

The material world as a psycho-energetic fata morgana.

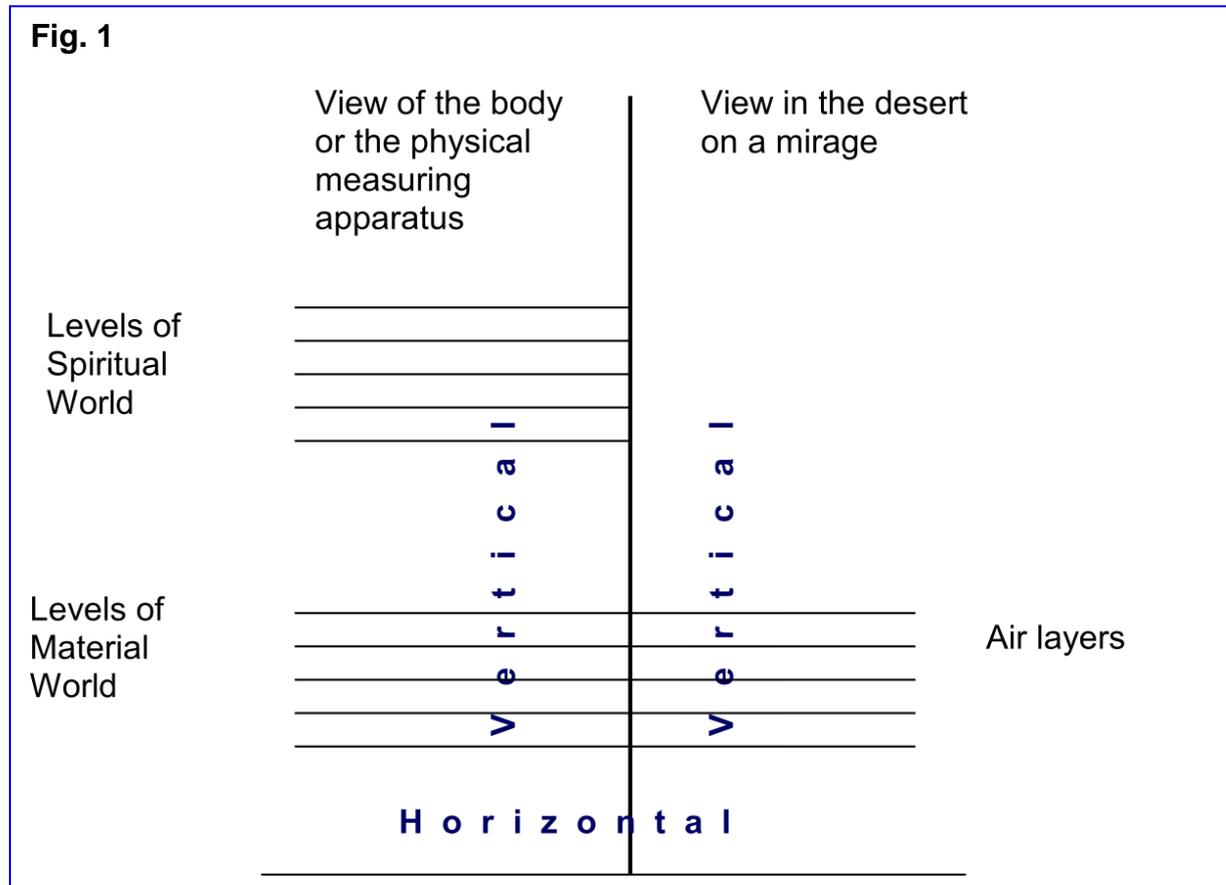
In the summer, when the sun warms the road asphalt, we can see that the road looks mirror-smooth from a distance. The lowest layer of air, which rests directly on the road, becomes a mirror. In the desert, we have similar mirroring effects, but in a much more perfect way. The effect of the mirages is noticeable when there are layers of air that are clearly layered on top of each other and not swirled. When an observer looks horizontally along these layers of air, he sees a two-dimensional projection of the three-dimensional landscape that is beyond the horizon - far from the point of view. The reflection effect is due to the fact that the landscape behind the horizon is reflected at the air layers and the reflections are seen by the eye of the observer. An image is created, which is e.g. perceived by the human eye as real.

