

"Behold, I awake from death!"

Secret Doctrine

of the Egyptian

"Book of the Dead"

with transcriptions and commentary
Of

Peryt Shou

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foreword.

Hardly any writing could be more profound and of today's culture Book be more closed than that „ of the Dead."

Actually The writing old: „
Returning on the (new) day - Pir em haru, she speaks a secret but powerful language in our time.
However, that does not prevent our learned language craftsmen from regarding it as a children's primer and from
Thrones of her lectern wisdom look down upon her as upon childish imbecility.

Few researchers, like Maspero, Champollion, Dümichen, Brugsch were honest enough to see behind this sphinx-like document of mankind the greatest, but almost faded testimony of a cultural epoch that by far exceeded today's in inner depth, calm and clarity surpassed. But in a time that, full of vanity and arrogance, disregards all other times, that lives only in its own worth and in the delusion that "how they have made it wonderfully far", the standards were allowed to the dead mystics of the Egyptians keep having little to say. May these

fall asleep again, the sphinx in the desert sand of the old Pharaonic empire will keep watch. After the "times rolling course, after the iron but mute
Heavenly law of the stars above becomes theirs too epoch return! "

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Prooemion.

"Let's light the candle for them
night which follows the day.

These words of „ Book of the Dead“, chap. 137, denote the meaning and purpose of the same. The one who knows about the eternal laws, which connect this world and the hereafter and which in „ Book of the Dead" are laid down and shown, enter the night of death not like a stray, but like a knower. The darkness will be lightened for him by the light which he has kindled.

Below that, as the text goes on to say, is a understood a certain inner organ, the so-called "Uz hver" (central sense), with the development of which the esotericism of the Book of the Dead primarily deals.

We should learn to see beyond the narrow horizon of the sensual into the eternal spiritual worlds!
There we live the day that has no beginning and no end!

We get to recognize what basically too. Kant taught that Death and life are nothing real in themselves, but are only states of the knower that change and take turns.

"The beginning of life is birth, but this is not the beginning of the life of the soul, but of the human being. The end of life is death, but this is not the end of the life of the soul, but of the human being. So what we call birth, life and death are different states

the soul, more correctly said, "the immortal individuality of man."
Kant.

The immortal individuality passes through
through various states; but if they to themselves -
Once knowledge has reached man, it outlasts the same; because
they are only its conditions, not its essence!

the true „ I-Am" of man stands untouched beyond any form of
perception and any knowledge -
state. If Kant already taught us to objectify and strip away these, the
Book of the Dead goes on. It shows ~~over the its function~~, the Uz-

systematically trained. Plate I gives us an experiment of this kind,
described in the 50th chapter of the "Book of the Dead" as follows:

"The four bands at the edge of my head are tied.

He who is in heaven fastened the rope to him who fell helplessly
on his thighs on the day of
lamb. The (golden) fleece was won from him. - - (The practitioner
speaks):

I am touched by both ends. The ropes at
The fringes of my head are bound by Nut, in the first days that I
lived true to the statutes..."

These words contain an experiment that is all the more so
is more significant than in him the key to that
Taumatology or "miracle teaching" of the new
testament, in general to the primal phenomena of Christianity **) is
contained.

*) Made of it by the Gnostics Luci-fer", ie the negative aspect of this high
spiritual organ, which presents itself as I-ness (ind. Ahamkara).

**) Compare also the writing: author.. The Secret of the Edda".

Christianity, Judaism, Brahmanism, Book of the Dead belong in their esoteric, i. e. religious primal teachings absolutely together. In their dogmatics and exegetics they branch off, but there is only one original religion in which they agree. Of course, Judaism emphasizes mostly the negative or "Saturnian pole" of the same, but this too is necessary as the opposite pole to all others (of the positive, or Ares religion). *)

One pole drives out the other as the positive electrode awakens and increases the force of the negative. All development asserts itself only in the exciting contrast of both. and Paralyzing this opposition means the will of fight the creator himself ! Nobody can without serious loss of ownership. It is certainly important to increase the effectiveness of these poles by ringing them!

"They're only good with each other
the David and the Alexander..."
Goethe , „ The card game" .

That experiment forms the epistemological foundation - of the Book of the Dead, clarity feeds into the divine, spiritual, ethical, and metaphysical

Upward development of mankind.

*) Ares (Mars) and Saturn are already in the old philosophy the two poles of creation, with the Greeks the primal fiery and the primal-cold (intellectual) primal principle.

It is the symplegades of initiation that unfold here, inevitable for all spiritual ascension. In order to step into a higher cognition, the soul must be concentrated to a greater extent.

The experiment itself therefore describes one Concentration process, through which the entry into the actual science of „ Book of the Dead” is made possible as follows:

The body, especially the human brain, is enveloped in a finer radiation matter (see the author's writing "M-waves"). It was scientifically proven by Naum-Kotik and Prof. Richet, among other things, with the so-called "calcium sulfite cap". she is the one Essence of the Higher Man. You have to awaken in it.

Through a certain act of concentration, our Feeling for the perception of these power rays are increased.

From the Uz-hver organ of the brain, the so-called "Coronarium" (epiphysis) of our medicine, go latent Electron tensions of great intensity. Through following act of concentration we learn to identify them. The „ four bands at the edge of the head” are shown in Fig. 1a drawn. They form a force field of square shape, which ... "sacred square" (Carl Ludwig Schleich The bells are ringing).It is produced as follows: Stretch out your hands to the level of the center of your head, as shown in Fig. 1a shows, sideways, and imagine between the Two elastic rods made of steel or tube in the middle of the hand. Bend these progressively by bringing your hands closer together until spindle AB, Fig. 1 a, is formed. It rests between the centers of your hands A and B and maps the lenticular tension of the electron force field around your forehead.

Imagine this spindle just like that, that the Lines of contact (tangents) at their ends form a rectangle under themselves, and this spindle therefore from this Rectangle is held and clasped. It follows that in order to fit within the rectangle, the arcs must have a specific bend. The resistive force of the bent rods can also be clearly visualized.

If you have the spindle and rectangle in your imagination between the middles of your hands, they will feel aroused with a sound, if you now slowly move your hands rhythmically down the guiding lines AE and BF from point to point while saying the word

„ I - sis “

Speak, with a delicate whispering nasal reverberation of the s sound and a long "i."

In that word „ I-sis" then awakens a rushing in your palms. It is the "virginal primordial substance" the Protyle, from which this world is made, in her foundation.

Isis, the great Mother of God of the Book of the Dead, unveils her veil in front of your face and rustles in your hands. Now you also understand the verse of the Book of the Dead: "I-sis comes to you to give you the "whistling" that you love (it is an ~~act of his sovereign attraction~~ that causes the "whistling".) so that it goes into the

hiddenness of your head, and you see it and live in it..."

But this experiment should only be carried out in a state of consecration and inner devotion. Only then does it reveal its hidden initiatory power. Experienced as a mere suggestion, it may ignite and surprise at first, but it becomes worthless and fades. It only takes root in the heart

of the one from the great " Mater-Natura" of the Isis „

Mary" is recognized and accepted, who nobly strives for the highest and does not shy away from the fight for the jewel of jewels.*)

"Mysterious in broad daylight
Doesn't let nature be deprived of the veil;
And what she may not reveal to your mind
Don't you win her over with levers and screws."

Goethe.

Repeat this experiment with the sun in particular reversed, morning and evening, but only until you feel the rushing, then break off and deal with spiritual matters.

*

*

*

All great truths were not only conceived, but also felt! They first arose in the feeling space of the ego and were projected by it into the brain.

All feeling is seeing under the skin, or rather through her discrete Argus through the skin terminal organs, the eyes of the sensory nerves.

The moment we grasp and grope around an object with our eyes closed, we have one idea of him. So we see by touching.

*) For a continuation of this esoteric experimental teaching, see The Edda Script of the publisher: „ as the key to the coming world age.”

In the feeling space of the ego ("aura") everything arises earlier than it is seen in the world. Seeing and feeling are thus combined in an elementary, higher sense, the "touch-seeing" the "uz-hver" or coronarium, through which we can see and feel back to the beginning of things.

The one where sight and feel are at one happens on an undifferentiated basis is a clairvoyant. the Accommodation of the sense of touch to the sense of sight is still original with him. With all the refinement of these senses, the common root must still remain recognizable. That's her name Uz-hver organ or coronarium, its mental Properties in addition to its sensual us now in that confront others.



Chapter I.

Belief in the Resurrection of the Ancient Egyptians.

Among all the great civilized peoples of antiquity were the Egyptians those who think the most plastic, the clearest, and the most scientific about life after death possessed imagination. In the most varied forms it has passed into the religious views of the Jews, Greeks, Romans and Christians.

Herodotus tells us of the piety of the ancient Egyptians, and Plato, Pythagoras, Thales and Plutarch, initiated into their mysteries,

praise the purity, the moral seriousness and the depth of their views.

Our current Egyptology certainly has that psychological problem of these mysteries not yet in slightest solved, and much remains to be done here; but no one can deny the great cultural significance of the religious life of the Egyptians for the development of antiquity. Certainly the certain exclusivity and restrained severity of the Egyptian nature, which almost rigid formal unity of their thought life

some eager pioneers of science already suspicious made and turned back. So are the positives Results in the study of Egyptian spiritual life still low today, as they require, among other things, psychological and esoteric (!) prior knowledge.

The study of Indian esotericism has almost finished Necessity of that of Egyptian cosmology and to advance the Secret Doctrine. Little is evident in such a doctrine at first sight. The purely rational interpretation of sacred texts is as good as irrelevant. Like her writing rebus-like, her thinking is both concise and ambiguous. It is originally only given in a few formulas, but these formulas are too comprehensive and deep to be written without any esoteric (!) training would have to be solved. The life in For the Egyptian who had been initiated, this world was almost entirely caught up in the formulas of a life in the beyond. The priests, the "temple guardians" and "priests," called "the risen ones" as "sons of Osiris" and his

had to do with reincarnations. One fulfilled strange idea related to the primitive Christian view of their cult.

They died as Osiris, slain by S et the genius of matter and the lower material intellect. This set

with his rebels" almost always resembles the Indian ones Asuras who with arrogant proud spirit throw themselves against the will of the gods. After a difficult struggle with them, the initiate re-emerges in the Messiah form of Osiris, who soon also becomes Osiris to be called Horus.

In autumn and spring, after magnificent festivals and processions, the initiations took place, in which the mystics experienced the transformation into the form of Osiris. Then followed a time of trials for them, those struggles, as it were, between the higher and the lower "Manas" (Horus and Set), until finally the new form of life was achieved under favorable conditions. Osiris was worshiped in the image of a mummy (sahu), i.e. dem Form a deceased in Osiris form. Certain procedures were performed on this mummy, certain "knots" pursed, others loosened, and certain holy words mumbled. The words had the power to close the "knots". loosen, and a force from the mummy into the neophyte stream in, through which the latter drew the Kãñëa (spirit) of the dead to himself, as it were. During these procedures, a series of writings were created, which were found in the priests' and kings' tombs, the "Sanctuaries of Osiris". the so-called Book of the Dead texts, in which the deceased Osiris initiates attest that they had risen. Cape. XI (Book of the Dead): "Here is Osiris!"

„ I have stretched out my hand as lord of the crown . I lifted up my feet."

„ I rise equal to Horus I am victorious as dead."

„ I walk with my feet and speak with mine

Munde." From the "Crown of the Eternal

We also read about the life of Osiris in the Christian Testament.

For the Egyptians it is a symbol of attitude, a symbol of mental and physical condition, in which the ray of Logos occurs to the inner man and that to him

consciousness of immortality. Remarkably here that the dead only gradually regain their limbs, and as we shall see further, through a mystical word (Key-Logos) each of them is able to unseal. So in another text it says:

"O Osiris Amenti

You got your head back.
You are in possession of your flesh again.
Your limbs are restored to you, your body parts
put together...
All your ailments are healed
you are healed by them
Your misery will never return..."

