

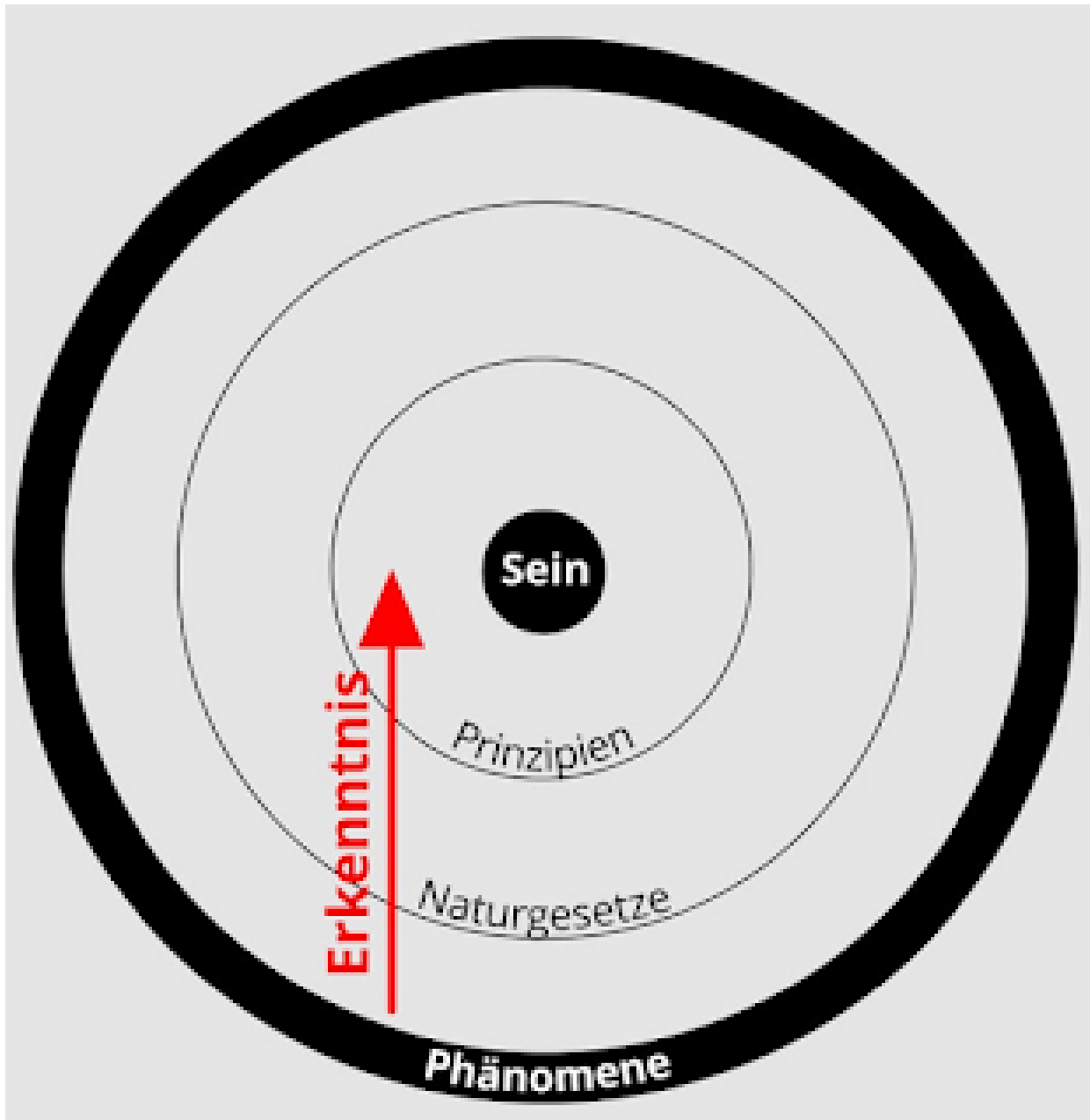
Truth and its concentric knowledge

● auf--zur--mitte-blogspot-com.translate.goog/2019/04/wahrheit-und-ihre-konzentrische.html

