

CHAPTER 4.

Another Approach of Science.

b. Perspectives for the development of a new practice of science

Present-day practice of science lacks the search for a sense. This is not to be found in earthbound matter itself, which appears amongst others from the tendency of matter and shape to fall back to chaos if left over to itself (being postulated in the theory of the striving for an enthalpy as big as possible, and an entropy as small as can be). The higher raising ordering principle (as I described to have seen vanishing with the drowning mouse) lives in another world than the mere physical one. So this has to be acknowledged and recognized in the phenomena, and drawn in the research. This world of the life I have explained and made experienceable out of the different *rhythms*.

From the research in light quanta, being done by Bell⁴, it appears that there hides a memory in each phenomenon which makes separated parts of a phenomenon (for example a quantum) behave as if there should be more (for example the interference of separate quanta). Bohm and Sheldrake assume a formative force/memory world that is not to be quantified and measurable. In my opinion it deals here with rhythmical pulsating activities, sounds (inaudible, for performing in the world of formative forces) that do arise and sustain those formative forces, as being programmed gestures in this world that effect in a pulsating way upon earthly phenomena and impress themselves in these in a similar way (dependent on the substance in which they occur, and its resistance, suppleness, viscosity etc.). These are the forces that bring about the life into form and sustain it.

Attraction and repulsion, for example between substances (that determine the course of chemical reactions), between charges and their similar or opposed flows (electricity, magnetism) are force activities. These are often being described in and out of matter (so loose from our own being; see the example of Newton's falling apple). However are the forces mentioned a direct reflection of what we can experience as feelings of sym- and antipathy in our souls, in relation to other people, but also to animals, plants, stones, phenomena, through which we do want to let these speak to us or not, after we have become aware of them with our senses. Present-day science quantifies these workings as forces (unanimated and impersonal willing substance with mechanical working direction), and thus inanimate and encapsulated. In ourselves however we can experience this even stronger as an effective force; if we cannot have sympathy for a specific deed (for example rising up after the ringing of the alarm), then nothing happens. With this is being indicated a soul characteristic, which also determines for

example the cooking behaviour of water at different places and times (being investigated by the Italian Garbini). It is the force that can still the wind on Earth at sunrise and sunset; that stops when a man or animal in the physical world dies, through which also the life stops to maintain in an ordering way. It is this force that brings forth resonance (moving along) and interference (interaction in space). It weaves, as demonstrate the Chladni figures, *between* the shapes, does create these out of order (see H. Jenny²⁸). The formative forces themselves that maintain the physical world, are being impelled by these sym- and antipathetic workings in specific relations. This is experienceable musically in separate tones that make intervals in relation to each other and do arise specific shapes as gestures in space. It is through these force activities, that with the ability of recognition of these shapes as musters because we can feel into them, that we can grasp in phenomena the effective ideas as form-impellers (our faculties of distinguishing and judgment), so that in thoughts and images we can comprehend ('grasp') phenomena, and can give this back in notions of the phenomenon in its occurrence (which of course is of more real order than the taking out of its context and applying it as an isolated idea in technique, without recognizing its essentiality; Bell's ATTP's⁴).

When one understands something, sees it in its context, the soul starts moving out of joy, and one becomes *warm*, enthusiastic of it (a quality of the element of fire). Here the soul of the investigator comes in the picture: attraction and repulsion are to be recognized in our soul in feelings of sym- and antipathy and their hues and refinements in between. However are these, as is usual with physical measurable forces (under mostly laboratory circumstances), not directly quantifiable, for these have a qualitative character – the soul world is another than the physical one and that of the formative forces, with qualitative forces that can only be experienced out of the observation of feelings (so objectification of the feelings); these can be lived in with the emotions in the force workings of it by lifting these up to the light of the consciousness. This also explains the extent of irregularity of force activities that these show in the natural phenomena. Often this is being described to still unknown parameters. However in natural phenomena one has to take thoroughly account of their impulsing by natural beings and beings of still higher order (beings with a non-physical body; nature-elemental beings and their arousers, the Angels of different rank). These have a soul out of which they can influence force activities with feelings, albeit within certain margins. I suspect strongly that these retract from man when he only lets turn loose chilly thought-out (so from nature alienated) experiments upon nature, and so does not go to meet her on benevolence.

