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FOLLOW THE INNER PATH

OUR AGENDA TOWARDS ENLIGHTENMENT

It is the myth that turns the tens of thousands of small incidents that we experience every day, on the Internet, on TV, in the street, in conversations with other people, into a larger whole. Something that lets us say: "This is me. This is my life."

From chapter 2: Parsifal: My Personal Myth

Contents

01	Books in the Information Field	6
02	Parsifal: My Personal Myth	18
03	A New History of Science	50
04	The Four Pillars of the Inner Path	88
05	The First Image: Levels of Consciousness	114
06	The Second Image: The Mandala of the Self	149
07	The Third Image: Death and Life	194
08	The Fourth Image: Mind, Matter and the Self	210
09	The Fifth Image: The Iceberg of the Psyche	224
10	And Finally...	240
	Bibliography	246
	Index	250

Dear readers!

I would like to invite you to follow the inner path with me, either permanently or at least for a while.

Follow the Inner Path also happens to be the title of this book, similar to my last book of about two years ago; its title was *The Second Path*.

In case you have not read this last book: it was about my work and my life, my biography, it dealt with psychology and spirituality, quantum physics, the concept of the Information Field, health, Indian philosophy and the theoretical and practical basis of the TimeWaver idea. Quite a mixed bag of topics, if you will.

The actual core topic of this former book, though, which gave it its title, was the transformation or change of direction that everyone experiences about half way through his or her life. This change of direction and pace leads us from a material to a spiritual attitude towards life, from “doing” to “being”. For most of us, this process is not particularly pleasant because life, or fate, or providence, or God (please choose any of these terms that best corresponds with your philosophy and beliefs) uses more or less brute force to coerce us towards the turn that we are supposed to take to enter our second path in life. Gentle nudging would not motivate anyone to change their ways. Most humans are much too inert to voluntarily change anything they have been used to most of their lives.

Those unmistakable signs for us to change our ways may come in multiple guises: as a disease, as a mid-life crisis, as a failed marriage or relationship or as a career or finance problem. For some, though,

everybody moved a little bit closer to each other, we all fit quite well around, and most of the time no chairs remained free.

At some point I realized that I am actually living the life of King Arthur, who was striving for worldly fame at Camelot Castle with his knights. As I had been a monk for twelve years before that time, it was not necessarily the quest for worldly fame that I was aspiring to. But I now find myself in a phase of my life where I try to make an impact in the outer world, to achieve concrete results, to do good, to build something lasting. Just like Arthur, who stood for some kind of “secular royalty”, if you will.

On the other side of Lake Ruppin, however, where the Parzival statue stands, overlooking the lake, lives a monk who is realizing his inner world. I suddenly felt like I was in a landscape that depicted in real life the myth that had occupied me for so many years.

This aspect of the story is actually too personal to be published in a book, so I won't.

The Grail Legend Lives on Today

We must not believe that the history of Arthur, Merlin, Parsifal and the Grail irrelevant to our time because the version of the Parsifal described by me as the “most recent” by Richard Wagner premiered 135 years ago. Even today, the subject is still worked on by writers and filmmakers and reaches the eyes and the minds of millions of people who read or see their works. Just think of the third part of Steven Spielberg's films about Indiana Jones, *Indiana Jones and the Last Crusade*, in which archaeology professor Dr. Henry Walton Jones, who usually goes by “Indy”, finds the Holy Grail after many adventures near the city of Petra in Jordan, just to finally lose it again. Eight years earlier, the same thing had happened to him in *Raiders of the Lost Ark* with the Ark of the Covenant; he obviously had little luck with retrieving biblical artifacts.

One of the biggest problems (of which there is no shortage) facing our current educational system is probably the fact that there are precious few connections between the individual disciplines. Every field in modern science is content to conduct its own research; physicists, historians, medicine, psychologists, biologists — they are all part of the scientific community, and yet they all are connected in their work solely by one common goal: the eternal hunt for external funding.

