

Introduction to the Teachings of the Three Worlds

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Introduction

This essay (Chapter 2 of which does not contain any historical connections) only contains part of what beginners learn about the Teachings of the Three Worlds in the first seminar. It is followed by further essays which explain why these teachings have disappeared, are no longer known today and were completely twisted in comparison with how they once were.

It is important to keep in mind that this essay only gives the reader an initial, vague and abstruse idea of the Teachings of the Three Worlds. This is because our five familiar senses and our consciousness can only take in the material world. But this is about spiritual processes. This requires all five spiritual senses and the subconscious, which everyone has, but which has atrophied away.

Our language is aimed at describing our material life, which is why we have no words for the spiritual domain. In order to compensate for this deficit, we must resort to metaphors and allegories. The translations of the ancient masters' writings, be they from ancient Greece (Plato, Socrates, etc.), China (Huangdi, Laozi etc.) or India, pose the same problem. Most of them are hardly of any use, since the people who translated them did not understand the philosophy behind them and thus were unable to convey or explain the message of the metaphors and allegories they contain.

The deeper meaning of these teachings can only be understood through years of practical experience and theoretical study. Only once one has taken this path will one understand the worldwide insanity which goes on every day, gradually robbing us of the fundamentals of our existence.

We cannot achieve this level of knowledge on our own, but are reliant on the help of others, especially that of a master. The latter is absolutely indispensable, since doing the exercises improperly can be hazardous to the health. A master can not only protect us from this, but also provide us with guidance.

We need the three worlds as an explanatory model to make it easier to convey the teachings. In reality, everything is One; *Wuyou = Taiji (Qi)*. But this One (*Wuyou = Taiji*) cannot be defined for lack of words – it can only be experienced personally.

1. Background

Traditional Chinese culture consists (or consisted) of the following domains:

- ÿ Taoism and
- ÿ Buddhism

Both cultures have various sub-branches of schools and fields of activity too numerous to mention here.

Siddhartha Gautama or Sakyamuni (563-483 BCE) was the founder of Buddhism. He went on to assume the name Buddha, meaning «The Awakened One» (*Bodhi*)¹. Buddha was not the founder of a religion,

¹ https://en.wikipedia.org/wiki/Enlightenment_in_Buddhism

but a master of the Teachings of the Three Worlds. It was only centuries after his death that Buddhism transformed into a religion, since which time it has been instrumentalised for other purposes.²

Taoism was better preserved in this regard, since it was a secret school for nearly 2,000 years, and has existed for more than 7,000 years. My master opened his school for the public in 1989, because he foresaw international problems brewing, problems which could also hurt his school. Upon its opening, he hoped it would spread to other countries and cultures, thus ensuring the survival of not only his school, but also that of the Teachings of the Three Worlds on the whole.

Philosophical Taoism contains five great secret schools (*Wumi*). *Taijimen* is the traditional name of the first of the five great secret schools. Men (gate, school, family) is the gate to *Dadao*. Nowadays, however, the term *Taijimen* is only still used in seminars, since there are now other groups by that name which have nothing to do with that school. For that reason, my master replaced the name *Taijimen* with the term *Taijixue* (*Taiji* teachings) or *Taiji-Wenhua* (*Taiji* culture) in 1993.

Even though I only speak of Chinese culture here, it was known to other cultural groups as well. The culture of the Three Worlds was once universally widespread. It was especially well-known in Babylon, Egypt, Greece, India and even in northern Europe. Famous masters of these teachings included Thales of Miletus, Pythagoras, Heraclitus, Hippocrates of Kos, Socrates, Plato and Jesus. The German Bruno Gröning³ rose to fame in the 20th century. He was never formally educated in the Teachings of the Three Worlds, for he was a natural talent. His body was so open that he possessed nearly the same abilities as a master. His practice of healing the sick people led him to be persecuted by the justice system.

Founded 5,000 years ago on the Sinai peninsula, Sufism is one example of a practice that is based on the same teachings, but has a different concept.⁴

The culture of the Teachings of the Three Worlds is also known as the well-being and search for truth (*yangsheng xiuzhen*), since this culture can be used to improve the health and fathom the truth. This requires one to practice diligently and ascend the steps of these teachings. The *Tao* or *Taiji* teachings are regarded as a secular-spiritual teachings. The Teachings of the Three Worlds are a philosophical way of understanding the functioning of nature. They aren't a religion.

2. The Teachings of the Three Worlds

Dadao or Taiji

Mankind has sought its origin and that of the universe since time immemorial. In the 6th century BCE, Chinese philosopher Laozi wrote in the *Tao Te Ching*⁵:

² Essays on the history itself are planned. Unfortunately, only the two manifestos in German are available until publication:

1. «*Unser manipuliertes Rechtssystem*» https://politik.brunner-architekt.ch/wp-content/uploads/manifest_manipuliertes_rechtssystem.pdf und

2. «*Der Spiegel*» https://politik.brunner-architekt.ch/wp-content/uploads/Der_Spiegel.pdf

³ <https://www.bruno-groening.org/en> and <https://www.bruno-groening-stiftung.org/en>

⁴ Norbekov Mirsakarim, *Meine russische Energiedusche. Übungen zur Aktivierung der eigenen Heilkräfte*, Goldmann, 3rd edition 2011, 285 pages, ISBN 9783442219353, page 9. The book is only available in Russian.

⁵ There are hundreds of translations of Daodejing into the different languages, but none corresponds to what is explained in the school. See the preface.

«There is a shapeless, undivided something which has arisen in front of heaven and earth. I don't know his name, therefore I call him way path (Dao). Pressed to describe him, I call him great (Da).»
And:

«There is a mixed thing that arose before heaven and earth.»

Confucius (551-479 BCE) wrote in *The Book of Changes* or *Yijing (I Ching)*⁵:

«Transformation (Yi) has Taiji what produces the two poles (Liangyi; they are Yin and Yang).»

Dadao means the same thing as *Taiji*. Laozi called it *Dadao*, while Confucius spoke of it as *Taiji*. It can also be referred to as *Taiji Dadao*.

Great (*Da*) is that which lies outside of our perception, beyond heaven and earth. *Dadao* is the origin of all things and determines the destiny of everything, and everything is contained within *Dadao* – this must surely be the greatest of all. In Greek, it is called *lógos*.

Taiji (*Tai* = great, broad; primal; *Ji* = the supreme ultimate) is translated as «before the beginning, after the end.» It means the ultimate end and that which comes after it. *Taiji* is before the beginning and after the end of everything. Everything comes from *Taiji* and ends up returning back to *Taiji*. Before the beginning and after the end are the same thing. It means the world in-between, *Wuyou*.

The Individual Terms

The Three Worlds

The Three Worlds are as follows:

- ÿ *You* means «This World» or «the life on earth» also known as «existence,» it represents the world that is known to us. In Greek, it is called *mè eón / mè óntos* (genitive *mè eón*) = *kósmos aisthetós* = *kósmos phainómena*.
- ÿ *Wu* is «the afterworld» or «nothingness,» Greek: *tó ónti óntos* (= highest *eón*). It is the realm of existence which is inaccessible to human experience.
- ÿ *Wuyou* is the world in-between, the world of *Taiji*. The world of *Wuyou* is subdivided into three main tiers (the lower, middle and upper *Taiji* world), each of which is in turn divided into three levels. In Greek it is referred to as *eón, lógos, daimónion* or *kósmos neothós*, and these three worlds are called *kósmos*, i.e. the (living) tripartite realms of existence (*Wu, Wuyou, You*).

Qi

«The psyché (Qi) is the source of all movement. As the carrier of the ability to always be self-motivated and move, the psyché must be unoriginal (unborn) and therefore immortal.»
Plato (428/427-348/347 BCE)⁶

Simply put, *Qi* is the life energy or life force. *Qi* is moving, is thinking and can be guided by the spirit. *Qi* is that which maintains and feeds life. It is ascending, upward-growing, unfurling movement. It represents motion and life itself in humanity and nature alike. *Qi* is not detectable to the material senses, only to the spiritual ones. *Qi* must flow, otherwise ailments will result.

Qi is associated with various metaphors such as fire, water, air, breath, light, etc. In Greek it is called *psyché* (breath), but is also known as *éros, èthos, daímon, ángelos* or *noúmenon*. In Indian culture it is called *prana*.

There is positive *Qi* and there is negative. We need both. If one is missing, we will sooner or later end up dead. We must therefore ensure that both remain in balance and that the negative *Qi* does not gain the upper hand. Having too much negative *Qi*, also known as *Bing-Qi* or «sick *Qi*» will make us fall ill. *Qi*

⁶ Hubral Peter, *Die geheime Dao-Schöpfungslehre: Moderne Dao-Praxis enthüllt die älteste universelle Lehre der Welt- und Selbstentstehung*, Lotus Press, 2015, 317 pages, ISBN 9783945430361, page 122.

is like water: it must flow and overcome obstacles. There are different kinds of *Qi*, some of which can be distinguished by their colour, just as how there are different colours of light. Accordingly, the various forms of *Qi* have different names.

Qi possesses physical properties similar to those of photons, formerly referred to as «quanta.» The photon is the elementary particle of the electromagnetic field. Photons are essentially that which electromagnetic radiation is made of. For that reason, the term «light quantum» or «light particle» is sometimes used as well.⁷ Quantum physics tells us that these particles are entangled and react with one another over infinite distances simultaneously.

All organisms – be they plants, animals, humans or even amoebas – give off this *Qi*, also known as biophotons. The cells can both emit and absorb (positive and negative) biophotons, the *Qi*, and thus communicate amongst one another for the mutual exchange of information about growth and metabolism.

From this, it follows that an open fire made up of natural materials is good for the health. Moxibustion (moxa therapy) is used the same way in traditional Chinese medicine (TCM), albeit in a targeted manner.

Yin and Yang

«A hundred thousand years and one hour is one and the same [moment].»

Rumi (M: I: 194; III: 461, 536)⁸

Yin (Greek: *anima*) is the social and cultural life (the little *Tao*). *Yin* is physical or material and the experience of space and time.

Yang (Greek: *animus*) is the spiritual life (the great *Tao*). Being spiritual in nature, *Yang* is without space and time. Thus space and time on This World (*You*) are merely an illusion.

«Reality is merely an illusion, albeit a very persistent one.»

Albert Einstein (1879-1955), physicist⁹

Yin and *Yang* are terms which represent the dichotomy of all things. The inseparable connection of opposites (without day, there is no night; without summer there is no winter, etc.) becomes clear in its mutual inter-dependence, which is perpetually in flux. This means that day begets night and summer begets winter. As such, day already contains a part of night and vice-versa, since it is a process which is ever-present and can never stop.

These two opposite poles *Yin* and *Yang* are called *Liangyi* in Chinese. *Yin* is feminine, dark, cold, soft, passive, at rest, etc. *Yang* is masculine, light, hot, hard, active, in motion, etc. They are the mixed world of *Qi*.

This dichotomy describes the interplay between *Yin* and *Yang* (*Yin-Yang* for short) in a natural manner, which is why Confucius wrote in the *The Book of Changes* or *Yijing* (*I Ging*):

«Once Yin and once Yang, that's Dao.»

Yin and *Yang* stand for a dynamic balance in which they oppose or limit one another. They are antagonists. If this balance is disrupted, it will lead to ailments. *Yin* can transform into *Yang* and vice-versa. *Yin* contains *Yang* and *Yang* contains *Yin*.

Liugen

The *Liugen* (*Liu* = six; *gen* = root) are the five senses which we possess as *Yin-Liugen* (*You*) and as *Yang-Liugen* (*Wu*). The *Yin-Liugen* (*You*) are made up of the five known physical senses (sight, hearing, smell,

⁷ <https://en.wikipedia.org/wiki/Photon>

⁸ Vaziri Mostafa, *Rumi and Shams' Silent Rebellion: Parallels with Vedanta, Buddhism, and Shaivism*, Palgrave Macmillan, 2015, 244 pages, ISBN 9781137534040, Chapter «Against Other Dualistic and Pluralistic Concepts».

⁹ https://www.brainyquote.com/quotes/albert_einstein_100298

taste, touch) and the consciousness. The *Yang-Liugen* (*Wu*) consist of the five senses as well, together with the subconscious. One can also see, hear, smell, taste and touch with the spiritual sensory organs, the *Yang-Liugen*. For example, one can see with the «third eye» (above the bridge of the nose) or touch from a distance with the palms. The *Liugen* are symbolically depicted as an arm with five fingers on the hand, in which the arm embodies the consciousness or subconscious and the individual fingers each represent once of the senses.

Because the spiritual senses, the *Yang-Liugen*, are no longer known in our society, people always speak of the supernatural (Latin *supra* «above»; *natura* «nature») when spiritual phenomena occur which are detected or suspected with our *Yin-Liugen*.

