

SYLLABUS

of the philosophy of life of

Frida de Clercq Zubli

Compiled by Jacob Jean Mulder

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Preface

After the publication of the book "De Godsvrouwe Ontsluierd" (The Lady of God Unveiled) (3rd edition 2012), many readers felt the need for a clear summary of Frida de Clercq Zubli's philosophy of life.

This is understandable, considering that this book covers over 900 pages with more than 100 different themes.

This syllabus aims to meet that need.

The syllabus is a concise summary of the *authentic and unabridged* text of Frida's philosophy as published in the second volume of "De Godsvrouwe Ontsluierd "

(pp. 185 - 916).

It does not contain information about her personality, life and process of awareness; themes, which were discussed by me in the first volume.

Also, a document like this syllabus, compressed to 20 pages, cannot possibly address all of the approximately 100 themes of Frida's philosophy of life. But a comprehensive page numbering gives the reader sufficient guidance for their orientation to the main lines of her philosophy.

At the time, Frida herself wrote down her philosophy of life with the exception of the *concept of God*, which she essentially transmitted orally. You will find this text, edited by me, in Chapters I and III below.

The syllabus, due to its often succinct editing, predominantly has the character of "statements" and sometimes "one-liners." As such, it cannot be read as a book without shortchanging the train of thought as a whole.

To assist the reader, I have provided all topics of the syllabus with a reference to where to find them in the book, by consistently implemented page numbering.

This link to the book marks the route towards a solid underpinning of the topics with reflections and arguments.

A number of terms, which appear once or for the first time in the text, are printed in *italics*.

A syllabus should not only encourage reading but also facilitate accessibility, clarity and understanding of Frida's philosophy.

May this booklet fulfill that purpose.

Apeldoorn, November 2018

Jacob Jean Mulder

Syllabus

of the philosophy of life of Frida de Clerq Zubli

(with references to the "De Godsvrouwe Ontsluierd ")

Thematic classification

I Concept of God

The Divine Configuration

God is love.*

God is the primal source of all life.

Pairing the (one-sided) male concept of God with a female entity: the God Lady, an originally autonomous essentiality, full and equal to the male God: the God Lord.

The Lady of God is identical to the Holy Spirit.

(pp. 21 - 22; 27; 39; 44; 46; 85 - 87; 95)

The Divine Marriage

First, there is the divine Marriage, in which the Lord of God and the Lady of God are the origin of creation.

Creation is not the product of chaos or senseless chance but of an *intelligent ordering principle* and *perfect harmony*.

The Lord of God is the Creator of Consciousness, the Lady of God is the Creator of Life.

Divine Marriage is the merging and intermingling of Life and Consciousness in eternal and endless dynamics.

For man, the divine Marriage is beyond comprehension. It can only be experienced instinctively and universally: *mysticism*.

(pp. 21 - 22; 23; 39; 90; 127; 861)

Christ: Husband and Wife

Christ, the Son of God, is born from the divine Marriage.

Christ connects *and* separates Creators and their creatures; the direct divine light is too strong for our souls' eyes.

As the intermediary between Creators and creatures, Christ is the *eternal principle* in every human soul. Man always stands in the Light of God.

This position determines the meaning of the *divine Trinity*.

(p. 21; 86)

At the Christ level, man can connect with Christ mentally and emotionally, in devotion and prayer.

*

This is the foundation of Frida's Philosophy of Life and the only axiom, on which it is based. As the Life-giving Creator, the Lady of God permeates total creation. Similarly, She can manifest Herself at the Christ level.

As such, man can also connect with Her, in devotion and prayer.

(pp. 22 - 23; 86 - 87)

Divine Attributes

In addition to the polarities < Man - Woman > and < Life - Awareness >, the divine configuration has a range of qualities called the *seven main rays* of deity: *Love, Truth, Willpower, Purity, Wisdom, Beauty* and *Trust*. Over the centuries, these qualities have been continuous *sources of inspiration* for human evolution. History has numerous identifiable manifestations of this divine spectrum in the "mainstream" of human existence.

(p. 89)

Life is the *love* of God, flowing through man in an eternal, never-ending stream.

(pp. 626)

God is the source of all *truth*. *Being truthful* is always supported by divine inspiration and understanding. In truth, God and man always vibrate together.