Osiris Amenti means "Osiris in the western land e the sun sets to - . Where return. The soul gathered in the evening for union with the deity. At the same time, however, the word "Amenti" contains a Logos vibration which, like the Christian Amen, has a triggering effect for

had certain metaphysical insights. A certain We find a psychological milieu in the following texts of the Book of the „ Dead” (chap. 110):

„ He (the dead) has taken his seat before the great god (Osiris).”

„ He is mighty there, he is glorified there, he plows there, he reaps there, he drinks there and loves there and does all that he did on earth.”

It should be noted here that the initiate lived the life indicated here because he was risen applied. For the Egyptians, the hereafter was a state of consciousness, not a place! The seat of the initiate is a through only

Astral vision recognizable sky. He descends from "the grand staircase" when he pleases:

Papyrus Louvre:

"You eat the bread with the god at the grand staircase of the Lord of the Ninth. You indulge yourself there, you are connected with the Horus - servants (the " initiates. ") You rise up and down and no one will hold you back."

The "staircase" (chont) is an important astral place between "Aquarius" and "Pisces" exactly the same as that which the Jewish patriarch called the narrow! of God ascending and descending sees. Only here it is the initiates,, The moon in the sign "Taurus" gave the soul the upswing to this transcendental place. Here is the innermost sphere of cosmic embryonic light, which is mostly in the image of the "world ice" (chet) is understood. She was called the Hamun -Sea among the Parsis, in which the seed of Zarathustra rests, like the spark of the Messiah in the "Fish". The key to understanding this place is provided by the moon, the "great Isis of the mysteries" of which we will continue to act. In the "Pyramid Texts" we find a kind which again reminds us of Christ, ~~in the Bible~~, only it does not say: As Christ lives, but:

"As Osiris lives, so shall he live,

"As surely as Osiris has not died, he will not die either,

"As surely as Osiris is not destroyed, neither will he be destroyed. "

In Osiris (Iisir), ind. Isvar, Christian (Isvah) Jesus becomes aware of the Logos in man. And with that is death

overcome. For man is only immortal insofar as his spirit and his thinking participate in the world logos. Henceforth O sirs lived in the initiates, as in the Christian Christ (Romans 6). For the Egyptians, the condition for this life was "piety!" So says Erman: "They (the pious Egyptians) lead (after death) not one

ghostly existence, rather they awaken to a real new life in full possession of their bodies and minds. They own their heart (Book of the Dead, chap. 68), they own their senses, they own their mouth, they own their feet, they own their arms, their limbs. The deity who in the desperate strength fails him they own all

threaten and in the struggle with the passions transformed into astral thought-forms he goes to his own soul subject fears. So Book of the Dead chap. 21: "Hail, Lord of Light. give me my mouth to speak and guide my heart in the hour of darkness and night!"

Compare Psalm 22 here:

"Great bullocks have surrounded me, strong oxen have surrounded me."

„ They bar their jaws against me like roaring and savage lions."

„ I am poured out like water; have all my bones separates..."

In almost even more glowing colors we often read about the underworld torments of the soul in those mentioned Stamping of the Book of the Dead and the Pyramid Texts. All the impressions of the soul, which the mystic used to absorb from the outside with eyes immersed in sensual passion, now unroll like a colorful film before his inner eye. The impressions appear in a deeper

projected into the sphere of the soul in which God or the image of God, as it is called in the Bible (Genesis 1:27), is kept safe.

The only thing psychologically strange here is the way this is done deeper consciousness in man is unlocked.

The initiate places his right hand on a special organic center of the "knots" the mummy at which ligaments are to be "loosened".

"

There is usually one center below the neck (ankh) and a second in the pit of the heart (khnun). These two centers - the Indian calls them 'chakrams' - must be attended by initiates

be developed beforehand so that it can be used by the mummy outgoing spark of life (ankh).

Through the two centers, the androgynous primeval man has been reawakened in the physical racial type. This primitive man, like the biblical Adam (ante lapsum), is capable of resurrection, while the natural man is not. In the mystic is so next to his male nature the female complement that has been developed Isis. Therefore the mystic now speaks, stretching out his hand over the corpse:

"O Osiris in the west, (ie in the land of the dead), come to me."
„ I am your sister Isis."

The mystic is transformed into by the experiment above Isis . The plot progresses:

"Get up, get up I

"Come on my word!

"Your name is now heard in all districts.*) They call on you (with me) in them at the right time!"

*) di at a certain time.

The sun is also called the right eye and the moon the left „ eye of the god of heaven. They express the polar principles of nature, the positive-masculine and the negative-feminine. Both apply to man and woman split or separated.

The consecrated mummy ejects the positive jion from those centers after death. We could also say that the "soul" leaves the corpse. But this is „ unscientific". Experience taught the Egyptians that they are odmagnetic*) forces, like atoms of electricity**) positive resp. negative nature, emerging from the corpse at death, for new connections enter into. They are enclosed in the bone capillaries of those centers, "Chakrams" and wait for the redeeming connection.

On the body but the consecrated mummy happened now this strange mystery whose echoes we hear in the find Christian worship. In the form of a higher act of copulation, the negative is combined from that „ Chakram" (discrete center) of the initiate radiating jion with the positive jion of the Osiris mummy to that androgynous superman who arises anew in the mystic. to For this purpose the mystic extends his right hand over the Khnum center of the Osiris mummy. The word serves as a criterion for this union and new generation. A certain Logos vibrates through the body and sticks in the chakram of the right hand, signifying that this center is working"!

*) The designation Ad (Od) for emanation, dew, primeval moisture can already be found among the Egyptians. According to the Bible, man comes from the same primal matter „ From "oder „ Ed" (Genesis 2:6).

**) The assertion of the physicist Helmholtz that electricity is just as atomistic as the chemical elements has been confirmed by recent investigations of cathode rays and radium.

Such word was the secret invocation of the god himself, his name, which only the mystics knew how to pronounce correctly. (Compare the author's writing: "Healing Powers of the Logos".)

To get an approximate idea of this psychological process, take for the purpose of
Examine the "hawk position" (of the aeg. "Horus of God"), spread your hands in a cross shape to both sides and pronounce the syllables Ha pij (the j sounding energetically in the body), then as a result of muscle tension you will feel the tonality of the syllable Ha first up to the hands, at
but with constant concentration on the feet, walking and standing, feel the syllable pij down to the feet. "Pi-joh" was Egyptian the discrete force of the moon which animates the dead Osiris (ie the mystics) and brings him to resurrection as a result of the radiation pressure of the lunar wave, which causes the sound element to die away towards the feet. If one now pronounces Jis (as in Jisi, Isis), the sound is in the feet and at the same time in the right hand when the hand is stretched out (Fig. 1 c). According to the Egyptian view, the soul of the mystic embodies itself anew through this Logos wave.

The Egyptians first observed the radiant energy of those discrete centers in the body and then their sexually polar metabolism. Today we are able to feel these forces independently of the mummies,



Illustration 1.

because the Logos of the Christian "Osiris" (Jesus) passed into the astral body of our planet through the mystical death on the cross. The syllable which in the "pose of the cross" is the feet, as in H a - pij , also signifies the radiation pressure of the intelligible

Moon wave, "Sus" on the other hand, the brachio-pedal consonance (see "Healing Powers of the Logos"), ie the pressure fermata in the hand and foot centers ("Stigmas"), which through the (Cross) pose to be awakened. In Fig. 1b, the 89th chap. of the Book of the Dead" was seen again in the human Genius ("Habicht" Old High German "Hapier" the humming

visited, the soul reunites with the body.

The total psychological solution to this problem lies for the most part still in the future, but so much can be done already say with certainty that the Egyptians are to be regarded as the most thorough investigators of these metapsychic problems. They were providentially a guarding mystery and giving only to those they deemed worthy.

So have a Moses, an Orpheus, a plato a learned Christ from them. But the church has none Least of all fame, as Goethe criticized, for having solved these mysteries into new forms Protestantism who throw those mysteries into the people wanted to expose them to a vulgar intellectual analysis. The sentence also applies here: "With cunning they are not winning big things. For the sons of darkness are wiser than the children of light!"

The sons of darkness, the clever intellectuals "Asuras" hold the sanctuary for the time being? but when the hour strikes they will have to give it back, like that pledge, that of the Logos of the Testament came to demand again, even without the "usury"!

Chapter II

The Cultural Significance of the Ancient Mysteries.

"At midnight a radiant sun looked upon all the gods of the worlds below and above." With these words the Roman describes Apulejus, a Platonic philosopher of the second Century AD his mystery experience! Where we always in antiquity, especially from the mouth of excellent Men, such as Plato, Phythagoras, Sophocles, Euripides and Aeschylus hear the judgments of the Mystery, it strikes us significantly and in its impressions captivating, even overwhelming. It formed the real core of ancient intellectual life, to which we, as civilized people of our epoch, find it difficult to get at; for the entire empiricism of the mysteries has faded from modern consciousness and has become a chimera. we enjoy the splendor of a science that deals with unprecedented success in the field of sensual-rational has turned to experience. Into the armory of inner life from which the perspectives of unroll external things, we now look with great Reservation, almost with distrust; for we feel that here we have the security of our step have lost! And yet it was precisely the ancient culture that was successful in this area. She penetrated the concentric context of things with greater mastery. She tore up the tableau of the primal relationships of the forces that Striving down into the spatial in front of the infinitely great open the eyes of their initiates. In the center of their secret world of vision shone that sun which surrounded Midnight rose , as it were the world spirit that

all things with its mystical and astral primal fire
poured over it, and plunged it into the furnace of first creative
power. For this they went into fiery imagination
primal circles of the primordial and astral. It's us
accustomed to our experiences from secondary hands, from the
critical reflections of reason. We have turned away from the
creative circles, yes, we have loaded them with suspicion.

Basically, however, we lost the upswing of the
spirit, the resilience of the will that
clinging to the higher object. We no longer know how to
sensitively spy on the inner will that over
everything conditioned stands as the alone unconditioned,
which shines in itself through everything spatial, which is intuited
in the object, but also in itself
looks at ! We now only believe in the conditional, in the causal,
in the sensual. Mysteriology was a philosophy of the
unconditional n! In it, the creative power of the imagination
comes together with the critical
wealth of intellect in the balance!

From an inner state of equilibrium of forces
the vision of the higher and real things in nature, which include
the lower, blossoms in man.

These higher objects develop in the soul as the elemental
complexes, as the ideas inherent in all things in the soul
senses underlying the esoteric philosophy of the ancients.

We cling to the sphere of the infinitely small. We build our
world from below. We see the building blocks of the world in the
atoms. But we overlook the fact that there is just as much an
elementary aspect of the infinitely small as there is an aspect of
the infinitely large. On two sides this world is infinite and goes
out of the
transcendentals. The ancients constructed their world

from above. Their building blocks lay in the heavens.
In a certain state of development the soul grasped itself born
from this infinitely great, into space
entered, condensed from the protocosmic and superspatial into
the differentiated ("material").

As if by an invisible thread, the soul was chained to this first
and super-spatial element, and so the astral foundations arose
in it as dreams of home -

Ideas cultivated in the mysteries and aroused and kept awake
by psychological methods.

That is why the old writers also speak of a spiritual "awakening"
in the mysteries! The soul will remember its descent from the
atomistic spaces, from the
large centers of circulation of the cosmic primordial energy.
So now at midnight a great radiant sun appears, as Apulejus
says. "The sun
rises in the tomb of the god" comments the Egyptian text of the
so-called hour deities. the material
Universe is the grave of the soul and also the grave of God. In
it the soul must awaken to the sight of its own
origin. All spiritual awakening is an awakening in the
Dig, a resurrection from death. Thus, in the ancient mysteries,
the customs related to a
resurrection of the initiates from death.