Anyone who has ever dabbled in my field of work can probably imagine what I am going to say next: science, and the progress of human development in general, is not inherently separated by solid walls between the different disciplines. It is us humans who have created these walls, maybe because it is easier to manage the world by handling smaller puzzle pieces; or maybe out of a deep and unconscious fear that we might actually see and understand God's work in its entirety one day.

In the history of mankind and science there was a pivotal moment in time that I believe to be extremely important: important for our understanding of the world, important for the intertwining and exchange between opposites, but most important, essential indeed, for a giant leap above the differences of (up until that point) opposing branches of science. This moment was important in order to overcome the disruption between mind and matter. Seen from a modern perspective, it was also the origin of the field of information and technology, which has come to govern and shape such large parts of our lives today.

The time span I am referring to began in 1896 and lasted almost precisely 40 years, until 1936.

About 120 years ago, in 1896, the outer and inner world had been so extensively explored in almost all fields that people wondered wheth-

disciplines has not even come close to the findings of the scientific pioneers we have discussed so far. I believe it is time to retrace our steps and tap into the initial impulse that inspired and paved the way for the genius minds of that era; let us find their way, let us take their path.

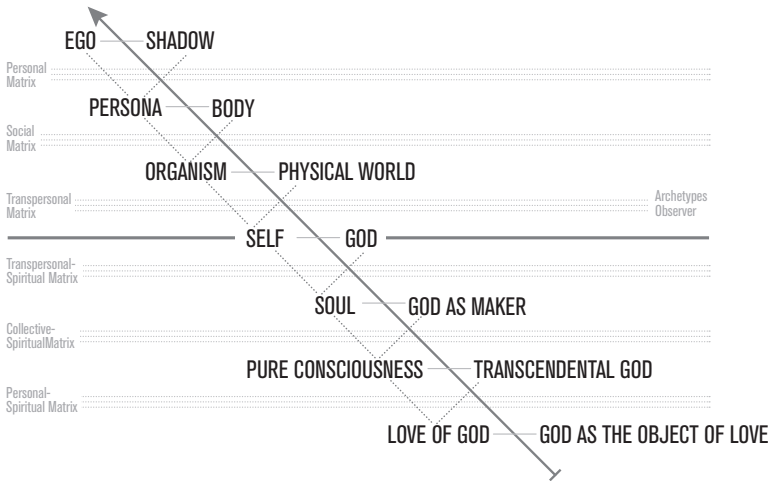
If we take a few steps back and observe the world from a critical and historical distance, one thing becomes clear: as a large community made up of individuals, we have never been able to reconcile our conflicts, even though we have had the means to do so for decades now, provided by the findings in psychology. That which holds our world together will explode time and again as a result of this standstill in our development.

Past catastrophes are by no means something that we should innocently point at, distanced and untouched by them. As we know, history has a tendency to repeat itself!

Today, the imbalance within our world is becoming increasingly evident; mass migration, war, and the disappearance of the political middle ground are only a few of the contributing factors — similar to the situation in the 1930s.

Now, if I may be so bold: I believe the concept and implementation of the Information Field technology that we have been developing for many years now offers new opportunities to break the unfortunate cycle of history. The reaches of our work were always meant to extend beyond treating diseases and the optimization of organizational units.

Seen from a symbolic historical point of view, the signs are unmistakable: the rapid, simultaneous development of clinical psychology and nuclear research ignited in 1896; our work began with the foundation of the Veda-Academy in 1996. If I had to explain the concept of Time-Waver in the most simple way possible, I would say it is a thing which combines elements of clinical psychology and elements of quantum physics. It was created and will continue to be developed within a historical framework. Today, we are experiencing a shift in conscious-



Our consciousness is not a solo yachtsman cruising the oceans of the mind and the world. Its journey is always a group travel. We never chose this to be that way; it simply lies in the nature of the matter.

Before thinking about this more closely, we may find the exact opposite to be true. Does it not seem “logical” that our consciousness is the “boss”, setting the course of our march through the inner and outer life, distinguishing between ourselves and all others or everything else, judging and classifying the objects that pass by us during our journey through life?

