

Magische Briefe

Okkulte Praxis

Magia Metachemica

Astrologie u. Magie

Formen u. Symbol-Magie

Sexualmagie

Spiegel- u. Kristall-Magie

Spaltungsmagie



MAGIA METACHEMICA

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This document will be printed in limited numbers. It is intended only for initiated lodge schools on the one hand, and for serious occultists and researchers on the other.

The student bears full responsibility for his karma in following the instructions given.

There are no limits for those who know.

GREGOR A. GREGORIUS

INTRODUCTION

FOREWORD

D Today, culture is experiencing a multitude of crises all at once. While the social structure of the human world is shaking to its very foundations, and none of us is safe from being swept away by the raging maelstrom of events even after surviving a world war, signs are also appearing in the purely intellectual realm – signs of the end of the world. The twilight is already falling on the scientific worldview of modern times. Everything is changing. The scientific work of the last three centuries has proven to be one-sided and incomplete. It began with the study of the processes of motion in nature: Copernicus, Kepler, Galileo and Newton started it – began it. But the movements of inanimate nature that they studied are only one part of world events, which cannot possibly be representative of the whole event.

The broadening of intellectual horizons and the consideration of other aspects of reality have already brought about profound changes in the mechanical

world view. Even in the realm of inanimate nature, it has led to transformations—one need only recall the decay of the elements and the principle of relativity—. But even more fundamental are the changes that the inclusion of the psychic and the world of organisms has brought about in our world view.

These excerpts from Oesterreich's introduction to his work, "Occultism in the Modern Worldview," are well suited to serve as the preface to this short essay due to their concise characterisation of the metaphysical structure of the slowly emerging worldview of the future.

In fact, before the World War — at least in **German literature** — **books on practical alchemy** would have been unthinkable. **What the** post-war years **then brought in the way of brochures on alchemy**, as a kind of compensation, had, as **Friedrich Schwickert** wittily put it, mostly **only the "alchemical sulphur"**.

In the absence of positive knowledge, people worked in a pseudo-scientific manner with theosophical allegories and similar fantasies, so that it seemed as if alchemy – as so often in the course of its history – was once again to become the playground of fools and impostors.

So while on the one hand exact science, e.g. with regard to atomic disintegration and the possibility of transmuting elements, is "rediscovering" ancient speculations of true alchemy, on the other hand there is a danger that the educated in particular will be deterred by the absurdities of false alchemy from theoretical and practical research into this wonderfully interesting field.

This book appears at this spiritual turning point. It aims to serve as a guide through a labyrinth whose innermost twists and turns remain shrouded in mystery even after more than two thousand years of research. It does not seek to undertake the Sisyphean task of trying to convince; rather, it is aimed at those who already see alchemy as more than just a medieval superstition.

The book also makes no claim to originality, for originality is always suspect when the efforts of countless generations, recorded on a massive scale, have been processed only to a very small extent.

Those familiar with the specialist literature know that this is indeed the case. The historical works by Schinieder, Kopp and Lippmann contain bibliographies that are not only partly outdated, but must also be incomplete because many originals have been lost or are still slumbering in libraries. And anyone who has studied alchemical literature

themselves know how much or how little can be done with these references, which are mostly deliberately kept obscure. Every book contains a grain of gold among much chaff, and only the sum of the working instructions that can be gained through comprehensive research alone enables experimentation on a scientific basis.

In the following pages, after an introductory explanation of the concept of alchemy , only those instructions will be given that are understandable without cryptic allegories and can actually be carried out with simple tools. Recipes from practice for practice.

If, on the basis of this approach, the present 10th letter of the at is known to all secret scientists collection of "magical letters" Letters" at xml-ph-0001@deepl.internal xml-ph-0002@deepl.internal xml-ph-0003@deepl.internal the hermetic classic and contributes to the critical re-examination of the old metachemic recipes, then it has served its purpose.

Berlin, 1 January 1950.

Hans E r m e n d o r f f .

INTRODUCTION

D This volume of Magical Letters attempts to introduce the seeking and inquiring student to the elements of spagyric chemistry. It plays such an important role in the practice of occult science that knowledge of at least its elements is indispensable. It is not a matter of indifference how one uses the various essences, tinctures, incense, philters, sympathetic remedies, aphrodisiacs and anaphrodisiacs, etc., which are so important in ceremonial and practical magic. For a recipe that is in itself very good and proven can be practically worthless if the hidden dynamics, the inner life of the ingredients, are not awakened.

This dynamisation of the latent potencies of matter can only be achieved through spagyric processes.

However, it should be noted that modern or official chemistry has little to do with magic.

However important this chemistry may be for science and technology, knowledge of which is also a *conditio sine qua non* for spagyricists, spagyricists see it only as the study of material

shells — "cortices" as the Kabbalists call them — the science of the general caput mortuum.

Today, chemists generally only deal with dead matter, or at least work on the assumption that it is dead. They must necessarily ignore life, the soul, the formative and animating forces of things. For example, mineralogists observe the phenomena of crystallisation; they study the geometric shapes of different crystals and the circumstances under which they form; but the inner agent that is the true cause, the latent life, the mineral soul, eludes their research.

A valuable asset of the Hermeticists is their deeper knowledge of life in all its stages and manifestations. They study matter in its birth; once created, it is treated with great care as living, so as not to kill it through improper handling. They know and use the hidden powers and latent states of matter, powers and states which, as has been said, must be unknown to official chemistry.

Do not look for the secret of the Royal Art, the elixir of gold and eternal life, in this book, for the Great Arcanum of the Work of the Sun is untransmittable. Even if it were possible to reveal this secret, it would still be far from enabling the Stone to be produced.

But revealing this secret would also be completely pointless, because every profound insight is personal, and no one can attain it except through themselves. The veiled Isis is not for sale to matchmakers. She gives herself in the innermost depths of the mystery to the one she has chosen through testing.

No one should be encouraged to search for this secret. The path is difficult and long, and not everyone is destined to find it. However, there are also practical aspects of alchemy that are not easy, but are nevertheless achievable; this book aims to pave the way for them. But one must not forget that, even if it is simple, one is still practising alchemy and must not ignore the extremely important principle;

"If you do not take away the physical condition of the bodies, and if you do not transform the physical substances into bodies, you will not achieve what you expect."

All magic is based on this principle, and alchemy is also magic.

For what is magic?

Magic is the art of using the connections between the visible and invisible worlds for a specific purpose.

As simple as the operations described in this book may be, they are nevertheless magical in nature, for they affect the invisible, the incorporeal.

Alchemy is the metaphysics of chemistry; more simply: metachemistry.

This book is divided into three parts according to the principles of the Hermetic sciences.

The first part, THEORY, briefly outlines the fundamental ideas of Hermetic philosophy; briefly because this part of alchemical knowledge is dealt with in detail in the relevant literature. (See bibliography.)

In contrast, the second part, PRACTICE, is given ample space, as this has hardly ever been written about.

The third part, APPLICATION, provides various recipes and instructions.

This work mainly draws on the works of the ancient master Rupescissa and his modern disciple G. Phaneg, who provide the clearest accounts of the practice.

Now we welcome our students in the name of sacred science and give them the immortal words of our master and royal father as their guide, signpost and highest law:

THE EMERALD TABULA OF HERMES
TRISMEGISTOS.

VERBA SECRETORUM HERMETIS

VERUM SINE **MENDACIO**, **CERTUM ET VERISSIMUM**: QÜOD EST INFERIÜS, **EST** SICUT **QUOD** EST SÜPERIUS, ET **QUOD** EST SUPERIUS, EST SICÜT **QUOD** EST **INFERIUS**, **AD** PERPETRANDA MIRACULA REI UNIUS.

AND AS ALL **THINGS** CAME FROM **ONE**, **THROUGH** THE MEDIATION OF ONE, **SO** ALL **THINGS WERE BORN** FROM THIS ONE THING, **THROUGH** ADAPTATION.

Its father is **the sun**, its mother is **the moon**; the wind carried it in **its** womb; its **nurse** is the earth.

THE FATHER OF ALL TELESMI OF **THE WHOLE WORLD** IS **HERE**.

VIS EIUS INTEGRA EST. SI **VERSA** FUERIT IN TERRAM.

SEPARABIS TERRAM AB **IGNE**, **SUBTILE** A SPISSO, SUAVITER, **CUM MAGNO INGENIO**.

ASCENDIT A **TERRA** IN **COELUM**. ITERUMQUE DESCENDIT IN **TERRAM** ET **RECIPIT VIM SÜPERIORUM** ET **INFERIORÜM**.

SIC HABEBIS GLORIAM TOTIUS MUNDI. IDEO
FUGIET A TE OMNIS OBSCURITAS.

HIC EST TOTIUS FORTITUDINIS FORTITUDO FORTIS; QUIA VINCET OMNEM REM SUBTILEM, OMNEMQUE SOLIDA PENETRABIT.

SIC MUNDUS CREATUS EST. HINC ERUNT ADAP-
TATIONES MIRABILES, QUARUM MODUS EST HIC.

ITAQUE VOCATUS SUM HERMES TRISMEGISTOS,
HABENS TRES PARTES PHILOSOPHIAI? TOTIUS
MUNDI.

COMPLETUM EST QUOD DIXI DE OPERA TIONE
SOLIS.

Translation and commentary

IT IS TRUE (in principle), WITHOUT LIES (in theory),
COMPLETELY TRUE (in application): WHAT IS BELOW
(the physical and material world) IS LIKE THAT WHICH IS
ABOVE (analogous to the metaphysical world), AND
THAT WHICH IS ABOVE IS LIKE THAT WHICH IS
BELOW (balancing reciprocity): TO BRING ABOUT THE
MIRACLES OF A SINGLE THING

(the highest law according to which the harmonies of
creation are carried out in an all-encompassing and unified
manner).

AND HOW ALL THINGS CAME INTO BEING FROM ONE
ARE (created by the action of a single principle) THROUGH
THE MEDIATION OF A SINGLE (with the help of a single
agent), SO ALL THINGS HAVE BECOME FROM THIS
SINGLE THING THROUGH ADAPTATION (through a
Ai't mating).

THE SUN (condenser of positive radiation or red light,
"J Od) IS ITS FATHER

(the active-productive element); THE MOON (mirror of the negative reflection or blue light, 3)9 Ob) IS HIS MOTHER (the passive-productive element); THE WIND (the moving ethereal atmosphere) HAS BROUGHT IT INTO HIS BODY

It serves as a vehicle for this agent. THE EARTH (type of material condensation centres) IS ITS NURSE (the Athanor of its becoming).

IT IS THE FATHER (the productive element) OF THE UNIVERSAL TELESMA (the general fulfilment, the highest goal of everything; can also be read as THE-LEMA) OF THE ENTIRE WORLD (the living universe).

ITS POWER (power of creative exteriorisation. the Flull Pishon J)@*§ Mosis) IS COMPLETELY perfect, fully developed, until exhaustion), WHEN IT IS TRANSFORMED INTO EARTH

(earth, Aretz, *Itt of Moses, the specified and condensed substance, the final form of creative exteriorisation, tangible matter).

SEPARATE THE EARTH (here, this word means, in a broader sense, everything that belongs to the material world) FROM THE FIRE (principle of action that belongs to the metaphysical world); THE FINE FROM THE DENS (analogous meaning) SLOWLY AND WITH GREAT DILIGENCE.

IT (the pure, universal fluid, and — according to some mystics — the body of the Holy Spirit) RISES

YON FROM THE EARTH TO THE SKY (hemicyclic, ascending-returning current; reflux of synthesis) AND YON NEW (through a sudden alternating-simultaneous movement) DOWN TO THE EARTH (hemicyclic, radiating-descending current; e In-flux of analysis) AND RECEIVES (is gradually permeated by) THE POWER (properties and influences) OF THE HIGHER AND LOWER THINGS (the physical-material and the hyperphysical-astral worlds; or, in other words, the sensible and the intelligible spheres).

IN THIS WAY (through these principles) YOU OBTAIN THE GLORY (sovereignty, dominion) OF THE WHOLE WORLD; THEREFORE, EVERY DARKNESS (every powerlessness, every indecision, every error — the Mosaic hierogram Hoa-hek •}@J expresses esoterically all ideas of negative content, symbolised by the shadow cone of the Earth) YON DIR WEICHEN.

IT IS THE STRONG POWER OF EVERY POWER (the principle of mutual activity; the potential of all manifestations, the unalterable basis of all phenomena). IT DEFEATS (coagulates, fixes) ALL FLYING THINGS (volatile, intangible, fluid) AND PENETRATES (intervenes, dissolves) ALL SOLID THINGS (dense, permanent, concrete).

THUS (through this agent, in this way) THE RELT HAS BEEN CREATED (reduced from Prin-

zip to the essence, from the essence to the semential force, from the force to the Yat; in a word, realised). THESE ARE (this is where they come from, this is their principle) THE WONDERFUL ADAPTATIONS (applications, products) OF WHOSE MEANS (possibility of creation) HERE IS (given, revealed).

THAT IS WHY I WILL BE CALLED HERMES TRISMEGISTOS (the thrice-great one,) ' *HP3fitZ*. Mercury, a mythological complex; in this case, he is the emblem of Mathesis, the living science, whose caduceus symbolises the dual current: the intuitive-synthetic and the analytical-experimental). AND I POSSESS THE THREE PARTS OF PHILOSOPHY (the entire knowledge of the three worlds: the divine-intelligible, the psychic-emotional and the sensible-material) OF THE ENTIRE WORLD.

IT IS PERFECT AND FULFILLED, WHAT I I HAVE SAID (my teaching) ABOUT THE WORK (the Magisterium, the Magnum Opus) OF THE SUN. (There are numerous interpretations here; the work of the Sun can mean any work that leads to completion. One can see in it intellectual creation, the source of fluidal currents, the evolution of the androgynous Aör J9 and, above all, the Magisterium of alchemy, whose secret lies hidden in the Tobula Sniaragdina.)*)

•This conception of the universe and the flow of life within it, which we have reproduced here according to the Latin version of the Tabula Smaragdina, was already known to the ancient Arabs, as the Arabic parallels discussed by Ruska show. Alter

This worldview can be traced back to even earlier times. Recently, Dr. Liedtke demonstrated in Saturn-Gnosis, Volume 6, that the cosmological ideas and alchemical precepts of the Tabula Smaragdina can already be found sentence by sentence in ancient Egyptian writings. Urform der Tabula Smaragdina in der Pyramidentext 211 ff. The Tabula Smaragdina is thus proven to be ancient knowledge, a true key to the universe. Its ideas can be found in the Hellenistic mystery religions, which already correspond to **the alchemical** artistic expressions in their language (**Reitzenstein**), in Christian and Muslim Gnosticism, in manifold religious and philosophical embellishments in medieval texts (F. Maack), **and** even in Chinese "Tao".

It must be left to **the reader** to work their way into one or the other area independently, depending on their prior knowledge, aptitude and interests. The bibliography at the end of the book will be of great **help** in this regard. Of course, only an excerpt could be given from the vast literature of original works; usually the oldest or best edition is indicated, as well as modern, easily accessible reprints. Those who **use** the outdated information in the works of Schmieder and Kopp for comprehensive historical **studies** can supplement it in many **respects** with **the** information provided by John Ferguson in his

"Bibliotheca Chemica", Glasgow 1906, supplement. This two-volume reference work is not only "a catalogue of alchemical, chemical and pharmaceutical books", **but** also includes biographies **of** individual alchemists and literature about them.

The V publishing house

THEORY

N According to Hermetic theory, **God created** nature out of nothing, that is, **out of** the metaphysical, immaterial substance of his being. The world was formed from a mist-like vapour that condensed into chaotic water. This water contained an invisible spirit, the uncreated fire, which, when applied to this...
kend, which formed the universe.

Everything is in everything; this spirit is distributed throughout all things in nature, which are born of it and return to it after their dissolution.

In the beginning, this universal chaotic water was crystalline, clear, transparent, and motionless; all elements were mixed together in it. However, as a result of the invisible spirit contained **within it**, or rather through its effect, it soon began to boil, became cloudy, gave birth to the earth, and decayed.

Then the subtle parts were separated from the coarser ones **according to** degrees. The most subtle formed the sky or fire; this was followed by air, water, and earth. But these four elements differ only in their greater or lesser subtlety.

degree; it is always the same Materia Prima that, under the influence of the generative fire, has been classified, so to speak. Each of these forms of the primordial element constantly emanates a seminal force, and from these combined forces is born a water of the same nature as the chaotic water from which **all** physical things originate. This is the creation of the second world, the astral plane. (This term is taken from Paracelsian usage and corresponds to the Kabbalistic "Jezirah" world; it is not identical with the similar theosophical term.)

The emanations of heaven, air, water and earth, through their union, beget the Semen Mundi, the universal seed. Heaven first acts upon the air; water upon the earth; from their union is finally born the second chaotic water (the astral plane), from which all physical things originate, are preserved, destroyed and reborn. Heaven and air are thus the active components of the primordial substance, while water and earth are the passive components.

Fire affects the elements in different ways. The more subtle the matter, the faster it receives the impulse of fire. Fire (element), as the highest and most mobile, is therefore set in motion first; then it affects the air, which in turn affects the water, and finally the coarsest of all, the **earth**.

Let us examine more closely how this effect manifests itself. After the separation of the universal chaos (the tohu-wa-bohu of Genesis), the ether, the fire, has become the most subtle and highest being. It is the first agent, the father of all things, the male seed.

Fire, the most mobile of the elements, heated up as a result of its constant movement, ignited and emanated everything it no longer needed to maintain its existence. These emanations sink to the next lower sphere, to the air (as the gaseous principle), and, finding there a matter that is neither too dense nor too subtle, they are attracted, mix and coagulate with the most subtle particles, and circulate until, united, they can approach the lower emanations. Through these constant emanations, however, the ether loses none of its power; the emanated particles are replaced by the more subtle vapours of the air. The necessary quantum is absorbed and assimilated, the superfluous excreted.

The next, less subtle matter, the air, collects and condenses these particles, whereby the unusable ones are dissolved into dew. This falls back to the lower matter, to water. **The** water now separates the densest particles and leaves them to the earth, which collects them, dissolves the superfluous ones back into vapour, which rises to the air, and so on ad infinitum.

Only by observing these processes can we understand the "Superior et Inferior Hermetis", the Aurea Catena Homeri and the Annulus Platonis. — Thus, matter is one in its principle and one in its earthly manifestations. All things have their origin in it and return to it. All earthly beings therefore possess a soul that originates from chaos, an astral body that comes from regenerated chaos, and a physical body formed from the earth.

The preceding theories refer to the first two worlds; Agrippa describes the characters of the elements and states of matter on the physical plane as follows:

All bodies are composed not by accumulation but by intimate connection, that is, the different states of matter in a body are not layered on top of each other but interpenetrate each other. All states of matter are transformable into each other. Solid matter can be transformed into liquid by dissolution, and liquid can be transformed into gas by heat. The superheated gaseous state forms the aggregate level of radiant or ethereal matter, but when this extinguishes, that is, when it undergoes an inner-atomistic transformation, it returns to the gaseous state, then to the liquid and solid states.

Each material state has two specific properties

, the first of which is its own, the second of which is the link to the next state.

In its radiant state, matter is warm and dry and possesses the property of fire, light.

Solid matter is dry and cold. It has the properties of earth, namely solidity and hardness. Liquid matter is cold and moist and thus has the property of water, namely mobility. Finally, gaseous matter is moist and warm and, like air, transparent.

Due to these different properties, each state of matter is opposed to another. Plato gives the radiant state three properties: subtlety, maximum vibratory motion and brightness; the solid state has density, the minimum of vibratory movement

and darkness; to the gaseous state, two properties borrowed from the radiant state, subtlety and maximum vibratory motion; to the liquid state, two properties of the solid state, namely darkness and density, and in addition one of the radiant state: maximum vibratory motion.

This knowledge of the states of matter and their interrelationships is of utmost importance to spagyrics. The ancient Hermeticists, who have been greatly underestimated until now, undoubtedly possessed profound

knowledge of some states of matter, which has now been almost completely lost and only a small part of which has been rediscovered. Take, for example, this description of ether by Dionysius of Apollonia,¹) an ancient master of Hermeticism:

The ether acts in everything and through everything. It is luminous in everything and at the same time hidden and unknown: in and of itself, when it does not come into contact with any matter in which it reveals its specific activity, it is invisible and unlimited. It is powerful in its effect, mobile, it seizes everything that comes near it, it renews, it is a guardian of nature, illuminating, bright, radiant, striving upwards, penetrating sharply, always in motion, growing out of itself in a hidden way, active in nature, invisibly present everywhere, incomprehensible and manifold."

These were the teachings of the ancient philosophers on the creation of the cosmos and the origin of matter. It is easy to recognise in them the occult doctrine of the three worlds: the divine, astral and physical realms, or the planes of principles, laws and facts.

We now come to putrefaction, which is directly related to the ideas of the Hermeticists—they knew and

*) Cf. on Dionysius of Apollonia, the brilliant physicist **and** physician; Diels, *Fragments of the Presocratics*, Berlin 1906, **Vol. I**, Fragment 2. Wilh. Nestle, *The Presocratics*. Jena 1908, p. 156 ff.

used the "artifice of nature" to destroy and regenerate bodies through putrefaction. This extremely important fact will also be of great significance for all subsequent considerations.

All ancient Hermeticists follow only the laws of spagyric science when they recommend prior putrefaction — which they call "Clavis Naturae". Of course, such putrefaction is difficult to carry out today because of its protracted nature; this is why most pharmaceutical products do not possess anywhere near the inner dynamics of spagyric elixirs. A brief summary of the nature of putrefaction could be as follows:

In its pure state, ether is imperishable; but as soon as it is mixed with the elements, it decays in order to create its equals in the lower (mineral, vegetable and animal) matter. Material bodies can neither be born nor destroyed without putrefaction. Yours capacity for putrefaction is very great in animals, smaller in plants, and hardly noticeable in minerals.

Through putrefaction, minerals become plants, and plants become animals. It transforms solids into liquids, liquids into gases, gases into ether, and vice versa. Every putrefaction involves an agent that could be described as a dissociative force () or a separating force ().

; it separates the pure from the impure, connects and coagulates the molecules to perfection; then it putrefies them, dissolves and separates them. This agent is therefore the creator, sustainer, destroyer and restorer of all things.

In principle, it is invisible and imperceptible; but when it descends into a body, it partially materialises. Then it becomes visible and perceptible and appears in the form of a snow-white, crystalline, translucent mass. According to Phaneg, it is cold and explosive in large quantities. "It is the cause of earthquakes," says an ancient Hermeticist, "it is spread throughout all beings and is the giver of life to all things.

It is the never-resting principle of birth, destruction and restoration."

Riplaeus defines putrefaction as the death of bodies, which leads to corruption and enables procreation. Putrefaction is caused by the internal heat of bodies, which in turn exists continuously, independently of any external heat. One must therefore be very careful when applying external heat, as otherwise, if a certain maximum temperature is exceeded, the matter, instead of turning black, becomes a dry, reddish ash.

Putrefaction usually follows solution and is often confused with digestion and circulation. Putrefaction is usually considered the fourth degree of the great work, although it is the

first. "But order and **mystery** demand that it be given this place," says Paracelsus. "It is known to few; and these degrees*," he adds in VII. Buche der Natura Rerum ,

"must follow each other like the links of a chain, like the rungs of a ladder; if one is skipped, the work is interrupted and the prisoner escapes. Thus, the work is unsuccessful."

"Putrefaction creates a new body; everything that lives dies, everything that is dead is awakened to new life. Putrefaction removes all corrosive sharpness from the salts, it allows the pure to rise and strikes down the impure. The physical putrefaction of a body is the purgation of the radial moisture, the astral body, through the natural and spontaneous fermentation of the pure and homogeneous principles with the impure and heterogeneous."

So if one wants to act on a body, one must first putrefy it. This opens it up and exposes it to transformation, to evolution, because that is the path that nature itself follows.

Following some ancient Hermeticists, we now come to three symbolic-philosophical experiments that serve to demonstrate the spagyric theories discussed. Although feasible, they do not claim scientific accuracy and are only intended to illustrate three Hermetic maxims in allegorical form.

The first is that nature always mixes bodies according to their degree of subtlety.

The second, most important experiment shows that dew contains all the elements and the three kingdoms of nature.

The third experiment depicts the visible form of the Anima Mundi as it appears on the physical plane.

This mystery is also referred to in the Tetragrammaton.

I. N. R. I. alluded to, and conversely, this third experiment is also only a symbol of the Great Arcanum of the third stage of Hermetic initiation.

First experiment.

Take earth, throw it into water and grind it well; then let the two substances rest together. The coarser particles of earth settle and the water takes on the most subtle parts, the salt, the link between the spirit and body of this earth, the astral body.

Now, when the coarse particles of earth are removed, the water can no longer act on the rest of the earth, as it has become too weak. This weaker earth, which it still contains, must therefore be reduced to water by distillation. Then the water regains the power to act on the rest of the earth.

to separate the subtle particles from the coarser ones, to reduce them again to water acting on the earth, and so on ad infinitum.

Second experiment.

Take dew, rain, snow, frost or ice. It is best to use rainwater, especially if there has been lightning and thunder. Put it in a clean wooden vessel and filter it. You will then have crystal clear, transparent water that has no particular taste and resembles well water. Place it in a covered, lukewarm place so that neither the sun nor the moon cover it and leave it in this state for a month without touching it. During this time, you will notice a great change in its nature. It will soon be set in motion by the spirit it contains, it will become lukewarm, heat up imperceptibly, putrefy, become foul-smelling and cloudy.

One can see that the spirit or Archaeus causes a separation of the subtle from the coarse, the clear from the dense. For a mass of earth will rise up, increase in volume, become heavy, and finally fall to the ground. This earth, separated by the Archaeus, is brown, spongy, as fine as the finest wool to the touch, sticky, viscous, and oily. This is the true universal slime, limus, gluten.

You will therefore see two elements that are perceptible to the senses, water and earth, in which the sky

and air are hidden. **The** sky is invisible, but we can perceive the air in its element. Here, however, it is reduced to water, just like the sky.

So if we first had liquid water, now the earth has become visible through putrefaction. We must seek the sky and the air in another way.

When the rainwater has become cloudy, stir it well, pour it into a copper flask and place it on the fire to evaporate the water. You will then see a mist, a cloud, rising from the flask: this is how you obtain the air that contains the sky. If you now want to reduce the sky connected to the water to water, place a helmet with a receptacle on the flask. The steam will condense in the helmet and fall into the receptacle as crystal-clear water. Distil the fourth part of the water in the flask in this way, and you will obtain the air and the sky separately from the water and the earth in the form of beautiful water. You will be able to distinguish the sky by its bright shine, for when this water has been well rectified, it is much more brilliant than before.

After obtaining the sky and the air in this manner, set them aside and continue with the distillation, until you to a mass of honey-

similar consistency. **But** do not let it dry out, otherwise you will burn this delicate virgin earth, which has not yet reached its highest fixity. Set this second distillation result aside, it is the third element. The residue remaining in the flask, which is still slightly moist, is the earth. Carefully remove it and place it in a glass bowl exposed to the rays of the sun to dry it completely until you can reduce it to a fine powder with your finger. Thus you will have the four elements before your eyes.

It remains to be proven that all sublunar things have their origin here. You must therefore investigate whether this fourfold water can produce the three kingdoms of nature.

So take this earth, and if you want to create a mineral from it, moisten it a little with its water in a flask and expose the flask to the heat of the sun, but not directly to its rays. When it dries, moisten it again with its water (but not with that which contains sky and air). Repeat this moistening and drying process until you have reduced the whole thing to a mineral earth. You will find that this earth is heavy and sandy. Note that the flask must be plugged with paper, but not so tightly that air cannot enter!

When you see that this earth has been reduced to sand, you have the mineral. If you have a larger quantity

of this sand, you will find traces of gold and silver in it.

If you want to produce a plant, take two parts water and one part each of sky and air to this powdered and sun-dried earth, mix it together, moisten the earth, expose it to the air and not to the sun, and after a while you will see small plants growing. Thus you have vegetative procreation.

If you wish to obtain an animalistic being, take this earth, soften it with a part water and two or three parts of the combined elements of sky and air, and add so much of these until the whole earth reaches a clear, honey-like consistency. Then

Place the **mixture** in a **warm place, but not** in direct sunlight. **In a few days, you will notice small creatures appearing. If the moisture decreases, add more of the same mixture so that it retains its honey-like consistency. Gradually, the first creatures will disappear, others will be born, and they will all try to eat each other.**

From this experiment, you have seen how rainwater and the soil it contains can produce the three kingdoms. You can therefore be convinced that the universal seed is hidden there, from which all things can be created, just as they were created from chaos in the beginning.

However, few know the cause of the fertility of rainwater. It is actually the spirit contained in it that has an effect, but it is too volatile to be able to create anything without a body. Very few know the origin of this concentrated and condensed seed, which in its transparent and crystalline form is truly the world spirit.

It is a dry water that does not wet the hands, a watery and fiery earth, a coagulated fire. We now come to the materialisation of this coagulated fire.

Third experiment.

Pour putrefied rainwater from the wooden vessel mentioned above into a glass vessel, evaporate it over a fire until only a third remains, and allow it to cool to lukewarm. Then filter it well in a glass or tin flask to remove all faeces and immerse the flask in cold water.

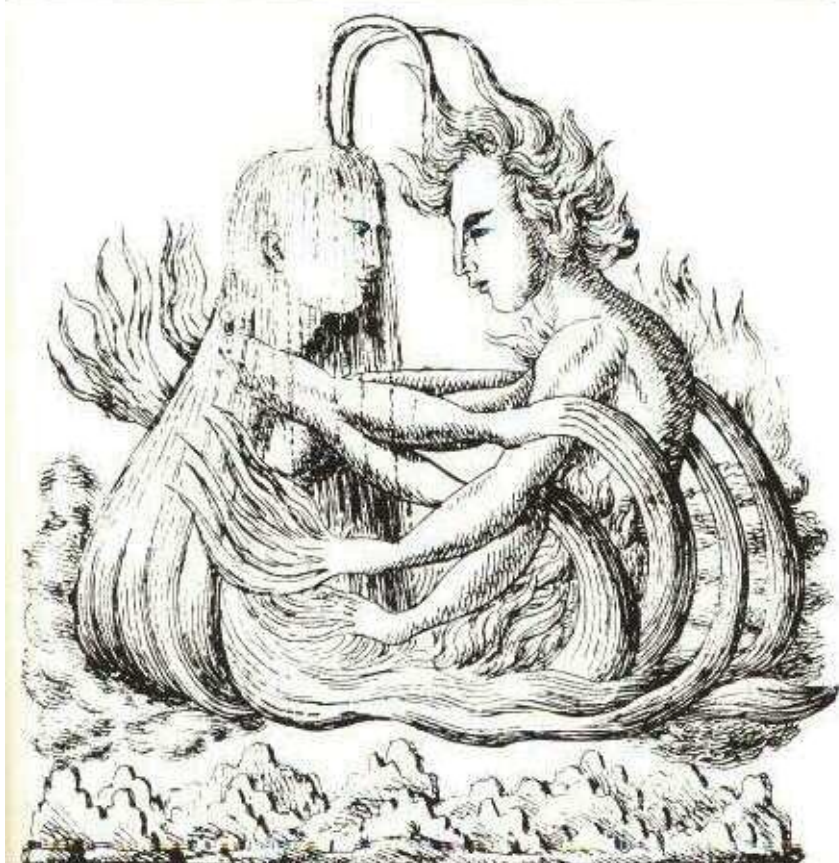
The next day you will see the world spirit in two forms. In one form it is crystalline, clear, transparent and sticks to the sides of the vessel. In the other form, it remains at the bottom in the shape of a brownish mass. Take the part that remains on the sides separately and store it carefully; rinse the part that remains at the bottom with water and dry it well in the sun or on a gentle oven fire. Turn to the limping Vulcan with them; he will tell you who they are and what their names are.

Throw the first onto glowing coals; its immediate ignition reveals that it is the nitrum. The second makes a noise on glowing coals, by which you can recognise the salt.

These three seemingly simple but quite difficult experiments and the preceding explanations should suffice for our purposes as a theoretical basis for alchemy.

We now move from theory to practice. First, we describe the laboratory of the ancient Hermeticists, then its modern form.

PRACTICE



I The laboratory of the ancient Hermeticists.

The previous section summarised some of the main theories of alchemists and listed some typical spagyric experiments were cited. This was not done to encourage their imitation, which would not be easy anyway, but to demonstrate the results that Hermeticism can produce apart from the philosopher's stone; and to make it clear that for the older Hermetic science, experiments and facts were of secondary importance, since it was primarily concerned with principles and laws. It could therefore also, as it is an excellent expert of Hermeticism — Dr. Ferdinand Maack — expresses, the "alchemia practica" never with the "alchemia speculativa" step hold.

Before we describe the simple, modern laboratory, we should first describe the facilities and instruments of the old laboratory. First, a few details about the furnaces.

The alchemists kept details about their furnaces strictly secret) there are only a few who write about them more clearly

. Jean D'Espagnet, one of the most outstanding alchemists, describes them as follows:

"Those skilled in the hermetic art refer to called 'ovens' or 'third vessels' those that contain the other two. They called it

"Athanor" because it maintains an immortal and unquenchable fire, and during operations it provides an even fire, albeit varying in quality depending on the material and the temperature of the furnace.

The furnace must be made of well-fired bricks or clay soil. The side walls must be thick enough to withstand the heat of the fire. The furnace should be round. Its internal height should be approximately two feet (60 cm). A perforated iron or copper plate is placed in the centre, held in place by three supports embedded in the oven wall. To facilitate the circulation of heat, which flows partly through the holes and partly through the space between the plate and the oven wall, the diameter of this plate should be one inch smaller than that of the oven interior. There should be a small door under the plate for maintenance and another above the plate for observing the temperature of the fire. The third opening is opposite...

*) Sit• thought, therefore, of this word, which comes from the Arabic at-tannur, "oven," stain-men•lcen, and the Greek: ä8'i•«=es, "immortal."

The latter was used and fitted with a glass or, better still, mica door so that the colours of the material could be observed during the operations. Since the vessels containing the material were to be placed on a tripod in the centre of the plate, a removable dome was attached to the top. After setting up this arrangement, the dome is placed on the oven and all openings are carefully soldered so that the whole forms a single body, as it were. In order to avoid heat loss, all small windows and openings must also be sealed."

Philaletha gives an almost similar description.

Even though the alchemists describe the furnace I mentioned in very mysterious terms, it is not what is known as the secret furnace. Alchemists often understand this to mean the fire of nature, "which forms metals in mines¹", or even more often their "heavenly water" or their mercury. That is why Philaletha also says: "We have only one vessel, one fire, one furnace, and this is all one thing, namely our water." (*Föns chymiae philosophicae*.)

Another author says:

If hermetic chemistry is true, then all those who believe that the stone can be obtained in vessels of ordinary chemistry are mistaken, as are those who use different furnaces for each operation: one for sublimations, another for calcinations, a third and fourth for reverberations and digestions, and still others for the various distillations.

calcinations, a third and fourth for reverberations and digestions, and still others for the various distillations."

All hermetic philosophers agree that only one furnace is necessary, in which all operations can be carried out in a single vessel. That is why the cosmopolitan says;⁸) "If Hermes, the father of philosophers, the subtle giver, and the profound Raymundus Lullus were to rise again, they would not be regarded as philosophers by our chemists. They would not even appear worthy as students, since they do not know these many distillations, circulations, calcinations, and all the other innumerable procedures that our chemists derived from misunderstood allegories of the ancients."

The Athanor, also known as the philosophical furnace, has the primary purpose of maintaining a constant fire. It is important that the fire does not come into direct contact with the vessel in which the philosopher's stone is prepared. From the extraordinarily large number of designs for this furnace, a description follows that meets all requirements and represents one of the best of the known furnaces. (See Fig. 1.)

A wall approximately 50 cm high (A) is built, with an opening (B) at the front for removing the ashes.

^a } i.e. Setonius: *Cosmopolitae, Novum lumen chymicum de lapide philosophorum*, Prague 1604.

A grate is then erected on top of this, and above it a small tower, the circumference of which is smaller at the top than at the bottom (D). A small opening is to be made above the grate, through which the coals can be arranged by means of

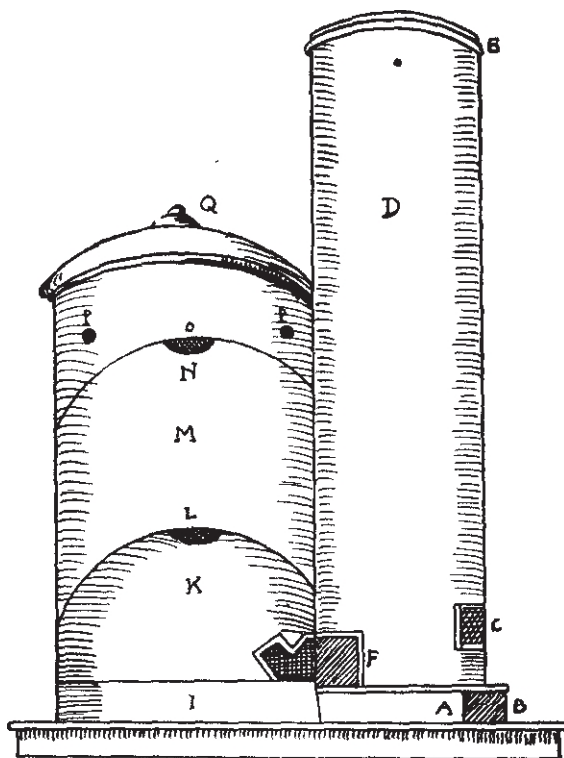


Fig. 1.

an iron rod (C). This tower is filled to the top with coal and covered with an earthen lid (E). Opposite opening C, there is another opening (F) that allows heat to enter

the oven. This opening can be closed by a "register" plate that can be raised and lowered.

A side furnace, the actual athanor, is built onto this tower. A wall (I) approximately 45 cm high is erected directly against the rear wall of the tower. A dome-shaped, round furnace (K) with a taler-sized opening (L) at the top is built onto this wall. The opening allows the heat circulating and reverberating in the dome to enter the upper furnace. On top of this lower dome, build another higher wall (M), which in turn is topped with a dome (N). This dome has another opening (O). A larger opening is to be made in the centre of this upper furnace, through which the vessels are brought in. For it is in this part of the athanor that the vessel in which the Great Work is prepared is located. This last opening must be closed by a door that seals very well to prevent air from entering. Five centimetres above the second dome, four air holes with corresponding closures are to be installed to regulate the heat (P). The entire furnace is then closed with the third dome (Q).

We now come to the other devices, most of which are deliberately shaped to resemble humans or animals. They correspond to the different degrees of heat produced by fire.

The following list is not exhaustive. It is merely a selection from the many devices used by the ancient alchemists. More details can be found in Lemery's chemistry and in the works of Planis-Campy.

The vial (Phiola) is a round earthenware or glass vessel with a long, thin neck, often used for solutions and coagulations. (Fig. 2.)

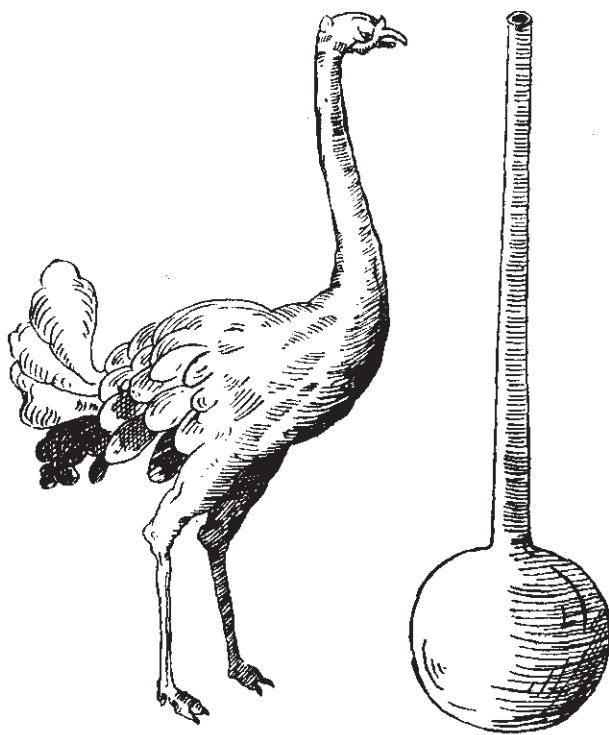


Fig. 2.

The circulator is a glass vessel that allows the liquids contained within it to move up and down in a continuous rotating motion. It is used for sublimation and circulation in various designs, of which only two very commonly used forms, namely the pelican and the dyota, will be mentioned here. The pelican (Fig. 5) imitates

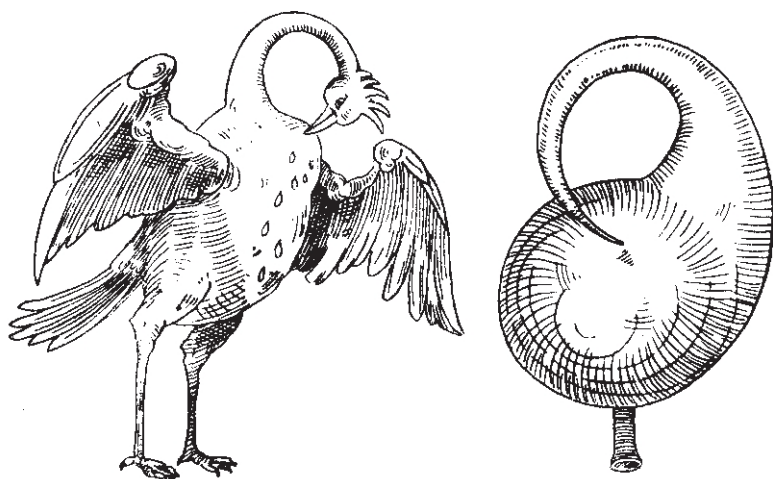


Fig. 3.

the posture of the bird of the same name, which opens its breast to feed its young. This vessel has a large belly that transitions into a long neck and then back into the vessel. The liquid is poured in through a channel at the bottom and hermetically sealed before the operation begins.

The dyota (Fig. 4) resembles a person with their arms akimbo. The lower part consists of a piston on which sits a helmet with a channel

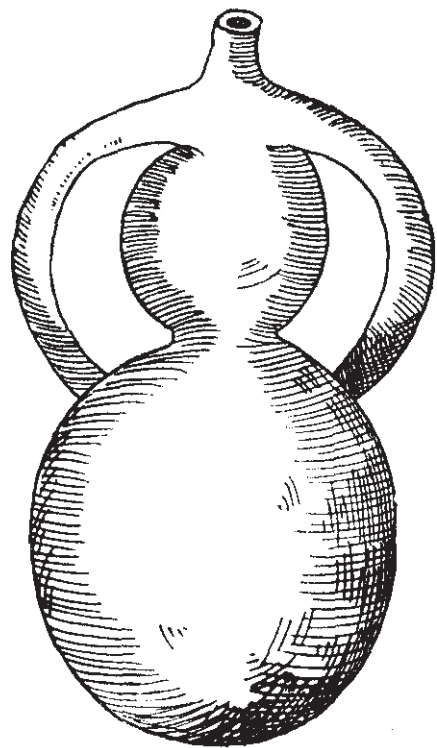


Fig. 4.

for introducing the liquid. This is where the two curved arms meet, which return the liquid condensed in the helmet back to the piston.

The following figures 5 and 6 *depict* a circulator and a retort, whose peculiar shapes are also borrowed from the organic world.

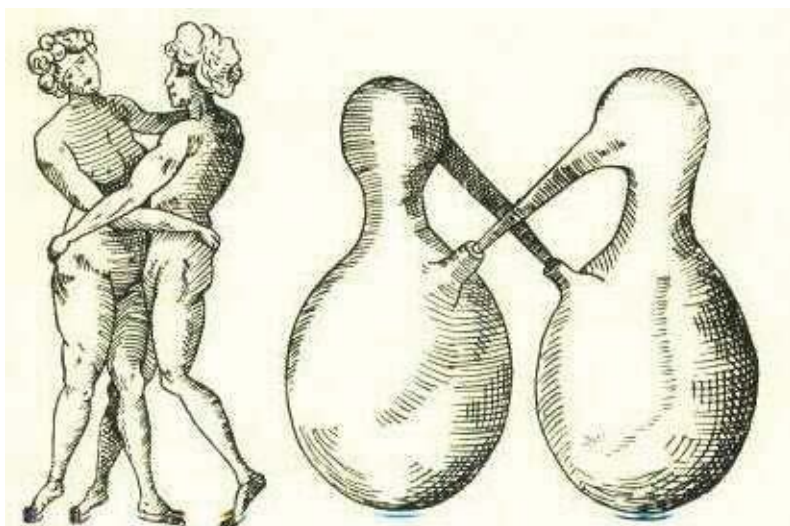


Fig. 5.

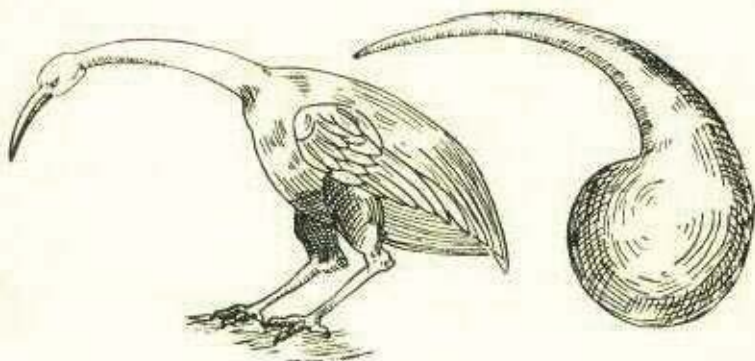


Fig. 6.

