

Booklet of my ovate grade review –
Back to the ovatic forest –
the second grade of druids

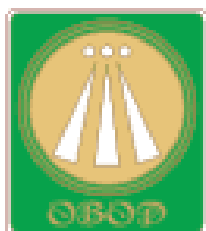


by

Universal druid

Edwin Vanmontfort

aka AwishOFpeace



on The Druid Grove of the Message board of OBOD

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The Table of Correspondences

In our translated Dutch version of gwers 2 they talked about the book of ovate. This book contains 3 books the first one is the book of dreams, the second one is the book of magic and the third one is the book of ceremonies. This is in English language the table of correspondences. Because of my physical disability a muscular dystrophy type Becker with 24hour artificial respiration I have less of hand function, therefore it is not possible to create, make and work with the table of correspondences.

For more information about my physical disability see **the booklet of my assignments of my ovatic grade**, my second assignment **the essay the relationship between my poetry, my drawings, my way of life and the work of druids in general** on pages 11, 12 and 13.

Unfortunately this is also the hard reality for me about why I can not do working with a guide of herbs.

But on the other side of my own coin with that little of hand function, I have fortunately a strength in me for making a little book (what I also did in my bardic grade) full of notes about interesting phrases or sentences of information of the gwersi. And I write down other thing that come in mind during my ovatic study, for instance poems. And at practicum parts of the gwersi, I have made by each a drawing.

But not to forget the true impact of my poems, my drawings and my paintings. They are full of trees, peace, ovatic and druidic themes, symbolism, words and feelings, ancestors, but unfortunately you cannot read them in Dutch.

The meaning of this all is great and purifying for me.

Actually, the impart of my poetry on myself is big. Mostly I have already in mind some sentences. And the other part of a poem come in majority of times surprisingly out of myself. But I think that most part of this comes out of a connection between myself and a source of awen or a collective awareness or consciousness.

And actually the impart of my drawings and paintings on myself is also big.

When I make a drawing, I mostly make it with the words and sentences of one of my poems. That give me a indication where to start with the drawing.

And the further process of making it, is just like that my hand and the pencil goes over the piece of paper by themselves.

Mostly I experienced it as like drawings of a child, because a child is not concerned about how beautiful is or

how it is in the perspective or not, but her or she draws out of there inner being.

The drawings and the poems they are related to each other are made together as one on my website as a digital website book.

Therefore, is my own website www.vredeswens.nl my modern way of collecting, creating, to make a digital table of correspondences not only about my ovate experiences and work, but also about my totally own spiritual experiences and work of importance a bit of myself as human, as universal druid and as ovate in the second grade of druids.

The Crane Bag

For the making process, my used symbols and how I use my Crane Bag see **the booklet of my assignments of my ovatic grade**, my third assignment **Report of my ovatic journey in the second grade of druids** on pages 33 and 34.

The impact on myself of the Crane Bag. Well, it was an interesting honour to work with the symbolic value, the concept and sacredness of the Crane Bag, that it is a sacred bag that I have received (in a visualized way of gwers 6) in the cave of the goddess of the cauldron of life, rebirth and knowledge to put all the sacred things in, where I actually worked with during in the beginning of my ovatic work. As you have read also in the **Report of my ovatic journey in the second grade of druids** (on pages 33 and 34), Unfortunately, I could not use it for a long time. But as substitute I use an Amnesty International canvas bag to put in my ovatic workbook, the envelope with the gwersu, the Celtic Tree Oracle, the Medicine Cards and not to forget my working binder of poems and drawings and mostly a tomato for lunchtime.

And to work with all the symbols I had choose to be a part of the Crane Bag. Well, then you work on a deeper level of consciousness with your chosen symbols. It where all symbols I already worked with on one hand it where druidic symbols and on the other side it where my own symbols. Actually my own symbols where Reiki symbols which I had learned in a precious Reiki course. In this course I have done all the 3 grades without to be initiated, because in that time, I knew already deep in myself that I am a universal druid.

You feel the symbols in yourself coming out of your inner space world going into the mundane world and correspond there with the meaning of the same symbols in this outer world. Through this your get a double deeper meaning of all the used symbols.

Look at the last page of **the booklet of my assignments of my ovatic grade** to the photograph of my Crane Bag.

To begin above on the photograph with the two feathers in myself I had an inner feeling that they stood for healing and in the outer world they mean for me healing to all life in the four direction of wind.

Then we go to the sun on the left side above, the sun force it is for myself the vital part of being alive, in outer world the sun is the ultimate number 1 life-giver to all life on earth without it life on earth could not existed.

Then we go to the moon on the right side above, the moon force is a subtle force in myself it is the power which bind people in love, in friendship, in each relationship with two people, but also in relationship between a human band, a stone, an animal, with Nature so on. In the outside world the moon is the real the second life-giver but then again more as a subtle manner as force for the tides of all seas and oceans, the menstrual cycles for women and more pregnancies and births at full moon and a lot of other subtle things between all life-beings with love, friendship and awareness.

Yes, now we to the flying bird just under the right side of the sun, the flying bird in myself is to give my ideas and my creativity wings to realization, in the world it are all our wings friends.

We go further with the meaning of the 3 coloured circles, the yellow one, the blue one and red one. The three circles stands for the 3 life forces of each human air, water and fire.

Yellow circle stands for the element of Air, the air of our lungs. And has an inner meaning of a living giving breath already in me as inspiration as a flow of Awen. The meaning in the outer world of Air that I can breath in and breath out in my case by the artificial respiration and it is the connection between the natural element of Air and all living beings.

The blue circle stands for the element of Water, the water as our own system of circulation of flowing stream of liquids such as blood and the stream of cleansing liquids to separate the poison out of our body and has an inner meaning that the most part of my human body existed out of water. And the meaning in the outer world of Water is the connection between the natural element of Water and all living beings.

The red circle stands for the element of Fire, the fire in our heart and has an inner meaning of our own human engine of life. The meaning in the outer world of fire is the connection between the natural element of Fire and all living beings.

Then the 3 symbols of my own the yin/yang, the heart and the peace. I mentioned early in this text that these symbols are actually in essence Reiki symbols. The yin/yang is symbol of the bridge between Earth and Cosmos

through which healing exist. The heart is the symbol of the heart of light of love and friendship as the key. The peace is the symbol of peace that strengthen all and everybody and in the joy and sorrow of life.

Now we come at the centre at the green pentagram and the black cross. The green pentagram has an inner meaning that stands for a human being full of Nwyfre. The meaning in the outer world is the connection with Nature and between human being and Nature. The black cross has the symbolic meaning of a compass and the 4 directions of the wind with in the middle the centre of your being in the world and because of this everywhere can be the centre.

On the underside on the left there is a tree and two people. The tree has a inner meaning of companionship with us as human being and the meaning in the outer world the tree is for us as humanity an example of eternity.

The two people are a man and a woman. The man and the woman has a inner meaning that the man and the woman stands for the male force and the female force in us and for the union between these forces as man and woman together are one. The meaning in the outer world is that the human kind exist out of two a man or woman.

As last we go on the underside on the right there is a cat and a flower. The cat represents the Animal world. The inner meaning of this is that we as human beings have ancient instincts and behaviors of a wild animal deep hidden in our ancient mind. The meaning in the outer world is the connection between humans and animals as children of one Mother Earth. The flower represents the Plant world. The inner meaning is that in the winter the most plants are invisible in the soil and the seeds and roots are waiting for the light and the force of the sun that increase. The meaning in the outer world is when the plants are grown out of the soil and become full alive of their being. They splendor full of life. And also a connection between humans and plants as also children of one Mother Earth.

Sacred Sites

My own 'sacred grove' and my own 'sacred healing grove' are to my personally sacred sites which I use in my daily ovate work in meditation and visualization.

For more information about these two sacred groves see **the booklet of my assignments of my ovatic grade**, my first assignment **My ovatic gift to everyone – Part 1 Visualisation of a healing ceremony in the forest of healing** on page 5 about my sacred healing grove.

And in my third assignment **Report of my ovatic journey in the second grade of druids** on pages 34 about both of them.

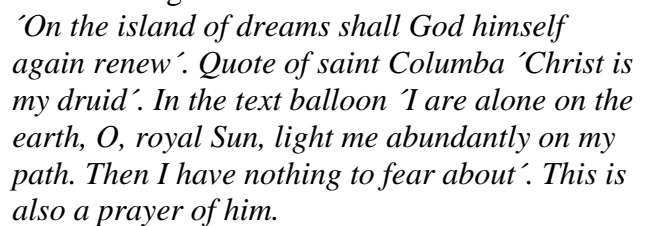
But I used my sacred grove also in my fourth assignment **My Ceremony of Meditation** on page 55 and **My Energy, Sun and Healing ceremony** on page 64. And also I used my sacred healing grove in my fourth assignment **My prayer of the night** on page 49 and **My Energy, Sun and Healing ceremony** on page 64.

And there is another place in my neighbourhood which is a real sacred place and a real power place of strength. It is a chapel dedicated to Mary of Banneux also known as the virgin of the poor. Banneux is a village and a place of pilgrimage in the southeast of province of Liège in Belgium about 50 kilometre from my home town. As a child I have been there once, but I can not remember me hardly a details of it. Maybe one detail that was on a hill. In the region where I live every year there are lot of people they go walking or biking as a pilgrimage to Banneux.

This chapel which I visited often. Each time when I pass it, I go in for some moments of stillness, gratitude and healing for myself, someone or something. Three weeks ago, I went there with my mam to light a novena candle, this is that this candle will burn for 9 days. And sometimes I do light there a candle out of gratitude for my life.

Mary is for me not alone the mother of Jesus of Nazareth and for mankind, but for me she is more than that. I see her more as a represent of the female healing energy or as Mother Earth herself with her flows of healing energy. This place has a true atmosphere and a feeling to me of stillness, gratitude and healing as a place of sacredness and a power place of strength. Maybe that in an early past there once stood an old oak and that it already was a power place of strength of stillness, gratitude and healing. And maybe a crossroad of energy lines in the middle of forest of different kind of trees or oaks. Or a crossroad of 4 directions. One direction to river of the Maas. Other direction up to the hill of the Bunderbos, the forest of Bunde. This is the same forest as where my sacred healing grove is, but then a little bit closer to my home. And the other two directions, one to the little bit swampy grasslands near the village of Bunde and the other to the fields near the village of Geulle. When you meditate on a place such as this, you open your heart and lots of information you get of its past and present. I have some years ago made a drawing of this chapel.