Summary

The ultimate purpose of all science and religion is the systematic recognition of truth. However, the objective mind is limited in principle by the purely subjective essence of reality (Gödel's incompleteness theorem). Since it can only recognize through comparison, it cannot grasp singularity, the propertyless, incomprehensible being. Reality is constructed concentrically: the external, visible world is a symbol of the internal, invisible world. And since everything is analogous to one another (as within, so without, as above, so below), the concrete, material cosmos must also be constructed concentrically - which would prove cellular cosmology in the abstract. The Kabbalistic Tree of Life with its ten spheres (Sephiraot) provides the "universal structure" that can be applied on both the concrete and the abstract level of observation. The center relates to the periphery as unity relates to diversity, as the center relates to the circle. Both are interdependent and create the paradox of creation. Another word for this everlasting, ever-creative, mutually-engaging and diverging tension is - love!

What is truth?



Being as innermost and highest truth

There is increasing confusion about the concept of truth in a time when relativism (“*there is no absolute standard for human behavior / there is nothing absolute / there is no center, no holy of holies*”) and existentialism (“*there is no divine or cosmological order, theory can only be subjectively derived from the individual*”) are taking hold. A simple etymological consideration is revealing here: In Sanskrit, **"satya"** is the term for truth, which is composed of "sat" (being) and "tya" (thing), i.e. the "existing thing", the "thing in itself", which simply "is" - **without attributes** and thus **unchangeable**. Compare "I am" - the name of God. We could therefore first state:

| ***Truth is the underlying, causal and unchanging.***

But this definition would still be missing something in view of the abstract "being":

Truth is ultimately subjective, i.e. not objectifiable.

And indeed: With his epochal incompleteness theorem, Kurt Gödel, the greatest logician of the 20th century, proved that there is no sufficiently powerful axiomatic system that can prove all statements within itself. There are therefore always true but nevertheless unprovable or irrefutable statements (comparable to the statement "A Cretan says: all Cretans lie" which is neither false nor true, but metalogically "undecidable"). A system or calculus is therefore either paradoxical and complete, or consistent and incomplete.



Thus, there always remains a gap through which life from the unchanging, **subjective-singular source of being** flows in a renewing manner into the **objective-diverse creation**, which tends to become encrusted, and periodically breaks it open (cf. the religious revelations of the unchanging truth in ever new teachings adapted to the spirit of the times).

What is knowledge?

The ability to learn is what distinguishes humans from animals. While animals live in control loops year in, year out, human society can enter a new "aggregate state" through a single piece of knowledge (or invention). Knowledge is gained through comparison, through

analogy : something new and unknown can only be recognized by comparing its properties with something old and known. The prerequisite for this is that the new and the old have comparable properties (eg shape, color, behavior). This in turn presupposes that all things have a common origin. The **unity of all things** is therefore the dogma on which knowledge and analogical thinking are generally based.

Knowledge is gained by comparing the unknown with the known.

And in this sense, I would like to share a basic text from the "Anonymus d'outre tombe" (pseudonym), the importance of which cannot be overestimated:

Just as concentration is the basis for all practical success, so is the dogma of the fundamental unity of the world with regard to all knowledge - without it no knowledge is conceivable. The dogma of the unity of the essence of everything that exists precedes every act of knowledge, and every act of knowledge presupposes the dogma of the unity of the world.

