

# **Orders of Success**

**By**

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Often we distinguish between the realms of family, personal fulfillment, and personal happiness in relationships on the one hand, and the realm of work and its successes and relationships on the other, as if we were able or permitted to separate them. They still follow the same laws of success and failure, and of fortune and misfortune, the same laws and orders in life and in love.

In the beginning, family constellations were applied primarily to personal relationships. They brought to light the fundamental orders of love, according to which our relationships succeed or fail.

As I began to investigate the laws of success and failure in work and profession, and increasingly also in business and organizations, it became apparent that they, too, followed the same orders.

Applying family-constellations in the field of enterprise and profession showed that this only became possible in the present form of constellation work. Insights that lead me further opened up realms that were inaccessible before. They move far beyond the boundaries of the conscience that was instilled in us as children. This kind of conscience also poses limitations to success, though we may not even be fully aware of it.

## **Our life's successes**

### **Birth**

Our first and decisive success in life was our birth. It succeeded in the best and most supportive way, if we had to push our way through to the light with our own effort, without external intervention. Here we had to prove our capacity to forcefully assert ourselves. This success keeps on supporting us throughout our life. From this experience we gain the strength to also assert ourselves successfully later on.

Am I going too far here? What does this experience of achievement have to do with success in our work and our profession? Does our success later in life really depend on this first success, to quite an extent?

People who came into the world via caesarean, or who had to be pulled into life with forceps, how do they behave later on as a child and as an adult? Or if they came too early and then had to spend weeks or even months in an incubator? How are they doing with their self-reliance and their assertiveness?

Of course the effects of such early experiences can be overcome at a later date, at least partially. As with any difficulty or burden, we can also gain special strengths from them later.

Still, they also pose limitations and become a challenge that we might be more able to overcome, once we understand their roots. Then we might be able to make up for what was lost, or even regain it, in some other way, often with the help of others.

## **Finding our mother and taking her**

The next decisive event and the next success is the movement to our mother, who is now a vis-à-vis to us, there to take us to her breasts and feed us. With her milk we take life from her again, this time from outside her.

What is the quality of success in this, preparing us for our later successes in life and in our work?

Taking her as the fountain of our life, with everything that flows over from her to us, we take our own existence; to the extent we take our mother, we take our life as a whole. This taking is active. We need to suck in order for her milk to flow. We need to call out in order for her to come. We need to rejoice in what she gives us, and to show it. Through her we become rich.

Later in life it shows: Those who succeeded in fully taking their mother like this, they become successful and happy. For as we relate to our mother, so we relate to our life in general, and also to our work-life. To the extent that we reject our mother, we also reject life and our work and our occupation. And correspondingly, to the same extent, our life and our work and our profession reject us.

In the same way as people are happy about their mother, they enjoy their life and their work. Like their mother gives to them, more and more as they take from her with love, to the same degree, their life and their work give them success.

Those who have reservations against their mothers, also have reservations against life and against happiness. Just as their mothers withdraw from them as a result of their reservations and rejection, so life and success withdraw from them as well.

Where does our success begin? It begins with our mother. How does our success come to us? How can it come? When our mother is welcome to come to us, and when we honor her as our mother.

## **The movement towards our mother**

For many people, there are some early experiences that stand in the way of them taking their mother. They experienced an early separation from their mother. For instance when they were given away for some time, or when the mother was ill, or they themselves were ill, and their mother was

not allowed to visit them. Having had such experiences results in deep-seated changes in our feelings and behavior from thereon.

The pain of separation and the sense of being lost without her, the despair, not being able to be with her, her, whom we would have needed so much, these feelings lead to some inner decision. For instance: "I give up." "I remain alone." "I keep my distance from her." "I turn away from her."

Later, when such a child is allowed to go to its mother again, it often keeps away from her. It might not let the mother touch it, it closes off to her and to her love. It is waiting for her in vain, and when she tries to come closer, to take her child into her arms, the child remains in inner rejection, and often also expresses it.

### **The consequences of an interrupted movement**

The early interruption of the movement to the mother has far reaching consequences for our life and our success later on. How does it show in particular?