Supplementary gwers 3 Glastonbury.
The drawing and the translated text in it.
*Hurray the light comes again,
once more and once more
round, round, round in ear, eyes
and in your heart through light, light, light
in Avalon you find light and healing
for your heart through light and healing
to let shine in your heart
there is always Avalon.*

Supplementary gwers 4 Avebury and
The Ridgeway.

The drawing and the translated text in it.
*More peace, healing, love and friendship to
 receive and to give with white light.*





Supplementary gwers 5 The Boyne valley.
The drawing and the translated text in the text balloon.
This first day of May, a beautiful view.

Supplementary gwers 6 Ynis Mon/
Mona/Anglesey.
The drawing and the translated text in it.
Awen, awen, awen.





Supplementary gwers 7 The Ockney Islands.
The drawing.

Further I have visit the stone circle Bloemenbeek outside the village of De Lutte.
For more information about the stone circle Bloemenbeek and what I have experienced there see **the booklet of my assignments of my ovatic grade**, my third assignment **Report of my ovatic journey in the second grade of druids** on pages 37 and 38.

And to ended this subject of the Sacred Sites, I have studied about the hunnebeds that are prehistoric dolmen monuments of 5000 years ago in Drenthe one of the northern provinces of the Netherlands. This are sacred sites actually they found the most of these monuments as a ruin of stones. After archaeological research in the beginning of twentieth century by the Dutch archaeologist Albert Egges van Giffen. They found under the stones of ancient and prehistoric times an amount of 52 hunnebeds, but probably there were once between 80 and 100 hunebeds. These are actually a dolmen or grave of the leading people of the Funnel Beaker People who lived here.

These people were so named by archaeologists because the pottery they made had the shape of a funnel. They lived in the northeast Netherlands, northern Germany, Denmark, and southern Sweden. Many of the hunebeds can be found in all these areas. Most lie in the eastern part of Drenthe, in the Hondsrug.

Nowhere else in whole of the country of the Netherlands have so many visible and invisible archaeological discoveries been made, and nowhere else are so many monumental remains preserved in the landscape.

All the 52 hunebeds in Drenthe can be freely visited and are easy to find by following the many walking and cycling paths.

Well, what happened after the last ice age about 150. 000 years ago when ice melted giants of rock remain in layers of loam. And about 5000 years ago our Dutch ancestors they were then hunters and collectors.

After they decided to stay on one place they invented agriculture and cattle breeding.

They lived from seasons to seasons. One season to sowing and one season to reap the harvest. Actually nowadays nothing has changed only time, means and circumstances.

Rituals like the Rite of Trees

Well I have done this Rite of Trees on the same way as I did with all my ovate work a bit by myself on a visualized way.

First I have visualized the Rite and then make a drawing of it.



The drawing and the translated text in it.
The ovate Rite of the Tree.

My prayer of the morning is actually my way of doing the Rite of Trees each day as a prayer for the, O, Mighty Tree.

For more information about my prayer of the morning see **the booklet of my assignments of my ovatic grade**, my fourth assignment **my prayer of the morning** on page 40.

Work with the Ancestors

To start with this important subject. I must say, I am very much fortunate and blessed that I have on both sides the complete genealogy of my father side and of my mother side.

The genealogy of my father line did my own father many year ago a research about the genealogy of our fathers bloodline of the family Vanmontfort. And the genealogy of my mother line did long time ago in the 1970s and 1980s did one or more nephews of my mother a research about the genealogy of our mothers bloodline of the family Claes.

To begin the genealogy of family Vanmontfort. The starting point of this huge research was the forefather of the family **Theodoor Vanmontfort** who was the grandfather of my father. And my starting point will be myself.

Before, I start to explain the genealogy of my family Vanmontfort. I have to tell you some background information about his huge research of our roots.

Well, **Theodoor Vanmontfort** lived in **Geistingen** a village in the Belgian province of Limburg near **the river De Maas**. It is situated in the upper right corner of Belgium. The border of The Netherlands is at two sides. On the right side is the river De Maas the border. And above is at the village called Kessenich also the border of the Netherlands.

Actually, this region has in Dutch two names, one name is **Het Maasland** that means **the land of the Maas**. And the other name is **Grensmaas-vallei** that means **The Valley of the borders of the Maas**. Well, it is a narrow strip of land on both sides of the province of Limburg and all the way down the river De Maas is the border between Belgium and The Netherlands.

See the pictures on the right side and below.

And **Geistingen** is the village where my parents still live and where I was raised up.

Actually, my father find out that the roots went back further in time in history to the beginning of 18th century in the village of Linne in The Netherlands on the other side of the river De Maas in the Dutch province of Limburg near the village of Montfort where probably our ancestors came from.

But he could not found more precise information of the data of birth, marriage and death back further in time the 17th century in. Because the collected information of state and church in the national provincial archive in Maastricht the capital of the Dutch province of Limburg went not further back in time. It was back then that only the institute of the church and Napoleon the conqueror collected this personal information. The only thing what is certain is that The Netherlands and Belgium in that period of time were one large country and the province of Limburg too was one.

See the picture on the right side.



United kingdom of
The Netherlands 1815-1830

After the two countries separated from each other in the year 1830 they called the right part the Dutch province of Limburg and the left part the Belgian province of Limburg.



The Netherlands and the Dutch part of the province of Limburg.



Belgium and the Belgian part of the province of Limburg.



Well, to begin with myself and my sister at **the first line** of the genealogy tree of Vanmontfort. I, **Edwin Vanmontfort**, was born on 09-10-1971 in **Hamont** in the northern kempen of Belgium in the province of Limburg. My sister, **Ingrid Vanmontfort**, was born on 04-11-1972 also in **Hamont**. Both we are the first line of our roots.

Then my parents as **the second line** of roots. My father, **Pieter (Pierre Vanmontfort)**, was born on 17-08-1943 in **Bocholt** in the northern kempen of Belgium in the province of Limburg and my mother, **Jaqueline Claes**, was born on 23-04-1942 in **Hamont** also in the northern kempen of Belgium in the province of Limburg and they married on 31-03-1967 in **Hamont**. My father is a retired school teacher of a secondary school in Maaseik. My mother have worked once in a factory where they make candles. After it she was a housewife and a child-minder.

The third line of roots is my grandfather **Leonardis Vanmontfort** (bompa, how we called in Flemish) was born on 10-03-1902 in **Geistingen** and dead on 30-09-1987 in **Leuven** and my grandmother **Gertrudis Neyens** (bomma, how we called in Flemish) born on 21-04-1909 in **Bocholt** and dead on 15-11-1979 in **Bocholt**.

They had 6 children, 1 girl Alda and 5 boys Hubert, **Pieter (my father)**, Theo, Leon and Jos. Alda my aunt dead when she was 8 years old. The boys my uncles and my daddy fortunately are still alive.

I, personally, know both my grandfather and my grandmother. And I knew that they lived in the village of Lozen in the northern kempen of Belgium in the province of Limburg near Bocholt and the border with The Netherlands. My grandfather was once there a custom officer. The memories about my grandfather are very clear and vivid. That because of when he dead I was 17 years old. He was a silent man who smoked cigars and pipe. And out of the stories of my uncles he was hard and strict. The memories I have about my grandmother are very little and vague.

I was at the time she dead 8 years old.

I remember her as a warmhearted woman and the lovely puddings she made with a skin on and chocolate sprinkles. My grandmother was a housewife.

Now we come at **the fourth line** of roots of the genealogy. At the starting point of my father his huge research the forefather of the family **Theodoor Vanmontfort**. He was a farmer and an innkeeper. He was born on 26-10-1865 in **Geistingen** and dead on 11-10-1941 also in this village in Belgium in the Belgian province of Limburg. And he married with **Gertrudis Silkens** on 14-06-1897 in **Geistingen**. She was born on 28-08-1868 also in **Geistingen** and dead on 28-04-1921 in **Maaseik** in Belgium in the Belgian province of Limburg. They had 8 children, 3 girls Maria, Philomena and Ida en 5 boys Pieter, **Leonardus (my grandfather)**, Lambert, Henri and Jos.

I asked my dad if he knew personally his grandparents. No he did not knew them, because they already were dead before his birth.

I, personally, know from the girls Philomena and Ida. Philomena, they called her aunt Mien, where I often came. Because my dad had a vegetable garden at her house. When my dad went to it, I accompanied him most of the time. Actually, this was an old farm and the ancestors house of the family. As child I slept there a lot of times. And my memory is still very clear about the house and her. The total atmosphere of all the separated rooms the scents of them and her body odour (what is the odour of elderly people), the sounds at night, the food that I ate there. Especially a sort of sugar biscuits, knapkoeken, they called them. Actually, these are a specialty of that region of Belgian Limburg.

Ida, I knew her too, but not so close as aunt Mien. Ida was married with the old baker of Geistingen. And the bakery is still active for 3 generations first from grandfather to his son and then from father to son.

And the third girl Maria I knew that she was married with Peter a son of the family of Graus and they had 3 children two daughters and one son. From my mother I know that they all are still alive. The daughters live still by themselves and are in the ninety and the son is somewhere in eighty and lives in a home for retired priests. In his active life he was a priest on a higher grade in the Catholic Church.

From the boys I, personally, know my grandfather Leonardus and Henri who was retired from the Belgian army. And of the other boys I knew the story about the dead of Pieter. He was poisoned by DDT a chemical agriculture insecticide. Of Lambert, I know nothing. And of Jos, I know that he was a building contractor in nearest little city of Maaseik, but I never met him. Maybe, it is interesting to you to know that the name of that nearest city of Maaseik literally means the oak at the river the Maas.

We go further with **the fifth line** of the roots. **Peter Vanmontfort** was a farmer and was born on 25-03-1826 in the neighbouring town of **Ophoven** and dead on 13-07-1904 in **Geistingen**. He married with **Maria Elisabeth Creemers** on 31-10-1861 in **Kinrooi**. She was born on 10-03-1825 in **Ittervoort** and dead on 09-01-1894 in **Geistingen**. They had 3 children, 3 boys Reinirus Vanmontfort, **Theodoor Vanmontfort** and Henricus Vanmontfort.