The Three States (Sanji)

«God (*Taiji*) is day and night, winter and summer, war and peace, surfeit and hunger; but he takes various shapes, just as fire, when it is mingled with spices, is named according to the savour of each.»
Heraclitus, Fragment DK 67¹⁰

- ÿ *Taiji* is a shapeless, undivided state in which *Yin* and *Yang* are mixed. Everything is one in *Taiji*.
- ÿ After *Taiji* is *Youji*, the state in which *Yin* and *Yang* are separate. In *Youji*, everything can be distinguished.
- ÿ Before *Taiji* is *Wuji*, the state in which there is nothing at all. We say that there is nothing there because we cannot detect it with our wider senses (*Yang-Liugen*). This is where man runs up against his limits.

This means that one on This World (*You*) can only take in and judge everything in relation to its opposite, i.e. cold-warm, wet-dry, etc. Further examples include opposites such as health and illness, bad and good, hunger and excess as well as fatigue and rest. For this very reason, Heraclitus of Ephesus (approx. 535-450 BCE) said in fragment 111:

«Disease makes health pleasant and good, hunger satisfaction, weariness rest.»¹¹

The Three Realms (Sanjie)

The teachings (*Xue*) of the three (*San*) realms (*Jie*) are the philosophical basis of the *Taiji* teachings (*Taijixue*). Each of these realms has its own principles of order (*Daoli*). On this basis, one can analyse everything with the nine analytical theorem. However, only the first three analytical theorems (*sanxi*) *Huasheng* (metamorphosis of creation and birth), *Duidai* (dichotomy and relativity) and *Liuxing* (development and transformation) are widely known. The rest one must find out themselves on the path of steps.

- ÿ *Wujie* is the realm of *Wu*. *Wu* is that which lies outside of our perception, about which we can say nothing. *Wujie* is the *Wu* world, the non-world (non-existence). It is called the spirit. In Chinese, it is called *shen* and in Greek, *pneuma*. It is masculine.
- ÿ *Youjie* is the realm of *You*. *You* is that which lies inside of our perception, about which we can speak. That is the *You* world, also known as being (the world of being, the here and now), and is referred to as the body. In Chinese, body is called *Xing* and in Greek, *sóma*. *Youjie* is feminine. Laozi called it the «World of 10,000 Things» (Myriad).
- ÿ *Wuyoujie* is the realm which contains *Wu* as well as *You*. *Wuyoujie* is the bridge between *Wujie* and *Youjie*. *Taiji* is *Wuyoujie*. *Taiji* covers the three realms (*Sanjie*) and contains *Wu* and *You*. It contains the *Qi*. It is the realm of the mixed world and relates to the soul. This can be masculine and feminine.

In the *Taiji* teachings, *shen*, *Qi* and *Xing* are translated as non-existence, mixed existence and existence, respectively, but also as spirit, soul and body.

¹⁰ https://en.wikisource.org/wiki/Fragments_of_Heraclitus

¹¹ <http://www.muslimphilosophy.com/hmp/7.htm>

Norse mythology, the legends of the pre-Christian Scandinavian and Germanic tribes, uses the terms Asgard¹², Bifröst¹³ and Midgard¹⁴. Asgard is where the race of gods known as the Aesir resides. Midgard is a German word for the world or earth. Midgard literally means the place where humanity lives in the middle of the world. Bifröst is the three-rayed rainbow bridge (*Wuyoujie*) between Midgard (*Youjie*) and Asgard (*Wujie*) and thus the connection between the world of earth (*You*) and the kingdom of heaven (*Wu*).

The Two Driving Forces or The Two Drives

«All things are replaced by fire and fire by all things.»

Heraclitus¹⁵

In order for heaven and earth to arise from *Taiji*, there must be an origin factor. The origin factor in *Taiji* is *Wuwei* (Greek *philia*); *Wei* means «to do.» The emergence of *You* from *Wu* takes place through *Wuwei*. *Wuwei* is an attribute of *Taiji*. Because it arises from *Wu* *You*, *Taiji* can spawn heaven and earth. *Wu* will surely beget *You* and *You*, in turn, *Wu*. In order for *You* to arise from *Wu*, *You* and *Wei* must be present in *Wu*.

«Everything is determined, the beginning as well as the end, by forces over which we have no control. It is determined for the insect, as well as for the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper.»

Albert Einstein (1879-1955), physicist¹⁶

Once *You* has arisen from *Wu*, it can create more *You* through *Youwei* (Greek: *neikos*). The creation of *You* from *You* takes place through *Youwei*. *Wuwei* is the great *Tao* (*Dadao*), *Youwei* the little *Tao* (*Xiaodao*).

Wuwei (*philia*) is the natural drive of creation. The body can recover and regenerate by rigorously «letting go.» This practice results in tranquillity, improved health, longer life, greater wisdom (Greek *Sophia*; Hindi *Prajñā*) and reduced desire for all things material, making one more frugal.

«The hidden harmony is better than the obvious.»

Heraclitus¹⁷

Youwei (*neikos*) is the social drive. We all use it on a daily basis by being forced to pursue our hectic (business) lives so that we may secure our survival, which is increasingly cast in doubt. The consequences should be clear: stress, pollution, illness, selfishness, exploitation, crime and war.

«All Youwei is only like a dream and a soap-bubble.»

Buddha

According to Laozi, the *Tao* path calls for rigorous reduction (*Wuwei* practice). This is the counter-pole to the familiar proliferation (*Youwei* practice). It is achieved through meditative *Taiji* exercises. This requires regular retreat from the familiar world (This World) and is accomplished with the help of the meditative *Taiji* practice. This involves temporarily turning away from the purposeful, deliberate activities needed for everyday life.

The effects of excess *Youwei* (*neikos*) can easily be seen in society in that extremes transform into opposites:

«The same scourge that has come to light in the oligarchy and has destroyed it, becomes strong and stronger in favor of universal lawlessness (lack of restraint), and also destroys the democratic state and transforms its freedom into slavery. Because the word is true that one extreme regularly triggers the opposite extreme. This applies to the weather, to the

¹² <https://en.wikipedia.org/wiki/Asgard>

¹³ <https://en.wikipedia.org/wiki/Bifr%C3%B6st>

¹⁴ <https://en.wikipedia.org/wiki/Midgard>

¹⁵ Mason Asenath, *Sol Tenebrarum - The Occult Study of Melancholy*, Edition Roter Drache, 1st edition 2010, 324 pages, ISBN 9783939459354, Chapter 1, Subchapter *The elements*. In German edition: page 18.

¹⁶ <https://www.goodreads.com/quotes/159397-everything-is-determined-the-beginning-as-well-as-the-end>

¹⁷ <https://www.brainyquote.com/quotes/quotes/h/heraclitus120308.html>

plant world, to our bodies and even more so in the sovereign states.»

Socrates (469-399 BCE)¹⁸

Too much morality begets immorality, and vice-versa. Too much action (control) gives way to a loss of control, such as stress (with manifold symptoms) and vice-versa. Too much pressure creates counter-pressure. *Hýbris* (hubris from too much *neíkos* [Youweí]) elicits *némesis* (nature's reaction to excess *neíkos* [Youweí]), etc.

Contrasts can also be transformed by semantics, thereby manipulating society. Nowadays, this is done through politics, media and universities, but it was also practiced in Socrates' time.

The Five Phases (Wujing)

«This (psychic) world, which is the same for all, no one of gods or men has made; but it was ever, is now and ever shall be an ever-living fire, with measures kindling and measures going out.»
Heraclitus, Fragment 30¹⁰

The process of the Five Phases (*Wu*: five; *jing*: phases) begins with *Wu* and runs through all domains or worlds, ending back again at *Wu*. It is the eternal cycle of life which in various ancient cultures is always symbolised as a circle. However, the circle is also depicted by the snake *Ouroboros*. *Ouroboros* (Greek) literally means «tail» (*ourá*) and «eater» (*bóros*), and thus «self-devourer» or «tail-eater,» in reference to the eternal cycle. In Egypt it is known as the Egyptian cobra.

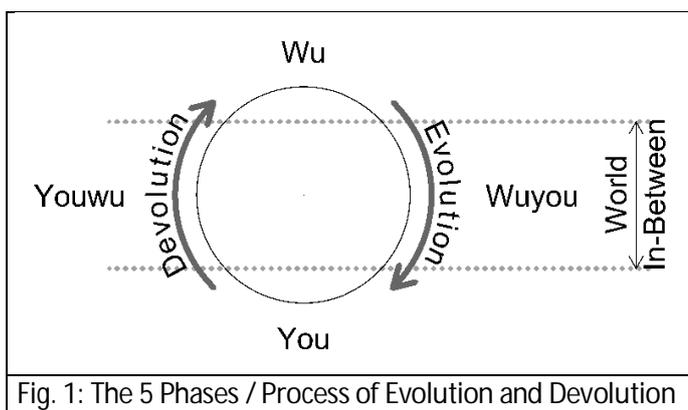


Fig. 1: The 5 Phases / Process of Evolution and Devolution

Qi arises from nothingness (*Wu*) through the *Wuwei* drive. This *Qi* creates the realm of *Wuyoujie* and thus the world of *Wuyou*. When *Qi* is «compressed» or «condensed» further with the *Wuwei* drive, it results in the realm of *Youjie* and thus the *You* world. In the world we know, everything is material. This sub-process describes evolution.

The entire process is reversible. At that point, we are no longer talking about the realm of *Wuyoujie*, but the realm of *Youwujie*. Devolution is now at hand. The entire process is called the Five Phases (*Wujing*).

«There is nothing permanent except change.»

Heraclitus¹⁹

«The distinction between the past, present and future is only a stubbornly persistent illusion.»
Albert Einstein (1879-1955), physicist²⁰

From this principle, it follows that creation has neither a beginning nor an end.

Thales of Miletus as well as Anaximander, both masters of the Teachings of the Three Worlds, had already determined «that the 'principle' and the essence of being is the boundless (*apeiron*).»²¹ However, the «principle» refers to the Ancient Greek word *archē* (ἀρχή), for «beginning, principle, origin,» i.e. the beginning of the world. Likewise, one must make sure that the word «boundless» is correctly translated: *apeiron* (τὸ ἄπειρον) is translated as the «boundless» or the «infinite» in the sense of «primordial

¹⁸ See the quote from Socrates in *Politeia*, lib. 8, cap. 4: Schätzel Walter, *Der Staat. Was Philosophen und Staatsmänner über den Staat und seine Probleme gesagt haben*, Verlag Schibli-Doppler, 1977, 484 pages, ISBN 3858830070, page 2 ff. <http://wfgw.diemorgengab.at/tzn200703.htm>

¹⁹ <https://www.brainyquote.com/authors/heraclitus>

²⁰ https://www.brainyquote.com/quotes/albert_einstein_148814

²¹ Rapp Christof, *Vorsokratiker*, Beck, 2nd edition, 2007, First edition 1997, ISBN 9783406547614, page 36.

matter.»²² In other words, this means that everything material (*You*) originates from *apeiron*, i.e. from the boundless or the infinite, from *Taiji = Dadao*.

«As a man who has devoted his whole life to the most clearheaded science, to the study of matter, I can tell you as a result of my research about the atoms this much:

There is no matter as such! All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together. However, since there is no intelligent force or eternal power in the entire universe - mankind has not been able to invent the much-anticipated perpetuum mobile - we must assume behind this force the existence of a conscious and intelligent Spirit. This Spirit is the matrix of all matter. Not the visible but transitory matter is the real, the true, the real - for matter does not exist without the spirit at all - but the invisible, immortal spirit is the true!»

*Max Planck (1858-1947),
physicist, founder of quantum physics²³*

«What we consider the here and now, this world, is actually just the material level. The beyond is an infinite reality that is much bigger, which this world is rooted in. In this way, our lives in this plane of existence are encompassed, surrounded, by the afterworld already. If I imagine that I have written my existence in this world on a sort of hard drive on the tangible (the brain) and that I have also transferred this data onto the spiritual quantum field (the spirit, the independent consciousness), then I could say that I do not lose this information, this consciousness. The body dies but the spiritual quantum field continues. In this way, I am immortal.»

*Hans-Peter Dürr (1929-2014)
German physicist and essayist, director at the Max Planck Institute for Physics²⁴*

From the astrosociences, we know that approx. 73 percent mass of the universe is made up of dark energy, 23 percent of dark matter and only 4 percent of «ordinary» (or visible) matter, i.e. of stars, dust or gas. This alone confirms that the world of the *Wuyou* is many times greater than that of the *You*. And this *Wuyou* contains an enormous amount of energy, the *Qi* the life energy or life force. As such, there is nothing in the way of a perpetual motion machine, since nature also pushes incessantly onward, continues living and always draws from the same source. The energy resources we lack today are therefore not a technical, but a political problem!