(pp. 94; 97; 140; 200; 347)

II Human Image

From the divine Marriage, mankind was created.

(pp. 40 - 41; 90)

Man was created in God's image: male and female. Woman was not created from a rib of man.

(p. 39; 40; 41; 90)

In accordance with the divine, man and woman are autonomous entities in their genesis, each complete and completely equal among themselves.

(pp. 40 - 41; 90)

Man is created as a free, independent individual, who, although completely dependent on his Creator as to his origin and form, carries his development and destiny in his own hands: a free will and an independent responsibility for his own decisions and development.

(pp. 33; 865)

In creation, every human being is *unique, indispensable and irreplaceable*.

(pp. 40; 101)

The Holy Spirit goes before us but man is not carried; he himself must go, driven by his own conviction and strength. Thus God will save man, not by redeeming him but by increasing his strength so that he can redeem himself.
(pp. 586 - 587; 760 - 763)

III Marriage and Order of Creation

Union

In the order of creation, the Lord of God and the Lady of God, out of love for Their creatures, have created identical conditions of life on a human level of feeling and awareness: the marriage of man and woman, equivocal and bipolar, completely equal while maintaining their own individuality.

A human couple, which upon merging into one-ness in precisely this vibration, returns to its divine source of origin from which it was once created: the *mystical veil* of divine Marriage. The *sacred unification* is only possible with that one man and that one woman because it is precisely the two of them, by virtue of their unique individuality and – as a result - their non-interchangeable union, vibrating together on the same "wavelength" from which their union once originated, irreplaceable and untouchable by anyone else.

Thus, their *intimacy* is guaranteed.

This is true of every human couple. Only these marriages can be infused from their divine source of origin because only these are embedded and "ordered" in the *divine model of creation*. They constitute the source of absolute wholeness as man and woman anchored in God, of their complete mutual equality and of human happiness beyond words

(pp. 41; 44; 90)

This is the *divine Law of Marriage*: for every man there is one woman; for every woman one man.

(pp. 41; 91)

Individualization

In their merging into one-ness, man and woman lose consciousness in supreme rapture and become one entity in the mystical veil of divine Marriage.

This is and remains a *mystery* for both, which never ends and beckons again and again for continued deepening of happiness.

The creation of man therefore begins in a duality, which only then "disintegrates" into two individuals, who, precisely because of their individuality, increase the awareness of their oneness.

(pp. 41; 176; 554)

The individualization of man and woman – always after unification – takes place at the Christ level. This is experienced by man as a *rebirth*, as a life awakened and renewed in Christ. After all: as the intermediary between Creators and creature, Christ is the shining principle of eternity in every human soul. Man always stands in the Light of God.

This is the life cycle of man, completely in harmony with the *primal rhythm* of creation, the breath of God....

(pp. 86; 91 - 92; 127)

This vision of human marriage finds a sacred anchoring in this new concept of God, which does justice to the existence of the Lady of God, still unknown to most and - as a result - to the still underexposed position of the female creature.

(pp. 91 - 92)

IV Interpersonal Relations

General

Man always desires precisely that which God has created for him in the order of creation. Interpersonal relationships, which are fixed in the divine order of creation, are called *perfect relationships*. They are unique and not interchangeable.

In a timeless dimension, all perfect relationships are both innovative and nourishing.

This "mechanism" belongs to the dimension of timelessness.

(pp. 131; 373)

In the earthly journey, perfect relationships can be realized from the *soul's desire*.

Projection is when an inner feeling is placed on someone, who does not correspond to it.

(pp. 113; 178; 364ff; 376)

Realization of perfect relationships is part of the earthly lesson of life.

(pp. 132; 139)

Man - Woman

During the earthly journey, the divine embedding and "structure" of the man - woman relationship lie veiled in the subconscious. This is the result of the one-sided male concept of God in the religions of the world, and of the veiled nature of the Lady of God and divine Marriage.

As a result, the man-woman relationship is not, by definition, anchored in the order of creation and its characteristic qualities: uniqueness, completeness and equality are not self-evident.

Marriage on earth is primarily conditioned by *sexuality*. This is indiscriminate: any man can get together with any woman and conceive children.

(pp. 128 - 129)

In letting go of the belief in the absolute man - woman relationship lies the most persistent cause of all problems on earth, even more than in letting go of belief in God.