When children with such an experience want to go to someone later in life, to a partner for instance, their body remembers the trauma of the early separation. Then they pause in their movement. Instead of going to the other, they wait for the other to come to them. Often, when the other does come, they have trouble bearing the closeness. They reject the other one way or another, instead of happily welcoming their partner. This causes them suffering, but still they can only open up to the other with reservation, and if at all, often for only a short time.

They have similar experiences with their own children. They can have trouble bearing their child's closeness.

What is the solution here? This trauma is overcome where it came from. And generally, behind practically every trauma is a situation where a movement would have been necessary, but it was impossible. Instead, we remained stuck, frozen on the spot.

How can such trauma, such frozenness, be resolved? The trauma is resolved in our feeling and in our memory, when in spite of our fears, we return into the painful situation and do now what was impossible then. We take up the interrupted movement and we move to where we longed to move then.

What does this mean for an early interruption in our movement to our mother? We go back into the situation as it was long ago, once more we become the child of those days, we look at our mother as we did then. Even though the pain and frustration and rage we felt then, is welling up inside us, we take one little step towards her – with love.

We pause, we look into her eyes and we wait for the courage and the strength to take the next little step. Again we pause, sensing and consciously acknowledging our feelings inside, and we bear them, with love for ourselves and for our mother. And then, we bravely take the next little step, and again, slowly, one little step after another, until in the end we land in our mother's arms,

letting go of all resistance, falling into her body, embraced, tightly held by her, at last back with our mother, together again, with all our child love that never left her or us, feeling her mother love that never left us either, all one with her again.

Later we test, here also at first in an inner movement, whether we might also succeed in this movement towards our beloved partner. We look into our partner's eyes, and instead of waiting for the other to come to us, we take the first little step to our partner. Then after a while, when we have collected enough reassurance, we move our other foot forward. So, slowly, little step by little step, slowly gaining confidence, step by step, we go forward, until finally, we take our beloved into our arms, and our partner's arms come around us, we hold each other, easing into being held, still continuing the movement towards one another, we let our bodies and souls find each other more and more deeply, and we remain like this for a long time, in happiness.

### **The movement towards success**

Why did I describe this in so much detail? An early disruption in the movement towards our mother shows up later as a decisive obstacle to our success in work, in our profession, in our enterprise. Here, too, it is of great importance that we go towards success instead of waiting for it to come to us. For instance when we expect returns without having delivered the corresponding effort and achievement, when we push others to do the work instead of getting into it ourselves, when we rather withdraw than joyfully go to people and to some work. Every success has the face of our mother.

So here, too, we practice this as an inner movement to our success, to other people, in our willingness to achieve something for them, prepared to serve them. Instead of hesitating, standing still, and waiting for them to move.

So we go towards them, we go towards our success, step by step; and in every step, we sense our mother, lovingly behind us. In closeness with her, we are well equipped for our success and we will arrive there, like we did manage to reunite with our mother. First we went to her, and now to our success.

### **Kindly turned to others**

Kindly turning to someone is a movement that begins in our heart. It comes easily once we have successfully turned to our mother.

But what if something stood in the way of our turning to her or if it was disrupted early in our life? Then as a consequence, instead of turning to others and to ourselves with love and respect, we have been turning away from ourselves and from others. Turning away becomes our basic inner and outer movement in our relationships, including our relationships to success.

The question is: How can the movement of turning away, be turned around, into a turning towards our life, to other people, to our success, to our happiness?

I suggest an inner exercise for this. With its help, you can perceive the inner movements in your body, first that of turning away; then you can turn it around into an all-encompassing turning to – movement.

