stomach - there are many negative feelings that one may be aware of.

If you look at these feelings, the pain body can not no longer unconsciously influence the thinking and become an unhappy me. There is turbulence in the body, unpleasant feelings and emotions. It makes no fun and often requires great courage and overcoming, to look at it and to feel into it.

The conscious looking at it is the beginning of the end of the pain body. But the practice is not "How do I get rid of the pain body?", Which would make it again a new identity. The practice is simply to accept and to look at the feelings that are there. Not more! We do not get absorbed with it. There is no new story and no new unhappy me. You just look at the feelings that are there now and accept them as the expression of life at this moment. You let the pain, as too. You are the awareness that can allow the pain to exist. You are the great compassion. You bring mindfulness into the pain body. And so you get a powerful change in your life: the one you'll immediately be in the presence, on the other hand you dissolve the pain body. This may not work the first time, but it works more often and better.

Soon, you will understand that the body pain is not your enemy, but your ally. Each pain attack wakes you up, makes you a little more aware. You realize clearly that the pain body can not no longer anchor in your thoughts and that the feelings that previously tortured you through hours and days, after a short time transform into wake awareness. It can also happen that you fall asleep because the feelings that you experience, go beyond what you can

stand. Then you'll often awake from sleep beyond the pain body.

You just stand the unpleasant feelings and simply accept and welcome them as the now, as long as they are, and you're aware that it is your still presence, which allows the pain body, to be.

A good way it is to go into the awareness of the inner body in a state of acute pain. You feel the inner body and the perception of the pain is a part of it. This can be very unpleasant. You may feel intense nausea, perhaps so strong that you want to hand over (the course you can do). Or you feel oppressive fear, pressure on the chest, a spasm in the diaphragm - let it. Feel it and be the one who allows, and who is aware of the feeling. Be the observer of this scene and look at it with interested.

Often it happens that you're angry or upset and that seems like you're cut off of the inner body by the perception. In this situation it is useful to listen to the energy noise in the head and thus to gently draw the attention away from thinking into the energy perception. Because if you can not feel the inner body, this happens because the pain body has already affected your thinking and separated you from your body perception. In this situation it helps to remember to accept the present moment by saying „yeah“ and even mean it. Say it aloud when you're alone. Hear the sound of the internal energy in the head, say "yeahh" and feel how the sound spreads in the body. Most now you will very quickly feel the inner body and thus also get in contact with the triggering emotional and physical pain. This approach is also promising when the pain body is already some time active and has affected your thinking. You remember sometime while it is already active, that you experience an acute pain body seizure and with the energy perception and the loud "yeahh" you go away from thinking into the energetic and physical perception.

Each time, if you look directly to the pain the body, its energy is diminished, because it can no longer renew. It can not feed any more of unhappiness, because this only works unconsciously. At the same time you win the energy back, that before was caught in the pain body, your life becomes full and versatile. You gain vitality.

It is also possible, to confront the pain body with the inner body as long as the pain is only a "slight discomfort". I experience it often so. If I at this

moment I can be aware, it is possible to avoid that it associates at all with a mental or an external object, with any trigger. If I can not do, it becomes a real pain. Then I suffer, "because ..." The deeper a pain has become, the more attention it needs. A weak pain can be easily been looked at by deeply sensing in the inner body and possibly also by triggering the plasma flows. Then the pain „burns“, without actually having developed certain definable feelings. It even seems to be that the blockade, that first was felt as the pain - the discomfort - now in the burning process becomes particularly intense radiant energy, as would the previously jammed energy start to dance for joy in the body. I can only express it, as I see it. Maybe one day other people add their own observations to these descriptions.

It also may happen that the pain body in a situation gains the power over you again. Then you notice it afterwards. But you notice it. Before this is all was experienced completely unconscious, you have blamed other people and apparently separate events as responsible for your pain. Now by and by you win awareness of your emotional budget. The process could take some time. But increasingly you will notice the pain body at an early stage before it can make you think you are it.

If you understand how beneficial the dissolution of the pain body is to the development of awareness you no longer ask the question of how long it will take until it finally dissolved - three months or three years ... what's. Each pain body seizure brings you closer to you yourself. It is an internal growth process, you can also consciously perceive. And the pain body is your ally, your teacher. It is a powerful practice to come into the consciousness of the now.

The pain body is the emotional equivalent of the ego. The ego produces thoughts that make its identity. It tries to enlarge itself with things that it wants to add to its identity, and defies others that it considers as hostile. The thoughts therefore contain mostly things that are connected with unfulfilled desires or with hostility and hatred, with potential suffering: "I would like to have." (I have not yet, I miss it.) "I want to get rid of." (I identify something as hostile and fight it.) That may be things, events or just thoughts. As each unconscious thought is actually a resistance to the now, any thought of the ego is a potential trigger for pain, if the content is associated with an emotion.

The reverse also makes sense: the unconscious thoughts activity is the avoidance of the potential pain. The original feelings are always full of peace and joy. Only through the assignment with painful thoughts they are turned into pain. Where is the pain, if it is not acute? It is latent. As Reich describes, it is anchored in our autonomous muscles as a chronic muscle spasm. The pain body exists as an essential part of our organism, as blocked energy, because muscles, which are tense, actually permanently consume energy and where the energy is bound, it can no longer flow. The pain body is a malfunction of the body. Why don't we feel this always? Firstly, it is the function of these blockades, not to feel suffered trauma. There is a balance of terror: just as much energy is required to bind the pain, as we spend in order to maintain the muscular blockades. The result: zero. We feel nothing more. If this is out of balance - and, of course this constantly happens - we are experiencing the pain in one way or another. What does it take not to feel something? One thinks of something else. We can influence pain by the mind. We can find ourselves in an extremely stressful experience and mentally completely separate from the body or even develop an amnesia. Under hypnosis, we can experience a stitch as pleasant or burn from a cold coin, depending on what was suggested to the mind. It would stand to reason to see the unconscious thoughts activity as the established "normal behaviour" to control the permanent existing pain. With the constant inner chatter, we prevent to confront ourselves with our feelings.

Reich describes in his "three-layers-model," that the human character is structured into three main layers, like an egg: the core, the shell and a second layer in between. The innermost is the core, the originally good, the very essence, as we feel ourselves in the depths, what we all really want to be and what we feel drawn to. Nevertheless, most people live in the third layer on the surface. It is the custom polite behaviour, the norm, the superficial friendliness, in which people meet in public. Between core and surface is the second layer of destructiveness, of distorted emotions. Every natural, loving impulse that comes from the core, has to cross the second distorted layer and then either manifests as destructive behavior or as controlled superficial affectation. All vital impulses originally come from the core. Only in exceptional situations when an impulse has a lot of energy, it may arrive

directly from the core to the surface, for example when people fall in love. That is why people in love seem to have an entirely different character for a certain time: gentle, loving, attractive. But that holds only as long as these strong emotions can be maintained, then this person again shows his normal superficial character structure.

As the core is enclosed by the destructive layer, people can not voluntarily approach from the surface to the core without to cross the second layer. That is, any voluntarily attempt to reach the heaven passes through the hell.

This model fits well to the picture that Eckhart Tolle characterized of the human existence, if we equalize the surface layer with the ego, the core with space consciousness and the second layer with the pain body.

I believe this correlation is useful because it indicates the tragedy and the responsibility that are connected with the process of becoming conscious. In the process of awakening we encounter our pain as we have opened this second layer in us and make it conscious, because it belongs to our structure. It would be naive to believe we could pass it by. There is a certain kind of spiritual people who try this and then seem to be strangely cut off from emotions, who are not accepting deep relationships, who organize around themselves an orderly, apparently intact life situation, and then believe that everything would be fine if they only follow their spiritual content: meditation, vegetarian eating, talking quietly, always friendly and never upset, ie neither showing desire nor hatred. This can happen if the ego plays "enlightenment". That is the stupidity, the third of the "three mental poisons" next to the hatred and desire, as shown by Buddha.

As long as the pain body exists, it will always come up again, if we start to change something in our structure.

Eckhart Tolle describes in his book "The Power of Now!" how he lost his pain body in a single attack of severe depression and death longing: he recognized the contradictory nature of the pain body: „I can no longer live with myself.“ He was drawn into a vortex and lost consciousness. And the pain body in this situation has obviously completely dissolved and never returned.