At the end of the stellar evolution, massive stars can turn into black holes. These are objects which create such strong gravitational pull in their immediate surroundings that neither matter nor light or radio signals can leave. The largest black hole in the Milky Way is at the centre of the galaxy and is believed to encompass more than four million solar masses. It is unlikely that this hole is still part of This World (*You*), but a passage to another world which cannot be perceived without *Yin-Liugen*.

This makes it clear that today's academic sciences do not yet know as much as did our ancestors from millennia ago, who are belittled as cavemen and illiterates.

Theory of Creation

«Chaos (Taijitu, monade) was first of all, but next appeared broad-bosomed Earth (the fervent Gaia / Separation of Yin and Yang = Dyade).»

Hesiod, Theogony, line 116²⁵

²² <https://en.wikipedia.org/wiki/Apeiron>

²³ Lecture, 'Das Wesen der Materie' [*The Essence/Nature/Character of Matter*], Florence, Italy (1944). *Archiv zur Geschichte der Max-Planck-Gesellschaft*, Abt. Va, Rep. 11 Planck, Nr. 1797, quotes after https://en.wikiquote.org/wiki/Max_Planck

²⁴ https://en.wikibooks.org/wiki/Mysticism/Life_After_Death

²⁵ Whole context under: <https://todayinsci.com/H/Hesiod/Hesiod-Quotations.htm>
<https://www.coursehero.com/lit/Theogony/quotes/>

«He who hears not me but the logos (Dadao, Taiji) will say: All (10'000 things, pán-ta) is one (hèn).»
 Heraclitus, B.50¹⁰

The world in-between, *Wuyou*, is made up of three main worlds (the upper, middle and lower *Taiji* worlds) which, in turn, are subdivided into three parts.

The *Tao* path leads upwards, between A and D and through the three *Taiji* worlds (*You*, *Wuyou/Taiji* and *Wu*). It can be experienced personally through the *Tao* practice. Along this path the three mental domains (realms) describe the extrasensory experience (eidetic; Greek: *eĩdos*; English: That which is seen; form, image, shape) in which the four circular symbols and the *tetraktys* (Greek for «fourness», «tetrad» or «group of four») fall into.

The peak of the *Tao* path shows the *Taiji* (*Dao*) student's level of progress. The downward arrow describes the non-hypothetical process of creation (*kosmogonia*) which is summarised in the *Taoist* teachings of creation.

Below A is the familiar world (This World = Being) which is accessible to the ordinary (physical) five senses (*Yin-Liugen*) and the consciousness which coordinates them. Above D is the absolute unknown, or nothingness, which cannot be experienced, even with the extended *Yang-Liugen*.

The *Taiji* worlds can only be perceived by expanding the ordinary (physical) five senses and the coordinating consciousness, that is, with the *Yang-Liugen* which takes place through the practice of *Tao*. The more the *Taiji* student practices, the further he or she progresses on the path of *Tao*, ever onward from A to D. The further the student progresses, the deeper is the (extra-sensory, eidetic) experience and the resulting knowledge of *Taiji* gained from the practice. The arrow of the *Tao* path symbolises the progress.

In our parlance, water is the umbrella term for steam, water and ice. The same goes for *Qi* in that it serves as the umbrella term for *Shen*, *Qi* and *Xing*, or for the realms of *Wujie*, *Wuyoujie* and *Youjie*. Likewise, *Wuyou* is the umbrella term for *Wu*, *Wuyou = Taiji* and *You*, the Chinese equivalent of which is *Shen*, *Qi* and *Xing* and in Greek, *pneuma*, *psyché* and *sóma* or in meaning «spirit,» «soul» and «body.»

«Nature knows no destruction, only metamorphosis.»
 Anaxagoras (499-428 BCE)²⁶

On the path of creation, the *Qi* (*psyché*) undergoes three essential metamorphoses. The model of the Three Worlds (*Wu*, *Wuyou = Taiji*, *You*) and the three realms (*Shen*, *Qi*, *Xing*) was introduced in order to explain these processes more easily. However, each of these essential metamorphoses is in turn subject to three metamorphoses, so that there is a total of nine metamorphoses, or stages. In reality, everything is One; *Wuyou = Taiji* (*Qi*); *tò hèn*.

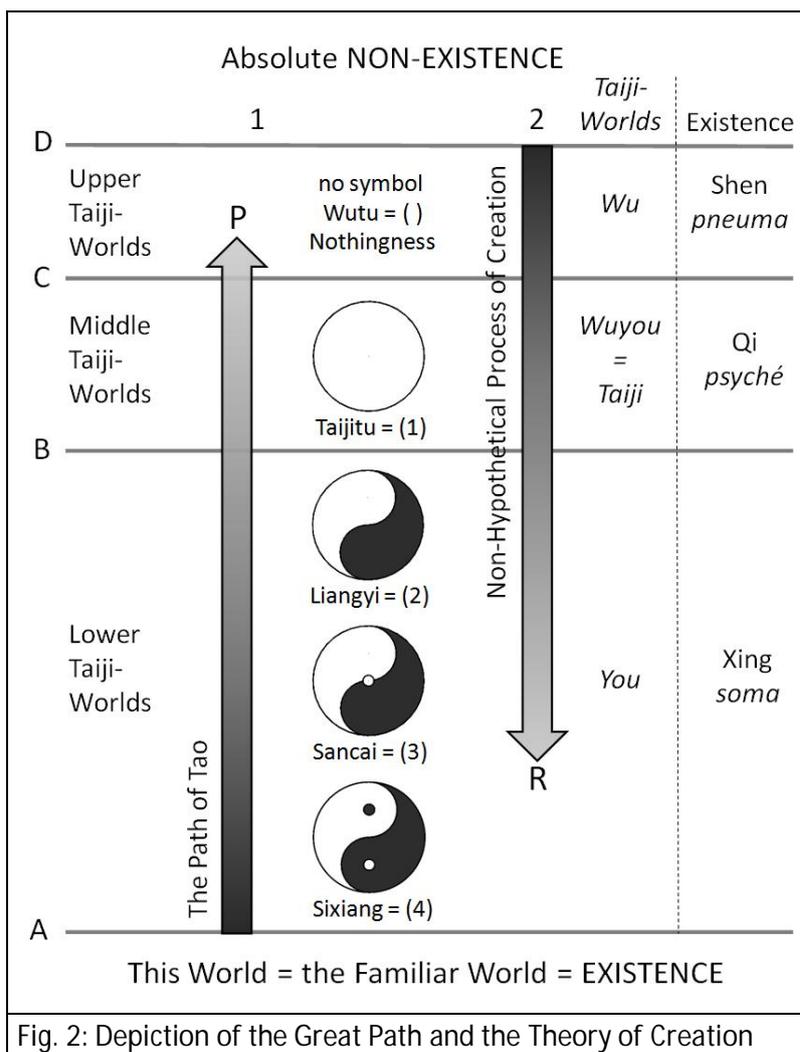


Fig. 2: Depiction of the Great Path and the Theory of Creation

²⁶ German: <https://aphoristiker-archiv.de/A3587.html>

«The way up and the way down is one and the same.»

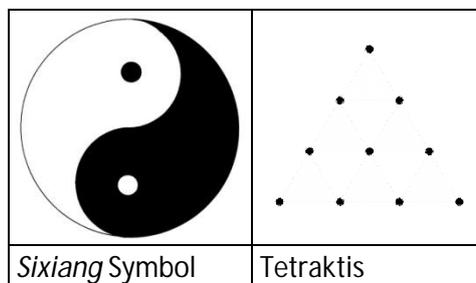
Heraclitus, Fragment 60¹⁰

This is why the path of *Tao* is also known as the path of steps, upon which one can ascend into the upper worlds. The Bible also refers to it as Jacob's Ladder. The Egyptian Book of the Dead and the Qur'an (70th sura²⁷) also call it the Ladder to Heaven.

In German, there is an expression that someone is «nine times clever.» This is a linguistic remnant of these teachings. In contrast to former times, however, the meaning has now become derogatory, meaning «know-it-all» or «smart Alec.»

The Sixiang Symbol

The symbol *Sixiang* (*si*: 4; *xiang*: image) is also called the *Yin-Yang* or *Taiji* symbol. It is only the last of four which, based on its fields within the circle, describes the step-by-step emergence of the self and the world (*kosmogonía*), which is equivalent to the one to four points on the four levels of the *Tetraktys*. From top to bottom, these four levels represent *Taijitu* (*tu*: symbol) [0/1], *Liangyi* (*Liang*: 2, *yi*: 1; i.e. the unity times two) [2], *Sancai* (*san*: 3, *cai*: force [entity]) [3] and *Sixiang* [4].



In the Greek story of creation, these four levels are called

Monade [1], *Dyade* [2], *Triade* [3] and *Tetrade* [4]. They are identical to those of the *Taoist* theory of creation. These four numbers add up to ten, or *dekás* in Greek. This is the philosophical origin of our decimal counting system.

That only the *Sixiang* is known – and not the other symbols behind the numbers 1, 2 and 3 – lies in the fact that the philosophical content of the others is secret, and thus unpublished. The reason it has not been disclosed to the public merely lies in the fact that no one who has not followed the path of *Tao* this far would understand the contents. As such, even Plato did not commit his teachings to writing, but explained them verbally to only his most advanced students. It is also because not all knowledge of these teachings is passed down to the students, for they have to discover it on their own by practicing *Taiji*. If they work hard, they will eventually find it. This is the basic principle of the *Taiji* teachings. Any hints would contradict the principle of *Wuwei*.

«If you do not expect the unexpected, you will not find it, for it is trackless and unexplored.»

Heraclitus, Fragment B18²⁸

Nonetheless, some statements can be made which allow us to surmise how the world works:

If we analyse the various symbols, we can determine that only the *Taijitu* [0/1] is present in the central *Taiji* world. This means that, on this path of creation (when seen from D onward), everything up to that point is still one (= unity) or, as the Greeks said, the One (*Monade*, Heraclitus: *tó hèn*). This level is identical to the circulating (whirling) chaos (*Taiji*) which Laozi speaks of in chapter 25. All *Taiji* symbols are circular, and this circle symbolises the eternal cycle. The white colour contained in it represents the *Wu* world. This circle also had its significance in Babylon, since it was associated with «zero» and meant «seed.»²⁹ Of course, this was not a physical seed, but a spiritual one. In his comments on *Yijing* (*I Ging*), Confucius, whom the Taoists did not consider to be one of their own, wrote:

«*Taiji* is the mother of *Lianyi* (2), who becomes *Sixiang* (4) ...»

This is his characterisation of *Taiji* [1] and that which arises from it.

²⁷ https://en.wikipedia.org/wiki/List_of_surahs_in_the_Quran
Especially in sura 70:3 (Ascending Stairways): <http://corpus.quran.com/translation.jsp?chapter=70&verse=3>
In the Qur'an translations, it is usually translated as Ascent.

²⁸ <https://www.pantheism.net/paul/history/heraclitus.htm>

²⁹ Hislop Alexander, *The Two Babylon's*, first edition 1858, 196 pages, ISBN 389397377X, page 15.
https://politik.brunner-architekt.ch/wp-content/uploads/hislop_the_two_babylons.pdf

In Chinese, the number 1 symbolises the *Supreme Ultimate* which existed at the beginning of the world, as well as the *Ultimate One* which arises from it, together making up the origin of all things; it stands for the undivided and immaculate; for the heavens.³⁰

The highest in the lowermost *Taiji* world is the *Liangyi* [2], the duality, or *dyás* in Greek. The *Liangyi* [2] is called the «great *Yin-Yang*» and Laozi described it as *Heaven and Earth*. It corresponds to the *broad-breasted Gaia*. The white in the symbol represents the heaven (above) and the black the earth (below). The symbols are shown clockwise, because that has a positive effect, while counter-clockwise gives rise to negative energies. In Chinese, the number two is the symbol for *Yin* and *Yang*; for all opposites in general; for the Earth.

Next comes the *Sancai* [3], the *triad* or *triás* in Greek. It also refers to heaven, earth, and humanity. The Chinese number three is described exactly the same way.

The last symbol is *Sixiang* [4], Greek *Tetrad* (*triás*). It is called the «little *Yin-Yang*» and describes how opposites on This World interact with one another («fighting»), to which Heraclitus refers with his famous words *Pólemos patér pánton* («War is father of all things.»). Of course, this does not mean a physical fight, let alone a war, as it is frequently translated. The number four in Chinese is the symbol for misfortune, harm or disaster.

