

Translation of a chapter from " Young Souls, Old Souls - The Great Incarnation Journey of Man" (page 175 ff)

Causal High Teacher: Die Quelle (The Source)

German original title " Junge Seelen, Alte Seelen - Die große Inkarnationsreise des Menschen"

von Varda Hasselmann und Frank Schmolke, © 2016 Arkana, München

Translation: Dr. Torsten Sohns

Editorial support: Bill Getman

Translation authorized by Varda Hasselmann, February 2020

Young 2

Unfolding task: I shape my world the way I like it

Motto: I seek stability

Energies 3 + 2

The Young Soul at the second level of unfoldment is convinced that life has an action-oriented attitude. It says: "The world belongs to me. I am the world. I shape the world the way I like it".

On this second level of the martial cycle of the Young Soul, man discovers that he can not only influence his family microcosm, but also his environment, everything he understands as his world, shaping and changing it. Just as one's own body was previously explored as an aspect of an evolving, ever-increasing "I", now the idea is being added that the world cannot be separated from the "I" and the "I" from the world: "My "I" and the world are one." Both are interdependent and interact creatively. The powerful appropriation of the world that comes with this joining enables a human being at this stage of unfolding to extend his or her creative power to the world as he or she understands it.

This posture is based on Energy 2 which is inherent in him as a member of the human soul people and therefore has a particularly strong influence on human beings at Level 2 in each soul age (*translator's note: Other sentient life forms may manifest a different base energy as a soul group, The Cetacean soul people, for instance, manifests base Energy 1*). This second stage of unfolding empowers man to have a profound effect on both his immediate and wider sphere of life by exploring all kinds of methods and places as a discoverer and inventor in order to integrate the world into his sphere of dominion, to bring it under his influence and power. Whether it is a matter of war machines, apparatus capable of expanding a man's immediate radius of action - for example a submarine, an airplane, a rocket, or any device

that makes the seemingly impossible possible, or whether it is a matter of designing a large building, a stadium, an assembly hall, a change to the development of the urban environment, or a medical invention or discovery, such as the development of a vaccine or a drill to open the skull and relieve it of pressure, a machine for making newspaper or one for enriching uranium or developing preserving jars that can preserve the perishable, or whether it is the discovery of the earth and the invention of means that make it possible to improve and control it, the way in which this creative energy 2 can be manifested is wide-ranging from the outset.

What is essential is the idea that at this level a human being can make major changes, improvements or even menacing interventions in his environment. Inventing and developing, discovering and changing, these specific characteristics of Energy 2, bring deep joy and inner satisfaction to the soul at the level of Young 2. Every means seems appropriate to the Young Soul to achieve its goals, to introduce something new into the world and to exert great and lasting influence over it.

The need to change the world also extends to the changing of national borders or spheres of national influence; to the possibility of waging war, subduing enemies, and expanding the spectrum of one's power by occupying or fully possessing another country. This form of world conquest is a great temptation for a young soul at this second level. We are talking here mainly about wars of aggression, less about defensive wars.

To continue a life's work through numerous descendants - because there are enough heirs who take over a large enterprise, a company, a kingdom, a family tradition - is also a wonderful possibility for a young soul on the second level of unfoldment, the artistic and creative level, to expand and extend its "I" beyond personal boundaries, to lend it an importance, a significance and a dimension that can also continue to work beyond space and time. Great inventors, powerful commanders and influential politicians or company founders remain present in the collective's memory for a long time. And that is what a strengthening "I" wants to achieve on this level: It wants to make a monument to itself.

To know that a church, a temple, an arena, a town hall was erected by a certain master builder or client, who may have immortalized himself with his name or signature in this building, is delightful for a soul at this level of unfoldment. It wants to be remembered for its creative contributions. The goal of Young 2 is to have permanently affected and changed essential things. Ingenuity, fantasy, inventive spirit, the will to change and a martial-vital basis for all activities are the essential components that this level of unfoldment has in all of its representatives.

There is one more thing to consider when it comes to the desire for immortalization: It is not about doing something truly revolutionary or new. Rather it is about supplying and

supplementing, as opposed to creating the great and unique character of that which is discovered or invented. Just as a cathedral has many individual building elements, for instance the decorative parts, columns and capitals or sculptures that must be created by talented craftsmen, the Young Soul on this second level is a person who contributes with joy and a considerable amount of imagination to these embellishments of a great work. But the master builder of the cathedral, the person who created the whole plan, is not to be found in the cycle of the Young Soul, nor in the unfoldment stage 2. This is usually a Mature Soul at stage 4.

A good musician who produces smaller compositions in the style of his time can easily be identified as a Young Soul at the second unfoldment stage, but not a great composer who has really introduced something new and lasting into the musical world.

The relationships of such a young soul are shaped by a series of successive partners; for now, a great curiosity about the fellow human being arises and that curiosity wants to be satisfied. Partners can become spouses one after the other, but above all it is a matter of taking possession of often wealthy partners. The procreation of numerous offspring, which in turn is regarded as a manifestation of one's own "I" and as possession, can often be observed. Likewise, a large circle of friends, but also a number of firmly defined enemies belong to the extended radius of a young soul on the second level. Friends and enemies are taken in possession. These relationships are firmly defined and they can be easily distinguished. And if the connections that such a soul builds up at the level of Young 2 in the course of its life are advantageous and useful and can contribute to the expansion of its sphere of influence, for example through favorable marriage of the children or through friends who in turn have friends who in turn can create advantageous connections, it perceives its life as consistently successful. The "I" and the world are seen as identical. To have relationships is for a Young 2 soul to understand in the truest sense of the word. Good relationships with influential people help her take over the world.