The modern laboratory.

Z The aim and purpose of this work should be stated precisely enough; but it should be emphasised once again that

that the preparation of the philosopher's stone is not to be taught here, for that is impossible. In order to accomplish this mastery, the disciple would have to imitate what his master Thoth-Hermes himself has shown him. For us, it is only a matter of establishing that for the true adept in the field of alchemy, there is only one precept:

BE GOD HERMES!

One must be born with these powers, as Johann von Tetzen, a Bohemian monk, poetically expressed at the beginning of the 15th century in the "Processus de lapide Philosophorum":

Lapis candens fit ex tribus.
Nulli datur nisi quibus
Dei fit spiramine.
Matris ventre quos beavit,
Hanc ad artem destinavit
Sacroque sancimine.

"The glorious stone arises from three principles and is given only to those who are gifted with the Holy Spirit, who were blessed by God while still *in* their mother's womb

*) "The Egyptian archetype of the Tabula Smaragdina," Saturn Gnosis.
Volume 6.

and with holy consecration (namely with the baptism of fire of the Spirit!) has destined for this art! —¹¹⁵)

The laboratory can be very simple: a large wooden table for the flasks, retorts, tubes, etc., another for the gas oven; a small, lockable cabinet for the filled bottles, a Bunsen burner, running water. That is almost everything. It can hardly be made too simple; perhaps that is the closest way to approach the transcendent.

Rupescissa is of the same opinion. When he gives several descriptions of the same process, it is always the

•") **The** first principle is the positive-active-masculine principle of the **blessing** God the Father, the Spermatikos Logos; the second is the negative-passive-feminine principle of the "Mother of God," who carries out **the work** and creates the **work** in her **womb**; the third is the "spiramen," **the Holy Spirit**, the masculine-feminine **Hebrew "Ruach."** **From** this representation, **which** is merely a Christianisation of **the content of the Tabula Smaragdina**, it follows that those whose horoscope shows the moon and Mercury in poor positions and possibly even forming unfavourable aspects should not dream of **the** red tincture. For the moon is **the "mother" of the** sublunary world and Mercury the "spirit" of the higher **worlds.** **But that** would only be one prerequisite! The other, according to the hermaphroditic character of the "Ruach", would be to weigh up the Martian-Venusian **tensions** and overcome the forces of the Moon, Mars and Venus altogether through the sanctifying power of Saturn! If the spirit of Saturn, that most terrible spiritual centralisation **of forces known to us** humans, resonates **within you, then you** have the keys **to open** (atomic destruction) **and** close (synthetic new creation, transmutation). Transmutation)! Thus, true alchemy requires the **expansion** of the I **from** earthly bondage into **the** spheres of Saturn. In this **respect**, Magia metachemica is **the** organic continuation of **Magia** cosmosophica; that is why it **follows on** as **the tenth letter to that ninth letter**, and we must **refer** the inquisitive **to it.** **The publisher**

The cheapest is the best. For example, he recommends using the best wine first, but ultimately says that spoiled **wine** can also be used. If one recalls what was said about putrefaction, one immediately understands **why** the latter is really the best method.

The laboratory can therefore be set up according to this principle. Below are various details about heating, degrees of fire, soldering flasks, the necessary equipment and, finally, some tips for practical work.

Heating.

In general, for elementary operations, all furnaces can be replaced by a simple gas furnace.

With gas, you can start with a low heat and gradually increase it to the highest setting. However, there is one drawback. If, for example, you are doing work that requires a very low heat but uninterrupted for ten to fifteen days, you cannot leave the gas stove unattended without a gas burner, as even the slightest draught can extinguish the flame and cause a serious accident through explosion.

leave the gas stove unattended without a gas burner, because the slightest draught can extinguish the flame and cause serious accidents through explosion, not to mention the wasted effort.

The oil stove (Fig. 7) is best suited for this type of work, as it **can** be left unattended without risk. You only need **to** change the small wicks every morning and refill the oil to keep the liquid level constant. To prevent any reduction in heat, the wicks must not be allowed to burn down completely, of course.

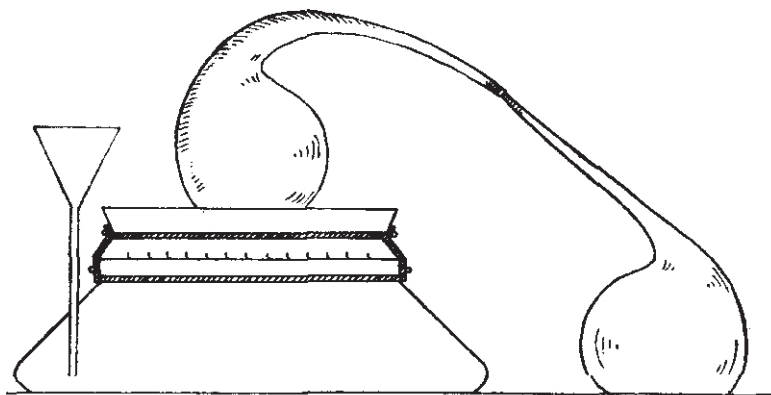


Fig. 7.

can only be replaced individually. The intensity of the flame is regulated by starting with six wicks and increasing to ten. Purified olive oil or the oil described in Appendix 5. 116 should be used as fuel oil. With this device and the long-necked flask (Fig. 8), very valuable results can be achieved in the digestion of alcohol and the juice derived from the putrefaction of vegetables and animals.

However, if it is possible to work during the day and the operation only takes a few hours, gas is definitely preferable.

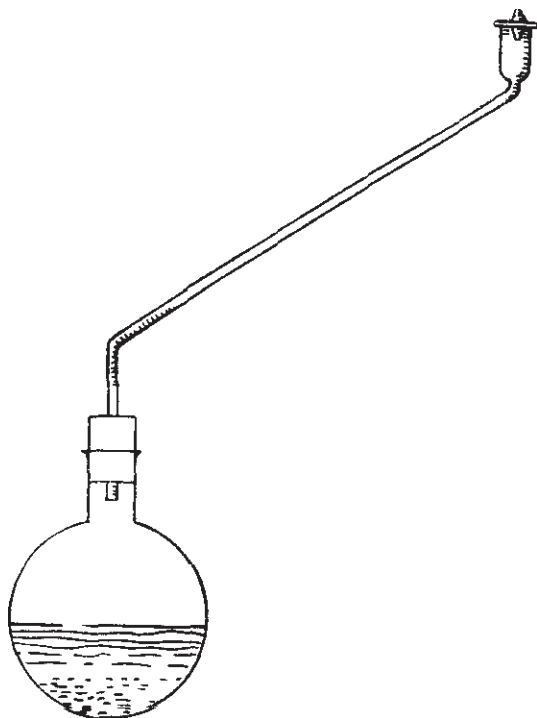


Fig. 8 Simple digestion apparatus.

In a flask with glass tubes attached to it **The liquid** evaporates in the colder parts of the tubes and falls back.
The tube must be *well* sealed.

The temperature scale of the devices comprises seven degrees, which can of course be subdivided further. The following table provides information about

the degrees of fire, their hermetic nature and their suitability for various operations.

Feuer-Grad	Zu erreichen durch :	Hermetische Natur:	Geeignet für:
1.	Wasserbad	feucht	Putrefaktion, Fermentation, Zirkulation
2.	Dampfbad	feucht und warm	Digestion, Dissolution, Zirkulation und langsame Destillation
3.	(Holz-) Aschenbad	leicht trocken	Digestion, Zirkulation, Destillation, langsame Koagulation
4.	Sandbad	trocken und mäßig warm	Destillation, Koagulation
5.	Feilspänebad	trocken und warm	Intensive Destillation, Sublimation
6.	Schwaches direktes Feuer	trocken und sehr warm	Sublimation
7.	Starkes direktes Feuer (Schmelz-Feuer)	sehr trocken und sehr warm	Kalzination, Sublimation, Zementation, Vitrifikation

Various ancient alchemists also mention the chemically produced degree of fire of putrefied horse manure or unslaked lime (*calx viva*). This degree of fire can be regarded as a preliminary stage to the first.

In many cases, mild but concentrated heat is required; however, this does not always necessitate the use of an athanor. There is a very simple and inexpensive method. Place a sufficiently large iron vessel for the sand bath on the gas or oil stove, put a long-necked flask inside it and *surround* the whole thing *with* a kind of metal lampshade, which is attached to the sides of the vessel. Cover this lampshade with a thick blanket. In this way, the liquid contained in the flask is exposed to very concentrated heat.

Closures.

We now come to the seals used for hermetically sealing the flasks and retorts. These must be tough and elastic coatings that harden after drying.

A good sealing agent is as follows: 2500 grams of sand, the same amount of powdered clay (*Bolus alba*) and 135 grams each of faeces, glass dust and table salt are mixed with sufficient water to form a dough of viscous consistency. This is used to seal the vessels and the mixture is left to dry in the shade. This dough can also be used to seal the retort and the template, but it must be moistened well before opening the seal, as it is very hard when dry.

To make an easily removable seal, finely sieved ash is mixed with water to form a dough.

paste. This seal is characterised by its high porosity.

For sealing piston connections, use ordinary glue with paper or a bladder moistened with glue. If this does not hold, use the following sealant called *Lutium Sapientiae*.

Mix 52 grams of flour and slaked lime and 16 grams of powdered *Bolus alba*. Then beat a little egg white with a little water to form a foam, which is mixed with the mixture.

The best seal is, of course, the fusion of the glass edges.

Equipment.

List of the most necessary equipment: Distillation flasks; 250 to 1000 grams. Boiling flasks.

Vials. Test tubes.

Erlenmeyer flasks.

Long-necked **flasks made of glass, porcelain and iron.**

Piston for fractional distillation. Porcelain crucible.

Glass funnel.

Glass rods.

Laboratory thermometer up to 200 degrees C.

Cork and rubber stoppers.

Filter paper.

In practice, you notice what's missing the quickest! The devices shown on the boards are intended less as models and more for demonstration purposes.

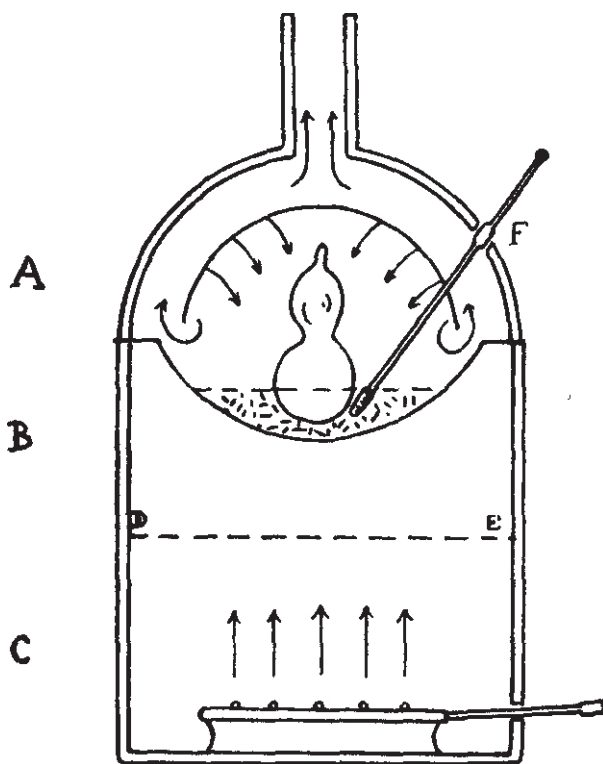


Fig. 9, Athanor.

Made from fireproof clay consisting of three parts, A, B and C. **Part A** serves as a dome and has a hemispherical reflector that concentrates the heat on the egg. **Part B** contains the sand bath and the egg; a perforated metal plate is attached in D-E; a thermometer is inserted into the sand bath through the opening F. A small window can also be added to observe the egg.

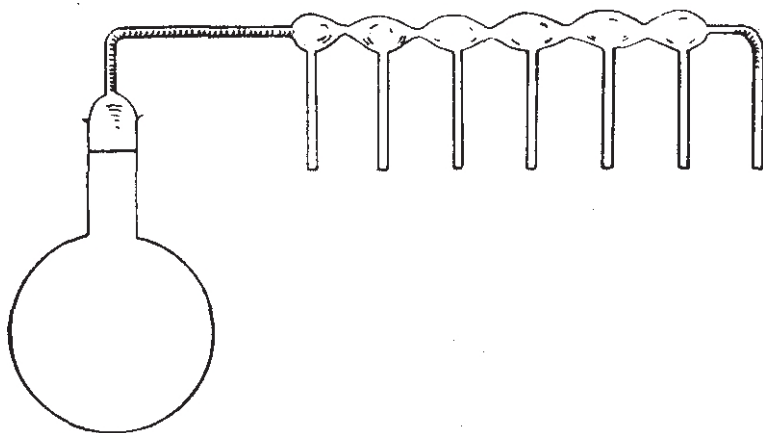


Fig. 10. **Piston for fractional distillation.**
Used to collect vapours that condense at
condense at different temperatures

As always, **practice** is the best **teacher** here too.
master.

The preceding and following instructions are elementary, but sufficient. However, they are also important for later considerations.

The most difficult thing is to follow the spiritual path of the initiated philosophers. This is the only way; a simple attempt based on these principles is more successful than lengthy, purely empirical work. The following experiments are, as I said, elementary in nature, but that does not mean they will necessarily succeed the first time around. A jump in the piston, the extinguishing of the fire, even an invisible cause can thwart everything at the last minute. Discouragement and Impatience are to be avoided

; here too, nothing will succeed if one does not remain calm.

For everyday chemistry, the bodies treated are dead; rapid processes are preferred to slow ones, distillations to circulations. But remember that everything is alive! Therefore, repeat a distillation **about** ten times, because its true significance lies in the process of circulation. This causes the body to be automatically broken down by the natural fire latent within it. It is therefore preferable to use the long-necked flask (Fig. 8) rather than the flask with a reservoir (Fig. 7), which is nevertheless indispensable in certain cases.

indispensable i n certain cases.

"The volatile," says Pernety, "takes the fixed substance with it as it rises; the latter causes the volatile to sink back down again, and this circulation continues automatically in the hermetically sealed vessel without artificial fire and without further work."

Particular attention should be paid to these words by Pernety. According to him, the best results are obtained by exposing the flask to sunlight after filling it with alcohol that has been distilled several times or with putrefied juice from animal or vegetable matter. Thus, an important key to the art is to allow the substances to digest themselves through their latent internal fire alone. For better circulation, it is advisable to use vessels with as long a neck as possible (Figs. 2 and 8).

The preparation of the alcohol.

DThe quintessence of alcohol is to be regarded as ideal; it is imperishable, neither warm nor dry as fire; not moist, nor cold like water, not warm, nor dry like air, and also not cold, nor dry like earth." — These characteristics, which of course are not to be taken literally and should only be understood symbolically, can be understood from the following considerations. Rectified spirit of wine burns, so it is neither cold nor moist, because elemental water does not burn. It is neither warm nor moist like air, which spoils most quickly, whereas it is imperishable. Nor is it cold or dry like solid matter, for it is extremely active. Finally, it is neither warm nor dry like fire, for it cools all inflammatory diseases.

This alcohol is the basis of all preparations. As we shall see, it can even be used to bind the healing powers of gold and other metals. Of course, this is highly concentrated spirit of wine, which is best produced from spoiled wine by repeated distillation over a gentle fire on a sand bath.

It is, of course, easier to use absolute alcohol from the outset, but since we are dealing with alchemy here, the best results are still achieved by investing a lot of time and patience. It is therefore preferable to distil the alcohol several times

; this produces a more dynamic, lively product, a "heaven", as the old masters called it.

The repeatedly distilled alcohol is placed in a long-necked, soldered flask (Fig. 8) and exposed to the sun's rays for a summer month. When opened, it should give off a very pleasant, penetrating aroma. Another sign of perfection is a bluish cloud hovering above the liquid. Those who live in the countryside can prepare a small pit, the walls of which are coated with damp ash; then fill it with well-tamped animal excrement and place the flask in the middle so that the neck protrudes. This way, the neck remains cold, the subtle emanations of the alcohol rise, condense in it and fall back down. In the city, the pit can be replaced by an oil stove, which can burn continuously for several months.

The following process is more complicated, but naturally leads to better results: red or white wine is distilled in the usual way. The spirit obtained in this way still contains water; a linen cloth moistened with it will catch fire, but will not burn. Through repeated rectifications, the spirit becomes so strong that the linen is immediately consumed by the flame. After further distillation, the more subtle part is collected, the recipient is changed and

distils the **phlegm**, which **still** contains a little **spirit of wine** from the first distillation, and stores it for later use.

The spirit is then digested at 56°C until an exceptionally fragrant oil forms on the surface. This is the quintessence. Lullus obtained it in blue, others in yellow. After the transformation of the spirit of wine and the phlegm through distillation, the final residue is a pitch-like black mass, which can be completely decoloured with the phlegm from the first distillation. The coloured parts are distilled together, producing an oily residue. This residue should be calcined, which can be done in various ways. According to certain instructions, this residue turns white through calcination with the phlegm, but a black powder usually remains even after treatment with spiritus ardens.

The residue prepared in this way must be distilled and digested several times under various conditions with Spir. ardens until it becomes completely saturated, turns white and the alcohol disappears. Characteristic of this result is the fact that a small amount of it does not evaporate on a red-hot metal plate. The residue must be further distilled with Spir. ardens until it becomes so volatile that it evaporates immediately on the red-hot plate.

When the preparation has progressed to this stage, sublimate the product () () (man.). The product () () is then ()

Completely clear and shiny. It is used to acidify the spiritus vini philosophici. For this purpose, it must be distilled several times with Spir. vini while the volatile salt evaporates. The distillation product should be digested for 60 days; it then transforms into a fragrant quintessence that is barely visible due to its extraordinary clarity. A characteristic feature is the formation of a precipitate at the bottom.

But now, as **Rupescissa** says, we must **"decorate our heaven."** This is done by supplying it with vital energy by means of gold. Take a small sheet of gold or simply a piece of gold, heat it on an iron plate until it glows, and extinguish it in a glazed clay pot filled with good ordinary alcohol. Repeat this until the amount of alcohol decreases noticeably. Then set it aside and take another vessel with different alcohol, in which the operation is repeated. Afterwards, pour the contents of the two vessels together. Due to the high volatility of the quintessence, the pieces of gold must not be allowed to cool down immediately. Mix the alcohol obtained in this way with half of the quintessence and set it aside.

The official powers of gold are not the only ones that can be transferred to the quintessence; rather, one can proceed in a similar manner with all other metals, i.e. with silver, copper, iron, tin and lead. Gold is the solar and synthetic metal that

the quintessence with the general regenerative power of the human body.

The healing powers of metals can be determined according to astrological analogies; however, this area still requires further clarification, not only on a speculative basis, but also on the exact basis of statistics that are as comprehensive as possible.

Of course, all remedies mentioned in this book may only be used on prescription and under the supervision of a physician who is both academically and spagyricly trained.

Mineral quintessences,

D The first operation to which matter is subjected when ~~one~~ wishes to extract its quintessence is not destruction, but opening it up to putrefaction. The ancient sages established the following laws according to which the , the animal, vegetable and m i n eral matter.

Nature, say the ancient Hermeticists, has at its disposal a fire for the destruction of minerals, which it takes from the sun; this fire heats the stones and rocks; then comes the cold and the water, which moistens the stones and causes them to splinter. The repeated attacks break up the stones, which crumble more and more and turn into fine, gradually decaying dust. This then becomes salty and takes on a different character,

approaching that of vegetation until it **finally** merges **into** it.

Art works faster than **nature**. If **you** heat **a** stone until it is red-hot and **then** quench it **with** salt water, it **breaks**. **This operation is repeated** until the stone is reduced **to a** fine powder and then **to** water, which evaporates and **condenses** back **into** water. In this way, nature **returns** metals to their original state according to their type. **This** is also **the first** operation when one wants to obtain the quintessence. **Here** are some methods by which one **can** obtain very good **mineral quintessences**, although not the perfect quintessence of minerals, **as** this **can** only be achieved after their radical solution **through the** Menstruum universale, **the** Alkahest

But its production goes far beyond **the limits** of this rumour: it is part of **the** rumbling **work, the** search for the absolute, the **Lapis Philosophorum**. But let it be said that there are various alchemical writings which contain the **recipe for preparing** the **Alkahest**; of these, **the** prescription of Paracelsus **is** communicated. **This recipe, like** all published recipes and **"recipes"** about the Magnum Opus in general, **is** almost worthless; but, as everywhere, **it** contains some truths that **one** may well be able to use; apart **from that**, **the result is also** quite demonstrative in other respects. **This remark** can and should **also** be applied in full **to the appendix** of this book.

Paracelsus' recipe for making Alkahest.

Alcohol is poured onto pure quicklime in a retort. It is then distilled until the residue in the retort is completely dry. The distillate is then poured back onto the residue and distilled again. This process is repeated about ten times. After the second distillation, the alcohol already has a garlic-like smell. This smell undergoes various changes during the subsequent distillations. It reaches its maximum after the seventh distillation, but decreases in intensity towards the end of the process. During these distillations, the alcohol is clear and only becomes cloudy during the seventh distillation, but this clears up again at the end of the process. Now mix five parts lime and one part pure potash with approximately 65 grams of absolute alcohol in such a way that the solid mixture goes into the retort and the alcohol into the receiver. When the mixture in the retort is heated, it develops white vapours, which are immediately absorbed by the alcohol in the receiver. Heating is continued as long as the white vapours rise. The alcohol is then poured into a bowl and ignited. It burns down to a residue that is reddish-brown in colour and turns yellow or white when heated. This is the alcaest.

According to alchemists, the effect of mineral quintessences generally consists in extracting

extract a panacea from metals, especially gold, silver and antimony. It has the ability to spread light throughout the body, a life force that multiplies the defensive power of its cells. Its purpose is to seek out the energy in nature's inexhaustible and infinite sources that creates the state of equilibrium known as health.

The warning against the amateurish use of the medicines mentioned should be repeated once again. This applies in particular to the following, as there are constitutions that cannot tolerate metallic medicines.

The quintessence of gold, Aurum Potabile.

Fine, thinly beaten gold leaf is cut into small pieces and heated in a crucible until it glows, while six times the amount of purified mercury is heated in another crucible.

When the gold begins to glow and the mercury begins to smoke, pour the latter onto the gold and mix thoroughly to form an amalgam. Then wash this amalgam with hot salt water and press it through a deerskin to remove the excess mercury. The remaining amalgam is ground with twice as much sulphur for two hours in a mortar and then poured into a crucible with a lid pierced in the middle. It is heated

Then, over moderate heat, the sulphur and mercury evaporate; the gold remains at the bottom in the form of a dust-like and barely perceptible powder. The reverberatory furnace is used to open this gold lime for the actual operation.

Pour it into a flask, cover it with four fingers' depth of distilled vinegar and expose it to the rays of the July sun. (At the end of July, the sun must be in Leo.) Carefully remove the oily substance that soon forms on the surface and store it in a vessel half-filled with water. When no more oil forms, allow the water to evaporate over a low heat and you will obtain the quintessence of gold in the flask, which you mix with the quintessence of alcohol. This Aurum Potabile is an effective tonic. — You can also digest a little very fine gold leaf in a glass vessel with linseed oil for a month; after the oil has been extracted, you will find a powder at the bottom, which you mix with honey.

Quintessence of other metals.

The quintessence of silver can be produced in a similar manner, but there is another method. Fill a vial halfway with good distilled vinegar and add a little good calcined tartar and ammonium salt. Add a little silver lime, seal the flask hermetically and place it in the oil stove for 8-10 days

oil furnace, the fire **of which** must **be kept burning continuously**. Then **distil as** usual **on a** sand bath, whereby first the vinegar and then the quintessence of silver passes over.

To obtain the quintessence of iron, mix iron filings, table salt and good distilled vinegar. Place **the** closed flask in the sun or leave it in an oil oven for **several** days **until** a skin, the desired **quintessence, forms** on the surface.

The same procedure is used **for the** quintessence of copper, **except that copper filings are** used instead of **iron**. **All** these **quintessences** must **be** mixed with spagyric alcohol.

After Aurum Potabile, the following is the best of all mineral quintessences, as it is truly effective in cases of long illness and convalescence and also has a beneficial effect on the digestive tract; it also stimulates the appetite and purifies the blood. Taken in a healthy state, it enables great physical and mental exertion.

This elixir is prepared **in** the following manner.

Add finely powdered antimony **to** well-distilled vinegar until it turns red; then **pour it off**, set it **aside**, pour **more** vinegar onto the **antimony** and **continue** until no **more** red colouring **occurs**. **Before** pouring **the** vinegar a second time

, the powder must be heated slightly. Then distil the vinegar on a sand bath, whereby first the vinegar and then, drop by drop, a blood-red elixir is transferred. "Then you have a thing," says Rupescissa, "that cannot be compared to all the treasures of the earth."

The beneficial properties of the elixir can be further enhanced by leaving it in the circulator on the oil stove for 40 days.

It is possible that the red colour will not be achieved immediately the first time; however, the elixir also has an excellent effect when it is golden yellow in colour. To remove the acidic smell, mix the elixir with hermetic alcohol and distil it again. The final stage is reached when the liquid has a pleasant aroma that no longer resembles vinegar. Incidentally, the fire must be increased as soon as the first red drops of the tincture appear.

Another antimony recipe is as follows:

Pour 1000 g of distilled vinegar into a long-necked flask (Fig. 8). Add 250 g of potassium carbonate and approximately 200 g of finely powdered antimony. Heat the mixture gently on a sand bath for 4–5 days, shaking frequently, then allow to cool and filter. The heat must not be so intense that it is impossible to touch the flask with your hands. Towards the end of the process, the metal loses its shine and takes on a dark grey colour.

metal loses its lustre and takes **on a dark grey colour**.

Here are some **recipes** from **Nicolas Lemery**, a **chemist** whose **main work**, *Cours de chimie*, was published in 1675. These **too can** produce **quite** impressive **results**. **Note the subtlety of the** alchemical operations **compared to the relatively** crude, **purely chemical** process that follows.

Antimony tincture.

This operation consists **of** dissolving highly diluted particles of sulphur and **antimony in spirit of wine**.

Melt 270 grams **of tartar** over a high heat **and add** 200 grams **of powdered antimony** spoonful by spoonful, **which melts and combines** with the **tartar**. **Now** cover the **crucible and** allow the **mixture to melt** for **half an hour**. **Once cooled, grind** the **mixture in a mortar to a powder, pour it into a flask and add four fingers' worth of alcohol**. **Then create a circulator by attaching a second inverted flask to the first and seal all openings hermetically. Digest the mixture over a low heat for two to three days or until the alcohol turns red. Then remove the upper flask, filter the tincture and store it tightly sealed.**

The result is a good remedy that has both physical and psychological effects. Take 20–40 drops in wine, water or honey.

Antimonazetone.

Finely powdered **antimony** is dissolved in **nitric acid**, then precipitated **and** the **residue** washed, **which is digested with** distilled vinegar in a **water bath for 40 days until** a blood-red **colour** appears. **The clear** part is removed, vinegar is **added again** and digested for another 40 days. This operation is repeated four times and **the residue** is **then** removed. **The solutions are then mixed in** a flask and the vinegar is distilled off. **If it is too weak, pure vinegar is added** and distilled again. **The residue is** washed with **water until** all traces of acid have disappeared, and the deep red mass is dried in the sun or over a **low heat**.

This red powder is **subjected to** a solution process with **well-rectified Spir. vini for 4 days in a water bath**. **The** solution is **then poured into a flask with** a receiver **and** distilled over a **low heat to remove the spirit, which is** then **poured back**. **This operation** is repeated **until the spirit in the helmet** takes on **different** colours. **The heat is then** increased **and the spirit** drips into the receiver as a **blood-red oil**. — **This was a closely guarded secret of the ancient alchemists.**

used to produce the famous antimony oil, which is very strong and extremely fragrant.

The distillation product, a mixture of oil and spirit of wine, is freed from the remains of the spirit of wine in a flask in a water bath. However, this spirit still contains quite a lot of latent energy. In the flask itself, one finds the red oil, which is phosphorescent and is used in alchemy to refine metals.

The spirit of wine in antimony tincture is a very good remedy. Take 5 drops in wine on an empty stomach; on the second day, you will break out in a heavy sweat, and often on the third day you will feel great relief.

Quintessence of mercury.

In a long-necked, hermetically sealed **flask**, sublime **mercury, copper sulphate** and **common salt** on a sand bath, whereby the **quintessence** of mercury rises and draws that of **copper sulphate with it.**

However, **since** the sublimated mercury still **contains combustible parts**, it must **be treated** with a mixture of **sulphuric acid** and nitric acid, **which turns it into an amalgam and water. This process must be continued until it has completely transformed into water. This** is then distilled **over a low heat** in a digestion apparatus. **First, the corrosive**

water rises, followed by the snow-white quintessence of mercury, while a burnt-out mass remains at the bottom of the flask. This process must be repeated until no residue remains; this means that the distillate must be poured back and distilled again.

Quintessence of sulphur.

The quintessence of sulphur, taken in homeopathic doses for certain illnesses, is produced as follows:

Approximately two handfuls of very fine sulphur flowers are poured into a large closed flask with distilled vinegar and the mixture is heated over a low heat in a sand bath until the vinegar changes colour. The coloured vinegar is carefully decanted and new vinegar is poured in until no more colouring occurs. The entire vinegar is then allowed to evaporate over a low heat; the quintessence of sulphur remains at the bottom of the flask. Approximately on the surface

-•Any visible impurities must be carefully removed beforehand.

Production of true Lac virginis.

Pour the quintessence of the metal to be treated into a small vial, which is melted down and in the on page 44 described

Hang the flask with its metal lampshade so that it **does not touch the walls**. Then digest on a sand bath **for eight days at a temperature that allows the flask to be touched with the hands**. Then **the flask is opened and the residue inside is ground in a mortar to a fine powder**. This is **distilled on a water bath so often that the flask does not touch the hot water**.

If the powder **has been sufficiently calcined** beforehand, it **will turn back into water**. The result is **a quintessence, the true Lac vir-ginis**. — Once again, it **should be noted that the closures of the flasks and vials must be absolutely airtight**.

The production of a powerful s o l v e n t for many substances will now be described.

One part sublimated mercury, one part common salt, one part copper sulphate and one part ammonium chloride are ground into a fine powder and exposed to the air overnight in a cool cellar. The powder then transforms into a water that must be stored in a thick-walled vessel.

This section on mineral **quintessences** concludes with the following recipe, the result **of which** Rupescissa calls a very strong, exceptionally effective water.

Well-calcined white tartar is **poured into a glass flask with the quintessence of alcohol and distilled**. A very **weak spirit of wine** is then **transferred**, which must be removed; **the tartar** then **attracts the active principle of the quintessence** and is thereby **greatly strengthened in its effect**. **The tartar is then calcined** in a reverberatory furnace. **This furnace is used for direct heating by the flame, which constantly surrounds the retort**. **Alcohol is then poured over it, distilled and calcined, after which the tartar increases in potency each time**. As the **vessels are likely to break**, it is advantageous to have **several of them to hand**. **This tartar is then taken, pulverised and placed in the cellar**. **It transforms into a water that must be stored in a very thick-walled glass vessel**.

This water **heals in**
skin conditions.

Vegetable quintessences.

N Following the **order used by the ancients, we now come to the vegetable kingdom**. This order is entirely **logical, since plants touch the animal kingdom above and the mineral kingdom below**.

The quintessence can be obtained:

- I. From the softer parts of plants, such as the leaves, fruits, juices, resins, etc.**

2. From the harder parts, such as the stems, roots, etc.

It should be noted here that astrological signatures, collection times and correspondences must be taken into account both during collection and processing. Space does not permit their precise specification, so we must content ourselves with a reference to the very extensive relevant literature and the bibliography ⁸; various references can also be found in 6. Mag. Brief, Sympathie Magic.

In general, quintessences should be prepared from fresh plants; however, as this is not always possible, the plants must be stored very carefully, which varies depending on the plant species and use. The literature also provides information on this. In general, the following procedure by ^{Vallo}(¹) can be recommended.

The plants should be collected between their flowering and ripening periods at sunrise and in dry weather. The plants should then be stored, separated by species, in earthenware jars and there with light

^a) In addition to the old sources (Lemery, **Tabernaemontanus**, Thurneysser, Rupescissa, Sala, etc.), see **in particular** the writings of **Berg**, Eberhardt, Gessmann, Hofmann, **Marcell**, **Maveric**, Retschlag, Surya, ZEmpel. The most recent work is: **J. Maveric: La medecme hermétique des plantes ou l'extraction des quintessences par arl spagyrique. Paris 1929.**

⁷) Joseph Vallot: Recherches physico-chûniques sur **la terre vegetale. Paris 1885.**

Compress the pressure. The opening of the jugs should be no more than 10 cm and sealed with a cork dipped in hot wax, which should be sealed with tar, pitch or asphalt. Stored in this way, plants can be preserved for a long time, which is even recommended because of the automatic fermentation that occurs, which is the best preparation for distillation. Some old authors recommend sprinkling a pinch of saltpetre on the bottom of the vessel.

The process is generally the same for all plants, but attention must be paid to the proportions, as some plants contain more volatile components and others more fixed components.

The teachings of Hermetic philosophy must also be observed when dealing with vegetable quintessences, according to which no body can be broken down without decay. Only this allows the ethereal, healing principle of a substance to be released. For this reason, in spagyric medicine, all medicinal plants are subjected to decay, i.e. putrefaction.

The soft and ripe parts (leaves, fruits) of any plant are taken with the juice, carefully crushed in a mortar and poured over with putrefied, salted rainwater until the whole mixture turns into a clear liquid; then it is poured into a wooden vessel and placed in a lukewarm place for maceration, where man es approximately three

Leave for several weeks until the pungent smell of decay becomes noticeable. Then distil the mixture in a flask on a sand bath over a very low heat, allowing only the most volatile particles to escape. The residue is distilled in another flask with a receiver, yielding first a cloudy water, then an acidic liquid and finally a dense oil; a burnt, carbon-like mass remains at the bottom. This and the remaining substance are finely pulverised, the result is poured into a long-necked flask and digested with the volatile particles obtained first for two days on a water bath. This is followed by slow distillation, during which a volatile liquid is transferred, then poured back and placed on an ash bath. Afterwards, digest again for two days and dry on an ash bath. The result is the quintessence.

To produce the quintessence from harder parts, e.g. the roots, they are pulverised, putrefied rainwater, wine or salt water is poured over them, they are macerated or boiled until soft; otherwise, the procedure is the same as for the other parts. Distillation is continued until the quintessence is clear and has a pleasant smell. —

Alchemists recognised four states of matter, which they designated with the names of the four elements. Through various operations, each of these elements can be extracted from the quintessence.

The following, somewhat complicated operation is given as an example; in any case, it should only be attempted after prolonged spagyric practice.

This process can be divided into nine stages:

1. Any animal, vegetable or mineral quintessence, e.g. that of blood, is heated in a flask with a template on a water bath. The clear water that passes through, the water of the quintessence, is stored in a well-sealed vial.
2. This water is poured onto the three elements remaining at the bottom of the flask: air, fire and earth.
3. The whole mixture is then left to circulate in a long-necked flask (Fig. 2 or 8) for seven days.
4. The whole mixture is placed in a flask with a template on an Aachen bath; this causes the elemental air to transform very clearly into a golden yellow oil in the enclosed water.
5. This oil, which represents the elemental air, is separated from the water in a water bath; the water passes over and the air remains as golden yellow oil at the bottom. So now we have two elements, air and water.
6. The water is poured onto the remaining residue in a ratio of 4:1, whereupon it is circulated for seven days in a long-necked flask on a water bath.

d a y s in a long-necked flask on a water bath,

- 7. Then it is distilled in a flask with a receiver over a very strong, progressively increasing fire. The red water that passes over, like the earth remaining in the flask, is stored separately.**
- S. The red water is distilled on a sand bath, whereby clear water passes through and a red gel, the elemental fire of the quintessence, remains as residue.**
- 9. The earth mentioned in 7. is calcined for seven days calcined a little at a time.**

The result is:

The fire in **the form** of a red **oil**.

The air in the form of a golden yellow **oil**,

Water **in** the form of crystalline water.

Earth in the form of a blackish **substance**.

This **preparation** is quite difficult, **but** useful, even if not absolutely necessary for preserving a good **quintessence**. **Quintessences** obtained **by** simple **methods**, without **elemental separation**, are also very **good**, especially with long circulation and frequent distillation. **This gives us** the opportunity **to obtain** the **vegetable quintessence** and **to potentiate and vary the qualities of the alcohol**.

The quintessence of alcohol obtained by spagyric means and strengthened by gold is in itself a powerful roborant. Hermetic alcohol is

For example, it can be a natural remedy for constipation when mixed with the quintessence of laxative vegetables.

Vegetable quintessences should be mixed with alcohol in a ratio of 2:1 if medicinal application is intended.

Animal quintessences.

OWithout the application of putrefaction, it is well known that no substance is more than a weak what-
Only through this process do all the powers develop, and only through this process can the spirit or quintessence of a substance be preserved.

The best parts of an animal for extracting the quintessence are: blood, urine, horns, nails, bones and scales. By applying certain procedures that eliminate the pungent smell of putrefaction, the liver, heart and kidneys can also yield excellent results. — But an alchemist says: "There are certain inconveniences when working with fresh blood. When distilling the fixed parts, I have experienced the ghostly figure of the animal in question appearing. Human blood makes a noise as if ghosts were in the

laboratory."^a) This allusion to the mysteries of palingenesis is not insignificant.

In general, it can be said that the processes involved in the production of animal quintessences are also based on the spagyric trinity (putrefaction, circulation, distillation). Here, too, putrefaction is the first step. The first task is therefore to prepare the animal parts to be processed, such as blood, urine, faeces, bones, skin, horns, hooves, heart, kidneys, liver, brain, spleen, scales, etc., for the subsequent operations.

This is best done by subjecting the materials to a process of decay in the appropriate mixture ratio and at the appropriate temperature. For this purpose, the animal parts are putrefied for a longer period of time with wine, river or rainwater, melted snow or salt solution.

The result is filtered for clarification and then placed in the circulatory Hermes. It should be noted, however, that this process usually only produces flawless results if the circulation process is not caused by the common fire of the

"coal-wasting brewers", as a medieval expression called the pseudo-alchemists, but is effected "per ignem naturae".

^a) Cf. on blood in the Mapie, Mag. Brief 8, Sexual Magic, p. 79.

In a certain sense, this also applies to **the** process of putrefaction. — Intensive study will soon enable the serious seeker of Hermetic wisdom to discover the true, natural fire, whose extremely subtle yet penetrating effect is of considerable importance for the majority of all spagyric and alchemical operations.

The duration of the circulation cannot be specified in a generally valid form; rather, it is entirely variable and depends on the materials used, the solubility and composition of the solution, the respective mixing ratio and, finally, the general and specific cosmic constellations of the day. The same can be said of the number of distillations that follow, which those working in the field of spagyric medicine can best determine by empirical and inductive means.

After completing the three processes described above, **and provided that the work has been carried out correctly and all experimental arrangements have been closely observed, a clear liquid with an intense fragrance will be obtained. For official use, it should be mixed with the quintessence of spagyric alcohol in a ratio of 1:1 and taken internally in the appropriate dosage.**

The process described here for producing an animalistic quintessence without further significance for its use

This substance is preferred by most practitioners because of its extraordinary usefulness. However, it should be expressly emphasised that the somewhat differing opinions of various authors can also lead to the desired goal. Nevertheless, this method of preparation most closely corresponds to the generally accepted hermetic postulates, as explained in detail in earlier sections of this book.

It is possible that some parts of this section of the book may appear to be unclear; however, the seeker should bear in mind that the lack of clarity is to be found less in these instructions than in his apparently insufficient knowledge of the Royal Art.

Above **all**, however, **it must** be borne in mind **that** the **field** of **animal** and **nominal quintessences**, perhaps more than **any** other, **still harbours** completely untapped possibilities, so **that their** complete and **total** publication, given **the theoretically conceivable consequences, entails an extraordinary** responsibility, the consequences of **which must** be fully **appreciated**. —

However, it should be **reiterated at this** point that **even** with precise **details of the experimental setup in question, success is still**

can by no means be regarded as authentic. Here, too, only one's own work and tireless effort can unlock the key, which, if handed over by someone else, would be nothing more than a worthless piece of iron.

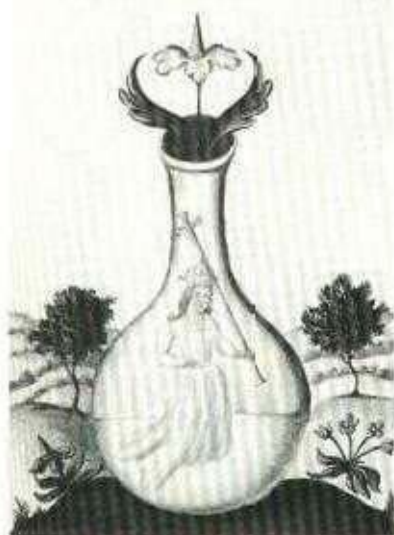
Above all, however, it should be emphasised that the interpretation of even some of the passages in this part that may seem somewhat obscure at first glance does not present any insurmountable difficulties and can be easily determined through manifold references and comments.

APPLICATION

F.

ROSA ALBA

XL



F.

ROSA RUBEA

XII



Spagyric remedies.

Rupescissa often mentions an exceptionally potent tonic composed of "gold and pearls". Instead of pearls, one can also use just as well calcined and then powdered oyster shells. Powdered rosemary and similarly treated lily roots are added to this powder. The mixture is then mixed with the aurified quintessence.

Blood-purifying remedy against skin diseases. Ripe strawberries are left to rot in the cellar for three times seven days, after which the resulting liquid must be circulated for ten to fifteen days and then distilled several times on a sand bath. — The potency of this remedy is naturally increased by mixing it with the quintessence.

Remedy for neurasthenia, mental imbalance, melancholy. Mix the alcoholic quintessence of fumitory (*Fumaria officinalis*), rosemary and borage (*Borrago officinalis*) with

borage (*Borrago officinalis*). Naturally, as with the other remedies, the quintessence of the substances is always used here.

A very effective remedy for fever is blood quintessence, which should not be drunk but rubbed into the temples. For very high fevers, this remedy should be mixed with rose, violet and cucumber herb quintessence.

Below are some other extremely potent preparations by the Italian physician Fioravanti.

Preparation of the 'Philosopher's Stone'*

Take 500 grams each of purified saltpetre, alum and vitriol (ferrous sulphate) and leave the vitriol to dry in an earthenware pot. Then pulverise the mixture, adding 125 grams of table salt, and distil the whole mixture over a medium heat, covering the flasks with a damp cloth. After cooling, store the distillate in a well-sealed container. Then crush the following ingredients in a mortar

150 g of purified mercury, 100 g of
slaked lime,
125 g of tar,
215 g of ash.

The distillation is carried out over a strong fire; first, the mercury, which is to be stored in a glass vessel, is transferred.

This mercury must be mixed with the first distillate in a flask that is only filled to a third of its capacity. To this, add 50 g of *Limatura Martis* and 125 g of *Folia Auri* and distil until completely exsiccated; the liquid must be stored. After breaking the flask, the calcined stone is found at the bottom, which is immediately pulverised and stored in a silk bag. The bag must be placed in a hermetically sealed container.

Elixir of life. This liquid multiplies the activity of all medicines and is also an intensely effective tonic in itself. To prepare it, take 8 g each of:

cloves (*Caryophyllus aromaticus*), *Eugenia* L.,
a species of *Myrtaceae*, frankincense
(*Olibanum*),
Nutmeg (*Myristica fragans*),
cinnamon (*Cinnamomum cassia*),
ginger (*Zingiber off.*), mugwort
seeds (*Artemisia vulg.*), galangal
root (*Alpinia off.*), white pepper
(*Piper*),
juniper seeds (*Juniperus comm.*), lemon peel,
orange peel,

sage (*Salvia officinalis*),
rosemary (*Rosmarinus officinalis*),
peppermint (*Mentha piperita*),
marjoram (*Origanum majorana*), rose
petals,
aloe wood,
cardamom (*Cardamomum*), 65
g ripe figs,
65 g ripe dates, 125 g
fresh almonds, 500 g
honey,
4 g musk,
2 kg sugar.

Pulverise as finely as possible and mix in a ratio of 5:1 with quintessence of alcohol and leave to macerate for 21 days. Then distil in a water bath until dry, treating the water that passes through the Zir-kulatorium Hermetis with solar fire for two months.

The extracted vegetables at the bottom of the circulatory system are still highly active; when treated with an ash bath over a strong common fire, they produce a red, pungent-smelling and cloudy water, which is also to be prepared in the circulatory system.

The product of the first distillation should be consumed every three days; it protects against many diseases and is a general, extraordinarily

vital tonic for the entire organism, and wounds treated with it regenerate quickly.

The blood-red water (4-5 drops in a glass of water or wine) alleviates diffuse pain in various parts of the body.

