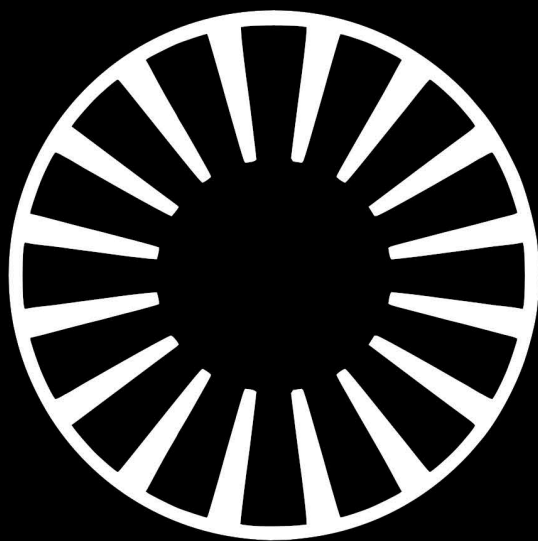


# CENTRAL SUN



THE ESOTERIC PHILOSOPHY OF  
PERYT SHOU





# CENTRAL SUN

The Esoteric Philosophy of  
PERYT SHOU

TRADITION  
2022



## **Index**

Introduction: Peryt Shou On the Central Sun	1
The World-Day, or the Great Period of Light in Western Philosophy and Poetry	13
The Mystery of the Central Sun from the Scientific and Metaphysical Viewpoints	50
The Edda as Key to the Coming Age	98
The Secret Doctrine of the Egyptian Book of the Dead	151



## **“Peryt Shou” on the Central Sun (1910 – 1912)**



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## References

- Flowers, Stephen, 2004, Peryt Shou biography.  
(<http://www.geocities.com/odinistlibrary/OLArticles/Articles/perytshou.htm>)
- Fritsche, Herbert, 1954, "Weg und Werk des Esoterikers Peryt Shou – Erinnerungen an einen Geheimlehrer," *Mensch und Schicksal*, vol. 7, no. 24 (March 1), pp. 3ff. ["The Path and Work of Esotericist Peryt Shou – Memories of an Esoteric Teacher"]
- Lenz, Manfred, 2004, *Leben und Werk des deutschen Geheimlehrers Peryt Shou (1873 – 1953)*, Sonnenwacht /FBK, 33 pages. [*The Life and Work of German Esoteric Teacher Peryt Shou*],

## Bibliography

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

- Shou, Peryt, 1909, *Indische Fakirlehre: Theorie und Praxis des Fakirtums*, Leipzig: M. Altmann-Verlag, 42 pp. [*Indian Fakir Teachings: Theory and Practice of Fakirdom*]  
Other editions: 1920, 2008
- Shou, Peryt, 1909, *Magie des Willens: mit Berücksichtigung der Atmungs-Kunst in der indischen Geheim-Lehre*, Leipzig: M. Altmann-Verlag, 47 pp. [*Magic of the Will: with respect to the Respiratory-Art in Indian Secret Teachings*] Other editions: 1910, 1920, 2008
- Shou, Peryt, 1910, *Schlüssel der Joga: Indo-Hypnotismus*, Selbst-Verlag der Psychologischen Gesellschaft Seccession, 16 pp. [*The Key to Yoga: Indo-Hypnotism*]
- Shou, Peryt, 1910, *Der Weltentag oder Die große Periode des Lichtes <Manvantara> in der abendländischen Philosophie und Dichtung*, Osiris-Bücher Band 11, Leipzig: Jaeger'sche Verlagsbuchhandlung, 38 pp. [*The World-Day, or the Great Period of Light <Manvantara> in Western Philosophy and Poetry*] Other editions: 1913, 1914, 1990, 2009
- Shou, Peryt, 1910, *Der psychische Atem als Schlüssel zur Geheimlehre* (2<sup>nd</sup> edition), Leipzig: M. Altmann-Verlag, 64 pp. [*The Psychic Breath as Key to the Secret Teachings*]  
Other editions: 1922, 2007

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

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

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

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

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

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

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

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

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

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

Shou, Peryt, 1920, *Die okkulte Kraft Jesu*, Leipzig: M. Altmann-Verlag, 93 pp. [*The Occult Power of Jesus*]

Shou, Peryt, 1920, *Yoga-Praxis: ein praktischer Schlüssel zum Studium der Geheimlehre aller Religionen und zur Entwicklung höherer Seelen-Kräfte*, Berlin-Pankow: Linser-Verlag, 68 pp.  
[*Yoga: A Practical Key for the Study of All Religions and for the Development of Higher Soul-Powers*] Other editions: 1922, 2008

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

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

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

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

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

Schultz, Albert, 1921, *Schauungen: Der Fall Potsdams und der kommenden Ereignisse im Lichte urarischer Prophezeiungen – Mit Schlüssel-Übungen der prophetische Kunst*, Berlin-Pankow: Linser-Verlag, 48 pp.  
[*Viewpoint: The Potsdam Case and the Coming Events in Light of Primordial Aryan Prophecies – with Key-Tutorials of the Prophetic Art*]

Shou, Peryt, 1922, *Die Kette des großen Wollens: Die vier logischen Grundirrtümer der materialistisch-monistischen Weltauffassung*, Berlin: Pyramidenverlag Dr. Schwarz, 156 pp.  
[*The Chain of Great Volition: Four Basic Logical Errors of the Material-Monistic Worldview*]

Shou, Peryt, 1923, *Deutschlands Zukunft im Gesetz kosmologischer Entwicklung*, Berlin: Pyramidenverlag Dr. Schwarz, 308 pp.  
[*Germany's Future according to the Law of Cosmological Development*] Other editions: 2008

Schultz, Albert, 1923, *Medusa, der Dämon Europas*, Berlin: Pyramidenverlag Dr. Schwarz, 126 pp.  
[*Medusa: the Demon of Europe*] Other editions: 2008

Shou, Peryt, 1923, *Der praktische Esoteriken Weltseele und Mensch*, Berlin-Pankow: Linser-Verlag, 94 pp.  
[*The Practical Esoteric World-Soul and Mankind*]

Shou, Peryt, 1924, *Yoga als Weg zur ewigen Jugend: aus dem Schatz altindischer Weisheit*, Berlin-Pankow: Linser-Verlag, 159 pp.  
[*Yoga as the Path to Eternal Youth: from the Treasury of Ancient Indian Wisdom*] Other editions: 2008

Shou, Peryt, 1925, *Wie und wann kommt Christus wieder?: Enthüllungen aus römische Katakomben – die Christus-Bewegung in Indien und Tibet*, Pfullingen: J. Baum-Verlag, 19 pp. [How and When will Christ Return?: Revelations from Roman Catacombs – the Christ-Movement in India and Tibet] Other editions: 1926, 2007

Shou, Peryt, 1927, *Praktische Mantramistik das Mantram und die Vokal-Atmung – Wesen und Praxis der Konzentration und der Meditation*, Pfullingen: J. Baum-Verlag, 46 pp. [Practical Mantra-Mysticism of the Mantras and Voice-Breathing – The Nature and Practice of Concentration and Meditation]

Shou, Peryt, 1928, *Esoterik der Neugeist-Symbole Magie von Zeichen und Laut – Mit Anhang über Symbol-Meditationen*, Pfullingen: J. Baum-Verlag, 32 pp. [Esoterics of the New-Age Symbols – The Magic of Sign and Sound – with an Appendix on Symbol-Meditations] Other editions: 2008

Schultz, Albert, 1930, *Atlantis: Das Schicksal der Menschheit – Die geistige Frühkultur der Atlantier und die gegenwärtige Europa nach wissenschaftlichen Quellen*, Lorch: Renatus-Verlag, 85 pp. [Atlantis: The History of Humanity – The Early Intellectual Culture of the Atlanteans and of Present-Day Europe from Historical Sources] Other editions: 1931, 2007, 2008

Schultz, Albert, 1932, *Der Ruf des neuen Geistes: Kraftgewinnung durch Harmonie mit die Kosmos*, Pfullingen: J. Baum-Verlag, 39 pp. [The Call of the New Spirit: Obtaining Power through Harmony with the Cosmos] Other editions: 1935, 2008

Shou, Peryt, 1933, *Harmageddon: Der Logos als Regent in die Politik – Der Endkampf die gegenwärtige Menschheit – Das Zahlengeheimnis die Apokalypse*, Berlin: Esoterische Gesellschaft B. Lankwitz, 28 pp. [Armageddon: The Logos as Ruler in Politics – The Final Battle of Present-Day Humanity – The Numerical Secret of the Apocalypse] Other editions: 1954, 2008

Shou, Peryt, 1933, *Das Zeichen des Menschensohnes: Das Neuaufblühen der Menschheit durch kosmische Strahlungs-Einflüsse*, Berlin: Esoterische Gesellschaft B. Lankwitz, 38 pp. [The Symbol of the Son of Man: The New Flourishing of Humanity through the Influence of Cosmic Rays] Other editions: 2007

Shou, Peryt, 1935, *Die Geistes-Waffe des nordischen Menschen*, Berlin: Esoterische Gesellschaft B. Lankwitz, 38 pp. [The Spiritual Weapons of Nordic Man] Other editions: 2002, 2009

Shou, Peryt, 1938, *Das Erwachen der Seele in der Menschheitsfrühe*, Görlitz: Regulus-Verlag, 77 pp. [The Awakening of the Soul at the Dawn of Humanity]

Shou, Peryt, 1941, *Der liturgische Grad des Festes der Empfängnis Mariens im byzantinischen Ritus vom 8. bis zum 13. Jahrhundert*, Theological Dissertation, Pontifical Gregorian University, Rome, 40 pp. [The Liturgical Rank of the Feast of the Immaculate Conception in the Byzantine Rite in the 8<sup>th</sup> through 13<sup>th</sup> Centuries]



Shou, Peryt, 1944, *Der Hüter am Tor: uranisches Zeitalter und Ur-Religion*, Herborn: Die Goden, 88 pp. [*The Guardian of the Gate: The Uranian Age and Primordial Religion*]  
Other editions: 2004, 2008

Shou, Peryt, 1953, *Im Zeichen des Logos: Praktische Wiedergeburtsexerzitien und ihre Symbolik* (3rd edition), Sersheim: Osiris-Verlag, 47 pp. [*In the Sign of the Logos: Practical Reincarnation Exercises and their Symbolism*]

Shou, Peryt, 2008, *Praxis der Konzentration nach dem Yoga*, Graz: Edition Geheimes Wissenschaft, 25 pp. [*The Practice of Concentration during Yoga*]

Shou, Peryt, 2008, *Aufsätze [Articles]*, Graz: Edition Geheimes Wissenschaft, 189 pp.

Shou, Peryt, 2009, *Zeiten-Wende: Not, Transformation und Erwachen*, Wyk: Schleierwelten-Verlag, 80 pp. [*Turn of the Eras: Adversity, Transformation and Awakening*]

Supplement:

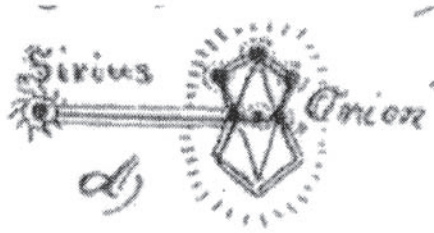


Figure 3d from Shou's *Die Geistes-Waffe des nordischen Menschen* [*The Spiritual Weapons of Nordic Man*, 1935] illustrating the direct connection and flow of energies from an external sun (the star Sirius) into the Deformation Center (midpoint M) of the "Orion" energy-body of man. See Shou, *The World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



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

**by Peryt Shou (1910)<sup>†</sup>**

Contents

Introduction

Part I. The Path to Recognition of the Central Sun in the Ancient Mysteries

Chapter I. The Mystical Death – the Entrance to the Mystery

Chapter II. Esoteric Cosmology

Chapter III. The Hidden Nature of the Central Sun

Part II. The Theory of the Teleions

Afterword

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

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

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

## Introduction

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

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

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

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

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

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

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

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

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

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

The Central Sun (M) is surrounded by that pentagram seal whose "power-belts" or "zones" are comparable to the force lines of theoretical physics. Within this power-belt, also known as the World-Zone, heavenly bodies move from the Inner-Pole of the Central Sun to the Outer-Poles, A, A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub>, and A<sub>4</sub>. Those that arise in the Central Sun travel outward to the Other-Poles and to the Base, *i.e.*, they return to the primordial medium of the cosmos, the Ether (the *Akasha* in India) [6].

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

[9] See *John* 7:29 and *1 John* 4:14.

[10] See *Matthew* 12:50.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“What a din the Light brings!”

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

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

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

[19] See footnote #1.

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

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



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

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

## Chapter I

### The Mystical Death – the Entrance to the Mystery

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

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

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

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

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

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

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

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

Goethe, "Selige Sehnsucht" [28]

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

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

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

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

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

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

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

## Chapter II

### Esoteric Cosmology

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

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

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

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

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

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

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

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

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

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

M is now surrounded by a corona of such functions (see A, A<sub>1</sub>, A<sub>2</sub>, A<sub>3</sub>, and A<sub>4</sub>; Figure I, Plate I). These functions also seek to restore balance again by compelling the primordial force of the second stage compression state to either withdraw or to consider some sort of compensation.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

[36] See footnote #1.

## Chapter III

### The Hidden Nature of the Central Sun

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

## Part II – The Theory of the Teleions

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

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

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

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

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

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

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

Many fail at this stage.

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

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

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

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

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

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

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

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

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



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

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

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

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

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

It is quite conceivable cosmologically.

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

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

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

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

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



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

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

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

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

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

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

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

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

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

The conscious fusion with the monad occurs in this manner.

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

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

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

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

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

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

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

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

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

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

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

[67] See footnote #51.

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

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

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



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

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

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

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

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

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

[73] See footnote #64.

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

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

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

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

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

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

[75] See footnote #42.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus, the Eastern Lodge penetrates into the West.

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

## Afterword

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

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

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

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

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

## Plate I

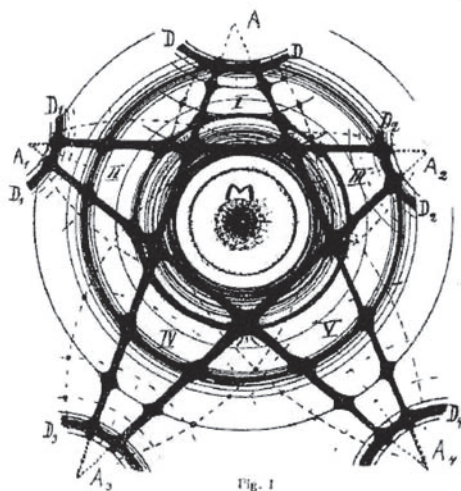


Fig. I

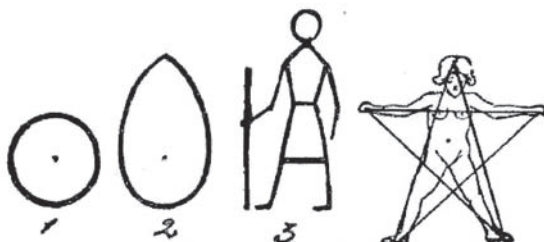


Fig. II

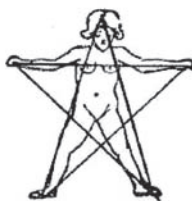
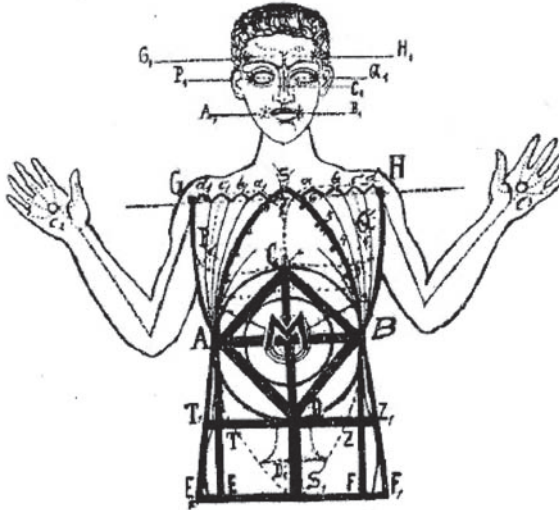


Fig. III



## Plate II



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

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

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

# The Mystery of the Central Sun from the scientific and metaphysical viewpoints

by Peryt Shou (1912)<sup>†</sup>

## Table of Contents

Introduction

Chapter I. The Phenomenon of the Threshold

Chapter II. The Nature of the Primordial Idea of Soul

Chapter III. Auto-Hypnosis

Chapter IV. Teachings which are confirmed through Auto-Hypnosis

Chapter V. Experimental Interpretation of the Nature of the Central Sun

Chapter VI. Laws of a Higher Solar-system. Preview and Conclusion

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

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

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

## Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

## Chapter I.

### The Phenomenon of the Threshold

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

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

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

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

[12] See footnotes #1 and #2.

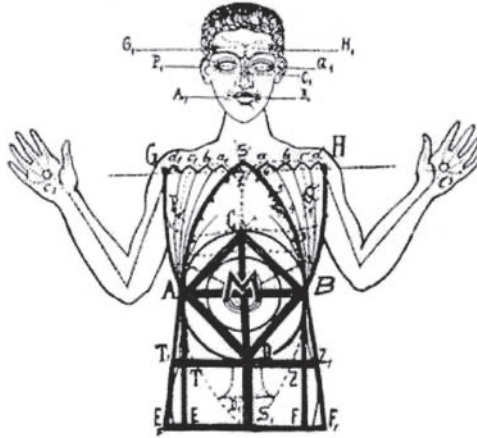


Figure 20-1. The “*Willensleib*” (*Ahamkara*) [13, 14] of man, the undying cosmic principle within, the emanation of the Central Sun.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## Chapter II.

### The Nature of the Primordial Idea of Soul

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

## Chapter III.

### Auto-Hypnosis

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

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

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

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

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

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

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

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

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

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

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

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

## Chapter IV.

### Teachings which are confirmed through Auto-Hypnosis

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

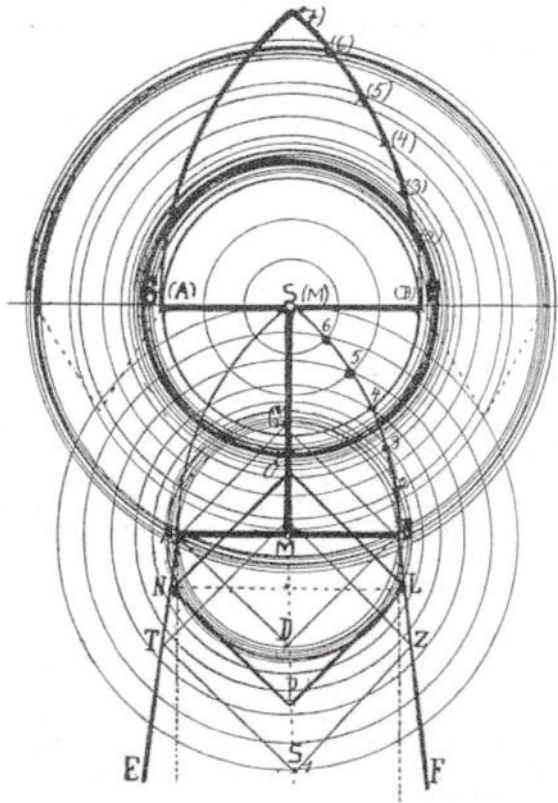


Figure 20-2. The Central Sun from the scientific viewpoint. Mathematics of the “Tabernacle of the Congregation” [38], or the internal tangent problem. Epistemological means for the study of the immanent nature of the Central Sun. E A S B F as the “Door of the Mysteries,” the basic law of the aesthetic world.

[38] A confusing term used in the King James translation of the Bible. The Tabernacle was not a tabernacle, or dwelling place, for the *congregation* of Israel. The Tabernacle was the dwelling place of God on Earth.

For the tangents A C and C B is the same designated circle the desired figure, under which we record their harmonious movement in space. If the tangents A D and B D are included, then the key figure of the circle becomes still more evident. As is well known, one can also define a square as an object composed of four even and harmonious tangents. From such a definition of the square A C B D it will be appropriate to proceed for our investigation. By the tangents A E and B F enters as a key figure the intended internal circle T M Z S<sub>1</sub>.

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

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

According to this Function Law the conic sections B S and A S are the function of the square. For us these curves are equally the desired figure. The half-circle section A D B is our auxiliary form. If we can harmoniously enlarge the circle M A B so that its four tangents are also harmoniously, rhythmically and similarly enlarged, then this amplification of the circle, its enlargement, will also certainly have to reach the quantity T M Z S<sub>1</sub>. The way which it would have to go through for this enlargement, in order to achieve latter size, we can also imagine counted at the tangents A T and B Z -- and now we come to the concept of differentials found by Leibniz. Indeed, if we imagine BZ beginning from B (or similarly, AT beginning from A) divided into nothing but infinitely small points, then certainly these infinitely small intended points are the path of this enlargement of the circle A D B C to T M Z S<sub>1</sub>.

It provides us the means to find the desired figure, when we transform the problem of the outer tangents A C, C B *etc.*, from which we proceeded, into the interior. Then the task formulates itself as follows: B Z and A T represent the transition of the internal tangent square A D B C in their infinite elements into the internal tangent square T S<sub>1</sub> Z M.

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

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



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

Since the movement of the circles A D B C and T S<sub>1</sub> Z M is potentially contained in them, like an infinite crowd of circles and tangential squares in general, then we abstract now from all infinite forms of these term values and regard only the infinite tangents B Z and A T in their potential characteristic.

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

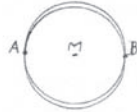
If we shift in such a way from L to B in the abstraction B Z, then the circulation of B rises spontaneously to 2, likewise from 2 to 3 *etc.* What now follows is not absolutely necessary for the understanding of the whole, but it is instructive nevertheless. At the tangent positions B, 2, 3, 4, 5, 6,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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

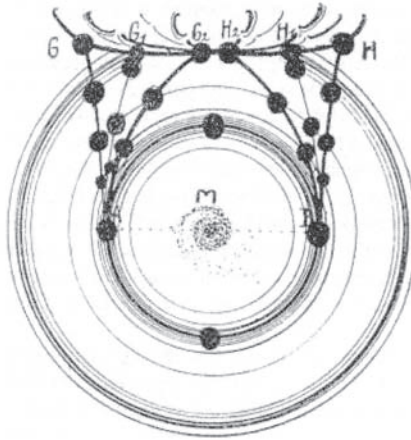


Figure 20-3. The development of the “cloud” (the deformation place) in the secret teachings.  $G_2 H_2$  - initial stage,  $G_1 H_1$  - intermediate stage,  $G H$  - final stage,  $M$  - the Central Sun. The black points signify the *weltkörper* [literally, celestial orbs] which move themselves from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

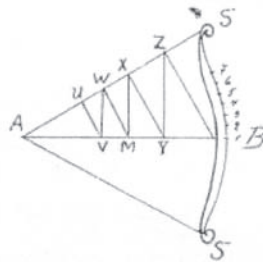


Figure 20-3A. Function-Theory of the apollonian bow. Key for the Bow-Curve  $B S$ , Figure 20-1.

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The explorer, becoming aware of the abundance of light from M (the luminous substance zone) which rises in the yoke A S B, feels by an inner merging with the axis A<sub>1</sub>, B<sub>1</sub> (Figure 20-2) – like the Chrisma photos [61] – the "substantial salving" in the light of the Central Sun rising over his shoulders and arms.

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

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

[60] See footnote # 24.

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



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

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

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

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

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

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

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

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

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

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

## Chapter V.

### Experimental Interpretation of the Nature of the Central Sun

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

## Chapter VI.

### Laws of a higher Solar-system Preview and Conclusion

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

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

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

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

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

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

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



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

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

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

This personal axis system is now what interests us here.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

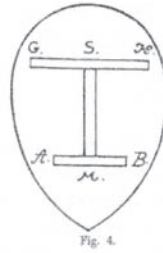


Figure 20-4

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

Gerhart Hauptmann [84]



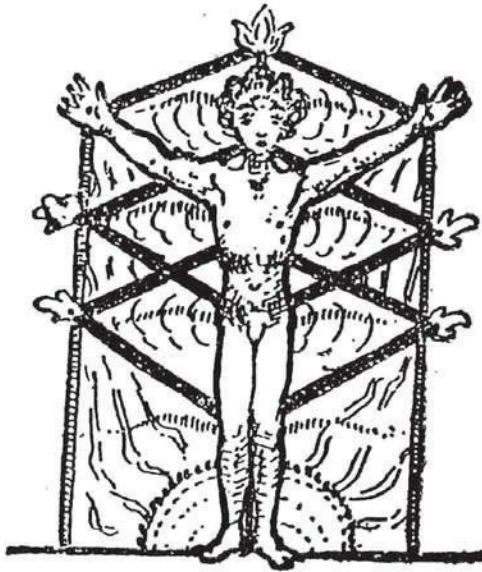
This world-reconciling-mystery still awaits us. After the grim Crucifixion, a laughing Resurrection! God's advice is not made in vain by terrestrial wisdom.

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

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

# THE *EDDA*

## AS KEY TO THE COMING AGE



# PERYT SHOU

# The *Edda* as Key to the Coming Age

Peryt Shou

(Albert Christian A. Schultz)

Originally Published 1920

## Editor's Introduction

Peryt Shou, whose legal name was Albert Christian Georg Schultz, was born the son of an innkeeper on 22 April 1873 in Kröslin near Wolgast in Pommerania. Schultz studied in Berlin and devoted himself to poetry, painting and eventually the secret sciences. During the course of his career he authored some forty books, most of which have been forgotten and lost in obscurity. However, he remains one of the most important esotericists of 20th century Germany. This is mainly because his works, although obscure, were nevertheless extremely influential on other German occultists and esotericists of the day.

Those directly influenced by Peryt Shou include Ludwig Schmitt, Alfred Strauss, G. W. Surya (= Demeter Georgiewitz-Weitzer), Rudolf von Sebottendorf, Hans Sterneder, Arnold Krumm-Heller, A. Frank Glahn, Herbert Fritsche and Karl Spiesberger.