The human eye can hardly or not at all distinguish the reflections from the directly present landscape, which is not mirrored. At most, we can conclude from our experience that it is a reflection. This two-dimensional projection is legitimately called a mirage because it is not identical to the three-dimensional landscape and also provides image distortion due to the reflection effects on the air layers. The image distortion is based on the fact that the overlapping air layers represent a multiple mirror. The multiple mirror also allows you to see things that are turned upside down. So, in perfect conditions, there are elements that stand upside down as well as those that stand upright.

In terms of dimensions, we now introduce the terms horizontal and vertical. An observer who is on the surface of the earth and looks along the horizon has a horizontal view, so to speak. If he went vertically upwards, e.g. flying up by helicopter, he would have a broader view (kind of holistic view). His point of view would be further open here, which allows him a kind of bird's eye view. Bird's-eye views allow viewing angles that cover both the horizontal and vertical components of a view. The horizontal view is based on a perspective in which the vertical view component is very limited. If we look exclusively at the mirage, the vertical view component is largely eliminated, especially since we then only look in the direction of the horizon. That's why we're dealing with an almost pure horizontal perspective. And this is obviously very limited. How can the effect of the mirages be transferred to the general perception of the universe?

Elsewhere we compared the geometry of the space-time-spirit-world in the simplest model with the earth's geometry. In this respect, we have an adequate relationship, whereby we can bring the layers of air in the desert in a manner analogously to the various levels of being. After all, we have different levels of being in the universe that can mentally be divided to material, subtle, and spiritual levels. The material levels are subdivided into a gross and several subtle levels. The light-like levels play a subordinate role in terms of the reflections, because they are in effect equivalent to the spiritual levels. Finally, these levels allow the light of the light side of the universe

to pass unhindered, which is why reflections at these levels are negligible. The situation is different with the material levels. If we let the layers of air in the desert run mentally around the earth, we would have spherical shells, so to speak. Likewise, the various levels of being in the universe form spherical shells. Only from the near

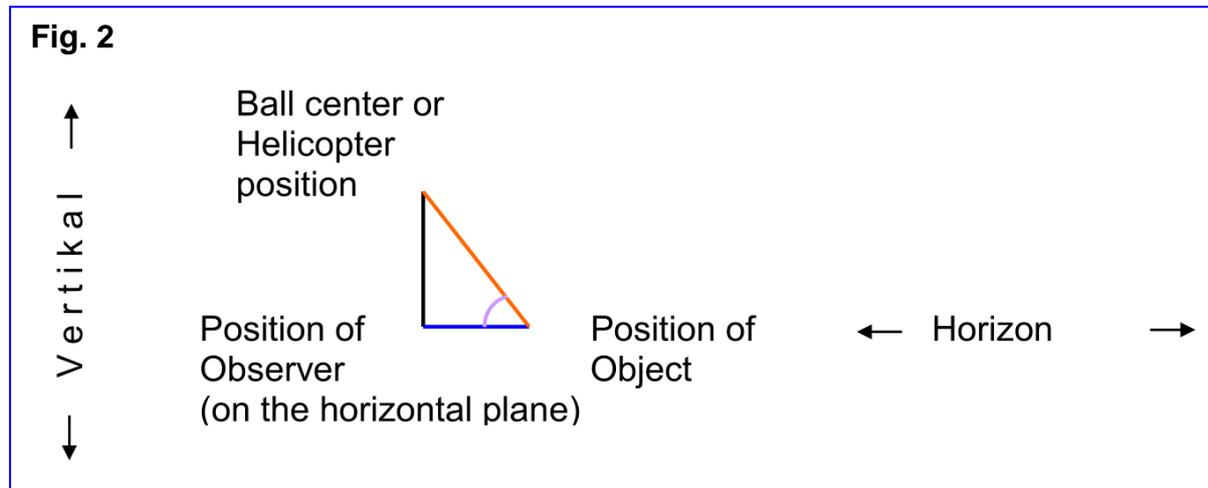


observation does it seem to us that these layers are even (flat), although in reality they are spherical. The sketch (Fig.1) shows the bowls as we see them from close range. As we walk along the vertical, we pass through layers of space, which, as this sketch shows, run parallel to each other. Similarly, if we have ideal conditions for mirages and we elevate our observation location toward the starry sky, we go through layers of air that are also parallel to each other.