«For it is death to souls to become water, and death to water to become earth. But water comes from earth; and, from water, soul.»
Heraclitus, fragment 36¹⁰

The *Tetrad* is the basis of growth and natural diversity. This means that four (*Tetrad*) is the generator of all numbers greater than four, which Laozi allegorically describes as the 10,000 Things. We have seen that the *Shen* (*pneuma*), *Qi* (*psyché*) and *Xing* (*soma*) are attributed to the three worlds of *Taiji* between A and D. These existences are also ascribed to the numbers 2 (*Shen*), 3 (*Qi*) and 4 (*Xing*). This means that the existence *Xing* (*soma*) is ascribed to the *Sixiang* [4] or *Tetrad* [4]. In other words, the four is materialistic (*Xing* = body, or also *You*).

On page 55 of Waterfield's *The Theology of Arithmetic*³¹, the translation of *theologumena arithmeticae*, which is attributed to Iamblichos (around 240/245-320/325 BCE):

«Everything in the universe (in the psychic *kósmos*, that is, in the *Taiji* worlds) turns out to be completed in the natural progression up to the tetrad, ...»
Iamblichos

Page 56 continues:

«Four are the foundations of wisdom – arithmetic, music, geometry, astronomy – ordered 1,2,3,4.»
Iamblichos

This means the numbers 1, 2, 3 and 4 allocated to the metaphors *arithmetiké*, *mousiké*, *geometría*, *astronomía* are not arithmetical, but allegorical. They have nothing to do with the present-day terms arithmetic, music, geometry and astronomy. They conceal extra-sensory experiences, because, on the Path of Creation, *Tao* begets one, one begets two, two begets three and three begets four – or the 10,000 Things. Page 60 continues:

«The tetrad is the foundation of natural plurality and accretion, ...»
Iamblichos

To summarise, it can be said that all higher worlds or levels of consciousness result from the one below them, but can only be experienced by expanding the *Yang-Liugen*.

As such, each higher world contains a lower number, meaning that each lower number also contains all higher ones. Each lower number therefore creates each greater one, and therefore every greater number is contained in every smaller one. The one [1] is also mathematically contained in every higher

³⁰ German: https://de.wikipedia.org/wiki/Chinesische_Zahlzeichen and
English: <http://www.mahayaforesthill.com/chinese-numerology/>

³¹ Waterfield, *The Theology of Arithmetic (Die Theologie der Arithmetik)*,
<https://archive.org/details/iamblichus-theologyarithmetic>

number. The one which the Pythagoreans deemed a unity was considered to be the origin of all numbers. Because of this, the numbers are nothing more than allegories.

And that's not all: Empedocles (495-430 BCE), a master of the Teachings of the Three Worlds, called *neikos* (*Youwei*) Ares and *philia* (*Wuwei*) Aphrodite. When he used the four elements – fire, air, water and earth – instead of the four symbols or the numbers 1, 2, 3 and 4, he confirmed the four metamorphoses of *Qi* (*psyché*), and at once, the *Taiji* teachings as well.³² Moreover, in fragment 151, he wrote that Aphrodite is life-giving, and Hislop wrote that she was known as the Wrath Subduer on page 80, 110 and 176. This confirms to us that the practice of *Wuwei* improves the health and can prolong life.

The Greek historian Herodotus of Halicarnassus (490/480-430/420 BCE) wrote in his first book *Histories*³³ that a Babylonian virgin had to give herself to a stranger to honour Mylitta once in her life. Other scribes reported that temple slaves were prostituted at the temple of Aphrodite in Corinth.³⁴ The goddess Mylitta was none other than a different name for Aphrodite (*philia* / *Wuwei*). This contortion also explains the meaning of the word sodomy, a Christian construct for sinful sexual behaviour.³⁵

However, this construct is not only known from Aphrodite. The same goes for Semiramis, wife of Nimrod, the first ruler of this world (*Wu*), thus embodying the *Wuyou*. *Wuyoujie* contains *Qi*. This makes Semiramis a synonym for *Qi* as well. However, *Qi* is everywhere, which is why she is accused of having slept with every man. This is why she had so many children (*You*) whose fathers are not known. The father of these children is always *Wu*, of course. With this twist, everything spiritual was materialised.

Like Hesiod, Empedocles and other philosophers³⁶ described the primordial placidity, innocence and harmony in all of nature, including human society. An ideal age was followed by a period of increasing decline that led to the conditions at that time (which are much worse today). The deterioration will inevitably continue and ultimately lead to a state of maximum discord (which we have reached today). A reversal which will initiate development in the opposite direction must then take place. This is a cycle which ends with the restoration of the original ideal state. The cyclical transformation manifests itself in the history of nature, the cosmos as well as culture. He names the conflict between two alternately dominating primordial forces as the impetus driving this cyclical development: «Love» (*Wuwei* / *philia*) and «Discord» (*Youwei* / *neikos*).³⁷ He wrote that love (*Wuwei* / *philia*) is above all the source of unity (*Taijitu* / *Monade*) and rest, and discord (*Youwei* / *neikos*) that of multiplicity (the 10,000 Things / *You* / *mè eón*) and of motion.³⁸

3. Additions and Metaphors

Additions

«Wisdom is one thing. It is to know the thought (sophón = the wise about eón/Taiji) by which all things are steered through all things.»
Heraklit, Fragment 41¹⁰

³² See Hubral Peter, *Die geheime Dao-Schöpfungslehre*, page 260ff and Empedocles, *The Fragments; On nature*, <http://www.archive.org/details/cu31924028975923>
Again, the same applies as described in the preface: The problem of the ignorant of the teachings.

³³ 16th chapter, page 199: <https://digital.ub.uni-duesseldorf.de/ihd/content/structure/277603>

³⁴ https://en.wikipedia.org/wiki/Sacred_prostitution

³⁵ <https://en.wikipedia.org/wiki/Sodomy> and German: <https://de.wikipedia.org/wiki/Sodomie>

³⁶ German: https://de.wikipedia.org/wiki/Weltalter_der_Antike#Eisernes_Zeitalter

³⁷ <https://iperceptive.com/ideas/four-elements.html> and
German: https://de.wikipedia.org/wiki/Goldenes_Zeitalter

³⁸ Georg Rechenauer (Hrsg.): *Frühgriechisches Denken*, Vandenhoeck & Ruprecht, 2005, 461 pages, ISBN 3525301472, Teil von O'Brien Denis: *Empedocles: A Synopsis*. pages 316–342, here: 323–342.

Background of the meaning of the word «God»

In school, we are always taught theories about any given subject. The word theory means «abstract point of view: System of scientifically substantiated statements to explain certain phenomena or similar – without sufficient relation to reality. For that reason, the theoretician (scientist, intellectual) has the stigma of being a person who is removed from reality.» Conceived in the 16th century and often used to represent the opposite of practice, this word was borrowed from the Greco-Latin *theōría* (watching: observation, examination, scientific finding, etc.). The Greek noun *theōrós*, «spectator,» is a composite of *theō* (*u*) *riós* and means «one who views a spectacle.»³⁹

The Greek word *theōría* did not have the same (materialistic / *You*) semantic content as it does today. Words, like numbers, emerge from the spiritual, whereby the meaning at that time denoted a background from the Teachings of the Three Worlds. The *theos* part of the word *theōría* describes a god in Greek mythology. *Theos Hypsistos* (Greek *Θεος ὕψιστος* «he supreme god») is identical to the god *Zeus Hypsistos*, but it can also be used to refer to the Jewish or Christian god.⁴⁰ The supreme god in the Babylonian Pantheon – Nimrod – was given the affix Baal (Lord). This makes it clear that Zeus and Nimrod represent the upper world in the «idolised» system of the Teachings of the Three Worlds and are thus identical to the *Wu* world.

This is why the meaning of the word *theōría* depicts a (personal) insight which was gained through dedication to *theos* (*Wu*), i.e. with *Wuwei*. This makes clear the explanation for *theō* (*u*) *riós*, «one who views a spectacle» or «a scientific finding.» That is why the word «theory» now relates only to speculation (belief) but no longer to experience (practice).

“All theory and all history which once began in the name of man’s self-liberation from the chains of nature led to total domination” and

“Theories are defined and enforced by ruling interests.”

Theodor W. Adorno, sociologist, co-founder of the Frankfurt School and a member of the B’nai B’rith Lodge

There are also inscriptions «*Theos Hypsistos*» was «the Lord of the Spirits and all flesh» (Greek: *τὸν Θεὸν τὸν Ὑψιστοῦν τὸν Κύριον τῶν πνευμάτων καὶ πάσης σαρκός*).⁴¹

Paulus of Tarsus (roughly 10 BCE to 60 CE) was a Pharisee and one of the most successful missionaries of Christianity. In the Septuagint, he describes the equivalent of *Xing*, *Qi* and *Shen* mit *sóma*, *psyché* and *pneuma*, whereby he affirms the Teachings of the Three Worlds. For instance, Paulus closes his first epistle to the Thessalonians (1st Thess. 5, 23) with the blessing: «*Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless ...*»⁴² This blessing contains three anthropological terms which define human existence on earth and in heaven for Paulus from the ground up: spirit, soul and body.⁴³ This sentence must now be read in the right context: «*Now may the God of peace [Aphrodite, philía, Wuwei] himself sanctify you completely, and may your whole spirit [Wu, shen, pneuma] and soul [Wuyou, Qi, psyché] and body [You, xing, sóma] be kept blameless ...*» As such, he stands in harmony with the Teachings of the Three Worlds.

Sóma (*σάρξ*; *sárx*) refers to the perception of the *psyché* of the lowermost physical (material, corporeal) world (*You*). With respect to the path of creation (Fig. 2) via the three worlds, Plato wrote that *sóma* is the grave (*sema*) of the *psyché*. As such, he associates the state of *sóma* with Plato’s hell.

³⁹ Duden volume 7, Herkunftswörterbuch, 3rd edition 2001, keyword Theorie, page 846

⁴⁰ https://de.wikipedia.org/wiki/Theos_Hypsistos und <https://en.wikipedia.org/wiki/Hypsistarians>

⁴¹ Hypsistos: Cultural Translation of Jewish Monotheism in the Hellenistic Period, page 16
https://www.zora.uzh.ch/id/eprint/58892/1/ASI_4_2011_02_Lanckau.pdf

⁴² <https://www.bibleserver.com/text/ESV/1%20Thessalonians5>

⁴³ Probst Peter, *Kant: Bestirnter Himmel und moralisches Gesetz: Zum geschichtlichen Horizont einer These Immanuel Kants*, Königshausen & Neumann, 163 pages, ISBN 3884799347, pages 37-38.

«In the flesh» denotes the lowermost *sóma* state of the *psyché*. «To become flesh» describes in human evolution (Fig. 2: The Path of Creation) the transformation of the *psyché* of *pneuma* to *sóma*.

The word *πνευμάτων* (*pneumatōn*) in the quote above is the Greek equivalent of *Dadao* or *Taiji*.

In the Bible, John 1:14 says: *The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.* Now, one can say that the «word» in the above quote is a mistranslation of *lógos*, one of the many Greek equivalents of *Dadao* (*Taiji* / *Wuyou*). This isn't it, though, since there are still various metamorphoses between *Dadao* / *Taiji* and flesh (*You*). Images are visible first there, followed by numbers or words. For that reason, this biblical statement is thoroughly in harmony with natural teaching. For that reason too, the expression exists: a picture (unit / *Monade, tò hèn*) says more than a thousand words (*You*). As such, this quote says nothing other than that *You* (*sóma* = *sárx*) arose from *Dadao* (*Wuyou*).

In other words, *Theos Hypsistos*, the god of the mind (*Wuyou*) and body (*You*) is again identified as *Wu*.

Probst⁴³ wrote, that all anthropological terms in Greek philosophy were coined and influenced by Israelite theology. The development of these terms began with Homer (9th century BCE) but it has not ended yet.

The Search for Truth

The three principles of *Taijixue* or *Taiji-Wenhua* are *Wuwei* (inaction), *Ziran* nature) and *Fanben* (return to the origin). They are the superlative, meaning that all methods of practicing Tao must come from it. *Wuwei* is the guiding principle and relates to the body (*You/Xing, sóma*), soul (*Wuyou/Qi, psyché*) and spirit (*Wu/Shen, pneuma*).

These teachings cannot be learned purely in theory or by practical means alone. Both parts, theory and practice, must be on the same level, otherwise no progress can be made on the path of steps.

In Taoism, to be in *Tao* means to have reached the highest level on the path of steps. In Buddhism, it is called awakening (Sanskrit: *Bodhi*). In ancient Greek, it was called *eklamptis* or *ellamptis*, from which the Latin word *illuminare* is derived. In English, it is described as *enlightenment* or *being enlightened*. However, these words have two different meanings: a spiritual one (*taiji/dadao, wisdom; wuyou*) and a material one (thought, belief, knowledge; *You*), which is why a precise distinction must be made between the two.

