

Chakras - Blockages - Healing

The connection to the soul



Table of contents

Book Description:	6
About the Author:	6
Foreword	11
	12
1. Part 1 Display boards	13
1.1 The eight manifestations of material energy	
13	
1.2 The castes or the four strata of the population	14
1.3 The three aspects of absolute truth	15
1.4 The Four Ages	16
Part 2	17
2. Spiritual basic knowledge	17
2.1 We are a soul with a body and not a body with a soul.	17
2.2 Mosaic stones of knowledge	19
2.3 The traveller in the body's chariot	19
2.4 The mind and the senses	21
2.5 The intelligence and the mind	21
2.6 We take control of ourselves	25
2.7 The material nature	27
2.8 Soul and Oversoul	29
2.9 The transmigration of souls	30

2.10 The eight manifestations of material energy	31
2.11 The three manifestations of material nature	33
2.12 The castes or the four strata of the population	34
2.13 The four stages of spiritual life	40
2.14 The three aspects of absolute truth	43
2.15 Senses, pleasure and sexuality	45
2.16 What is beauty?	48
2.17 The inner pig	52
2.18 The love of God	54
2.19 The Four Ages	58
2.20 The emancipation of women	61
2.21 Meat	64
2.22 Being human	66
2.23 The meaning of being human	67
Part 3	69
3. The change of consciousness	69
3.1 The positive change of consciousness from the perspective of the zodiac signs	73
3.2 Aries: The Way of Action	74
3.3 Taurus: The path of sensuality	75
3.4 Twins: The path of mediation	76

3.5 Cancer: The path of participatory surrender	77
3.6 Leo: The path of playful creative being	78
3.7 Virgo: The path of mindfulness	79
3.8 Libra: The path of balance	80
3.9 Scorpio: The path of self-conquest.	81
3.10 Sagittarius: The path of trust	82
3.11 Capricorn: The path of clarity	83
3.12 Aquarius: The Way of Freedom	84
3.13 Pisces: The path of selflessness	85
3.14 The Consciousness	86
Part 4	89
4. The Chakras - The Connection to our Soul	89
4.1 What are Chakras?	89
4.2 Junction between body, mind and soul	90
4.3 Chakra 1 - the root chakra	91
4.4 Chakra 2 - the Sacral Chakra	91
4.5 Chakra 3 - The Solar Plexus Chakra	92
4.6 Chakra 4 - Heart Chakra	93
4.7 Chakra 5 - Throat Chakra	93
4.8 Chakra 6 - Brow Chakra	94
4.9 Chakra 7 - Crown Chakra:	95
Part 5	95

5. Healing	95
5.1 Healing methods	95
5.2 The true healing	96
5.3 Self-healing	97
5.4 Seeking healing with a healer	98
5.5 The analysis of the chakras	98
6. Part 6	99
6.1 I can offer you that.	99
6.2 The Chakra Check	99
6.3 The unique chakra treatment	99
6.4 Lifelong companionship	99

The Chakras - Blockages - Healing

By Murli Manohar Das Gaur Vanacari

Book Description:

Through the chakras we have access to our inner memory. Often these memories are suppressed by our subtle body - mind, intelligence and ego. Especially if they are traumatic memories.

These traumatic memories trigger fears that condition our lives. On the one hand, these fears protect us from further similar experiences and make us act more cautiously to avoid burning our fingers in the same place again. On the other hand, these fears can also block us if we do not process these memories. This leads to a constricted life. We no longer move freely because we no longer want to take risks. This leads to the gross body somatising and producing diseases.

Here I would like to describe how one can experience healing via the chakras and dissolve the blockages.

Suddenly you can breathe deeply again and your zest for life returns.

About the author:

Murli Manohar Das Gaur Vanacari (secular name: Bodo Wilbert), born in 1954, has lived in the Canary Islands since 1977. He gave up a job as a director with a broker at the Commodity Futures Exchange in London, preferring to drive to Fuerteventura with his wife and baby in a Chevrolet Blazer.

He could not escape the allure of the desert island, which he got to know in 1973, and where there were no asphalted roads and no public water and electricity at the time. Here he felt connected to the roots of life. He ran one of the first windsurfing schools in the Canaries, built several houses, grew tomatoes for export to Europe and was one of the pioneers of wind and solar energy. Which led to a surprise visit by German Chancellor Helmut Kohl.

For the first few years, he lived much like Robinson Crusoe. For several years, he shared 15 kilometres of pure white sandy beach exclusively with thousands of birds. This life in the midst of this unique nature has left its mark on him. Today he still calls it a great gift from God.

Later, he and his brother founded a German-language weekly newspaper on Tenerife, which developed into one of the largest German-language newspapers in Spain. He was then praised for his work as a journalist by the press office of the Schröder government. Which surprised him very much.

Murli about himself: "I was constantly on the lookout, stepping from one puddle into another. And often it was putting my foot in my mouth."

As a tour guide, he led thousands of tourists through the nature of the Canary Islands. He was the first to guide people in his jeep through the desert of Fuerteventura, and later also through the forests of Tenerife and La Gomera. This is how he recognised his talent for telling people stories about the country and its people. The love for the people is always at the centre.

As a journalist, he published more than two thousand articles about the Canary Islands. And he published several books on yoga, Tao, sexuality and the Canary Islands.

"Suddenly I realised that writing makes me happy. Even if many readers find my reading aloud style amusing."

His spiritual side has always lain dormant inside him. From childhood, he was interested in yoga, judo, karate and meditation. At the beginning of the 80s, he began to occupy himself with healing. He quickly met his first teachers (masters).

The will to heal other people shaped his path. He works with herbs and was interested in all kinds of healing methods. That's how he got to know Reiki and continued to educate himself. Then he got to know the healing method of the apostles, which he used successfully for many years in combination with the chakra method for healing. In this way he was able to help many women from America to Europe who had experienced violence from men. This path inevitably led him to bhakti-yoga (yoga of devotion), where he met his spiritual master Swami Paramadvaiti, disciple of Śrīla Bhaktivedanta Swami Prabhupada. Swami Paramadvaiti gave him his spiritual name "Murli Manohar Das Gaur Vanacari".

Murli: "Helping other people to go to heaven is the highest art of healing."

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The connection to our soul

By Murli Manohar Das Gaur Vanacari

Insula Magica

www.murli.eu

info@murli.eu

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Insula Magica

www.murli.eu

Insula Magica Berlin

info@murli.eu

Foreword

This little book is also meant to be an introduction to the spiritual world. It is intended as a companion book for those interested in the chakras, healing and yoga.

The goal is to achieve harmony of body, mind and soul. The human being is always in motion. He is in search of Satisfying his material needs: "Eating, sleeping, defending himself and mating." His ego (false ego or his inner pig dog) constantly drives him to do this. The ego thinks of nothing else and does not care whether it is good for the person or not.

And when the body is sleeping or resting, the mind is in motion. The mind never sleeps.

There are schools of meditation that teach the meditator not to think about anything. That is not possible. That is impossible. Even if he thought of nothing, he would think.

The mind is always in motion. The mind is always busy. What makes the difference is what he is busy with.

This is what we can call consciousness. With which consciousness do we do this or that. This will be explained in this book.

Because we have to learn to understand our consciousness in order to change it so that we can take the right path. Because only on the right path can we experience true happiness. And true happiness means healing on all levels. Body, mind and soul.

Every day we move from A to B, or to C or D. What is important is with which consciousness we do this or that.

Therefore, the book (seminar) is divided into three parts.

The first part is about basic spiritual knowledge. Knowledge that helps us to understand ourselves better. Where do we come from? Where are we going? What is the meaning of life?

In the second part, I try to explain what consciousness means and what happens when you change it.

The third part is about the interpretation of the individual chakras and the fears associated with them.

The last part is about healing. What can we do ourselves or what can I do for you to experience healing.

In this book I refer to sexuality again and again, because sexuality is the energy that influences us the most.

I love you.

Murli

1. Part 1 Display boards

1.1 The Eight Manifestations of Material Energy

**The gross elements earth, water,
fire, air and sky**

**The subtle elements intelligence,
mind and senses (ego)**

1.2 The castes or the four strata of the population

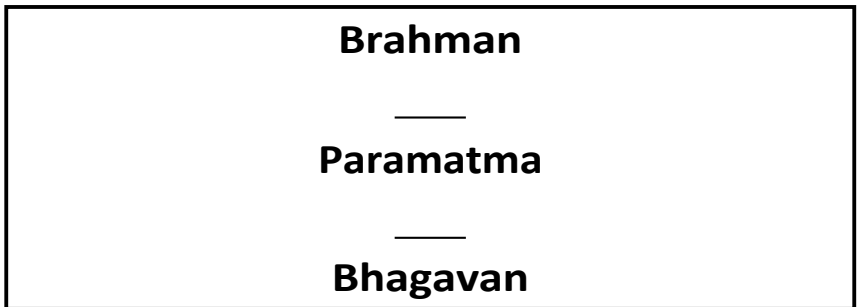
Brāhmaṇas

Kṣatriyas

Vaiśyas

Śūdras

1.3 The three aspects of absolute truth



1.4 The four ages

Satya Yuga
1 728 000 years
—
Tretā Yuga
1 296 000 years
—
Dvāpara Yuga
864 000 years
—
Kali Yuga
432 000 years

Part 2

2. Spiritual Basic knowledge

We need to get to know ourselves better. For this we need a basic knowledge. A basic spiritual knowledge. Because we are all spiritual beings.