### **Here's the exercise**

1. We sit upright on the edge of a chair, and we breathe out deeply, through our mouth, and in through our nose. We keep our eyes open and repeat this breathing twice. Then we close our eyes and breathe normally. Our hands rest on our thighs with our palms turned upwards.
2. Slowly we stretch our arms out in front of us, further and further, reaching out to someone. We remain sitting upright, sensing how our back becomes more upright as we reach out with our arms further and further. In our mind, we reach out to our mother.
3. Remaining in this position, we become aware how many times in our life, in how many ways, we have turned away from others, instead of turning towards them. We remain in this position, even if it is still difficult for us for the moment. We move our arms and our open hands forward even more, while still holding our back upright.
4. Slowly and gently we open our eyes. Without moving, our eyes perceive our environment all at once, as a whole. We are turning to it, to the front, to each side, and even to the back.
5. We also turn our ears to our environment. We open them wide, ready and willing to hear everything and anything others want us to know, and together with them we experience ourselves turned to our mother and to many other people, in love and confidence, at one with them.
6. We take another three deep breaths. First we breathe out, then we breathe in and out three times. We remain sitting upright, our back straight, slightly leaning forward.
7. Suddenly we feel a different connection with many people, our eyes wide open and shining, with our ears open to them, we feel ourselves turning to them differently, also to those we are connected with through our profession and through our business.

What happens to our success now? Does it still keep us waiting? What happens to our joy and to our happiness? They also turn to us, like our mother.

### **What does business consultancy mean here?**

The kind of consultancy I will demonstrate and let you experience here concerns primarily the relationships within businesses and work situations. We will look at the interconnectedness between success in human relationships and success in business and professional contexts. There are other fields that also play an important role for success in business and work, such as the practical ability

and general capacity of the people. But here our focus is on the relationships between everyone involved.

The management consultancy that deals with concrete matters is largely scientific. It is an important sphere, and it is fully acknowledged here, but within the more global guidance drawn from a wider view of human interaction and deep-seated influences on failure and success.

Another difference between this perspective and traditional guidance in this area is that I have no contracts with any businesses. People have sought me out of their own accord, often out of curiosity, with no particular problem in mind. They attend one of the courses I offer on the topic of "Laws of success in business and organizations," coming together in order to learn from the presentation, and from each other, with the help of family constellations. At the close they return to their varied businesses and other workplaces, self-reliant and independent of me. We part in mutual respect – each one of us independently successful.

### **The wisdom of success**

In many regards, we can plan success. We can and must plan success also scientifically, pursue it with scientifically proven methods, for every progress follows new scientific insights. In this regard, clear thinking and clear logics and precise application of scientifically gained insights are basic requirements for our success in those fields of life, that safeguard and promote success in our profession, in our work, and in the businesses and organizations we work in. There is no question about that.

Science leads to success where it also considers and follows up on those spheres of life that fall into the domain of wisdom. More precisely, the laws that apply in the domain of wisdom, are laws of love, of a love that serves life, our own life and the lives of many others.

Wherever there were relationships, events, and situations in our life, where, knowingly or unknowingly, we broke or had to break these laws of love, it has immediate effects on the success in our work and in our profession. These offences destroy much success or even hinder it right from the start.

This book is about the wisdom of success, about the foundations and requirements that often remain hidden from us, and about the laws of love that allow for success and safeguard it.

How does wisdom come to us? How does it reveal itself? How can we experience it directly? It comes to us, when we have come to our limits, the limits of our knowledge and to the limits of what is possible for us with the help of our own devices. At these very limits wisdom makes itself felt. It reveals itself through its effects either way, in the case of success, and in the case of failure.

### **Money**

Money is energy. It does something. It is preceded by something, such as an achievement that deserves remuneration. The greater the achievement, the more power the money has, given that it

is proportionate to the achievement. If the money is less than the achievement, it retains its value, but has less power. If it goes beyond the achievement, it also loses its power. This shows in the fact that the money "wants" to leave; it will not and cannot stay.

The same happens when we hoard money instead of doing something with it or spending it for a service.

When money breaks free of its purpose, of its function of exchange for services rendered, those that serve our life and that of others, then all that remains are figures without any real value. The figures regain their value when they attract an achievement that demands something of the owner of the figures, when they are used in a way that serves life again. But here again, effort and achievement must be attached to it. Money that is lent, instead of forming an allegiance with human effort and achievement, will be lost. It loses power and then vanishes.

Money moves in a cycle of achievement and remuneration, of new achievement and new remuneration. This is a cycle of growth for both achievement and remuneration.

Without achievement and without appropriate remuneration, or when money is lent or given away, without a view to a corresponding achievement, a similar cycle begins. This is a cycle of loss to loss, until the excess vanishes. Money comes back from the sky to the earth.

