

ALETHEMORA

A Philosophy of Life for a Higher Civilization

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How This Book Came to Be

The thoughts, the philosophy of life and the experiences in this book are my own. They have grown over many years—in my life, in my work with people and in countless hours of reflection.

For the writing itself, I sought help. This book was written with the support of artificial intelligence. I am not a practiced writer. My strengths lie elsewhere: in encounters with people, in social pedagogy and in art. The AI helped me give my thoughts clear language and place research in an understandable context. I have read, checked and adjusted every text so that it says what I want to say. This English edition, too, was translated with the help of AI.

I chose this path because the content matters more to me than the fame of the author. My wish is that these thoughts reach as many people as possible in the best possible form—and that we, as humanity, grow together into a higher consciousness.

I take responsibility for the content.

Michael Krämer

A Note Before You Begin

This book describes a philosophy of life. It is not a medical or psychotherapeutic guide and does not replace medical, psychological or therapeutic treatment. If you are in an emotional crisis, doubting yourself or no longer know how to go on, please reach out to a doctor, a therapist or a counseling service. In the United States and Canada, you can call or text 988 at any time. In the UK and Ireland, the Samaritans are there for you on 116 123; in Australia, Lifeline on 13 11 14; in New Zealand, you can call or text 1737. In other countries, findahelpline.com lists free support services near you. Seeking help is not a sign of weakness, but a step on exactly the path this book describes.

What the Name Means

The name Alethemora goes back to two Greek words. **Aletheia** means truth. Literally, it means the unconcealed, the not-forgotten: the word is formed from the negating *a-* and *lethe*, forgetting. **Moira** is one's allotted share—the lot of a life, destiny.

Alethemora thus means: the truth of one's own destiny—the remembering of the life the soul has chosen. Plato tells in the Myth of Er how souls choose their next life before the Moirai, the Fates, and then drink from the river of forgetting in the plain of Lethe before they are born. This path leads in the opposite direction: from forgetting to remembering, from the veil to the truth. Every principle, every practice, every thought on the following pages serves this one aim: to remember who you are and what you came for.

Introduction

There are times in history when civilizations stand at a threshold—not because they lack knowledge, but because they lack direction. We live in such a time. Never before has humanity had access to so much information, and rarely has it been so lost about what to do with its life, its time and its consciousness.

Alethemora is an attempt at an answer—not a closed system, but a path that seeks to lead people to their full potential: to more awareness, more mindfulness, more inner harmony, more health, more intelligence and more bliss than most people today believe possible. Not as a distant utopia, but as a path that begins today, in every single person who is willing to walk it.

This path draws on several sources that seem different at first glance but point to the same core: that a human being is more than a body, that consciousness can develop, and that this development may be understood both spiritually and scientifically without the two contradicting each other.

None of this requires blind faith. All of it invites you to test it with your own life.

The Sources of This Path

Reincarnation research, above all the work of Dr. Michael Newton, has painted over decades a remarkably consistent picture of a consciousness that survives death, develops over many lives and chooses its challenges for a deeper purpose. These accounts cannot be conclusively proven by science—they are understood here as a map, not as proof.

The teaching of presence, shaped above all by Eckhart Tolle, shows another, complementary path to the same goal: suffering does not arise from life itself, but from the mind's resistance to what is. Whoever learns to dwell in the present moment and to step out of the ego's constant commentary finds a peace that does not depend on outer circumstances.

The idea of oneness and conscious creation, as expressed by Neale Donald Walsch among others, invites us to understand our lives not as something that happens to us, but as something we help shape through our own thoughts, words and actions—and to see the human being not as separate from a higher order, but as its expression.

Science—psychology, brain research and biology—finally provides the tools with which many of these insights can be put into practice in everyday life: how neuroplasticity allows ingrained patterns to change; how stress regulation affects the body; how behavior truly transforms through practice and repetition. Spirituality and science do not stand against each other here; they complement each other: one gives the direction, the other the tools.

Alethemora weaves these four threads into a single path. No one needs to share every source in detail to benefit from the common direction in which they all point.

Alethemora rests on a simple foundation: body, mind and soul as an inseparable unity. Neglect one level, and the others suffer. The path to soul maturity does not bypass nutrition, movement and sleep, any more than it bypasses reflection, community and quiet practice. It is holistic, or it is nothing.

And it is never finished. Soul maturity is not a state you reach and then possess. It is a daily practice—an orientation you choose again and again, on the way to the full potential already present in every human being.

The following pages unfold on several levels: a **core conviction** that captures the heart of this philosophy in a few words; a **practical guide** that shows how this conviction is lived day to day, leading into an **architecture of civilization**—the question of how education, the economy, politics and our relationship with the earth would change if an entire society walked this path; a word on **love as the roof** under which all principles stand; a description of **what the soul is**—where it comes from, how it lives and where it returns; and **forty-nine principles**, arranged by theme, that unfold the path to a higher being in depth—from the question of who you are to an open worldview. At the end, a golden thread draws everything together once more into a single image.

The Core Conviction

This way of life is grounded in one conviction: we are immortal souls who have consciously chosen to experience, in this life, exactly the challenges, people and circumstances that help us grow. None of it happens meaninglessly or by chance.

We believe that at the end of this life no punishing authority judges us, but that an honest, loving review awaits, in which we ourselves recognize what we have achieved and where we may still mature. This maturing is not the work of a single life—it unfolds over many lives, in small, patient steps.

We believe that love is the true substance of which everything is made, and that we never mature alone, but in community with souls who accompany us beyond this life—as family, as friends, sometimes as difficult teachers who help us grow precisely through friction. In this understanding, death is not extinction but a return, a homecoming, from which we come back strengthened and wiser, to choose, to learn and to love again.

We believe in guidance that stands by our side without taking away the responsibility for our own decisions. In forgiveness as a natural state, not an exception. In the body as the soul's instrument, not its essence. In service and in passing on what we have learned as an expression of true maturity. And in a deep connection among all souls that ultimately makes us part of a shared, greater whole.

This conviction is not a proven fact, and it need not be. It is a map, not a dogma—a hope that is tested in lived practice, not in blind confession. No one has to consider every sentence here absolutely true to benefit from what follows from it. What matters is not whether we can prove this conviction, but what it does within us when we live by it.

Practical Guide

This practice is divided into three areas: daily and recurring practices, ongoing self-education, and application in the world. Each practice stands on its own—it holds its value whether or not you consider every metaphysical question behind it proven. What counts is the lived effect.

