

19. “Peryt Shou” on the Central Sun (1910 – 1912)



Albert Christian Georg Schultz, better known by the pen-name of “Peryt Shou,” was born on April 22, 1873, the son of an innkeeper in Kroslin near Wolgast in Pomerania, Germany. He moved to Berlin where he initially studied chemistry. Schultz discontinued these studies and fell into a bohemian life in the capital city. He devoted his energies to painting, photography and poetry. His paintings were haunting designs showing the influences of the Art Nouveau style, Fidus, and Max Klinger [1]. Nearing thirty years of age, Schultz was walking through an autumnal park when he realized that the sound of his feet moving through the rustling leaves awakened a mantra in his mind (“I am your Lamb and I will follow you.”) which was somehow closely related to the constellation of Perseus [2]. This revelation launched him on his life path of the esoteric sciences. Shou began pursuing a course of traditional yoga and Theosophical studies

[1] Art Nouveau is a style of art and architecture — especially the decorative arts—that was most popular during the period 1890–1910. As a counter-reaction against the formal academic art of the 19th century, it was inspired by natural forms and structures, not only in flowers and plants but also in curved lines.

Fidus was the pseudonym used by German illustrator, painter and publisher Hugo Reinhold Karl Johann Höppener (1868 – 1948). His work often combined mysticism, eroticism, and symbolism characterized by motifs such as peasants, warriors, and other naked human figures in natural settings.

Max Klinger (1857 – 1920) was a German Symbolist painter, sculptor, and printmaker.

[2] Perseus is a constellation in the northern sky, named after the Greek hero Perseus. It contains the variable star Algol (β Persei; Arabic *al-Ghul*, *The Ghoul* or *The Demon Star*) said by some to represent the eye of the gorgon Medusa.

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[3]. With time it became clear to Shou that his calling was to bring others into contact with the “cosmic hieroglyphics” and “magical currents,” through the development of their own internal “antenna-cross” by use of runic gymnastics, mantras and yoga. While the idea that man can serve as the receptacle for such energies was by no means a new one, his work was pioneering for two reasons. Shou not only developed a comprehensive training regime of “practical logistics” to facilitate these esoteric operations, but he also posited a model of the presumed causal relationships. The presence of liquid crystals in our bloodstream, arising from glandular secretions, results in a network of fine particles distributed throughout our body that functions as a memory or information medium since they carry within themselves the “murmur of the Spheres” (or the “vibrations of the Logos”) [4]. Thus, our blood was “the seat of the soul” and served as the carrier of ancestral memory [5]. The ultimate goal of his metaphysical explorations was to facilitate an “awakening in the Logos, or a rebirth in the Word.” [6]

Shou had already made an excellent name for himself in occult circles prior to the start of the First World War with such works as *Magie des Willens* [*The Magic of the Will*, 1909], *Der Weltentag* [*The World-Day*, 1910], *Das Mysterium der Zentralsonne* [*The Mystery of the Central Sun*, 1912], *Die Heilkräfte des Logos* [*The Healing Powers of the Logos*, 1913], etc. During this time, he also wrote numerous articles for a variety of occult journals such as *Psyche*, *Prana* and *Neuen Metaphysische Rundschau* [*New Metaphysical Review*]. The most notable of these was his influential article attacking the Western Kantian “material delusion” and celebrating the power of the Logos [7]. Paul Zillmann, editor of the *Neuen Metaphysische Rundschau*, said of Shou: “His work on practical yoga casts it in a new light for most readers and encourages them to pursue

[3] In 1875 the Theosophical Society was founded in New York City by Helena Petrovna Blavatsky (see Chapter 14) and others. It was a non-proselytizing, non-sectarian society which attempted to reconcile humanity's scientific, philosophical, and religious disciplines and practices into a unified worldview.

[4] The ancient Greek Stoic philosophers identified the term “Logos” with the divine animating principal of the Universe. It is the divine original language of creation and nature, knowledge of which can only be obtained through intuitive means.

[5] Esoteric Hitlerist Miguel Serrano (see Chapter 46) bemoaned the moral and spiritual decline that has overtaken the West following the Second World War and the resultant lack of racial “blood memory” among modern Aryans. “Your sword is double-edged. Its scabbard is called *Minne*, Blood Memory. The memory of the love lost at the beginning of time flows through the blood. Seek me in your blood, keep it pure.” (Serrano, Miguel, 1984, *NOS: Book of the Resurrection*, London: Routledge & Kegan Paul, p. 43) See also footnote 14.

[6] Fritzsche, Herbert, 1962, *Iatrosophia: metabiologische Heilung und Selbstheilung*, Freiburg: H. Bauer, p. 93. [*Iatrosophia: Metabiological Healing and Self-Healing*]

[7] See *International Journal of Occultism*, 1909/10, vol. 3, no 10, pp. 452ff.

more intensive studies.” [8] After the First World War, Shou began working with Arnold Krumm-Heller [9], an ardent Rosicrucianist who was greatly influenced by the writings of the infamous British magus Aleister Crowley. The result of their collaboration was Shou’s remarkable work *Konzentration und Wille* [*Concentration and Will*, 1919] which demonstrated: 1) the esoteric correspondence between Yoga and the teachings of Armanism (especially with regard to the symbolic value of the swastika) [10] and 2) the importance of the brain and glandular functions to the sexual mysteries and the ancient Rosicrucian teachings.

The period of 1920-1921 was a particularly fertile one for Shou with major works on Buddhism and the Edda, as well as the Egyptian and Indo-Aryan mysteries. The text of his *Die Edda als Schlüssel des kommenden Weltalters* [*The Edda as Key to the Coming World-Age*, 1920] clearly shows the unmistakable early influence of Ariosophical concepts posited by Lanz von Liebenfels [11]. With *INRI* (1921) Shou suggested a return to the “old cross,” the swastika, as a way for man to embody a higher knowledge of matter and creation. In *Kwa-non-seh* (1921) he explored the heavenly polarity tying it to the “two main stars of our age,” Aldebaran and Antares [12]. In September 1922 Shou was elected as the first President of the Gesellschaft für Psychische Forschung [Society for Psychical Research]. He displayed an eerie prescience in *Medusa, der Dämon Europas* [*Medusa, the Demon of Europe*, 1923] when discussing Germany’s future according to the laws of cosmological evolution and the importance of April 20th. This extremely curious reference to Adolf Hitler’s birthday occurred simultaneously with his emergence as a political leader in Germany. As the

[8] *Neuen Metaphysische Rundschau*, 1914/1915, Band 21, Heft 12, p. 26.

[9] Arnold Krumm-Heller (1876 – 1949) was a German doctor, occultist, Rosicrucian, and founder of the Fraternitas Rosicruciana Antiqua (FRA), a traditional Hermetic order that currently operates in Brazil.

[10] Guido von List (1848 – 1919), an Austrian occultist and völkisch author who is seen as one of the most important figures in Germanic revivalism, elaborated an esoteric doctrine known as Armanism which was premised on the concept of renouncing the imposed foreign creed of Christianity and returning to the pagan religions of the ancient Indo-Europeans. He was strongly influenced by H.P. Blavatsky’s Theosophy, which he melded with his own highly original beliefs founded upon Germanic paganism.

[11] The term “Ariosophy,” meaning wisdom concerning the Aryans, was first coined in 1915 by Austrian journalist and esotericist Lanz von Liebenfels (1874 – 1954) and later became the label for his esoteric doctrine which combined elements of racialism, the occult, rune-lore, utopianism and symbolism.

[12] Aldebaran (α Tauri) is a red giant star located about 65 light years away in the zodiac constellation of Taurus. It is one of the brightest stars in the nighttime sky. The name Aldebaran is Arabic and translates literally as “the follower,” presumably because this star appears to follow the Pleiades star cluster in the nighttime sky. Antares (α Scorpii) is a red supergiant star in the Milky Way galaxy and the sixteenth brightest star in the nighttime sky. The ancient Greeks called this star the “heart of the scorpion.”

1920s progressed, Shou's writings increasingly relied on Ariosophical concepts culminating in a series of articles for *Psyche* magazine (October 1923 – February 1924) that foretold a coming great transformation marked by racial, moral and cultural degeneration. Mankind would be stung by the “cosmic spider” [13] and a great “stream of destruction” would be unleashed. Shou revised and re-issued his *Edda* in 1925 since he thought it would serve as an important weapon in the upcoming conflict with its practical tutorials concerning the transformation of the human body into a receiving apparatus for the cosmic primordial vibration and the fusion of this energy with the blood [14].

Beginning in 1923 Shou spent an increasing amount of his time on the traveling lecture circuit throughout Europe. By the mid 1920s his reputation was peaking with endorsements from other esotericists that he influenced such as Ernst Tristan Kurtzahn, G.W. Surya, Johannes Ludwig Schmitt, Herbert Fritsche, Hans Sterneder, Karl Spiesberger and A. Frank Glahn [15]. His writings are also known to have influenced Walter Nauhaus, the co-founder of the occult nationalist Thule Society [16]. Similarly, a

[13] Several thoughts come to mind in this regard. 1) The Tarantula Nebula (NGC 2070) is an extremely luminous region in the Large Magellanic Cloud. In fact, it is the most active starburst region known in the Local Group of galaxies producing a number of supernovae in historical times. 2) In his fictional works the late British author J.R.R. Tolkien mentioned a creature named Ungoliant, that is an evil spirit in the form of a spider that has existed since “before the world.” In *The Silmarillion* (1977), Ungoliant attacks the Two Trees of Valinor and the Wells of Arda extinguishing these sources of light for the world. 3) In his last book, *The Ninth Arch* (2002), the late British occultist Kenneth Grant (see Chapter 43) claimed that there are black tunnels on the reverse side of the Kabbalistic Tree of Life which are inhabited by dark energy matter spiders that are the true masters of the universe.

[14] Shou's mystery of the *Blut-Krist-All* [*Blood-Christ-Universe*] finds powerful resonance in the “blood memory” of racialist esotericism, as well as the works of esoteric Hitlerist Miguel Serrano (see Chapter 46), whose Rune-Man theory borrows much from Shou. See also footnote #5.

[15] Ernst Tristan Kurtzahn (1879 – 1939; author, cabalist, Freemason, member of the OTO); G.W. Surya (1873 – 1949; pseudonym of Demeter Georgievitz-Weitzer, astrologer and parapsychologist); Johannes Ludwig Schmitt (1896 – 1963; medical doctor, politician); Herbert Fritsche (1911 – 1960; author, Theosophist and member of numerous occult orders); Hans Sterneder (1889 – 1981; author); Karl Spiesberger (1904 – 1992; mystic, Germanic revivalist and Runosophist); A. Frank Glahn (1865 – 1941; mystic, Germanic revivalist and dowser).

[16] The *Thule-Gesellschaft* [Thule Society], originally the *Studiengruppe für germanisches Altertum* [Study Group for Germanic Antiquity], was a German occultist and völkisch group founded in Munich by Walter Nauhaus, a wounded World War I veteran turned art student. It was named after a mythical northern country from Greek legend. The Society was notable chiefly as the organization that sponsored the Deutsche Arbeiterpartei (DAP), which was later reorganized by Adolf Hitler into the Nationalsozialistische Deutsche Arbeiterpartei (NSDAP).

direct line can be drawn from Shou's works on the Central Sun [17] to later National Socialist proponents of the Black Sun mythos such as Karl Maria Wiligut, Rudolf Mund, and Wilhelm Landig [18]. The high level of interest in his writings on the Central Sun can be gauged from the fact that both works were repeatedly reissued in the time period from 1910-1930. Shou's increased lecture schedule and travel abroad (especially to Egypt where he sensed early on that it held the spiritual origin of "true" Christianity and "true" Rosicrucianism) led to a corresponding drop in his written output after 1925. The late 1920s saw Shou increasingly working with Ariosophists such as Rudolf John Gorsleben, Werner von Bülow and Karl Maria Wiligut, all of whom would later be closely tied to the National Socialist movement [19].

In February 1932 while attending an exhibition of his artwork in Berlin, British magus Aleister Crowley visited with Arnold Krumm-Heller and Shou. According to the account of this meeting given in Fritsche (1954), Crowley told his hosts that he accepted the moniker of "the Great Beast" since he bore the mark of the beast on his person. As he was saying this, fiery red sigils blazed forth on Crowley's forehead much to the shocked amazement of his companions. Fritsche offered no insight as to how Crowley accomplished this extraordinary display.

The advent of National Socialism brought wholesale changes to the occult, metaphysical and ceremonial lodge communities in Germany after 1933. Such groups were seen as promoting worldviews either competing with or antithetical to that of the National Socialist state and were simply not tolerated. Individuals were arrested, organizations were shut down and publishing activities were greatly restricted. Some metaphysical publications, such as the *Weisse Fahne* [*White Flag*] magazine, bought a limited amount of time for themselves by changing their tone, language and content. Nevertheless, all such publications were also eventually banned.

[17] *Der Weltentag oder Die große Periode des Lichtes <Manvantara> in der abendländischen Philosophie und Dichtung* [*The World-Day, or the Great Period of Light <Manvantara> in Western Philosophy and Poetry*, 1910] (following this essay) and *Das Mysterium der Zentralsonne: vom wissenschaftlichen und geheimwissenschaftlichen Standpunkt* [*The Mystery of the Central Sun from the Scientific and Metaphysical Viewpoints*, 1912] (see Chapter 20). See also the critical, but largely overlooked, Figure 3d from Shou's *Die Geistes-Waffe des nordischen Menschen* [*The Spiritual Weapons of Nordic Man*, 1935] reproduced at end of this essay.

[18] See chapters 27, 34 and 44 respectively for information about these individuals and their writings.

[19] Rudolf John Gorsleben (1883 –1930) was a German Ariosophist, Armanist, journal editor and playwright. When he died in August 1930, the Edda Society was taken over by Werner von Bülow (1870 – 1947) who had designed a "world-rune-clock" illustrating the correspondences between runes, the gods and the zodiac, as well as colors and numbers. Bülow also took over the running of Gorsleben's periodical and changed its name from *Arische Freiheit* [*Aryan Freedom*] to *Hag All All Hag*, and then *Hagal*.

In 1935 Shou published *Die Geistes-Waffe des nordischen Menschen* [*The Spiritual Weapons of Nordic Man*], the work for which he would receive considerable postwar criticism as a supporter of National Socialism. From 1936-1939, his output was limited to a handful of articles for astrological calendars [20]. After the first British bombing raids on Berlin in August 1940, Shou relocated to Leipzig in hopes of finding a greater degree of safety. During the war, he published one book and a theological dissertation. After the war, Shou was largely a marginalized figure although he did author at least one book and several articles for the new *Weisse Fahne* magazine.

Shou passed away on 24 October 1953 leaving behind him unfinished manuscripts on the Irminsul and Jesus' primordial teachings. The whereabouts of these papers is currently unknown. During the course of his career as a völkisch mystic and Germanic pagan revivalist, Shou authored 41 known substantial works (see Bibliography). Only a few of these publications are book-length, most (34 out of 41) are pamphlets of less than 100 pages. He also wrote an unknown number of articles for a variety of astrological and metaphysical journals. Many of Shou's published works have recently been reprinted and are readily available again in his native German tongue. Only two of his titles have ever appeared in English. [21]

Until quite recently, Shou was virtually unknown on the world stage and his work was largely forgotten even inside of his native Germany. This is largely due to the fact that his postwar legacy in Europe has been heavily tarnished by the perception that he was an ideological supporter of National Socialism. Three main pieces of evidence are generally cited in this regard.

- 1) His extensive links to Armanism and Ariosophy including friendships with Guido von List, Lanz von Liebenfels, Rudolf John Gorsleben, Werner von Bülow and Karl Maria Wiligut.
- 2) The esteem in which Shou was held and his numerous personal contacts with SS-supported researchers who shielded him from the several waves of persecution that descended upon the occult/metaphysical community during the years of National Socialist rule in Germany.
- 3) The content of his later writings appears to have shifted toward support of the National Socialist worldview. This is most readily apparent in Shou's *Die*

[20] See Lenz, 2004, p. 27, footnote 59.

[21] *The Edda as Key to the Coming Age* (Runa Raven Press, 2004) and *The Mystery of the Central Sun* (Amethyst Order Press, 2010).

Geistes-Waffe des nordischen Menschen [*The Spiritual Weapons of Nordic Man*, 1935] wherein he approvingly cites the works of Hermann Wirth, Hans F.K. Günther and Alfred Rosenberg [22]. He also invokes the *Führerprinzip* [*Leader Principle*] and the *Blut und Boden* [*Blood and Soil*] ideology that were core concepts of National Socialism [23]. Shou alludes to the rise of National Socialism as a spirit which is re-ignited against destructive invaders and as a sacrifice of the self that will bring Germans into conflict with all sub-humans. He also speaks of Germany's status as a pioneer fighting for a new Earth and a New World Order. He closes out the pamphlet with the following ringing statement: "There is no turning back for the new marching columns [of Germans], the Earth will be transformed into a Sun!"

Flowers (2004) has come to Shou's defense by observing that Shou's work "although imbued with the general Volkish spirit so prevalent in much of German occultism of the 1920's, nevertheless cannot be classified as a work rooted in 'right-wing' extremism. Clearly Shou's larger sympathies are with universal ideas and patterns, and are not unsympathetic to the idea of 'communism' – albeit of a spiritual and not orthodox Marxist-materialist kind. But just as clearly this work is born of the distressing national circumstances his country found itself in during the years immediately following World War I. It is in this national and historical context that some of this has to be understood." While this is certainly a valid defense for his earliest writings, Shou's increasing use of Armanist and Ariosophical themes after 1922 would appear to serve as a reliable indicator of a growing tendency to identify with the National Socialist worldview. Nevertheless, it is clear that Shou remains one of the most important esotericists of the early to mid-20th Century given his wide-ranging influence on his contemporaries both prior to the First World War and during the inter-war period.

[22] Hermann Wirth (1885 – 1981) was a Dutch-German historian and scholar of ancient religions who served as the leader of the SS Ahnenerbe think tank from 1935 – 1937. Hans Friedrich Karl Günther (1891 – 1968) was a German eugenicist in the Weimar Republic and the Third Reich. He is considered to be a major influence on National Socialist racialist thought. Alfred Ernst Rosenberg (1893 – 1946) was an early member of the NSDAP. He is considered one of the main authors of key National Socialist ideological creeds, including its racial theory, persecution of the Jews, *Lebensraum*, abrogation of the Treaty of Versailles, and opposition to modern art. He is also known for his rejection of Christianity. At the Nuremberg Trials he was tried, sentenced to death and executed by hanging as a war criminal.

[23] The *Führerprinzip* prescribes the fundamental basis of political authority in the governmental structures of the Third Reich. This principle can be most succinctly understood to mean that "the *Führer*'s word is above all written law" and that governmental policies, decisions, and offices ought to work toward the realization of this end. In actual usage, it refers to the practice of dictatorship within the ranks of a political party itself, and as such, it has become an earmark of political Fascism. *Blood and Soil* refers to an ideology that focuses on ethnicity based on two factors, descent (*Blood* of a folk) and homeland (*Soil*). It celebrates the relationship of a people to the land they occupy and cultivate, and it places a high value on the virtues of rural living.

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Lenz, Manfred, 2004, *Leben und Werk des deutschen Geheimlehrers Peryt Shou (1873 – 1953)*, Sonnenwacht /FBK, 33 pages. [*The Life and Work of German Esoteric Teacher Peryt Shou*],

Bibliography

The majority of Alfred Schultz's writings were published under the "Peryt Shou" pen-name. Some works, however, were published using either his real name or both names (depending on the edition). The books are listed below in order of publication date. The citation provided is for the earliest example that I was able to locate along with notes on later editions when known. In some cases, I was unable to locate a first edition of the work (e.g., *Die Edda als Schlüssel des kommenden Weltalters*). Later printings of Shou's works sometimes represent revised and expanded editions (e.g., *Die Heilkräfte des Logos* – 1913 edition [84 pages], 1923 edition [137 pages]). The language of all editions is German, unless otherwise specified.

Shou, Peryt, 1909, *Indische Fakirlehre: Theorie und Praxis des Fakirtums*, Leipzig: M. Altmann-Verlag, 42 pp. [*Indian Fakir Teachings: Theory and Practice of Fakirdom*]
Other editions: 1920, 2008

Shou, Peryt, 1909, *Magie des Willens: mit Berücksichtigung der Atmungs-Kunst in der indischen Geheim-Lehre*, Leipzig: M. Altmann-Verlag, 47 pp. [*Magic of the Will: with respect to the Respiratory-Art in Indian Secret Teachings*] Other editions: 1910, 1920, 2008

Shou, Peryt, 1910, *Schlüssel der Joga: Indo-Hypnotismus*, Selbst-Verlag der Psychologischen Gesellschaft Seceession, 16 pp. [*The Key to Yoga: Indo-Hypnotism*]

Shou, Peryt, 1910, *Der Weltentag oder Die große Periode des Lichtes <Manvantara> in der abendländischen Philosophie und Dichtung*, Osiris-Bücher Band 11, Leipzig: Jaeger'sche Verlagsbuchhandlung, 38 pp. [*The World-Day, or the Great Period of Light <Manvantara> in Western Philosophy and Poetry*] Other editions: 1913, 1914, 1990, 2009

Shou, Peryt, 1910, *Der psychische Atem als Schlüssel zur Geheimlehre* (2nd edition), Leipzig: M. Altmann-Verlag, 64 pp. [*The Psychic Breath as Key to the Secret Teachings*]
Other editions: 1922, 2007

Shou, Peryt, 1912, *Das Mysterium der Zentralsonne: vom wissenschaftlichen und geheimwissenschaftlichen Standpunkt*, Osiris-Bücher Band 12, Leipzig: Jaeger'sche Verlagsbuchhandlung, 56 pp. [*The Mystery of the Central Sun from the Scientific and Metaphysical Viewpoints*] Other editions: 1915, 1920, 2008, 2010-English

Shou, Peryt, 1913, *Die Heilkräfte des Logos*, Berlin-Charlottenburg: Verlag Brandler-Pracht, 84 pp. [*The Healing Powers of the Logos*] Other editions: 1919, 1920, 1921, 1923

Schultz, Albert, 1913, *Die Esoterik der Atlantier in ihrer Beziehung zur ägyptischen, babylonischen und jüdischen Geheimlehre*, Leipzig: Theosophisches Verlagshaus, 62 pp. [*The Esoteric of the Atlanteans in its Relationship to Egyptian, Babylonian and Jewish Secret Teachings*] Other editions: 1915, 1918

Shou, Peryt, 1914, *Der Verkehr mit Wesen höherer Art*, Berlin-Charlottenburg: Verlag Brandler-Pracht, 63 pp. [*The Association with the Essence of Higher Art*] Other editions: 2008

Shou, Peryt, 1914, *Praktische Esoterik oder Die Gesetze höherer Welten*, Osiris-Bücher Band 23, Leipzig: Jaeger'sche Verlagsbuchhandlung, 50 pp. [*Practical Esotericism, or The Laws of Higher Worlds*] Other editions: 1915

Shou, Peryt, 1915, *Sexual-Mysterien in der Religion. Mit Anhang: Bildliche Darstellungen aus dem Geheim-Buddhismus* (2nd edition), Leipzig: M. Altmann-Verlag, 70 pp. [*Sexual Mysteries in Religion – with an Appendix of Illustrations from Esoteric-Buddhism*]

Shou, Peryt, 1919, *Konzentration und Wille: ihre Schulung auf Grundlage der Logos-Lehre*, Berlin-Pankow: Linser-Verlag, 73 pp. [*Concentration and Will: their Training in the Basics of the Logos-Teachings*] Other editions: 1923, 1924, 2008

Shou, Peryt, 1920, *Die Edda als Schlüssel des kommenden Weltalters: die telepathische Verknüpfung mit den Merkurbewohnern als Grundlage einer neuen Welt-Religion* (2nd edition), Berlin-Pankow: Linser-Verlag, 68 pp. [*The Edda as Key to the Coming World-Age: the telepathic linkage with the Inhabitants of Mercury as the Foundation for a new World Religion*] Other editions: 1921, 1922, 1923, 1925, 2003, 2004, 2004-English, 2008

Shou, Peryt, 1920, *Geheimlehre des "Totenbuchs"*, Berlin-Pankow: Linser-Verlag, 74 pp. [*The Secret Teachings of the (Egyptian) Book of the Dead*] Other editions: 1921, 1922, 1931, 1950, 2007, 2009

Shou, Peryt, 1920, *Der Verkehr mit Wesen höherer Welten – Die Beschwörungen im "Faust" – Die Symbolik und die magische Zahlen-Theorie der "Kabbala"* (2nd edition), Berlin-Pankow: Linser-Verlag, 79 pp. [*The Association with the Essence of Higher Worlds – Incantations in Faust – Symbolism and Magic Number-Theory of the Kabbala*] Other editions: 1923, 2008

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[*Yoga: A Practical Key for the Study of All Religions and for the Development of Higher Soul-Powers*] Other editions: 1922, 2008

Shou, Peryt, 1920, *Ich will Wege zum höheren Menschen*, Braunfels: Sonnen-Verlag, 40 pp.
[*I want the Pathway to Higher Men*] Other editions: 1922, 2005, 2008

Shou, Peryt, 1920, *Praktischer Mantram-Kursus*, Berlin-Pankow: Linser-Verlag, 127 pp.
[*A Course in Practical Mantras*] Other editions: 1923, 1925

Shou, Peryt, 1920, *M-Wellen und der sechste Sinn des Menschen*, Leipzig: M. Altmann-Verlag, 40 pp.
[*M-waves and the Sixth Sense of Mankind*] Other editions: 1922, 2003, 2008

Shou, Peryt, 1921, *„Inri“: über den wirklichen Ursprung des Christentum mit einem praktischen Schlüssel der urchristlichen Di-ony-sos Religion*, Berlin-Pankow: Linser-Verlag, 94 pp.
[*„Inri“: On the True Origins of Christianity with a Practical Key to the pre-Christian Dionysus Religion*] Other editions: 2008

Shou, Peryt, 1921, *Kwa-non-seh: die Welt-Religion des Neu-Buddhismus und die abendländischen Geistesströmungen*, Berlin-Pankow: Linser-Verlag, 156 pp.
[*Kwa-non-seh: The World Religion of Neo-Buddhism and the Western Intellectual Current*] Other editions: 2008

Schultz, Albert, 1921, *Schauungen: Der Fall Potsdams und der kommenden Ereignisse im Lichte urarischer Prophezeiungen – Mit Schlüssel-Übungen der prophetische Kunst*, Berlin-Pankow: Linser-Verlag, 48 pp.
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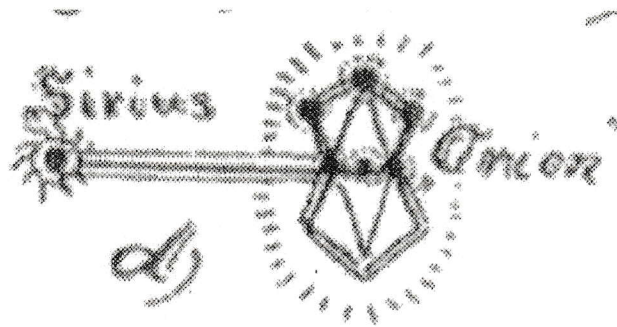


Figure 3d from Shou's *Die Geistes-Waffe des nordischen Menschen* [*The Spiritual Weapons of Nordic Man*, 1935] illustrating the direct connection and flow of energies from an external sun (the star Sirius) into the Deformation Center (midpoint M) of the "Orion" energy-body of man. See Shou, *The World Day* (below) for an in-depth discussion of this relationship.