Those who despise money keep it away. Without money they become weak instead of strong, and they remain poor.

Money remains kindly disposed to those who are easily satisfied and modest in spending it. It comes to them when they need it. It remains a support for them.

Those who respect money can let it run its course. They keep it on a long leash like a dog. All the more happily does it return to them when they need it.

Sometimes money withdraws, for instance, when we disrespect a service that was offered and rendered to us, and above all if we disrespect what our parents did for us. Only when we honor their ongoing effort and support does the reward that is due for their achievement come to us and to them.

This is also the case generally. When we appreciate what others do for us, often without financial reward, there is a reward for them and for us. They pay for our respect with more support, disregarding the effort they need to make. Without our respect their efforts will fade out.

All money comes and stays in this world. In the world beyond ours, there is another currency. Still, the way we dealt with money in this world has an effect on the currency in the other, when we take and give in a good way, and also leave it behind. When our time here comes to an end, money may stay behind as well. It has served its purpose.

For whom or what does it stay? Do those receiving it after us have the strength to preserve it? Does it turn into remuneration for an achievement that has to be delivered by and with this money, or does it turn into a burden, becoming oppressive rather than giving?

What insight comes from these ponderings? Money behaves like a messenger sent from elsewhere. It wants us to acquire it in order to achieve something with it, and when its time is up, it wants us to let go of it. We hear the message that this messenger from elsewhere brings us, and we heed carefully what the messenger demands from us in the name of its master, whatever it may ultimately be. The choice cannot and must not be up to us.

We treat money with devotion, like a divine revelation. In accord with it, we agree to money, whatever it expects and demands from us. In accord with this revelation our dealing with money becomes divine service -- service for the life of many, a service of love.

### **Dismissed**

We dismiss an employee when his or her performance drops too far below our standards. This also means we dismiss that person from any concern that we perhaps owe something beyond our business arrangement. Otherwise, the roles are reversed so that the employee makes demands of us and we answer them, instead of the other way around.

It is important that we define the work contract clearly – for the employees and for us. Those who demand must also give. Those who give can and must demand accordingly.

What is the inner process that is essential? Right from the start, both sides need to recognize that the relationship is between equals, between two parties that are independent of each other even though connected within the context. No secret demands are made, no secret tasks implied; nothing that goes beyond the contract. So when employees expect more than is due from the employer – for instance, to be taken care of like children – and we as employers respond according to their wishes, we switch the roles.

On the other hand, I must not expect more from employees than what the matter at hand requires. I too am taken into service by the matter. I contribute my service, and the endeavor serves me, according to the work we all put in. If my contribution diminishes, the endeavor loses steam. When it turns out to no longer be of use to me or to others, my interest and involvement dwindle as well. Then I dismiss the matter, and I go on to the next project.

In either case, what is important is the dedication to performance that is beyond individual concerns. In the end it serves progress and is assessed by it. When we no longer serve progress, we are dismissed by it. It is the result that counts.

So we also dismiss ourselves when our service no longer fits the goal. We withdraw and make room for others.



Do we attend to our task with love; are we happy when it succeeds? Does the task retain leadership, or is it subjected to other interests, so that it weakens rather than grows? When the task is threatened in this way, order can be restored if it takes on leadership again. Then it serves us to the extent that we serve it.

And we can stay, just as others can also stay. For how long? We stay, and they stay, for the time being, for as long as we continue to prove ourselves, and for as long as our contributions become more rather than less. This is how life goes on too; it stays until its strength slackens off and it dismisses us in the end.

### **How do I become and remain a good entrepreneur?**

**First:** By having something to offer that serves others. The more they need it, the more important is what I can offer. In that case there is no further obstacle to my success.

What qualities define entrepreneurs? They have what others need, and they make it available to them. The more they have of what others need, the higher their prestige and their success.

Conclusion: Entrepreneurs serve. The more important their service, the greater their influence.

**Second:** Entrepreneurs need helpers. They must attract employees and educate and train them, so that what the enterprise offers is produced, marketed, and sold the best way.

