

## **Translation of a chapter from " Wisdom of the Soul - Trance Messages about the Meaning of Existence" (page 50 ff)**

### **Causal High Teacher: Die Quelle (The Source)**

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### **Of the Preciousness of the Body**

Question: Why does the soul need a body at all? Doesn't it feel much better in the astral world? How do body and soul condition each other?

Quelle: When a soul feels that it is ready to incarnate, it begins to draw up a plan responsibly and supported by friendly energies. Although this incarnation plan is not elaborated and fixed in every detail, it must provide this individual soul with a reliable framework within which it is ensured that the incarnation is filled with the greatest possible meaningfulness.

It serves to enable the soul that will inhabit the body to achieve its goals, the very goals it has set itself for the next incarnation. And these goals are to be described quite precisely. They are not interchangeable or arbitrary in any way. They are dependent on the concern of the entire soul family to which this soul belongs, on the developmental goal (overleaf) that is to now determine the ensuing life, as well as on the unfoldment task (soul age level) that must be mastered. It is also determined by the interaction with other souls who want to interconnect their self-chosen tasks, their learning steps, their ideas of love and fear - in short: to transfer the soul plan into the lived reality.

As we are now talking to you again and again about the soul, it may seem to you that the soul is more important than the body. But as long as you are in the cycle of recurring embodiments, the body with the conditions it is subject to is of such eminent significance that its importance cannot be appreciated too highly. It will, by the way, always unfold its own possibilities to remind you again and again that in the world the soul is nothing without the body. It represents the soul's manifestation and thus unfolds the soul's effectiveness.

Even the discarnate, those who are in the intermediate worlds of the astral homeland, suffer a lack of energy if the earthly physicality is not respected, not cared for, not affirmed.

Many have tried to point out to you that the body is a sanctuary. But many have also claimed, out of lack of understanding, that the body is an evil obstacle on the way to God. It must be tormented, castigated, punished because it holds the soul captive.

The body is not a prison, the body is a precious shrine. And you should be careful with this precious work of art. It deserves admiration and adoration, because the soul is also damaged by injuring and ill-treating the body if it is done without superior necessity and outside the plan.

Hence we are not talking about those damages to the body which occur as a result of necessary learning processes, but about the deliberate disregard of that marvel. We are talking about misunderstandings and ill treatment due to ignorance of the context, but also about cultural deformations which distort the naturally grown body in order to give it a form which is arbitrary and violent. This can be, for example, an artificial extension of the neck by metal rings, a circumcision, but also the disfigurement of the feet by wrong footwear.

Each of your earthly cultures has yielded its own methods to impede the natural flow of energy that makes the human body a sounding, vibrating instrument of cosmic music. And certainly, every single epoch and every single culture has had its reasons for this. In the end, however, you must understand that certain ideological and cultural developments, which have their own value, cannot be brought to pass without a conscious and deliberate, or even an unconscious and unintended, diversion or impairment of this body energy.

But let us now speak of the phase that precedes the choice of the body by the soul. Depending on the essential soul role (the essence's energy: server, artisan, warrior, scholar, sage, priest or king) and the pattern of overleaves (the matrix) to be lived, the soul selects a body that enables it to realize its aspirations.

Thus, a warrior soul that aspires to a female incarnation and, for example, that has chosen the developmental goal of "dominance", will need a stronger, clearly more conspicuous and imposing body than the same soul in another incarnation, in which it embodies itself as a male human being with the goal of "acceptance". For this a body is needed that does not scare people much, that does not physically oppress them, that gives him an appealing, pleasing appearance and an aura that mitigates the essential warriorism a little.

Furthermore, the choice of the body (and thus of the parents and the genetic endowment they can offer) is determined by the soul age already reached.

A young soul needs a vital, healthy, energetically highly charged body, which enables it to

courageously face the dangers and challenges of life, to expose itself to the rigors of nature, to develop combative forces especially in the area of the physical, not only in the area of the psyche. A young soul must be able to bandy blows and to defend itself, in a female body as well as in a male one. It must be able to attack and persevere, otherwise it will not be able to reach the goals of its will for experience.

A mature or old soul, on the other hand, needs a body that is more delicate, softer and thus also is susceptible or in frail health in order to promote its interests. For how is a person with an older soul to experience mortality, fragility and permeability when its body is bursting with strength and health and it is not compelled to waste even a thought on its fragile mortal shell before its day has come?

However, the learning goals of the mature and old soul are not only tied to a sensitivity of their body. Also, the ability of the mature and old soul to maintain contact with non-incarnated or distant soul siblings as well as their capacity to transcend, to dissolve into love, fear or silence is increasing from existence to existence. All this can only happen if the animalistic body and its psyche develop an increasing awareness of their limits. For limitations can only be crossed or transcended if they have been previously perceived.