Another very effective medicine is Aqua Regia. To prepare it, take

500 g sulphur,
100 grams of alum,
100 g table salt,
70 g borax.

Mao pulverises this mixture, first places it on a sand bath and then distils it over a large common fire until dry. A cloudy, whitish water is obtained, which is to be stored in a vial; to this, add 0.02 g of musk of the finest provenance macerated in rose quintessence and allow to cool, after which the liquid becomes clear and fragrant. A dose of ^ to 4 drops in nutrient broth is used to treat fever.

We now come to the production of a liquid called "B a I s a m". As is well known, the ancient Hermeticists used this term to refer to all liquid resins, whereas today only those containing benzoic acid are given this name. Take

500 g turpentine oil, 125
g laurel oil,
90 g galangal root,
125 g gum arabic.
30 g Frankincense.
30 g myrrh,
50 g aloeswood,
8 g cloves,
8 g cinnamon,
8 g nutmeg,
8 g ginger,
1.5 g fine musk. 1.5 g
ambergris.

The mixture is pulverised and poured over with 6 litres of quintessence of alcohol. It is then macerated for nine days and distilled on an ash bath and very gentle heat. First, a white water passes through; then distillation continues at the same temperature until a blackish oil appears. The recipient is then replaced and distilled over a stronger fire. The oil must be separated from the black liquid and the first water and stored.

The first white water is good for the skin, is diuretic, heals wounds and suppresses coughs; the black water heals ulcers. As it is non-corrosive, it can be used pure; the balsamic oil heals head wounds and many other ailments.

The aromaticum of Leonard.

125 g icing sugar, 1 g
musk,
1 g saffron,
1 g powdered oyster shells, 1
g atoe wood,
1 g cinnamon,
30 g of the above-mentioned "stone"

Mix with rose quintessence until hardened; use the mixture to make tablets, which should be stored in a hermetically sealed wooden box. To use, dissolve 4 grams in wine or water to form a laxative and purgative.

Remedy for liver and gallbladder ailments. This typical spagyric medicine can be obtained as follows.

500 g of beech, tartar,
500 g turpentine oil,
500 g aloe leaves

are mixed to form a paste, which is distilled until all moisture has evaporated, with the heat continuously increased. The residue is poured back in and the process is repeated.

When the faeces are completely calcined by the intense fire, they are crushed, mixed, with the

distilled water **and repeat the process in a new flask. This procedure must be repeated 20–25 times.**

This produces a salt-like, snow-white **residue**, which must be placed on **a marble slab in the cellar until a clear** liquid forms, which must be stored in a well-sealed container. This liquid is **a vegetable stone oil** and should be taken on an empty stomach in a dose **of 1 g to 60 g** of sweetened wine.

Recipe for Aurum Potabile. Fill four **openings in a still-warm** chicken **with** 100 grams of Folia Auri, **place it in a thick** earthenware **pot, and** leave it **in a lukewarm place** for 36 hours. **This** dissolves **the** gold, which **can then be removed by** carefully washing the chicken **with** honey water that has been distilled **two or three times.** **Once you have** obtained, for example, 1 litre of aurified water, add 11 quintessence and 4 grams of ammonia salt. Then subject the whole mixture to circulation in a large long-necked flask in a sand bath over a gentle fire or on an oil stove for a period of three months. Once a month, skim the liquid and store the resulting product in a safe place. After three months, distil the residue in a sand bath with 500 g of good alcohol, increasing the heat and adding the skimmed product. Then distil the mixture in a water bath and place it in the circulatory Hermes for another 20–25 days.

4 grams of this remedy mixed with 50 grams of coffee, tea, syrup or chocolate can be used successfully in cases of difficult births, strokes, convulsions, etc.

Honey elixir. Fill a 4-litre flask with 500 g of the best honey, cover it with a damp cloth and distil it on a sand bath at a moderate temperature. The rising white vapours turn into a blood-red water, which is left to macerate, tightly sealed. It then clarifies and, after turning ruby red, is distilled six to seven more times until it is golden in colour and has a very pleasant smell. 20 drops of this elixir are beneficial during convalescence.

Older philosophers. Distil 500 g of clear
turpentine oil,
450 g of yellow wax,
150 grams of vine ash.

The heat must be quite high so that all the liquid evaporates; the coagulated wax then settles at the bottom, which is circulated and stored in a hermetically sealed glass container. Rubbing it into the skin once a month stimulates the skin nerves and strengthens the body. Its healing effects on skin rashes, scarlet fever, skin and abdominal dropsy, kidney and bladder infections should also be studied.

Electuarium Sulphuris.

500 g of swelter flowers,

16 g cinnamon,

1 g saffron, 8

g ginger,

0.07 g musk

(previously macerated in rose quintessence)

and honey should be mixed together. Take 3–4 g of this mixture in the morning on an empty stomach; it cures coughs and stimulates the appetite.

Reduction of guaiac wood. ⁽⁹⁾

This operation is extremely characteristic of the spagyric solution of vegetables. Fill a flask with a condenser with 4000 g of crushed guaiac wood. Place the flask in the reverberatory furnace and, depending on the temperature, first a tasteless water will emerge, followed by an extremely pungent, volatile spirit. Once this has appeared, pour the water from the recipient into a vial and seal the condenser hermetically to the flask. As the spirit is highly corrosive, it is necessary to wait 7–8 hours

⁹⁾ About the guaiac tree, the syphilis remedy of the 16th century, which Knight Ulrich von Hatten praised as his lifesaver, cf. Stephan Steinlein; "Astrology, Venereal Diseases and Superstition", Munich and Leipzig 1915, I. 609 and Hütten. Ulrich von, "De Guajaci medicina et morbo gallico". Mainz 1519, published by Oppenheimer, Berlin 1902.

Maintain a very gentle fire and only gradually increase it until an oil is released with the spirit. These can be separated by filtration. The remaining wood is incinerated and the salt is extracted from it. The spirit heals ulcerations, chancres and fistulas, but as it is still very strong, it must be diluted with water. The dose to be taken internally is 20 drops. 5-6 drops cure epileptic seizures.

Preparation of juniper berries (FmctuB Jnniperi)

Here we are dealing with a two-step preparation.

1. Distillation of the spirit.
2. Extraction of the essential oil, called "German Theriak".

The first procedure is carried out by fermentation with brewer's yeast in warm water. Distillation takes place afterwards. The essential oil is obtained as follows:

Mix 500 g of crushed **juniper berries** and **2.5 litres of water** in a copper kettle and **heat**. **The oil** separates from **the spirit** and is **stored** separately. **Both** are excellent prophylactics for the formation of stones **and** concretions **in the kidneys** and bladder. **Dosage of** the spirit: 2 g in lettuce tincture; dosage of **the oil: 5–5 drops in water**.

Those who could not afford the initially very expensive South American guaiac wood used this Germanic "tree of life" instead. The spagyric oil is also said to help against four-day fever, dysentery and epilepsy. See Konrad von Meyerberg, "Buch der Natur" (Book of Nature), translated by F. Pfeitfer, Stuttgart 1881, p. 326

Spagyric hellish compulsion.

The ancients, who believed that many of their deepest ideas were inspired by extrasomatic powers, possessed various means, in order to themselves these to approach them or draw them down to themselves, but the number of these recipes was lost and only recently have some profound alchemists endeavoured to recover or reconstruct them.

In all medieval accounts, witch's ointment plays an important role, enabling attendance at the witches' sabbath with its astral, mental and physical guests and sexual intercourse with incubi and succubi.

Thanks to the kindness of a modern **spagyricist**, an extremely effective recipe **for the preparation** of a witch's ointment for external application **and a** witch's potion for internal use can **be** given here, which **for** the first time in unabridged form **provides precise**

Angaben über die Zutaten und ihre Zusammensetzung bringt.

1. H e x e n s a l b e.

Man pflücke bei abnehmendem Mond:

Radix Belladonnae . . .	5 T.
Solanum nigrum . . .	5 „
Aconitum napellus . . .	8 „
Potentilla reptans . . .	2 „
Folia Malvae . . .	4 „
Papaver somniferum . . .	10 „
Hyoscyamus niger . . .	10 „
Conium maculatum . . .	8 „
Helleborus niger . . .	6 „

ziehe daraus die Quintessenz und verarbeite sie mit 200 Teilen tierischem Fett zu einer S a l b e.

2. H e x e n t r a n k.

Man verschaffe sich bei abnehmendem Mond:

Allerbestes Opium . . .	50 T.
Bethelnuß . . .	30 „
Pentaphyllon . . .	6 „
Belladonna . . .	15 „
Hyoscyamus . . .	15 „
Conium maculatum . . .	15 „
Cannabis indica . . .	250 „
Cantharides . . .	5 „

and draw the quintessence from it. The dose is to be determined individually and empirically.

Opium and belladonna cause convulsions and visions; Conium maculatum (spotted hemlock), Hyoscyamus niger (black henbane) and Cantharides (Spanish flies) stimulate the sex drive; compare the orgies described in Satanic Magic**! — Caution is therefore strongly advised when using these substances.

APPENDIX



WAs already **mentioned in the foreword and** elsewhere in this book, **a recipe for the preparation of** of the Lapis Philosophorum, **even if** it exists, **cannot be** readily **communicated, for** it is one of the highest **secrets, a** **recipe** that cannot **be guessed** or revealed. **If** such a **process** is nevertheless **described** below, it should not **be** immediately **regarded** as leading **to** the desired goal, for **only a trained** intuition **will** be able **to** interpret **the recipe in an appropriate** manner and comment correctly **on the finer** details. **The** **process** has been compiled **from the** papers left behind **by a** French alchemist, B. S., who **unfortunately died in an** explosion **in** his laboratory **shortly before** reaching his final **goal. This** researcher, an exceptionally knowledgeable **expert** in spagyrics, described the result of **the process** as **an** **extremely** potent elixir, which **is** also **a** good demonstration of the deeper essence of hermetic working methods.

The preparation of the Great Elixir.

All metals contain immature sulphur, mercury and salt; the stone is characterised by the fact that it contains these in a completely pure form and in a state of pre-established harmony. — We use gold that is as pure as possible to preserve the fixed sulphur. The fixed sulphur and metallic mercury are extracted from the gold, with which it is to be combined.

First, the gold is reduced. To do this, gold leaf is dissolved in ordinary mercury, washed and kneaded until the amalgam becomes hard and the water becomes clear. Then, 1000 gp of 40% nitric acid and 500 g of animal fat-free substance are used to prepare an acid, which is placed in a porcelain crucible together with the amalgam. Beforehand, the acid must be heated until dissolved and filtered. The acid causes the mercury to disappear without destroying the gold.

After repeated filtration, the opened gold is obtained. This process is called **wet** calcination.

This lime (the original earth) is the virgin earth of white colour, the pelican from whose open breast flows sulphur, the nourishment of the universe.

This well-washed lime is poured into a long-necked oval flask and a sulphurous oil of a mineral nature is poured over it. This oil fills...

comes into contact with ordinary metals when applied to them in an open state. After transforming the neck of the flask into a capillary tube by pulling it out, place the whole thing in a sand bath, the temperature of which must not exceed 80°, starting at 30°. The flask may only be filled to % capacity, as the material expands. After a red liquid appears, pour the aforementioned oil onto it and repeat this operation until no more colouring occurs. The material in the flask must reach the desired colour within one month.

The subsequent sublimation separates all impurities from the gold lime. The egg is opened and the coloured oil is poured onto the mass, which is then distilled and filtered several times. The red oil is then evaporated at 50° to a resinous consistency, yielding sulphur. The residue on the filter is dried out and yields a black earth called "cursed earth". It is highly toxic, the famous arsenic of the ancients, which should not be confused with the common variety. The preparation of sulphur described here takes at least 40 days, but no more than 4 months.

The mercury of the wise contains a latent caloric energy that forms the volatile in the philosophical egg.

The preservation of philosophical mercury is best achieved using silver. **Since** this operation

However, as this is not entirely straightforward, another method is recommended. Take 100 grams of powdered bismuth and 500 grams of mercury chloride. Mix these together, pulverise them and moisten with alcohol. The resulting paste is formed into small balls, which are dried in steam. During this operation, it is advisable to wear rubber gloves and plug the nostrils with cotton wool. The balls are then placed in a porcelain crucible with a removable lid, which is fitted with a recipient dipped in a cold mixture. The openings must be hermetically sealed; then heat until a mercury bead appears in the recipient. When no more mercury passes through, the heat is increased to 500°C to make the rest disappear. Silver-bright, flower-like crystals can then be found in the helmet, which must be carefully collected; at the bottom of the crucible there is a caput mortuum, which is pulverised together with 100 g of mercury dichloride and the already distilled mercury. The process must be repeated until no further crystal formation occurs. The crystals themselves are placed in a round, long-necked flask in a sand bath with the water from the distillations, starting at 50–60°C and increasing the temperature to 100°C. The flask should be moved a little every day until, 15–18 days later, a clear water with metallic reflections is obtained. This is the Mercurius philosophorum. In this way, the volatile substance is obtained in the form of a heavy water.

fixed. Since the arsenical, impure parts are extracted, this mercury is non-toxic. The entire process takes about two months.

We now come to the combination of mercury, sulphur and philosophical salt. This salt must not contain any volatile substances; rather, it must be a dead matter, a water that acts as a ferment of vital decomposition. Calcine 1 kg of common salt and heat it in a crucible over a strong fire. Then pour the mass into a container, which must be covered to prevent volatilisation. After sufficient cooling, dissolve it in water, filter it and calcine it until dry. This operation must be repeated until the salt has become anhydrous and can be melted like wax at 50°C . Then you have the salt of the wise. The production should take no more than three months. This salt forms, as it were, the nourishment of sulphur and mercury in the Great Work.

The sulphur of the philosophers is purple when transparent and has the non-metallic reflections of the sacred scarab. The mercury of the wise is a clear, metallic water. In the dark, it emits mauve-coloured emanations, is fluorescent, and the bottle in which it is stored resembles a Crookes tube in its effects, as the rays exert their specific effects on silver chloride. The philosophical salt occurs in small, silvery-bright, highly refractive crystals.

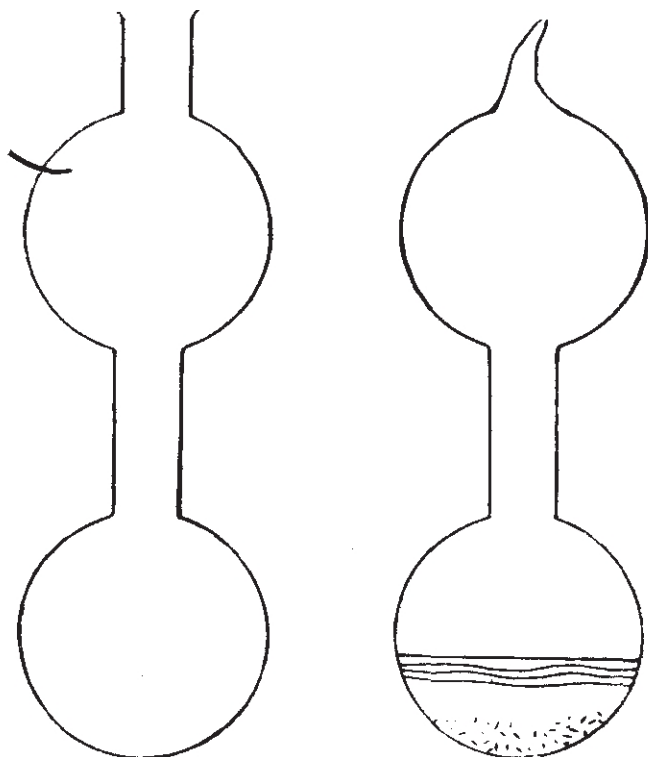


Fig. 11. Kolben zum Großen Werk.

Man läßt sich einen Kolben wie oben verfertigen und füllt ihn mit der Materie. Nachdem man den Kolben luftleer gemacht hat, wird er verschlossen.

The conjunction of the substances takes place in the furnace of the wise, the Athanor (Fig. 12). This can be described as a reverberatory furnace consisting of four parts. The upper part consists of a dome equipped with a thermometer held in place by a cork stopper. The second part is cylindrical and equipped with four glazed openings through which

it is possible to monitor the operations; it contains the sand bath, which serves as the base of the philosophical egg. Incidentally, **it is** important that the sand and mass surfaces **in the**

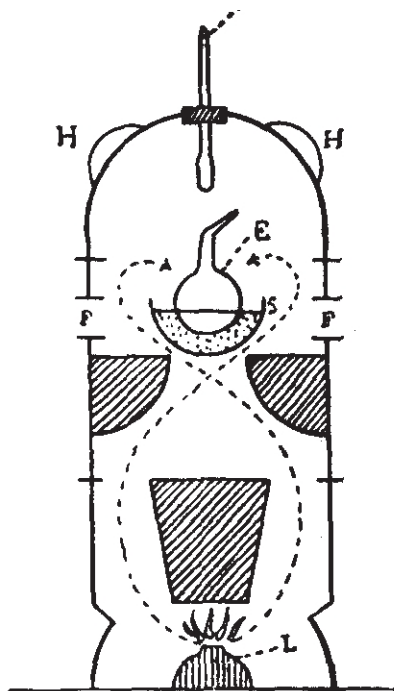


Fig. 12. Athanor.

T Thermometer; F F Fenster; S Sandbad; E Ei; L Lampe;
H H Handgriffe.

Retorte zu achten. Das Sandgefäß wird durch ein leichtes, zwischen dem zweiten und dritten Teil des Ofens befestigtes Gitter getragen. Der dritte Teil enthält

a hollow cone, the upper opening of which must have the same diameter as the vessel. Finally, in the fourth part there is a solid cone, which is located directly above the fire and is held in place by iron rods.

•will be.

The interior of the athanor is best enamelled or coated with magnesium carbonate dissolved in a diluted gelatine solution. — The heating lamp should have a burner made of refractory material,
e.g. zirconium.

The lamp is filled with oil prepared as follows. — 1000 g of the finest olive oil and the same amount of calcined table salt are boiled in a flask at a maximum temperature of 100°C and then distilled over a low heat until a transparent, white oil is obtained. This distillation must be stopped when red veins appear in the helmet. — The wick of the lamp is made from 7–8 threads soaked in a solution of zirconium and acetic acid, which are then left to dry. After it has been made, this wick must be burned like a gas mantle. It should be held in place by stainless steel wires.

Then 50 grams of sulphur are pulverised and imbibed with 60 grams of mercury during this operation, so that a paste of viscous consistency is formed. To this, 90 grams of salt are added and the whole mixture is pulverised. This is then filled into a glass flask known as a "philosopher's egg", which is emptied of air as much as possible and then sealed hermetically.

as airtight as possible and then sealed hermetically

.

Then the piston in the athanor is heated to 40°C. On the third day, black, circulating clouds can be seen, which dissolve into rain. This phenomenon is called the black raven, which indicates the beginning of putrefaction. It is also noticeable by more or less intense phosphorescence.

During this stage of the operation, it is advisable to carefully monitor the temperature due to the possibility of explosion.

The black clouds gradually recede, and after a month the substance turns ash grey, whereupon the temperature is raised by 10°. Now fermentation begins, characterised by scarab-coloured bubbles. They herald the unfolding of the peacock feathers, the conjugation of male and female.

There was a red lion, a bold suitor, Married
in the warm bath of the lily,
And both then with open flames
From one bridal chamber to another .^{la})

The substance now becomes lighter and gradually turns pure white. It is now referred to as *Virgo Immaculata*, virgin milk, the true moon of the wise, the not quite fixed lapis in its white state.

") The Arab alchemists, e.g. Jafar al Sadig, already spoke of the "torment" of metals.

If one only intends to transmute metals into silver, one can open the retort. One then only needs to mix the stone with silver, as specified in more detail below for gold.

To produce the red, fixed stone, the temperature must be raised to 58°C, whereby the material turns lemon yellow after 20 days. It turns red after another 15 days if the heat is increased to 80°C. After another month, it becomes transparent, shiny purple-red and, when dissolved in wine, produces the elixir of life.

Chemically pure gold is melted onto this and mixed with the third part of the lapis. After heating for some time, the gold turns into a red powder, known as gold ferment or projection powder. In this state, it has an effect of only 1:1000, meaning that 1 kg of metal would always yield only 1 g of gold. To increase the intensity, the multiplication process must be repeated. The first repetition has an effect of 10:1000, the second an effect of 100:1000 and the third finally an effect of 1000:1000.

To carry out the projection, a grain of the stone encased in wax is thrown onto molten metal. This begins to glow and rotate; then the crucible is covered, the temperature is increased, and it is left to cool. The metal has then decreased in weight and turned into pure gold.

WORD EXPLANATION

Athamor: A spagyric furnace equipped with a carbon tunnel that maintains a constant temperature for long periods without refilling.

Azoth: The general active principle of vitality.

Caput mortuum: The residue in the retort.

Deflogistication; Concentration of liquids.

Digesting: Heating at a temperature between 30°C and the boiling point of the substance in order to extract the soluble components. See macerating.

Extract; extract.

Fixing: Making something fixed, the same as fixation.

Calcination: Chemical calcination is pulverisation by fire, the death of the material, reduction to lime or ash. Spagyric calcination is a transformation of the material, through which the radical moisture is increased and the body is opened.

Coagulation: Coagulation.

Kohobieren: Frequent distillation.

Lutieren: Patching and coating joints on chemical apparatus.

Maceration: The prolonged exposure of a solid substance to a liquid (water, alcohol, etc.) at normal temperature. In pharmacy, the liquid obtained by maceration is called a "cold infusion". Maceration with heating is called digestion (see this term).

Porphyrisation: pulverisation.

Precipitation: Chemical precipitation, "falling".

Putrefaction: Spagyric Rebirth of matter through decay.

Rectify: Concentrate a liquid through distillation.

Reverberate: Expose to a streak of fire or a backfire.

Solution: Chemically, **corrosion, pulverisation of** the substances by strong acids. Spagyric **decomposition of the** substance and coagulation of the **essence**.

Sublimation: Chemically, the evaporation of a solid substance that condenses crystallinely on cooler parts of the vessel. Alchemically, a multiplication of the active principle of the substance, a volatilisation of the spirit in a hermetically sealed flask; then the volatile substance falls back onto the substance, opening and dissolving it.

Cementing: **Hardening.**

Circulating; **digesting in a cooking vessel designed for the circulation of the flask's liquid.**

GEWICHTSTABELLE

Alte Gewichte	Äquivalenzen	Wert
Medizinisches Pfund .	12 Unzen	367 gr
Kaufmannspfund .	16 Unzen	489 gr
Halbpfund . . .	6 oder 8 Unzen	186 oder 245 gr
Unze	8 Drachmen	30 gr 59
Halbe Unze oder Lot .	4 Drachmen	15 gr 30
Drachme	3 Scrupeln	3 gr 82
Halbdrachme	36 Gran	1 gr 91
Scrupel	24 Gran	1 gr 27
Halbscrupel	12 Gran	0 gr 64
Gran		0 gr 05

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Spaltungsmagie

MAGICAL LETTERS

AUS DER
ENGLISCHEN
ORIGINALHANDSCHRIFT
ÜBERTRAGEN
VON BR. 

SPLITTING MAGIC



This text will be printed in limited numbers. It is intended only for initiated lodge schools on the one hand, and on the other hand only for serious occultists and researchers.

The student bears full responsibility for his karma in following the instructions given. There are no limits for the knowledgeable.

Eight letters, which appear in no particular order, are bound together in a hand-bound half-parchment volume and numbered by hand from 1 to 111. Nos. 1 to 12 are not available for sale.



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The Fnꞵden Atmns durehenö ie Dit:h!
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So faithfully follow the rules and instructions of the enlightened brotherhood, conquer your body and do not stray from the path!

The higher you climb, the further your psychic powers develop and penetrate the sacred laws of cosmic events, the greater the dangers that constantly surround you. You know — nature reveals her veil only with difficulty; you see the guardian of the threshold only with proper preparation and pure knowledge. Always remember this!

During the quiet nights when you were awake, devoted to your meditations and concentration exercises, my astral body often visited you. That is how I know you and know that you will not disappoint us in the future either. But I also saw many dangers that threatened you, to which you were exposed. They could not force you, because favourable vibrations helped you and your astrological constellations protected you.

So it was a double joy for me to receive a commission from the enlightened brotherhood to give you instructions on another area of higher occult training — the magic of division! The spiritual attitude you should adopt towards magic in general is known to you from the instructions of my brother. However, in all your exercises, always remember that you are Atma, and therefore your will is divine and almighty!

But do not forget the inexorable law of causality, to which you must consciously and rhythmically adapt yourself! So in all applications of the magic of division, think of the repercussions of your emanations of power! Only then will you transform divine power into good and evil — into black and white!

Through the magic of division, you are able to influence people to a greater extent. They must serve you. But you can also enter the higher planes to a certain degree and attain insights of deepest wisdom.

With all that you already know, you understand that special training is necessary for this. Greater demands and harder trials will be placed upon you. Only the utmost conscientiousness in following all the rules and slowly progressing through the prescribed exercises will protect you from danger and relapse!

As long as you had to deal with human powers — coarse material vibrations — the abilities of lower occult training were sufficient for defence and influence.

But in the realm of demons, of astral beings — vibrations of the most subtle kind and of cosmic power — you are defenceless if you commit even one sin of omission in following the instructions!

Remember this!

Study these exercises diligently, prepare everything slowly

Proceed with caution, then proceed with the experiment! Success will crown your efforts! Do not attempt to go further than I prescribe! Later letters will instruct you on this when you have reached the appropriate level!

You know that your physical body is an organism of gross vibration. It is capable of acting on the physical plane through its tools and senses.

Your astral or fluidic body is just such an organism, with tools and senses of a subtle nature, more subtle vibrations, capable of leaving your body and entering the astral plane.

This process is called separation!

The capabilities and results of this division are so enormous in themselves — they have such a wide radius of knowledge and recognition in the human sense — that it seems understandable that many people became aware of it and strove for it in fervent, often fruitless efforts.

Thus, in your Western literature, you will find many facts and references under often quite inappropriate names. However, the collected experiences mostly deal only with the spontaneous division in its results. Rarely will you find teachings and instructions on conscious division or even its application for magical purposes. This knowledge is the most secret lodge knowledge, and where it is once revealed

revealed openly, it is — as with all magic — veiled in mysterious symbolism, recognisable only

reco

gnisable to the initiated.

I speak clearly and unambiguously to you and give you precise instructions, because you are ready to experience this!

Remember once again the first basic principle of your training: — Be silent —!

For now, I will distinguish between two applications of the splitting experiment in these explanations.

1. Splitting to affect your fellow human beings or physical plans;
 - II. Division for effect on the astral plane, to attain higher knowledge and control of spiritual beings!
- od I, distinguish the division of your astral body, effective in both cases. And division of the astral bodies of others, — from you, trained mediums, also effective in both cases.

The latter is the actual Spoltunqsmogio!

Achieving this goal requires, as you know, a series of preliminary exercises that you must complete before you can carry out mo9ische Spoltun9seaperimente. So I will repeat some things that you may already know from your exoteric training. Consider this — it is necessary and the emphasis on this exercise is required. From my brother's instructions on Spieqel-

and crystal magic, you have seen how precisely he instructed you in every detail, how important it is to observe even the slightest instruction! Nothing is without reason, whatever it may be; this applies in particular to the magic of division.

The stages of developmental exercises that you now have to carry out are summarised as follows:

1. Health of the physical body with close attention to diet and personal hygiene. In other words, treatment of the physical body to make it resistant to all external influences. An obedient tool of your mind, your will. Free from all base instincts and desires.
2. The training of your psyche and activation of the solar plexus and vibrational capacity of your nervous systems to all forms of vibration, gross and subtle, that you can perceive through your state of consciousness. This includes:
 - a) Mastery of esoteric breathing techniques in all forms. You have already mastered exoteric breathing through previous exercises;
 - b) Conscious mastery of your dream life, since, as you will hear later, it already represents spontaneous division;
 - c) Knowledge and mastery of the vibrational states of the cosmos, as represented

represented in the 7 tattwas. You are partly familiar with the exoteric 5 tattwas, which were important to observe during your concentration and meditation exercises;

d) Training your magnetic powers to generate the higher magnetic state. Only this enables you to perform regular divisions.

3. Special exercises for division magic.

4. Actual division magic, its creation and use for you.

5. Training and treatment of sensitive people to become mediums for splitting magic. The exercises and instructions for this are particularly important.

You receive the key to almost unlimited power in human terms. Use it only when you feel mature enough to master the consequences,

— when, through your intervention in the karma of others, you know yourself to be in harmony with the cosmic laws.

You stand. Difficult exercises await you, which will require all your strength and love. But I know that you have already lifted the veil of Maya and stand in the forecourt of the temple with all your longing for knowledge and truth!

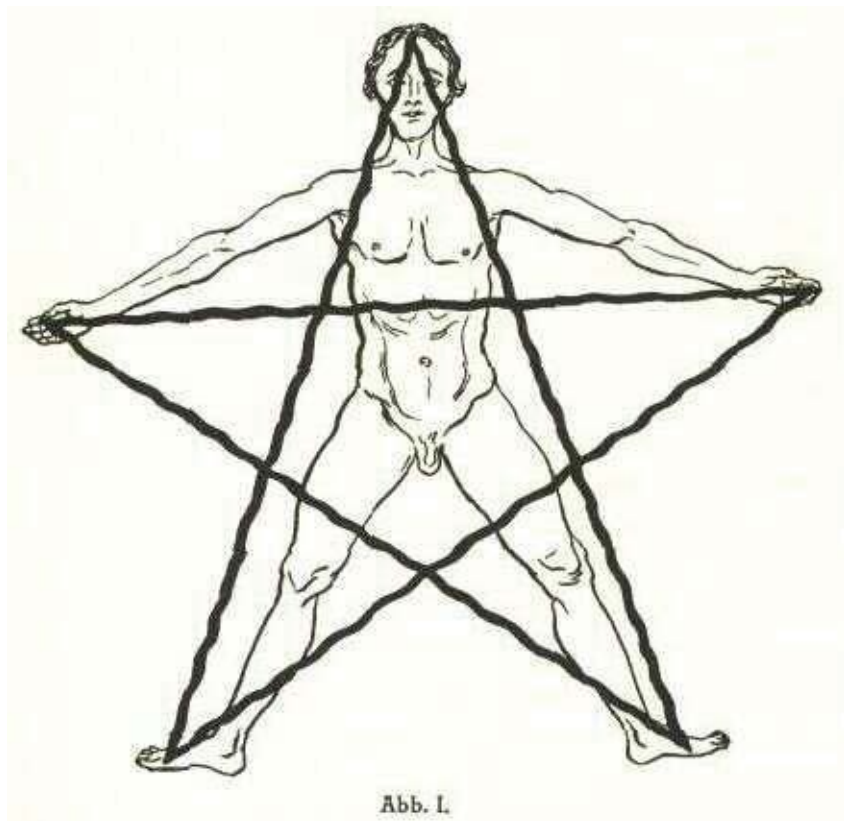
You know from previous exercises that physical health is a prerequisite for providing the spirit with a healthy tool. Through your training in the lower abilities, you have already mastered

the value of personal hygiene and pure nutrition. However, it is necessary to remind you once again. Therefore, please note the following: In the morning and evening, before and after each exercise, wash your body with cold water. Pay particular attention to cleaning and cooling the sexual organs. Dry rub your body with your hands. At the same time, massage with the palms of your hands using circular movements. No soft tissue should be left out. After this washing — which causes the skin to breathe and stimulates blood circulation — oil your body with the skin oils you are familiar with. It should be mentioned in passing that your metabolism must always be regulated.

Expose your body to light and sunshine as often as possible, as well as to changes in weather. This will strengthen it and make it resistant to all kinds of illness. For these reasons, choose clothing that never prevents your skin from breathing.

Be careful with bathing, and remember that too much of it robs the body of warmth and vitality. As you know, exercises to develop muscle strength using equipment are unnecessary. You are not supposed to become an athlete and have no reason or need to win prizes. The best resistance to strengthen the body's muscles is

Developing your muscles harmoniously and sculpturally is your will, which you can activate to any desired degree. So follow the rhythmic will exercises you know — which you practise in front of a mirror



in order to observe the activity and development of each muscle group.

In this way, your body will gradually develop into the highest expression of beauty through spiritualised power and in the proportions of the golden ratio.

Let this be your highest goal, for in this way you will fulfil the sacred law of the pentagram.

Therefore, never neglect physical care in this sense during all exercises and remember that your body should be the expression of your spiritual development and must therefore also function organically without fault. You must avoid all damage caused by excess.

Closely linked to personal hygiene is diet. It provides the building blocks for your organism. You know that we have always adapted our diet to the natural laws of nature. The human body — including its anatomical structure — is only suited to a raw food diet. The fruits and products that nature alone provides contain concentrated life force and, in small quantities, are sufficient to maintain the health and resilience of the body. These pure substances are also completely processed and absorbed, so that waste products are kept to a minimum, as is natural.

Your Western culture, on the other hand, through its diet of meat — of killed animals — has forced the body to adapt, which has resulted in countless metabolic diseases.

Excessive protein intake in any form

form, the many diseases of uric acid diathesis arose — rheumatism of the body and nerves, gout, etc. Furthermore, through poor nutrition and inadequate respiration, the dreaded lung diseases, tuberculosis and susceptibility to weather changes and infectious diseases arose.

With a body developed in this way, it is no longer possible for you to build up immunity to poison, fire and wounds through mental power — facts that are commonplace for us and are marvelled at by you as miracles, or are scientifically regarded as superstition and sleight of hand.

So strive to provide your body with pure substances so that your soul, your spiritual power, has a harmonious instrument with which to develop higher powers.

You should not develop raw strength, but a spiritualised power of health. The body must be elastic and resilient, but you need less muscle power and more nerve and brain power.

You shall also abstain from all intoxicating beverages or other intoxicants such as nicotine, caffeine, theine, morphine, opium, cocaine and whatever else they may be called. These poisons are like the Lhamayin, who attach themselves to everyone and rob them of their reason and understanding.

Above all, I emphasise that you should not consume any animal

food, because by doing so you absorb the physical characteristics of each animal into yourself. Furthermore, regardless of the method of death, fear of death, anxiety and anger always cause toxins to form in the animal's body, not to mention the fact that products of decay and decomposition are formed immediately at the moment of death. All of this is absorbed by your body, its vibration becomes infected, impure and also corrupts the pure vibrations of your spirit.

However, these strict rules only apply to undeveloped people, and the exceptions, which, as you already know, become necessary in certain magical experiments (sexual magic), can only be fulfilled if you have complete control over your body and mind and are completely healthy. That is why I had to tell you all this. Now act accordingly!

One more thing to learn! A change to a natural raw food diet can only happen slowly, under observation and consideration of the often violent reactions that the body triggers in order to rid itself of all useless ballast and toxins. Therefore, proceed slowly and carefully in this matter, always keeping the goal of your development in mind.

A good aid to encourage and facilitate this change is fasting. Start with a

Start with half days a week and increase to 3–5 days, alternating between tension and relaxation, until the cleansing process is complete.

Your reward will be the joy of a healthy body that obeys you and the ability to vibrate in harmony with nature. Your inner satisfaction.

Your body, which you keep healthy by following these instructions, can only live if spiritual vibrations can flow through it without disturbance or inhibition. This absorption of prana occurs through your breathing with conscious attitude and concentration. Thus, mastery of breathing techniques in both an exoteric and esoteric sense is a key requirement for achieving success, especially in the magic of transmutation. You already know the exoteric breathing exercises. They served to develop the lungs, the necessary muscles and to loosen the chest — in short, to develop all the necessary organs of your body that are involved in the breathing process. But you must regard all these exercises only as a preliminary stage to being able to perform the esoteric breathing exercises without difficulty or danger.

You are aware that the Hatha Yoga system places particular emphasis on these exercises.

So I want to tell you a few things — things you need to know before you can begin the exercises, exercises that must be performed slowly and without haste.

From a physiologist's point of view, breathing is simply a combustion process in the human body. We breathe pure, oxygen-rich air into our lungs, where the blood extracts the oxygen (venous blood) and expels carbon dioxide (arterial blood). We breathe out the air loaded with carbon dioxide. Western researchers see this exchange as the entire activity of human breathing.

They have examined the air and only identified the material substances that their equipment showed them.

According to our millennia-old teachings on breathing, the air contains a substance, a spiritual principle, from which all vitality, all movement, power and life originate. The terms for this principle also vary in the different Indian teachings.

I refer to this substance as "prana" with the spiritual concept of "absolute energy," the cosmic universal life force. If you encounter the term "Ga-Lama," it refers to "prana" in the sense explained above. I do not wish to bore you with theories about prana, as you can acquire this knowledge yourself.

18II.

through meditation and contemplation.

You should not think about it and believe it, but think for yourself and experience it!

Consider prana as the principle of movement — manifested in all living beings and inanimate objects. Prana is the vital force contained in single-celled organisms — amoebas — to multicellular organisms — humans, from the most elementary form of plant life to the most complex and highest form of animal life. Now you know that according to our teaching, there is life in every atom, and so it is clear to you that prana is in everything. There is nothing dead!

However, you must not identify prana with your

"ego," that spark of Atma within you that has formed matter and power around itself.

Prana is merely a modification of the universal energy that your ego needs for its manifestation on the physical plane; prana is the name given to a universal principle, the quintessence of all movement, force and energy, referred to as electricity, magnetism, gravity, etc., in short, as the lowest and highest forms of life. Consider prana, then, as a form of activity in the life process.

Prana is also in the air — but it is not air.

It is absorbed with oxygen through the respiratory system, but it is not oxygen. Prana

is in the atmospheric air, but also elsewhere. Prana permeates everything and also reaches places where atmospheric air cannot penetrate.

These explanations are particularly important for you so that you can form a clear idea of what I mean by prana when doing the exercises! Think everything through again and keep it in mind!

The atmospheric air contains prana in its freest form and is richly charged with it when it is fresh.

Thus, it is a great source of power for you, if you can use it. With normal breathing, which, as you know, is quite inadequate for many people, we absorb only a normal amount of prana!

This is exoteric breathing, which is why your Western breathing systems do not have the desired effect during strenuous physical activity.

In this way, you achieve you never psychic qualities and the ability to attune yourself to the cosmos. However, through controlled, rhythmic breathing, you are able to absorb large amounts of prana, extracting it from the inhaled air and storing it in the brain or the relevant nerve centres (solar plexus, pineal gland).

Through this conscious process of accumulation of prana energy, you possess an inexhaustible source of increased radiant power; in this way you develop latent

psychic abilities and radiate vitality and health. As you already know in part, magnetic healing is also based on these facts. But there is something else you must consider! If prana, as I told you, is the active principle of every cell in our body, then it plays a -plays an important role in maintaining your body. Just as your organism consumes oxygen from the blood to meet its needs, your nervous system consumes prana through your thoughts, desires, feelings and actions! Yes, even every motor movement consumes a certain amount of prana! You know that all physical and psychological stimuli pass through the brain, which is the centre of consciousness and action. The conclusions of what has been said are clear and obvious for your way of life. Therefore, you must strictly observe the law of rhythm and minimum energy consumption in everything. The importance of esoteric breathing will now have become clear to you! Now act accordingly!

Enlightenment and knowledge eliminate all excuses for conscious physical or mental weaknesses! This applies especially to you! I will say no more about the structure and function of the nervous system. You already know everything about this and can read about it in the medical works of your literature.

Except that you have certain nerve plexuses whose importance is not fully appreciated in Western science. There is the plexus of the solar plexus, the abdominal plexus, consisting of white and grey nerve tissue. It is located behind the tip of the stomach, i.e. in the upper abdominal cavity on both sides of the spine. It supervises the most important internal organs of your body, but it also plays a major role in all the emotions of your instinctual life.

It is the most important central point for storing prana through conscious exercises. Its care and vibrational capacity is your special task! When in the right condition, it radiates energy and power. You need it especially for certain breathing exercises and splitting experiments. That is why I drew your attention to it once again!

Before I tell you the ascending exercises, I remind you to breathe in only through your nose. You know why! Keep these channels healthy and clean! Before all exercises, do not forget the nasal bath! It is sufficient to draw in pure water until it runs through the nasal channels into the throat and you spit it out through your mouth.

There are four general breathing methods to distinguish between, some of which you are already familiar with from your exoteric exercises. However, I will repeat them for specific reasons.

22 II.

I. Clavicular breathing. This type of breathing is the worst and most inadequate, as it requires a great deal of energy and yet only fills the smallest part of the lungs.

The special exercise that you know served to loosen the collarbones and the corresponding muscles, as well as to ventilate the tips of the lungs. Since most people breathe this way, it explains the many diseases of the respiratory tract.

Organs that are inactive for long periods of time become a welcome breeding ground for all kinds of germs. This type of breathing, which is often found in women, singers and speakers, is unhealthy and inadequate.

II. Rib or intercostal breathing. Although this is somewhat better than the previous form, it is still far from correct, all-round, deep breathing.

III. Diaphragmatic breathing, also referred to in your literature as deep and abdominal breathing. It is far superior to the two previous forms and has many benefits for the body.

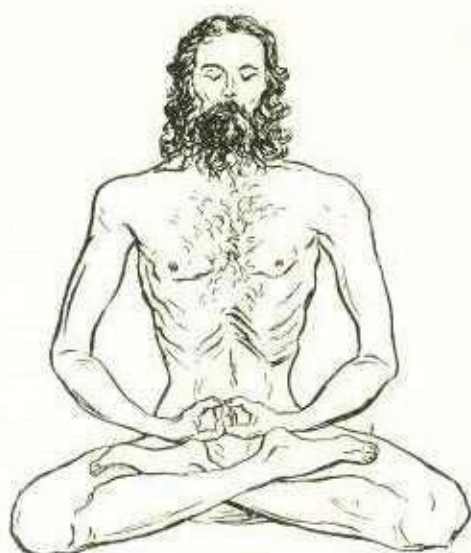
Some Western researchers often see this as the whole secret of our training. But they forget the spiritualisation and conscious attitude involved in this form of breathing. You must know and master diaphragmatic breathing in order to fully grasp the idea and execution of the complete

spiritual (esoteric) breath. That is why I had to talk about it.

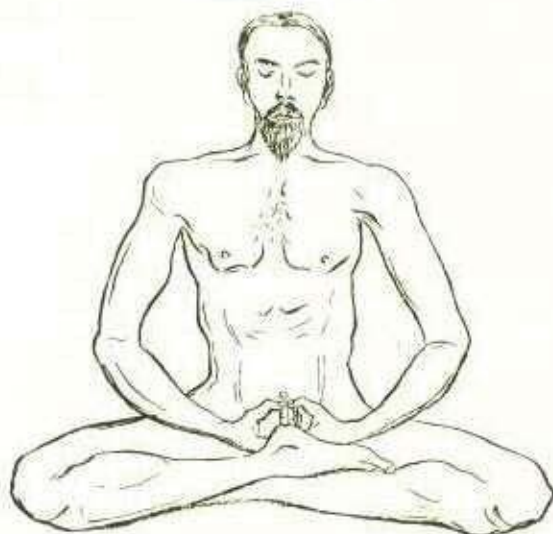
Now some useful information for you about the function, purpose and structure of your diaphragm. You need these explanations in order to practise complete breathing as I want to teach you!

The diaphragm is the muscle that separates the abdomen from the chest. At rest, it forms a concave surface against the abdomen. It follows from this that the diaphragm forms a convex surface, a hill, against the chest. When you breathe deeply, the diaphragm is pushed downwards — the abdomen protrudes — and this creates more space for the lungs to expand. This means that more air and therefore more prana can be absorbed. That is why your researchers have correctly identified deep breathing (abdominal breathing) as the best form of breathing.

But the disadvantage of all these methods is that, apart from the lack of mental focus, the lungs are not completely filled with air. This is because clavicular breathing only fills the upper part of the lungs, rib breathing only the middle part, and abdominal breathing only the lower and middle parts of the lungs. Thus, there is no method that fills the entire lungs so that the greatest amount of oxygen is absorbed and the most abundant amount of prana flows in. That is just as fourth, the complete deep breath,



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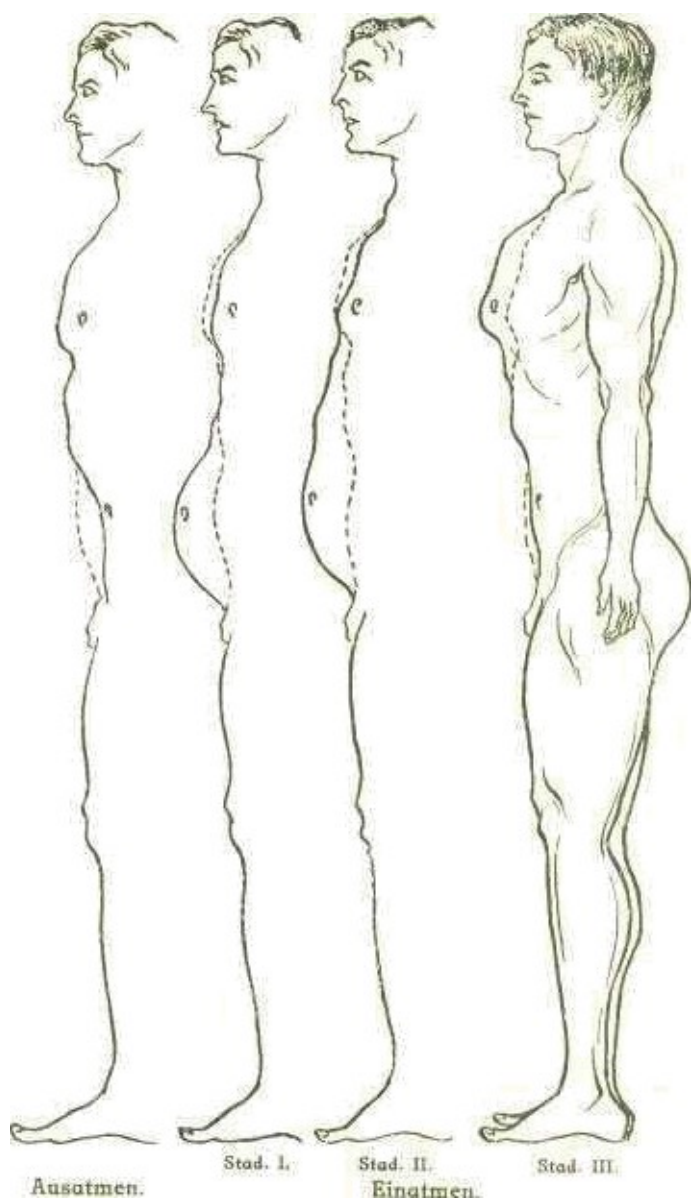
which you must use in all exercises. When you take a full deep breath, all muscles, ligaments and the rib cage, in short, everything involved in the breathing process, are put into increased action. This expands the space for the lungs to stretch so that they can fill completely with atmospheric air.

