

Translation of a chapter from "Wisdom of the Soul - Trance Messages about the Meaning of Existence" (page 57 ff)

Causal High Teacher: Die Quelle (The Source)

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The Four Laws of Liveliness

Question: You mentioned casually that there are four laws of liveliness. We've never heard of them!

Please talk about those.

Quelle: Whoever is a human being is alive. Whoever is alive has a soul plan, a soul matrix (overleaves). Whoever has designed a soul plan and has chosen a matrix is subject to the law of all liveliness. Therefore, the process of incarnation is inseparably connected with the four realms of liveliness or - as we could express it differently - the four basic laws of all life. We mean the four laws that apply to a soul that makes itself at home in a human body. We are not talking about the liveliness of animals and plants, of a molecular liveliness, but exclusively about the liveliness of an incarnate human soul.

These laws can be described as the law of effect, the law of being, the law of action and the law of experience. There is no hierarchy within these laws, because no matter which of them you take as the starting point for any considerations or speculation, the other three are so closely connected to it that no separation can occur.

Certainly, one could begin by saying: Being is the origin, and the other realms result from Being.

But what is, that also effects. What effects, must act. What is, always experiences. And so, you could also say conversely: Experience is everything. Being is an experience. Effecting is an experience, and acting is also inseparably connected with all experience. No soul can incarnate without acting. It cannot be without acting. So it would be just as possible to put action at the beginning of physical existence. But whoever acts always effects. Therefore, it

could be just as good a way of thinking to put action at the beginning of all liveliness.

1. The Law of Effect

Already when egg and sperm combine with each other, the first form of effect is complete: the effect on the organism and the psyche of the mother, but also the effect on the new cell structure. And an energetic effect on the world is present in every case, even if this embryo is never born or even reaches the stage in which a soul firmly attaches itself to its emerging dress. For the soul moves energetically around the egg and sperm cells that produce the body and has them in its focus from the very beginning. As you have long recognized, the ensoulment is no coincidence, but the outcome of a long and meaningful planning according to your temporal standards.

Whoever is, experiences. Whoever acts, experiences. Whoever effects, experiences. Whilst exposure is objective, experience is subjective. But first we would like to direct your cognitive faculty to the structural relationships, to the energetic number allegories, by pointing out that the 5 and the 2 - the archetypal energies of the sage and the artisan, which belong to the expression axis - are the most effecting energies. They do not effect by acting, but by providing connections. Both the artisan as archetype and the sage as archetype define themselves through the other matter or the other person. To effect means to accomplish an effect, and this can only ever happen through the other matter and the other person. Design and communication are the tools to achieve change, influence or even, as we call it, effect, to make an effect.

3. The Law of Being

The second law of liveliness concerns being or existence. At this point we would like to make a terminological distinction between being and existence, since we too exist, but we "are" not like you in the sense that we want to describe the law for you.

Thus, when we speak of incarnate human beings and of liveliness, we will avoid the word "exist" or "existence" or use it with some restriction. We prefer the term "being" for this, but it is not sufficiently conveyed linguistically, unless we want to lapse into a philosophical jargon that seems to us inappropriate to the subject, because on the inspiration axis, we are talking about energies 6 and 1 (priest and healer), and these energies do not love mental, philosophical speculation. They perceive and feel out, they sense and listen to the inside. To explain pure being with a comparison, we therefore describe it as the ability to feel out the pulse of life, to perceive its heartbeat and yet not simultaneously be wanting to act, experience or work.

We now know that the sensitivity for being is clouded when at the same time wanting plays a role. For, of course, being is always linked to the other laws and is incessantly linked to acting, experiencing and effecting. To want it, however, prevents the perception of being. Who is, cannot help but breathe. His digestion works, his heart pumps, his senses perceive, his nerves work and his brain functions. However, concentration on a certain process interferes with the perception of pure being, and any intention shifts a person from being to one of the other planes and shifts the focus of his liveliness to a different regularity. The energy frequencies 6 and 1, the archetypal positions of priest and healer, spin the delicate threads between the existential and the existing, between the superordinate realms of the universal manifestations and the special ones of the human manifestation, which we again call liveliness.