I have the experienced the conscious presence, when my pain body was exaggerated by unbearable noise and my mind-I was weakened by sleep

deprivation and extreme physical effort. The change from extreme anger and the powerless feeling, to be helplessly delivered an intolerable situation to deep inner peace was so convincing that I have no doubt any more, that this "method" works as described. Unfortunately, my pain body did not dissolve completely and therefore I have like any other person to rely on to proceed on this process by gradual disengagement.

But it is the first time that I experienced a practice as functional. To name it "spiritual" or "therapeutic" is not more as the play of mind with categories, because it is a living process beyond words and thoughts.

It is my deep wish, that these findings will be used as a new generation of therapeutic procedures as self-help method as well as applied therapy. I'm not a therapist, but I assume that something that works for me, also will work for other people.

Of course I know how sensitive some experts react to „recommendations“ of this kind, especially if they come from a lay. I can only say that while I am lay in respect to therapeutic training, but I am a trained patient. The procedures that I have experienced were either poorly executed or not fit to my character, but crocheted after a single "mesh". I have met so brutal experiences as the "Action analysis" of Otto Mühl and various rather helpless attempts by "orgone therapists", who never had a corresponding training, but at most had been patients of an orgone therapist. The most successful therapy, I received from a very respected psychoanalyst. She made no analysis - because I was too fragile - but with whom I once a week met to discuss my development of a serious depression. The confrontation with the books and CDs of Eckhart Tolle was in this time. And since I often asked her, with what methods I successfully could proceed against depression, we came to the conclusion that I best go on working with the knowledge of Eckhart Tolle. This advice was by far the largest therapeutic success, that I experienced and I am very grateful for that.

Chapter 15

Listen again, little man

1946 a great man - Wilhelm Reich - has written a text in which he addressed you directly. It was the emotional reaction to the many injuries and indignities that he had to face.

It was the result of the inner storms and conflicts of a natural scientist and physician who watched, over decade first naively, then with amazement and finally with horror, what the Little Man in the street does to himself; how he suffers and rebels, how he esteems his enemies and murders his friends; ...This "Talk" to the Little Man was the quiet answer to gossip and defamation. (Wilhelm Reich, Listen Little Man, P.5)

Now I speak to you, little man*, since the speech, that Reich directed to you 62 years ago, is still as timely as it was then. He could not have foreseen 1946 that the campaign, you've started then, would be his end: you have falsified his research, burnt his books, destroyed all its equipment and finally jailed himself under a formal pretext. He died in prison with a broken heart. You have broken his heart. It happened one week before he should be dismissed.

"I am not responsible," you say? But, actually you are, because this "you", which reads here is not a single person. You are identified with the ego, the network of identification with form, with things, with thoughts. You are the

* The thing I will tell you here is hard, it's the unvarnished truth about you, the little man. But I want you understand that I do not distribute „guilt“. It is not about guilt or remorse or punishment. It's about knowledge. Because the person who reads this is much, much more than this reduced image of a human being, resulting from identification with the mind. "The little man" is only the part that does not understand that every individual is the universal consciousness. Everyone is the whole, full of beauty, dignity, goodness, each human being carries the glory of the divine consciousness into the world. And because this is already so, there is no possibility that sometime in the future it could be achieved. If you - you, who reads this - do not know this as a profound truth and live and feel it, it is because you identify with the "little man" in you. And with this little man I speak now.

ego, that dominates the world. Everyone who identifies with the ego, is part of this network and is also the whole ego.

There are several world conspiracy theories that say that we are dominated by dark powers: by the Illuminati, the Rockefellers, the Skulls or a clique of capitalists. Don't fool yourself, little man. It is yourself. There is no conspiracy necessary to dominate and suppress you. You're in power, a little man and you use that power bad, because you use it, to exploit yourself and to destroy other little men.

In the last century, you killed more than 150 million people in wars and mass destructions. You have gassed children in camps, thrown atomic bombs on sleeping cities. You have killed people because they were black or white, because they are of the tribe of the Hutu or Tutsi or because they lived to the east or west of the "iron curtain". This is madness, your madness, little man.

And if I say "little man", I am also thinking of you, little woman. You are suppressed by little men, but you raise your sons so that they cannot do other than treat their wives and daughters again as bad. You are as much a part of this system of little men and women. It's little women, that still cut off the clitoris of young living girls in unspeakable pain and stitch up their vagina order to make them little women, too.

"I'm still not responsible, I am totally against such inhuman archaic rites," you say? I want to prove that you're responsible, because I know you, because I know myself. In me is also a little man but I have recognized him and he is getting smaller and dies. Because I take his basic of life: not to be recognized. To be detected is his end.

Thousands of young boys - in the U.S. over 50% of newborn boys - still the foreskin is cut off - with spurious religious reasons. Do you think the ritual is not so cruel as the circumcision of girls? Then you look at YouTube films about "circumcision". Hear the piercing cries of pain of small boys, when they encounter the amputation without anesthesia in the operation, celebrated on the child fixed to the baby-table. There are still little doctors who give "medical" reasons for this "inhuman archaic ritual". The difference to girls' circumcision, which is still carried out in Africa is significant, but the purpose is the same: children should not be able to satisfy themselves, they may not feel lust in their loins. And if so, should they feel the pain if the

most sensitive part of the body that only serves for the desire development, rubs unprotected in the rough trousers. It will be insensitive because the delicate skin of the penis solidified. To masturbate now the boy needs spit or cream and this is not just done by the way in the school-bus. Prudery in its most horrendous form is the only reason. You know that the rabbi knows this and all guests on the circumcision ceremony, too. You know it, little man, you being against "inhuman archaic rites". But you are going as a guest to this celebration and will say nothing against, because one could take you for an anti-semite.

Can you imagine, little man, that this rite long time ago was introduced for the reason that the circumcision of girls can be justified under the pretext: all children are circumcised?

Millennia long you have neutered your male slaves. "I am strongly opposed to slavery," I hear you say. Have you ever been in a bar and sent lecherous views on the girls, that dance for you nakedly at a bar or in a cage? And if you can not afford it or if you reject it morally, do you tell this your boss or your business partners who do it? And who pays for the many sex slaves, who work under inhumane conditions in your warehouses? You are it, little man, and who says, that you have no other choice than selling yourself under such unworthy conditions? This is you, little woman.

Do you buy cheap cotton from India or cheap sneakers from China? Did your DVD player cost only 29 Dollars? Where do you think, these cheap products come from? You say you're against slavery and child labour. No, little man, you only deny to see it. You're opposed to see that millions of slaves are working for you.

I tell you a secret, you do not want to hear: you're responsible for everything that is coming up in your awareness. Switch on the news: you are responsible for everything of what you see, you have made it. Not at one part of 1 to 6.8 billion, but at 100%. I know that you do not believe me. It is nevertheless true. I do not care what you believe, because I want to give you no faith. I will speak of facts and you can recognize them or not. If you want to turn a blind eye, you can do it and yet rotate another round of the suffering. You will suffer for so long until you want to take responsibility - voluntarily. You have closed your eyes for so long - thousands of years - and you have successfully

defended your right to suffer so far. Is it not time to conclude?

2600 years ago, a great man discovered you for the first time and successfully defeated you. The message was so simple: in you is a great man, every person is already fully enlightened, you only refuse to recognize. He has described in detail how the suffering works and how you can quit. You did not even have anything special to do. Only listen and understand.

What did you do with this message, little man? You have made it a religion and revered the bones of the great man as relics. You have created a system of senseless exercises for your "karma clean" and you told yourself that you only need to perform them some lives, then finally you have as much "accumulated merit", that you have the right to "receive" enlightenment. All other will be reborn in hell or as ghosts or animals. You have been fooled, little man, it does not work. You are not more or less enlightened in the future than you are today.

I tell you a secret, little man, you sure do not want to hear: there is no future. There is no past. And that is not a philosophical gimmick, but bitter and sweet truth: Only if you know this, because you experience it yourself, you're not a little man any longer.

Another big man who told you 2000 years ago, that you yourself are divine and that you can achieve the kingdom of heaven on earth - not in an imaginary future, but today - you treated badly: you have tortured him and nailed him to a wooden cross, because you not wanted to hear his message. Then you have again made it a religion and revered the splinters of the cross as relics. You have created a system of senseless exercises to relieve the soul from sin and other little men told you that you will be refined after the death in purgatory and eventually will be reborn with all believers again to eternal life. All others come to hell. You have killed millions of people in God's name in order to convert them with violence and turned his message of love in its opposite: you have made that your children are not in a position, to experience the love in their bodies without feelings of guilt. You murder Christ again and again in every child, that you criticize, humilate, beat or despise because you think that you as an adult have more rights than a child.