(p. 559)

Parent - Child

In accordance with the divine configuration, the Creators also implanted the perfect parent-child relationship in the order of creation. Every human being is not only married but also child, father or mother. The parent-child relationship is also unique and not interchangeable. (pp. 90 - 91; 136 - 137)

Because spiritual human beings are first of all adults, they are in fact aware of who their parents are and who their child(ren). They choose their relationships in accordance with their soul's desire and never different from what is fixed in the Being. (pp. 136 - 137)

Homosexuality

Homosexuality need not be contrary to the absolute male-female relationship. It can be part of one's life task to gain awareness as if he/she were of the opposite sex.

Since man *is* not the material body but only *temporarily* inhabits it, a man can incarnate in a female body and vice versa.

Depending on the personal task in life, this can lead to Homosexuality or the desire for a physical sex change, both answering the personal longing of the soul.

It is up to man himself to recognize their own life task in this, and to learn its lesson.

Homosexuality can also be the result of only psychological and/or environmental factors and then it is not natural.

(pp. 46; 134; 868)

V Meaning

Earthly creation has no end in itself, but it is a means to an end. Man's arduous journey on the ship called earth serves the purpose that something must be conquered by man, which is of the utmost importance to him but cannot be added by the Creator, only by the creature itself. That something must then be *awareness*.

(pp. 861 - 870; see also II Image of Man)

The meaning of human existence is the evolution of the divine spark called man through awareness. This is contained in the divine plan with the creation of man.

(pp. 25; 103; 106; 274; 302; 361; 524; 563; 865 - 866)

Man's awareness is not originally tested by opposites. Life is as it is: original, singular, self-evident, problem-free.

(pp. 103; 148 - 150; 679)

Just as man cannot be aware of what heat is until he has first experienced cold, he cannot become aware of his essential identity and environment until he has first lived through its *opposite*. To this end, the earthly journey serves as a school of learning.

(pp. 25 - 26; 103 - 104; 107; 148 - 150; 524)

This contradiction concerns both the fallacy of man's identity (the *pseudo-identity*) and the limitation of the surrounding environment; the *substance* (see VI below).
(p. 679)

By learning the *untruth* about our essential identity, we can become aware of the truth ("know thyself") and it is for this awareness that everything began.
(pp. 577, 679)

Because awareness arises from living through contradictions, all human *suffering* and *failing* has meaning and significance. This ultimately leads to the conscious experience of the *perfect* and *blissful* state of mind, where man originally belongs.
Thus the goal of the earthly journey is achieved.
(pp. 43; 104; 274; 317; 524)

VI Spark and Pseudo-Identity

Man is originally created as a perfect personality but is initially unaware of this, as well as of his perfect environment: timeless, infinite, transparent, harmonious.
Frida calls this personality: the *spark*, and the perfect environment: the *Being*.
(pp. 39; 103; 107; 200)

Through identification with a temporary physical body and under the influence of hereditary factors and of an environment both threatening and protective, the growing human being gradually and mistakenly imagines another identity for himself: the *pseudo-identity*.
(pp. 26; 42; 108; 199; 214; 301 - 302; 304 - 305; 345)

This attribution is an error of thought, but it is inescapable in order to - as a contrast - *consciously* come to know the true personality: the spark, the "know thyself."
This happens to every human being and is intended by the Creator in this way because otherwise there is no contradiction as a condition for becoming aware of the (subconsciously perfect) spark.
(pp. 103, 107 - 109; 148 - 150; 301)

The fallacy is the thought of *being* the material body instead of (temporarily) *having* a physical body.
Frida calls this fallacy the *primal delusion*. This happens to every human being and is inevitable because otherwise the lesson of life on earth cannot be learned.
(p. 107 - 108; 167; 679 - 681)

With each incarnation man is given a specific life-task to consciously learn all aspects of the essential personality (*reincarnation*). The life-task is different for each person.
(pp. 104 - 105; 310 - 313)

The sudden jump in the evolutionary line which gave rise to man, is not the result of an accidental material event but of a conscious addition of an element in the spirit. The whole process of evolution is not an end in itself, but serves to create the medium capable of offering the spark the possibility of following the great earthly school of learning, and of finding in that medium a means of expressing it. In this, man differs from the animal.

