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ESSAY · TRANSLATION

The Teaching of Numbers as the Teaching of the Wholeness of Being

German original: *Die Zahlenlehre als Lehre von der Ganzheit des Seins*

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THIS ESSAY IN OTHER LANGUAGES

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In this section I would like to present the sciences, religion and art as "organs of collective perception", whereby these three aspects come together as a unity in the teaching of numbers.

The starting point is the human being and his various sense organs, which give him access to his environment. If one simplifies these sense organs to the utmost, one arrives at three main sense organs, which we call *body, soul, spirit*. Projected onto the level of perception and information processing, this yields the analogies of body and science, soul and art, and spirit and religion, whereby religion is not to be understood in the context of organised communities of faith, but as re-ligio embodies the reconnection to the origin of being.

Since as human beings we always form an inseparable unity throughout our lives (and are not split into body, soul or spirit), the corresponding aspects *science, art and religion* also find their common culmination in the teaching of numbers. This above all reflects the unity, wholeness and totality of being. The world of science, religion and art is in this sense always to be understood as *one organism*, in which the three organs have different functions. These can only be carried out meaningfully if the goals lying behind them are attuned to one another. If, for example, the heart were to beat as it pleased, digestion were to set in whenever it wanted, etc., the human being could not survive as an organism. It is precisely the perfect interplay of different elements (also called coherence) that leads, through the building up of inner order, to intelligent actions.

If we want to understand ourselves as holistic, cosmic creatures, however, we also need the corresponding set of instruments for this. A specialised science – independent of religion and art – cannot serve us here, because it describes only partial aspects of reality, which of course applies equally to religion or art. No science, however advanced, can depict EVERYTHING at the same time, which is why the solution is to be found not outside, but *in the individual human being himself*.

The sciences supply processed information which, analogous to our sensory channels, depicts the world from different angles. In the conscious human being these manifold impressions combine into *one* standpoint, into *one* attitude to life. If the human being recognises the common order of his environment, he can replace the divisive and unnatural "either – or" mentality with a holistic view of things, which is founded on the principle of "both – and".

Through the constant learning process he gains access to wholeness, whereby the basic substance of perception – *raw consciousness* – is aligned and bundled through coherent activities. As *attention* it is finally available to the human being as a tool without restriction, and he can, by means of his will, dispose of it as he pleases in order to shape his own world according to his wishes.

Science thereby proves to be a *perspective* or *model of access* to the world, which applies equally to art and religion. Because everything living consists of the three parts body-soul-spirit, every atom consequently also contains a spiritual core. This means that even a typical natural scientist must be able to recognise and describe the spiritual dimension of a material object if he wants to work successfully in his discipline.

The previous self-restriction of the natural sciences to what is provable is obviously inappropriate, because the "spiritual" always goes hand in hand with the creative, and both are characterised by spontaneity and "chaos", which *in principle* cannot be proven *(see the chapter on truth and proof)*. The ba-

sic assumption behind this self-restriction of the sciences (as also of the humanities or of religion) is incorrect insofar as reality consists of nested, scale-invariant fractal patterns of order ("crystalline engrams", "numbers") and not of objects arranged "flat", which are either "material" or "spiritual".

Matter, as we call it, is from the physical point of view an "energetic continuum with a limited spatial shell" or "frozen spirit" (the position of religion or philosophy), and not a substance made of inanimate atoms as many believe. The difference between material, energetic or etheric objects lies only in their forms of state (aggregate) and is not grounded in a different nature. Put simply, an atom is shaped in its nucleus by an analogue time-density current, whereas the shell appears as a compressed digital spatial structure.

The human being is accordingly likewise built up of a shell (the human body) and a core (seat of consciousness), which makes purposeful navigation in and through the worlds possible. The following example sketches very briefly the direction that we as humanity can take in this, whereby the 3 main aspects – as we define them as science, religion and art – are combined into a unity in the teaching of numbers.

Teaching of numbers = Science + Art + Religion

To illustrate the function and content of these three main categories, a practical example:

The pirate island

1. Suppose a group of people arrives by boat on an unknown island shortly before nightfall. What will the people do? Perhaps they will first explore the surroundings of their landing place to find out whether enemies or dangerous animals that could threaten them are nearby. After that they will possibly go in search of water, in order finally to find a sheltered camping place for the night before darkness falls.

2. Once the group has established that there is no immediate danger, the people will settle down at a suitable place and perhaps light a fire there. They will sit silently in front of it and stare into the flames, which have fascinated human beings since primeval times.