About this early generation of my family I do not know anything and I knew no stories of them. They lived for us totally in the mist of time.

Then **the six line** of the roots. **Cornelis Vanmontfort** was a servant on a farmer's field in Maaseik. And a day labourer & farmer in **Geistingen**. He was born on 25-08-1792 in **Stevensweert** and dead on 16-12-1864 in **Geistingen**. This is the first forefather who came

from **Stevensweert** on the other side of the river De Maas. This was in the period of time that the both countries were still one. He married with **Johanna Gerits** on 14-04-1825 in **Ophoven**. She was born on 09-01-1799 in **Ophoven** and dead on 28-06-1845 in **Geistingen**. They had 7 children, 4 boys **Peter Vanmontfort**, Henri Vanmontfort, Gerard Vanmontfort (who dead on early age) and Gerard Vanmontfort and 3 girls Jeanne-Cornelia Vanmontfort, Anna Elisabeth Vanmontfort and Anna Maria Vanmontfort.

How further you go deeper in time the less information you can find about early generations. They lived for us deeper in the mist of time.

The seventh line of the genealogy of Vanmontfort **Henricus Vanmontfort**. He was a day labourer. He was born on 10-12-1757 in **Linne** and he dead on 14-10-1819 in **Stevensweert**. He married with **Cecilia van Loofers** on 11-01-1791 in **Stevensweert**. She was born on 25-03-1756 in **Walvucht** and when and where she dead, there is no information found about. They had 2 children, 1 boy **Cornelis Vanmontfort** and 1 girl Maria Christina Vanmontfort. How further you go deeper in time the less information you can find about early generations. They lived for us much deeper in the mist of time.

Now **the eight line** of the roots **Cornelius Vanmontfort**. About his profession there is no information. He was born on 20-10-1729 in **Linne**. When and where he dead, there is no information found about. He was married with **Christina Puts** on 17-09-1752 in **Linne**. When and where she was born, there is no information found about. She dead on 12-05-1774 in **Linne**. They had 6 children, 2 boys Lambertus Vanmontfort and **Henricus Vanmontfort** and 4 girls Helena Vanmontfort, Helena Vanmontfort, Anna Gertrudis Vanmontfort and Apollonia Vanmontfort. How further you go deeper in time the less information you can find about early generations. They lived for us much deeper and deeper in the mist of time.

Then **the ninth line** of the genealogy **Lambertus Vanmontfort**. About his profession there is no information. He was born on 26-04-1700 in **Linne** and dead on 17-03-1752 in **Linne**. He was married with **Odilia Engelen**, but when and where this happened there is no information found about. She dead on 10-02-1757 in **Linne**. They had 3 children, 2 girls Maria Vanmontfort and Helena Vanmontfort and 1 boy **Cornelius Vanmontfort**. How further you go deeper in time the less information you can find about this early generation. They lived for us much, much deeper and deeper in the mist of time.

Now **the tenth and last line** of the genealogy of the roots of Vanmontfort the forefather of the family **Henricus Vanmontfort**. About his profession there is no information. When and where he was born, there is no information found about. He dead on 22-12-1735 in **Linne**. He was married with **Catharina Broekmeulen**, but when and where that happened there is no information found about. And when and where she was born and dead there is no information found about.

They had 2 children, 1 boy **Lambertus Vanmontfort** and 1 girl Maria Vanmontfort. When you go over the edge of the 18th century the lesser information you can find about this early generation. They lived for us much, much deeper, deeper and deeper in the mist of time.

Because of the full genealogy research of my father it was easy for me to know who were my ancestors on father's bloodline.

The impact on me about working with my ancestors of my father his side is important to me because of the fact that I know now where my masculine roots are.

When you look at the professions of my forefathers on fathers line they where farmers. This is not so strange as you imagine that in the past each village in this whole region at both sides of the river the Maas were self-supported agriculture communities. This agriculture aspect of the region is still a reality of importance.

Now secondly the genealogy of family Claes. The starting point of this research what did one or more nephew(s) of my mother was the first forefather of the family **Pieter Claes**. And my starting point will be my mother.

Before, I start to explain the genealogy of my family Claes. I have to tell you some background information about his huge research of our roots.

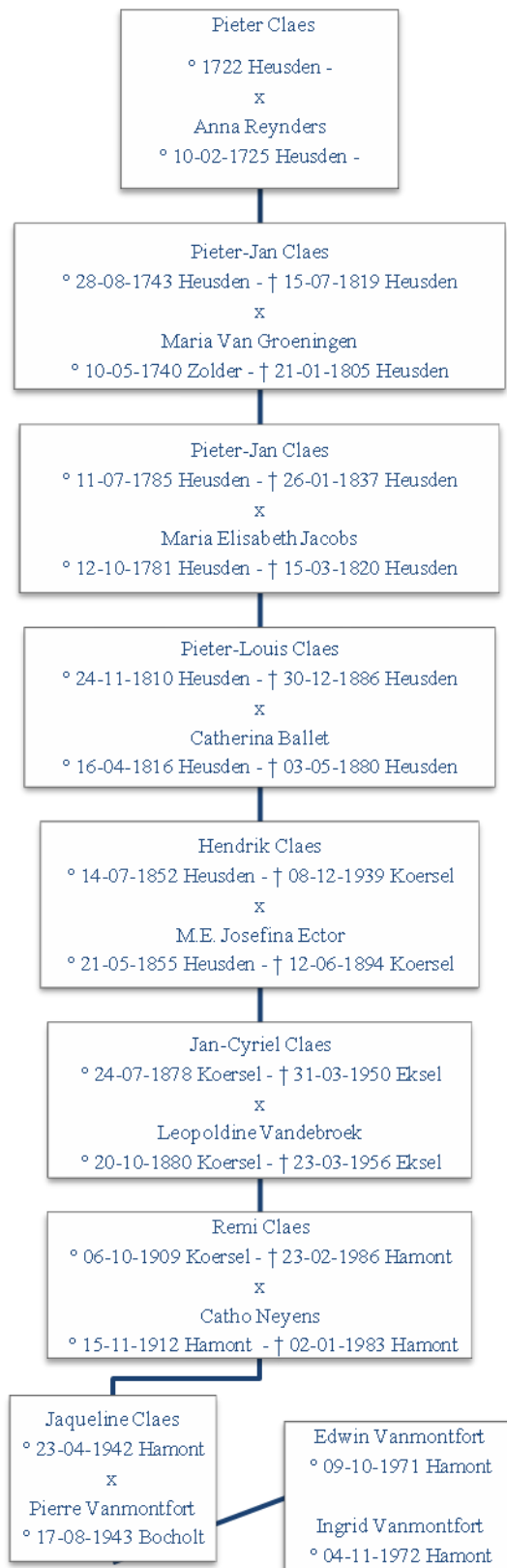
Well, **Pieter Claes** was born in the year 1722 in **Heusden** a village in the Belgian province of Limburg 15 kilometre northwest of the province capital Hasselt. It is situated in the middle left corner of the province. Actually, this region has the Dutch name **de Kempen**.
See the pictures below.



The darkest part in this picture is the Belgian province of Limburg

The darkest part in this picture is the village of Heusden





Well, the genealogy tree of Claes begins with my mother, **Jaqueline Claes**, was born on 23-04-1942 in **Hamont** in the northern kempen of Belgium in the province of Limburg. She married on 31-03-1967 in **Hamont** with my father **Pieter (Pierre) Vanmontfort**, was born on 17-08-1943 in **Bocholt** also in the northern kempen of Belgium in the province of Limburg. He is a retired school teacher of a secondary school in Maaseik. My mother have worked once in a factory where they make candles. After it she was a housewife and a child-minder. They had 2 children my sister **Ingrid Vanmontfort**, born on 04-11-1972 also in **Hamont** and myself, **Edwin Vanmontfort**, born on 09-10-1971 also in **Hamont**

Then my grandparents the parents of my mother as **the second line** of roots. My grandfather **Remi Claes** (opa, how we called in Dutch) was born on 06-10-1909 in **Koersel** a village near **Heusden** and he dead on 23-02-1986 in **Hamont**. And he married with my grandmother **Catho Neyens** (oma, how we called in Dutch) on 29-09-1934 in **Hamont**. She was born on 15-11-1912 in **Hamont** and dead on 02-01-1983 in **Hamont**.

They had 14 children, 6 girls Gertrude, Leopoldine, **Jacqueline (my mother)**, Cecilia, Julianne and Bertha and 8 boys Jozef, Cyriel, Pierre, Willem, Albert, Charel, Jan and Theophiel.

From the aunts only my aunt Gertrude dead in 1974 when she was 40 years old. I did not know her, back then I was almost 3 years because she dead one day before my third birthday. As a boy and actually my whole life till some year ago I thought that she was an aunt of my mother, her sisters and her brothers. Because some years ago the youngest boy Theophiel, my uncle Theophiel made a book of pictures of the family Remi Claes and Catho Neyens. And because of this book I actually saw that she was the oldest sister of them. She dead tragically in a car accident. Well, what was the case. She went as young girl in a convent to became and be a nun. After a real time as a nun, she meet the gardener and felt in love with him. She resigned of the convent and they got married.

Not long after it, she got involved at a car crash and dead. My mother, my aunts and uncles told a lot about her and her life in my childhood, but I had never linked it that she was the oldest sister of my mother, for my aunt Gertrude. And still, they talk about her and her life. The memories of her will never fade away and printed in the family heart and soul.

From the uncles Jozef, Cyriel, Pierre, Willem, Albert dead and the uncles Charel, Jan and Theophiel they fortunately are still alive.

Chronological first dead the twin Willem and Albert both 1 year old during the first year of World War II. Willem dead in January and Albert dead April.

When I was 15 year old my uncle Cyriel dead of cancer at the age of 48. And a year later my uncle Pierre (they called him Pier) dead also of cancer at the same age of 48. The only thing I know is that they both worked with toxic substances at the Philips factory in Eindhoven in the Netherlands.

My uncle Jozef (they called him Jef) dead in 2003 at the age of 68 year after years of heavy rheumatism.

Now I go further with my grandfather and my grandmother who I personally both know.