(pp. 563 - 566)

VII Conscience and Soul Desire

After birth, the awareness of the spark is gradually repressed but it nevertheless continues to signal to man's consciousness - often without man noticing. This is summarized under the terms: *conscience* and *soul desire*.

(pp. 108; 109 - 111; 203 et seq.; 209; 220; 272)

The notion of good and evil mentally translates in our conscience; in our soul's desire the yearning for happiness instinctively translates in all its aspects.

The longing of the soul is usually repressed earlier and more deeply than the conscience because man's emotional life feels rather vulnerable.

Longings of the soul are perceptions beyond the senses and consequently rejected by the mind ("not realistic"; "too good to be true").

Nevertheless, they are part of experienced reality and are consequently psychologically relevant.

They should therefore not be repressed but rather made conscious.

(pp. 110 - 111; 237)

This is an autonomous psychological process, independent of the biological line of evolution. These processes are not mutually exclusive.

Man is not only a biological but also a spiritual entity. The former is characterized by a different kind of evolution.

(pp. 47; 106; 431)

Longings of the soul are the premonition of the Being and is both blueprint and guideline for the process of becoming aware.

(pp. 111; 209; 211; 644)

The longing is multi-faceted: for God, for the life-partner, for father and mother, for peace and happiness without sickness and poverty, for honest human contact, etc.

(pp. 111 - 112; 233ff.)

The soul's longing for the life partner fits us in a unique and absolute way; man and woman are two pieces of one whole, rather than two separate entities wanting to go together.

(pp. 267 - 268)

The entire process of becoming aware of appearance and spark takes place in the human soul.

(pp. 167; 168; 513)

Pseudo-love wants to fill an inner emptiness. True love wants to share an inner fullness.

(pp. 239; 549)

The will of the pseudo-identity is always directed toward its own good. The will of the spark is always directed toward truth.

(p. 417)

The reign of the pseudo-identity comes from the misconception that one *is* the physical body.

(p. 419)

Only love of truth can lead to the decision to expose the soul's desire, trusting that the Creator does not embed desires in man that cannot be fulfilled.

(pp. 169; 209; 260; 276)

VIII Depth Psychology

Depth psychology is the psychology of the subconscious.

(p. 102)

The foundation of depth psychology is *primal delusion*: the misconception of *being* rather than (temporarily) *having* the (mortal) physical body. This fallacy leads to displacement of the awareness of the spark and to the rise and development of the pseudo-identity.

Depth psychology deals with this issue analytically and therapeutically.

(pp. 42; 103 - 104; 167; 679; 681 - 682; 697)

The primal error of man is that he confuses matter and spirit and as a result pushes away contact with the spirit, in which he has become disillusioned by his error of thought. As a result, substance becomes autonomous and man puts his whole value and happiness in this. When man recognizes this, matter and spirit are placed side by side.

(p. 636)

The primal delusion has been imposed on man for a great purpose, for only by learning the falsehood about our essential identity can we become aware of the truth, and for this awareness everything came into being.

(pp. 167; 679)

A Closer Look at the Pseudo-Identity

After physical birth, man suddenly possesses a temporary physical body with its own faculty of thought, senses and instincts: a completed life-unit.

The sense of individuality remains seated in the spark.

Man suddenly gains impressions through his physical body and this mirrors the delusion that substance is the only reality.

Because the spark incarnates in a reality other than the one where it originally belongs, man gradually and naturally identifies with his physical body. Initially, he truly believes that he is the physical figure. It does not occur to him otherwise, because at that moment he is not yet aware enough to consider a possibility not covered by his senses.

(pp. 107 - 108; 220; 226; 301ff.; 476)

This confrontation creates a *primal terror*, due to which man represses his inner senses and gradually assumes an identity other than his essential personality: the spark. This is the pseudo-identity.

(pp. 107; 108; 220; 226; 301ff.; 476; 716; 721)

Despite suppressing awareness of the spark, it still remains palpably present in the soul. This is why, in the heart of every man, there is an unsolvable *discord*, because his soul longs for a world other than the one in which his intellect wants to believe.

The suppression of that desire does not alter the fact that this discord is there.

(p. 680)

Just as inescapable as the primal terror of the spark is followed by *primal feelings of inferiority* (due to the delusion that he is the physical personality), just as inescapable is the pseudo-identity's pursuit of power, in whatever form, to compensate for this original feeling of inferiority.