You're crippled by your parents and other little men and you are doing the same with your children. The methods are changing, the effect remains the

same: today you do it with porn films, which they share with their mobile phones, with indifference and emotional neglect, with flat-rate jags, senseless pressure to perform and you suggest them that they are special when they have Brand clothes.

I tell you another secret: you do not exist. You're a paper dragon, a ridiculous blown up mental construct, that exists in the minds of all people that believe in you. And I also know where you are: you sit in a small part of the brain in the upper left-brain hemisphere, in the language center. There are you performing stories. You think stories and the human in which you hide believes then that he is you, he believes in the story, you tell him. You make your human to a little man. A great woman, Jill Bolte Taylor, has discovered this by accident, when exactly this part of their brain has been set out of function in a stroke.

Do you know the TV series "Stargate"? If not look once. These people are fighting with the "Goa'Ulds". These are reptile like larvae, which live in humans. This human, the "host" lives then the personality of the Goa'Uld, the human is powerless and must watch what happens with him. The Goa'Ulds are cruel, and inhumane - and they have to be worshiped as gods. You're the victim of a Goa'Uld, little man, you are obsessed by such a larva, without knowing it. It sits in your language center and you think you're it who thinks, speaks and acts. So naive and banal this soap opera may be - is shows the truth about the nature of the ego as a modern fairy tale.

The stories that you perform, are complex. They include your life span, which you think as "your life". They also include the history of your country and then do you think you are a German, an American or Iraqi. They include your race and you think you are a white, black or Chinese. You think you are Christian, Muslim or Buddhist. You think you are a lawyer or union secretary or member of the Democrats. And all these stories that you believe you fill with role-playing games. You act as if they were real stories. And you give the most precious thing you have, for these banal stories: your life, your real life. The stories that you celebrate are still more banal than the soaps you look to.

Because you do not really exist, you must constantly prove your existence. You have fear, little man, terrible fear that this truth reveals. You feel terribly

alone, because although you identify with the big ego of the world, you feel that you do not really exist. You are alone in the vast cosmos. What do feel you when you think how big this earth is, next to you almost seven billion more little men and women? What do you feel, given the immensity of the universe, where you are totally alone? You're separately fighting at your place to perform your life, to learn a job, you are looking for a partner to raise children and will be getting older. Is that all, this is really all what you want?

Because you're so terribly alone and afraid you have some people around you, other little men you call now "we". It's your family, your friends - maybe 10, 20 or 30 people. Then you go in a club so that the "we" becomes bigger. And to prove that you exist, you make enemies. Enemies are important to you, they belong to your story. There are some real people with whom you have dispute. But there are other little men you call enemies, you do not even know. If you're conservative, "the Red". If you're a trade unionist, "the bosses". If you're American, "the Islamists" or "terrorists". The enemies are interchangeable: 70 years ago they were "the Krauts", 50 years ago "the Soviets". Do you despise the Latino from Mexico? In 20 years you will no longer come up with the idea that "the flood from the south" could cross the USA. Maybe you want to emigrate to Mexico then.

How are you doing these enemies? You give them names, to dehumanize them: you called them "sub-humans" 65 years before and have allowed your neighbors to be transported to death camps. You told yourself that they would "only be relocated", and then did get their housing, their furniture and their company at a price below ridicule the nail torn. But you do it also in your personal area: You call your wife a whore, because she fell in love with another man and take your children the mother. You make your fellow human beings to a template, a lifeless thing, you give him names, because you then can fight him as a thing. You can do everything to traitor, a criminal, a liar, a whore, because it deserves it, it has to be treated badly. It is a thing, not a human. So you do think, little man.

Because you still know what is wrong and what not, because you guess that your existence is only a small and insignificant story, because you feel that you do not exist, you make yourself bigger than you are. You buy you a better car than your neighbor. Because you want to show how important you are,

you get a title and call yourself "Prof. Dr." and you have founded an institution with a very weighty, scientific-sounding name.

You "do career" little man. You think you have to be better, richer, smarter than others. You compare with others, because then you feel bigger. This keeps only for a short time. Then again, you need something new to get a raise. And if that does not function, do you feel small, poorer, inferior to other little men. But even so you can excel. You complain then. To complain is an important activity to you. Because if you complain, you're always in the right, the others are wrong. Even the weather is wrong when you're complaining about.

You don't like your life, little man. Therefore, there is always something you want to achieve. And so you use the most of your power to plan the future. You think if this or that happens, you will feel better. But if you actually might have achieved your goal, you have to plan the future again, because you never feel satisfied. I told you already: there is no future. You always live now. But the now you can not feel. You think the meaning of life lays in the brief moments fulfilling your wishes: if you have sex, if you leave for holidays. This is not the now. This is the confirmation of the ego. These are the moments in which the little man believes to be grown a piece. I tell you something: with each of these confirmations, the recognition of you who you really are fades a little further away from you. They are the poison with which the ego gets you.

The stories that you think you repeat constantly in your head. You're like the crazy old men, who at the bus stop talk with themselves. You're doing exactly the same, you just do it quietly, little man. You say: "What I think is not your business." It does! With this inner chatter you feed your ego. It is the talk that your Goa'Uld performs with you in you. The ability to think is a beautiful thing, it is the property that the human animal has made to the rulers of this planet. But it has long become independent. What is the World Bank, the International Corporations, what is the President of the United States, what is the Federal Republic of Germany, what is money, debts, the internet? These are all just thoughts. Common ideas which became so powerful that all little men take them for "reality".

The reality, little man, is the blackbird, that just in front of your window

sings, is the movement of your eyes when you read this, the weight of your ass on the chair on which you sit. All this and much more is the life that you now live. Above all, it is the life energy that pulsates in you and your children. But to you this is not important. You think that what you will tell your daughter, because it's too late to return home. You think out what your colleague said yesterday, what terribly annoyed you, and what you tomorrow will reciprocate.

You know not what your life is, so you do think you one. Do you know how hypnosis works? It is quite simple: someone who knows how you function, another little man, leads you into a very short moment of not thinking. Then he assumes the role of your Goa'Uld: he suggests you his thoughts. And because it is normal for you to listen incessantly to a voice speaking to you, you do not consider, that what is said, no more comes out of your head, but by the hypnotist. Now that you're used, to do uncritically what this voice tells you, the voice tells you that you do not know the number "five" and you count: "One, two, three, four, six, seven ... "Even after the hypnosis. You do not even know that you no longer know the number five and if someone asks you how many fingers are on your right hand you will have six fingers. This exercise works with almost all people. Can you imagine now what the chatter in your head does with your life? Your life is a fiction story that you believe. And when the hypnotist does his job well, it is quite possible to suggest you a complete new story to you to believe in - until your own Goa'Uld again comes with his old story.

This is your freedom of mind that you love so much, to which you cling, to which you believe. Your freedom are the thoughts, that other little men have long before thought for you.

You say indignantly: but I am an independent person. Do you know what the term "persona"? It means the mask of the actor, which occurred in ancient Rome. Your personality is a mask behind which hides your life.

Because you feel so imperfect, you try to identify with things that you call "my things". Take a small child a toy away, which it takes as "my toy" and you see, how strong this identification is. It roars from pain, because it feels the loss as if a limb of the body was cut off. Thereafter, it is "my woman", "my house" but also "my opinion", "my faith", because even thoughts are things. How often you've already argued, because someone attacked your conviction?

Or you have withdrawn, but only because you had fear, you would be inferior in dispute. You think these things are a part of you, little man, so you try to get as much as possible. And you always think: if I get this or that, then I feel well then I am larger, more important, valuable. Then I finally will lose my fear, so you do you think, a little man.

But the future makes you fear too, little man. Maybe things lessen, maybe you lose your house, your wife, your reputation. And then? You know, at some point you are destroyed by the future. You will certainly die. Tomorrow, in three months or in fifty years. Then everything is gone, because all the beautiful things you can not take with you. You will go as naked as you are come, even more, because the body with which you've identified, you will also lose. It also is one of the things that you "have". "I have a body" you say, and you actually believe that the body is what you see hanging below. That is only true if you're the Goa'Uld, which sits at the top of the brain and which you believe that you're it.