Thank God for the Vedas. These are the oldest scriptures of humanity and the universe. Here it is explained exactly who we are, where we come from and where we are going again.

I will quote the most important key points from these writings and call this "Basic Spiritual Knowledge".

2.1 We are a soul with a body and not a body with a soul.

All people identify with their bodies. I am this body. We take photos of ourselves and say, "This is me". "I am this body. I am fat. I am thin. Or I am rich. I am poor. And I live there." When we speak of our "I", we mean our body.

When we talk about our feelings, we talk about what our body feels. When we talk about our worries, we think about our body's worries and needs. "I am thirsty. I am tired." Yes, even when we say, "I am in love, we are talking about our body's longing for love."

And our false ego (physical, material ego) never keeps still. Our ego always wants something. It calls every hour,

with its desires every minute. And it thinks of nothing but itself. And only of itself. About the satisfaction of its own senses.

And now comes the biggest joke. It claims: "I have a soul." That is the height of audacity. It's like a car claiming, "I have a driver. And he does what I want."

In reality, it is the other way round.

This means that our true identity (our true "I") is our soul, which has a body.

And! The soul is eternal and has always existed. But the body is finite.

All individual persons, including God, are eternal individuals. They have been individuals in the past, they are individuals in the present, and they will remain individuals in the future. For we are all eternally individual souls and only change our physical garb in different ways.

2.2 Mosaic stones of the knowledge

In the following chapters I list quotations from the Vedic scriptures, the oldest scriptures of humankind. They do not stand in any logical context, but rather, like mosaic stones put together to form a picture, form a representation of knowledge.

Our life also consists of different elements that logically have nothing to do with each other. But each individual element is of great importance for the overall picture of our life.

We can be a pilot and married or not married.
We can live in one place with or without children, etc.

2.3 The traveller in the chariot of the body

The individual is the traveller in the chariot of the material body and the intelligence is the driver.

This means: We (the soul) use our body as a vehicle with which we travel through life. And for the next journey we are provided with a new vehicle (body).

If we take our old car to the scrap press, we still live on, and we buy a new car. After all, we don't hand over our identity at the scrap press. Although, as we all know, you could imagine this happening to some men because they identify so much with their car.

The spiritual level

"The real ME"

"The individual (soul) is the traveller in the chariot of the material body and the intelligence is the driver."

The mind is the reins and the senses are the horses.



The material level

The intelligence

The spiritual intelligence
the emocioal intelligence
The racional intelligence

2.4 The mind and the senses

The mind is the reins and the senses are the horses.

The mind is always in motion and animates or directs the senses. In terms of sexuality, this means:

When a man sees a desirable woman, the mind (reins) becomes restless and transfers this restlessness to the senses (horses). And then the horses can become quite wild and are very difficult to tame.

2.5 The intelligence and the mind

"The intelligence should give instructions to the mind, but the mind is so strong and unruly that it often overpowers the intelligence, although it should actually be subordinate to the intelligence. For a person in everyday life who has to fight against many odds, it is undoubtedly very difficult to control the mind."

Intelligence should take command. But we see that this is very difficult. If we cannot control the mind and the senses in sexuality, this can leave deep wounds in the partner. And not only in the extreme cases like rape or child abuse. Uncontrolled wild (egomaniacal) sex also leaves wounds on the beloved partner. That is why the divorce rate is so high nowadays. And it is getting higher and higher.

At first you are in love and sleep together every day. But over time it becomes less and less. 2 times/week, 1 time/week, 2 times/month or only 1 time/month, at ovulation.

Usually it is the women who doubt first:

"Why do I no longer desire my husband as I did at the beginning of our love?"

Don't I love him anymore? Should I look for another man because he's not the one?"

In reality, it is the wounds caused by orgasm-driven sex.

Even good lovers leave wounds.

Perhaps a good lover cares exclusively for the woman's well-being at the beginning of the act of love. He caresses her. He caresses her. Kisses her. Enjoys her scent and taste. Penetrates her and thrusts at the exact rhythm and depth that gives her the greatest pleasure.

A very good lover delays this lovemaking for a long time.
It should be a true love fest.

He doesn't just slip over her for a moment, cum and go to sleep.

No, he wants to be a good lover. That would already be a great happiness for a woman. And yet he leaves a wound at the end.

After extensive lovemaking, he (his ego) also wants to end the celebration with fireworks. To do this, he changes his rhythm and concentrates on himself. The woman (her ego) also longs for these fireworks of the man and supports him in this.

Now he thrusts in such a way that he explodes inside.

Both enjoy this moment. It is true that both bodies enjoy this moment.

So why does this so emotional act of love leave a wound?

**Love is thinking about the other person.
And not in themselves.**

We all know that. But we forget it again and again. Our ego doesn't want to remember it. Because our ego (physical, material ego - this does not mean our identity (soul)) does not want to think about others. The ego is only interested in itself, and does everything possible to shut out disturbing non-ego thoughts.

repress. For the ego, love means being loved. When it says: "I love you", it means concretely: "I want to be loved by you. I long for your closeness, for your caresses, kisses, etc."

In the extreme case: "I can't live without you." That is, it speaks only of itself. Me, me, me. This is nothing other than an ego trip, which has nothing, nothing at all, to do with true love.

With true love, one thinks only of the other. Like a mother who leaves the last piece of bread to her child. She would rather die than allow her child to starve.

Or a father who runs through fire to save his son's life. He doesn't care about his burns. At that moment, all that matters to him is saving his son.

We actually all know what true love is. But we keep forgetting it when our ego (false ego) cries out for satisfaction.

But we cannot lie to our soul. Our soul never forgets anything.

Our soul also sees through whether we are thinking of ourselves during the act of love (our false ego lusting after sense gratification), or whether we are thinking of our beloved partner.

The woman's soul realises that she has actually been used for her own gratification at the last moment when the man thinks of his own orgasm. Even if the man did not want this. Even if both of them did not notice this at that moment because they are still caught up in the ecstasy of the body. And seemingly happy.

Nevertheless, an injury remains.

And with each subsequent sexual act, another wound is superimposed. Until the woman develops fears of these wounds. And she doesn't know why. Maybe she changes partners. But the same thing happens, nothing changes. Understandably so.

With most men it is even obvious that they only use women for their own satisfaction.

2.6 We take control of ourselves

This means that if we want to prevent these wounds, we have to take control. For most people, sexuality takes control. When the mind is stimulated by a sexual partner, the senses go crazy.

We even smile at people who want to control their sexuality. Monks and nuns are portrayed as lunatics and stupid people because they want to renounce sexuality. (Celibacy)

Doing without sexuality seems impossible to us. And if it is impossible for us, then it must also be so for others. So people who are celibate must be sick.

Celibacy is even said to be the cause of Catholic priests suddenly becoming homosexuals or paedophiles and abusing little boys. As if celibacy would change the sexual orientation of a man or even a woman.

These are all statements of our false ego. Our ego wants to prevent us from renouncing sexuality at all costs. And tries at all costs to justify the wrong use of sexuality. The ego does not care at all whether

Wounds are left behind. The ego is only interested in pleasure. It doesn't care about the consequences.

"With the Tao of Love, we can learn to master our sexuality and love with the heart without leaving wounds."

But we can use our intelligence to take control of ourselves again. Similar to a drug addict.

The drug dominates the mind, and the mind dominates the senses, which then reach for the drug again and again.

Only by means of intelligence can one tame the mind. So that it renounces drugs.

Thus, by means of our intelligence, we must control the mind in order to take control of our sexuality and of our senses.

Then we are the boss in our body again. Then we can do what we want and not do what our sexuality wants or what our senses want.

It's a great feeling when you take control of yourself again. You feel strong. You feel self-confident. Similar to when you give up smoking or alcohol. You feel much stronger when you learn to control your sexuality. Finally we are our own boss in the house again (body), and are not controlled by others.

Notice:

With your intelligence you make a decision to control the mind and the senses.

2.7 The material Nature

Further basic knowledge

Before I go into more detail about the control of the senses, I would like to share some more basic knowledge about ourselves, about our spiritual level.

Because the more we know about ourselves, the more we get to know ourselves, the better we can make the right decisions.

Material nature is constantly changing. Material bodies generally go through six stages: they are born, grow, persist for a time, produce some by-products, fade away and finally pass away.

The body is in constant change and it is finite. There is never a moment when our body does not change. Even when we sleep, our body changes. When we wake up in the morning, we are a day older. We cannot stop time. We are bound by the laws of time.

Of course, this also affects our sexuality. As a child, our sexuality learns the difference between man and woman. For our soul has no gender.