*«More will I tell thee too: There is no birth. Of all things mortal, nor end in ruinous death;
But mingling only and interchange of mixed. There is, and birth is but its name with men.»
Empedocles (495-430 BCE), Fragment 8⁴⁴*

The previous quote of Empedocles means that when we are born, the soul enters the emerging body, and when we die, the body decomposes, but the soul live on in the world in-between (*Wuyou*). Based on various people who predicated that they already lived in earlier times, science could verify that their statements were accurate. However, science is not capable of explaining these processes. Besides, official academic science contests these proofs for obvious reasons.

For that reason, the Book of the Dead from the New Kingdom of Egypt states in Chapter 169⁴⁵:

«Your Ba (soul/Qi) to the heavens and your corpse to the underworld... Your Ba remains in heaven, your corpse in the underworld, your statues (your symbol) in the temples (the house of Ka) ... May you pass away as one who travels to his Ka (soul), may your Ba rest in the house of Benu (house of the phoenix [bird])... Your Ba in heaven, your corpse beneath earth.»

In this world in-between (*Wuyou*), the hierarchies of various individuals are reversed. One who was on top on this World will be at the very bottom in the world in-between, and vice-versa.

⁴⁴ https://archive.org/stream/jstor-27900051/27900051_djvu.txt

⁴⁵ German: [https://de.wikipedia.org/wiki/Jenseits_\(Altes_%C3%84gypten\)](https://de.wikipedia.org/wiki/Jenseits_(Altes_%C3%84gypten)) and <http://totenbuch.awk.nrw.de/spruch/169>

«The soul is fitted to the body by number (metamorphose) and the immortal incorporeal harmony ... The soul loves the body because without it, it could not use the senses; separate from the body it leads an incorporeal life in the world.»
Philolaos, Fragment 22⁴⁶

One with the practice who begins with the initial courses will receive the *Zhongzi* from the master. This is a spiritual seed (*Qi*) and affords the student a form of protection. One who makes the way to master will receive two more seeds from the master over the course of training. However, the final seed is received directly from nature. When a student who has received the *Zhongzi* dies, this seed that is a special *Qi* will return to the master. The master can also take the *Zhongzi* away from a student again. If a student does not practice after receiving the *Zhongzi*, it is possible that he will lose it.

Once one has received the first *Zhongzi*, his life expectancy will be about ten years longer than before. Not only the *Zhongzi*, but also the practicing will, after death, make his further life easier in *Wuyou*.

Because neither time nor space exist in *Wuyou = Taiji (Qi)*, everything that goes on in the world can be experienced by way of the expanded *Yang-Liugen* – and not only in the present, but in the past and future as well. This means that we can use the expanded *Yang-Liugen* to find out what has taken place in the past and what will happen in the future. As such, we have direct access to actual events. For this reason, our natural knowledge cannot be tampered with. It is, therefore, not possible to destroy or burn up the truth, for the truth itself is the fire (*Qi*). It is indestructible, even though there are people on This World (*You*) who seek to destroy it completely.

In the Egyptian city of Sais, the image above the entrance to the Temple of Athena (who is identical to the Egyptian goddess Isis and the Babylonian Semiramis) bears the following inscription:

«I am all⁴⁷ that has been and is and shall be; and no mortal has ever lifted my mantle.»⁴⁸

The Egyptians' teachings on wisdom about the divine (*Taiji*) were momentous, as the Greek philosophers can attest. The popular belief was that Amun was the proper name of Zeus. However, Manetho of Sebennytos (3rd century BCE) believed that this word meant «the hidden» and «hiddenness.» Hecataeus of Abdera (ca. 300 BCE) said that Egyptians used this expression as a call when addressing the highest god, whom they considered to be synonymous with the universe. In Hermopolis (Magna), the first muse was called Isis and Justice, but also Wisdom.⁴⁷ In Greek mythology, Athena is the goddess of wisdom, and can thus be equated to the *Wuyou* or *Qi*.

In the Teachings of the Three Worlds, people of differing levels of knowledge are divided into five classes. The lowermost class consists of the largest segment of the population: those with elementary school education. The fourth class is made up of those with a higher school education. The third class is for persons proven to possess an exceptional degree of knowledge. The second class contains all with advanced training in the Teachings of the Three Worlds, and the first class is made up solely of the true masters. This division alone shows that those who successfully practice the Teachings of the Three Worlds naturally gain better access to knowledge. This knowledge is original, i.e. straight from the source, unadulterated, in contrast to the conditioned knowledge obtained in school. For that reason, our society is imbued with the credence of today and tomorrow, in turn, with the superstition of yesterday, whereby this belief is enforced not only on a national level, but is asserted worldwide by political means in the form of legislation.

«There is only one truth: Realize the intelligence (sophón = the wise about eón/Taiji) that interweaves all things with all things.»
«Wisdom is one and only.»
Heraclitus⁴⁹

⁴⁶ Emerson Jan S. and Feiss Hugh, *Imagining Heaven in the Middle Ages: A Book of Essays*, Garland Medieval Casebooks, 2000, 387 pages, ISBN 0815331215, page 22.

⁴⁷ According to Plato, the wise men referred to the «Universe» as the «Order of the World,» since heaven and earth, gods and mankind were held together by community, friendship, orderliness, considerateness and justice. Plato, *Gorgias*: [https://en.wikipedia.org/wiki/Gorgias_\(dialogue\)](https://en.wikipedia.org/wiki/Gorgias_(dialogue))

⁴⁸ https://en.wikipedia.org/wiki/Veil_of_Isis

⁴⁹ German: http://akroasis.oktave.ch/Heraklit/Heraklit_verborgene_Harmonie.htm

As a result of our school system, we only learn skills and knowledge within a strictly limited field of disciplines, which means we are only able to pursue a single occupation, but have no knowledge of the other ones. This applies not only to the manual trades, but specifically to higher education. More and more focus is being put on the latter so that in extreme cases, the specialists understand not only everything about nothing, but nothing of everything.

«The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence.»

Nikola Tesla (1856-1943), Croatian, electrical engineer, inventor⁵⁰

This is not the case in the Teachings of the Three Worlds, for a master has more than merely knowledge limited to a single field. His knowledge plumbs the depths of all disciplines, for he has access to natural wisdom. This makes it impossible for so-called specialists to deceive and manipulate him with pseudo-science. His knowledge always originates from the source, not from the «trained specialists» at our schools. This is why a master was once referred to as being «nine times clever,» for he had ascended all nine steps of the ladder. Confucius said:

«The wise man cannot be misled.»⁵¹

A master is humble, even though he knows much more than others. Thus Socrates' statement, «I know that I know nothing» is representative of all masters. This saying is, of course, another metaphor, for a great master travels up the path of steps into the upper *Taiji* world (*Shen/pneuma*) and is thus already in nothingness. This forms the transition to the absolute NOTHINGNESS (*Wu*), in which nothing can be defined, not even with the extended *Yang-Liugen*. But «nothing» or «nothingness» means «everything,» i.e. it already contains everything. As such, this saying means the exact opposite, for he knows everything!

«Truth has to be repeated constantly, because Error also is being preached all the time, and not just by a few, but by the multitude. In the Press and Encyclopaedias, in Schools and Universities, everywhere Error holds sway, feeling happy and comfortable in the knowledge of having Majority on its side.»
Johann Wolfgang von Goethe (1749-1832), poet, philosopher, politician and member of the Bavarian Illuminati⁵²

Our educational system is based on belief and not experience (*Wuwei*), so it promotes the learning of conditioned knowledge, as opposed to knowledge straight from the source. For example, consider the countless axioms one is supposed to believe in, adages which academic science invented, but cannot explain. There are no claims in the Teachings of the Three Worlds, for everything can be experienced – and thus explained – on a personal level.

«Strange times are these, in which we live, forsooth; When young and old are taught in Falsehood's school:—And the man who dares to tell the truth, is called at once a lunatic and fool.»
George Francis Train(1829-1904), American merchant, writer and author⁵³

Not all of the masters could read; long ago, some were illiterate. It must be added here that writing was only developed when the Teachings of the Three Worlds had been destroyed. One who knows the Teachings of the Three Worlds need not write everything down, for nature does that automatically. This way, a master can «look up» what happened or how something works in nature at any time. In his dialogue *Phaidros*, 274c–275a, Plato quotes Socrates that the Egyptian god Theuth (Thot, Thoth, Θεούθ) invented writing, but this was rebuked by the King of Thebes (Thamus) because of its detrimental effect on the memory and genuine learning. This means that the more writing was used, the less use was

⁵⁰ <https://www.goodreads.com/quotes/139502-the-day-science-begins-to-study-non-physical-phenomena-it-will>

⁵¹ German: <http://www.36strategeme.ch/konfuzius.htm>

⁵² https://www.goodreads.com/author/quotes/285217.Johann_Wolfgang_von_Goethe?page=8

⁵³ <https://quoteinvestigator.com/2016/10/01/lunatic/>
A.C. Edmunds, *Pen Sketches of Nebraskans with Photographs*, 1871, R. & J. Wilbur, Lincoln, Part by Train
George Francis: *The Man of Destiny*, 1872, Page 5, Quote Page 5.
<https://archive.org/details/pensketchesofneb00edmu>

made of the Teachings of the Three Worlds. The consequences of this were all the more severe, since states introduced writing for official purposes. As time went on, this meant the kiss of death for the Teachings.

According to Fragment 40⁵⁴, Heraclitus already said in his time:

«*The learning of many things teaches not understanding.*» *Heraclitus, Fragment 40*¹⁰

This makes it all the more clear that our school system follows the wrong path.

If we take everything in our schoolbooks at face value then something is very wrong. This shows how mankind is dependent on the «knowledge» of our «specialists» – and thereby led astray.

«*In a time of universal deceit, telling the truth is a revolutionary act.*»
*George Orwell, correct Eric Arthur Blair (1903-1950),
English writer, essayist, journalist and MI6 agent*⁵⁵

As long as one remains in «preschool,» i.e. is not yet on the path of stairs, one must bring his body into «form» in order to proceed to the 9th step at the bottom of the path of stairs. As a «preschooler,» one can certainly take in one thing or another that can be learned on the higher steps. But it is impossible at this stage to learn more than just keywords, since practical and theoretical education do not allow anything more to be understood. However, the master has repeatedly explained that the true excitement only comes once one has made it to the path itself.

In China, traditional practices have been passed down for more than three thousand years – and more methods have been developed since then. Nowadays there are no fewer than ten thousand training methods which are openly taught. However, this does not include the methods of the big schools, which are only passed on by the masters through oral tradition. Every school has its own training methods, which predominantly make use of a specific root. But the most important thing, the essence, cannot be found in these schools. The reason is simple: because it is not possible to commit the proper training methods to writing. They can only be passed on from heart to heart. But the barely visible fine points still cannot be found at these schools. It is for that reason the master says:

«*The Dao is not in Daozang (the Daoist collection of writings).*»

Well-Being

A swirling motion can imbue a (propagation) medium with positive *Qi*. Simply making circles with your finger around the edge on top of a glass full of water will charge the water in it with *Qi*. However, this must always be done clockwise. Turning the other ways around will result in destructive energies.

Increasing our *Qi* makes us stronger and reduces our need for material things. Or, simply put, it makes us more natural – more human. This is what we achieve through the practice of *Wuwei*. One *Wuwei* exercise is meditation, which is referred to as *Rupan*, meaning «entering the circle.» This gives off a field of *Qi* which can be detected outside of one's own body. The *Qi* field that arises works on a larger scale depending on the student's strength. If several people practice at the same time together, the *Qi* field becomes correspondingly larger. This expanded *Qi* field now has the same effects on third parties within the field as it does for those practicing. The effects are not as strong for those present who are not practicing, since they are not in the centre of the field which arises, but they are still palpable. In the United States, these investigations on the subject of meditation harken back to the founders of

⁵⁴ <https://de.wikiquote.org/wiki/Heraklit>

⁵⁵ <https://quoteinvestigator.com/2013/02/24/truth-revolutionary/>

transcendental meditation (TM).⁵⁶ In this context, it was noted that social violence declined in cities in which groups practiced regularly.⁵⁷

It must be added here that meditation is coming back into fashion, since even companies are making it appealing to their employees to make them more resistant to stress and less likely to miss work due to illness. For that reason, meditation courses are constantly being offered. But everything these courses offer is not that which is described here, since medication only takes place in *Youjje*. This is why its detractors say that medication merely consists of breathing in and out, and otherwise doing nothing. Genuine meditation must take place in *Wuyoujje*. But this requires more than a little practice, since it only takes effect in this domain.