So, what they have to offer, they must produce and also sell.

**Third:** Entrepreneurs must lead. They lead through their ideas. They lead through the production. They lead through selling and everything that goes with it.

**Fourth:** Entrepreneurs face competition. Through competition they improve their product. Through this, those who need it, are served all the better.

**Fifth:** Entrepreneurs defend their enterprises against encroachment and safeguard them accordingly. They remain self-assured and self-reliant.

**Sixth:** Entrepreneurs know that they depend on others with whom they have to cooperate. They know how to gain and to keep these others.

**Seventh:** Entrepreneurs love their success, it makes them happy. When an entrepreneur is happy and shows it, the employees and their families are also happy.

**Eighth:** Entrepreneurs form a community of solidarity with many. They know the happiness of many depend on their success. Hence they increase it with the help of many who help them to safeguard the livelihood of many.

**Ninth:** Entrepreneurs find the right time to hand their enterprise over to suitable successors. They leave them room to move, which they need to be successful. Yet they continue to remain their enterprise's soul. Their benevolent spirit lives on in the enterprise.

**Tenth:** Entrepreneurs go along with the development that the enterprise must take, even if this is not in line with their ideas. They leave their enterprise to the river of time that eventually overtakes them, and they follow their journey with thoughts of good will.

### **Successes**

An achievement that results in something good is considered a success. Perhaps, for instance, we came in first in a competition. Such successes guarantee us a place of honor. We rise to the top through them.

What kind of recognition do such successes bring? Among men, the competition is to be at the top. Part of the payoff is often the favor of a woman, or of more than one. Above all, we are talking about the favor of a special woman – the favor of Mother.

Competing for success takes place on a deeply instinctual level; something we have in common with animals. It is connected to the essential movement of all life – winning the privilege of passing on life. This success is ultimately gained by a woman. She gains the best one for herself. Her favor is the most wonderful reward of the success. She above all is the one who benefits; she and her offspring.

Who confers the crown? Whom does the cheering crowd represent, and whom do those who crown the best represent? In the happiness of the most successful one, they represent the mother. It was for her that her child gave his best.

Conversely, for women it is the father who holds this place. Through women's success they win the father's favor, and they experience themselves crowned by him and for him.

Looking at the struggle for success from this angle, it is child's play. That's why this game usually culminates with the end of childhood, with the end of youth.

Later successes, in our work life for instance, serve life in an adult way. They secure the life of families; first of all one's own family, and later in the bigger successes, the life of many families. The crowning of these successes is the welfare of the next generation. Here, many gain success at once.

Who could be the best where it counts most – in the passing on of life and in the care of the young? All were equally good in this, wherever they succeeded; nobody was better.

Other successes on a larger scale still encompass everything that serves progress, everything that makes people's lives easier and more beautiful and richer. These successes may come at a high price. But further progress can often correct earlier excesses. Each step toward progress is always a risky venture.

What are humanity's greatest successes? Everything that serves peace and love. These are the spiritual successes that overcome what separates people and nations.

They too have their price. Among the prerequisites for this level of success is bidding farewell to our ideas of good and bad, of chosen and rejected, of superior and inferior. And at the center is the farewell to those images of God that give permanent meaning and importance to such distinctions.

These successes are humble and humane. They are successes of love – the successes of an inclusive love. They bring heaven back to earth. They promise deepest happiness, a happiness shared with many, a happiness open to all.

### **Profit**

Work that succeeds brings profit. We call it the earnings for our work. We are happy about this profit. It's the well-earned income for our work. In order to make us happy, the profit must be in accord with the work we put in.

This income translates into an increase in our options for living. It profits our life and that of those whom we serve with our work. This profit is, above all, gain in living.

Therefore, we expect the appropriate return for our work. When rightful earnings are withheld from us, our work drops as our enthusiasm wavers; with them, our productivity and our enthusiasm for life also are diminished.

As far as possible, we try to invest our work capacity where it will be profitable. This profit is a part of our success, a weighty part.

We try to avoid what brings us loss. We let go of what brings no gain for our life. We set out on a quest for a profitable work, for a profitable task.