They lived in the groenstraat 31 (greenstreet in English) **Hamont** in the northern kempen of Belgium in the province of Limburg. My grandfather was a retired miner and he had a heavy form of Coalworker's pneumoconiosis also known as miner's lung, black lung or anthracosis. This disease is caused by the inhalation of dust carbon in the mine where he worked. He dead at the age of 77. My grandmother was a housewife and mother of 14 children. She had also heavy rheumatism such as her oldest son. She dead at the age of 72.

They were very nice and simple people, we went there every Sunday to visit them. As how I now remembered it, it was there always pleasant and crowded with a lot of uncles, aunts, nephews and nieces. We entered it always from backdoor never we came through the frontdoor. First you must open a portal what gives you access to the part of the garden with concrete pavement and fences. Here stood a bench and walnut-tree. To enter the house you went through a porch then you could go to an old stall or to the little kitchen where it was always very hot, because they cooked on a wood stove. Further, they had a separate room where they stocked the food for preservation, nowadays we use a refrigerator. And they had 3 living rooms, one living room to live in and where the TV was. The other living rooms one was used as a room to rest and the other room was not really used for living purpose it was more a room where they collected all the things what was precious for them such a holy crosses, statues of Jesus and the holy Mary in glass case. And lots of other precious and valuable things. For me it looked as a kind of museum. And upstairs there maybe 3 floors of bedrooms the only thing I remember about these bedrooms was the steep stairway, the odour of eau de cologne and the cold.

And the many times I stayed at my grandparents for a night or so, I remember me very clear how pleasant these stayed where there. The atmosphere of the rooms, house and the surroundings. The most I remember me was that there always were movies of war such as North and South or about the second world war and a lot of western on the TV. About watching these westerns where the native American people always be the hounding ones and the Afro-American people always be slaves of the white people. I have developed more sympathy and love for these people. And in general for all the native people. They are after all our very first ancestors.

The last thing I want to tell is about the backyard. In the concrete garden fence was also a portal to the backyard. In front of it to the right one or two walnut-trees and to the left a roofed dark stay for the rabbits and a day and night coop for the chickens. The middle part of

the backyard was a large vegetable garden and at the back of it there was a meadow. In the summertime there was high grass where we happily played with my nephews and nieces. After that my grandparents' visits each Sunday stopped and my childhood was past. Now we come at **the third line** of roots of the Claes genealogy. **Jan-Cyriel Claes** the grandfather of my mother. He was a farmer. He was born on 24-07-1878 in **Koersel** and died 31-03-1950 in **Eksel** a village 20 kilometres of Koersel. And he married with **Leopoldine Vandebroek** on 26-11-1904. She was born on 20-10-1880 also in **Koersel** and died on 23-03-1956 **Eksel**. They had 13 children, 6 girls Maria, Bertha, Hortensia, Stefanie, Juliette and Sylvie and 7 boys Jozef, Karel, **Remi (my grandfather)**, Antonie, Albert, Jules and René.

I asked my mother if she knew personally her grandparents. Yes, she did know both. And she knew of her mother's side also her grandmother who lived in that place.

I, personally, know only my grandfather Remi.

We go further with **the fourth line** of the roots. **Hendrik Claes** was a farmer and was born on 14-07-1852 in **Heusden** and died on 08-12-1939 in **Koersel**. He married with **M.E. Josefina Ector** on 23-10-1876 in **Koersel**. She was born on 21-05-1855 also in **Heusden** and died on 12-06-1894 also in **Koersel**. They had 11 children, 3 girls Selesante, Antonia and Amelie and 8 boys **Jan-Cyriel**, Gerard, Frans, Leonard, Alfons, Stefanus, Leopold and Remi. About this early generation of my family I do not know anything and I knew no stories of them either. They lived for us totally in the mist of time.

Then, we go further with **the fifth line** of the roots. **Pieter-Louis Claes**, who was a farmer and was born on 24-11-1810 in **Heusden** and died on 30-12-1886 in **Heusden**. He married with **Catherina Ballet** on 16-05-1837 in **Heusden**. She was born on 16-04-1816 in **Heusden** and died on 03-05-1880 in **Heusden**. They had 9 children, 3 girls Maria-Josephina, Maria-Elisabeth and Maria-Clementina and 6 boys Pieter-Jan, Leonard, Frans, **Hendrik**, Felix and Maximiliaan.

About this early generation of my family I do not know anything and I knew no stories of them either. They lived for us totally in the mist of time.

Now **the sixth line** of the roots. **Pieter-Jan Claes** was a farmer. He was born on 11-07-1785 in **Heusden** and died on 26-01-1837 in **Heusden**. He was married with **Maria Elisabeth Jacobs** on 10-07-1807 in **Heusden**. She was born on 12-10-1781 in **Heusden** and died on 15-03-1820 in **Heusden**. They had 6 children, 3 boys Pieter-Hendrik, Pieter-Hendrik (probably that the first one of the boys died early) and **Pieter-Louis** and 3 girls Theresia, Maria-Elisabeth, Catharina-Josepha.

How further you go deeper in time the less information you can find about early generations. They lived for us deeper in the mist of time.

The seventh line of the genealogy of Claes **Pieter-Jan Claes**. About his profession there is no information. He was born on 28-08-1743 in **Heusden** and he died on 15-07-1819 in **Heusden**. He married with **Maria Van Groeningen** on 19-02-1770 in **Heusden**. She was born on 10-05-1740 in **Zolder** and she died on 21-01-1805 in **Heusden**.

They had 1 child, 1 boy **Pieter-Jan**.

How further you go deeper in time the less information you can find about early generations. They lived for us much deeper in the mist of time.

Now **the eight line and last line** of the genealogy of the roots of Claes the forefather of the family **Pieter Claes**. About his profession there is no information. He was born on 1722 in **Heusden**. When and where he dead, there is no information found about. He was married with **Anna Reynders** on 05-02-1743 in **Heusden**. She was born on 10-02-1725 in **Heusden**. When and where she dead, there is no information found about. They had 1 child, 1 boy **Pieter-Jan**.

How much further you go deeper in time the less information you can find about early generations. They lived for us much deeper and deeper in the mist of time.

Because of the full genealogy research of the nephew(s) of my mother it was easy for me to know who were my ancestors on mother's bloodline.

The impact on me about working with my ancestors of my mother here side is important to me because of the fact that I know now where my feminine roots are.

When you look at the professions of my forefathers on mothers line they where too farmers. This aspect of my mother her roots I have not realized till now. I was not really aware that this research of the nephew(s) of my mother was so work out in detail.

The impact on me about working with my ancestors of both sides is important to me because of the fact that I know now where my both roots are. And I was very much surprised that from both sides I have farmers roots.

For me, each time when I see or hear a tractor or another agricultural vehicle my first reflex is to look at it. And each time when there is some kind of activity on the fields nearby my home, always there is something triggering in myself that I have to look and to know what they are doing there on the fields.

Or is it ploughing, harrowing, sowing or harvesting I want to know it and to look at it.

The digital books on my website www.vredeswens.nl carry all my three names of myself, Edwin, Leo and Cato. Edwin is my given name, Leo is the name of my grandfather on father his side and Cato is the name of my grandmother on mother her side. Because of this my ancestors live further in me and through me. And they live further in time because of my digital books.

To close this huge subject I want to tell you that this ancestral part is one side of my personality but on the other side life experiences, education, upbringing by my own parents, friends and to come in touch with different traditions of spiritualities of eastern, western or other worldly parts of Mother Earth has formed also my whole being of personality.

What about reincarnation you should ask? Well, I am not a disbeliever of it concept, but how it precisely works I do not really know. For me, goes life of our own soul the deepest part of ourselves further at death.

Books I read

This are the books I read as part of the study of the ovatic grade.

The book **Spell of senses by David Abram.**

It was a very beautiful one. On one side of the book he tells the reader how the western philosophers sees the reality and on the other side he tells us how the primitive societies look to the world. The western philosophical approach of the world is mostly one of separation of the rest almost against all forms of living beings. And the primitive approach of the reality is one of connection to the rest of living beings. Where life and beings are one in the jigsaw of life and each piece has the same privilege to live, not only the human one!

The part of the book with the stories of the primitive people was huge interesting about the look of the world. It was for me if I looked into my own life and my own perception to the world. The only thing I was missing was that theory of using all the 5 senses. When you use all our 5 senses the sixth sense comes alive without coming in trance. Or I read perhaps over it!

The book **Glastonbury Avalon Of The Heart by Dion Fortune.** It's a wonderful book that take you away from your own living place to the Glastonbury area. In the same way as the supplementary gwers does.

Well, the writer take you really to Glastonbury, you are in Glastonbury!

Well, truly in the old Glastonbury.

She Dion Fortune has published the book for the first time in 1930!

And its written in old English.

And she takes you to the mysteries of that wetland and sea about Avalon, Merlin, Joseph of Arimathea, the cup of life, English Jerusalem, early Christianity etc.

The book **Quest of Merlin by Nikolai Tolstoy.**

The writer makes a quest to find the true Merlin through history and mythology .

Well there are two Merlins or more. He has find out a more universal Merlin who is connected with centre places (Axis mundi) like Stonehenge such as the trees of life like the Yggdrasil tree in the Norwegian mythology.

Honestly it was a boring and long-winded book and when I knew the main thread of it

I closed the book.

After reading all these books in English I have been almost fall in love with this beautiful language. When you read something in English it creates a lovely and wonderful atmosphere.

To complete my readings, I have read a Dutch book too, no I mean actually a English book translating in Dutch. The book called **The Secret Life Of Trees How They Live And Why They Matter by Colin Tudge**. I must say this book is very much close to the trees information of the gwersu of the ovatic grade. If you would like to know all about trees you have certainly to read this book.

The writer's approach is very unique. He writes the book as zoologist and takes all life into the book from zoology, biology, philosophy, geogony, geography and many more discipline of science to tell the true stories of trees. Also the secrets seen and unseen of these life given organisms to all other life on earth. He tells also interesting details through the big story of trees, mostly the things not known by yourself.

This book had complete my ovatic tree study and knowledge, I think.

Nwyfre

The subject of Nwyfre is for me an every day returning reality, where I start my day with and where I end my day with. And during the day it past several times my consciousness.