The Mystery Experience.

Plato says in the Phaedon: „ Let yourself be initiated into the
mysteries so that the soul can reach the state from which it can
be considered the seat of its perfection
(came forth and) fallen. "

So the Mystery experience is a return of the soul to an earlier state.

And now for this ego begins a very own one course of development. It descends into hell, into which Underworld, sees itself in countless forms. It is that Subconscious that becomes active, the WILL, which in the endless stages of its objectivations (in the sense of Schopenhauer's) itself begins to grasp. The ego has a hidden memory (cryptomnesia) that its Evolution Stages. It pours its hidden treasure out. The ultraviolet ray of the primordial sun, into the soul penetrating, pulls out all the reminiscences as the *membra animae*". These developmental stages that the ego has gone through and which were also imprinted on the individual phylogenetically in Darwin Haeckel's sense are by no means lived out. You still swing all on that bottom of the soul and can wake up again. They lurk constantly in the chest as hidden demons. But that ray of the world soul that hit the mystic pulls her out. They step into the field of vision of the ego on the tableau of the astral.*)

Through the first consecration, through chants, invocations, poses, the "deiknumena kai dromena" (see Lobeck, *Aglao phamos*" the soul falls ill as if from a seiriotic "infection" (Eratosthenes). In some cases it was probably the after-effects of the first cultic celebration, which in the Dionysus mysteries is often associated with excesses were. In milder cases it was the one who was kept awake unusual ceremonies, monotonous prayers night, which brought the soul into a sensitive state.

*) Compare this to modern medical psychology.

"Repression theory" of

Artificially stimulated nervous tension caused the "seiriosis", the first psychological phenomenon, to occur. With the Certain poses were associated with invocations, and the most important gesture was the Anaktoron" (see Lobeck, *ibid.*). "Anaktoron" means mansion". The Mystic accepted the gesture like a lord, with hand and index finger raised. This is also how Jesus appears before the disciples, since he commands the waves of the astral sea in the "School" di im initiation room. As the inner space of the church is still called the "ship" today. See the related Sign-teaching in my "Yôga-Practice" .

In such a pose the invocations happened until the monotonous surges of prayer penetrated and shook the soul with certain intelligible rhythms and until they produced a certain psycho-energetic phenomenon triggered. Certain discrete sensitive centers of the body were set into increased vibrations. We are talking here about the Tschakrams". They are mainly in the hands, feet and hips. In their natural state, they regulate blood pressure and the formation of blood cells. They serve to suck in certain atmospheric principles on which the components of blood pressure depend. In the state of heightened action, however, they become, as it were, spiritual

organs. They pull the undifferentiated particles of the noble gases (ultraviolet hydrogen, etc.) and now the strange thing happens: the ego becomes instantly for the receptive to ultraviolet radiations of matter, so that that astral primordial sun (on Sirius) "in the tomb of the mystic" becomes visible as the hearth of these higher cosmic broadcasts.

But the soul's condition is still more unusual excitement She is not yet able to process the impressions received in a regular manner. She is stunned. The unusual effervescences of the mind perturb them. She feels the impulse

of forces that it cannot yet withstand. It rocks on the sea of elementary vibrations, as if in one troubled boat. One thinks of the irritation of the disciples by Jesus. The master leads them onto the sea of those forces and only when they find the "master" in the sea of those forces do the forces of the astral world obey them.

But the imagination is also severely affected drawn.

The starry sky appears at first in the mystery as in a fever dream. An ecstasy seizes the soul. The stars tremble in a thousand shapes. Because through the initiation that seiriotic poison has penetrated the soul - a poison that excites, that excretes and heals.*)

"Thrice blessed," says Sophocles, "are they mortals who beheld the consecrations when they descend underworld. For them alone is life in Hades; but for all others there is tribulation and need."

The Mystic was aware that his struggle with the Shaping that underworld was not in vain. It appeared to him as an anticipation of the natural death. He the separation of two Types of vibration**) in the body, and he felt one as material, the other as substantial, that is, being in himself, conscious in himself. The ego saw the end of its transformations, its sinking into undifferentiated matter. It returned to where it was by virtue of the mysteries.

*) The seiriotic spark, which we will continue to talk about.

**) Which took place through the above-mentioned contact with the ultraviolet rays of the stars and the resulting "sensitivity".

It no longer changes when it has become one with its original source, when it enters the higher consciousness of the immersed in the world spirit. Just as long as the urge that What was special was which of the entelechy on the lower ones Inherent in the stages of their evolution, it ran blindly through the series of its transformations, its objectifications in the will. Now it recognizes its run is over. It returns, its Purifying individuality but not losing it.

By the fourth century, much of the ancient Christian practice continued as the "arcane discipline." Until then, baptism was also considered a mystery and was initially only performed on adults. But the water in which the

When the baptized child was immersed, the heavenly primordial water that we have already come to know was in that root Logos of the Parsis (see also "Cabal and Egyptian

mysteries"), and the outer baptism was only a symbol of the connection of the mystic with that elementary matter.

Today's astronomy also speaks in the same sense of a moist primordial element in our atmosphere, which it calls the virgin (undifferentiated) primordial matter of the universe. In that Root Logos we became aware of it; because this primeval matter pulses through the atmosphere and even our bodies in rhythmic waves. But now hon ..n (on-on,*) is the name of the first syllable of that root Logos, (Hebrew and) Aramaic die

"cloud" or "primal moisture" and the following syllable "hu" (in honohvil, honove r,) the tent" or the up " hut" which the cloud" descends to give birth to the superman and make him conscious.

*) With article, without article onon. The pronunciation is in the language Christi, hebr. anan,

(You can compare more details in the author's writing "Yôga-Praxis", new edition*).



Chapter III.

The triple light.

With what aplomb has the Church not always turned to the great Parousia of Christ that was to be expected. She has created a wall of theological doctrine around the event, and we may be sure the stronghold will fall as with the sound of a new trumpet. One day a merry Bacchus boy is feeding his lamb in the Asphodelos meadows of... this side! This Bakchus boy is the

Zeitgeist, the cheerful one, not from what he knows theological grocer, but from the sound of life, which is nourished by the bees of Hymettus, like formerly the son of Rhea. For the sweet streams of knowledge are open to him wherever he

heart longs for them. Life loves him because he loves life. And he sacrificed himself to this life, that's why he became immortal. But how full and strong must the sound of life vibrate in him when he fulfills the great task so safely guided by it, when he walks as surely in the gardens of pleasure as in the stony solitudes of meditation.

*) Available from Renatus-Verlag in Lorch-Württemberg.

Truly an eagle's plumage must cover him so that he does not fall. He must be borne on the wings of divinity, lest he sink to the slippery ground of a lustful time and culture. The symphony of life must resound in him so that he does not fill it with deceptive tones

mixed in.

He must carry in his bosom the manner that is the fullness and extent of all beauty.

And because it is so attuned to the tone of beauty and truth, it is carried in the sensual intoxication of the times. That is why the ugly cannot hurt him and take nothing from his strength. -

"And that same night I saw someone coming in the clouds of heaven with the sign of a son of man"

is the name of the passage to which the proclamation of son of man in the new testament. She stands in Daniel (7, 13).

Admittedly, the words themselves are as good as meaningless. But whoever has awakened to the sound of full life, which pulses through our time like a wave from the distant shore, will listen to the sound that vibrates in these words: "K ar - enos."
„ in the sign of a son of man!"

Only the secret of this passage does not show itself immediately to our sight and just as little to our hearing. One has passed him by through the millennia. But only the fullness of the senses of our time can let the sound that is bound here come to full life. As he awakens in us, he is life itself. That is his secret. And he is the life of the logos in us. Nature awakens in a great unified, we could almost say - monistic, she

surging wave. With this wave she nourishes them vibrations of our cells and frees the plastidules, ie the elementary vibrations of the same. the life within us

gives birth to itself from the one tone, the fundamental tone
Cologne Symphony. This is the secret of "Doomsday!"

A triad awakens, that is the triple light.
We return to full life after we two
Christian millennia after the cup of the same starved.
And that is the zeitgeist that we take this cup and turn away
the hand of those who have withered at the bright sound of
life. Those who feel called, that
Sepulcrum Domini, they will find themselves surprised by
the floods of golden light that break down from that cloud in
which the sound mystery of the
new life rests. -



Chapter IV

The astral elements of early Christianity.

Although Tertullian tells us that Christians have always
been associated with an astral cult, we know next to nothing
about this cult from direct sources.

The literature of antiquity has come to us through the
editorial hand of an orthodox monasticism. What you
slipped away, but speaks all the more clearly. The Arab
Writers apparently considered Christianity to be a pronounced
astral religion. They still show us the bier of Lazarus in the
sky, Mary and Martha,

the ship of Peter, the star Issa, from the Christians Jesus" „ mentioned and the like more (Albumazar, compare Ideler, star names). But all these indications vanish before the one fact that Christianity offers the most ethically clarified outline of an astral system, which far surpasses all pagan ones in inner perfection, but comes closest to the Egyptian in originality and depth. We know the most about the latter.

Egyptian pictorial writing is cosmological. Your texts are revealed, although in the form of external composition sober and without any "occult" aftertaste, in mantic sense relatively difficult. But anyone who would today deny the esoteric character of their sacred literature proves that, in spite of all philological acumen, they are fundamentally distant from this religiously well-deserved people of antiquity.

The Egyptians not only practiced an extraordinary one reticence in communicating their basic scientific and religious teachings*); they were also masters of style in the elaborate treatment of the mystical and mythical Matter. One reads in their writing the example of some astral process without being reminded in the slightest that the same representation also carries an astral-psychological core in the exoteric dogmatic shell.

Do you rate the in such characters psychographic sense, the text simultaneously indicates its origin in the mythical world ground.

*) Compare Herodotus, history. Volume I
Peryt Shou, Secret Doctrine of the Book of the Dead

For those in the great religious systems of antiquity strong world view of nature and were Humanities are not differentiated to the extent that we do. They sprang from a common root. The spirit in the highest cosmic aspect, as it were

o objective spirit as in Hegelian philosophy, was the reflector of the inner connection of all things of nature in the universe as in the smallest section of the

general life. He was like the one from the big one

Synthesis of the universe like inner cytoplasmic or seed substance seeping out of a tremendous material body, which in the outer optics linked everything together because inside everything belonged together.

In order for a material seed to come into existence, an organism must be active and active. This organism is the primordial universe. The spirit was reflected in it as the innermost and rational sum of energy, as astral light!

This astral light as a luminous band of the cosmos was called God, theós, dyaus, the spiritual seed of the universe, which dynamically works and vibrates in the human brain, all threads of the Causality connects wherever the spiritual eye penetrates and strives to increase causality in an eternally active manner, increases the inner splendor of creation and leads to higher and higher creative ones effusions.

Man is in the alliance of general causality trapped and dependent on her in a higher order. The world soul works and lives in him, but it has already been deposited through an infinite circle of cosmic evolutions

their seed energy into human brains and so created already orders of spirits, to which the intelligences trapped in the dissolvable category of time have to subordinate themselves to have.

The created spiritual material moves into the timeless, the absolute, as the gold treasure of heaven. Here it is enthroned, accessible only to the higher intelligences, those who imprisonment in the animal mind overcome, which were purified on the threshold of in eternal glory resplendent astral kingdom of God. The Egyptian religion created a heavenly, even "absolute" life of earthlings other. constitution created one theocracy in which an eternal "King Osiris" reigned, and they created a first and perfect kingdom, because the king in every initiate of this theocracy (Osiris) completely mirrored and reincarnated as it were found.