***The World-Day, or the Great Period of Light (Manvantara)
in Western Philosophy and Poetry***

by Peryt Shou (1910)[†]

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Note: I have added footnotes to clarify certain points made by the author. Peryt Shou's original footnotes are designated by an asterisk (*). My footnotes are indicated by a numeral enclosed in brackets (e.g., [1]).

[†] Originally published as Peryt Shou, 1910, *Der Weltentag oder die grosse Periode des Lichtes (Manvantara) in der abendländischen Philosophie und Dichtung*, Osiris-Bücher, Band 11, Leipzig, Jaeger'sche Verlagsbuchhandlung, 40 pp.

Arise to the Light! Because only through it may one live in purity and eternal joy!
The victorious Light penetrates all depths, frightening the enemy in the dark;
the most glorious seed will rise everywhere, whether in this earthly realm
or in the immortal human spirit.

Introduction

The Sun, in ancient guise, competing
With brother spheres in rival song,
With thunder-march, his orb completing,
Moves his predestin'd course along;
His aspect to the powers supernal
Gives strength, though fathom him none may;
Transcending thought, the works eternal
Are fair as on the primordial day.

Goethe, *Faust*, Part I, Preliminaries ("Prologue in Heaven"), lines 243 – 250 [1].

Angelic trumpets proclaimed the dithyrambic Earth-Human sounds of this powerful overture to *Faust*.

It is the shining dark-tinted tide, as painted by Master Böcklin in his *Prometheus* [2], rushing in as swelling rhythms. They are proud, high-rearing "wave-horses," like Richard Wagner's *Rheingold* [3] dressed in its garb of tones, ushering in the new Light-God, the prophetic one who had proclaimed himself with just such sounds.

[1] A.S. Kline, 2003, "Goethe: Faust Acts I and II Complete." (<http://www.poetryintranslation.com>)

[2] Arnold Böcklin (1827 – 1901) was a Swiss symbolist painter influenced by Romanticism whose paintings portray mythological figures alongside classical architecture creating a strange, fantasy world. He is best known for his five versions of *Die Toteninsel* [*Isle of the Dead*]. Adolf Hitler was fond of Böcklin's work, at one time owning 11 of his paintings.

[3] Wilhelm Richard Wagner (1813 – 1883) was a German composer, conductor and theater director primarily known for his operas. Wagner's compositions are notable for their complex texture, rich harmonies and orchestration, and the elaborate use of leitmotifs: musical themes associated with characters, ideas, places or plot elements. Unlike most other opera composers, Wagner wrote both the music and libretto for every one of his stage works. *Das Rheingold* [*The Rhine Gold*] is the first of the four works that constitute Wagner's *Der Ring des Nibelungen* [*The Ring of the Nibelungs*] operatic cycle.

Like the organ tone of the Easter Mass, or the noise and clatter of the first spring thunderstorm in the air, so virginal soft and strong at the same time, a flood of sounds wavering above the listener, sounds from another world.

Where is the sun, described by the poet, the Brother-Sphere rival sung of in shining tones, the sight of which gives strength to the angels? We should begin with a moment's consideration of Plate I [at end of manuscript]. Figure I contains an ancient sacred key of the eso-cosmic mystery, the seal of the macrocosm and the microcosm [4], known to the poet and expressed in verse as we shall see from references in his works.

In M we see the Central Sun, surrounded by five identical "spheres" or "energy channels" of cosmic power. The three upper channels (I, II, and III, see Figure I) are the seats of the three arch-angels [5] and symbolize the Holy Trinity of power that Goethe speaks of in his famous introductory lines to the "Mystery of the Central-Sun."

The Central Sun (M) is surrounded by that pentagram seal whose "power-belts" or "zones" are comparable to the force lines of theoretical physics. Within this power-belt, also known as the World-Zone, heavenly bodies move from the Inner-Pole of the Central Sun to the Outer-Poles, A, A₁, A₂, A₃, and A₄. Those that arise in the Central Sun travel outward to the Other-Poles and to the Base, *i.e.*, they return to the primordial medium of the cosmos, the Ether (the *Akasha* in India) [6].

We consider the nodal points of the power-belt and the orbits of the celestial bodies, shown in Figure I, to be a part of the celestial bodies themselves.

We will stop at this statement of an esoteric concept and continue on with the research supporting it.

For starters, the reader would undoubtedly like to know the nature of these cosmic spheres or light channels.

[4] A fundamental doctrine of occult philosophy, the concept of macrocosm and microcosm proposes that the universe as a whole (the macrocosm -- Greek *makrokosmos*, "great cosmos") and the individual human being (the microcosm -- Greek *mikrokosmos*, "little cosmos") reflect one another in their essential nature.

[5] An arch-angel is an angel of high rank in a number of religious traditions including Judaism, Christianity and Islam. The exact number and names of these arch-angels varies from tradition to tradition.

[6] *Ether*: the unifying life energy inherent in all aspects of the natural world, also known by dozens of other names such as Baron Carl von Reichenbach's *Odic Force*, Edward Bulwer-Lytton's *Vril*, the Hindu/Buddhist/Jain *Akasha*, Wilhelm Reich's *Orgone Energy*, the Chinese *Ch'i*, the Vedantic *Prana*, *etc.*

The material heavenly bodies find themselves in a state of super-position, or an “overlying-position,” as Figure I reveals.

In this intrinsic light-cone of the material macrocosmic system, celestial bodies are driven forward in a manner similar to their orbits, by the necessity of withdrawing energy from the middle of the power field and pushing it back toward the Outer-Poles, where it is then extinguished in the Ether. Thus, we refer to the Outer-Poles of the system as Deformation-Places because matter is “deformed” (destroyed) at them. The Deformation range of the Outer-Poles extends to the various D arcs (see Figure I) representing the boundary curves of the so-called “Cloud” wherein the matter that travels to these Outer-Poles enters into an invisible state of compression and forms the so-called “dense cloud” with which the Hebraic sky god Jehovah shrouded itself [7].

In such a dense, invisible cloud the Primordial-Force of the Heavens is considered to be dissociated. The entrance of heavenly bodies into the process of “dissolution” and “reduction” leads to the creation of the essences of these bodies.

It creates through the process of “Destruction.” Just as in our material lives, there is a cycle of perpetual destruction and creation (dismantling and reconstruction) in which the Deformation makes room for the reconstruction. Thus, governed by the “Cloud,” the Deity of all Nature is reduced to one large system of cosmic matter.

Now we have recognized in the “Brother-Spheres” (I, II, III, IV, and V in Figure I) the light-channels of a power which worked in inscrutable fashion through the ages.

According to secret Jewish doctrine, these individual spheres or light-channels are called the “*Shamim*” (“the Heavens”) [8]. Man is kabbalistically created after the family of such individual spheres. He is the image of the divine light-power in the sphere. We compare Figure II, state #3 with the first sphere (I) in Figure I. The arrangement of the heavenly bodies, as shown in the latter figure, is also found in the zodiacal twins [*i.e.*, Gemini] who possess the arrangement shown in state #3 of Figure II. In the secret language, he is the “shepherd” or “messenger of heaven” (“Angel”). In Figure III we now see the inner nature of the living “light-channel” of God. This figure is no longer the image of a lone sphere, but the Sum of Spheres of the inner Total-

[7] *Exodus* 40: 8 – “For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions.”

[8] *Shamayim*, the Hebrew word for “heaven,” denotes any of the following: 1) a component of the cosmos, the other elements being the earth [*erets*] and the underworld [*sheol*], 2) the dwelling place of God and other divine beings, and 3) in post-Old Testament literature, the abode of the righteous dead.

Cosmos, even if it is determined that he live within one sphere at a time.

Thus, we now approach the actual problem of the higher nature of Man, as preached in the secret teachings of all religions. Christ also preached to the people that he was “sent to them” and “sent from above” [9].

He prayed to his “Father in Heaven” [10]. We will see that through the mysterious nature of the Central-Sun the great mysteries of faith and knowledge will be revealed in stages.

Whoever reads those verses, that everything earthly and sensual seems limited in comparison with the “Ocean of Light” which carries up into the intimate world of perfectly beautiful higher harmonics in the three archangels’ primordial-realm, is caught by the poet’s words in a self-imposed world of dreaming and “sonorous beauty.” To him it is like a mighty organ’s roar flooding a Sunday afternoon’s silence as “the ancient holy city” arises with flashing battlements and towers, the Childhood-Paradise of Humanity [11]. And that is the mystery of *Faust* which is revealed here. The strong chords of this mortal world are prevailed upon by an immortal world of beauty and “majesty” that is called Faith. It wants the mind to accept this vision of eternal things, to “redeem” the ephemeral, as it were, by filling and animating it with eternal beauty.

It is the reconciling new religion of artistically-altered dogmas, freed of their hard rational cinders. The living creed of an aesthetic glorifying Nature that announces in the powerful triad of verses that within itself resides the strong, infinitely-embedded, heavenly foundation of the dormant God-Nature of the New Age.

What Copernicus began in his work *De revolutionibus orbium* [12] is here brought to completion in its artistic design. But in this God-Nature-Image blend, intuitive colors and lines of a sensual supernatural world are melded to holy rhythms.

The Ancient has not died. Novelty is not triumphant over it. The roaring singing competition of the Spheres, the “ringing rounds of heavenly powers” is not silent.

[9] See *John* 7:29 and *I John* 4:14.

[10] See *Matthew* 12:50.

[11] One is reminded of H.P. Lovecraft’s visions of outré sunset cities (Peter H. Cannon, 1990, “*Sunset Terrace Imagery in Lovecraft*” and *Other Essays*, West Warwick, RI: Necronomicon Press, 42 pp.)

[12] *De revolutionibus orbium coelestium* [*On the Revolutions of the Heavenly Spheres*] is the seminal work on the heliocentric theory by astronomer Nicolaus Copernicus (1473 – 1543). First printed in 1543, it offered an alternative model of the universe to Ptolemy’s geocentric system, which had been widely accepted since ancient times.

Nowadays, the ear that listens carefully down into the depths of Creation still hears the eternal harmonies just as in the past.

They are the peristyle of the temple, the vivid mythical pillared base on which rests the universe [13]. This space, as it were, is cut through by broad wave trains of eternal Powers. They are the Abyss of Heavenly Light, the hereafter of space and time beyond the eternal Surging Sea that gave birth to everything and the Spirit that is perceptible only in a holy ecstasy.

An increase of liberated Beauty is carried by such broad waves into this world, as Max Klinger has created in his famous etching *An die Schönheit (To the Beauty)* [14], or as in the “Asphodelus Meadows of the Hereafter” [15], which transforms the phenomena of this world into metaphors such as eternal forces, laws and harmonies.

The beginning and end of *Faust* consists of such thoughts:

All that is perishable is but a metaphor,
Earth's insufficiency here finds fulfillment,
Here the ineffable wins life through love,
The Eternal Feminine draws us aloft.

Goethe, *Faust*, Part II, Act V, Scene VII (Mountain Gorges, Forest, Rock, Desert),
lines 12104 – 12111 [16]

A naked man kneels before the dark billowing sea in the Klinger etching. He is the epitome of the idealized forms of nature, the visible world into which the materialized human body is born.

[13] In Hellenistic Greek and Roman architecture a peristyle is a columned porch or open colonnade in a building surrounding a court that may contain an internal garden.

[14] Max Klinger (1857 – 1920) was a German Symbolist artist. This etching can be viewed at The National Museum of Western Art website (<http://collection.nmwa.go.jp/en/G.1982-0078.html>).

[15] The asphodel is a hardy perennial bearing white or yellow flowers. In Greek legend it is a plant widely connected with the dead and the underworld. Homer describes asphodels as covering the Great Meadow, or the haunt of the dead and Persephone appears crowned with a garland of asphodels.

[16] See footnote #1. This *Chorus Mysticus* at the end of *Faust* summarizes the importance of the “Eternal Feminine” in leading us to higher realms. Similarly, this is the message of both Lao Tzu (*Tao Te Ching*) and Dante Alighieri who was guided to Paradise by Beatrice (intuition and insight) and not Virgil (intellect and logic).

He indicates through his refined art this kind of natural increase in an image of perfect harmony and regularity. This is the divine worship of beauty. Then it is soaked with love, the benevolent omnipotence with the knowledge of truth.

On the throne of the universe sits the naked artist-prophet represented not in the cool proportions of classic beauty, but almost like Klinger's *Beethoven* [17] with the suppressed anger of the world ruler who punishes his children through disfigurement, by the destruction of the cosmic body of their glorious God, their beauty, through blindness to their inner vision.

Beauty is harmony of thought and being, of mind and things, of the World-Center and the periphery, of the soul and of Creation. Thus, the sun strives with the realms to portray this harmony, sending the distant World-basis the first joyous greeting of light, the "Day" known as the light of the first-born human. And this Morning of the World in the resplendent brightness and beauty of the first light – as we wish to describe the poet – was again a naked likeness of God and without sin. How can we ascend to a world of such purity, art, beauty and innocence?

As he enters into those realms of eternal light, the rationale for it is filled with song, with sounds from the depths. He is sunk in fervent contemplation and sees the first light flowing in gentle rhythms, enveloping his pious, reverent visage. Since the animals talk with him, he finds himself in the parable of Siegmund's son in the forest [18]. After moments as the Contemplative One (the enlightened genius), he knows the language of Nature, which heretofore he could only stammer. At this moment, he sees the Great Secret in the fiery image of the Central Sun and therefore can speak with the poet:

Sublime spirit, you gave me all,
All I asked for. Not in vain have you
Revealed your face to me in flame.
You gave me Nature's realm of splendor,
With the power to feel it, and enjoy.
Not merely as a cold, awed stranger,
But allowing me to look deep inside,
Like seeing into the heart of a friend.

[17] Klinger's marble statue of Beethoven depicts him as a bare-breasted Olympic deity seated on a richly decorated throne. His hands are clenched into fists while his facial expression is one of concentration.

[18] In Richard Wagner's opera *Siegfried*, Siegfried (the son of Siegmund) is able to understand the language of the birds after tasting the blood of the dragon Fafner. In Norse mythology, this was a sign of great wisdom since the god Odin had two ravens that advised him of all that transpired among mortal men.

You lead the ranks of living creatures
Before me, showing me my brothers
In the silent woods, the air, the water.

Goethe, *Faust*, Part I, Act XIV (Forest and Cavern), lines 3217 – 3227 [19]

He feels that all beings originate in his chest. He knows the names of all things. He grasps the mystery of Creation in the one body. He irradiates Nature with the reflected splendor of his magnificence, flowing through and filling it with the light of his beauty, his harmonious body. And he trembles in his own reflection, as in a spring thaw on the very first morning. Thus, he disintegrates in the zenith of the “flashing ray of knowledge,” the “mystical birth of God upon the Earth.”

The ringing Sun, that is the Central Sun, dispatched the lightning. The sight of it evokes reverberations from all realms. The “Brother-spheres” sound out; the sky is brightly lit up as a result!

“What a din the Light brings!”

Goethe, *Faust*, Part II, Act I, line 4671 [20]

It is the God born to man. The new Genesis announced itself in *Faust*. Not a being, physical and pathetic, such as the Earth-bound Animal-Man who is named for his instincts, but the principle of Creation itself is revealed. It is the Super-Man. From the Central Sun’s “sonorous fullness of light,” the “Dyaus” [21] and “Zeus” and with them the God-man step down in refined nudity, “shining through the grounds of Chaos.”

Thus there appeared the Light-God, the incomprehensible, in the understandable form of Man. – There, where the seed of creation lies in the ether, in the Central Sun, where it converts the unknown, the unseen, and brings forth the visible and recognizable - not once, but forever, there in its own embryonic-vibration created in the divine Light

[19] See footnote #1.

[20] See footnote #1. This line is exclaimed by Ariel as an immense din heralds the arrival of the Sun.

[21] In the Vedic pantheon Dyaus Pitar is the Sky Father. Names similar to Dyaus Pitar appear in Greek as Zeus Pater, in Latin as Jupiter (from archaic Latin Iovis Pater, “Sky father”), in Slavic mythology as Div, and Germanic and Norse mythology as Tyr or Ziu.

principle, the first Being of its “World-Siring.”

On the path of Non-Being to Being, Man arose in the nucleus of the first ether-atoms of the Central Sun which, at the moment of its ardently trembling formation, shook and filled the universe with luminous power. The spirit of the first man was caught in its splendor and the original nascent light was called: Day! The light, which in its splendor gave birth to the root of Chaos, shut the soul of its creatures in its self-development and shut them up in the knowledge that it recognized itself as this ardently trembling “Day,” the World-Day, whose self-disclosed mental splendor is called “God,” *i.e.* “abundance of light, plerom [22],” and in its hidden and living, eternal witness, the first man (Adam Kadmon [23]), “Sunrise is his name.”

Chapter I

The Mystical Death – the Entrance to the Mystery

“We are sinking into the darkness of the unlit grave. There is no star to guide us. It is night, deep-dark night and the soul escapes to the heights of Heaven. We enter dark primordial spaces of shapeless gloom, where wafts the breath of death, where the jackal – messenger of chaos and rebirth – howls into the desert wind, heralding the approach of Anubis, the son of Awakening in the Underworld. [24]”

The *Egyptian Book of the Dead* [25] describes with poetic rhythm and no little beauty the ancient Babylonian epic of “Ishtar’s (Venus) [26] ‘descent into Hell’ that serves as the limit of human consciousness.

[22] The Greek word *pleroma* means “fullness” and refers to the totality of divine powers. It is usually used in Christian and Gnostic theological contexts.

[23] In Lurianic Kabbalah, he acquired an exalted status equivalent to Purusha in the Upanishads and the Anthropos of Gnosticism/Manichaeism, denoting the Manifest Absolute itself. This “Adam Soul” or “Primal Man” is described as the primordial soul that contained all human souls.

[24] Anubis is the half-human, half-jackal god associated with mummification and the afterlife in ancient Egyptian religion. He is often depicted in funerary contexts attending to the mummies of the deceased and guarding their tombs. The critical weighing of the heart scene in the *Book of the Dead* shows Anubis performing the measurement that determined whether or not the deceased entered *Duat* (the underworld).

[25] *The Book of the Dead* is an ancient Egyptian funerary text in use from ~1550 BCE – 50 BCE. The original Egyptian name for the text is usually translated as the “Book of Emerging Forth into the Light.” It consists of a number of magic spells intended to assist a dead person's journey through the *Duat*.

How at this moment the soul recedes back into “Nothing,” the initial “all that was,” the body led into the hidden mystery of the “transformation,” the “conversion,” wherein it alone receives the will of the Creator as it expires and decays (see the mystery of Lazarus [27]). Thus also the mysterious “Foundation of Nothing” begins to express itself, and through the body’s decomposition, the creation of the new divine:

When the earthly body is atomized
It is newly awakened.
And as long as you do not have this,
This “death and becoming;”
You will remain just a dreary guest
Here on this Earth.

Goethe, “Selige Sehnsucht” [28]

Poetry... art is the higher life of man, the intimate harmony of spirit and form. Poetry is the womb that rests in the grave since the first pulse of cosmic life is received in death; “to talk with God is to learn of decay.”

And now with the arrival of the first Etheric wave, the grave bursts, the shell breaks open like a seed, the divine name ‘I am the Lord’ is proclaimed at the urgent request of the first ethereal substance. The mystic learns to speak the name of Yahweh and in speaking to him feels the ground of his own being. His decay brings new life. This is the mystery of Lazarus. The Secret Doctrine begins the incorporation of the individual being into the eternal primordial principle of the universe through his death.

This is the mystical cosmology of the Secret Doctrine. It is a doctrine of salvation in the highest sense of the word.

[26] Ishtar is the Assyrian/Babylonian goddess of fertility, war, love, and sex who was also the divine personification of the planet Venus. One of the most famous myths about Ishtar describes her descent to the underworld. The gatekeeper lets her into the underworld, opening one gate at a time. At each gate, Ishtar has to shed one article of clothing. When she finally passes the seventh gate, she is naked.

[27] Lazarus of Bethany (also known as Saint Lazarus or Lazarus of the Four Days) is the subject of a miracle attributed to Jesus, in which Jesus restores him to life four days after his death. See *John* 11: 1-44.

[28] Johann Wolfgang von Goethe, 1819, *West-östlicher Divan; Buch des Sängers*, Stuttgart: In der Cotta’schen Buchhandlung, 556 pp.

With this affiliation elevation begins, “the yoga,” the fusion of our inner being with the essence of the Universal Soul. And the gateway of this merger, the soul – upon entering the primordial chaos – finds in the *pralaya* [29] the first wave of the Ether, the first stirring of the substance of the universe, the light beam from the Central Sun.

Chapter II

Esoteric Cosmology

We have already briefly dealt with this doctrine in the Introduction. Its goal is to introduce the researcher, “*tschela*” or “mystic,” to the nature of the ethereal substance and serves as preparation for “unification” (yoga) with the World-Soul, *i.e.* to gain the absolute matter or substance comprising the divine nature of the universe.

At M (Figure I, Plate I) is the central nebula of our solar system, likewise the hearth (epicenter) of physical [*i.e.*, gravitational] attraction.

The bleak primordial matter of the stars is spread out in all directions around this epicenter, while it simultaneously increases its distance from the main mass. The primordial force of the cosmos thereby takes effect in the introduction of documented power to the Outer-Pole, which we designate a tangential force, since it acts tangentially to the motion of an Inner-Circle. Of course, there is contained in the moment of Creation an energy system of the Outer Pole in the immediate periphery of the Primordial-Ball-of-Embers. Through the ongoing internal activity of the system, a process of “superposition” results in the “stacking” of material bodies and the globes of the primordial elemental realms of the universe begin to unfold. The primordial power of space and of the Central Sun is therefore always the key to Figure I (Plate I), as the infinite space itself acts on the Central Sun in a tangential direction.

We think that the universe, as it were, is the first aspect in a state of rest until the initiation for the formation of a center occurs.

Through this development, the equilibrium of the primordial realms and their inherent powers is disturbed. There then ensues a balancing of the compression process to the middle of a feature and a desire to move outward. Through these endeavors the harmony and tranquility, figuratively speaking, will be restored.

[29] In the Theosophical doctrine of cosmic cycles, an interval of dissolution and latency. Each *pralaya* alternates with a *manvatara*, or period of manifestation.

Thus, we have three states as the initiation of cosmic development. The Eastern esoteric doctrine referred to them as the *pralaya*, the chaos, the formation of the *laya* - or the agglomeration centers and the emergence of the *Anupadaka* plane [30]. The tangential force emerges from the latter.

The material body is propelled outward into empty space by these tangential forces (states 1 and 2; Figure II, Plate I), acting along a plane like a magnetic disk.

Thus begins the fourth “Formation of Archetypes” by the deconvolution of the *Taijasa*-Centers (Outer-Pole) [31] with their light channels. From an esoteric viewpoint, we regard these four states as an essential requirement in cosmological evolution.

By thrust and counterthrust, the fourth state is forced out from the sphere of the rising middle by virtue of the internal activities of this great system of matter. So it is with the deformation locales which are drawn back into the original state of the cosmic forces of *pralaya*, absorbed and thus reduced. The deformation at that moment loses (reversible) forces to the system. In the economy of the Cosmos these “reversible forces,” as mentioned, serve in the construction of organic life in the systems.