Today we cannot avoid some terminological subtleties if we want to make ourselves understood, and that is why we still distinguish between life and liveliness. It may often seem to you that a young dog is more alive than you are, but for the sake of clarity we would like to say: A dog lives in its own way, with its collectively shaped expressions. You are alive, however, because you are ensouled by your specific form of energy, which requires separation, and we call this phenomenon "liveliness". Soul patterns (matrices) in their dynamics and in their almost unlimited diversity make up the many separate forms of liveliness.

To make it even clearer to you, we call to your attention the fact that, although all of you are alive, everyone here present with you today has a different, unique form of liveliness. That liveliness distinguishes you from every other living human being on Earth. The unique, characteristic type of liveliness that each incarnate human soul possesses is expressed on many levels: On the genetic level, on the level of the papillary lines in the fingerprints, on the level of the voice, etc. Many of these areas have not yet been explored by your scientists, and the subtleties are not yet sufficiently revealed but will play a greater role with increasing soul age. For the inexorably increasing soul age motivates the human collective to emphasize the differences more than the similarities. Young souls live from common ground, mature souls and old souls live from difference. All of them find in their respective longings the reassurance that enables them to live as they have to because of their soul age.

3. The Law of Action

The third law of liveliness concerns action. Whoever is alive wants to act and must act. He cannot escape this impulse. Every movement of the body, every consideration of the thinking apparatus, every decision is to be assigned to the realm of action. The one who is dead does not act anymore. Action is an active process that can be carried out with or without intention, consciously or unconsciously. Whoever changes his position in sleep, acts. Whoever slays a

person in a dream, acts. The one who ingests or excretes food acts. Doing as well as not doing are decisions, i.e. actions, on the mental level. Whoever works or does not work, acts. These are accomplishments on the physical level. Whoever moves or rests also acts.

We have talked elsewhere about the fact that the existential dimension of the physical world for an embodied soul always involves the necessity of making decisions in time. Therefore, under the third law of liveliness there is no microsecond in which no action is taken. Every impulse of the vegetative nervous system, every enzyme formation or peristaltic movement is action and at the same time a decision, even if man, as he is constructed, can only in exceptional cases influence this decision deliberately. Not to act or not to decide is therefore impossible. It remains impossible as long as a soul fills a body with liveliness.

The dual basic energies, which are assigned to the realm of action and decision, concern the king and the warrior, frequencies 7 and 3. And you will certainly remember that these two archetypal basic energies are especially concerned with action and responsibility. Therefore, the third law of liveliness is also associated with a particular responsibility. The third law combines existential liveliness with existential responsibility. Everyone who is alive also bears responsibility. Only death releases an incarnate soul from its fundamental responsibility for everything it does or does not do, for each of its impulses for action, whether conscious or unconscious, intentional or unintentional.

Through the four laws of liveliness, you will learn impressively and comprehensively that none of the seven archetypal energies can be locked out in any way, is inferior or even superfluous. We are speaking now only of the laws of liveliness, not of the laws that govern the existence of souls in the astral world. The responsibility associated with liveliness is different. No one can be absolved of his responsibility by any other. But conversely as well, there is no one on your planet who could in any way take on a soul's responsibility for others or delegate any of his own responsibility.

Responsibility is a static issue. It exists per se. It cannot be diminished or increased, but it may be sensed to a greater or lesser extent. If, therefore, in some spiritual circles and under the load of some world-views, responsibility for one's fellow man or for the planet is given a high ideological value, if some souls are denied responsibility or if it seems to be assumed to a high degree by others, this is a touching fallacy which we do not wish to despise or castigate, but which tries to bypass the laws of liveliness and especially the third law of action.

Self-responsibility and external responsibility cannot be separated. The separation is only a matter of mental concepts. If a person does not seem to be willing to take on self-responsibility or external responsibility, it is a question of his mindset, not his reality. It is his subjective reality, not his objective reality, which is expressed in it.

For example, if a mother neglects her children and is not ready to take responsibility for the beings she has brought into the world, this is indeed an irresponsibility from a subjective, ideological or social point of view - especially from the perspective of the fellow human beings involved. From an existential point of view, however, her apparent action or non-action is to be understood differently. Such a mother obeys to an impulse for action that is incomprehensible to herself and which can only be explained insufficiently and with difficulty by others, and which is dictated to her by a superordinate larger and more significant context.