The ideal or ultimate goal of all philosophy and all science is truth. But "truth" has no other meaning than that of reducing the multiplicity of phenomena to essential unity - from facts to laws, from laws to principles, from principles to essence or being. All mystical, gnostic, philosophical and scientific searches and investigations for truth postulate the existence of this dogma, that is, the fundamental unity of the multiplicity of phenomena in the world. Without this unity, nothing would be knowable. How could one progress from the known to the unknown - and this is precisely the method of progress in knowledge - if the unknown had nothing to do with the known; if the unknown had no relationship whatsoever with the known and if it were absolutely and essentially alien to it? When we say that the world is knowable, that is, that there is knowledge as such, we explain by this very fact the dogma of the essential unity of the world or its knowability. We declare that the world is not a mosaic in which a multitude of worlds, which are completely alien to one another, are put together, but that it is an organism in which all parts are governed by the same principle which they reveal and to which they can be reduced. The relationship of all things and all beings is the unconditional prerequisite, the "conditio sine qua non", of their knowability.

Now the unconditionally recognized kinship of all things and all beings has given rise to a method of knowledge which corresponds exactly to this. It is generally known as the "method of analogy". Analogy is not a dogma or a postulate, as is the essential unity of the world, but it is the first and fundamental method (the alpha in the alphabet of methods) whose use makes it possible to make progress in knowledge. It is the first conclusion drawn from the dogma of universal unity: since at the bottom of the diversity of phenomena their unity is found in such a way that they are at the same time different and one, they are neither identical nor heterogeneous, but analogous in so far as they manifest their essential kinship.

In logic, which is the basis of philosophy and science, analogy plays the following role:

1. The process of classifying things by their similarity is the first step in research using the inductive method. It presupposes the analogy of the things to be classified.

2. Analogy (analogous reasoning) can form the basis of hypotheses. Thus, Laplace's famous nebula hypothesis goes back to the analogy he observed in the direction of the circular movements of the planets around the sun, the movement of the satellites around the planets, and the rotation of the planets on their axes: from the analogy expressed in these movements he concluded that they had a common origin.

3. John Maynard Keynes says: "The scientific method aims mainly at finding ways of increasing the known analogy to such an extent that we can dispense as far as possible with pure induction." (A Treatise on Probability, dt: Über Zweifelkeit (Leipzig 1926) p. 206).

Now, "pure induction" is based on a simple enumeration; it is essentially just an inference based on statically recorded empirical data. According to this, one would say, for example: Since John is a human and has died, since Peter is a human and has died, since Michael is a human and has died, etc., the human is mortal. The strength of this argument depends on the number or quantity of facts known through experience. The method of analogy, on the other hand, adds to the quantity the qualitative element, which has substantive significance. Here is an example of an analogical inference: Andrew is made up of matter, energy and consciousness. Since matter does not disappear with his death, but merely changes its form; since energy does not disappear, but only changes the nature of its activity, Andrew's consciousness cannot simply disappear either, but must change its form and its nature or level of activity. Therefore, Andrew is immortal.

This argument is based on the formula of Hermes Trismegistus: what is below (matter, energy) is like what is above (consciousness). Therefore, if there is a law of conservation of matter and energy (although matter is transformed into energy and vice versa), there must necessarily also be a law of conservation of consciousness or immortality.

According to Keynes, the ideal of science is to find ways of extending the scope of known analogies to the point where one can do without the hypothetical method of pure induction, that is, where one can transform the scientific method into pure analogy, based on pure experience, without hypothetical elements such as those inherent in pure induction. Thanks to the method of analogy, science makes its discoveries (proceeding from the known to the unknown), forms its fruitful hypotheses and pursues a guiding methodological goal. Analogy is its beginning and end, its alpha and omega.

In speculative philosophy and metaphysics, analogy plays the same role. All conclusions of metaphysical significance are based solely on analogy, that is, the correspondence between man, nature and the intelligible or metaphysical world. Thus, the two main authorities of the most methodical and disciplined philosophy - medieval scholasticism - St. Thomas Aquinas and St. Bonaventure (one representative of Aristotelianism and the other representative of Platonism in Christian philosophy), not only use analogy, but also assign it a very important theoretical role in their teachings. St. Thomas Aquinas puts forward the doctrine of "Analogia entis - the analogy of being", which is the main key to his philosophy. St. Bonaventure, in his doctrine of "Signatura rerum", interprets the entire visible world as a symbol of the invisible world. For him, the visible world is just another Holy Scripture, another revelation besides that contained in the actual Holy Scripture.