Here offer C.G. Jung's observations about synchronicity important clues (see his book of the same name, Zürich 1954). He investigated horoscopes of couples in order to find correlations between different star signs, as these are being indicated in astrology. Being initially enthusiastic (warm) and full of good will in his research, he did find the correlations *that he wanted to see*

affirmed. After that he gathered still more research data in order to test the outcome broader, with which he gradually lost his interest, he all at a sudden no more found back that statistical relevant correlation. Being awoken again in his interest through that, he once again found new data of couples, out of which there appeared again the correlation. His conclusion: **you find what you want to find.** The data, however at random these might appear to be found, adapt to the extent in which your soul takes the results to the heart. This has great consequences for research.

One example is the already mentioned research of the French professor Benvenista in 1988 after the effects of homeopathic diluted solutions, that was being enfeebled by an 'unmasking team' of the scientific magazine Nature⁴⁰. This is a typical example of how after my vision the natural beings retract from man through his non-benevolence, being alienated from nature².

The consequences that similar 'wishful thinking'-workings have in the effects of research results, is namely that these are world-creative. likewise DNA does not exist before there are people that have made a notion and image model of it⁴¹. When however there are enough people that assign consciousness to this, the DNA-molecules suddenly become to truth, and one even can work with them in a manipulative way in the hereditary flow of plants, animals and man. Therewith the human being, that is a spiritual and soul-carrying being of its origin and only has a life and physical body in order to be able to develop upon the Earth, is more and more imprisoned in this heredity because man himself awards this with heavy weight. So man determines himself how far he wants to be bound to Earth, and next starts working in such a way that he can put reality to his own will and thinks himself to be able to conduct this in his physical body. Thus **man creates very directly his own conditions for existence upon the Earth.** Similar stories can be made about psychosomatic medicines for example, and colour-, scenting and flavouring substances.

Also quantum physical research proves that the consciousness of the investigator is also determining for the experimental results. The extent in which he runs 'warm' for it. His concepts of reality, so his theory-building, do direct research, lift ideas out of observations, tuning and testing theory building unto this. The individuality of the observer and his world vision are very important. For example the way in which Goethe describes the world and methods of investigation, is typical for him, with his world vision the phenomenalism (observes the occurrences as phenomena and investigates these by letting them become an image, an archetype in the own being, thinking them over). He gave shape to this world vision in the phenomenology. Teilhard du Jardin gave shape to his world vision, the monadism (sees spiritual kernels, spirit monads everywhere in and around him and in the phenomena), in his different philosophical treatments.

Here is uncovered an important link that man has with the light, the image in the consciousness (also in nature) of the spirit. We will be come back to this later on.

Now on the Earth only man can observe and think over ideas;

animals, plants and minerals at most express these ideas, are these themselves, but cannot contain these by themselves. The only thing that higher animals, like baboons and chimpanzees, can do, is using simple tools like sticks; they apply a 'thing' as an extension piece of their arms, but are not yet conscious about this behaviour themselves. Also learning behaviour, like the letting take up fruit peels by the flood movement, is an adoption in acting, not in thinking.

This ability of thinking over and containing, naming of the earthly phenomena is something typical for man as being a spirit in a physical body, and you also find it back in the Bible book of Genesis. Adam, and after him all men, may have disposal of the other three natural empires because he can give names to them, put their ideas into words, notions – although nowadays this creative force of the word becomes blurred to mere contentless information-transfer, as show the tendency to abbreviations like AIDS.

Looking inside oneself, one may observe the following.

One observes from a phenomenon an amount of aspects, characteristics, through more than one sense, often in cooperation with each other. The more the senses are refined in their use and therewith being built out, the more nuanced and broader one perceives. On the way inside our being, these impressions first wake up *feelings*, of sym- or antipathy; on this base one does let in the impressions through certain senses, and not through others (or not at all to the consciousness) – so the impression comes in us in a sifted way. By those feelings they come in our consciousness with a specific feeling/mood bedding: they create a peculiar soul space as colour mood wherein they come to an image in our being, in our soul (this is mirrored against the brain cortex; the process itself however is much more complicated, for by the soul bedding the impression, that is coloured by the feeling, is directly being linked to the allied organ process in us). With this one can experience that they awaken in us certain ideas or idea formations within us; we can think over the phenomenon (with a sympathetic approach) and form it to a notion. Beside it may also awaken us to impulses to do something with it – with antipathy put something against it, or defend us against it. We come inwardly into motion by it, get warm, stay indifferent or even cold-keeping off. With alertness and interest it awakens our *will* striving, in its farthest consequence we test the observations to our concept of reality, and are woken up in our ideals and morality in order to do something with the phenomenon. We can put a gesture against it and apply the idea as a tool. That happens in technical application. If one lets the soul (the connection with the phenomenon) out of consideration, so the essential force activity of soul quality (attraction/repulsion, the connection with the surroundings of its occurrence), then there arises the chilly technique as I have indicated with the example of the bird that becomes to a fixed, roaring flying machine (the soul gesture of the wing-beat becomes to engine roaring).