(p. 721)

Feelings of Inferiority and Self-Awareness

Precisely because man carries spiritual values in his soul's desire, the thought of being the mortal physical body is inevitably a source, even the only source, of feelings of inferiority. Feelings of inferiority can only take hold of a human being who has first lost their feelings of self.

(pp. 322 - 323; 694; 696; 697)

In the earthly journey, this inner sense of inferiority unconsciously gives rise to continued comparisons, this time outwardly ("his car is nicer than mine"; "he is richer than I am" etc.).

(pp. 108; 323)

He who has a solid sense of inner self-worth does see the differences in external circumstances, but they do not make him feel inferior.

(pp. 108; 171; 323)

Feelings of inferiority (the falsehood about one's own identity) are a prerequisite for the realization of the Self-awareness of the spark, which is what the earthly journey is all about. Feelings of superiority compensate inferiority feelings and do not contribute to awareness of the essential personality.

(pp. 337 - 338; 326 - 329)

All deviations from the spark can be traced to feelings of inferiority or their compensation in pseudo-values: fear, power, aggression, dependence, cowardice, jealousy, envy, etc.

(pp. 322 - 323; 696)

The will of the pseudo-identity only submits to that of the spark when it realizes that truth and happiness go together.

(p. 169; 417; 428; 436)

The Awareness Process to Self-Knowledge of the Spark

The spark (in man) knows that it is the *spirit* that matters and that mortal life is not the goal, but the means to the end. It also knows that the goal itself is awareness, through which happiness can refine and deepen for all eternity.

To this end, happiness serves awareness, and the spark can only come to this awareness by learning deprivation.

This requires a comprehensive, truth-oriented and ruthless process of awareness. Frida names and analyzes numerous characters and structures of pseudo-identity and thought patterns, which can lead to release of the spark. Being truth-oriented is a prerequisite.

The love of truth is a spiritual quality driven by divine inspiration and Understanding.

(pp. 97; 347; 361; 524; 674; 922 - 923)

The truth of Being is the same for all but is experienced differently because man is a unique creation of God.

(pp. 674ff.)

Dreams

The dream is the "story," which we carry across the threshold of waking consciousness. It is the message which we receive from our own subconscious or repressed thoughts, dressed up as part of a "story."

The dream content cannot simply be read from the "story", but requires an appropriate and careful translation. Frida explains many symbolic forms which can occur in the dream.

Dreams are a valuable tool in the analysis of subconscious and repressed tendencies.

(pp. 11; 434; 444ff; 456ff; 506ff; 818ff.)

IX Metaphysics

Substance and Spirit; the Reality of the Incorporeal World

As we enter the great science fiction novel we call mortal life, it is the loving intention of the Writer that we undergo our own life-story with such intensity that we fully identify with its hero: our physical appearance.

The goal is: awareness.

(p. 524; 681)

The misconception is not that matter is real - for it is - but that it is the only reality.

(p. 226)

The dominion of the *self* comes from the untrue thought that one is the physical body.

(p. 419)

As long as man lives in matter, there is a contrasting connection of two real quantities: matter and spirit. But these can be connected without conflict if we have placed our "self" in spirit and we know we *have* a body and *are* a spirit.

It is only when a pseudo-identity obscures this connection that conflicts and tensions arise, because the pseudo-identity does not have a homogeneous "I," but rather a number of thoughts, inclinations and instincts loosely thrown together, which come from two different sources and mutually obscure each other.

Moreover, when projected outward, these discharge into wars, racial hatred, tyranny and other horrors of our society.

(pp. 707; 847 - 848)

In the supreme creation, Life is an uninterrupted, ever preserving and at the same time eternally dynamic stream of power, unchanging and eternal, like the endless motion of the ocean.

Awareness captures this Life in the countless thought-forms it creates, as Life is attuned to Awareness and to all their images of thought.

(pp. 347 - 348)

The Mystery of Life

The boundary between the *mystery* and the *knowable* is not between spirit and substance but between God and creation.

God is mystery but also illuminates creation and can be experienced in spirit and substance both.

(p. 381)

In his search for truth, man strives to expand what is knowable, but the horizon of mystery always gives way. The mystery: God cannot be understood. It is of a different order than the ever more comprehensible.