In the early years of Shou's writing and teaching career he concentrated on works relating to the East and to works devoted to a more universalistic view of his major concepts and working theories of cosmic hieroglyphics and "practical Logistics" (*praktische Logistik*). Writing in his *Iatrosophie* (1962, p. 93), Herbert Fritsche (1911-1960) identified these two foundational experiences which awakened Shou to his inner work, i.e. "the reading of cosmic hieroglyphics and awakening in the Logos, rebirth in the Word."

By the same token Shou was greatly influenced by the works of Guido von List, as the text of the present work shows. This book, the German title of which is *Die "Edda" als Schlüssel des kommenden Weltalters!*, was the first volume of a series to be entitled *Esoterik der Edda*, published by Linser-Verlag. This volume was first published in 1920. This Armanic influence in the work of Peryt Shou can be most clearly traced from the initial influence of Arnold Krumm-Heller, who published some of Shou's works immediately following the First World War. Throughout the 1920s Shou's work was increasingly under the influence of the growing Ariosophical wave, upon which he conversely exercised his own influence. By the end of the 1920s Shou was in close contact with the leading Ariosophical thinkers, e.g. Rudolf John Gorsleben, Werner von Bülow and Karl Maria Wiligut.

It is interesting to note that Aleister Crowley, while in Berlin showing his paintings, wrote in his diary for February 11, 1932: [Krumm-Heller] here with Peryt Shou.

It appears that Shou lived throughout the National Socialist regime without being molested. This, no doubt, speaks to his good connections. He lived as a private teacher and writer, and continued to fulfill this role after the war.

Shou's work on the *EDDA* is of interest on many counts. It gives a larger context to some of the more difficult sections of the book *Rune Might*, first published in 1989, and recently republished by Rûna-Raven (2004). The whole tenor of Shou's work, although imbued with the general *völkisch* spirit so prevalent in much of German occultism of the 1920s, nevertheless cannot be classified as a work rooted "right-wing" extremism. Clearly Shou's larger sympathies are with universal ideas and



patterns, and are not unsympathetic to the idea of “communism”—albeit of a spiritual and not an orthodox Marxist-materialist kind. But just as clearly this work is born of the distressing national circumstances his country found itself in during the years immediately following World War I. It is in this national and historical context that some of the text has to be understood. However, its larger validity can transcend those particular circumstances and related to any and all societies and individuals who find themselves in distress, and who are searching for a way to overcome those difficulties by means of esoteric, spiritual techniques and exercises.

When Shou wrote his book in 1920, Germany seemed as if it had been “crucified” by the events of the “Great War.” This feeling must have only increased when, after the country had seemed to be “resurrected” in the Third Reich — as Shou’s text seems to foreshadow — it was once more devastated in 1945. When Shou died on 24 October 1953 his country was in fact on the eve of a much more permanent and stable resurrection

Throughout this translation material placed in square brackets [...] are additions or clarifications by the translator. This will often be the provision of the original German word or phrase being translated. The illustrations are exact copies of those which originally appeared in the book

Stephen E. Flowers  
Woodharrow  
July 23, 2004



## Introduction

The *Edda*,\*) as it exists for us today, is regarded as being historically, mythologically, and religiously passé, but not so as to its metaphysical content!

At no time has this ever had as much meaning as it has in the present-day! It is a book of renewal and rebirth, not only for one people but for all of humanity. The Germanic people are, as Gobineau saw, destined for destruction as an independent folk-group, as a race in the old sense.

The *Edda* teaches about the death, the destruction, of the Germanic peoples as a race, the decay of its blood-born divinities; the wolf-age and the Fimbul-age swallow them up! The Germans will be a sacrifice for a new world order, but they — and here the meaning of the *Edda* is fulfilled as a metaphysical, trans-Christian work of poetry — will give life to this order in a particular way.

In the Ninth Night [Hávamál, *Edda*\*\*)] Wuotan represents the rebirth of mankind out of a moldering Christianity, and is the inspiration of the world-spirit for the orphaned sons of the Earth— for those whom Nietzsche saw as having been greatly betrayed by Christianity.

Certainly Christianity is something which has evolved historically, and is not something which is spiritually eternal. But according to the metaphysical content of the *Edda* Christ's sacrificial death on the World-Tree was originally the first and final birth of the Germanic God, i.e. his supernatural entry into history!

Wuotan's appearance in the "Ninth Night," his descent from the World-Tree, from crucifixion and death (*Edda*-Hávamál: "Wounded by a spear," like Christ), his re-emergence as Baldur-Wuotan is, seen metaphysically, the great event of our age. In his sacrificial death there is rejuvenation itself!

But only when this sacrificial death is completed will the rejuvenation take place! Only when the Germans die to their age-old demon of race, when they sacrifice the idols of falsely understood Germanism, falsely understood power — and above all the "ego-serving will" — and when they perceive the great struggle of humanity for social self-liberation in the sense of a metaphysical calling, only then will they be resurrected anew and save a mankind, which is now decaying.

---

\*) There is an older, so-called *Sæmundar Edda* and *Younger Edda* of Snorri Sturluson. Together they constitute collections of the basic Germanic religious material in poetic and prosaic form.

\*\*) In the present book this is subjected to an exhaustive interpretation. In the same way the most important songs of the *Edda* will be discussed in subsequent Eddic works, especially as regards their esoteric content.





## Prelude

"It serves no useful purpose to revive a heathen Wuotanism, nor to fight against Christianity, because it has apparently become fruitless of the present day, but rather we should learn to understand *the language so divinity, which speaks in this age more clearly than ever before...*"

The mission of Roman Catholic Christianity ends at the point where Christ died hanging on the cross; however, the mission of Germanic Christianity begins right there: Christ awakening on this World-Tree or cross\*) descends alive as Wuotan. Here the secret of the *Edda* is revealed to us as the one and only esoterium\*\*) of humanity. The "High Song" (*Háva-mál*\*\*\*)) demonstrates this process.

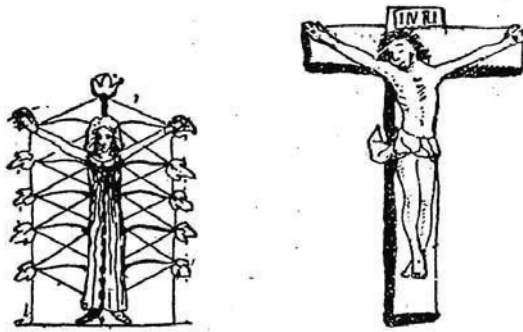


Figure 1

The awakening on the World-Tree according to the Aryan mysteries of the *Bundelesh*, Wuotan in the Ninth Night ("Hávamál" of the *Edda*—Christ on the cross.

Wuotan awakens on the World-Tree in the "ninth," in the *deepest*, *night* of humanity by means of a magical runic force—the Need-Rune! Truly no more accurate picture of the present situation could ever be devised. Awaken, you, too, O German spirit, by means of the Need-Rune's force and descend rejuvenated from the cross. Wake up to your hidden regenerative mind as well.

\*) That "cross" and "world-tree" indicate the same thing in the religious-esoteric conception of the ancients is shown by the following investigations.

\*\*) From Greek *esoteron*, the inner essence as opposed to *exoteron*, the outer essence, especially of religion.

\*\*\*)) In most *Edda*-collections presented as part of "Wodan's Rune-knowledge."

For here no mere poetic or mythological experience is being indicated, but rather a real and, at the same time, deeply religious thing. The descent of Wuotan-Mercurius has to be experienced! He is the only way for the regeneration of humanity, for its Od-ization with spiritual currents, of the saturation of it with a "spiritual element" (Od, thus according to Guido von List and Carl von Reichenbach, "Od-in" = the "Od-awakener"! after its submergence into matter. The Od-streams, unbound by the Mercurial spirit, "Od-in," save mankind, pulling it upward once more! Whoever is not seized by these Od-streams will go down; the chaotic vortex of matter and the material cosmos will suck him down.

The first phase of Christianity ends with the submergence of humanity in the material vortex, but here at the same moment of general Need,<sup>(1)</sup> the Mysterium of the "Ninth Night" also goes into action. Nine great lunar cycles have gone by since the death of Christ. Thus, in the Ninth Night, Wuotan loosens himself from the World-Tree, or cross (drasill = gallows, cross), and climbs down, Need calls him. By means of an Odic impulse he becomes the turner of Need as *Deus Odinus*.

The awakening to the Need-Rune, as it is demonstrated in this text, awakens new powers in the human spirit, opens the hidden channel in the heart and voice of the world-spirit as that of a great invisible community of the spirit.

This is what is streaming into our time as the great new experience of a world-wide spiritual context. The Runes are becoming a world-wide language of genius. Thus a new constructive power is rising up to meet the destructive wave of the present-day. A spiritual brotherhood is beginning to unify humanity! With increasing clarity and strength its signals, until now invisible, are working in peoples' souls: The Brotherhood of Hermes is establishing itself on the rubble of Europe as a daughter-colony of a celestial star— as Nostrodamus had already foreseen:

The long-desired one will never return  
But there appears out of Asia  
One of the Brothers from the Band of Hermes,  
Which unifies all of mankind under it.

[Centuries X.75]

The "Hermes-Christians," counted among the oldest Christian communities, developed along a Gnostic-Egyptian lines, in the context of secret cults similar to the mysteries of Hermes-Thoth (Mercurius) among the Egyptians. Here Christ tends to believers of this Earth as the invisible shepherd and king from another star ("*Basileus*" *tôn ouranôn*).\*)

The "High Song" of the *Edda* represents the cosmic mystery of the descent of the Mercurial Spirit (Wuotan = Mercurius according to Tacitus) to the Earth.

Here the Eddic seer is not speaking of mere mystical traditions but rather he is speaking as the mouthpiece of the god himself! He announces his awakening at the time of deepest Need.

\*) Cf. the texts: *Pistis Sophia* and the *Book of Jeu* from the primitive Christian literature.



The descent of Wuotan from the World-Tree is, as we will presently show, the essence of an old Aryan ritual still to be found in the *Zend-scriptures*, in the *Puranas* of the Indians and in the *Book of the Dead* of the Egyptians, whose secret, preserved by wise antiquity, must, in a short while, be made the property of the whole world and all of humanity. Otherwise these will be destroyed. So even Christ can not remain what he is—the one on the cross—but rather the time must come when what Gerhard Hauptmann saw will be fulfilled:

That finally redeemed by the Son's power  
The dead Savior moves his limbs,  
And radiantly, laughingly, full of eternal youth,  
A youth climbs down into the May."

### **The New Tree of Life\*)**

of Humanity (Ygg-drasil) in the Portrayal of the Worker

Gerrit Engelke

I would like to swoop up into thee

Green Tree.

I would like to surge up—in joyous vigor—

Into the cells at thy pith

All the way up into the tree-top dreams

High above.

I would like to spread out a hundred arms

Into the breadth of light

Like branches,

Branching arms with leafy fingers,

And then to feel, like a flood of light,

Like the glow of midday,

Weaving through them.

I would like to soar out of the tree-top

—Tree of Life—

Out of the leafy tree

Like dripping light,

Like singing wind

Into cosmic space.

*Schulter an Schulter* Poems by Workers

Verlag Vopelius, Jena

---

\*) The problem of "Ygg-drasil," on which the spirit of humanity is rejuvenated — the revived Wuotan according to the *Edda* — is solved here entirely within the meaning of the ancient Aryo-Semitic "Tree of Life," and viewed in exalted poetic vision, in verses of divinatory power. No philological elaboration can describe this phenomenon with equal clarity. We are all growing on invisible etheric trees of an ancient, divinely-originated, culture and race, the branches of which spread out into all peoples. "When its branch becomes succulent and puts on leaves, then ye will know, that the day is neigh."

## Part I

### The Eddic Secret

#### 1. The New Experience of God

Christ, the Crucified, led the world to destruction, to death— Christ-Wuotan, the Awakening One on the cross will lead it back to resurrection. Certainly the world had to die, as he did, but it also had to reawaken— as he did, in a higher transformation.

Historicizing dogma could only give us a dead Christ hanging on the cross, the esoteric understanding of Christianity, which is now coming into being, will give us a Christ reviving on the cross.

The Germanic spirit (*Edda* "Hávamál") predicted this long before there was a historical Christianity. Christ, understood purely historically and dogmatically, bids him to be killed a second time. That is what happened. And with him Christianity was killed, slain for "the Lord of this World." The Christian nations had to experience what has happened to them today— death and decay on the cross, they had to enact the drama of Golgotha in its original meaning: to die on its first mission just as Christ did.

But on its second mission the *Edda* sees it once more descending from the World-Tree (cross) called to new life, rejuvenated!

Here the blood — the vibrating crystal within — takes on a certain role! But it should be mentioned that what is "Germanic" in the rebirth is different from what is Germanic in decay and defeat— a drunken self-aggrandizement to some kind of blood-related privileged "caste" among humanity. Even the Botocuds think of themselves as racially superior to all others. Through the divine drop of blood in our veins we are a flock of God. But woe unto those who would make this divine drop of blood bestial, who would blind the visionary crystal — the eye of God — in our veins!

For it is only for the "visionaries" that the new world will shine, not for the "blind," even if they will rule equally for a while! They will die and disappear. The visionaries, however, will remain, for they shall return. The Runic magic of Wuotan, which allows for his resurrection, is a mystery of the blood— but Abraham was also an "Arman"\*) (see Tiede: *Urarische Gottes Erkenntnis*) and saw it as well and Jacob too was called by the same thing.

Na-hor, their patriarch is the Egyptian En-her,\*\*) Germanic Ein-herjar and Char-an, where Jacob was enlightened— a Herian- or Ein-herjar-place, i.e. a locality of initiation and occult calling over which no earthly legal authority holds sway, only a divine authority!

---

\*) Arman, Irmion from Irmin indicates the son of Hermes-Mercury among the Germans, a branch of the Hermes-Brotherhood

\*\*) Already mentioned in the oldest heavenly lists (decan-lists). The name means "turner," the one who tunes in to God, i.e. the ego which recurs in moral rebirth, and which "tunes" the person to God anew.



Every great cultural nation has its calling in blood and spirit, which in all cases exemplifies the modification of the single great secret of the world, and through this modification it establishes its most holy traditions. But we do not know how far each of them has fallen away from, and has ruined, the divine crystal of the blood to the point where it can no longer be recognized.

## 2. Awakening

The descent of Wuotan from the World-Tree (cross), as the great hidden event of our age, takes place by means of a certain inner experience. This text relates to this.

Wuotan is Mercury a spiritual cord waving itself throughout the All. In his recurrence he is no longer a racial spirit in the earlier sense, but rather is a neo-racial being, or universal spirit,\*) a shining, blooming spirit of life (Baldu-Beldegge), a renewer of all peoples. Christianity, in its first form, lost its power. "Brotherly love" fell victim to the "power of gold." This is how the *Edda* portrays it.

The Need-ring of the demon (And-vara—Need) burdens mankind as a curse until God comes to redeem man through knowledge of Need.

Wuotan-Christ hangs on the World-Tree (cross), see Fig. 1, dead, unable to move throughout all of the Nine Nights through which humanity has lived thus far, i.e. through the moons of the new birth. In the "Ninth Night" he rouses himself, says the *Edda*—awakening to the Need-Rune and descends from the Tree.

Humanity is supposed to experience this as well. Because the Need, which it is suffering through, is blind and stands under the curse of the demon, of the Eddic "Andvari," and can cause terrible things if it is not struck by a knowledge of the divine, i.e. if a God does not redeem it! In this sense the Need-Rune shines over the cross of Christ as "INRI," that is, Jesus the "Nazir,\*\*\*) the King of the Jews born in the Nazarene city ("Nazareth") who is the King of poverty, misery and the one who overcomes these same things and who was killed for it. It says the same thing as the Need-Rune, on which the dead Wuotan, hanging on the World-Tree, awakens:

Nysta ek nidr            Bending myself down,

Nam ek upp runar    I took up the runes

Aepandi\*\*\*) nam    Calling Need I took.

(Wuotan's Rune-Song, as a part of the "High Song")

\*) O-din relates to Old Norse *odr*-spirit.

\*) A "Nazir" is, among the Hebrews, someone who voluntarily suffers Need and thereby mitigates and pays off general Need.

\*\*\*) From Old Norse *æpa*, to cry out, *æp* a shout of need. Christ died with the words: *ab an'dsawah*, "Father, I commend" [Luke 23.46] which has the same mantic character as the *æpandi*-motif. In Aramaic it is agglutinated.

It should be noted that, the so-called N— Need-Runestave occurs six times here, which for skaldic esotericism is the key to these lines. So Wuotan awakens to the Need-Runes as he bows (*nysta*).<sup>(2)</sup> Here the ritual of the Ninth Night begins, which is an operation that inaugurates the new experience of divinity.

### III. The Tabernacle of the New Will

If we follow the way of the *Edda* there is one kind of Need that we suffer through blindly and another kind that we suffer through while seeing— this is a divine Need, which leads to salvation. Why doesn't it work in time? Why doesn't this victorious one descend from the cross? The *Edda* gives the answer. Certainly, the one hanging on the World-Tree (cross) will come after the Nine Nights— the nine great cycles of the moon, after nineteen hundred years— that is to say in the present time. He will awaken all peoples to the Need that has gloomily and mortifyingly seized them. He will project his divine, glaring light into the general state of suffering, by means of a holy operation: Bow thee right down Wuotan and "take" those upon the Need-Rune, then within thyself will be ignited the higher Will, the new Will, that shall be born into humanity, that all of a sudden unfolds itself in you and turns the Need: "When ye shall be those who desire with a single Will and when this turning of all Need is also something which is a Necessity [*Notwendigkeit*]." <sup>(3)</sup>

These words by Nietzsche are actually a call in the direction of the new desire, but they still do not contain the esoterium, for this does not come from the intellect, not from beautiful words, but rather from harmonization with this will itself, from the experience of a communalization, a *communion* with it. Ultimately it is here that all communism finds its fulfillment and salvation, i.e. in communalization with this new will. Ultimately all humanity blends together here, in permanence and solidarity. It causes the new impulse of will to incarnate, it signifies the turning of every Need:

"O Du mein Wille, Wende aller Not." - O, thou, my Will— Turn every Need (Nietzsche)

But this will is not the passionate craving of the masses for whatever sort of material pleasures, but rather it is actually *Will*, and woe to him who does not obey it! Thus the effluence of humanity by the new Will is completed.

Salvation from the gloomy, selfish individual will can only occur in suffering and Need. Humanity is blind until it is vivified in the new Will!

But in its ultimate foundation the *Edda* tells us what this Will is. It is not a blind communistic will-of-the-masses. To serve the heard-instinct is not, as Nietzsche says, an aspiration of the redeemed, higher man.

Wuotan is more than the will of the masses, as Christ is also.

Need is not turned, nor is distress reversed, by submerging oneself in the will of the masses. True communism requires communing, as Nietzsche says, not with the will of the slave, but rather with that of the master, or that of power! In the will itself lies, according to Nietzsche, that which is eternally ascending, the eternally powerful!

But so that this "will to power" does not become an intoxicating, tyrannical or dictatorial will, nor a mere "idea," in which form it could



be even more dangerous, but rather so that this Will functions in a wholesome manner—it is indeed that which we are presenting in this work—, i.e. the cultural bond, the movement of spirits upward, this is the prototypical language of a cosmic community of all conscious beings.\*) Because Will is not merely craving, desire, but rather it is a constructive power in the universe (see Schopenhauer, *The World as Will and Imagination*), it functions in a god-like fashion and God is at the same time an epithet of this great spirit-community's willfulness.

In a secret prototypical language, in its "runes," this cosmic-will speaks in an ascending way out of Need and death and mire— as it is stronger than anything else for the one who knows these signs, and who stands there in the tabernacle of the new Will.

#### IV. Essence of the Eddic Idea of God

Everything godlike is something which is telepathically spiritual. Within us there is an unfolded antenna\*\*)—cross, the cross of Christ, on which we hang as if dead, because we do not answer to the one universal spiritual wavelength. But whenever we awaken on this cross, then we come to understand the language of the one spirit! Dead, the person hangs on this cross like Christ and Wuotan, but the Ninth Night draws near, in which he shall awaken.

It is the technique itself, which approaching divine knowledge, conveys the secret, the spirit submerged in nature, which becomes free and breathes upward toward the universal spirit.

Lucifer's deliverance!

Nature is divine! Happy that we live in it and not in that laboriously constructed "paradise" the church promises us and which is supposed to await us after death.

But rather paradise is here and now if we know the harp of the forces of nature, and have the plectrum to strum it with— if in the "Ninth Night" we correctly understand that fundamental Rune-force in which the World-Tree itself, roaring and trembling, casts the god down.

It is this which the *Edda* has transmitted to us in its "High Song." (4) O god dissolve yourself, you builder of all things from the beginning, you wise technician and engineer, who has also unfolded us onto a fine remote controlled network of the most sensitive currents.

Teach us to deploy this network as well, just as Jesus taught his disciples, "to cast the net in the perceptual space (hand) of their physical vehicles (ships)." John 21.6.

---

\*) The skald or Arman has an insight into this runic being, he is absolutely the only man enlightened by Wutotan's single-eye (*sahasvara*, pineal gland). Not the sensory eyes, but rather only the spiritual eye opens it up. The "runes" are the script of the "gods," in which they speak, i.e. high beings out of the entire solar realm, and even from the realm of the whole universe, who make use of the telepathic power of the Runes.

\*\*) Antennas are the broadcasting and receiving wires of radio telegraphy which are also stretched out in the form of a cross.

For by doing this they perceived the language of the one Christ resounding through everything, who from planet to planet, i.e. in "heaven," weaves the one spiritual band.

Truly, the only hell is this earth, which does not dance the roundelay of the heavenly sisters, held down by Saturn's dark crown, which deceives itself by believing that bestial lust is the blessedness of faith, seduced and confused, which remains ignorant in emotional Christian indecision and indifference, unable to rise up from the dark matrimonial bed which they fell into.

Teach us to spread out the tabernacle in which your currents circulate, all-loving genius of the world, as Israel at one time knew about the language which resounds in your tabernacle.\*)

But delusions of power whips up a brain which has lost awareness of God, a tower which never comes to a point, like the one in Babylon, which is broken by the storm of God.

Build a Jacob's Ladder, do not build a tower of power, for you have confused the languages of the nations with this tower.

The ruler will be ruled, but the servant will be served— by the angels on high.

The servant will rise, yet the mighty will fall.

"I serve" is greater than "I rule," yet the greatest of all is "I rule in that I serve," for this rulership will be eternal!

Here the tent of the "Ninth Night" is opened! The circulating currents from above obey this sound: "I serve." These currents are the licking waves, the "tongues," which also spoke hovering above the first Christians.

A radio impulse from above awakens the resounding network within. World-wide Pentecost.

A wave of magical power links up the spirits of individuals and allows them to understand one another again as upon that first Pentecost (Acts 2). That which destroys the "tower" restores the "tabernacle," the tabernacle of silence, the quietude in God, the tabernacle of conception.

And out of the deep silence the god lifts up his clarion cry, his cry of need, the first sad outburst of the soul in a voice calling from far away.

It resounds, it arises out of the chaos with the sound of a golden light with a new creative cry: "Let there be."

It casts the new anchor of light (Fig. 9) into the individual linked to its ray, it makes him into a member of the spiritual world, that everlastingly populates the universe.

This is the esoterium of the "Ninth Night."

---

\*) In the tent of revelation.



## V. The Ninth Night

Wuotan is one of those enlightened beings of antiquity, the *manusis*, about which the Indo-Aryan *Puranas* speak, and which were later elevated to "gods."

He is an emissary from above, he comes from the realm of light. Great are the worlds up there and neither limited by the withered earth-bound human senses, nor by professional conceit nor even by the sophistic spirit of humanity. Whoever wishes to know them has to learn to bow down, to release himself into the breath of light, and hang himself on the World-Tree for the Nine Nights, he must experience that which the *Edda* wants him to experience. It is no book for the soul of philological shopkeepers and killers of the spirit, but rather it is one for living spirits which ignites the works of Wuotan. Death on the cross, or World-Tree, is transformed into a "descent of the spirit into matter!" The *Edda* shows us that nameless need we are suffering through today and through which we have suffered. The painful Ninth Night came over humanity: "Wuotan-Christ dead on the World-Tree ("Song of the High One," *Hávamál*)! No salvation for mankind! Hate, baseness, mockery of Hell—*Bestia triumphans*!

What good is Christianity if its greatness is not allowed to breathe freely, and does not transform its exoteric\*) crucifixion into an esoteric\*\*) awakening? Was not Christianity intended to be more? We assert that it can no longer exist in the Roman Catholic spirit. We respect the deeply ardent, intoxicating mysterium of genuine old Catholicism—as long as it was taking care of its task—expanding the mystery of the passion of Christ and deepening the raw customs of occidental paganism in the people's souls by transforming them into a patient devotion to God. Thus Novalis was able to say: "The old Catholic faith was an applied, living Christianity. Its omnipresence in life, its love of art, its deep humanity, its joy in humility, obedience and loyalty, make it unmistakable as a true religion." [*Die Christenheit oder Europa: Ein Fragment* (1799)]

But a new breath entered mankind which the church no longer understood.

In the mere imitation and reenactment of the passion of the Savior humanity lost its best qualities, the "marrow in its bones," as Nietzsche reprimands: Humanity being deprived of its soul rather than strengthening its soul! The reason for this was that the will that guided Christianity broke up into two aspects: dogma and original teachings. Christians began to browbeat instead of liberate, to enslave rather than serve, as Christ had intended.

The Church lost its "divine inspiration" because it lost its power over its souls, that redeeming, forceful bond with them, which is "I serve." The illuminating force of this phrase, the empowerment toward leadership of humanity which is sealed within it, was extinguished. The will to power, the will to rule, was the decisive moment. But here the saying: "They should have let the word stand" is fitting.

---

\*) Exoteric, i.e. relating to the outer spirit of religion.

\*\*) Esoteric, i.e. relating to the inner spirit of religion.

The Germanic soul began to ignite itself in the evangelium anew, the work of clarification by the great "purifier" commenced. Christian mystics: Angelius Silesius, Tauler, Suso, Eckhart, Jakob Böhme took up the spark, Schelling, Hegel, Fichte fashioned out of it the German self and as Houston Stuart Chamberlain notes, in Kant Protestantism puts forth its nationalistic reblossoming, only then to fall flat once more in learned biblical criticism.