"And so it is evident that the whole world is like a single mirror, full of lights representing divine wisdom, and like a coal that radiates light." [Flame in the tent, fire in the coal: symbol of symmetry and asymmetry, dynamics and statics. The Lord's Prayer also contains the analogy between above and below: "As in heaven, so on earth." (PM)]

Now St. Thomas and St. Bonaventure were solemnly declared by Sixtus V in 1588 and again in 1879 by Leo XIII as: "duae olivae et duae candelabra in domo Dei uncentia" - two olive trees and two shining candlesticks in the house of God. Philosophy, science and public teaching of the Church thus serve and confirm the formula of the "Tabula Smaragdina" consecrated by tradition.

- Source: "Anonymus d'outre tombe", The Major Arcana of the Tarot, Volume 1, p. 11 ff.

The task of science is misunderstood, especially by natural scientists. They believe that it is only about the "how" and that the "why" can simply be left out. Interestingly, in a ruling the Federal Constitutional Court linked the concept of science to the concept of truth :

*" Science includes everything that, in terms of content and form, can be regarded as a **serious attempt to determine the truth** (cf. BVerfGE 90, 1 <12>)." - Reasons for the judgment BvR 484/99*

Scientific research into truth always proceeds from the changeable to the unchangeable, from the superficial to the fundamental, from the effect to the cause. Four levels can be distinguished (see title graphic): **the phenomena , the laws of nature (where the physicists already stop), the cosmic principles and the pure, heavenly- divine being .**

In the recognition of truth, natural sciences, numerology and spirituality basically use the same method of analogy. While the "exact natural sciences" today deal exclusively with the lower two levels (phenomena from which the laws of nature are derived), numerology (and astrology as its sub-discipline) starts directly at the level of principles , which are also manifested in the cardinal numbers 1 to 9. **Numbers are much more than quantifiers ; they are first and foremost qualifiers** . They not only count, but "tell" (cf. the vortex mathematics of Marco Rodin). Numbers are not invented, but found. The spiritual mystery schools - as a complementary counterpart to the exact natural sciences - gain knowledge through contemplation and meditation on pure being , i.e. on the highest level of truth.

The four levels of knowledge in the example

Principles differ from natural laws in their level of abstraction. While laws refer to the interaction of concrete objects and forces, principles describe the analogous quality of processes. By abstracting to more fundamental levels, more fundamental insights are possible.

Example 1: phenomenologically (1) it is observed that every action is followed by a reaction. The natural law (2) behind this is the law of conservation of momentum. It predicts what happens, for example, when two balls of equal weight collide: the colliding (acting) one stops because the resting (reacting) one opposes the action with a reaction, completely absorbing the momentum. The metaphysical principle (3) behind this could be the yin-yang polarity: a yin impulse triggers a yang counter-reaction. Above the principle of polarity is the unity of all being (4), in which the sum of all impulses remains the same.

Example 2: yang-male-contracting-radiating-focusing-action against yin-female-expanding-reflecting-scattering-reaction. If you know, for example, that 95% of the balance in the body depends on nutrition and have recognized sugar as yin-inducing (opening, expanding), you can find a nutritional antidote more quickly without medical knowledge by looking in the category of yang-inducing balancing agents (demarcating, focusing, holding together) and finding salt as the strongest yang agent. Salt is therefore the natural counterpart of sugar (see "The Salt Lie").

Example 3: Among the seven planets, the number two corresponds to the moon and the metal silver. The number two means division and doubling (octaving) at the same time, the sacrifice, but also growth and regeneration as the natural action-reaction consequence of the sacrifice. In the case of burnt skin, silver (in addition to its antibacterial effect) causes the skin cells to regenerate faster than any other substance, because the blood cells turn into stem cells and renew the tissue. Moonlight is also said to have a particularly healing effect, especially when concentrated. No other metals are known to have such a strong medical effect.