You make yourself to a thing and then you have a relationship with yourself. This is crazy, because you actually live as you would be two. But it is what you take for normal, little man.

The future, for which you so passionately fight, makes you both hope and fear. It splits you off, because you use your energy at the same time for two opposing goals: you are longing for the future, you dream of - and the future, you fear, you want to avoid. And so you get nothing. Even the little success, you could have, is gone this way.

Because you're so busy with the future, you can not see the now. The story that you have invented, started in the past and you think it into the future. The now for you is only the point at which past and future meet.

You are so very busy with thoughts that you do not notice that life only exists in the here and now. The old Egyptians have not lived in the past. They lived now. And your great-grandchildren will not live in the future. They will be living now. To perceive, to feel, and even to think you can only now.

But you are lost in your thoughts, little man. You have fear, you annoy yourself, you plan, you justify yourself, you attack and defend - continuously. This is you live for. You do that many hours a day, always. And you take it for terribly important. Can you remember what you intensively considered

yesterday on the ride to work? Maybe. But what you complained two weeks ago for a whole day - what was that? And how important are these thoughts today, now? Your thoughts of yesterday are for you as uninteresting as the newspaper of yesterday. Of course you never think to the ponderings with that you have spent the last few days. And you still continue today, even if these thoughts get you do not step further. - But they get you away - away from yourself. The thoughts are unconscious. You think they are aware, because at the moment if you do, then you know what you think. Really? You do not want that they are aware. You want to forget them immediately and think further thoughts. You're addicted to thinking little man.

What sense does this constant inner monologue have? Ask yourself, little man, you will not find any sense. You'll find that it is insane. This is a good start.

I tell you, Little Man: You have lost the feeling for the best that is in you. You have strangled it, and you murder it wherever you detect it in others, in your children, your wife, your husband, your father and your mother. You are little and you want to remain little.

You ask how I know all this? I'll tell you:

I have experienced you, I have experienced myself in you, I have, as a therapist freed you from your pettinesses, I have, as an educator, often led you to straightforwardness and openness. I know how you defend yourself against straightforwardness; I know the terror that strikes you when you are asked to follow your true, genuine being.

You are not only little, Little Man. I know you have your 'big moments' in life, moments of 'rapture' and 'elation', of 'soaring up'. But you don't have the stamina to soar higher and higher, to let your elation carry you up and up. You are afraid of soaring, afraid of height and depth. Nietzsche has told you this much better, long ago. But he did not tell you why you are that way. He tried to make you into a superman, an 'Übermensch'; in order to overcome the human in you. His 'Übermensch' became your 'Führer Hitler'. And you remained the 'Untermensch'.

I want you to stop being an 'Untermensch' and want you to become yourself. Yourself, instead of the newspaper you read or the poor opinion

that you hear from your vicious neighbor. I know that you do not know what and how you really are deep down. In the depth, you are what a deer is, or your God, your poet or your wise man. But you believe that you are a member of the Legion, the bowling club or the Ku-Klux-Klan. And since you believe this, you act as you do. (Wilhelm Reich, Listen little man, p. 20/21)

Chapter 16

The power of words

In the object consciousness words - thoughts that are pronounced - are just seen as a form of communication: content, information is transported, to understand each other. With this kind to use words, the ego builds up a common reality of the people as a mental identity: everything that exists in this sense, needs a correlation as a concept. We believe that this is normal.

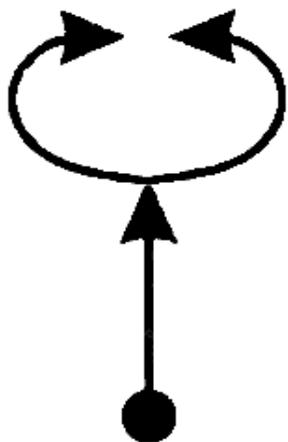
In metaphysical systems words are used in a broader sense: as mantras, as prayers, a magical incantations, as healing formulas, as blessing rituals, also as therapeutic information on drugs. The object consciousness can not see but little sense in this, most takes it just to accept and think: "If it helps, there might be something to it."

Apparently words are much more than we conceive in our limited everyday consciousness .

The ego gives no power to words, because it constantly uses them for its own purposes as confirmation of its own existence: "What happened to *me*? What has one done to *me*? What have *I* achieved?" it thinks of the past. And in the same way it projects a future from this past: "How will *I* react? What do *I* want to achieve? Will *I* get it?" The ego knows in the background that it does not exist, so it must continuously verify and confirm itself. The ego expresses its powerlessness, its smallness and insignificance in all of its thoughts and therefore its thoughts and words are powerless, small and insignificant.

The ego fears the future, just as it pins its hopes for it. Therefore it can not hope for a future without to fear it at the same time. Hope and fear are a brother and sister pair of duality, they only appear together. That is why the ego is always divided in its energy: the thoughts of hope and of fear use their energy to block each other. What emerges is: pain - emotional, mental and physical illness and a unfulfilled, unhappy life.

Wilhelm Reich has described this mechanism as the core of the neurotic function of blocking the living and he expressed this in the adjacent icon. It



refers not only to ideas, but to all the vital impulses that met a resistance in the energetically blocked organism.

One might argue that there are people who are successful and powerful, who project goals and achieve them. In manager trainings charismatic success-gurus show how to do that: one directs one's energy on one point, refers no more to doubts and concerns and applies the law of attraction. And it seems to work. Many who participated in these trainings are becoming more successful, more assertive and more determined. But will these people be happy?

The law of attraction applies to all thoughts, and as long as people are caught in the ego, in the duality, they receive from the universe what they order: success *and* failure, happiness *and* suffering. There is no "trick", to circumvent this universal law, even if it sometimes looks like, because happiness and suffering often appear rather deferred.

The powerful thoughts and words come from the area of space consciousness. Many people who have achieved championship in a field, for example as a musician, as a writer, as a scientist, have a partial access to space consciousness, which they themselves are hardly aware of. They operate beyond the ego and create wonderful things in their field. They are creative and inspired. This ability can be a gateway to the presence, too - if one is aware of it. Many creative people suffer, however, because their everyday life is not fulfilled by the same force. The reason is that they believe they themselves would be it - the me, the own mind - who achieves these benefits and they identify themselves with it. The ego loves nothing loves more than to be something special, to highlight *me* from the mass of the others. And that is often confirmed by the environment. Everybody wants to be identified with the guru, the pop star, the artist, the famous athlete, because a small part of the brilliance of this extraordinary person seems rub off to the own ego when is says: "When I spoke recently with X, he said to me ... "

Many famous people suffer from this misperception, but want to savour to

the full to be someone special, present themselves at every opportunity in the public or make outrageous demands of their fellow people. The daily press is full of it. They are seen as glittering icons, are issued as proof that "you also can make it." But this is only the published story of the ego. Soon they are forgotten or are laughed at. There are many sad examples. The ego is simply too small and too insignificant to deal with the vastness of space consciousness, to identify with the source of creativity. It is the old story of the sorcerer's apprentice.

Does this mean we should not aspire championship in a field? Of course not. Everyone has talents and these are to be identified and cultivated. It can also be a gift, to live happily in the presence, to do nothing, although in our culture this is not well liked. But there is a special force to be a master and to throw one's championship not to the ego. And the best method is to avoid publicly.

When the space consciousness expresses itself, it is always creative, fresh, beautiful. The ego is not in a position to create beauty, it is not an "important" category, as maximum an attribute of the design. If the ego creates, is due to achieve a result, a success, the best marketing - not beauty. If a creative new song succeeded, it is followed by hundreds of titles in the same style. Our culture produces masses of ugliness. We see that if we compare any medieval city with the prenet townscapes.

Since we are all anchored in the space consciousness, we feel beauty and creativity, when we meet it. The beauty of a work of art activates the space consciousness in ourselves and we feel joy, peace, sweet lightness, shining from the space consciousness to us. Unfortunately, object consciousness often wrongly assesses beauty as "outstanding performance of a genius." The "genius" is, to express the space consciousness, without that the ego takes over. It does not necessarily come from a person, it could be expressed by an entire production crew. I have often asked myself what makes the so obvious quality difference between American and European films. In the U.S., they produce different than here. In Europe there is a director who uses his staff. In the U.S. there is also a director for camera, sound, music, cutting etc., even the casting is done by a "casting director". If it functions - and in many films this is indeed the case - the space consciousness works as creativity

through all these independent artists. In Europe almost always only one director decides in all production steps and here the ego of an individual much easier dominates a film project.