Now, the unclouded view in the desert is a view from top to bottom, with the viewpoint covering a larger landscape area. Similarly, the unclouded view in the Universe is a view from the inside of the bullet to the spheres of the space-time spirit world, which is also a top-down view, but energetically. So, not just a helicopter pilot surveying the desert landscape and seeing no mirage, has a top view. The spirit, too, when looking from the inside of the ball to the sphere, has a top view. After all, those layers that serve as mirrors are virtually flat for the observer. Therefore, we can treat both situations as analog. So we can rotate the following sketch (see Fig. 2 below) without changing the basic principle of the mirage.

The bird's-eye view observer forms an angle (violet) between himself, the horizon and the object that is on the horizon. He looks both in the direction of the horizon and

vertically down. On the other hand, the observer on the horizontal plane forms no angle (only blue line) between himself, the horizon and the object. He looks to a great extent along the horizon when he looks at the mirage. The starting point of the holistic perspective of the mind is therefore always the ball inside. If the observer looks at the surface of the sphere from this interior, he sees a clear and undistorted image. But if he only looks along this surface, a true-to-reality rendition of what is observed is not given.



Now, mirages in the desert provide a picture that appears above the horizon. Before that is the real landscape. The eye of the body sees in the desert both the real terrestrial landscape that is nearby and the mirage that comes from the more distant landscape. Since the eye can not tell what is real and what is not, it sees a mix of real landscape and pseudo-landscape. Likewise, the phenomena of the mirages can be transferred to our spiritual vision. If our spirit is bound to the vibrations of matter, then the subtle planes are differentiable levels that together function as multiple mirrors. And just a multiple mirror distorts the mirrored landscape. What our spirit then sees is a distortion analogous to the mirage in the desert. However, because in the pure body perception the spiritual view is completely switched off, what we can understand as spiritual blindness, the spirit sees in the pure body perception no mixture of appearance and reality. He sees nothing but mirages. His real landscape - the spiritual world - is completely veiled to him, though it exists.

Because the gross material plane is the generalized mirage, we call it a psycho-energetic mirage.

According to this, the mirage in the desert is a special case of the psycho-energetic mirage. While we see a mixture of real landscape and illusory landscape in the desert, there is no mix in body perception with respect to universe perception. After all, the observer of a mirage in the desert can see his landscape lying directly in front of him undistorted because in his immediate surroundings the reflections of the layers of air do not come into play. In terms of the landscape directly in front of him, his view is a quasi-holistic view. On the other hand, the thought-vibrations of matter-bound

spirit are so low that this spirit can't perceive his real spirituality. So he only perceives matter.

Since pure body perception precludes spiritual awareness, we have a razor-sharp separation between spiritual vision and physical vision. This separation is like a separation of light and shadow. In the pure view of the body, the view of the spirit completely enters the so-called unconscious. And because the level of reality of the being-planes increases upward, the purely physical view prevents seeing the universe as it actually is. Accordingly, we can see as spirit with the eyes of the body and, so to speak, keep our real eyes (eyes of the spirit) closed. This is like looking through a particular pair of eyeglasses with which we can only see what is specifically visible only with these glasses. Thus, if we rely only on the senses of the body, we perceive nothing but a psycho-energetic mirage. This is the shadow while the spirit himself is the light. Therefore, the spirit that identifies with the body and thus with a shadow figure does not perceive himself. Not only that, he believes that matter is real, while the immaterial spirit is an illusion. So he think that only stupid believers can believe in an immaterial spirit. What he perceives is upside down because he misclassifies reality and illusion. But his false conclusion is based only on a misperception that does not correspond to reality. Where else than in a dream can misperception be possible?

Yet the spirit, because he can think and therefore live, is real, even if he is a dreaming spirit. Thus, for him, at least the spiritual world is real and thus represents for him a real landscape. On the other hand, the material world can not represent a real landscape because it is not of a spiritual kind. Therefore, it is more like a pseudo-landscape. This pseudo-landscape has the structure of a projection with reduced dimensions. It is something like a flat projection. That this is the case, allow the findings of the sciences. Finally, matter-specific space-time has one dimension less than the 5-dimensional space of the space-time spirit-world. So while our Great Spirit is at home in an at least 5-dimensional continuum, our body is only at home in a 4-dimensional continuum.