(pp. 384 - 385)

All that man can know from his sincere urge of science, he may know. But mystery protects itself because it is untouchable in itself.

(p. 385)

Although man is going to regain his place as man precisely through science, he has to abandon the arrogant view that he is of the same order as the Creator.

For he who does not recognize God as God, also does not recognize the divine principle in himself and thereby proclaims his own manifestation as autocrat.

(p. 383)

The mystery, which comes to us in the form of Life and Awareness, descends into creation and surrounds and permeates it; it pervades everything: it lies in the intra-atomic movements, in the heartbeat of man, the rustling of the wind and the praying of a child....

The radiance of mystery is in everything, but the mystery itself is always inaccessible.

(pp. 384 - 385)

Only in the mass of matter can man become entangled in appearances because an intense shadow of God occurs only there. The goal of evolution is that man returns to the light of God out of conscious free will. Once he wants to see, he discovers the mystery, the light of God, everywhere: in nature, in his fellow man and above all in himself.
(pp. 386 - 387)

Life and death

Life and death are two different states of awareness of Being. They are not after but next to each other.

They are two forms of life, temporarily overlapping each other.
(pp. 174; 282 - 284; 616; 618)

To consider death, it is not important what one believes but what one desires from the soul. The soul's desire does not want an end of life, but neither does it want a beginning; concepts, which are bound to time and space and to which, consequently, the soul desire cannot go. For the soul's desire, there are no boundaries or interruptions. It seeks eternal life, the Being.

The belief in an afterlife is a product of appearances. It does not want destruction, but neither does it want eternity, and therefore it creates the belief in an immaterial life, which begins only after death.

But that belief does not solve our problems and tensions, for they are created because both worlds: earth, and "hereafter", are accessible here and now and are kept apart only by *suppression*.

(pp. 174 - 175; 282 - 284; 616)

X Religion and Ethics

The Great Synthesis

The great synthesis in human existence is that expressed in the words: God is love. This realization lies so close below the surface in the human soul that, even misunderstood, it can serve as a starting point for the pursuit of awareness.
(pp. 179; 523 - 524)

Trust in God; Grace and Salvation

Trust in God is an unshakable feeling, based on something quite different from what we experience from world events.

We never find trust in God by making judgments about external events.
(pp. 487; 736 - 738)

Sense of truth can give man the understanding that he does not have to do something to come to God, but that he must let go of the paradox by which he kept himself away from

God. For God attracts the soul, as inescapably and continuously as gravity attracts the body to the earth.

Salvation, then, is the experience that he has never been imprisoned; *grace* is God's love, of which he discovers that it was always there and waiting for him.

(pp. 218; 309)

Bridging the gap between God and man is an impossibility. Man can only uncover the truth himself that there has never been a gulf. This is a matter of sincere will.

(p. 218)

To believe is to recognize the truth of something we do not see.

(p. 249)

Ethics

Life and Awareness are the divine origin of creation.

Feeling and reason are the functions corresponding to these poles. There is no feeling without reason, no reason without feeling.

Only a pseudo-identity takes these functions out of context; this results in sentimentality and cold theory.

Feeling and reason are one, for they are the expression, down to the substance, of the sacred synthesis in the Creator and creation both.

(pp. 389; 391; 395; 442 - 443)

Hell is nothing but heaven, upon which you projects your own fears. Hell is not a given of creation but a product of man himself. The devil is nothing but the image of God, onto which man projects all his own deficiencies. The solution is found only when we detach ourselves from the delusion of being this physical body.

Only when we realize we are the spark itself, which once consciously said "yes" to the earthly journey – and there is no question of a power intervention by God - can we take back this projection.

(pp. 581; 744 - 748)

Fear is not a natural feeling. Fear arises from a misinterpretation of a natural event.

(p. 618)

Darkness is not a positive concept; it is only absence of light.

(pp. 385; 405)

The function of thinking is reason, assuming the soul's desire as axiom.

(p. 678)

Awareness is not the same as intellectual development.

(p. 585)

Only attitude determines the value of the act.

(p. 578)

It is precisely the truly spirit-oriented man who can fully enjoy material pleasures, because he knows their relative value and does not set absolute conditions for them.
(pp. 227; 228)

"I am".