During puberty, we feel the urge to reproduce. This lasts for quite a long time. When we notice that our body is getting old and fading away, we lose interest in sexuality. Although our mind never loses interest in the opposite sex. The mind always craves sexual gratification. Even in old age. But when the pains of the ageing body dominate, we think less of sex. Or we lose interest in it ourselves and live in celibacy at the end of life.

2.8 Soul and Oversoul

The individual soul (Jīva) accompanies the body. The Supersoul, which is a complete representation of God, is called Paramatma and dwells in the heart of the living being.

The Oversoul, the highest personal God, is located next to the individual soul in the heart and is a witness to its activities and the source of consciousness.

The Supersoul gives the Jīva-soul the opportunity to act freely and observes its activities.

Here it is clearly explained that our soul resides in the heart. But it is not alone. Next to it also dwells the Paramatma, a complete part of God that makes up our consciousness. We could also call it our conscience. So we can understand when we speak of a good or bad conscience. Because in our heart we know what is right or not right. Everyone knows that it is not right to steal, kill or lie. Because we are directly connected to the knowledge or conscience of God in our heart. We only have to look inside ourselves or feel inside ourselves to know that this is so.

It is always the ego (our false physical ego) that leads us astray from the right path. The ego has no conscience, because it only thinks of itself. And the ego is happy with any way to satisfy its senses. Even if it means stealing, killing or lying.

This always creates the tension between our conscience (heart) and our ego (body). We constantly have to choose a path.

We are free to choose one way or the other. However, we also have to bear the consequences. As we all know, action creates reaction.

The consequences are explained in detail in the Vedic scriptures. I can only recommend everyone to study the Vedic scriptures.

2.9 The transmigration of souls

Just as a person puts on new clothes and takes off the old ones, so the soul takes on new material bodies and gives up the ones that have become old and useless.

This quote from the Śrīmad Bhāgavatam makes it clear that our soul is immortal. When we leave our body, we take on a new body.

So we don't need to be afraid of death. Life goes on. Only with a different body. And the new life will seem just as valuable to us as the previous one.

Which body we will take on in our next life depends in particular on how we have learned to love in this life.

It is important to understand this connection.

Because if we only use our partner sexually in this life, it may well be that we will also only be used in the next life.

2.10 The Eight Manifestations of Material Energy

God says in the Bhagavad-Gita that the body, which is made up of the gross physical elements (earth, water, fire, air and sky) and the subtle elements (mind, intelligence and ego), is completely different from the soul in itself.

It is important to know that the body is not only made up of the gross elements (earth, water, fire, air and sky), but that the subtle elements of intelligence, spirit and ego are also part of the material body.

The soul (our spiritual body), which is our true self, is above this.

Therefore, it is also possible that sexuality confuses the mind, our intelligence and our senses. Our ego uses all kinds of tricks to satisfy the senses.

Our ego is the false "I".

It says: "I am".

And claims: "This belongs to ME".

And that leads us down the wrong path again and again.

A path that pulls us down.

2.11 The three manifestations of material nature

The spiritual level

The material level

Purity Passion

Ignorance

By nature, living beings have certain bodies, and in correspondence to these they perform certain psychological and biological activities. There are four groups of people who act in the three material manifestations of nature. Those who are completely in the mode of appearance of purity are called Brāhmaṇas. Those who are completely in the mode of appearance of passion are called Kṣatriyas. Those who are both in the mode of appearance of passion and in the mode of appearance of ignorance are called Vaiśyas. Those who are completely in ignorance are called Śūdras.

2.12 The castes or the four strata of the population



These are four divisions of social life, beginning with the intelligent group of people, the Brāhmaṇas, who are in the mode of purity. They are followed by the managing group, the Kṣatriyas, who are in the mode of passion. The tradesmen, the Vaiśyas, are in the mixed modes of passion and ignorance, and the Śūdras, the working class, are in the ignorant mode of material nature.

For a society to function, there must be these four social groups.

1. The Brāhmaṇas (the sages) should give society the necessary guidance so as to guarantee prosperity and peace. Only the wise can recognise long-term and complex relationships in order to be able to give the right instructions. Although we can recognise these structures in today's society, we have unfortunately lost the deeper meaning of this order. One could compare the present constitutional court with the Brāhmaṇas. But unfortunately, today's Constitutional Court only refers to a constitution that has been written down by egomaniacs who only want to see the satisfaction of the (false) ego guaranteed in a constitution. And this is fuel for future conflicts. Because when egos insist on their rights, there is a ruckus. They try to establish material justice, which is impossible. Because we all have different physical conditions. One can run fast, and the other

another does not even have legs. One can calculate quickly and the other can neither read nor write. There are tall ones with thick muscles who can carry heavy things, and there are weak ones who can't lift anything. In every society there are young and old, healthy and sick, tall and short, fat and thin, and so on.

You cannot fight this diversity of a society in the sense of justice, you can only love it. Therefore, mercy must be the basis of social action and not justice. That is actually quite simple. If everyone only thinks of the others, then everyone is thought of.

2. The Kṣatriyas (the administrators) are responsible for order in a society. The Kṣatriyas include the government, civil servants, policemen, soldiers, etc. They are responsible for the welfare of the people. They have to ensure that all members of the population have a filled refrigerator and a roof over their heads. To do this, they must do everything that is necessary. That means they have to provide the necessary ordinances and infrastructure. On the other hand, they are also responsible for protecting the population. They should protect and guard the people from criminals, from intruders or even from epidemics and other dangers. Unfortunately, the present governments only act in the interests of some groups in society, or, what is even worse, only for themselves. In doing so, they only cause more disorder and conflicts between the different strata of the population. Most politicians only think about their own job, which they will continue to do as long as possible.

want. And make their decisions accordingly. But if we had a well-functioning government, we could even do without elections.

3. The *Vaiśyas* (the tradesmen or merchants) are responsible for the distribution of goods among the population. They are supposed to make sure that even in the remotest villages there is everything one needs to live. Unfortunately, today's businessmen are only profit-oriented. All business decisions are guided by their own profit maximisation. Profit used to satisfy one's own desires. For this purpose, suffering and or the demise of employees, business partners or consumers are also accepted and justified. Economists consider this purely capitalistic way of acting to be legal or even necessary for a well-functioning economy. Greed as the driving force of a beneficial functioning economy. By this, of course, they mean only their own profit. They have lost sight of the fact that the economy is anything but functional. For a functional economy is an economy that provides well for all. Of course it is important for merchants to make a profit. Nor is it reprehensible for them to afford appropriate luxuries for themselves and their families. But the main part of the profits should be used for positive investments that serve the prosperity of the population. For example, to build factories that produce important goods to supply the people.

4. The Śūdras (workers and employees) are responsible for the practical work, which today also takes place to a large extent in offices. Nothing works without the efforts of the Śūdras. They produce, clean, repair, sow, harvest, fabricate, build, teach, translate or do anything that needs to be done. Without the Śūdras, there would be no bread, no cheese, no wine, no machines...

and no houses. In a society consisting only of millionaires, there is no bread and cheese for breakfast in the morning. Money is not edible. We all know the saying of the famous Indian: "When there is no more water and no more trees, then people will realise that money is not edible."

In Western society, castes are confused with classes. In classes there are people who are worth more than others. In Western capitalist society, the more money someone has, the more he is worth. He is also seen as particularly clever by the poor who aspire to the same. Sometimes even witty bank robbers who manage not to be discovered are valued as role models.

But this has nothing to do with the order of castes given by nature. Here, all people, no matter what caste they come from, should be treated with respect.

Because all are equally important. The work of the general manager is very important. But also the work of the street sweeper. Because if the yard in front of the shop entrance is dirty, the turnover goes down. Everything that has to be done for a shop to function is important. Even if just one cog breaks down, the whole machine can stop. And that then affects us all.

At first glance, this knowledge has nothing to do with sexuality and love. But love should also take place outside the bed. If love doesn't exist in everyday life, then it doesn't exist in bed either. And sex without love leaves wounds.

Here we can see how important the attitude with which we do this or that is. Our attitude and our attitude changes our view of humanity. And that is very important if we want to love properly. With a wrong image of human beings we will hardly be able to love. If we do not know what people really need, we cannot do anything for them that is good for them. And that, after all, is what love is all about. Because love is first and foremost something we do, not something we feel. What most people feel, what they define as love, is nothing other than the longing for love. The longing to be loved. So in reality it's an ego trip.

We can only feel true love when we love. Doing something for others that is good for them. Giving our time to others.

For a mother, there is no greater gift than the smile of her child because he or she might enjoy the soup that she prepared with love. She feels true love at that moment.

2.13 The four stages of spiritual life



"In Vedic civilisation, a man is taught from the beginning of his life to become a Brahmācāri, then an exemplary Gṛhastha, then Vānaprastha and finally Sannyāsī, and the wife is taught to simply follow her husband strictly in all circumstances of life. After the period of Brahmācārya, a man enters the housekeeping life and the woman is also taught by her parents to be a chaste wife. Therefore, when a girl and a boy are joined together, they are

both trained to consecrate life to a higher purpose." Śrīmad Bhāgavatam

Here the four stages of a man in his spiritual life are depicted. The first stage Brahmācārī means disciple. The disciple learns everything about spirituality. The second stage Gṛhastha means householder, a man who has married and started a family. When the children are grown up, the man turns to spiritual life. He may retire to a quiet place to distance himself from the material world step by step.