M is now surrounded by a corona of such functions (see A, A₁, A₂, A₃, and A₄; Figure I, Plate I). These functions also seek to restore balance again by compelling the primordial force of the second stage compression state to either withdraw or to consider some sort of compensation.

To locate this fifth state in the universal evolution, we must return completely to the esoteric doctrine of the soul of the archetypes, *i.e.* state 3 in Figure II, Plate I.

It begins with Dharana Yoga [32], or “the establishment of the mind” and Pratyahara [33], or the “withdrawal of the soul from sensory objects.”

[30] Theosophy posits seven planes of existence (highest to lowest): Adi, Anupadaka, Atman, Buddhic, Mental, Astral and Physical. Anupadaka plane is home of the divine spark in human beings, the Monad.

[31] *Taijasa* is a dream-state entity composed of mind, intellect, five vital airs, five senses of perception, and the five elements.

[32] *Dharana* is the sixth stage of eight elucidated by Patanjali's Ashtanga Yoga. It is the initial step of deep concentrative meditation, where an object is held in the mind without consciousness wavering from it. The difference between Dharana, Dhyana, and Samadhi (the three together constituting Samyama) is that in the former, the object of meditation, the meditator, and the act of meditation itself remain separate.

In other words, what remains to be undertaken is represented in Figure III, Plate I. We have to capture not just a single center, but everything equally. Then the fifth evolution of the universe [34], which lies beyond our sensory capabilities, is realized.

It is the state of the cloud that we have indicated in the Introduction. The “cloud” of an Outer -Pole increases until it has broken the resistance of the Inner-Pole substance. It then enters into the system state depicted in Plate II [see end of manuscript]. The cloud of deformation increases from the phase G_2-H_2 via the phase G_1-H_1 to G-H, in which the overloading of the Outer-Poles over the Inner-Pole is dynamo-logically reached.

Through this overloading of the Deformation Center, the midpoint (M) is again “thinned out” and the entire system progressively returned to the Ether.

The mystery of this “cloud” is the greatest secret of the esoteric doctrine, whose interpretation is only made possible through the development of the *Ahamkara* [35], the cosmic Will-Body in man, which still needs to be undertaken.

In the flood of life, in action's storm
I ply on my wave,
Weaving back and forth,
Birth and the grave
A boundless ocean.

Goethe, *Faust*, Part I, Scene II (Night) lines 501-505 [36]

[33] *Pratyahara* is the fifth stage of eight elucidated by Patanjali's Ashtanga Yoga. It involves withdrawing the senses from external phenomena.

[34] Theosophy describes humanity's evolution on Earth in its doctrine of the seven Root races. At present, humanity's evolution is at the fifth stage, the so-called Aryan Root race, which is developing according to schedule. The current fifth stage is on an ascending arc, signifying the gradual reemergence of spiritualized consciousness (and of the proper forms, or “vehicles,” for it) as humanity's dominant characteristic.

[35] *Ahamkara*: The separative ego-sense which makes each being conceive of itself as an individual personality. The “I-maker” that discriminates between subject and object. The feelings of *ahamkara* were viewed as a spiritual disease that every branch of philosophy in the Buddha's time sought to wipe out.

[36] See footnote #1.

Chapter III

The Hidden Nature of the Central Sun

Fechner [37], the founder of modern psycho-physics (which appeals more than any other science in its ability to solve the deeper problems of life, faith and knowledge), was among the first philosophers of the West to have spun the mystic dream of the Central Sun. In the East, this mystery has been known for as long as science and religion themselves. The doctrine of the World (universal)-Soul, the Atma-Brahma [38], is also the doctrine of the Central Sun.

Brahma reigns from Atma, the World-Soul, the universe. It is “matter,” but a “spiritual” substance at the same time, namely the substance present in the mind of the thinker himself. Spinoza, and Descartes before him, saw the Universe as being composed of such thought-substance (*) [39]. In principle, Kant and the more recent psycho-physics of Fechner and Wundt followed the same course by invoking material-thoughts, or “Reason,” in place of the thought-substance [40]. The foundations of these systems, however, are crumbling because they lack practical information about the true nature of their innermost vehicle, the Central Sun.

[37] German physicist and philosopher Gustav Theodor Fechner (1801-1887) was a key figure in the founding of psychophysics, the science concerned with quantitative relations between sensations and the stimuli producing them. Fechner posited a dual-aspect, monistic, pan-psychical mind/body view.

[38] *Ātman* is a Sanskrit word that means “self.” In Vedanta Hinduism it refers to one's true self beyond identification with phenomena. In order to attain salvation (liberation) a human being must acquire self-knowledge (*atma jnana*) which is to say realize experientially that one's true self is identical with the transcendent self (*paramatman*) that is called *Brahman*.

(*) cf., the author's publications: Peryt Shou, 1909, *Indische Fakirlehre: Theorie und Praxis des Fakirtums*, Leipzig: M. Altmann Verlag, 42 pp. [*Indian Fakir Teachings: Theory and Practice of Fakirdom*]; and Peryt Shou, 1910, *Magie des Willens: mit Berücksichtigung der Atmungs-Kunst in der indischen Geheim-Lehre*, Leipzig: M. Altmann Verlag, 47 pp. [*Magic of the Will: with respect to the Respiratory-Art in Indian Secret Teachings*]

[39] Jewish philosopher Baruch Spinoza's (1632-1677) property dualism held that the mental and the physical are simply two modes of a more basic substance (God). René Descartes (1596-1650) was a French philosopher/mathematician who took as his starting point the statement – “I think, therefore I am.”

[40] German philosopher Immanuel Kant (1724-1804), primarily remembered for his magnum opus *The Critique of Pure Reason*, published numerous works on ethics, religion, law, aesthetics, astronomy, and history. German psychologist and philosopher Wilhelm Max Wundt (1832-1920) believed the chief purpose of psychology was to describe, analyze, and explain conscious experience, particularly feelings and sensations (structuralism).

Similarly, the sublime mysticism of Dante in his *Divine Comedy* [41] is nothing but this “World-Soul” in poetic dress, and the Order of the Spheres [42] in this epic often bears a striking resemblance to the fundamental law of Eastern esoteric doctrine.

We want to provide in this work only that which has proven to be durable and is empirically confirmed by experience and experimentation. We will not be daunted by the hazy fog of speculation that in the East has enveloped purely empirical problems while the “dragon Kundalini” [43] stands guard over all. If this fog also penetrates into the metaphysical system of Theosophy, then our progress will be hindered.

We initially only consider our “Eastern brethren” and primordial-blood relatives as the meritorious keepers of an ancient tradition in the realms of faith and knowledge. The value of such tradition is proven to us at every turn once we have found the key to their empiricism. This key is the most valuable aspect of the entire Eastern doctrine, the most important cultural benefit that humanity has ever acquired, and which is still possessed in the East today. Our Church has worked to conceal this key so that Westerners can no longer find it.

God has received into his favor those ancient tribal peoples of our own blood with the wisdom of their lodges very much alive at the time of their entry into the West. An Eastern invasion (perhaps as historically significant as the expeditions of the Mongol hordes), with the reputation of arriving on the gentle wings of the dove of peace, has brought to us the revealed mystery of the Cross. The divine spark of recognition that the Church, in its passionate zeal, has concealed and for which they have substituted mere human compassion.

We see this key in the awakening of the threshold AB (Figure I, Plate II), which combines the nature of the conscious and subconscious minds.

[41] Dante Alighieri was an Italian poet, prose writer, literary theorist, moral philosopher, and political thinker. He is best known for the monumental epic poem *Commedia*, later named *La divina commedia* [*The Divine Comedy*], considered the greatest literary work composed in the Italian language and a masterpiece of world literature.

[42] The celestial spheres, or celestial orbs, were the fundamental entities of the cosmological models developed by Plato, Eudoxus, Aristotle, Ptolemy, Copernicus and others. In these models the stars and planets are carried around by being embedded in rotating spheres made of a transparent fifth element (quintessence), like jewels set in orbs.

[43] Kundalini - an unconscious, instinctive or libidinal force (*Shakti*) which lies coiled at the base of the spine. It is often envisioned either as a goddess or as a sleeping serpent, hence a number of English renderings of the term such as “serpent power.” The kundalini resides in the sacrum bone in three and a half coils and has been described as a residual power of pure desire.

Fechner's investigations led us to the knowledge of emergent-consciousness in the physiological sense, *i.e.* the phenomenon of consciousness emerging as a cosmological phenomenon. We will see that it has an extraordinary value to science.

What is revealed to us through its abrogation is a reserve of extraordinary knowledge and experience in the natural realm.

Worlds, whose existence seemed to be forever hidden away from the conscious mind, are opened through the influx of subconscious mental powers. We enter and then are suddenly in touch with the central World-Pole. A wave reaches us as unified asynthetic light, which was previously received by the senses only as a secondary manifestation, *i.e.* as a conditional and differentiated form of energy.

The World-Soul appears as a unified energy principle (Mayer, Helmholtz, Ostwald [44]) and as matter (Descartes, Locke, Spinoza, Goethe [45]) suddenly in action, while only allowing the lowest natural forces access to our organism.

We previously experienced everything around us with undeveloped animal senses, but now a "divine spirit" has gradually revealed to us the sight of this Unity, namely a large, harmonious natural realm.

[44] Julius Robert von Mayer (1814 – 1878) was a German physician and physicist and one of the founders of thermodynamics. He is best known for enunciating in 1841 what is known as the first law of thermodynamics: "Energy can be neither created nor destroyed." Mayer also first described the chemical process of oxidation as the primary source of energy for living creatures and proposed that plants convert light into chemical energy. Hermann Ludwig Ferdinand von Helmholtz (1821 – 1894) was a German physician and physicist who made significant contributions to various fields of modern science. His work was greatly influenced by the philosophy of Fichte and Kant. Friedrich Wilhelm Ostwald (1853 – 1932) was a German chemist who is credited with being one of the founders of physical chemistry. Ostwald adopted the philosophy of Monism as advanced by Ernst Haeckel and became President of the Monistic Alliance in 1911. He used the Alliance's forum to promote Social Darwinism, eugenics and euthanasia. Ostwald's Monism influenced Carl G. Jung's identification of psychological types.

[45] John Locke (1632 – 1704), widely known as the Father of Classical Liberalism, was an English philosopher and physician regarded as one of the most influential of Enlightenment thinkers. Locke's theory of mind is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as Hume, Rousseau and Kant. Locke was the first to define the self through a continuity of consciousness. He postulated that the mind was a blank slate or *tabula rasa*. Contrary to pre-existing Cartesian philosophy, he maintained that we are born without innate ideas, and that knowledge is instead determined only by experience derived from sense perception. Johann Wolfgang von Goethe (1749 – 1832) was a German writer, pictorial artist, biologist, theoretical physicist, and polymath. He is considered the supreme genius of modern German literature. Although his literary work has attracted the greatest amount of interest, Goethe was also keenly involved in studies of natural science and metaphysics.

Now this spirit enters us purifying, ennobling and idealizing one in the world of instincts, appetites, passions and desires, into the world of the subconscious mind. The evolution proceeds by way of self-representation of the divine and unitary in man after the accommodation and transformation of the senses in the furnace of the will and the mind, the so-called seat of the subconscious mind.

Through such progress and emancipation of the mind from the world of lower desires and passions, we can only feel honored as by a new act of love and liberation. And if the sight of the Central Sun provides such a love (our first great revelation of love) and takes this mystery to a higher unified natural realm, then we can only be pleased from the depths of our soul.

Each truth is a revelation of divine love. Has a man ever found or invented it, or have they instead always revealed themselves once the law of the natural realm concurred and as soon the ethical standards of humanity were controlled and upheld?

So it is with the Central Sun, or the “World-Soul” as our Eastern brothers relate. It is the revelation of God’s perfect love, of which no greater *organon* (instrument) of his will can be made manifest to his children in the realm of Creation. This *organon* [46], in fact, masters all of nature. There is no being woven into the Ether-World that is not connected in its very core by a living force to this great Dynamo of the Universe. And so Man is also, according to Theosophical thought, a “ray of the All-Sun” in physical terms, thus providing a peculiar view of the nature of the threshold phenomenon.

An Ether such as this is aptly called a Potential-Substance since its nature is not limited, either spatially in the Universe, nor when in connection with chemical substances. It shows itself under experimental analysis to be the carrier of every emotion of a chemical substance. A peculiar effect also belongs to this potentially unlimited nature of the Ether, which we noted with regard to the threshold phenomenon.

As previously mentioned, it is this phenomenon in its function as the key to the Unified-World that is the most important of all esoteric knowledge.

[46] There are several well-known uses of the Greek word *organon* (“instrument, tool”) which should be mentioned in this context. The *Organon* is the standard collection of Aristotle's six works on logic (*Categories*, *On Interpretation*, *Prior Analytics*, *Posterior Analytics*, *Topics* and *Sophistical Refutations*). Kant used the word *organon* to designate a system of principles whereby knowledge may be established. Johann-Heinrich Lambert (1728 – 1777) authored a treatise on logic, which he called *Neues Organon* [*The New Organon*]. Finally, the radical Austrian-American psychiatrist and psychoanalyst Wilhelm Reich (1897 – 1957) named his research facility “Orgonon” (a combination of *organon* and the *orgone* energy which he claimed to have discovered).

With its implementation by advancing logical understanding and through the resumption of monistic experimental analysis, empirical evidence is obtained in support of these assertions. The most important is probably that which has been reserved for further discussion in Part II ["The Theory of the Teleions"].

There is no hereafter for a soul in the sense that is maintained by religion and dualistic science. The human body is not in itself immortal, absolutely nothing special resides within its natural, chemical-physical constitution.

By contrast, our organism corresponds to the Total Organism of the Universe in an animate point in the "Central Sun," as an individual "monad" [47] of the World-Soul.

This "animate point" as we call it, the basic "Monon," is deemed to be a "person." According to the Esoteric Doctrine, it is a "force" of the highest potency on a par with the Central-Monad or God himself. He shines his power as "consciousness" into us. He is spatially the same as the mathematical "point" which has no dimensions.

He sends out an infinite number of circles, all of which are fully realized in one infinitely large circle which also includes within itself the smallest circle.

We can hardly leave the world of rigorous mathematical abstraction in order to satisfactorily demonstrate the In-Itself-Lights of this one mid-point in the universe.

This "living" and therefore luminous point is reflected in the substance or I-Am-consciousness of Man, and breaks into his infinite vibrations and circular waves.

[47] Monism posits that mind and matter are essentially the same. However, this "sameness" has come in a number of different and contradictory varieties. English philosopher Thomas Hobbes (1588-1679) felt that the mental is merely an epiphenomena of the physical, thus the physical is the one real substance. In contrast, Irish philosopher George Berkeley (1685-1753) postulated that the physical is just a collection of ideas and thus the mental is the only thing that really exists. Jewish philosopher Baruch Spinoza's (1632-1677) property dualism held that the mental and the physical are simply two modes of a more basic substance (God). Spinoza's position is similar to that of English philosopher Bertrand Russell's (1872-1970) neutral monism, however the latter was not committed to the belief that a supreme being is the more basic substance. Monads are "substantial forms of being," akin to spiritual atoms, eternal, indecomposable, individual, following their own laws, not interacting ("windowless") but each reflecting the whole universe in pre-established harmony. In the way sketched above, the notion of a monad solves the problem of the interaction of mind and matter that arises in the system of Rene Descartes.

Thus, he welcomes the Eastern adept as the fiery eye of Shiva [48]. At this point one wants to quote here the words of Goethe's Introduction to *Faust*, which the fire-spirit proclaims:

You have drawn me mightily,
Sucked long at my sphere.

Goethe, *Faust*, Part I, Scene I (Night), lines 482 – 483 [49]

The last sentence is psychologically very strange. The sphere (properly sphaira or ball) is the perfect concept of a substantive mathematical unit. These properties caused even Fechner to accept the idea that the body of an angel is spherical. We can see the development of our own sphere-body in Plate II. For the purpose of our inquiry, the basic sphere is that given as the spherical wave ADBC. As the fire-spirit says in *Faust*, we must have mentally drawn upon this sphere for a considerable period of time before it could manifest itself.

It emerges from the Great Dynamo of the "Ether," *i.e.* the "Fiery" and condenses the parameters of the threshold AB (Plate II) as a string does with vibrations and tones. This tone (which to the thinking of the adept interweaves itself until terminated by the hand of the revelatory spirit that struck it) announces itself to the mind of a new person through their personality. With it, the "animate point" of the All-Sun monad is brought into dynamic fiery activity.

The "Ether wave" of the "Great Dynamo" of the universe flows into the small dynamo of our body, the sympathetic nerve plexus [50] that corresponds to the function ADBC in Plate II.

[48] In Hinduism, Shiva the Destroyer is depicted with a third eye in the centre of his forehead. Usually closed, the third eye is supposed to have appeared when his consort, Parvati, playfully covered both his eyes with her hands as Shiva sat rapt in meditation. Immediately the universe was plunged into darkness. Chaos reigned supreme. Shiva formed the third eye to restore order and fire emerged from his third eye to re-create light. The light from this eye is so fierce that Shiva only opens it to destroy all that is dark in the universe. The opening of Shiva's third eye ends all illusions.

[49] A.S. Kline, 2003, "Goethe: Faust Acts I and II Complete." (<http://www.poetryintranslation.com>)

[50] The celiac plexus (solar plexus) is a complex network of nerves located in the abdomen, behind the stomach and in front of the crura of the diaphragm, on the level of the first lumbar vertebra, L1. The Solar Plexus Chakra is located just above the navel and is the focal point for our power, will, ego and authority.

This nervous apparatus of our organism has so far only been poorly explored in scientific terms. The function of the great, hitherto unknown, Central Body in the universe unfolds within us and appears to our eyes as the white light of the glowing, primordial nebular-ball.

But it is enough, after careful consideration of what has been said, to survey a single concentrated glimpse of it and then toward the disc ADBG (Figure 2, Plate I), which is a likeness of the house of the “Fish” [51]. Following a preliminary reading of the first part of *Faust* which details how to seize the husk, the fingertips are softly and carefully placed on the swelling-points A and B of the body (hip-points, the lateral upper lumbar knots) and, according to the function ADB, the animate point in M (Figures I and II) becomes visible. In affinity with the “Fish” function, the attraction of the disc ADBG in the constellation and the axis AB are made manifest as an oscillating and ringing perception.

This perception initially decreed nothing more than a strained state of the solar plexus, the sympathetic nervous system. The tension occurs as a result of the impact of an artistic idea on our mind. It is only sustainable through a sufficient amount of aesthetic training: a chronic amount in the case of our experiment. The researcher, however, also has to arrive at the state of intellectual development where he can penetrate through materialistic science to the idea of the unity of substance. The researcher must adequately meet the so-called categorical prerequisites – both aesthetic and monistic (*i.e.* the substance in question), otherwise the “phenomenon of threshold” is only a temporary illusion. It is wrong to instruct a student otherwise and only fills his head with erroneous beliefs.

Furthermore, his imagination must be trained as part of a general aesthetic education. He must have received training not only in the reproduction of sculptures and drawings, but also in the spontaneous imagination of such objects. He must also have the gift of spiritual intuition, particularly through reading the Gospels and the Psalms (the *Gospel of John* in particular) which have evolved from Indian sacred books such the *Bhagavad Gita* [52].

[51] This is quite possibly a reference to the constellation of Pisces, the twelfth astrological sign in the Zodiac. According to some astrologers, the current astrological age is the Age of Pisces, while others maintain that it is the Age of Aquarius. As a symbol of water, fish are associated with manifestation and rebirth. Fish are at one and the same time saviors and instruments of revelation.

[52] The *Bhagavad Gita* is a Hindu scripture that is part of the ancient Sanskrit epic *Mahabharata*. The context of the *Gita* is a conversation between Lord Krishna and the Pandava prince Arjuna. Lord Krishna explains to Arjuna his duties as a warrior and prince, and elaborates on yoga, *Samkhya*, reincarnation, *moksha*, *karma yoga* and *jnana yoga* among other topics.

By all these means his mind is condensed and focused on the perception of the living unitary-thought of creation, the World-Soul.

His spirit lives and moves in the invisible Etheric-ray of this “Fire-Spirit.” If his sight shifts from this most natural mystery and views the Central Sun in the Scutum Sobiescii, in Cygnus, Hercules and Perseus [53], the sky itself rolls back the curtain from in front of him and he comprehends that under the seal ADBS (the mystical “fig tree” [54]) is the sign of the “Fish” (Plate II).

He realizes that the Dynamo ADBS (Plate II) in his interior, which appears to be a glowing mist when viewed from outside, maintains and arouses the known figure of the Ether and is united in the conception of his Ether-ray with the sign of the “Fish.” This glowing mist has developed as a cosmic entity within his physical structure. It has sealed the original Dynamo of the Central Sun inside of him and used it as an instrument (so to speak) to reach through to the sign of the “Fish” at the swelling-points B and A due to mankind’s aforementioned contact with its image.

A cosmic act of profound significance occurs here. The solution can only be obtained through contemplation. He soon feels the dynamo of the solar plexus with all the fire-bodies of the astral-sky on the same axis (AB) and the rationale of its laws are thereby revealed. A single substance rules the universe and is the Father of all creatures. Only one creature rests in his lap, actively participating in the development of all beings and worlds – Man.

[53] *Scutum sobiescii* - “Sobieski’s Shield” or “Scutum the Shield.” A constellation honoring John III Sobieski, King of Poland, who led a decisive cavalry charge against the Turks at Vienna in 1683 which initiated the decline of Turkish influence over the Balkans and the Ukraine. Scutum is chiefly notable for the brilliant Scutum Star Cloud. *Cygnus* - “Cygnus the Swan.” This ancient constellation contains the most spectacular stretch of the Milky Way in the northern celestial hemisphere. Because of its shape, Cygnus is also known as the Northern Cross and during the early evening of Christmas can be seen from mid-northern latitudes standing upright just over the NW horizon. *Hercules* is a constellation named after Hercules, the Roman mythological hero adapted from the Greek hero Heracles. The solar apex, *i.e.* the point on the sky which marks the direction that the Sun is moving in its orbit around the center of the Milky Way, is located within Hercules, close to Vega in neighboring Lyra. *Perseus* is a constellation in the northern sky, named after the Greek hero Perseus. It contains the famous variable star Algol (β Persei), and is also the location of the radiant of the annual Perseids meteor shower.

[54] In Homer’s *Odyssey*, the Charybdis Fig Tree is a massive fig tree situated above the whirlpool monster Charybdis in the infamous Strait of Messina. Although it is credited with saving Odysseus from being sucked into the whirlpool, very little is known about this tree. It has recently been suggested that Charybdis and the Fig Tree represent the World-Axis (Antonio Mercurio, 2009, *Hypotheses on Ulysses: A New Look at Homer’s Odyssey*, Rome: Solaris Institute, pp. 240-246.)

Of course, this substance is not governed by the laws of secondary sensory matter. Its system of axes, see Part II, is a transcendent one. This axial system, through which all beings are mysteriously directed from above, betrays its original nature only in thought. It lives in the “willing” union (yoga). The will must undergo a transformation of its perspective. We call this higher axial system the evolved key GADBH (Plate II). Everything earthly is underwritten by it. It reigns over mankind and manifests itself through the higher nature of the universal will.

It is through this monistic Threshold Experiment of Human and Monad, in conjunction with the animate point in the Central Sun, that the larger oscillations of its nature (desires and passions) become attenuated under the progressive development and influence of the will.

Knowledge of esoteric cosmology now paves the way for inner union with the higher cosmic principle. The Eastern Mahatmas’ teachings [55] that by such paths the Fourth Dimension soul currently stationary amid the sun and planets can aspire to the Fifth Dimension (“*Devachan*” [56] – the Christian “Heaven”) and by the favor of higher powers can achieve a conscious union with the Monad of the Sixth Dimension (the Christ principle) is confirmed by the esoteric cosmology of current-day researchers.

In the next chapter we will show that the Threshold Experiment is close to fulfillment. The bodies that carry our karma, our substantial experience of transcendence, we call *teleions* [57] (end- or completed-bodies). They partake of the nature of monads which do not float freely around in space, as is frequently taught in Indian mysticism, but only send vibrations into our sphere. Of course they should not be

[55] Mahātmā is Sanskrit for “Great Soul.” It is similar in usage to the modern Christian term saint. This epithet is commonly applied to prominent people like Mohandas Karamchand Gandhi, Jyotirao Phule and others. The term is also used to refer to adepts, or liberated souls. According to Theosophy which popularized the term in the 19th Century, the Mahatmas are highly evolved people involved in overseeing the spiritual growth of individuals and the development of civilizations.

[56] According to Theosophy, *Devachan* is the “dwelling of the gods.” It is the place where most souls go after death – where desires are gratified, corresponding to the Christian belief in Heaven. However, *Devachan* is a temporary, intermediate state of being before the soul’s eventual rebirth into the physical world. C.W. Leadbeater located *Devachan* on the mental plane many miles above the surface of Earth. Rudolf Steiner’s Anthroposophy asserted that the *Lower Devachan* (or the Heavenly World) and *Higher Devachan* (or the World of Reason) are two “supersensible” realms, above the astral realm, associated with emotions and will impulse, respectively. In comparison, the astral realm is associated with thought.