The Great War ignited ancestral memories in the German folk. Wuotan was once more before their gaze, suffering, hanging on the World-Tree, unredeemed, dead. (Figure 1.)

German folk, know here, where your mission begins! Is your soul not crucified like Wuotan? Are you not starving in these bloody, deep, dark Nine Nights, such that the Need-magic, the power of the Need-Rune, ought to redeem you?:

Neigend mich nieder,	Bowing down,
Nahm ich auf die Runen	I took up the runes
im "Notschrei" ( <i>æpandi</i> )	in a cry of Need

"Hávamál" (*Edda*)

The fact that the stave of the N- or Need-Rune has been repeated six times here has already been noted above. "Ye doubters, I heard your 'cry of Need,'" Zarathustra said turning to the eagle (Germany) and Nietzsche's *Zarathustra* concludes with the "great cry of Need" and with the "sign."

In the ancient mysteries the "mystical cry of redemption" serves as a sign of the *katochê* (possession) or affiliation of natural thought in the one possessed (*katochumen*) or the one to be initiated. Whether it is the *iakchê* of the Eleusian mysteries or the *Evoe* of the Bacchanalia, the *Onre* (*Onover*) of the rites of Osiris, the INRI of the primitive Christians, it is always the "Rune," i.e. "the inner power of a whispering holy word," which strikes redeemingly like a bolt of lightning into the soul and liberates its potency.

Wuotan, the "Enlightened One," proclaims to his skalds: "Behold, I hang on the World-Tree, dead, for nine nights unredeemed, wounded by the spear"—here one is reminded of the piercing with the lance of the centurion (John 19:34). "They offered me neither bread nor wine" (*Hávamál*), i.e. no holy communion could redeem Christ from the cross of death any more. He was dead and empty. Then the magic of a Rune and the power of redemption began to work: "*Æpandi nam*" in the original text. Thus we approach the Rune-magic (*runar-galdr*) of Wuotan:

Veit ek at ek hekk	"I know that I hung
vindga methi á	on a windy tree
nœtr allar nfu	nine long nights,
geiri undathr	wounded by the spear
ok gefinn Othni	consecrated to Odhin
sjálf sjálfum mér	I myself consecrated to myself."(5)



## VI. Wuotan—the Prehistoric Christ of the Germanic Folk!

Perceiving the secret of the Need-Rune Wuotan-Christ descends from the World-Tree (cross).

Does not the Need-Rune shine, as we saw, over the head of Christ as INRI? The *N* in this word is interpreted as "Nazarenus," Hebrew *nazir*, i.e. someone "who suffers distress (need) voluntarily." Nazareth was a "place of nazarenes" in Galilee situated on the western slope of the Tabor not far from Endor, famous for the enlightened woman of Endor, who was by no means a mere sorceress, otherwise we would not have been able to conjure the exalted spirit of Samuel (I Samuel 28:7). She was much more of a true Albruna among the Galileans—a wise and initiated woman. A Nazarene is one who abstains, who voluntarily takes Need upon himself in order to, as the skalds also taught, be redeemed by "Need-magic." Here Need is not merely generalized suffering, but rather, as Guido von List rightly interprets it: The compulsion of fate and the recognition of this (*karma*). It is also the secret of Wuotan's birth according to the *Edda*. In other words: The German God Wuotan-Christ appears to his folk at a very specific cosmic moment.

The descent of Wuotan from the World-Tree (cross) refers to something that is, and will be! At the moment when Need-magic is fulfilled in the German people, Christ, the dead Christ, is transformed on the cross into the descending Wuotan of the Hávamál.

It is completely erroneous to see a heathen ideology of a purely mythological nature in the Aryan wisdom of the *Edda*. Of course, the outward appearances are drawn from that time, just as when Jesus speaks of vineyards, winepresses and the casting out of devils, which are no longer a part of current thinking, the kernel of these representations is nevertheless conceptualized in a timeless fashion—*sub specie aeternitatis*. The images and wonders of the *Edda* speak as much to the eternal things as do those of the New Testament!

For this reason it can also not be said exactly when in time the descent of Wuotan\*) from the World-Tree occurred. Actually, it does not exist in time, but rather it is attached to an eternal law in the history of human evolution.

As Gobineau eloquently expresses it: The Germanic race will be the sacrifice for the rest, precisely because it is, in his opinion, the highest! But is this sacrifice necessarily death? Is not the death of Christ really much more only his birth?

Doesn't Wuotan's being sacrificed (Eddic *gefinn*) on the World-Tree mean the same thing? Cannot the power of the Germanic peoples be installed in a manner very different from how we usually imagine it today, different from that which the human mind can even conceive?

---

\*) Wuotan, Gwode (oldest name) is, as Logos, the equivalent of the biblical *k'wod*, *kewod*, the future appearance of Christ in Glory or Transfiguration in the Flesh.

It is much more correct to preserve for the divine will in history trust, devotion and loyal service — that most noble Germanic characteristic — and to believe in the one who as Wuotan-Christ brings forth the Need-magic! We repeatedly come back to this one point in the “High Song” of the Germans! Lamenting, suffering, unredeemed, hanging on the World-Tree (cross) the god awakens to a new life. Redeemed by a cry! of what sort it this cry? A cry of lament says the *Edda*. Once this cry has sounded, then it is said in the “High Song” that: From the word a word a word is evolved,” which is reminiscent of the doctrine of the Logos in the Gospel of John. Primeval wisdom is revealed from one Rune, a hieroglyph of the World-Tree, to the next. The signs of heaven assume power! They fall to the Earth!

When he comes “the stars will fall to the Earth” [Rev. 8.10; 9.1] Christ says. Are these really the stars? Is it not much more the secret regulating forces of them sealed by the power of God? They fall to earth, regulate, punish and comfort humanity, all unsealed by a force of Rune-magic, by the Rune of the “compulsion of fate,” of *Need*. *Karma* will judge humanity through the hieroglyph of the celestial World-Tree. We come ever closer to the one great secret. The power of the compulsion of fate, of *karma*, which holds our folk captive, delivers us unto our enemies, and vanishes in an instant when we become aware of it, when we recognize it!

A mystery underlies every compulsion of fate. It is not inflicted blindly, not a punishment delivered by the hand of man or god, but rather such a compulsion of fate is a procreative mystery! In it unfolds the loving fervor of God, of Wuotan, brought forth in pain. But such pain is an excruciating desire under the control of a procreative God— the deepest rapture— as Nietzsche says: We should become those who procreate, and bring things forth! For this reason in the old Germanic magic the N-rune (the so-called Nôt-Rune) was written on the fingernail of the index finger<sup>(6)</sup> as a reenactment of Wotan’s deed of salvation, of perception of the sweet procreative mystery of God. Also medieval German painters show Christ judging with the “Need-finger,” awakened to life in the Ninth Night, i.e. reigning over the nine spheres.\*)

In reality Armanic knowledge lies behind all this— transcending the Christian horizon. But innate in it all is that experience of God which procreativity flows through the body with the force of the Need-Rune and awakens a divine primeval knowledge within:

Fimbul-ljóð nú  
nam ek af inum froða syni  
Bölthornis Bestlu föður  
ok ek drykk of gat  
ins dýra mjadar  
ausinn Óðrœir  
thá nam ek frævaz  
ok fróðr vera  
ok vaxa ok vel hafaz

Nine main-songs I heard  
from the highly wise son  
of Base-thorn, the father of Bestla  
then I got a drink  
of the choice wine,  
made from Óðrœir’s foam.  
Then I began to grow  
and be wise,  
And I seemed refreshed in vigor.<sup>(7)</sup>

\*) In the *Edda* there are called the “nine mothers” on the edge of the world, i.e. forming the spheres of the world.



Here we discover the process of the divine birth of Wuotan. He sank down as the son of light, as an emissary from above, into the material womb of the earth, of the nine spheres, i.e. into the spiritual essence of our planet. Like Heimdall, who is only the Wuotan of another Germanic tribe, he is conceived by "nine mothers"—the maternally procreative forces of the earth. (See Fig. 1) Here he finds wisdom already prefigured, nine *logoi* or head wise-ones; he learns them from the son of Base-Thorn (Böl-thorn)! Christ, having descended into the earth-spirit, had already saturated the spheres with his spiritual essence, he had already become the earth-spirit, when Wuotan sank down.

By the name "Böl-thorn" is meant the one who is born of the mystery of the "Sin-ai" in the glowing thorn-bush, i.e. Jehovah, whose son Christ calls himself. Thus we discover who this son of Böl-Thorn is. That burning bush is no ordinary thorn-bush, but rather it is the "Protector of Primeval Knowledge," the sleep-thorn of the *Edda* (hedge-thorn), which here once more flares up, and again reveals its secret which had been concealed by Wuotan himself. It burns once more ignited in the spirit of Moses and enlightens him through its sign!

Thus the ancient Aryan theosophy is replicated here. The thorn-bush of the "Shin-ai" (= "place of the thorn") is the sacred Thorn-Rune (Fig. 3b) of the son (Thor) in ancient Germanic theology. Thor, who dwells in the reddish element, in fire, is signified by the Thor- or Thorn-Rune. This is Thor (i.e. the Thunder-Word Logos), who is also Jehovah-Adonai, who appeared before Moses.

The call of God drove Moses up the holy mountain and there had him find the magical Need-Fire, through which he shows the way to salvation for his people.

The initiation of the *Armanen* ensues from the Need-fire and the Need-water. Wuotan, taking up the lament — and Need-Rune — from the earth, awakens and falls down to earth. He is redeemed, God, by means of a magic—Need-magic! He is generatively inflamed by the force of a Rune, of the first ones he takes up — *æpandi\**)—the Rune of the cry of distress. "Verily ye strange ones I have heard your cry of distress!"

The meaning of sacrifice, which gives all that is divine its life, is made perfect. Divinity is sacrifice! If life is to be brilliantly illuminated by the Eternal, the flame of sacrifice must be ignited within it— a flame that burns in the Need-Rune, and is the hidden meaning of that Rune, and for this reason God awakens upon it.

He who shines in continuous self-conflagration, the solar-spirit Christ who is enlightening humanity, descends from the cross once more living— awakened by the magical power of a Rune! No longer is he the dead man on the wooden cross. He is the divine, who is eternally in his sacrifice — in all that is earthly, in all that is transitory, so that he consecrates and transfigures everything with his sacrifice. He transfigures Need, apparent privations in the material plane, abstinence and suffering into joyous procreation and regeneration! Flowing with a force of the magical Rune throughout the body of the suffering one, he, God, suddenly becomes human, canceling out all distress.

---

\*) From *öp*, Old Norse for "cry of distress, pain."



The meaning of this "High Song" must be fulfilled!

Distress will, and has to, force us to our knees, until we complete the sacrifice, that we might redeem God himself! For this reason Wagner even has his *Nibelung*-drama conclude with the call: "Salvation for the Savior!"<sup>(8)</sup> This is the meaning of the Eddic poetry which finds its ethically highest expression here in the *Hávamál*.

## VII. Salvation for the Savior

... until finally saved  
by the power of the son. . .

Christ-Wuotan is a Solar Being! He shines and shimmers in the every-day image of light, but humanity, in its craze for power and erroneous beliefs, has alienated itself from him, and has destroyed and killed the light. If Christ is seen as dead on the wooden cross, so too is his breath extinguished among humanity! He no longer inspires anyone with the spirit of his daily light. For this reason it is said (Daniel 8:11, etc.) that the "daily sacrifice," the sacrifice of the day will someday be abolished. We have fallen into materialism.

St. Francis of Assisi saw Christ crucified in the midst of the sun, and this is the way painters in the Renaissance portrayed him. He saw him as a crucified Solar-Being!

The sun lights, "enlightens," the world by burning daily—thus say our chemists—but as it burns it provides life and energy to all beings and is the fundamental precondition for their existences.

When the fathers of humanity, the *pitres* of the *Veda*, recognized this, they created the sacrifice—the solar sacrifice upon which even today the Brahmanic ritual is based.\*) They gazed more simply and more naturally into the world and saw the *truth*. They saw the being which constantly renewed itself in daily self-combustion as a God of Light, which sacrificially pours itself into the world and thereby creates life—continuous life! They saw with sacrificially conditioned senses! For when they recognized the secret of the great constellation, they *sacrificed*! They did what the "inexorable solar will" (Nietzsche) demanded of them, and they remained with this solar will!

But when Vogt, Moleschott and Büchner<sup>(9)</sup> came and elevated carbon and nitrogen to the level of the solar soul, that "daily sacrifice" ceased. Intellectual hubris and megalomania set themselves on the throne of the archangels and preached the removal of the soul from the world.

Now Christ was really dead—and thank goodness, they slew him a second time, as Cain did Abel, the Apollonian solar spirit!

Thereupon distress came over a now starving and dispirited mankind which had ceased the "daily sacrifice." It had to come. What could be more necessary for mankind? Then came "Need-Knowledge." As enlightenment it fell like a ray of the new Christ-essence—first into the hearts of men, but a flame was soon ignited in them.

Awakening to the "Need-knowledge" the Aryan solar-spirit, Wuotan, arose from the World-Tree (cross). A new impulse originated at that moment—a longing for the visionary solar-sacrifice!

\*) See *Heilkraft des Logos* by the author.



The descent of Wuotan from the World-Tree constitutes an old Aryan ritual. According to the *Bundeshsh* when the Zaotar of the Parses performs the solar sacrifice before the holy tree and speaks the word of salvation, here too divinity descends and reveals itself in the celebrant.

The tree of eternal life and eternal rejuvenation (*ez ha-hajim*) in the Bible is the heavenly tree of the Aryo-Germanics. Only the gods (*elohim*) eat of its fruit and live by it eternally. Therefore even Jehovah says: "Adam is become as one of us." So that he might not eat of the fruit of the *ez ha-hajim* and live eternally [God] drove him out of paradise. . . " [Genesis 4.22-23] The passage sounds like the creator is jealous of his creation!

The "fruit of the Tree of Life," of which the gnostic eats and thereby lives eternally and continually rejuvenates himself, is Od. Whoever knows the Od-law and preserves it, finds in it the key of eternal youth in the flesh.

Guido von List explains "Od-in" as "Od-in(side)." Linguistically in Old Norse Od\*) signifies the substantial spirit as opposed to the abstract one. In other words this is the spiritual essence, the indivisible bond of spirit and matter, which actually signifies the Od in the way it was meant in the original language.

This Od is found in the world of appearances only in its polarized form, but as it divides, it loses its higher quality, its spiritual-divine vibratory energy. But Od-in tries to preserve just this quality, and for this reason he is called "Od-in(side)," or "Od-(with)in."

The descent of Odin from the World-Tree is the secret of the Od-ization of the ego! The material substance of the ego is transformed into a more materially refined Odic one by the energy of this ritual. It is the same material of the body, but it takes on another vibrational form, one in which it becomes obedient and subservient to the Logos, whereas the natural, material body is instinctually fettered by sin. Thus, only through "Need" is the transformation effected—awakening to Od-in. The sinful flesh will not voluntarily resolve into the spiritually divine or Odic corporeality.

A brass ring encircles the material, and therefore the carnal, atom—the "Need-Ring" (*Andvara*<sub>(10)</sub>-*nôt*), which the atomic spirit, the material spirit (i.e. the dwarf Andvari) guards. This material spirit within must be conquered, and this is not accomplished easily. Every sin against the flesh must be cleared away. Not only the individual, but he whole of humanity as well, goes through Need until it is converted into an Odic, spiritually divine, essence—completed as Od-in. This is the descent of Od-in into humanity. This Od-in is Christ in the (Od-)cloud. The material body can not receive Christ, only the Odic one can do this! The Od-shell around the body is the cloud in which Christ will once more appear (Matthew 24:30).

Fundamentalist Christians want to see this "cloud" as a vaporous formation in the aether and endow the whole process with a staging they think "worthy of the subject." The real Christian knows that the kingdom of heaven does not *come through outward gestures*, but rather may only be expected inwardly!

\*) According to Moebius the Od-animus ratio.

The "odic cloud" surrounding a person, the so-called "aura," possesses the image of heaven, a stratification according to the order of the spheres. This is even how modern metaphysicians (Marques, Baraduc cf. Feerhow *Die Aura*) represent it.

Christ frees himself from the World-Cross up above as Od-in, surrounded by an Od-shell.

This liberation is the secret of the Ninth Night (see the next chapter). It results from the energy of the Need-Rune, whose seal must be broken and whose secret must be recognized. The return of mankind to a divine state proceeds through Need. All sins against the flesh have to be, as we showed, canceled out according to a higher "Necessity," according to *karma*! Only then will there be a resolution of the corporeal materiality of humanity into the Odic, divine— into that which is eternally youthful. Thus we see why Od-in broods lamentingly over the Need-Rune until he falls down from the tree. Aren't we experiencing this today— the struggle of the Aryan spirit over Need and Death?

According to the *Edda* Od-in is also bound by the Need-Ring of Andvari— the Ring of the Law and Spirit of Matter. So the dwarf\*) (Andvari) rages in the present age of humanity, hindering the penetration of light into our world, as the ring continues to burden the hearts of men terribly. Its curse can only be broken one way— when sin is voluntarily canceled out and taken upon one's self, when the heart bows down humbly even to the blows of God. For the expiation of one's own guilt and shortcomings gives miraculous, and the sweetest, knowledge, growth, and singular progress to the soul. For the humble person divinity breathes sweetness into his suffering, but it destroys the arrogant person.

There is no dogma about how this energy and truth are received by the person through the voluntary expiation of his own guilt. For this reason too we see why the Need-Rune is the same as INRI, i.e. "Jesus, who is a Nazir, he is the King of the Jews." He will be known as a king of humanity! But as he broods over the Nazarene secret, he will descend as another, as one transformed in the Ninth Night!

---

\*) A dwarf because he is infinitely small hidden within the atom,



## Part II

### Practical Esotericism of the *Edda*

#### I. The Secret of the Ninth Night

The solar wheel or swastika is the primeval Aryan sign of salvation:

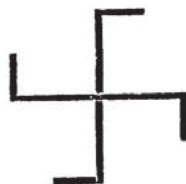


Figure 2

whose secret in the ancient solar rites has a great meaning. When this wheel was rotated\*) around a half-axis, i.e. in the angle of the Need-Rune:

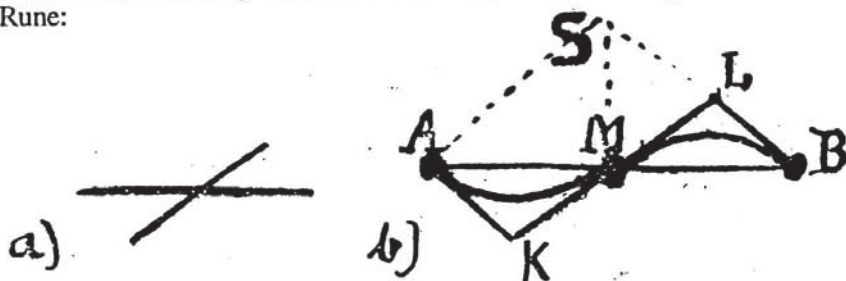


Figure 3



Figure 4

\*) This rotation occurs in that, as is demonstrated here, the Need-Rune is caused to vibrate in the *hands and hips*, i.e. in two main centers of the body— an Od-positive and an Od-negative one. If the current between the two is closed, as is shown here, when the hands are placed on the hips, then the great *chakram* in the chest (M) is engaged in vibratory motion. It becomes active and so the solar wheel, whose energy it embodies, also achieves an active condition.

Thus appears the High-Need-Sign of the Kaland-brotherhoods\*), the seal of the "secret tribunal"!

It is the sign of the Sons of Mercury (Odin *id est* "Deus Mercurius") which opens the sluices of their spiritually divine energy, and they respond to these with knowledge of Ygg-drasil\*\*) with energy streams.

For this is the esoterium of Wuotan. It is none other than the *Intelligentsia Mercurii*, and interplanetary radio network broadcasting to us from the planet Mercury.

"Gods" (Old Norse *regin*\*\*\*)) are the communicative channels between and among the "children of the sun," the planets!

Venus embraces us with Vanic currents. Her electro-magnetic potential ("*albedo*") chiefly promotes the function of the internal glands, along with the secretional activity and elevation of the emotional curve resulting from this activity, from the pineal gland (artistic vision) to the genital glands (love)†)

Mercury is the planet of innervation, for which modern science has established absolute mathematical laws,††) which are the same on Mercury as on Earth.

There is only one form of mathematics in the entire cosmos.†††) Mercury is the planet of this immutable adherence to law and of the "wheel,"◇) that vibrates to the rhythm of this law.

It transfers thought-waves from one planet to another. Whoever understands how to "turn" it possesses the secret of the "Brothers of Hermes,"◇◇) *Ygg-dra-sil*, of the world-cross (*drasil*-cross, gallows) and of the World-Tree!

Wuotan descended from it, he who knows about the law of of *drasil* (generation of salvation through turning, see above).

He taught those moved by him, for whom he ignited the single eye—the spiritual eye—how to turn the wheel. And when they turned it—through the Need-Rune (see Fig. 3)—the divine son of Mercury descended.

\*) Brotherhoods of Hermes, among the Germans called *Irmionen* or *Herminionen*.

\*\*) I.e. according to von List: the "ego" (*ig*) creates— by means of turning (*dra*)— salvation (*sil*).

\*\*\*)) The basic stem is related to setting right or installing something, in this case, cosmic currents.(11)

†) Venus is therefore the planet of love and of "artistic vision."

††) Cf. the discoveries of Helmholtz, Hering, et al.

†††) According to Galileo the book of the cosmos is written in mathematical symbols.

◇) Rota of Enoch in the Kabbalah. By means of turning the wheel Enoch overcame death and is the first to step beyond without dying.

◇◇) Hermes, the Mercury of the Greeks.



Wuotan is not a single entity in the human sense, but rather he is the community of the Hermes-Brothers, who bear the concealed name: "League of Truth." (In this name the movement of the wheel occurs. See the ritual, chapter 6). The wheel of necessity, however, sealed by the so-called *Anda-* or Need-Rune — which Theosophy calls the "wheel of karma and rebirth"— is the key to all solar mysteries, great and small. In his informative book, *Uranische Gottes-Erkenntnis* (Herm. Barsdorf-Verlag, Berlin) Ernst Tiede demonstrates the derivation of all the runic symbols from the "rotated swastika," the holy eight-fold star of the solar god (Is-phar, Sa-phir).\*)

This star is Mercury, *Asboga*, i.e. the Eight-fold one, which is also named in the Kabbalah. The Secret Eight,<sup>(12)</sup> the sign of the great concealed Court of God is symbolized by this star. This tribunal is still exercised by an elect troop of the Hermes-Brotherhood\*) who have their point of origin in the North.

The Mysteries of Mercury existed in our race from the beginning. The Wolves of the Sun (cf. the essay by Heyse-Zürich in *Psyche*\*\*) constitute a priesthood on Mercury which is hostile to Wuotan and to whom he succumbed (this Wuotan is said to be consumed by the wolf), but by the power of his higher knowledge he is able to achieve resurrection again. A reflection of this event is found in the death and resurrection of Christ on earth.

In the mysteries of the Greeks the same story of the overthrow and eventual victory of the sons of Hermes is told.

The solar-wolf, Saturn, the "swallower," is here overcome by the higher intelligence of Zeus!

The "veiled stone" which serves the son of Rhea\*\*\*) in sparing him from the maul of the "sun-wolf," the "swallower of his children," is the holy gleaming jewel whose brilliance none can withstand and which is the key to Greek eschatology—the eight-fold crystal or star of the eternal mysteries!

Thus Clemens the Egyptian says in his *Stromata*: "Whomsoever Christ reawakens to life, shall be transported to the Octad!"

In a contemporary German film a Nordic Frouwa is enthroned as "The Ruler of the World" [*Die Herrin der Welt*] in front of the eight-fold solar disk:



Figure 5

The eight-fold solar disk of the Ophirites according to the film *Die Herrin der Welt* by Figdor<sup>(13)</sup>

\*) Kabbalistically generated by *temurah* (vocalic re-arrangement) of Is-phar or ha-Is-phar (Ahasverus = the one in all, who eternally transforms, and who is therefore the eternal wanderer.

\*\*) Rhea-Cybele is the mother of the Cabeiri, the "eight gods" which again points back to Mercury. The son of Rhea is Zeus.

\*\*) Vol. I, numbers 9, 10

The pose shown in Figure 5 is also sacral and corresponds to the "protector of Yggdrasil" or of the Tree of Life even among the ancient Persians and Babylonians, Figure 6:



Figure 6

This protector is shown here speaking the holy word of enchantment and liberation from the tree of heaven beneath the eight-fold star.

Through the magical power of a sacred gesture the solar word liberates and, in a living way circulates through, the body and thus unbinds from the wooden cross the one who is "crying out in Need." He is the law of the antenna that in a certain direction and longitude provides evidence of the "modulation" toward the spiritual broadcaster, and responds to him.

In the atmosphere there are also "sending"-waves or "*sint*"-waves\*) of this kind, in which the spiritual impulse of our faraway brothers in the solar realm vibrate. These can be "tuned into," and then one can come under the protection of invisible spiritual entities.

In reality there is only one spiritual wave that functions throughout the whole system and by which all spiritual beings are bound together.

Thus it was the work of religious consecrations and exercises to make men aware of the real interconnectedness of all spirits. There was no death for the one touched by this wave! Neither would any individual being die out in this whole wave-system (Eddic *Eli-vag*). Moreover there was a constantly renewed sprouting forth on the invisible spiritual tree, the Ygg-dra-sil, in a recurrent springtime of life (Nanna and Baldur-mysteries). Just as the bloom on a tree is always renewed after the course of its given lifetime, and in it the "soul of the tree" appears once more, producing a seminal fruit containing its own image, so too does the "I" always bloom forth renewed on the divine Tree of Life.

\*) The name of the *sint*-waves (cf. the German word *Sintflut*, "deluge, flood") originates in the scholastic learning of the Middle Ages. The *Sint*- or *Chent*- waves indicate the astral light. Cf. the lists of the decans in the writings of Firmicus Maternus, who was much read in the Middle Ages.