But: no. This is neither logical nor correct.

C. G. Jung clearly explained that human consciousness is, and must always be, a dual process. There is always a subject, the ego, being aware of the other, the object. The term “consciousness” contains the duality between subject and object. The unconscious always is always riding in the passenger seat, sitting right next to the conscious. It is impossible to get it to leave the car while they are on their journey!

In many languages, the word “un-consciousness” is derived from “consciousness”, of course; but despite this semantic aspect, one is

to achieve this using short cuts and tricks, like drugs, things that can take us to the negative levels as well. It usually depends on the strength of our ego whether we can survive such attempts without damage.

We can experience these deeper levels without having to lose or leave level +48, experiencing the perception of ourselves as a psychosomatically whole organism, as defined in level +12. If we continue to go even deeper from there, through the transpersonal band, we finally reach the Self.

A Guided Tour Through Hell

One day, after I had been giving a lecture, a lady approached me and told me that she had experienced a spontaneous break-in into the levels -6 to -3. She remained in this level for three days, completely isolated, she described it as an isolation, which was equivalent to a complete dissolution of the Self.

Judging soberly, this could be classified as a psychosis, and this is just how she was diagnosed. She went through hell for three days. John Lilly calls such episodes "a guided tour through hell". Such a tour usually leads directly to a clinic, to medical treatment; our doctors simply cannot deal with this in any other way.

Said lady then spent seven weeks in an institution where she experienced above all one thing: that the doctors were afraid of her. Towards the end of her stay, she was told: "we cannot deal with such spiritual processes. Our only answer would be drugs."

The lady who told me her story, however, experienced her own journey through hell as an initiation, as an encounter with all her transpersonal levels, with gods and demons.

However, she did have some guides during this tour, helping her to go through the minus levels and back to level +48. Those guides were above all the people who assisted her, gave her love and accepted her as what she was. Thus, she was able to re-establish herself on

symbol, the cross in a circle, tells us that here two axes stand for two different functions or orientations, each of which has a polarity.

Some authors believe that for Jung, the mandala as a psychocosmogram was the strongest healing symbol in the soul of man. Based on his observations of how patients spontaneously painted mandalas in certain situations, he later wrote an entire book, *Mandala: Images from the Unconscious*.

A crucial element for Jung's access to mandalas was the understanding of the wholeness of the psyche. Jung's symbol of wholeness is always the circle. Through its limitation this circle is like a vessel, and it has a center. Here we see the centeredness, the referencing to a single point, which is different from everything else: there is only one center. And it is the vessel where everything can grow and mature.

The vessel happens to be an important symbol in alchemy; there were always large clay or metal vessels in which the mixtures were brewed, boiled, matured and compacted. Often it was labelled and marked, like a uterus, the protected space where something can flourish in its own field, unaffected by all the interfering factors.

This description is an indication that an area has to be created for the self-realization process of the human being. An open, yet protected space where something open can develop. Marie-Louise von Franz called this the middle range, arising from here, between the outer and the inner personality. All this is contained in the symbol of the circle!

It seems therefore obvious to draw the functions of consciousness defined by Jung, namely thinking, feeling, sensation and intuition, in the form of a mandala and to consider the connections, influences and interactions of the individual elements of this mandala.

The Essence of Functions

In order to understand the role of these aforementioned consciousness functions of thinking, feeling, intuition and intuition, it is import-

ant to first understand the mechanism of functions in our consciousness as described by Jung.

Professor Cyrus Achouri described the role of the individual functions in a textbook for human resources managers very vividly by comparing them to a journey by car: The main function (or dominant function) is the driver; he or it determines where the journey is going, and besides he knows how to operate the car. The auxiliary function is the passenger, giving instructions to the driver on the basis of the road map or pointing him to an available parking spot.

The inferior function Achouri compares with a screaming toddler in the back seat of the car; it represents the unconscious, that which we would rather not perceive, which contradicts our ideal of the ego.