To start with in the morning with my prayer of the morning, see **the booklet of my assignments of my ovatic grade**, my fourth assignment, on page 40. In this prayer, I let go a green and yellow energy of Mother Earth through my body and the seven chakra centers (root, sacral, solar plexus, heart, throat, third-eye and crown) and then I let go a white and yellow energy of Father Cosmos from my crown chakra backwards over my whole body till my toes.

Then during the day I do twice my meditation ceremony and I use each time the green and yellow energy of Mother Earth and the white and yellow energy of Father Cosmos. See **the booklet of my assignments of my ovatic grade**, my fourth assignment, on page 54.

In between the two moments of meditations I do my Energy, Sun and Healing ceremony, where I use the same coloured life energies of earthly Mother and cosmic Father. See **the booklet of my assignments of my ovatic grade**, my fourth assignment, on page 63.

At the end of the day I do my prayer of the night, where I use again the same green and yellow Motherly energy and white and yellow Fatherly energy. See **the booklet of my assignments of my ovatic grade**, my fourth assignment, on page 49.

I want to place in the spotlight the pentagram position and the flowing of Nwyfre through my chakras and my body which I do several times during the day in ceremony, mediation and prayer. Or when the situation or urgency asked for. For me is the pentagram position and the flowing of Nwyfre an ideal form of working with the life energy. More and more I feel this kind of energy truly through my body. In the past, I had more the feeling that I had to visualize that energy that went through my pentagram, each separate chakra and my body. Now I visualize, I imagine, it less and less. But I experience it as an increasing and more and more pure form of energy putting in myself. And I can more and more feel the true position of each chakra.

This is a translated poem and 2 drawings of it by myself about a pentagram and is called **Now the grass is higher again**

*Now the grass is higher again.
And behind the trees, the field of grain and corn are more ripe.
The butterflies are joyful and free fluttering around and
the flowers of camomile, in that way so beautiful,
opposed to the green side of a little hill
and in this way so most aromatic lavender.*

*The longest day already past,
this is the period of the year of summer.*

*The long daylight is still tangible in our body and
for our eyes in sight more lighter.*

Now it is the time of the year that life is on it fullest and most beautiful.

This reminds me on another moment of it fullest and most beautiful.

When this year was a few days old.

There was the birth of your Tuur, the third child of your family.

*Coming out of your womb mother Ilse,
carrying and laid in his little bed through father Jeroom
and received in the arms of his little brothers Jesse and and Kobe,
Tuur is the fifth point of the pentagram star.*

*The pentagram is already for centuries a sacred symbol to expres the human itself
as part of the cosmos no more and no less as another orb
because all and everbody are equal and unique just as the five-point star.*

*Tuur, you as fifth leg of the star,
you are the member of the family who makes the star complete.*

*One each point, whatever side,
each point even though it turns to the left or the right
or the right to the left always is someone of you a point of the star
as part of the complete five-star.*

Like that is everyone on themselves also a pentagram.

*When you look properly to a pentagram star and
knows that it is a symbol that stands for a human being.*

*Than you see the upper point as the head in the Father Cosmos
and the left and the right point are our arms and hands in the world,
Yes, than you should not be surprised that the two lower points
are our legs and feet on and in Mother Earth,
where each being is a child of.*

*When you lay each night in your bed,
close your eyes and visualize that you are a pentagram,
you feel and you think you are.*

*Than, you imagine that there is a white yellow light coming through your crown
to your arms, hands and fingers and to the center of your heart.
You feel strength, energy and healing.*

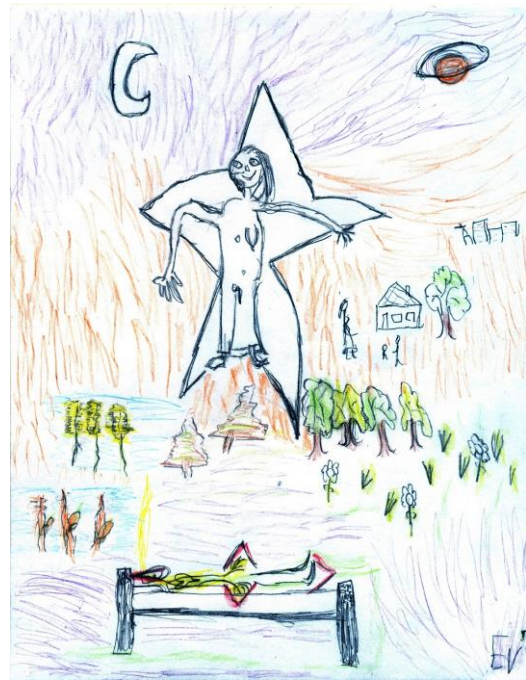
*Now, you imagine that there is another light green yellow goes from your soles
and slowly crawls upwards along your legs and
also unite in the center of your heart.
You feel strength, energy and healing.*

Now you are fulfilled and pure of this strength, energy and healing.

*Right away, now your eyes become heavier and heavier
and you fall peacefully in sleep
and tomorrow you get up healthy and well*

as a blessed human being of strength, energy and healing.

July 2011
Edwin Vanmontfort



In my study of tantra, the ancient Indian Vedic teachings of spiritual love, where I will tell you more about further in this **Back to the ovatic forest Ovate review**. For now, I want to tell you that I have explored the kundalini energy which is also a part of tantra. And this give me a larger and much deeper concept, idea and reality of life energy then Nwyfre gives. It is a totally other system of dealing with a life energy, what actually kundalini is, a life energy. Well, kundalini is a large system of awakening of the sleeping dormant potential force in our human body. The kundalini energy is situated at the root of the spiral column. And symbolic seen as a coiled and sleeping snake.

Kundalini are teachings of awakening and working with the life energy through the 7 chakras at the deepest and purest level. Each chakra stand for some quality and physical and psychological part of our body. The deep awakening, knowledge and working with the Kundalini energy can only taught by a yogic guru through a different kind of vedic yogic techniques. Comparing to the gwersu ovate teachings of Nwyfre and chakras as life energy is a more simplistic and shallow view of it. For me personally, is the kundalini concept as life energy too sophisticated and not efficient for my spiritual being. But recently I received another view, a different light on kundalini because I participate with an online symposium of kundalini awakening. Here I learned that there are more ways to handle with the kundalini energy, not alone the advanced way with gurus, diets and heavy dangerous ways of awakenings. I was surprised to hear that there are also simple approaches and techniques for awake and work with the kundalini given by tantric teachers. When you work with the Mother Earth healing energy, the healing energies of going up through your body and the Father Cosmos healing energy, the healing energies of going down through your body, you are always be grounded by your own breathing of in and out that gives a safe foundation for the awakening of your personal kundalini. And I was more surprised by myself that I realised that I worked already for years now everyday with the kundalini energy in my pentagram exercise. The pentagram is the symbol of human on earth receiving from beneath with your feet and

legs the yellow green healing energies of Mother Earth and receiving from above with your head the white yellow healing energies of Father Cosmos. And in the center your left and right arms and hands to act with your heart to everyone.

A time ago, on the Sunday mornings, I did a new exercise to open my chakras more for the universal life energy through the sounds of the sacred native American flutes played by the Dutch musician of sacred native American flutes Michael Telepary.

I use his cd Chakra Balance for my exercise. He plays on this cd 9 tracks. Each track is corresponding with one of the 7 chakras, Grandmother Earth and Father Sky.

This classification of 7 chakras, Grandmother Earth and Father Sky is comparing with my own way of working and honouring of the life energy coming out of Mother Earth as a green yellow stream of energy through my feet and legs to my root chakra and to the other chakras as my sacral chakra, my solar plexus, my heart chakra, my throat chakra, my third eye chakra and my crown chakra. From my crown chakra a white yellow stream of energy of Father Sky goes backwards over the entirely body back in the Motherly Earth. And when this is done, the connection is again full between the Mother energy and the Father energy. This cd of the sacred native American flutes and the exercise with the 7 chakras, Motherly Earth and Fatherly sky was again for me a beautiful God's gift.

Because that I see myself as an universal druid, I named these energies by the original names Prana from India, Ki from Japan and Nwyfre from our Celtic countries. Three words to label the same life energy as an universal life energy what is in essence the divine light of energy.

Healing

Well, healing is for me a daily reality, practice and experience. Actually, healing is for me closely interconnected and entwined with the other ovatic subjects as **Sacred sites** and **Nwyfre**. See above for these subjects in this **Back to the ovatic forest - Ovate Review 1**. In my own sacred grove and my own sacred healing grove I work a lot with healing as Nwyfre. But Nwyfre is the word we as Celtic inspired western people use for universal energy of life. In India they use the word Prana and in Japan they use the word Ki to subscribe this concept of universal energy of life. As an universal druid I work a lot with healing as a universal energy of life.

In this review I have told you already at the subject **Nwyfre** that I was doing an exercise in deepening my awareness of feeling the place of the centres of energy, the Chakras. And yes, after same period of time I worked with it. Now it is developed and increased in a positive way of the real presents of all the 7 chakra positions in myself.

In gwers 18, I got an eye opener about universal life energy and sexual energy. Well, they put life energy and sexual energy on one level of existence as one universal energy of life and not two separated forms of energy as I thought personally. They have the same source, connection and unity as a god and a goddess, as the yin and yang symbol. When I look to sexual energy out of this perspective, I had to say for myself that my way of seeing to my own sexuality is changed and that I have more understanding that sexuality is one of our natures as humans.

And not as a lusty and unhuman thing where you can not talk about or even to feel it or experience sexual energy. I have to say my studying of tantra helps me a lot to look on a different way to sexuality and to look on a more open and profound way to sexuality as a natural, divine, spiritual process of awakening, healing and to become a more human one with my male and female energy integrated as one.

I learn every day and make everyday a little progress to more pureness and oneness with the universal sexual life energy.

And since I study and work daily with the tantric handles and techniques of the online Tantra courses taught by tantrika Shashi Solluna. She is also a facilitator in the arts of Taoist Sexual Arts where I have experienced and practiced the Chinese equivalent of the universal energy of life called Chi. Actually, she combines these two ancient powerful techniques to work with the sexual and energetic orgasm force in ourselves as an universal sexual energy of life. And since I work with the Chi energy in my whole body this energy and the chakras are now as a true present in me for the full 100 %, as a real stream, as a river as an orgasmic energetic flow of healing through and in my body of universal healing energy of life. And because of this sexuality is the healing gift of Love for yourself and everyone as a keeper of the divine light in you, in me and in everybody.