In this sense Wuotan also hangs on the Tree of Life in the cosmos, a reflection of the "I," that patiently awaits his own awakening, a link in the great spiritual chain that extends throughout the universe, and which constitutes the true secret of the "Kingdom of Heaven," the *Basileia tôn ouranôn*. In all the heavens, in all spheres of creation there is one realm of spirits—of spiritual entities—and all are connected by the One over which, according to the *Edda*, Wuotan lamentingly broods until everything is unsealed to him and he descends. Is it not so that this seal is impressed on the heart of every person, and that everyone struggles to liberate the God within himself?

It is also the deeper meaning of Christianity that the crucified one does not remain as he is, but rather he becomes the Awakening One!

In every human there are the seals of the cross—the hidden signs of the nails (the *chakras* of the yogis)—as centers of the Odic essence of the ego. In everyone an Odin-Christ awaits his Awakening. "Until Christ takes on a form in you," as is said in the Letter of the Galatians, the spiritual man struggles. He cannot rest contentedly under the coercion of material existence.

He is placed in matter to develop mastery over it, as Christ achieved his Mastery! It becomes not his grave but rather the gateway to a new birth. He transforms the matter of his body into the material of eternal rejuvenation, of the "Od." He does not destroy matter, but rather he imparts to it a vibratory form in himself that flows out into the Logos.

It remains the same material, it is just made accessible to its own foundation as a vibratory vortex of the solar spirit, of the constructive Lord in the material complex of the solar-system as it ultimately was proven and found to be by the scientific investigations of Thompson and Helmholtz.\*)

And here the secret of the "Ninth Night" is now also revealed.

In a radiant solar vortex man appears beaming out of the light which is the soul of this system and its inwardly-turned eye! Liberated by a Rune of mysterious compelling power the solar wheel is unfolded into resounding, roaring life. The blood begins to sing in unfettered Runic energy. The word roars through all the fraternal spheres of the sun, all the souls connected, as if in a mighty organ tune shaking the vault of heaven.

The Ninth Night. . .

We devoutly stand before that which our forbears saw—the hanging man on the World-Cross descending for a new, joyous life, after his deadly tortures, into an eternal spring of ever-rejuvenating light.

---

\*) In the so-called vortex-theory: "Matter is a dynamic vortex shape [G. *Wirbel*] in the aether, whose entire mass exists in continuous indestructible motion." (Dr. H. Fricke) "The planets represent this motion made visible in a way generally not visible in aetheric motion."

## II. The Ritual of the "Ninth Night"

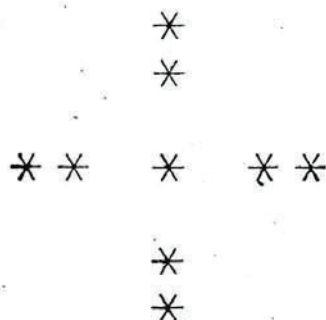


Figure 7

The messengers of this exalted being of light, the great antenna-cross in the "Swan"<sup>(14)</sup> (Fig. 7), the central radio-wave emitter in the cosmos, is represented by the sign of the Ninth Night. At one time the adepts of heaven sent a signal to it for humanity. It corresponds to a gigantic broadcast—or receiving antenna-structure (Fig. 7) in the sign of Cygnus, already recognized by the ancient wise-men of the *Vedas*, as well as by modern investigators, as the sign of the middle of the cosmos.

On it flash the waves of the spiritual lodge of the All. And whoever understands the language of these waves can speak daily and hourly with the spiritual brothers in the vicinity of this gigantic broadcast-cross. Is the Logos really still crucified on it, since we understand the speech that ignites meaning over vast spaces? Just as there are cable and Morse-code signs in the earthly realm, the Runes are the Morse-signs in the cosmic world. They "rown" [whisper], i.e. they vibrate according to their position relative to this coordinating cross, just as Tiede (see above) indicated! The Runes are the secret sign-language of the spiritual lodge, of the "Hermes-Brothers"! But the human body is also an antenna-net and linking system full of communicative wires, full of articulate signs. Is telepathy anything other than becoming aware of them in conjunction with secret laws?

It is this that *Jesus rector* of the cosmic currents of intelligence taught his disciples: "Cast your nets out, that ye might catch the flashing *nunim*," which we, childishly enough, translate as "fish." *Nunim* are vibrating N-waves that echo\*) in the body whenever these begin to speak in the cosmic language. They are the unfolding N-Rune-Secret relating to a cosmic set of laws and necessity: Nôt-Runa!

In the Egyptian *Book of the Dead* it says: "Behold, you dwell on the (radio)-stream of Kheraba,"—Kher-aba = "seat in the middle," "world-cross," "swan"—"there you shall gaze daily upon the reflected image of your face upon the waters," i.e. every day you carry your activity out into the Infinite, and cast out your net. . .

(\*) Because a sound from above descends upon them.



Here, as there, we are talking about the inner expansion of an antenna-cross of an apparatus for the interplay of the ignition of the spirit over vast distances.

Truly a human being is the "most perfect physical apparatus" (Goethe). Everything we discover in nature is an outward projection of the inner man according to the law of psycho-physical parallelism. Everything, even the radiotelegraph, is within us. Therefore we create it in the outer world!

Nature is, according to Novalis, "a man unfolded"! But we do not owe this communicative wiring to the tender soul of some primeval she-ape, but rather to the invisible, learned voyagers in the ocean of light who installed it in us, i.e. to the Hermes-Brothers. They approached us upon hidden pathways and placed us in the Arga which saved us when the punishing, destructive waves destroyed the pithecoïd men.

Whatever does not climb upwards will fall downward. Do not extend yourselves outward, but rather upward (Nietzsche). The *Edda* says that only the Valis and Vidars<sup>(15)</sup> will remain in the new world. These are the "elect" and "reborn," who are obedient to the spiritual radio-network that will transform their bodies into arks which will save them.

### III. The Night of Awakening

#### First Operation

The development of the first Runes as a broadcasting signal.

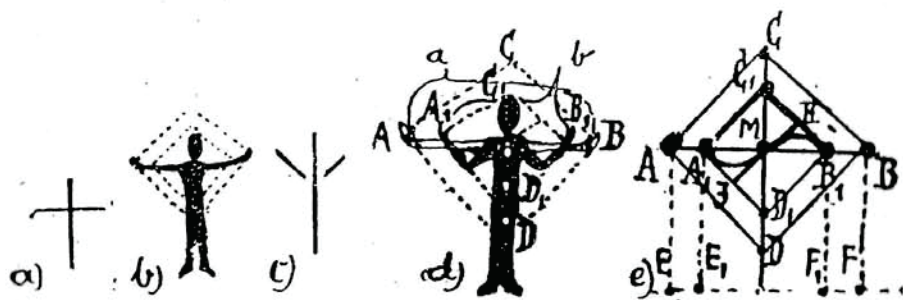


Figure 8

The signal-language of the Brothers of Hermes. The telepathic broadcasting and receiving "tabernacle."

Our egos form a radiotelegraphic system, a coordinated antenna-cross (Fig. 8a and b) of the type found in the great cross in Cygnus. (Fig. 7).

We are "crucified" in the language of the one Spiritual League in the All and we are subject to this League as prototypes. Their voice echoes in us according to very precise figures and awakens these figures in the vibrational field of our bodies.

We differentiate an outer and inner vibrational field, as we do in radiotelegraphy, in the sign of the Ninth Night (Fig. 7)— i.e. the cosmic antenna-cross of the communicative All-currents of the one spirit. According to this pattern the vibrational field (aura) of our bodies is also structures in layers.

First we enter into the outer vibratory field (Fig. 8b). We stretch our arms out in an antenna-like fashion and "tune in," to the receiver's basic tone: "A"— as line-waves are tuned in by an antenna. This tone corresponds to the cross among the so-called Chlandnic<sup>(16)</sup> tonal figures,<sup>\*)</sup> i.e. the magnetic atoms of the Chlandnic tonal table arrange themselves in the shape of a cross. This is similar to what happens in the tonal field of our egos. The magnetic atoms of our outer vibrational field are arranged in the shape of a cross. "A" is the so-called "chamber-tone" of music. It vibrates at 432 cycles per second, i.e. the basic number of the so-called esoteric number system. As authors in practical esotericism have shown, the vibrations of the twelve primal concepts are to be derived from this. "A" is, however, also the tone of God in *Yah*.

\*) These occur when one evenly spreads iron shavings over a glass plate and then strokes this plate with a violin bow thereby causing the glass to vibrate.



We awaken this sound in connection with the special words which, according to the *Edda*, awakened Wuotan as he brooded over the Need-Rune and then descended from the World-Cross (Fig. 7), thus the *Deus Mercurius*, or the Hermes Brotherhood, uses these to broadcast their first signals from the cosmic pole at the Cygnus-cross. These are just as precisely arranged as the linkages of radiotelegraphic vibratory systems, on the basis of so-called modular sounds.

In the *Edda* these words are:

*Æpandi nam* ("I took them up screaming," i.e. the Rune[s]).

These words are not just randomly selected but rather they carry with them something determined by cosmic laws! As it relates to the Logos, the words with which Christ died on the cross had the same meaning: *Ab-an'-dsaveh nesh'ma-y bi-yadika* ("Father, I commend my soul into your hands"). This is identical to how *Æpandi nam* is experienced in the Eddic ritual. The same spirit once more enters into his hands and he "takes it up," i.e. the Rune of Necessity (Old Norse *naudr* = Necessity).

There is actually a Law of the Logos contained here. If we make the sound *andi* (in *æp-andi*) in the right mental composure and sense of devotion, and develop it as a Logos, then the vibration of this syllable actually enters into our hands and reveals the secret of the *And*-Rune.

It is not the physiological vibration of a sound in the middle of the hands which we know from other Logos-exercises (see the author's *Wille und Konzentration*) that is decisive here, but rather the recognition of this vibration as an elementary effect of the Spirit of God as a genuine act of salvation.

Some sort of energy is breathed (Old Norse *anda* = breath) into the person here. Rightly understood this breath can not be rejected with the word "autosuggestion." The *Edda* makes this perfectly clear when it calls the "Warden of the *And*-energy (*And-Vari*) living in the material breath,\*) the dwarf, or simply the material spirit. This dwarf explains everything that is spiritual as being suggestion, because it cannot comprehend the spiritual! Therefore *And-vari* guards access to the *And*-or Secret of the Spirit of God. Dwarven conceit first has to deny, and then misrepresent, any exalted phenomenon. Additionally, this *And-vari* is the materialistic mind in all of us, which denies everything spiritual.

He is resisting the exalted experience of the Ninth Night! The phenomenon that we will describe in the next chapter therefore will only make someone happy if he coerces the dwarf within himself, for such a one has the Need-magic, the Nôt-Ring (*Andvara-not* in the *Edda*) and holds it fast in his hand. The material spirit in us is not easily overcome, and yet it must be overcome! Even Siegfried, the German genius, was felled by the curse of the ring (see Wagner's *Ring des Nibelungen*), which he had wrested from the dwarf, after which he fell. But through the same magic, which kills and transforms, through the ancient holy Nôt-magic of the Ninth Night, he has to rise again!

This is the descent of Wuotan from the World-Tree, his liberation from the fetters of the cross (*drasil*).

\*) Therefore infinitely small, "dwarf." *Andvari* is a "dwarf."



The mission of our folk begins with its national death, as did that of Christ. But above the cross that stands under the curse of the ring, of the black-elfen Nibelung-power,\*) of the dead Christ, there shines the Nazarene-Rune (Nôt-Rune): INRI. Until these four letters are endowed with energy and life, the murdered one will have to hang up there on the cross.

Nôt-magic both holds him fettered, and awakens him anew— this time, however, in a whole army of “Ein-heriars,” those who, as we will show later, take their name from En-hre, the oldest solar-city of the earth, On-Heliopolis, from the initiates of the ancient Aryan solar mysteries of the Egyptians.

In them the “recurrent breath” of the solar spirit (Tat, see *The Egyptian Book of the Dead* ch. I) plays a role, a spirit stimulated in the hands out of which this energy flows throughout the entire body of the Tattij (Hebrew *Dseddei* [pron. Jedd-eye],<sup>(17)</sup> Old German *Tiudisco*, *Tuisto*, the original name of the Germans [*Deutsche*].

With the magical sound *æp-andi* of the *Edda*, which can actually also mean “secret, spirit (*andi*) of the scream of need (*æp*),” to which Wuotan awakens and descends from the World-Tree, the same hidden “solar breath” returns.

Whoever finds its secret will rise up from the dead through it, but he first has to overcome the “material spirit,” and the dwarf *And-vari* (Warden, Keeper of the *And-Energy*). Who can do this? If it has come to pass, however, then a certain energy will be breathed with every little word (*and*) into the seeker, into his hands actually— in which the recurring power lies (“Father I commend my spirit into thy hands”). And from the hands the entire body is saturated with the breath of rebirth. We explain this process by means of the antenna-like configuration of the arms (Fig. 8b), by means of which the body becomes a reception device for a telekinetic wave. So the “engagement” is material, but the function is a spiritual one. The cross-posture is the key to a higher spiritual community in many mystery schools. Why couldn’t these communicate with one another by means of telekinetic currents just as we do today with technological means?

And there the little word *and* is a sort of key for the spiritual apparatus in man. It becomes a lever that, when pulled, causes the entire body to vibrate.

Experiment: We concentrate while sitting or walking on our feet, and at the same time speak the syllable *æp* at the end of each cycle of breath. We try to feel it in our feet. After a few exercises you will succeed. Your sense of touch is receptive for the working of the will; the antenna has been expanded down toward the feet. The word *pes*, “foot,” is connected with the ability of the p-sound to effect a transference of power to the feet. The human body constitutes a letter-code apparatus. Whoever controls this apparatus can send out currents and radiotelegraphs with it into the invisible aether.

Once the vertical beam of the cosmic cross has been established there follows the second syllable *andi* to complete this part of the apparatus.

---

\*) Nibelungs are dwarves here, not the noble gods.



Properly understood this principally concerns a mechanical act.

The material and spiritual belong together. "For this corruptible must put on incorruption" (I Corinthians 15:53). Faith became sterile in man because the laws of vibration were lost, because the material substratum was neglected by the believer. We repeat the exercise with the syllable *æp*. Now we further develop the syllable *andi* as follows: We speak the initial sound *an-* with a nasal resonance made through the nose. So, say *a-an*, while increasingly pressing your tongue against the upper palate and hold your spine in an increasingly more erect fashion. When it is fully raised to the level of the small of the back, we let the sound *an-n* end in a *-d*, i.e. make the shift *an-d*, transforming the resonance at the same time into a "d."

Now stretch your arms out horizontally (Fig. 8b) and try to feel the sound *and* in your hands as you repeat the exercise!

It will succeed—and you will start to feel this sound with a sucking sensation, an itching or prickling, warm or cool, in the middle of your hands. Concentrating at the same time we try to perceive the "i"-sound on the crown of our heads.

The antenna-cross has been spread out. We have become a receiver of the *and-* or spiritual-wave. But it remains questionable as to whether the ego, the owner of the apparatus, will be able to speak by means of it.

Here the "dwarf" comes into his own and guards against any unjust use of the apparatus, for such will become a burden for whomever uses this instrument in the wrong way.

We call this exercise that of the "outer vibratory circle" (a, Fig. 8d). The "inner vibratory circle" (b, Fig. 8d) cannot be opened by anyone. It is called the circle "pass-me-not." It cannot be opened, it only opens itself.

In it the absolute spirit rules, the singular spiritual essence of Christ.

The transition from one vibratory circle to the other is sealed by nine stars. (Fig. 8e) They contain the law of transformation in the "Ninth Night."

This transformation will be undergone by the whole of humanity, because, due to technology, mankind is now found under the jurisdiction of the outer ring. Like Prometheus, the founder of the "arts of fire," or technology, mankind has been fettered to a rock ACBD (Fig. 8d). Humanity has, like Prometheus, profaned the fire, for it is the "element of divinity"! Thus Need consumes mankind and gnaws at its loins until the miracle of a new form of salvation occurs.

Now we repeat the *Æp-andi* (or scream of Need) exercise and bring into contact the two respective circles in which the resonating and vibrating "nd"-sound (Need-Rune) was first made perceptible. This is the loin-cross which we make with the center of the hands in that we place these centers upon the lateral projections of the lumbar region at the hips. Here something strange will happen. A magnetic current begins to circulate in some people's bodies and to make itself felt as a sensation of magnetic attraction and tension in the hips. This perception will be heightened further if the eyes are lowered to the M-point in front of the chest. (Fig. 8d and e)

An electrical, telekinetic wave has been engaged. The physical projection apparatus has developed its initial activity. But the process

should not be overestimated. It remains uncertain as to whether the engaged wave is a "renegade" wave, whether rational or irrational. Here too the harmful currents are usually stronger than the good ones. Hysterics will easily manifest irritability in their entire systems, mediums will fall into "trances." Conversely a healthy person will manifest an increase in his entire energetic system along with the required vertical extension of the body in the sitting posture. With the right accumulation required for the completion of the experiment he will sense that something has occurred in his body, but the exact nature of this will only become known with progressive developments. Thus you will do well to undertake the Prometheus-grip at the loins, with caution, in order to perceive the pain of the devouring vulture.

When Jesus rose up again he commanded that his disciples place their hands on his hips in order for them to feel his renewed presence.

We do not know, however, whether this was done by them in *mysterium*, as we are showing it here, because Christ had really been resurrected but nevertheless it was also in *mysterium* in that he only appeared to those who were aware of him.

He also ascended in the flesh just like the one does to whom the sign of the feeling in the hips manifests, and who thus enters into a condition of a carnal transformation and rebirth.

With this the first operation of the Ninth Night is complete—the Odization of the person by means of telekinetic, magnetic currents. The *Æp-andi*, or Nôt-Rune, has developed its first form of energy. The currents respond. The cross is laid out. The Hermes-Brothers communicate. They rotate the solar wheel and it breathes its breath out over toward the expectant ones—into their hands, their chests, and their hips.

It is the Nôt-Rune which has set this into motion, however, for only those who attract the currents with desire, suffering, longing and hunger will be impregnated by them! And only to those will these currents come. Therefore those who suffer Need are richer than anyone else, for their Need has won a voice and an "An"-swer [G. *Ant-wort*] from the realm of the redeemer. . .



## IV. Essence of the Receptive Wave The Asur-Esoterium

The Telekinetic Energy of the Second Rune.

The second verse of the rune-song relates to this:

"A second I learned,      that people need,  
   who wish to become physicians."

(Hávamâl,

Wodan's Rune-Knowledge)

Housed in this Rune is the ancient sign of salvation used by the Sons of Mercury (Hermes-Brothers), the so-called staff of Mercury, caduceus:



cf. Figure 8c, which, as the so-called sign of Aesculapius, still serves as the symbol of the healing and medical professions today. In the mysteries (cf. the author's work *Konzentration und Wille*, ch. 3, Fig 2) it originally related to the captured waves of Mercury or Hermes-Thoth, which those with knowledge know how to use. In any event they had their own law that did not obey the human intellect, but rather it was a law which humans had to accommodate. The wave redeems, but it also destroys with severe delusion and selfishness anyone who tries to bend it to his will with any recurring effort. Only pure self-dissolution in thought, devoted love in knowledge, a bowing to the spirit of *truth*, leads to its recognition. Only to such a person will it wed itself and become a mighty tool in the hands of a future humanity. For it is the lightning bolt (cf. Fig. 8e) of the God-man, which unerringly strikes that which is of a lower nature and obliterates it. It is the mental or spiritual wave itself in its pure form of the time-space progression. In the *Asur-* or *Ansur*-secret, which is also known as Arahî-Sof-UR (ASUR), it takes the second position, that of the S-Rune. *Ansur* or *Asur* is an old name of Wuotan, which already appears among the Babylonians as "Ansur" (Mercurius-Nebo), who corresponds to Kîsar (Kissosos) or the Earthly Star (Lord), Saturn (Ki-un).

Ethically *Ansur* is the same as *Na-sir*, that is the name of a highly evolved entity which returns only in order to alleviate and dissolve\*) Need. In the form of a so-called bind-rune it consists of the great tetrad of the Runes:



\*) *Nirmana-kaya* among the Indians.

This represents the tabernacle or tent of the higher man (*Armanen*, *Saemanen*), the so-called "Armanic hut," by means of which Wuotan-Mercurius descends in the Ninth Night. We see this hut represented in Figure 8e, in which we also find the vibratory forms of these Runes. They are living forces in the tele-organism of man. "To be in their hut" means to participate in the eternal spiritual forces of creation, it means to complete the cross and descend as a living being.

In the

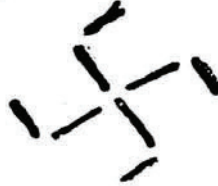
### second operation

of the Ninth Night this hut opens, as the holy texts of the Egyptians say, "the tomb of the god, in order to allow the light to stream in."

The protective coat, *Svalin*, is the solar shield. The uplifting wave of sal-vation (*sal* and *sig* named as a Rune):



is something spiritual, not material. It only exists in the conceptual world, but exists also in the conceptual world of the universal Hermes-Brotherhood (Mercury-Venusians) of our entire solar-system which is saturated with spiritual streams. This Rune is encoded in our bodies with a sign, which, if properly presented, is unfolded at once and the solar-wheel:



begins to revolve.\*)

We repeat the first and second operations, as indicated, and bring the words:

*æp-andi nam*

into vibration on the antenna-cross (Fig. 8a and b).

We await the *an*-swer. But this will not follow from merely tuning in. This has only installed the instrument. The second word, *nam*: "he took up" contains the so-called Barrow [G. *Berg*]-Rune. It still conceals [G. *verbirgt*] something: "he took them up screaming of Need. . . *æpandi nam*." But in this "taking" or "gathering up" [G. *Auflesen*]\*\*) of the runes lies the beginning of the awakening of the divine self.

First the one and then the other, as the second operation is completed after the first, something is taken up in the hips—a pain, the felling of fetters, of being bound: "screaming in need he took them up."

But the same hand that takes away the felling of pain in the hips here is now transformed by the force of the second Rune (of the An-s-ur of the S-Rune) into that of a shield and protection. The ascension begins as does a turning of the tide.

\*) For this is known by the two S-Runes contained in it "*Sal* (salvation) and *Sieg* [G. victory]."

\*\*) The German word *lesen* [reading] is derived from *auflesen* [gathering up] of the runes.



The feeling of restriction and tension in the hips due to the influx of the *Sint*-waves will disappear as soon as the Will seizes these currents. The purpose of all the Need and suffering was actually to stimulate the Will and stretch it to a higher level.

This higher Will is given over to the longing and desire to become one with the eternal world of the spirit. By means of this higher Will and desire we are now actually able to overcome the Od-flame (wound of Prometheus) that had burned in our hips and which had bound us in suffering to the power of the Need-Rune. The perceived Od-glow is a material substance subordinate to the imagination. We have actually just generated it by means of the imagination by closing the chain and making ourselves into an oracular telescope ASBD (Fig. 9a). The current quivered in us and began to rock us like a table. But all of this remains merely an enduring of the *Sint*-wave.

Now, while grasping the hips, we generate an imaginative construct, the Eddic solar-shield (Sva-lin), out of this out-flowing Od-flame (out of the suffering as Od-in is being born). We generate it by means of conceptualization as a great shield in the form of a hollowed-out hand, only bigger than the natural shape, situated in front of the torso. The generation of this shield as a protective coat against the ruinous effects of the flame is absolutely necessary for

“Mountains and fields would burn  
if it ever fell from his hand.”

*Edda* [Grímnismál 39]

It is called, in a somewhat concealed manner, the “solar-shield,” but this indicates the inner sun, the “solar-plexus,” the energies of which begin to be exteriorized during the performance of this first hand-grip. These energies “emerge.” The ego can generate forms from this spiritual material, something like those yogis known as *hamsas* do, who exteriorize Od and evoke different entities out of it; or like a hypnotist, who is unconsciously working with an exteriorized neural substance through which he entrances his medium.

Here the important thing is to become the master of the flame. It can rage unfettered with the power of inordinate desire, but subdued by a civilized Will it becomes a high — or even the highest — power in the hands of humanity.

We all will, to speak in terms of Faust, at some point approach the gate “out of whose mouth flames all of Hell,” for Faust is the *Zeit-Geist* [spirit of the age], the way of every ego in the present-day.

The only one who will be able to come out of the present-day deluge [*Sint-Flut*] is the one who recognizes the waves being sent and who forms them into a protective “*Ar-k*.” This is what we are reading about here.

All of us become ill due to the out-flowing flame of degenerating, agitated nervous energy, i.e. *Mut-spilli* (“split-mood”)(18) and life force.

In the *Edda* the old world goes down in the flames of Muspell. Originally “Muspell” is the greatest creative word of the Logos, but in our present-day this very word is being ruined.

All of us must enter into the Ninth Night with Odin in order to alleviate this condition of suffering. Then the transformation will take place. The ruinous flames of Muspell will be fettered, through knowledge the Send-Wave will be made into an energy in the service of the Will.



This is how we form the hollowed-out solar-shield in front of our chests: After the second operation we imagine ourselves sitting upright within a concave shield in the form of a large hand which covers the whole of the front part of our bodies down to the pelvic region. In this way the solar-plexus in the pit of the stomach is to be in the conceptual middle of the concave right hand reaching down from above. Breathing deeply we seek to accommodate ourselves to the hand conceived of in this way. We breathe ourselves evenly into a feeling of tranquility in which the self-created shield arises.

With it begins the growth, the development of a new essence in the person, a new embryonic process. The ego attaches itself to this shield like a placenta and is nourished by the shining streams of milk coming from an invisible divine mother.

It is proper to stick with the placenta until the new birth is completed and always keep your focus on this protective shield. For now the "Nine Mothers," or nourishing original streams of light, will forthwith reveal themselves to us. These are represented by the nine mother-staves of the High-song:

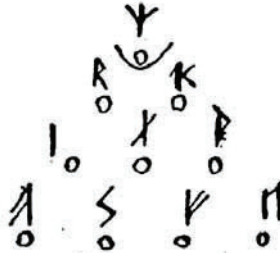


Figure 9c

The runic nomenclature as symbolic key of the language of Mercury.