The main function of a person is therefore that which is most differentiated in his or her personality; it is supported by the auxiliary function or the inferior function (a term that is now obsolete), is the least differentiated, largely unconscious and barely capable of development. It therefore represents a lifelong task or "work in progress" for us, but still it can make a significant contribution to the individualization through confrontation with the unconscious, or the shadow.

A transition from the main function to the auxiliary functions often occurs when life has become lifeless, when one has the feeling that one can find new *joie de vivre* and inspiration in the activities of the auxiliary functions. It seems easy to settle in the new function, because it does not feel boring like the tired and worn out main function, making life feel like fun again.

The inferior function is Jung's gateway through which the images of the unconscious reach consciousness. The shadow, the anima, the animus, all the embodiments of the Self pass through this doorway into the space of consciousness; this doorway must therefore never be closed, in contrast to the other functions. It is through this passage that power breaks into our life time and again, the inferior function mixing up everything our consciousness has established. This is a

formation of psychological understanding, thus promoting the practicability and simplification of psychological work.

So I am now going to ask you four simple questions. Please write down the answers (there are only two options for each question) and look at the table on the next page to see which is your main type.

You may want to repeat this test for people who are close to you, or for those of whom you are dependent in some way, or for people who could harm you or whom you fear.

- **Are my actions generally more introverted or extroverted?**
- **Is my thinking more theoretical or more practical?**
- **Do I judge people, things and situations based on feelings or logically?**
- **Do I live my life spontaneously or do I plan everything?**

While you are pondering your answers, please consider these aspects:

About my actions: are my energy and my attention directed more towards the inside or the outside? Am I more interested in people and objects or in inner processes? Those of you who have problems deciding should try to mentally go back to their childhood, where the answer is usually very clear.

How do I think: in concepts or in a practical way? As an example, I am a theorist, I love abstraction and have little interest in practical implementation. Instead of physically doing something, I would rather write a book about it, letting the whole world know (come to think of it, this is what I am doing right now!)

My judgments: logical or in a feeling way? Hard or soft?

How do I live: consider that spontaneous people also need to plan some things. But how would you go about it if you were completely free to choose the way you live your life?

Overcome! A typical male reaction. Fear – yes, sure! Better get rid of it at once!

Instead, it should probably have read: deal with it! Maybe you have not gone deep enough so as to find that fear of death in the first place.

All this is therefore probably about finding out what dealing with death actually means. What happens to me when I die? We should try to devote some energy to the subject and watch what it is doing to us.

All the theories about life after death, what it might be like on the other side, where does the soul go, are ultimately just that: theories. Religious texts, stories of people who had died and then came back again (they probably were not really dead), near-death experiences or reincarnation research: all of these are not really sustainable proofs. Come to think of it, we could explain these phenomena in countless other ways, for example with the help of the theory of Information Fields. It is not particularly difficult to explain that after the death of one person, his Information Field is still there and someone else is identifying with it.

Unfortunately, I have to destroy any illusions that some theoretical explanatory model, research or personal experience could help to reveal the mystery of death in any way. It remains a personal mystery, and each of us must find out for themselves what it means to them. It is a very personal topic as well as a very personal opportunity.

The reason for this is that confrontation with death means confrontation with the part of us that we are currently not.

The book *On Dreams and Death* by Marie-Louise von Franz provides important information on this. In her psychoanalytical practice, she had dealt with the dreams of thousands of people some time before their death. When these people told her their dreams, they were unaware of their impending passing. For some, the end of life was already foreseeable due to a disease, but many others were in the middle of their life, had psychoanalysis for various reasons and then died spontaneously maybe a few months years later due to a car accident or a heart attack, which nobody could have foreseen.

Nevertheless, the author was able to clearly see that death was being prepared in the dreams of all those who would later die; in our dreams, the unconscious is speaking! We can see a clear indication in these experiences that our unconscious knows that and when we will die.