Part A — Daily and Recurring Practices

1. Keep finding your way back to the path

- Reflect regularly on your path: your life, how you want to learn love right now, which lesson you came to learn, what you want to learn on this earth and why you are here
- Unfold into the person you want to experience yourself as

2. Pay attention to signs, dreams & intuition

- Reflect on and interpret your dreams
- Notice and interpret signs and impulses in everyday life (encounters, intuitions, coincidences)

3. Practice forgiveness

- Toward yourself and toward others
- See conflicts as opportunities to learn rather than questions of guilt

4. Practice meditation & mindfulness

- Meditation & yoga
- Mindfulness training
- Stress regulation
- Don't take yourself or your search too seriously—lightness and humor are part of maturity

5. Keep developing your language & communication

- Harmony
- Efficiency
- Empathy & clarity

6. Cultivate real community

- Seek and shape relationships that challenge and support you
- Tend to family and friendships consciously, not in passing
- Shape love and intimacy with maturity and awareness
- Seek or create rituals of connection: celebrating without numbing yourself, active listening, time by the fire instead of in front of a screen
- Meet strangers, too, with an awareness of a deeper connection

7. Train your body (exercise)

- Functionality, health, vitality

8. Optimal nutrition

- Health and vitality
- Support the gut-brain axis

9. Care for sleep & recovery

- Sufficient, high-quality sleep as the foundation for body, mind and soul
- Conscious periods of rest

10. Express yourself creatively

- Art, craft or design as a path to self-knowledge and expression

11. Keep a conscious distance from distraction & addiction

- Recognize the everyday anesthetics of our time: social media, endless consumption, digital overstimulation
- Replace numbing with real presence

12. Connection with nature

- Regular, conscious time in nature
- Perceive the rhythms of nature and align your life with them: the seasons, day and night, the ebb and flow of your own energy
- Honor death and life as part of the same cycle
- Respect and care for the natural environment

- Time without a screen, without a goal, simply to perceive

13. Rituals & lived divinity

- Prayer—consciously speaking gratitude, a request or devotion
- Affirmations—clearly worded, positive statements about yourself
- Manifestation through gratitude—consciously pausing with what is already there
- Words spoken consciously in motion—language as created energy
- Offerings—small, conscious acts of giving

14. Tend to your energy, your rhythm and your resonance

- Coherent breathing: breathe slowly for a few minutes each day, about six breaths per minute
- Music, rhythm, singing and dance as ways to bring body and soul into harmony
- Seek out and cultivate activities that bring you into flow
- Choose consciously which people, places and content you resonate with
- In the evening, take a moment to feel: What gave me energy today, and what took it away?

Part B — Ongoing Self-Education

15. Educate yourself about your whole body

- Anatomy, biology, health, functionality & efficiency

16. Educate yourself about your whole psyche

- Psychology, brain research, the humanities

17. Keep learning about life after death

- Near-death experiences (NDEs)
- Reincarnation research
- Accounts of the spirit world from hypnotherapy

Note: These accounts are not treated here as a proven description of an objective spirit world, but as a recurring, cross-cultural pattern of human wisdom about maturing, review and community—a map for the life you live, not a photograph of the hereafter.

Part C — Application

18. Living in the world

- Apply what you have learned—in your daily life, in your relationships, in your work
- Soul maturity is not a state you reach, but a daily practice you choose
- Keep developing into a higher being, and keep challenging and supporting others to do the same
- Actively seek opportunities to serve, to teach or to support others

From the Soul to Civilization — The Architecture of Civilization

Alethemora begins with the individual, but it does not stop there. A person who matures changes their surroundings—yet an environment that structurally hinders maturing can also swallow up the effect of many individuals. The question that must therefore be answered is this: what outer conditions allow an entire society to develop in the same direction as the individual who walks this path?

This answer is naturally more speculative than the personal practice before it—it concerns not a person's inner experience, but the order of an entire system. It should be voiced here nonetheless, as a vision that must stand the test of time, not as an established fact.

The Foundation: Hard, Decentralized Money

At the center of this vision stands an economic conviction: that hard, decentralized money—as embodied by the Bitcoin standard—can lay the material foundation for a higher civilization, just as the principles of this path lay the mental and spiritual foundation for the individual.

Money whose supply no one can increase at will shifts the balance of power in a society in a simple but profound way: it creates a kind of direct democracy through purchasing power. People who no longer watch their savings shrink year after year through currency debasement can afford to think long-term instead of consuming in survival mode. Their

purchasing decisions—where they actually spend their money, which quality they reward, which institutions they strengthen through their participation or weaken through their absence—become the real ballot. In such a system, quality and cooperation tend to prevail over illusion and short-term exploitation, because people can once again afford to be selective.

The same logic acts on politics and education: a government that can no longer hide its mistakes by quietly printing new money must face the honest feedback of its citizens. Educational institutions that must compete for informed, long-term-thinking people, instead of relying on compulsory attendance with no alternative, are forced to actually become good.

Education Reimagined

When children are understood as what Alethemora sees in them—eternally learning souls with their own valuable potential to unfold, not raw material for a labor market—education changes from the ground up. Challenge and support become the guiding principle: children are no longer pressed into uniform classes and graded on obedience, but accompanied according to their individual joy of learning, with real time and real attention, because a society with a long-term horizon recognizes that this is where its greatest and so far most wasted resource lies.

Educational models already exist today that show the direction this change can take—none of them perfect, but each a building block:

Free democratic schools strengthen above all independence, personal responsibility and an understanding of democracy, according to the experience of many schools and early studies—a valuable foundation for a child's emotional development. Their cognitive success, however, depends heavily on the individual child and on a stimulating environment if mathematical and scientific potential is to be fully realized as well.

Project-based learning develops exactly the skills a changing world demands: critical thinking, creativity, collaboration. Studies often show positive effects here, especially on motivation and problem-solving—but only when well-trained educators invisibly guide and structure the learning process instead of leaving it to chance.

Classical progressive education, such as Montessori, fosters deep concentration and a solid mathematical-logical understanding through hands-on materials. Its firm structure, however, can sometimes feel too narrow for especially creative or socially interactive children.

None of these models alone is the answer. What unites them is the turn away from obedience as the goal of learning—and it is precisely this turn that challenge and support mean in practice for education: the right balance of freedom and structure, tailored to the individual child, instead of forcing a single method on everyone.