The magical tetractys.

Now we will see how these signs interplay and bring about the connection with the Hermes-Brothers.

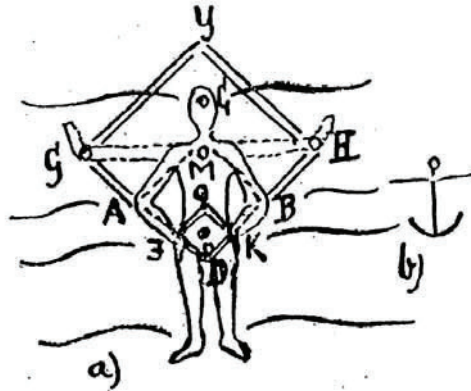


Figure 9

The radiotelegraphic arrangement within the human being.

The Secret of "Ygg-drasil"

b) The antenna-anchor

## V. The Ritual of the "Ninth Night"

### Second Operation

The ego, transformed into a net for tele-conductive currents of "And-" or spiritual waves, is what we have experienced up to this point. And this rare "current-net" (see Fig. 9b) was already called the Tree of Life (see Fig. 6) among the ancient Persians and Chaldeans. Man lives eternally on it, for it is in "tele-conduction" with the highest creative forces — the *And-* or spirit-waves — in all the cosmos. They are generated by thinking people, but they have been there in nature from the beginning— for the first spiritual beings that thought anything initially generated these waves and then became an antenna-like body for the next generation. Thus the wave "propagated" itself. And thus even today the spirit-being called man "propagates" himself by means of the spiritual wave of generative energy!

This is the law of our "divinization." But if our reception ceases in the circulation of the spiritual wave of generative energies, then we will fall off of the tree — withered and worthless — and nature will make us into mere "matter" and into manure for her continuing forms of life.

There are people who are nothing more than "manure" in nature—but not *seed*. *Seed* is the spiritually generative and tele-kinetically functioning substance that we recognize in Figure 9 as the CMD configuration. It represents the central conductor of all tele-conductive currents in and around us—the *sympathikus*! When we stretched out the antenna in GH (Fig. 9a), we already unfolded its higher power, the ability to attract things from All-spirit, something which Scheiermacher called "love." A modern seeress, Selma Jäger (*Die neue Rasse*, self-published, Ihlfeld in the Harz) characterizes the *sympathikus* as a "neural sun." In fact there are people in whom this mysterious sun "shines" or gives off energies, and these people continuously release currents of blessing and healing by means of such a conductor within them for their fellow men. In them there lives a higher nature from which they themselves are generated — conducted and functioning across space — which has been installed into their solar-plexus in which God himself has been condensed—the all-generative spiritual being.

There is only one spirit, just as their is only one kind of each force in nature. There aren't two "electricities," nor two kinds of "warmth," so there is only one spirit! And an All-current-spirit-net "vibrates throughout" nature, i.e. Ygg-drasil: *ygg* = vibrate, tremble and *drasil* = "cross" or "carrier" of these vibrations. We too are stretched out on this All-current-spirit-net and the gods— eternally living, living consciously and reawakening are in it.

The ritual depicted above is treated by, among others, the Egyptians in their holy writings and it was the founding ritual of the Hermes-Brotherhood. "The sun rises in the grave of the god," it is said there—the neural sun is ignited in the material body and begins to shine, to "rayify." Thus Odin also goes to Mimir, and he finds the spiritual eye M (Fig. 9) in his body. Another eye, a god's eye, resides in his forehead—the third eye (pineal gland, *sahasvara*). However, Mimir is the guardian



of a secret that is older than the gods. He belongs to a pre-divine family of nature-spirits. Odin has to go to him. In speech he has to exchange runes of wisdom with him—runes of necessity that will remain even if the gods pass away.

Thus he will find the first of all the Runes at the Well of Wisdom belonging to Mimir. We too approached this well. What we accomplished was the act of looking within into an all-seeing eye in ourselves, into a hidden solar-eye. There was a verbal exchange with this eye, just like that of Wuotan and Mimir, a murmuring of ancient secrets: *Æpandi nam*. . .

The sun will enter the sign of Aquarius for the next two thousand years. This Aquarius ("water-bearer") is, according to Finn Magnussen, the "Mimir" of the Germanic peoples, Odin is the solar-spirit. Thus again mankind re-discovers the pre-divine eye which has been submerged into his material body. Therewith a profound transformation is completed. The divine essence, which has died away in cultic practices has been transformed into something which is greater by nature and something primeval [*Ur-Erstes*]. This divine essence strips its outer garment away and becomes something primevally eternal [*Ur-Ewig*] in nature.

*Ygg-drasil* is the eternal spiritual growth in the All, the functioning of the spirit as one of the highest forces of nature from the beginning of things. As we discovered during the first ritual procedure in the initial operation of the Ninth Night, we are already, from the beginning, an ego which began to reflect objects—just as the first spiritual *manas* in the interior of any given body (Fig. 8 and 9) began to vibrate and as an initial spiritual pole of perception in nature was established. But then we began as the first Rune of wisdom says: *Æpandi nam*, "to take up," the Runes, the seal of eternity in all things; from the magnetic pole inside man currents flow outward to all beings, with hidden threads to connect man to everything that exists. Everything shines up through the magical power of that Rune and is drenched with an eternal glow—with a hidden divine force in nature.

We came to understand ourselves in the *And*-energy (by means of the Need-Rune or Rune of Necessity) as we actually incarnate it, allowing it to stream through our spines by the power of a spiritual conduction of breath. That was the experience of the first operation! Out of suggestive phenomena there progressively develops something real. The Need-Rune, perceived by us as a vibration,\*) becomes flesh (matter), is assimilated to our whole being and thereupon we depart the first circle of existence to which that which was necessary had banished us and in which we struggle against this Necessity, as we perceive it to be a Need, pain and resistance.

The dwarf allows us into the second circle. We overcome the world of Need, which is only possible because the great spiritual primeval vibration that floods through all existence, and upon all those who are attuned to it at the highest tone, was stilled and subdued in us. Attracted now by this tone, stretched on it like the highest string of the world-harp, gripped by it right down to our hearts, the transformation occurs.

\*) *And*-vibration, as we showed.



But only real Need, real suffering and desire, can be transformed into a new and eternal bliss (Sanskrit *ananda*). This Need is recognized in the first operation of the Ninth Night as one still feels bound by the runic compulsion. You feel, in an occult sense, your "crucifixion in matter." But the lightning bolts of a new, more satisfactory, world-order are already flashing to you. The invisible tongues of fire are already working on you—the waves of a still unintelligible language. Then you take the Rune up, as it says in the "High Song" of the *Edda*: *Æpandi nam*. This *nam* ("he took") indicates an esoteric process.

You take them up, bowing down and saying *æp-andi*. Therein lies the *esoterium*, the movement of the spine while intoning the *andi*-sound, the "invertebration" (cf. the work *M-Wellen* by the author).

In the skaldic art the Runes are cast before the soothsaying priest who "takes them up," inspired by the magnetic currents that flash within him. This is how we experienced it in the first phase of the operation on Ygg-drasil, the world-cross (Fig. 8b), so it is also repeated here. By means of certain devotional exercises and rituals the ego is made receptive for a particular kind of spiritual impulse—in this case that of the Hermes-Brotherhood.

Thus the second operation now shows us the secret of proper selection and reception. There are nine main Runes as powers of the nine spheres ("Mothers") together with their negative correspondences they make eighteen.

In these eighteen Runes the law of necessity functions, but in each Rune there is the knowledge of its rulership over this secret.

What began with the N- or Need-Rune is concluded with the highest one, the Rîta-Rune.<sup>(19)</sup> It demonstrates the completion of the law. Rîta is a symbol of the attainable divine freedom into which the Aryan is placed, but which usually cannot be attained because the Nôt-magic in the hand of the demon, the Ring "Andvara-nôt" prevents it. But here we show the way to overcome this "Guardian of the And-Force" in that we voluntarily submit ourselves, submerge it in our own egos and thus make it possible to attain a new over-coming by means of our own Will.

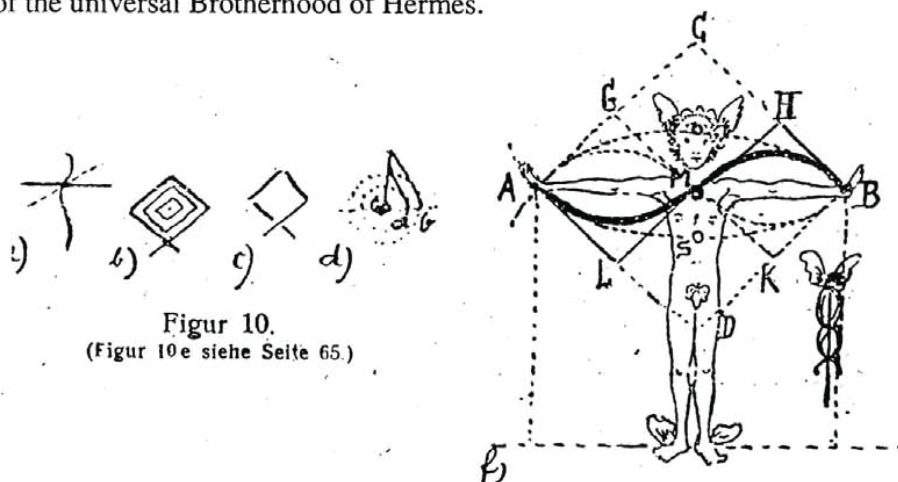
And this is now the

### **second operation**

of the Ninth Night: The grasping of the ring and bursting it asunder!

## VI. The Tele-Language of the Hermes-Brotherhood (Wuotan) and their Morse-Signals

We have already learned how to produce the first three of the following signals and have become receptive to the corresponding forces of the universal Brotherhood of Hermes.



Figur 10.  
(Figur 10e siehe Seite 65.)

Figure 10

Thus all Runes represent certain tele-conductive symbols in the vibratory sphere of the body. Whoever "embodies them in the way they are supposed to be embodied according to the teachings of Armanism (Irmin, Arman is the Hermes of the Germans), will come into contact with the corresponding powers of the Brothers of the Hermes-League. The great, invisible spiritual community, the "Kingdom of Heaven," prepares the way.

In Figure 10 a) represents the installation of the antenna-cross, in which the vertical is here represented with a curved line standing for the spine; for the spine which represents the vertical beam of the cross is not a straight line, but rather a curved one. In ancient esoteric tradition it is usually signified by a snake. In the bible as well the descending serpent that seduces Eve is a "Sint-wave" and is also shown to be such on an ancient Babylonian seal (see Menant *Recherches glyptiques*).

The Sint-wave is bound\*) to the body — "invertebrated" — and we recognize the syllables *and-*, *ans-\**) (Nôt-Runa) as the invertebration-motif. Among the yogis the speaking and breathing of the word *hansa* (*ha-ansa*) represents the process of invertebration. Among the ancients Chonsu-Dioysius serves the same function, and the "Dionysian" in the writings of Nietzsche is an attempt to come into contact with the language of the Hermes-Brothers (which bear the three secret sigils: "Zeret-ust-ari," i.e. "Zarathustra," the great spiritual triangle of the zodiac in the list of decans, see *Yoga-Praxis* by the author).



The Frenchman Victorien Sardou portrayed, while in a "Dionysian state" (practicing trance-painting), the House of Zarathustra on the planet Jupiter (see Flammarian, *Unbekannte Naturkräfte*). There is one on a moon of Jupiter as well, and perhaps this "house" also exists on Venus and Mercury, for as we learn from the decan-lists, Zeret-ust-ari signifies an astral figure, a so-called trigon, in which certain influences work and are transmitted to the earth according to ancient astrological rules. In the decan-lists (the most ancient figure of the sky) the so-called earthly trigon is signified by Capricorn-Virgo-Taurus, but by means of the procession of the equinoxes this now corresponds to the "spiritual triangle": Aquarius-Libra-Gemini.

There are three fixed mathematical places in the energy belt of the solar system, in the so-called zodiac, in which the interplanetary influences (i.e. the influences flowing among the planets) are transmitted. It is the house in which all other houses rest, represented by a triangle or tower  $\Delta$ , and this is why even Nietzsche sees a man coming from a tower (in the so-called tightrope dancer scene) at the beginning of his *Also sprach Zarathustra*.

The vision is to be traced back to the appearance of the Hermes-Brotherhood with the aid of an astral shift, i.e. the entrance of the sun into the sign of Aquarius, and thus into the spiritual trigon.

Also the most glorious sayings that Nietzsche provides here about the "Cry of Need" of the higher man, about the liberating will: "When ye desire with a single will, and your Need also becomes a Necessity for you," etc., point to Hermes-mysteries. In opposition to the softening venal Venusian influences (the Vanic gods of the *Edda*) here the more austere, more serious and more thoughtful ones of Mercury (the "Aryan" ones under the leadership of Wuotan in the *Edda*) successfully make their way.

A shattering "will to power" is to be recommended as an arouser and inciter of humanity. The emotional element of the Vanes (Venusians) has exercised a softening and spoiling influence on faith (as an emotional excitation, not as an inspirational energy, which it was originally). This influence should be avoided because humanity is not yet mature enough for the high sensuality of the Venusians, or "Uranides."

The will to power is actually not a final goal, but a transitional stage, and the present-day struggle for power is its realization. But behind all this stands the "I-serve" idea of the White Brotherhood.

Now in the second sign (Fig. 10b and c) the so-called older O- or Oe-Rune (Odr, Od, Odin) of the rune-alphabet is depicted. It is the receptive plane (Fig. 9) that is formed in the first operation of the Ninth Night in which Odin-Influence decidedly came into play—the "Odization" (= magnetizing) of the ego by tele-kinetic currents (Send-waves) with the aid of a certain configuration. This is generated from within by the one doing the exercise.

In the film already mentioned above, *Herrin der Welt* ("Ophir"), which shows some real inspiration, the heroin of the drama is drawn by means of certain signs to "Ophir" and his great treasure of gold hidden in the earth. In the film this magical force is depicted by a sigil similar to that found in Fig. 10b. This sign is acquired by an old rabbi in East Asia with great effort on his part and despite risks to his life.



The gold hoard portrayed here is similar to that of the "Nibelungen" in the German saga. That treasure was sunk near Worms (the worm [= serpent] city on the Rhine, cf. the "worm" in Figure 10a which brings it back) and which will also be rediscovered in its own time. But more precisely it corresponds to the hoard of the Amelungs into whose hands this treasure was delivered when the sun entered the sign of Aquarius (in terms of the decans "Im-la," from which Amelung is derived, Germanic "gim-le" = "upper heaven"), the Nibelungs\*) abducted their power and handed it over to the Amelungs.

In that film "Ophir" is the Rose-City of the "Queen of Saba," who is called Sh'wa in the original text of the Bible (II Chronicles 9:1), and indicates an original location of the Sabean solar-cult (see Sh'waaeg = "solar breath," "solar spirit" above). (On the star-cult of the Sabeans see Chwolsohn, *Sabäer*.) Here the heroin of the drama is crowned as Astarte, which likewise indicates the Sun-Goddess, more precisely the eternally rejuvenating light Ostara, Ishtar (see *Yoga-Praxis* by the author). But for the coming of Hermes-Christianity this word means much more. It is the key to all the higher solar mysteries and is so by virtue of the primeval healing Rune that underlies it: *Uste*, *oste* or in Sanskrit *su-astika* (swastika), Fa-uste = *faustum* (*quod felix faustumque sit*), in the name "Faust," additionally in the manifestation of the disease caused by an *uste*-force— "hysteria"!

The *Uste*-Rune (in "Ostara") represented in Figure 10d indicates the energy on the solar-wheel (swa-ustika), an energy which causes the wheel to turn and **thanks to the Uste-energy** awakens it to life.

The *Os*-or *Oste*-Rune first of all indicates the Ases, i.e. the *vis intelligibilis solaris*. Empedocles called this same energy in the solar system the tangential energy as a propelling energy working from the circumference of a circle, from the outside inward, in the direction of a tangent. According to Figure 10d it is contained in the two levers of the *Uste*-Rune — a and b. The inner vibratory ring b (Fig. 8d) transfers to the outer vibratory ring (a) by means of its constant action. If this process is envisioned as a living one in which there is a constantly active energy working from the outside inward, then the impression will be gained of the profound meaning of the *Os*- or *Oste*-Rune in Armanism. In the past an attempt was made with the aid of these Runes to investigate those things which we today try to discover in mathematics or physics, and it would be a great mistake to try to deny that our ancestors had knowledge of the most important laws and forces of nature. To the contrary, they had a deep and spiritual comprehension of these things even if this knowledge was not so intellectual.

Certainly their language and comprehension is usually symbolic in its outer form. Despite this they knew what, for example, the differentiation of a line or curve was. As the circular movement of the inner circle K (Fig. 10d) transfers to the outer one in the way we have discussed, the circle proceeds in its vibration toward the outside, and thus passes through each individual point along the line ab, as is shown in Figure

\*) Taurean families of Venus. Their rulership began with the entrance of the spring equinox in the sign of Taurus about 6000 years ago. The high-point of their regime was in Aries, Nef (Knef), Egypto-Atlantean "ram-god." (See Wilkinson *Manners of Egypt*).



10d. Thereby there occurs a differentiation of this line as a result of circular movement, i.e. the line is touched and differentiated in all its individual points by the progressing circular movement. It is "vibrated" by them throughout. This is especially insightful when we think of this analytical process as being transferred to a physical system, such as that of leverage-energies as understood in engineering. In their symbolic language our ancestors designed infinitely small breaks in the line CB (Fig. 10d), along which the circular movement rhythmically proceeds and ascends as "thorns."

The Ase is therefore in possession of a "thorn," with which he exercises a magical power.

The magical thorn, which also transmitted knowledge of divine knowledge on Sinai, is in ancient mysticism therefore nothing other than the principle of differentiation—only it's not purely intellectual here, but rather — a layer deeper — conceived of with emotion and will as an *engagement* into the *divine will*!

Leibnitz, who discovered differentiation (segmentation of a line into absolute "units" or "monads"), already saw in this law the key to all theodicy (justification of the divine cosmic order through knowledge of nature). He wanted to present the mathematical "function," which was built upon differentiation, as the basis and essence of the law of causality, something which Wundt continued in modern cognitive theory. In fact this postulate is the key to the ancient mysteries for those who do not see in it merely a mystification of religious thought.

The "law of causality" or "law of necessity," which can torture the ignorant and destroy humanity, ultimately depends on an intellectual act, on a recognition, in order that it can lead to salvation!

This recognition is signified in the *Edda* by the appearance of the "thorn" at the darkest time of humanity (*Hrafna-galdr*). Whoever recognizes it then will be saved, like those who recognize the serpent of salvation on the cross (Numbers 21:9, Fig. 10a) and Christ, who is characterized as the serpent of salvation in the New Testament (John 3:14).

We met with this "lifting up of the serpent on the cross" (see Fig. 10a) when we ourselves became serpents—along our spines, which has a serpentine line and curve as we erected the antenna-cross.

The serpent was put up on the cross. Now the question arises: Does the Hermes-Brotherhood hear us, do they send us a "sign" that they hear us?

According to esoteric tradition the "an"-swer lies in a very particular "sign," knowledge in a particular experience. Here that which has been longed for occurs! Phenomena experienced through auto-suggestion do not make this happen, but rather it is a concurrence by means of a spiritual act which becomes, by the very nature of the experience, a completely unambiguous event for the one who experiences it.

The wave is "anchored" in the person. We see this "anchor" in Figure 9b and the "configuration" that corresponds to it in Figure 9a. We showed the **second operation** which is to be undertaken so that the "anchoring" of the ego occurs in the *send*-wave. He who really suffers and bears Need, and in whom an inner hand will reach up from below with desire, will also experience connection and unification here. The Need-Rune can only save those who are in Need, not those who are



already satisfied. That which the latter experiences remains auto-suggestion, but what the former experiences is truth. The feeling of *truth* is admixed with their knowledge. A trembling from within, a shock to the ego (in the sense of the *Uste-Rune*), a unique vibration is perceptible while, as we have indicated, the hand-centers — attuned to the tone of the *And-* or *Need-Rune* — are unified with the hip-centers (see Fig. 9a). A circulation is generated on the inside. The *Sint-wave* takes on a specific vibratory configuration, ADBM (Fig. 9a and b), in which it takes up the body — that of the saving “ark.”

The body has become a radiotelegraphic receiver for a higher type of wave.

We have learned to communicate *telepathically* with a still invisible community of spirits. Now we will try to look more deeply into their “Morse-code.”

To begin with this involves directing the captured waves by means of an act of will. For it is here the value of these waves is ascertained. If it is of a lower kind it will seek to constrain us. If it is of a higher kind we will constrain it and control it with our wills. That which seeks to enslave us cannot be of a higher kind, because the divine works upon us in such a way that makes our wills free. Thus we experience what Nietzsche proclaims: “O, thou my will, turn every need, thou my necessity.”

The third transformation of the *Need-Rune*, *Need* into “*Thorn*,” shown in the previous chapter then leads to the liberation of our wills, to the awakening to the *Thorn-Rune*.

We repeat the **second operation** of the Ninth Night.

If the auto-imaginative current of the golden rectangle ADBM has been generated and if we have mastered it, then we seek to transform it into a flowing, living energy by means of our will. At first we will perceive it only as tension. If it is not present merely as suggestion, but on the contrary we feel that it has been generated by auto-imagination and that a real vibration has begun to be felt in the interior of the body or in the hip-region, then we will attempt to generate the so-called “golden chain of truth.” In esoteric tradition this is also called the “golden chain of H’omer” (H’omer is “Logos, Word, Truth” in the Kabbalah).

The first square, which we evoked by means of the positioning of our arms as we touched our hips, was ADBM. The second square, which at the same time forms the fourth part of the first square and which lies between the hip-points, was IDKM, the third between the outstretched arms GH, is GYHD.

All three golden rectangles are connected to one another through a vibration, through a magical runic energy, and contain within themselves the treasures of all the waves, the Gold of Ophir. Therefore they are also unified in the Seal of Ophir, see Figure 10b.

The second Rune, developed out of the *And-Rune*, is the Fa-, Hwa-Hwa-Rune, and is contained in the name of the guardian dwarf: And-vari. It embodies the life-force through which the vibration of a center is brought forth, and a circular motion toward the exterior results, see Figure 10d. Empedocles called this primeval universal force the tangential-force, and in fact we can also demonstrate it through the effect of one or several tangents upon the mid-point of a circle, C (see 10d).



As a result of this emerging movement in the life-center (C) the tangent makes a transition from position (a) to position (b). The center begins to vibrate, which symbolically announces the Life-Rune *Fa* (pronounced "hva" or "hwa"). But it also becomes the Rune of the *conservation*, of protection (Old Norse *vari*), and self-preservation with regard to all spiritual life-values—the *truth*!

It is for this reason that we said above that after the capture of the current, the truth shall be separated from the lie, knowledge of what is essential from that which is mere appearance.

This occurs in connection with the following summary process: The second operation, shown in Figure 9a, is to be repeated. The captured *Sint*-wave begins to circulate in the body and the antenna-apparatus begins to work. As your hands make contact with the hip-points in I and K (Fig. 9 and 10), you construct a small circle IDKM (Fig. 9) between the hip-points. This small circle is conceived of as constantly increasing in size as a result of the influx of energy from the *Fa*-Rune, as indicated. Now the key lies in this *Hva*-Rune itself. If you pronounce the syllable "hva" slowly and observe yourself as you do so, you will notice that your mouth passes through increasingly wide degrees of openness as you pronounce the syllable.

Now the key word of the Hermes-Brotherhood develops, by means of this word they become known to humanity and give us the answer [*Ant-wort*]: Band of Truth [*Bund des Wahren*]. You actually speak the word "band," just as you did with "and" in *And-vari* or *Æp-andi*, allowing the word to flow up your back in your imagination, as we discussed above, until it reaches your lumbar region. At the same time you stretch your hands out in a cross-formation and perceive the echo of the syllable "band" in the middle of your hands. You close the circuit, as shown, and sit perfectly erect firmly on your hips, as you will feel a tension or magnetic gravitation in your body. At the same time you should gaze upon the middle point (M) of the rectangle ADBM created by this position as if it were a magical pane of glass—remain sitting absolutely and perfectly erect as the pronunciation of the "band"-motiv dictates, for only in this way is the bond with the Hermes-Brotherhood produced. As you grasp your hips the middle of your hands must rest on the hip-bones, but your fingers should point downward to the ground, that is, vertically and along the "trouser seam" in a manner similar to that of the old Prussian military stance. The position must be an absolutely straight one and the chin is to be pulled in to the chest.

Now you release your hands from the hip-surface and bring them into the position G and H, Figure 9—that is, horizontal, as in the first cross-posture. But stretch them out toward the front in such a manner that they are parallel in their longitudinal axes (mid-hand axes), Figure 9, with the longitudinal axes of the feet.

Then speak the second syllable of [German *des*] concentrating in this same posture and attempting to feel it in your hands and feet at the same time. After a few times of trying this you will get a feeling of soaring upward. At that point speak the phrase "of the Truth" [*des Wahren*], as you allow your mouth to go through ever increasing degrees of openness it is only then that you gaze upon the central point, and then, when the circles of increase corresponding to the rectangles that are becoming ever larger rise ever upward with the midpoints on the spine from D to C,



you let the sound "hwas" strive as it flows back from the cross (i.e. reversed from the sound "band") to take its place again in the center within the chest and from there it moves laterally into the hands G and H. During all this your body always remains erect. Also do the same thing with the sound "swah-r" (a contraction of *es wahr* [it (is) true]).

The force works in a pulling fashion toward the outside, tangentially, as a result of ovulation (increasing circulation) but it also draws inward and tries to unite both tendencies.

This is the *esoterium* of the ancient An-s-ur-Rune which points to the Ase, as returning through the magical force of these Runes to the "Nasir" in INRI (see above) and liberation from the cross. For it is at this point the Hermes-Brothers answer. In our language, however, this process is indicated by the formula: "In the bond of truth" [*Im Band des Wahren*].