C. G. Jung claimed that the unconscious had some kind of absolute knowledge. This is not empirical knowledge and no one knows where it may be coming from. It is simply there, it is spaceless and timeless. Our unconscious therefore presumably already knows what will happen in the future. If this level within us is spaceless and timeless in us, it is probably also deathless.

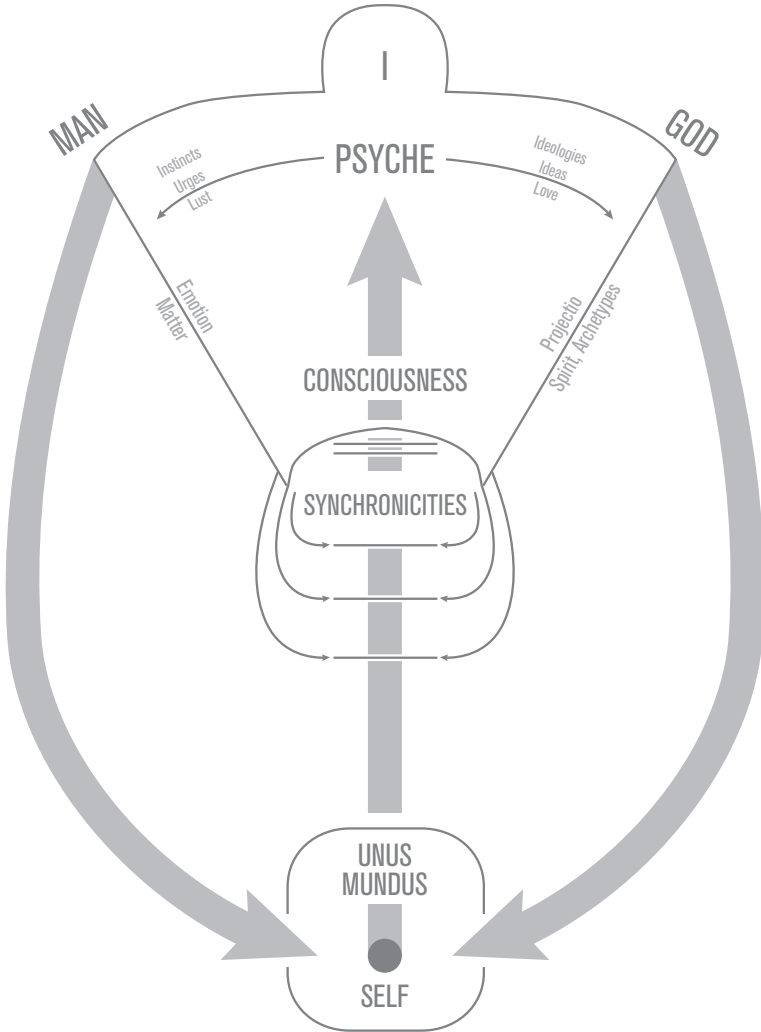
And this is exactly what the second part of this realization is about: the unconscious knows that and when we will die, but it does not make a big fuss about it. Still, it gets to work and prepares a human being for their death.

The dreams help the dying person to free themselves from their body, and this is a very important motive. In such dreams, the body may appear as the corpse of a dead horse to be dismounted, or as an image of a whole forest burning down, small plants sprouting from its burned and barren surface, new life being born.

There is yet something else happening in this unconscious preparation for death, usually one or one and a half years before death: we are encouraged to seek out the things that our life is still lacking in order to become complete, so that our human experience is fulfilled and we have lived our life completely.

This becoming whole often expresses itself in the symbolism of dreams as death itself appearing as a symbol of union. This might for example be a hug, or the sight of a beautiful woman.

Another very beautiful dream symbol of death is the wedding of death; it symbolizes the dissolution of opposites in a higher wholeness. This is the key to what death actually does: it cancels out the opposites. It is the point where day and night merge, the point at which the conflict



I believe that one should always start with a simple aspect when dealing with complex tasks. So if we want to find out something about the relationships, the mechanisms and the interactions between the mind, matter and the self, three elements that to a great extent deter-

mine our existence, then “matter” is probably the part of the equation that we can most easily understand. After all, matter is that which we can see and touch, something where there is nothing to believe in or imagine. Matter is solid and reliable. Or so it seems.