Nowadays, it is claimed that people have never before grown older than they are today thanks to state-of-the-art medicine. However, this neglects that virtually all elderly persons suffer from ailments, making them dependent on medicine, which is the only way life can be prolonged. Switzerland has one of the greatest life expectancies in the world: 80.5 for men and 84.8 for women. However, it has been passed on that, in the time of the Yellow Emperor (*Xuanyuan*), Huangdi (approx. 2650 BCE), lived an average of 150 years without any high-tech medicine. In those days, people lived healthy until the end of their lives, at the end of which they drifted off peacefully to depart – unlike today. All those who practiced the Teachings of the Three Worlds successfully ended up reaching biblical ages. Hislop even wrote that the life expectancy fell sharply after the Flood (German: *Sintflut*, *sin* being an ancient Germanic word for «everlasting, incessant, all-encompassing»), i.e. during the time of Noah. The word «Noah» means «to create comfort or rest» and the name is simultaneously a synonym for Saturn (the hidden), Oannes or Janus, but is also used for Nimrod.⁵⁸ According to the Hasidic grouping or Dynasty of Chabad, one of the most powerful in Orthodox Judaism, Noah was to have lived in the time between 2705 and 1755 BCE.⁵⁹

Since Noah lived in two worlds, he was called «*Diphues*» or the «twice-born,» and was depicted as a god with two heads looking in opposite directions; one old, the other young. This two-headed figure is none other than Janus, the Roman god of the beginning and end (*Tajji*), which is why he is the father of the world. Janus has no predecessors in the history of other peoples and cultures, meaning he was first conceived for the Roman Empire, which arose in 753 BCE. This makes him a new creation.⁶⁰

The term «Noah's Ark» must now be examined in greater detail. The word «ark» is generally translated as «box» and is derived from the Latin *arca*, corresponding to the Hebrew word for box, *tēvāh*. The oldest known ancient Hebrew (as opposed to Proto-Canaanite) texts emerged around 925 BCE,⁶¹ which makes this language a new creation from the Phoenician. However, the word «box» is already anchored in the Egyptian Osiris myth. Osiris was tricked into the box by his brother Set, trapped in it with the help of Set's co-conspirators, and dropped into the Nile.

But this Osiris myth is based in a world which was not created at all, but arose from a primeval god.⁶² Osiris is the Egyptian god of the afterworld (*Wu*). This Egyptian primeval god was Osiris, the Babylonian Pendent was the Biblical Nimrod, who is only mentioned indirectly in the Qur'an. They both embody

⁵⁶ TM primarily focuses on meditation, as its name implies. As such, TM only sheds light on a few of the Teachings of the Three Worlds. After Wikipedia, the TM organisation is structured hierarchically, with a world government at the top. The hierarchical structure itself is out of the question for a school for the Teachings of the Three Worlds, since it must be possible for each individual to be his own lord and master. This is how one knows who controls the TM organisation.

⁵⁷ <https://tmhome.com/benefits/study-maharishi-effect-group-meditation-crime-rate/>

⁵⁸ Hislop Alexander, *The Two Babylon's*, page 45

⁵⁹ https://www.chabad.org/kabbalah/article_cdo/aid/380726/jewish/Pre-Sinaic-Prophecy.htm or German: https://de.chabad.org/library/article_cdo/aid/534937/jewish/Zeitlinie.htm

⁶⁰ Hislop Alexander, *The Two Babylon's*, page 97

⁶¹ German: https://de.wikipedia.org/wiki/Hebr%C3%A4ische_Sprache but also in English: https://en.wikipedia.org/wiki/Hebrew_language

⁶² German: Assmann Jan, *Das Paar, die Liebe und der Tod: Der Mythos von Isis und Osiris*, page 4 bzw. 72. http://archiv.ub.uni-heidelberg.de/propylaeumdok/3020/1/Assmann_Das_Paar_die_Liebe_2005.pdf

the *Wu* world; their wives Isis and Semiramis are the child-bearers, i.e. the *Wuyou* world, from which the fruit of man and woman, the child (the sons Horus and Ninus), the material world, and thus *You*, emerge. None of them exist as physical individuals, but merely as metaphors for the three worlds. This leaves us with the father (*Wu*), mother (*Wuyou*) and son (*You*): the Babylonian background of the Catholic Trinity (three worlds). The mythical murder of Osiris, as well as that of Nimrod, has the meaning that the primeval god, that is, the spiritual world – and thus the Teachings of the Three Worlds – has been eradicated from human consciousness. This is the reason why we no longer have any knowledge of this natural lore. From this, it follows that the word «ark» in the sense of «box» is only a mythical fiction. In reality, as already explained, the ancient Greek word ark (*archē* / ἀρχή) would have to be translated as «beginning» or «source.»

If Noah's Ark (*You*) floats in the flood, i.e. on the «everlasting» water (a metaphor for *Qi*), then we will first have to explain the synonym «ocean.» Ocean is the term for the greatest seas on Earth. The word is derived from the Greek *okeanos* and means «the great world stream encircling the inhabited world,» personified by the ancient Greek god *Okeanos*, who appears as the father of the gods and the origin of the world. Symbolically, *Okeanos*, by way of the water as metaphor, means nothing other than *Qi* and thus the world in-between, *Wuyou*. Thus the Ark stands for the beginning of the world in *Wuyou*, which materialises in legends and becomes *You*. Noah, he who «brings tranquillity» (practices *Rupan*?) is therefore depicted with two faces, because he has experienced both worlds (*Wuyou* and *You*). *Wuyou*, which simultaneously represents *Wuwei* (*philia*), symbolises the young face, and the old one stands for *Youwei* (*neikos*). That Noah, his family and the animals were the only ones to survive the Flood means that all of mankind, which is descended from Noah, now lives in materialism (*You*) and is only still able to carry on the *Youwei*. But precisely this materialism has been imposed more and more upon humanity since that time. For that reason, its negative effects have made society increasingly unethical, which is associated with a shorter lifespan.

In Greek history, the myth of Deucalion provides a parallel to the biblical legend of Noah, both of which exhibit similarities to the hero Uta-napišti (Uta-napischti, Utnapischtim) in the Babylonian epic of Gilgamesh.

Many different sub-disciplines have arisen from the Teachings of the Three Worlds, such as traditional Chinese medicine (TCM), acupuncture and Chinese dietetics. Acupuncture was developed around 500 BCE. The masters of that day viewed this technique disparagingly, since it was not efficient and powerful enough to meet the expectations they had back then. Today, it is praised by its practitioners, even those who only use it to conduct «dry» therapy. The latter means that the users have much too little *Qi* energy of their own, which is why the treatment only has a physical (i.e. electrical) effect, and not a spiritual one (*Qi*). This means it does not last long. Acupuncture can be practiced successfully even with only three needles. In such case, however, the acupuncturist must possess extreme *Qi* of his or her own.

In the Teachings of the Three Worlds, everyone is their own physician. This may be hard for those unfamiliar with the practice to believe. But the fact is, the more one practices, the healthier one will become and the more capable one will be of healing blockages or even signs of disease on their own by supplying the necessary areas with more positive *Qi* or by removing *Bing-Qi*. Strengthening our own *Qi* automatically strengthens our consciousness as well, which is why we no longer let ourselves be patronised by doctors and assume responsibility for our own health.

However, it is not the case that, on account of his strength, a master of the Teachings of the Three Worlds no longer has any adversaries. In general, the stronger a person is, the stronger will be the natural *Bing-Qi* that attacks him or her. Here too, the attacker and defender are on par with one another. This means that even a master of the Teachings of the Three Worlds can fall ill. But these are ailments (or *Bing-Qi*) which ordinary people do not generally fall victim to. However, like everyone else, he is not immune to the enormous power of artificially generated *Bing-Qi*, which is always spreading and is used

in a targeted manner. Illnesses (*Bing-Qi*) can be triggered with various electromagnetic waves, as well as acoustically. But healing is also possible through the same principle.⁶³

Illness weakens the body by using up more *Qi*. If people are permanently kept sick, it not only lessens their *Qi* field, but also their consciousness. This means that they no longer recognise processes and their consequences, and they become increasingly apathetic.

How weak people have become today can be seen in the way they practice. In former times, people practiced in the great outdoors. This is no longer possible today, because people have too little *Qi*. It is essential to practice in enclosed rooms, since this is the only way for students to increase their *Qi* – because it is held within the room, thus strengthening the field. Later, once the students have increased their potential, they will be able to practice outside as well. This means that we are no longer living with nature, i.e. we practice too much *Youwei* (*neikos*). The consequences are stress, pollution, illness, selfishness, exploitation, crime and war. As shown, these consequences could be reduced with *Wuwei* (*philia*). When we observe all events and influences affecting people today, we see that their energy is diminished, thereby reducing their health, rendering society increasingly brutal. It is much easier to manipulate when in this state. As before, all of this follows a precise schedule.

«Owing to weakness of our senses, we are unable to recognize the truth.»

Anaxagoras, Fragment B21⁶⁴

Another sign of how weak humanity has become can be seen in how long it takes to ascend to the school's lowermost level of *Taiji*. It is said that it generally takes at least ten years of diligent practice – usually longer for older people, because they have more blockades to overcome. However, I have never met anyone who has reached such a stage of development in only ten years.

Metaphors

«Self-control is the highest virtue, and wisdom is to speak truth and consciously to act according to nature.»

Heraclitus, Fragment 112¹⁰

The Three Kings of Orient

Taiji means before the beginning and after the end of everything. In humans, birth marks the beginning and death the end. In metaphysical terms, the beginning is also represented as the morning – as well as the East. Specifically, the German translation of the Bible refers to the «morning» (*Morgen*) in the Three Kings of Orient, or *Morgenland*, literally the «land of the morning.» The *Morgenland* refers to both the beginning of life on This World (*You*) and that which comes before birth: the *Wuyou* world. The Three Kings are synonymous with the Three Worlds which, alongside the morning or «morning land,» are nothing other than metaphors from the Teachings of the Three Worlds. The Holy Trinity of the Catholic Church (which has its roots in Babylon) also points to the Three Kings – the Three Worlds – as a metaphor.

The Magi

In English, the Three Kings of Orient are also referred to as the Magi, i.e. magician, mage or *magus* – a word of ancient Iranian origin meaning «master.» Long ago, a master of the Teachings of the Three Worlds was called a mage. Over time, this word came to be used to mean «wizard» or «magic-user,» a semantic twist which derided the value of the Teachings.

Ex Oriente Lux

Freemasonry presents us with the metaphor *ex oriente lux*: out of the East (comes the) light. The «East» refers not to the direction, but to that which comes before birth: *Wuyou*, the world in-between. Light (*Lux*) is also a metaphor for *Qi* or *Wuyou*.

⁶³ See also the discoveries of US inventor Royal Raymond Rife (1888-1971).
<http://www.royal-rife-machine.com/>

⁶⁴ <https://plato.stanford.edu/entries/anaxagoras/>

Philosophy

The word philosophy is usually erroneously translated as «love of wisdom.» In fact, it means «with *wu-wei* (*philia*) to wisdom (*sophia*; Chinese *zhihu*).» *Philosophia* is the study for the attainment of wisdom. *Perennis* means «eternal.» As such, *philosophia perennis* in the Teachings of the Three Worlds means nothing other than the eternal study for the attainment of wisdom.

«It is the task of each human to know each other his/her self. And the right measure to knowledge. To know the right measure, is the highest art.»

«Wisdom is nothing but this: to speak true, to act true, to follow the nature of things.»⁶⁵
Heraclitus⁶⁶

Squaring the Circle

Squaring the circle is claimed to be a classic problem in geometry. But as we have seen, the ancient meaning of *geometría* has no relation to the modern-day discipline of geometry at all. Instead, it pertains to a metamorphosis for the *Sancai* [3] or *Triade* [3]. You already know the meaning of the geometrical figure of the circle. It is the symbol of the origin, the unity, *Taijitu* [0/1], *Monade* [0/1]. But the quadrature or square is a metaphor. It has four corners and four sides. The number four is a synonym for materialism, the *you* or *Sixiang* / *Tetrade*. In other words, «squaring the circle» means nothing other than practicing *Youwei* (*neikos*), that is, indulging in materialism and thus departing from the origin, the circle. The consequences should be known by now.

According to Plutarch, Anaxagoras was to have committed the squaring of the circle to writing. Anaxagoras was a master of the Teachings of the Three Worlds, which is why he was persecuted and banished into exile. The influence of his student Pericles was the only thing that had spared him the death penalty. More detailed sources on the beginnings of research primarily include comments on the works of Aristotle from Late Antiquity. But already by this time, no one understood the background of these metaphors any longer, since the knowledge of the Teachings of the Three Worlds had already been destroyed.

The circle cannot be squared with compass and straightedge, making it an unsolvable problem. This is how «squaring the circle» came to be a metaphor in common parlance for an impossible task.

Esoteric

Phenomena which cannot be explained by academic science are usually written off as being implausible or impossible by labelling them «esoteric.» But what is the meaning behind this word?