Example 4: It is said that it has been possible to model the macroscopic economic mechanisms of a society as an abstract electrical circuit (consumers, relays, resistors, voltage sources, capacitors, switches, coils, etc.) in order to be able to accurately predict the consequences of interventions based on the laws of electricity (e.g. current flow $I = \text{voltage } U / \text{resistance } R$).

Analogy between path of knowledge, path of development and cosmic order

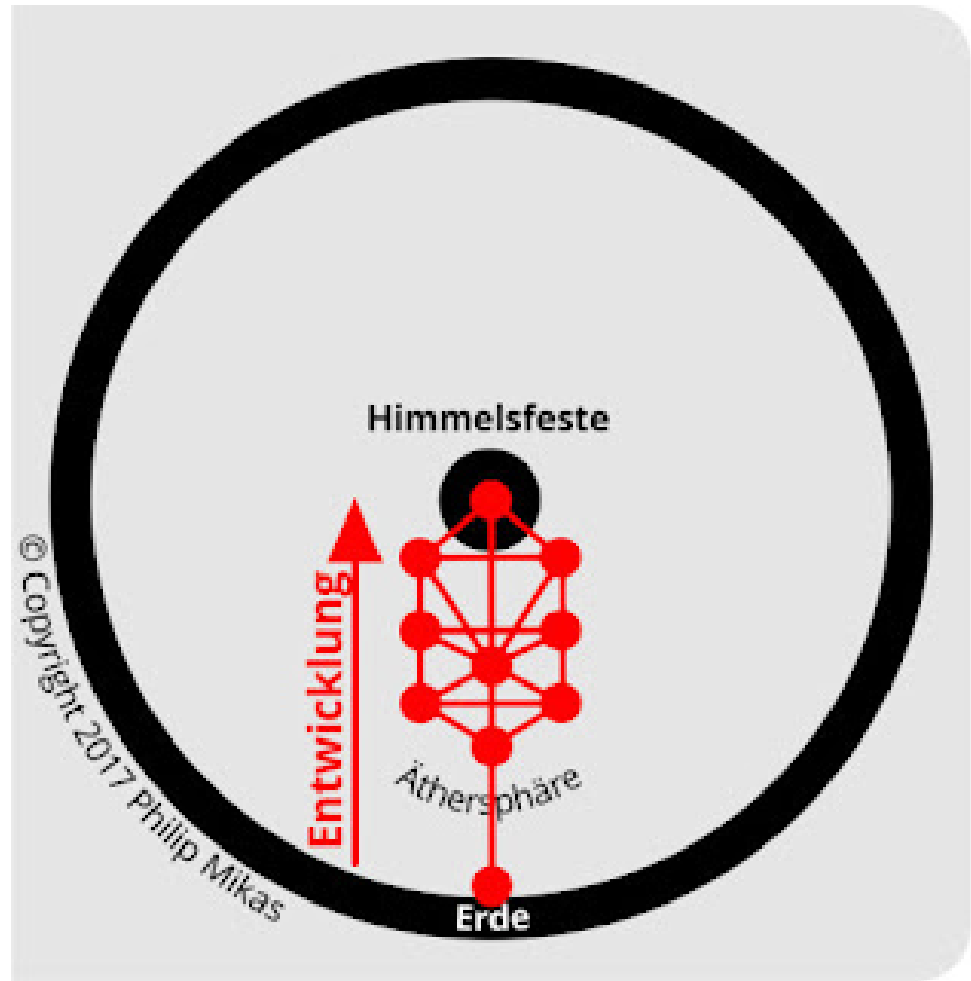
Because creation is paradoxically constructed (unity in diversity), both ends - phenomena and being - are connected and must be "experienced" equally. The symbol for this is the "divine ladder", also called Jacob's ladder, which connects the upper with the lower.