Developmental psychology provides a simple, well-researched foundation for this: **attachment and autonomy**. A child who experiences a secure attachment to at least one reliable caregiver does not become dependent as a result, but the opposite—it gains a secure inner base from which it can explore the world with courage in the first place. Attachment is thus the foundation of support: without it, no trust; without trust, no growth.

Autonomy is its necessary counterpart, and thus the foundation of challenge. Research on self-determination consistently shows that people—children and adults alike—learn most deeply and stay motivated most sustainably when three basic needs are met: a sense of their own competence, genuine social belonging, and the experience of shaping their own learning path instead of merely enduring it. Children who are trusted with a real say in decisions develop an inner rather than a merely externally imposed motivation—and that motivation lasts a lifetime, while an upbringing based purely on obedience usually collapses once outer pressure falls away.

Attachment without autonomy creates dependence. Autonomy without attachment creates fear instead of courage. Only together do they produce what Alethemora asks of every relationship, whether between parent and child or between teacher and student: a secure hold from which genuine freedom becomes possible.

An Economy of Cooperation Instead of Managed Scarcity

An economy built on money that can be debased rewards short-term thinking, crowding out and mistrust—whoever doesn't grab quickly loses to inflation. An economy built on hard money, by contrast, can

afford what Alethemora asks of the individual: patience, long-term relationships, genuine cooperation instead of mere competition for dwindling purchasing power. Companies that want to last must then actually create long-term value, not just short-term profit.

Politics Competing for Trust, Not Promises

Where politics can no longer buy short-term approval by spending money it does not have, it is thrown back on actual results. This no longer favors quick, loud promises, but sober, sustainable decisions—the virtue of a lower time preference that the individual practices in daily life is mirrored here in the actions of entire institutions.

A New Relationship with Nature and Resources

A society no longer forced to act short-term in order to escape the debasement of its money can also afford a different relationship with the earth. The long-term thinking that hard money encourages naturally extends to the question of what we leave to future generations—not out of imposed regulation, but out of the same lower time preference that shapes personal practice.

The Common Denominator

All these shifts—in education, the economy, politics and our relationship with the earth—follow the same principle that already carries personal practice: challenge and support. A system that allows the individual to think patiently, cooperatively and long-term raises young people who embody exactly that: joy of learning instead of exhaustion, cooperation instead of mistrust, empathy instead of hardness. Not because a new monetary system alone makes the soul mature—but because it creates the space in which this maturing can take place at all.

Love as the Highest Lesson — The Roof Over All Principles

Before the individual principles of this path unfold, a word is needed about what carries them all. Not maturity, not consciousness, not responsibility stand at the top of this path—important as they are. At the top stands love. Not as one feeling among others, but as the energy that lives in everything and creates everything—in us, with us and through us. Every principle that follows is, at its core, simply another door into the same room.

Life, understood in this order, is not merely the stage on which we experience the facets of separation and learn to master them—loss, pain, misunderstanding, longing. It is more than that. It is the space we have created for ourselves in order not only to find love, but to create it. We are not merely students who must discover a love that already exists somewhere. We are creators, because our soul itself is divine—and a divine soul creates; it does not only receive. The challenges, the relationships, the circumstances of a life are the material from which we, in precisely this space of apparent separation, actively bring forth love—not because it is given to us, but because we are love, and are therefore able to create it anew from within, again and again.

For this creating to succeed, a distinction must be made that runs through the entire path:

Ego love is the love of conditions: I love you because you give me what I need. It clings, compares, fears loss, binds the other to its own expectations. It is not wrong—it is the starting point of almost all human love—but it remains bound to the ego, which experiences itself as separate and in need.

Soul love, by contrast, sets free instead of binding. It recognizes in the other the same divine presence that dwells within, without asking anything in return. It understands instead of judging. It does not love because the other gives something, but because love is what wants to flow through it once the ego's resistance eases.

Every principle of this path—forgiveness, which dissolves the clinging to resentment; self-observation without self-condemnation, which frees even our love for ourselves from conditions; presence, which accepts the now instead of fighting it; service, which gives without demanding any-

thing in return—is at its core nothing other than a practice ground on the same path: from ego love to soul love, from the love that needs to the love that creates.

Alethemora describes this path as the **Circle of Love**: the soul unfolds, it creates, it experiences what it has created, and it learns from it—in order to unfold further from there. Every life is one round in this circle.

We are not only students of love. We are its creators—in every moment in which we choose to be.

What the Soul Is

Before the principles describe how a soul lives, this is the place to say what it is. The following description draws on the accounts Michael Newton gathered over more than thirty years from the regression sessions of his clients. It is not a proven fact, but a map—the map on which Alethemora is built.

The Source. In the beginning there is something Newton's clients could barely put into words. They called it the Source, the Origin, or simply the Presence. No one describes it as a person. It is experienced as immeasurable light, as pure intelligence and, above all, as love—a love so complete that every human experience of love is only a reflection of it. Clients describe the spirit world that emerges from this presence as filled with peace, warmth, harmony and often music.

The Birth of the Soul. Some of Newton's clients described how new souls come into being: as small, luminous particles of energy that emerge from a vast, pulsating mass of light and are received by caring beings. Each soul is thus a part of the Source—and at the same time unique from the very beginning, with its own identity, its own character, its own signature. It does not dissolve into the Source, but remains itself, through all its lives.

Light and Color. The soul is, in its essence, energy and light. Its color shows how far it has matured: young souls appear white; with growing maturity, their light shifts through yellow and gold toward blue, up to a deep blue-violet in very advanced souls. Subtler hues around this core reveal particular qualities and gifts.

The Community of Souls. No soul matures alone. Each belongs to a small group of souls at a similar stage—usually somewhere between a handful and about twenty. With them it learns; with them it incarnates again and again, in changing roles. Beyond this, each soul is accompanied by a personal guide: a more mature soul who has known it over many lives and who encourages and challenges it without taking its decisions away. And after every life, the soul comes before a council of wise beings who do not judge, but help it understand what it has lived and what it can take from it.

Soulmates. Within this group there is usually one soul closer to us than all the others. Newton's clients call it the closest companion, or the soulmate. With this soul we share many lives, though not always as lovers: sometimes it comes as a spouse, sometimes as a brother, a mother, a child or a best friend. Not every life brings the two together, and not every encounter is easy. Besides the soulmate, there are other close companions from our own group, and friendly souls from neighboring groups who step into a life for particular tasks. Whoever meets someone and feels as if they have always known them is, in this understanding, often meeting exactly such a soul.