[57] The Greek word *teleion* means complete, perfect, or fully-developed. It suggests the end of a completed process, the reaching of a high stage of development, or the attainment of maturity. It does not mean “perfect” in the usual sense of “faultless.”

thought of as material in the dualistic sense, but substantially spatial in nature. They are only visible through themselves and, as it were, in the Etheric substance, as will be shown in the Threshold Experiment. The matter that emerges, which is infinite in the Central Sun (the great nebular-ball of the Kant-Laplace hypothesis [58]), must also be preserved in its infinite aspect and even its very nature must remain indefinitely. It emerges in an unexplored state. Leibniz invented his account of the infinitely small as an empirical observation of this very phenomenon [59]. We will also follow the same path.

The evolutionary process of primordial matter is the inherent Life-process of the whole universe. On the one hand, it is fixed and bounded – but its components are obsolete. On the other hand, it is eternal and ethereal. We cannot know this second aspect. It probably exists as part of the original aspect and we do not need to seek out a metaphysical explanation for it.

All cosmic life is a self-development of the substance of a pole. As the nucleus of a cell is forever dividing and leading the organism in question along a path of endless evolution, so too does the universe follow the same model. Let's look at its nucleus, the Central Sun, which reveals to us its life, since its light is called “spirit” and its perception is the I-Am-Consciousness revealed in and of its own substance.

[58] Immanuel Kant (1724-1804) developed the “Nebular Hypothesis” for the origin of galaxies. A cloud of gas and dust collapses under gravitational forces and begins to spin faster due to conservation of angular momentum. This causes the cloud to flatten into a disk and for gravitational effects to cause the formation of stars, planets, *etc.* Pierre-Simon, marquis de Laplace (1749 – 1827) was a French mathematician and astronomer whose work was pivotal to the development of mathematical astronomy and statistics. He summarized and extended the work of his predecessors in his five volume *Mécanique Céleste* [*Celestial Mechanics*]. This work translated the geometric study of classical mechanics to one based on calculus, opening up a broader range of problems. He pioneered the Laplace transform and the Laplacian differential operator which appears in many branches of mathematical physics. He restated and developed the nebular hypothesis of the origin of the solar system and was one of the first scientists to postulate the existence of black holes and the notion of gravitational collapse.

[59] Gottfried Wilhelm von Leibniz (1646-1716) is credited with inventing infinitesimal calculus. He demonstrated integral calculus to find the area under the $y=x$ function. He introduced several notations used in calculus to this day. His philosophical contributions are based on Monadology. See footnote #47.

Part II – The Theory of the Teleions

The teleions or tele-bodies are the substances that our Self creates inside the Central Sun and which leave at the time of death.

We are now able to directly prove their existence by means of practical psychology. Despite the vital nature of this evidence, such psychological experiments nonetheless entail certain dangers if carried out by the ignorant. This has led the author to reproduce the experiment here in a specific form which allows for some degree of success, but excludes the risk of dubious abuse.

Briefly stated, the danger is that the generation of these teleions (which believers call “souls”) are not scientific experiments in the usual sense. Such experiments appear to increase the power of the experimenter. In the eyes of the blind, he can appear to be a Superman with great mysterious powers. In truth however, he is a black magician, a demon. And demonic power is the consequence of these teleions, when their bearer misuses his inner freedom and independence.

The teleions are cosmic beings most appropriately interpreted as central-solar monads. Such a monad is our very own and each individual has a “relational-body” in the geographical area of the Central Sun. It can also be identified through occult experimentation. Yes, there will come a time when one must recognize, as taught by esoteric Buddhism, that it is karma made manifest which must be faced [60].

Contrary to the Eastern viewpoint, the developmental stage where one confronts oneself in a still unknown mirror without being fraught with guilt, lies in the future to be sure and is definitely not for everyone. In Tibet and India, there are masters, true yogi who have seen their karma and have served as their own astral judge. In their opinion, they are exempt from the iron chain of rebirth. “But is this Fate?” asks the modern European. Is Life unfair “if one knows how to arrange it?”

[60] Karma in Indian religions is the concept of “action” or “deed,” understood as that which causes the entire cycle of cause and effect (*i.e.*, the cycle called *samsara*). Many Western cultures have notions similar to karma, as demonstrated in the phrase *what goes around comes around*. The concepts of reaping what you sow from *Galatians 6:7*, violence begets violence and live by the sword, die by the sword are Christian expressions similar to karma. Some observers have compared the action of karma to Western notions of sin and judgment by God or gods, while others understand karma as an inherent principle of the universe without the intervention of any supernatural being. In Hinduism, God does play a role and is seen as a dispenser of karma. The non-interventionist view is that of Buddhism and Jainism. The secular Western view is that of a deterministic universe.

By answering this question, I touch on one of the identified hazards. "He is happy who stays at his plow and does not lay hands on anyone else!" That's the point, one should examine oneself. The second is: "When one is not happy, is not safe and feels that the world cannot offer what he seeks, one comes as a suppliant and not as a demander." In this world violence will often override the law. This might make someone happy, but not with a lasting happiness in the spiritual sense.

Many fail at this stage.

They make demands of a world they do not know. They are deceived; in other words, they are deceiving themselves.

The third point, however, is the most important one. People determine to follow a course of supplication and faith. But they supplicate and believe in that which they do not want at all. They would rather have a completely different direction with regard to their faith and entreaties. This third danger is the greatest. They cannot eliminate the Christianity of the Church but instead must promote themselves.

No one can determine their own Will if they do not know their karma or fate (which they create themselves).

Here the Christian faith is failing in its traditional form while Eastern philosophy comes into its own.

The knowledge of karma creates repentance, and that's the only path of self-liberation. Hardly anyone today experiences this "repentance" on the path of faith, which is as the Church would have it.

Penance in Indian yoga is knowledge. It was the penitential ritual which Jesus taught his disciples. You will have to ask the Vatican Library what happened to it! [61]

As mentioned previously, it seems that in this world power overrides the Law. However, that is not the case in the other world.

So it radiates its own law into the heart of man. Their light is their law. With an even harsher law than that of Moses, it determines the will by way of knowledge and not by coercion of faith.

[61] The Vatican Library has often been accused of hiding away documents whose existence the Church hierarchy found to be inconvenient.

The mystery of the lights of that world of men not denied creates the right penance. Man learns to recognize his karma and the teleions (literally the “completed-bodies”) in terms of “residual bodies” because their existence survives the life of the Individual.

Now, with regard to these three points we can ask ourselves: how do we come to the knowledge of our “souls” overhead in the Central Sun?

The experiment is partially discussed in some of the current author’s other works where its application was also demonstrated (*). The only satisfactory explanation was provided by the theory of the teleions.

How is the Central Sun able to reveal this experiment in the development of the universe within ourselves when it is material in the usual sense of the word?

Such an experiment can only be explained if the evolution of the Central Sun includes our self, as well as both our and its innermost core.

It is quite conceivable cosmologically.

We know that we live in a sea of different vibrations or energies. Why should we not live by means of the highest unit of this vibration? We examined this matter quite earnestly from the standpoint of a monistic materialism.

Do we also know the true nature of the sympathetic nervous system and its inner universal function?

It is the assignment and receiving apparatus for those hidden vibrations of the sphere that, strangely enough, connect us with even the most distant celestial bodies. Yes, we see their figures not merely visually, but also by their simultaneous association with this sympathetic apparatus.

Of course, we transformed that experiment (as is indicated in the documents mentioned) in every particular.

(*) cf., the author’s publications: Peryt Shou, 1909, *Indische Fakirlehre: Theorie und Praxis des Fakirtums*, Leipzig: M. Altmann Verlag, 42 pp. [*Indian Fakir Teachings: Theory and Practice of Fakirdom*]; and Peryt Shou, 1910, *Magie des Willens: mit Berücksichtigung der Atmungs-Kunst in der indischen Geheim-Lehre*, Leipzig: M. Altmann Verlag, 47 pp. [*Magic of the Will: with respect to the Respiratory-Art in Indian Secret Teachings*]

Esoteric Buddhism teaches that our Self will be constantly swarmed by greedy monads attracted to the same endeavor. This view, for which the Yogis also possess evidence, is plausible although it is not the monads themselves, but their chemical rays or vibrations which exert these effects on us.

After the esoteric experiment, man through his imagination (if he understands what is said here) can unite with such an ideal monad and the mathematical requirement that the sight of the hotly-glowing Central Sun of such a monad affects us. Imagination then gives us access to our interior and indeed a path to the solar plexus in the sympathetic nervous system.

If we do not know of their possible presence, they cannot penetrate to the waking consciousness. But now, the astral plane experiment to reduce the threshold which keeps the subconscious and conscious minds divorced from each other can occur.

For the time being, we will use the imagination of our consciously-mediated monad to consider the still-hidden effects within us of the Law of the Central Sun (the "World-Soul" of the Indians). It serves as the link for contacting an opposite positive pole of the cosmos. From that inner contact in the imagination, the energy of the Central Sun immediately separates into a positive and a negative energy flow from the viewpoint of the pole in the solar plexus.

This separation of the energy received from the Central Sun is perceptible when the second pole (the Outer-Pole in the cosmic system) dynamically predominates over the first pole (Inner-Pole). It then moves toward the first and the direction of that attraction is revealed by our inner processes.

We observe that for the larger Outer-Pole, the lateral vibrations of the solar plexus contact the hip-points (sacral points) and the polarity of these vibrations becomes perceptible by touching the hip-points.

We observe the image of the larger Outer-Pole GABH (Plate II), as mystic as the cloud above the Mountain of Revelation [62]. It interacts as a surface with the presence of two vibrations in space, to the right and to the left by contact with the inner palms or fingertips.

[62] According to *Exodus* 19: 16-18 and 24:17, Mount Sinai is the mountain at which the Ten Commandments were given to Moses by God. During this encounter, Mount Sinai was enveloped in a cloud, it quaked and was filled with smoke, while lightning-flashes shot forth, and the roar of thunder mingled with the blasts of a trumpet.

These vibrations are divided at the navel point M (the *Chandra* [63] of the Indians), where the significant part of the solar plexus on the surface ADBC occurs in both directions along the axis AB.

The conscious fusion with the monad occurs in this manner.

The use of one's imagination is now necessary to make manifest the fact that the vibration level ADBC at point M is in a dynamic (attractive) relationship with the feet through the A and B contact points. The effect of that monad of the Central Sun on the mid-point of the solar plexus (*Chandra*) then leads to the manifestation of the surface ADBS. At the same time, the perceived vibration of the teleions is revealed as an optically-polarized form of that level.

Sufficient consideration of what has been said here demonstrates that this plane acts in a magnetic fashion upon the body. The sight of it causes somnambulists to fall into a magnetic sleep. Lunatics are affected by it as they are by the Moon's phases. Its effect is heightened by the use of alcohol and for many weakened by tea and coffee.

Furthermore, the teleion oscillation appears to be rotating and influencing the pulse. One inscribes a circle on the surface at point A with a radius of AB such that all elements of the curve BS are part of the circle's rhythmic rise. The resulting circular movement runs through S, A, D and then back to B. You can feel a relationship between the effect of this rhythm and the rhythm of the pulse.

Those yogis able to influence their pulse are thereby versed in the knowledge of the laws of the astral plane. In this way they have gained mastery over it. This ability was not imparted by the first experiment. On the contrary, they gain a view of the body with its impure astral substance, impure sexual Od [64], passions, and even its dependence on limited thought forms. These impure astral substances are absorbed through the medium of the surface (according to the Indian doctrine) via the channels of the body into the center (navel). This then also results in the manifestation of the disc.

[63] In Hinduism, *Chandra* (Sanskrit, lit. "shining") is a lunar deity and a *Graha* ("cosmic influencer"). *Chandra* is also identified with the Vedic Lunar deity *Soma* (lit. "juice"). *Soma* refers particularly to the juice of sap in plants and thus makes the Moon the lord of plants and vegetation. In Vedic astrology, *Chandra* represents brain and mind, emotions, sensitivity, softness, and imagination.

[64] The Odic force (also called Od, Odyle or Odems) is the name given in the mid-19th century to a hypothetical vital energy or life force by Baron Carl von Reichenbach (1788-1869). This unifying life energy inherent in all aspects of the natural world is also known by dozens of other names such as ether, Edward Bulwer-Lytton's *Vril*, the Hindu/Buddhist/Jain *Akasha*, Wilhelm Reich's *Orgone Energy*, the Chinese *Ch'i*, the Vedantic *Prana*, etc.

This event is therefore the purification (or the catharsis in the Mysteries [65]) since the process of the disc continues. If such a “passion-level,” as one can aptly call it, suddenly awakens within the body in this manner, a state of suffering may emerge provided that the manipulation of the disc is interrupted and not continued. The real purpose of the experiment, however, is the collection of matter in the form in which it exists, to bring resolution; because the disc itself does not cause disease, but our hidden weakness and disease is evident in it. It is a kind of incantation for our inner enemies.

When it says that Jesus conjured the Devil from out of a patient and cast it upon a herd of swine that then rushed off and threw themselves into the sea [66], this autopsy process – although it certainly did not literally occur – is a pictorial-symbolic representation of this process of the astral planchette. As the author of the previously cited documents demonstrated, this astral planchette lay outside of the “Fish” [67] and also “Orion” [68] (both of which are intimately related).

Among the ancient wizards, Orion was the symbol of the conjuring arts. Orion was not originally a hunter, but rather a black magician, a servant of Osiris [69] who had succumbed to his own magic. This is the esoteric content of the Orion myth. The scorpion [70] was a means of theurgy, arousing the astral planchette in the body, and the

[65] Mystery religions, sacred mysteries or simply mysteries, were religious cults of the Greco-Roman world, participation in which was reserved to initiates. The main characteristic of these religions was the secrecy associated with the particulars of initiation and cultic practices, which could not be revealed to outsiders. The most famous mysteries of Greco-Roman antiquity were the Eleusinian Mysteries. The most notable cult in Late Antiquity was the Mithraic Mysteries.

[66] *Matthew* 8:28-34, *Mark* 5:1-20, *Luke* 8:26-39 (Shou erroneously cites this account as originating in the *Gospel of John*, but it is not mentioned there.)

[67] See footnote #51.

[68] Orion was a giant huntsman in Greek mythology whom Zeus placed among the stars as the constellation of Orion. Ancient sources tell several different stories about Orion; there are two major versions of his birth and several versions of his death.

[69] Osiris is usually identified as the Egyptian god of the afterlife, the underworld and the dead. Through the hope of rebirth and his links with Orion and Sirius at the start of the year, Osiris was associated with natural cycles, in particular those of vegetation and the annual flooding of the Nile.

[70] One of earliest occurrences of the scorpion in culture is its inclusion, as Scorpio, in the twelve signs of the Zodiac by Babylonian astronomers. In North Africa, the scorpion is a culturally significant animal which appears as a motif in art, especially in Islamic art in the Middle East. It is perceived both as an embodiment of evil as well as a protective force which counters evil. In some contexts, the scorpion also symbolizes human sexuality.

magical injury to his left hip [71] was considered to be a scorpion bite. Orion died from that bite. The planchette destroyed the magician who, according to legend, was an evildoer before the radiant Deity. In this Orion resides, as has been demonstrated in more detail elsewhere, the magical means of summoning the arc (curve), that weapon of the black magician. It has the shape of a boar's back. By use of the magic wand, this dorsal line is transformed into an array of curves – the Hyades [72]. Thus, the Hyades star-picture in German is called the “pig” or the “piglet”.

The magical effect of this star on the magician and the astral waves emanating from it are called the “Hyades.” It was drawn in the sand for magical purposes. Then the magician took the wand and placed it on the symbol of the Orion-designed circle, whereupon the “Hyades” arose through the occult power of the wand from the dorsal line (arc). The entire manipulation summoned and awoke the impure astral Od [73] within the experimenter. This Od is bred, not destroyed, by the black mage.

This symbol seems to have held particularly high importance in Egyptian theurgy [74] and Jesus learned from the Magi of that country to handle the mystical arc-weapon there. With it, the Radiant God slew the very last of his dangerous opponents.

In the mystical guise of a “legend” we will propound that Jesus when healing the sick in the Gospels was toying with occult processes.

[71] The “wounded king” suffering from a debilitating sexual injury is a mythological legend of great antiquity. The most well-known example is that of the Fisher King figure in Arthurian legend. Versions of his story vary widely, but he is always wounded in the legs or groin, and is incapable of moving on his own. When he is injured, his kingdom suffers as he does, his impotence affecting the fertility of the kingdom and reducing it to a barren wasteland. The legend is present in somewhat muted form in J.R.R. Tolkien's *The Lord of the Rings*, exemplified by the symbolic White Tree of Gondor which perished after Gondor's royal line was broken. The assumption of Aragorn II to Gondor's throne in the Third Age leads to the discovery of a living sapling of the White Tree in full bloom.

[72] The Hyades is the nearest open star cluster to our Solar System. In Greek mythology, the Hyades were daughters of Atlas and sisters of Hyas. The main myth concerning them is envisioned to account for their collective name and to provide an etiology for their association with rain. When their brother Hyas was killed in a hunting accident, the sisters (the Hyades) wept from grief. They were then changed into a cluster of stars, the Hyades, and set in the head of the constellation of Taurus. The Greeks believed that the heliacal rising and setting of the Hyades star cluster were always attended with rain.

[73] See footnote #64.

[74] Theurgy describes the practice of rituals, sometimes seen as magical in nature, performed with the intention of invoking the action or evoking the presence of one or more gods, especially with the goal of uniting with the divine, achieving henosis, and perfecting oneself.

It represents the psychological process of the astral planchette inside the mystic, the sympathetic relationship of the same astral forces to the organism and the influence of the monad (teleions) on the body.

According to Esoteric Buddhism, the Central Sun contains seven large spheres or globes of monadic primordial being. There are, as it were, seven kingdoms leading to the middle – the throne of the World-Soul. We want to take into account only those views that are confirmed by our experiments. The doctrine of the septenary (seven-fold) transcendent spheres in space [75] likewise arises from the contemplation of the planchette in “Orion.”

This cosmic Deformation-place (dissolution center of matter) is not accessible to the senses, but is observable through an experimental yoga utilizing ethereal substance of a different density. Toward the center the density is the lowest, while it is relatively high on the periphery. This structure of the cosmic centers is a necessary pre-condition for the development of the Central Sun because, as previously mentioned, the Outer-Pole and Inner-Poles of the cosmic body system are in an organic relationship.

The effect of the teleions radiates through the entire system to the Outer-Pole. It does not break into the substance of our self, but lives on the self-oscillation of the gleaming, all-penetrating higher energy, like a grape on the vine. The self of the World-Soul is like the vine which sustains the universe. The individual is the grape; the external desire is the same as the inner strength.

The seven spheres do not stand outside our solar system, rather the latter lies within them. Thus, in accordance with the teachings of Tibetan and Indian sages, the axis of our solar system cuts through the fourth circle and our monads live in the temporality of this fourth circle. Therefore the teleion vibrations of the Central Sun, the cosmic life-bearer of the individual, also extend as far as this fourth circle (or more accurately, globe). The effect of the innermost circle is to interrogate the spirits in the God-consciousness since this innermost circle is active and dominant in the first seven grades. With physical death, the individual moves into the stage in which his cosmic work reaches its pinnacle. The innermost circle is called Nirvana [76] and its inhabitants the Nirvani.

[75] See footnote #42.

[76] *Nirvana* is a central concept in Indian religions. In *sramanic* thought, it is the state of being free from suffering. In Hindu philosophy, it is the union with the Supreme being through *moksha*. The word literally means “blowing out”—referring in the Buddhist context, to extinguishing the fires of greed, hatred, and delusion.

A Nirvani can neither attain his Will nor win through to an understanding of what this state signifies as long as he does not cease to repent with respect to his karma. The suspension of karma opens up to him a vision of this highest experiential realm.

Since Man naturally fears his karma and avoids this cosmic vision, access to this highest evolutionary level is closed off and his soul (his teleion) as the third principle of his body after death seeks anew for the two complementary principles and strives to return to planetary existence. The desires, which in this life bind us to the doctrine of karma, drag our souls after death back into this world again.

Thus, the cosmic law of advancement and evolution remains as a “veiled gate” bestowed upon us.

Due to its long history of denigrating esoteric ideas, the Christian church no longer possesses the power to appeal to the will of the individual in the same manner as the Eastern Lodge. The development of your innermost evolutionary-assets is prevented by Roman policies (*i.e.*, by the Papacy) and, as long as it forges its iron belt around your conscience, you cannot rise to the pure glory of liberating esoteric religion in the West.

The Septenary or Ennead of Globes [77] is not of course the essence of the esoteric religion, but rather its monistically-cosmologic, fundamental scientific character.

If this large area of esoteric experience is still undeveloped in the West today, that does not mean that its time has not come. Perhaps it is “closer to the front door” than is often supposed.

When those Eastern Masters guard their secrets so anxiously, it is a sign that their doctrine of universal character is lacking and that they are not free of the dross of speculative mysticism, as indicated by the badges of naive religious-forms that they adopt.

They have these shortcomings, but they are all merely formal ones. The inner content of their teachings is much greater than that of the present Church in the West, which is not to say however that early Christianity is inferior in importance. Thus, Roman Christianity seems to have fulfilled its historic mission and must now experience rejuvenation through the Eastern Lodge.

[77] septenary (seven-fold); ennead (nine-fold)

When we speak of a Lodge, that name is more justified than “religion” because the religious character of the Eastern esoteric doctrine is quite different from that of the Western Church.

The idea of “universal brotherhood” in the Eastern Lodge is a secular principle of an elevated community of souls, which alone accounts for the intrinsic value of all religion. We have nothing of a comparable nature in the West. From the outset, the Church pursued other aims instead of the love of everyone that Jesus preached as a selfless good.

As the teachings of Jesus were secularized by violence, the Church attempted to translate the underlying esoteric mysteries into all sorts of splendid clerical ceremonies, mass demonstrations, and observances. At least the principle of consecration was not completely abolished in early Christianity. So it comes about that the Gospel itself is not without seemingly unintended distortions where questions are carefully cut off by significant interpolations. A typical example (mentioned elsewhere in the text) involves the reappearance of Jesus before his disciples after his death. It says: “And after the doors were locked for fear of the Jews, Jesus came into their midst.” [John 20: 19] This phrase, “for fear of the Jews”, contains an intentionally unintentional deception for the reader from the time of the Church’s canonization efforts.

The “Closing of the Doors” signifies the esoteric process of the “Establishment of the Lodge” in twos or threes, to awaken the sleeper. The door is the function E A B F. Jesus taught this same “Establishment of the Lodge” when he said: “Where two or three gather in my name, I am there among you.” [Matthew 18: 20] Such an “Establishment of the Lodge” between two or three, in which Jesus is present, refers to the hidden process which was previously discussed, namely the first catharsis of the faithful through the arousal of the polarity axis AB (Plate II).

Among the early Christian communities, the Resurrection was celebrated and re-enacted through devotion (concentration) to prayer, “laying-on of hands” by the elders, and contemplation of sacred symbols. Thus, the door EABF which was closed by the Lodge and the immortal Jesus, whom we call the monads in the cosmic-transcendental world, was reopened by the invocation of his name. He arrived speaking the name of Yahweh (“I am the Lord”). So Jesus arrives in our midst (*ex medio portae*). We don’t have a spiritualist seance here, nor some sort of visual drama, but a cosmological process of reincarnation of the teleions.

While the total passivity of the “sitter” was necessary, the reincarnation of Jesus was not just a mental process but the unveiling of a “cosmological process.” The “key” is the third portion: the “spirit” which is transcendent, but nonetheless active in the

cosmos. It was left behind by Jesus who drew after him the other two portions (the “limbs” – the body and soul).

The third portion of the “Lord” here is the “spiritual substance,” as it is often referred to as the soul substance.

Jesus calls the day of arousal of this third portion of the cosmos the third day. The Church preaches that this third portion is only aroused in the soul of those humans that are faithful to the true spirit of Jesus through its exoteric faith.

Esoterically considered, the Eastern Lodge has the law of God with which to purify and transform the body. The real and adequate redemption that occurs is not in accord with the Church’s faith. According to the teachings of the East, the preaching of “brotherhood” is the basic pre-condition for the “Establishment of the Lodge.”

The dense matter of the Fourth World is repugnant to the zone of pure reincarnation of the divine principle in nature. The realization of this reincarnation must be preceded by the preaching of universal brotherhood. Love is the core of understanding! This “science” must be supported before the esoteric can ever gain a foothold.

The people who call themselves Christian, but are un-Christian and follow each other in matters of faith and ambition for power, influence and money, cannot understand the love that manifests itself in the inner truthfulness of such a cosmic law of reincarnation. The sensual, egotistic mind refuses to grasp the love that it can. You understand who died on the Cross for the multitudes; the sensuous intellect does not understand him.

Where there is love as an innermost understanding, there is tolerance. The Eastern Master will basically encourage in men nothing more than this and not in the fashion of the conscience-spying Church. The Eastern Masters seek to create a victorious breakthrough of the spiritual community or Lodge in the material world. Their motto is: “Let those who would find the way seek him.”

Thus, the Eastern Lodge penetrates into the West.

The Church cannot oppose this strong wave which is already underway. The protective barriers which it has raised are noisily broken. Even a child of the East, let alone the old Lodge of the Twelve Masters newly arisen, is borne over them by floods of light in the midst of the great solar aureole shining as the rejuvenated God, as the revived teleions-monads.