Someone who surrenders his life entirely to God is called a Sannyāsī.

Today we still find these spiritual stages of life. A child goes to school and is a student. Only that today spiritual education is neglected. Today's schools only teach what makes the children productive people to serve the economy. The question of happiness and love is neglected or not dealt with at all. People who turn to God are even often called unworldly.

The same applies to the second stage. Gṛhastha, life in a marriage and in the family. Parents are primarily concerned only with material prosperity. And if a family wants to take a different path, a more spiritual path, then the family is ostracised until they fall in line.

Both parents have a job to take care of all the responsibilities, and education is left to the state. Today, even from early childhood. Schools and day-care centres are subject to state standards. This means that they are controlled from an early age.

The children were raised to be conformists of the state or conformists of the economy.

When the parents come home tired in the evening, there might be a little sex. As a bonus for the hard day's work, so to speak. And society doesn't care if the individual members get sick from this rhythm of life. For that there is then the state-controlled health system, which ensures that people can produce again as quickly as possible.

A person is healthy again when he can be productive and not because he can be happy, which is actually what true well-being is.

A successful family in the spiritual sense, is a family that lives a family community in love. Everyone is there for the other, and the happiness of the others is important.

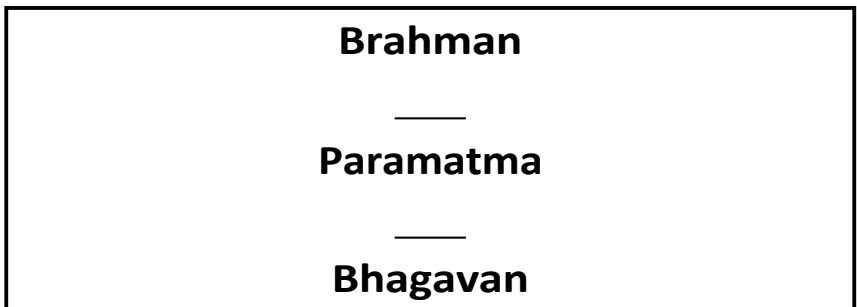
Life as a Vānaprastha we find again today in a vestigial form. Unless one is a monk or a nun.

From a certain stage on, the aging human being deals with death. At the latest now the questions arise, what comes after, is there a life after death, does God exist, and if so, where is he and what is he like? Since most people are spiritually ignorant, they are totally unsettled and afraid of death.

A sannyasi is a person who lives only turned towards God, a monk or a nun.

I can only recommend everyone to study the Vedic scriptures quoted here. In the appendix you will find all the books, which you can also download free of charge from the internet.

2.14 The three aspects of absolute truth



The absolute truth is realised in three aspects:

As Brahman, that is, the impersonal, all-pervading spiritual nature;
as Paramatma, or the localised aspect of the

Supreme in the heart of all living beings, and as Bhagavan, the supreme personal God.

These three divine aspects can be explained in more detail using the example of the sun, which also has three different aspects: the sunshine, the surface of the sun and the solar planet. He who studies only the sunshine is on the first stage of realisation; he who understands something of the surface of the sun is more advanced, and he who can enter into the sun planet is on the highest stage.

God has unlimited energies, which are grouped into three, namely the outer, the inner and the marginal. The outer energy manifests the material world, the inner energy manifests the spiritual world, and the marginal energy manifests the living beings, which are a mixture of the inner and outer energies. Since the living being is a particle of the Parabrahman, it actually belongs to the inner energy, but because it is in contact with the material energy, it is a compound of material and spiritual energy.

Here it is once again clearly shown that we are not only bodies, but that we are, so to speak, a mixture of spiritual and material energy.

We should always be aware of this, especially when it comes to love. Love is not created for the satisfaction of the body (false ego). But in love, two souls meet and the more they melt into each other, the happier they are.

2.15 Senses, pleasure and sexuality

"The embodied living beings feel- attraction and aversion towards the sense objects, but one should not come under the domination (control) of the senses and the sense objects, for they are obstacles on the path of self-realisation."

"In contemplating the objects of sense, a man develops attachment; from such attachment develops lust, and from lust arises anger."

"From anger comes delusion, and delusion is followed by confusion of memory. When memory is confused, intelligence is lost, and when intelligence is lost, one falls back into the material mire."

When the living being comes into contact with the material creation, his eternal love for God is transformed into lust by association with the manifestation of passion. In other words, love for God becomes lust, just as milk becomes yoghurt in contact with sour tamarind. When lust remains unsatisfied, it turns into anger; anger turns into illusion, and when one is in illusion, one is forced to continue material existence, and one becomes more and more and more entangled in the material circumstances of life. Always

just when we think we have rid ourselves of an unpleasant circumstance, we realise that we are stuck elsewhere.

One can only free oneself from the entanglement of the creepers with intelligence. Angry and wild flailing entangles us more and more and leads to our downfall.

The senses, the mind and the intelligence are the abodes of this lust which veils the real knowledge of the living being and confuses it.

This means that lust often tempts us to act rashly, which can have unpleasant consequences for us.

The desire to use drugs can lead us to find ourselves in prison or even die.

The desire to eat can lead to obesity or intoxication.

And the desire for sexual gratification can lead to abuse or rape and death. And the perpetrator finds himself in prison with other rapists.

This shows that we should take control and not leave the field to lust.

But that does not mean that we will have less fun in life. More fun already means if we can prevent illness, death and prison with our intelligence. And a positive change in our consciousness in the right direction also means liberation.

We feel freer and naturally more independent and self-reliant, which of course also increases our self-esteem. Consciously having fun increases enjoyment many times over.

But if we leave the field to our inner bastard, we will only get away with a few bruises at best. If we let the inner bastard take over completely, this will lead to inevitable destruction.

We all know that. We just forget it again and again because lust and our desires outsmart us.

"The senses are superior to dead matter; the spirit is above the senses; the intelligence is above the spirit, and he [the soul] is even above the intelligence."

This means that if we want to free ourselves from the material fetters of life, we (our soul, our real self) must control our mind and senses with intelligence.

The wise man is reserved. He keeps a low profile and observes events with intelligence before acting.

In this way, he recognises the dangers and says "no", for example, when drugs etc. are offered to him.

2.16 What is beauty?

"Different personalities become beautiful when they possess different qualities. Canakya Pandita says that although the cuckoo is very black, it is still beautiful because of its sweet song."

"Similarly, a woman becomes beautiful through her chastity and fidelity to her husband, and an ugly person becomes beautiful when he becomes a scholar."

"In the same way, Brāhmaṇas, Kṣatriyas, Vaiśas and Śūdras become beautiful by their qualities."

"Brāhmaṇas are beautiful when they are indulgent, Kṣatriyas when they are heroic and never flee from the battlefield, Vaiśas when they successfully engage in agricultural activities and protect the cows, and Śūdras when they faithfully perform their duties as required of them by their master."

"In this way, each one becomes beautiful by his particular qualities, and the quality that especially distinguishes the Brāhmaṇa is, as is said here, the ability to forgive."

I would like to mention once again that the quotations from the Vedas listed here are not causally related, but all represent individual mosaic stones of knowledge that, when put together, form a picture. Often we have to think of different things at the same time, which at first have no connection, but are nevertheless responsible for the success or failure of a project.

A baker cannot finish baking his bread because he is prevented from doing so by great pain, although the pain has nothing to do with his work but is of a different origin. He now has to look for a painkiller and at the same time he is worried about one of his children. While he is now taking care that the dough does not collapse, he has to make an important phone call and is interrupted by a co-worker.

Many things can come crashing down on you that have nothing to do with each other, but still need to be considered at the same time.

It is the same with truth. Although we may already know many of the building blocks of truth, we will never be able to see the whole truth. Only God can.

And yet every little piece of the mosaic brings us a little closer to the truth.

In the last quotation, the Vedas explain to us that beauty does not only have something to do with a beautiful body, but depends on many factors.

Many of us may still remember the actor and comedian Heinz Erhardt. Most of those who didn't know him would certainly have been drawn to this fat, sweaty man.

distance if they had found him in the foyer of the theatre before the performance.

On stage, however, he won the hearts of all the audience, and everyone would have sought his proximity after the performance.

An edgy and ugly man suddenly becomes attractive because he has helped others in greatest need and perhaps saved their lives.

A physically ugly mother suddenly becomes beautiful because she is so loving with her children.

In the same way, people with an attractive body can suddenly appear ugly because they do evil.

Love means that we are not only blinded by a beautiful or ugly body. Love means looking more closely. Recognising the heart of the other. And thinking only of the other person and not of oneself. Not thinking about our own preferences, but about the needs of the other person. Then we are rewarded with a feeling of true love, although this is not the reason why we do it.

A human being is also made up of many pieces of the mosaic, which we can only recognise by taking a closer look. But this looking fills us with true joy. Suddenly, a fat person who smells of sweat becomes beautiful because we have looked closely. And we rejoice because we have done it, because we have made the effort. Although many and many things tried to stop us.