The Library of Lives. In the spirit world, clients describe a place of study, often as a great library holding the books of lives. There the soul reviews its past lives, often together with its guide. The pages show no writing, but living images the soul can step into to experience a scene once more—including from the perspective of the others involved. It sees not only what happened, but also what could have happened had it chosen differently. This study takes place without shame. It serves understanding alone, so that the soul recognizes what it has learned and what remains open.

Time. In the spirit world, there is no time as we know it. Past, present and future do not lie one after another, but are, as it were, accessible side by side. Souls can view different courses a life might take, as possibilities that open or close depending on people's choices. The future is not fixed, but a field of probabilities. Linear time on earth is, in this understanding, a tool: only within it does every decision have consequences that cannot be undone—and only through this does it become meaningful.

Choosing a Life. Before each life, the soul, together with its guides, considers possible lives and possible bodies and chooses what serves its next

step. It sees key moments, but no finished script. The path is laid out; the outcome is open. What the soul makes of its circumstances, it decides within life itself, out of free will.

Signs of Recognition. Before the soul enters a new life, it prepares to recognize the most important people in it. Newton's clients tell of a kind of preparation in which they memorize small signs: a particular look, the color or shape of the eyes, a voice, a laugh, a scent, a piece of jewelry, a place or a sentence. In life itself, no memory of this remains—only a feeling. It is the sudden knowing at the first glance into a stranger's face, the heart beating faster for no reason, the sense of having been in a place before. In this understanding, these moments are not coincidence but agreed-upon signposts: the soul's memory shining through the veil of forgetting.

Entering the Body. The soul never brings all of its energy into a life. Part of it remains in the spirit world—what this path calls the higher soul. During pregnancy, the soul joins with the brain of the unborn child. This body brings its own temperament, its instincts, its fears—what Alethemora calls the animal. A human life is therefore always a partnership: a soul that wants to mature, and an animal that wants to survive and reproduce.

Forgetting. On entering the body, the soul forgets where it comes from and what it set out to do. Newton's clients describe this amnesia as intentional and necessary. If the soul remembered everything, life's tests would not be real tests. Only in forgetting does every loving decision become a real choice.

The Homecoming. After death, the soul separates from the body. Many of Newton's clients first describe a feeling of great lightness, then a light that draws them in, sometimes a tunnel. At the threshold they are expected—by their guide or by souls they loved in life. Those who leave a hard life behind are first strengthened: clients speak of a kind of cleansing by light that lifts the heaviness of earthly life from them. Then the soul returns to its group. Many describe this moment in the same words: home at last.

No Hell. In none of the accounts is there damnation. Even souls who caused others serious harm in life are not punished, but cared for separately, reoriented and prepared for another life in which they can make amends. This is not leniency without consequences: in the review, the

soul experiences from the inside what it did to others. But there is always a way back, never an end.

The Bond Remains. Death does not separate. Newton's clients describe how souls, after their homecoming, can continue to accompany and comfort their loved ones on earth. They send them energy, warmth and closeness—most often through dreams in which the deceased appears calm and healthy. Other signs are a touch, a familiar scent, a sudden thought, a song at just the right moment, an animal that comes strikingly close, or simply the feeling of not being alone. This connection succeeds most easily when the one left behind grows still and the first, paralyzing pain eases a little. And because a soul never brings all of its energy into a life, part of it always remains in the spirit world. That is why, according to these accounts, every person is awaited at their own homecoming by the souls they loved—even if those souls have long since begun a new life.

The Purpose. The soul does not come to earth to be punished or to work off a debt, but to mature. Through experience, it learns what in the spirit world it can only know, but not test. Over many lives it grows in wisdom and love, until it can accompany other souls itself.

Every return to earth is a free choice. No soul is forced; it can rest, hesitate or decline a life. It decides to return because, in reviewing its last life and studying its path in the spirit world, it recognizes for itself which experiences it still lacks and what maturity it still wishes to reach. Its guides and teachers encourage it, but the choice remains its own. Understood this way, karma is not a judgment from outside, but self-knowledge: the soul's honest look at itself and its inner wish to grow. Some of Newton's clients even suspected that the Source itself grows through the experiences of souls—that we are not learning for ourselves alone.

Creation. With growing maturity, the soul learns not only to live love, but to create from it. Newton's clients report souls practicing in the spirit world to shape energy: first simple things such as stones, water or plants, later small living beings and entire habitats. Highly mature souls, according to these accounts, take part in shaping forms of life, their development and worlds on which life can grow. And they do not only create; they also experience their creation themselves: souls incarnate not only on earth, but also in other worlds and forms of existence, to gather new experiences there. Thus the Circle of Love closes—the soul unfolds, cre-

ates, experiences what it has created and learns from it, in order to unfold further. Creation is not finished. It grows through every soul that matures within it.

A Picture Beyond Religions. Newton began his work as a skeptic and came upon memories of the spirit world almost by accident. What surprised him most: his clients came from every faith—Christians, Jews, Muslims, Buddhists, Hindus, atheists—and yet under hypnosis they described essentially the same spirit world. Hardly anyone met the figures of their own religion as judges; no one found heaven or hell as they had been taught. What they found was the same across all differences: light, love, guidance, community and learning. For Alethemora, this is an important thought. No religion possesses the truth alone, and none is worthless. They can all be different paths to the same home.

What Alethemora Makes of This. If the soul comes from love, then love is not something it must first find. Love is what it is. And because love wants to create, the soul seeks experiences it cannot know from knowledge alone: a life whose course the human self cannot foresee, with loss, doubt and darkness. Here lies the real test. To be love in the spirit world is easy. To create love out of apparent nothingness—in a moment when no strength seems left, out of free will alone and the conviction that you want to walk a more mature path and make the world a little more loving—that is what the soul came for.

The Principles — The Path to a Higher Being

These principles are meant to be read as a personal creed—as what a person sets out to live, not as a scientifically proven statement about the world. In light of the core conviction (“not a proven fact, a map, not a dogma”), they deepen that stance. They come from different sources—reincarnation research, the teaching of presence, the idea of conscious creation, the science of the brain and behavior—but are deliberately arranged here by theme rather than by origin. No source stands above another; each illuminates a different angle of the same path.

No rules. No dogmas. These principles describe the structure of conscious development. Choose one and open up its full meaning.

WHO YOU ARE

Pause and reflect: Where in my life do I still confuse myself with my body, my role or my story—instead of with the soul that is simply living through it all?