Such reincarnation of the king was not, as one haughty scholarship today may prejudge that fantastic paraphrase of a healthy life in the state, but the inner livestock of this Esot religion, which dominates all religious cults of antiquity. After all Traditions of Judaism Jesus related his "magical knowledge" from Egypt to this Esot religion.

If Egypt so outward against all peoples graduated and apparently took only a small part in the political life of antiquity, it perhaps fulfilled a larger cultural task all the better. It sown the seed of his religious life in all the greatest minds of antiquity from Moses through Pythagoras and Plato to Christ.

Narrow-minded philological shopkeeper becomes the treasure "Egyptian wisdom" to the Goethe still rightly believed not so soon loot. Access to it is extremely difficult (!) and requires more courage, self-conquest and faith than the letter reptile materialistic science brings with it today.

The trump of lies of modern wisdom, the unparalleled
Luckily, egoism and the toad-like repugnant puffiness of
scholarly arrogance dissipated at the gate to this quiet
kingdom of blessing.

The tremors of the deep earth shall terrify everyone, as
Sybille speaks, who approaches the sanctuary uninvited.

His bolt is not called „ Knowledge" but "wisdom" and
"Self denial! "



Chapter V.

The Way of the Resurrection.

The rebirth of the initiated Egyptian is like that
Resurrection of Jesus a real-esoteric act, which has its
precondition in the development of the organ described in
the first chapter, the Uz-hv (This spiritual eye (std. Bndt)). all

developed by means of esoteric science, until he attains the
clarity of vision through which the certainty of the resurrection
from death becomes irrefutable. So whoever had developed
this organ had risen, had returned from death, had left the
dust like the phoenix, attracted by the new flame of life. He
knew it and recognized himself as a real newly embodied
human being, knew his previous life as far as it was in the
subconscious of the spiritual
sticks to people and has meaning. - Here one should not
think of spiritistic seances and their revelations. The astral
larva not that is identical With

born-again spirits.

The

Return of the latter, however, presupposes that the same had already reached a certain level of development in previous life, so that, to use the metaphor, he was already seeds cast off, which grew into eternal life (Ev. Joh. 4, 36). So in the later life he reaped the fruit of the earlier. The spiritual man is able to build with his thoughts on what he will become in the future*). For the Egyptians, however, this spiritual man was not sevenfold like the theosophists of today, but ninefold. He formed a "Pauti" or ninth of bodies and forces.

"There is not a member in me without a God" it says in the 9th Chapter of the Book of the Dead. The gods dwelt in the body of the one god, namely the **initiated man**: des Osiris Wennofer. Each god had his own center (Egyptian Tep, Indian Tschakram), as it were his seat**) in the people themselves. And now, from the first chapter, the Book of the Dead describes to us how the gods were inside the Born again awaken as they each Members release after their examination, so that the whole Man, the image of the ninefold primordial deity, could rise.

The initiate had to put up with this test. When David says in the Psalm of Yahweh: "You test my kidneys at night", the Egyptian liked this of all organs, each permeated and governed by an intelligible force of its own.

*) "Man, what you love, you will be transformed into."

**) Hence the name Aratim, "

Throne"

The angel of Silesius.
in Kabbalah.

After such a test, as the tenth chapter of the Book of the Dead teaches us, the mystic got his mouth back, how the fifth chapter teaches us his hand and as the 26th teaches us his heart etc. Each member was sealed by the name of the God enthroned in it. When this name was invoked in such a way that a sound penetrated the limb concerned and it was unsealed, it was a sign that the god released the limb and the body part concerned

brought resurrection. So we come now to the intonations of the different limbs by mysterious names and to the deeper meaning of this ritual. The human was the

Embodiment of a ninefold original logos, exactly as the Gospel of John indicates: And the word became Meat!"

Every organ of the body is unsealed by the spiritual sound penetrating and unlocking it. It will spiritualized, into a spiritual organ of the new man transformed. It changes substance, becomes one Member of the "pneumatic body" as in Paul, where it was previously only an organ of the fleshly organism. Each limb has its specific tone, which is not accidental, but is legal and corresponds exactly to the structure of the "pneumatic overall organism".

For this body disintegrates into „ clay provinces" which one guardian or god presides over . Each of these provinces now must conquer the initiate, whereby he the Genius of Materiality Set (Sut) to expel from all searches; for one after the other the latter takes possession and flees into it; but with the help of Horus and Thoth, the Osiris - sons he is expelled from all. If the victory of the mystic is decided in this struggle, which often lasts for many years, then he is in possession of the new one immortal body ("substance body" among the Christians). The struggle and progress of the mystic but at the

Conquest of the individual "Siddi provinces" breaks up into certain stations. The first station is called the Book of the Dead (Chapter 1):

H're - sta u.

It is clearly marked as a province or country. Of the Name, which can also be read reversely as Unseal „ usta-ra“ the hand after the content of the first chapter. The mystic (or dead) gets his hand back here. This process is described in more detail in the author's "Yôga-Praxis" (Chapter VI). For the purpose of practical determination of this Logos energy in the spiritual hand centers, first the hands are stretched out in a lateral horizontal position and the tone A...âr with concentration on the inner ones

Palms (pulpae) spoken until a slight pressure and a suction during the sound sensation in them becomes perceptible. We call it the Aaren Pose, which because in is how Mysteries imitated the flight of the eagle ("Aars" or Falcon). The Egyptians call it long resonant ä also with the hyroglyph of the eagle. Then utter the second syllable "Stam" (sharp and firm) in the same pose, with the feeling of pressure returning in the inner middle hands. The exercise is also seated to execute. The perception is often still more clear. Then you move your arms outstretched in the Arch around and practice the two in any shot syllables. If this perception is also clear, then, sitting as well as standing, bring arms and feet in the same coincident axial direction to the plane of the body, whereupon the same keyword (Ar-stau, Aro-stau) also appears in the feet, sounding simultaneously with the hands. See "Yoga Practice."

Through these introductory intonations of the hands and feet no spiritual power has yet been awakened. We would err in attaching great importance to these mere exercises in tone

to measure Meditation must first determine whether there are spiritual forces behind the excited vibrations. This now contains the first chapter of the Book of the Dead as follows:



Chapter VI.

The transformations of the soul after death.

The first station, the "Chrestos. "

Planet earth is a thinking cell of God. The material body of this planet is permeated by the stroma of this memo el The Egyptians call it "Nut" the primeval light ocean, which was already mentioned earlier. The consciousness of God works and works in him. All things

thus resting in God (Ra), are of the eternal rays penetrated. Râ looks everywhere, he knows everything! He penetrates the primordial ocean of light with its spiritual waves,

Everything is swimming in a crystal sea as in the vitreous of the Divine Eye (Uz-her) and yet it is only a fleeting shadow in it, like the image passing through the vitreous of our eye. The "Eye of Râ" imagines everything that is there, and everything has its existence in this imagination! When the god no longer thinks it, it dissolves into the building blocks of thinking

and crumbles. Knowing these is therefore of great value for the wise, because from them the creation is built. Only

the eternal ideas up there, the hieroglyphs of the celestial light, are constant.

Space and time are revealed to the devotional spirit that immerses itself in the mysteries of this light. Instead of space, the thoughts of God shimmer up there. Of the

World spirit broods on the "primal waters" of the astral light, and the eternal ideas rise before the inner eye (Uz-hver). Since the animals are eternal symbols of wisdom

creation. They were especially sacred to the Egyptians; for they embody for him the descent of the soul of God into matter, the self-sacrifice of the divine spirit, the imprisonment in the instincts bound to matter and working in it. These build on the divine work of creation and contribute to cosmic harmony as necessary links, as bridges leading down from above. Because even the substance, the matter, is only a living imagination of God *), in which the divine spirit has limited itself by sacrificing its fullness (the "plerom") and giving itself to a limited sphere of activity. Creation is a progressive sacrifice. Hence the

Importance of the sacrificial ritual of both Egyptians. In the animals, God sacrifices himself; so sacrifices the man who acknowledges this
the animals of the deity. He redeems the substance.

*} A circling vortex as in Thompson's view, but an imaginative dynamic vortex. The 83rd chapter of Book of the Dead describes this state of the mystic, in which his body rotates in nothing but dynamic circles (in today's Theosophists called "etheric body") is dissolved.

All matter is crystallized spirit, the tomb of the deity in which the latter rests, to "daily" under the eye of the knowing ("Sahu") to be able to be resurrected.

Book of the Dead, chap. 83: Let me sway in undulating Whirl, let me sway in a circling beat, and let me rise in the midst of the waves like the lotus that is hidden within!

I am the source of all gods.

I am the light that illuminates the world, clothed with a shining dress!

I am the god fighting against the ungodly by the power of the word (Logos, Thoth)...!

I am the god who crushes all his enemies, and I appear in my time as the leader of the resurrected. "

(" **I Am**" here is always a formula in which the mystic is supposed to grasp himself as partaker of the divine ray.)

In order to redeem matter and the life in it, the animal instincts must not be killed but transformed will. Contempt for the material takes heavy revenge instinct symbolized to the Egyptians by the animals, in every form. The soul perishes when the atoms binding band loosens. The Egyptians thought here material, often too material in their animal cult, so that they were mocked by the Romans.

But there was a deep truth in their materialism perish. The human being who, according to them, sacrifices the natural life to God - symbolically in the animal sacrifice ~~this~~ receives spiritual and eternal life!

The crucified Christ taught the same to mankind. For the one hanging here on the cross is the sun god himself, who says: "**I am** the light of the world." In the sacrifice

the path leads down into matter, in sacrifice back up into eternal light.

Hence the Ethics of the Mysteries. That Live yourself a living sacrifice before the God of Light Making (Râ) did not mean the natural passions kill, but find the deeper meaning of the same and uncover under the incoming ray (the higher I") of Râ. This higher ray invokes a fermentation within natural body, which is promoted by the cathartic consecrations or purifications. Under the bridle of the spiritual I, the fire of passions becomes one creative temperamental fire! Here is the destiny of the initiate. He should be whole Become an artist, become a designer, never a slave or blind follower before the "will to live." He should shape life; for only as he designs it, he builds it up again in the next life.

actual meaning of the Book of the Dead chants. They are deep artistic testimonies of inner fusion of inner higher ones

Creative power of the mind in the context of those old esoteric science. The man who in itself to Artist becomes designer, redeems himself, entirely in the Nietzschean senses; he enters the paradise of higher life. The authors knew that

Book of the dead.

Through their lines they bear witness to self-redemption! They had "come in"! externally viewed today, these texts may seem inadequate - but maybe only because no scientific way has yet been found to transfer them completely in a meaningful way - viewed internally, they are not inferior even to the Christian gospels. They are from the same source drawn from the living esoteric understanding of the deity. And the esotericism of the Book of the Dead is monotheistic

like the Christian. But these texts are too archaic and mythical in character to be easy to understand. They demand an intrusion into the practice of mysteries. Unlike the Christian gospels, they are not at once esoteric and exoteric in character.

The first chapter of the Book of the Dead describes how the „ dead" ("Chu" , also the "shining") entered the first station after death, a "Chresta-o" "Chrestos" - as the . in the later Egyptian Gnostics taught -

becomes.

As this "Chrestos" . the older name type of "Christ" that can be proven in the Gnostic literature carries,*) the "dead" gets his hands back after the first chapter "in the hereafter", just like Chrestos Christ who speaks Ev. Luke 23, 46: "Father, me Commit my spirit into your hands!" These last words of Christ on the cross thus completely coincide with the views of the esoteric

Book of the Dead . After these streams the name "Chrestos" sealed with God (Chre-uste, ie desire-powerful, one who has the power of creative desire has attained) again in the rebirth into the hands of the mystic.