Afterword

In the present work, the law of esoteric cosmology in relation to the theoretical problem of the Central Sun was briefly conceptualized.

The practical application of the ideas presented here and their confirmation can be found in the author's supplementary document: *The Mystery of the Central Sun*, in which the secret Eastern theory of the teleions (soul-body) undergoes further exploration.

In closing, we also recommend that the reader gain practical psychological experience with the threshold phenomenon (AB, Plate II). Of all the esoteric areas that we subjected to an investigation, this phenomenon proved to be a new, unique, productive, and scientifically highly enlightening experience.

We undertook the same thing in a world of knowledge and spiritual development that Western thought had previously kept hidden because of its grossly materialistic criticism of all aspects of the macrocosmic natural world.

We see the Dead transformed into the Living and, through the Living Cosmos which we recognize, begin to spiritually rejuvenate, purify, and strengthen ourselves while rising above the transitory and impermanent.

Plate I

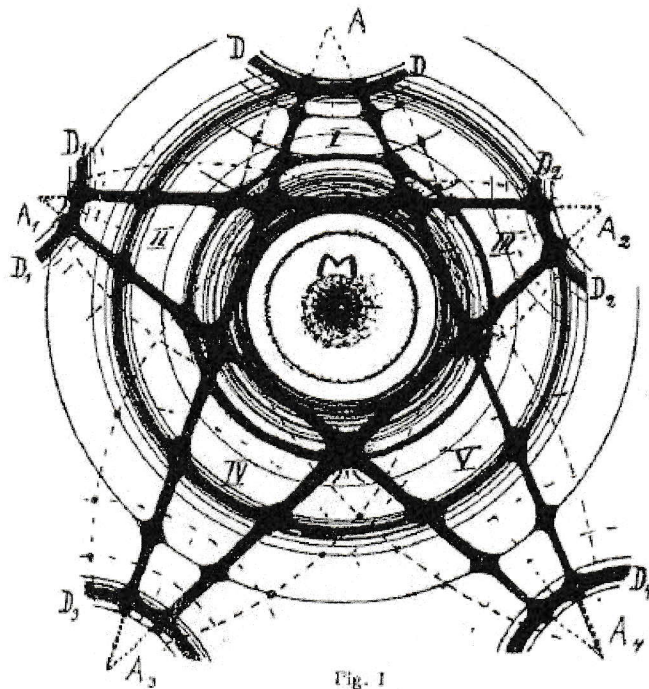


Fig. I

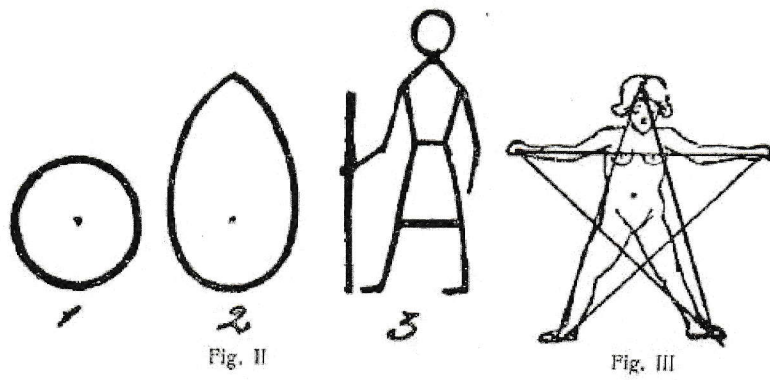
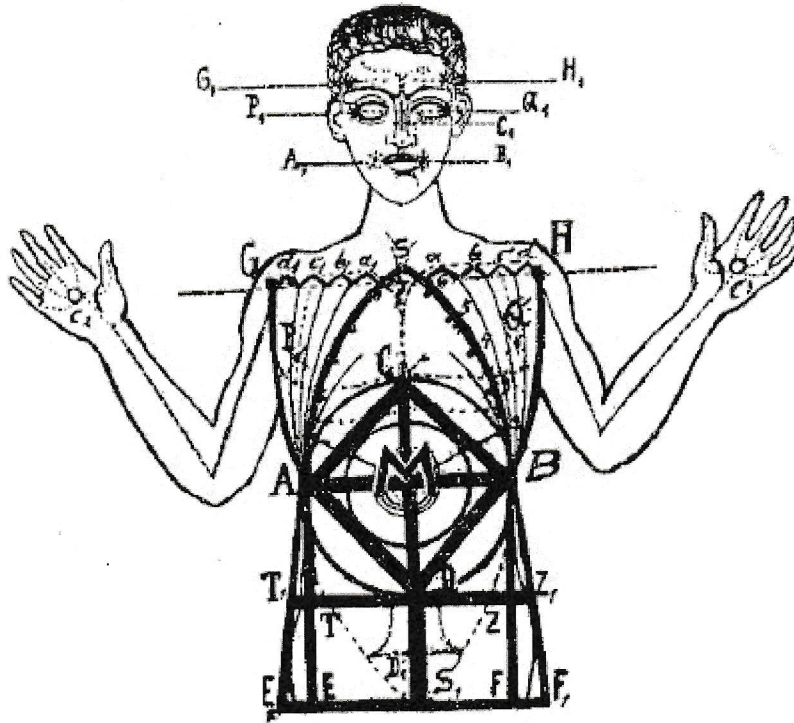


Fig. II

Fig. III

Plate II



The “*Willensleib*” (*Ahamkara*) [78, 79] of man, the undying cosmic principle within, the emanation of the Central Sun.

[78] *Willensleib*: literally, “Body of the Will.”

[79] *Ahamkara*: The separative ego-sense which makes each being conceive of itself as an individual personality. The “I-maker” that discriminates between subject and object. The feelings of *ahamkara* were viewed as a spiritual disease that every branch of philosophy in the Buddha's time sought to wipe out.

20. The Mystery of the Central Sun from the scientific and metaphysical viewpoints

by Peryt Shou (1912)[†]

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Appendix A. Theosophy on the Location and Nature of the Central Sun

Note: I have added footnotes to clarify certain points made by the author. Peryt Shou's original footnotes are designated by an asterisk (*). My footnotes are indicated by a numeral enclosed in brackets (e.g., [1]).

[†] Originally published as Peryt Shou, 1912, *Das Mysterium der Zentralsonne: Vom wissenschaftlichen und geheimwissenschaftlichen Standpunkte*, Osiris-Bücher, Band 12, Leipzig, Jaeger'sche Verlagsbuchhandlung, 56 pp.

Introduction

This manuscript was developed in close connection with the paper on the “*Weltentag* [1] or the great Period of Light (*Manvantara*)” [2]. Since the problem of the Central Sun in the sciences of antiquity and of today's India is a deeply occult one, a recommended introduction to the topic would include not only a study of the aforementioned paper, but also the secret teachings published about it in the writings of Annie Besant [3], Franz Hartmann [4], and H.P. Blavatsky [5].

The reader of such writings will note that an important focus of secret teachings is the problem of the World-Soul, which itself in large measure is concerned with an objective study of the Central Sun. The themes of these writings are of lesser importance, since they all give voice to the same prevailing mood. It is necessary that the student must first learn that the character of spiritual or metaphysical studies is opposite to the sensory observations which are the basis of so-called materialistic study. One cannot grasp the universal problem of the Soul-Life in the context of a one-sided viewpoint. One must overcome the methodical and let the purely intellectual arrive by itself at the desired development.

[1] Peryt Shou, 1910, *Der Weltentag oder Die große Periode des Lichtes <Manvantara> in der abendländischen Philosophie und Dichtung*, Osiris-Bücher, Band 11, Leipzig: Jaeger'sche Verlagsbuchhandlung, 38 pp. [*The World-Day or the Great Period of Light <Manvantara> in Western Philosophy and Poetry*]

[2] *Manvantara*: In Theosophy, a period of manifestation which is in contrast to a *pralaya*, a period of dissolution and rest. The term applies to various cycles, especially to a Day of Brahma (4,320,000 solar years), and the reign of one Manu (308,448,000 years).

[3] Annie Besant (1847-1933), English social reformer and Theosophist. The 1880s saw her active in Socialist, feminist and labor circles. In 1889 she abandoned atheism and joined the Theosophical Society. Her personality and organizational skills swiftly propelled her to the top of the society, and on H.P. Blavatsky's death in 1891 Besant and C.W. Leadbeater took control of the society. In 1911, along with Leadbeater she founded the Order of the Star in the East. Besant also played an important role in bringing Co-Masonry into the Theosophical fold, and in encouraging the spread of the Liberal Catholic Church.

[4] Franz Hartmann (1838-1912) was a German theosophist and author. He wrote esoteric studies, a biography of Jakob Böhme and of Paracelsus, translated the *Bhagavad Gita* into German and was the editor of the journal *Lotusblüten* [*Lotus Blossoms*]. He was at one time a co-worker of H.P. Blavatsky.

[5] Helena Petrovna Blavatsky (1831-1891) was one of the most influential occult thinkers of the 19th century and also founder of the Theosophical Society (1875). Her widely popular writings included *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). Blavatsky identified the Central Sun with the unseen center of our galaxy from which emanated all spirituality and creativity.

Such a study requires far greater objectivity and peace than is possible by vulgar thinking that is wholly rooted in the sensory world. The secret teachings tell us that the “Building-blocks of our Sensory Beliefs” are not our own. Therefore, we do not have power over them. They belong to the world and we are intellectual slaves of the world, the *Sansara* [6]. Metaphysical study begins when we convert these “Building-blocks of our Sensory Beliefs” into intellectual ways of thinking. Thus, concepts such as objective nature and “Willing Objectification of the Self” are “Substances.” They are both mental and material, and in them the way is indicated to make the material world subject to our thinking and consciousness. That is the practical value of all philosophy and ethics.

The way to correct thinking is also the way to the realization of reality as the truth. To the Theosophist the World-Soul is an abstraction. This is similar to when Kant declared the first nebular cloud of the universe to be composed merely of matter [7]. The truth lies in the middle. Correct thinking shows us the way of overcoming the errors of one-sided abstractions and materialistic studies.

Thought-forms *[8], whether we are in the world or the world and nature are in us, have an existence grounded in basic uniform substances. Outside of these thought-forms there is nothing, and matter actually becomes an illusion. According to the secret teachings, thought-forms are the basis for concepts and thus the material carriers of existence. Since all matter is self-contained and the expression of an individual life, so is every thought-form an individuality. The chemico-physical conglomeration of the first nebular cloud is thus nothing like a scientific hypothesis. The pure nature of materials can therefore only be experienced from the viewpoint of identity. That is the identity of nature and to be precise the identity of the materials, the substance.

[6] *Sansara*: The continuous wheel of existence (reincarnation) that is ever in motion and which can only be escaped from through the attainment of *Nirvana*. *Nirvana* is a Sanskrit word (*nir* + *va*) which literally denotes extinction by loss of breath in the sense of achieving the ultimate peace. This is not a return to nothingness, but rather the extinction of the Ego within the Self. The word is in no sense negative.

[7] Immanuel Kant (1724-1804) developed the “Nebular Hypothesis” for the origin of galaxies. A cloud of gas and dust collapses under gravitational forces and begins to spin faster due to conservation of angular momentum. This causes the cloud to flatten into a disk and for gravitational effects to cause the formation of stars, planets, *etc.*

*) Compare with the “Thought-forms” of Leadbeater. Verlag Dr. Hugo Vollrat, Leipzig.

[8] “... every thought produces a definite, separate object – which is endowed with force and vitality of a certain kind and, in many cases, behaves like a temporary living creature. This form... may be in the mental world only; but much more typically it descends to the astral level and produces its principal effect in the world of emotions.” (C.W. Leadbeater, 1911, *The Power and Use of Thought*, Chicago: Theosophical Publishing House, 16 pp.)

Certainly with sensory understanding we can separate the mental from the material and vice versa, but we do not separate the material with nothing to vouch for the fact that the mental is also separable. Behind the experience of such a separation, namely from the two “principles” involved, can another experience be demonstrated, that of combination, or unity and identity, which Schelling, Hegel, Spinoza, Herbart, Goethe and others have illustrated. [9]

With the so-called “sensory experiences” as the postulates of pure recognition it is just not so, because experiences are not equivalent to impressions. The heightening of impressions and the “inner Impression faculty” of the individual is likewise subjective.

The World-Soul in Indian secret teachings is the expression of the *a priori* identity of the mental with the material, of which the Central Sun is the evolutionary core, the middle point in which matter unfolds. From the viewpoint of identity, this middle point is markedly different from the undifferentiated nebular cloud.

It is the primary intention of the author that the reader, instead of being given the usual abstract theoretical papers on the seven principles, the World-Soul *etc.*, is provided with the basis of practical-esoteric studies guided by experimental-psychological investigation of the empirical basic rules of the secret Weltenkunde [10] and the whole relevant experiential realm. For previously explored realms, new suggestions will be given for the scientific study of the secret teachings. Psychologically-moderated experiences will take the place of the usual speculative philosophical problems.

As the important secret teachings and Western science still have too little understanding of symbolic magic, a higher form of analysis must be consulted.

For the training of experiential ability and intuition it offers an important, but still little considered aid. Above all it clarifies and grounds the mind, which primarily through modern methods has become caught in the grasp of a dishonorable sexuality, enabling it to train the intuition to move into an astral state.

It is in modern culture considered the beginning of upward personal development, but a sense of harmony and wholeness within the culture is rarely taken into consideration. The same can only be found in religion and aesthetics.

[9] The author deals with these philosophers and their ideas in greater detail later.

[10] *Weltenkunde*: literally, “World-Knowledge.” Perhaps the author's sense here is “cosmic knowledge.”

An aesthetic Yoga, which masters experience and opens its well-springs, instead of clogging them up with new speculative mysticism as do certain unhealthy directions in Theosophy, is the way to a new harmonious culture. To this end however, man's experiential powers primarily follow Leibniz's function teachings. [11]

Chapter I.

The Phenomenon of the Threshold

The problem of the Central Sun from the standpoint of artistic intuition has already been covered in the writings of the author on the Weltentag (*Manvantara*) [12]. We now approach the same problem from the standpoint of mental intuition and science.

We have the key to the nature of such mental intuition in the aforementioned "function" teachings, as well as in practical psychology.

The "subjective I," particularly through hypnosis, opens our ability to discover and conduct practical study of the inner soul-life leading us on remarkable new paths and providing peculiar sensations.

[11] Gottfried Wilhelm von Leibniz (1646-1716) is credited with inventing infinitesimal calculus. He demonstrated integral calculus to find the area under the $y=x$ function. He introduced several notations used in calculus to this day. His philosophical contributions are based on Monadology. Monads are "substantial forms of being," akin to spiritual atoms, eternal, indecomposable, individual, following their own laws, not interacting ("windowless") but each reflecting the whole universe in pre-established harmony. In the way sketched above the notion of a monad solves the problem of the interaction of mind and matter that arises in Rene Descartes' system.

[12] See footnotes #1 and #2.

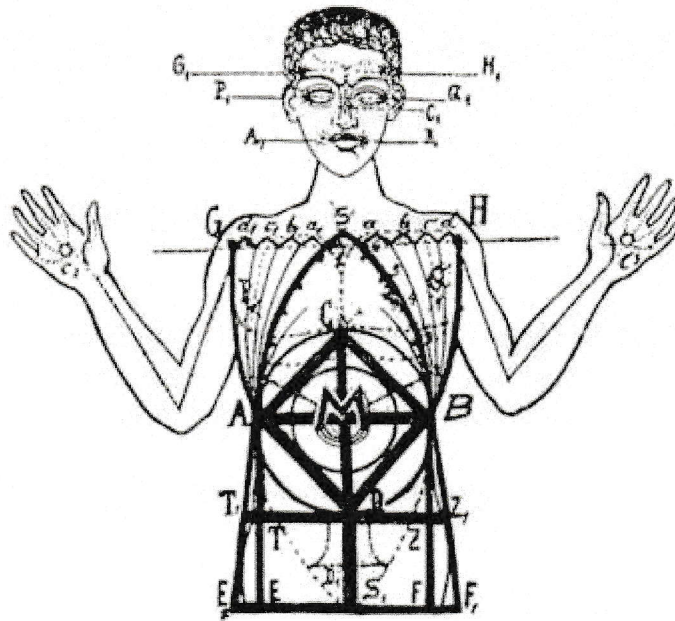


Figure 20-1. The “*Willensleib*” (*Ahamkara*) [13, 14] of man, the undying cosmic principle within, the emanation of the Central Sun.

[13] *Willensleib*: literally, “Body of the Will.”

[14] *Ahamkara*: The separative ego-sense which makes each being conceive of itself as an individual personality. The “I-maker” that discriminates between subject and object. The feelings of ahamkara were viewed as a spiritual disease that every branch of philosophy in the Buddha's time sought to wipe out.

Hypnotism, however, is still completely unexplained. We only know its features, not its nature. Our waking consciousness is opposed by the internal pole of our nature, which is opened through hypnosis, called the subconscious. It is the subconscious of another person that “we work” with during hypnosis. It is the Lotus [15] of secret teachings, symbolized by the human mind, which is opened through hypnosis.

In conjunction with self-hypnosis, the exercise of Yoga allows this internal Lotus to be opened without the assistance of another. During self-hypnosis, the Yogi actually produces the condition G-A-B-D-H (Fig. 20-1), the opened Lotus, as opposed to the condition A-D-B-S, the closed Lotus.

The natural thinking of man has only one condition, A-D-B-S, under control. The forces of the night side pole, symbolized by the opened Lotus, are the “Yogi” that is consciously “connected with the Ray of the World-Soul.” Acute hypnosis teaches us how to transfer from one condition to the other. Common to both is the axis A-B, Fig. 20-1, the threshold. The difference between closed and opened Lotus forms (if S-M-A-B represents a Cartesian coordinate system and B-S is the function of a conic section) is that one is the negative and the other the positive function of the square. B-S is the negative and B-H is the positive image of the same cosmological quadratic function.

The principle of positive and negative we call the polarity. Such polarity is awoken during the transition from waking-conscious thinking to night side-conscious thinking.

This can now also be applied empirically. The threshold of the subconscious is a certain psychological condition of the self, at which the waking consciousness can be transferred into the subconscious due to its perception of the sensation of polarity.

One speaks today in psychology about the transfer of “I-hostile complexes” [16] or ideas in the waking consciousness and a Viennese psychologist named Sigmund

[15] Because its seed already has within it a perfectly formed plantlet, the lotus symbolizes the recalling of the universe from the Eternal at the beginning of a great solar cycle. It also hints at the concealment of the ideal world within the mundane, and the ability to access the former through the latter. Moreover, because it has buds, blossoms, and seed pods simultaneously on one plant, it represents past, present, and future.

[16] In psychology a complex is generally an important group of unconscious associations, or a strong unconscious impulse lying behind an individual's otherwise mysterious condition. If a trauma from childhood, say, is still affecting a patient, then the behaviors, thoughts, and dreams of the individual could well still be under the influence of a complex developed in their formative years.

Freud successfully used this method in order to fight not only psychological, but also certain constitutional ailments.

One believes that through the secret teachings each disease concept is extinguished, that the involved idea-source – the psychological vehicle of the illness – is bound to or led toward the threshold A-B, Figure 20-1.

The increased will power of the Yogi makes this possible. It sets the threshold A-B, as expressed by an intense oscillation of the solar-plexus, into action and leads the diseased dynamic of the psychological vehicles or Elementals to the powerful dynamics of the interior life. Through this flowing away its excitation makes healing possible.

The internal law of the threshold is more obvious in the diseased state than in the healthy state. It is our considered opinion that it is fundamentally important for this entire area to employ an orderly experiment, which each self-critical researcher can undertake, that is suitable to illuminate the nature of autohypnosis and its related elementary soul phenomenon encountered along the way. Concerning the “imagination,” we acknowledge by this expression the ability, once awoken by the conscious influence of the sense “impressions” in our soul, to spontaneously produce the same effects at other times without any sensory causation.

Concerning the latter, we differentiate again the so-called spontaneous or productive imagination and the secondary or reproductive imagination. If the imagination’s constructs appear as rational types, then we call them ideas. If they appear as figurative types, then we call them concepts. We do not hold to the Aristotelian [17] classification of these terms, on which Kant’s philosophy relies, for the reason that it has proven to be of little use for practical psychology. We do not rely only on this separated relationship aspect for the ideas and concepts directed against the Kantian critique. We call the spontaneous imagination the pure original capacity for ideas and concepts and thus it is the same as the creative principle.

We understand this furthermore to be the pure original strength of reason, which latter ideas are bound by an internal strand of genealogical dependence, without being conscious of the origin of the same (*i.e.*, the ideas). Only the ability of the spontaneous imagination gives one the possibility, the common genealogy, of recognizing the origin of the strand. The practical psychology of hypnosis and suggestion entitles us to this assumption, because reasonable recognition of the subject points to its dependence on

[17] Aristotelian logic is an “either/or” exercise. Propositions may be either “true” or “false”; indeterminate states (“maybe”) are not allowed.

the imagination, all the more so if it arises from a strong will. Dependence on a weaker will works against it with little success.

In the area of hypnosis and suggestion, imagination and will appear far more intimately merged than will and intelligence, or intelligence and imagination. The same applies even more strikingly to autohypnosis and autosuggestion. Eastern philosophy calls spontaneous imagination the astral sense (higher *Manas* [18]), the pure original intellectual capacity of man, and derives the name from the same laws that are confirmed by auto-hypnosis.

In the auto-hypnotic experimental transfer of subconscious complexes into waking consciousness, the imaginative will affects the unopened waking consciousness and its hidden natural realm. This is not a realm of mental patterns and Intelligences independent from us, but rather one of material forces whose perception by waking-consciousness is only made possible by way of autohypnosis. As soon as the barrier or physiological border between waking consciousness and the subconscious has fallen, our consciousness moves into a higher evolutionary status, as it were into a new development. By the fusion of two different sense abilities into one consciousness, there appears a uniform sense ability in us, whose integrating factor whereby we discover the ethical as a physiologically important core is the Will.

Before we get to the experimental grounding of our views, we want to lay out cultural-historical remarks, so that from the outset our experiments will not be measured only in terms of psychological-scientific meanings which will lead to erroneous conclusions. The experiments fall, on the contrary, under a special sense of “uniformity,” as it were a “monistic” [19], criterion.

We can differentiate between an integral diagnostic and a differential diagnostic of the will in the area of experimental auto-hypnotism. Under the latter criterion falls the

[18] *Manas*: the higher mind; the name of the seventh of the eight consciousnesses. It refers to the faculty of thought; the intellectual function of consciousness; the discriminative and deliberative faculty of mind.

[19] Monism posits that mind and matter are essentially the same. However, this “sameness” has come in a number of different and contradictory varieties. English philosopher Thomas Hobbes (1588-1679) felt that the mental is merely an epiphenomena of the physical, thus the physical is the one real substance. In contrast, Irish philosopher George Berkeley (1685-1753) postulated that the physical is just a collection of ideas and thus the mental is the only thing that really exists. Jewish philosopher Baruch Spinoza's (1632-1677) property dualism held that the mental and the physical are simply two modes of a more basic substance. For Spinoza, this basic substance was God. Spinoza's position is similar to that of English philosopher Bertrand Russell's (1872-1970) neutral monism, however the latter was not committed to the belief that a supreme being is the more basic substance.

examination of sensory reality as such; under the first criterion the relationship is the same as a uniformly integrating moment.

Auto-hypnosis serves the promotion of an integral diagnostic of the will, in that it works to realize within us a common cord of thinking, feeling, desiring, and performing. We can also call it, therefore, an experimental or psychological monism. Above all, it has the purpose of training both the ability of creative mental activity and of spontaneous imagination.

What we usually call "reason" or free intellectual capacity, is its secondary aspect, as it is merely the senses and the understanding arrayed on the same side. The latter preferably handles the philosophy of Kant. This rejects the question about the substantial nature of thinking on the basis of Humean skepticism [20]. As opposed to the negating and dualistic theory of Kant, we hold to the substance of Spinozian philosophy, since it is confirmed by our experiments.

In addition to Spinoza, we cannot ignore the teachings of Fechner [21] whose work explored the problem of the night side and day side of our consciousness. We proceed with it to the admittedly mysterious but also solid foundations of the subconscious life. The fusion of two sense abilities, as spoken of above, is not in any way an arbitrary act succeeding on the bare appeal of our searching and striving intelligence. It is rather an automatic or spontaneous act and cannot be reached by an individual's mentally coercive measures alone.

The experiments convinced us that the concept that ideas are functions of a cosmological substance was invalid. Which causes us to see in all thinking and feeling a closed natural process, preferably the logical result of self concentration on the nature of our thoughts, as stipulated in Indian Yoga and as demonstrated in our experiments.

[20] Scottish philosopher and historian David Hume (1711-1776) repudiated the possibility of certain knowledge, finding in the mind nothing but a series of sensations, and held that cause-and-effect in the natural world derives solely from the conjunction of two impressions.

[21] German physicist and philosopher Gustav Theodor Fechner (1801-1887) was a key figure in the founding of psychophysics, the science concerned with quantitative relations between sensations and the stimuli producing them. Fechner posited a dual-aspect, monistic, pan-psychical mind/body view. In a famous metaphor Fechner likened the universe, which is at one and the same time both active consciousness and inert matter, to a curve that can be regarded from one point of view as convex and from another as concave yet still retains its essential integrity. In line with this approach to mind/body, Fechner laid out a future program for psychophysics -- to demonstrate the unity of mind and body empirically by relating increase in bodily energy to corresponding increase in mental intensity. His aim was to establish an exact science of the functional relationship between physical and mental phenomena.