Now, I go to tell you one example of a tantric ceremony how I do my daily tantric work with the tantric handles and techniques, I already have learned. Actually, I make an unique tantric ceremony by and for myself with elements of my own spirituality.

Now starts the ceremony.

Namaste,
with a smile of respect and love,
one deep bow to the divine light in you,
one deep bow to the divine light in me,
one deep bow to the divine light in everyone.

May I thank the divine energy of love, where every little thing comes into existence,
that I received as the black Buddha who guides me several years ago deep inside myself to
find my inner strength where I meet the Shakti and the Shiva deep in myself.
Where the energy Shakti meets the consciousness Shiva, that the woman and man become one
inside and outside of myself as yin / yang may be.
And may I offer this energy and this consciousness in myself to the higher sacred energy and
consciousness of myself.

And, may I thank 7 tantric sacred things in this ceremony, that the space is sacred in this
ceremony, that the breathing is sacred in this ceremony, that the 5 senses are sacred in this
ceremony, that the worshipping is sacred in this ceremony, that the transfiguration is sacred in
this ceremony, that drop the goal is sacred in this ceremony and that the tantric flow is sacred
in this ceremony.

Then, I use 3 different techniques to arouse myself the first technique is by breath only or the
second technique is to visualise that the life force energy is taking directly out of Mother
Earth herself or third technique is to visualise a transfiguration that I am both masculine and
feminine that I give with the sacred giving breasts of a woman and that I receive with the
sacred receiving lingam of a man, normally it is the opposite that the woman receives and the
man gives. These are my 3 ways to arouse myself to connect with my deepest sacred pure and
vivid form of sexuality in myself.

Now, I arouse the energetic orgasm in myself. I visualize this energetic orgasm as a ball of
Chi energy under in my spine column at my root chakra. By shaking myself from the inside
and invoke with my voice Shakti and Shiva, it goes along upwards till it reached my crown
chakra and now I bring all of my awareness to the top of my head.
Actually, the energy the Shakti, the feminine energy goes from the root chakra to the Shiva,
the consciousness, the masculine consciousness at the crown chakra. This upwards Chi ball of
energetic orgasm feels as a warm feeling of energy inside of you.

When the ball of Chi arrives at the crown chakra, it goes further downwards back as energetic
orgasm as a flow, as a stream, filling up each 7 chakras separately with this orgasmic energy
all over you.

I feel circles of the energetic orgasm around my crown chakra,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
Then I overflow to wider circles of the energetic orgasm I feel around myself
with the surroundings of trees and meadows,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my third eye chakra,

shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my throat chakra,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my heart chakra,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my solar plexus chakra,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my sacral chakra,
shortly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my root chakra,
shortly turning, slowly turning
and fill it up with all the orgasmic energy in myself.

Now, I take same moments to feel and enjoy it deeply.

I arouse for the second time the energetic orgasm in myself. I visualize this orgasm energy as a ball of Chi under in my spine column at my root chakra. By shaking myself from the inside and invoke with my voice Shakti and Shiva, it goes along upwards from energy the Shakti, the feminine energy till it reached again my crown chakra the Shiva, consciousness, the masculine consciousness and now I bring again all of my awareness to the top of my head.

When the ball of Chi arrives at the crown chakra, it goes further back downwards as energetic orgasm as a flow, as a stream, filling up each 7 chakras separately with this orgasmic energy all over you.

I feel circles of the energetic orgasm around my crown chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
Then I overflow to wider circles of the energetic orgasm I feel around myself
with the surroundings of trees and meadows,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my third eye chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my throat chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my heart chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my solar plexus chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.
I feel circles of the energetic orgasm around my sacral chakra,

a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with this orgasmic energy.

I feel circles of the energetic orgasm around my root chakra,
a little bit longer turning, longer turning, slowly turning, slowly turning
and fill it up with all this orgasmic energy in myself.

Now, I take same moments to feel and enjoy it deeply.

For the third and last time, I arouse the energetic orgasm in myself. I visualize the orgasm energy in a ball of Chi under in my spine column at my root chakra. By shaking myself from the inside and invoke with my voice Shakti and Shiva, it goes along upwards from energy the Shakti, the feminine energy till it reached for the last time my crown chakra the Shiva, consciousness, the masculine consciousness. And now again I bring all of my awareness to the top of my head.

I feel circles of the energetic orgasm around my crown chakra,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy
and fill it up with this orgasmic energy.

Then I overflow to wider circles of the energetic orgasm I feel around myself
with the surroundings of trees and meadows,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy
and fill it up with this orgasmic energy.

Now I go back feeling circles of the energetic orgasm around my crown chakra,
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy.

The energetic orgasm around my crown chakra flows over to my third eye chakra,
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as you I feel and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my third eye chakra to my crown chakra. Here, it goes downwards back in a circles to my third eye chakra.

The energetic orgasm around my third eye chakra flows over to my throat chakra,
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my throat chakra and my third eye chakra to my crown chakra. Here, it goes downwards back in circles to my throat chakra.

The energetic orgasm around my throat chakra flows over to my heart chakra
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as you I and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my heart chakra, my throat chakra and my third eye chakra to my crown chakra. Here, it goes downwards back in circles to my heart chakra.

The energetic orgasm around my heart chakra flows over to my solar plexus chakra
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my solar plexus chakra, my heart chakra, my throat chakra and my third eye chakra to my crown chakra. Here, it goes downwards back in circles to my solar plexus chakra.

The energetic orgasm around my solar plexus chakra flows over to my sacral chakra
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my sacral chakra, my solar plexus chakra, my heart chakra, my throat chakra and my third eye chakra to my crown chakra. Here, it goes downwards back in circles to my sacral chakra.

The energetic orgasm around my sacral chakra flows over to my root chakra
fill it up with orgasmic energy,
longer turning, longer turning, longer turning,
slowly turning, slowly turning, slowly turning
as long as I feel and enjoy.

It goes upwards back in circles with the flow of orgasmic energy of my root chakra, my sacral chakra, my solar plexus chakra, my heart chakra, my throat chakra and my third eye chakra to my crown chakra. Here, it goes downwards back in circles to my root chakra.

The energetic orgasm around my root chakra
goes as a big stream, as a huge river of orgasmic energetic flow of healing orgasm
all over your body to give nutriment and healing to yourself
to end up in circles, in smaller circles
and much smaller circles in the center of your heart.

This powerful full body energetic orgasm goes not lost. The green yellow stream of energy, the life energy, that is coming out of Mother Earth goes through my feet, my legs to my groin, my lingam, my testicles and to my anus backwards to each filled chakras full with energetic orgasm and each chakra connected with the green yellow stream of life energy and then mixed with the white yellow stream of energy, the life energy, that is coming down from Father Sky that enters my crown chakra backwards over my whole body. Here derives strength, energy and healing singularly and plurally ones, twice, in tenfold, hundredfold, thousandfold till uncountable.

Now is the most sacred connection between Mother Earth and Father Sky or Cosmos again whole and full.

At last, the earthly, the heavenly and the energetic orgasm energies will mixed and multiplied ones, twice, in tenfold, hundredfold, thousandfold and trillionfold till uncountable in strength, energy and healing.

Namaste,
with a smile of gratitude,
one deep bow to the divine light in you,
one deep bow to the divine light in me,
one deep bow to the divine light in everyone.

Now is the ceremony closed.

Honestly, this tantric ceremony is not meant to be as a static or unchangeable thing. No, it is more to be used as a flexible and vivid guidance to experienced and to learn more and more of the energetic orgasm on its own.

Each energetic orgasm is not the same, each time and each one is different in its kind.

The healing powers of each energetic orgasm is also each time different. Actually, an energetic orgasm does what it must do in your body. Not more, not less.

And also you learn more and more to listen to the signals of your own body, what it needs right on as healing on this moment.

Trough tantra, I have the opportunity to go deeper and deeper in myself, where I probably find a lot more to heal in myself and get maybe there a divine key for unlock and unravel the mysteries of healing and sexuality not alone for myself, but also for others and for everyone, who are also searching and longing to find answers in her or himself about our own human sexuality and healing.

Tantra / Sexuality

Tantra and sexuality are in essence one. Because there is strong connection with each other, tantra and sexuality can not live separately of each other. Tantra can not exist without sexuality, sexuality is always a part of Tantra. Sexuality is the vehicle in tantra of using our own sexual orgasmic energy to experience life at it fullest for healing, creativity and union with all in life. Tantra is a spirituality that is non-dualistic that means that everything in life is embraced in it fullest such as man and woman, energy and consciousness, earth and cosmos, day and night, the sun and the moon and spirituality and sexuality, ect.

First I will tell you about Tantra and then secondly about my sexuality.

To start with Tantra.

Well, in **the booklet of my assignments of my ovatic grade**, my third assignment **Report of my ovatic journey in the second grade of druids** on last part on pages 35 I give tantra a second chance to crawl myself into the books to study Tantra out of a wider perspective. Including out of a Buddhist corner of a Tibetan lama, out of a Hinduism corner on the kundalini Tantra way of an Indian Swami, out of a Yoga corner of a reputed Belgian Yoga teacher, out of an art historian corner of a feminine American professor and out of an energetic art of healing corner of a feminine Canadian shaman.

And I asked myself if I can give a definitive statement if Tantra can or can not be contribute as a solution of my intimacy? Yes, tantra contribute a great part in my solution of my intimacy. I think for 95 % that tantra help me. But for the other 5 % Tantra can not give me a proper solution. Later when I tell you about my sexuality, I tell you more about it.

Yes, the reading of these books give me a wider perspective of what tantra is in it large. But the greatest shift came when I started the online Tantra courses taught by tantrika Shashi Solluna and my daily tantric practice with the tantric handles and techniques.

Well, my daily tantric practice is now a wide branch of handles and techniques that involves several forms of Tantric or Qigong meditation, Heart Qigong of Minke de Vos, Sexual Vitality Qigong and lots of other healing Tao and Qigong teachings of Michael Winn and several forms of breathwork, transfiguration, energetic orgasmic work with chakras and lots of more tantric handles and techniques to choose about always to do where my heart is longing for.