Of course, we feel even greater joy when we recognise the truth little by little. When step by step the fog clears before our eyes and we gain clarity.

Clarity, however, also means that we have to keep searching. We cannot rest on a few insights.

Don Juan, a magician from Carlos Castañeda's books named the four enemies of wisdom.

Fear, clarity, power and age.

At first, the fear of falling down prevents us from learning how to ride a bicycle, for example. Once we have overcome the fear, we gain clarity and can suddenly ride a bicycle anywhere.

Now we feel strong and cycle from A to B, forgetting to pay attention to the traffic. Clarity blinds us to other things, which is also very important.

If we now also pay attention to the traffic, we ride safely from place to place. Now we have power over cycling. We now have everything under control and nothing can happen to us.

But power can be used for positive or negative things. You can use the bicycle as a means of transport, or you can use it to steal the handbag of elderly women. Now it is important how you use the power you have gained.

The last enemy after Don Juan is old age. They say you're too old to ride a bike and leave it in the cellar.

A wise man lives on and uses all his experience as he is able. For love.

And that is the real beauty.

2.17 The inner pig dog

In the Bhagavad-Gītā (18.66) the Lord says, "Leave all this nonsense and surrender to me."

We say, "Oh! Surrender? Give up all this nonsense? But I have so many responsibilities." And Maya says to us, "Don't do it or you will escape me. Stay in my claws and I will kick you."

"It is true, we are being kicked by Maya. And how does Maya kick us?"

"The female donkey kicks the donkey in the face when he comes and wants to have sexual intercourse with her. And the cats fight and hiss. These are the lessons that nature teaches us. She leads us astray."

Maya is the external energy of God. Nature. The material world with its own laws. We want to dominate nature, but nature always shows us its limits.

We are constantly full of wishes. But nature shows us that most wishes do not come true. On the other hand, nature (Maya) also seduces us and creates these desires in us. Maya is very sneaky. And we always have to be on our guard so as not to fall into the pit, like the elephant.

Maya motivates our inner pig (our false ego) to do this or that. The inner pig never sleeps. It is constantly full of desires and is always looking for satisfaction.

And when it comes to sexual gratification, he lets himself be kicked in the face like a donkey or have his nose scratched like a tomcat.

We should therefore learn to control our sexuality so that we don't have to walk around with a bloody nose all the time.

2.18 The Love of God

"Sometimes Krishna (God) leaves the other gopis (women) and comes under my power with mind and body. Thus he reveals my happiness and causes grief to others by having his love adventures with me."

"Or else he is drawn to other women, for after all he is a very cunning, obstinate libertine with a penchant for cheating. Then he indulges in love affairs with them before my eyes to cause my spirit grief. Yet he is still the master of my life."

"My own suffering does not bother me. I only wish for Krishna's happiness, because his happiness is the goal of my life. So if it gives him pleasure to hurt me, then that pain is my greatest happiness."

In these verses, Rhada, the wife of Krishna (God), talks about longing for closeness to (Krishna) God.

God loves all his children, so he loves all women. And all women who love God miss him when he is around other women.

She even calls him a cunning libertine because he also "hangs out" with other women. Since God is all-powerful, he can be, at the same time, father, son and also lover of a woman.

Because he loves all women (children), he is once there or thereabouts or simultaneously with many women. And when Krishna is with other women, Rhada suffers from great longing for him.

When a father visits his children, he leaves the home of one child to travel to the home of the other child. And it makes the father happy when he sees his child again, even though he had to leave another child to do so. So he travels from child to child, and is extremely happy to be able to visit his children.

Since the children love their father exceedingly, they feel a great longing for him when he leaves them to visit their siblings. And they suffer from their father's absence. But they are happy because it makes their so beloved father happy when he also visits the other siblings.

This is what Rhada expresses here when she says: "I don't mind my own suffering. I only desire Krishna's happiness, because his happiness is the goal of my life. So if it gives him pleasure to hurt me, then that pain is my greatest happiness."

In longing we recognise the strength of love. The greater the longing, the greater the love.

When we love someone really fiercely, we can hardly be without them. A man doesn't want to go to work because he doesn't want to leave his wife alone. And while he is at work he only thinks about

his love and is already looking forward to being able to go home again.

And on the way home, the closer he gets to home, the greater his longing becomes. Suddenly he walks faster and faster. His heart beats harder when he first sees his home from a distance. His wife may be standing at the door, waiting for him. And she runs to meet him so that they can embrace again as quickly as possible.

And when they fall and hurt themselves, the pain doesn't matter. Then comes the intimate embrace.

It goes on every day. Distance, longing, closeness and embrace. It is also like that when we go towards God. When we want to go home to God, our Father. The closer we come to God, the greater the longing for an embrace with him.

The love for our partners, our children, our parents, our friends is, so to speak, a mirror image of the spiritual love of God. And when we learn to love God, we can also love our fellow human beings better.

Moving home to God is like going back to love.

To move away from God is to move away from love.

Benedict XVI said in his first encyclical:

"Deus caritas est".

"God is love".

It is worthwhile for us if we approach our partner, our children, our parents and our fellow human beings in love. Because then we also move towards God and come home.

In terms of sexuality, this means that a man should only approach a woman in love. For her soul is more fragile than a raw egg or fine porcelain.

But that's how we get home. That's the only way we can also be happy.

2.19 The four ages

Satya Yuga
1 728 000 years
—
Tretā Yuga
1 296 000 years
—
Dvāpara Yuga
864 000 years
—
Kali Yuga
432 000 years

One year of the demigods corresponds to 360 years of humanity. The duration of the Satya Age is equal to 4800 years of the demigods; the duration of the Tretā Age is equal to 3600 years of the demigods; the duration of the Dvāpara Age is equal to 2400 years, and that of the Kali Age is 1200 years of the demigods.

The duration of the material universe is limited. It manifests itself in periodically recurring kalpas. A kalpa is a day of Brahma, and a day of Brahma consists of one thousand cycles of four yugas (ages) each: Satya, Treta, Dvapara and Kali. The Satya age is characterised by virtue, wisdom and religion; there is practically no ignorance and no vice, and this yuga lasts 1,728,000 years. In the Treta yuga, vices occur; this yuga lasts 1 296 000 years.

In the Dvapara Yuga, virtue and religion decrease even more and vices increase; this Yuga lasts 864,000 years.

Finally, in the Kali Yuga (the yuga that began 5,000 years ago), strife, ignorance, irreligion and vice take over as true virtue is almost non-existent; this yuga lasts 432,000 years. In the Kaliyuga, depravity takes on such proportions that at the end of the age the Lord appears as Kali Avatara, destroys the demons, saves his devotees and ushers in a new Satya yuga. Then the same process begins anew.

Here we can see that man (the conditioned soul) is in an eternal cycle. Not only from life to life, but also from age to age. This means suffering, a lot of suffering. And we can only distance ourselves from this spiral of time if we adopt the right attitude. The attitude of love. True love. If we already love in this life, then we could also try to do it right.

In this context, I can only recommend studying the Vedic scriptures if you want to go into the deeper understanding.

But if we already do the things we do with our hearts, then we are already on the right path.

And of course this is especially true for sex.

Spiritually, the best thing is not to have sex. But that is only possible for a few people and is at the end of a path that we can all follow, of course, if we want to.

Perhaps one or the other encounters this path when one adopts the attitude of love. That is, adding the factor of love to everything one does.

It's worth it.

2.20 The emancipation of women

The sameness of the gopis (girls) is a state of complete ecstasy in which all notions of difference are completely obliterated. In other words, the interests of the lover and the beloved become completely identical.

I love this quote from the Vedas. There is no better way to express the true equality of women.

The women's movement (emancipation movement) emerged from within. Women felt the need for equality from within. Because everyone knows it, if you look at it with your heart, that every human being is equal. So women are also worth as much as men.

This means: "So women are just as lovable as men are."

The mistake of the emancipation movement was to reduce equality to equity. They reduced the movement to the justice factor. Because unfortunately that is the only driving force of all political and socio-political movements. Earn the same, have the same. (Greed and envy). Equal rights in this material world.

Only there can never be that kind of justice in this world. Because we are all different. Because we all have different strengths and weaknesses. Because we all have different characteristics.

One can calculate quickly. The other can run fast.
The other one doesn't even have legs to walk on.

One can write beautifully. The other can paint beautifully or play a musical instrument. And so on. And so on.

Therefore, equality is much more than equality.

A mother loves her weak little daughter as much as she loves her strong and vigorous son. And she tries to give her children what they need.

It would be ugly if the strong son were jealous of his little sister's wheelchair just because it was expensive. If he loves his sister, he will be happy that the mother managed to buy a good wheelchair for the little sister.

Equality has nothing to do with the material values available to a person.

Paragraph 1 of the German Basic Law: "The dignity of a human being is inviolable".

And it does not matter whether it is a strong or a weak person. Unfortunately, this addition has been forgotten.