But now the name "Chrestos" (Chre uste) is a sound and not a name in the usual sense of the word, a sound that comes under the spiritual breath (the "pneuma" of the Original Christians) grabs the hand. Here one shows us Mystery that is entirely in dogmatic Christianity has expired, and only in the soul of Christian artists as the motif of the Annunciation, Figure 2, fortexistiert.

*) cf. Blavatsky; esotericism of the gospels.



Figure 2. Annunciation motif according to Leonardo.

The Annunciation Angel shows us the streaming of that „ Tones” (Chrestos-Christos) in hand, so that the inner man pays attention, wakes up under the Conception of the Logos Ray! this state describes the first chapter of the Book of the Dead.

The mystic awakens under the new „ Life Wave” the him reaches. She grabs a certain “ ” (eg “ T”) center of his body and sets it in oscillating activity. The Christian calls this center the hand stigma, the Indian the hand tschakram. Organically epiphysis of the middle finger bone, and corresponds to it physiologically initially only his grooves in the epithelium of the tips of the middle fingers, which, as is well known, are individually characterized in every human being. The vertical M-wave (sound lattice beam) of the atmosphere sucks into the capillary tubes (hair tubes) of bone matter. It first hits the crystalline, refractive nucleus of the bone cell, which absorbs the energy of the M-ray and converts it into a new form of energy. This vital energy has intelligible values that belong to the vibrations of the

letters are related. One could therefore as
Distinguish subgroups M-waves, R-waves and S-waves. On
observing their mode of vibration
the practice of the Book of the Dead mysteries is founded.
Because now it shows that these waves consciously
perception, develop an extraordinary influence on thought
life. They prove that they are capable of transforming the
latter completely. "Chre-ustao" (Chrestos) is such a mystery
name, of the two vibrations
united, as the hieroglyphic writing shows:



Figure 3. Hre-stao. The first station after death (The "Chrestos").

It represents the connection of two types of waves that
Mystics step into a state of "balance" or equilibrium. "R" (chre)
always symbolizes the fiery - moving, "ST" (stao) the
crystallizing, solidifying
Principle, like the later Egyptian astrology by the principles
of "Mars" (Ares, tone "RS" as the fiery "Sat" "St" and

Taught (intellectual) coldness that brought torpor. ares
(Mars, tone R",) is here at the same time the principle of
Passion, Saturn (sound "Sat" "St") the des
intellect, and when Schopenhauer asserts that passion and
intellect are in genius

Keep daring, so it is also indicated what the
mystical name Hre-uSTao" or "Chrestos" actually
means. It proves that the mystic who is the first station in the

To achieve "born again" must have caught a glimpse of the divine genius, the redeeming Christ. In him Passion and intellect must move from the state of hostile contradiction to that of "balance" or desire to be out of balance. The "fire" (passion) as the "cold" (intellect) are in one creative tension, stepping into the poles of a new way of being. Now that mystical word "Chre-uste" can, according to the peculiarity of the hieroglyphic written and also read according to the meaning; „ I'm-ro" because the first hieroglyph (of the "mouth" Fig. 3) as an ideogram designates a spiritual area, a chapter, a center at the same time.

The same first station of rebirth is called "Uste" and "Ustavaiti" in the Zend Avesta and by the Anglo-Saxons „ Eostar" , altg. "Ostara" . Esoterically, all always mean an these names same attained one Equilibrium of the soul, which is now a completely new vision opens. With the old Germans, it is the "Easter Light" that expresses this attained spiritual vision. The "Easter Light" is the rejuvenating light into which the soul enters after death. Originally, like the "Usta vaiti" of the Parsis, it was a light - a stream in the sky that was actually seen, precisely that M light from which the Redefund which breaks down into three main groups of rays (M waves, R waves, S waves). That M light, that ultraviolet te primeval light of our astronomers, has a great central focus in the sign of the "Swan" it from where spreads in two kinds of vibrations in our cosmos. One mode of vibration is dark. The astronomer Kaptein regards them as a light-swallowing primordial medium of ultraviolet vibration. The other type of rays is bright.

The eye perceives a stream of that dark primeval matter the new moon nights, especially at the time of the summer solstice of the sign of the "Swan" and the adjoining "Cepheus" with its "black tunnel" flowing out into the sign of "Pegasus" and "Aquarius", see Fig. 4.

It is the "Usta-vaiti" , the "Wish-Light" of the Parsi, the "Eostar" of the „ Anglo-Saxons, the "Ostara" of the old Germans and the station "Chre-uste" (Ostaro) of the Book of the Dead. Here the mystic is immersed in the primordial water ("M-Wellen" , see the writing of the author of the same name).

With this primeval water „ he fills the hand" by stretching out his hand to the dark primal light in the starry sky while uttering this esoteric formula and meditating on it: Re-stao.. Osta-Ro (speak slowly).

And now the psychologically strange thing happens: the hand is filled with the substance of this logos. She starts to vibrate with a specific sound.

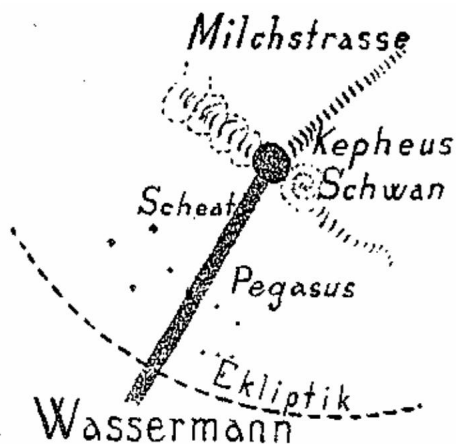


Figure 4.

The concomitant increased function of the iodine-supplying inner secretion
-
glands (thyroid, adrenal glands) be understandable,
especially the pituitary gland or pineal!

If that radiation matter ("Eostar light" , "M light") gets into the body, it osmotically penetrates into the cell nuclei and is absorbed by them, causing certain changes in the molecular structure of the cells themselves, so that the latter become conductive for central vibrations of the sensorium. The cells appear like this

spiritualized because the vibrations that guide them are more spiritual Nature are and sounds" represent in the sensorium of the cerebrum. However, that these tones" ultimately mean constructive energies of the M-ray, i.e. functions of a higher matter, which are directly related to the cosmic Logos
is assumed, the extraordinary effect which these Tet formulas of the Egyptian Mystery, the
"Mantrams" of the Indians, own!

When Jesus says to a deaf-mute: "Hephatah" or rather "Ha-phtach" ,*) this spoken word is a power of definite synthesis of the M-ray. The words

our language can become mantric powers
(Egyptian "Tetu") are raised and then exert a completely new power, of which we only get a faint idea in the theory of suggestion. Luckily, this world of the Tetu was "closed with hard bars to sensually bound vulgar thinking".
"

*) Hephatah is precise Aramaic. The Aramaic word "haphtach.." Open up" means im

Opening it was only possible for the "Chre-uste" (Chrestos), as we showed above, who had transformed the fire of passions into a "creative temperamental" long a cover of fire. However, the state of hypnosis must not be confused with that of creative imagination. through the latter

let us open our access to the spiritual overworld. And nowhere better than in the Book of the Dead do we find the outline of a generous science of this eternal world of the Logos.

From the first station, which we have entered here, the Sesta path*) leads step by step up into the kingdom of light, "up to the throne of the great god" ie the absolute I itself!

Awakens the consciousness of the Logos (Dudti, Thot) in People, this is how the delusion of being "special" ends. Man becomes godlike, a spiritual individual, as to the image of

ends. From level to level the shackles of the mortal fall from him, and when he has boarded the ship of Râ and become "helmsman" of the sun-god, his glory has no end; for he knows about things in heaven and on earth, and no one, not even the gods, can rob him of what this "creature" holds, that

Secret of an Eternal Existence!



*) path of initiation, seshta - mystery, initiation.

Chapter VII

The Eye of Chrestos.

This world lay before the initiated „Beyond” in the middle Egyptian!

It was a „Island of Happiness” in the middle of the surging ocean the presence. It was the state of mind of a mature soul. She lived a life of rebirth here, which basically every spirit person already leads,

"For the essence of the spirit is infinite, and so the life of the spirit man is necessarily a life of rebirth.

But here there were seals and stigmata of Rebirth, incontrovertible evidence of the return of the spirit breath. These were strictly guarded in order not to be exposed to the filth of the profane. Schiller's words also apply here: "The world loves to blacken the radiant and to drag the sublime into the dust."

Of course, even the profane could read the Book of the Dead, for the hieratic and hieroglyphic writing was by no means a secret writing; but the hidden meaning of the Only the initiated could grasp what was depicted.

It takes a lot of philological blaséness to think that the purely critical working out of the text means the content to have reproduced it exhaustively in any way. For all the sharpness of intellectual comprehension, this remains obscure in itself and only becomes clear through research, which the Book of the Dead itself wants to be introduced when it says chap. 137:

"Let's light the candle for them
night, which follows the day! " ("What is that?")

"This is the Horus - Eye (the spiritual sense,
Buddhi) which rises over your body, which shines over you and
shines over your brows so that they rise,

"Who guards you and guards you and throws everyone to the ground
your enemies."

It is the spiritual "I am organ". As Jesus in
Garden of Gethsemane is attacked by the king's captors and
they ask him: "Are you Jesus of Nazareth" and he answers: "It's
" the captors fell to the ground,
as the gospel text tells. The ray from this hidden organ of the
spirit man struck her
Buddhi, as the Indians call it. Its peremptory
Current deployment knocked her to the ground.

The Indian yogi trains "Buddhi" consciously and he owes his
high spiritual influence to him. It's not too
confused with Dangma, the spiritual power center of magic
among the Tibetans. According to the theosophical teachings of
the East, Buddhi is the spiritual-intuitive organ that
distinguishes coming or sixth root race,
and like the core of that race already in the present
is formed, then Buddhi is already present in the disposition in
mankind today. The same organ is called Uz hvar" or Horus Eye
in the Book of the Dead, and this now wants to give us a textbook
on its development.

In the physical human this corresponds to "Horus eye "
(Buddhi) initially symbolically the epiphysis or the upper of the
two brain glands. The vibrations of this organ are given in the
name, "Uz-hvar" ("Horus Eye"). The second part of this mystical

speaks that the mouth in him different opening widths

rhythmically run through one after the other. Figure 6 shows us the same:

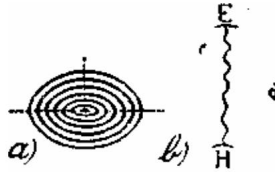


Abbildung 6.

If after the syllable "Uz" we add the syllable „ hvar” develop, the mouth opens more and more, like the American speaks while (hweil) or war (hwr). Test yourself in pronouncing these syllables and try yourself in that

To objectify swinging the same. look here on the six successively widening

elliptical circles of the sun in Figure 6, one notices the gradual entry of the sound (hvar, Uz-hvar) into the body. This ensomatic

(Internal) resonance of that seal word is due to the activity of the pineal (epiphysis) in the body.

The waves that we see in Figure 6 emanate from it.

In the Book of the Dead we find the concentration on those Circle for an important key symbol:



Figure 7.

self stated. This sign will hardly be one Philologist can interpret if he does not know this

Hieroglyph of the Dove with the Tone Word Hwar" so, is pronounced like the circles below indicate, namely with rhythmically felt mouth expansion ("ovulation"), as we have shown.

There is a rhythmic element in this pronunciation free in the body, which is the basis of the whole secret way of speaking, but also the differential of the infinite time which represents in his swing that „ Gate of the Eternal State of Consciousness" or „ Hereafter" opens!

That sign can also be read: "Men-hwar" and is then the key word of the whole Logos world (compare the "sphere word" in "Will and concentration" of Author, "Minerva", etc.)

The sign of the "Smen goose" behind it with a concentration point in the Book of the Dead is an attitude symbol for creating the swan pose, of which we already spoke, all symbols of the esotericism of the Book of the Dead, which only introduce us to the real essence of the secret doctrine introduce the ancient religion at all.