The ancient Greek adjective *esōterikós* initially referred to certain Stoic teachings. These related to the two aspects «esoteric» and «exoteric» from the teachings of Aristotle. «Esoteric» means inner, or of the inner sanctum, while «exoteric» means outer or foreign. Aristotle was a student of Plato for 20 years, and thus had knowledge of the Teachings of the Three Worlds. Later, he became teacher of Alexander the Great and went on to teach on his own. Whether Aristotle understood the Teachings of the Three Worlds correctly cannot be conclusively determined here. At any rate, Rudolf Steiner maintained that Aristotle did not possess the clairvoyant consciousness, but only new about it from old traditions (from his mentor Plato).⁶⁷ Whatever the case, he played a major role in destroying the teachings of nature and, with Aristotelianism, laid the foundations for present-day academic science.

According to the lore, Aristotle divided his speeches into *esoteric* and *exoteric*. He was said to have shared his deepest thoughts with the inner circle of his students, the advanced ones, on the morning promenade (*heōthinon peripaton*) and given a larger group a popular presentation on the evening promenade (*deilinin peripaton*).

⁶⁵ Similar: <https://www.goodreads.com/author/quotes/77989.Heraclitus>

⁶⁶ German: http://akroasis.oktave.ch/Heraklit/Heraklit_verborgene_Harmonie.htm

⁶⁷ Steiner Rudolf, *Wonder of the World: Ordeals of the Spirit*. GA129, Lecture 9
All lectures: https://wn.rsarchive.org/Lectures/GA129/English/RSP1963/WonWI1_index.html
Lecture 9: <https://wn.rsarchive.org/Lectures/GA129/English/RSP1963/19110826p02.html>

Exoteric retained the rough meaning of «popular.» «Esoteric» could have been translated as «intimate» or «strictly scientific,» or even as «honest.» But in England, it came to be related to the difficulty and obscurity of a question. The so-called occultists (Latin *occultus*, «hidden,» «concealed,» «secret») claimed to possess esoteric knowledge for their adepts, knowledge which could not be shared with laymen or the uninitiated. This is how «esoteric» came to be a synonym for «mystical.»⁶⁸

In ancient times, the novices were called *exôterikoi*, i.e. «outsiders» or «uninitiated» (German: *Exoteriker*), since they did not (yet) understand the Teachings of the Three Worlds. Only after a certain period of time, once the novices had practiced enough and thus come to somewhat understand the Teachings of the Three Worlds did they become *Esoteriker* (loosely: «insiders») and thus enter the inner circle. This is how the circle also came to be a synonym for social group.

The connection to the Jewish Kabbalah⁶⁹

We have seen that there is a connection between the Teachings of the Three Worlds as well as the Bible and thus the monotheistic Abrahamic religions (Judaism, Christianity and Islam) in particular. Amongst these, the focus is primarily on Judaism as the origin of all monotheistic religions.

Judaism has the Kabbalah, meaning «reception» or «tradition.» It is a mystical tradition of Judaism and describes certain (Kabbalistic) teachings as well as certain scriptures which were passed down. It is part of a centuries-old oral tradition, the roots of which can be found in the Tanakh, the Hebrew Bible. The basis of Kabbalistic tradition is mankind's search for the experience of a direct connection to «God» (*Taiji*). There are various Kabbalistic scriptures and schools, but no dogma or verifiable teaching content, i.e. no universally valid Kabbalistic teaching. This means that the Kabbalah has a similar approach to that of the Teachings of the Three Worlds. When one examines mysticism (from the ancient Greek *μυστικός* *mystikós* «secret,» «mysterious» to *myein* «to close the mouth or eyes»), the connection becomes obvious, especially when one examines it on a deeper level. Note too the Medieval Latin *theologia mystica* (mystical theology) and *unio mystico* (mystical union), in which the word «theology» was already explained analogously to the word «theory.»

The Kabbalah has thirteen rules of play, several of which are shown in the following:

- ÿ Two basic realities exist: Our one-percent world (*You*) of darkness and the 99 percent realm of light (*Wuyou*).
- ÿ Everything that a human being truly desires from life is spiritual light (*Qi*).
- ÿ The purpose of life is spiritual transformation from a reactive being (*Youwei*) to a proactive being (*Wuwei*).
- ÿ In the moment of our transformation, we make contact with the 99 percent realm (*Wuyou*).
- ÿ Resisting our reactive impulses creates lasting light (*Qi*).
- ÿ Reactive behavior creates intense sparks of light, but eventually leaves darkness (*You*) in its wake.
- ÿ Obstacles are our opportunity to connect to the light (*Wuyou*).
- ÿ The greater the obstacle, the greater the potential light (*Qi*).

And that's not all:

Yehuda Berg, author of the book *Die Macht der Kabbalah*, writes that this ancient Kabbalistic legacy has influenced most of the great world religions.

On Moses, as he received the Ten Commandments on Mount Sinai, he wrote:

⁶⁸ Mauthner, Fritz: *Wörterbuch der Philosophie*. Leipzig 1923, Band 1, Seite 456-457.
<http://www.zeno.org/nid/20006180493>

⁶⁹ Berg Yehuda, *Die Macht der Kabbalah. Von den Geheimnissen des Universums und der Bedeutung unserer Leben*, Goldmann, 2003, 252 pages, ISBN 9783442216413, page -2 and 229ff.

«In truth, the story of Moses and the ten commandments was a key message which has nothing to do with the literal meaning of the Biblical verse.

Perhaps the most common misunderstanding of all lies in the concept of the ten commandments themselves! God (Taiji) neither commands nor dictates them. He does not punish and reward. (If someone sticks his finger in an electrical outlet and dies from the shock, it wouldn't be logical to say that the electricity had punished the person.)

The term "ten commandments" is a code for the ten sefirot⁷⁰ and the spiritual energy which resides in the 99 percent reality (Wuyou).

Moses encrypted this Kabbalistic knowledge in the secret language of metaphor and parable and wrote it down in the universally known Five Books of Moses and the Bible. However, the actual secrets remain hidden and were only passed down to a few chosen descendants in the following generation.»

In the original 2017 edition⁷¹, he addresses the Biblical legend of the Israelite exodus from Egypt in greater detail and makes reference to the Zohar. The Zohar is considered to be the most important piece of writing in the Kabbalah. Its name means "splendour" or "radiance" and it harkens back to the Biblical tests of the prophets Ezekiel and Daniel. The Zohar primarily contains commentaries on the texts of the Torah⁷² in the form of exegeses, meditations, narrations and dialogues, as well as mythical cosmogony (*kosmogonia*) and mystical psychology (*psyché*). It identifies four levels of understanding for the Biblical exegesis (interpretation or explanation):⁷³

1. The simple, literal meaning of the text: *Peshat*
2. The allusion or hinted/allegorical meaning: *Remez*
3. The rabbinic comparison through sermon or illustration and metaphor: *Derash*
4. The secret/mysterious/hidden meaning: *Sod*

The Zohar explains that the entire story is written in code. «Egypt» is a code word for our existence in this physical world (*You*). «Pharaoh» is a code word for the unceasingly reactive, self-absorbed and intolerant nature of the human ego and of humanity (*Youwei/neikos*). For that reason, every aspect of our nature which controls us is referred to as «Pharaoh,» including:

- Fear
- Anger
- Competitiveness
- Low self-esteem
- Selfishness
- Envy
- Anxiety
- Impatience
- Intolerance

All of these emotions arise from the ego and control us and hold us captive. They are the ball and chain that holds us back from moving onwards and developing, but also the shackles that fetter us or the whips that torment us. This is the oldest master-slave relationship. It comes in different forms:

ÿ We're imprisoned by the ego-based aspects of our material existence – cars, clothes, luxury homes, prestige, power, and position.

⁷⁰ According to Wikipedia, Sephiroth (also Sephirot, Sefirot or Sefiroth) is the Hebrew term for the ten divine emanations in the Kabbalistic tree of life.

⁷¹ Berg Yehuda, *The Power of Kabbalah. Thirteen Principles to Overcome Challenges and Achieve Fulfillment*, Kabbalah Publishing, revised edition 2017, 236 pages, ISBN 1571896995, page 208ff.

⁷² The Torah is the first part of the Tanakh, and means "commandment, guidance, instruction." It consists of five books, which correspond to the five books of Moses of the Christian Bible translation.

⁷³ <https://en.wikipedia.org/wiki/Zohar>

- ÿ We're held in bondage by our reactive whims and egocentric desires.
- ÿ We're held captive by our fears and doubts.
- ÿ We're prisoners to other people's perceptions of us.
- ÿ We're incarcerated by our own desperate need for other people's acceptance.
- ÿ We're hostages to a constant need to outdo our friends and colleagues.
- ÿ Some of us are trapped in our jobs or careers.
- ÿ Others are bound and gagged inside our marriages or relationships.
- ÿ All of us are enslaved to the physical world around us.

The emotions are associated with different organs of the body, making them mutually interdependent. If one organ is afflicted, it will in turn effect the emotion(s), and vice-versa. Illnesses of all kinds use up more *Qi*, thus reducing our *Qi* potential. The consequences should now be clear: In order for the emotions to be balanced, it is necessary not only to keep our ego (i.e. our material desires / *You*) under control, but also to keep our organs healthy. This is the origin of the German expression: *Jemandem ist eine Laus über die Leber gelaufen*. (Literally: «A louse walked over someone's liver.»; figurative meaning: «Someone got up on the wrong side of the bed.»)

On Pythagoras, a master of the Three Worlds, Berg noted in the German edition:

«According to the description by the biographer Hermippus of Smyrna (around 200 BCE), Pythagoras was believed to have taken all of his ideas and theories from the 'doctrine of the Jews.' He accuses Pythagoras of plagiarising the Jewish teachings of wisdom, since they were passed off as his own and then introduced to the Greeks.»

Pythagoras was certainly not guilty of plagiarism, since he gained his knowledge through natural means. However, this evidence shows that the Kabbalah has something in common with natural philosophy.

The American professor Dr. Seth Pancoust (1823-1889), a theosopher, had the following to say about Pythagoras:

«Pythagoras was one of the most outstanding people of his time; he was not only far ahead of his time in the normal sense, but also a Kabbalist of the highest order.»

And Iamblichus about Pythagoras:

«... He (Pythagoras) conversed with the prophets who were descendants of Moses, the physiologist...»⁷⁴

He writes that the practice of the Kabbalah (as well as the Teachings of the Three Worlds⁷⁵) was strictly prohibited in the Roman Empire under penalty of death, which is why Simeon bar Yochai (Rabban Shimon bar Yoḥai, also known as R. Simon or by his acronym Rashbi), a master and rabbi of the 2nd Century CE, received the order to compile the entire wealth of knowledge from the Kabbalah in a single book.

Finally, Berg wrote that the scholars of the ancient world, such as Pythagoras, Plato and Aristotle had access to the knowledge of the Kabbalah. They drew heavily from the deep well of Kabbalistic wisdom and used it as the basis for their own philosophies.

Of course, this must be seen in the right light. The founders of Judaism, as the oldest monotheistic religion, to which Moses also belonged, were thoroughly knowledgeable of the Teachings of the Three Worlds. However, they were dedicated to the *Youwei* (*neíkos*) instead of the *Wuwei* (*philía*), which is why they ended up destroying these teachings. It can be assumed that the Kabbalah was once in total harmony with the Teachings of the Three Worlds. But since it was committed to writing, it no longer reflected that which it once was, and has become oriented towards *Youwei* (*neíkos*) since then. The

⁷⁴ German: See also <https://de.wikipedia.org/wiki/Ideenlehre#Kirchenv%C3%A4ter>

⁷⁵ See also <http://www.rassias.gr/9011.html>

Kabbalists of today no longer understand the depth of the teachings of nature, since these can only be passed down from heart to heart.

The meaning of the word «Israel»

Historically, the Biblical Israel arose around 1200 BCE as part of a broader process of the settlement and political restructuring of the Syria-Palestine region (Canaan).⁷⁶ The earliest documented instance of the word «Israel» is in the Egyptian Merneptah Stele. This describes a campaign against a people called «Israel» in the land of Canaan and is dated to the year 1208 BCE.

According to the Old Testament, the name «Israel» is interpreted as «God's fighter,» since, according to 1. Moses 32.28, Jacob was given his new name after defeating a mysterious opponent. It read, «Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed.» His offspring, the twelve tribes, were referred to «Children of Israel,» «Israelites» or, for short, «Israel.»

However, this Merneptah Stele also makes reference to the Ennead of Heliopolis, a group of nine deities which can be compared to the twelve Olympian gods of the ancient Greeks, which ties in with expressions from the Teachings of the Three Worlds.

If the meaning of the word is ultimately reduced to «God fights (for us)» or «May God fight (for us),» then it is taken completely out of context. The meaning «God reigns» or «May God reign» would seem more appropriate, albeit not for expressions from the Teachings of the Three Worlds, but for the masterminds behind the millennia-old, strategically planned transformation, who have been «playing God» ever since.