In all of this it is to be sure necessary that you do not think of yourself as merely speaking "words" here, but rather you are speaking in *spirit*, for it is in the spirit that the decisive function lies!

The suggestive sense-dream — one into which the ego gleams, removed from the World-Tree of a great brotherhood unified by love — is dissolved by a feeling of tranquility in an exalted power extending throughout the universe. This spiritual breath into which you step is the truth. All spirits have been bound together in it throughout all eternity. Truth and love are two aspects of the same thing, the first belongs to the spirit, the second to the emotions. Truth effects the attraction (love) of entities in the spirit, and thus we have entered into such a community. Now in all this, truth, as understood in purely psychological terms, is the unification of all tangential and centripetal vibrations of souls. We experienced this in the previous experiment. And there ensues something that cannot be described, but rather can only be experienced. The indicated dilemma of two spiritual powers, of centrifugal *desire* and centripetal *knowledge* and *thought* is resolved. Desire and knowledge melt into one, the ego traverses the restrictive circle and enters into the universal brotherhood, the true *Bol-sh'wa*-Congregation<sup>(20)</sup> which conducts the mystery of the solar-breath (*shwa*) under its banner.

Thus one speaks these words during every operation with the attention to the attunement of body and soul and the vibration of the Logos:

"In the Band of Truth my hearted is opened.  
I feel, welling up and flowing through my body,  
The spring of the one inexorable life.  
I stand in the power of the Eternal One"

*Ansur - Arahi - sof -ur*

"In the Band of Truth my ears are opened.  
I hear each and every entity speak,  
Even those dwelling in my own body  
And vibrating they circulate with soft tones."

*Ansur - Arahi - sof -ur*

"In the Band of Truth my mouth is opened,  
I speak the words of eternal being myself  
And feel in myself an eternally persistent weaving  
Of the One Power, which lovingly permeates me."

*Ansur - Arahi - sof -ur*

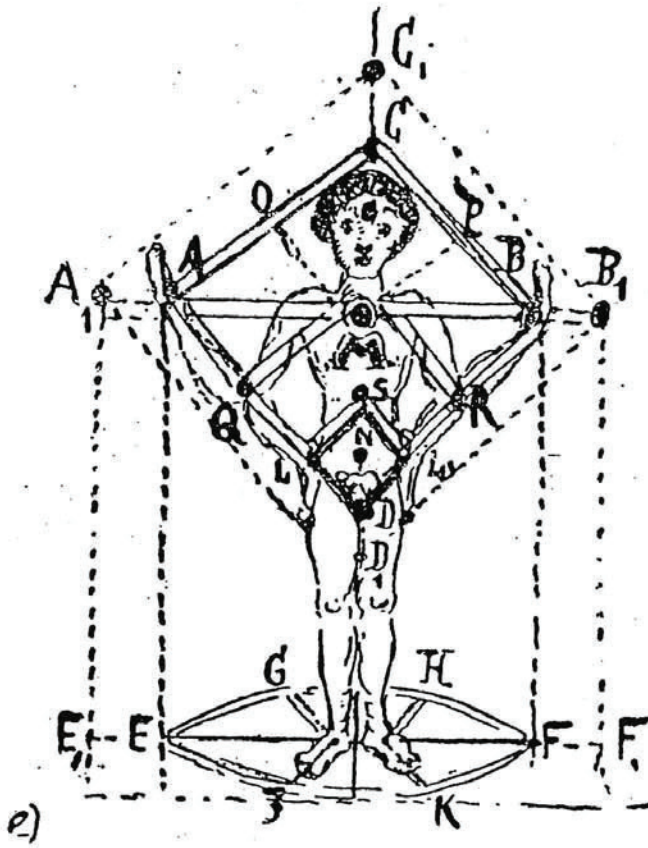


Figure 10e

The *Tabernaculum Hermetis* (the Armanic Tabernacle), in which all the Runes are contained as vibratory symbols of the Hermes-Brotherhood





## Conclusion

To be suspended on the cosmic antenna-apparatus is at first felt as suffering by the individual. But then the antenna-motif (*Ant-, And-war*) is transformed into Need!

In this book we saw the Need-motif as a key to the bond of all spiritual entities, through which all shall awaken to a new community, the World-Brotherhood of Spirits.

We showed how this awakening to this spiritual community is effected and how Wuotan-Mercury shows the way to this end, first to his own peopl, and ultimately to all of humanity.

His descent in the Ninth Night is a process which has to be experienced and elevated to the purpose of a universal religion. That God which is awakening on the Need-Rune is the Divine Ego, which is once more shaken awake by Need. But he is more. He is Mercury, the emissary from heaven, who, by releasing the cosmic Od-current in humanity now begins to raise up humanity into the next level of evolution and existence.

Here Christianity itself is brought to a close.

*Deus Odinus*, i.e. "within the Od dwells God" and therefore within the cloud in which he appears is the Parousia(21)!

So the Germanic peoples saw the Christian phenomenon in a deeper way, saw it *esoterically*, before it had ever been manifested *dogmatic-*

ally, indeed, before it ever entered into history! They experienced in "Wuotan of the Ninth Night" the revival of Christ on the cross and therefore too that of the Christian peoples after their Fall and their crucifixion by the Material-Spirit, *And-var*. They showed mankind the way.

By founding Esot-Congregations everywhere an effort should be made to advance the understanding of biblical Christianity.(22)

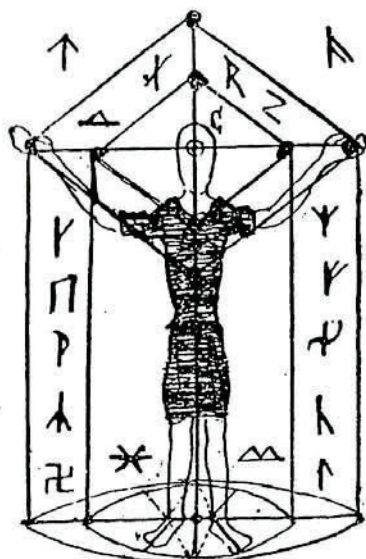
The *Edda* and the Aryan Kabbalah which lies at its root, as well as esoteric Buddhism and Brahmanism can also be of the highest service in this endeavor. The Bible and Christianity are dead today, but this is only because Christ has been killed a second time. May he be once more revived a second time in the Ninth Night!



The posture of the Svastika-sign as the key to the Hermes-Brotherhood. It contains the doubled Victory-Rune [*Sieg-Rune*]:



Sal— and Sieg (Salvation and Victory)!  
in the greeting of the ancient Armanen (Hermionen).



Meaningfully translated into our present-day language the names of the Runes signify powers by means of which the antenna-cross is caused to vibrate.



## Notes

1. The German word *Not* denotes several nuances which have to be taken into account when attempting to understand fully what is connoted by the use of the word "Need" in this translation. *Not* means "need, want, distress, misery; necessity, emergency, trouble, urgency, difficulty, danger." The cognate of this word, Old Norse *nauð* and Old English *nied*, constitute the name of the *n*-rune.

2. *Nysta* is the Old Norse preterite from the verb *nysa*, 'to pry, peer.'

3. From Nietzsche's *Also sprach Zarathustra*, Part One, "Von der schenkenden Tugend."

4. The so-called "High Song" of the *Edda* indicated here is the "Rúnatal's þattr Óðins" which is identical to *Hávamál* (stanzas 138-165) in the *Poetic Edda*.

5. The Old Norse text has been improved slightly from that given by Shou, but the German translation has been rendered faithfully.

6. This is a reference to the Eddic verse found in "Sigdrífumál" 8 which refers to carving the *nauð*-rune on one's nails.

7. These verses are taken from the "Hávamál" 140-141. Again the Old Norse text has been improved, leaving some irregularities important to Shou's translation, which has been rendered faithful to the original German.

8. This reference is to the conclusion of the work *Parsifal*, not the *Ring des Nibelungen*.

9. Karl Vogt, Jacob Moleschott and Ludwig Büchner were the so-called classical triumvirate of 19th century German chemistry.

10. *Andvara* is the genitive form of the name *Andvari*, which is the Old Norse name of the dwarf in the *Volsunga Saga* (ch. 14) from whom the gods take the Nibelung treasure.

11. In fact the stem of *regin* has more to do with "advising."

12. The German words spelled *Acht* or *acht* allow for a wide range of nuances. These have to be taken into account when translating the word *Acht* in the original text. Sometimes it must be left untranslated. It can be the plural of the numeral eight used as a noun. More usually it denotes a "secret" or "underground tribunal."

13. This film was a serial originally shown in eight parts in 1919-20. It had various directors and was based on a novel by Karl Figdor (= Kurt Friedrich) published by Müller, Berlin, 1920.

14. I.e. the constellation of Cygnus

15. *Vali* and *Vidar* are sons of *Odin* in the *Eddas*, who avenge the deaths of *Baldur* and *Odin* respectively and who are specifically said to survive *Ragnarök*.

16. Named for Ernst Florens Friedrich Chlandni (1756-1827).

17. *Jedai'ah* which in Hebrew means literally "praise Jehovah," is a group of ancient Hebrew priests mentioned in I Chronicles 24:7 and Ezra 2:36 and Nehemiah 7:39 where they are seen as priests who survive the Babylonian captivity to return to Jerusalem. As a curious aside, the name was clearly used by George Lucas in the *Star Wars* films to create a name for his order of "Jedi Knights."

18. Shou's etymology of the word *muspell-* is a fanciful one. Controversy exists over whether this word is to be interpreted from a

traditional, heathen, perspective (in which case it would mean "spoiling of the earth") or from a Christian perspective (in which case it would mean "damnation by the spoken word [of God]). Its obscure and difficult formulations speaks to it most likely being an extremely archaic, and hence pre-Christian word and concept.

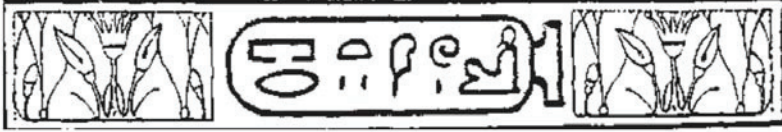
19. In the *Armanen* tradition the *r*-rune was sometimes called the *rîta*-rune, more usually the *rit*-rune. *Rîta* is a play on the Sanskrit word for right cosmic order, usually rendered *ṛta* or *rita*.

20. Here Shou again demonstrates his sympathies with the ideas of Marxism and the Russian Revolution of 1917 and its stated ideals as he tires to connect the Russian Bolsheviks with "*Bol-sh'wa*-Congregation."

21. *Parousia* is a Greek word for "presence." In Platonism this refers to the presence of an Idea in a thing of which is itself a reflection of the higher Idea. In Christian theology this term was used to denote the presence of Christ after his prophesied "second coming."

22. By "biblical" Shou means to imply *primitive*, or *original* Christianity, as taught by Jesus and which can be understood by esoterically decoding biblical texts.

23. These rune-names are not the Armanic ones used by Guido von List, but rather are irregular versions of the Younger Futhark names.



"Behold, I awake from death!"

# The Secret Doctrine

of the Egyptian

## "Book of the Dead"

Peryt Shou



## The Secret Doctrine of The Egyptian "Book of the Dead"

### Proemion.

"Let us light the candle for the night that follows the day."

These words of the "Book of the Dead", chap. 137, denote the meaning and purpose of the same. Those who know about the eternal laws which link this world and the afterlife and which are laid down and illustrated in the "Book of the Dead" do not enter the night of death like someone who is lost, but like someone who knows. The darkness will be lightened for him by the light which he has kindled.

As the text goes on to say, this means a specific inner organ, the so-called "Uz-hver" (central sense), with the development of which the esotericism of the "Book of the Dead" is primarily concerned.

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 not real in themselves, but only states of the knower that change and replace.

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

The immortal individuality passes through different states; but when it has attained self-knowledge in man, it outlasts it; for they are only its conditions, not its essence!

The true "I-Am" of man stands untouched beyond any form of perception and any state of knowledge. If Kant already taught us to objectify and discard these, then so

the "Book of the Dead" continues. It shows us the "I Am Organ" Uz-hver (From which the Gnostics made "Luci-fer", ie the negative aspect of this high spiritual organ, who presents himself as I-ness (ind. Ahamkara)).

systematically trained in its function. Plate I gives us an experiment of this kind, recorded 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 the Lamb. The (golden) fleece was won from him. (The practitioner speaks):

I am touched by both ends. The cords at the edge of my head are bound by Nut, in the first days that I lived faithfully to the ordinances..."

These words contain an experiment that is all the more significant as it also contains the key to the taumatology or "miracle teaching" of the New Testament, and in general to the original phenomena of Christianity (compare also the writing: "The Secret of the Edda" by the author) is included.

Christianity, Judaism, Brahmanism, the Book of the Dead absolutely belong together in their esoteric, that is, religious primal teachings. They diverge in their dogmatics and exegetics, but there is only one original religion in which they agree. Of course, Judaism most emphasizes the negative or "Saturnian pole" of the same, but this is also necessary as the opposite pole to all others (the positive, or Ares religion) (Ares (Mars) and Saturn are already the two poles in the old philosophy of creation, with the Greeks the primal fiery and the primal-cold (intellectual) primal principle).

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 contrast means fighting the will of the creator himself! No one can do that without severely sacrificing their own. It is certainly important to increase the effectiveness of these poles by purifying them!

"They are only good together, David and Alexander..." Goethe, "Das Kartenspiel".

That experiment forms the epistemological foundation - of the "Book of the Dead." It reveals to us the law of an odic polarity as fundamental to all spiritual, ethical and metaphysical ascension of humanity.

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 therefore describes a concentration process in itself, through which the Entry into the actual science of the "Book of the Dead" is made possible as follows:

The body, especially the human brain, is enveloped in a finer radiant matter (see the author's writing "M-waves"). It was scientifically proven by Naum-Kotik and Prof. Richet, among other things, through the so-called "calcium sulfite cap". She is the 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.

Latent electron voltages of great intensity emanate from the Uz-hver organ of the brain, the so-called "coronarium" (epiphysis) of our medicine. Through the following act of concentration we learn to identify them. The "four bands at the edge of the head" are drawn in Fig. 1a. They form a force field of square shape, the... "sacred square" (Carl Ludwig Schleich "The bells are ringing"). It is created as follows: Stretch out your hands to the level of the center of your head, as shown in Fig. 1a pointing sideways, and between the centers of your hands imagine two elastic rods of steel or tubing. Bend these progressively by bringing your hands closer together until spindle AB, Fig. I 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.

Just imagine this spindle in such a way that the lines of contact (tangents) at its ends form a rectangle under one another, and this spindle is therefore held and clasped by this rectangle. From this it follows that in order to fit into the rectangle, the arcs must have a certain 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 put your hands slowly on the Leading lines AE and BF rhythmically moving down from point to point while the word

„I-sis“

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

This word "I-sis" then awakens a hissing in the middle of your hands. It is the "virginal primordial substance", the protyle, from which this world is made, in its basic structure.



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: "Issis comes to you to give you the "whistle" that you love (it is an act of love and attraction to this primal matter that causes the "whistle". ), so that it may enter into the secret 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 gains a foothold in the heart of one who is recognized and accepted by the "Isis Maria", the great "Mater-Natura", who nobly strives for the highest and does not shy away from the fight for the jewel of jewels (for a continuation of this esoteric experimental teaching, see the writing of the author: „The Edda as the key to the coming age.“).

"Mysterious in the light of day Nature cannot be robbed of the veil; And what she doesn't want to reveal to your mind, you won't win from her with levers and screws."  
Goethe.

Repeat this experiment facing the sun in particular, morning and evening, but only until you feel the rushing, then break off and concern yourself 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 a seeing under the skin, or rather through the skin, through its discrete argus organs, the terminal eyes of the sensory nerves.

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

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", in the "uz hver" or coronarium, through which we can see and feel back to the beginnings of things.

He who sees and feels on an undifferentiated basis is 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. It is called the Uz-hver-Organ or Coronarium, whose spiritual properties, alongside its sensuous ones, we now encounter in what follows.

### Chapter I. Belief in the Resurrection among the Ancient Egyptians.

Of all the great civilized peoples of antiquity, the Egyptians were the ones who had the most vivid, clearest, and most scientific idea of life after death. 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, Thaies, and Plutarch, who were initiated into their mysteries, extol the purity, moral seriousness, and depth of their views.

Our present-day Egyptology has of course not yet solved the psychological problem of these mysteries in the slightest, and there is still much to be done here; but no one can deny the great cultural importance of the religious life of the Egyptians for the development of antiquity. Of course, the certain exclusivity and restrained severity of the Egyptian nature, the almost rigid formal unity of their thought life, has made many a zealous pioneer of science suspicious and driven them to turn back.

So the positive results in research into Egyptian spiritual life are still few today, as they require, among other things, prior psychological and esoteric(!) knowledge.

The study of Indian esotericism must almost necessarily precede that of Egyptian cosmology and secret doctrine. Little is evident in such a doctrine at first sight. The purely rational interpretation of the 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 that they could be solved without any esoteric(!) training. For the initiated Egyptian, life in this world was almost entirely caught up in the formulas of a life beyond. The priests, the "temple guardians", the "guardians of the night", also called "those who know the secret of heaven", did what they had to do as "resurrected ones", as "sons of Osiris" and his reincarnations. At the same time, a remarkable idea related to the primitive Christian view fulfilled their cult.

They died as Osiris, slain by Set, the genius of matter and the lower material intellect. This set with its "rebels" almost always resembles the Indian asuras, who throw themselves against the will of the gods with an overbearing proud spirit. After a difficult struggle with them, the initiate re-emerges in the messianic form of Osiris, which is sometimes also called Osiris, sometimes 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 mentioned, as it were, between the higher and

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), ie the image of a deceased in the form of Osiris. Certain procedures were carried out on this mummy accomplished, certain "knots" tied, others untied, and certain sacred words murmured. The words had the power to untie the "knots" and to pour a force from the mummy into the neophyte, through which the neophyte, as it were, drew the ka (spirit) of the dead to himself. During these procedures, a series of writings were created, which were found in the priests and royal tombs, the "sanctuaries of Osiris", the so-called Book of the Dead texts, in which the deceased Osiris initiates testify to themselves as having risen from the dead. Cape. XI (Book of the Dead): "Here is Osiris!"

"I have stretched out my hand as Lord of the Crown I have lifted up my feet."

"I stand up like Horus, I am victorious as dead." "I walk with my feet and speak with my mouth." We also read in the Christian Testament about the "crown of eternal life Osiris. For the Egyptians it is a symbol of attitude, a symbol of a mental and physical condition in which the ray of the Logos falls into the inner human being and

communicates consciousness of immortality. It is noteworthy here that the dead person only gradually regains his limbs and, as we shall see further, is able to unseal each of them with a mystical word (Key Logos). In another text it says:

"O Osiris Amenti,  
you have 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 of them, your misery will never return."

Osiris Amenti means "Osiris in the west country", where the sun goes down to - 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, had a triggering effect for certain metaphysical insights. We find a certain psychological milieu indicated 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 cultivates love 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 regarded as having risen from the dead. For the Egyptians, the afterlife was a state of consciousness, not a place! Of the



The seat of the initiate is a heaven that can only be seen by astral vision. 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, connected with the servants of Horus (the "initiates.") You rise and fall and no one holds you back.

The "staircase" (chont) is an important astral place between "Aquarius" and "Pisces" exactly the same as that on which the Jewish patriarch the Narrows! sees God rising and falling. Only here are the "initiates." The moon in the sign "Taurus" gave the soul the lift to this transcendental place. Here is the innermost sphere of the cosmic embryonic light, which is mostly understood in the image of the "world egg" (chet). It was called the Lake of Hamun by the Parsi, in which the seed of Zarathustra rests, as in the "Fishes" the spark of the Messiah.

The key to understanding this place is provided by the moon, the "great Isis of the mysteries," which we shall continue to discuss. In the "Pyramid Texts" we find a kind of "funeral speech", which in turn reminds us of Christian views, only it does not say: As Christ lives, but:

"As surely as Osiris lives, he will also live, "As surely as Osiris has not died, he will not die either, "As surely as Osiris is not destroyed, he will not be destroyed either."

In Osiris (Iisir), ind. Isvar, Christian (Isvah) Jesus becomes aware of the Logos in man. And with that, death is overcome. Because man is only immortal insofar as his spirit and his thinking participate in the world logos. Henceforth Osiris lived in the initiates, as in the Christian Christ (Romans 6). The condition of this life for the Egyptians was "piety!" As Erman says: "They (the pious Egyptians) do not live (after death) a ghostly existence, but they awaken to a real new life in full possession of their body and their spirit. They own their hearts (Book of the Dead, chap. 68), they own their senses, they own their mouths, they own all their limbs!" We often hear a desperate call to the deity when the mystic's strength threatens to desert him and he in battle fears to succumb to his own soul with the passions they transformed into astral thought-forms.

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 shut their jaws against me like roaring and savage lions."

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

In almost even more glowing colors we often read about the underworld torments of the soul in those stanzas of the Book of the Dead and the Pyramid Texts. All the impressions of the soul, which the mystic used to take in from outside, as it were, with eyes immersed in sensual passion, now roll before his inner eye like a colorful film. The impressions appear projected into a deeper sphere of the soul in which God, or the image of God, as the Bible says (Genesis 1:27), lies enshrined.

The only thing that is psychologically remarkable here is the way in which this deeper consciousness is opened up in the human being.

The initiate places his right hand on a special "knot," an organic center of the mummy, at which the "ties" must be "untied."

There is usually one center below the neck (ankh) and a second in the pit of the heart (khnum). These two centers – the Indians call them "Chakrams" – must be developed by the initiate beforehand so that he can receive the spark of life (ankh) emanating from the mummy.

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, the female complement, Isis, was developed alongside his masculine nature. 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 Isis by the above experiment. The plot progresses:

"Get up, get up!"

"Come on my word!

"Your name is now heard in all districts (ie at a certain time). They call you (with me) in them at the right 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 male and the negative female. Both are split into man and woman or separated.

The consecrated mummy ejects the positive jon from those centers after death. We could also say the "soul" leaves the corpse. But this is "unscientific". Experience taught the Egyptians that there were odmagetic (The designation Ad (Od) for emanation, Tau, primeval moisture is already found among the Egyptians. According to the Bible, man emanates atoms of electricity, so to speak, from the primeval oder.

The physicist Helmholtz demonstrated the fact that electricity is just as atomistic as the chemical elements has been confirmed by recent investigations into cathode rays and radium (of a positive or negative nature), which emerge from the corpse at death to form new compounds. They are locked in the bony capillaries of those centres, "Chakrams", awaiting the redeeming connection.

But this strange mystery took place on the body of the consecrated mummy, the echo of which we find in Christian worship. In the form of a higher act of copulation, the negative Jon radiating out of that "Tschakram" (discrete center) of the initiate combines with the positive Jon of the Osiris mummy to form that androgynous superman who arises anew in the mystic. For this purpose the mystic spreads his right hand over the khnum center of the Osiris mummy. The word serves as a criterion for this union and new generation. A specific Logos vibrates through the body and is held in the chakram of the right hand to indicate that the center is "working".

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

In order to get an approximate idea of this psychological process, for the purpose of the investigation assume the "hawk position" (of the aeg. "Horus god"), spread your hands in a cross shape on both sides and pronounce the syllables Hapij (the j energetically resounding in the body), then, as a result of the muscle tension, one will initially feel the tonality of the syllable Ha up to the hands, but with constant concentration on the feet walking and standing the syllable pij up to the feet. "Pi-joh" was Egyptian the discrete force of the moon that animates the dead Osiris (ie the mystics) and brings him to resurrection as a result of the radiation pressure of the moon wave, which causes the sound element to die down to 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. I 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 sexual-polar metabolism. Today we are able to feel these forces independently of the mummies,





Figure 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 "je" in Jesus, which flows down to the feet in the pose of the cross as in Ha-p ij, also means 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 fermatas in the hand and foot centers ("stigmas"), which are awakened by that (cross) pose. In Fig. 1b, the 89th chap. taken from the "Book of the Dead", we see Horus-Genius ("Habicht" Old High German "Hapich") visiting the mummy again, the soul reuniting with the body.

The full psychological solution of this problem still lies in large part in the future, but this much can be said with certainty that the Egyptians must be considered the most thorough investigators of these metapsychic problems. They were destined to guard a mystery and give only to those they deemed worthy.

Thus a Moses, an Orpheus, a Plato, a Christ learned from them. But the church has no credit for having resolved these mysteries into new forms, least of all, as Goethe criticized, Protestantism, which wanted to throw those mysteries among the people in order to expose them to a vulgar intellectual analysis. Here, too, the saying applies: "Great things cannot be won with cunning. For the sons of darkness are wiser than the children of light!"

The sons of darkness, the wise intellectual "Asuras" hold the sanctuary for the time being? but when the hour strikes, they will have to return it, like that pledge that the Logos of the Testament came to reclaim, even without the "usury"!

## Chapter II. The Cultural Significance of the Ancient Mysteries.

"At midnight a radiant sun looked down on all the gods of the upper and lower world." With these words the Roman Apulejus, a platonic philosopher of the second century AD, describes his Mystery experience! Wherever in antiquity we hear judgments about the Mystery, especially from the mouths of prominent men such as Plato, Pythagoras, Sophocles, Euripides and Aeschylus, we are confronted with it in a significant way, captivating and even overwhelming in its impressions. 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 whole empiricism of the mysteries has faded from today's consciousness and has become a chimera. We enjoy the splendor of a science that has entered the field of sensuous rational experience with unprecedented success. In the

Armory of inner life, from which the perspectives of outer things unfold, we now look with great reservation, almost with distrust; for we feel that here we have lost the security of our step! And yet it was precisely the ancient culture that was successful in this area. She penetrated the concentric context of things with greater mastery. Before the eyes of her initiates, she tore open the tableau of the primal relationships of the forces that strive down from the infinitely large into the spatial.

The sun that rose at midnight shone in the center of their secret world of vision, like the world spirit, pouring its mystical and astral primal fire over all things and immersing them in the melting furnace of primary creative power. From this they arose in the imagination in fiery primeval circles of the primordial and astral. We are accustomed to deriving our experiences from a secondary source, 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 upsurge of the spirit, the resilience of the will that clings to the higher object. We no longer know how to sensitively spy on the inner will, which stands above everything conditioned as the only unconditioned, which shines in itself through everything spatial, which is looked at in the object, but also looks at itself in it! We now only believe in the conditional, in the causal, in the sensual. Mysteriology was a philosophy of the unconditional! In it the creative power of the imagination is balanced with the critical faculty of the intellect!