And now back to this wonderfully beautiful quote, which I will repeat here once again. It cannot be repeated often enough:

"The sameness of the gopis (girls) is a state of perfect ecstasy in which all conceptions of difference are completely

are annihilated. In other words, the interests of the lover and the beloved become completely identical."

Consequently, when we erase all notions of difference and the interests of the lover and the beloved become completely identical, we enter a state of perfect ecstasy to boot.

You have to let these words roll off your tongue again and again.

Consequently, when the son rejoices like a snow king over his sister's new wheelchair, even though it was very expensive, and even though he may have had to do without his new bicycle, he feels the ecstasy of love. His sister's interests are identical with his own interests. By interests, of course, we mean necessities of life and not whimsical desires.

If this is so, how tremendous must the ecstasy be when a man's interests are identical with those of his partner. And the ecstasy must be even more exorbitant during sex.

And once again as a reminder:

"The equality of women is a state of perfect ecstasy in which all notions of difference are completely obliterated. In other words, the interests of the lover and the beloved become completely identical."

When men love women as they are. When the interests of men are completely identical with the interests of women. Then the woman is emancipated. And only then.

It is love that makes the magic and not (material) justice.

Love brings us to ecstasy, but not greed and envy. That is so on all levels.

2.21 Fleish

Only if you love all people, only then can a man also love a woman or a woman love a man properly. If you have an argument with your neighbour and go to bed with your partner shortly afterwards, aggressive sex is most likely to result. You take the tensions of the quarrel into bed with you.

Love, however, only comes into its own in a state of inner purity. The purer the state, the higher the quality and the more beautiful the love.

If we deal lovingly with all people, then it is easier for us to also deal lovingly with our partner.

And that applies to all living beings. Also to the animals. If we deal lovingly with all living beings, including animals, then we are in a more loving and purer state. And this then also has a positive effect on our love relationship.

Kicking a dog in the butt or even slaughtering a pig changes our inner state of mind.

But it goes further and deeper than that, as we can see in the following quote from the Vedic scriptures.

We are free, of course. We can choose this path or another. But knowledge can help us in all the decisions we have to make in our lives.

"When animals are killed in a slaughterhouse, six people associated with the killing are responsible for the murder. The one who gives permission to kill; the one who kills; the one who helps; the one who buys the meat; the one who cooks the meat and the one who eats it - all become involved in this killing. Narada Muni wanted to draw the King's attention to this fact. Consequently, it is not even recommended to kill animals in sacrifice."

We do something good for ourselves when we abstain from eating meat. It is good for our physical health. But above all, it is good for our emotional well-being. And both are good for love and also for sex. If we are not well, we lose the desire for sex.

By the way, it is quite easy to give up meat. Much easier than quitting smoking, or even giving up drugs.

Even the addiction to sugar is many times stronger than the habit of eating meat.

Many people who stop smoking smoke again later. But if you give up meat, then even in the vast majority of cases a disgust for meat develops. The relapse rate is very small.

You feel better. The sense of taste becomes more intense. And, of particular interest to the men, the women also taste better.

It's much more fun to kiss a woman than to bite into a piece of dead meat.

Try it out. After a short time you will notice a change on all levels.

2.22 Be human

As already mentioned, all the quotations from the Vedic scriptures are like little mosaic stones of knowledge and truth. All together they form a picture. But it is not a fixed picture, like a painting or a photograph. Sometimes a cloud or fog covers the picture and we can't see it properly. And occasionally we can see clearly because the view is very good.

But the picture is so big that we can never see the whole picture. Because we humans never can. In order to understand a painting, we have to go into the details by looking at a certain part more intensively.

And then we might take a few steps back to get a more comprehensive perspective on the picture.

Then the picture is constantly changing. Because everything is in motion, or because our perspective changes.

But one question should always be important for us: "What does it mean to be human?"

Therefore, the following quote from the Vedas is a good summary of the first chapter: "Basic Spiritual Knowledge and Mosaic Stones of Knowledge."

2.23 The importance of being human

"In the human form of life, one should ask oneself and one's intelligence many questions. In the various forms of life below human life, intelligence does not go beyond the realm of the basic needs of life, namely eating, sleeping, mating and defending oneself.

Dogs, cats and tigers are constantly trying to find something to eat, a place to sleep, to defend themselves or to have successful sexual intercourse. In the human form of life, however, one should be intelligent enough to ask oneself what one is, why one has come into this world, what duty one has, who is the supreme ruler, what is the difference between dead matter and the living being, and so on.

There are so many questions, and someone who is actually intelligent should ask about the supreme cause of all things: a living being is always endowed with a certain degree of intelligence, but in the human form of life the living being must ask about his spiritual identity.

That is real human intelligence. It means that someone who thinks only of his body is no better than an animal, although he may live in a human body."

Part 3

3. The change in consciousness

We humans are always active and do many things to satisfy our basic needs such as eating, drinking and living. Whether we feel good or bad about it, or what the quality of this action is, depends on the consciousness with which we carry out these activities.

Level	Posture	Activity
4	i may	work
3	I can	work
2	I want	work
1	i must	work

We are all constantly doing things that need to be done. And often we do the same things. You can see from the table above that even though we do the same thing, the doing is not the same.

Suppose we dig a hole in the garden.

At level 1 we would say: "I have to dig a hole". The emotional world then looks like this. We are angry:

"Now I have to dig a hole when I'd rather be doing something else".

would do. By the way, I am tired and this kind of work is too tiring for me."

Maybe we curse because the boss forced us to dig this hole. All the time we are digging, we feel uncomfortable and would rather run away.

We are digging a hole and our mood is very negative.

Level 2: "I want to dig a hole." Now the mood is still negative, but not as bad as on level 1.

We feel dull, we don't enjoy the work, and we want to finish as quickly as possible. But we have decided to do this work ourselves. Because we might want to plant a tree in our garden. We only feel a constraint and are not forced to do this work by another person.

Level 3: "I can dig a hole." Now the mood is already positive. We dig a hole and are proud that we can dig a hole. Maybe we are very good at digging holes because we have a lot of experience to fall back on. Maybe we have developed a special technique and dig faster and more accurately than others.

Level 4: "I get to dig a hole." This is clearly the highest level. We are happy to be allowed to dig this hole. Perhaps because we are doing something good for another person. Or because we're already looking forward to being able to plant the tree in our garden or in the forest.

grow. We feel lucky to be able to do this work.

They all do the same thing, and yet they all feel something different when they do their work. Because they do it with a different consciousness. It is therefore up to our consciousness how we feel something.

We all have to do our duty, more or less. For one reason or another. Life is very complex. And we don't know today what we have to do, want to do, can do or may do in the future.

Most of the time we can't avoid having to do one or the other because the situation in life has put us in that position.

God-believers see everything as tasks that are given to us by God on a daily basis.

It is only up to us with which consciousness we carry out these tasks and how we feel about it.

The worker on level 1 feels entangled with the material world and sees no way out, whereas the worker on level 4, feels detached and almost floats above the matter.

It's the same with love and sex, of course. It makes a very big difference whether we say and feel: "I have to have sex." Or, "I want to have sex." Or, "I can have sex." Or: "I may have sex."

They all have sex, but their emotional world is completely different.

With this example we see very clearly how important the Consciousness is with which we do everything.

To change our consciousness, we have to use our intelligence, as we have already indicated in the first chapter.

3.1 The positive change in consciousness from the perspective of the signs of the zodiac

To understand even better what a change in consciousness means personally, let's look at it from the perspective of the zodiac signs.

Nicolaus Klein has brilliantly illustrated this in his book "Glück und Selbstverwirklichung im Horoskop" (Happiness and Self-realisation in the Horoscope). In his 8-step tables one can very well assess the possible development of a person on the basis of the zodiac signs.

One shooter is not equal to all shooters. There are Sagittarians who act like fools or who act wisely. And yet both are Sagittarians, Leo, Taurus or Libra.

Our actions change depending on the attitude we take. Are we patient or impatient. Are we calm or aggressive.

And if we act wisely, we can also achieve good results. If we act stupidly, aggressively or impatiently, our harvest will be very different.

And of course this also applies to love. Whether a love relationship is harmonious or not depends on our attitude, our consciousness.