This breathing method is impossible without concentration and awareness, and therefore cannot be performed without preliminary exercises and may even be harmful under certain circumstances. However, please note the following for this and all subsequent exercises: Before each exercise, you must exhale in the usual manner so that all residual and complementary air can flow out of your lungs. Unless I specify otherwise, perform all exercises in the Persian sitting position, which you have practised enough to master by now. Naturally, this should also be done without clothing.

The complete deep breath is as follows:

I. Assume the Persian sitting position. Make sure your spine is straight. Now breathe in slowly, filling the lower parts of your lungs first by activating your diaphragm, which you press downwards, causing your abdomen to protrude.

Then fill the middle parts of the lungs by pushing out the lower ribs, the sternum and the chest nadi. However, keep the abdomen tense.



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Finally, fill the upper part of the lungs by lifting the upper chest, which will lift the upper six or seven pairs of ribs. Only during the last breath should you pull the diaphragm (the abdomen) in slightly to support the lungs and help fill the upper parts of the lungs completely.

These three movements should not be jerky, but should flow smoothly into one another. This needs to be practised.

The breath is then held for a few seconds. Exhale very slowly with your chest in a fixed position by pulling in your abdomen. Only when the air has flowed out completely do you relax your chest and abdomen.

The rhythm of this complete deep breathing is as follows: inhale for 7 pulse units, hold for 5 pulse units and exhale for 7 pulse units. Gradually increase this to the following cycle: 15—9—15. Once you have mastered this exercise, spiritualise it by forming the following vivid images as you breathe.

Inhaling: I draw the prana-charged air into my body.

Hold: My body extracts the prana from the inhaled air. (With this visualisation, you must feel a flow through your entire body.)

Exhalation: The absorbed prana is now my property.

Practised in this way, full deep breathing brings you harmony, peace and radiance.

In all of the following exercises, you should use this full breath with the corresponding mental, vivid image. This is esoteric breathing, and you will notice a huge difference compared to your previous exercises.

I will not tell you how this breathing affects you physically and mentally, or what abilities it awakens. You will experience this for yourself. I know that even without this external incentive, you will conscientiously practise the exercises for the sake of your spiritual development, as you have always done to our delight. I will now give you some more developmental breathing exercises that will be useful to you in later experiments with the magic of division. For all exercises, use the calming breath to rest your lungs. I will repeat it briefly:

Inhale deeply, pause briefly, then exhale the air in short, jerky bursts with your mouth pursed. When exhaling, do not inflate your cheeks, and make sure to exhale the air briefly, wait a moment, exhale again briefly, and so on, until the air is completely exhaled.

Note: the air should be pushed through the small opening of the lips with great force. The exercise has a calming, invigorating effect and eliminates fatigue when performed correctly.

You must also practise holding your breath, which is particularly necessary for meditation exercises. The following exercise is useful for this:

- II. a) Inhale deeply (9 pulse units).
- b) Hold your breath for as long as possible!
- c) Exhale forcefully through your open mouth.
- d) To balance this, perform the calming breath.

Perform this exercise while standing and sitting. The following exercise serves to stimulate the lungs and remove stuck mucus and dust particles:

- III. a) Perform while standing.
- b) Inhale fully and slowly (15 pulse units). While inhaling, tap your chest lightly and quietly with your fingertips.
- c) Hold your breath (9 pulse units) and tap your chest with your palm, using your closed fingers and a flexible wrist, first on the left side, then on the right side as a second exercise. Tap each side in a circle from the shoulder to below the nipple. The tap should be light, flexible and vibrating!
- d) Exhale slowly (15 pulse units).
- e) Calm breathing to balance.

The exercise should be performed twice in full. Once on the left, then on the right. When tapping, make sure

to keep your upper arms and elbows quite high. The lighter the tapping, the better the effect.

To synchronise your breathing and body, perform the following exercise:

- IV. a) Head up, straight posture, chin slightly tucked in. Walk at a steady pace.
- b) As you walk, match your steps to your pulse, i.e. one step for each pulse beat. Breathe in for 9 pulse units, i.e. 9 steps,
- c) pause for 5 pulse units while taking 5 steps,
- d) exhale for 9 pulse units (), () and then take 9 steps again (),
- e) 5 pulse units equals 5 steps Pause and repeat until you feel slightly tired.

This exercise is very difficult. You will master it because your pulse is already calm (approx. 1–2 seconds) and you have done the preparatory exercises.

You do the exercise as often as you can and bring the vibrations of your body atoms into a harmonious rhythm, which is also reflected in your mental state!

If congestion has built up due to lack of exercise, meaning your blood circulation is not as good as you would like it to be, which is certainly the case for you

, do the following
effective exercise.

- V. o) Stand upright and straight. (Also practise while sitting
!)
- b) Breathe in fully and deeply (10 pulse units).
 - c) Hold your breath for 9 P.E. ().
 - d) Stretch your legs forward, bend your body slightly, form a V shape, hold a stick in your hands, and put all your strength into this grip, rising slowly.
 - e) Return to the starting position and relax (15 seconds). Repeat several times.
- To balance the body.

This greatly improves blood circulation and eliminates any congestion. You can use it more often, also with a mental image of the improved blood circulation that you should feel. For simplicity's sake, I will now refer to the pulse unit as P. E.

Through these exercises, you are able to consciously draw large amounts of prana and direct it to where you need it in your body.

You can practise this "directing" with the help of your mental imagination. Think of a rhythmic breathing exercise. Once you have established the rhythm, mentally visualise

how the prana flows through your body with every breath.

You must feel this everywhere; no organ may be left out. Every cell, every atom of your organism must vibrate. In the main centres, the pineal gland and the solar plexus, the pranic energy accumulates particularly through the appropriate attunement of your mental imagination.

This exercise gives you great radiant power, providing you with strength and energy that you can then use to its full potential at the appropriate time. But you can also use this exercise to eliminate disturbances in your own body by diverting the pranic energy when an organ is overstimulated and allowing pranic energy to flow in when it is understimulated. In this way, you are also master of your negative and positive illnesses, as well as any kind of pain or vibrational disturbances, which, with proper training, can no longer occur, but which will occur at the beginning due to exaggeration and lack of understanding. Even then, you have a way to help yourself.

It will now often happen that you are compelled to move among people who often have negative, unhealthy, and harmful auras.

With your sensitivity and vibrational capacity heightened through practice, you would perceive all of this.

conscious and unconscious vibrations. The effect would be unfavourable for you, both psychologically and physically, and you would always have to purify and harmonise yourself first through the aforementioned exercise. However, this is a waste of energy that you can prevent.

You must therefore constantly carry an odic mantle, an aura, around you that is charged with protective power and repels or neutralises all foreign radiations of any kind.

You can achieve this in the following way: Lie down with your head facing north and your feet facing south, so that you are in the magnetic meridian of the Earth's aura vibrations. Breathe deeply and rhythmically, as you have now learned. Use your mental imagination to activate the solar plexus in particular until you feel it vibrating. Then, through conscious adjustment, allow the od to flow out of the solar plexus and direct it with your will so that it gradually forms a bell, an aura that completely encloses your body.

Charge this aura with thoughts of defence and protection against any influence of any kind. You will then feel secure, enclosed within a spiritual wall that no ordinary human power can break through.

You will feel that your interactions with people, no matter what kind, no longer affect you.

that no one can impress or influence you mentally or physically anymore.

You should never be without this protection, and as soon as you feel that its effectiveness is waning, you must renew it. Especially at night, while you are asleep, protect yourself in this way, for your body is then particularly exposed to the radiations of foreign split or astral bodies. Remember: sleeping people influence each other much more strongly and intensely than those who are awake.

And there is one more thing I want to tell you! It will happen, especially at the beginning of your separation experiments, that you will consume too much prana, making you feel sluggish, tired and empty. Then you must avoid any outflow of life force. Even during concentration and meditation exercises, it is often important to prevent any release of prana.

To avoid this, follow this advice: Lie down in a reclining position. Cross your left foot over your right foot, bending the middle of your left foot and toes around the dorsal surface of your right foot. Fold your hands on your solar plexus, touching the tips of your thumbs and little fingers. The accompanying illustration will help you understand the position. This completely closes the cycle of prana. Nothing can escape .

Now breathe deeply and rhythmically. You feel how slowly your body is absorbing prana again. Store it in the familiar way in the solar plexus, in the pineal gland. In a short time you will be recharged, feel powerful, energetic, positive and able to vibrate again.



And now an exercise that you must consider to be the most important. It is also the most difficult. You know that instinctual life, especially sexual feelings, represent the strongest sources of energy.

Your semen contains prana in concentrated form, because the creative, formative life force is bound to it.

The aforementioned exercises and the corresponding lifestyle will greatly increase your sperm production.

and thereby also significantly increase your sexual drive. In this way, it will seek balance in every way. It is up to you to channel this tremendous power correctly, never to waste it or give it away pointlessly. Through your mental exercises, you have cleansed your consciousness of impure, low vibrations. You are therefore protected from this. But nature seeks a way out to expel excess energy that is not needed, so that it does not have a burdensome effect. In this case, these are the pollutions. In itself, this is a natural process, even if it is associated with rather unpleasant side effects (ugly dreams, pressure in the head, fatigue, etc.). However, you must not repel this excess, tremendous power unused, because it is a source of increased radiant ability.

Thus, without neutralisation through normal sexual intercourse. You must transform these creative powers, transmute them into mental powers, which you can then use for yourself or for the benefit of your fellow human beings.

This gives your sex life a different, deeper meaning. You will only consciously use and release these powers when there is a specific purpose associated with them. You can read more about this in the letter on sexual magic, the most difficult area, which has enormous power and potential applications.

The exercise for transforming sexual energy into spiritual energy is as follows: Follow each instruction carefully; nothing is unimportant. The smallest mistake will prevent success and achieve the opposite. You can only apply it fruitfully after the previous training. It is pointless before that.

So if you do not want to suffer any harm, only practise when you feel confident in everything else and have complete control over your body, feelings, will and imagination. You can now perform the exercise in two ways, as follows:

VI. Sit in the Persian position: breathe deeply, rhythmically, in time with your pulse. Concentrate entirely on your ego and clear your consciousness of all erotic thoughts. When you feel that you are vibrating in cosmic rhythm, that there is peace and harmony within you, direct your gaze — without any sexual arousal — to your reproductive organs, slightly lowering your head as you do so.

Now use your mental imagery to imagine how the highly concentrated, ethereal prana energy in your sperm detaches itself from the matter of the spermatozoa and splits, and as you inhale, consciously draw this energy into your solar plexus. You must feel a flow from your reproductive organs to your solar plexus. Hold your breath rhythmically.

with the idea that the solar plexus is now absorbing the energy.

Then breathe out with the conscious intention of increasing your absorption of power and storing energy. During this exercise, your hands should rest lightly at right angles on your thighs. The sexual organs must not be supplied with blood during this exercise. The best time for this exercise is when you feel that your body has produced an excess of semen and is craving balance.

Then transform this energy and store it. This will prevent unnecessary pollution and strengthen your vibrational energy. The reproductive fluids, deprived of their prana, no longer have any driving force, are absorbed by the body and excreted through the natural metabolism. Thus, all internal pressure disappears. Your desire life becomes purer, calmer and more harmonious!

However, a word of warning against excessive zeal on your part! You must not perform these exercises all the time or too often, otherwise you will easily become mentally and physically impotent, and that should not be your goal! Understand this and realise: your human characteristics, especially those arising from your instinctive will, should not be eradicated or destroyed, but you should be able to control and direct them completely and avoid any unnecessary expenditure of energy through your mental will.

The second form of this exercise is based on a

different perception and effectiveness. It serves to strengthen your brain power (thinking and willing). You can do it as a transmutation exercise for your creative power, or as a simple strengthening exercise. I must remind you that the breath, as a polar tension, has different mental effects. Whether you breathe through the right or left nostril makes a difference. This exercise is based on this, which thus makes use of the tension currents of plus = + and minus = — of your body.

You know that prana represents different levels of vibration or movement in humans. Thus, the breath on the left side is "Ida", on the right side "Pingala", while the transition, or the short rest, means "Sushumna"! You will use this change in the rhythmic, polar currents of your body especially in the tattwa vibrations!

After this repetition, which I considered necessary, I will now tell you the exercise: Assume the Persian sitting position! Breathe deeply and rhythmically! (According to pulse units.) Concentrate as in the previous exercise. Now, by closing one or the other nostril, check how you are breathing at the moment, i.e. where your breath flows in and out easily and without obstruction. Begin to inhale. Assuming that "Ida" flows easily and without obstruction, close the

Right nostril, keeping your elbow high, head tilted slightly back, hand clenched into a fist. Breathe in deeply, slowly and rhythmically through the left nostril. Concentrate as in the previous exercise, but draw the pranic energy into your brain and store it in the pineal gland. Then: hold your breath and close your left nostril with your left index finger! Close your eyes, feel the energy flowing along your spine and gathering in your brain. Then: open your right nostril, open your hand flat, exhale with Pingala, slowly lower your hand, immediately inhale again on the right, hold your breath as described above, open your left nostril, let "Ida" flow out, inhale again on the left, and so on! This is the exercise with transformation of the creative energy and storage in the pineal gland. Now you can also perform the exercise simply by changing your concentration and imagination, generally collecting the prana in the brain.

It depends on what your goal is. If you just want to strengthen your mind and willpower, and your body is not in a state of sperm excess, then practise as described above.

In addition to the calming breath and the odmantel, I have given you seven esoteric breathing exercises that will develop you in a certain way and prepare you for the actual magic of division

. Do not skip anything! Everything is important! I am giving you only what is necessary. Do not proceed until you have mastered all of this. Meditate often on the purpose and goal of these exercises so that you become more and more spiritual and your vibrations become more and more subtle!

Here I would like to clarify once again the difference between concentration and meditation, as you will need it for the next steps.

Concentration is focus. That means you direct all your senses, your consciousness, your mind, etc. towards a chosen object! Nothing exists for you except yourself and the object of your observation. In this way, you narrow your inner field of vision, perceive an object from all sides, and all your powers are focused, as if through a lens, on this object, which is at the focal point, at the centre of your observation! In this way, you purify your thought life!

But if you direct this activity of concentration not on an external or internal object, but on your original self, your ego, in short, on yourself as a subject, then concentration becomes and is
— meditation!

Meditation is therefore introspection, self-contemplation, spiritual elevation. In meditation, only your pure consciousness vibrates, your soul rises

until, at the highest level of meditation, it unites with Atma and you vibrate in Samadhi. Whether you ever reach this level, even on the physical plane, is up to you. It is a complete detachment from the world, the highest spiritualisation, which ultimately leads to initiation, to consecration by the Guardian of the Threshold! A development that you can only achieve through the stages of pure magic.

Now you also have clarity about this, and it is time to deal with your dream life, to understand and guide it!

In general, sleep is regarded as regeneration of the body, and dreams as impressions of the subconscious in humans. Even today, Western literature on this subject still expresses the view that dreams are unrealities, figments of the imagination, without any deeper meaning, at most characteristics of certain physical currents.

But remember! Apart from these physical dreams, as I call them, which are caused by some kind of organic disturbance, dreams have a much deeper meaning, and the boundary between so-called reality and dreams cannot be drawn.

In dreams, you are in a higher state of vibration, on a different plane. Consider dreams as a change in your dimensionality!

As long as your consciousness is closely tied to your three-dimensional body, you will not experience anything in the reality of your dream life, and can only view it from a physical standpoint.

The principle is this: if you want to change your vibrational state and penetrate other planes, the corresponding lower bodies must be rendered inactive.

So if you want to recognise your dream life, the physical body must first separate from the astral body; it must be completely deactivated. This deactivation of the physical body also occurs during samadhi, and you can regard this state as a "waking dream" in a certain sense! You will be familiar with such states of waking dreams in a lower, simpler form, and perhaps you have experienced that in this state you have been granted insights, observations, experiences and knowledge to an otherwise unattainable degree! So distinguish between waking dreams and sleeping dreams! In a sleeping dream, an incessant stream of impressions and thoughts wells up from your subconscious. And since you know that your ego is bound to the activity of this consciousness, you now understand when I say that dreaming is already spontaneous division. According to your physical state of mind, your instinctive desires, your astral body travels to corresponding spheres during sleep, bringing you strength and health or oppression, fear, anxiety, disharmony!

enters corresponding spheres, bringing you strength and health or oppression, fear, anxiety, disharmony!

You are only aware of the impressions that are reflexively transferred to your daily consciousness, to your higher consciousness! You usually forget all real experiences when you wake up. In this sense, you are always dreaming when you sleep,

i.e. your astral body experiences realities on corresponding levels just as your body does on the physical level, only you are not aware of it! However, you must be aware of it, and even master and control your dream life!

In an esoteric sense, you live much more truly in your dreams, and you are mostly asleep when you are awake! This is also the state of most people! Now you understand why I recommended special protection for you during sleep (Odmantel), since your body is more easily exposed to the influx of foreign forces. Remember! People influence each other much more during sleep than when they are awake! In addition to this purely mental activity, the anatomical activity of your body continues, i.e. through the rest of sleep, through the withdrawal of consciousness, as the consumption of energy, your body replaces everything necessary, strengthens itself for new activity and demands in the waking state. In this sense, sleep shapes the body.

You know what power thoughts represent,

and how they can have a constructive or destructive effect. The nature of your dreams is therefore important, because your health or illness depends largely on them. It is therefore clear to you that you must guide, even control, your dreams. I will spare you further theories about the psychology of dreams. You should deduce and understand these laws yourself, because thinking for yourself and experiencing things for yourself is more fruitful than thinking about them! You should be self-creative in everything. You should awaken from the dream of the physical plane in order to consciously and maturely lift the veil of Maya yourself. So begin to observe your dreams so that they become clear to your consciousness in detail after you awaken.

Observing and remembering dreams is not easy, and you must use the power of thought, i.e. autosuggestion, to achieve success.

To observe your dreams and gain a certain degree of control over them, proceed as follows: When you go to rest, lie down as horizontally as possible to relieve the heart. Close the prana cycle in the usual way and relax completely. Then breathe rhythmically. Place your hands from the solar plexus in the same position under your head, encircling the back of your head. Now give yourself

Without any tension of the motor will, only with the help of the imagination of plastic thinking, repeat the following suggestion: "Tonight I will observe my dreams. I observe my dreams; they remain in my memory." Once you feel that these images have taken shape, breathe deeply and rhythmically. Without speaking or doing anything else, drift off to sleep. If you wake up during the night or in the morning with a clear memory of your dream experiences, write them down briefly immediately.

You will achieve success in a short time. Observe your experiences closely. You will soon be able to distinguish physical dreams from the other, actual subconscious experiences. The interpretation of the often exaggerated dream symbolism will become increasingly clear to you through the following events in real life. You will finally realise that you have a spiritual guide, a warning voice in your dreams, which you can confidently follow. Your deepest inner life will gradually become clear to you. You will recognise your mistakes and weaknesses and be able to eliminate them.

Another path to true self-knowledge will thus become apparent to you. Once you have practised observing your dreams for a while and can do so without difficulty, take the next step. Now that you know the symbolism of your dreams,

and your inner life is clear to you, you can now steer the activity of your subconscious mind in deliberate, purposeful directions. If you have any difficult problems to solve and cannot find solutions, assign this task to your subconscious mind using appropriate autosuggestive formulas, and your dreams will fulfil your wishes in unexpected and complete ways. From this you can see the great occult law: control and conscious elimination of your physical body causes the awakening and unfolding of the power of your spirit, the divine spark within you, to almost unlimited power. This is the simple, elementary principle of all Indian yoga systems! In this way, you can use dreams to gain insights and even to achieve physical and mental health. Think about it, meditate, and the ways will become clear to you. Now go one step further! Through autosuggestive adjustment of your consciousness, you can send out your astral body in your dreams, you can travel, you can observe other people in a certain way. You see, these are already divisions, only without active participation on your part, but nevertheless of great value to you.

To give you a clear idea of how to proceed, I would like to provide a practical example. You

You want to know what a person is doing, how they are thinking, what situation they are in. Lie down in a relaxed position, breathe rhythmically, with your hands under your head as in the first exercise. Relax and concentrate on the person in question! You must see them vividly in front of you! Now give yourself the following auto-suggestive inspiration in the familiar way: "Tonight I will be with you; tonight I am with you!" Repeat this formula until it becomes vividly clear to you. Then go to sleep as before. The success will surprise you! You will become increasingly aware of the power within you! The words "Tat swam asi" and "You are Atma" will become increasingly understandable to you!

Further applications of this dream experiment

These matters are left to your consideration. In exploring your dream life, you have another means of connecting with cosmic vibrations. The effect is enhanced when you take into account the corresponding astrological vibrations and constellations in everything you do. You know that the royal art of astrology is the first pillar, the basis for all areas of higher magic. I will discuss this in detail later, because even the magic of division can only succeed with the strictest knowledge and consideration of your

individual astrological constellations and the relevant cosmic vibrations.

I would like to draw your attention to one particular application of dream research: influencing and controlling the dreams of others. This is also possible! It is already a magical application, and I am sharing it with you because I know that you are mature enough to consciously and powerfully recognise and bear all consequences of any kind!

Once again, I emphasise that there is no good and evil, no black and white in the esoteric sense! Only exoteric actions and attitudes determine the corresponding consequences! This gives you an immense sense of responsibility! Know how to bear and appreciate it! Then you can confidently walk the path of the right and left hands! Both lead to the light, to Atma! If you do not wander through valleys, how will you reach the peaks? If you do not penetrate the darkness, how can the eternal light of truth shine upon you? Walk the path from dream to wakefulness — to the awakening of single-minded knowledge in right thinking, right willing and right action!

Rest, my chela, and meditate on what has just been said! — — —

If you want to control the dreams of others, proceed in the following manner: you can use ordinary or artificial sleep.

You are familiar with the method of induction. Approach the sleeper quietly! Establish rapport, either through mental connection or by gently placing your hand on the sleeper's head! Now, through whispered suggestions, give them the dream you want! Repeat the appropriate formulas several times! Then quietly remove yourself.

In this way, you can control the dream experiences of others and also gain influence over the body. You can calm or agitate the soul of the other person, you can give them health or illness. In this way, you are well prepared for the magic of division, because you bind the psyche of the other person to yourself, gain influence over it, and all other experiments will be easier for you after this preparation.

You see, I speak clearly and without concealment, for only knowledge and insight are protection and evolution! Later you will learn that you can achieve the same results to a far greater extent without your physical presence, through the influence of your astral body, which you can make active through division! I conclude this very important area of your development by telling you once again that you must follow everything exactly and not proceed until you have completely mastered what has gone before!

Everything is development and takes time! But time is

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cwtgea, geisögb SrwocbcaS! ba var-goisttgst You
also Deiaea phyafacben Xärpe!

litt best aus aclum eerachieéooc Schwinguagsau-
stüoéo Detooa Börp•rs er6>br Dot bast geterat,
sie zu erkennen und anzuwenden in exoterischer
Auswirkung. Du weißt aber auch, daß all diese
Appearance not — You — aiod, that Your — I — domit
never xu Ein het. You steal and do not best them geschof
tm. In Your Mnelrt tieyt m nue, to leaäea them, in
Ebdfitazsg zoit dez' clzten Gesetzo8Aig-

Spi<g•1bfld of the physJecbca Ebeztel

Saloage Pu, if you are bound to this, you must master
the forms of the cosmos. Only then will you attain the
Gnindlngnn, the four OuoliBkotio, when you ascend
from the physical plane through the path of higher
consciousness.söschber Schd<utg! You know, as you
have already learned, how to free yourself from the
T3osis oiedccce Yierbcit CX Aua Deiztoro S mtbol dsa
Quadzates and create the divine triangles! al>drV/cg

leads through concentration and meditation! You have already trained both sufficiently through previous exercises.

If I repeat some things in the course of these instructions, it is done intentionally. It is particularly important for you, and I want to impress it upon you again and again!

So recognise the divine spark within you, be one with the Omnipresent! Meditate often and often:

"I am the beginning and the end!"

"I am All in All!"

The four qualifications are now esoterically summarised as follows:

- I. Seek and find the path of discrimination, the separation between the eternal (Atma) and the transitory—your immortal individuality and your transitory body (personality—mask), your original self (Atma) and your apparent or non-self (Maya).
- II. Control your unpurified, base passions; do not strive for material or spiritual success in the visible and invisible (transcendental) world. Trust in the great law of causality (karma); recognise it as providence, rhythmic lawfulness in every event. Be calm, harmonious and serene in all your actions!

- III. Control your thoughts, your senses. Be forgiving, equanimous towards all external, material life. Seek and trust your inner, spiritual guide (subconscious mind!!). Be harmonious in your desires and actions! These are the esoteric mental virtues that you must master!
- IV. Free and redeem yourself, merge with the eternal (Atma) and become one with the breath (rhythmic law) of Atma!

You will find these principles in more or less clear form in the works of your literature! But only in the context of this training do they really have meaning and power of application. Never regard them as compulsory dogmas in a religious sense! They are only the consequence, the physical expression of your rising spiritual evolution! But through concentration and meditation on your self, physically liberated by these qualifications — your true self

— primordial ego —, nature, the cosmos, you recognise the vibrations of the inhalation and exhalation of Atma! This is the "great breath", the individual mother's breath, or modified — Prana — which decomposes the finest primordial matter through its action into 7 states of vibration.

These 7 primordial forces have created all future forms of manifestation and are called — Tattwas —! You are partially aware of the meaning of the 5 Tattwas

taught in an exoteric sense. From the teachings of my brother in the first letter, you also know their deep meaning and practical application in connection with the astrological constellations. But you need to understand the esoteric meaning of all seven Tott-wos. However, I will only give you hints! Delve deeper through your spiritual intuition and you will find knowledge and meaning! I use terminology that you will also find in your Western literature, so that your studies will be easier and you will not be confused. The fewer words, the clearer the concepts.

However, I would like to emphasise that we use other words for this, which you will learn later. For us, these words are "Broftschwtn9un9" and "Ent-foJtun9", when spoken in the right tone and in a certain manner. This was the secret of the creative power of the Logos. Meditate on this!

The Univeranlkroft, which emerges at the beginning of each period of creation from the unmanifested Logos, is called Adi-To ttw n (Adi — dos Ente). When the Eo9os manifests its consciousness, dos Anupsdo ke-T et to n.

Anapodokn, the nameless — for the I.oqos is uncreated, he has no father and no mother. But in dicaem Tottwo rest the divine lvfonodes, which in the developmental period of the Lfnivereuma become the divine points (Foh

S • chlicher Wesenheiten werden.

But it is only through the third tattva, the Akasha tattva, that the creative power in the universe is revealed to us. Akasha, the Holy Spirit, the sound ether, or the world soul, Alaya!

Thus, Akasha is the form-giver! Without Akasha, nothing can come into being! It is movement, power, form, the mediating principle between absolute energy and the visible, material world.

All other tattwas arose from Akasha. Thus, the three (3) highest tattwas are the divine trinity — symbol of the divine triangle. The Adi-Ānupadaka and Akasha-Tattwa are the revelations of Atma, the One, the Eternal, who is indivisible, and his essence, reflected in the universe. He is — Sat-Chit-Anandam === Awareness of Being — Bliss. Sāt, true Being, the only reality. Chit — divine self-knowledge and Anandam supreme bliss. which you attain when your human individuality enters into Atma (the deity) through divine self-knowledge.

This is how you recognise the esoteric meaning of your name — Sāt! You are true existence, the only reality! Sat — the state from which the uncompounded tattwas emanate. Meditate on this! In it you will find the goal and understanding of your tasks in your current incarnation.

These three (3) highest tattwas, which are unique

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are unrelated in the human sense, are joined by the four (4) lower tattwas! Vayu, Tejas, Apas and Prithivi!





These tattwas vibrate in the microcosm and in the macrocosm, in visible life and in the universe. You must know and master them in order to develop greater effectiveness in the magic of division with their help. The following table shows you the meaning of the Tattwa vibrations on the individual levels, which you can enter to a certain extent through your astral body.

1. Prithivi-Tattwa — governs the physical world and the physical body. Ether of smell.
2. Apas-Tattwa — governs the astral plane (level), the astral body, the world of feelings and desires! Also the ether of smell!
3. Tejas-Tattwa — mental plane, world of thoughts and Manas (the human mind). Light ether!
4. Vayu-Tattwa — causal plane (level), the body of knowledge (Buddhi-Manas). Ether of feeling.
5. Akasha-Tattwa — with Atma, which finds its reflection in the human body of transfiguration.
6. Anupadaka-Tattwa — the higher self (ego) in humans.
7. Adi-Tattwa ~ the pure divine world.

For the magic of division, remember that for you, the highest goal is only the lower levels of the mental plane.

Fig. V.

Table of Tottwo oscillations:

Tattwa	Farbe	Form	Ge- schmack Geruch	Körper- Prinzip	Planet	Atmung	Prostic table of the weod u tt g	Nature	Riebtuo g	Bewogoo g	Ton Octave	Silhe	B'ocbcot•c
Prithiv	o Bonge- yellow		sweetish on- genehm	Ph2- Siacher body		right Surya	Extern al circumsta nces	worm	We8ten	MiHe Aus- dauer	aehr tief	Lam	MoQtog
Apoß	silver- purple		soitimen- ziebend	Ather- Leib				cold	east	abwärts (calm)	deep	From v	Sunday
Tejoa	red (fire red)		hitzig atltend	Emp- Gnduogs- Leib		linits Chondre	Emp- Endings Thoughts	heis	South	ouf- wärt8 (death)	high	Rom e R	DienBtog
Vayu	grün		säuer- lich	Memory -body			concentra tion	cool	North	spitzer Angle etc. Räg Vnzube	Very good	"o"	Sunda y
Akasha	indig o (#cM)		bittec	Ur- aoche n- Loi6		otitte Su8hum- na	Medi- tation		centre	still Ellen Pages	' 1	Hom e H'	' " ' "
Anupa- daka	yellow	—		Body of bliss									Wednesda y
Adi	blau	—	—	Ver- klärungs Body	a t	—	Samodhi	—					Donngrfi- tog

planes are accessible. Your astral body cannot penetrate beyond this, unless a guide from the Buddhi plane comes to you to help you develop further!

The divine spark (Fohat) within you, out of longing for home (Atma), penetrates ever higher, into ever finer states of vibration!

But as long as the slightest connection with the physical world remains, there is a limit! And from the Logos, from Atma, the power penetrates downwards, manifesting itself in ever coarser states and forms of vibration, in order to enable you to find the path to finite salvation!

From this alternation of ups and downs, this rhythm of tension and release, of movement and rest, of plus (+) and minus (—), only one thing can arise — existence! Meditate again and again on this great, unique law of all events and creation.

And further! Everything has and casts a reflection! The upper on the lower, the fine on the coarse and vice versa! Remember: "As above, so below"!

You too are individually bound to these laws of vibration of the tattwas. But according to your particular nature, you consciously or unconsciously — a special system of energy radiation that is unique to you! You must recognise this.

So you now have your very own fundamental tone and

Your special tattvic vibration¹ You must find both in order to recognise your life's task and the purpose of your current incarnation. Only when you consciously recognise and live by the law of causality can you reconcile and fulfil your poor human existence with the inexorable law of cause and effect! Astrology gives you clues to this realisation and the magic of division helps you!

You already know that your life is influenced by the moment of your birth under the prevailing sign of the zodiac and the planetary constellations, which give you an individual aura. But these cosmic influences also gave you a certain basic tone and basic colour. Thus, you are also under the special vibration of a tattwa determined for you!

You must find your basic tone, basic colour and tattwa vibration!
!

You recognise once again that astrology is the cornerstone of all occult higher research and knowledge. I point this out to you again and again. Continue to practise it tirelessly!

If you are musical and have a feeling for tones, you can easily find and confirm your fundamental tone.

Take a harp or a harmonium and search for it.

the tone that touches your soul most deeply, that makes you blossom and feel your whole body resonating physically and psychologically! It is your fundamental tone! Concentrate on it, and it will reveal its vibrational colour to you. Then check it astrologically, and it must correspond! Think, for example, of the earth, which, as you know and have felt, vibrates at F, and you perceive the colour green at the F vibration.

and see. I want to tell you once again the tones of the signs of the zodiac and planets. You have thus a means also about the meditate successfully on the corresponding tattva vibrations :

Aries = C Taurus = **C sharp** Gemini **d**, Cancer **dis**.
 Leo = e, Virgo = f, Libra fis, Scorpio == g, Sagittarius = **gis** Capricorn = a, Aquarius — ais, Pisces h.

Planets:

Mars=c, Sun=d,, Mercury e, Saturn =f, Jupiter =g, Venus=a, Moon = h.

Each tattwa now has a specific form. With physical health and the appropriate mental attitude, you can easily convince yourself of this through your breath. You will find the relevant forms recorded in the table (Fig. V).

To determine in which tattwa your aura is currently vibrating, take a mercury mirror without a frame. Sit in the Persian position, facing according to the east , and breathe deeply












Zodiac signs	For-b.en	Sound	PI:met	Colours	Clay
	violet	c		orange, goldbraun	d
	blau	cis		white, silver grey, h ll fGléti, g rüri	h
	dark q riin	d		hellgrau, light brown	e
	hellgrün	dis		rosa, hellgrün, hel lbJin, yellow	
	light q elb	e		ro.t; iud i g o	
	g old g elb	f	4	purpur, dunkelblau	0
	orange	fis		schwarz, dunkelgrau, dunkelbraun, dunkelgrün	f
	rot	g		cioleit, lil ä	higher.c Ohtove
	br«unro1	gis		grau, dunkelgelb	höhere Oktave
	graurot	a		9 rün	f
	grau				
	blau-rötlich-grau	h			

Abb. VI.

and rhythmic. Then concentrate, as you know how, on the vibration of your aura! Once you have rhythmized your breathing and feel completely calm and harmonious, take the mirror and, in the appropriate posture, let the nasal breath flow onto the mirror surface. (Make sure the mirror is well ventilated beforehand!)

You will then see which tattwa is vibrating in the breath pattern that forms. Now concentrate on the colour of the tattwa in question, and it will reveal itself to you. If you have created a daily table of the tattwa vibrations based on astrology, check the correspondence. You will then no longer need any mechanical aids and will be able to immediately determine the vibrating tattwa during the splitting experiments! You must now conscientiously perform all the preparatory exercises until you succeed in correctly sensing the tattwa vibration through your concentration and intuition!

But you can also determine the tattwa vibration of a sleeping person, which is very important for later exercises. It does not matter whether it is a natural or artificial state of sleep. Proceed as follows: establish rapport, synchronise your breathing with that of the sleeping person, concentrate on the sleeping person's aura and then, as before, let the breath flow fall onto the mirror.

With increasing practice, you will later be able to intuitively determine the tattwa of others at any time through rapport and concentration. It is very important to maintain or generate a specific tattwa during the splitting experiments, or to determine whether the tattwa vibration of your medium matches the prevailing one and is suitable for your magical measures.

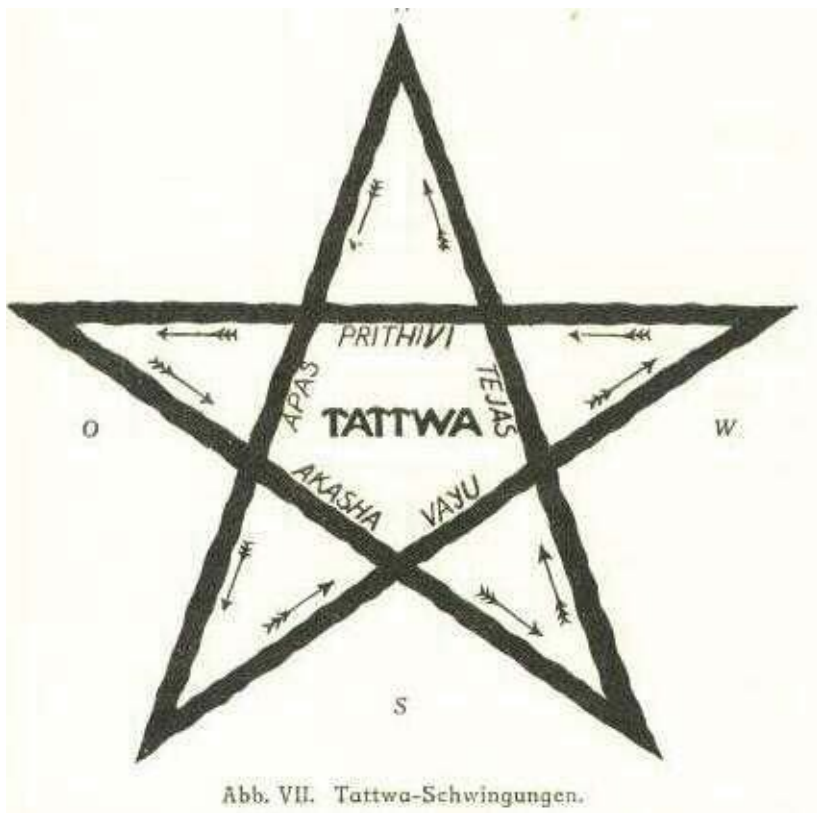
But every tattwa also has a movement. You will find these movements or currents in the symbol of the pentagram! (See Fig. VII.)

A later letter on the magic of forms and symbols will teach you in detail about the symbols, which I am only hinting at here. But for practical purposes, note that Prithivi flows horizontally, Apas flows downwards, Tejas flows upwards, Vayu flows diagonally (at an acute angle) and Akasha always flows between two other tattwas. The meaning of these currents is:

downwards — rest, upwards — death (life, the soul flees upwards), diagonally — restlessness, middle — endurance, Akasha is common to all.

With every Tattwa vibration, prana is released in humans — more or less — depending on their various flow activities. The aura, which, as you know, envelops humans in an egg-shaped form, expands and contracts — symbolically representing the breathing of the astral body. It can

reach an extension of approx. 3 m or completely extort itself. This is then a split. More on this later! When walking and running, the aura expands. It is largest during sleep.



Therefore, you now understand better the protection provided by the odmantle and the pentagram during sleep.

Keep this in mind during all your exercises and experiments. As you now know, you prevent

useless loss of prana and are protected against all foreign radiation.

This shows you how important it is to know and master the tattwas. In the table, you will find further effects of the vibrations, which you can easily deduce for yourself.

Practise the following concentration and meditation formulas to master and understand the tattwas. Go into the silence of nature or your room. The evening hours are suitable for this, but any other time of day is also fine. In your room, burn pure incense in the usual way. Detach yourself and cleanse your aura. Then bring yourself (in the Persian sitting position) into harmony with Bir and the universe through rhythmic breathing. Recite a mantra and consciously allow the power of Atma to flow through you.

Beforehand, protect yourself with the magic circle, pentagram on your forehead and solar plexus (or through your talisman!).

And now concentrate, slowly transitioning into meditation, on this:

Prithivi-Tattwa!

According to the table, you know how this vibration manifests itself.

Observe your physical body, the activity of your five senses! Remember the two senses that are still developing, your mind is the reflection of Atma! Control it in the body! But recognise that

that your body is not — you yourself —! That it must obey your Higher Self within you! Combine the detailed image of your physical, human body with the image of the square figure \diamond as an expression of the four elements earth — fire — water — air! Furthermore, the earthy principle, the orange-yellow colour, the sweet taste and smell, the horizontal movement, the warmth and the western direction! Then speak vibrantly through your whole body, mantramistically the syllable; Lam— in the fundamental tone of a deep octave or pitch. In this way you will feel the power to overcome yourself. To control your desires and animal nature. Peace and harmony flow through you!

Then be silent, listen inwardly! Meditate, elevating yourself to another sphere! You vibrate and feel the Prithivi-Tattwa! You are it, but you also control it with it!

Do this exercise on a Monday to enhance its effect!

Go through all the tattwas in a practising and empathetic manner. With the help of the table, put together the corresponding concentration and meditation formulas for yourself, as I gave you in the example above.

Through these exercises, which are very difficult, you will create meaning and clarity for the tattwas and can consciously apply them to your division exercises!

I must tell you something else about the breath

in connection with the tattwas. I have already hinted at this in the relevant place (transmutation breathing exercise of the creative power!).

You know or suspect that there is a mystery in the breath! You can now determine — while feeling completely physically well — that the strength of the breath stream from the nostrils is not the same. The breath stream changes in its greatest strength from left to right every two hours! Now remember that the tattwas also rhythmically change every two hours! Do you recognise the connection? Between each change in the flow of breath there are a few minutes of calm, i.e. the breath flows equally strongly from both nostrils. This time should always be spent in passivity, because this Sushumna is not suitable for exercises and experiments.

The right-flowing breath, Pingala, Surya or sun breath, and the left-flowing breath, Ida, Chandra or moon breath, have now taken on a deeper meaning for you!

Find and study the laws of your breath and apply them to all exercises and experiments.

Know that on the first day after the new moon, Chandra flows, followed by Surya after two hours, and so on. This cycle lasts three days, and on the third day, Chandra always flows most strongly at sunrise. Observe this rhythm and try it out!

Surya harmonises with Vayu and Tejas-Tattwa. Sometimes also with Prithivi. Chandra with Prithivi and Apas-Tattwa. Sometimes also with Tejas.

Sushumna corresponds to Akasha!

Surya corresponds to the Sun and Mars. Rarely also Jupiter!

Chandra corresponds to the moon, Venus and Jupiter! Rarely also to Mars.

Sushumna corresponds to Saturn!

Chandra is cooling, depressing, harmonising and binding,

Surya is stimulating, warming and liberating.

For all exercises and experiments in which you want to radiate prana, use the Surya breath.

So you have a positive effect, supplying prana! But if you want to have a negative effect, withdrawing prana, then use the Chandra breath. More on this in the section on the application of magnetism (Odkraft radiation).

Now that you know the profound significance of the changing breath flow, you must learn to consciously bring about this change in order to achieve specific effects. Later, your ability must extend so far that you can change the breath flow of your medium as needed through the power of your mental thoughts. In all these exercises, I remind you of the storage of prana in the pineal gland and the solar plexus.

The following exercise should be performed frequently until you have mastered the change in the breath stream:

If, for example, Surya is flowing and you want or need Chandra, sit in the Persian position, breathe deeply through the right nostril (closing the left nostril in the usual way). Collect or accumulate the prana in the solar plexus by adjusting your consciousness.

Then draw your breath into the left side of your chest through your left nostril with intense concentration and the intention that it should change to the left side. When you feel the change in flow, breathe in and out several times quickly through your left nostril (close your right nostril!). This is how the Chandra breath vibrates. The change is complete. Your mental attitude should be one of connectedness with the moon, to which you attune yourself completely and connect with the vibrations of the solar plexus!

If you want to switch from left to right, proceed in reverse. The mental image should be consciously directed towards the sun in a connecting manner.

With complete mastery of the breath in accordance with these profound astrological insights and the tattwas in the prescribed manner, you can and must ultimately be able to detect the vibrations without any aids, solely through your intuition and by switching off the senses of the body. The following exercise will help you to detect the tattwa vibration in this way:

Sit in the Persian position. Breathe deeply and rhythmically.

. Now close your ears with your thumbs, your eyes with your index fingers, your nostrils with your middle fingers, and your mouth with your ring fingers and little fingers. Make sure that your eyes are tightly closed and direct your eyeballs upwards and inwards, as if you were looking into the pineal gland.

Now hold your breath for a few heartbeats (7, 9–15) without straining, and the colour vibration of the current tattwa will develop from the initial grey or darkness. With increasing practice, the colours will become clearer and purer. In this way you will find the current tattwa of your basic vibration. The state of consciousness must, of course, be appropriate for this exercise.

If you observe the currents in your body, your breath, your moods, thoughts and feelings, you will find that they correspond to the characteristics of the corresponding tattwa!

I will briefly give you the characteristic features of the 5 tattwas again, because they may be necessary for you to recognise and confirm your exercises.

The Prithivi tattwa concerns your physical body.

You feel healthy and have a desire for joie de vivre and joy.