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

These higher objects develop in the soul as the elemental complexes, as the ideas underlying all things according to 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. However, 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. This world is infinite on two sides and emerges from the transcendental. The ancients constructed their world from the top down. Its building blocks lay in the heavens. In a certain state of development, the soul grasped itself born down from this infinitely great, entered space, condensed from the protocosmic and superspatial into the differentiated ("material").

As if by an invisible thread, the soul was chained to this primary and super-spatial element, and so the astral ground ideas arose in it as homeland dreams, which were cultivated in the Mysteries and awakened and kept awake through psychological methods.

That is why the ancient writers also speak of a spiritual "awakening" in the mysteries! The soul becomes aware of its descent from the atomistic spaces, from the great foci 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 tomb of the soul and also the tomb of God. In him the soul must awaken to the sight

their own origin. All spiritual awakening is an awakening in the grave, a resurrection from death. Thus intertwined in the ancient mysteries the customs relating to a resurrection of the initiate from death.

### The Mystery Experience.

Plato says in the *Phaedon*: "One should let oneself be initiated into the mysteries so that the soul can reach the state from which it (emerged and) fell from the seat of its perfection."

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

And now for this ego begins a very own course of development. It descends into hell, into the underworld, sees itself in countless forms. It is the subconscious that becomes active, the WILL that begins to grasp itself in the endless stages of its objectivations (in Schopenhauer's sense). The ego has a hidden memory (cryptomnesia) of these stages of its evolution. It pours out its hidden treasure.

The ultraviolet ray of the primordial sun, penetrating into the soul, draws out all the reminiscences as the "membra animae". These phases of development, which the ego has gone through and which were also phylogenetically impressed on the individual in the sense of Darwin-Haeckel, are by no means lived out. They are all still vibrating at the 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 (compare the modern "doctrine of repression" of medical psychology).

Through the first consecration, through songs, invocations, poses, the "deik numena kai dromena" (see Lobeck, *Aglaophamos*) the soul falls ill as if from a "seiriotic infection" (Eratosthenes). In some cases it was probably the after-effects of the first ritual celebrations, which were not infrequently associated with excesses in the Dionysus mysteries. In milder cases, it was the night full of unusual ceremonies and monotonous prayers that brought the soul into a sensitive state.

Artificially stimulated nervous tension caused the "seiriosis", the first psychological phenomenon, to occur. Certain poses came with the invocations, and the most important gesture was this



"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 "shul", ie in the room of initiation. As the inner space of the church is still called the "ship" today. See the relevant sign teachings in my "Yôga practice".

In such a pose the invocations happened until the monotonous surges of the prayers penetrated and shook the soul with certain intelligible rhythms and until they triggered a certain psycho-energetic phenomenon. Certain discrete sensitive centers of the body were raised in vibration. We are talking about the "Tschakrams" here. 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, mental organs. They attract the undifferentiated particles of the noble gases (ultraviolet hydrogen, etc.), and now the strange thing happens: the ego immediately becomes receptive to the ultraviolet radiations of matter, so that that astral primordial sun (on Sirius) "in the tomb of the mystic" becomes visible as the focus of these higher cosmic radiations.

But the soul is still in a state of 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 she cannot yet withstand. It rocks on the sea of elemental vibrations, like in a restless boat. Think 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's pose", the "anaktoron", when the inwardly perceived master commands the waves, do the forces of the astral world obey them.

But the imagination is also severely affected.

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 forms. For through the initiation that seiriotic poison has penetrated into the soul - a poison that excites, that excretes and heals (The seiriotic spark, of which we will speak further).

"Three blessed," says Sophocles, "are those mortals who behold the holy orders when they descend to the 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 figures of that underworld was not in vain. It appeared to him as an anticipation of natural death. He felt the separation of two modes of vibration (which, through the above-mentioned contact with the

ultraviolet rays of the stars and the resulting "sensitivity") in the body, and he felt the one as material, the other as substantial, ie 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.

It no longer changes when it has become one with its original source, when it has immersed itself in the higher consciousness of the world spirit. Only as long as the urge to be separate endured, which is inherent in entelechy at the lower stages of its evolution, did it blindly go through the series of its transformations, its objectifications in the will. Now it recognizes its run is over. It returns, purifying but not losing its individuality.

Up until the fourth century, a large part of the ancient Christian practice continued as "Arcane Discipline". Until then, baptism was also considered a mystery and was initially only performed on adults. But the water in which the person to be baptized was dipped was the heavenly primordial water, which we already got to know in that root Logos of the Parsi (see also "Cabal and Egyptian Mysteries"), and the outer baptism was but a symbol of the mystic's connection with that elemental stuff. Today's astronomy also speaks in the same sense of a moist primordial element in our atmosphere, which they call the virgin (undifferentiated) primordial matter of the universe. In that root Logos we became aware of him; because this primeval matter pulses through the atmosphere and even our bodies in rhythmic waves. Now, however, hon .n (on-on, with article, without article onon. The pronunciation is in the language of Christ, Hebrew anan) means the first syllable of that root Logos, (Hebrew and) Aramaic the "cloud" or "Primal moisture" and "hwil", the following. Syllable (in honohvil, honover,) the "tent" or "hut" upon which the "cloud" descends to give birth to the superman and make him conscious.

(You can compare this for more details in the author's writing "Yôga-Praxis", new edition, available from Renatus-Verlag in Lorch-Württemberg.).

### **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 grazing his lamb on the Asphodelos meadows of this world! This Bacchus boy is the zeitgeist, the happy one, who does not get what he knows from the theological grocer, but from the sound of life, which is nourished by the bees of Hymettus, like the son of Rhea once upon a time. For the sweet streams of knowledge are open to him wherever he longs for them with a happy heart. 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 as surely guided by him, when he walks as surely in the gardens of pleasure as in the stony solitudes of meditation.

Truly an eagle's plumage must cover him, lest he fall. He must be carried 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 mix it with deceptive sounds.

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. Therefore the ugly cannot hurt him and take nothing away from his powers.

"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 on which the proclamation of the Son of Man in the New Testament is based. It is 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!"

But the secret of this passage is not immediately apparent to our eyes 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, wave sweeping through it. With this wave she feeds the vibrations of our cells and releases the plastidules, ie the elementary vibrations of the same. The life in us gives birth to itself from the one tone, the keynote of the Cologne symphony. This is the secret of "doomsday!"

A triad awakens, that is the triple light. We are returning to full life after starving two Christian millennia for its cup. 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 to guard the Sepulcrum Domini 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 is brought to us by the editorial hand of an orthodox monasticism accrued. But what slipped from her speaks all the more clearly. The Arab writers evidently considered Christianity to be a distinctly astral religion. They also show us the bier of Lazarus in the sky, Mary and Martha, the little ship of Peter, the star Issa, called "Jesus" by the Christians and the like (Albunazar, compare Ideler, star names). But all these indications disappear in the face of 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. Her texts are relatively difficult to understand in a mantic sense, although they are sober in the form of their outer composition and without any "occult" aftertaste. But anyone who today would want to deny the esoteric character of their sacred literature proves that, despite all their philological acumen, they are fundamentally distant from this religiously well-deserved people of antiquity.

The Egyptians not only exercised an extraordinary reticence in communicating their basic scientific and religious teachings (compare Herodotus, History. Volume I. Peryt Shou, Secret Doctrine of the Book of the Dead); they were also masters of style in the elaborate treatment of 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. If one evaluates the written characters in such a psychographic sense, the text at the same time indicates its origin in the mythical world ground.

For the worldview that was pronounced in the great religious systems of antiquity, nature and the humanities were not differentiated to the same extent as they are with us. They sprang from a common root. The spirit under the highest cosmic aspect, as objective spirit as it were in Hegelian philosophy, was the reflector of the inner connection of all things in nature in the universe as well as in the smallest section of general life. It was, so to speak, the inner cytoplasmic or seed substance seeping out of the great synthesis of the universe as if from an enormous material body, which in the outer optics connected everything with one another because everything belonged together inwardly.

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 him as the innermost and rational sum of energy, as the 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, weaves all the threads of causality wherever the spiritual eye penetrates and constantly strives to increase causality actively, increases the inner splendor of creation and allows it to rise to higher and higher creative outpourings.

Man is caught in the alliance of general causality and depends on it in a higher order. It is true that the world soul works and lives in him, but through an infinite circle of cosmic evolutions it deposited its seminal energy in human brains and thus already created orders of spirits, to which the intelligences caught in the dissolvable category of time have to subordinate themselves.

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 have overcome imprisonment in the animal mind, who have purified themselves on the threshold of the astral kingdom of God resplendent in eternal glory. The Egyptian religion created a heavenly, even "absolute" life on earth like no other. Their religious constitution created a theocracy in which an eternal "King Osiris" ruled, and they created a first and perfect kingdom, because the king (Osiris) was perfectly reflected in every initiate of this theocracy and found himself reincarnated, so to speak.

Such a reincarnation of the king was not, as arrogant scholars may prejudge today, the fantastic paraphrase of a healthy state life, but the inner livestock of this esoteric religion dominating all faith cults of antiquity. Knowledge related to the Egypt of this lost religion.

If Egypt thus shut itself off from all peoples and apparently took only a small part in the political life of antiquity, then perhaps it fulfilled a larger cultural task all the better. It sowed the seed of its religious life in all the greatest minds of antiquity from Moses to Pythagoras and Plato to Christ.

Narrow-minded philological grocers will not soon plunder the treasure of "Egyptian wisdom" in which Goethe rightly believed. Access to it is extremely difficult (!) and requires more courage, self-control and faith than the reptilian letters of materialistic science bring with them today.

The trump of lies of modern wisdom, the unparalleled egoism, and the toad-like repugnant puffiness of scholarly arrogance happily shattered 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.

Its bolt is not called "knowledge" but "wisdom" and "self-denial!"

### **Chapter V. The Way of the Resurrection.**

Like the resurrection of Jesus, the rebirth of the initiated Egyptian is a real-esoteric act, which has its precondition in the development of the organ described in the first chapter, the *uz-hver* or spiritual eye (Ind. *Buddhi*). This is developed in the pupil with all the 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 past life insofar as it is in the subconscious of the spiritual human being and has meaning. One should not think here of spiritistic seances and their revelations. The astral larva is not identical with the reborn spirit man. But the second coming of the latter presupposes that he had already reached a certain level of development in his previous life, that he, to use the metaphor, had already shed seeds that 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 ("Man, what you love, you will be transformed into." Angelus Silesius). 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," says the 9th chapter of the Book of the Dead. The gods dwelt in the body of one god, namely the initiated man: Osiris Wennofer. Each god had his own center (Egypt. *Tep*, Indian *Tschakram*), as it were his seat (hence the name *Aratim*, "Throne" in Kabbalah.) Now the Book of the Dead describes to us how the gods first awaken in the individual man himself, and they liberate his limbs after their trial, so that the whole human being, the image of the ninefold primordial deity, could be resurrected.

The initiate had to put up with this test. As David says in the Psalm of Yahweh, "You try my kidneys by night," the Egyptian might say so of organs, each permeated and governed by an intelligible force.

After such a test, as the tenth chapter of the Book of the Dead teaches us, the mystic regained his mouth, as the fifth chapter teaches us, his hand his heart, etc. Each member and as was the 26th sealed by the name of the god who was enthroned in it.



When that name was invoked in such a way that it penetrated the limb in question and unsealed it with sound, it was a sign that the god released the limb and brought the body part in question to resurrection. So we come now to the intonations of the different limbs by mysterious names and to the deeper meaning of this ritual. Man was the embodiment of a ninefold primordial Logos, just as the Gospel of John indicates: "And the Word became flesh!"

Every organ of the body is unsealed by the spiritual sound penetrating and unlocking it. It is spiritualized, transformed into a spiritual organ of the new man. It changes its substance, becomes a 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 legal and corresponds exactly to the structure of the "pneumatic overall organism".

This body breaks up into "clay provinces" over which a guardian or god presides. The initiate must now conquer each of these provinces, seeking to expel the genius of the materiality Set (Sut) from all of them; for one after the other the latter takes possession and flees into it; but with the help of Horus and Thoth, the sons of Osiris, 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 immortal body ("substance body" with the Christians). The struggle and progress of the mystic in conquering the individual "Siddi provinces" breaks down into certain stages. The first station says in the Book of the Dead (Chapter 1):

It is clearly marked as a province or country. The name, which can also be read backwards as "usta-ra", unseals the hand according to 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 "Yoga-Praxis" (Chapter VI). For the purpose of practical determination of these Logos energies in the spiritual hand centers, first the hands are stretched out in a sideways horizontal position and the sound A...âr is uttered with concentration on the inner palms (pulpae) until a light pressure and a suction during the sound -Sensation becomes perceptible in them. We call it the Aaren Pose because it was so imitated in the Mysteries that the flight of the eagle ("Aars" or Falcon) was imitated. The Egyptians also denoted the long-reverberating ä with the hieroglyph 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 can also be done while seated. The perception often becomes even clearer here. Then you move your arms outstretched in an arc and practice the two syllables in any attitude. If this perception is also clear, bring your arms and feet into the same coincident axis direction, both sitting and standing

to the body level, whereupon the same keyword (Ar-stau, Aro-stau) also appears in the feet, sounding simultaneously with the hands. See "Yoga Practice."

## **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 current from this thinking cell. The Egyptians call it "Nut", the primordial ocean of light that was mentioned earlier. The consciousness of God works and works in him. All things thus rest in God (Ra), imbued with the eternal rays. Râ looks everywhere, he knows everything! He penetrates the primordial ocean of light with his spiritual waves, Everything swims in a crystal sea as in the vitreous body of the divine eye (Uz-her) and yet it is only a flitting shadow in it, like the image passing through the vitreous body of our eye falls. The "Eye of Râ" imagines everything that is there, and everything has its existence only in this imagination! When the god no longer thinks it, it dissolves into the building blocks of thinking and falls apart. Knowing these is therefore of great value for the wise, because from them the creation is built. Only the eternal ideas above, the hieroglyphs of celestial light, are permanent.

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. The world spirit broods on the "primal waters" of the astral light, and the eternal ideas rise before the inner eye (Uz-hver). There the animals are eternal symbols of wisdom of 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 (a circling vortex as in Thompson's view, but an imaginative dynamic vortex. The 83rd chapter of the Book of the Dead describes this state of the mystic, in which his body in loud rotating dynamic circles (called "etheric body" by today's theosophists) 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 to both Egyptians. In the animals, God sacrifices himself; so the man who acknowledges this sacrifices the animals to the divinity. He redeems the substance.

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

Book of the Dead, chap. 83: "Let me wave in surging vortices, let me sway in circling beats, 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 in a shining robe!

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. The contempt for the material instinct, which the Egyptians symbolized through the animals, takes heavy revenge in every form. The soul perishes when the bond that binds the atoms loosens. The Egyptians thought materially here, often too materially in their animal cult, so that they were mocked by the Romans.

But underlying their materialism was a deep truth. The human being who, according to them, sacrifices the natural life to God - symbolically in the animal sacrifice - receives the 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 sacrifice the path leads down into matter, in sacrifice up again into eternal light.

Hence the Ethics of the Mysteries. Making life itself a living sacrifice before the God of Light (Râ) did not mean killing the natural passions, but rather finding and uncovering their deeper meaning under the incoming ray (the higher "I") of Râ. This higher ray produces a fermentation in the natural body which is encouraged by the cathartic consecrations or purifications. Under the bridle of the spiritual ego, the fire of passions becomes a creative temperamental fire! Here is the destiny of the initiate. He should become an artist, a designer, nowhere a slave or a blind follower of the "will to live." He should shape life; for only as he designs it does he build it up again in the next life. This is where the real meaning of the Book of the Dead songs appears. They are deeply artistic outpourings, testimonies of the inner high creative power of the spirit within the framework of that old esoteric science. The human being who becomes an artist, a designer redeems himself, completely



in the Nietzschean sense; he enters the paradise of higher life. The authors of the Book of the Dead knew this.

Through their lines they bear witness to self-redemption! They had "came in"! Externally, these texts may appear to be defective today - but perhaps only because no scientific way has yet been found to transfer them in a completely meaningful way - internally, they are in part not inferior to the Christian gospels. They are drawn from the same source, from the living esoteric understanding of the deity. And the esotericism of the Book of the Dead is monotheistic like the Christian one. But these texts are too archaic and mythical in character to be easy to understand. They call for an intrusion into the practice of the 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", at the same time the "shining one") enters the first station after death, a "Chresta-o" – as the later Egyptian Gnostics taught - becomes "Chrestos".

As this "Chrestos", who bears the older name type of "Christ" proven in the Gnostic literature (cf. Blavatsky; esotericism of the Gospels), the "dead" gets his hands back after the first chapter "in the afterlife", just like the Chrestos-Christ who speaks Ev. Luke 23, 46: "Father, I commend my spirit into your hands!" These last words of Christ on the cross correspond completely with the esoteric views of the Book of the Dead. After these, the name "Chrestos" (Chre-uste, ie desire mighty one, one who has attained the power of creative desire), sealed with God, streams anew into the hands of the mystic in rebirth.

But the name "Chrestos" (Chre uste) is a sound and not a name in the usual sense of the word, a sound that grasps the hand under the spiritual breath (the "pneuma" of the early Christians). Here we see a mystery that has completely died out in the dogmatic soul of Christianity, and which continues to exist only as the artists motif of the Annunciation, Figure 2.



Figure 2. Annunciation motif according to Leonardo.

The angel of the annunciation indicates to us the streaming of that "tone" (Chrestos-Christos) into our hands, so that the inner man is alert, awake under the conception of the Logos ray! This condition is described in the first chapter of the Book of the Dead.

The Mystic awakens under the new "life wave" that reaches him. It seizes a certain "centre" (Eng. "Tep") of his body and sets it in oscillating activity. The Christian calls this center the hand stigma, the Indian the hand tschakram. Organically it lies in the epiphysis of the middle finger bone, and physiologically it corresponds initially only to its grooves in the epithelium of the middle finger tips, which, as is well known, are individually characterized in all people. The vertical M-wave (sound grid beam) of the atmosphere is sucked into the capillary tubes (hair tubes) of the 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 related to the vibrations of the letters. One could therefore distinguish M-waves, R-waves and S-waves as subgroups. The practice of the Book of the Dead Mysteries is based on observing their mode of vibration. Because now it shows that these waves, brought to awareness, develop an extraordinary influence on the thought life. They prove that they are capable of transforming the latter completely.

"Chre-ustao" (Chrestos) is such a mystery name that combines two types of vibration, as the hieroglyphic writing shows:

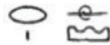


Figure 3. Hre-stao. The first station after death (The "Chrestos").

It represents the connection of two types of waves that enter the state of "balance" or equilibrium in the mystic. "R" (chre) always symbolizes the fiery moving principle, "ST" (stao) the crystallizing, solidifying principle, like the later Egyptian astrology with the principles of "Mars" (Ares, tone "R") as the "fiery mover". ' and 'Saturn' (sound 'Sat', 'St') as the stiffening (intellectual) coldness. Ares (Mars, tone "R") is here the at the principle same of time passion, Saturn (tone "Sat", "St") that of intellect, and when Schopenhauer claims that passion and intellect are balanced in genius, that's the way it is thus also showing what the mystical name "Hre-uSTao" or "Chrestos" actually means. It proves that the mystic who wants to reach the first station in "rebirth" must have caught a spark of the divine genius, the redeeming Christ. In him passion and intellect must have passed from the state of hostile contradiction to that of "balance" or equilibrium. The "fire" (passion) as well as the "cold" (intellect) have become the poles of a new nature, entering into a creative tension. Now that mystical word "Chre-uste" according to the peculiarity of the

hieroglyphic writing and also according to the meaning "Esta-ro" can be read; 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 "Usta-vaiti" in the Zend-Avesta and "Eostar" in the Anglo-Saxons, altg. "Ostara". Esoterically, all these names mean the same thing, always an attained balance of the soul, which now opens a whole new perspective. With the old Germans it is the "Easter light". The "Easter Light" is attained in the rejuvenating vision of spiritual light into which the soul enters after death.

Originally, like the "Usta-vaiti" of the Parsis, it was a stream of light in the sky that was actually seen, precisely that M-light of which the above discussion found that it is divided into three main groups of rays (M-waves, R- waves, S-waves). This M light, the ultraviolet primeval light of our astronomers, has a large central focus in the sign of the "Swan", from where it spreads in two types of oscillations 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 primordial matter on the new moon nights, especially at the time of the summer solstice, flowing from the sign of "Swan" and the adjacent "Cepheus" with its "black tunnel" into the sign of "Pegasus" and "Aquarius", see Fig. 4.

It is the "Usta-vaiti", the "desire light" of the Parsis, the "Eostar" of the Anglo-Saxons, the "Ostara" of the old Germans and the station "Chre-uste" (Osta-ro) of the Book of the Dead. Here the mystic is immersed in the primeval water ("M waves", see the writing of the author of the same name).

He "fills his hand" with this primordial water by stretching out his hand to the dark primordial 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. It begins to vibrate with a specific sound.



Figure 4.



The spiritual sound clings to her. We have the same process that we indicated in Fig. 2

The Egyptian text says:

"I come in, following the ray" (Book of the Dead, Chapter 1.)

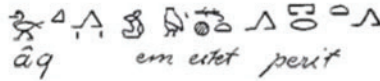


Figure 5.

This ray is thought to originate from the god (Osiris) who is in the process of transformation. The seed from above, the spark from the dark primeval light of the Logos world, can only be absorbed by the body by transforming it into earth (cf. Hebr. Adamah, fruitful earth, from which Adam, the man who became man from the earth), which seed nourished. The natural body therefore decays to earth, it dissolves in its separate existence, it "decomposes", while the Logos ray enters the body on the path that we described above. Under the effect of this ray, due to the state of transformation that accompanies it, the body begins to glow as a result of the oxidation of the chemically potentized phosphorus in the protein and in the bone cell! In any case, as recent experiments with the barium-cyanuric screen have shown, the activity of the M-waves appears to be closely connected to the phosphorus-containing bone cells, probably to the phosphorus-halogens of the cell nucleus (phosphorus-iodide-chloride and bromide). stand.

The parallel increased function of the iodine-supplying internal secretion glands (thyroid gland, adrenal glands) would also be understandable, especially the pituitary gland or pineal!

If that radiation matter ("Eostar light", "M light") gets into the body, it causes certain changes in the molecular structure of the cells themselves, osmotically penetrating into the cell nuclei and being absorbed by them, so that the latter become conductive for central vibrations of the sensorium. The cells appear spiritualized, as it were, because the vibrations they conduct are of a spiritual nature and represent "sounds" in the sensorium of the cerebrum. However, the fact that these "sounds" ultimately signify constructive energies of the M-ray, i.e. functions of a higher matter that is directly subordinate to the cosmic Logos, determines 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" (Hephatah is spelled out Aramaic. The word "open" is in Aramaic "haphtach.") so it is

pronounced word a power of specific synthesis of the M-ray. The words of our language can be raised to mantric powers (Egyptian "Tetu") and then exercise a completely new power of which we only get a faint idea in the theory of suggestion. Fortunately, this world of the "Tetu" was closed with hard bolts to sensually bound vulgar thinking.

Opening them was only possible for the "Chre-uste" (Chrestos), as we showed above, who had transformed the fire of passions into a "creative temperament", which was therefore no longer controlled by a lower fire. However, the state of hypnosis must not be confused with that of creative imagination. Through the latter we open access to the spiritual superworld. 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 that we have entered here, the Sesta path (path of initiation, seshta – mystery, initiation) leads step by step up into the kingdom of light, "up to the throne of the great god", i.e. the absolute I itself!

If the consciousness of the Logos (Dudti, Thot) awakens in the human being, then the deception of being "separate" ceases. Man becomes godlike, a spiritual individuality, and the mirage of the materialistic "individual" ends. From level to level the chains of mortal being fall from him, and when he has boarded the ship of Râ and become the "helmsman" of the sun god, his glory has no end; because he knows about things in heaven and on earth, and nobody, not even the gods, can rob him of what this "creature" holds, the secret of an eternal existence!

## **Chapter VII. The Eye of Chrestos.**

For the initiated Egyptian, the "beyond" lay in the middle of this world!

It was an "island of happiness" in the middle of the surging ocean of the present. It was the state of mind of a mature soul. She lived a life of rebirth here, which basically every spirit person already leads, because the spirit's essence is infinite, and so the life of the spirit person is also necessarily a life of rebirth.

But here there were sigils and stigmata of rebirth, incontrovertible proofs of the return of the spirit breath. These were strictly guarded so as not to be exposed to the dirt 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 only the initiated could grasp the hidden meaning of what was depicted.

It takes a lot of philological blaséness to think that the content of the text has somehow been exhaustively reproduced in a purely critical 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 us kindle the light for the night, which follows the day!" ("What is that?")

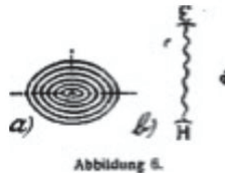
"This is the Eye of Horus (the spiritual sense, Buddhi) which rises above your body, which shines above you and shines above your brows so that they rise,

"Who guards you and guards you and throws down all your enemies."

It is the spiritual "I am organ". When Jesus is attacked in the Garden of Gethsemane by the king's captors and they ask him, "Are you Jesus of Nazareth?" and he replies, "I am," the captors fell to the ground, as the gospel text relates. She was struck by the ray from this hidden organ of the spiritual man, from Buddhi, as the Indians call it. Its peremptory current deployment threw her to the ground.