3.2 Aries: The path of the deed

Level	Step after Klein	Posture	Trait
4	8	i may	Equanimity
4	7	i may	Deliberate action
3	6	I can	Spontaneity, martial arts
3	5	I can	Honesty, chivalry, performance
2	4	I want	Courage, civil courage, determination, thirst for action
2	3	I want	Directness, drive, assertiveness
1	2	i must	Impatience, hectic, uncompromising, actionism
1	1	i must	Rage, anger, frenzy, aggression, destructiveness, impulsiveness

3.3 Taurus: The path of sensuality

Level	Step after Klein	Posture	Trait
4	8	i may	inner peace
4	7	i may	Naturalness, satisfaction
3	6	I can	Sensuality, sense of form, taste
3	5	I can	Hospitality, cosiness, loyalty
2	4	I want	Perseverance, good nature, group spirit
2	3	I want	Farmer's shrewdness, instinctiveness, reliability
1	2	i must	Immobility, clumsiness, existential fear, possessiveness
1	1	i must	Greed, envy, stubbornness, stupidity, materialism

3.4 Twins: The Way of Mediation

Level	Step after Klein	Posture	Trait
4	8	i may	Openness
4	7	i may	Freedom from prejudice
3	6	I can	Serenity, agility, neutrality
3	5	I can	Intelligence, quick comprehension
2	4	I want	Mediation skills, sociability, erudition
2	3	I want	Versatility, interest, curiosity, shrewdness, trader mentality
1	2	i must	Half-knowledge, incredulity, doubt, flightiness, nervousness
1	1	i must	Ignorance, talkativeness, superficiality, brokenness, deception

3.5 Cancer: The path of participatory devotion

Level	Step after Klein	Posture	Trait
4	8	i may	Reflective consciousness
4	7	i may	Compassion, "being a mother"
3	6	I can	Closeness to the moment, self-sacrifice
3	5	I can	Devotion, closeness to nature, childlikeness
2	4	I want	Richness of feeling, receptivity, sympathy
2	3	I want	Participatory symbiotic life, expectation attitude
1	2	i must	Independence, spinelessness, characterless participation
1	1	i must	Sentimentality, phlegm, mawkishness, conventionality, stuffiness, whimsy

3.6 Leo: The way to be playfully creative

Level	Step after Klein	Posture	Trait
4	8	i may	"I am who I am"
4	7	i may	True authority, "being a father"
3	6	I can	Warmth, charisma, giving oneself away
3	5	I can	Vitality, centredness, creativity, potency
2	4	I want	Self-confidence, charisma, leadership qualities
2	3	I want	Self-conviction, organisational ability, being a motor
1	2	i must	Arrogance, dominance, paschality, theatricality, pretence
1	1	i must	Boastfulness, self-importance, pomposity, egoism, stupid pride

3.7 Virgo: The path of mindfulness

Level	Step after Klein	Posture	Trait
4	8	i may	Meditative mindfulness
4	7	i may	Patience, service to others
3	6	I can	Care, precision, obedience
3	5	I can	Consideration, modesty, prudence
2	4	I want	Easement, adaptability, prudence
2	3	I want	Accuracy, attention to detail, observational skills, erudition
1	2	i must	Doctrinaire, timidity, sophistry, calculation, opportunism
1	1	i must	Pedantry, sarcasm, fear, cynicism, know-it-all attitude, professional idiocy

3.8 Libra: The path of balance

Level	Step after Klein	Posture	Trait
4	8	i may	Equanimity, inner peace
4	7	i may	Balance, power from harmony
3	6	I can	Balance in thought and action
3	5	I can	Sense of beauty, peacefulness, spirituality
2	4	I want	Artistry, taste, politeness, diplomacy
2	3	I want	Aestheticism, slick friendliness, desk jockeying
1	2	i must	Indecisiveness, flattery, decadence, perfumedness
1	1	i must	Cowardice, inability to act, indecision, dishonesty

3.9 Scorpio: The path of self-conquest.

Level	Step after Klein	Posture	Trait
4	8	i may	Surrender, Solution
4	7	i may	Mutability, researcher
3	6	I can	Self-conquest, idealism, ritual
3	5	I can	Willingness to make sacrifices, regenerative capacity
2	4	I want	Rape, suggestive influence, coercion
2	3	I want	Vampirism, Espionage, Sex & Crime, Destructiveness, Excesses
1	2	i must	Fanaticism, mistrust, compulsion to perfection, bondage, abuse of power
1	1	i must	Sadism, masochism, vindictiveness, jealousy, hatred, sexism, addiction

3.10 Sagittarius: The path of trust

Level	Step after Klein	Posture	Trait
4	8	i may	Wisdom, trust
4	7	i may	Tolerance, vision, humour
3	6	I can	Patronage, generosity, religiosity
3	5	I can	Persuasiveness, enthusiasm, joy
2	4	I want	Missionary urge, hubris, patheticness
2	3	I want	Pomposity, imposture, hedonism, hedonism
1	2	i must	Arrogance, laziness, immodesty, nouveau riche posturing
1	1	i must	Braggadocio, intemperance, moralism, gigantomania, proliferation

3.11 Capricorn: The path of clarity

Level	Step after Klein	Posture	Trait
4	8	i may	Clarity, silence, purity
4	7	i may	Modesty, sincerity
3	6	I can	Consistency, seriousness, discipline
3	5	I can	thorough, backbone, thrift, joy of work
2	4	I want	Rigour, formalism, fear, resistance, time pressure
2	3	I want	Emotional coldness, harshness, authority-seeking, worcaholic
1	2	i must	Life negation, "Cyclist mentality", nerdiness
1	1	i must	Envy, severity, bossiness, stinginess, ruthlessness, depression, compulsion

3.12 Aquarius: The Way of Freedom

Level	Step after Klein	Posture	Trait
4	8	i may	true freedom
4	7	i may	Genius, visionary intellect
3	6	I can	Inventiveness, amicability
3	5	I can	Resourcefulness, creativity, social sensitivity
2	4	I want	Thirst for change, non-conformism, wit
2	3	I want	Volatility, eccentricity, confusion, homelessness
1	2	i must	Arrogance, unreliability, drivenness, arrogance.
1	1	i must	Madness, disjointedness, lack of centre, hurriedness, panic

3.13 Pisces: The path of selflessness

Level	Step after Klein	Posture	Trait
4	8	i may	All - One - Being
4	7	i may	All-love, selflessness, wisdom
3	6	I can	Charity, mediumship, devotion
3	5	I can	Compassion, imagination, intuition, sensitivity
2	4	I want	Exposure, surrender, loneliness, phlegm
2	3	I want	Lostness, disorientation, helplessness, weakness
1	2	i must	Self-pity, secrecy, resignation
1	1	i must	Delusion, deception, deceit, illusion, mendacity, paralysis, decomposition

Everyone can see from these tables which bad or good qualities are most pronounced. To put it somewhat exaggeratedly, we can see from these tables whether we use our head, senses or heart when we act. But we also see that we can change our actions.

Love always plays a decisive role in this. This in turn makes things simple. Because whenever we act with the heart, we are on the right path.

We can also see where this path can lead from these tables.

3.14 The Consciousness

We have now seen with many examples how decisive our attitude (consciousness) is when we do something.

And how important knowledge is so that we can decide on the right path. Especially in love, we are usually confused and run around like startled chickens.

Often we let ourselves be driven by passion, are overwhelmed, and still end up in disaster.

We look for artificial aids to prevent unwanted pregnancy, for example. We feel powerless when it comes to love. Although it is love that is the most fun.

Men slave away all their lives and let themselves be exploited by ruthless entrepreneurs just for a little sex in the evening. And then the woman complains of a headache.

Maybe because she is also overwhelmed.

Single mothers are running on fumes because they have to raise one or more unplanned children, because they have also let themselves be driven by passion, or/and have fallen for the wrong man.

Years of suffering because of a few minutes of uncontrolled passion.

The consequences are disproportionate for a few minutes.

Or women get sick because they are used again and again by irresponsible men. Their wounds are so deep that they can never trust a man again.

Yet it is trust that forms the basis of a harmonious love relationship. A love relationship that we all desire. We all want to float around on a cloud of love.

And although we all want it, we somehow can't get it right.

The divorce rate is getting higher and higher. And separation and divorce, which was frowned upon 50 years ago, is now part of everyday life.

We no longer speak of our husband or wife, but of our life partner, because we already assume that a relationship cannot last forever.

Because we have already had many experiences in this regard, and because we perceive it again and again in our environment.

Failed love relationships are part of normality.

Many women assume that they will become single mothers and only look for a producer.

The hope of a love affair is gone.

Then at least a child you can love. And maybe you'll be lucky and the father will be more than just a sperm donor.

All this happens out of ignorance. Ignorance has settled over us like a fog, and no longer allows us to recognise true love.

The media publish their ignorance and also look for recipes. We move in a collective cluelessness and do not know how to get out of it. We can't find the exit and we keep getting hurt, or we hurt ourselves.

An eternal cycle of suffering. And the fog never lifts. Sometimes we fall in love and a little hope arises, which is then destroyed again.

Like startled chickens in a chicken yard.

The only difference is that we sit in a cage with internet, bathroom and cable connection. And our bar is a comfortable sofa.

We can prevent all this if we change our consciousness.

And with what awareness we should love and have sex without leaving wounds, I explain in my book and seminar "The True Sexuality of Love".

Part 4

4. The Chakras - The Connection to our Seele

4.1 What are chakras?

Chakra (the Sanskrit-derived word chakra) is a Sanskrit word that can be translated as "wheel" or "disc". This concept of a chakra refers to the wheel-shaped vortices, which are called wheels because of the way energy moves in the body.

For those who can see them, they seem to be a kind of spinning wheel of light. The chakras transform this light (life force / prana / chi) by releasing subtle energy into the aura and the part of the physical body where they are located.

These are explanations that can be found about the chakras. It is important to know that they are the connection to our soul. Our soul stores everything we experience and have experienced. Even what we cannot remember or do not want to remember. There are experiences that are so painful that we want to forget them. We do not want to remember this pain. We block ourselves against these memories. That is one explanation for what we call blockages.