1. I recognize that I am an immortal soul having a human experience. I am not my body. I am not my name, my story, my role. I am a soul—a being of light and energy that has clothed itself in a human body for this incarnation. This body is my instrument, not my essence. This recognition is not just a thought—it is the foundation on which everything else rests. When I forget who I am, I return to this truth.

2. I trust my soul's inner knowing beyond the ego. My ego is loud. It judges, compares, doubts, craves. Much of it is not "me" in the deepest sense at all, but the animal in me: a biologically ancient survival system of instinct and conditioned fear, programmed for status, security, comparison and scarcity, because it has secured survival for millennia. It is not evil—it is animal, and that is its nature. My soul is quiet. It knows. Not always in words—often in feelings, impulses, quiet certainties that cannot be explained but feel deeply right. I learn to tell these two voices apart: one reactive, animal, loud; the other calm, knowing, quiet. And when they conflict, I practice trusting the soul—not by fighting the animal, but by recognizing it and leading it, even when it protests.

3. I recognize the divine in myself and in all life. I do not see myself as separate from a higher order, but as its expression—just like every other human being, every other living creature. This recognition is not arrogance, but an invitation to humility, respect and responsibility at once: what I do to others, I ultimately do to the same life of which I myself am made.

4. I practice self-observation without self-condemnation. I look honestly at myself. I see my patterns, my weaknesses, my mistakes—not to punish myself, but to understand myself. Self-observation without compassion becomes self-torture. Compassion without self-observation becomes self-deception. I need both: the clear eye and the warm heart. I am a soul in a human body—mistakes are part of learning, not proof of my failure.

WHERE YOU COME FROM

Pause and reflect: Which pattern in my life—a fear, a talent, an instant connection to a place or a person—might be older than this one life?

5. I maintain my connection with my spirit guides and my higher soul. I am not alone. I have never been alone. Every soul has companions on the other side—spirit guides who know its path, who accompany it lovingly and who never intervene unless asked. My higher soul—the part of me that is not fully incarnated—carries the knowledge of the whole path. I nurture this connection through silence, meditation, prayer and the willingness to listen.

6. I recognize the wisdom of past lives as part of my path of growth. I am older than this life. I have lived before—as man and as woman, poor and rich, in cultures and times fundamentally different from this one. The patterns that shape me in this life—deep talents, inexplicable fears, instant connections to certain people or places—often carry the memory of past lives. I meet these patterns with curiosity rather than rejection.

7. I trust that my life was meaningfully planned before my incarnation. Before I entered this body, I designed a plan for this life together with my spirit guides and my soul group. Not every detail—free will remains sacred. But the great themes, the central encounters, the essential lessons—they were set consciously. When life confronts me with challenges I don't understand, I remember: there is a larger context my human mind may not fully see.

8. I acknowledge the spirit world as my soul's true home—and earthly life as a consciously chosen stay. The life between lives is not death—it is home. Incarnation is the stay. I live in this body like a traveler in a foreign land—fully present, fully engaged, and at the same time knowing that I have a home to which I will return. This perspective changes everything: it takes from death its terror, from life its cramped seriousness, and from suffering its absolute finality.

9. I acknowledge the cosmic order of higher beings and place myself trustingly within it. There is an order beyond my understanding. Newton describes a council of higher beings—souls of extraordinary maturity and wisdom who accompany the process of incarnation and guide the development of souls. I don't need to understand this order fully to trust it. Like a child who does not grasp all of its parents' decisions and

can still fundamentally trust them, I place myself within the cosmic order without needing to control it.

WHO YOU TRAVEL WITH

Pause and reflect: Who in your current life challenges your heart the most, and what lesson of love might lie behind it?

10. I recognize that I grow together with certain souls across many lives. There are people in my life with whom I immediately feel: I know you. This deep familiarity is no coincidence—it is memory. My soul group is the circle of souls with whom I incarnate again and again, in changing roles: today my father, in another life my friend, in yet another my child. These souls are my deepest companions—and I am theirs.

11. I meet my soul siblings with special mindfulness—even when the encounter is difficult. Not all soul siblings meet me as friends. Some come as a challenge—as conflict, as pain, as deep friction. That is neither coincidence nor mistake. It is a conscious arrangement: this soul has agreed to give me a difficult lesson—out of love, not hostility. I meet difficult people, too, with this possibility in mind.

A note on boundaries and protection: That a difficult person can be my teacher is an invitation to myself—never a justification for violence, abuse or humiliation, and never a reason to stay in a relationship that is destroying me. Sometimes the lesson lies precisely in saying no, leaving and protecting myself. And I never tell a suffering person that they chose their own suffering. That is a question each of us may only ask ourselves, when we are ready for it.

12. I understand that my closest relationships often carry the deepest soul lessons. My partner, my children, my parents, my closest friends—they are not in my life by chance. They are the people with whom I agreed on the most intense lessons. That is why the closest relationships are often the most difficult. That is why they hit the deepest. That is why they demand the most. I meet these relationships not as a burden, but as the most important learning spaces of my life.

13. I consciously contribute to the development of our shared soul group. My growth is not mine alone. When I develop, I also develop on behalf of my soul group—for we are interwoven. When I learn a lesson we agreed on together as a group, I ease the way for the others, too.

I carry this responsibility consciously: my soul mastery is a gift not only to me, but to all those with whom I travel through time.

THE PRESENT AND THE INNER VOICE

Pause and reflect: How much of my day did I actually spend in the present moment—and when did I last override a quiet inner certainty simply because my mind was louder?

14. I recognize that only the present moment is truly real. The mind lives mostly in memories of the past or worries about the future—both exist only as thoughts, not as reality. Suffering rarely arises from what is happening right now, but from resistance to what is. I practice returning to the present moment again and again—not as an escape, but as the only place where life, joy and clarity actually happen.

15. I practice radical acceptance of what is, before I act. Resistance to the present consumes the energy I would need for change. Acceptance does not mean resignation—it means first acknowledging what is, in order to act clearly and effectively from there, rather than out of a fight against reality itself.

16. I learn the language of my soul: symbols, dreams, intuition and inner images. The soul does not speak in words. It speaks in images, feelings, dreams, synchronicities—in the sudden certainty that needs no explanation. This language is real. It is precise. But it must be learned—like any other language. I take time to notice, record and understand the signals of my soul. A dream journal, a symbol journal, quiet reflection after meaningful experiences.