The space consciousness expresses itself by all means, of course, in words, too, the literature is full of great examples. And poetry today is not expressed today by little volumes of poetry, but by music. Lyric poetry and music are natural partners. Eckhart Tolle has presented Kirtana at one of its events, a singer who, unfortunately, here in Europe is almost unknown. I would present one of her texts, although the music of course is part of it. The song was published on the CD "This Embrace" (Wild Dove Music).

KIRTANA / Who You Really Are

*Could there be more to this life we call "mine"
than a journey through space or a story line? -
More to life than the body can sense
than the mind can conclude from experience?
Does who we are begin with breath,
depend on form or end with death? -
Strip away these roles, these names
and tell me what remains
And who you really are, who you really are*

*We measure success by the things we accrue
or the bonds that we form, or the deeds we do
But these too will pass, as hard as we try
to hold on to form; form will die
But inherent in this dance of form
Is the chance to see what's yet unborn
And the choice to throw this chance away
And be caught up in the play
of who we think we are, who we think we are*

This is your lifetime; it could end at anytime.

Where is your attention? Where is your prayer? Where is your song?

In a fortunate life, comes a call to be free

From the cycle of bondage and misidentity,

*to wake from the dream and finally realize
the truth of one's being before the body dies*

So before the final scene is past,

see the screen on which it's cast.

See what's seeing this me and you.

And then you will see who...

who you really are, who you really are, who you really are, who we really are

Any expression of the space consciousness in a work of art responds to the space consciousness in us, whether in literature, film, visual art or in music. Especially in music. I have always used music to get access to the space consciousness, but I had no awareness about - except that it felt good, to listen to some music and to experience that the plasma flows was triggered. Therefore, I believed that the emotional excitement triggers this „effect“. But it is exactly the opposite. The inner peace, the flows in the energy body, the quiet joy, which is emerging in me about the music, is the reflection of the space consciousness. The ego is quiet, it has nothing adequate to offer to this powerful beauty and, if this is experienced consciously, it is a wonderful gateway into the presence.

The space consciousness is the abundance of the universe, there is enough of everything and in opulence. Only the thoughts of ego are limiting it. In the film and book "The Secret" the law of attraction is described: in the universe there is abundance and we can connect to this wealth, if we focus on the abundance in us. We get delivered by the universe, what we think and feel. We can all realize everything if we abandon our own limitations. This "if" is the crux of the matter. What "The Secret" only touches: the ego cannot overcome the limitations of the ego, only for some time, as long as everything is "going well". The film works on me like a 90-minute promotional clip, a home shopping campaign for orders to the universe. Of

course, everything is true, deep truths are mentioned - except for this one point: the object consciousness, the ego believes that these are things and benefits are accomplished by „me“, that "I" attract positive experiences and therefore something is created, that Tschögyam Trungpa Rinpoche so tellingly called "spiritual materialism": The use of spiritual truths to further enhance the ego.

The space consciousness of course also acts in us, as long as we are still caught in the ego, "The Secret" refers to this. I would document this with an own story that took place as told:

When I flew to Kathmadu for the first time to meet my teacher Tenga Rinpoche, I was still a student. My girlfriend and I worked two month in a food warehouse in order to finance the trip, but the money was still scarce. Then the offer of a friend came quite right: A Nepalese friend wanted to live in our apartment, for the period of travel, in exchange for his apartment in Kathmandu. When we arrived there, it turned out that our exchange partner still lived with his parents who nothing wanted to have to do with us and that he therefore had instructed a friend to give us a room in his house. The house was a concrete block with three rooms on top of each other, newly built. It was totally raw, no structure, simply still moist concrete. Well, our apartment in Berlin was not a palace, a one-room apartment with outside toilet in a backyard. But the room in Kathmandu was purely unreasonable, because the owner had a cassette recorder and a cassette with two titles: "One Way Ticket to the Moon" and "Ring my Bell". This played continuously day and night in auto reverse mode. It was unbearable.

At the the day time we were at Tenga Rinpoche's house. Directly opposite of his house was a typical nepalese house, with a flat roof and a small penthouse on the roof top: a small room with a view of the stupa of Swayambhu and a wide view of Kathmandu. We went every day by this house and always our view was attracted by this penthouse. And we both had the deep desire: we want to live there. After two days it happened: as we sat in our one-way ticket apartment and considered what kind of hotel we could afford, a lama knocked on our door. It was another friend of the friend of the friend. He had heard that we wanted to move. He offered us a room in his house. It was exactly the penthouse, which we had wanted. We had nobody told of it.

Well, so far this miracle. We were travelling, meditated, sat at the stupa and by the lama. It was magnificent, timeless. We had left our ego concerns in Berlin, were so peaceful that we not even got angry with on our exchange partner. The desire that we had in this situation, was so powerful because no other thought blocked it. That simply works the law of attraction.

But life offers daily more surprises: the room was completely buggy what we accepted by excluding the furniture and buying new mattresses. And because we incautiously had eaten fat baked sweets in the street, we both got hepatitis, which we now could cure at least in a pleasant environment, but the disease took the rest of our travel time and we really could enjoy our penthouse only for a short time. What remained: by the "One-Way Ticket-to-the-Moon" torture, I have developed a strong aversion to technical noise, which remained until today.

I would like to say that of course such a miracle is impressive, but it gets "something special" if we see it as a singular event, which the ego loves. The ego experiences and evaluates things as positive, which it considers to fit its own needs and defends other as hostile. It recognizes only the smallest part of the miracles.

This all looks very different when I would consider the aspect that by the dislike of technical noise, that I had developed in Kathmandu, about 27 years later, I could make my first experience of consciously awakening into the presence. Without the suffering on the noise it would not have happened this way. So what was the real miracle?

There is another expression of the space consciousness on a completely different level: rituals, mantras, magic formulas, prayers, affirmations and energetic information. These formulas are part of most spiritual systems and they have their function. Although I have recited mantras for years, I have far too little insight into their effectiveness, to assess whether and how mantras and other magic words can have their effects, if for example, thousands of "Manis" (om mani peme hung) are written on a sheet of paper, put in a small box, that is attached to a wooden stick and constantly rotated. Simply I have my doubts. It may be that in Tibetan culture it had its function, because the daily life of people was marked by a reality in which spirits,

deities and their rituals had their place, as in our culture, perhaps it was the case in the Middle Ages. In our world such rituals are absolutely not normal and completely separated from the everyday culture. They are often a very eccentric expression of individuality.

In our culture there are rituals, too, that derive their sense of religious traditions. Most people have only a superficial connection to them, a form of "belief" of the object consciousness. The rituals are part of the church service, but there is no contact with the level these rituals come from and what they originally should point to: the liberation, awakening to the divine level. I imagine what happens with someone, who, at the Lord's Supper in a Protestant Church is actually called by the Holy Spirit. The confusion should be great and he risks possibly to end up in a psychiatric hospital. Especially in the Christian church the original teaching, the spiritual content, was reduced to a few rituals, their sense remain largely hidden to the faithful.

In other cults spiritual rituals are practiced much more intensely. The practices then have an exotic attraction to us, even if we do not understand either. The singsong of mantras, the sound of drums and bone trumpets have a magical attraction - the ego believes it finally can see the holy and understand it. That is why events such as Kalachakra initiations are so popular. Very few are practicing Kalachakra. The practice is very complex, requires years of preparation and long retreats. Nevertheless, the initiations rituals became mass events - esoteric Disneyland.