So, if someone observes that he is not supposed to expect too much of himself - that, for example, drafts always affect him unduly and that he is ashamed that he is so absurdly sensitive - what does that mean? With such a psycho-physical condition, he will already have reached a twilight state of dissolution of boundaries through a severe cold and a slight fever, a state in which his soul siblings can transmit messages to him in a clear and wonderful way. To become accessible in this way, a baby soul or a young soul would need a severe illness or a coma.

While we speak to you in this way, we would like to point out to you that as existentially experienced souls who are influenced by the young soul mentality of your planet and a zeitgeist that considers youth and physical health to be the only desirable state, you are by no means on the right path, if you are always striving to keep an iron stamina, if you are ashamed of being sick or think you are doing something fundamentally wrong with your body, if you discover that it is hypersensitive, prone to diffuse states of illness, or that it keeps reminding you of your physical limitations.

No, particularly in this late phase of your physical manifestation you will eventually learn to really admire the marvel of your body. You will gain an insight into its delicate machinery, into its amazing construction, into its electronics and energetics and into its holistic functions that was denied to you in previous incarnations.

And once you realize that baby souls, or even infant souls, cannot love their bodies because they do not perceive them as such, but often only use them as you would use an old rag to wipe up a puddle, you will gain more insight into how you live together.

So recognize that a baby soul uses its body without being aware of its body. Then you will quickly understand that souls that have not been incarnate on planet Earth for long and know little about their physicality cannot love the physicality of their fellow human beings either and therefore feel empowered to destroy it without hesitation, as if other people's bodies were as well old rags used to wipe up a puddle.

Only the awareness of the fragility, transitoriness and preciousness of a body enables you to love yourselves. The corporeal nature of your body is the first thing you learn to love: your physical strength, your health, your tenderness, your beauty, the liveliness that fills that body.

And then, as in the same breath, after inhaling your own physicality, you can begin to love the physicality of your fellow human beings as you exhale.

You will first compare yourselves with them, the others. You will ask yourselves: "Why am I not like them?" You will begin to suffer from your tenderness and vulnerability, but this is what enables you not to hate your body but rather to pay attention to its signals and to give in to its impulses, for as your soul matures you will gradually discover that these signals are the body's responses to inner dimensions.

How was a younger soul to do justice to its goals and tasks if it saw its body and that of its fellow human beings as something sacred, untouchable? Never could it develop the carefreeness of the second soul-age, the baby soul, or live out the vital warrior-aggressive energy that is in accordance with the third soul-age, the young soul.

All those who are able to understand our teachings have themselves wandered through these stages of cognition. This is the only reason why you now know what hurts, what you must avoid, what you can watch out for. Many younger ones, however, consider all that is weak and cannot defend itself to be contemptible. With each new embodiment, your matured, aged soul needs an even finer instrument, an ever more sensitive physical expression.

As your soul age increases, each of you has more and more soul siblings who have already completed their incarnation path. Nevertheless, they must manifest their energy also in you, the matured souls still in the incarnation cycle. For that which animates your body is by no means only the individual soul; your body is also carried by the forces and needs of the soul collective.

Therefore, your energetic radius - your aura, your energy body - is of greater luminosity, though of lesser density, compared to souls who have not sojourned on the planet so often. You can imagine a mature or old soul being like a moon forming a more or less large corona around it.

We compare you to a moon because you reflect the soul power of a large number of other souls who project rays from the astral world onto this moon like a sun. And the atmosphere around the moon that forms the great corona is created by all the networked soul particles that give the individual soul its special, unmistakable and irreplaceable quality.

While it has sometimes been said that the human being is essentially an animal, we do not consider this right. But if you cannot make friends with the fact that you must integrate what is, indeed, an animalistic part of you into your soulfulness in order to live and experience, and that the four laws of liveliness would not be accessible to you if you could not make use of this animalistic aspect of your being, then you would deny the crucial fact of your manifestation.

For souls are you always, even in the astral world. Souls you were before your first embodiment, and you will remain so after your last incarnation. But your bodies are not only subject to spiritual laws, but also, and this must not be suppressed, to biological laws. You are soulful animalistic beings.

This animal nature, which characterizes you to a large extent, is an expression of needs other than those of the soul about which we have spoken. For example, the soul knows no fear. But as biological beings you must be anxious, as biological beings you must be selfish and you may well fight with all means for your survival. This dimension of your being is absolutely real! But only in its interplay and interaction with the spiritual concerns does it constitute the whole human being in its dual form of existence.

Why then the whole effort of your soul for love, why the effort, the planning, the pains and the evaluation, if you do not also affirm what is necessary for an incarnation? It is after all necessary to fill an animalistic body, an accumulation of living cells, with life force and meaning and soul, in order to make these cells work for you.

For a human soul, liveliness means to exalt and adorn this biological marvel through a spiritual dimension that endows the cell structure with meaning - a meaning that would not otherwise be given under any circumstances.