The Indian yogi trains "Buddhi" consciously and he owes his high spiritual influence to him. It is not to be confused with dang ma, the spiritual power center of magic among the Tibetans. According to the theosophical teachings of the East, buddhi is the spiritual-intuitive organ which characterizes the coming or sixth root race, and just as the nucleus of this race is already being formed in the present, so buddhi is already present in 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 being, this "Horus eye" (Buddhi) initially corresponds symbolically to 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 name is to be pronounced in such a way that the mouth rhythmically runs through different opening widths one after the other. Figure 6 shows us the same:



If we develop the syllable "hvar" after the syllable "Uz", the mouth will open progressively, like the American speaks while (hweil) or war (hwor). Test yourself by pronouncing these syllables and try to objectify yourself by vibrating them. If one looks at the six successively widening elliptical solar circles in Figure 6, then



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 circles following an important key Symbol:



Figure 7.

self stated. A philologist will hardly be able to interpret this sign if he does not know that this hieroglyph of the dove with the tone word "Hwar" is pronounced as indicated by the circles underneath, namely with rhythmically felt mouth expansion ("ovulation"), as we do showed.

In this pronunciation a rhythmic element is released in the body, which is the basis of the whole secret way of speaking, but also represents the differential of infinite time which in its swinging the "gate of the eternal state of consciousness", or "Beyond" 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" by the author, "Minerva", etc.)

The sign behind it of the "Smen goose" 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 teachings of the introduce ancient religion at all.

The name of that significant symbol "Uz-hvar" of the "Book of the Dead" is not unknown to us in the present. The name "Parzival", which was first brought to Spain and southern France with the Grail myth by North African (Egyptian) Moors, goes back to this powerful initiation formula of the "Book of the Dead": Pir-Uz-hvar (ie "appearance of the Horus Eye" in humanity). So it contains the mark of the sixth root race, the buddhi organ.

Buddhi is creative, intuitive intelligence, both will and intellect in essence Intuition, all three in a common root shoot of human nature, in their

undivided clinging and leaning on the creative ray within, on the absolute I-am. This must be sounding with the six circles of the sun it depicts, Figure 6 (What Goethe says in Faust (prologue in heaven) of the "brother spheres" of the sun and of their Buddhi sounding in man: the song refers to the awakening of the Sun through sounds from the competition of the brother spheres.

The natural senses are unable to perceive the seven brother spheres, Figure 1, nor their sound. The seven main spheres (Sephiroth) of the Kabala, figure 1, are also called the seven „sounds" (Schewa koloth), together they form the light-egg or the auric egg of the sun, which the Book of the Dead says is the mystic in the underworld, ie beyond the natural threshold of the senses. Yes, the mystic awakens in the sight of these seven brother spheres through the power of that mysterious sound (Uzhvar, Pir-u z-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 among the Indians in the mighty name of "Ishvara" (Lord) from whom the seven hierarchies of sun spirits descend, among the Jews in the name Jehoshvah and among the Christians in the name Jesus. ) arise within by pouring out on three levels, the level of will (Sat), intellect (Cit) and feeling (Ananda). So according to the Vedanta. "Satcit ananda" is the unfolded Buddhi, the Mahat organ, as it is also called, with which man enters beyond sense creation into Mahar-Loka, the higher world.

A channel leads from this higher world into the lower sphere of existence, also according to the "Book of the Dead", in which those teachings of Vedānta mentioned only return in a different allegorical view.

When this channel opens, man enters the world beyond the natural threshold of the senses, or the hereafter (Duat) in general. The same canal empties into the epiphysis (upper pineal) through which man is linked to Mahar-Loka (Eng. "Uach"). We have a picture of this canal in perpendicular section to its direction of vibration in Fig. G. While the canal itself, as shown in Fig. 6b, is like a wave from the epigaeum (e.g. "Setes", the "above-earth", the primordial primordial shell of the planet) descends to the hypogeum or sub-earth.

### **Chapter VIII. The Different Stages of Hereafter Development.**

The Egyptians depicted the "canal rays" in the "Book of the Dead" as snakes. He imagined them from the epiphysis, the brain organ that sits at the top end of the spinal canal, at the sidereal (i.e. reincarnation of the monad, which takes place either at the moment of procreation (Trutina Hermetis) or later in life when the higher ego (Anoch, Enoch) awakens in man

later life, when the natural man is prepared for the descent of the "golden serpent", figure 2.) Entering the spine at birth and crawling out of the spine again as a snake at death.

The human spine is known to represent a wavy curve, which is different for each person. According to the peculiarity of this curve, the life-principle (eg. Ankh) customized! Everyone has their special "life snake", their "Uraeus", which incarnates 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). Our astronomy also knows the "noble matter" of this outer belt of the earth, the ultraviolet hydrogen, and ascribes a special meaning to it. Yes, it has been 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" through which receives the impulse from the Logos world (Osiris) and him who creates man or, more correctly, gives birth to himself. She carries the mystic herself in her womb, sends her nourishing currents to him, which he needs until he is ripe and, as it were, falls off the upper world tree as ripe fruit. The serpent in this view becomes a branch g, 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 as a branch to this sycamore, in English "fig tree". Odhin, the Germanic god, also 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; because the wave, whose "material coagulation and manifestation he represents, means a ceaseless pulsing and breathing of the God-all-spirit on high.

Now, of course, there are many of these waves. Here we describe its higher state form, which we infused into the mental organ we called Buddhi, aeg. "Uz-hver" or "Horus-Eye", see flowing out. This Uz-hver or Horus Eye, whose great importance is found in the Book of the Dead in almost everyone



chapter, but according to Egyptian belief only the "Sahu" or the "Awakened One" of the Mysteries possesses. The lower thought-forms 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 come to the knowledge of the real source at which he lives. John the Baptist calls such humanity, particularly the skeptical and atheistic Sadducaeer, a "viper offspring."

This expression is to be taken figuratively concrete. Because in the sense of that passage (which apparently goes back to the Jewish-Egyptian "Theurges"), man is the incarnation of either an agatho daemon, ie a salvation snake, or a caco daemon, ie an "otter".



Figure 8.

Repelling enemy thought waves. Illustration from the 33rd chapter of the Book of the Dead entitled: "Of How to Repel the Serpents."

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.

According to the Book of the Dead, the waves of bad people radiate out from the super-earth like dark vipers.

Everything here is wave theory. The human soul is also a vibration, a sounding string, stretched between the fiery crystal peg of the earth's center and the moist crystal heaven of the upper earth's atmosphere. Through peculiar exercises the mystic of the Book of the Dead learned to grasp and distinguish these waves empirically, and even to distinguish precisely the zones of the crystalline super-earth which the Jewish Sephiroth and Kelippoth (shells) distinguish. So he distinguished different hells and heavens, which strangely enough also linguistically show a great similarity with those of the Indian Purans; for Tapa-Loka in the Purans is Tefait in the Book of the Dead (chap. 110).

Jana-Loka in the Purans is Kan-Kani-t in the Book of the Dead (chap. 110).

Swara-Loka in the Purans is Weseri-t in the Book of the Dead (chap. 110) etc.

Just as every human cell represents a sum of atomic vortex fields, the entire human being is also a sum of such vibrating force and vortex fields, which, however, cannot do without a uniform primordial wave. We see it in that "snake 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!

For example, if it says in continuation of that chapter (137a) of the "Book of the Dead". Description of the "Horus Eye" (Buddhi) as the seat of this spiritual sound in man:

"The light of Horus' eye is kindled for the dead, Osiris HWEN-NOVER", this points to the last secret that the Book of the Dead has to give. The mystic who invoked this mighty name and knew its mystery saw through buddhi the veil lifted before future existence. He looked into the absolute, the spaceless and timeless, he saw the spirit of the one he called. He was "with him in paradise", talked to him, as the Book of the Dead often testifies to us.

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 connects 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":

"Because that is the nourishment of the spirits, which reigns in the purest ether, revelation of eternal love, 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. According to the New Testament, God gives his son all knowledge through love. All mysteries are unsealed by love and itself, the supreme mystery, is unsealed by God becoming man and opening 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 look at 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 a hidden form (the "mummy", Sahu) as an enlightened one of God and knowledgeable of eternal things!

### **Chapter IX. Book of the Dead - Songs.**

The more than 300 songs and religious esoteric essays, some of which are extraordinarily comprehensive, bear the name of a "scripture of re-emerging in the light!" It describes the awakening of the soul in a higher world. A calmness and a glow radiate 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, the disreputable black magic of the Egyptians corresponded to a high, white magic, a knowledge of the spiritual worlds and their laws, which is nowhere found more sublime and greater.

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 explored the Book of the Dead, it will be shown that Egypt was the hearth of the deepest religious knowledge of antiquity, that this knowledge had its focus here and perhaps for the most part its 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, this does not prevent us from finding the basic ideas of Christianity and its deepest esoteric original truths, which are still almost obscure to us today, 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 has been subdued 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." (Transferred from the "Book of the Dead").

I. The transformation into the victorious Lighthawk. (Chap. 78.)

"Bend down to me and come to the house of your transfiguration. O son of God! (i.e. 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 Horos, the initiate, appeared. The esoteric key is in the hawk pose and Son the of God" corresponding the Egyptians, mantram in the (see image "Yoga of a practice.)) falcon Hear hovering me! over Shine the light on 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. That he should not cast me down in the breeze of night, whose name no one may utter. (Certain names held magical powers for the Egyptians in their mere sound, so that he avoided mentioning such names, especially of demons. The curses and curses in our language are partly remains of demon names.)

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, that I may know, O God, your glory and be clothed in the cloak of your power.

Grant that I may rise again and set my feet again.

Grant also that I may keep pace with him, the mighty, and stay in my hut (The "hut" (lit. Tabernaculum) shows, as the figure on the right shows, the connection of man with the "heavens" or "spheres". To become aware of this connection, it requires to them, certain of the "words" further given in mentioned this chapter "chemt and motif". the The attitude practice in the pronunciation of this word is in the writing of the author (the " Kraft in Jesu", Verlag Max Altmann, Leipzig). The "hut" is therefore the higher body the world lies in. (Compare the next note) eternally.

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 snake gods (The Indian myth also speaks of the "snake gods" or the "Gana Devas" who were in the beginning. These are understood as spiritual waves of a higher ether, see Fig. 1 above, whose compression and coagulation represents the human archetype according to the Book of the Dead. On the forehead, Fig. 1, below the so-called "fontanelle", this wave divides three times in humans, see previous note. Fig. 1 shows the same wave seen from the side. The Egyptian



Mysteries such as those contained in the Book of the Dead taught the knowledge of these higher wave trains. We will come back to the same later.): the sun being (the sun was the Egyptian 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 the so-called "Circle of the Sun" or Zodiac. The primordial serpent waves therefore zodiac and emanate act from from there the on latter. the individual. They live in the houses and Aristotle called this higher type of wave in nature the "Entelechy" (from Greek *enteles echein*, having perfection). Such an entelechy wave train, which is not of a gross material but of a spiritual nature, is shown in Fig. 1.) emanated. Before there was the Divine Mother who gave birth to the Son, I Am.

(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 (this strange word means in Egyptian text: Nemmess." It is a so-called secret formula (Eg.Tet, ind. Mantram), representing a mystical ebb and flow of sound in the body and therefore not intellectual, but only comprehensible as a spiritual sound. In the German language, we can also translate it as "Take (and) eat" true to its sound image, because only this formula accurately reflects the meaning of those letters as spiritual powers. This formula has passed into 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 burial. This word corresponds to a certain tone path in the body, which was only known to the initiates of the mysteries, and which radiated a light of knowledge like nothing else on earth. We shall come back to this sound track further on.

He heard Luther as "take and leave", which, according to him, became the cause of his profession as a reformer.), (from the Greek *nemesis*, karma). This is the word of the unsealing of life in the spiritual world, given to you by the angel with the lion's face (according to Gnostic traditions, the early Christians passed through the stage in their initiations: Scorpio, in which they met that great word first. Then they stepped into the stage of the vision of God ("epopty"), which finds strength and is girded by the symbol as a knowing one in „ this lion"). word, May you because in it those who dwell in the chambers of heaven will recognize you and the demons of darkness will tremble before you !

As I spoke these words, all those who inhabit the luminous halls in higher form bowed down to the earth.

(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 custodian of the threshold (The "Hur-Ka" of the Egyptians di "Horus as bull" name of the planet Saturn. The latter was the "planet of karma", of balancing justice and guarded the threshold to the kingdom of heaven), not he stops my steps. Behold, I have stepped into my barge and am gliding 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 (Osiris, the father of Horus, endured all the horrors of death. In the first stages of development, the mystic is "Osiris" to Horus, who is basically just a transfigured Osiris).

(The wonder.)

The angel in the lion's face (to understand this passage, one needs to empathize with the lion's mask, which is discussed further), he approaches me. He overshadows and seizes me. He shines through my soul senses that I see those sacred and mystical things from the beginning of the world.

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

I am the golden hawk and lord of the mystic 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 is blown by the smiling breath of his breath. I am amazed by its power. I enter the Tattwa (The word in the original Egyptian text is: Tatt'we (or Tattwa). It corresponds so completely to the concept of the Indian "tattwa", as the "absolute power" that we can confidently render it through this.

The mystic thus enters the world of an absolute power emanating from God. The "Tattwa" is also the land of the sun lion, the above-mentioned angel with the lion's face ("Michael")? There I see the face of God my Father forever.

I surrender to God my Father. I surrender to my divine mother, the Nut (in the Egyptian symbol of the virgin primal matter thought of God shines (emanates)). They protect me and which sustain me arise through directly the from the substance and desire that emanates from the Horus Eye (The "Eye of the Falcon" (Horus Eye) is the spiritual organ of concentration as the central seat of all spiritual powers), and through the spiritual flame that flows within it is.

(The attitude to adopt by imitating the attitude:)

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.

Hail to you, you divine beings, who inhabit the hereafter and have appeared to me. You let me enter the place of eternal knowledge, which is sealed by the word CHEM-T. (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 path through which it awakens spiritual centers within. It therefore has illuminating power! Being The meaning is: It inhibits the (natural) will and thereby frees the spiritual will (of God)! So it „ corresponds to Schopenhauer's requirement of overcoming suffering by inhibiting the natural will to live!)

(Final song with arms stretched out to the side as if in flight and in adoring 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, your eternal kingdom of light!

I have made known the work of Your beloved Son. I have overcome. I have conquered the heart from temptations. 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!

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 new strength, like a young bull!"

(Final meditation on the "take and eat" motif:)

"The Son of God is the sacrificer and the sacrifice (In the last words is the summarizing knowledge of all that is contained in this chapter. But especially what is found in the reflection on those syllables: "The Son of God is the sacrificer and the sacrifice ...." If one now knows the important sayings, words and their inner tone, one will find that in the "Book of the Dead" religious

Ideas lie of great depth and beauty, most of which remain hidden to this day.)

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). Those who know about this secret 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.

I am ("I am" must always be spoken with a special emphasis.) the cause of all that I am! The graves of the earth become my birthplaces (In the spiritual land, to which the soul returns temporarily as its home.), and I return again to my time. I take the form my heart desires! I become what I wish. I will not die a second time.

It is the god in the shining armor (the armor is what our modern metaphysicians call the aura of good and pure thoughts. Whoever surrounds himself with such an aura is protected) is the one who grants me protection.

Behold, I am clinging to the holy tree. (If you see the human body in the N light, it is a tree whose trunk is the spine and whose branches are the ribs and the great vessels and whose fruits are the organs. The tree from which man comes, so does Wotan, which 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.) Before me shines the stream of life. 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 in.

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

## **Chapter X. To the Returning Dead.**

(Ch. 169.)



"Even though you are asleep in your graves, you blessed ones, still wake up and walk along in your fiery bodies!

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

"Hwê" is the mystery of your mouth that you utter 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 in the light robe.

Living water flows over your limbs.

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

And after you receive the nine divine powers, you become the "Swan" ("Hansa" in Indian), sealed under the name: "Guardian of Truth" ("Hwen-nofer")

Explanation.

The "Flame Body", Egypt. Sahu, Saeh (St. sa, Hebrew "esh" = fire) is the "etheric body" of ancient metaphysics. "Ah," from Greek aithein = "to burn"! The "fine atoms" ("fire atoms", Heraclitus) of this "flame body" form a closed flame zone.

The Indian doctrine describes it as follows: A person who is moved by passions has the flame zone disturbed, just as a flame ejects soot when its zone is affected by external tension or shock. This comparison is not figurative but actual. Human health is also dependent on the flame zone as an image of the "combustion process" that we call "life" not being disturbed by "outside drafts"! Why is it that by far the majority of illnesses, and even deaths, are attributed to "colds"? No doctor can explain it. Heraclitus and the Egyptians teach: When the fire-atoms of the body rupture, as a flame is ruptured by the wind, man falls ill or dies. The etheric bond of atoms perishes, it "breaks." In certain cases, however, something that has already been loosened can be retained, as the Egyptians taught. For example, pure love ("white lion") is the "binder" that counteracts the destructive effect of desire ("red lion") and the "flame body" (Egypt. Saeh, Greek "Zeus", Germ. "Ziu") even after death!

It is through the sanctuary of this lustless flame that the initiates of the Egyptian mysteries walk after death - and we shall shortly learn how this happens. But before that, Nietzsche's words should be heeded:

"Yes, I know where I come from, Unsaturated like the flame I glow and consume myself.

Everything I grasp becomes light, coal everything I leave: I am certainly a flame!"

If Nietzsche had known the secret of, as the Upanishads say, "the flame that burns in a still place, unmoved by the wind", he could have shone more on mankind! He would then not have become a restless fire genius, but a restful light genius!

According to the Egyptian view, whoever already reaches the world of radiant love (Egyptian Meri, hence "Mary") here, also walks his or her path undisturbed in the hereafter thanks to the same "flame body" ("sah") that he created for himself here, "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 "Chrestau" (Christ impulse) is kindled. When the disciples saw Jesus, they grabbed his feet, as Matthew reports (Ev. Matth. 28:9). They broke the seal here. The further text says:

"You who know are born again, you appear again by breaking the seal on your feet, and thus bring your body to the (visible) resurrection!"

The Christ Impulse, Egypt. "Chrestau," which enlightens the disciples and lets them see the Lord, proceeds from the feet (Matt. 28:9).

Because man's feet cling to the material earth and as long as he is subject to material attraction, to the principle of gravitation, he cannot see into the mysteries of the spiritual world. He must be freed from the law of gravity, be unchained in the nerve centers of the feet by the earth's magnetic current, which the ancients aptly called "dragon" (from the Latin trahere, pull, pull down, Old Norse drag = ankle chain, Nidhögg, the "down-hewing", "tearing down"). Nietzsche also sings a "dance and satirical song on the spirit of heaviness, my heaviness highest, lies most the powerful captivating devil!" In element the for power the of senses and thinking. Anyone who is ruled by the "spirit of heaviness" cannot see in the higher world! That is why the "unchaining" of heaviness 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. (Each force of nature has its Logos, as in Indian Yoga. When one finds the Logos of levitation, one can remove gravity through it and one leaves this whole deceptive world of matter sealed by that Logos.)

Through such word-vibration exercises, a higher natural force was determined, that of Severity counteracts, such as Svante Arrhenius speaks of "radiation pressure" on the overriding force of gravity.

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. "Heh" written:

with the symbol of two "pillars" or clay chains." This positive clay ether "Hjeh" stood opposite the negative clay ether with the name "Nun" (Nen), Nsu or Sus (shu). Hjeh and Nun (Sus) were thus the two basic forces of the holy eighth in Esmun (Hermopolis). "Hjeh" also meant "infinite time" and "Nun" (nsu, sus) "infinite space". Both terms "Hjeh" and "Sus" recur in the name of the "Christian Saviour": "Je sus" (Matt. 1:21), who was an Egyptian initiate (Matt. 2:15). Jeh (hjah) in the Esoteric Book of the Dead means that which was from "ever", the "infinite time", "Sus" the first movement, the elemental force in the ether, the "rushing" of the divine wind, the "pneuma hagian", that trembles through the believer. "Nun" "Jeh" were and the primal forces of the soul, 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, pleasurable or unpleasurable, as Kant teaches. So Jesus is basically the higher human being in everyone (Ag. Chrestau). And now the secret of that "flame body" is revealed: "Saeh", which carries within itself the law of the two basic forces and "pillars". The powerful formula that unsealed his secret was "Hjeh-NuN Saeh", Cha-on-saeh, Egypt. "Dyonsu", Greek "Dy-on-ys", Indian Ha-on-sa (Hansa), Christian Jo hann-es. Dy (Dyu, cha) is 'yes', 'on' is 'no', 'saeh' is the absolute that unites both. Hebrew "Joh-ann-es" is the same formula, it means: "A "voice" (Hebrew "jah") out of the "cloud" (Hebrew "anan") speaks: "This (Hebrew "sow") is my dear son, ie the esoteric of the Joh ann-es baptism. (Ev. Matth. 17, 5; Mark. 9, 5).

### Chapter XI. The Isis Mystery.

A text that can only be developed esoterically (Zeitschrift für Ägyptologie 1892):

"Isis comes to you to give you the breath of air,

whom you love, so that he may enter the hidden places

of your head and you live and talk to her."

These few words can serve as the key to the Isis 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 the author's "Yoga Practice" on this.

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

When the name Jesus was mentioned, the early Christians felt the same mysterious wafting of a spiritual breath of air or pneuma (pneuma hagion = holy spirit, holy wafting) as did the Egyptians in the name of "Isis". Whoever did not find this pneuma also remained hidden from the goddess. She enters like Jesus by "blows on" the disciples (Ev. Joh. 20, 22). Proper invocation and pronunciation included this; for in him lay the essence of the goddess, and above all, as noted above, an elementary healing power! Particularly noteworthy was the gesture of concentration, which on the monuments, see Figure 9, shows the goddess with a circle, the rolling primordial light disc, between her hands. This circle is to be imagined as moving, as a "function" in the modern sense:

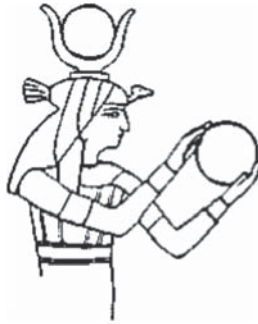


Figure 9. Isis with the Sun Prana flowing from her hands.

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 ties that the mystic had to loosen. In the doctrine of the Logos these bands will occupy us more closely. They create the invertebration of the logo. The above-mentioned words of the Book of the Dead in chapter 50 referred to this important act:

"The four ribbons (ABCD, Fig,III) on the edge of my head are knotted", etc.

The priest's procedure aimed at awakening the pneumatic (spiritual) organ, ind. Buddhi, Egypt. Uz-hver (properly "Horus eye"), from which that "breathing" through the body, the "being blown on" emanates. In the spiritual world, which opens up in this way, the boundaries of space and time disappear (see Schopenhauer, Parerga and Paralipomena). the I sees



straight into the mirror plane of the Absolute. But it must first rise to this level, and this is only possible if it knows how to switch on the purely WILL-organ and, as it were, switch off the intellectual-organ.

The intellect is initially unable to recognize the Absolute.

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 of our intellect and therefore cannot actually be grasped with this."

The coronarium (epiphysis, pineal) is an actual will organ (Schopenhauer calls the sympathetic ganglia seat of the will). From here the will projects into the brain, from whose mass it is surrounded. It radiates its energy into the cortical substance.

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

The "will", the objectification of which is the ego, is to grasp itself in the act of initiation, and since the intellect is only a manifestation of the will, it is to be subordinated to the will in opposition to natural thinking. This therefore requires a shift in the usual way of thinking, and in order to achieve it the present ritual, of which we spoke in the introduction, was used.

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

The same practice the Indians call "Sanyama", bondage of the senses by the higher "will"! It is essential for Yôga, 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 of my will to witness and to become."

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

## **Chapter XII. The final stage of afterlife development.**

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

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

"Because that is the nourishment of the spirits, which reigns in the freest ether: Eternal love revelation, which unfolds to bliss."

But what does "freest ether" mean here? That it is free from any material carving, that it goes through everything, shines in everything, and yet is not absorbed by anything material.

"The Supreme Spirit is free from all constraint, Free from the attributes of nature, And though appearing embodied, is not tainted by anything nature works. As the purest ether penetrates through the body And yet is not changed by it, So the world spirit (Egyptian Rê) dwells freely in the beings."

According to the "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 as the light ether does not shine for us either, if we were not children of this light-ether:

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

And so we now come to the actual basic idea of the "Book of the Dead", 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 imaginative. It is "derivative" in 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 collapses back on itself. That is why the resurrection of the soul now also takes place according to the Book of the Dead through love and through the mind enlightened by love in this highest ether: Haru. And "Pir-em-haru", the title of the "Book of the Dead", actually means emerging in the blessed light of grace. "haru"

has in Egyptian otherwise probably the meaning of "light", like "bliss" (joy), like "grace". All three terms are combined in one and designate the "triangle of love", Sothis, the high deity of the Egyptians, which is also called Merja (Mertja), ie the Maria of the Christians!

Grace is love that shines in itself and is determined by nothing outside of what lies within! It is the true substance in which all being is based, the "substantia" as "causa sui" it also confronts us in Spinoza, but in the Book of the Dead it is 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 it is not in the superficial study of this writing that one finds its substance. The term "Chont" = "grace" is completely esoteric ("hidden") and can only be determined through meditation.

"CH-ON-T" = "grace" is a symbol that symbolizes the three spheres, the triple light of the heaven of divine grace. In the first sound "CH" lies the principle of "Ju"-piter, the highest star in this sky, in the second symbol "ON" lies the principle of Venus, the second star in this sky. In the old esotericism, the planets were regarded as the basic tones of a hidden, cosmic tonal system, so to speak, in which the divine will announces itself and is able to announce itself to the enlightened mind. Ju-piter (Amon) is the vibrating of the highest string. It is in our "I" sound as heard in the sound of the "higher self" entering Grace Heaven; for without knowing of a divine and higher "I" he cannot enter. Faith connects people with this "higher self".

He must believe in such a thing, then divine grace will be bestowed upon him. Thus, the Ch sound seals the way to Chont heaven ("mercy" heaven).

If he has recognized the "higher self", he will also be capable of love (Venus). This is how the second gate opens in Heaven of Mercy: ON, which has the symbol "Ch-on-t" in itself, just like our German word "G-na-de"! This also contains the three dominant tones in one certain linguistic mysticism:

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

"N" Venus (sound "on", "wou"), ie gentleness of love;

"DE" Saturn (sound "set", "tat") di steadfastness in the higher will.

"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 in tune with this 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" secret, after which the Book of the Dead is named.