If the object consciousness identifies with these rituals, results that what is called a "spiritual ego". Because I know how much I (as a spiritual ego, but I know that only today) identified myself with the performance of such rituals, I am aware of how sensitive this issue is for people who are on a spiritual path, in which it is normal, to perform rituals, to recite mantras and prayers and regularly make offerings and pujas in front of the shrine. Therefore, it is not my advice to let everything of this. I just want to encourage you, to go into the presence *before* doing any ritual - a puja, a sacrifice, a meditation or prayer. Then you will surely soon see whether the ritual is connected with the space consciousness (with God, the Dharmakya, emptiness, etc.) or whether it is an expression of spiritual self-image, which you designed of yourself. This is the issue: Am I *now* by the ritual and during the ritual in

connection with the inner peace of the presence or do I want to achieve anything *in the future*: accumulate merit, better living conditions, the forgiveness of sins, improvement of karma, etc. Everything connected with a thought of the future, is ego. Do I force myself to holy thoughts and still constantly drop into inner monologues? Then the ritual becomes a mechanical procedure. Am I mindful, patient, devotedly during the ritual, and then I shout with the children and blaim my partner? Then I move the "sacred" of life to the ritual, while "my life" remains profane and ego-dominated. To observe myself this way may bring deep knowledge. Simply to refuse the rituals and to let, would possibly mean to avoid this knowledge.

Since I see no reason, to criticise people in their spiritual faith, I will only write about my own mistakes. Others may recognize in it or not.

At the time when I recited many mantras, I certainly saw the effect that the mantra slid between the perceiving aspect of mind and thinking. Then I experienced the reality as by a veil. Today I would describe it as: between the object consciousness and the space consciousness in the background a band of mantras was located that partly separated me from the object consciousness, that created a distance to the material world. I was particularly intensive during the TM exercise where I actually after a short exercise was in a "white non-world". It was only limited to the pure meditation period, but it worked. I can imagine that it is possible, to arrive through rituals in the space consciousness, but this, of course, is due to the fact that you are aware of it. In any of the puja texts of the tantric deities, in which I recited mantras, there was a preparing phase, in which I should "get empty", ie to separate myself from the material form and dissolve into the emptiness: after a germ syllable was visualized as a light form, is visualized that the entire world, including myself, dissolves into this syllable and this form itself melts into a single point and completely dissolves. Only then follows the new visualization as a deity aspect.

I was always very much interested in this voidness phase, but I never really received convincing answers how this emptiness can be achieved. There were many philosophical and religious explanations *about* the emptiness, but no practical guidance for the realization of emptiness. I was clear: only to visualize emptiness, may not work: one can not visualize it. How to visualize

"nothing"? Imagine *no* pink elephants! I was frustrated, to "make" this visualization as a rite and experience myself as a form - as the person meditating. My questions to the lamas were always met by evasive answers. Ultimately, it was: „Only believe that it works, because it works even if you only think that it is so.“

I think that those who have created these rituals many centuries ago (they are said being directly given by the deities themselves) have known, what it means, "to dissolve into the emptiness" and that they have meant exactly what Eckart Tolle calls "space consciousness". And I think that such a naive but honest question of a student, who just wants to perform a visualization correctly, makes shiver the whole beautiful religious building: the Lamas themselves knew it not better.

When I tried to visualize the recitations correctly, I learned Tibetan, also to understand the texts and to translate them, because only the smallest part exist in English translations. I noticed that the texts of the recitations for the most parts are pure „tables of contents“. The complex visualizations include many meanings in the background that require to first study the relevant tantric comments. And then a content that could fill a whole book is expressed in a single symbol. The entire text of a single practice consists of hundreds, thousands of such deeply nested symbols. Therefore, I designed for myself texts in which the main visualizations were described and illustrated with drawings, to that I could follow the contents at least in broad outlines. In Tibet, the students - the Lamas - received the initiations of the rituals after they completed such a study. We got the initiations without any precondition, and so these rituals lose any connection to their roots.

Rituals, carried out in this manner without deep knowledge, had only one meaning to me: I am doing something to achieve enlightenment, I have not the slightest idea what it is and how it should work, but the main thing is that it brings me to my goal, my "merit" is growing. It is the old, repeatedly propagated ideology of the ego: believe in the enlightenment, enthrone of the freedom, sing pujas and recite mantras - but stay in the trap. The result will come sometime in the future. "Give me time," says the ego.

What purpose does a spiritual practice have? I do not know. I can not say that it is pointless, but I think it is the engagement of those people, who feel

that there must be an exit from the trap. So one addresses to those who offer a proposal: to gurus, lamas, yogis, awakened masters. What should we do otherwise? The practices that are offered are mainly originating from a time when it was reserved to very few people, to throw a look at the world beyond the ego, when it was customary, to unconditionally accompany a teacher and to sit at his side for many years as monks or nuns, or to withdraw from the world as a hermit or yogi. I feel that this period is over, or perhaps only for a few this traditional way will remain. But today a new consciousness awakens and it is no longer necessary, perhaps even no longer possible, to awaken by religions, by master-pupil-relations and certainly not by conventional organizational structures.

I am convinced that a new generation of awakening people grows up, who will see a religious or spiritual organization "from the inside", because there are offers to rely directly on the essential, without all the dependencies, without esoteric talk, without mystical gadgets.

At the "New Earth Web Event", the 10 long interviews, that Oprah Winfrey performed with Eckhart Tolle, listeners from all over the world were involved in the broadcasts. And there were some very young people among them, the youngest was, I think, was 13 years old.

Biographic Notes on Eckhart Tolle

Spiritual Teacher and author was born in Germany and educated at the Universities of London and Cambridge. At the age of twenty-nine a profound inner transformation radically changed the course of his life. The next few years were devoted to understanding, integrating and deepening that transformation, which marked the beginning of an intense inward journey. Later, he began to work in London with individuals and small groups as a counselor and spiritual teacher. Since 1995 he has lived in Vancouver, Canada.

Eckhart Tolle is the author of the #1 New York Times bestseller *The Power of Now* (translated into 33 languages) and the highly acclaimed follow-up *A New Earth*, which are widely regarded as two of the most influential spiritual books of our time.

Eckhart's profound yet simple teachings have already helped countless people throughout the world find inner peace and greater fulfillment in their lives. At the core of the teachings lies the transformation of consciousness, a spiritual awakening that he sees as the next step in human evolution. An essential aspect of this awakening consists in transcending our ego-based state of consciousness. This is a prerequisite not only for personal happiness but also for the ending of violent conflict endemic on our planet.

Eckhart is a sought-after public speaker and teaches and travels extensively throughout the world. Many of his talks, intensives and retreats are published on CD and DVD. Most of the teachings are given in English, but occasionally Eckhart also gives talks in German and Spanish. In addition to *The Power of Now* and *A New Earth*, Eckhart has written a book designed for meditative reading entitled *Stillness Speaks*. A book consisting of selections from *The Power of Now* is also available, entitled *Practicing the Power of Now*.

(From his Website www.eckhattolle.com)

Various books, DVDs and CDs (also as downloads) are available on his website.

Introduction to the work of Wilhelm Reich *

Few scientists of the 20th Century have triggered so much enthusiasm and so furious opposition as Wilhelm Reich. For many, he was a universal genius, comparable with Goethe or Leonardo da Vinci, for others a scientific dropout and charlatan.

The versatility of the work of Wilhelm Reich is breathtaking. From psychiatry over body therapy to cancer research, and weather control, he has done fundamental research. Reich explored the nature of living, discovered basics in many areas and so surprised and scared the scientific establishment. He has discovered the life energy that Freud had called the "libido" and made it practically available. He has explained such diverse areas as the biogenesis and the cause of desertification on the planet.

The overturned "Crown Prince" of Sigmund Freud

Wilhelm Reich grew up in Galicia, the son of a wealthy Jewish farm owner. When he was 11 years old, he revealed an affair of his mother to his father. Then over the next few years both parents took their own's life. This trauma accompanied him all his life.

After military service in the World War I, he began a study of psychoanalysis at Sigmund Freud in Vienna. Even after two semesters, he was accepted in the Psychoanalytic Association and practiced with 22 years psychoanalysis to patients who are transferred to him by Freud. He was considered a young, ambitious and somewhat inconvenient talent. With his non-conformistic and direct way to deal with people he fascinated many - and also made many enemies, so that there have always been rumours about his state of mind although a mental illness was never diagnosed.

His main focus, from the beginning, was to explore the neurotic and healthy sexuality. The orgasm in its healthy form is the total discharge of excess body energy. For most people, due to neurotic character structures, referred

to be "normal", the ability to sexual devotion is more or less limited - Reich called this "orgastic impotent".

Neuroses arise at the earliest age if natural emotional impulses are stopped by force. So the life energy turns against the individual itself. The sum of all libido-redirections is the structured character.