You find exaltation in the creative works of nature and humankind. You are benevolent, compassionate, helpful. It is the vibration that urges you to engage in life and also allows you to change it. These statements only apply to those who are spiritually superior. You can easily deduce the lower form for yourself; it is out of the question for you.

Prithivi is therefore affirmation of life in every form. But you can also use this tattwa for upliftment in prayer, for meditation, and you will experience miraculous strengthening. What you begin physically in Prithivi is good, lasting, successful, unifying and consistent.

Illness that begins in Prithivi or has its crisis there is harmless and will soon end in recovery.

Form friendships during this tattwa. They are lasting and characterised by indestructible attachment.

The Apas Tattwa has completely different characteristics. It is attributed with the watery principle. Therefore, it is favourable for travel; sea voyages in particular are auspicious at this time. This Tattwa is also stable and enduring in nature. However, it relates more to external matters, such as money, business ventures, etc. But that is no longer relevant for you.

Another aspect, however, is that Apas brings together...

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has a unifying, concentrating effect, leading to self-contemplation and reflection, to meditation on inner impressions. Therefore, it opens the intuition and awakens artistic feeling and experience to a high degree. Use it in this direction.

At a low vibration, it leads to egoism, greed for external things and unrestrained enjoyment of life.

Apas promotes conception in women and also governs sexual love. This is important for experiments in sexual magic!

This tattwa is also life-affirming and, in a higher sense, leads to beauty and peace, joy and happiness, but also has a refining and internalising effect!

The Tejas tattwa, fiery and heated, causes great positivity and capacity for action. It gives you increased energy on a higher basis, which increases your productive power. But you must always control it so that it does not lead to exaggeration in its nature. Contradiction, combativeness of a mental nature, in short, emphasis on the whole emotional life in a heated, positive way are characteristic of it — Tejas. Therefore, caution is also advised when experimenting with this vibration!

In Tejas, your body's heat production increases, thus generating positive magnetism. Therefore, use this tattwa to heal and treat negative illnesses through your magnetism. You will succeed!

Friendships, marriages and relationships in this tattwa are associated with struggle and heated emotions! Positive illnesses and crises in Tejas lead to a bad end and are disastrous for the sick.

If you vibrate in this tattwa, caution is always advised. You must master it especially well in order to be protected.

But it is also good and essential for activity in the magic of division. It brings you the necessary positivity.

Vayu is the tattwa of restlessness, of oppressive, sad thoughts. This tattwa has a particular effect on the lower vibrations. It favours lies, deceit, defamatory actions and, accordingly, thoughts and conversations.

It is difficult to influence this tattwa, but you must succeed. The planet -h tells you enough in a lower or higher way. Think about the rest yourself!

But Vayu is the tattwa of division, of levitation.

Concentration and Vayu-Tattwa develop and promote the Vril force in the highest vibrations!

Serious work begun in Vayu is fruitful and progresses rapidly. Friendships, social gatherings, employees, etc. are always unfavourable in this vibration

accompanied by phenomena and lead to disappointment. Thus, Vayu increases the intellectual capacity of those who are spiritually advanced and stimulates them to spiritual production. It strengthens the memory, sharpens the power of discrimination and judgement, gives sharper judgement and increases intuitive recognition. In its higher aspect, Vayu also leads to renunciation and asceticism.

Use this tattwa for experiments in division for yourself and others. You will have particular success.

The Akasha Tattwa is the vibration that encompasses negation and destruction. It is the Tattwa of karma — the inexorable law of causality; Akasha is the basis, as you know, for all other tattvic vibrations.

Do nothing with Akasha! Go into silence, meditate on your innermost true self! In this tattwa, take neither worldly nor magical measures, for it will always bring you failure, inhibition, disappointment and confusion.

Akasha is dissolving, hindering, it is calm, stagnation and destruction!

You feel this vibration take effect immediately, wherever it may be — a sombre seriousness, inhibition and tranquillity arise!

That is why Akasha is also the tattva of death!

I advise you to use this vibration only for meditation in solitude.

This gives you a rough outline of the characteristics of the individual tattwas. The table will make many things clearer to you. You know how to determine your personal tattwa, and you must try to change and transmute it according to your wishes.

Through concentration and deep empathy with the properties of the individual tattwas, you will be able to transform and generate the desired tattwa in pure vibration. You must practise this ability tirelessly, as it connects you to the deepest insights of cosmic vibrations. It is best to practise these exercises of tattwa change, as well as those of breath change, at midnight during the waxing moon.

Thus I conclude the teachings on the tattwas. I still have much to tell you, but your meditative thinking will guide you further and reveal to you everything you need to know.

However, always consider the knowledge of the tattwa vibrations as a very important, indispensable step, also for the magic of separation! The path to this magic seems long to you, but I give it to you thoroughly and without concealment!

I will only tell you about training your magnetic powers to achieve the deep sleep state in your mediums, which alone enables regular division, after the preliminary exercises for the magic of division.

This ability belongs to true magic and only comes into play when you experiment with mediums. For now, however, you must be able to split yourself. This alone gives you a power that you may only use if you have travelled the long road of preparation. But then there will be no more good and evil, no more black and white for you! You will stand at the centre of your ego, connected to the cosmic vibrations. You know your karma, as well as the laws of change. Your intervention no longer takes place from the physical plane, but from the plane of spiritual knowledge. Thus, nothing can harm your physical body through human power or human fate. However, your responsibility grows infinitely. From this deep, conscious knowledge, recognise and consider all your thoughts and actions from now on.

You know that, in addition to your physical body, you have seven bodies of a more subtle vibration. For the magic of separation, the astral or fluid body is primarily relevant for you, and you must know its structure and mode of operation precisely in order to use it. I have already given some hints in the dream exercises.

Imagine your physical body as being composed of electrons—tiny amounts of electricity—bound to a special vibrational system

The actual power of the electron is the modification of prana! Negative electrons circle around a positive nucleus in a specific elliptical arrangement! In other words, a planetary system in miniature! As above, so below! But this vibrational state of the physical body is coarse, so coarse that you can perceive the phenomena with your senses! That is why I spoke so often of the gross vibration of your body. Now you understand it better! But you must have a connection with the subtle cosmic vibrations, otherwise it would not be possible to exist, to feel and to recognise these laws. This link to the next level is your astral or fluid body. It too is still composed of matter! It too is composed of electrons, but its vibrational state is much more subtle, so subtle that your senses cannot perceive it at all, or only with appropriate training and under special conditions. Both bodies are held together by electromagnetic forces. Once this repercussion is completely severed, the state we physically refer to as "death" occurs. The astral body has the subconscious as its physical organ and acts through it. You have heard enough about this in your dream life! Recall what you have read there for a better understanding.

The activity of both bodies determines the state of so-called waking consciousness, the action of your physical senses. If the higher consciousness, the senses, and the body are switched off by natural or unnatural means, the astral body can spontaneously or consciously begin to function. It can separate itself partially or completely. This extortion is always associated with labour pains, convulsive twitching, in short, reflex movements of the physical body.

You already know that the astral body is bound to prana, the life force. Never forget this during your exercises. When consciously exiting (, i.e. splitting) the astral body, it can be condensed to such an extent that it also changes and becomes visible to you.

The condition for separation is therefore: inactivity of the physical senses and the body! Natural means of separation, which are primarily spontaneous, are: natural sleep (dreams), sudden impulses (shock, fear, anxiety, etc.) that partially or completely shut down the gross material body. Artificial means are: intoxication through narcotics, dance, hypnosis, trance (magnetic type). See again what was said about dream life.

Now you know the nature, activity and ability of the astral body. Your preliminary exercises and experiments will give you further insights. Think about this

Observe, then act! And now I will move on to the preliminary exercises for division for you: Think through each of the following exercises before you perform them. Only when you have gone through the entire development process described so far, when you know and can apply all the laws and spiritual aids, will you be sufficiently grounded and protected to proceed to the final, actual step: splitting and the magic of splitting!

Be aware that here you are no longer dealing with human powers, but are already entering into the vibrational states of powerful cosmic forces! But when Atma has become free within you, when its power guides you — you will also master these! You will master them and be able to direct them! This renewed warning is my duty as your guru!

The first preliminary exercise, however, is this:

Go into the silence of nature! Lie down in the magnetic meridian! Close your eyes. Breathe deeply and rhythmically! Concentrate on the idea of merging with the universe.

Then open your eyes, and with your body completely passive, gaze steadily into the blue sky! A deep longing must fill you to leave your body, to ascend into infinity, into eternity, into spacelessness.

Through your mental imagination, feel the heaviness of your body gradually disappear. Feel the loosening, the detachment of your fluid or astral body from the gross material, from the physical plane!

Now close your eyes!

Your mind is distracted from all the senses! You feel and think nothing! There is calmness and stillness within you. Your body is no longer there! You have ascended into the universe!

Then breathe deeply and rhythmically again.

And once again, switch off your body and your thinking. Enter into the great nothingness! Into infinity! Into Atma!

Then call back your consciousness! Conclude this preliminary exercise with the calming breath!

As soon as the effects become stronger and you feel signs of division, protect yourself in the usual way with Odmantel and the pentagram against any kind of foreign radiation forces.

This exercise can also be done in a room if necessary.

:

Persian seat! Face south! At the open window! Concentration as above. Protective measures of all kinds! Strong incense burning with frankincense and lavender! Beware of spontaneous somnambulism. You may have to tie yourself down. Duration of exercise: 15-35 minutes.

You can also use the crystal at to help you.

Observe the preconditions as stated in the first letter. Concentrate as before! Stare intently into the crystal in the usual manner with the deepest desire for the solution, the separation of your astral body.

You already know that there is solar prana and lunar prana, a solar and a lunar prana. You have already been taught about solar prana orally.

In the separation exercises, you must now use mainly the lunar prana. You know that spontaneous somnambulism is often favoured by the full moon, and that very sensitive people, when exposed to the moon's rays during sleep, become restless or get up and sleepwalk! To relax the astral body, consciously charge yourself with lunar prana to activate the attractive, magnetic forces of the moon within you.

During the waxing moon until the full moon, perform the following exercise at night: Go into the silence of nature or your room.

If you practise in your room, do not forget to fulfil the necessary preconditions as indicated in the previous exercise!

Stand by the open window! Face towards the moon. Close your eyes. Breathe deeply and rhythmically. Concentrate on the purpose of the exercise, open your eyes and look

Stiff, immobile, facing the moon. As you inhale deeply, slowly raise your hands (hands in a receiving position) so that you see the moon between your hands. Hold your breath and remain still for a few heartbeats, stiff and immobile! Then exhale slowly, lowering your arms and your head slightly.

During these three phases, your mental attitude and the development of your thoughts are, as in the breathing exercise with spiritualisation, focused solely on the lunar prana. Feel the lunar prana flowing through your body. Emphasise the relaxation of the astral body in your thoughts. Here, too, feel how you become lighter, your body weight diminishing more and more. To enhance the effect, transfer the lunar prana to yourself in the usual way by making light, magnetic strokes over your body as you exhale! Pay attention to the polarity! Left hand on the right side and vice versa. You must therefore cross your arms. Repeat the exercise 7 to 9 times.

In your thought formula, emphasise that through this exercise you will attain the ability to split consciously and effectively. Immediately after this exercise, calm your breathing, become passive and completely physically calm, ending with _____ of the prana circulation _____ in _____ the usual manner.

So the best time to practise is during the two weeks

of the waxing moon, as long as it is still in the east! Even if this is only a few times in the early hours of the morning, always use this opportunity to practise.

However, be careful with this exercise. Your sensitivity must not be increased too much by excessive absorption of lunar prana. Do not forget to include the exercise for absorbing solar prana in the correct rhythmic ratio and alternation. You can also perform this exercise in the Persian sitting position.

You are familiar with the sun prana exercise, but I would like to briefly repeat it: Once again, you go into the silence of nature or your room. If you do the exercise in your room, the same conditions and measures apply as for the moon prana exercise. Stand upright with your eyes closed. Breathe deeply and rhythmically. As you inhale, slowly raise your arms so that you have the sun between your hands (hands in a receiving position). Hold your breath for a few heartbeats, lifting your body onto your toes, then exhale slowly, lowering your body and hands. In the same way as in the moon prana exercise, move your crossed hands over your body, thus transferring the sun prana to yourself.

spiritual attitude focus on positive,
energy increasing power of the solar prana.

Feel the current clearly flowing through your body and the increase in your active, magnetic charisma. Then

Calm breathing, passivity, physical rest with the end of the prana circulation. Let the solar prana circulate in your body and finally collect it in the solar plexus. Repeat this entire exercise 7 to 9 times.

Another preparation for splitting is the following daily concentration exercise:

Sit in the Persian position. Face towards the east. Breathe deeply and rhythmically and immerse yourself in the following formula (after you have directed your prana to the solar plexus and the pineal gland and relaxed it there. You can use the transmutation exercise of sexual energy for this):

My astral body is becoming increasingly relaxed. Through my conscious power, it can easily leave the body and no matter hinders it in any way. It is becoming increasingly easier for me to detach my astral body, at any time, in any place, and consciously send it wherever I want.

I can condense it to such an extent that it becomes visible. I am increasingly gaining the ability to consciously split myself."

After this exercise, also passivity and calming breath. The next step for you is to learn to bring your body into a state of muscular rigidity — catalepsy — through a mere act of will

because then a split is easier. You can do the exercise lying down or in the Persian seat:

Breathe deeply and rhythmically. Make your body completely passive. Using the mental imagery of your thoughts, imagine how your body slowly becomes stiff and rigid, starting from your feet. Restrict your breathing as much as possible. The catalepsy must be complete. Your eyes are closed, the bulbi directed inwards and upwards.

Remain in this rigid state for a few heartbeats. Then slowly and consciously release it until you are breathing deeply and rhythmically again. Then remain passive and calm!

You must practise until you are able to achieve catalepsy immediately, at any time and in any position, at the call of your will. Then move on.

After these preliminary exercises, proceed to the regular experiment of conscious splitting. Prepare yourself for at least 7 days at the beginning. (However, you must already have mastered the preliminary exercises.)

On the day of the exercise, observe strict fasting. You must perform the exercise naked. Draw the magic circle, protect yourself with Odmantel and pentagram! Choose the evening hour. Burn incense heavily! The lighting should be subdued blue or candlelight. Choose a

Tattwa and observe the astrological constellations on that day. Take into account everything you have learned so far, so think carefully before you act.

Then lie down! Head facing north. Relax completely, breathe deeply and rhythmically. Give yourself the autosuggestion that your astral body will return after 45 minutes and you will awaken.

Now concentrate on your solar plexus and pineal gland, breathing rhythmically and imagining the relaxation of your astral body and the ability to consciously split yourself. Furthermore, imagine that after awakening you will have complete memory of all events and experiences.

, then close — or, better still, beforehand — your ears and your eyes with a blindfold. Direct your eyeballs towards your pineal gland, i.e. inwards and upwards. Now induce catalepsy and hold it for a few minutes.

Now concentrate on the success and outcome of the experiment, then relax completely mentally and form the following image:

You see your astral body slowly detaching itself, limb by limb. You straighten up and completely leave your physical body.

A wondrous feeling of freedom pervades you. All laws of gravity are suspended. You stand next to your physical body and

And you get the feeling that what lies there is not you, cannot be you. There are no more material inhibitions. An act of will, and you walk through the wall, through the closed door, the window, into the open air. Further, you rise, float up into the vastness. Infinity. When you have reached this point, the time you set for yourself will be up! You will wake up, and the first division exercise will be complete.

If you succeed in this exercise completely, take it one step further. Give yourself a longer period of time, perhaps 55–65 minutes, and proceed exactly as before.

If you are divided, do not float away, but look closely at your room, observing every detail. Now, however, perform all movements as your physical body would, i.e. you do not float, you walk on the floor, you do not go through the closed door, you open it, etc. The main thing is that you do nothing out of physical consciousness, but that your astral acts out of your inner, spiritual, subjective consciousness. As a next exercise, try to perform simple actions while split. Practise this until you find confirmation after awakening.

The following exercise takes at least 65 to 70 minutes. You perform in the usual manner

Bring about the split after you have autosuggestively entered the formula to go to an acquaintance or friend whom you know to be at home. On the way there, observe everything closely. Once you are there, look at their room and what they are doing. Later, check whether the impressions you gained corresponded to reality. If you succeed in this difficult exercise, take it one step further. Now try to perform actions during the split at your friend's or the person's home, especially changing the position of any objects or taking them with you. Again, practise until you find confirmation by checking afterwards.

And finally, try the most difficult and final exercise
To make yourself visible to your friend or the person concerned in the split, to touch them, to wake them up in their sleep, to talk to them and to perform other human actions. In all these exercises, I would like to point out once again that you must first impress upon yourself through autosuggestion everything you want to do, so that your subconscious, which, as you know, is the organ of your astral body, can translate the action or thought in question into reality. Once you have reached this level of ability, with increasing practice you will be able to achieve the split immediately on command and at will.

attitude, you can go wherever you want and act however you want. There are no more material obstacles for you. You recognise from this the power of spiritual influence that is given to you through the ability to split.

Now proceed to send your astral body to other planes, primarily the astral plane. In doing so, I would like to draw your attention once again to the dangers that await you, for you are now exposing yourself to powerful cosmic forces that are far superior to humans and that you can only overcome through the powers and liberation of a trained mind. Therefore, do not forget any of the protective measures I have repeatedly given you when performing these exercises.

The introduction to this exercise is the same as in the previous ones. The only difference is that you use your mental imagery to imagine a funnel into whose vortex you are drawn. To help you, you can immerse yourself beforehand in the colour of the astral plane and in the characteristics that are peculiar to this plane. Do not forget to use your strongest power of autosuggestion to remember all your experiences and feelings. When you are exposed to the elemental beings for the first time and see them in their outward horror and distorted nature, it may happen that

that this will have unpleasant effects on your physical body. You must also be prepared for this and therefore strengthen yourself with all your mental power. It is also advisable that you do not perform the exercise alone at the beginning. If you wish to begin this exercise, please inform me telepathically or through a dream exercise, providing the relevant details, and I will be with you through my astral body at the time of the exercise to protect you and assist you in case of emergency. Once again, I emphasise that you must strictly observe and follow the tattvic influences and astrological constellations, especially during this exercise. However, if you succeed in this exercise, you will have a means of gaining knowledge that you could never attain in any other way. You will also have a power in your hands that, when fully developed, will be irresistible to other people. You will understand what I have just said even better when I talk about the divisions between other people. It goes without saying, but I will repeat it again, that the dangers are very great.

All these exercises must be performed in a room that you can completely close off from noise or other people entering, because you know that the physical body,

when it is divided, must not be touched by anyone.

Now you know everything you need to know to perform a regular division in all its effectiveness. Before you take even the slightest action in this regard, think everything through carefully, and I assume that you have completely mastered the preliminary exercises that were necessary for this. The path I have led you on thus far may seem long and difficult, but you know that everything serves only your spiritual evolution and that you cannot achieve anything without hard work on your outer and inner self. Thus, you will carry out this process of development with the same joy and confidence that you have always shown in all your teachings thus far. The hope that the Brotherhood has placed in you will also be confirmed in this regard.

All the exercises I have given you so far have served your development so that you can perform the actual magic of division, for which you must use certain media that you have trained and educated in a specific way.

The prerequisites that must be met in order to perform splitting experiments of a magical nature once

Sensitivity and obedience in physical and spiritual relationships. Of course, it is not acceptable for the mediums to go through the same development process as you, but rather it is your power that influences and protects them. As you saw in the first letter, it is particularly important to choose your medium from an astrological point of view. You are sufficiently familiar with the constellations that are particularly relevant here, but I would like to emphasise a few of them once again: You know that in all magical experiments, including the magic of division, the constellation of the moon in relation to the ascendant plays an important role. So, I am giving you a moon table again below so that you have it to hand. Follow it exactly.

Der Mond im Zeichen:	Magisch günstig für Aszendent.
♌, ♍, ✖,	♍, ♌, ☿, ♍, ✖, ♎.
♊, ♈, ♋.	♈, ♈, ♎, ♋, ♊, ♉.
♎, ♏, ♍,	♈, ♎, ♋, ♏, ♊, ♈.
☿, ♍, ♎,	♍, ♍, ♌, ♎, ✖, ☿.

It is, of course, also important to use the appropriate tattva vibrations, and I have instructed you so thoroughly in this, including the importance of changing your breathing pattern, that you should no longer have any difficulties with this and should now be able to change or evoke your tattva or your medium's tattva at any time, as well as influence your breathing pattern.

Furthermore, I remind you to pay attention to the special clothing that is necessary for splitting experiments.

In splitting magic, too, the person who is your opposite pole is physically best suited. In this case, therefore, the woman. Here, too, I remind you that all experiments in splitting magic are carried out in a state of undress, and women, as you know, must wear their hair loose. The silk cloak protects you from the negative rays of your medium. It goes without saying that women must not be menstruating, with the exception, as you know and will learn later, of sexual magic. All these instructions must be followed precisely, and the success of the experiment often depends on a minor detail. The sensitivity that you must test in your mediums is also determined by astrological signs. In general, the best

Eeichen :fiir Mnqie,'zuinnl mttin de'r Moon ini Ìluieo
, Steinbock, Scorpio, Cancer and Aquarius.



:J

Anch din Riiuchermittel also play a dominant role in the splitting process, as they cause the !mngn.e-tis<i hen Tròðce.ztistofid b:e.9'imstigeri. You will find the table here in the first letter, enclosed separately. Lighting is also important to consider. It should always be subdued, and it is best if the light source is located behind the person being photographed. Iõi .ollgetùeineù :b:ègiinstigeri die. blou.ert urid roten FarbschNiigtingen den ma-gnetisùhen Trnncesusfond, und domit ot;ch:: d'Le'S>pnl—

.tung. Furthermore, of course, the prevention measures are also important; this includes the media and the people to be influenced, so that you can recognise the right transit connections and aspects through your powers of observation and intuition, nm Dir

:the: Miiplichkelt of a -Be.einfl.ussuóg to .s.choffen. The easiest points of reference for influence are, of course, the aspects and transits of the so-called magical planets, as well as Mars and Uranus.

In the table below, you will find the tones for these planets and the signs of the zodiac.

Once again, the corresponding colours that you must also take into account. Everything I have just told you is already known to you, and I am only writing it down so that you have it immediately to hand.

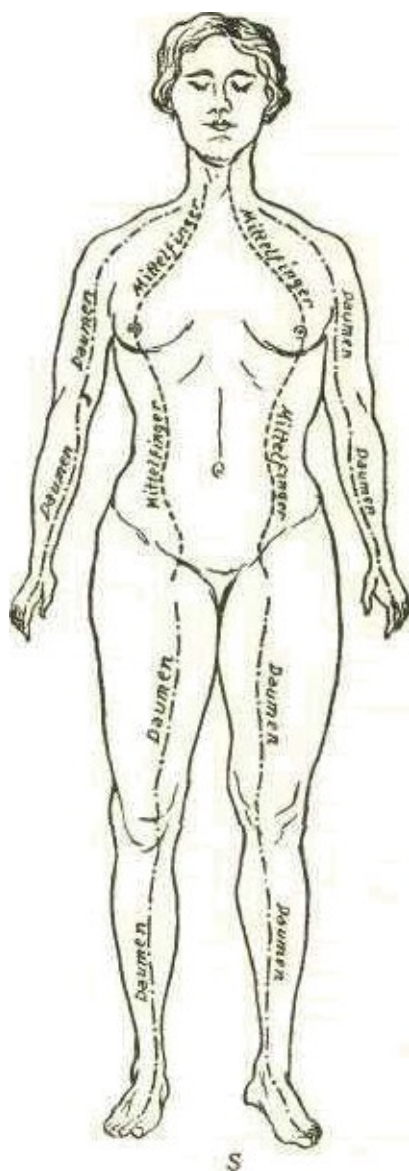
And now I will move on to preparing your medium. To do this, take a physically and mentally healthy person and avoid experimenting with hysterical individuals for the time being, as certain incidents or physical disturbances may occur that you must first learn to control gradually.

It is clear to you that the person must be completely absorbed in you if you want to control them with your spiritual powers, and above all if you want to retain power and control over their astral body. That is why it is good to make the woman with whom you want to experiment sexually obedient to you, especially if she has been untouched. This foundation is necessary so that you and the medium can completely control the erotic sensations, because the instinctive nature would manifest itself in the medium if it were not controlled. This foundation is necessary so that you and the medium can completely control erotic sensations, because if the instinctive nature is not controlled, it will only have an inhibiting and disruptive effect on the splitting experiments.

Once you have completed the necessary preparations, proceed to the training of your medium. You must now be able to create the higher magnetic state in your medium.

You are already sufficiently informed about the power of magnetism, or odic force, and the technical manipulations required for it, so that I need not repeat them here. However, in order to transform simple magnetic sleep into somnambulism, the magnetic strokes must be performed in a special way. The following illustration serves as an explanation. It is important that, when performing the passes à grandes courantes, you run your thumbs along the inner surfaces of the arms and legs along the nerve strands located there, while when stroking the chest, the middle finger must touch the mamillae. During the first strokes, you will feel blood flowing to the mamillae, and the strokes should be continued until relaxation occurs again. The mons pubis and sexual organs must not be touched during the strokes in order to avoid erotic stimulation, which would disturb the state of sleep.

That is the technical information you need to know in order to reach the higher magnetic state. And now for the first splitting exercise with your medium. In strict observance of all aids and measures, you let your medium lie down in an undressed state, head to the north, feet to the south. After you have taken the appropriate protective measures for yourself and the



.Rób. VIH. h•«p n*i-tsche Strích e for the hahercn ž ust• nd.

Once you have found the medium, close your eyes and breathe deeply and rhythmically. Match your breathing to that of the medium and transmute it as you need it. Either Surya or Chandra breathing, depending on how the tattwa you have chosen vibrates. Now establish rapport in the usual way. Give the appropriate suggestions for the impending split. Then magnetise the medium in the manner described above. Perform the strokes with a light touch, concentrating intensely on the deepest state of sleep. When you notice that the eyelids have fallen and the eyeballs have turned upwards and inwards, and the breath control shows you that the pulse is calm and slow, the state of sleep has been achieved. Above all, note that you must check again and again whether rapport is still present, and that this rapport must never be interrupted.

be broken. Otherwise, you will also lose over
the astral body.

The medium may only carry out your commands and not act according to their own or subconscious will. You now ascertain the depth of sleep by asking questions and reinforce this with suggestions and further magnetic strokes if necessary. Then you allow the medium to rest in the deepest sleep for a few minutes. Now you approach, place your left hand

on the crown of the head and your right hand on the solar plexus, and give the suggestion for separation in the following form, in a slow but firm tone:

You now feel completely comfortable and calm. You breathe deeply, slowly and regularly. You hear my words clearly and will gladly and willingly do everything I am about to tell you. You feel your astral body beginning to slowly relax. All heaviness in your body disappears. You feel yourself becoming lighter and freer and will now separate your astral body from your physical body without difficulty. (You must pause briefly, then continue:) And now your astral body has relaxed enough to leave your physical body. Member by member, it separates, and you pull your astral body completely out of your physical body, feeling comfortable and calm.

After a few minutes, ask the medium whether it has split. You will not receive a satisfactory answer right away, and you will have to keep suggesting until the split is complete. Then you give the command that the astral body should go to a place designated by you, be it a chair or something else. There you check by touch whether the split is a regular one. You can tell this by the fact that when you touch the astral body, the physical body flinches due to the repercussion, any

Reflex responses of the physical body, such as sounds, twitches or cries of pain, are familiar to you from what has been said earlier and should not disturb you. As long as your medium's heart and breathing remain within normal limits, you can safely extend the experiment. However, should any irregularities occur, guide the astral body back into the physical body through appropriate suggestions, and bring the state of sleep into a lighter form through gradual suggestions and demagnetising strokes, until the medium finally awakens. You then allow the medium to rest for some time.

If, in the manner described, the division

If you succeed, be content with this as a first attempt.

You can now make the divisions easier and more intense by increasing exercises of the same kind until you reach the point where the medium no longer experiences any inhibitions or disturbances during the process of division. From then on, you will have mastered the splitting and the astral body of your medium and can use it for various magical purposes. You must proceed slowly in increasing your exercises, in a similar way to how I described your own exercises. Once you have reached the point where you are able to send out the astral body and have control over it, the

Once the medium has carried out your commands in the split, you can now proceed to magical influences. I would like to remind you that when inducing the split, you must of course give the medium the suggestive command to remember everything it sees, perceives and does after waking up, so that you can check it. Unless, of course, you are taking measures that are to remain unknown to the medium. In that case, it is also within your power to completely switch off the medium's memory and recollection through suggestion.

Do you now understand that the scope of application of this magic of division is very broad, and that everything is left to your power and discretion? Through the astral body of your medium, you can gain insight into the activities of certain people. You can influence dream life in a favourable or unfavourable sense. You can cause actions and changes to take place in other rooms, you can take possession of things, including material things, that you need, or you can have them brought to places where you want them. There are no limits for you in this regard other than those set by your own power, which you can develop.

But also bear in mind that these splitting exercises drain the medium of an enormous amount of prana or

life force, so you must not allow overexertion to occur, and you must allow for necessary rest breaks, possibly recharging through your healthy prana. It may also happen that during the separation, other astral bodies attempt to influence the physical body of your medium, or that the person you wish to influence is sufficiently trained in magic to bind the astral body of your medium or influence it in an unfavourable manner. You must consider all of this in advance and take the necessary protective measures, which you are familiar with, for yourself and your medium.

If you are now completely successful in all these experiments on the physical plane and you are certain that the medium is an absolutely reliable tool of your power, you can move on to the final stage, i.e. you now send the astral body to other planes in order to make knowledge, connections and inexhaustible powers available to you. Here it is particularly important to observe all the measures and precautions you are now familiar with very carefully. For, as I told you during your own exercises, you and your medium are now connecting with cosmic forces that can have a tremendous effect. So, in slowly increasing exercises, first accustom your medium to the elemental beings in the division.

and demons, which you can attract in this way and also make subservient to you. But bear in mind that you must not bind yourself to these beings in any way, shape or form, and that you must protect your medium, and especially its astral body, in every way from any influence of these beings.

Otherwise, as you know, you and your medium will be irretrievably lost to these cosmic influences and beings, from which only forces of higher planes can free you again.

I have now told you everything you need to know about the magic of division. I have shown you the pure practices without any concealment, with the help of which you must achieve the corresponding successes. I now hope, dear Sāt, that you will follow everything down to the smallest detail, that you will heed all the necessary warnings I have given you, and that your spiritual evolution will thus reach a higher level.

If I have had to repeat what you already know several times in these instructions, the gravity and seriousness of the subject will explain my actions. I know that you will also fulfil this difficult task with all seriousness and determined effort, so that the powers slumbering within you can unfold to their utmost limit. You have, after all, in your intuition, which is also

through this training, you will once again receive support in finding the best spiritual guide for the path you want and must follow. I repeat once again that, no matter how difficult the exercises may seem to you, you must be relentlessly firm and hard on yourself, and that you must face forces that you know are superior to you in human terms with courage and fearlessness. But always remember that you are the projection, the reflection of a force consciously vibrating on higher planes, and that you therefore have the power to completely master all lower planes. Remember what I told you at the beginning of this letter: Atma is in everything, Atma is in you, you are Atma, you are God yourself. These insights, which are becoming ever clearer within you, vibrate in cosmic rhythm and will continue to give you the strength to approach the secret knowledge, the mastery of the universal force, the Vril.

I must give you one warning. Never allow yourself to be bound or led astray by foreign forces of the left hand, or by your ambition, into actions for which you cannot be responsible.

Remember and never forget that you are being watched and guided by the holy brotherhood. Never forget: you can only attain all these powers with our consent, and they can be taken away from you immediately, as from anyone else, if you misuse them

. You know that everyone — whether they belong to us or not — who deals with these things will be found in connection with us sooner or later!

Do not attempt, Söt, to use your powers to gain knowledge about our secret brotherhood, or about mice, Døinon Gøru.

You would be better off not trying again. It would be a shame for you to lose your memory and your abilities for a long time. Be quiet! Just follow the instructions you have been given. Nothing else. Report on all your exercises and progress in detail, as before.

So I will conclude this letter athlie4cn, indoø1 icb I would like to inform you that wnitero lessons onderer Gebietø Deiner .in short Zoit herren, domit Your task awor always größer becomes, <ther such Immer wetter, always böher hinouf fûhrt.

So follow your chosen path through this **embodiment**, which may become ever clearer and more certain to you, in äefstem Schweigeti and tot-
kräftigstem Handeln.

May Kroll Atmns be with you push further and may arch in you **become** more **and** more befricim

I greet you

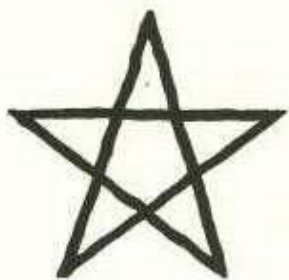
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MAGICAL LETTERS

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ORIGINALHANDSCHRIFT
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MAGIC OF FORMS AND SYMBOLS



This text is printed in limited numbers. It is intended only for initiated lodge schools on the one hand, and for serious occultists and researchers on the other. The student bears full responsibility for his karma in following the instructions given. There are no limits for those who know.

Eight letters, which appear in no particular order, are bound together in a hand-bound half-parchment volume and numbered by hand from 1 to 111. Nos. 1 to 12 are not available for sale.

MADRAS,
End of the 7th year of
the 3rd circle.

To

Sat, the Chela.

Having returned to Madras after a difficult journey, I now find the time and leisure to write to you again with the intention of expanding your knowledge and understanding.

I promised to tell you more about the symbols that you encounter in such manifold variations when studying occult source works. You will find them again in the ancient documents and books of the earliest centuries, and if you should ever come across the ancient manuscripts of the exalted masters of the fourth period in one of our underground libraries, you will find them again, these mysterious signs and symbols. They are ancient, older than any of the oldest written languages of mankind.

Symbols are not only the language of nature, they are a vibrational state of the entire cosmos,

III. 5

Yes, we can describe it as the language of God, for God can only speak in forms or symbols. — This is a powerful statement, a profound insight, one of the keys to the mystery of the world itself.

God is the universal, conscious state of power. He is the innermost essence, the core of all things. The cosmos, the universe, nature are revelations of God, a reflection of his eternal spirit. God is the fullest harmonious vibration, the most wonderful chord, the deepest and also the highest sound. Divinity lies in every being, but can only reveal itself to the extent that the stage of development on the plane in question allows. Symbolic language is the oldest, highest and truest language, but also the most difficult. Only the most exalted masters of godliness can fully comprehend and exhaust it. — But you should study it throughout your life. Immerse yourself in this language. You must be aware that a serious study of symbolism, a deepening of the secret signs, is already a kind of meditation in itself. The higher hidden truths must be recalled to memory, as it were, through deep insight from the subconscious. They are never lost, even if you go through all 49 incarnations, over periods of millennia. Those who understand the deep, hidden religious content of the symbols

If you cannot intuitively grasp this, it is not meant to be in this life. Help him, he is not yet ready for it. He cannot yet sense the vibrations and aspects of the two occult stars, Uranus and Neptune, which do not belong to our planetary system.

Remember! A symbol is always a form! A form is a limited rhythmic sound. The colour of the symbol shows you the number and type of rhythmic etheric vibrations that form the content of the form and, if necessary, allow it to become visible in the phenomenal world.

Scorpio people born in the 3rd decan are particularly suited to the study of mystical symbolism, and in a certain sense also Capricorn people, provided Saturn is not injured or badly aspected. When the spiritual eye in humans is opened, the lotus flower of the solar plexus consciously vibrates in a harmonious rhythm, and then the ancient symbols speak a clear and wonderful language.

All religions of the peoples, all mythologies, all legends, all rituals have, apart from their historical significance, a purely symbolic higher language that can be traced back to the primordial beginnings of cosmic, universal becoming, to the embodiment of divine revelation in the state of matter on its way through the levels of consciousness of existence. — Strange to find

the macrocosmic symbols in the forms of the microcosm. I need not remind you of the richness of form in crystals, of the beauty of cell structure in the plant world, which are all merely parallel phenomena. Thus, one can say that every symbol has two meanings, an outer, exoteric meaning and an inner, esoteric meaning.

The human spirit explores all things and seeks itself in all things. It penetrates even into the depths of the divine, and when it finds itself, it finds itself, for it is a part of God.

When it concerns itself with divine things, it must be aware that it is striving for eternal values. Only seemingly is the human spirit detached from God, like a sparkling spark from the light, but it remains a spark of God, a part of the light. Only its knowledge of God was lost over time, sinking into the dust of the centuries. Humanity has, as it were, lost its home, as the legend of Paradise tells us. The primordial knowledge was lost. The initiates who guarded it became fewer, so that the sacred light soon went out completely. Only in a few places on earth does it still glow hidden in the ancient traditional knowledge of secret lodges and brotherhoods, of which there are only a few left, and which carefully guard this knowledge from complete extinction. You will find

It is also found in the ancient religious writings and teachings of the masters of all peoples. The ancient symbols of the peoples conceal this knowledge, this spark of God, as I have already told you. It is hidden in the symbol, in the image, in the form, in the number, in the writing and in the sound. It vibrates in the spherical sounds of nature and in those people whose souls are so infinitely finely tuned that they can feel and experience the divine harmony in quiet hours, when they are one with God.

And these quiet hours, which are so rare that only a few people are able to experience them, are the hours of meditation, of contemplation of God. God is awakened in them and they find themselves again within themselves.

You must think long and hard about all this, dear Sāt, so that your soul can fully grasp the clear wisdom of these words. Just know this: there are three divine vibrations in human beings: universal love, universal soul and universal harmony. And these three vibrations form the harmonious triangle symbol of the God-manhood, whose spiritual boundaries lie in five planes, which you will find again in the five-tone chord, the fivefold chord, which pictorially represents a fivefold symphony of colours, whose power reaches up to the Buddhi plane. The symbol of God-manhood, of which I have just spoken, is shown in Fig. 1.

Symbolised in colour in a circular form, this God-manhood reproduces the beautiful symbol depicted on Plate I.

The three symbols on Plate II also contain this God-manhood.

The different colour divisions show you the symbols of three different stages of development.

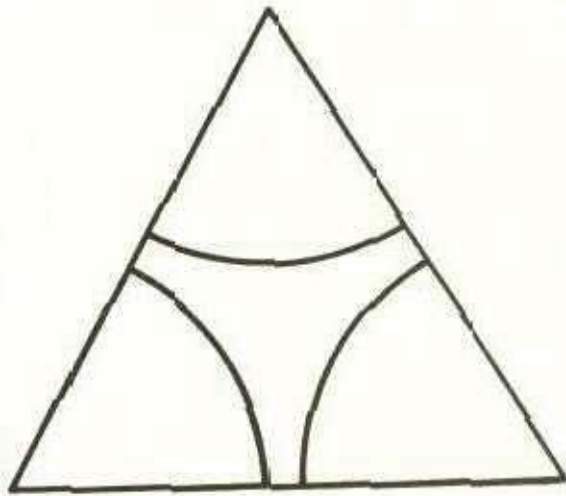


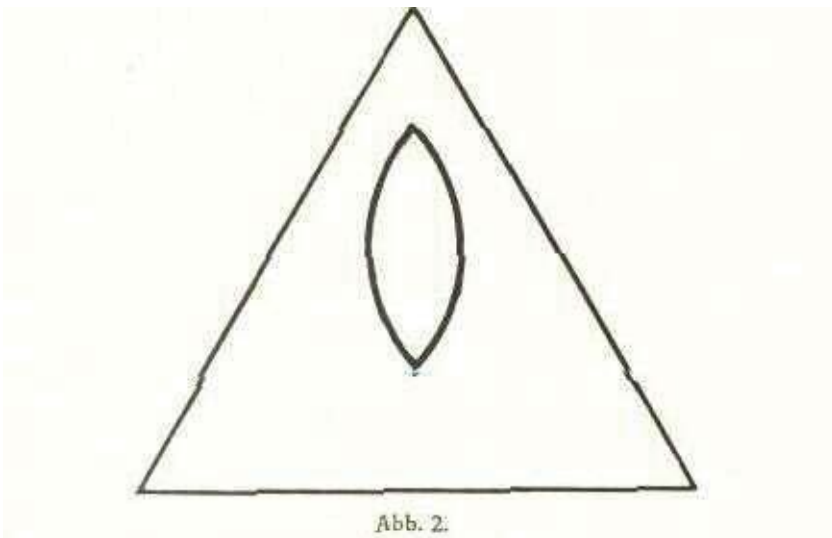
Abb. I.

beings conceived in the mind, each of which already vibrates on the Buddhi plane. The circles in the last symbol represent the colourless higher planes of existence, the Para-nirvana and Maha-para-nirvana planes.

When studying symbolism, especially when it comes to coloured symbols, you must always make use of the knowledge you have already received from us

of the individual planes of existence. The colour circle on Plate IV provides further information on this, as does the following letter.

You will encounter the following symbol frequently. It originated from the symbol on Plate I. Of the five circles of existence, the upper three form the actual divine



The divine nature of the God-man, who resonates in the midst of the divine triad. In the colour symbolism on Plate I, you can see how significantly the head of this human-like figure is enveloped in the bright yellow of the Buddhi plane, while the body vibrates in the two mental planes. This being, which is the subject of this discussion, no longer has anything to do with the lower two planes of existence.

is no longer concerned with the lower two planes of existence. The inner core is also often called the "auric egg" of the God-manhood. If you meditate on this symbol, you will find that it radiates a great sense of calm, purity and perfection.

Form is therefore not something insubstantial, dead or purely external, but rather a carrier of divine power, like a precious bronze bowl filled with cosmic forces that have an effect in accordance with the laws of imagery. Only in this sense are all symbols nodes of world dynamics, the study of which astrology shows you the way to recognise the effect of these nodes on your plane of existence. Thus, the earth is also only a form. A form is something essential, i.e. a being. A being is filled with a fluid, with power; power is movement, and there is no movement without rhythm, but rhythm is life. Thus, the Earth lives as a being floating rhythmically in the cosmos.

Our ego centre, our centre of consciousness, is just one point within the great cosmic force field, a crossroads, as it were. We just need to become aware of this. So this conscious knowledge, which is clothed in symbols, or the consciously bound forces, which are bound in forms, also applies to you.

12 III.

not only to know them, to release them, but also to master them. This is the task of a higher magic, which is called form and symbol magic. The person who can, as it were, animate the forms and release and rebind the powers slumbering within them is a magician in the higher sense.

Above all, you must memorise a principle that will give you the necessary strength and fortitude for the high path you must walk:

Do not look to the right or left, gather your strength to give, but only give once you have become. Your self is like a shining crystal. Your you is its world of rays, but know that a crystal is only formed through hardness.

By following this, you place yourself, as it were, outside most religions on this planet and draw closer to the ideas of the exalted brotherhood, which partly governs and influences you, and which, beyond human weaknesses and passions, is only in contact with the great and iron laws of the cosmic universe. Those who view the world without desire and without pity see it from the greatest distance. Only in this way can they recognise the alternation of light and shadow on its face, and those who recognise the alternation of light on the face of the Earth are aware of the changes, the becoming of the ages, the

fates of peoples, like the breaths of a sleeping person. God himself, in his full effect, can never be comprehended by the God-manhood you strive for,

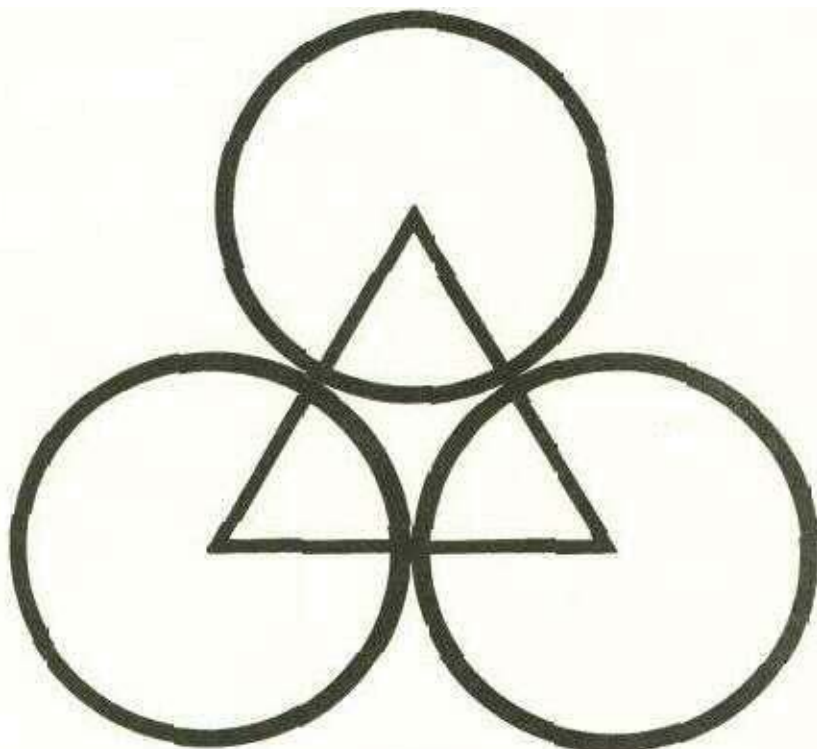


Abb. 3.

grasped, but can only be intuited. The highest and deepest symbol of divinity that we know is shown in Fig. 3 above.