3. If food is available, it will be roasted over the fire and then eaten with relish. Perhaps people will also tell each other exciting stories, sing a few songs and enjoy being together.

This short story illustrates the tasks and function of the above "sciences":

classical science (paragraph 1)

is responsible here for creating security through the *mapping of the unknown*. This aspect is associated with physical reality and with doing. Without movement/searching nothing can be found, which, however, is absolutely necessary for an increase in knowledge.

The securities gained are meant to enable the human being *to unfold his spiritual core* (the wings of the soul) *in peace*. Whoever is afraid closes himself off; whoever has trust goes outwards and acts as a co-creator.
This position is taken by religion (→ *re-ligio = "to re-connect"*), which corresponds to the essential core of the human being. (paragraph 2)

At the periphery the human being is, so to speak, a "scientist", and at the core he is "religious", which refers to the unmoved, timeless and transcendent aspect of creation. The campfire thus corresponds to the "spiritual flame of life" or the "spark of life", which conditions our material existence. If it goes out, the human being dies. Just as we may stare motionless into the fire, the divine spirit is always in a state of rest, which can only be attained through inner centredness. Here the aspect of non-doing, of self-sufficient being as such, manifests itself.

The songs that are sung and the stories that are told correspond to art, which is identical with the child aspect and is essentially founded on *harmony and aesthetics*. Without *communication* life is joyless, because the human being is by nature disposed towards the collective. Sexuality and creativity, communication and joy are causally linked with one another and are also the bridge that connects the poles with one another. Without them the totality of being cannot be attained. (paragraph 3)

CHARACTERISTICS OF THE TEACHING OF NUMBERS

The teaching of numbers embodies the simplest and at the same time the most universal language of the universe. It depicts the grammar of cosmic nature in the form of its principles of construction, patterns of order and active forces in the highest possible purity. We can regard the teaching of numbers as a universal Esperanto independent of culture, which connects everything created in its essence. Seen in this way, the teaching of numbers defines what the world has in common and thereby gives us unrestricted access to all levels and dimensions alike.

The teaching of numbers describes reality beyond our classical senses such as smelling, hearing or tasting. That is why it seems as if the teaching of numbers were not present in everyday life. While today's sciences usually refer to the concrete world of individual forms, the teaching of numbers concentrates on the immaterial, transcendent spiritual realm. Whereas science formulates pictures from the point of view of the human being, the teaching of numbers tells stories from the perspective of the divine.

While all sciences deal only with partial areas of creation, the teaching of numbers devotes itself to the wholeness and the indivisible unity of the universe. Where individual fields of knowledge such as biology, mathematics, linguistics or art history reach their limits, the teaching of numbers finds room for the representation of cosmic order, since it excludes nothing and contains everything that is. With the means of chemistry one can describe well how different substances behave, but not explain why a composition by Mozart sounds so good. A musician, for his part, cannot use the laws of major and minor chords to explain how a diesel engine works. In this sense it is obvious that beyond the respective boundaries of the disciplines, the explanations found lose their validity. The laws of the teaching of

numbers always apply, because they embody the "(spiritual) operating system" lying behind the worlds of experience, and nothing that has come into being can exist without the informal background.

In all sciences the human factor plays the main role, and the results of research depend on when or where and by whom it was carried out. As a result we must always reckon with a blurring and imprecision. Even standardised experiments in physics are not independent of space and time, and we never know with certainty whether our own perception is not deceiving us. The teaching of numbers does not know this problem, for it refers to universal givens beyond space and time. The relation $a^2 + b^2 = c^2$ in a right-angled triangle applies at every place in the world, independently of the person who deals with this principle. Seen in this way, the teaching of numbers represents an extremely traditional and conservative approach, for it reflects, independently of time, the unchanging natural laws of the spiritual realm and of its creative intelligence.

The teaching of numbers is the only science that is self-sufficient and self-explanatory. While every other field of science needs help from an external source in order to be able to understand wholeness, the teaching of numbers is independent of this, because it is built up holographically, so that wholeness is reflected in every element, however small. Because of this fractal-holistic structure, numbers also transcend space and time, because everything (infinity in space) is present at all times (eternity in time) and connected with everything else. Numbers as crystalline engrams can therefore be grasped by the observer without prior knowledge and without effort, solely through the attunement of the pure spirit. They embody the principle of sustainability and of peace in the highest possible form, since over time all unbalanced personal parts are likewise aligned and harmonised through the immediate perception of the universal order.

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DESIGN AND REALISATION **LOTBLICK**