This comparison might bother some people, but John Coleman, author of *Conspirator's Hierarchy: The Committee of 300*⁷⁷ and a former member of MI6, the British secret service, wrote that the self-proclaimed elite are also known under the name «The Olympians.» For the Greeks, Olymp was considered the seat of the gods.

For that reason, American president Thomas Woodrow Wilson (1856-1924), after the death of his wife, stated what he now had to do:

«Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive that they had better not speak above their breath when they speak in condemnation of it.»

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Thus «Israel» is also a code to fight against or destroy the Teachings of the Three Worlds, i.e. to banish this natural philosophy from mankind's memory in order to make people easier to manipulate.

Afterword

«Certain things that humanity didn't care about will have to become those that mankind will worry about in the future, because the «Massonier», like other occult brotherhoods, are not such that they wouldn't see what is there, but they are going to bring the forces that are there into play.»

⁷⁶ Brockhaus 2002 - Jahwe

⁷⁷ Coleman John, *Conspirator's Hierarchy: The Committee of 300*, WIR, 4th edition 1997, 465 pages, ISBN 9780963401946.

Rudolf Joseph Lorenz Steiner (1861-1925),
Austrian publicist, theosophist and high degree freemason⁷⁸

«Nor does it alter the fact that even when the struggle seems to be drifting definitely moving towards of a global social democracy, there may still be very great delays and disappointments before it becomes an efficient and beneficent world system. Countless people ... will hate the New World Order ... and will die protesting against it. When we attempt to estimate its promise, we have to bear in mind the distress of a generation or so of malcontents, many of them quite gallant and graceful-looking people.» H.G. Wells (1866-1946),
English writer, historian, member of the committee of the 300⁷⁹

To summarise, without deep knowledge in these teachings, we can surmise from the above that much has deliberately been changed to the detriment of mankind over the last two thousand years. Everything was completely twisted: What once was up is now down, and vice-versa. We boast of our so-called progress, believing that mankind has never had such a comprehensive body of knowledge and such great prosperity as today. At the same time, we knowingly ignore that only a minority of people benefit from this and the masses pay a very high price, which grows ever higher. This price manifests itself in the form of work stress, health, dietary and environmental problems as well as social and financial tensions, but also in dependence on third parties as a result of larger and larger organisations or companies (*Youwei/neikos*) which, in combination, subvert society.

The most important turning point was the complete destruction of the Teachings of the Three Worlds on a nearly worldwide level. This cut off humanity from natural knowledge and wisdom, which is why today they only have to believe what the specialists in the universities pass off on them. Where the masters of the teachings of nature were once the bearers and role models of natural wisdom, and tied knowledge and society together in a natural manner, they have been replaced by countless ambitious specialists who, with their abstruse, media-driven theories, guide their egos – and thus mankind along with them – on the path to ruin. But these are merely theories, for they are not backed by experience, which is why most of them have little value. This happens more and more, leading the various specialists to contradict themselves all the more often, since they do not know how the world works. In addition, certain subjects are subjected to «fashion,» and thus enjoy more publicity, which is why they are given preferential treatment by politics and media. All of this is hindered by the constant twisting of language, as George Orwell, born Eric Arthur Blair (1903–1950), a member of the British secret service MI6, described in numerous examples in his novel *Nineteen Eighty-Four*⁸⁰, about a totalitarian surveillance state with its Ministry of Truth, such as: war is peace, freedom is slavery and ignorance is strength. This is why nobody knows what is wrong or right anymore, and the false is decreed by law to be true⁸¹. Emotions are also manipulated in this way, without the originators ever being known.

Many resources were used to achieve this transformation. The most decisive element in this process was the destruction of the Teachings of the Three Worlds. This did not happen by coincidence; it was only possible through cunning and underhanded planning and machinations. As such, there must be manipulators behind this who steer all of these processes and capitalise greatly in so doing.

This course of action brought an ancient control mechanism into play, that of «divide and conquer,» Latin: *divide et impera*. While the true masters still had an overview of the entirety of nature, and thus were not dazzled by pseudoscience, today we only have specialists who only understand smaller and smaller pieces, but not the big-picture connections. As such, since we no longer possess any visionary qualities (*Wuyou*), we are completely at the mercy of those behind this destruction. In order to under-

⁷⁸ Steiner Rudolf, *Zeitgeschichtliche Betrachtungen*, GA 173, page 119-120.
German: [http://www.maxeatum.ch/assets/ga-173-\(zeitgeschichtliche-betrachtungen\).pdf](http://www.maxeatum.ch/assets/ga-173-(zeitgeschichtliche-betrachtungen).pdf)

⁷⁹ Wells H.G., *The New World Order*, Secker & Warburg, 1940, page 111 / 46.
https://politik.brunner-architekt.ch/wp-content/uploads/wells_the_new_world_order.pdf

⁸⁰ Orwell George, *Nineteen Eighty-Four*, Signet, new edition 1950, 328 pages, ISBN 9780451524935
<https://www.planetebook.com/ebooks/1984.pdf>

⁸¹ Note here the aforementioned quote from Goethe, a member of the Bavarian Illuminati.

stand that properly in its full depth, one must understand the history and the key events which led to it, which will not be explained here.

In order for this twisting to be achieved more efficiently, the progressive class – the academics – took the place of Karl Marx as champions of the proletariat which was intended for Communism. *The First Global Revolution*⁸², of the Club of Rome⁸³ strikingly confirms that the first global revolution, which is currently taking place, was all planned well in advance, and is progressing as explained. Like virtually all past revolutions, this could only be carried out through lies and deception. One must also note the meaning of the word «revolution»: revolution is a political upheaval with the goal of introducing a new political system. Those who plan and carry out the revolution reap the benefits this entails to the detriment of the people.

English author Herbert George Wells, a member of the Committee of 300, repeatedly described the intent behind it in his books, most notably *The Open Conspiracy*⁸⁴ and *The New World Order*⁷⁹. That which he described nearly 100 years ago is now being put into practice in this *First Global Revolution*. Instead of defending themselves from it, more and more people protest for this deception-based revolution and the masses, through their apathy, let it all unfold.

Therefore, it is important on the whole for us to return to the origin, to the unity (*hèn*).

The more we try to solve our problems with new and more sophisticated technologies (another 10,000 Things) which in turn have benefits and drawbacks, the more we create further problems for ourselves. This approach will keep on multiplying the problems, causing us to stray further and further away from the origin, until one day we are no longer able to handle them at all. By that point, our environment will have been so utterly destroyed that our survival will be uncertain. We have already surpassed this point in time, but measures planned for the future go much, much further. But all of our supposed environmental protection measures are of no avail, because there is no political will behind them to protect our environment – and thus our lives – on the long term. In fact, the opposite holds true, since the political agenda calls for more and more materialism (*Youwei / You*). Otherwise, nothing will be produced and sold, so nothing can be earned. Does this not mean that we are progressing ever onward and away from the origin? Are we afraid of it? Is this our progress, which is extolled above all else, even though it is known to bring us all to an early grave?

Following this political agenda necessitates more and more laws, tens of thousands of which are created each year in the individual nation-states and their ever more numerous supranational organisations. In contrast to this, the Teachings of the Three Worlds have only one law: that there is no law! Plato too wrote in his dialogues that there never used to be any legal regulations, because mankind lived in peace, i.e. in harmony with nature – and he wasn't the only one to describe this.

Humanity should learn not to chase after materialistic temptations as if they were made of gold. As explained above, with the present mentality, the human race will only swing from one extreme to the other, i.e. from «state-of-the-art material technology» as we know it today to the Stone Age, since our rampant materialism is destroying the fundamentals of our existence. If we want to stop swinging back and forth, we will have to learn how to live together with nature once again. This will make it possible to keep the extreme amplitudes within limits and thus enable everyone to lead a good, satisfied life.

Taiji and other courses are being offered all over in the western world. However, these courses have very little to do with what has been described here, since they usually only teach physical exercises, or occasionally the very first exercises to increase one's *Qi*. With these courses, one will never even remotely reach the lowermost level on the path of steps.

⁸² King Alexander and Schneider Bertrand, *The First Global Revolution: A Report by the Council of The Club of Rome*, Simon & Schuster, Pantheon Books, 1st edition 1991, 286 pages, ISBN 0679738258.
<https://archive.org/details/TheFirstGlobalRevolution>

⁸³ The Club of Rome is only part of a global criminal network.

⁸⁴ https://politik.brunner-architekt.ch/wp-content/uploads/wells_the_open_conspiracy.pdf

You now have gained a glimpse into the philosophy of the Teachings of the Three Worlds. What you can take away from this introduction is that we are kept sick and are manipulated by our lack of the original knowledge. If we want to put a stop to this and free ourselves, there is no way around raising our *Qi* and opening our eyes; that is, we must finally wake up and take our life decisions into our own hands, instead of continuing to be manipulated and agitated. But to do so, we must understand the mechanism of action. To achieve this, we must also have the will to comprehend the connections.

If you want to actually discover the *Taiji* worlds, you will need an hour a day at the very least; the more, the better. But this is not enough, since you cannot simply spend an hour a day practicing *Wuwei* and then do the opposite for the rest of the day by indulging in *Youwei*. The latter is inevitable, of course, but one must always be able to reorient oneself on the Teachings of the Three Worlds. We have to arrange our professional work such that we do not perform activities which continue to destroy society. In order to understand this, it is essential for us to know the connections in history which we must not go through. It continues with religion. Simultaneously practicing any religion, be it Judaism, Christianity or Islam, or even modern-day Buddhism or other religions or one of the countless sects thereof, is incompatible with the Teachings of the Three Worlds, since religions are means to an end: of pushing through materialism worldwide. Since their inception, the religions (especially the Abrahamic monotheistic religions of Judaism, Christianity and Islam) have been nothing other than a hotbed of political ideology with strategic missions which build on one another. Hundreds of millions have already fallen victim to this ideology in the past, and in the coming decades, the majority of humanity will be wiped out by it for the same reason. Many of the food products that the corporations throw at us should be avoided, since they are not entirely natural. In order to separate the wheat from the chaff, the school teaches people to check the *Qi*. It continues with health, for everyone must learn to become their own doctor. By practicing these teachings, one will notice positive changes in the first few years. And finally, one must no longer believe everything which school, media and politics would have us believe is the measure of all things. Therefore, everything must be scrutinised, explored and analysed. One will also learn the latter in the school.

«How many things there are that I don't need.»

*Socrates*⁸⁵

Practicing these teachings will also change you on a societal level. It will make you more frugal and eliminate the need to have all of the latest gadgets, which are harmful to your health anyway. And not only this way: your thought processes will also distance you from the rest of society, since you will be awakened and will now pursue the path of nature (*Wuwei*) and no longer the materialistic one (*Youwei*). In other words, you will have less and less in common with the stultified *Youwei* society which is guided by external influences, and your personal milieu will change as a result.

«The common man's fortune seems to be doing what the masses do.»

Zhuāngzǐ (ca. 365-290 BCE), Chinese philosopher and poet

In conclusion, I must note that if I had heard of these teachings (or parts thereof) back in the early 1990s, I probably would have rejected them. It wasn't until 2010 that I first gained some general information about them. The underlying ramifications were unclear to me, which is why there was no doubt in my mind that I had to learn about them. Shortly after this decision, my course instructor (not a *Taiji* course) at that time told me that I was predestined to do so. He said it spoke to my innermost self, which is why I decided then and there to pursue these teachings. The most difficult thing was how alone I was at the beginning, unable to talk about it with anyone. Today, I feel healthier than I did 20 years ago, even though according to medical science there had been nothing wrong with me. Nonetheless, I am still not as healthy as I would like to be. In the meantime, I've come to recognise that these teachings are the best thing I have ever seen and studied in my whole life, even though I've just begun to scratch the surface. That is why I will never give up on this path of study.

Being healthy takes active work every day – not only spiritually, but physically as well. In reward for the spiritual training, we not only become healthier, but automatically wiser. This is why these teachings are also known as well-being and the search for truth (*yangsheng xiuzhen*).

⁸⁵ <https://encyclopaediaoftrivia.blogspot.com/2018/03/socrates.html>

References

The following links provide various texts as well as a bibliography. Most importantly, a series of essays is planned which will explain the destruction of the Teachings of the Three Worlds and how our modern existence came to be.

ÿ For all languages: <https://dreiwelten.brunner-architekt.ch/>

ÿ For English: <https://dreiwelten.brunner-architekt.ch/en>

ÿ Further explanations of metaphors, allegories, symbols, analogies, etc. are available in German only: https://dreiwelten.brunner-architekt.ch/wp-content/uploads/metaphern_gleichnisse_allegorien.pdf