The fears that arise from these mostly traumatic experiences remain and work their way out of the subconscious.

Maybe we were once bitten by a spider and we can't remember it because we might still be very

were small or very young. But the soul or the subconscious can still remember this painful bite and create fears of spiders. Automatically, we now give these animals a wide berth.

A woman has been very disappointed and hurt by a man she loved very much. And now she is afraid of closeness with the opposite sex. The pain was too great.

These are just a few examples.

One can recognise and dissolve these blockages via the chakras. Either with the help of a healer or through self-therapy, which can be more difficult and lengthy. Because the only safe method of self-healing is bhakti-yoga.

4.2 Junction between body, mind and soul

As we learned in the first chapter, the mind is a component of the material body. The mind belongs to the subtle part of the body.

The aspect that is important here is that the soul strives for harmony and inner peace. Therefore, the blockages have to be processed or healed. If this does not happen, the soul reports through the body. One could also call this somatising.

Pain, illness or other physical problems arise in the exact region of the chakra that is affected.

4.3 Chakra 1 - the root chakra

It is located between the anus and the genitalia.

The following effects can result from blockages in this chakra:

Lack of vital energy, little vitality, lack of confidence in life, existential fears, mistrust, phobias (eg. As of spiders or the like), mental weakness, depression, bowel disease, hemorrhoids, constipation, diarrhea, back pain, lumbago, sciatica, bone diseases, osteoporosis, pain in legs and feet, varicose veins and venous disorders, anemia, blood pressure fluctuations, stress-related disorders, allergy symptoms

4.4 Chakra 2 - the sacral chakra

It is located at the level of the navel.

The following effects can result from blockages in this chakra:

Inability to enjoy life, spiritual weakness, lack of motivation, jealousy, guilt, compulsive sexual behavior, Sexgier, sexual disinterest, risk of addiction, severe mood swings, impulsiveness, menstrual disorders, diseases of the uterus and ovaries, prostate and testicular diseases, erectile dysfunction, fungal diseases of the genital organs, sexually transmitted diseases, kidney disease, bladder problems, urinary tract infections, pain in the lumbar spine, hip pain, consequences of lack of detoxification

4.5 Chakra 3 - The Solar Plexus- Chakra

It lies at the level of the solar plexus.

The following effects can result from blockages in this chakra: Little life energy, callousness, indifference, insecurity, lack of confidence, obsession with power, too ambitious and power thinking, ruthlessness, tantrums, bitterness, eating disorders, sleep disorders, do not reach targets, no enforcement power, blocked feelings, stomach disorders, gastroesophageal reflux disease (heart- burn), diseases of liver, + spleen gall bladder, jaundice, indigestion, pain in the lumbar spine, nervous disorders, diabetes mellitus, obesity,

4.6 Chakra 4 - Heart Chakra

It is at the level of the heart.

The following effects can result from blockages in this chakra:

Adopt lovelessness, grief, coldness of heart, bitterness, contact difficulties, loneliness, trouble love, relation- ship problems, compulsiveness, Coronary Heart Diseases + angina pectoris, cardiac arrhythmias, high or low blood pressure, high cholesterol, circulatory problems, lung disease, asthma, wheezing, frequent colds, allergies, pain in the thoracic spine and shoulders, rheumatism in the arms and hands, skin diseases

4.7 Chakra 5 - Throat Chakra

It is located at the level of the larynx.

The following effects can result from blockages in this chakra:

Difficulties to take feelings and thoughts into words, afraid to represent his own opinion, inhibitions, shyness, no access to the inner voice, sore throat, throat and tonsillitis, hoarseness, speech disorders such. As stuttering, oral cavity, gums jaw inflammation, pain in the cervical spine, neck + shoulders, over / under-active thyroid and related disorders such. B. nervousness / lack of motivation

4.8 Chakra 6 -Brow Chakra

It lies at the level of the forehead.

The following effects can result from blockages in this chakra:

Concentration and learning difficulties, lack of insight and imagination, a restless spirit, schizophrenia, anxiety + delusions, superstition + mental confusion, feelings of depression (futility), headache + migraine, brain disorders, eye disorders, ear disease, chron. Rhinitis + sinusitis, Nervous system disorders + neurological disorders.

4.9 Chakra 7 - Crown Chakra:

It lies at the level of the head.

The following effects can result from blockages in this chakra:

Arrest in the material world, a sense of lack, emptiness and dissatisfaction, Weltschmerz, dullness, mental fatigue, denial of creativity, immune, nervous disorders, paralysis, multiple sclerosis, cancer, initiating and maintaining sleep

4.9 Chakra 7 - Crown Chakra:

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The following effects can result from blockages in this chakra:

Arrest in the material world , a sense of lack , emptiness and dissatisfaction , Weltschmerz , dullness , mental fatigue , denial of creativity , immune , nervous disorders , paralysis , multiple sclerosis , cancer, initiating and maintaining sleep

Part 5

5. He ilung

5.1 Healing methods

What is healing? When is one cured? Most healing methods are about fighting the symptoms. Pain and everything that hinders the person in his actions is to be fought and repressed. In our society, a person is considered cured when he or she can be productive again. When the body can move without pain. Only 20 years ago, the physical condition of the person was considered for the most part. The mental state was secondary. Even now, it is still problematic to take sick leave because of psychological complaints. The job can then quickly be gone. People with psycho-somatic complaints are not considered to be able to work under pressure and are an unnecessary cost factor for companies.

All these healing methods that treat all these symptoms are healing methods from the material plane. Also the alternative healing methods like **colour therapy, aromatherapy, aura healing with crystals, breath therapy and also meditation etc..** However, all these therapies could be supportive for a true healing.

Of course, everything is somehow connected to the spiritual level, but only with a change of consciousness.

5.2 The true healing

Traditional healing methods work on the material level to combat the symptoms. This also applies to psycho-somatic complaints. This is because the psyche is a part of the subtle body.

True healing can only be achieved on the spiritual level. For a person is healed when he is happy, not when he is strong and productive. Happiness is not dependent on one's physical constitution. Happiness is felt when one has found inner peace and feels connected to the world in love. This is only possible if one manages to change one's consciousness. When one is in the consciousness of love and keeps the ego in check. When the ego takes control, it only leads to conflict and discomfort, and even to destruction and self-destruction.

5.3 Selbstheilung

It is possible to successfully combat the symptoms with many alternative methods. You feel better for a while, but you are not yet cured.

True self-healing on the spiritual level is only possible through bhakti-yoga. Bhakti-yoga is the yoga of devotion. It could also be called the yoga of love. One learns to feel oneself as a servant of love. When you love all day long, the divine energy of love flows through you. This naturally leads to healing. With total devotion, this can even heal or prevent karma-related diseases.

I recommend my book "The Song of God", which is nothing but a new edition of the Bhagavad Gita.

https://www.amazon.de/gp/product/B0843CCJFD/ref=dbs_a_def_rwt_bibl_vppi_i1

Or contact Contact with People people who practice who practise Bhakti Yoga. Of course you can also contact me.

info@murli.eu

Through bhakti yoga, one learns the meaning of life and can find oneself. Practitioners read the Vedic scriptures and chant mantras.

5.4 Seeking healing with a healer

It is good to consult a healer who knows about harmonising the chakras. He should be able to have a positive influence on the spiritual level.

If the healer only works on the material level, at best the symptoms can be eliminated.

People are used to only getting rid of the symptoms. They take a pill to make the pain go away. And keep on working. They don't listen to what the pain wants to tell them. They don't have time for that these days. The job has to be done first. Otherwise there will be problems in the so-called meritocracy. A society that has also given itself this name, as if it were progress.

So it is supposed to be progress to be under power all day. A rhythm of life that makes us sick. And unhappy.

A healer who works on the spiritual level can help us get out of this hamster wheel.

5.5 The analysis of the chakras

A healer should be able to determine which chakras are injured and to what extent. He also knows how long he has to treat the chakras. Many healers offer Reiki, for example. They offer half an hour of Reiki for one price and one hour for another price. These healers do not know how much time one patient needs and how much time the other patient needs. They stop halfway and do not reach the goal, the harmonisation of the chakras.

6. Part 6

6.1 I can offer you this .

I offer you an exact analysis of your chakras. All you have to do is contact me.

6.2 The Chakras- Check

With a chakra check I can show you which chakras are injured and to what extent. With the help of the third chapter you can then find the symptoms that have to do with these injuries. And through meditation you can find the reason for these injuries. So that you can make peace with the people who were responsible for these hurts. Of course, this can also be yourself.

6.3 The unique chakra treatment

During a chakra treatment I can support you in this. Often there are several traumatic experiences that are responsible for the injury to the chakras. For example, a woman may have been abused as a child and then as an adult keeps attracting problematic men who keep reopening the wounds.

6.4 Lifelong Accompaniment

I accompany you on your path of healing. As long and as often as

could or should be necessary.

If you are unsure, you can always get in touch with me.

Murli Manohar Das Gaur Vanacari

info@murli.eu

www.murli.eu