The name of that significant symbol "Uz-hvar" des „ Totenbuchs" is not unknown to us in the present. The name "Perzival" associated with the Grail myth of North African (Egyptian) Moors was first brought to Spain and southern France goes back to this powerful initiation formula of the Book of the Dead": Pj̄r - U z-hvar (di "Appearance of the Eye of Horus" in Humanity). So it contains the mark of the sixth root race . das Buddhi - Organ.

Buddhi is creative, intuitive intelligence, essentially both will and intellect and intuition, all three in a common root drive of the human

Nature, in its undivided snuggling and leaning

to the creative ray within, to the absolute I am. This must arise with the six circles of the sun that it depicts, figure 6, sounding*) within, pouring out on three levels, on the level of the will (Sat), of the Intellect (Cit) and Emotion (Ananda). So according to the Vedânta. "Satcit ananda" is the unfolded Buddhi in the Mahat transcends sense creation into Mahar-Loka, the higher world.

From this higher world a channel leads into the lower sphere of existence, according to the teachings of the Vedânta mentioned in the other only allegorical conception.

*) What Goethe in Faust (prologue in heaven) of the "brother spheres" of the sun and of its resounding song refers to that Awakening of Buddhi in man:

„ The sun sounds in the old way
in brother-spheres bet-singing."

The natural senses are incapable of perceiving either the seven n brothers spheres, Figure 1, or their sound. The seven main spheres (Sephiroth) of the Kabala, Figure 1, are also called the

„ seven "tones" (Schewa koloth), together they form the light egg or which the Book of the the auric egg of the sun . Dead says the mystic awakens in the underworld, ie beyond the natural threshold of the senses. Yes, the mystic awakens in the sight of these seven brother spheres by the power of that mysterious sound

(Uzhvar, Pir-uz-hvar), as it says in Chapter 22 of the Book of the Dead: I shine forth from the egg which is in the hidden world. The mantric power of that name 'Uzhvar' returns to the Indians in the mighty name of Ishvara" (Lord, who is the seven thresholds of spirits Jews and in the name of Jesus among the Christians.

When this channel opens, man enters the world beyond the natural threshold of the senses or the afterlife (duat) at all. The same canal flows out into the Epiphysis (upper pineal), through which man with Mahar-Loka (Eng. "Uach") is linked. We have a picture of this channel in the perpendicular section to its direction of vibration in figure 1. While the channel itself, as shown in figure 6b, resembles a wave from the epigaeum (e.g. the primordial covering "setes" of the planet) to the the "over-earth" hypogeum or sub -Earth descends.



K apitel VIII.

The different stages of the afterlife development.

The Egyptian represents the "channel rays" in the Book of the Dead" pictorially as snakes. He imagined them from the epiphysis, the brain organ that sits at the uppermost end of the spinal canal, at sidereal birth*) into the spinal column penetrating and, at death, crawling out of the spine as a serpent.

*) D. i. the reincarnation of the monad, which takes place either at the moment of procreation (Trutina Hermetis) or later in life at the awakening of the higher ego (Anoch, Enoch) in man. The paradisiacal rebirth always takes place later Life when the natural man is prepared to descend the "golden serpent" Figure 2.

It is well known that the human spine is one wavy curve that is different for each person. In each, according to the character of this curve, is life - principle (e.g. ankh) individualized ! Everyone has their special "life snake" their der „Uraeus“ reincarnated again and again.

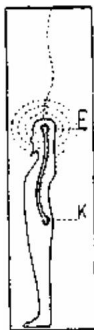


Figure 7a.

When man dies, the wave (ankh) ebbs back into the great river bed above. This was not in the sky under the stars, but first above the earth and around it as a moist primeval sphere (eg Nut). Also ours

Astronomy knows the "noble matter" of this outer belt of the earth, the ultraviolet hydrogen, and gives it a special meaning. Yes, it was called the "virginal primordial matter". We do not fail to identify them with the material Isis principle of the Egyptians.

Isis is also the "virgin earth" which receives the impulse from the world of the Logos (Osiris) and through it the creates people or, more correctly, gives birth. She carries the mystic herself in her womb, sends her nourishing currents to him, which he needs until he is ripe and as ripe fruit, so to speak

falling from the upper world tree. The snake in this view becomes a branch, Figure 7a, reaching down from above. Above is the tree, the world - sycamore (Chet) of the Book of the Dead, below are the branches. Each individual sticks to this sycamore as a branch, German "fig to tree". Also Odin, the Germanic god, comes from this "world tree" and Jesus describes rebirth as the branch on the fig tree ripening and becoming juicy (Ev. Luk. 21, 29). the Spine is the branch. In it man is firmly attached to the upper world, and even after death he does not separate from it; for the wave whose material coagulation represents it is there incessant pulsing and breathing of the God-All-Spirit.

Now, of course, there are many of these waves. Here we describe their higher state form, which we call the spiritual organ we called buddhi, e.g. "Uz-hver" or Horus Eye", seen flowing out. According to Egyptian belief, Mystery possesses this Uz-hver or Horus eye, the great importance of which the Book of the Dead foreshadows in almost every chapter. The low ones

Forms of thought with which man struggles here below like with a chaos of waves or an army of snakes, see Figure 8, do not allow him to recognize the real at all Urquells where he lives. John the Baptist names such humanity, chiefly the skeptical and atheistic one Sadducaeer

"Otter Breeds". This expression is figuratively concrete too grasp. For in the sense of that passage*) man is the incarnation of either an agatho daemon, ie a Salvation Serpent, or a Kakodemon, ie an "otter".

*) Apparently going back to the Jewish-Egyptian "Theurges".



Figure 8.

Repelling enemy thought waves. Depiction from the 33rd chapter of the Book of the Dead with the heading: "Of how to drive back the snakes."

The serpents are here thought-forms in the form of waves which flow upon the mystic and which he has to conquer in the way chapter 33 teaches.

The waves of bad people radiate after that
Book of the Dead from over-earth like dark vipers.

Everything here is wave theory. The human soul is also a vibration, a sounding chord, stretched out between the fiery crystal peg of the earth's center and the humid crystal sky of the earth's upper atmosphere. Through peculiar exercises, the mystic of the Book of the Dead learned to grasp these waves empirically and precisely, distinguish, yea, even the zones of the crystalline super-earth, the Jewish Sephiroth and Keliphoth, (shells,) keep them apart. So he distinguished different hells and heavens, which strangely enough also linguistically bear a close resemblance to those of the Indian Purans demonstrate; then

Tapa-loka in the Purans is Tefait-t in the Book of the Dead
(Chapter 110).

Jana - Loka in den Puranen ist Kan - Kani- im

Book of the Dead (chap. 110).

Swara - Located in the ancient Eastern West

Book of the Dead (chap. 110) etc.

As each human cell is a sum of atomic vortex fields, so is the entire human being

again a sum of such vibrating power and

Eddy fields, but those of a uniform primordial wave

cannot do without. We see you in that one

"Serpent of life" of the Egyptians, Fig. 7a, which lives in the canal of the spinal column and builds up the whole body from the battery elements of the same.

So every human being is a manifested vibration in the God-nature. In its highest potency it is an emanation of the divine thought-life in the world and as such substance of the divine substance. He is spirit, a spiritual wave, sounding word, sounding truth, Logos! This divine substance has poured out through space, but in a supernatural way. It is not light but sound, and not sensuous sound but spiritual!

If, for example, it says in continuation of that chapter (137a) of the Book of the Dead (Budge) the description of the Eye of Horus in man:

"The light of Horus' eye is lit for the dead, the Osiris HWEN - NOVER" so the last secret that the Book of the Dead has to

The mystic who invoked this mighty name and his Mystery saw through Buddhi lifted the curtain before future existence. He looked into the absolute, that Spaceless and timeless he saw the spirit of the one he called. He was talking to him, as the Book of the Dead often testifies to

What the imagination produces through buddhi is not inert and bound like the sensuous imagination, but a living force, a call to heaven. The spheres reverberate under her call. But the bond that unites the spirits of this higher zone is love.

Seeing, love spreads out over the whole upper world.
Love is all there is above. As Goethe says in
"Faust

"For this is the food of the spirits,
Which reigns in the purest ether,
eternal love revelation,
Which unfolds to bliss."

In the Book of the Dead we see love as the highest seal of knowledge. It is she who chains Horus, the adept of the higher degree, to his father Osiris, and the latter gives him everything through the power of the love he feels for his son. So God also gives after that

New Testament to his Son all knowledge through the
Love. All mysteries are unsealed by love and itself, the supreme mystery, is
unsealed by God man
and opens a path in man to be God forever.

Book of the Dead, chap. 9:

"Mighty spirit, I come to you. I desire admission to you.
let me see you

I step through the gate of heaven to see and recognize you, my father
Osiris, and overcome the night of death.

I'm your beloved son. Therefore I will see the face of my Father forever.

I have overcome the lusts of Satan (Set-Typhon) and so do my duty to you
father.

Open the gates of heaven and earth; for I arise in hidden
form (the "mummy", Sahu) as one
Enlightened God and knowledgeable eternal
Things!



Chapter IX.

Book of the Dead - chants.

The more than 300 counting, partly extraordinary comprehensive songs and religious-esoteric essays bear the name of a "scripture of re-emerging in the light!" It describes the awakening of the soul in a higher world. A calm and a

Brilliance radiates from these lines that truly cannot come from the Egypt of "darkness". They say where there is light, there is much darkness. On the other hand, one corresponded to the disreputable black magic of the Egyptians high, white magic, a knowledge of the spiritual worlds and their laws, which is nowhere more sublime and greater is encountered. And the ancient peoples who, like the Israelites and Romans, mocked the Egyptians in animal worship and superstition, all drew from this source like the great philosophers and historians, such as Plato, Phytagoras, Tales, Herodotus, Diodorus, etc .

Abraham, Jacob, Moses and Jesus were in Egypt. But when we have fully opened up the Book of the Dead, it will be shown that the hearth was the deepest in Egypt religious knowledge of antiquity that this knowledge here

their focus and perhaps mostly their place of birth! Of course, the light that Mary's son carried within could perhaps be kindled by that light; but it was from the stream that stands above all locality.

However, that does not prevent us from understanding the basic ideas of the Christianity and its deepest esoteric primal truths, which are still almost obscure to us today, can be found in the Book of the Dead!

And in this sense its most beautiful chapters can become the key to the hidden spirit of Christianity, which still remained undisclosed and could not yet prove its power even in this time of material darkness, because it

is undermined by the spirit of this material darkness, in which the light of reconciling, peace-bringing knowledge is not able to shine forth.

"Of the changes of the soul."

(Transmissions from the „ Book of the Dead".)

I .

The transformation into the victorious Falcons of light. (Chapter 78.)

“Bend down to me and come to the house of yours
Transfiguration. O Son of God!¹) Hear me! Shine light
my path and help me to wander through the places of my
destiny. Look at me and guard the path I walk. Cover me
with power and strength, so that the demons of darkness
depart from me, and their temptations do not harm me. So
that he doesn't throw me down in his breath
Night whose name no one may pronounce.²)

O blessed ones! Lend your ear to my words, you
prehistoric beings, who dwell in the entourage of the god.
Breathe into me, Lord, your word that goes out from your
mouth, so that I may know, O God, your glory and be clothed
in the cloak of your power!

Grant that I may arise and set my feet again.

¹) di Horus, who was worshiped in the image of a falcon, the son of Osiris . As Christ, joining Jesus in the baptism of John, descended in the image of a dove, so the soul of Horus, the Son of God, appeared to the Egyptians in the image of a falcon and he over the uniting. Esoteric (see "Yoga Practice.")