So let us start on square one and ask quite naively: what is matter? A possible hint: material things always appear to us in some shape or form. They may be large or small, round or square, hard or soft. And this seems to be the answer to our naïve question: matter is something that has a form.

But in reality, form is quite an abstract spiritual aspect of matter. Substance and form of matter cannot be separated from each other. Quite surprising, actually. Should matter not be the cornerstone of reality, an area where everything is stable and safe? Still: substance in one corner, form in the other corner, in a confusing ballet of infinite mutual influences and possibilities. Duality and tension rear their ugly heads again, as they already did several times before in this book.

Although substance and form are harnessed together in front of the cart named “matter” like two oxen, form often tries to pull away from their common track, trying to get near another cart, the one we call “spirit”. As invisible carriage drivers, we can also sense in this spontaneous parable the force or cause that has put substance into form. Who or what could that have been? But we do not want to draw premature conclusions just yet .

You see, even though we are losing the ground under our feet during the first few steps through our world structure, there are many people for whom everything seems very clear, or who make it appear so. Those people are firmly convinced, and they have virtually complete evidence, or rather almost complete, evidence on their hands, proving that everything in the world is based on matter. The world is matter. Life is matter.

Those people are colloquially called “scientists”. Their name is de-

In this chapter I am going to sketch a model of the psyche using an iceberg as a powerful comparative picture.

An iceberg possesses, at least in the eyes of a layperson, two main characteristics: It is fairly cold and most of it is not visible because it is under the surface of the water.

This chapter is not about its temperature.

The first scientist to scientifically explain the nature of the icebergs would have been a man to my liking; unfortunately, he has been dead for about 250 years. Mikhail Vasilyevich Lomonosov, after whom the Lomonosov University in Moscow is named, was a universal scholar who, with almost unbelievable achievements in a multitude of fields, single-handedly founded Russian science, an area that had previously relied exclusively on foreign experts.

Lomonosov ran away as a young boy from his parents house in the far north of Russia, walking 1,000 kilometers to Moscow in order to acquire higher education. He studied mathematics, physics, chemistry and philosophy, as well as mining and mineralogy.

In the course of his adult career, in the middle of the 18th century, he worked in a variety of scientific fields that one would hardly expect of a single person. He taught chemistry, explained the essence of gravity, first described light using wave theory and heat as an effect of particle motion. In addition, he unified the Russian language and grammar for the first time, founded the university in Moscow and, at the request of the Russian empress, wrote plays for the National Theatre.

You are now on the last pages of this book. If you have read it from beginning to end, there is not much more for me to say (or rather write); I just would like to say goodbye to you, as we have covered a large number of book pages, thoughts and insights together. This creates some kind of bond between humans, however far apart, I believe.

If, however, you have just jumped a few hundred pages to this page after reading the preface, trying to find out how things finally turn out, what you are supposed to take with you from this book, the final insights and guidelines, here is the essence:

Chapter 2: Find your symbols, your myth! There is no effort involved in finding your myth. It is already there, you just have to learn to see it. And, even better: you are probably living it already.

What could your myth be? Which films, books, people or stories have impressed you so much that you keep thinking about them, or come back to them time and again? Were there certain scenes in a story that you vividly remember? Certain characters? What do they have to do with you, with your life, with your mind? Where is the connection? Did you perhaps notice someone or something special because you found them to be especially repulsive? This can also be an important hint.

Often we receive or experience our formative myth towards the end of puberty, around the age of 16. Did anything special happen in your life at the time?

Another important thing to look out for: recognizing synchronicities. These are seemingly strange coincidences that accumulate at certain times. These are pointers and signposts. Do not ignore them!

We can only deal with our myths and symbols if we slow down the pace of our everyday automatic routines for a while.