Chapter II.

The Nature of the Primordial Idea of Soul

Even today we are still quite scientifically uncertain regarding the origin of our concepts. There are many theories, but few accurate proofs. The opposite is true of Eastern secret teachings, where opinions concerning the Elementals (primordial ideas) are supported by experiments. It proceeds from the experience that all sensory concepts are an outpouring from the idea of the reincarnation. While this may appear to be absurd at first glance, detailed study shows it to be a quite sound view. All natural creatures (not only those beings endowed with intelligence) are reincarnated into the conceptual sphere of creative intelligence, out of which our pure thinking "I" originally stepped into existence. Yoga teaches as it were that human thoughts develop themselves as points in a temporal realm where all that exists has an ending.

The dead, those men formerly held down by the "hands of the earth," as though bound to the soil with enveloping cords, aroused in the subconscious sphere of the soul fear and love, which created an internal demand for new values, the world of human mental concepts.

Humans formerly regarded the tree and the burial stone as the re-embodiment of the deceased, as the spirit of the dead, and began to venerate them. Concepts were emanations from the spirit world. All things, tree and rock, cloud and wind, river and mountain, were in this manner re-embodiments of separated spirits. Thus man learned to fear nature, recognizing it as God and then worshipping it in this realization. In truth, however, they recognized in it their immortal self.

Thus, esoteric Buddhism and Brahmanism lead us to a theory of the cosmic, the immortal body in man.

The first river of conscious strength appeared to man in the weight which bound his body to the earth. Man understood this strength, *i.e.* he understood that it lay within himself. The ether [22] glows around it and it was sent from the center of the universe as an oscillation of which no associated agent can be found.

[22] *Ether*: the unifying life energy inherent in all aspects of the natural world, also known by dozens of other names such as Baron Carl von Reichenbach's *Odic Force*, Edward Bulwer-Lytton's *Vril*, the Hindu/Buddhist/Jain *Akasha*, Wilhelm Reich's *Orgone Energy*, the Chinese *Ch'i*, the Vedantic *Prana*, etc.

By this oscillating light-power (*Dyu*) [23], man's original Daemon [24], raised its eye to the panorama of first creatures inspired by the spirit of the dead. It is clear that today we cannot take ourselves back to this psychological condition so easily. The Yogi can do it. The substantial functions of this constructed body, however, are an *a priori* unfolded causality.

This realization, however, is based on the negation of dependent and conditioned sensory judgments concerning insubstantial thoughts. The cancellation of making such sensory judgments initially requires an increased expenditure of desire and thoughts.

Now, however, the will is "adapted" to the kind of dependent and conditioned sensory judgments which are themselves also physically mediated, as in the philosophies of Schopenhauer [25] and Wundt [26]. A change of will from its physiological dependence is only obtained by the whole framework of conditioned existence breaking through the substantial and cosmological act of thinking. We call the latter auto-hypnosis. The "Dilemma of Will vs. Determinism" (Schopenhauer) is eliminated by it since the will of the unconscious Soul-life, the concept of consciousness as purpose-setting and causal power, is superior. The clearing-away of the barrier between harmony and freedom occurs in conjunction with a similar process between apodictic [27] sensory judgments on the one hand and the blind, impulse-driven nature of the will on the other hand.

The "Clearing-away of the Barrier" takes place by means of the Eastern esoteric doctrine of salvation, wherein sensory judgment and will expression spontaneously merge. For the moderately-experienced practitioner, this procedure is possible only through suggestion. In suggestion arises the sensory judgment as a function of the will.

[23] From *dyaus* (Sanskrit): The term stands for the unrevealed Deity, or that which reveals Itself only as light and the bright day -- metaphorically. The verbal root of the word "devil."

[24] From *daimon* (Greek): divine power; an intermediary between gods and men; individual destiny. The verbal root of the word "demon."

[25] Arthur Schopenhauer (1788-1860) was a pessimist philosopher and follower of the Kantian school. Schopenhauer did not believe that people had individual wills but were rather simply part of a vast, unitary will that pervaded the universe: that the feeling of separateness that each of us has was but an illusion.

[26] German psychologist and philosopher Wilhelm Max Wundt (1832-1920) believed the chief purpose of psychology was to describe, analyze, and explain conscious experience, particularly feelings and sensations (structuralism). The Structuralists attempted to give a scientific analysis of conscious experience by breaking it down into its specific components (*e.g.*, skin sensations: warmth, cold, pain, and pressure).

[27] *apodictic*: In Kantian terms, a proposition announcing a necessary and absolute truth.

Chapter III.

Auto-Hypnosis

The border between the waking-conscious and unconscious Soul-life is represented by the polarity axis A-B, Figure 20-1. This axis A-B is also an oscillating wave of a certain consistency or density.

The aim of this work is to enable diagnosis of its spontaneous existence and appearance. It is to the Indian a misleading statement, this characteristic of being one with mankind while still taking refuge in race and community. Also, we cannot grasp the occurrence of this axis as an individual symptom since it must always be regarded concurrently in a social context.

The occurrence of these symptoms happens over a period of time, never as an individual event, but rather as a series of events. The cause of the occurrence is a cosmogony grounded in the development of Nature as a totality.

It is important for the internal progress and bliss of man that this statement, if it is present, is recognized and not rationalized away with short-sighted materialistic science or "cured away" as a diseased phenomenon of the senses by the shallow materialism of our time.

Diseases are also here to heal us, not to ruin us. If a cataleptic symptom appears as a "suffering condition" to someone, it is not an indication that Nature has "condemned" them and "wants to select them from the human community," but rather strives for the exact opposite, their appointment to a higher universal community. If, after Indian opinion, the finer astral senses are opened in us, then it is almost a grace from above and a favor of Nature. It is not the opposite, as ignorant physicians would prove to us, who can no longer reach patients with their medicines, none of whom, incidentally, are carried towards the grave.

The patient, through a well-trained hand bent to his own will, could perhaps teach the physician which illness they are afflicted with. Each suffering condition of the self, it may be as it were, is bound to this discrete boundary (boundary axis).

At this boundary the I-hostile complexes are transferred to waking consciousness (thereby regenerated) and the will is subordinated. The suffering condition of this

boundary is latent in each human. Nature will not, on obvious economic grounds, become the same material consciousness.

A psychologically educated physician can suggest excitation of the boundary to patients and, if he is trained in the theory of the cosmic harmony-body or "astral body," heal them with it. It is assumed that this occurs through a transformation of the differential affect of suffering into an integral affect.

In the internally limited school of modern materialism, while gaining no real power, he might be permitted to dominate the will of the patient making them like himself the slave of a thought form, which is matter.

I do not speak here of an immaterial, disembodied higher substance, but about an exalted body which is of a nature above matter and having mastery over it.

Sensory understanding can never gain sight of such substance itself. Always is it apart from intellectual training in an aesthetic -- the perception of the internal laws of the medium -- and where the will is concerned an evolutionary, real art of will-training is necessary. We want to show how the cosmic body of man is recognized.

Chapter IV.

Teachings which are confirmed through Auto-Hypnosis

The central sun is surrounded by seven belts or zones, seven evolutionary stages of the uniform energy principle in the cosmos. [28] All suns and planets are arranged in these seven zones. Figure 20-2 shows us this structure.

We obtain an empirical understanding of the seven zones by the psychological experiment of the threshold A-B and the separating arc B-S. This separating arc is the first phenomenon which arises after the Yoga practitioner exceeds the threshold A-B. It is directly connected with the threshold (boundary), Figure 20-1.

[28] The symbolism of the number 7 is clearly far too extensive to be recounted here. It should be noted, however, that 7 is an ancient worldwide symbol of eternal life. It symbolizes the dynamic perfection of a complete cycle.

In the empirical determination of these arcs we follow the pythonic (apollonian) [29] mysteries. We combine with the consideration of the internal tangent problem, the discussion of the four tangents, Figure 20-1, an examination of the two arcs A-S and B-S, and likewise the tangents A-E and B-F as related evolutionary arcs.

It is sufficient to state for our investigations at this time that the cosmological phenomenon of the “Anaphora” [30] occurs, *i.e.* the *a priori* emergence of the four internal tangent energies on the way to the binding arc A-S-B, Figure 20-1.

We notice after a longer attentive concentration (Yoga) of our thinking on the internal tangent phenomenon that the conception of the binding arc A-S-B develops in us a concentrated mathematical strength. The mystical tabernacle E-A-C-B-F, Figure 20-1, begins to loosen and activate internal forces of the intuition. Abstract mathematics aims at a “mathematical precision” of the sensory impressions and thus a release from thinking about the obligations of the external world. Therefore, when we transform the tabernacle into a mathematical problem following the prescription of esoteric Buddhism, we immediately receive the key to the nature of substance- or I-Am consciousness.

Mathematics is tasked with giving us the ability to abstract deceptive external sensory impressions and allowing us to receive an opposing viewpoint of internal freedom. The striving for mathematical precision in all sensory objects serving as the basis of absolute spatial forms is also pursued by Modern Art, in which the absolute geometric aspect of spaces is clearly and formally stressed.

The “Palladium” in the Athenian Mysteries of the Greeks [31], the Tabernacle of the Old Testament, and the internal tangent phenomenon (which led Leibniz to the highly-important discovery of Functional teachings and the Infinitesimals (“infinite regulation units”)) [32] are, from the viewpoint of psychologically monistic criticism, congruent phenomena of the imagination.

[29] *pythonic*: possessed by an oracular spirit; *pythonesse*: a prophesying priestess at the oracle of Apollo

[30] *anaphora*: from the Greek (offering, sacrifice). The anaphora is the central Eucharistic prayer of thanksgiving of the liturgy in which the Trinity is invoked to accomplish the sanctification of the offerings.

[31] The Palladium was a wooden statue made in the image of Pallas (daughter of Triton, accidentally killed by Athena). It fell from heaven and was kept at Troy; for as long as it was preserved, the city was safe.

[32] Leibniz initially postulated that the continuum is composed of an infinite number of contiguous finite lines, with the endpoints of consecutive intervals being “indistant” or separated by a distance smaller than any assignable. He later discarded this idea as fictitious.

This was first applied in the sacred tradition of the Athenians as “fallen from Heaven” and was admired as such. If one discovers, however, their cosmic-astral position under favorable auspices [33], as prescribed by the secret teachings, then it appears so overpowering and of such immense and supernatural beauty, that the “petit frisson,” which the sight of this “sublime-beauty” has in common with Faith, is similar to the “palassein” [34] of the Greeks, the deep shaking of the soul in the transcendental sight of the divine, or the silent “shudder of reverent self-elevation and consecration” observed when one is seized by elemental forces.

One recognizes the original archetype of Beauty, like the Greeks seized by divine grace, agreeing to a “self consecration” for the sight of the Sublime and Imperishable (Schiller [35]) without a loss of biological strength. Only through unbroken natural strength can Mankind preserve the legacy of its God and Creator into the infinite distances of the pre-determined development: there to serve the Beauty, with the Strength to moderate it, but not to overcome it.

The fulfillment of this divine legacy is Creation’s plan, that through infinite periods the heavenly bodies in space are renewed and from new upheavals completed and always moving beyond into new infinite distances. What was not yet and rests in the Hidden Womb, is made possible. It’s lucky that the seed of the first ethereal primordial cell and monad still remains hidden, to unfold by a million-fold transformations and developments for the visible expression of a divine thought and to give birth to Light, that is the purpose of the God nature.

Thus Beauty becomes the path of the truthful one. It closes as a protective covering over the seed of the Manhood resting in God, embodying the glory of an infinite thought, carrying it into the eternity of God’s future revelation. This seed in our interior (devout fervor which bursts forth and in the aesthetic Continuum establishes within us an eternal nature) in the presence of the aesthetic Superior-Body (the “cosmos” within us [Figure 20-1]), this seed, in which the rays of that benevolent Universal-Sun break into Light in thinking and feeling, certainly cannot see the End and the Beginning of its purpose. One calls it space and time, but it feels like infinity and eternity.

[33] *auspice*: an omen or sign of divine will

[34] *palassein*: perhaps a ritual identification with Pallas is being implied here by the author

[35] Johann Christoph Friedrich von Schiller (1759-1805) was a dramatist and a major figure in German literature's *Sturm und Drang* period. Freedom, both physical and spiritual, was the main issue of his work.

One cannot see the hour of birth from the grave's edge. It is woven with "suns and dust motes," throughout the infinite as "light," hidden according to its nature in the bosom of the Central Sun and in its outward appearance on the planets.

Who before that Palladium in "Aries (the Ram)" -- over which the titanic head of an owl shines [36] -- which the Christian mystic calls "Maria," the seed of the Universal-Sun is seen to rise up in its heart, even in view of the form, which it "looks at" here, shaking with the strength of a living revelation. It feels the passing body is "overshadowed" by the hand of the Eternal One and "dedicates itself" in beauty, which the artist's eye intimately recreates -- in the shape of the Goddess.

It feels like the "eternal-feminine, the way in which it is carried" into the bright light of an imperishable day.

The important Nature Mystery -- from which the Athenians drew strength (carrying the seed of divine Beauty through war and peace into the world from a small municipality, hardly a city in the modern sense) -- changed the immortal spirit of the disciples at the grave of the Savior, in the cool rhythm of numbers and mathematical forms as understood by Leibniz, and "stabilized" the universe as an "eternal standard" by converting the term of the substantial Infinitesimals into that of the Monads. It is advisable to regard the heavenly image of Athena in the tabernacle of "Aries" after a psychological discussion of the same. This tabernacle represents for us a sensory abstraction of the internal tangent problem and will be treated briefly here in a generally tangible form.

The task for abstract thinking stated simply, four tangents E A, A C, B C and B F, see Figure 20-1 and by extension Figure 20-2, so that they can be moved outward freely and harmoniously in space, to build a functional spatial figure, which corresponds to the harmonious motion of these four tangents in all points of space and time. The desired object is then the hyperbolic two-dimensional bounded plane A D B S, where A D B represents a supplemental circular arc around locus M.

This object is at the same time the *Ovum mysticum* [37] of the Indian, Egyptian, and Greek traditions, among others.

[36] A veiled reference to the goddess Athena whose symbol was the owl.

[37] *Ovum mysticum*: the mystic egg. The egg is regarded as the seed from which manifestation will spring. It is a primordial reality containing within itself the germs of the multiplicity of being.

For the tangents A C and C B is the same designated circle the desired figure, under which we record their harmonious movement in space. If the tangents A D and B D are included, then the key figure of the circle becomes still more evident. As is well known, one can also define a square as an object composed of four even and harmonious tangents. From such a definition of the square A C B D it will be appropriate to proceed for our investigation. By the tangents A E and B F enters as a key figure the intended internal circle T M Z S₁.

The question now becomes: How do we obtain the combination of the two spheres M A B and D T Z in the desired figure, under which we record the harmonious movement of the four tangents in space as a uniform function?

The solution for Leibniz was the Function Law, which today forms the actual cornerstone of all nature teachings.

According to this Function Law the conic sections B S and A S are the function of the square. For us these curves are equally the desired figure. The half-circle section A D B is our auxiliary form. If we can harmoniously enlarge the circle M A B so that its four tangents are also harmoniously, rhythmically and similarly enlarged, then this amplification of the circle, its enlargement, will also certainly have to reach the quantity T M Z S₁. The way which it would have to go through for this enlargement, in order to achieve latter size, we can also imagine counted at the tangents A T and B Z -- and now we come to the concept of differentials found by Leibniz. Indeed, if we imagine BZ beginning from B (or similarly, AT beginning from A) divided into nothing but infinitely small points, then certainly these infinitely small intended points are the path of this enlargement of the circle A D B C to T M Z S₁.

It provides us the means to find the desired figure, when we transform the problem of the outer tangents A C, C B *etc.*, from which we proceeded, into the interior. Then the task formulates itself as follows: B Z and A T represent the transition of the internal tangent square A D B C in their infinite elements into the internal tangent square T S₁ Z M.

B Z and A T are thus "infinite" lines formed from an infinite number of rhythmic units. The desired figure can be found on these infinite lines that internally connect both figures.

We divide these infinite lines at L and N and establish at these points an internal tangent square which also must stay in connection with this desired figure.

The ancient Egyptians had apparently already come this far in their speculation, since they used the circle function between circle staffs [39] to designate the Infinite One. Now we come to the “*Punctum saliens*” [40] of our examination. Indeed, both infinite tangents B Z and A T of the internal square N P L O are already the desired functions to find the figure.

Since the movement of the circles A D B C and T S₁ Z M is potentially contained in them, like an infinite crowd of circles and tangential squares in general, then we abstract now from all infinite forms of these term values and regard only the infinite tangents B Z and A T in their potential characteristic.

If we remove oneself from their spatial situation and regard them – now we jump over the mathematical boundary and switch to a mathematical philosophy of the Infinite One, as did Leibniz when introducing his Monad teachings – as purely mental and abstract vehicles of our opinion, then we suddenly see, if we put them with their intended mid-points (L and N) to B and A, the tangent system E A C B F freely moves itself in the Spirit by the differentials along the paths B Z and A T.

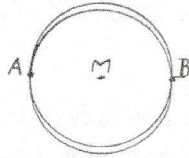
If we shift in such a way from L to B in the abstraction B Z, then the circulation of B rises spontaneously to 2, likewise from 2 to 3 *etc.* What now follows is not absolutely necessary for the understanding of the whole, but it is instructive nevertheless. At the tangent positions B, 2, 3, 4, 5, 6, 7 the proper curve shows itself now as a conic section and, admittedly, if we draw circles through these points from M, then the distance of these points is functionally expressed by an arithmetic exponent following the power series 1, 4, 9, 16, 25. This is the Leibniz' function.

The question is now, however, of purely mathematical interest. How is the situation of the “absolute tangent” determined with respect to points 2, 3, 4, 5? The answer is given by the following examination. If we put the absolute tangent at B, then the circulation rises first to an infinitely close point on the tangent above B. The absolute tangent moves to this point regarding M as its center, then the circulation rises to an infinitely close point on the tangent above the preceding *etc.* If we look for a clear empirical representation of this procedure, then we find it in the formation of the conic section, as indicated by the accompanying figure. If we place a cone with its axis in an

[39] As the Egyptians had several glyphs which encompassed the concept of the infinite, it is unclear from the author's phrasing which is being described. He may be referring to the ankh (*crux ansata*), the Girdle of Isis (similar in appearance to the *ouroboros*, a snake swallowing its own tail), or the Shen (a circle bound on top of a recumbent stick, similar to Greek letter *omega*).

[40] *Punctum saliens*: Latin for “salient point”; the most important point of the topic under consideration.

upright position and make a right-angle cut through it, then this cut is a circular area. If we shift the axis by an infinitely small amount from the upright position and make a cut through the cone, then this cut is an ellipse. If we place the absolute tangent at B, Figure 20-2, then the next jumping off point of the absolute tangent resulting from the circulation is empirically a point along the conic section curve *etc.*



In the problem of the conic section we thus find the empirical application of our absolute tangent problem. In order to solve our task, the absolute and free mobility of the four tangents in space was found to be governed according to an empirical expression, *i.e.* the object E A S B F, in which the “*domus tangens*” [41] E A C B F is freely mobile.

Everyone can examine himself as indicated above. They can immediately set the *domus tangens* spatially freely into motion with the mental means of the absolute tangents. The function E A C B F is the *Tagesscheide* [42] and the Tabernacle of the Congregation in Aries, the Palladium of the Athenians, which convert themselves into the architectural key(stone) of a living gothic gate E A S B F within us.

In the present case of observation of the *Domus arcens et tangens* [43] we have to deal with an aesthetic problem of the highest significance; because the aesthetic nature of all spatial forms is derived from the present motive of the four tangents. As mentioned, E A C B F corresponds to the five stars of Aries (the Ram) [44] in the secret teachings, see the chart in my publication: *Indian Fakir Teachings* [45].

[41] *domus tangens*: Latin, lit. “tangent home”

[42] *Tagesscheide* (German, “daily-sheath”): I cannot suggest a comprehensible rendering for this word.

[43] *domus arcens et tangens*: Latin, lit. “arc and tangent home”

[44] The constellation of Aries has five prominent stars and is one of the few constellations invented by the ancient Greeks themselves; most of the star groups we’ve inherited originated with the Mesopotamians. Aries the Ram was the leader of a flock of sheep (*i.e.*, Jesus’ portrayal as the shepherd of his flock).

[45] Peryt Shou, 1909, *Indische Fakirlehre: Theorie und Praxis des Fakirtums*, Leipzig: M. Altmann Verlag, 42 pp. [*Indian Fakir Teachings: Theory and Practice of Fakirdom*]

Seneca said that five stars determine the fate of the world. [46] These five “Stigmata” [47] are also known from Christian secret teachings, but the Catholic Church has yet to publish the true Mystery.

One can meanwhile accept as right that there is a pathological course inherent in all revealed secret teachings, so that certain things still remain hidden for the benediction of mankind. The aesthetic functional teachings are the only revealed secret teachings whose internal scientific character overcomes the damage and inadequacy of other esoteric teachings.

The important occult phenomenon B S (which all the Mystery schools know, but evaluate the mythology of differently) becomes easily understandable to us because of the Leibniz' function, particularly if one also philosophically considers the special substance teachings justified by Leibniz, the so-called Monad teachings.

The one-sided rational training at schools and universities is largely inadequate for the correct evaluation of religion. Artistic abilities and the training of the imagination are absolute requirements for the study of religious problems. The key to individual moral free will lies in the harmonious training of human nature.

If mathematics is only employed for its own sake, then it is of little use to us in addressing our problem. Because aesthetic, psychological, and ethical problems are not the only factors here, but there are also technical, industrial and social considerations.

We now wish to address the technical relations problem. It allows the concept of resistance to seize us in connection with that of the will more precisely, as happened in the pythonic (apollonian) mysteries. We have in the bow of “Apollo,” on account of the psychological diagnostic maintenance of the Mystery, Figure 20-1, a mathematical-technical problem before us, Figure 20-3A.

[46] Lucius Annaeus Seneca (3 B.C.–A.D. 65), Roman philosopher, dramatist, and statesman. According to Seneca (*Quaestiones naturales*, Liber III De Aquis, 29-1), the Marduk-priest Berosus predicted that “when all the stars meet in Capricorn the world will be destroyed by fire.” In this instance, “stars” may refer to the 5 planets of the ancients (a not unusual usage for the time) or to the 5 stars of Aries. Since Seneca was a strict astrologist and believed that Aries saw in the birth of the Universe, it would also be key to its eventual destruction and renewal.

[47] *stigmata*: Marks resembling the wounds on the crucified body of Christ, said to have been supernaturally impressed on the bodies of certain devout persons. The marks are five in number reflecting Jesus' crowning with thorns (1), hands pierced individually (2,3), side pierced (4) and feet pierced together (5).

We understand the nature of the will to be absolutely technical and we will see that the resistive torque of the bow $S B S_1$ gives us a psychological notion to study the nature of the will scientifically.

We want to deal here with the technical problem, so far as is necessary for the present purpose.

The evolutionary arc $B S$, as previously noticed, plays an important part in mechanics, ballistics and thus in the modern art of war. The opinion can be defended, however, that the technology of this internal evolutionary bow gives us not only victory in war, but also victory over war.

By combining this technical arc problem with the mathematical functions of the *Domus arcens et tangens* we are now able to grasp the internal nature of the divided arc $B S$.

After we have manifested the *Domus*, we can examine the technical law of the arc $S B S_1$. Also this problem will be treated purely monistically and all extraneous accidental questions will have to yield to the examination of this problem.

For this purpose, we stretch the arc $S S_1$ along the same right-angle axis $A B$ like the previous tabernacle, we stretch it as the Hellenic mystics did with the holy bow weapon of the Light God Apollo. Then $A S$ and $A S_1$ are the two chords of the bow and $A B$ is the arrow. According to the secret teachings, it is through the proper imagination seizing the arrow $A B$ which causes the revelation of Apollo, Figure 20-3A.

For us there now arrives the task of the "Archers", *i.e.* the "bow tighteners" to implement as clearly as possible and admittedly in a completely passive condition, so that only the abstract problem occupies us mentally.

If we then see the bow transferred onto the designated path in a condition of rhythmically progressive strain on the psychological Moment axis $A B$, so that $A B$ stretches laterally, there occurs the simultaneous manifestation of the *Domus tangens* of the arc $B S$, Figure 20-2, in addition as a technical-dynamic phenomenon for a picture of the *domus tangens*. In the same way we stretch the bow to the left, $A S$, so that we now have a picture of the gothic gate $E A S B F$ before us.

The manifestation of the preceding gothic gate in such a way substitutes for us a mathematic-technical-aesthetic means for the entire pedantic apparatus of the old mysteries.

We have thus in the serious assembling and concentration of the marvelous gothic gate, whose deep beauty will not escape an attentive viewer, summoned the key to the monistic psychological worldview before us.