Reich had the intention to use the insights of psychoanalysis for the prevention of neuroses. He criticized the restriction on the cures of compulsion neurosis and hysterias of the Vienna upper classes - with which most of his colleagues was employed - as elitist wasting of significant insights into the structures of the mental misery of humanity.

He was especially interested in the prophylaxis of neuroses in children and adolescents as well as in the sexual hygienic education of young people. As the more conservative psychoanalysts in Vienna met his ambitions with rejection, he founded in Berlin within the KPD the "Sexpol movement" with which he very successfully performed sex education for young workers. To Freud and the established psychoanalysts his socialist orientation was highly suspect. So he was excluded out of the Psychoanalytic Association - partly because he was opposed to the death drive theory of Freud and because his findings about the functions of healthy sexuality identified any other analyst as neurotic ill.

From psychoanalysis to body therapy

Wilhelm Reich was the first psychoanalyst, who sat in front of the patient, observing the facial expressions and body language - as statements of character resistance. He confronted them with their unconscious emotional expressions eg suppressed anger, crying, disgust etc. Within this resistance analysis Reich broke with the taboo of psychoanalysis, the patient should not be touched, because when he massaged or gently pressed certain muscles, repressed impulses could be released, such as if the sobbing literally is "stuck in the neck."

With the resolution of these muscular blockades also the solution of emotional and mental limitations is associated. The small child builds these blockades in order to encounter emotional, mental and physical traumata.

The blocks are involuntary chronic muscle spasms covering the entire body in segments. Such an "armoured" organism must - to maintain the spasms - always work, actual suppression work. Reich speaks of the "character armor". The muscle spasms consume energy that for the body is no longer available and this weakens it in every respect - the cause of somatic and mental disease.

The aim of the reichian body therapy is the solution of blockades and ensuring healthy character structures by allowing the unlimited energy flow through the whole tissues.

The genesis of the character structure

The structure of the character armor is based on the refusal of libido needs in childhood, depending on what stage of development the satisfaction was blocked.

If e.g. a baby is hindered in the needs of oral satisfaction pleasure - contact with the mother's breast - or a three-year child, rather than is allowed to feel pleasure in its excrements, is forced to develop disgust and abhorrence certain character elements are set.

Wilhelm Reich, contrasted the neurotic character with the genital character. As the neurotic character no longer is able to achieve direct drive satisfaction the genital character is never been too far blocked, so that he can enter into satisfactory sexual and social contacts. Normally sick and healthy elements of character structure mingle, so there is no pure genital or neurotic character. The goal of all psychiatric methods of Reich is the widespread ensuring of sound character elements.

The mass psychology of fascism

Wilhelm Reich applied the findings on the character structures to the social and political life: Why are people unfree and organize their own oppression, even though they yearn for freedom? They are incapable of freedom because of the irrational character structures of the average person, to be considered as "normal".

Fascism is therefore no ideology or political direction, but an expression

of the yearning of ordinary people, to meet their primary needs, which is made impossible by an authoritarian oppression over thousands of years. The repression is conserved as neurotic structure in each individual and transmitted to the children by education. The attempt to break through the restrictions of the neurosis violently, leads to a character layer of destructiveness, that Reich designed as "emotional plague". The emotional plague is not only constantly active as endemic disease, but also breaks out as an epidemic, in groups of people (eg lynch justice), in organisations (eg inquisition of the Catholic Church) or states (eg fascism).

The emotional plague exists as a character level in all people. This explains how "completely normal" people could betray Jews to the Gestapo. *The Mass Psychology of Fascism* is a work that is as topical today, because it deals with psychological and social phenomena that every day are real.

Reich analyzed not only social institutions, that safeguard the authoritarian system of the emotional plague which he commonly referred to as "political plague". He also studied the conditions under which natural and healthy social relationships can exist, what he called "work democracy". The work democracy is the fabric of autonomous social relations that are the basis of all societies. Political, ideological systems use these healthy structures, that must be protected, but can not be organized.

Bioelectric research on pleasure and fear

In the thirties Wilhelm Reich explored as the first one life functions as pleasure and fear with bioelectrical measurements.

The main experiments consisted of trials, to measure potential changes in the erogene zones during stimulations: eg tickling (pleasure) and sudden pressure or noise (fear).

When the person felt pleasurable feelings, the skin potential rose in a positive direction. If the person felt pain, the potential was negative. The subjective sense of intensity had direct impact on the quantitative level. There was a "disappointment" response. After fear responses positive changes were reached more difficultly, as if the organism became "cautious". There was a "dulling" effect, too. If the same pleasurable stimulus was exercised again, the positive response lowered.

These outcomes had a crucial condition: the test persons had to be emotionally healthy enough to feel pleasure, especially pleasurable energy flows and they had to be capable to describe these feelings. Reich stated: most people are unable to feel these feelings or reliably to describe them and no other researcher has ever considered these variables.

The Bions: from the not living matter to living beings

Wilhelm Reich has observed protozoa cultures, to compare the division and merger of microorganisms with the sexual functions of higher living beings. He reported that protozoa do not derive from air germs - as the biology says - but they evolve spontaneously from decaying organic matter.

Grass cells dissolved in water, decay into smallest bubble structures - Reich called them "bions" - they agglomerate to clusters, develop a common membrane and perform autonomous movements. They detach themselves from the inanimate matter and are „born“ as protozoa. This process Reich could show both in sterile as in not sterile preparations. From all decaying organic materials permanently bions are developing and the process of biogenesis is happening constantly.

Reich, who was not a trained biology scientist, was very attacked by professionals, but who did not make the effort to understand his research objectively.

Meanwhile, the experiments have several times been replicated and confined. Reich as well as other researchers made impressive films and videos on the bions.

The observation of bionic disintegration of blood and tissue revealed a totally new view of cancer. -- The study of radiation phenomena, which he observed the Bions led to the discovery of orgone energy.

The discovery of the orgone energy

Already as psychanalys Wilhelm Reich had intended to explore the psycho-physical energy that Freud had called "libido" as a physical force and at first explored it as bio-electricity.

From the bion-cultures, which were created from sea sand, strange radiation phenomena occurred: at the observation under the microscope he and his staff got eye conjunctivitis. The skin was reddened by inflammations caused by the bions. In the darkness, a bluish radiation could be seen around them. Rubber gloves were electrostatically charged by them.

Reich tried to eliminate the alleged radiation and to isolate the preparations by placing them in an outside isolated metal box. The phenomenon but became even stronger in these boxes. He saw it in them, even if there were no preparations inside. In addition to the blue swaths he saw flashes of light circling quickly. The phenomenon seemed both of subjective and objective nature. He was able to enlarge it with a magnifying glass and also saw it with closed eyes. Only when he saw these swaths also on the ground in the night and as spinning waves in the blue sky, he understood that it had to be an energy, both in the body as well as in the atmosphere and therefore can be seen as both objective and subjective.

Gradually Reich succeeded to prove this energy, which he called „orgone“, by using physical methods, ie with thermometers, electroscopes and geiger counters. In an orgone accumulator (the insulated boxes), he could identify a consistently higher temperature and extended discharge times on the electroscope compared to a control box. These two very simple experiments challenged the dominant physical world picture, because they contradict the second law of thermodynamics, an axiom of physics.

The orgone accumulator: life energy from the atmosphere

Wilhelm Reich's key development was the orgone accumulator, a cabin of iron, which is covered by insulating material. Organisms are able to charge in such a device with atmospheric free energy, "orgone". The more layers of iron and insulating material - customary wool and steel wool - it has, the greater this charge effect.

Electrical insulators draw orgone and bind it. Orgone is attracted by metal and it is repelled again. Therefore the orgone flows in the direction of the interior of the accumulator.

The organism inside the orgone accumulator overlies with the energy

field on the metal sheets. Both the accumulator and the human being build up a common, very strong energy system, that can attract large quantities of orgone from the surrounding atmosphere.

After a short phase of getting accustomed the user is capable to substantially increase his energy charge, the "vitality": all organismic processes are stimulated and self-healing is supported.

The merging of the body energy field with the energy atmospheric field Reich called "gloomings", a soothing, even intimate experience of gentle flow and internal glow.

First and foremost the orgone accumulator is a medical device - so it was presented by Wilhelm Reich. He himself, however, and his staff, and all who have made the incomparable experience of gloomings in the accumulator used it to enhance the vitality and to add to their life an additional dimension. It is a very joyous experience, an intimate "contact" of the body's energy field with the accumulator, which after a short familiarization phase is experienced as "gentle streams" or "glow" in the body. One feels pervaded by waves of energy.