Love now plays an increasing role in that it makes a feeling verifiable in everyday reality: "I am anchored in the world. I have the world under control because I can rely on the affection and warmth within my family and circle of friends". Love is to be understood here above all as unconditional loyalty. Emotional insecurity is most reluctantly endured on this level. Everything should be firmly connected and reliably established.

The religious needs of a Young 2 soul can be described as follows: At the first level of unfoldment, saints and other exemplary people are still important leading figures and intercessors. They are considered worthy of worship because they renounce what is so important to the young soul, and because they seem to have achieved perfection in renunciation and asceticism. The young soul at Level 1 likes to make pilgrimages to places

and people where miraculous and exemplary things happen. It regards the popular saints, gurus, dervishes and hermits as essential mediators towards the divine. In the second stage of the Young Cycle the soul still worships a richly populated arsenal of mediators. But a supreme Deity, under whose power all other gods stand and which is no longer primarily responsible for the individual but for the whole, is preferably already being considered, although this supreme Deity represents something extraordinarily abstract. The young soul, at the second level of its unfolding, cannot yet quite grasp such abstraction, not even in its worship practice. But it does consider an almighty supreme God or Goddess and uses the mighty holy intercessors, the influential angels, the powerful miracle workers, to mediate to this incomprehensible.

The young soul on Level 2 sets out on the inner path to superordinate and comprehensive divine father or mother figures (Brahma, Astarte, Baal, Isis, God the Almighty) who all occupy a supreme position of power in the divine hierarchy and thus make the saints and other deities their servants. In case of doubt, the soul on level 2 prefers, so to speak, to turn directly to the supreme authority, the boss, who is to effect the necessary. But if one boss turns out to be more powerful than the other, he will be replaced, just as a victorious commander-in-chief can convert from the cult of Jupiter to Christianity if it seems opportune to him. In other cultures a transfer of power to a victorious God can also take place. The best and most powerful wins. The young soul at Level 2 understands all life and aspirations and actions in the context of competition. Their victory means a pleasure in the face of the Deity. There is always now a supreme authority, which remains incomprehensible, but is nevertheless felt to be omnipotent. It is ascribed an "I", which rules and shapes the world, just as the young soul would wish it to happen.

The health of a person at the unfoldment level Young 2 is generally stable. The creative, vital forces manifest themselves in reliable regularity, and the longing to be able to rule over a large family structure as a patriarch is increasing. A high age is therefore often to be found, because in this way the power expansion of the "I" into the world can be tasted longer and more fully.

The goal that a soul pursues at this level is to subdue the world and other people. All possible means are used for this purpose, also, and with particular pleasure, cunning, fraud, the intentional duping of others, and the employment of surprise trickery for the purpose of taking possession. The exercise of power by means of the forces of fantasy and intellect is given preference here. To get something right, to think up possibilities, to devise strategies and in this way to take a fellow man or a powerful man by surprise, to trick him, to deceive him, to disinherit him or perhaps to disempower him from behind by a coup d'état, a surprise coup, by a suddenly started revolution or to remove him, even to kill him, all these are appropriate means for people at this level of unfoldment to achieve their ambitious goals. Rivals are cut

out, even in the truest sense of the word, in order to bring one's own creative achievements to the fore, to anchor oneself in collective memory, to seize properties, or to turn soaring plans into reality. These are projects which often require very substantial material and financial resources. Money is provided by many means, for example, through raids or robberies, exploitation or large fraud maneuvers. The funds must be brought in to implement something in the real world and to achieve the goals of the empowered "I" in the world, regardless of the interests of fellow human beings and unclouded by sensitive emotions or moral concerns.

The fame that every young soul generally strives for is synonymous with: "I and my work, I and my influence on the world are to be seen and to be valid for all time". The fulfilment of these desires often manifests itself at the second level of unfoldment through a personal need for jewelry and show-off. The longing for shaping encompasses not only the body and clothing, but also one's own living space, which should reflect possessions and power: "My palace, my rich husband, my beautiful wife, my ship, my park." The visible, impressive appropriation of the material is part of an extended feeling of "I", insofar as the objects are eye-catching and magnificent and are understood as "my", "by me", "created by me", "acquired by me" and "adorning me". In this way, the security that a young soul needs in order to unfold sustainably is best guaranteed. It wants to be admired and respected for its achievements and thus achieve a central role in collective perception. The second level of unfoldment in the Young Cycle strives to clearly show the success story of the forming "I" to all people.

Grave culture is also important here. This young soul has the need to erect monumental burial sites or pompous graves as well as large family graves that are supposed to survive for all time and many of these also contained rich burial objects in earlier epochs. This reflects the desire of the still living young soul at this second level that the significance of his "I" may be seen clearly to outlast death and this desire often takes the form of gold jewelry and valuable grave goods. Embalmings and death masks are important in this context, for they can preserve the appearance of the deceased for posterity. To set oneself up as a monument is the central need of a human being on this level of soul.