An idea indicates a working direction of revelation, has a *willing gesture*, like that also happens in ourselves. This also explains the ascending progression in

evolution; the ordering principle that opposes the tendency to decay in chaos.

All through the observation in and of our being, as a reflection of what happens in the world around us, three activities become recognizable in matter, that lie not in the mere physical observable, but that do reflect into it:

- the working of formative forces wherein the life can maintain itself (is also present in minerals, albeit very weak; expressing itself in the **growth** of crystals in rocks, with specific formative forces - this can also be recognized in salt-formation). Life can only maintain itself in shapes; the substances are being arranged in form principles.

- the **gestures/attitudes** determine the extent of connection or inertion (indifference) within phenomena; a reflection of the soul world. In us this expresses itself in sym- and antipathy and their nuances; objectively in our soul and in nature as the colours and their specific gestures, a metamorphosis of the original spiritual light, consciousness, that is being broken up).

- the **willing intentions, form gestures** are the ultimate ideas that are ordering principles and give shape to phenomena out of the warmth in one of the other three natural empires (earth – solid matter; water – life forces, plant world; air-light – soul activity, animal empire; the fire itself is connected with warmth, idea force, man, and is the starting-up of every event): this happens all through the form gesture/attitude and expresses itself in **formative force** that does give rise to the life and sustains it⁴².

When these three workings in the physically observable phenomena are being acknowledged, substance no longer is the end product of all that has become, but is only be looked upon as the working field of these three worlds, that moreover can change with our transforming work. Not by applying workings out of higher worlds and caging them in the physical (as happens more or less unconsciously with psychosomatic medicines and gene transplantations), through which the higher work-worlds are being pulled downwards, but just by acknowledging them in their activities, and thus adapting them where it appears to be useful and significant. Homeopathic diluted solutions in medicines (disembodied; being freed as only **gesture**), that moreover are being shaken **rhythmically** (enlivened), are excellent examples of this.

These workings of **shape, feelings-gesture** and **willing intention** are directly connected to the investigator, and should be investigated all through him. An example.

With the unifying of two substances there has to be warmth present. If these substances, or the separate substance forces (elements) in these, have a large extent of **affinity** to each other (feeling attitude of sympathy), then this warmth is being released inwardly easy and progresses the reaction smoothly, sometimes even explosive (the release of warmth and soul force; that proves the connection of soul with air). If not, with little affinity, there has to be added warmth, or with an intermittent substance (catalyst) that knows to link both these 'worlds' (by offering for example a shape muster, or showing a substantial gesture and thus make some particles warm for each other). All substances concerned have a certain extent of willing gesture in it, the idea

that wants to manifest itself in a directed way. The substances are being rearranged to new *shapes*; that is expressing itself in the structure formulas, that render the relations of the substances concerned. These substances in the new composition have new characteristics as being willing gestures that are metamorphosed by attitudes, that with each combination do appear different inner qualities of the same basic substance (the chemical analyzed element). As an example may serve how sulfur behaves in different chemical combinations. Typically sulfur-like remains the ability to make and sustain connections, like in proteins.

It is however the investigator who besides the analyzing and weighing of the starting and end product, must be able to live in these qualitative events, feel himself into and visualize these, in order to be able to come to a real understanding of the inherent forces as being reflections of the three higher worlds in the physical realm. Then he can as well have influence on reaction in a positive way through dealing with the findings in a moral way. In organic chemistry this mainly happens already, but principally out of calculation, not out of love for the living, one 'constructs' substances for their inherent properties (preferable upon oil derivatives, wherein, with the absence of oxygen, the life has disappeared already).