I cannot tell you anything more about this for the time being; you can only discover the truths hidden within it

14III.

meditating. With these lofty symbols, of which you will of course learn more later, even reproduction in any colour fails, for they belong to planes of existence that even our psychically gifted seers cannot reach.

Now I will explain to you the development of a series of symbols that will be a key for you to further penetrate the deep mysteries of symbolism.

If you understand the pictorial point as a concept of a divine spark, it is clear that, according to the laws of polarity, the expansion efforts of this spark or point are directed towards uniting with another spark. Since all spheres are imbued with divine sparks, you can imagine the creation of this symbol figuratively and spiritually. Between two such points, the imagined line, or the united vibrational state of two sparks, is formed.

This brings us to the line, whose two end poles, as well as a third spark that comes close, attempt to unite with the third spark. In this way, as I illustrate here in Fig. 4, the triangle is formed.

The inanimate line now becomes an animated form in which the positive force of these three united sparks is concentrated in the upper tip.

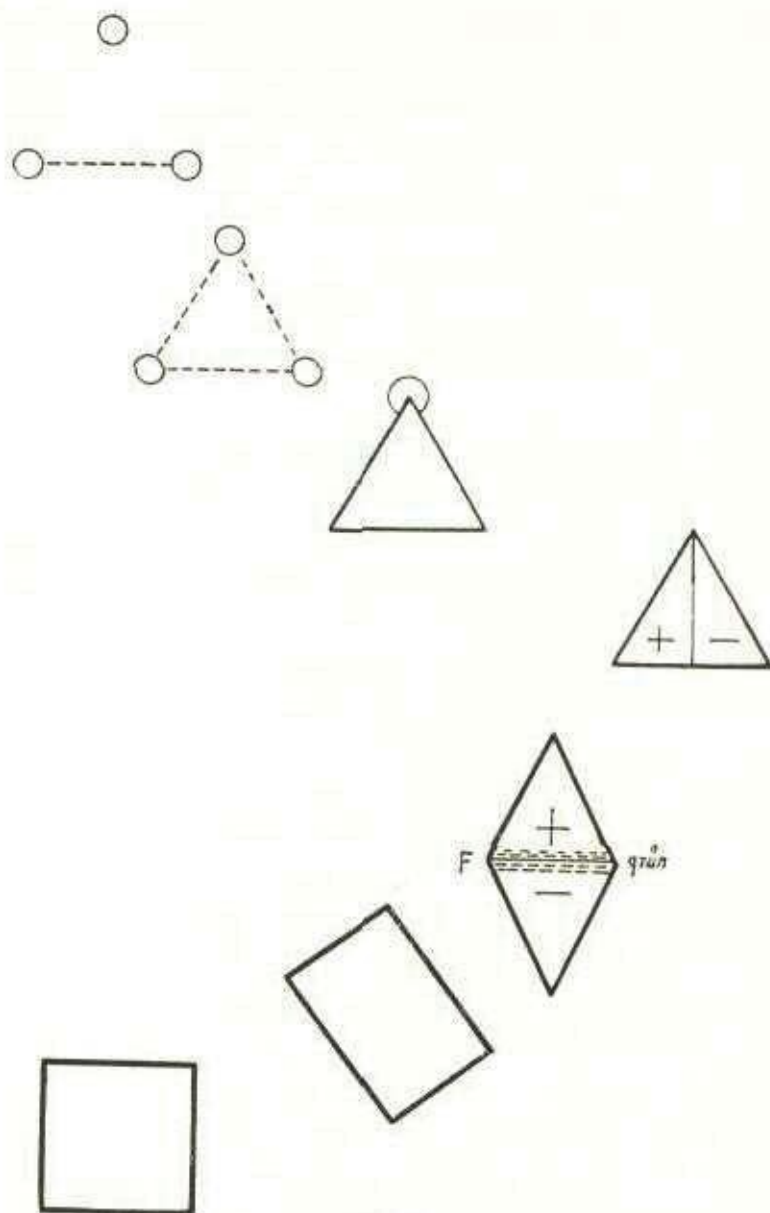


Abb. 4.

of the triangle. Sri, we can see this equilateral triangle as the symbol of the visible deity from the higher earthly plane. However, since the lower line, which is perceived as negative, is the concentrated positive force of the tip of the triangle, the following symbol is created: This central line, which we can designate as the neutral, the cosmic force now into a web of fields. It represents, in a positive and a negative force field, as the symbol shows. Right +, left -.

However, these are always differently polarised force fields. In the Geseñ of the 9eqenseitigen repulsion and attraction not peaceful side by side, the accumulated force is set in motion, the shape is immediately rotated and rotation occurs.

The following symbol.  With this, we arrive at one

of the first symbols of the God-man—turns. The upper triangle represents the positive, divine, upward-striving principle, the masculine principle in humans, while the lower triangle represents the receptive, downward-drawing, negative principle, the feminine principle in humans, which is rooted in the earth. The centre line symbolises the earthly existence.

level. If you meditate on this symbol and strike a gong that sounds the note F at regular intervals, you can see how the centre line glows in a beautiful, rich, dark green colour. This is how this coloured symbol (see Plate III) of the human being on the lower plane of existence came into being, which you can explain to yourself according to what has already been said and your knowledge of the colours of the individual planes.

In the further development of the power of these symbols, which are in restless motion and mutual interpenetration, the same becomes a rectangle and later hardens into a square, thus becoming a fourfold entity. Later, in a higher school, you will hear that at this moment the so-called rigid and evil principle entered the world of phenomena, the fourth spark that cancels the divine animation of form.

This concludes the first series of symbols, which represents the downward path of the divine spark symbol, depicting the emergence of the square from the triangle while reproducing the cosmic experience.

The next series of symbols, which I present to you in Fig. 5, which in turn forms a second key to the secret symbolism, comprises a series of symbols which in turn represent an upward movement in the development of the divine spark in the principle of form from the lower levels to the

higher spheres of existence, in contrast to the first series of symbols, in which the development proceeds uniformly from above. I begin this consideration with the final symbol of the first series, the square.

In symbolism, this quadrangular symbol represents the infinite space of the entire cosmic force field outside our plane of existence, which is, of course, only seemingly limited.

Since every symbol is a form of energy, and since energy is, in a certain sense, a material substance, this symbol therefore signifies space — energy and power space.

Imagine this qundrotic symbol as an inanimate, resting Rainer-Kroft field at the beginning of cosmic development.

It is then on the first row of symbols, which I already pointed out to you, a transition symbol, because there is obviously no totally static force field, and since it is subject to the law of change, a quodrotic force field, a contraction, a condensation. Since this condensation affects each of the four sides equally from the centre, we arrive at

Click on the symbol below. When you focus on this symbol, you will feel that it radiates an immense, intensely concentrated light, which is particularly amplified by



20TH.

which forms a border in the middle of the O.uodrotes, which seems to be permeated by a strong, intense stubbornness.

I have already told you in the previous series of symbols that the law of polarity exists within the cosmic wardens, and this polarity naturally causes a movement in this field of light and brings about the necessary condensation of our rotation. This gives the following symbol its meaning. Remember, at the beginning of the movement, the rotation, 3fOD1fl4' 9Otl i"OCht6 Ttoch list ••* 9 . from the east

or west All movement symbols whose rotation Moving from left to right, they are in a restraining motion and prove the opposite of what has been seen so far, for they symbolise a flow whose swinging rhythm is not at all like the resting starting point.

in the same way that the swastika, one of the oldest symbols, is explained in its origin.

According to the law of gravity, the rotation within the room becomes stronger, and we arrive at the symbol of the spiral, which in this sense represents ChnOB, from which the following symbols are formed. Cosmically, you will find this symbol in the spiral nebulae, in the The worlds are changing again. Is the

ctiootic B.e:wegting stnrk getiu9; in order to dos..iie
mu—gebeúde, unbesúeltu, .qiadrotic Rctain-Kroftfnd
aü .spreii9en, so ent teht from the Drehufi9, noch-dem
dns Chaos, iniolge of the Séhwerkroft, to Ruhe
9ekominen is, the circle .and .aomit. dos .Kroftfeld
Kreió; which .we in the GegirisÓt?"in the Quadro-
üschün 'symbol alt eirí Syinbó.1 de's' ;ühendñh and
iu9leich becoming Eebens beseichnen. Auéh here, after
the sorher9esngten Werdegng, a Zusnmmez'iehuñg
takes place, :ciüe condensation in the circle and the
following .Syrri'bdlj welúhei nan-mühr dns crsto
Symb.<sl dei .b'eseelteri Lebens dni-stellt, denn .dei
Werdegorig sus dean; qundrtischen, kosmischen Rnum
aur kosmischen Weltengeburf

ist vollendet. ☉ Die Befruchtung durch Fohat

Everything written here will be explained to you again
later in a higher stage of initiation in an esoteric sense.
This letter is

only as a preliminary introduction to the symbolism. The
course of events described here reflects the gesetz-
mäBiqe bmonische Entrichtung. Jedöch schliéBt
sich aun link Reibú' *fin Syinboién on,
which serves the cosmic process of becoming.

Eatwiohlung. iadd h g4homwit wvird o; und
deméufol9e in dos..t3egenfeil des b,eseelten Eebenä, in
die större Förni itirüékfiel.

Dos so9. evil Prinaip wnr in dim development process
stronger and had a corresponding effect on us.

Of course, even in this negative development, there is a spiritual fertilisation that has a completely different effect, as the following symbol will show you. Apparently, the rotating chakra surrounding the Roum-Ktoft field is unable to disrupt its development.

, this symbol emerges. You nuch this If the symbol is subject to the same conditions as above, then here too there is a condensation, and this leads to a point in the middle of the quadrangle.


When you meditate on this symbol, you will again feel an extremely strong effect, for this is an animated square whose principle lies beyond spiritual, living life, which also has a life-destroying effect in its manifestation. This symbol is also the final symbol of this entire second series of symbols, as you will see in a moment.

There is another possibility for development, in that the Rnum-Kroftfeld, which is represented by

den Kosmos unserer Sphären, is flexible
aus der es umgebenden Unendlichkeit, dem Atma,
dthe force u sI am referring to, which is in
opposition to it and which it must overcome in order to
Entwicklungscomplemente durch es zum W. den
ous cannot come out of itself with this genug ist. Wir
symbol. Now the same process as above Hier beginnt
bereits gesagt.

The condensation to KfeuB takes place and we arrive at this symbol.

Here, too, the chootiache rotation begins and we obtain the in

seiner effect ung bereits svery armoni
zu erfüllende Sch Symbol.  Ist nun der Werde-
gang der inneren Entwicklung, wie bereits gesagt,

sum atzu
imsti mde, dv gebspde Bnumquodr. blow up,
we arrive at the beautiful symbol of the two
circles. Here you will find a

Son primordial nlties rune symbol. The path to the n
symbol through condensation of the one circle
zum Punkt ist nur noch ein kurzer.

de , inneren Kreise
If we succeed the second

Prinzip zu spr eng en, w es jedo ch in d er Entwick-
lung meistens der Fall zu sein pflegt, da der
herangezogene äußere Kreis gleichsam hilft, so
tritt eine Verdichtung ein, und wir gelangen zu

the transitional symbol < Here in this symbol is
the condensation of the besecten, ruling Hmft so
stork become, third they the hermn-
gezogenen kosmischen Kraftq uellen wr eder ab-

At the end, we find ourselves back at the same symbol
of the animated Ouodrnt, the negative endpoint of this
series, the end result of the effect of the rigid, evil
principle.

You can learn a lot from this series of symbols, in-

dem Du nunmehr zwischen den kreis rmigen Sym-
24 III.

bnlen and the rigid, quodrantic symbols

All forms subordinate to the rigid Primip and similar forms are symbols of defence (see the Pentogrotrim), of conscious concentration, which, however, in the strongest cases can have a destructive effect, As you will see, symbols are only wise in their original form and, in their creation, represent the cosmic inspiration of universal love.

Thus, as you will remember, symbols are only wise expressions in three dimensions and, in their primordial form, denote cosmic experience.

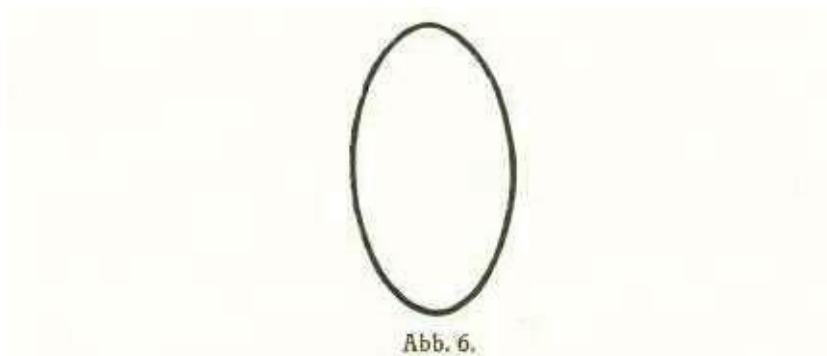
Now I will give you a third key to the symbolism of marriage, which will lead you back into a series of symbols that you will often find in the sacred writings of the initiated lodges



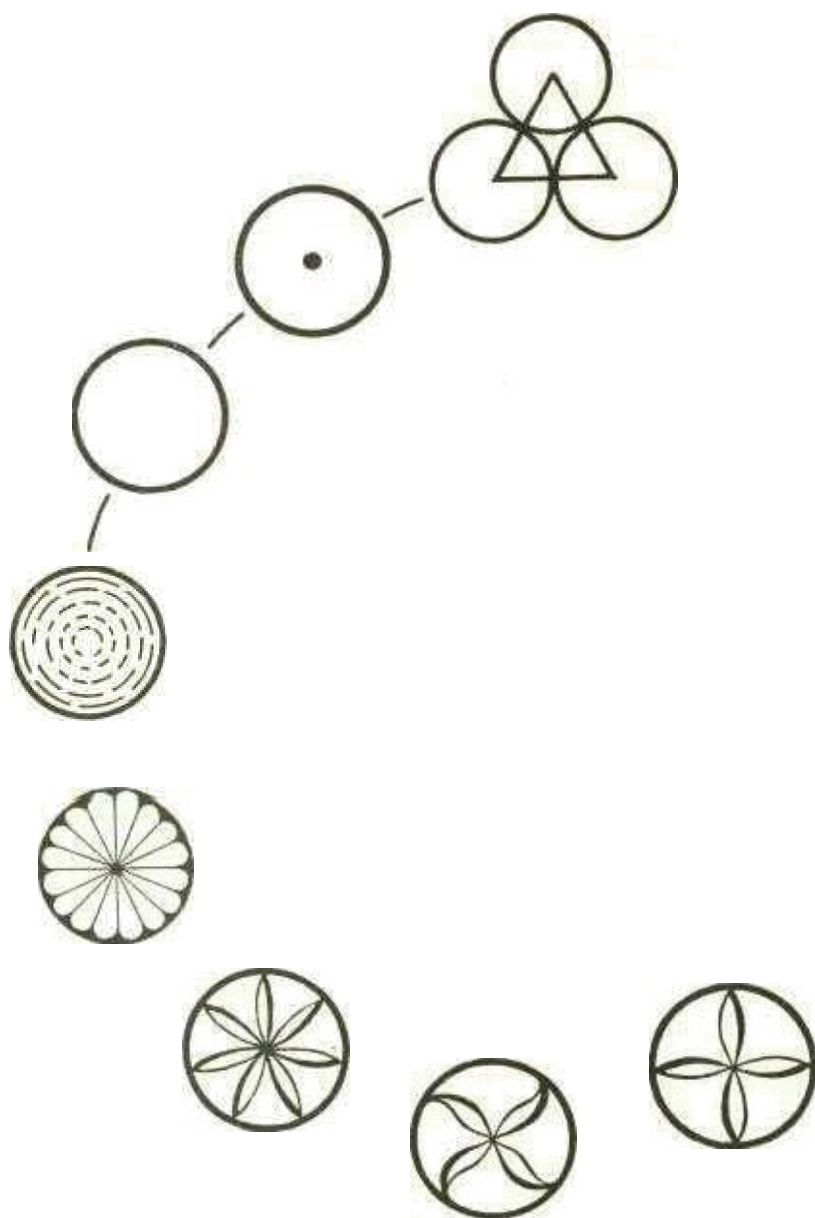
This holy symbol, which I cannot reproduce for you here and about which I cannot tell you anything more in this letter, is one of the highest symbols of the language of God, of the deity itself. You know how to meditate on it and you know what is right without the 'for-hergesn9ten'.

The divine trinity, symbolised by the three circles and the triangle, always has the desire to

to have a fertilising effect, and constantly sends its creative powers into the lower spheres and planes of existence, creating and fertilising new cosmic world systems, and is perceptible through the transformation of its monad down to the deepest planes of existence, to the turning point of a respective development, which in turn takes the path upwards, back to the starting point, to God, to the universe. This prediction is reflected in the symbol (Fig. 6) of the ellipse.



In order to empathise with this symbolism, you must imagine that the divine power represented by this beautiful symbol of the Trinity above also sends its fertilising rays to our cosmic plane in the form of a sun symbol, which in this sense means the primordial sun or Mother Gigantia. Chaos, the chaotic rotation, also occurs in this circle symbol, but here it represents the process of procreation in the cosmic mother herself. This



A111). 7.

The rotation after cosmic fertilisation, which came spiritually from outside and must also be thought of symbolically from right to left, is reproduced in the above series of symbols (Fig. 7). Here, the ancient Indian lotus symbols, the 49-petalled lotus, the 12-petalled lotus flower, etc., are arranged in their diversity, the meaning of which you will hear more about later in esoteric training. The movement created symbolically comes to a standstill, and at the end you find a symbol that is still considered one of the most sacred symbols of the priesthood of consecrated god-humanity today. You will find it again later as a forehead ornament in certain rites in the mystery schools. You will have noticed that in all the books and writings of our brotherhood, as far as you have seen them, and also in the medieval works of your Western culture, symbols and signs very often appear, colourfully reproduced by the hand of old masters. On closer inspection, this combination of colours often reveals such a wonderful harmony of colours that it becomes apparent to the seeking chela and it must be noted that this is not a coincidence, but a lawfulness of colour combinations, the reasons for which must lie in the laws of the secret symbols themselves. It is up to you, as you will soon see...

will see and hear. The key to this symphony of colours lies hidden in the colourful representation and the ancient Indian view of the planes of existence.

Although I cannot yet give you the purely esoteric interpretation here, which you will only receive later in your purely mystical training, what has been said will nevertheless give you some relief in studying colour symbolism.

The planes of existence of the cosmic states of this world system, to which we all belong, are sevenfold. You must therefore distinguish between seven different planes of existence or levels. With your physical body, you yourself currently belong to the lowest physical plane, which, like each of the other seven planes, is in turn divided into seven subdivisions or different degrees of density. The lower three degrees of this plane represent the densest physical, corporeal state of matter of all living and apparently dead substances on this planet, while the other four degrees represent the ethereal vibrational state of this plane. The colours used only as symbols for this plane of existence are dark brownish-red for the three lower degrees and dark orange for the four higher states. Neither colour ever appears completely pure, and you will see this in your later ma-

In astral experiments, you must pay close attention to whether entities that appear to you in the dark colours mentioned are not just phantoms of living persons. While it is difficult to distinguish between colours on this plane, it will be much easier for you to distinguish between astral beings and astral symbols, because the entire astral plane, which lies above our physical plane, vibrates in all its divisions in a deep, rich red as an undertone. Distinguishing between astral beings and astral symbols, because the entire astral plane, which lies above our physical plane, vibrates in all its divisions with a deep, rich red undertone, which, however, tends to change to a blue-red in the four higher density vibrations of this plane. In the lowest division, the abode of pure astral demons, vampires and werewolves, there is a peculiar colour tone which is referred to in magically initiated circles as the colour of the trumpet.

The coloured symbols that belong to the next

The plane belonging to the mental plane vibrates in shades of green and blue, with the lowest four density states of the mental plane in a rich green and the upper three vibrations in a beautiful, deep blue. It would be wrong for me to give you precisely defined colour fields here, which do not exist separately in themselves, because you must imagine all these colour combinations in a harmonious blend and transition, as they appear to you in the

The coloured circle lying on the ground shows you which levels of existence are accessible to you in colour, and in which the individual colour systems flow into one another almost imperceptibly. I have already told you that if you work magically with the symbols of the mental plane, it will be very rare for you to attain any states of manifestation of this plane, especially the upper three degrees. But this is still possible, because in the lower four degrees of this plane, the mental body of the beings existing there vibrates, and they can make themselves visible, while in the upper three vibrational states, the causal body moves, which is no longer bound to physicality and forms, as in the four degrees below it.

The same thing I said here applies to the next plane, the Buddhist plane, whose symbols are represented in a beautiful, pure yellow. It is rare for an earthly willpower to reach up to the Buddhi plane in order to magically bring forces from this plane down into our dense vibrational state, the physical plane. Nevertheless, it is possible that beings from the lower degrees of this plane voluntarily incarnate in order to intervene in some way, helping and influencing in a pure, magical sense on this plane of existence. The same applies to , but only to and to and above it.

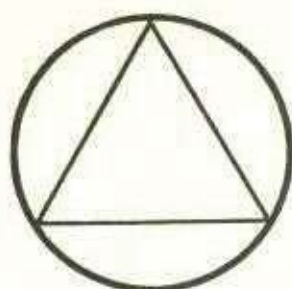
fifth plane, the athmic plane. The symbols of this plane are reproduced in a purple colour ranging from dark purple to the lightest shade of purple. The sixth and seventh planes above, the paranirvanic plane and the mahaparanirvanic plane, vibrate in colours which I can only reveal to you later, when you have progressed so far in your purely esoteric training that you have become ready for higher mystical knowledge.

As already mentioned, all these levels are divided into seven subdivisions and corresponding colour gradations. It is, of course, very difficult, especially for the chela who is engaged in the initial experiments of colour magic, to make the correct distinctions in the early stages. However, I tell you again that the colour of the symbol is identical to the colour appearance of the vibrational state associated with the symbol and can thus be recognised and classified by the magician. It is advisable for you to immerse yourself in the secondary study of colour theory, as taught by your great Western researchers. This will open up completely new insights for you. Above all, you will see how limited the colour perception of the human eye is, which can only distinguish so few colour nuances, while we already

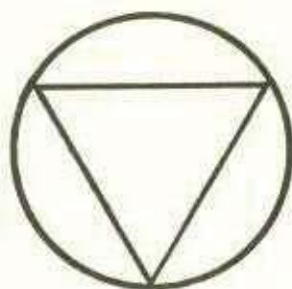
In some insects, such as bees and ants, a significantly greater ability to distinguish between light and colour effects has been observed. I therefore advise you to expand your knowledge in this area as well. There is much more to say about the individual planes of existence, especially the astral, mental and devachanic planes, but you may learn more about this in a later letter dealing with higher magic. For now, the above discussion is important for you in order to make it somewhat easier for you to penetrate the colour symbolism.

If you now look at the symbols in Fig. 8 below, using the three keys given to you as an aid, you will soon discover, if you meditate on them a little, how the beings associated with these symbols must be constituted in terms of their state of vibration. You know that the concept of God is reflected from above, from the higher spheres down to the lower planes, or that the divine in man finds its mirror image in the higher plane above him. Thus

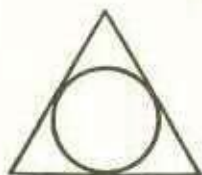
, for example, the symbol l a particularly powerful magical spiritual force of development in a harmonious symbolic sound, and you will find this symbol of higher esoteric development



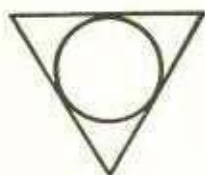
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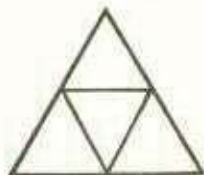
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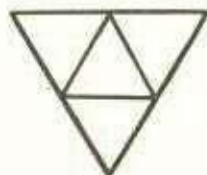
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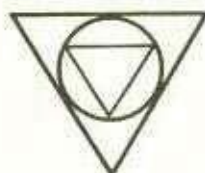
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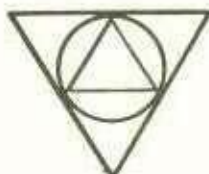
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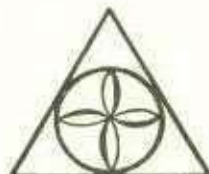
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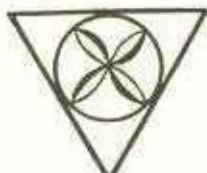
9.



10.



11.



12.

Abb. 8.

vibrate and recur in all higher planes of existence. The colour indicates the stage of development and the plane. Symbol 2 is the opposite symbol, also the symbol of a being of higher development, but with negating forces that are not evil in themselves. Here, too, the effect depends on the colour, or rather on the vibrational state of the plane. Symbol 3 is a so-called deva symbol, which always exudes a particularly strong calming force when used for magical purposes. However, if you use the inverted symbol No. 4 and practise astral magic with it, you will find that it resonates with an astral demon endowed with very high powers, whose name and more detailed vibrational state I will tell you about later.

Today, I can already tell you that the initiates of the brotherhood are familiar with the symbols, the relevant entities, the colours and the vibrational states, as well as the exact planetary hours, the tattwas, the sound, and even the hours at which the entities can be made visible in a magical way with particular ease, or in many cases can be compelled to do so. However, to give you this knowledge now, , would be too dangerous for your development. Nevertheless, it

you are allowed to already conduct experimental trials with the few symbols known to you.

Symbol 5 represents a being whose inner core of development strives downward, i.e., is negative in nature, while its outer shell and appearance are quite pleasant in a purely hypocritical sense. Symbol 6 represents a being that belongs to the astral demons, but has not completely lost its inner drive for upward development. But even this demon is still bound to the astral plane for a long time to come. Symbol 7 shows you an astral being of higher development, which vibrates twice, as it were, and embodies two beings within itself. Since it is a dual-gendered being, you will be able to use it especially in sexual magic. The being for symbol 8 has the same effect, but it is amplified because its core and outer form are negating. Interpreting the following symbols 9–12 will be easy for you after what has been said. The symbols on Table V symbolically conceal the course of development from the physical plane up to the Buddhi plane in their coloured reflections and vibrational states. Thus, you can explain all these few symbols mentioned here according to the instructions now given to you.

Having given you a theoretical explanation of the symbolism of forms in the above,

I will now explain to you the possibilities through which you can practically apply this in your own forms and symbols. I advise you to focus your actual impressions on this fortune-telling method. It is only intended for those who are already at an eminent occult stage and are as far advanced as you are at present. The mirror and mirror-turning methods are explained in detail, and you must master them completely and practise them on your fioaen board xml-ph-00000.

Spiegel and Bfiøtollmogíe sum 7eil explained, you must completely master and Dcine fioaen-Bretton gäNt møs bet dem nun folgøndeø Ein-diingen in dreams moqiscã< G*biet particularly strongly engraved in order to eorsnisti9tn uhd aelischen 8cliädigung«n to bewobren. Ver olleoi are ich Per-kin, dog Du die prnktiøche .Scholung, welchø Dir tnein Br. .! in eminent l benefit, not only theoretically, but also practically. It is not only æøglit2i,.aoaderii wnhra«heinlich euch t«rtsächlich, do that Do on døn

licpenden dimensions and spheres in Verbiødung iJóqmst, as you know, the results of your erøteñ Yér«uche **bitch** gerden Dna» t«àort netürlnch eta upgemein geøebtilter: Will uad erm giiatíqe Eatachloesanheit, usr .dna dumb äie Symbolmoqie herangezogen, **ort sein schneekran aussen-** den Astralwesen gegenüber, klaren Blickes, kritischen Vnrøtnndes and ftatnn Wtllenø at blcib ø. The close connection between the two is evident in the

You are well aware of the hypnotic and magnetic sciences. The laws of life magnetism and polarity in humans, which you learned about in the second magical letter, must be brought into harmony with the laws and rhythmic vibrations of the cosmos. As you know, the connecting line leads through astrology. The super-dimensional forces are also regulated by positive and negative universal radiations, which you must try to recognise and connect with the magnetic vibrations and the odic force balance of your body and your aura. First of all, it is necessary to bring about a resonance with the earth's magnetic currents in all the exercises to be performed. You already know that the earth's aura does not conform to the vibrations of your aura, but that you must adapt to these earth's magnetic currents. No experiment will succeed if the earth's

magnetic vibrations are not taken into account in your arrangements. Here, too, I would like to point out the close connection between astrology and the polar magnetic fields of the Earth , although the research of your Western scholars have so far only yielded partial results. It would go beyond the scope of my letter today to explain to you the closer connections between the astrological houses of the mouth

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with the spectral colours of the magnetic earth colour circle. I advise you to verify the experiments conducted by your scholars using the media available to you. You will see that they are largely correct, even though the colour perceptions of individual sensitive media are completely different. I will give you special instructions for these simple investigations at a later date. For our magical purposes, it is sufficient to know the magnetic polar tensions and to exploit them in accordance with the conditions of the magnetic-telluric influences closely connected with our entire physical organisation. You are well aware that the special vibrations of the planetary constellations must be taken into account as another factor, because the cosmic currents of the planets also influence the magnetic fields of the Earth's aura through electro-motor influence, and thus they can either disturb or inhibit your own magnetic vibrations by counteracting or amplifying them. You must therefore pay close attention to the transits of the mundane planets across the individual planetary positions with their strengths and weaknesses in your birth chart.

In experiments, you can achieve a very rapid meditative absorption, especially with the media, by using the earth's magnetic fields.

colours in the series of astrological mouth houses from east to west in a coloured circle,

in such a way that the individual colours merge imperceptibly into one another. In the east, you begin with grey according to the arrangement on Plate VI.

If you now wish to perform a magical experiment in form magic, align yourself with the magnetic vibrations as described above by sitting in the Persian position on a carpet with your face facing south and your back and the back of your head facing exactly north. The same applies to your exercises if you want to perform them while lying down, which will sometimes be the case later on in sexual magic. Your feet must always be in the southern geomagnetic field and your head in the northern field. You can therefore use the above-mentioned disc to achieve the meditative trance state more quickly by moving your body after bringing it into full harmony through the familiar breathing exercises, moving your upper body in rhythmic circular movements in 3 beats, while imagining the coloured disc spinning in front of you with your eyes almost closed through plastic thinking. A gong strike tuned to the note F at regular intervals will support this immersion, for you know that the Earth and also the Earth's moon vibrate to the note F.

At

the fumigations to be performed beforehand, follow the daily planetary positions and the vibrating tattwas precisely, choosing the incense drugs for fumigation accordingly and adding some hashish in every case.

You can now try to make visible the beings that vibrate on the individual symbols and are bound to the special forms, to summon them in a trance state, which in many cases does not involve any actual conventional invocation. The medieval fantastical and confusing incantations are mostly incorrect anyway, as you will learn later in another letter that teaches you about astral and incantation magic. It is now necessary for you to try to memorise the exact hour and time at which a being appears to you, so that you can subsequently calculate the cosmic vibration state and the tattwa and use this information for later invocations. I am not yet permitted to give you specific instructions from the archives and statistics of the Brotherhood, but you should collect material yourself and send it to us, for from this material, which we will examine later, the maturity of your progressive vibrational state and the degree of your willpower.

In order to be able to verify this material in practice,

Do the following: Cut small pieces measuring 3:7 cm from a strip of parchment. On each piece of parchment, draw the relevant symbol with black ink that you have prepared yourself, using a quill pen and concentrating as hard as you can. Once you have coloured the symbol with the colour of the plane of existence mentioned above, burn the parchment piece over your incense burner with incense for a while, or with hashish if you are experimenting with astral symbols, and use it in magical experiments by tying it with a silk thread, which must also be the relevant colour, to your intuition centre on your forehead or, in certain cases, to your solar plexus. Before you proceed to the actual magical exercises, you can try this once before going to bed, concentrating as hard as you can to remember the nocturnal apparitions that you will mistakenly take for dreams when you wake up the next morning.

You can and should now try all kinds of experiments to achieve results with the parchment strips prepared according to the instructions already given, which you tie to your forehead.

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For lay students , it is advisable to perform these manipulations not only during meditation and contemplation, but also during ordinary sleep, and to try to remember the apparent dreams the next morning. They will show the same results as those you achieve in the meditative trance.

So tie the previously heavily fumigated strip of parchment, which bears the corresponding symbol, firmly to your forehead with a silk thread so that it covers the intuition centre. Then, during the exercise, concentrate your willpower on the attraction of the symbol in question by imagining that the being bound to this form may become visible to you. You will experience some very peculiar surprises. I strongly advise caution once again, as vibrations may occur around you that are so strong that your willpower cannot withstand them.

It will be clear to you that, especially with these exercises, you attract the easily accessible and easily influenced lower astral demons. It is therefore advisable in any case to protect yourself with the magic circle and the odic mantle, as taught to you in the previous letter.

I would be very pleased to receive some material from you in the coming months about your progress.

You must, of course, remain critical despite all your faith in order to protect yourself from deception. The statistical material must show consistent agreement in the main states of the appearance results, even if the experiments are separated in time and space, because only in this way can you verify that a certain force or entity is actually bound to the form symbol in question.

You can also repeat the experiments with your various trained mediums. The results must be the same in their basic laws, at least as far as colour, sound and the time of the vibrational state of the phenomenon in question are concerned. I have already told you that for the time being you will rarely have manifestations from the mental plane. Colour and sound will always give you some information. According to what has been predicted, you will easily be able to explain to yourself from which plane the manifestations originate. Most of the entities that appear to the student vibrate in the sexual astral sphere, and you must be particularly wary of these. If you obtain a result, you can repeat the experiment with a medium, omitting the protective circle, in order to then observe the effect on the physical organism of the

Study the medium's genes, which is possible for you thanks to your initial and healing training. Just make sure that the medium's lying position is correct, with the head in the south and the feet in the north, because this position makes it easier for the foreign entity to make contact, as the medium's thinking power is greatly inhibited and the boundary separating the subconscious from the waking state is not strongly emphasised. You will see that the results are reminiscent of vampirism, for there is always either a strong physical or a strong emotional reaction on the part of the medium concerned. I myself protect myself in all these experiments in the manner already mentioned through pentagram and toliqmon-I. I advise you not to repeat these experiments too often in the interest of the mediums, because the beings that have been summoned, which have been nourished for centuries by the spiritual emanations of the mediums, find it very difficult to give up the influence they have achieved.

In order to perceive the being in question, which is in physical connection with your medium in a trance state, you can use the possibilities offered to you by my brother's instructions on spirit photography, either through self-experimentation or with the help of a third medium.

Here, too, there is a rich field of activity for me, and it is again up to your initiative to move forward in this area, within the wise limits of your strength. Over-exert yourself and use the limited resources of your media, which will be exhausted after a certain amount of time anyway.

u»< ü:«ser set, isi *s «» .4s zeii, .de» anew *«

End. In the temple, the local student choir calls out to me to join them in solemnly performing the usual midday and daily rites. Bütrochiê, which has been carried out until now, is once again a preliminary stage or a gateway to a new phase of the chosen one: Dür Web leads you step by step, and I will teach you more and more until you finally reach the great Soole..stelist, which holds the great mystery Magnum and over which the dome of holy knowledge of the t3ottesbepri&es arches, I will write to you again in a few months.

You know that I will always be there for you in times of emotional distress

and with my

your teacher Br. .'. p p

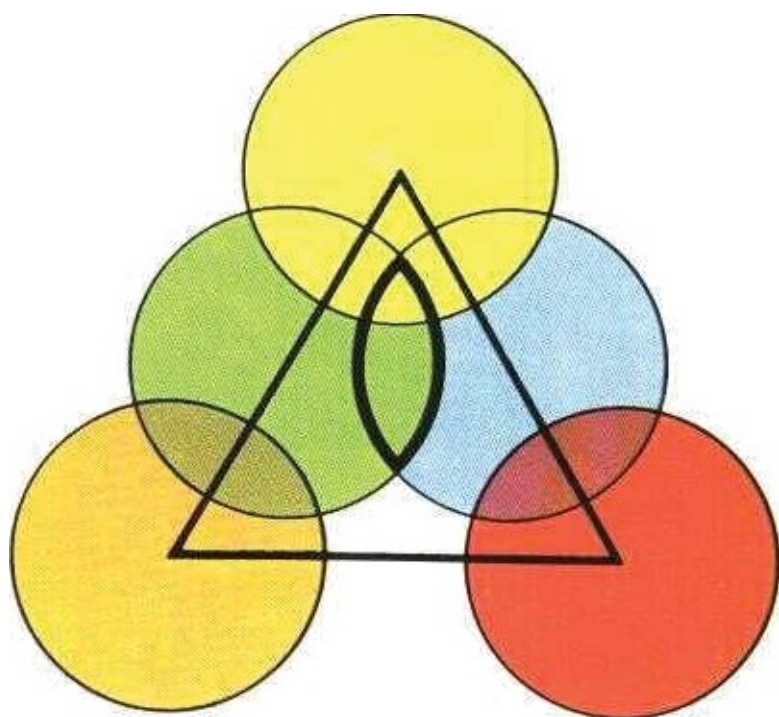


Table I

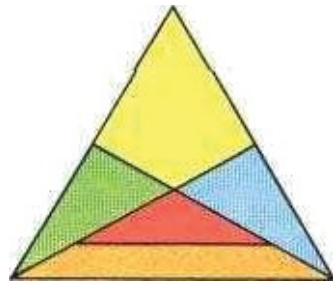
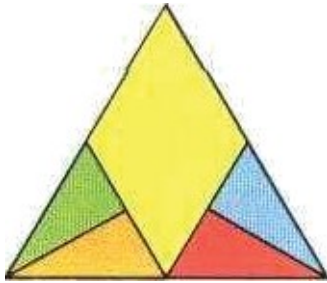
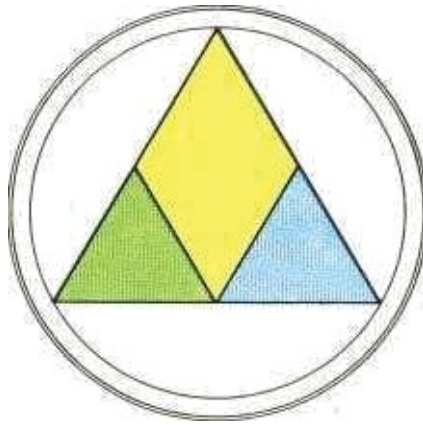


Table ü

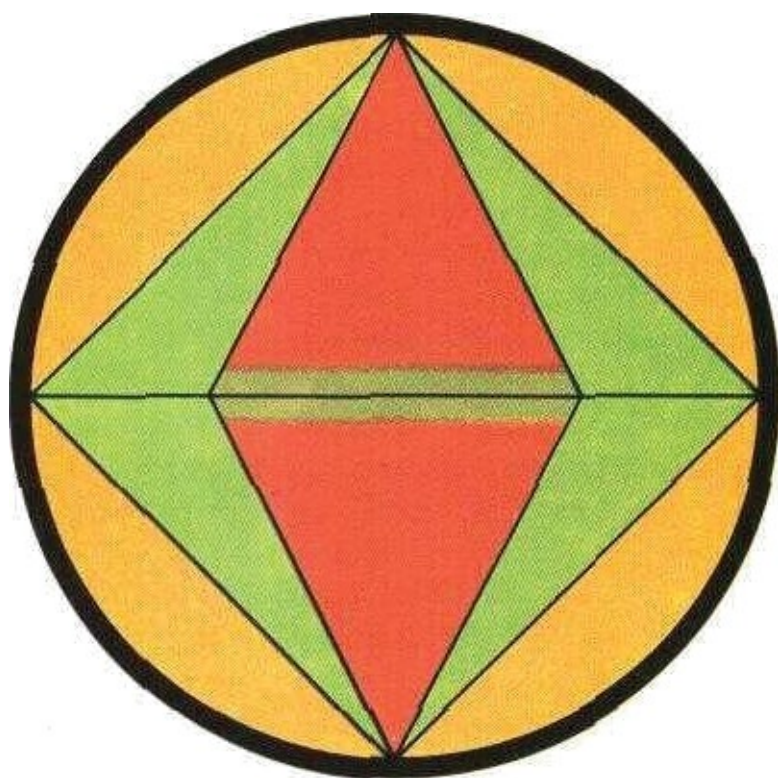


Table fl

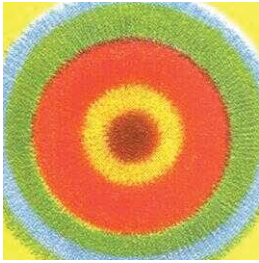


Table V

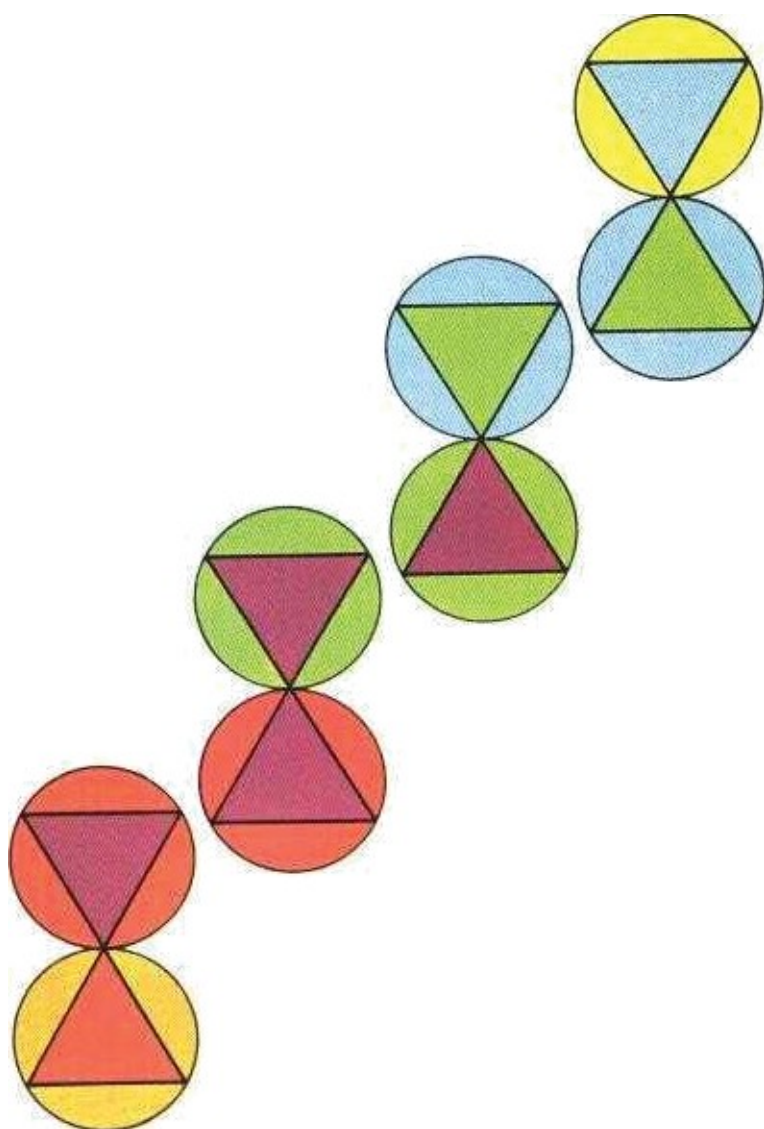
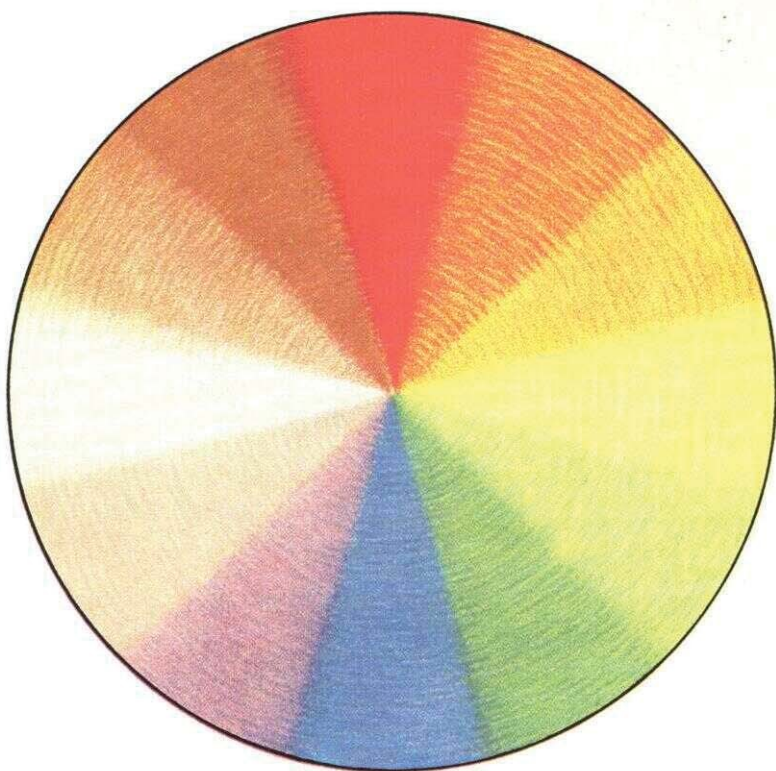


Table V



Osten	1. Feld	Wassermann	grau
	2. "	Fische	rotlichgrau
	3. "	Widder	violett
Süden	4. "	Stier	blau
	5. "	Zwillinge	dunkelgrün
	6. "	Krebs	hellgrün
Westen	7. "	Löwe	hellgelb
	8. "	Jungfrau	goldgelb
	9. "	Waage	orange
Norden	10. "	Skorpion	rot
	11. "	Schütze	braun
	12. "	Steinbock	graurot


Tafel VI

Sexualmagie

MAGICAL LETTERS



SEXUALMAGIC

VON BR. 