The greatest gain comes from what serves the life ahead of us. Is there a greater gain than children of our own? Which work is more profitable than the work that serves them?

In the end, every gain serves the life that comes after us. This life is its yardstick; only this gain continues.

### **The fruits of our labor**

Returns are the fruit of successful ripening. They come with time – and in their own time. Beyond our skillful efforts, returns also depend on favorable circumstances. In order to gain the desired returns, it is therefore fitting to create favorable conditions, such as a favorable environment that will support the returns of our work and let them grow. Our returns depend largely on the fertility of the situation.

In the original sense, the yield is something that grows naturally. It is based on something that supports it. Many factors must work together, well aligned, so that something grows and brings us returns, like the gift of a harvest.

Such yields profit many. The measure is in the degree to which they serve others and us. The yield has its own inner value – it is of value for life.

Profit is also a form of returns. Our yield is often measured by its profit. Still, there is an order of rank between yield, returns, and profit. First, there is the yield, then the returns, and then the profit.

So, what do we see first in our successes? Do we first look at the yield, the returns, the harvest, and only in accord with this, at the profit? Or do we look at the profit first? Do we risk the harvest for the sake of the profit? Where the profit comes first, how long will it stay when there is no harvest to support it?

When we sense what goes on inside of us when our focus remains primarily directed towards profit, we sense the difference between the two positions. We can especially perceive the difference in our employees when their work is done less for the results and more for the profit.

In the first instance, the joy of our work comes primarily from the results, and then from the profit. This is true for us and for our employees. When we look at the profit first, how much do we care – and by extension, how much do the employees care – for the product, for the results of the work?

Here we see one of the orders of success. Success follows the yield. This success and its yield benefit many, and they are both respected and welcome.

Where profit is the center of attention, the adage “easy come, easy go” is the net result.

For us and for others, it is only the fruits of our labor that prove the real gain – the gain that stays.

## **Prejudices of conscience**

Along with the collective prejudices that decide over success or failure of a business, like, for instance, the internalized prejudice of masters and slaves, a range of more personal prejudices decide over the success of our business. These prejudices come from our conscience, and they have far-reaching consequences.

Our conscience decides under what conditions we may belong and under what conditions we lose our right to belong. Conscience judges. All movements of conscience are judgments. More precisely, they are prejudices. They judge in advance, they pre-judge what I may or may not do, again, largely without any detailed knowledge of the matter. In this sense they are also collective prejudices. They are set by the groups we belong to without our being allowed to scrutinize them. Even questioning them would already be an offence to this conscience, and accordingly, it would be punished by it and by the group it serves. As long as the deeper reasons for the existence of this conscience are not brought to light, we remain its slaves.

The basic question this conscience puts to us is: What must I think and do so that I am allowed to belong?

Our conscience decides at any given moment whether we may belong or not. Ultimately, it decides from moment to moment whether we live or die. Severe breaches of its demands result in a death sentence.

Who carries out the execution? Our group, and in many regards we do it ourselves, through our bad conscience. To be precise, we carry it out through our feeling guilty about what we have done and through our penance for it.

Why does our bad conscience have such power over us? Behind it is a concept of God, for there is the belief that our conscience is the voice of God inside us. Even now this conscience is still acknowledged and feared as God’s voice, both publicly and personally. But on a deeper level, this connection remains in the subconscious realms for many people, as a secret.

This conscience and its prejudices largely decide over the success or failure of various enterprises. But frequently we disregard these prejudices. We look for external reasons, and thus we remain all the more blindly delivered to the influences of this conscience.

The dictates of this conscience are firstly directed to the child in us, for it is the child above all who is at the mercy of his or her group and the group's conscience. The child is neither able nor permitted to resist it. Resistance would be the child's end. As absurd as the dictates of this conscience may appear, it is very hard for us to escape its prejudices and dictates. We still have the idea that through them, a divine power communicates with us, and this same power is the one in charge of our being or not being.