This perception is very real and non-mystical because it is based on the ability of each body cell to charge with energy and to expand fully. Since nerve cells are activated, too, it may come in the orgone accumulator to a wide variety of perceptions: tingling on the skin, heat sensation without temperature increase, internal noise or metallic taste. It comes also to specific body reactions such as clearly audible excited intestinal activity, deepening of breathing, increased detoxification or skin redness. It often happens spontaneously fever in the accumulator - the body reacts to the higher energy potential, it responds spontaneously on existing infections. The increase of the skin and core temperature is measurable, and after prolonged use fundamental improvements of physiological values are seen, eg the considerably extended blood sedimentation rate.

You can also overcharge, as the process ends only when the unit is left. Overcharge shows in slowly increasing unpleasant perceptions such as headaches, hot flushes, nausea. The first this is harmless because the overcharge never occurs suddenly. One leaves the device, goes to the fresh air or takes a bath and the symptoms disappear soon. Extreme overloads may,

however, be dangerous if you are already suffer from overcharge diseases such as chronic high blood pressure or severe inflammatory diseases.

The orgone accumulator is a very effective medical device for the sick and weak people - and incomparably enriches the quality of life for healthy people.

The medical application of the orgone accumulator

The orgone accumulator affects the biological core, physiologically the deepest level of the organism, the living nervous system, and influences all organismic processes.

It stimulates the self-healing powers of the organism. This is particularly apparent in wound healings, that become far faster and easier. Burns, pain and blistering are significantly reduced, and they usually heal without lesions and scars.

Wilhelm Reich and his staff, and a young generation of doctors, especially in Germany continued to use the orgone accumulator in cancer therapy as well as in various other serious diseases. The highly effective therapy with orgone devices and other therapies that Wilhelm Reich developed are used in combination with conventional medical methods and naturopathic treatments.

The medical use of the orgone accumulator is largely unproblematic, if the few contraindications are considered, and very often accompanied by spectacular recoveries.

Cancer as a result of bioenergetic weakness

Wilhelm Reich has already started in the 40s a consistently immunological approach to the research and cure of cancer. He explored not the specific causes, but the disposition of the host organism to develop cancer.

His observation that organic material decays into vesicles, "bions", led to the discovery of similar processes in the living tissue. Healthy red blood cells disintegrate to "PA bions" while bioenergetic weakened tissues decays into smallest dead particles, which he called "T-bacilli." These can attack healthy cells and turn them into T-bacilli. This process has the character of

a chain reaction. The actual cancer tumor is then only the symptom and a result of such a process.

"In fact, the cancer cell is a product of the many PA Bions, arising from blood or tissue cells, as a defence against the local self-infection with T-bacilli." (W.R., *The Cancer Biopathy*, Chapter VI)

This decay process constantly takes place in all organisms. However, only when the body is bioenergetically weakened - Reich uses the term "biopathy" - it comes to such degenerative diseases. The chronic energy low-charge of the organism - that with the orgone accumulator can be inverted - is based on a deep character resignation. This can not be resolved with the accumulator, but only with psychiatric body therapy methods.

The model of health and disease of Wilhelm Reich

Wilhelm Reich does not define health as the absence of disease symptoms, but as the optimal functioning interplay between the internal and external world of the subject at all levels: from the environment and the social environment over the organic, vegetative system of the organism to the cellular, molecular and energy structure. The oscillation between outside and inside, between expansion and contraction is the "basic law of vegetative life". This principle applies for all living structures, ie for protozoa as well as for humans.

Various influences may restrict the pulsation of the living. Chronic diseases can disturb the vitality of the organism fundamentally. The resulting "biopathic" disease of the autonomous living being reflects in all sorts of symptomatic diseases - life contracts.

If the contraction becomes chronic, the pulsation of the living restricts to the biological core, life literally withdraws in itself. Final stage of this shrinking process is the death.

DOR - deadly orgone - stagnant atmospheric energy

To explore whether the orgone accumulator can help against radiation sickness, Reich placed in a pretest a milligram of radium into an orgone

accumulator.

The concentrated orgone energy attacked the nuclear energy, but turned in this process itself into a hostile form: DOR - Deadly Orgone. DOR has largely the same physical characteristics as orgone, but destructive effects on living structures: Reich and his colleagues became seriously ill. Each of the persons suspended to this atmosphere, suffered from increasing individual diseases and symptoms of radiation sickness. Reich suffered a heart attack.

The DOR was derived with metal pipes and hoses into water. Reich discovered the principle that orgone energy and DOR can be drawn from the atmosphere.

The DOR-stagnant atmosphere is cause for the desertification: The atmosphere is losing the ability to build up clouds, to collect water and to rain. Also, the soil loses the ability to retain water. By drawnig stagnated energy into water - the cloudbusting - natural processes in the atmosphere are regained: so one „makes rain“.

Reich then worked in the desert of Arizina on a project of revitalization of deserts. Wilhelm Reich recognized - long before terms such as "waldsterben" and "global climate catastrophe" were heard - that the planet is suffering from a spreading desertification, which is increasingly spreading to the north and south and offered a technology, with which this could be reversed, if it was understood.

Several scientists have applied this technology and successfully applied in the desert areas of Australia, Africa and America.

The children of the future

In his long time therapeutic work Wilhelm Reich ultimately had become very pessimistic regarding the effectiveness of psychiatric cures of neurotic adults. According he said: a human adult can not be made a healthy person by therapeutic methods just as a crooked tree can not be made to a straight one.

True health can only be achieved from the outset when children grow up emotionally healthy. It was one of the projects of Reich to build up the „Orgonomic Infant Research Center“, to explore the conditions of children

growing up healthy.

Even for the development of the unborn in the womb the conditions are decisive: most important factors are the vitality of the mother and the energy supply of the foetus. Reich and other orgonomic doctors strongly recommended to use the orgone accumulator extensively. Wilhelm Reich defined in the 40s birth conditions, the later were known by the term "gentle birth". His methods, however, went far beyond that, by helping the mother with highly effective therapeutic methods to overcome the birth stress, as well as the birth for the baby is considerably simplified.

Even the newborn can treated - with great prospects - with body therapeutic care. Eva Reich, the daughter of Wilhelm Reich, developed these methods as a paediatrician. They have become known as „baby massage“ and „crying babies ambulance“.

What Wilhelm Reich meant with the term "Children of the Future", however, goes much further: Orgonomy is the scientific approach, to understand the living in its basic functions and to create conditions so that children can grow up emotionally healthy.

The tragic end

The work of Wilhelm Reich was not understood - and still is not - by many. During all his lifetime he was attacked by violent, often sarcastic criticism. This was and is primarily because the scientific world view does not know the life energy. Reich also dealt with issues which in many raise strong emotions and deep resistance: neurosis, sexuality, fascism, cancer, desertification and much more.

After a distorting press campaign against him, the American health authority (FDA) intervened. In the process Reich refused to accept the jurisdiction of the court to decide on fundamental questions of science that only in a scientific discourse may be proved or disproved. He therefore absented the process, and the court decided that there is "no life energy orgone." Reich's orgone accumulators was destroyed and all his books were burned as advertising for a fraud. Even today, the trial against Reich is shown as example of what can happen when an accused absents a trial, even if he has good prospects, to win it.

Reich then in a second trial was sentenced to two years of prison because of disregard of the first injunction: one of its employees had transported an orgone accumulator from Maine to New York.

1957 he died in prison of Lewisburg, Pennsylvania, a few days before his arrest examination date.



About the Author

Juergen Fischer (born 1950), produces organomic devices by Wilhelm Reich since 1978, and has actively participated in the dissemination of his scientific work.

Since 1996 he also works spiritually with orgone energy. He trains energetic perception and uses these experiences for new effective meditation techniques. He stressed that the medical and scientific organomy is not modified by extending the findings to a spiritual dimension. It is up to him, to free the spiritual knowledge of irrational ballast. Since 2007 he has worked intensively with the teachings of Eckhart Tolle.

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Lebensenergie und Neues Bewusstsein, Audio-Workshops als mp3-Dateien und auf CD unter www.orgon.de

Jürgen Fischer offers workshops on the subjects he presents in this book.

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