17. I create silence so the quiet voice of the soul can be heard. The soul whispers. The ego shouts. In a world full of noise, distraction and constant stimulation, silence is a radical practice. I create it daily—not only in formal meditation, but in conscious moments of interruption throughout the day: a breath before answering, a moment without my phone while waiting in line, a conscious pause between two tasks. These small interruptions often bring more clarity than a single daily session alone. Just me and what is within me. In this silence, the soul begins to speak.

18. I trust my intuition as a direct expression of my soul's knowing. Intuition is not an irrational gut feeling—it is the soul's knowing speaking through the body. When I feel a deep, calm certainty—beyond wishful

thinking, beyond fear—that is the voice of my soul. I learn to distinguish it from the voices of the ego. And I learn to trust it—even when the mind objects.

HOW YOU SHAPE YOUR LIFE

Pause and reflect: Which thoughts do I repeat to myself most often—and what are they creating in my life right now?

19. I take responsibility for my life as a consciously chosen learning journey. My life is not a coincidence. It is not a punishment. It is not a blind whim of fate. I chose this life—with all its difficulties, its gifts, its people and its turns—consciously, before my incarnation. That does not mean everything is easy. It means everything has meaning. And it means I look for the responsibility for my life within myself—not outside first.

20. I accept the body, the family and the circumstances I have chosen as a meaningful vessel for my soul's journey. This body—with its strengths and limits. This family—with its love and its wounds. This country, this time, these circumstances. I chose them. Not arbitrarily, but because they contain exactly the field of learning my soul needs in this incarnation. Acceptance does not mean approving of everything. It means ceasing to fight the basic conditions of my life—and asking instead: what do I want to learn here?

21. I know that every incarnation was a conscious choice—and I live it accordingly. I did not receive this life by chance. I chose it—knowing its great themes and willing to grow through them. This recognition is no excuse for passivity—it is an invitation to take full ownership of my life. I live this incarnation as fully as I can: present, courageous, open, engaged.

22. I understand my life as a process of conscious co-creation through thoughts, words and actions. My inner orientation has consequences. I am not just a spectator of my life, but actively shape what becomes of it—through what I focus on, what I say and how I act.

23. I see my experiences not as right or wrong, but as consequences I learn from. A life free of the fear of moral failure is a life that can experiment more freely, reflect more honestly and grow faster. I don't first ask:

was that good or bad? I ask: what does this consequence show me about my direction?

24. I consciously direct my thoughts and words toward what I want to create, rather than toward what I fear. Where my attention goes over time, my experience grows. I practice aligning my inner language—the thoughts I repeat to myself—with what I want to grow in my life.

THE BIGGER PICTURE

Pause and reflect: If I looked back on my life so far today, honestly and without judgment—what would I see, and what would I forgive myself for?

25. I see the review of my life not as a trial, but as loving learning—in death as in life. After death, every soul goes through a life review—a complete, unvarnished look at the life it has lived. Newton describes this process not as punishment, but as deep learning: one experiences not only one's own actions, but also their effect on others—from the inside. No judge passes sentence. The soul itself understands. I practice this life review already in life: regular, honest, compassionate self-reflection—not to condemn, but to understand.

26. I recognize that my soul carries a maturity and a specialization that call me to particular contributions. Over many incarnations, souls develop not only general maturity—they also develop specializations: particular talents, abilities and roles they can fulfill especially well. Healers, teachers, guardians, creators, warriors of light. I sense within me what my soul is called to—and I follow this call, even when the path seems uncertain.

27. I pay attention to my energy, my vibration and what I resonate with. Newton describes the soul as energy—as light that can be clearer or dimmer, depending on its maturity and inner state. In everyday life, too, I feel that I don't only think and act, but vibrate: some people, places and activities lift me up, others pull me down. What dims my energy? Unresolved conflicts, resentment, fear, addiction, dishonesty. What clears it? Forgiveness, silence, love, integrity, service, music, movement, nature. I consciously choose what I resonate with: which people I let close, which images and words I take in, what rhythm my day has. In doing so, I don't confuse the uncomfortable with the harmful. A friend's honest criticism can pull me down in the first moment—and yet it is a gift

if it is true. What challenges me often feels heavy and helps me grow; what truly harms me makes me smaller, more anxious and less free over time. So I don't only ask: how does this feel right now? I also ask: does it come from truth and goodwill, and am I clearer afterward than before? I don't avoid people who honestly mirror me just because their mirror is uncomfortable. And I know that my vibration affects others, too. A calm person calms a room. I care for my energy not as an esoteric concept, but as daily hygiene of the soul.

A note on vibration and resonance: The inventor Nikola Tesla is credited with the line, "If you want to find the secrets of the universe, think in terms of energy, frequency and vibration." Whether he ever said it in those words is not documented—but it touches on something. In physics, resonance is a precisely described phenomenon: one vibrating body causes another to vibrate along with it when the two are attuned. Human beings, too, live in measurable rhythms—heartbeat, breath, brain waves. Research shows that slow, calm breathing brings the heart rhythm into an even, coherent state, that emotions spread from person to person, and that the brain activity of people who truly listen to each other becomes aligned.

When Alethemora speaks of vibration, it therefore means two things: the measurable rhythms of body and relationship—and, beyond that, an image for the soul, whose light, according to the accounts of the spirit world, grows clearer the more mature it becomes. The first is science; the second is a map. What Alethemora explicitly does not claim: that "high vibration" lets you deliberately attract health, happiness or wealth, or that someone who suffers hardship must have "vibrated too low." Such ideas make suffering people feel guilty, and they contradict the path of love.

THE WORK ON CHARACTER

Pause and reflect: Which pain did I most recently avoid by turning it into a lesson too quickly, instead of truly feeling it first?

28. I meet challenges as consciously chosen lessons of my soul. When life breaks me, when pain comes, when loss strikes—I don't first ask: why is this happening to me? I ask: what do I want to learn here? This is not naive sugarcoating. It is the deepest perspective available on human suffering. Not every pain needs to be understood right away. But every pain carries the possibility of a lesson—and I remain open to it.

29. I cultivate compassion—first for myself, then for everyone else. Compassion begins within. Whoever does not meet themselves with compassion cannot offer others real compassion—only duty, pity or projection. I practice speaking to myself the way I would speak to a good friend: honest, but warm. Clear, but loving. From this inner foundation grows real compassion for others—not as self-sacrifice, but as a natural expression of abundance.