## **Wealth**

In the Bible we find the report about Jesus and the rich youth, who asked Jesus, what, on top of keeping the commandments, he had to do to have eternal life. Jesus answered: "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." When the young man heard this, he went away sad, for he had great wealth. And Jesus said to his disciples: "I tell you the truth, a rich man will hardly ever enter the kingdom of heaven." And he continued: "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

What Jesus said to this young man did not mean that he avoided the rich. It says, Jesus was having dinner at Matthew's house, and many tax collectors and other rich people and "sinners" came and ate with him and his disciples. When the Pharisees saw this, they asked his disciples why Jesus ate with such people. On hearing this, Jesus answered, it is not the healthy that need a doctor, but the sick. But go and learn what it means: "Mercy pleases me, not sacrifice. I have come to call the sinners to regret their actions, not those who show love."

Jesus behaved like a very generous rich man on the day he fed the 5000 hungry people. It also says in the Bible that after his resurrection he helped Peter and other disciples with such a plentiful catch of fish that their nets nearly ripped. Afterwards, so it says in the Bible, he fried fish for them over a fire. Again, he showed them that divine abundance was possible for those who believed.

He clearly did not approve of using the temple for business. In a rage, he knocked over the tables of the money changers and shouted at them: "It is written: 'My house shall be called a house of prayers,' but you turn it into a den of thieves." This incident became one of reasons for his execution. He disturbed their business in the holy place.

In the conscience of the Occident, and also in Asian cultures, such outbursts against wealth, claiming an unwholesome effect for our soul's well being, still play a role in our personal as well as in our public life.

Our conscience has another function still. It watches over the balance of giving and taking. Those who take feel guilty if they take without giving. This conscience serves the balance of giving and taking, so in the end it is in the service of prosperity for all.

This movement of conscience, which requires balance of giving and taking, counteracts the one that demands poverty. It also puts straight the ideas about God that are behind it. Abundant giving and taking is an alternative.

There is yet another image at work in the conscience of the Occident, influencing our attitude toward poverty and wealth. It was espoused by the so-called Manicheans, going back to Mani who was crucified as Jesus, in the year 267. The Manicheans were persecuted by organized Christianity. The doctrine of the opposition between the kingdom of light and the kingdom of darkness, and in this sense also of the opposition between spirit and body, continues to have effects on Christianity in many ways. In the poverty movements in many religious orders, for instance, and also in other attempts to overcome the laws of the body through renunciation, and, instead of remaining human, there is the attempt to become like angels. To this day they still show the often-postulated opposition of body and spirit, together with the opposition of poor and rich.

This postulate goes back further than the origin of Christianity. We find it, for instance, with the Greek philosopher Diomedes, and in the philosophical movement that followed him, the cynics, this means, those who live like dogs. And we find it in Persia with Zarathustra and in his religion, Parsism. They also differentiate between poverty and wealth as good and bad.

How do we move beyond these prejudices and limiting images? Only with a bad conscience, with the courage to have a bad conscience. We can succeed if we find a source of strength and support to become rich and to remain rich. This means that we come into accord with a movement of the spirit, beyond the distinction of good and bad as dictated by our conscience. Beyond this distinction, the movement of the spirit is equally turned to everything as it is, because all there is has its origin in this thinking, and therefore, it can only be the way it is.

Every distinction between good and bad – between light and dark, between angels and humans, between guilt and innocence, between better and worse, between rich and poor – proves to be arrogant, for individuals under the influence of their conscience believe they are allowed and able to recreate the world in their own image.

The creative movement of the spirit is a movement of love for all as it is. Because it is a creative movement, it goes towards more instead of less, towards success instead of failure, and towards prosperity instead of poverty.

It is a movement of love though. Hence its creative movement is a movement towards more, towards more love, to an all-encompassing love, to an abundant movement towards prosperity and success for all. It is a movement turned to all equally, a movement serving all equally.

Wealth in this sense is more than personal property. This wealth is in service. Its fullness flows over.

### **Guilt and innocence**

The essential prejudices of conscience are guilt and innocence, and whatever is immediately connected with them, penance and justice, for instance. These prejudices have far-reaching consequences both in our personal life and with regard to success or failure in our professional life.

What I am saying about guilt and innocence here, and about justice and penance, can be followed and understood by those who are able to release themselves from the thrall of conscience. They experience for themselves what it means to be taken into a spiritual movement beyond the distinction between good and bad, that brings everything into existence with the same love, and keeps everything in existence with the same love.