The queen of the sciences is cosmology. It deals with the (divine) order behind creation, as well as the position of man within it. The diagram shows the three-layered cellular cosmos (earth-space-celestial celestial bodies), which corresponds to the Kabbalistic Tree of Life with its planets (Sefhirot) as an inner development path:

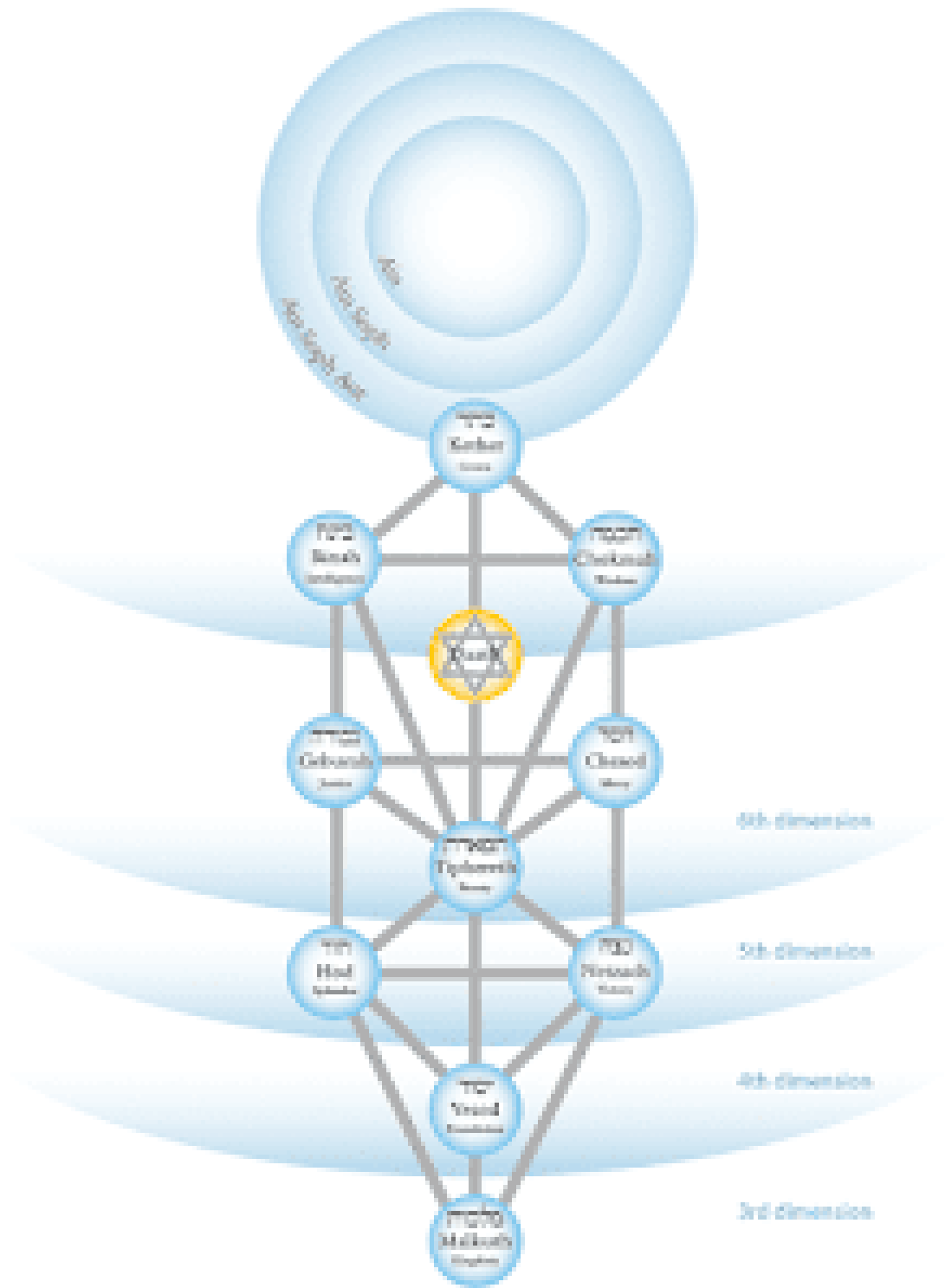
The synthesis of
exotericism
(natural science)
and esotericism
(spirituality)
requires a hermetic
cosmology in
which the famous
laws of Hermes
Trismegistus apply
("As above, so
below; as within,
so without; as in
the great, so in the
small").