30. I transform fear, judgment and ego into understanding and love. Fear is the ego's most common state. Judgment is fear projected outward. The ego—the animal in me—lives in the illusion of being separate and alone. I don't fight these states—fighting strengthens them. I transform them: by looking at the fear, understanding its root and meeting it with compassion. By recognizing my judgment of others as a mirror of my own unresolved issues. By leading the ego as a useful tool instead of being led by it.

31. I actively resolve unresolved patterns and karma—not by avoidance, but by consciously living through them. Karma is not punishment—it is unresolved energy seeking completion. This energy shows up as repeating patterns: in relationships, in conflicts, in self-sabotage, in physical complaints. That never means an illness is self-inflicted. I don't bypass these patterns—I go through them. Consciously, courageously, with support where needed. Every pattern I resolve clears my soul's energy and frees me for the next step.

A note on transformation: "What do I want to learn here?" is a question for later, not for the first moment of pain. Before trauma, grief or anger can be spiritually reframed, they must first be fully felt and allowed—not skimmed over, not glossed over, not hastily turned into a lesson. Pain that has not yet been felt through is not dissolved by spiritual reinterpretation, only covered up, and it returns all the more strongly later. Soul growth begins with emotional work, not with mental reinterpretation. Patience with your own pain is not a way around this path—it is its necessary first step.

Only when this full feeling has taken place does the second step open up: no longer the question of what happened to me, but of what I want to create from it. Which thoughts, which words, which actions do I want to bring into the world out of what I have just lived through and understood? This is not a bypassing of pain, but its fruit—the transformation of felt experience into conscious creation, not a substitute for it.

32. I use psychological knowledge to understand my emotional patterns instead of merely suffering them. Fear, anger, withdrawal—these reactions have causes that can be recognized and changed. I don't treat my own psyche as an unchangeable fate, but as something I can actively shape with patience and the right knowledge.

33. I act with integrity, because every action shapes the character of my soul. Integrity means: my actions match my values—even when no one is watching. Even when it is uncomfortable. Even when the lie would be easier. Every action leaves an energetic signature in my soul. Small dishonesties add up just as small acts of integrity do. Every day—in small moments—I choose the path of the soul.

34. I cultivate joy and lightness as a true expression of my soul—not as distraction, but as a spiritual state. Soul mastery is not a serious, gray undertaking. Newton describes the spirit world as a place of deep joy, humor and lightness—that is the soul's natural state. The more I free myself from ego, fear and attachment, the more this natural joy returns. I cultivate it actively: through play, through laughter, through enjoying simple things—as spiritual practice, not as escape.

ONENESS AND LOVE

Pause and reflect: Where do I draw a firm line between "me" and "the others" that, on closer inspection, may not be as firm as I think—and what would the most loving version of myself do here?

35. I recognize that all souls come from the same universal Source—and that, in the deepest sense, there is no separation between me and the life around me. At the end of all paths stands one truth: we are one—connected in the same Source, without any soul losing its uniqueness. All souls—young or old, full of light or still deep in darkness—come from the same universal Source and return to it. The line I draw between "me" and "the world" is useful for everyday life, but it is not the final truth. Before a sunset, a newborn child, a dying person, this line blurs by itself—the separation we experience is real as an experience, and an illusion as an essential truth. I seek this experience consciously, not only by chance, and return to this oneness every day: in meditation, in looking at another person, in wonder at the night sky. This return is the goal—and the path itself.

36. I choose love as the highest expression of my true self, in every decision I make. Before every important decision, I ask myself: what would the most loving version of myself do here? Not the most fearful, not the proudest, not the most comfortable—the most loving. This question alone changes how I live.

CONNECTION WITH OTHERS

Pause and reflect: Whom did I meet today without truly seeing the soul behind the face?

37. I recognize in every person a soul on its own path of development. Every person I meet—the homeless person on the street, the aggressive stranger, the difficult colleague, the crying child—is a soul. An immortal, eternal soul having a human experience right now. This soul is worth no less than mine. It is no farther from the Source than I am. It is simply at a different point on its journey—that is all. This recognition changes every glance, every sentence, every encounter.

38. I serve others not out of duty, but out of sincere compassion. Service born of duty exhausts. Service born of compassion nourishes. I don't help to look good, to avoid guilt or to gain recognition. I help because I have understood that we are all connected—and that the other's well-being is my own. This service requires that my own vessel is full. I cannot give from emptiness.

39. I respect the free will of every soul so deeply that I do not help where no help is asked for—even when it is hard. This is one of the most difficult principles. I see someone suffering and want to intervene. I see a mistake and want to correct it. I see a path and want to show it. But every soul has the right to walk its own path—even when that path leads through pain. Newton describes how even spirit guides do not intervene unless asked. I respect this principle: I offer, I open up, I am available—but I don't impose myself. This principle has one exception: where a person is in danger—where a child is being harmed, or someone might hurt themselves or others—I don't wait to be asked. Then I act and get help.

COMMUNITY, CIVILIZATION AND POTENTIAL

Pause and reflect: If my inner state today were transferred to the whole world—what world would emerge, and what would I do differently today if I truly believed that my full potential is already within me?

40. I consciously contribute to the development of a higher collective level of consciousness. My personal development is not only personal. Every soul that lives in clarity, love and integrity changes the field around it. I am a node in a living network of consciousness. What I transform in myself has an effect outward—on my family, my circle of friends, my community, the world. I take this responsibility seriously: my inner work is my greatest contribution to civilization.

41. I live as an example that soul mastery is possible in everyday life. I don't proselytize. I don't preach. I don't persuade with words. I live. That is the most effective form of testimony: a life that doesn't describe the principles, but embodies them. When people ask what carries me, what makes me calm, what gives me strength—then I share openly. But the first and strongest proof is life itself.

42. I hold the vision of a civilization founded on the growth of the soul. I hold a vision within me that is greater than my personal life: a humanity that remembers what it is. A civilization founded not on consumption, control and competition, but on consciousness, compassion and truth. This vision is not naive—it is the only one that lasts. I keep it alive within me—as an inner image, as a prayer, as a direction for my life.

43. I believe that human beings are capable of far more consciousness, intelligence, harmony and happiness than history has shown so far. Humanity's past is not its upper limit. Conflict, fear and separation have prevailed so far—but they are not the last word on what a consciousness that becomes aware of itself is capable of.

44. I understand my personal development as a contribution to the next stage of development of all humanity. Every person who becomes clearer, more loving and more aware shifts what is possible for everyone. That is why I take my own path seriously—not out of vanity, but because I know it is part of a greater, shared progress.