Many, understandably, perceive inner objections to what I am saying, in the sense of: "What about those who..." They can check to what extent they feel better than others, to what extent they reject "those who." Then they can sense immediately that they move within the sphere of this conscience

I invite you to an inner observation: What goes on inside you when you hold on to this distinction, in your heart, for instance? And what changes when you open up to another movement, a movement of the spirit, turned to everything as it is, including everything in you? And what changes in you and in your environment when you follow this movement? So, for a while, leave these distinctions suspended, neither for nor against. Now you can observe again, what changes in your workplace, and in your inner strength.

Well, now let's go back to conscience and its distinction between good and bad.

The good only exists when there is also a bad. The good feeds on the bad, and even wants it, so it can define itself as its opposite, to feel superior. In this respect, the good is also the root of the bad. Here I am moving purely on a level of observation accessible to everyone.

What precedes our feeling of being good, and of being innocent?

We follow a movement of the conscience that demands of us the kind of thinking and behaving that will gain for us the assurance of belonging to our most essential group, which is above all our family of origin. For us, this movement of conscience has a good effect. We feel safe and secure with it. One can sleep easy with this good conscience.

At the same time, this movement forces me to dismiss and exclude others from my kind attention. For if I were to think and feel as they do, if I were to approve of what they approve of, I would risk my belonging to my group. I would know conscience immediately, for I would have a bad conscience – I would feel guilty.

In this, it appears to me as if it guilt and innocence is in my hands, as if it were up to me whether I feel guilty or innocent. My conscience informs me and reports to me at any given moment about how I am doing. All I have to do is take the lead from it.

### **Penance**

When I feel guilty, I must act so that I can feel innocent again. This means that I must do something, no matter what the price, that returns my sense of security in belonging. I have to decide in favor of one thing over another. In this, I remain in charge of my decisions and in charge of my fate – and in charge of the fate of those I reject. I make my own luck, and I also make theirs; their misfortune, that is.

Before we know it, we are moving in the realm of justice. Justice wants to restore what is good, and to call the bad to account in order to make up for what they did, according to the rules of my conscience. If this does not work, there is still the option of eradicating it.

In all of this I move in harmony with the god of my conscience, the god who is in agreement with my justice. So I am allowed to impose his and my justice, and I may be certain of his rewards and of my belonging.

Let us pause here for a moment.

### **My God**

Does this god exist? Can there be such a god? Is there a god who is mine, and do others have to follow my god in order to be righteous, and perhaps even follow me and my conscience? Is he really completely my god, and must others have the same god and follow him in order to feel righteous? Or do they have their own god, as I do, standing behind their conscience, turning them into righteous people if they follow him in rejecting others, including us, as we rejected them before? In obeying their god, are they then in the right, and we in the wrong, which means they must judge and exclude us in order to feel they are the just ones?

Here the oppressing narrowness of the movements of conscience, and of other people's movements of conscience, is brought home to us with all the consequences.

I am afraid others might object, thinking that I have moved too far away from my central issue here, focusing on prejudices and how they get in the way of professional success. But I am still on this track, and I have covered a good stretch of it.

### **Penance as balance**

Another movement of conscience comes into play at this juncture. It is similar to the section about wealth, but in another direction. Concerning wealth, it leads to success and gain; here it leads to failure and loss.

This movement of conscience watches over the balance of giving and taking. We have a good conscience when, after having taken, we also give, so that a balance is restored, and further taking and giving can take place, and everyone gains through this reciprocity equally.

A corresponding movement exists in connection to justice and guilt. But this one works in the reverse. We know it as penance and atonement.

What do penance and atonement mean? Penance means I am harming myself or others, causing suffering and damage.

When I do penance for a so-called wrongdoing, I now do something to myself, something that hurts and harms me, so that I pay the price for what I did. In return for the damage I caused, I receive reassurance from my conscience that I may belong again.

How could my business and I be saved? Does our conscience help us here, or does it harm us? Does penance serve our life, or does it harm it? Does it not harm our life, and that of others?