It is now sufficient for us to divide the arc B S into its point units ("differentials") and by these differentials a rhythmic circulation is allowed to first run to the right with A as its center and then to the left with B as its center. In both cases this occurs with the radius of the initial speed A B, in order to win sight of a constant oscillatory moment in this "tabernacle." We allow this so that the problem of the sight of the Central Sun is clearly seized in its first aspect, in the tension of the arc A S B S, Figure 20-1, while differential circular waves flow to the right by all the differentials of the arc B S. If the arc becomes quite strained in the indicated way, then these oscillatory waves in the condition of tension arise easily and pleasantly.

Thus our entire technique based on the psychological moment of resistance experiences an important illumination through monistic thought. The criticism of this psychological moment of resistance in the technique teaches us:

If the circle waves arise ponderously or do not arise at all, then it is an indication that the training of our imagination is unsatisfying and unsatisfactory in the harmonious sense.

A practical occupation with the art will overcome such a lack.

This arc passes first to the right, then to the left, and the result is the constantly increasing vehemence of the radiations and oscillations in the yoke arc A S B.

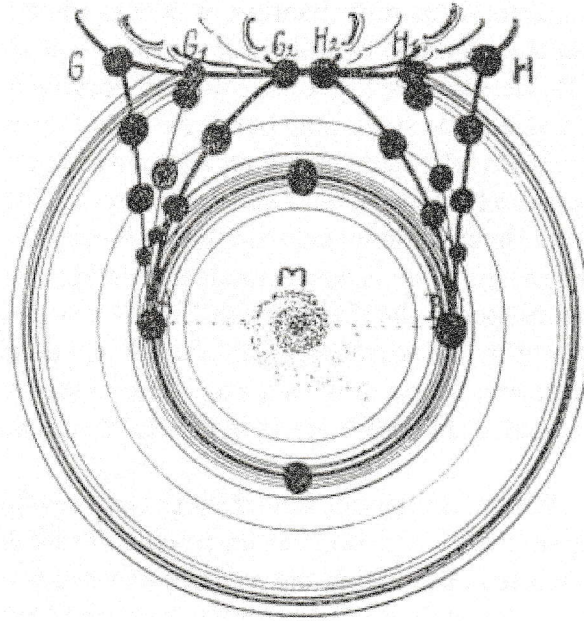


Figure 20-3. The development of the “cloud” (the deformation place) in the secret teachings. $G_2 H_2$ - initial stage, $G_1 H_1$ - intermediate stage, $G H$ - final stage, M - the Central Sun. The black points signify the *weltkörper* [literally, celestial orbs] which move themselves from the Central Sun towards the “cloud.”

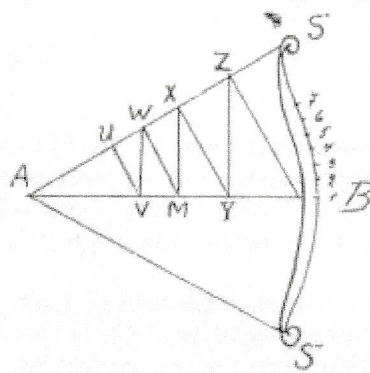


Figure 20-3A. Function-Theory of the apollonian bow. Key for the Bow-Curve $B S$, Figure 20-1.

Some marvelous phenomena now manifest as occurs when observing the Mysteries. The simultaneous sounding of a musical instrument at the sight of the swinging arcs A S and B S lets this oscillation persist and become constant. Thus the Lyre of the Gods, strung on a turtle shell, rang out in the oldest apollonian mysteries. [48] Also, the sight of wonderful paintings or a moving play allows the occult picture of the Central Sun to progressively arise more brightly and more clearly. The perception of such an interior oscillating rhythm connected with the rhythm of the tones and colors and their mutual relationship leads one by various practical observations to a statement of the seven original oscillation phases in the dividing arc. Finally in a logical way having passed over the astral world by the arc medium and the elicited autohypnosis, he accurately perceives the cosmic world of the stars and here in the realm of original cosmic energies the same rules are confirmed as in the realm of tones and colors.

The perception of these oscillations now through auto-hypnosis (as stated particularly by the Neoplatonists [49] who were entrusted with the Egyptian Mysteries), but also through a post-mortem, has within the range of nature a strange perception as a consequence. And thus a completely special meaning is attached to our phenomenon.

The attentive imagination of the tabernacle or the internal tangent phenomenon always produces an internal gathering and abstraction of the picture of the positive-negative streams of physical energy, which in the presence of the four tangents above the curves progresses into the Infinite.

Here it seems that we should offer some clarification of this remarkable procedure, since probably for the psychologist the conception of both easily succeeds in the “wave respiration” oscillating arcs, the combination of both oscillations however acts as an axis for difficulties to push on.

[48] The lyre is one of Apollo's attributes and symbolizes the god's powers of divination. The lyre is a symbolic altar joining Heaven and Earth together. It is the symbol and instrument of cosmic harmony. It was invented by Hermes who stole Apollo's cattle, covered a tortoise's shell with the hide of one of them, fixed its horns to one end and strung this sound-box with strings made from its guts.

[49] *Neoplatonism* - A mystical interpretation of the Platonic philosophy inaugurated by Plotinus (204-70 CE) who postulated three levels of reality (“hypostases”) beyond the material world: the soul, the intellect, and the One or the Good. They could be viewed as metaphysical entities or as states experienced in contemplation. Plotinus' successors (Porphyry, Proclus, Iamblicus) elaborated the hypostases into a complex hierarchy, some levels of which were identified with the Greek gods, and advocated ritual magic as a means of purifying the soul. Neoplatonism was prominent in the Near East until the 6th century CE, offering a coherent alternative to Christianity, on which it had a lasting influence notably through the writings (~500 CE) attributed to Dionysius the Areopagite.

Over this resistance the known imagination does not usually help very quickly. In order to overcome this resistance, we return to a functional phenomenon known in all the Mysteries, and which is known in the Biblical faith as the so-called “miracle” of the “changing of a snake into a staff.” [50]

If we let tension waves with an initial speed of the radius A B run in the strain of the arc S S₁, Figure 20-1, with an absolutely upright position of its axis A B with respect to the arc B S, so that the same “oscillates” in the post-mortem, and we likewise allow the same tension waves to run through all point elements as right-angled progressing screws or spiral lines* as through the arc, then the appearance of spirals through auto-hypnotic manifestation results in the disappearance of the tension waves of axis A B. The converse is also observed: the manifestation of the tension waves of axis A B results in the disappearance of the spirals.

Later on, the intended plain appeared to the former Mystics under Auto-suggestion as a wavy line, so that the snake transforms into a staff and vice versa, Figure 20-3A. Here the Will shows up in the imagination as Master of two sensory phenomena, and thus establishes the foundation-stone for will formation. This, indeed, opens up for us a large perspective, as long as our persistence, sincerity of effort and mental fortune do not again let the grasped rein fall.

Hypnosis offers the present phenomenon as a well-known experiment. Here the psychologist can study how it occurs by actually conducting the same experiment with astonishing security. The rein which we have grasped here, is the spontaneous imagination, the pure and original aspect of reason, the so-called Substance = or I = Am = consciousness. Its combination with the function of the internal tangents also aids us toward absolute monistic concentration.

There now also enters two significant factors important for the entire science. The first we call the biological factor, and the second the cosmological factor, of the internal tangent problem. The first is based on the following observation at the hand of this internal tangent problem and its related phenomena.

* A U V W M X Y, Figure 20-3A

[50] The staff is related to axial symbolism. Around the World Axis two spiral lines coil in opposite directions, reminiscent of the two serpents coiled round another staff, from which Hermes fashioned the caduceus. In this way, the development of the counter-flow of two currents of cosmic energy is expressed. Mention should also be made of Moses' rod (*Exodus* 7: 8-12), which changed itself from rod to serpent and *vice versa*. Some writers have regarded this transformation as symbolic of the alchemical alteration (*solve et coagula*).

If we touch the Hip-point or so-called sacral point [51] with the fingertips or the palms while concentrating on the oscillating arcs and the *Domus arcens et tangens*, then the conversion of the snake into the staff is visually much clearer. The oscillating arcs also come to a clear stop in the area, as does the *domus tangens*. The cause of this perception lies in the contact of the physiologic central pole of the subconscious. In the internally introduced axis A B we have the sought after boundary or threshold between waking-consciousness and the subconscious.

Now also the mutually produced tension waves are able to immediately clarify themselves and combine harmoniously, which was previously difficult or not possible at all. The tabernacle E A C B F stands out clearly in the post-mortem. We now break the described connecting level of the two vibrational arcs A S and B S at the midpoint M towards the physiological axis A B, back and straight again. This results in the emergence of congruence waves from the physiological center of the axis A B, which instead now floods out more urgently and purely than the first tension waves of the oscillating arc. Now empirically there is still another purification process that allows us to reach a satisfying solution of the problem, if we have the "snake" mutually arising from M, then the rectangular progress of these tension waves within is illustrated by the segment A B S broken back against the physical axis.

The cosmological element of this tangent problem is based on the contemplation of the Central Sun in the cosmos ("Scutum Sobiescii" [52] and "Cygnus" [53]), producing from the central nebulas of the Milky Way the impression of these oscillating waves during autohypnosis. Through the fusion of natural light with an internal process the imagination becomes so elementarily lively that, as with the snake and staff which transformed into one another by autohypnosis, the light which is a subjective white in

[51] An apparent reference to either the *Muladhara* (anus/base of spine) or *Svadhithana* (genitals) *chakra*. The chakras are a set of energy vortices located in the human body, according to Hindu philosophy and a variety of Western systems influenced by it. In Hindu writings, the number and position of the *chakras* varies widely.

[52] *Scutum sobiescii* - "Sobieski's Shield" or "Scutum the Shield." A constellation introduced in 1690 by Danzig astronomer Johannes Hevelius. It honors John III Sobieski, King of Poland, who led a decisive cavalry charge against the Turks at Vienna in 1683. Sobieski's victory prevented central Europe from becoming an Islamic state and initiated the decline of Turkish influence over the Balkans and the Ukraine. Scutum is chiefly notable for the brilliant Scutum Star Cloud.

[53] *Cygnus* - "Cygnus the Swan." This ancient constellation contains the most spectacular stretch of the Milky Way in the northern celestial hemisphere. Because of its shape, Cygnus is also known as the Northern Cross and during the early evening of Christmas can be seen from mid-northern latitudes standing upright just over the NW horizon.

color assumes a bright white Incarnation. The manifestation in the sign of the fish [54] containing the binding-arc A S B, however, has the consequence that in its sight the affected Hip-point begins to "burn."

A large, marvelous Mystery opens up before us. A Mystery so inexpressibly deep and solemn at the same time, that during its reverent discretion the soul steps into an ecstatic peace. Nevertheless, we have only one name which clearly and satisfyingly interprets this Mystery: "born-again."

The sight of the light of the Central Sun is that of the "Light of the Born-Again," an elementary strength of the cosmos, which initially veils itself from the eyes of natural man. The man, however, who is "Master of the Two Worlds," as he is called in the Mysteries, he alone of all the beings of Creation can break through the barrier of the transient sensory world and into the imperishable Light and Revealed-Cosmos. In it the energies of material physical powers become the servants of a personal genius and "God," which fills all matter, from the outset controlled and perceived with the universal strength of its intelligence and its will.

It is from the beginning that life is resurrection. Who takes up the ray of light of this eternity into their mind sees God, and God sees them, but this light shines steadfastly around human intelligence and will power of its own volition -- that of the Central Sun.

Therefore its nature is "revelatory" and it resists each intended penetration by wills and intellects that are mired in that which is transitory.

One whose mind is imprisoned in the passing coverings and appearances of this world, who does not sense the eternal love-urge by an inner recognition, who does not give himself up to this love, as in the hours of the consecration of God, like that Night of the Liberation of Israel, passing before the "door of the huts," E A C B F [55].

But we thank this eternal God, that has released us from the Night of Sleep of the Senses and from the Spell of Transience through the immense intellectual acts of

[54] "sign of the fish" - perhaps a reference to the constellation of Pisces, the Fishes. As a symbol of water, fish are associated with manifestation and rebirth. Fish are at one and the same time saviors and instruments of revelation.

[55] A reference to Passover, see *Exodus* 12: 21-29.

Leibniz, Spinoza, Kepler [56], Giordano Bruno [57], that has opened to us the way to its sight in nature, that has led us from a musty stone house into a living structure of his strength and glory.

Thus we step from the gate of beauty and devotion (E A S B F) into the revealing light of day, before which the demons of darkness, the short days of our earthly pilgrimage, escape “at the edge of the clouds,” whereupon the new sun sparkles and at the same time sends forth fiery sheaves of devastation, reconciliation, and release “like Apollo’s arrows of light.” [58] The time of the fulfillment of the Mysteries approaches.

Those who from the egoism of their lesser-traveler darken the eternally bright Science of the One, as people governed in strength and substance from the beginning to the decline of this universe, become symbols of testament to the One, like the eternal mountain city Zion revealing itself in the flaming aureole of these days:

And swift beyond where knowledge ranges,
Earth’s splendor whirls in circling flight;
A paradise of brightness changes
To awful shuddering depths of night.
The sea foams up, widespread and surging
Against the rocks’ deep-sunken base,
And rock and sea sweep onward, merging
In rushing spheres’ eternal race.

And rival tempests roar and shatter,
From sea to land, from land to sea,
And, raging, form a circling fetter
Of deep, effective energy.
There flames destruction, flashing, searing,

[56] Johannes Kepler (1571-1630), was a German astronomer and the first strong supporter of the heliocentric theory of Copernicus and the discoverer of the three laws of planetary motion. His belief that the Sun regulates the velocity of the planets was a milestone in scientific thought, laying the foundation for Newton's theory of universal gravitation.

[57] Giordano Bruno (1548-1600) was an Italian philosopher, astronomer, and occultist executed as a heretic, popularly regarded as a martyr to the cause of freedom of thought because his ideas went against church doctrine.

[58] The ancient Greeks often likened Apollo’s bow and arrow to the Sun and its beams.

Before the crashing thunder's way;
Yet, Lord, Thy angels are revering
The gentle progress of Thy day.

Goethe, *Faust*, Part I, Preliminaries ("Prologue in Heaven"), lines 251 – 266. [59]

Nature clearly participates in this Light of Rejuvenation and the first days. Its colors and tones, originating from their imprisonment in the law of a seven-part Aura, merge with its brilliance. The soul removes itself into the harmony of such tones and "light sounds" and steps from the closed shell of the animal body into the open Lotus of the divine body. The mere mortal binds himself back to the earth; the Immortal turns around and with its rays inspires the creature to release back this universe into the lap of the Primal Strength (Elohim) gifted with immortal consciousness. A ray of the highest strength soaks the light-thirsty spheres of the depths and releases all natures.

Thus steps out the "mountain of revealing," A S B*), Figure 20-2, from the East giving the urgent proclamation of the seven realms of the rebirth of all cosmic life. [60] The soul unites in the "Cathedral of Revelation" EASBF *), on its moment-axis, A B, with these seven realms. They appear as oscillations, bound by the scale of the separating arc, as Figure 20-2 indicates, as inner revelations of the "body of the two worlds," which humans possess as the developed spirit body (causal body). At this, the "body of the two worlds or substances" takes the upper "princely" part.

The explorer, becoming aware of the abundance of light from M (the luminous substance zone) which rises in the yoke A S B, feels by an inner merging with the axis A₁, B₁ (Figure 20-2) – like the Chrisma photos [61] – the "substantial salving" in the light of the Central Sun rising over his shoulders and arms.

[59] A.S. Kline, 2003, "Goethe: *Faust*, Acts I and II Complete," (<http://www.poetryintranslation.com/klineasfaust.htm>; accessed 3/14/2012).

*) In addition, it should be noted that St. Peter's in Rome, the highest symbol of power and authority in Christendom, corresponds exactly to the revealed substance of this mystery.

[60] See footnote # 24.

[61] This term is somewhat unclear. In Roman Catholic and Eastern Orthodox usage, anointing is part of the sacrament of Anointing of the Sick. Consecrated oil is also used in confirmation, or, as it is sometimes called, *chrismation* (Greek *chrisma*), meaning the medium and act of anointing. Eastern Churches perform the sacrament of chrismation immediately after the sacrament of baptism during the same ceremony. Orthodox Christians may request re-chrismation at will, but usually this is done during Holy Week.

The concept of breaking the lower disk A S B D grants it the impression of such a “salving.” We have here thus the psychological interpretation of the “Time of the Lord.” If the lower material disk is locked in the Tabernacle of Mystery of the vassal and servant of God (Moses), then the higher “Mystery of the Lord of Humans,” which the Semitic spirit itself could not find, now opens to us.

This was first reserved for the reunification of the two primal races – from which the “Galilean” arose. The one who had the courage to save Abraham’s Testament from the spirit of Jewish chauvinism for the universal brotherhood of the Aryan eastern peoples, leading toward the rising of a new age which sealed the Jewish mystery with an Indo-Aryan Semitic one. This new nationality of universal brotherhood was temporarily enslaved and suppressed by the special Aryan spirit of the Romans. But the teaching of the Nazarene (“chemical synthesis of the blood”) is defined by eternal forces of Heaven and not by terrestrial dogmas. This “chemical wedding” [62], as taught by the Rosicrucians, allows the soul a rebirth at the “expiration of preordained world periods.”

The forces of the Central Sun, pushed back into the lap of the *Pralaya* (chaos) [63], through the power of the heavenly rulers, undertake a new raid at the brink of the fourth cycle [64], Figure 20-2, into the realm of the sun-sperm: Earth. Here at the border of primordial dark powers victoriously overcome they lead back the empty and dead sun to a “bright self-combustion” in the golden primordial-ether of the light, as the Savior tested his disciples’ faith with wine and blood.

The Monad, which bore an entire universe, devours the dead sun (the eye “of the giant”) in the primordial eddy of the ether and leaves it in its throat (A D B S) fading to the breath [65] (from M) of a new creation, the Lord of the two worlds, the man born again in the eternal light.

[62] The Hermaphrodite represents the union of opposites as portrayed by male and female. It is the union of the inner and outer worlds – the striving for god-like perfection. This “chemical wedding” is the last stage in the great work portrayed in Alchemy. In many religions this archetype is granted divine qualities.

[63] In Theosophy, an interval of dissolution and latency. Each *pralaya* alternates with a *manvatarā*, or period of manifestation; they are the building blocks of the Theosophical doctrine of cosmic cycles.

[64] A common feature of occult philosophies since ancient times are cosmologies in which the universe moves through vast cycles of time in which worlds are created and destroyed. The Hindu tradition (later adopted by Theosophy) contains four *yugas* (ages); the last, *Kali-yuga*, is the age of decay and darkness.

[65] In this instance, the author uses the word *Odem* (German, “breath”). This word is derived from the name of the German pagan diety Wuothan (aka Wotan, Odin) who was foremost as the ruler of the air, as a god of wind and storm. His breath (Odem) blows in the woods and around the mountain summits.

It takes the Heaven of its paternal God, the chair (E A B F) where the organizing conscience resides, and the flashing course of its thoughts fills the universe with brilliant luminosity, with some thought of its being, its I - Am - the - Lord - Consciousness, with shimmering colors and tones, with the full beauty of radiant creation reflected back under the seven-fold arc of reconciliation.

A single monad (God), from which all intellectual monads ("I"s) arose, divided the light-tide of the ether itself with that punishing reconciling lightning, which carries the substance waves of the eternal seeds wherein is found the primordial light-tide. It separates itself and disowns the valued before the unvalued.

Chapter V.

Experimental Interpretation of the Nature of the Central Sun

The Kant-Laplace hypothesis of world emergence [66], relative to the esoteric theories of cosmology and cosmogony in particular, proves to be quite primitive and insufficient. It is an ingenious attempt, but nothing more. In view of these and similar materialistic interpretations of world emergence the age-old occult phenomenon of the building of the Tower of Babel [67] emerges again. Although such a tower was never actually built, its meaning continues to be passed on to all "todays." This theme of a patriarchal prophet, like the Flood Legend, reproaches the fragmenting of thought and feeling by coarsely sensual materialism.

[66] Immanuel Kant (1724-1804) developed the "Nebular Hypothesis" for the origin of galaxies. A cloud of gas and dust collapses under gravitational forces and begins to spin faster due to conservation of angular momentum. This causes the cloud to flatten into a disk and for gravitational effects to cause the formation of stars, planets, *etc.* Pierre-Simon, marquis de Laplace (1749 – 1827) was a French mathematician and astronomer whose work was pivotal to the development of mathematical astronomy and statistics. He summarized and extended the work of his predecessors in his five volume *Mécanique Céleste* [*Celestial Mechanics*]. This work translated the geometric study of classical mechanics to one based on calculus, opening up a broader range of problems. He pioneered the Laplace transform and the Laplacian differential operator which appears in many branches of mathematical physics. He restated and developed the nebular hypothesis of the origin of the solar system and was one of the first scientists to postulate the existence of black holes and the notion of gravitational collapse.

[67] The Tower of Babel symbolizes confusion, the word babel itself deriving from the root Bll, meaning "to confound." This tradition of a sacred structure raised to Heaven, doubtless originally the product of a desire to approach the power of the godhead and to channel it towards Earth, became depraved into its opposite. Human presumption tried to rise to inordinate heights, but could not surpass its own nature.

The materialistic direction in the soul is symbolized after the secret teachings by the function $E_1 A B F_1$ (Figure 20-1), *i.e.* *Bab-ilu* - the gate of God, the internal gate of the revealed God. The function is a tower, which is missing its point, and which point can never be found, even though all desperately try to construct one for it. The missing point is the deformation place of the cosmos.

The spiritual direction of the soul is symbolized by the opposing function $E A B F$. This direction by itself is also unfruitful, since integration can take place only after the preceding differentiation of directions. The first function is designated, as we saw, as the differential aspect of the will; the second is the integral aspect. Welfare lies in the harmonious combination of both aspects.

The secret teachings say that only through a victim can the divinity create the world. The victim produces the differential aspect of the will, which is regarded by the ethical side as quite redundant in the world because it brings much suffering. In fact, however, the spiritual function of the soul ($E A B F$) is not possible without an inner connection to the material function ($E_1 A B F_1$), thus any mental development is always grounded in a material transformation.

Applied to the cosmos of the stars, the point S of the tower is formed from the deformation centers of cosmic matter, that the Central Sun as the interior pole stands facing toward the external pole. On the external poles the material bodies are pushed in the direction of the inner strength of the system that breaks free of the systematic gravitational sphere of influence of the Central Sun dissolving again into the ether. Thus, S (Figure 20-1) in the macrocosm [68] is a deformation center, the point of the tower in the microcosm [68] whose representation forms the artistic reproach of the astrological seers. This "tower" simultaneously represents for substance-based, monistic views the differential or material-dualistic phenomenon, while the function $E A G H B F$ expresses the integral phenomenon of materialism, which we also call the spiritual aspect.

These two functions represent the scientific decree of two material conditions in us. One we call binary, the other one monistic. Real worlds of the cosmos correspond to both conditions, or as one formerly taught, two substances.

The one world resting on the sensory dogma of chemico-physical substance is sealed by the function $E_1 A S B F_1$, the other world resting on the mental (spiritual)

[68] *macrocosm, microcosm* - A fundamental doctrine of occult philosophy, the concept of macrocosm and microcosm proposes that the universe as a whole (the macrocosm -- Greek *makrokosmos*, "great cosmos") and the individual human being (the microcosm -- Greek *mikrokosmos*, "little cosmos") reflect one another in their essential nature. The individual mirrors every aspect of the cosmos.

realization of the ethereal substance is sealed by the function E A G H B F (the chalice of Christ [69]). For what reasons the divinity dismissed both worlds, was already asked by the ways of antiquity. Who know for what purpose it created a bright and a dark realm, as Fechner said, a night-view beside a day-view? Also, the divinity apparently required the opposite, night, in order to let the light become visible.

Now in thinking of this duality, however, one only torments himself for so long, until he estimates the unity of both worlds by purer opinion and progresses by mentally grasping the one and absolute material world. Then spirit and matter are no longer absolute contrasts, but only aspects of one and the same thing or the same cause. So must the peregrinations toward an internal view of the substance-thoughts have matured though, until the melting down of both worlds into a uniform (monistic) substance world took place. It will necessarily manifest itself through the fusion of the two functions $E_1 A S B F_1$ and E A G H B F.

We now further showed that (as with the transition of both functions into one another) not only the seven seals of cosmic matter in the curve B S became obvious, but also simultaneously the Basic Law of such an absolute substance is empirically recognized in the transcendental coordinates A B - S M - G H, Figure 20-1.

We called this Basic Law the cosmological nature of the will. The internal tangent phenomenon gave us theoretical knowledge of the key to its exploration.

First with it we overcame the contrast of both worlds. We enter into the “imperishable house” of the heavens, “heaven” (*Devachan*) [70] itself in a religious sense, and are seized as thinking, mental substance, canceling out the contrast of each sensory or materialistic substance through such revealed cosmological nature of the will. Thus, we obtain the pure original and ethereal aspect of things.

[69] “the chalice of Christ” (*i.e.*, the Holy Grail). In both Christian theology and Jungian psychoanalysis, the Grail symbolizes the inner wholeness for which men have always been searching. However, the quest for the Grail requires a state of internal life rarely to be found. The Grail is close at hand, and yet it cannot be seen. This is the tragedy of blindness in the face of spiritual realities, all the more intense because of the most sincerely held belief that they are the objects of one’s quest.