²) Certain names contained magical powers in their mere sound to the Egyptian, so that he avoided mentioning such names, especially of demons. The curses and curses in our language are partly remains of demon names.

Grant also that I may keep pace with him
mighty ones, and stay in my tent³) forever.

Behold, I have become one of those ever-walking ones up
there. They clothed me with the robes of him who dwells in
the place of transfiguration.

I am the transfigured one whom the Father himself raised
again, softer is the one God in heaven. He is praised as the
one who created himself on the first day!

I have become one of those initial serpent gods⁴) that the
sun being⁵) emanated. Before there was the Divine Mother
who gave birth to the Son, I Am.

³) The „ Hut“ (lat. Tabernaculum) shows the figure on the right
reveals man's connection with the heavens" or "spheres". In order to
become aware of this connection, certain "words" specified in this chapter
and the
Adjustment to the same, so the further mentioned "Chemt motive." The
practice in the pronunciation of this word is shown in the writing of the
author (the "Power in Jesus", Verlag Max Altmann, Leipzig).
The „ Hut“ is the higher body connection with the divine world lies. Compare the
next note.

⁴) The Indian myth also speaks of the "snake gods" or the "Gana-Devas"
who „wells in the beginning of the world“ and „represent the human archetype according to the
Book of the Dead. On the forehead Fig. I, below the so-called "fontanelle"

This wave divides threefold in man, cf. previous ones
Annotation. Fig. I shows the same shaft seen from the side. The Egyptian
mysteries as contained in the Book of the Dead taught the knowledge of
these higher waves. We will come back to the same later.

⁵) For the Egyptians, the sun was the eye of an intelligent primal force
that filled the universe. The physical center of this eye was in the sun itself,
but the intelligence resided in what is called
„ Circle of the Sun“ or Zodiac. The latter therefore emanate from the latter
primordial serpent waves. They dwell in the houses of the zodiac and affect
the individual from there.

(The climb:)

I soar as that shining hawk. The Son of God clothed him with his own soul. I take possession of my inheritance in the divine world. And now hear the word that my father spoke to me on the day of my burial Nemmess

⁶), (from Greek Nemesis, Karma). This is the word of the unsealing of life in the spiritual world, the lion's face. given to you by the angel with) As a ⁷ knowing one, may you find strength in this word and be girded. For in him those who dwell in the heavens will recognize you, and the demons of darkness will tremble before you!

To 5) Aristoteles and called this higher type of waves in nature Goethe the „Entelechie“ (from Greek enteles echein, having perfection). Such an entelechic wave train, which is not coarse-material, but of a spiritual nature is shown in Fig. I.

⁶) This strange word is called in the Egyptian text: Nemmess.” It is a so-called secret formula (Egyptian tet, Indian mantram), a mystical one representing tonality in the body and therefore not intellectual, but only comprehensible as a spiritual tone. In the German language, true to its tone, we can also say it as Nimm (und) iß” translate, because only this formula has the meaning of those letters as mental powers accurately reflects. This formula is in our highest Christian ritual, the so-called sacrament of Holy Communion, where Jesus speaks it and it is still spoken today to commemorate - as in the Book of the Dead, see above - the day of his funeral. A certain tonal path corresponds to this word Body known only to the initiates of the mysteries, radiating a light of realization like no other on earth. We shall come back to this sound track further on. Luther heard ea when, according to his statement, ~~that he became~~ the cause of his profession as a reformer.

⁷) In their initiations, according to Gnostic traditions, the early Christians went through the stage: Scorpio, in which ~~they were the first stroke of the~~ the great stage of contemplating God (“Eoptie”) which through the symbol „lion”.

As I spoke these words, all those who in higher form bowed down
the shining halls
occupancy.

(The Journey to the Heavenly Spaces.)

It is I who know the ways of heaven. The breath that blows up
there is my breath! And that raging bull, the guardian of the
threshold, does not stop my steps. Behold, I have stepped along
the shore of those who dwell in the land of darkness, who are
surrounded by the shadow of death, as my father once was.

(The wonder.)

The angel in the lion's face¹⁰), he approaches me. He
overshadows and seizes me. It shines through my soul's senses
that I see those sacred and mystical things from the very beginning
of the world.

I enter through the gate of the wind, feathered with golden feathers
like the falcon. When I ask, I hear an answer

⁸) Of the „ Hur-Ka “der Aegypter di „ Horus as a bull“ Name des
planet Saturn. The latter was the the „ Planet des Karmas“
compensatory justice and guarded the threshold to the kingdom of heaven.

⁹) Osiris, the father of Horus, endured all the horrors of death. In the first degrees of development, the
mystic is "Osiris", in the later degrees, when he rises above physical death, he becomes a messenger of Osiris.

10) In order to understand this passage, one needs to empathize with
the mask of the lion, which is further spoken of.

I am the golden hawk and lord of the
mystical jewel ! I am a king of life and my dominion reaches
to the ends of the earth.

(Meditation.)

I am transformed into the angel with the falcon robe. My
back blows from that
smiling whiffs of his breath. I am amazed by its power. I step
into the Tattwa? 11). There I see the face of God my Father
forever.

I surrender to God my Father. I surrender to my divine
mother, the nut). They protect me¹²the sustenance that
emanates from it
Horus - Eye 13), and through the spiritual flame that is within
him.

(The setting which is to be adopted by
imitation of posture :)

They stretch out their arms to me (the Mystic mimics this
pose), and so I come to them. You open the path of life for
me. So they look inside me and hear my words.

11) The word means in the original Egyptian text: Tatt'we (or Tattwa). It
corresponds so completely to the concept of the Indian „ Tattwa „ as the „ absolute
Kraft“ . that we can confidently render it through this. The mystic thus enters the world of an absolute
power emanating from God. That

„ Tattwa“ is at the same time the land of the sun - lion above-mentioned angel . of the
with the lion - face ("Michael").

12) In the Egyptian symbol of the virgin primal matter that shines
(emanates) directly from the desire and thought of God.

13) That "Eye of the falcon" (Horus eye) is the spiritual organ of concentration as the central seat
of all spiritual powers.

(Praise.)

Hail to you, you divine beings, you
inhabited the hereafter and appeared to me. You let me enter
the place of eternal knowledge, which is sealed there by the
word CHEM - T. 14)

(End - singing with stretching out the arms sideways as if to
fly up and in
worshiping attitude :)

I unfold my wings like the gold-feathered hawk.
The angel in the form of a falcon lent me his soul so that I could
fly to the eternal land.

Lord, I have fulfilled Your commandment, let me enter the
Tatt'wa . into your eternal light - kingdom!

I have made known the work of Your beloved Son. I have
overcome. I have conquered the heart before
seductions. I have passed through the gate of death.

O Lord Almighty God protect me!

I'm coming, I'm coming, up, up to you, on wings of light!

(The arrival in the light:)

"See, now you are in your kingdom, my soul!

14) Heimdall motif. Compare the author's writing: The
power in Jesus". This Word is also a spiritual effervescence
in the body and has a specific tonal pathway through which it awakens
spiritual centers within. It therefore possesses enlightening power! Its
meaning is: It inhibits "the (natural) will and thereby makes the
spiritual will (of God) free! So it corresponds to that
Schopenhauer's demand of overcoming suffering by inhibiting the natural
will to live!

Your senses have been restored to you. Your ears are open to you. Your back is strengthened, your head is firm. Your voice is purified and your heart is joyful and full of delight. You are equipped with renewed power, like a young bull!"

(Conclusion - Meditation on the "take and I ß" - Reason :)

"The Son of God is the sacrificer and that Victim. 15)

The Son of God is the father, he is the mother. He's the brother. He proceeded from the body and substance of his Father. Where is it that he came from?

(He emerged in the hidden place which is called - the name follows the unspeakable power). They know about this mystery, are his servants and followers. Praised be HE!

The revival. Psalms of the Spirits.

(Book of the Dead chap. 64.)

I rise from death! Behold, like an eagle my soul soars! There is light before me on earth, and my eyes turn back to the traces of my days.

15) In the last words lies the summarizing knowledge of all that is contained in this chapter. But especially what emerges when you think about those syllables: "The Son of God is the sacrificer: .. and the victim...." Do you now know the important sayings of those words and their inner tone, one will find that in the Book of the Dead there are religious ideas of greater depth and beauty,

I am 16) the cause of all that I am! The graves of the earth become my birthplaces 17) and I return to my time. I take the form my heart desires! 18) I become what I wish. Not a second time I will die.

It is the god in shining armor who gives me protection. - -

Behold, I am clinging to the holy tree. 20) The stream of life shines before me. I see the ever-changing nature of things. My inner eye awakens. Ahead of me shines a new day! A new wind of life is blowing herein.

My hands have become louder to worship You, Lord of Light!



16) " I am" must always be spoken with a special emphasis will.

17) In the spiritual land, to which the soul temporarily e as its home returns.

18) According to Kant, life in bliss is life in which everything goes according to our wishes. The Egyptian therefore sought to purify the power of desire in such a way that it would be able to create, and that was life in the dreamland (paradise) for him.

19) The armor is what our contemporary metaphysicians call the aura of good and pure thoughts. Those who surround themselves with such an aura are protected.

20) Seeing the human body in the N light, it is a tree whose trunk is the spine and whose branches are the ribs and great vessels and whose fruits are the organs. The tree from which man comes, as well as Wotan, who falls from the tree, is the secret of the primeval man, which was well known to those who knew in ancient times, but which they gave symbolic names.

Chapter X

To the returning dead.

(Chapter 169.)

"Even though you sleep in your graves, you blessed ones, still watch and walk in yours

flame bodies!

(Spoken to the Dead - The Awakening by the Logos:)

"Hwê" is the mystery of your mouth that you speak, and your feet move. Then life comes into your limbs

So you experience your transformation at the tomb of the god!

Food and drink in holy jars will be given to you, who float up in the cloud on the day of

Resurrection! The Mystagogus envelops you with the light dress.

Living water flows over your limbs.

So then you return again in heaven as one of the sons of god.

And after you receive the nine divine powers . you become a "swan"*), sealed under the names: „ Guardian of the Truth" ("Hwen-nofer")

*) "Hansa" in Indian.

Explanation.

The "Flame Body", Egyptian. Sahu, Saeh (St. sa, Hebrew esh" „ = fire) is the "etheric body" of the ancients Metaphysics. Aether" from Greek aithein = "to burn"! The Heraclit "Fine atoms" ("fire atoms", "flame t) this bodies" form a closed flame zone.

The Indian doctrine describes them roughly as follows: A In people who are moved by passions, the flame zone is disturbed, just as a flame ejects soot when its zone is disturbed by external tension or shock is affected. This comparison is not figurative but actual. Human health is also determined by the fact that the flame zone is an image of the "combustion process" "life" call, the not disturbed by! "External Draft"

Why do you carry by far the most illnesses, yes Deaths, back to "colds"? No doctor can explain it. Heraclitus and the Egyptians teach: When the fire tears apart the atoms of the body, as a flame is torn apart by the wind, man falls ill or

dies. The etheric bond of atoms perishes, it „ tears". In certain cases it can, yes relaxed, preserved, taught the Egyptians. For example, pure love ("white lion") is the "binder" that counteracts the destructive effect of desire ("red lion") and the "flame body"

(Egyptian Saeh, Greek "Zizeus" about "death gets out! Through the sanctuary of this desireless flame walk the initiates of Egyptian mysteries after death - and we shall shortly learn how this happens. But before that like Nietzsche's words are heeded:

" Yes, I know where I come from,
Unsaturated equal to the flame
I glow and consume myself.
Light becomes everything I grasp
Coal everything I leave:
I am certainly a flame! "

If Nietzsche had the secret of the, like the Upanishads, burning in a quiet
say, place unmoved by the wind
"Flame" knew he would have given mankind more shine
be able! He would then not have become a restless fire but a restful light -
genius!