When these words are spoken consciously, they reveal a redeeming sense of life: the experience of *being*. Man floats on the ocean of God's Life, of which his life is a part. Man, who seeks to be something or someone, lacks confidence in the resilience of life. He who does not know how to *be*, is also incapable of *being*. The something he is, then, is not based on the resilience of life, but is an escape from the fear of drowning in the sea of life.
(pp. 568ff; 621)

Solving the question: "Who am I?", immediately and inescapably presents man with the choice between the axiom, "Dust you are and to dust you shall return" and the axiom, "I am a perfect spark spirit, temporarily inhabiting this body".
(pp. 707; 714)

Just as no geometry is conceivable without axioms and mathematical understanding, no true understanding of life is possible without faith in God and reason (logic).
(p. 251)

The difference between reason and intuition is that reason thinks substance is the only reality and denies or does not include the incorporeal as a real factor. Whereas intuition starts from the incorporeal world, and also includes substance, insofar as it is related to it.
(p. 356)

Anxiety is always the result of two opposing currents in man. Fervor is the most redeeming and comforting thing man can know.
(pp. 536; 603)

Dogmas

The Bible and other writings, which contain great wisdom, can only be companions if we recognize statements which we have first lived through ourselves. But if we accept any book or any outside thing without question as authority, we make it our greatest enemy. Even if the content of the dogma were perfectly true, it is still worthless as long as we have not conquered it ourselves, and therefore it remains a dogma.
(pp. 484; 488)

XI Science and Art

Science

However wonderful the development of science, its utmost limit is reached when it comes to the conclusion that there must be a spirit, a great mystery, but at the same time it cannot solve this mystery by scientific means.

Science in its highest form is when it sees the limits of its possibilities. When that insight is achieved, its highest task is fulfilled.

(pp. 338 - 341; 851)

Art

Art is everything that is a sincere representation of what goes on in the searching human being.

The highest art is achieved in the expressions of man, who has experienced eternal values and is able to depict them.

(p. 860)

XII Education and Hereditary Strain

Parents who know fear of life will pass this on to their child, so that they stand between God and the child. Parents who are truth-oriented will not do anything that strengthens the child's illusion. They cannot help the child's spark unfold, because that is an inner growth process in itself. But they do not increase the obstacles that the child puts in the way of that spark.

(pp. 425 - 426; 700; 710; 725 - 726)

This is how the illusion is passed from generation to generation as a hereditary burden: *original sin*.

But you can escape original sin because each link of the chain of generations has itself been given free will to see understand its own guilt. For however great the parental share in the severity of the link, man himself is responsible for breaking it.

No parental influence can be greater than the influence of God. It is only a matter of what man is willing to listen to.

(pp. 146 - 147; 426 - 427; 639)

Once the germ of illusion, by which human awareness is deluded, has been eradicated, the Holy Spirit will break forth like a wave of happiness and love into every human heart. The soul is then forever cured of the madness of illusions which were passed from generation to generation.

(p. 526)

XIII Worldly Issues

The War Microbe

As long as you want to believe that feelings of inferiority arise from comparison with others, those others will be enemies. The idea that every man can be a rival, an enemy, is the microbe from which the horror of war arises.

Only when man recognizes that his sense of inferiority in fact arises from comparison with his essential personality does he see that his own conscience, his own true self, is the real enemy.

(pp. 733 - 734)

Narcotics

It is also the premonition of the new zeitgeist that makes man reach for the cheap means of intoxication: wanting to obtain happiness without paying the price, which truth demands. You want to walk into paradise, as it were, with pseudo-identities and all, and this simply cannot be because paradise is nothing but a state of mind from which every illusion has been banned.

(p. 811)

Love and Overpopulation

In Judeo-Christian and other cultures, we recognize lasting monogamous marriage. This is in accordance with divine (marriage) law. Yet there is a need for a new exegesis.

After all, we know that permanence and monogamy are being observed less and less, both within and outside this institution.

When the law becomes a dogma and is no longer experienced from within, it is time for reflection.

The life doctrine of the unique male-female relationship offers the only responsible solution to the issue of overpopulation.

As such, use of contraceptives and government-enforced birth control ignores the unique male-female relationship as the only legitimacy of conceiving children.

The issue, therefore, is not about birth control as such, but about marriage control. Birth control follows automatically.

(pp. 131 - 133; 270; 538ff.)