The mirroring effects of the psycho-energetic mirage are based on multiple reflections taking place between the lower vibrational levels of the universe, projecting the true landscape in such a way that parts of it are turned upside down and others are upright, as it were. As a result, from a materialistic point of view, the material world is multi-polar and its elements together form a mosaic-like image whose elements are quantized. This also means that the real image of the universe, if viewed from a materialistic position, is distorted. Although the spiritual world part of the universe is a reflection (1. reflection of the HEAVEN), it is a department of the psycho-energetic landscape, which is far more realistic. It is so true to reality that it reflects the HEAVEN lifelike. This is because there is at most only one reflective layer between HEAVEN and the spirit, who is aware of the light side of the universe. It is the layer that separates the HEAVEN from the light side of the universe. Therefore,

the spiritual part of the universe can be considered a quasi-landscape. The real landscape is the HEAVEN, because IT is reality per se. IT is the supreme world at all. The fact that the light side of the universe is a reflection of the HEAVEN is expressed in Buddhism, e.g. by saying that even nirvana is not real. Here, with Nirvana, the light side of the HEAVEN should be meant. The NIRVANA that is the HEAVEN, alone is real.

Because HEAVEN is the BASIS of all thinking, perceiving, and understanding, everything is to be considered in relation to IT. Every part of the HEAVEN that looks at the HEAVEN looks at itself and therefore sees something that has the highest level of reality. **After all, in HEAVEN subject (what is looking) and object (what is being looked at) are identical with each other. Because they are identical, everything is real.** And only if both subject and object are real, can't be spoken of dream, which is logical.

The HEAVEN is not perceived only then the perceptual frequencies of the perceiver are outside of its FREQUENCY range. Therefore, in particular, the spirit bound to the vibrations of matter can't perceive HEAVEN, which is why he can have the impression that HEAVEN is either an illusion or non-existent. Finally, the purely materialistic view is a perfectly horizontal view, which keeps the view of the spiritual world parts of the universe completely hidden and veiled. In the process, this view only shows us illusion. It is as if we were looking like the observer of a mirage along the layers of world parts, which is a view along the horizon on the space-time-spirit globe. Whether the gaze is directed into the infinite expanse of space or into the microcosm does not make much of a difference. After all, this point of view does not go beyond matter-specific space-time. And this is indeed on the mantle of the space-time-spirit globe.

Physical measuring equipment as well as body senses provide perfect evidence for a psycho-energetic mirage in a way as it were real. At a rough look, the universe is clear and real. But if we take a closer look by scrutinizing the smallest building blocks of matter, the elements of what is perceptible, are smeared and undefined. We can never perceive the momentary state of a thing, but only its changing state. In addition, we can capture only a tiny portion of the universe with it. And this is part of the psycho-energetic mirage. The psycho-energetic mirage is existent. But it gives a completely wrong picture of what really exists. Yes, we live in total deception.

To be completely without deceit, we would have to be in the state of spiritual awareness, because it gives a holistic view. However, as long as we have not attained this state, we must first make use of other possibilities of orientation. So we can, for example, use the analogy laws that let us look behind the scenes of the psycho-energetic mirage. After all, the psycho-energetic mirage must conceal the real psycho-energetic landscape. To see it, we have to change the perspective. And so a goal can be to open the view towards the top.

The laws of analogy (like above, so below; like inside, so outside) are the means of transformation to be able to conclude from the material world to the spiritual world. They are ultimately the principles of the reflections.

By analogy, it is possible, despite the deception that we experience in pure body perception, to indirectly recognize that body perception is a deceptive perception. Further, the analogies make us realize that we can leave the body's view to gain the spiritual awareness. Yes, they even show how this is possible. So we know that our high self, which is our true heart, is much closer to the HEAVENLY origin and has a holistic perspective. After all, the high self is the consciousness entity of us that is inside the space-time-spirit-sphere. Because the perceptions of this interior are unclouded, it can lead us. This guiding entity offers its help to us uninterruptedly. And so, intuition, foreboding, extrasensory perception, and other mental or spiritual abilities come from higher instances. If we e.g. have become just receptive for the knowledge of the higher self to share its judgment, we understand with the heart. But we will not always or even rarely succeed to understand with the heart, because the higher perceptions are often overshadowed by the deceptive perceptions of our body-bound spirit. Because not infrequently we form a premature judgment, which arises from a hectic, stressful and tense mental attitude, which in turn is based on the wrong body perception. Therefore, intuition must be practiced. But practice makes perfect.