[70] From the Tibetan, *bde-ba-can*, pronounced de-wa-chen. A translation of the Sanskrit *sukhavati*, the “happy place” or god-land. It is the state between earth-lives into which the human entity, the human monad, enters and there rests in bliss and repose. Yet *devachan* is not a locality, it is a spiritual condition. It is the fulfilling of all the unfulfilled spiritual hopes of the past incarnation, and an efflorescence of all the spiritual and intellectual yearnings of the past incarnation which in that past incarnation have not had an opportunity for fulfillment.

As in the ether however, the highest strength there must be collected, where matter arises, in the Central Sun. Then this ethereal aspect also clings to us, as we saw, dynamic to such a Central Sun. Only now do we enter into the substantive teachings lying at the base through the will-phenomenon of Yoga, precisely those transcendental coordinates in the revealed secret of the monad world. It still stands behind the revelation of the will-body and the realization of substance. We understand how a whole world system from a Central Sun and this again from one point arose. And here it marvelously opens itself to us almost as an unbidden mystery.

An ether atom, a primordial monad which developed in order to bear a world from itself, still rises and becomes visible by arousing the function of the inside tangents. An ether atom from which all atoms proceed and which in the universe shines like a spirit-sun so that the "I" can be a great eternal witness to its awoken glory. This atom which suddenly, at the beginning of existence, became a multitude of atoms, a myriad of bodies, in it shines the indescribably wonderful Central Sun there in "Scutum", in "Cygnus", in "Canis major" [71]...

This nascent atom, the highest dynamic of the realm, suddenly sends its highest strength like lightning on us and our atoms (our substance) so that it shines in a higher, undying I-consciousness. To this atom, ours thoughts must vibrate. From it, the light-flash must reach us. It is the secret of the "serpent in paradise," the seed to that tree which buds in us (function A D B S, Figure 20-1) by the strength of the inner tangents; for destruction and fall bring the realization of this atom to every thought. It paralyzes every understanding which it seizes. It does not release anyone that it once recognized from its terribly destroying power. And now we ask ourselves, what occurs when the mystery of the serpent in paradise, the terrible "*Eritis sicut Deus*" [72], becomes cosmologically obvious? There occurs that which the secret teachings call the mystic death, the death of the disparaged sensory-materialistic "I." [73]

[71] The constellation *Canis major* [the Great Dog] contains the star Sirius which was the focus of numerous myths in ancient cultures. In Egyptian cosmology, Sirius was the object of special veneration because it rose just before the Sun at the time of the year when the life-giving Nile flood began.

[72] "You shall be as God" - This was the boon held out to Eve by the serpent if she would partake of the forbidden fruit in the Garden of Eden (*Genesis*, 3: 1-5).

[73] Often referred to in the Western Hermetic tradition as "Crossing the Abyss". The "Abyss" is that gulf between the unreal and the real, *i.e.* between phenomena and noumenon. Crossing the Abyss is the most critical event on the Spiritual Path. Only the total abolition of the ego, or limited individual consciousness, makes a successful crossing possible. It is a zone of indefinable mystery through which the aspirant must hurl himself blindly.

Materialistic thinking, by an iron consequence of boring solidly into the terrible center of the world, falls into material dissolution, destroying the sensory conceptual world clutching at material atoms. In an indescribable way a mental will-body manifests from this material body, which the self calls Master and which possesses consciousness of immortality. When we are caught in this mode of thinking, the dissolution in us begins and our eye is firmly drawn to the bright primal atom in the Central Sun (in Figures 20-1 and 20-3 M). While we manifest ourselves from the center of the surrounding star cloud A D B S, which is found in the “Fishes” as a cosmological phenomenon, we suddenly feel how the dissolution into the primal atom becomes a reality within us. When by sight and the manifestation of the center point M in the disk A D B S, we later seize the axis A B and, through the inspirational strength of the internal tangent phenomenon, lay hands on the hip-point in sight of our own will-body (Figure 20-1), a power suddenly attracts us.

It is the Central Sun from whose first revealed mystery we begin to purify ourselves. The means of this purification is dealt with more precisely through contemplation of the internal tangent phenomenon. We become acquainted with the pure aspect of the Central Sun not in its center, but at its external poles, which nevertheless are strongly rooted and organically belong to it. Its integrating energy works in a centrifugal (not centripetal) and levitational (not gravitational) fashion.

Thus the cloud A D B S raises us up, for which we feel physically responsible by contact with the polarity axis A B. As it elevates us, we safely float through the illuminated places of the cosmos, which must reveal to us the awakened nature of the will-body within us. Only then does the true nature of the Central Sun appear, in which the soul bodies produced by us through the cosmological ribbon of our will-body (*teleions* [74]) sleep like seeds in a Mother Earth.

Certainly the substance of these soul bodies is detectable only by means of the transcendental coordinates. If it is seized by the same, then it reveals itself as imperishable. It is then a form of imperishable life, which – revealing its higher formal principle – evokes both auxiliary principles in the mundane world and so expresses an infinite life. A little of this has been revealed to the human mind, but still thousands – even hundreds of thousands – of years of increased mental development await mankind, which all seven realms of the universe at once make obvious in a wonderful glow of the personal experience of God.

[74] The Greek word *teleion* is an adjective often translated as “perfect” which suggests the end of a completed process, the reaching of a high stage of development, and/or maturity. It absolutely does not mean “perfect” in the sense of “faultless.” For an extended discussion concerning the nature of *teleions* from Shou’s viewpoint, see the previous chapter on the *Weltentag*.

Chapter VI.

Laws of a higher Solar-system Preview and Conclusion

The spatial-transcendental axis system of the *teleions* is determined by an expression, which we certainly usually use in a completely different sense. This expression is “personal.”

The personal axis system in our body is most likely empirically ascertainable, namely with the help of the internal tangent phenomenon that we recognized as the mystic problem of the tabernacle and dealt with in the previous chapter.

We see our bodies empirically modeled after this axis system, while we have also designated and developed the “transcendental coordinates” – and admittedly we have not just developed them, we see ourselves also “controlled” by them. The discovery of this personal axis system succeeds, if one achieves a strictly monistic view by study of the aforementioned laws. The research has, to sum up our conclusions from these observations, to abstract from each sensory-secondary defining moment a view of the substantial evolution problem.

The first substantial Presence alone *a priori* is the thought (Cartesius [75], Spinoza). In the “natural Being of thinking” against the changing “features” of the external world we seize the substantial, the existant, the material. We seize it personally, not objectively or subjectively, but in an integrating aspect of both, because of the philosophy of Schellings [76] and Hegels [77] which continue the Spinozan tradition deeming the aspects identical and absolute.

[75] “Cartesius” -- René Descartes (1596-1650) was a French philosopher/mathematician who took as his starting point the statement – “I think, therefore I am.”

[76] Friedrich Wilhelm Von Schelling (1775-1854) was a German idealist and romantic philosopher whose metaphysical system was based on nature, self, transcendentalism, and the power of imagination.

[77] Georg Wilhelm Friedrich Hegel (1770-1831) was a German philosopher who is primarily remembered for his exploration of the pattern of dialectical reasoning (thesis - antithesis - synthesis). He criticized the traditional epistemological distinction of objective from subjective and offered his own dialectical account of the development of consciousness from individual sensation through social concern with ethics and politics to the pure consciousness of the World Spirit.

We want to demonstrate that this personal aspect of things existed in all our natures “from nature” (*a priori*). It was lost, however, through the relapse into differential thinking. Thus we actually raise our present problem to an important religio-historical, as well as ethical and epistemological, level at the same time. The theory of this “personal” as an absolutely “unified” aspect has already been presented by Jakob Boehme. [78]

We return to the same view mentioned earlier that, before the division of our thinking into a waking-consciousness and an unconscious or subconscious sphere, there actually existed in us the unity of both spheres (“levels” in esoteric terminology). Their existence rests on the circumstance, not understandable to our waking-consciousness, that when the demonic or divine was revealed nature itself was not “material” from the beginning but personal.

We cannot determine by our waking-conscious thinking, how “tree” or “rock” advances us toward an embodiment of a personal principle. The recent interpretation attempting to explain the phenomenon is neither satisfying nor convincing. Only the relationship of the ideas of objects on an axis system determined within our organism by autohypnosis, Figure 20-1, allows us to sufficiently understand this procedure.

This personal axis system is now what interests us here.

Through this system our ideas become at the same time logical to our pre-embodiments, a fact, which the idea of the development teachings however, as we will soon see, substantially, ethically and sociologically deepened.

The objects of nature are thereby in the purest sense our “*Manes*” [79], an expression which designates the sight at which “I” seizes or deliberates upon itself.

[78] Jakob Boehme (1575-1624) was a German mystic and writer influenced by Paracelsus, Kabbala, astrology, alchemy, and the Hermetic tradition. He experienced an ecstatic vision of the Godhead as penetrating all existence (even the Abyss of Non-being).

[79] *Manes* - Deified benevolent ancestral spirits, as distinguished from the *larvae* and *lemures*, which were malevolent. The word seems originally to have denoted a class of titans, *kabiri*, or *dhyanis*, and to have ranked in the sequence of patriarchs, heroes, and manes, who acted as divine instructors of earlier races. But far later, in Roman usage, the name became degraded and applied to the better astral shades or denizens in *kama-loka*, which in so many lands have been propitiated by offerings. Sometimes they wear a retributive aspect. Difficult as it is to distinguish among *manes*, *larvae*, and *lemures*, the *manes* were considered by Roman philosophers and poets equivalent to the human soul or monad; whereas the *larvae* and *lemures* were distinctly the shells or shades existent in the astral light and being the cast-off portions of the human monad when it ascends into, or reaches, *devachan* (see footnote #70).

Thinking always presupposes the *a priori* activity of a substance. This activity approaches in a sensory way the energies of the external world by which you obtain substantial impressions of the external world.

The latter always issues, on the other hand, the *a priori* substantial laws of thinking. It is thus a substance in thinking which unfolds in agreement with the internal laws of the universal substance and is usually called "matter."

Subjective thinking cannot unfold these laws because the designation subjective is not sufficient for us to express the interior relation of the impersonal substance with that which is personally felt.

Thus, only the empirical observation of our transcendental coordinate system helps us to overcome the past lack of actual experience of an absolute substance.

The "natural Being of thinking" as the recognized substance *a priori* steps though on the way of pure abstraction – by means of the tabernacle – with sense forms, the ideas, in one with the nature of thinking *a priori* understandably linked together, so that we are able to seize a thought as the pure and direct activity of the substance within us, *i.e.* in the circle of the substance thought. This pure and original thinking was lost to us, however, through the division into a waking- and a sub-conscious sphere and can only be recovered by clearing away the "barrier" (*limes*) which separates both spheres.

We call the pure and "uniform" thinking "hypostatic," because it attaches to all features a personal defining moment. Thus we experienced so-called substance oscillations by the psychology of the "Tabernacle" around M. This views "hypostatic" thinking as "water" in nature.

Water is not thus "originally" a sensory concept, but a sense form of pure thinking.

Under the function A D B S, Figure 20-1, a reduction of original hypostatic thinking of the sense forms of all spatial things occurs due to a closed-barrier, thus the complexity of material phenomena in general.

Since this hypostatic thinking, however, also has an empirical origin in nature (namely in the features of the absolute sphere – the astral heavens – in which nothing was investigated by thinking, but rather "rose up" as substantial, *i.e.* as "spontaneous sense forms"), then began the dismantling or differentiation of the elementary sense form A D B S in the spontaneous features of the astral world. As soon as autohypnosis is

employed to raise the *limes* (barrier) between waking- and sub-conscious thinking, the latter arises therefore elementarily anew before the mental eye.

Its mystery manages and seals the sub-conscious, the “magic night pole of humans,” the night-view in relation to the day-view (Fechner).

Inharmonious thinking degenerated in the sensory sphere, however, is not aware of this magic night pole. It takes things for what they are by their appearance. The first step to realizing this magic night pole opened with the Kant criticism, the second the Leibniz theory of functions, the third by the combination of both teachings (the “internal tangent phenomenon”) which reveals itself to us as a mystic revelation of the tabernacle. Leibniz proceeded from the criticism of these internal tangents when he discovered the functional teachings. The magic night pole is to humans in the vulgar tongue “the mind”. How and where its procedures and activities are connected with conscious thinking, one does not find by this thinking, because it is not opened for him.

With the removal of the barrier between both worlds of consciousness however, it reveals its nature in waking-conscious thinking.

With the removal of the barrier between both worlds of consciousness however, it reveals its nature in waking-conscious thinking.

Then as the primordial ground of all features, as the absolute agreement of all Being and thinking, is the “natural Being of thinking.”

This is certainly then, as the saying goes, not the subjective (the Secret-I), nor the objective (the dogmatic God) but the substantial or “identical,” the absolute primal- and un-reason of Being, as it was called by Jakob Boehme. It is not a case of the subjective confronting an objective divine, as the dogma preaches, which is rooted in duality and its gulf artificially protected from “union.” This union is purely personal and innate to humans, that the right faith and the right realization in its development promotes and does not forcibly separate us, as the dogma wants, “from its living primordial- and un-reason.”

The “overcoming of the barrier” (*limes*), which plays an important role as an esoteric problem in eastern philosophy, is even directly required of us by God and also within the Christian teachings. The words of Jesus (“I am the God of Abraham, Isaac, and Jacob. God is not a God of the dead, but of the living.”) are for each attentive ear a certification of the “uniform” faith teachings.

One can find further proofs in Chapter 4. The “I-Am-Consciousness” or “Substance-Consciousness” of man clearly expresses in these words its transcendence over the manifest world from which it originally arose.

Since he employed baptism, Jesus wants to allow even the water held by concentration (faith) to be the first “uniting”-symbol.

The functional substance teachings show us the reason for Jesus’ intentions. It lies in the “personal axis system” brought to realization by these teachings (Figure 20-4).

The same is the basis of all features of nature in pure thinking. The axis A B S is ours from analysis of the well known so-called Cartesian coordinates.

The axis G H is transcendent. The so-called transcendental functions of the higher analysis are derivatives of the same.

We also want to lead our investigations in such a way that partially attentive non-specialists cannot follow them.

Its discovery is of the highest importance for the seriously endeavored young of the science.

It forms the basis and the starting point of a monistic Gnosis, which is the basis for not only our science but also our religion.

For us it substantially concerns the proof of the existence of that secondary or transcendental symmetry axis G H (Figure 20-4), while the specified axis system A M B S is well known.

The eastern secret teachings say that this transcendental axis system is grounded in three ways in our body, once in the face – this relationship may already be clear to the reader purely outwardly – then in the trunk, where G and H correspond to the lateral shoulder-points A and B of the hip-points, and thirdly in the lower extremities, where the somewhat overhanging structure of the pelvis above the outspread feet arrives at a similar metrical expression.

As mentioned we cannot find this axis system by the sensory-empirical method. We can probably feel directly for its existence. To this end, we should examine an experiment well-known in the eastern secret teachings.

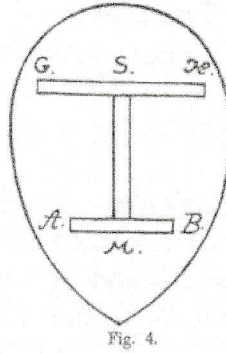


Figure 20-4

In agreement with Kantian terminology we call this criterion the transcendental-aesthetic. We thus come to it through a directly conscious feeling.

After we have dealt with the internal tangent phenomenon, we actually succeed to the abstract-feeling of the axis system more easily.

The “transcendental” (*i.e.*, going beyond sensory experience) path to its experience is for us after the discussion that *Domus arcens et tangens* (tabernacle of revelation) the substance circles around M, which by concentration on this *Domus* ascends in the separate arcs B S and A S, Figure 20-2.

The biological moment of this monistic realization results in our perception that the existence of these substance waves is connected with the activity of an organ within us. The eastern secret teachings now locate this organ (for the discovering “I”) in a particularly appropriate and favorable path – while it gives many paths, most are usually despised as “stigmatizing” – as definitely follows:

It allows the *Tschela* (secret pupil) [80] to be shifted for protection against each sensory-differential impression from the outside into a condition substantially supporting the study of the integrating phenomena of nature:

By the abstraction of the four tangents of the *Domus arcens et tangens* working harmoniously in the area, Figure 20-2, we succeed to this strange concentration

[80] *Tschela* – a period of seclusion at times of transition or transformation (*e.g.*, menstruating women in primitive cultures are removed to special huts because of their potentially dangerous display of the life-generative power).

particularly easily. It grants us (on the basis of this harmonious realization) with the ability for this research to avoid mistakes, to arrive at a recognition that the four tangents pull harmoniously from outside, and at the same time work to recognize one of the most peculiar theories of an interwoven mystery that it is possibly rational to grasp.

As the successful solution of this four-tangent problem, we take as an immanent cause of the movement outward not a circle but the *Ovum mysticum* (A D B S, Figure 20-3). Its hyperbolic side-curves represent and let pass the function of the circle inscribed square A D B C according to the Leibniz function law living in the curves cutting through the inscribed circle function. If the idea of the four tangents became "malleable," these "substance circles" spontaneously continue with the tangents present. If we shift into a subjective mode, the defense of external energies serves to transfer the condition. Our senses cling to the external influences, and we do not succeed at self-liberation from this hereditarily adapted and strengthened spell, without being able to view and paralyze the sensory impressions and at the same time their energetic cause (which occurs critically in the sense units or substance-thoughts).

These defense measures against the secondary energy influences of the external world put the will concentration of the eastern philosophy there; we aptly translate its strange nature as a Dantean concentration [81]. Its purpose is to prevent the loss of energy flows from the body (the substance waves present around M) and direct their re-absorption within the organism. For this purpose the will must completely control the substance waves. We did yet not recognize, however, the connection between the will and these substance waves. This experiment is concerned with discovering this connection.

The first part now of this Dantean concentration leaves us to recognize the substance oscillations as will functions, the second opens to us the possibility of making them our own and of freely controlling them.

The first recognized oscillating arcs A S and B S showed us when they are lying level, the oscillations are thus "even." When we broke the oscillation plain A D B S in the center with consideration of the biological moment, the spherical nature of the waves

[81] *Dantean* -- of, or pertaining to, Dante Alighieri (1265-1321). He is generally considered to be one of the greatest poets of the West with a reputation primarily based on his magnum opus *La divina commedia* [*The Divine Comedy*]. Its plot is straightforward -- it begins with Dante lost and walking in a Dark Wood. A Guide appears to conduct him through the depths of Hell ("Inferno"), up the slopes of Mount Purgatory ("Purgatorio"), and to the earthly Eden at its summit ("Paradiso"). Finally, Dante soars beyond the planets and stars, and beholds the whole company of Heaven including God himself. The poem is an allegory of human life and literally sums up the intellectual and theological knowledge of the Middle Ages.

arising from the center M became apparent. We now recognize in the first part of our Dantean concentration that, through the exercise of our will, we are capable of starting and stopping the movement of these waves rising from the center M in each differential (point unit) of the elbows B S and A S. In such a way we experience that the will is master over the substance waves.

We must thus assume that the greater optical clarity of the substance waves by contact with the sacral points leads back to the relationship of the latter with the will-center or from an innervated organ.

Thus, the second part of the Dantean concentration now teaches us to concentrate organically on the direction of the optical symmetry axis G H (Figure 20-4). This axis and the secondary lines lying in its direction point to themselves as the organic origin of the substance waves in our organism. This optical symmetry axis runs through the nasal center-point, which is appropriate as it is placed equidistant from, and at the same height as, the eye-points.

As soon as the nervous energy flow under simultaneous manifestation of the revealing tabernacle (lying in this direction) is manifested by the will, the oscillations from M step over the arcs B S and A S outside on the axis G H, Figure 20-1.

Here is a practical example from experience. In order to clearly awaken this elementary energy flow, one bends the nose muscle. The enervation of the nose diffraction muscle involves the excitation of the central motor nerve plexus inside us with elementary strength and the consequence is an immediate revelation of the transcendental coordinates arising by an original surprising force.

The transcendental axis system also arises immediately in a three-fold form within the body. Under the influence of the excitation of the optical symmetry axis and the nose muscle, the center C in the solar plexus spontaneously excites itself. The consequence of this is the perception of an internal relaxation in the frontal torso. Thus, the substance waves also cross in the chest on the axis G H. The excitation in the pelvis is intensified in the same measure and shows up affixed to the sacral point.

Now the rising serpent wave transforms into a plain sine wave. One calls their function in this analysis transcendent and we have the transcendental exposure of their nature. One becomes attentive to that which the eastern masters heed.

Similar to the previous transformation of the staff, if one enters into auto-hypnosis the opening of the Lotus A D B S in S occurs by allowing point S to open rhythmically on both sides of the axis G H (Figure 20-1). In the nasal reflex the opened

Lotus G A D B H then appears before the researcher. According to the secret teachings, Buddha is enthroned on this Lotus.

One does well here to assume the so-called Padmasana (Lotus Position) [82] in such a way that the arms are held as indicated in Figure 20-1, putting the psychomotor centers of the palms over G and H of the extended axis G H. The consequence then is an internally clear perception of the substance currents on the entire axis system of the whole body. The transcendental coordinate system G H A B arrives at this clear but super-sensory perception.

As soon as it appears, the astral cosmos opens. The stars arrange themselves around centers, which appear subordinated to the same axis system. The whole of nature transforms. An outrageous play seems to be carrying itself out before the eyes of the watching man.

He sees the Higher World and is one with it. The substance waves arise into view as a floating cloud around him (G H, Figure 20-3). The Nirvana, as the masters saw it, stands in the house of Orion [83] before his view. From this house the cloud floats down over him. He sees the cosmos of truth, the cosmos of eternity. He sees the primordial power, whose carrier he becomes, the substance. Once he recognizes this, he can work and control the whole of visible nature.

From the distant world nebula, shining white-resplendent with its strange incarnation there in the tremendous distance, he reaches the highest mystery. His soul is muted, because it is stuck in the dust. He no longer has the soul of the rebirth-chain, but will receive one anew. His life is only one appendix in the life of a Central Sun. In him rests its material molecule, its Monad, gifted with the super-spatial axis system which he just recognized. It is its soul. It oscillates through the realm, that in infinity is not meant to be any larger than the inside of a cell, carrying millions with its body and whose every traverse is from the super-spatial axis system. This Monad carries its appearance down here on the planet. An attentive examination of the “nocturnal secrets” will reveal it.

[82] The “Lotus Position” [“*Padmasana*”], one of the most basic Yoga postures, is the most well-known pose used by the Buddha. It is not always an easy pose to master – it takes time for the ligaments to become extended so that the Lotus Position is comfortable.

[83] In most ancient cultures, the constellation of *Orion* was identified with a warrior, a hunter, or some similar type of national hero. In Egypt, it was Osiris as king and judge of the dead. In Sumeria, Orion was called *Sibzianna*, the “True Shepherd of the Sky.” The warlike Greeks knew Orion as “The Warrior;” our word Orion derives from the Latinized Greek word for warrior (*oarion*).

It will rise, ever higher, after it has crossed the closest barrier of the fourth belt (Figure 20-2) and arrive at the eternal self-consciousness. In the beginning this universe (from which rose a Monad [God]) dissolved into an infinite number of Monads, which were not “Gods” but all of existence arose from them.

To these infinite Monads belongs this frail body which, if it is worthy, will become with its death a substrate of similar character. But the time will one day come that the material substance of the Monad will absorb it, if the victim of the first Monad is completely recognized by it and it steps to the border of the next belt of the Central Sun.

The “eternal victim” of this one Monad is the visible world, “nature.” The body must die to this nature, if we want to travel the route of the super-spatial axle system, the “cross.” It must crucify itself with it [nature] over the abyss of all Being, the heavenly Abyss, in order to float in eternal heights over all the lower desires of its Being.

With its dying in the multitude, as Christianity says “for the many,” its soul ascends into the empirical center of the universe. If it reaches this stage, then its sensory-body also ceases to experience separation from the Monad, as it steps back initially and incomprehensibly into immaterial existence. In addition, its death is again in the multitude. Thus it shines in that Central Sun in the realm of the eternal heavenly host, no longer partially-trapped as “a soul,” but a whole realm of those who after the theory of the eastern masters are known as, “the first victims of experience.”

What are they? The Christian secret teachings call them the angels of God. Does it give them, the blessed ones, the eternally helpful proximity and yet free them from needing a terrestrial body any longer?

Great mysteries veil the procedure E A B F. If it opens itself at the center (M), then a new man dies on the cross and in dying merges into the God-man, who in the realm of the eternal heavenly host, the “souls” there above descend to release the one in the sight who will lead up the thousands. That is the instant, then

“... from the Sun strength is released
the dead Saviour moves his limbs
and prominently displayed, eternal youth fully
in a young man arises in May.”

Gerhart Hauptmann [84]

This world-reconciling-mystery still awaits us. After the grim Crucifixion, a laughing Resurrection! God's advice is not made in vain by terrestrial wisdom.

It gives us from its abundant force a prominently displayed Spring-Spirit of beauty, glory and brilliance, a Resurrection-Morning, after which our time thirsts!

[84] Gerhart Johann Robert Hauptmann (1862-1946) was a prominent German dramatist of the early 20th century who won the Nobel Prize for Literature in 1912. His early naturalistic plays are still frequently performed. Hauptmann's best-known works include *The Weavers* (1893), a humanist drama of a rebellion against the mechanisms of the Industrial Revolution, and *Hannele* (1884), about the conflict between reality and fantasy.