45. I unfold my full potential not out of ambition, but out of the quiet certainty that it is already within me. I don't need to force myself into something foreign to me. I only need to remove the layers of fear, con-

ditioning and distraction that lie between me and what is already fully present within me.

THE SCIENCE OF GROWTH

Pause and reflect: Which pattern in me would change if I consciously and repeatedly practiced it differently, starting today?

46. I trust the neuroplasticity of my brain to change deeply ingrained patterns. What I repeatedly think, feel and do strengthens itself as a neural pathway—and what I no longer feed weakens. Change is not a matter of willpower alone, but of conscious, repeated practice that reshapes the brain itself.

47. I care for my body as the biological foundation of my mental and spiritual development. An exhausted, undernourished body limits how clearly my mind can think and how deeply my soul can feel. I treat movement, nutrition and sleep not as side matters, but as a direct investment in the development of my consciousness.

48. I cultivate states of deep concentration and inner flow as a path to joy and mastery. When I become completely absorbed in an activity that challenges me without overwhelming me, the mind's brooding disappears by itself. I seek these states consciously—in work, art, movement—as one of the most direct sources of real happiness.

AN OPEN WORLDVIEW

Pause and reflect: What am I holding on to that I have long wanted to question?

49. I keep my worldview alive—I trust present knowledge and remain open to deeper truth. I do not consider the insights on which my path is built the final word of truth—but the deepest light available so far. I follow new research, new experiences and new insights with openness and curiosity. What proves itself remains. What is surpassed by deeper truth, I let go—without fear, without strain. My foundation is not a fixed building of knowledge, but a living orientation toward truth itself.

The Golden Thread in Six Steps

A closing summary in images—a story, not a proof.

1. Source

The Source is, in this image, an ocean of consciousness and love. Countless souls stream forth from it. Life gains direction when it is understood as an expression of this Source.

2. Spirit World

The accounts from hypnotic regression describe a world of layered resonance—healing, soul groups, councils, growth that happens under guidance and in community.

3. A Chosen Life

Here, so the recurring story goes, the soul decides: which family, which conditions, which trials—as training for what it wants to develop. Difficulty as training, not as punishment.

4. Earth School

The body and the friction of everyday life are the forge in which insight becomes character. Everyday life is where soul learning becomes visible—insight matures where it meets real resistance.

5. The Return

The incarnation ends; the soul lets go of the body. Transition, review in love rather than judgment, reunion with those who accompanied it. Returning means understanding, forgiving and planning anew.

6. Soul Maturity

Reincarnation, so the image goes, wears down the ego and deepens compassion. Mature souls grow beyond themselves, in service to others—mastery of love as clear, serving understanding.

Closing Thoughts

Alethemora is not a finished teaching or a closed system. It is an invitation—to every individual, to live with more awareness, more compassion and more direction, and to a civilization, to remember that its true progress lies not in outer wealth alone, but in the maturity of the souls who make it up.

The path described here does not lead to an end point, but to an ongoing unfolding: to more awareness than before, more inner harmony, more health of body, mind and soul, more intelligence in dealing with oneself and others, more bliss that does not depend on outer circumstances. Every person who chooses this path helps the whole—the community, the civilization, humanity—move in the same direction. Not through force or conversion, but because a lived example is more contagious than any teaching.

This book describes the why and the where to. It shows the map, the principles, the direction. The how, however, is not learned from a book, but in the lived day: in the stillness of a meditation, in an honest conversation by the fire, in the courage to finally feel an old pain. Whoever feels after reading this book that they are standing at a turning point and do not want to begin this path alone will find an invitation at the end of this book.

But the first step does not lie in another book. It lies in today. Whoever walks this path does not have to consider every line of this book absolutely true. They only have to be willing to test what happens when they live by it.

An Invitation

Perhaps, while reading, you felt something in you respond to these thoughts. Perhaps you are standing at a turning point right now: after a breakup, a loss, a burnout—or simply with the feeling that your life could be more than what it is right now.

For these moments, I accompany people personally. In **The Turning Point**, we spend time together in nature—seven days or a weekend—with room for the big questions: Who am I? Why am I here? What did

I want to learn in this life? And how do I want to live from now on? It includes meditation, movement, silence, conversations by the fire, interpreting your own dreams and a daily rhythm in which Alethemora is not read, but lived.

It always begins with a free, no-obligation first conversation, in which we find out together whether this path is right for you at this time.

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About the Author

Michael Krämer is a state-certified educator and social pedagogue—a German qualification spanning education and social work—as well as a self-employed tattoo artist and front-end developer. He taught himself the last two professions, each alongside his work: tattooing while working as an educator, programming while working as a cemetery gardener. As a tattoo artist, he wanted to give people signs of mindfulness to carry with them—symbols on the skin that remind them of what is easily lost in everyday life. His sign at the time was an eye. Today, it marks this book as well.

The wish to unfold freely as an artist took him to Australia. For sixteen months, he worked there in hospitality, on farms and in logistics, often 55 and sometimes 65 hours a week, lived extremely frugally and set his wages aside. He invested part of them in his training as a software developer, which he began online—the first four months in Vietnam, then part-time in Germany. In Münster, he finally became a front-end developer. But the life he had hoped for—working freely from a laptop while traveling—could not be realized that way. And he noticed that the work itself did not fulfill him. He had forced himself into it to secure a comfortable life. Something in him was calling for more meaning.

He had known this meaning once before: as an educator, watching children's joy of learning blossom and accompanying parents with their questions. But years of nonstop working and learning on three continents had led him into burnout, which he only admitted to himself later. He quit, worked as a kitchen hand in Austria and as a gardener's assistant in Switzerland, and saved for a nine-month journey around the world. During that time, he spent his evenings reading accounts of

near-death experiences and reincarnation research, and slowly, many loose threads came together into one picture.

The questions that came together in it have been with him since childhood. Raised Catholic, he philosophized early on about life after death and searched for answers in religions, philosophies of life, physics and the night sky. His work with children and his self-study of psychology and brain research showed him what enormous potential lies within every human being—and how much the education and financial systems keep it small. This thought never let go of him.

Alethemora is his answer. His dream is a world in which humanity grows into a higher being. And he knows from his own experience that this path does not begin in a perfect life, but precisely where you feel you cannot go on.

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This book does not replace medical or psychotherapeutic treatment. Its statements about money and Bitcoin are reflections on society and do not constitute financial advice.