The questions of investigation that want to consider sense, can be grouped as follows: 'How can I investigate in such a way that I can acknowledge the workings of other worlds that give rise to the physical one, in the physical phenomena, so that I can learn to comprehend the sense of their occurrences.' With this one encounters in oneself the *feeling* for truth, and therewith one's conscience (Socrates's daimonon), one's own morality. At the same moment one is being awoken in one's own will striving, so that with the sensible direction of the insight out of the phenomena, one can conduct one's inherent idea(s) in applications. These then are not compulsive-unconscious, but just morally coloured. With this one can come to the development of *moral technique*, that does link one up with the induced phenomena, as a piece of extension of the own will, not so much out of one's own body (to be thought here of the American Keeley, that designed and got to run a machine on the base of the forces of his own life body). This for that matter holds for *every* scientific field of investigation, as far as that connects with the real reality. More about this later on.

Now about the methods of research. As has been posed, present-day science deals with quantifying after measure, weight and number, however volatile that can be (like vibration per time unit), while with the reflection of the higher worlds it deals about qualities; feelings-attitudes and will-gestures, that one can only live in and characterize. Only the form-world in which the life reveals itself, the life world, can in its physical observable precipitation in space-expansions (measure) and time units (rhythm) in some degree be quantified. Therewith is the quality of the observation, so the extent of refinement of the sense impression (like in wine tasting) very essential; still

more real than the refining that measure apparatuses as an extension piece of one of the senses strives for – these apparatuses are impersonal, not animate, and render only in quantities, not in qualities (as an example may serve the extent of observing complementary colours as an after effect of a colour impression on the eye; this is different for everyone).

If one wants to learn to distinguish the feeling-attitudes in phenomena, one has to learn to know these inwardly as gestures and moods. That is possible by living oneself into the phenomena. It has appeared to me that my method of singing together of the formative forces in a group, can help to objectify these feelings activities and thus make them manageable step by step in oneself. Through this they next can be recognized in other phenomena (as has been painted how flower shapes with different people and groups called forth similar interval experiences). Measure types bring about different soul spaces as formative activities. These therewith influence as well the way of thinking. In modeling of these feeling gestures and spaces, one can learn to objectify and condense these impressions as workings in oneself. This one for example can apply to the lived-in feeling gestures that different substances make to each other. Testing with each other intensifies the objectivity.

The will intentions can be experienced as significant, musical motives, condensed from the singing together. In will gestures these are to be modeled. Also this can be objectified in a group through testing. In a chemical reaction for example one can live into the will tendencies of the chemical elements that participate. One therewith gets the *being* of the substance 'in his hands', its *will* to be handled more consciously, and afterwards has to wake it up to a visualization of this working in the thinking (is only possible through inner work). Not the being itself (initially), but its will activities one than can become aware of. That reflects itself in the relations and traits of the ultimate substances, and as well in the course of their reaction (all through attitude and gesture).

What one thus observes are *reflections* of the higher worlds in the physical phenomena, that through inner work one should recognize and next can make applicable, out of the own morality, for tested to the own conscience and the ideals and norms being linked to this. With this one thoroughly has to realize that the linkage with something is never without commitment, for the search for a sense ultimately leads to the experience and finding of an inner guidance, conducting in the phenomena to be investigated and therewith also in oneself. This guidance from above that one can experience in its consequences gives rise to the accepting of higher (or other) intelligences outside oneself that show will character. These more often do suspect higher insights than one has disposal of oneself. It acquires some courage to see in that one is not the only thinking centre of the universe.

In short one learns to observe the cause and effect of the phenomena in another world, because with the senses mentioned one learns to refine, through which in the soul new organs fill these up from the inside out with sense gates to those higher worlds (the so-called lotus flowers or chakras).

Therewith one can also encounter *why* one is not feeling awoken in the one phenomenon, but in the other to be put to motion by it (the will to initiative): the connection between the phenomenon and its investigator is dependant of the *sphere of interest*, that is coherent with his *personal questions*, and points at the *direction of destiny*.

That is why these methods form a highly necessary complement to the regular scientific methods; they point towards the future, for relating man and his morality in development, and that therewith guide in the research the human development in dialogue with the world. Out of this the sciences can be renewed⁴³. To this aim an overarching vision has to be developed that connects man and the world in a significant way. Because both man and world are under the influence of the workings out of the spirit (the will to realization of ideas by spiritual beings, all through the soul world and the formative forces), and these enclose the total of the cosmos, working through stars, planet spheres, sun and moon, this all-embracing vision has to be developed out of a star knowledge, astronomy that sees through these coherences and that also practical, unto the physical phenomena can explain and make active. This has to be explained and clarified more.