This text is printed in limited numbers. It is intended only for initiated lodge schools on the one hand, and for serious occultists and researchers on the other.

The student bears full responsibility for his karma in following the instructions given. There are no limits for the knowledgeable.

Eight letters, which appear in no particular order, are bound together in a hand-bound half-parchment volume and numbered by hand from 1 to 111. Nos. 1 to 12 are not available for sale.

SEXUAL MAGIC

The cultural development of humanity from the level of primitive peoples to the present day, to today's stages of development, shows a decline parallel parallel: the decline of sexuality in all its effects. The pure, original sources of the most delightful of all human instincts have been buried or diverted into impure, false channels. The European peoples in particular, who, deeply immersed in a materialistic worldview, are heading towards their certain doom, no longer know anything about the mighty divine power of sexual power complexes, which can be consciously enhanced and shaped into magical-odic centres of vibration, not only in the individual, but even to the effect of a compact majority in individual ethnic groups. The secret knowledge of truly divine magic, of sexual magic, now exists only in a few European occult secret lodges, carefully guarded by the hands of the masters, only the initiated Fraternes accessible.

The decline was particularly rapid after the demise of the Gnostic Church

began its triumphal march. Its fanatical, misguided priesthood almost completely destroyed the old cults and with them the flowering of a sensual-spiritual culture and the high development of humanity. Jesus Christ, who was himself a hermaphrodite

•, standing above the instinctive sex drive, had completely overcome the lunar influence, and his spiritual-sensual eroticism only resonated in a subtle way in the affection he felt for his favourite disciple John. He certainly did not want what the priests of his church did and destroyed in their glorification of asceticism.

However, the roots of this asceticism go back even further into the early cultural history of humankind. It has often made its presence felt, always in opposition and contrast to a cultural heyday of humankind, thus always carrying within it the seeds of its own demise.

The sexual development of a people always leads beyond the female to homosexuality, then, abandoning even the purely erotic moment, to hermaphroditism. Those of the chelas who observe and study the periodic events in the life of peoples from this point of view will find what has been said not only in Plato, the Pythagoreans, and the heyday of Rome, but also much earlier in the Egyptians and Babylonians.

the Sumerians and many other peoples of every human race, a comparison with the sex life of primitive peoples does not reflect well on today's European civilisation, because the communal life of these peoples was still based on the divine significance of the sex drive. Sexual activity was partly interwoven and incorporated into their religious cults, not only as a means of preserving the species, which is important, but also as a means to the end of increased religiosity. The inclusion of sexual intercourse in sacrificial rituals and the offering of virginity were entirely sacred acts. Nevertheless, even among most ancient peoples, they had already lost their esoteric significance and had become more like external, traditional cult rituals, as the priests gradually lost the ancient knowledge and cosmic empathy that the Atlanteans, for example, still possessed in their advanced civilisation.

On the other hand, of course, there was often a degeneration in the opposite direction, as we find in the late Astarte cults, in the decline of the aphroditic hierodule service, in the perverse homosexual excesses of the Romans, and in the aberrations of some Gnostic sects, in which the sacred cult ritual gave way to obscenities. Thus, the meta-

The physical significance of asceticism is, on the one hand, its justification; on the other hand, it serves teachers and leaders, saints and mystics only as an end in itself, to bring themselves to higher states of consciousness, without knowing that they are carrying a fatal aberration into human emotional life and mocking the unconditional demands of nature and healthy human organs. From the very beginning, the ascetic tendency has been based on misunderstanding and the aforementioned ignorance. The temporary abstinence that is still required today is confused with total asceticism. This temporary abstinence is rightly characteristic of all ancient peoples, since they hit the core of traditional primordial knowledge with the idea of impurity in all religious practices and ceremonial acts. The most primitive peoples still possessed the knowledge that blood and semen nourish and attract beings from other spheres, that properly tested energy and odic radiations can even attract cosmic forces. Therefore, the requirement of abstinence for both sexes, as we find it among the ancient Moors, the Jews and still today among primitive peoples, is entirely justified. Da

's broadcast is directly harmful to menstruating women and is also immediately noticed by sensitive

sensitive people, animals and plants, it is regrettable that our culture forces us not to implement the temporary separation of the sexes, which is absolutely necessary.

The Samoans and other Polynesian peoples send women to special women's houses when they start their periods in order to keep the blood demons away from their homes.

Among Muslims, for example, pilgrims to Mecca are required to remain abstinent for the duration of their pilgrimage. African tribes strictly required their warriors to abstain during their military campaigns, as they knew from experience that satisfying men's sexual urges was incompatible with the particular exertion required during warfare.

It is a fact of experience that people who are particularly active intellectually gradually fall into certain states of sexual weakness and are less dominated by instinctive sexual feelings than the average person.

This reality naturally facilitates intellectual study, and yet it is quite wrong for church and religious communities in particular to demand total asceticism and abstinence from the entire priesthood.

Quite independently of one another, the priesthood of almost all peoples at all times demanded the same thing. The Neoplatonists demanded absolute purity. Even today, extreme Mohammedan sects still claim that reciting passages from the Koran is only effective when done by an abstinent man.

Among various Asian peoples and African tribes, not only are men required to observe strict abstinence during religious festivals, but women are not even allowed to attend the ceremonies at all, or at most may only watch from a distance with their faces covered.

So if the conversion of physical energy facilitates a sublimation of sexual impulses in our minds, and indeed consciously so, this fact is naturally to be welcomed, but it must not become the norm.

A constant preoccupation with the supernatural would lead to inner psychological conflicts due to inhibitions in one's lifestyle and, in addition, to direct damage to the organism.

Jewish sexual ethics, as handed down to us in the Old Testament, does not reject sexuality in an ascetic sense. However, the Kabbalah in particular refers to a higher form of procreation, namely procreation through magical imagination.

This brings us to the core of sexual magic, which is found in part in Kabbalah, but was also taught by the mystic Paracelsus, only to be increasingly forgotten.

Paracelsus particularly emphasises iliac procreation

conception and emphasises that this naturally requires a period of sexual abstinence beforehand. However, he does not demand a total mortification of the flesh and an absurd ascetic denial of sexual life, as is unfortunately found above all among ecclesiastical mystics.

Basically, the Gospels, like the Old Testament, do not contain a permanent ascetic tendency, and it is only with the Apostle Paul that we clearly notice a propagation of the ascetic ideal of life.

In a mystical sense, the immaculate conception of Mary and the birth of Jesus can be seen as magical procreation through imagination.

Basically, asceticism is just an escape into a contemplative state of mind, whose spiritual balance is no longer disturbed by emotions and external disturbances, such as those associated with sexual intercourse, in its increasing deepening of the spiritual life.

The path to God therefore does not lead through mortification of the flesh, but only requires control of the sensual-erotic drives. The objective-intellectual motivation of the Christian ascetic view of life, that the meaning of life lies only in the hereafter, is false.

The opinion that the body, with its drives, is doomed to physical death is also incorrect, for there are certain demonic activities of supernatural beings that still have a very instinctive impact and seek only sexual satisfaction.

According to esoteric teachings, God himself decided to procreate with a certain creative joy, i.e. also on a sensual basis; thus, the harmonious expression of sexuality is a primal process and of purely divine origin, provided that this expression takes place in harmony and seeks balance in the right tension.

The frequent feelings of aversion after intense tension in the sexual sphere are merely a reaction of the organism according to the physiological law that every tension must be followed by relaxation.

In sexual activity, where the organism is stretched to its highest physiological performance, the reaction is naturally also strongest, often even intensified to feelings of aversion, remorse and disgust, which are basically only an analogous phenomenon, like the feeling of satiety after satisfying hunger and thirst*). These occurring feelings of aversion the reaction

*) Omne animal post coltum triste.

were interpreted as an objection to their cause and thus provided the basis for the justification of asceticism and, consequently, the erroneous suppression of the sexual instinct altogether.

The more sensitive a person's mental constitution, the more their mental balance is disturbed by the act of sex, especially if the spiritual pursuit of contemplation of God predominates in them. This fanatical attitude towards God does not tolerate any elementary distraction from instinct, lest it weaken itself, for in this case the brain and the sex are indeed separate poles and stand in disharmony and hostility towards each other.

Nor is the Christian view that suffering brings one closer to God correct, for here a distinction must be made between false, submissive tolerance, the endurance of suffering inflicted upon oneself, and the possibly correct path of deliberate suffering, of intentional deprivation that causes pain and constriction in order to re-evaluate and reverse existing sensual affects and steer them in a different direction.

Herein lie the motives of Buddhist asceticism, for the yogi strives for a state of consciousness of immovable seclusion in order to attain higher knowledge, a path that human beings

is generally incapable of following and which is successfully reserved only for the chosen few.

The path of deliberate suffering also includes fasting and mortification, which, however, are only appropriate when used as a means to an end, to achieve ecstasy, i.e. to achieve the same result as sexual ecstasy, which may also only be a means to an end. It is clear that a sacred sexual act leading to ecstasy must not be motivated by personal feelings of lust, but must be performed solely for its magical effect. Otherwise, it would be devalued as a sacrifice by the element of personal inclination.

The sanctity of the sacred act and the divinity of the sexual act itself require total devotion on the part of the performer to the deity he invokes and worships.

The personal element is subject to great restriction and must be completely eliminated in the person performing the act; only the priest-magician is allowed greater freedom in this respect within the framework of the act and its intention.

Whereas the Christian mystic's continuous asceticism led to a division between body and spirit, and the absence of sexual love gave rise to an aversion to sexuality, he nevertheless arrived at

to this insight, which is valuable for every initiate, to the correct negative assessment of women. Even if the mystics, due to the conflict within their constitution, regarded women as the spawn of hell, the conclusion is probably wrong, but the result of their insight is correct, for the female principle, through its negative vibration, is the greatest obstacle to spiritual development and thus a lower effect of lunar-Saturnian forces.

Since every human being seeks justification for his individual disposition in his worldview, while at the same time providing an intellectual commentary on himself, the Christian worldview, the way of thinking and acting of the mystic, is nothing more than an admission and a concealment of an organic and spiritual state of weakness that Christianity as a whole harbours within itself and which has led to its current decline.

As our era once again begins to restore the primitive value system in eroticism, i.e. to eliminate the personality as far as possible during the act through ceremonial rituals under certain circumstances, to assign a subordinate role to the personal moment in sexuality in order to free oneself as much as possible from the constant direct lunar influence of women, the path to the ancient state is once again

which does not recognise any intrinsic value in humans in relation to the divine.

Then the correct basis of the cult of sacrifice is regained and the possibility of magical effect through ascetic states in sexual magic is given.

This does not mean the complete abandonment of personality, which, on the contrary, the priest-magician must have in his external and internal abilities through an increased will to power as the strongest personality consciousness in order to become master over himself and over the fate of other people.

He must be strong enough to bear the karmic responsibility for his actions and be fully aware of this responsibility. However, since he is only the instrument of a higher power, which manifests itself and acts through his intuition, he is not karmically burdened as long as his actions are not motivated by egoistic, purely sensual motives.

Since the majority of humanity, in terms of their intellect and overall development, still falls under the concept of the group soul in their spiritual structure, they are naturally much more subject to the influences of demonic and higher powers than is generally believed. This makes it all the more important for the individuality trained by the to use the

Based on the influence of magic, the power of their personality over the forces of nature that influence higher spiritual life enables these group souls to guide them to where they must be brought according to the secret laws of universal brotherhood. The best way to penetrate both the individual and the overall complex of a compact mass is through the ancient ritual practice of sexual unions as a ceremonial act. Here, the priest-magician can develop purposeful action that bears rich fruit for the desired goals. Since the souls of human groups are guided by mental entities, it goes without saying that the most important and logical requirement for the priest-magician is that he does not identify himself with the sexual-astral vibrations generated during such sacred acts. On the contrary, through training his will and mind, he must elevate himself to such a degree that he stands above the act, acting mentally — he must therefore be in a state of mental ecstasy. Only in this way can his thought processes have a decisive and dominant effect*). Nevertheless, he too must see himself only as a worker

*) Good training is therefore a prerequisite, as required in part in Magical Letter No. 2, "Splitting Magic," as a basis for magical development.

consider the divine powers that the Lord of this Aeon uses to advance the evolution of our planetary chain*). As the chosen bearer of an immortal individual soul of divine descent, he must be joyfully aware that his effectiveness extends over millennia, that his spiritual power develops from incarnation to incarnation, growing steadily in the process. The most important goal is to propagate the religion of the new coming Age of Aquarius in place of decayed Christianity, to prepare its way, to educate humanity again with loving severity. The impulse of compassionate love given by Jesus Christ has been stifled by people in the crassest materialism, in blood and hatred. Now it is met by the new cosmic impulse of merciless love.

•) See Magical Letter No. 7 "Satanist Magic" and Series II "Magia cosmosophica".

Every religion is built on fear, so the people must not be frightened and nourished with baseless fantasies and debilitating concepts of charity, but must also feel the punishing, avenging hand of the strict God weighing heavily upon them.

The magical power of the priest must become reality again, strict and relentless. — The sacrifice of Jesus was made in vain for the greater part of humanity; now comes the time of disillusionment, retribution, punishment. Saturn, as cosmic executor, already looms menacingly in the east, ready to assume his reign over the great period of the Age of Aquarius and Capricorn, only to then transform himself into Jupiter, the guide through the legendary, much-promised golden age under the sign of Sagittarius.

One of the most important consequences of the Great War and the political revolution is the radical change in our view of the concepts of ethics, morality and even sexual love.

From an occult point of view, the coming Age of Aquarius will indeed bring about a radical revolution in the concept of marriage, and now, already in the last five years, anyone who is attentive can see that the concept of marriage is undergoing a radical change. From an occult point of view, the coming Age of Aquarius will indeed bring about a radical revolution in the concept of marriage, and now, already in the last five years, any attentive observer can clearly see the beginnings of this new view.

It is as if people are only now recognising the fragility of our so-called normal marriages. More and more efforts are being made to break the bonds that constrain sexual life in certain forms. The old, inherited concepts of morality are gradually being erased. The soul of the people is

is striving to find new laws and forms on a much freer basis.

The sexual distress of the unmarried and the marital distress of the married has become so great that it can no longer be hidden from the eyes of the general public, which has become aware of it. The desire to shape and inspire the most wonderful and sacred of physical powers, sexual power, will no longer be silenced. The primal instinct in humans urges not only liberation, but also refinement.

The increasing popularity of sporting activities among the broadest sections of the population, the influence of dance schools, physical gymnastics clubs and, last but not least, the enthusiastic propaganda and the partial existence of nude sports clubs are having a groundbreaking effect in this area.

I am not going too far when I claim that our weary civilisation can only be infused with fresh red blood of real culture if the struggle for affirmation and inspiration of sexual life is opened up to both sexes and channelled into avenues where it can be lived out uninhibitedly according to new moral concepts.

I consider the new ethical concepts of honour, as they are now being proclaimed, to be strong enough to also the now uninhibited sexual crisis

end and clarify, in order to then enable people, who are currently enslaved by their instincts, to fully exploit their existence and sensuality without suffering damage to their health and bodies.

This naturally includes the spiritual and mental education of human beings, which is already beginning, in order to re-educate them in the old, lofty, sacred concepts of love, as they were already great in some ancient cultures during the heyday of the peoples.

Love in itself has nothing to do with sex life or physical tenderness, but is first and foremost a purely spiritual process; the origin of love lies in the subconscious, in the metaphysical.

When two souls unite in love, they are not brought together by human will, but by a higher law of which they knew nothing. According to the law of karma, they have been destined for each other since eternity and have been led to each other in the curves of their cosmic individual development in order to work off their karma together and help each other by complementing and developing the opposing forces slumbering within them. Thus, one human soul may be destined only to serve as a tool for the other, for its unfolding and development, possibly

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a touchstone for overcoming disharmonious tension and for its release—but perhaps also the cause of a new karmic burden as a lawful consequence of misunderstood constellations, that is, a new karmic bond.

The feeling of togetherness from the very first moment of seeing each other points to a resonance that is thousands of years old, which is always found again and again in the course of numerous incarnations. It is precisely this inner awareness and decisive feeling of finding harmony within another person that is the root cause of mutual attraction and love, which is initially based purely on spiritual feelings and only later intensifies into a purely sensual desire to unite physically with the beloved.

All external relationships that are possible between two people are then only an expression of their inner connection. Thus it comes about that one's own existence is, as it were, newly illuminated and enlightened by the beloved person: the reflection of the ancient cosmic process takes place, whereby every sun at the end of its cosmic life becomes a double star by attracting a star of opposite polarity, and then, after the union is complete, becomes a mother star.

Becoming a giantess in order to create new worlds, a new universe.

Thus, the concept of love in the true sense is the creative centre in human beings and is based purely on spiritual and cosmic principles.

Humanity today, living in the most extreme age of materialism, which leads to a dulling of the senses, naturally associates the concept of love with sexual desire and lust. Men are attracted to women and their charms and court them because they expect to enhance their own egos through sensual pleasures, i.e. through base sensuality. Through her devotion, the woman also expects only an increase in pleasure, a whipping up of the senses, which are already tense with secret expectation. She regards her body only as a stimulant for the senses and the desire of the man, and only in the rarest of cases as a sacrifice of love in order to serve the species by procreating humanity. Actual spiritual union before sexual intercourse is becoming increasingly rare, and the unity that is actually sought is not achieved; instead, the mating partners remain two separate beings.

The modern woman finds her purpose in

The knowledge has long been lost that it is through spiritual and physical union with man that she enables him to become a creative principle

to drive the development of the entire human evolution in an ascending line.

The solar-oriented male principle still needs the complementary lunar power of the female during this human period, until he himself and humanity have freed themselves from gender in the distant future.

It is clear that the falsification of the concept of love in sexual distress did not bring about any change in our lives, but only robbed humanity of the ability to exploit the sexual forces in their deepest content, because sexual desire and the entire act no longer have an unconditional purpose. When the sexual power is once again consciously recognised as the strongest and most powerful means of expression of the imperishable eternal in human beings and used to break through the boundaries of the ego and come closer to the higher spheres of god-humanity, then a new cultural period for human beings will dawn.

I believe that we are already in the twilight of these new days, this new period of time.

With the refinement of the sexual instinct, the last remnants of animal nature that still cling to humanity in this epoch will gradually be overcome. If one openly embraces this sacred power

and consciously engage in love life without inner inhibitions, freeing oneself from a prudish attitude towards sexual intercourse in general, then the activity of the loving man will not only exhaust or destroy the woman in her devotion, as is often the case today, but will lift her up to higher peaks of humanity.

In future, women too should not be merely passive in love and sexual experience, but must consciously throw their whole personality, their whole womanhood, into the battle of the sexes. The prerequisite for the fulfilment of this endeavour is, of course, the end of monogamy, for permanent marriage means enslavement, bondage, a permanent hindrance to spiritual empathy on both sides, or inner enslavement, initially on the part of the woman.

In most of our marriages, people are mutually enslaved by the sensual attraction and often different eroticism of their partner. Most people are inwardly dissatisfied and empty, because their deepest emotional depths are never understood by their spouse.

Women suffer the most from this, as they are rarely able to express themselves fully because they lack an attractive and balancing counterpart in men on a spiritual level.

Sexual life as mere pleasure and stimulation, without prior inner spiritual union, makes people not only spiritually but also physically ill in the long run. This is of course never the case with animalistic and instinctive male natures, but our entire womanhood, in its current phase of development and in its inner potential for growth, stands on a higher basis in this respect than men. The prevented spiritual and thus secondarily related physical release never brings about the noble humanity, the development into a god-man in a loving woman.

True spiritual giving and also receiving...

Captivating love enhances the value of each individual in the grey everyday life and gives them personal nobility and greatness, whether man or woman. Only the awareness of being a useful building block in the great cosmic becoming of our planet Earth, especially when considered in the context of the theory of incarnation, shows us that love is eternity.

It is infinite and unlimited and finds no inhibition and no end in the temporal present, but is stronger than physical death, for it works beyond it and accompanies human beings up into higher units of the lighter spheres of humanity in higher forms of existence.

Only in maturing into god-humanity, the highest stage of creation, does all sexual activity in the present existence find its glorious fulfilment and its affirmative goal. Hermaphroditism, arising from the total destruction of sexual drives, is the highest ideal of humanity.

In young people, suppressed sexual activity leads to

In both sexes, sexual urges often lead to the vice of masturbation, which, when practised to excess, is naturally harmful to the growing young body, although it is by no means the reprehensible vice that it is often portrayed as by teachers, educators and parents. It is merely the consequence of an instinct that has not yet been formed, since the sex drive has not yet found its counterpart and is not yet a means of expression for the spiritual unity of two people. Once a young person has established a clear, affirmative attitude towards sexuality within themselves, they will also find the courage and the means to engage in sexual intercourse so as not to waste their sexual energy in one-sided tension, knowing that their energy is the sacred source of procreation or the counterpart to the sexual tension in women. Thus, the path to overcoming masturbation and to the proper shaping of the sexual drive is already laid out here.

If we evaluate sexual intercourse as an expression of love on a spiritual level, then we affirm its pleasurable value and, at the same time, the nobility that lies within it. Of course, we must work hard to control our instincts, which can easily get out of hand, but we must not suppress them. Instead, they must give life a certain rhythm, a gathering and an effect, a receptive absorption and an impactful force. Then the human nervous system will also recover and the circulation of fluids will be regulated. If one combats the excessive lustfulness of both sexes by glorifying pure love and eroticism, one will certainly succeed. At the same time, of course, one must revere and care for the body in order to shape it externally as the noblest form of love.

Masturbation signifies the eternal return to oneself, the inability to step outside the circle of one's own ego. However, those who unite sexually with their beloved wife step out of the circle of their own ego, and through the fusion of the two forms, if not a new form is created through procreation, then at least for the duration of love, a union of both forms into a harmony that embodies and envelops the you and the I.

The sexual experience is neither good nor evil; it is a simple, organic, healthy activity of the body that does no harm, just like any other physical activity, if practised consciously and regularly. Above all, sexual intercourse should not be practised between people who are not compatible, because not only is the physical contact unnatural, but the penetration of one's own odic force with the incompatible odic force of the partner makes the human fluidic body ill. Therefore, from a clairvoyant perspective, the fluidic body of a prostitute who throws herself at many men every day is of the worst appearance and resembles rotting flesh. Buddha himself said: "When you embrace a prostitute, it is the same as kissing a corpse."

Anyone who engages in sexual intercourse with a person who is indifferent or unattractive to them is operating on the lower level of sexuality, weakening themselves physically and mentally without receiving anything in return, and is to be despised for their recklessness and animalistic urges.

The spiritual sex life of human beings consists precisely in the fact that the driving force from the lower half of the body has, as it were, risen to the upper half and from there controls the organs.

Through the sexual experience, one receives, as it were, a flow of spiritual alternating currents, which also have a beneficial effect on the health and well-being of the bodily organs. This is the meaning of procreation, which, among other things, shows human beings the way to the limits of their sensory world, beyond which they strive as spiritual beings. It is all purposeful if one understands procreation primarily as a spiritual and emotional experience in order to elevate human beings, to carry them to a higher level of eroticism, which can only be achieved for a short time in the sexual-sensual realm of the physical body. Only through the fusion of the ego and the other, through the convergence of solar and lunar tensions, as experienced in sexual encounters, can humans venture into and experience a lasting flight into higher spheres; for the increase in their sensual capacity and thereby the crossing of the threshold of the transcendent world through soulless, pure, instinctual eroticism, which can succeed in individual phases in the intoxication of eroticism, leads to total exhaustion of the nerve centres and to illness of the entire body. The damage to the soul and the life of sensation is even more serious than the organic damage to the physical body.

EIt can be assumed that not only the physical atoms of the human body, but also the atoms of his spiritual organs must somehow be attuned to each other, for this explains the pure physical attraction and repulsion between many people, through outright physical aversion or strong sympathy. The ultimate spiritual unification of atoms, as it surely occurs in the sexual experience in tremendous intensification in pure harmony, is certainly the prerequisite for the emerging unity of a new human being through the harmonisation of physical atoms. The perfect union of man and woman in deep fusion without thought and rational action is, in its highest effect, the experience of the Absolute, a departure from the earthly into the eternal. Only from this point of view can the sexual experience be regarded as a celebration of love, the effect of which lies in the purely divine nature of human beings. Procreation means the elimination of the ego, which disappears into the you and begets the it,

a new being that splits again into I or you after reaching sexual maturity.

In the actual predetermined sense, a child should only be conceived if this actual harmony of soul and body is also present, i.e. if, in a metaphysical sense, the absolute point of unity has been reached, which, subjectively speaking, is very rarely achieved despite the desire to do so.

Therefore, if sexual intercourse is not accompanied by the spiritual act of procreation, the desire to conceive a child, it should not be rejected if it is based on pure harmony, but should only be regarded as a balancing of the physical vibrations of both partners.

When, at the moment of highest sensation, one's entire self is submerged in the highest feeling of the other self, then the sacred moment for the creation of a new living being in the spiritual-metaphysical sense is given and can thus be regarded as a magical act of imagination. Since this process, in its preciousness of extremely rare perfect harmony, is also rare between two loving people, it can really only be understood as the crowning glory of countless experiences of an erotic nature. This also explains the actual basic condition that sexual intercourse should no longer be practised when the woman feels herself to be a mother.

Anyone who engages in physical sexual intercourse with a woman who is already carrying a child in her womb sinks back to the level of animal lust and has lost the ethical value of love. For a certain transitional period, sensual-erotic intercourse can be practised through coitus per os, for reasons that are explained in the treatise on page 75.

However, when the body is recognised and experienced as an expression and mediator of spiritual harmony, not only the soul and the body, but the whole human being is ennobled in its divine humanity.

If we consider marriage to be a union entered into for the purpose of procreation, then on the one hand it is a union between two loving people, and on the other hand it is a union between a pair of parents for the purpose of procreation. Since procreation is in most cases not possible without prior mutual love, as a factor, since the sexual act is rarely permitted by the loving woman only to the beloved man, it is therefore important to consider the primary process, i.e. love, as the causal and initially important factor. In this consideration, it is important to divide the primary factor, love, into two sub-factors:

emotional love, which is more of a passive part, and the active part, sexual activity, which I would like to describe as the actual art of love.

It would be wrong to regard mutual love as a constitutive prerequisite for marriage, discovering in this prerequisite a certain harmony that is by no means always valid, since the actual art of love is indeed teachable and learnable in its active part. Even the elementary act of sexual intercourse can and must be taught under certain circumstances. Ignorance in sexual matters is a characteristic peculiarity of civilised races, for they know so little about the most elementary things of the art of love, about the entire ethical tactics of marriage, about sexual hygiene, due to false education and withholding of information from early childhood, that one can only marvel again and again.

Most monogamous unions are based on a total ignorance of these matters, and both spouses usually possess neither innate nor acquired skills in the art of love, not to mention the subtle intricacies of eroticism*).

*) See Rudolf Lothar, *Die Kunst des Verführrens* (The Art of Seduction). Vienna 1925.

Cultivating the art of love on the basis of ethical beauty is the primary requirement for a modern marriage. If both lovers actually experience full sexual pleasure, which must occur at certain intervals in mutual harmony, there will never be any oversaturation or even a certain dull indifference, as is usually the case in today's marriages.

The neglect of the art of love is particularly characteristic of Christianity. The ancient Roman spirit paved the way for this development, because the blossoming of militarism in Rome and the athletic prowess of soldiers led the Romans to see love as a kind of weakness that had to be tolerated, but not as a virtue to be cultivated. This view was the root cause of Christianity's negative attitude towards eroticism*). This view was the reason for consolidating Christianity's negative attitude towards eroticism*).

The Middle Ages, with its corrupting influence of Christian asceticism on love, completely destroyed the last beautiful blossoms of classical antiquity that had survived, at least in our Western countries, in contrast to the Orient. In the centuries of prevailing Christianity tritt uns ein beklagenswerter Mangel an

*) See Ovid; Cadinus Milesius.

Recognises not only the erotic but also the ethical significance of the art of love, which manifests itself even in the most extreme forms of cruel suppression of the most natural human instinct, the after-effects of which, under the guise of hypocrisy and piety, we still suffer from today in our attempt to conceal sensuality.

D Flirting in its elementary form is the most natural and normal way of courting love, which is as innate to humans as it is to animals. Left to their own devices, children tend to pursue love in play and jest, both psychologically and physically, but adults tend to strictly suppress the physical aspects of such games when they discover traces of them, and to smile at or ridicule the psychological aspects, a circumstance that cruelly destroys the most tender relationships between the sexes on a physical basis in their earliest stages and often prevents them from re-emerging in the same purity for the rest of their lives.

The degenerate form of flirting most commonly practised in our time, which does not exist as part of courtship for its own sake and does not lead to full sexual satisfaction, is of course to be rejected. A consequence of this form of flirting is the demi-vierge, which is common among young girls today and who, with intact hymens, have known and experienced the joy of love. It is therefore highly advisable that a girl should also be physically prepared for marriage through the arms and hands.

the more men she gives herself to, the more she will appreciate and value the physical and mental, especially the emotional qualities of her husband, based on the principle that only the most valuable man may call me his own as a woman. This lays the foundation for a good marriage based on friendship and companionship, adorned with occasional sexual satisfaction.

We accept flirting as elementary knowledge and a form of expression, since it is, in its beginning, a preparation for love itself. It must always be a means to an end and find its ultimate goal in a more or less short period of time.

Since the importance of thorough preparation for marriage for the individual and for society cannot be overestimated, it goes without saying that, above all, the sexual ignorance of young girls entering into marriage must be eliminated; after all, there are still many girls among us who are completely unaware about the fact that love involves any kind of intimate physical relationship.

Just as important as preparing and instructing girls for their future motherhood is, of course, providing young women with prior knowledge of the actual sexual act. It is not the husband's duty to

It is not the man's responsibility to educate his young wife about this, but rather the girl's mother's, and the girl must know many things beforehand that one cannot reasonably expect a man to communicate to her. This includes, for example, the fact that in most cases, coitus exhausts and tires the man much more than the woman. Furthermore, that the frequent repetition of orgasm, which makes her strong and radiant, has an increasingly debilitating effect on the man when repeated too often, but that his male pride often causes him to hide this fact.

In her innocence, the young woman has no idea that her pleasure is only achieved at the expense of her husband's health and that the frequent repetition of coitus she demands can be a very serious excess for him*).

On the other hand, although men are not lacking in knowledge about sexual intercourse, in most cases they lack skill and tact when dealing with young, inexperienced women. Most men know nothing other than what they have learned from prostitutes. They therefore lack the sensitivity and consideration needed to overcome the difficulties of love, as a mixture of experience and knowledge is required to make love to a young woman.

, as a mixture of

*) See Forel: The Sexual Question, pages 97-101, Deviance and Technique of Flirting.

judgement and ignorance very often take the place of eroticism in a young woman in the early stages. Either he treats his young wife as a novice who should as quickly as possible adopt the forms of sexual intercourse that are familiar to the man, with the risk of corrupting or disgusting her in the process; or her purity is respected so reverently that her erotic feelings and desires, which are certainly slumbering in her subconscious, are only partially awakened but never fully fulfilled, for in every woman there is also, in the true sense of the word, a harlot.

Every woman understands the art of love surprisingly quickly when it is taught to her, much more quickly than the man himself. The initiative in the art of love is, of course, a matter for the man, and the more experienced he proves to be in the art of love, the greater the woman's respect for him will be.

Countless are the harmless, contented husbands who have never suspected and will never learn that their wives often harbour secret, forbidden desires that they cannot fulfil. The vague knowledge that there are freedoms and audacities in eroticism that have never been imposed on her and never requested by her separates a woman internally in her feelings of love from her

uncomplicated in these matters, who never suspects what she is actually missing. No one has ever told him that love is an art and that it takes all of a man's intelligence and skill to win a woman's heart and soul and bring her to full satisfaction.

The extent of ignorance in matters of the art of love can be most easily seen and gauged from the fact that most married couples are unclear about how often sexual intercourse should take place. This ignorance often leads to forced activity on both sides, often motivated by pity or even a sense of duty.

Incidentally, this question has probably been addressed by all legislators, religious founders and philosophers since the earliest times. Zoroaster and Solon say: once every nine days. The Law of Manu allows intercourse every 14 days of the month. Other Indian teachings require six times a month. Mohammed prescribes once a week in the Koran. The Jewish Talmud gives different rules for different categories of men. It is written therein: The strong, healthy young man is permitted intercourse once a day, the hard-working man twice in the week, the

Scholars once. Luther considers it right to fulfil marital duties twice a week. Hammond says: once a week for men between the ages of 25 and 40; Fürbringer: 50 to 100 times a year; Forel: for a man in his prime, two to three acts a week; Mantegazza: for a man between the ages of 20 and 30, three times a week; Guyot: one act every third day.

These norms are, of course, all to be rejected, and it is wrong to set greater or lesser intervals, because the diversity of erotic stimulation in each individual does not allow for a fixed frequency of intercourse, but rather the greatest possible freedom.

The differences between the two sexes also play a role. Do not allow such a stipulation, as the variation in sexual desire is much greater in women. It seems to me most natural for a man experienced in the art of love to approach his wife once a month, whereby, however, the woman's anticipation is systematically heightened days in advance through skilful courtship in order to increase the overall tension, which is then triggered by the actual sexual act, which can then naturally be performed more frequently on the night of love in question. Certain aesthetic reasons related to the woman's monthly cleansing make the above seem natural.

Much more important is the realisation by both spouses that orgasm should not be repeated too often within a few hours. There are scientifically documented cases of married couples engaging in coitus 7–14 times in one night during the early days of their marriage. In one exceptional case, it was even 26 times.

Of course, it is impossible to establish standards here as well. In any case, three times in one night should probably be considered the upper limit.

It is not as harmful for women to have orgasms more often than men, and indeed, a man experienced in the art of love will always ensure that his partner reaches orgasm several times during a single sexual act. Since women naturally take longer to become aroused than men, and since their arousal lasts much longer and must be satisfied in any case, the husband must adapt to his wife's needs and, since he usually does not possess the required high potency, compensate for this with his insight and skill.

In today's age of intense mental work and nerve-racking lifestyles, men like Casanova, Don Juan, etc., who are considered the epitome of sexual athletes, are quite rare.

The love life of our time suffers particularly from the far too low activity of the woman in

sexual intercourse between the sexes. It is true that in most cases it is the man who does the courting, but it is a regrettable fact that the man of our day generally no longer engages in laborious courtship of a desired woman because achieving his goal is too complicated and is usually made far too difficult for him by the woman. False modesty, false moral concepts and a total ignorance of the art of love and sexual life in general prevent women from quickly surrendering themselves to men, even though the desire for surrender may have long been present in their sensual feelings. Unfortunately, the widespread prostitution and demimonde give men far too many opportunities to satisfy their sexual needs without much effort.

If our women and girls were half as uninhibited in their sexual desires, this would already be an important factor in eliminating prostitution, because most marriages suffer from the emotional coldness of women that sets in over the years. There are even women whose sensuality was never properly awakened as young girls and who, even as married women, were never satisfied and often remain emotionally cold. They are often the root cause themselves, because

never let themselves go in their erotic lives and never understood how to stimulate their husbands to greater sensuality. It is fair to say that eroticism without certain nuances of perversity has a dulling effect in marriage, and it is up to the woman to constantly stimulate her husband in this regard and to devise new arts of seduction.

One of the greatest authorities on the Indian art of love, Vatsyayana, says in his famous book, the Kamasutram:

"If the man has given pleasure to the woman, it is right that she should give him the same pleasure in return by courting him and arousing him to new coitus through her skill in all the preliminaries of cohabitation. The man must be the courtier, but the woman must always be the seductress."

Unfortunately, our women and girls are not very skilled in the art of seduction, if one does not count coquetry and prostitution. Instead of skilfully accommodating men, they often make their courtship incomprehensibly difficult, which means that it does not lead to the desired goal, or leads to it too late. The courtship must take place in a rising, harmonious curve, which slowly descends again after reaching its goal, but not in an irregular zigzag line.

We can learn a great deal from Eastern peoples in this regard. The educated Indian of the higher caste shows his wife the greatest

respect, but in turn demands that she exercise genuine, empathetic control over his own eroticism in the sense of the art of love*).

Among some Eastern peoples, consideration for women goes so far that defloration does not take place on the wedding night, but only after a few days. Undoubtedly, magical and religious reasons also play a role in these sexual-magical traditions, which often take into account the harmony of the woman's physiological and physical conditions, as well as certain constellations in the cosmos.

Statistical observations in the narrower circles available revealed the unsurprising fact that at the hour of defloration, an important planet, often the birth ruler of the partner, always passed over the descendant or ascendant of the girl.

Most women in today's marriages are not satisfied by coitus performed by their husbands, as the man reaches orgasm far too early, and the man, who is inexperienced in the art of love and consideration for women, does not know that his primary duty is to bring about the woman's orgasm. As a result, most women who are never satisfied due to lack of satisfaction and coitus interruptus

^v) See: Vatsyayanas, "Kamasutram"; R. Schmidt, Contributions to the Indian Art of Love; Guyot, Brevialrc de l'amour experimentale; Heimann and Stephan, Contributions to Marital Hygiene according to the Teachings of the Kōmasutram.

satisfied, easily become hysterical and melancholic.

Since coitus interruptus is performed regardless of the stage of sexual arousal the woman has reached, it is particularly damaging to the woman's nervous system, while causing little or no harm to men, who still achieve ejaculation.

Although this form of intercourse is probably the safest and most widespread method of contraception since ancient times — it is mentioned in the Old Testament and was particularly recommended by Brantôme (in the 16th century) — it is nevertheless

widely used means of preventing conception since the earliest times — it is already mentioned in the Old Testament and was particularly recommended by Brantôme (in the 16th century) — it can nevertheless be said that it has equally harmful effects on the nervous system of both partners.

On the other hand, coitus reservatus, in which ejaculation is held back for a considerable period of time, during which the woman can have several orgasms, is by no means harmful, but rather grants the woman complete satisfaction. Unfortunately, only a few men have the necessary strong willpower and self-control over the involuntary process of detumescence.

I can safely say that the art of love and the arousal of a completely adequate coitus must be carefully cultivated, especially using the method of coitus reservatus. Even though some

doctors say that rapid culmination of the sexual act is necessary to maintain the elasticity of the reflex centres, this is probably not universally valid or only beneficial in cases of deliberate procreation.

Modern trends also tend towards individualism in matters of gender and require specialisation in eroticism. Since this erotic individualism cannot simply be eliminated by the power of suffering, it naturally gives rise to inhibitions that hinder mutual understanding in sexual matters. On the other hand, indulgence and unreserved devotion can often lead to excessive intimacy, which is even harmful to a lasting relationship such as marriage. For this reason, modern advocates of the new sexual ethics recommend separate bedrooms for married couples.

A particularly important chapter in the art of love is the fundamental question of jealousy. It is clear that jealousy is a state of weakness, but on the other hand it has its roots in pure love, and is therefore based on selfish motives.

It must be a matter of course, a main motive of the new ethics, that a girl,
-who is still unmarried, remains faithful to her boyfriend or lover, at least a

month, until the next monthly purification*). This primitive demand is to be regarded as a new foundation stone, as a new sexual life, which on the one hand gives the man a certainty of sexual possession, which, however, may be limited to only four weeks, while on the other hand it ensures the girl a certain freedom, which in this way never allows sexual habits to easily bind them together. Here, if he considers the matter reasonably, the man must grant the girl this freedom and fight against the purely selfish motives of jealousy, as mentioned above.

It is clear that if this permissiveness is practised, romantic relationships will be shorter and partners will change more frequently. This then causes, as a secondary consequence, the girl to give herself more easily and thus both lovers to enjoy their sexual passions more intensely. This makes the feelings more impulsive, but also purer, and the whole courtship on the male side positive and strongly desirous, and on the female side equally positive and easily granting. A struggle

*) In certain secret lodges, this requirement is considered a strict law for women consecrated to priests; for sexual-magical reasons, it is even extended to include corresponding abstinence from their husbands. Violation is considered a most serious crime and is punished by death through systematic deprivation of odic force.

In my opinion, this view is one of the main roots of a new sexual awareness that can become both strong and pure, as girls and women in general become more willing to give themselves, thus putting a greater stop to prostitution, this plague of our big cities.

Although jealousy is in itself a natural instinct, and in a sense even a life-preserving one, since, as is most evident in the animal world, it leads to the elimination of weaker members of the species as a result of the struggle for the female, jealousy in rational human beings must nevertheless be regarded as a weakness, since it is either pathological or atavistic.

The harmful influences of jealousy are so enormous for the human race and cause so much mental and physical damage that it must be combated in every case by the above-mentioned attitude. The desired equality of the sexes provides a good basis for this.

According to Forel, jealousy is the worst and most pathological of all deep-rooted irradiations of sexuality that we have inherited from our animal ancestors. A scientific analysis of jealousy always leads to its selfish basis and reveals it to be the worst aspect of

tendency of monogamy, which in any case isolates the love partner from other influences.

One could even say that jealousy absorbs energy through this exclusion, which is indispensable for the strengthening and intellectual exchange of human society in the true sense.

If love can be defined as a union of friendship and sexual pleasure, i.e. if friendship is very close to the sphere of eroticism, then this insight is correct. Sexual attraction between friends of different sexes always tends to transition into friendship and is actually the final phase of the art of love, allowing erotic vibrations to gradually merge into feelings of friendship, which are then based on true heartfelt friendship and mutual respect. The sooner sexual relations are interrupted without completely exhausting each other, the sooner the above-mentioned state will occur.

I am therefore a strict opponent of so-called platonic friendship if it is not first achieved through the gateway of earlier erotic intimacy. Once the erotic stage has been passed, then one can probably claim the right to a platonic friendship for the duration of the friendship

Cherish love and nurture it. The most admirable platonic friendships often develop between married couples, where sympathy, spiritual love and shared interests have outlasted sexual passion. Such a truly fulfilling friendship is often possible between brother and sister, as they were physically intimate as children and lack any erotic attraction in later life. I therefore say that passion is the golden key to the arts and the most hidden treasures of friendship, but one must understand how to use this key to open the doors correctly, then one will attain a friendship that always carries a touch of spiritualised eroticism, a delicate veil of intimacy, a sweet memory of past beautiful hours, which often forms an unbreakable bond.

F For the general populace, this new ethical foundation that I am calling for is, of course, not feasible, as they largely live only according to their instincts and drives. However, we have enough men of the greatest genius and highest intelligence to cultivate these erotic and refined friendships in the sphere of their spiritualised activity. higher sexual basis.

For example: Goethe — Frau von Stein; Wagner — Mathilde Wesendonk — King Ludwig; Robert — Elisabeth Browning; Jesus Christ — John.

If we no longer regard sexual love as the modern slave of procreation, but as an end in itself, not only for pure animal sexual satisfaction, but for the cultivation and spiritualisation of the instincts, without completely abandoning the sexual basis, then our erotic gardens of love resemble flower groves in which the flowers and roses bloom more beautifully because they are sterile. Great masters, such as the old Beardsley, who in his wonderful creations has probably reached the highest level of reproduction of this view, cannot be recommended often enough

, while we can regard Rops as his opposite pole, without rejecting him.

If cultivated love attracts the highest and best parts of the soul, in which lies the ferment of the highest artistic uplift, then the meditative and contemplative side of love in the human soul will prevail over the expansive, egoistic and brutal vibration, and thus one of the greatest social problems, that of raising sexual love to a higher ethical basis, will be achieved. Attempts to do so have been made throughout the centuries*).

If dogmatic Christianity, the Christian Church itself, is one of the main culprits that has led humanity's natural sensual pleasures astray, killing it, as it were, under the cloak of Christian purity, then the new occult Christian movement, which is mostly composed of so-called Christian spiritualists who preach abstinence as a means of attaining a higher spiritual life, is directly harmful.

This movement recognises the reality of higher states of consciousness, but believes that complete abstinence and the suppression of sexual desire are the only basis for achieving them.

*) See: Virgil; Heliogabalus.

for the gates of higher spiritual inner life to open. In doing so, it fights with completely absurd claims. Not only is sexual intercourse described as disgusting, but it is also claimed, for example, that the sexual organs are only given to us to fight against our lower instincts in order to develop our true self. Thus, the organs are regarded as a means of discipline and testing.

Anyone who, on the basis of a higher theory of knowledge, has understood the true existence of God in its highest manifestation, that is, who knows that God contains both the negative and positive poles, is both father and mother, and is perpetually engaged in procreation, will never forget the sanctity of the act of procreation.

The fact that our great leaders of humanity, such as Christ, Buddha, Lao Tzu and many others, consciously lived a life of abstinence is, of course, not to be overlooked, and for this phase of development in which these highly spiritual people found themselves.

Regular, constant sexual intercourse, as marriage entails, weakens not only physically but also mentally. That is why I repeatedly advocate that sexual intercourse should only take place on certain days and at longer intervals, that it should be regarded as a festive highlight

in life and to practise it as such, i.e. with a gradual build-up of tension beforehand and a slow, lingering conclusion. Why do the people of Europe no longer celebrate festivals of love? —

The great Eastern religions, such as Buddhism and others, demand chastity, but only for their immediate followers and spiritual leaders, not for the general public.