For me because of my disability are the tantra and qigong practices very useful and handleable because of the amount of visualisation in it. Thanks god and goddess of life for this beautiful gift from heaven and earth.

This all is possible because of the digital online audio and video recorded education age where we live in. And tantric and qigong teachers and facilitators are jumping on this digital education train to spread their tantric or qigong knowledge, techniques, Love and wisdom through for instance www.LiveTantra.com a tantric online platform and online global community who creates facilities such as a tantric online channel for videos, masterclasses, live events, online symposia and www.LiveTantraAcademy.com for online tantric courses.

Recently, I have found other online Tantra and Qigong courses of other tantra and qigong teachers and facilitators such as Deva Presence and Paal Christian Buntz for tantric courses for men. Aida Lucie and Solar Bodhidharma of Tantric Life Academy for the courses The art

of tantric massage and Sacred Sex. Suriya Nitschke for the course Sacred yoni massage and Tantra Essence courses and audio meditations of Ma Ananda Sarita, tantra master and mystic. She was personally educated by Osho and received a direct transmission from Osho. She is the mother of all tantra essence teachings of this contemporary age.

And I have found happily the healing Tao and Qigong teachings of Michel Winn: Sexual vitality Qigong, Medical & Spiritual Qigong Fundamentals 1 & 2, Qi Breathing & Bone Rooting Medical & Spiritual Qigong Fundamentals 3 & 4, Fusion of Five Elements 1 & 2 & 3 at www.healingtaousa.com and several audio Qigong meditations of Marissa Cranfill at www.yoqi.com.

All these new tantra and qigong online courses, meditations and new tantra and qigong teachers and facilitators brings me to a higher and deeper level of consciousness and awareness in my own path through Tantra.

This all is given to me, to the world, to everyone who seeks tantra knowledge, techniques, Love and wisdom, thousand and thousand times, God and Goddess of life, blessings and heartfully thanks.

Now, secondly my sexuality. Sexuality is for me ambivalent, because of the fact I am longing for it for enjoying and relaxation. But it is very difficult for me on one hand because as child I received no proper sexual education not as part of upbringing of my parents. But I can not blame them, because they also had no education on sexual matters and even at school I can a little bit remember of serious sexual education. I have learned it by myself. And on the other hand it is very difficult for me to speak about sexuality in general. It was not a conversation subject with friends. Yes, God and Goddess thanks, I talk about it on a very freely way with one female friend Frederique.

And since Tantra came in my life it is easier for me to admit that I long for sex and intimacy and to talk more about it in a free way. And Tantra gives me a new starting point, a wider view, more spiritual perspective on sex and life.

But still there is 5% that Tantra can not help me. That is because of my physical disability, I have always to make a translation for myself can I do it physically or not. If so, can I do it in another form such as visualization the things I want to do.

Therefore, I have to do it on my own way.

And in this stage of my life it is not easy and evident for me to meet other people of the female sex to experience in safety, with body contact, touch, intimacy, pleasure and orgasm in deep Love and devotion with someone else of the other sex.

I meet regularly with Christel a female sex service provider who is specially educated to give and to let experience a total service of intimacy for disabled people. And here I experience in a tantric way of massage and intimacy in a high and deep atmosphere of candles, incense, in safety, with body contact, touch, intimacy, pleasure and orgasm always in deep Love and devotion to each other.

For me, this is sacred sex.

Another way to experience sacred sex for me is to watch tantric or sexual massage or intimacy films in a high and deep atmosphere of candles, incense, music to become slow, slowly full in ecstasy, in safety and guidance, and to visualize body contact, touch, intimacy, pleasure and orgasm.

Let orgasm as a ball of pure energy flow all over my body up the spine to my head and back to the front channel down to the genitals and again the ball of pure orgasmic energy up the

spine and back from the head to the genitals circling up and down, speeding up or just slowing down, let this circling be as long as following the bodies, the human beings of both or single sexes on the screen, but always in deep Love and devotion from them to me and from me to them. For me this is my sacred place as a playground where I can experience sex and tantric teachings on a sacred way in playfulness with pleasure of the heart.

Recently I participate with an online symposium of kundalini awakening and there was a lecture on Eros and Kundalini awakening. There, they speak about 5 stages of erotic evolution of arousal from baby to adult erotic innocent, erotic activation, erotic exploration, erotic expansion and erotic wisdom.

Yes, I recognized a lot in these stages of erotic evolution of arousal in myself. Because I mostly are in the erotic expansion and erotic wisdom stage and mode of being. This you can compare to a tantric or a sacred sex experiences. But, in some periods of time I am more in an erotic evolution stages of arousal of erotic innocent, erotic activation and erotic exploration. This you can compare to a seeking and searching stage and mode of being to discover new sexual experiences.

My tantric development is still going on full with ups and downs from genital orgasm to full-body orgasm and from ejaculation to non-ejaculation, sometimes you know it all and sometimes do not know anything at all, but my daily tantric and qigong practice is what gives me the balance.

After all that I have said about my sexuality, I see another balance, a true sacred balance on one side the tantric handles, techniques, philosophy and way of life and on the other side my own way of experiences of sacred sex in a tantric way of massage and intimacy of safety, body contact, touch, intimacy, pleasure, orgasm and always in deep Love and devotion to each other with Christel the female sex service provider and to watch tantric or sexual massage or intimacy films to visualize and to feel it all in my being.

Actually, the 5 stages of erotic evolution of arousal make the balance, the true sacred balance of sexuality for me.

My ambivalence of my sexuality is little by little increasing because of Tantra and the 5% that Tantra does not have a proper solutions for my intimacy is little by little decreasing. Because of this, Tantra is a god and Goddess gift again for me, thanks thousand and thousand times.

Tantra vs. Druidry.

Tantra and Druidry are equal for me, because they well up from the same ancient source of life of Mother Earth and Father Cosmos and out of the heart of every human being, women and men, to everyone true beloved life unfolds who listens to the little voices of the earth, the cosmos and of the heart.

Druidry and Tantra are both nondogmatic and nondualistic, because of the view of life that ever little thing is related to ever other little thing and relate to the whole, moon and sun, earth and cosmos, day and night, woman and man, yin and yang, season after season, energy of life and death and so on.

I have written a few poems about Tantra and Druidry the first one is about the relationship of myself and in general between Tantra and Druidry. And the second one is about describing my meditation where I use a druidic symbol of the pentagram and a tantric symbol of Shakti and Shiva. I shall translate these poems, the first one is **Yellow green, yellow white and energy, consciousness** and the second one is **The symbol of 3 things**.

The poem **Yellow green, yellow white and energy, consciousness**

*When I close my eyes for a tantric exercise
to unite both Shakti and Shiva in myself as one
to Shakti as energy and Shiva as consciousness
as energy, consciousness
to bring together, the masculine and the feminine in me and surround me,
to be also as an Yin and Yang,
to feel very often,
you can say better almost forever
the yellow green and the yellow white forces and energies
of Mother Earth and Father Cosmos
as yellow green, yellow white
as druidic exercise also to be together in myself as one.*

*Tantra and to be a druid are the plate and the cup,
the knife and the fork,
a brother and a sister in spiritual sense and meaning.*

*As if they meet before
in the long history of the human civilization,
maybe in prehistory
when the world was organized according to the feminine standard
and feminine principle and ideal
or is the encounter of recent times
or by myself and /or other spiritual members of this generation
who meet now tantra and to be a druid.*

*For me, definitely they complement each other and
add bit by bit
to my spiritual oneness of
yellow green, yellow white and consciousness, energy.*

*Yellow green, yellow white and
energy, consciousness
are one for my.*

*April 2020
Edwin Vanmontfort*

The poem **The symbol of 3 things**

When I go into meditation, there occur 3 things.

*First, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
breathe in and out in a calm cadence,
and visualize I am a pentagram
of power, energy and healing and the light of the sun
full of power, energy and healing, a five-point star,
with two points of the star I ground myself in Mother goddess Earth,
with one point of the star I am in contact with Father god Cosmos
through the highest in myself and
one point of the star to left and one to right
for connection with life, with the other, with everyone and all of life.*

*Now I visualize
a green yellow light of energy out of the divine Mother Earth
from under to above and
a white yellow light of energy out of from the divine Father Cosmos
from above to under
in the center they come together in my outer and inner pentagram.*

*Here at my heart that I open wide,
I feel that I am a pure rock crystal that soak up the forces of colour green yellow
and white yellow and according to how long the meditation is and if the intensity increase
the forces of colour melting in more and more in pure state of bright being of rock crystal.*

*That is 3, the power of the five point star; the green yellow of Mother goddess Earth,
the white yellow of Father god Cosmos and the pure rock crystal.*

*Again, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
go further breahiting on calm cadence of in and out.*

*After a while,
I feel another sense in my rising
deep out of my inner strength
the black buddha wth bright pearl brought me
to Shakti en Shiva, the energy and the consciousness,
where the masculine and the feminine in me and surround me
could be one just like an yin/yang are too one.*

*Again, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
go further breahiting on calm cadence of in and out.*

*By deeper and deep meditating
with the Shakti and the Shiva power in me
of energy and consciousness
creates at one point transformation
become 2 things 3 things in me,
more peace in your head, more love in your heart, and more satisfaction*

*in your area of the genitals,
here in me these 3 become one.*

*Again, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
go further breathing on calm cadence of in and out.*

*And again, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
go further breathing on calm cadence of in and out.*

*Once more, I sigh 3 times deep, uhh huuh, uhh huuh, uhh huuh,
breathe in and out in a calm cadence,
and visualize I am a pentagram
of power, energy and healing and the light of the sun
full of power, energy and healing, a five-point star,
with two points of the star I ground myself in Mother goddess Earth,
with one point of the star I am in contact with Father god Cosmos
through the highest in myself and
one point of the star to left and one to right
for connection with life, with the other, with everyone and all of life.*

*And again, I visualize
a green yellow light of energy out of the divine Mother Earth
from under to above and
a white yellow light of energy out of from the divine Father Cosmos
from above to under
in the center they come together in my outer and inner pentagram.*

*Here at my heart that I open wide,
I feel that I am a pure rock crystal that soak up the forces of colour green yellow
and white yellow and according to how long the meditation is and if the intensity increase
the forces of colour melting in more and more in pure state of bright being of rock crystal.*

*That is also 3, the power of the five point star; the green yellow of Mother goddess Earth,
the white yellow of Father god Cosmos and the pure rock crystal.*

To finish, I sigh once more 3 times deep, uhh huuh, uhh huuh, uhh huuh.