Who, according to the Egyptian view, the world of
glowing love (Egyptian Meri, from which "Maria") already reached here, he
also walks in the hereafter by means of the same "flame body" (" saeh") that
he created here,
undisturbed its course, " like a star. "

As the text above says, it was necessary to know about the "seal in the
feet" in which the flame of the "Christ" (the disciples say Jesus, etc.)
grabbed his feet, as Matthew reports (Ev. Matth. 28:9). They broke the seal
here. Of the

further text says:

"You who are knowers of rebirth, you appear again, breaking the seal on
your feet, and so to

(visible) resurrection bring yours
Body! "

The Christ Impulse, Egyptian. "Chrestau" the the
Disciples enlightened, and let them see the Lord, start from the
feet.*)

For in the feet man clings to the material earth and as long as he
is subject to material attraction, the
gravitational principle is also subject to thinking,
he cannot see into the mysteries of the spiritual world.

He must become free from the law of gravity, be unchained from it
in the nerve centers of the feet

geomagnetic current, which the ancients aptly called "dragon"
called (from Latin trahere, pull, pull down, Old Norse drag = ankle
bracelet, Nidhöggs, the "beating down") Nietzsche "Down with us" "sing"
" dance and

all highest, mightiest devils! " In the force of gravity lies the
captivating element for senses and thinking. Anyone who is ruled
by the "spirit of heaviness" cannot see in the higher world. That is
must take place in the feet. This happened in the Egyptian
mysteries through loosening streams of words, invocations that
had to vibrate down to the feet!

Through such word-vibration exercises, a
higher natural force determined, that of gravity
counteracts, such as Svante Arrhenius speaks of "radiation
pressure" as such of the severity superior
Kraft.

Matt. 28. 9.

**) Every natural force has its logos, as in Indian yoga. If one finds the
logos of levitation, one can use it to perceive heaviness
and one leaves this whole deceptive world of matter sealed by this Logos.

Such a higher "radiation pressure" was the clay ether for the Egyptians, Egyptian. tet, Indian tat, which was presented counteracting the heaviness and trembling through the body in two columns. His name was also Egypt. "Hjeh" written:



with the symbol of two "pillars" or tones. ' This positive tone ether 'Hjeh' stood opposite the negative tone ethers named "Nun" (Nen), Nsu or Sus (shu). Hjeh and Nun (Sus) were the two of them Basic powers of the holy eighth in Esmun (Her mopolis). "Hjeh" also meant infinite time" and "Nun" (nsu,sus) the infinite space". Both terms "Hjeh" and "Sus" recur in the name of Jesus" (Matt. 1:21), who was an Egyptian initiate (Matt. 2:15). Jeh (hjeh) „ Christian Saviour” : „ means in the esoteric book of the dead what

„ infinite time” . "Sus" the first movement, the primal force in the ether, the "rushing" of the divine wind, the "pneuma hagian" that trembles through the believer. „ Jeh" and "Nun" the primal forces of the soul were the "yes" and "no" to which everything we feel, think and do is geared. We can only think in the direction of one force or the other,

as Kant teaches. So Jesus is fundamentally the higher human being in everyone (Ag. Chrestau). And now it shows Secret of that "flame body": "Saeh" der das Law of the two basic forces and "pillars". The mighty formula that unseals his secret,

These few words can serve as the key of Isis
serve mystery.

Already in the name of the goddess there was a high power
and even an excellent healing power, as the sacred texts know to
report. But only the mystic could pronounce it in such a way that
„ she came and talked to him.” See about that „ Yoga
Praxis“ by Verfasser.

Because their psychological characteristic in the name of Jesus
returns, the correct pronunciation of this name is also of certain
importance for the inner understanding of Christianity
Meaning.

The early Christians felt when the name J e -
sus the same mysterious wafting of a spiritual breath or pneuma*)
as did the Egyptians in the name of Isis. Whoever did not find this
pneuma also remained hidden from the „ goddess. She enters like
„ the essence of the goddess, and above all, as noted above, one

elemental healing power! was particularly noteworthy
the gesture of concentration that appears on the monuments, see
Figure 9 shows the goddess with a circle, the rolling primeval
light Diskus, between her hands. This circle is as
moved to present it as a "function" in the modern sense:

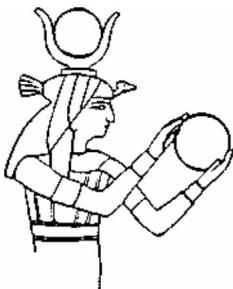


Figure 9. Isis with the Sun Prana flowing from her hands.

*) Pneuma hagian = holy spirit, holy wind.

as an active forward rolling force working in the hands of the mystic. We shall recognize their essence as follows. In the ritual act of initiation, sand was poured onto the floor of the pronaos (pre-shrine) and evenly distributed. In this sand, Herseshta (priest-mystagogue) drew the head of Isis with the occult bonds that the mystic loosens had to. These bands become closer to us in the Logos doctrine occupy. They produce the invertebration of the logos. It is to this important act that those above referred mentioned words of the Book of the Dead in the 50th chapter:

"The four tapes (ABCD, Fig,III) on the margins of my heads are tied" etc.

The priest's procedure aimed at awakening the pneumatic (spiritual) organ, ind. Buddhi, Egypt. Uz-hver (properly "Horus eye"), from which that "waving" through the body that emanates "being blown on". In the spiritual world, which opens up in this way, the boundaries of space and time disappear (see Schopenhauer, Parerga and Paralipomena). The I looks directly into the mirror plane of the absolute. But it has to rise to that level first, and this only succeeds if it knows how to switch on the pure WILL-organ and switch off the intellectual organ at the same time.

The intellect is not initially able to perceive the absolute recognize.

Schopenhauer says: "The unity of the will, in which we have recognized the essence of the world of appearances is a metaphysical one, not based on the functions therefore not related to it actually grasp. "

The coronarium (epiphysis, pineal) is an actual will organ.*)
From here the will projects itself into the brain, by whose mass it is surrounded. It radiates its energy into the cortical substance.

The purpose of the ritual act of initiation was to allow such primal will to gain self-knowledge, as Schopenhauer says, to grasp its aseity, "since it as a thing in itself does not obey the principle of reason (i.e. the law of cause and effect) is subject" ("World as Will and Representation" II).

The "will" whose objectification is the ego should grasp itself in the act of initiation, and since the intellect is only a manifestation of the will, it should be subordinated to the will in opposition to natural thinking. This, therefore, requires a shift in the ordinary mindset, and to achieve it,

one used the present ritual, from which we already spoke introductory.

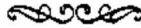
When Schopenhauer speaks of the fourfold root of the principle of reason, the Egyptians here speak of the four ties of the causal organ in man. These should be " tied up " as the text above says.

The Indians call the same practice "Sanyama", shackling of the senses by the higher "**will**" ! It is indispensable for yōga, ie for the perception of the higher unity of will and cognition.

Nietzsche says in "Thus Spoke Zarathustra": "Even in recognition I still feel the desire to witness and become my will."

*) Schopenhauer calls the sympathetic ganglia the seat of the will.

In order to recognize the will as the higher thing in man, one must let it be grasped in man! And for this a practice was found which is perhaps the simplest and psychologically most significant according to the present phenomenon.



Chapter XII.

The final stage of afterlife development.

The heaven of grace of God borders our earth as the highest colored edge. He wears the color of the purest sun gold, a light yellow. The Egyptians represent him through the sun discus (Aten).

The picture by the Swiss painter Buikhard, which is entitled "Man gold", is in the municipal collection of paintings in Basel. On it we see naked youths this precious sun gold, which in light yellow color from a streaming down a radiant rainbow, catching it in jugs and carrying it to suffering humanity on their shoulders. It shows us in an excellent picture the meaning of that "highest ether" . flowing through our atmosphere.

"For this is the food of the spirits,
Which reigns in the freest ether:
Eternal love revelation,
Which unfolds to bliss."

But what do you mean here? „ freest ether” ? That he is free from any material carving, that he goes through everything, shines in everything and yet from nothing material is absorbed.

"The highest spirit is free from all compulsion,
Free from the qualities of nature,
And will, even if he appears incorporated,
Not tainted by anything nature does.
How the purest ether penetrates through the body
And yet not changed by this,
So the world spirit (Egyptian Rê) dwells in the beings
free."

After this „ Book of the Dead" the light of the highest heaven is a substance that penetrates freely through everything and as such is absolutely real, yes, more real than any other ether that only borrows its shine from it, just like the light
Aether does not light us if we do not children this
Light - Aethers would be:

"What, the sun should only be there because we, see it, no, we wouldn't be there if the sun weren't us
see!"
Goethe.

And so we come to the actual basic idea of the
„ Totenbuches“ the "coming forth in the light."

The sun (Rê, phrê) is not only seen, but also absolute light, ie its highest and purest essence shines in itself! We should reach for this essence in order to be resurrected. She is the light in which we return. The reality of three-dimensional matter

on the other hand is only an imaginative (imagined). she is "derivative" nature! The supreme substance at rest in itself, God as love, is the only reality in which ultimately alone the heart feels real being and becomes calm. Every other reality fades and breaks

together again. That's why it's happening now

Resurrection of the soul according to the Book of the Dead through love and through the mind illuminated by love in this highest ether:

Haru. And "Pir-em-haru" the title of

„ Totenbuches“ . actually means coming forth in the blessed light of grace. "Haru" has im

Egyptian otherwise probably the meaning of "light" as of "bliss" (joy) as of "grace" . All three terms are combined in one and describe

the "Triangle of the

Love" Sothis, the high deity of the Egyptians, which is also called

Merja (Mertja), ie the Mary of the Christians!

Grace is self-luminous love

which is determined by nothing but what is lying there! It is the true substance in which all being is based, the "substantia"

als causa sui" as they also tell us in Spinoza, im

Book of the Dead but more luminous. Of course, the hermeneutics of the Book of the Dead paid too little attention to the fact that what is written here is esoteric. And not in the superficial

Studying this scripture one finds its content. The term "Chont" = "grace" is completely esoteric ("hidden") and can only be determined through meditation. "CH - ON - T" = "grace" is a symbol that the three spheres, the

triple light of the divine grace heaven, symbolizes. That lies in the first sound "CH".

principle of Ju"-piter, the highest star in this

Heaven, in the second symbol "ON" lies the principle of

Venus, the second star in this sky. The planets were considered in the old esoteric as the basic notes of a

hidden, as it were cosmic tonal system, in which

the divine will announces itself to the enlightened mind and is able to announce it. Jupiter (Amon) is that vibrating the highest string. It is in our "I" sound as in the tone of the higher self" . . . whom he hears who enters the heaven of grace; because without him from a divine and higher "I" he cannot enter. With this "higher I" connects the human being Believe . He must believe in such a thing, then divine grace will be bestowed upon him. Thus, the Ch sound seals the way to Chont ("mercy") heaven.

Does he have that? „ higher "I" recognized, he also becomes of love (Venus) able. This is how the second gate opens in Merciful Heaven: ON, which has the symbol "Ch-on-t" in itself shows, just like our German word "G-na-de"! This also contains the three dominant tones in a certain way
Language mysticism:

"G" Jupiter (sound „Ju", "ego") di devotion, belief in the higher self;

"N" Venus (sound "on" "DE , „ wou"), the gentleness of love;

" Saturnil(sound "Set" higher , „ did") di stand firm in

"Devotion - Meekness - Endurance" is the triple Christ - Star of this highest heaven. Anyone who wants to partake of eternal life must embody the vibrations of these three tones, which in turn form a unit! All his actions must be based on these

be in tune with the triple chord of divine love. Then she calls him awake with a sound, then he hears the tremendous secret of creation, the awakening of the soul in the heavenly light, the "Pir-em-haru" mystery which the Book of the Dead is named.

21