For this reason, admonitions and punishments are of little use, because they cover up the unconscious meaningfulness that is inherent in such an impulse, but which is rarely recognizable and understandable from the perspective of incarnate souls. According to human-social laws, such action is a bad thing; following the laws of liveliness, it is to be judged neutrally.

4. The Law of Experience

The fourth law of liveliness describes the realm of Experience and of Perception. Any effecting generates experience.

Any action leads to experience. Being is experience in itself. Experience describes the ability of every living soul (that means: Of every ensouled body, and we do not exclude the brain-damaged and even the brain-dead) to experience a learning and storage process in which a temporal-spatial and thus linear, subjective perception can be led back into a static, eternally valid reservoir of experience, into which everything flows that has ever been subject to the law of physical liveliness.

Every human being - and we limit the term "human being" in this context to the body that is still filled with a soul, and exclude every body that is still above the earth but has already been abandoned by its soul; this can be, for example, a corpse frozen in ice or the mummy preserved in a lead cellar or by embalming, but whose connection to its temporarily filling soul has already been interrupted - every human being, therefore, learns and experiences continuously. It is not necessary, but by no means superfluous or unpleasant, to undergo, grasp and process these experiences with the cognitive mind or the classifying feeling. However, it is not indispensable to integrate the experiences and the perceptions into the consciousness you call waking consciousness, because learning is independent of recognizing your learning steps. We said that a brain dead person is still learning, but his bodily consciousness is no longer functioning. His individual soul consciousness, however, remains active until the last connection between soul and body is severed.

The archetypal energy that characterizes this law of experience is energy 4, the image of the scholar who learns and experiences, who teaches and undergoes, and who anchors the entire soul construction in the real, in the pragmatic and earthly, in the mundane, but also in the theory derived from it. We would like to explain certainty and theory, the two poles of scholarship and energy 4, in the sense that acquired certainty binds the experience under the fourth law of liveliness back to everything that is, acts and effects, while theory describes the side, secondary and sub-aspects of subjective perception, comprehension, making aware, classifying, postulating and speculating, which also and very essentially belong to this level of experience.

Your left brain is by no means superfluous, even from a spiritual point of view. It serves important purposes and allows you in the first place to at least begin to comprehend the right-brained concept of meaningfulness that watches and hovers over the laws of aliveness.

It is the scholarly energy, primarily and preferably, which accomplishes the performance of ascribing meaning and the theoretical conception of an often incomprehensible context of meaning. It is evident that the soul cannot engage in a body and thus make it a human being without also involving this body in the scholarly energy of experience. Any experience as such is meaningful. It is neither useful nor useless, neither good nor bad, neither helpful nor destructive. The fourth law of experience is a law of neutrality. It takes duality into its very center, merges all poles and apparent contradictions - but this again only from a superordinate perspective, as is made clear by the example of the actions of the mother, because it is of course important and necessary and meaningful for an ensouled human being in its fragmentary manifestation and for its subjective perceptions to sort out its experiences, to distinguish them and to place them within their pragmatic experiential framework. But experience in itself is value-neutral, not subject to the judgement of the experiencer or other parties involved, who can only examine the experience of a person from their own subjective perspective.

Whoever experiences his soul pattern, his matrix with the selected archetypal energies, and thus recognizes a spiritual emphasis in his current incarnation, sometimes feels a little constricted in his self-image and reacts anxiously to an apparent limitation of his personality, because he thinks he cannot dispose of all energies. However, the fear of an energetic limitation is completely unfounded. We will explain why: Everyone who is incarnate has a soul pattern, and everyone who has a soul pattern is alive. The one who is alive is subject to the four laws of liveliness and is therefore again - independent of his newly composed soul pattern - connected to all seven basic energies that guide, fulfill and accompany him without his help, without having to consciously perceive them, without them losing their effect through the individual matrix of a person and without his experience being impaired in any way. Everyone is both a part and the whole.

Energetic completion, however, is not achieved at the level of the matrix (*translator's note: Die Quelle uses "matrix" for the composition of personality traits from Essence properties and Overleaves*), because completion requires its dual counterpart of specialization in the incarnated realm. But perfection in the energetic sense is guaranteed by the fact that, firstly, within a soul family, all seven basic energies are equally available to all souls through the seven different "paths" (path of touch, knowing, strength, form, longing, silence and search) and, secondly, at the moment of entering into space and time, the four laws of liveliness automatically come into effect with the process of ensoulment.