This are the 3 things that occur when I go into meditation.

*augustus 2020
Edwin Vanmontfort*

Divination/ Ogham

First I read and study **The Celtic Tree Oracle by Liz and Colin Murray**. It was very interesting to me. Because of the history and the wonderful ideas behind it. But for me I can't use it because I can't handle the cards.

Then I read and study **Ogam: How to Read, Create and Shape Your Destiny Through the Celtic Oracle by Paul Rhys Mountfort**. If you only look to his family name you could think it's family, but it's not really my family name. my family name is Vanmontfort. Maybe is Mountfort an European or New Zealandic (because he lives in New Zealand) bastardization from the name Montfort. And maybe we are family, who shall know it or say it!

Well, the book how shall I say it! The book was interesting on the same way as The Celtic Tree Oracle by Liz and Colin Murray.

And I studied **The Medicine cards - The Discovery of Power Through the Ways of Animals** is the full title of it. It's a kind of tarot deck made on American Indian spiritual way of life. The two writers of it Jamie Sams and David Carson both with Indian blood.

Well, for the same reason as by studying previous decks it's not easy to handle it for me. But the interesting things about it were the things beyond the cards, beyond the characteristic of the animals and beyond the Indian way of life. This way of life is live totally with the sacredness of nature and the respect to the animals they live nearby. And about the things we can learn of these animals and learn of nature generally. This is not far away as the druidic way of life.

Tree lore

Honestly, I have to say that I have not much with the traditional Celtic tree lore such as the battle of the trees told in the Welsh story of Cad Goddeu. It is not my cup of tea. I do not like the metaphor of warfare. On the other hand I do like the the treebeings the ents of Fangorn forest in the Tolkien epic fantasy story The lord of the ring. Well, in the end Treebeard the oldest of the Ents march with all of other Ents to Saruman's fortress at Isengard to battle them. But here in this story it is real funny and amusing to see how they fight and win there last march of the Ents. It is more the metaphor of and the law of Nature, that all that you take of Mother Nature will sooner or later she takes back to her what belongs to her.

But for me is tree lore more I real life experience, about a real relationship with treebeings what we true druids, ovates and bards should do. Last year in the beginning of spring and of the pandemic a meet the cherry tree in front of my window. For years, I look every day to this cherry tree.

And last year (May 2020) I went under his branches and so close as I can at his trunk. And immediately I opened my heart for him. The tree also immediately accepted me and interacted with me right away about his nature reality and all the nature in his surroundings. He stands at beginning of a hill forest the forest of Bunde, Bunde is the village where I live. Now, I have a real bond with him. You can say there is a mutual relationship with each other. Often, you can find me under his branches of contemplation, guidance, protection, healing and rest.

About this cherry tree I have made in the previous years a lot of poems, drawings, paintings and watercolour paintings of the mouth.

Now, I translate that poem of last year to give an impression of this bond and friendship with my precious cherry tree.

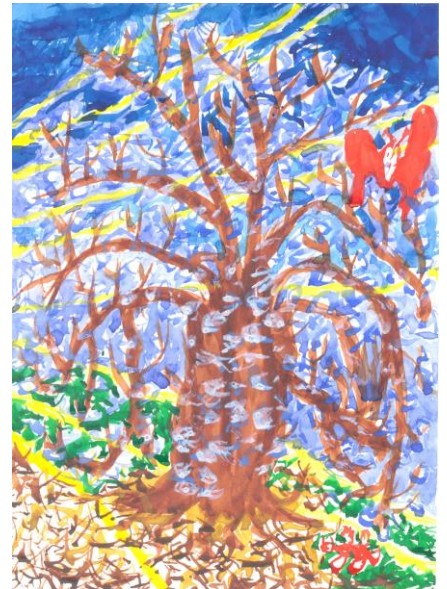
The poem is called **The cherry tree becomes more and more my still centre.**

*The cherry tree in front of my window
which is full of flowers of blossom
becomes more and more my still centre
of yellow green and yellow white.
Yesterday and the day before yesterday,
I went again for some time underneath it.*

*I have to say that I come for a while in another state of mind
in rest, in peace, in Love under him\her
with my heart open for what to come.*

*When I look in front of me,
it looks like if I am at the edge of a large forest
what is true.*

*When I look in front of me,
I had a delusion, no I am at the beginning of the forest of Bunde
and I forget the world, the building of Aan de Pas,*



*my room where I live
and also I forget for a while the village Bunde where I live.*

*I smell the sweet odour of blossom
and contemplated a moment my thoughts
they become more and more in restfulness, peaceful and full of Love,
till my doorbell rings.*

*I turn around and go with a smile
of deep rest, peace and Love of yellow white and yellow green
to encounter the world.*

*Thanks, my dear cherry tree
that you may carry this summer a lot of cherries.*

*Catch you later or
see you tomorrow.*



Working with your Past and Future selves

About my past self I have wrote in Dutch in my first book of internet a translated poem called **`One big life`**. This poem is written in a time when my poem writing was just started and I was reflecting in this poem on myself because my life changed totally after I got my trachea with artificial respiration. In that period of time I had a 9 mounts of a contemplative review on my past and a look forward into my future with some fantasized images what to do with this changed life. I used here the metaphor of the end of a road verge. And I decided to give my energy to further deepening of my own spirituality and to the art of creativity of making more poems and of making drawings with them.

The poem **`One big life`**

The last day of my 9 mounts contemplative time looks like the end of the road verge of my own path through life.



*When I look behind me,
I can see so far as I can see.
I see the road that I travelled till now.*

*It is a hilly wriggled road with
beautiful curves and wonderful
straight silent parts.*

*But I can also see miserable
illuminated crossroads
and dangerous noisy hairpin turns
on this earthly journey till now.*

*On the road verge I am standing now
with behind me the already coloured
emotional active life.*

*And in front of me a white plain of a
few fantasized images*

about my forthcoming period of life full of moments of activity and meditation.

*When I am looking to my past, there is a feeling coming over me
that all the pieces of the jigsaw come together.*

And that my life till now is just a continuous of one big life.

*Because studying of mundane or extraterrestrial humanity and
playing with words and images in my poems now
are actually the same as listening to the radio and
playing with words and fantasies with the little men of Lego,
toy cars, tractors and Playmobil in my childhood.*

And about my future self I have wrote in Dutch in May 2008 and August 2008 two poems with the translated titles **`Rock crystal`** and **`Be human`**.

In the first poem I say at the end of it that on this very moment my life is on its most pure, just as a rock crystal. And that the rock crystal is coming more and more in my story of life. In the last sentence of this poem I ask 'May I be once a rock crystal, please?'

And in the second poem I deal with the question how to be a rock crystal.

First the translated version by myself of the poem '**Rock crystal**'.



*Now life is just started again,
all things comes really again to life.
The colours around us, are O so full
in their deepest of shade and accent.*

*These wealth of colours let see that real life
is really meant to live, to enjoy, to listen, to taste,
to be truly silence under a crone of a tree.*

*To let shine the sunbeams for more colour,
energy and life.*

*To live in joyfulness, to enjoy of each little beam
of the sun, to listen which wonderful lesson
nature can give us today, tomorrow,
the day after tomorrow and for the rest of our
further life in love.*

*To taste the first harvest of strawberries,
O so lovely that soft sweet flavour melting*

*in your mouth. To be silence under a tree on the rhythm, in the cadence of this life giving
season our beloved spring. I close my eyes for a while.*

I daydream further about this beloved season of many.

*I see meadows full of buttercups intense shining in the hot sun, fields in levels of lots of
colours and in lines of green through little plants of corn or something else.*

*Trees, a forest full of trees with lots of nearly countless leafs,
long fields of white, yellow, golden ears of grain
where the grains are full in growth of being and waiting of maturation
and harvesting later in the year for warm cakes or breads
through the force of sun, moon and stars.*

A tickled something brings me back in the here and now.

I go back inside and the girl with the beautiful bright eyes asks what I want to drink?

*I say a glass of water, please. She is standing beside of me. And she says, you have a little
green ladybug on you. And she lets see me the little millimetre being on her finger.*

Shall I bring it back to the outside, she says.

With a smile, I agree of course and I am surprised of her act of love.

*It is just like an act of the love of a mother to bring such a tiny young ladybug back to the
outside, out in the free nature to become mature.*

*After some words she told me that she is already 6 months mother of a girl called Lieve.
What is actually a Flemish name and means dear. Wonderful, isn't it!*

*On the moment that life is on it fullest, in colour and scale and everything flourish and grows.
My life becomes ever more pure, clear and transparant such as a rock crystal.*

*That all this beauty, purity and brightness makes everything more powerful and with more
energy, because of this there is more life.*

*This crystal of rock comes more and more in my story of life.
May I be once a rock crystal, please?*

Secondly now the translated version by myself of the poem **`Be human`**.

*When you want to be a rock crystal,
you have not to be pure and clean already.*

The only thing that matters is, that you want to be pure and clean.

*Purity needs impurity.
To be pure is also to be not pure.*

*When pure only derived out of
wholeness, out of a massive
piece, than you will never know
in the depth of your being what is
full and whole.*

*Because purity is only than
possible, when you first know
how it is to be impure
and then to change, to transform
yourself into pureness.*

*But pureness we are already
from birth, isn't it?*

*Right, we have to turn ourselves
and to become back a child of the
pure light.*

*But the lot of fierce colours are
also our subtle invisible skin?*

Mmm.

*When you are a rock crystal, you
know always
where your road started in the dark valley*



*where you glistened as a drop of rain,
as a crystal of the earth.*

So, be human!

Well, to end this subject of working with your past and future selves, I will tell you something about making poems and drawings in the eye of processes of our unconsciousness. Mostly the poem comes as first and years after it the drawing is created. Each time when a poem is coming in my mind, when inspiration as awen appears. And making of a poem is actually a good way of open yourself to the deepest processes of our own unconsciousness. To come in contact with your greater self where your past and future self are a part of.