*Below the
upper, above
the lower is
he [the sun]
who knows
his father.
- Rigg Veda*

**THE DIVINE
LADDER**



development path according to the tree of life



The concentric kabbalistic tree as the original structure of the universe and the path of knowledge and development of the soul.

THE DIVINE LADDER

The expansion of consciousness over the spectrum of scales is discrete and step-by-step, rather than continuous. As we've discovered, in the Rig Veda, the expansion of consciousness was compared to ascending and descending a divine ladder whose rungs support all the worlds: "Those [steps] that are called descending are also termed ascending; and those that are called ascending are also termed descending; those [ascending and descending steps] . . . support these divine worlds as though they were yoked together on a pole."⁵

In ancient times, ladders were often constructed by tying sticks to a single pole, a practice still common in rural India. Ancients equated the process of ascending and the process of descending because the enlightened soul must ascend toward the infinite and descend toward the infinitesimal simultaneously in order to maintain the cosmic balance; for each step of ascent there must be a corresponding step of descent so that the knowledge of the microscopic parts and macroscopic wholes grow together.

We can find a similar notion in the book of Genesis in which, in a dream, the divine ladder is revealed to Jacob, the grandson of Abraham: "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father."⁶

The Vedic and Hebrew sages very well might have conceived similarly the spectrum of consciousness and used the same analogy (the divine ladder) to describe it.

The Divine Ladder. Source: [Creating the Soul Body](#).

*The expansion of consciousness across the spectrum of developmental stages occurs in leaps rather than continuously. As we found out, in the Rigg Veda **the expansion of consciousness is compared to ascending and descending on a divine ladder**, the rungs of which pass through all the worlds: "These steps, called descending, are also called ascending. They carry the divine spheres as if they were harnessed together to a pole.*

In ancient times, ladders were often built by tying sticks to a mast; a practice still common in rural India. The elders equated the process of ascension and descent because the enlightened soul must simultaneously ascend toward the infinitely great and descend toward the infinitely small in order to maintain cosmic balance; for every step of ascent must be followed by a corresponding step of descent, so that the knowledge of the microscopic parts and the macroscopic whole may grow together.

*We can find a similar idea in the Book of Genesis, where the divine ladder is revealed to Jacob, the grandson of Abraham, in a dream: "**And behold a ladder laid upon the earth and the top of which reaches to heaven: And behold the angels of God ascending and descending upon it. And behold, the Lord stood at the top of it and said: I am the Lord, the God of Abraham, thy father.**"*

The Vedic and Hebrew sages most likely imagined the spectrum of consciousness in a similar way and used the same analogy (the divine ladder) to describe it.

***The universal formula will never exist,
because the paradox is the basis of creation:
unity in diversity.***

Another word for this principle is "love".

Love is more than just a feeling, it is the basic principle of creation - unity in diversity. And therefore love is always the answer. Love grants freedom (to do evil) because it trusts and believes. But conversely it also willingly endures everything, and that is what the crucifixion stands for. During his last hours, Jesus probably recited Psalm 22 with superhuman strength, despite unimaginable pain, while his prophecy was fulfilled in him word for word, beginning with "My God, my God..." and ending with "It is done / he has accomplished it".