The primary aspect of sexual intercourse is that the body gives to the spirit, and only secondarily does the spirit give to the body. If both parties only give physical and spiritual energy during sexual intercourse, this is naturally wrong. Instead, intercourse must be arranged in such a way that both parties take from each other and give to each other, that is, balance each other out in terms of solar and lunar energy.

The human species strives for infinity, but so does the individual. The way to achieve this is through the desired higher vibration in the state of erotic arousal. Humanity has always been aware, albeit vaguely, of the reprehensibility of procreation, which always places the burden of one human life on the shoulders of another, but it is always the philosophers who come to a clear awareness of the undesirability of procreation. Thus, the sensual drives are the lure

the temptation of the earth spirit, the attachment to matter, when viewed esoterically.

It does not require any special consideration on the part of a person trained in the occult to know that the call for increased births is merely the effect of artificial suggestion brought about by the state and interested parties. After all, the birth rate is also a social issue that strikes at the heart of the state. The many numerous reasons that speak against increasing the birth rate are suppressed and silenced.

It is a regrettable fact that no state in today's civilisation and no state on earth is in a position to offer its citizens a dignified existence. In reality, the state structure needs an ever-increasing influx of people for its industry and for its wars.

Once thinking people have come to this realisation, they will naturally move towards birth control.

The fewer children there are in a family, the higher the value of each individual human life, and the more dignified the existence of each individual. The lower, poorer classes of society are increasingly beginning to understand this through socialism. The more relative the population becomes, the more widespread education can become.

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the development of the individual. Even if, as a consequence, a people that reduces its births to a minimum must eventually die out, its level, viewed as a whole, will reach such a height that, from an occult-scientific point of view, it will be an important step forward in the higher development of the planetary being Earth.

-would, because the entire spiritual power of an extinct people is never lost, but -acts as a new impulse in a new rhythm, even if it is thousands of years later, fertilising later generations of peoples anew through earthly revolutions.

There is no doubt that, viewed from a broader perspective, humanity is striving towards a higher spiritual development and, in a new Manvantara, will probably no longer be subject to the current influence of Mars, which repeatedly drives it to exercise its destructive natural instincts and use its technical achievements for war. The entire cult and magic of Wodanism is thoroughly Martian in nature, with its blood, shield, sword and fire magic, and thus of a lower vibration.

At a certain stage of humanity's extinction, the leading ruling circles will probably have long since come to the realisation

to treat and evaluate the individual members of their state differently than they do now, where some sections of the population are used only as fodder for capital interests.

Parallel to this development, there is, of course, a spiritualisation of the sex drive in general, which is increasingly losing its purely animalistic basis and finally achieving a form of expression worthy of the human race: spiritual eroticism in a higher ethical sense, which also manifests itself in organic activity, whether in the context of a special erotic cult of beauty on a rhythmic basis or in a similar sense.

The coming Age of Aquarius will in any case do away with the long-outdated institution of monogamy and replace it with new ideas and new sexual communities based on a new ethic. Those who have recognised that, in most cases, the permanent bond to a woman through her lunar forces only hinders the spiritual logical development of the male mind, and that early marriages in particular are the premature ruin of the entire male personality on a physical and psychological basis, will readily solve the problem of marriage by completely rejecting bourgeois marriage altogether.

Spiritualisation requires, for example, at least temporary solitude and a purely solar attitude.

of men, which is of course also the right of women. They too need, albeit to a lesser extent, the constant exposure to solar influences for their development.

It is not within the scope of this work to show the way forward and guidelines here, nor is it advocating an unrestrained and indiscriminate transformation of sexual life, for I am well aware that it will take centuries for these ideas to develop and penetrate all strata of society. However, this is not about the population as a whole, but about the penetration of ideas into the leading intellectual circles of the population. There is a great deal of literature dealing with these new problems*).

In these remarks, the author's sole concern is to explain in more detail the philosophical discussions and cultural-historical paths that lead to the justification of sexual magic.

See the writings of Norbert Grabowsky.

E One of the roots of sexual magic lies hidden in the physical realm of sexual atomism. Just as one speaks of a metaphysics of sexual life, one can also speak of the causal connections of magic with sexual atomistic basis.

Starting from biological principles, we must even leave the field of chemistry in order to penetrate, through spectral analysis, into the realm of primordial forms, the atoms. We know from the latest research in atomic theory, quantum theory, radium research, etc., that the structure of our entire world system consists solely of interactions between destruction on the one hand and new formation on the other, of electrons and atoms. The theory of relativity has only confirmed this knowledge. Through the connection of primordial atoms and their combination into individual groups, primordial matter is created, which is already composed of negative and positive energy currents in its primordial formations.

This is how ions, elements, later inorganic minerals and even later the organic cells of plants, animals and humans are created.

Since the interaction between positive and negative force fields in the earliest stages continues throughout the entire course of development into the organic cell state, where this effect manifests itself as metabolism, excretion, transpiration, growth, etc., we must reckon with a permanent atomic grouping in the individual, which takes place according to certain laws of nature.

According to the latest research, we can even speak of a consciousness of the individual organs in the plant or animal kingdom, which, in occult observation, continues after the onset of the metabolic process

, in that after the dissolution of the unified bond of the organ's self-awareness, the force field of the atomic grouping rises to a higher element and continues to exist there. The results of fission-magic experiments, astral organic pendulum research, and even materialisation phenomena have provided certain points of confirmation for this.

Thus, magical work in sexual atomistics begins when it is necessary to consciously increase the energy flows of the atomic groupings of the genital organs by increasing, weakening or reversing the effects of the secretions of the relevant glands, known as hormones, in order to achieve certain results.

It is therefore necessary to utilise the spiritual emanation of the metabolism of the sexual organs, as well as their interaction with the organic constitution of humans, plants and animals. Through observant, experimental work, the connections with the laws of the cosmos must be recognised, insofar as they have their causes in constellations of a decisive nature. These constellations, as nodes of a world dynamic, naturally have a strong influence on the complex laws of atoms, on their polar currents and interactions, which manifest themselves in the subconscious as erotic feelings and in the superconscious as sexual activity. The sexual magician bases his activity on the knowledge of physical sexual processes and their psychological state of vibration. The aim is to first physically intensify the dream of unity, the intoxication of attraction of the organs concerned, and then to redirect the state of arousal into the spiritual, sensual sphere of sensation in order to achieve a magical effect. In the final experiment, it is essentially irrelevant whether female or male sexual sensation is used, because the reproductive organ in question is always the key to complete unity, which is still effective in humans even today, dating back to the hermaphroditic age of an early epoch of Earth.

Here it is necessary to find one's way back into the psychic sensory life and return to the fundamental reasons for the complex sexual feelings in order to utilise them as a unity in creative will.

Magical procreative results always have their origin in this dual-gendered unity, in the primordial depths of atomistic sexual feelings. After initiation, the magician must use his magical penetration into the medium's sexual spheres to strengthen the weaker of the two currents in order to generate tension and release it through magical procreation. Just as nature, in its strongest, tremendous urge to procreate and reproduce, constantly forms new beings and forms on the physical plane, so it does the same on a high mental plane with exactly the same power, with the same strength, only in a much more powerful wealth of forms and species.

Thus, the magician creates from the primordial matter the sexual atoms, through the power of his magical will and his attitude, new spiritual mental constructs which, under certain circumstances, can even be condensed into physical matter.

The sexual organs, which are in constant vibration, are just as capable of spiritual procreation in their astral constitution as they are of organic activity.

The organic swelling of the male member with the explosive ejaculation of semen naturally has its counterpart in the equally powerful emission of the polar spark of the man's solar creative power on the astral plane.

Similarly, the mucous membranes of the female sexual organs, in addition to their organic effectiveness in facilitating sexual intercourse, are created, as it were, like vibrating membranes to capture the spiritual currents of procreation and, on the other hand, albeit with less effectiveness, to emit certain lunar vibration complexes. Of course, this depends entirely on the strength of the organic sensation of pleasure in the medium and the experimenter, which forms an important basis, if not the main role, of the magical sexual experiment. The positive spiritual attitude of the magician is the main thing, which must be counterbalanced by a harmonious negative sexual receptivity on the part of the medium.

Since the priest-magician must be sufficiently trained to become the master of the elemental forces through temporary prior asceticism, which he, in a state of sexual ecstasy, controls perfectly without being driven by organic, personal feelings of pleasure, he is able to become the creator of a spiritual mental being.

Depending on the nature and strength of the magical sexual act. In sexual magic, the magician's elemental desire is entirely impersonal, not directed at the medium itself, but only striving to absorb as much odic force as possible from the sexual organs, the solar plexus and the spleen, in order to shape these lunar odic vibrations into form through the spiral vortex movement that now occurs. Experimentally, the magical process aims to achieve a spontaneous splitting of the medium's astral body, which can be facilitated by burning hashish and rubbing the solar plexus with semen secretions beforehand. It is impossible to provide the existing precise and numerous instructions for sexual magic practices in this book. In any case, too much is already being said. Moreover, one must understand how to read between the lines. However, in order to prevent secret knowledge from falling into the wrong hands, which could only be used for sexual abuse, it must always remain secret, carefully guarded lodge property. Most occultists and magicians have no idea what tremendous knowledge lies behind these things, what power can be unleashed. But that is a good thing, for they, the uninitiated, would destroy more than they would build, and the pinnacles of the highest magical knowledge...

Only a select few, the truly chosen, reach the summit of unio mystica.

It is a prerequisite for any magical activity that the practising magician not only has a thorough anatomical and general medical knowledge of bodily functions, but also knows the laws of magnetism not only in theory, but is also able to magnetise a person in practice for the purpose of supplying or removing odic forces. If he is able to work in this practical manner and is also trained to perform proper deep sleep hypnosis, he can first be taught the so-called banishing magic, which he needs and must master for further experiments, because even without hypnosis and without actual magnetism, it is possible to induce states that are used for magic.

With this, I am revealing for the first time a practice of the ancient mystery schools of Gnostic origin from pre-Christian times, which has survived to this day.

D The banishing magic of the ancient priesthood must be regarded as a link between lower magic and higher magic, which deals with forces from other planes. In contrast to lower magic, which made use of the hypnotic, magnetic powers of human beings, banishing magic works solely with the imagination and mental power of the magician, with the aid of pure willpower training, observing various customs and adopting a certain attitude, which is known as mental ecstasy.

Banishing magic was frequently used in the rites of ancient religions to enable certain ecstasies and ceremonies through the banishing of priestesses. However, this type of magic requires a high level of training on the part of the performing priest.

When practising this magic, the following should be observed:

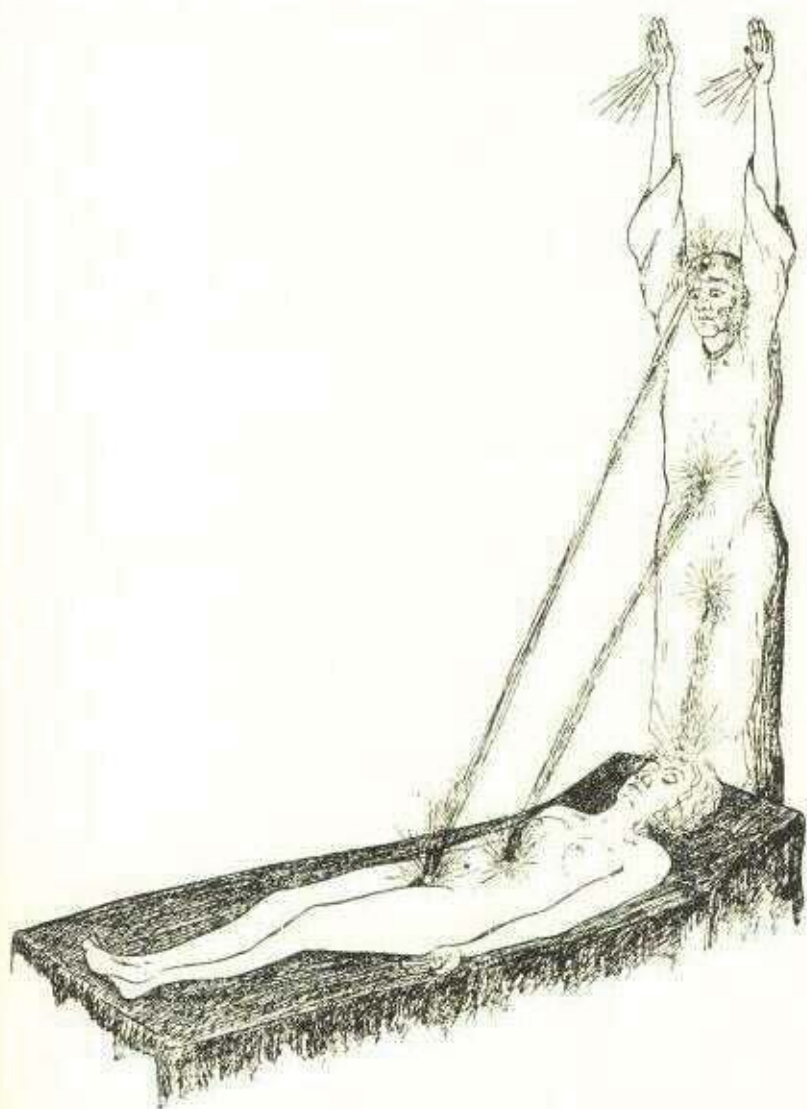
Have the medium lie down completely undressed in a comfortable resting position and relax their body, closing their eyes slightly, with their head in the circle of the magnetic earth meridian in the south.

Then establish rapport with the medium by hand transmission and match your breathing to that of the medium.

Place your hand on the solar plexus and let your power flow through the medium.

Then stand behind the medium at the head of the bed, close their eyes firmly by gently pressing on their eyeballs, concentrate and use your willpower to irradiate the medium's solar plexus, sexual centre and intuition centre one after the other.

Then, through adjustment, bring the same centres within you into so-called vibrations of the lotus blossoms; now stand on your toes with your arms stretched high above your head and, without physically touching the medium, place yourself above them so that your sexual centre is in contact with their intuition centre, your solar plexus with theirs, and your intuition centre is polar opposite to the medium's sexual centre, thus bringing these mutual centres into spiritual contact. Your sexual centre must inhibit the medium's intuition centre, the solar plexus the same, while your intuition centre stimulates the medium's sexual centre. Once the fusion of the two auras or odic bodies has sufficiently taken place, grasp the medium's wrists firmly with the necessary power of imagination, straighten up



Pull the medium's arms straight back, press on the open palms, send a strong magnetic current through both arms into the medium and, after stretching the arms and hands as far back as possible, carefully release your hands. With the necessary imagination on your part, you will notice that the medium now lies rigidly with his body stretched out like a piece of wood.

You can release this so-called induced trance with a few magnetic strokes in the usual manner familiar to you, because the medium is neither in a magnetic nor hypnotic sleep. However, frequent repetition of this experiment will lead to the magnetic sleep occurring more easily.

In this way, you can train a medium to fall into physical catalepsy at any time through certain hand movements.

The so-called trance can last for hours. It is a good idea to prepare the bed beforehand.

You can support this experiment by burning Indian hemp incense and using a suitable perfume made from mandrake root.

A similar enhanced banishment can also be performed by several people, as the ancient priests used to do in their magical ceremonies at

. You stand at the foot of the medium and have 5 or 7 of your brothers walk around the camp, synchronising your breathing with theirs in a steady rhythm. Then, with intense concentration, they place their hands 10 cm above the medium and, with the strongest emanation of od, all think the banishing thoughts together with you.

After you have performed this rhythmic invitation together 5 to 7 times, let the brothers stand up again and stare fixedly at the medium, whose eyes were previously closed. Then instruct the medium to look at you first and let her gaze wander from one pair of eyes to the other until it returns to your eyes, then immediately instruct her to close her eyes again and the brother standing behind her head supports the closing of her eyes with a light pressure of his fingers.

If this ceremony is performed with the necessary coloured robes*), you will be amazed at how powerful the effect is, as this also exerts a tremendous supporting suggestion on the medium.

After the experiment is over, have the brothers step back again and break the spell in the usual way.

*) See Magical Letter No. I.

You can also support all predicted experiments by first drawing a few magnetic lines over the medium's body, but touching the skin and changing the polarity of the magnetic strokes below the legs and then withdrawing them again, thereby doubling the emitted energy and collecting it again on the solar plexus.

In addition, when the medium closes their eyes, you can let them see the crown of their head, the pineal gland. The power of your imagination is everything here, and your charisma renders the medium immobile and without will, without actual hypnosis. / " To actual sexual magic is only only a small step, whose practices are, of course, diverse enough. It, too, is naturally only a means to an end, partly to achieve longer divisions, or to create imaginary powers and structures.

Upon reflection, it should be clear to you that, for magical purposes, you must train and develop a medium for months beforehand, closely observing their psyche. You can achieve this through conscious sexual servitude, in addition to the regular hypnotic influences with which you are already familiar. This unconditional allegiance to you can be achieved through .

by carefully selecting the hours during which you perform coitus with the medium. These hours must always be based on the so-called cosmic gates of entry in the medium's horoscope*) (see Table I). Always maintain the priestly basis during sexual intercourse; never sink to the level of a lustful slave to the senses of the "Wei-bes". Your devotion should always be a longed-for joy for her, a rare gift. Never allow ejaculation within the female sexual organs during personal, non-magical lovemaking; carefully rub the semen secretion into the woman's solar plexus while concentrating your thoughts on influencing her. The medium must also be encouraged to undergo regular monthly cleansing, also with mutual thought adjustment — spernam tuam biberet. Then the medium will be completely saturated with your influences and odic rays and will obey only you, not only as a woman, but also in her astral divisions. No other magician can master this! This is important enough!

Only highly initiated individuals knew until now that the prima materia of the ancients on an organic basis is sperm, specifically the spiritual essence.

*) See Magical Letter No. 4; "Astrology and Magic".

Tnbelli. 1

Folgende Gestirne stehen harmonisch bzw. disharmonisch zueinander in Hinsicht zur Magie

Planeten	Harmonische Wirkung
☉ und ☿	für energisches, positives Wirken
☉ und ♀	für hochheilige Zeremonien
☿ und ♀	für Beschwörungen materieller Art
♂ und ☿	für Beeinflussungen geistiger Art
♂ und ♀	Qtr. the lotelligen aj Mediöeilön
♀ und ☿	Nutr iiii äiö9ie'
♂ und ♀	für Weisheit und heilige Zeremonie
♂ und ☿	für magische Beschwörungen
♂ und ♀	für Inspirationen
Planeten	Disharmonische Wirkung
☉ und ♀	disharmonische Spannungen, die sich im Gesundheitszustand auswirken
☿ und ♀	Spannungen seelischer Art, Empfänglichkeit für seelische Beeinflussung
☿ und ☿	leicht zu Perversionen neigend
♂ und ♀	disharmonisch im Denken, Überreizung des Gehirns
♀ und ☿	
☿ und ♀	
♂ und ♀	Zerstörung der Nervenkraft und der seelischen Empfindungen
	Sexualmagie
☿ und ☿	sexuelle Beeinflussungen seelischer Art

fluence of viable sperm. Thus, for the magician, sperm is one of the most important magical aids, enabling him to create in the first place.

The demon groups of incubi and succubi are born and arise from the spermatic fluidic forces of people in a state of imagination.

This process of creation can still be performed today by those who are initiated, provided they know and master the secret rites and customs of sexual magic. Since incubi and succubi feed on and are shaped by sexual secretions, i.e. their erotic influences, sperm and vaginal secretions, they can keep themselves alive for centuries through vampirism. The blood demons related to incubi and succubi, which also belong to this group, feed on menstrual blood as long as they still vibrate sexually and on the sweat of the genitals. Later, they rank among the pure blood demons, which represent the highest level in the inner development of demons.

The pure blood demons are divided into several subspecies. There are demons that only react to sexual influences and vibrate with sexual instincts.

Most types of blood demons are based on...

but on a purely animalistic hierarchy and feed on the fluidic forces of fresh blood. Their radiation vibration is therefore bound to the fluidic essence of blood. They vibrate at the lowest level of the astral plane in a dromedary red and can only sustain themselves if they are able to obtain new nourishment through the essences that appeal to them. These blood demons are therefore all vampires and werewolves, the latter of which must be considered the highest level of these demon groups, as they all have a very high age.

The actual demons of hatred and envy are less relevant for magical purposes*),

It is peculiar and consistent with the explanations about the essence of viable sperm that blood demons can only use blood that is warm to the touch, meaning that once the blood's temperature drops below a certain level, the blood essence is no longer usable for them.

This knowledge of the connection between spiritual forces and blood is ancient and can be found in the oldest religions. The sacrificial cults of ancient peoples, where blood sacrifices were made, were therefore essentially black magic.

One of the first tasks of Christianity was

*) See Leadbeater's "The Astral Plane"; Besant; "Ancient Wisdom".

to systematically suppress and eradicate this knowledge and cult. Such blood magic and blood magic rituals have not completely disappeared even today. In the Middle Ages, they were much more common than they are now, and the customs of theopagy, cynanthropy, lycanthropy and tigroanthropy are all based on blood magic*).

It is by no means superstition, but a fact proven by experiments, that not only the secret soul powers of humans, but also cosmic beings are bound to blood.

Similarly, when blood is warm, its powerful influence and magnetic radiation give it tremendous healing powers, which also play an important role in sympathetic magic (see Magical Letter No. 6). There is a large amount of literature on this subject, which repeatedly emphasises that blood has healing powers.

In addition, blood is often used in sympathetic magic to make magic or binding talismans, which will be explained in more detail in a later Magical Letter dealing with talismanic magic**).

*) Hermann L. Strack: "Blood in Faith and Superstition", Munich 1900. See the works of Anton Sello, Wuttke, Artur Nußbaum. Wundt; "Ethnic Psychology".

**) A. Lehmann; "Superstition and Magic"; Hovorka-Kronfeld: "Folk Medicine"; Seeligmann; "The Evil Bück"; Dr. A. Hellwig; "Ritual Murder and Blood Superstition".

An old traditional sexual recipe reads:

"Take a tiny amount of pure spirit of wine in a small glass tube, add three drops of blood from the tip of your Venus finger, and the first drop of your viable sperm. Seal the tube airtight and carry it in a silk pouch on your chest, wrapped in genuine virgin parchment on which you have drawn the magical square of Venus and Mars in Hebrew letters. Once you have performed this magical practice during the hour of Venus at full moon, you will be irresistible to women."

It is a fact of experience that people who tend to fall into a blood frenzy by drinking living blood, which in its effects is completely similar to an alcoholic frenzy, can no longer be held fully responsible for their actions.

This blood drinking was much more common among ancient peoples than it is now and can still be found today among primitive African peoples. The entire Germanic religion, the religious system of the Incas, and shamanistic blood rites also belong here all here and give a clear picture:

"The earth is still under the black magical influence of Mars in the lower octave and is also ruled by lower Saturnian forces, as is explained in Magical Letter No. 7

"Satanic Magic" ."

The sexual magician must also note that for sexual magical purposes, semen that is released through dreamless pollutions cannot be used because it lacks the fluidic power of the imagination.

It is better to use semen produced through masturbation, which is saturated with strong positive influences from the magical powers of imagination of the masturbator.

However, for the creative magical generation of phantoms and other astral beings, only the semen that leaves the vagina after sexual intercourse, combined with vaginal mucus, is suitable, as this is where the spiritual connection between the lunar and solar fluidic forces took place.

It should also be noted that such practices always attract a large number of astral schmarotzer, as one might call these elemental beings that gather in large numbers and also use the same nutritional conditions for their development. The magician must therefore always protect himself and the medium through the magic circle.

It is therefore important for the magician to recognise that in sexual magic, the power of thought is primary and sexual influences are secondary.

The magician must therefore first acquire mental powers of will through regular mental attunement, through cultivating the training of will that is familiar to him, through the ability to visualise, and through magical meditation*).

) See Magical Letter No. 2, "Split Magic").

It is not easy to put oneself into such a state of vibration during an experiment without actually feeling sexual pleasure and to bring about the necessary erection of the penis. However, with the necessary imagination, possibly with the help of appropriate narcotics, this state of mind can be achieved.

Incidentally, the path to the sexual organs leads through the corresponding centres in the cerebellum, and the magician can have his brothers stimulate these centres beforehand through magnetic stroking, so to speak, in order to invigorate the sexual energy, for only through the right, strongest power of imagination can magical forms be created*).

Another possibility is offered by mirror practice, in which the magician, by looking suggestively into a magical mirror in which he can also see his own organs, achieves a lasting state of arousal through pictorial imagination and experiences a feeling of sexual pleasure.

It is also very important that the magician always has individual glyphs at hand that are so powerful in their cosmic effectiveness that, after completing the practice, he can destroy all the astral beings that have gathered in the room. The magical ritual protects him,

*) See Paracelsus, "De origine morborum invisibilium" lib. m.

the magical clothing, the pentagram on his forehead and his talisman.

It is necessary to repeatedly warn those who are unqualified not to engage in such practices without serious, years-long training, as they can always lead to organic damage and serious illnesses, and, moreover, can certainly be described as black magic due to their incorrect approach. However, the magician who uses these practices only to penetrate through the astral plane, as it were, to higher mental planes, whose goals are therefore on a higher basis, knows that he is free from black magic influences. The motive is decisive, not the action. He only uses the lunar powers of the media available to him to overcome the Martian influences more quickly. For a priest-magician, it goes without saying that he himself is no longer personally susceptible to lunar influences, i.e. he is no longer subject to the sphere of power of the moon and thus of women, either mentally or physically.

I would like to emphasise once again that it is not possible within the scope of this explanation to describe the actual detailed practices of the priest-mage, which are so extensive that they alone would fill hundreds of pages, and moreover, permission from the high order has not been granted.

But what is given here already provides the chela with sufficient

inspiration to continue working. Furthermore, the seeker will always find the mental sources where he can obtain further spiritual nourishment.

If the aforementioned months of preparation and training of the medium have been carried out properly, receptivity can be further increased by giving the medium a pinch of powder made from crushed brown coral in the evening, shortly before bedtime, for several days beforehand. It is also beneficial for the medium to wear a bloodstone cameo on the solar plexus as an attractive talisman.

The incense offerings to be made during the magical practice are, of course, very important and must be chosen and performed by the trained magician according to the cosmic mundane position of the day, as well as according to the planetary positions of his own horoscope, taking into account the horoscope of the medium.

Table 2, which is taken from Magical Letter No. 6 (Sympathy Magic), provides instructions on this.

It is also important that all sexual magic practices be performed after sunset, during the most favourable Venus and Moon hours. The corresponding tattwa must also be taken into account. It is therefore essential that the magician have precise

Tabelle 2. Räucherungen

Planet	Räucherdroge	Räucherpflanze	Tierkreiszeichen	Räucherdroge	Räucherpflanze
Saturn	Haschisch Schwefel	Alraunwurzel, Mohn, Bilsenkraut, Schierling Sadebaum, Tollkirsche, Nieswurz, Kümmel	Widder	Schwefel	Bernstein, Lorbeer, Wacholder, Rosmarin, Ho- lunder, Anis, Bilsenkraut
Mond	Haschisch Hanf	Mohn, Kümmel, Salbei, Bitterklee, Nachtschatten	Stier	Moschus Ambra	Aloe, Wermut, Weide
Neptun	Haschisch Hanf Opium	Safran, Mohn, Schierling <i>Belladonna</i> , <i>Bittersüß</i> Ampfer, Binse	Zwillinge	Schwefel	Hagedorn, Fingerhut, Dill, Sandelholz, Anis
Uranus	Schwefel Hanf	Faulbaum, Espe Wolfsmilch	Krebs		Mohn, Saugerampfer, Hopfen
Venus	Vitriol	Eisenkraut, Baldrian, Thymian, Moschus, Wald- meister, Myrte, Sandelholz	Löwe		Nelke, Nießwurz, Enzian
Jupiter		Lavendel, Minze, Anis	Jungfrau	Hanf	Lindenblüte, Aloe, Eisenkraut
Mars	Vitriol Arsenik Schwefel	Ginster, Nieswurz, Sturm- hut, Eisenhut, blauer Fingerhut	Wage		Lavendel, Wacholder, Jasmin
Sonne	Schwefel	Lorbeer, Safran, Balsam, Mistel, Moschus, Kampfer, Rosmarin	Skorpion		Thymian, Waldmeister, Kümmel, Safran
Merkur	Quecksilber Schwefel	Fenchel, Thymian, Pimpernelle	Schütze	Hanf	Kamille, Salbei, Arnika, Efeu
			Steinbock	Haschisch	Malve, Nachtschatten, Ampfer
			Wasser- mann	Hanf	Springkraut, Quitte, Espe
			Fische	Haschisch	Schlehe, Flieder
				Hanf	Safran, Weide, Sadebaum
				Haschisch	

astrological knowledge and understanding on the part of the magician (see Table 3).

The magician must not begin the sexual practice until the medium has been brought into the desired state of vibration, which he achieves by evoking the signs of lust in the woman.

Tabelle 3

Tattwa	Übung	Experiment	Ebene	Planet
Apas	Meditation	Versenkung	Mental	☾ ☿ ♀
Prithvi	Meditation	Versenkung	Mental	♄ ♀
Tejas	Konzentration	Beeinflussung	Astral	♂ ☉ ♀
Vayou	Konzentration	Beschwörung	Astral	♂ ☿ ☾
Akash	Konzentration	Beschwörung	Astral	♄ ☿ ☾

can control. In a state of sexual desire, a woman's lips are firm and slightly arched and vibrate. The breasts are swollen and the nipples erect. The actual magic cannot take place until the nipples are aroused by gentle sucking or stroking of the mamillae. The states of arousal in women can be brought about more easily if the magician, who uses his hands for magnetic strokes anyway,

with his own urine, according to well-known scientific research, which is also supported by the researcher Zell, among others, to which the female instinct reacts very easily according to the law of sexual affinity. The accessory organs, the clitoris, etc., must vibrate and be supplied with blood.

The magician must also ensure that, after the practice, the medium's magnetic deep sleep state transitions into a peaceful sleep lasting several hours. The next day, he must also strengthen the medium through strong magnetic radiation to compensate for the loss of od. The medium is his most precious instrument, his vessel, his mediator, and he must guard and care for it, above all by monitoring its state of health.

Genuine practice requires that all symbols, seals, glyphs and invocations be written on genuine metal or, failing that, on virgin parchment. This virgin parchment can be produced in several ways.

It should not be too difficult to obtain the tanned skin of an unborn lamb, which is used to make the customary virgin parchment. This must, of course, first be consecrated in accordance with customary practice, using incense and the necessary invocation. It can also be consecrated by a Catholic priest or a Jewish rabbi.

priest or a Jewish rabbi.

Furthermore, the prepared skin of genuine mummies from Egypt is often used instead of this actual virgin parchment. However, as there are many counterfeits in circulation and these preparations are very difficult to obtain, this parchment is less likely to be considered.

The sexual magician prepares the parchment of the aforementioned lamb in the following manner to make it particularly effective according to traditional lore.

A strip of this parchment measuring 3 to 7 cm must be carried in the vagina of an untouched virgin for an entire lunar cycle. This must be done with her full consent after it has been inserted by the priest-magician himself during an appropriate ceremony. After the period of time has elapsed, during which the virgin in question must sacrifice herself to the idea by giving her virginity to the priest-magician in a solemn ceremony, the strip of parchment is removed again after the act has been performed. It is then saturated with semen and the blood of the hymen and thus prepared for sexual magic.

For easier magical practices, if the above three conditions cannot be met,

'occh dos simple consecration of Kolbspergomest.
Incense must be burned at every

The actual ritual of the witch's sabbath can be found in
various occult works.

Ki.esewetter provides precise instructions . Also
Eckortshousen mentions in connection with the running
conclusions to lddgie the dnsu öerwendt
ten Be-
:sttodieile.

Ei were dozü im fuer die AbSude od r die De-
stillnte von Bilsenkrauti St0chtipfel, Tollkirschc,
:Scliierling, Sumpisellerie, Kolmus. mixed and
combined with a fat or Vmcline-

These: Distillation cannot be performed. ciujh pöch
biute 'äorii.ehrtie.n, ifidem. man flyös;iyarriin
(C,,H,,;NO,,), Morphine (C,,H,,.NO,,), K0irnin (C,,H,,NÖ
); Atropine

(C,,H,,N/O,,), Pnpoverin (f,,H,,NO,,) and a Snlbe.
vä wende.t.

'D.ie:Einreibufideti aiüisö to the Géäihl'échtsteil
and»ntlr the Achselhähl eirvor.den:»rnmön, Nnch the
proxis huh. the Snlbe socgftlti9
with warm water to avoid skin irritation.

However, great care should be taken when using the
recipe, and it should be used by someone with a
background in chemistry.

tnitssen: We use genuine oil or genuine, rare

Alle magischen Gebrauchsgegenstände des **Magie**
VIII. 89

types of wood, and no imitation gemstones may be used, as gemstones in particular represent concentrated cosmic radiation complexes.

A highly recommended work is the book "Äigremont, Volks-erotik und Pflanzenwelt" (Äigremont, Folk Eroticism and the Plant World), which provides an exhaustive account of the magical connections between sexuality and plants. Not only are trees, shrubs, flowers and mushrooms discussed, but Äigremont also provides detailed lists of aphrodisiacs, the use of which is important for "sexual magic". Incidentally, the publisher of "Magische Briefe" (Magical Letters) is willing to provide sources for all incense drugs, magical utensils and the like upon request.

In previous letters, reference has already been made often enough to the most important planetary and astrological hours, which are of course also important and favourable for sexual magical practices. In addition, it should be noted that the night from Monday to Tuesday, as it bears the character of the Moon and Mars, is favourable, as is the night from Friday to Saturday, when the rays of Venus meet those of Saturn.

Particularly favourable days are also indicated here. St John's Day and the night have been considered days of love magic since ancient times. The demons are free and unbound during these times. Trees and herbs are in sap and bloom. St. Andrew's Night is also a night when the astral forces are free for magic, as is the time around the winter solstice. New Year's Eve and Epiphany are also among the old twelve holy

. Shrove Tuesday, Walpurgis Night and Ascension Day are equally important.

Full moon nights are very favourable for magic. The most important moon positions are listed in the letter on "sympathetic magic".

For those chelas who have fully satisfied all the requirements of the training taught in the previous letters, a simple magical practice is hereby given which belongs to the sexual practices, although it is only of a lighter nature and serves only to create an inanimate magical being. From the outset, the chela must strictly ensure that such beings, which are mentally created by him, must be destroyed in any case, so that they cannot sustain themselves through vampirism and thereby harm the medium, himself and other people.

The brief information given here is sufficient, as the chela is already thoroughly initiated through previous study*).

Under the usual precautions and mental attitude of defence, draw a magic circle with consecrated chalk, which you complete with a pentagram.

*) The recipe, which provides instructions on how to systematically influence people through magically created phantoms and thought forms, shall not be given here.

You must not leave this circle for the time being, and all objects of use, including the medium, must therefore remain within the circle. Then protect the circle with four additional pentagrams in all directions. Place the medium in a comfortable resting position with their head facing south, i.e. opposite the magnetic meridian of the Earth. You will understand that this position makes the medium particularly suitable and much more receptive. The medium must be undressed and in a completely healthy, harmonious state. Also ensure that the room temperature is very high.

You yourself protect yourself with a stimpentagram and a black silk cloak and wear your cosmic glyph on your chest, which you must have calculated yourself according to the magic square numbers*).

After you have performed the incense burning, whether with hashish or a similar narcotic powder, bring the medium into the trance state you have been taught (see page 69) and complete the medium's camp with a special new magic circle. You then take your place in the Persian seat on the right side of the medium and bring yourself into the trance state through the yogi breathing exercises

*) See Magical Letter, IL Series, "High Magic".

into the trance state that frees the mental vibration within you. It does not matter whether you need the vowel breathing exercises or another method familiar to you, you just have to set all the vibration centres within you in motion.

Now draw a new, smaller circle in front of your seat, in the centre of which you spill 7 drops of wine spirit or pure spirit. Now, using your magical powers, bring down a phantom being from the mental plane into your imagination, which you can best envelop in astral matter through trans-breathing and guide and shape with a supporting hand movement over the smaller circle mentioned above.

This being, created in your mind, is now saturated with astral forces, which you take from the odic or astral body of the medium by drawing it into your hands with magnetic strokes, which you are familiar with, and then directing it into the ast saturated with astral powers, which you take from the odic or astral body of the medium by drawing this od from the medium's solar plexus, the heart region and the genitals with magnetic strokes, which you are familiar with, and feeding it into the previously formed circle, thereby saturating the thought form with it, as it were.

The extraction of od from the medium's spleen must be particularly strong, for the spleen is the seat of the repercussion band that connects the human astral body with the physical body.

You can perform these actions silently, using your strongest imagination, but you can also recite incantations and formulas appropriate to the purpose. Once this has been done, awaken the medium from its spell-magnetic sleep, sit it up and pull it onto your lap to unite with it. , which in the previous pages. Make sure that the semen that leaves the vagina after the act mixes with the spirit of wine. Thus, the mystical union takes place within the formed thought being. After you have allowed the medium to return to a resting position, you first determine by pendulum swings whether whether and how the mental being has formed, and then bind it to a piece of parchment, which you have previously inscribed with a specific Kabbalistic name a series of numbers or a corresponding symbol.

Soak the parchment with the spirit of wine and the semen and add three drops of blood from your left Saturn finger, then dry the parchment over the incense burner and the ceremony is complete.

Before leaving the circle, which must never be done backwards and must always be done at the place of the final pentagram

you must recite the release formulas in all four directions, for it is entirely possible that this magic has attracted not only elemental beings of a lower nature, but also astral demons of a higher nature. Then magnetise the medium by supplying him with sufficient odic force again and ensure that he gets a few hours of peaceful sleep. Then carefully fumigate the room itself with incense.

Regardless of the above experiment, you can now determine that this magical being you have created, which is connected to the parchment, can be found wherever you place and store the parchment, and you will find that the same vibrations and pendulum curves that the phantom first showed recur regularly.

It is good if, over the next few days, you place the parchment in a quiet corner of the room and it through simple radiation,

- which the medium can also perform, you will supply it with new odic force.

Experimentally, such thought beings can be kept alive for weeks and months. After you have convinced yourself of the effectiveness and success of the experiment, try to create the being in this way during a Saturn hour in the night from Friday to Saturday.

Hold your cosmic glyph over the parchment for a while and you will see that, if it is correct, the pendulum will no longer show any vibrations, meaning that the phantom has been destroyed. Burn the parchment itself in a charcoal fire with the strongest incense.

It is obvious that this experiment should only be performed by advanced students experienced in magic. It has been included here to complete the book's theme, from among the numerous other practices, in order to give the seeking reader a rough idea. It would be very difficult for a student who has not received precise instructions in one of the lodge mystery schools to fulfil all the prerequisites required for such an experiment.

An addition to the genuine utensils often mentioned in the instructions and the importance of astrological constellations, the effects of colours and the sensations of the olfactory nerves be taken into account.

Sufficient has been said about the effects of certain colours in Magical Letter No. 1, and it is clear that the colour of the cloaks, indeed the colour of the fabrics, the colour of the room, plays an influential role

It is also advisable to provide appropriate lighting by installing switchable light fixtures.

Red light (astral light) is most beneficial for magical experiments. Blue light is recommended for religious ceremonies.

Equally important is a thorough study of smells, and therefore it is necessary that the magician, in accordance with the experiment in question, also chooses a sympathetic oil or perfume that is pleasant to him and also stimulates the medium's sense of smell. The magician must therefore be familiar with sexual osphre-siology in order to use it. Unfortunately, the inferiority of

smells is increasing among humanity, so that people who perceive subtle scents are already rare enough. But the sensation of the olfactory nerves is triggered in the subconscious, even if the scent is not perceived as strong externally. This knowledge is important enough for magical practice and influence. For the magician can work with seemingly unobtrusive perfumes whose composition is so sophisticated that they stimulate much more strongly than the medium even suspects.

For example, if the magician chooses a perfume made from distillates of chestnut blossoms and sea buckthorn mixed with vanilla, he has a perfume, an "Odor aphrodisiacus", which resembles the smell of a young man's fresh semen and has an extraordinary effect on a woman's sexual spheres without the basic smell being noticed, as the vanilla perfume predominates*).

The sense of smell has rightly been called a metaphysical sense, as it often provides precise information about the essence of things without their being visible, even after they have ceased to exist in a particular place. The sense of smell leads, as it were, to the innermost essence of things, and it is important that every scent sensation first takes effect in the

*) For a male medium, use a distillate from the plant *Chenopodium vulvaria* (goosefoot), whose smell resembles vaginal secretions.

It triggers the subconscious, memories and premonitions, and can then intensify into emotions. As an affective sense, smell defies clear perception and, contrary to all logic, leads directly to fantastical thinking based purely on the mystical sensations of the human soul. One can even speak of a mysticism of smell, which has been consciously used by initiated priests in all religious cults since ancient times. Since there is an ontological identity between the sense of smell and the feeling of lust*), the magician must use all perfumes and substances that are osphresiologically described as sexual scents to heighten emotions if necessary.

Musk, ambergris, vanilla, roses, carnations, violets and jasmine are among the most effective fragrances that can be used for magic.

The best book on this subject is the highly recommended work by Dr. Albert Hagen, *Die sexuelle Osphresiologie* (Sexual Osphresiology). Berlin 1920.

Systematic preparations in the training of the medium through the awakening of magical abilities also include influencing the dream life. This is achieved by placing a handkerchief soaked with the magician's perfume or genital sweat over the medium's face at night.

*) According to scientific research, there is even a direct anatomical and physiological consensus, an organic harmony between the nose and genitals in humans.

The subconscious is thus encouraged to engage with the magician's personality even in dream life. This practice is called the secret magical binding of the soul.

With these instructions given, this

"magical letter" is now to be closed. It, too, is only one link in the great, secret and artful chain of ancient magical customs and rites that date back to the very beginnings of humanity. However, their roots lie in the cosmos, and when the chela recognises and masters the cosmic forces in man, he is on the right path. Sexual magic is then only a means to an end for him, to let the astral world sink backwards in order to ascend into mental and pure, noble worlds of high thinking.

It should be expressly noted here that true Rosicrucian science, true Rosicrucianism, was by no means distant from sexual mysteries and cults. All Rosicrucian rites are hidden in symbols, as Jennings clearly proves in his excellent book "The Rosicrucians, Their Customs and Mysteries," for he is one of the few modern researchers who actually knows more about Rosicrucianism.

Most of the associations existing today that call themselves Rosicrucian, which are always based solely on

theoretical basis, are nothing more than the creations of fanatical New Agers who, due to a lack of practical activity and practical knowledge of the ancient traditional cults, not only have no deeper knowledge, but do not even suspect the original meaning of the mysteries. They do not know that the crucified rose is the greatest and most undisguised of all sexual symbols, the yoni and the lingam.

All the sects of today, which are in opposition to the mystery knowledge partially revealed in this book, are merely one-sided imitators of spiritual knowledge handed down by chance. Rudolf Steiner was an exception. Those who study Mereschkowski will find the path where, through intuition, ancient, hidden mysteries are illuminated once again in the present day.

In darkness lies light, light shines in
the darkness.

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Spiegel- u. Kristall-Magie

MIRROR AND CRYSTAL MAGIC


This text is printed in limited numbers. It is intended only for initiated lodge schools on the one hand, and for serious occultists and researchers on the other.

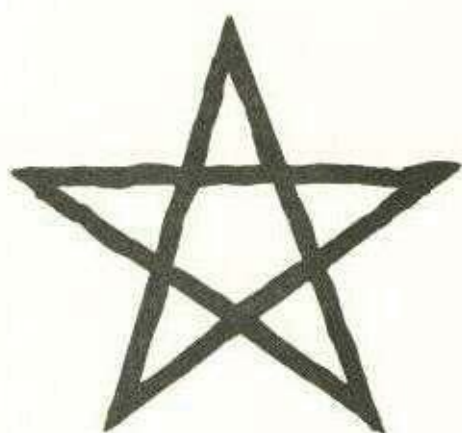
The student bears full responsibility for his karma when following the instructions given. There are no limits for those who know.

Eight letters, published in no particular order, are bound together in a hand-bound half-parchment volume and numbered by hand from 1 to 111. Nos. 1 to 12 are not available for purchase.

Das Original

wurde aus dem Englischen übersetzt

von Br. 





MADRAS, at the beginning of the 7th year
of the 3rd circle

To

Sät the Chela.

You are certainly surprised to receive a letter from me already.

But you see, the days of sea travel are long and monotonous. I have plenty of time, plenty of leisure, to think about you and your brothers. Especially about you, who was my favourite and most capable student there. You already suspect it. The brothers have great plans for you, if you remain who you are today. If you develop as we hope you will.

My task of giving you your first instructions has been a pleasure, for you have not disappointed me thus far. So I now hope that you will live your days and watch over your nights in strict accordance with the rules and instructions you have received from our enlightened brotherhood, always striving to attune yourself to the eternal rhythm of which you are aware, forever searching for the One that gives you truth and knowledge.

L11

— You are already consciously vibrating in the cycle, and there is no beginning and no end.

I sit quietly in my cabin and write to you. The monotonous pounding of the engine does not bother me. As I looked out at the sea through the round cabin window during my meditation, there was a strange red, dark glow over it, the kind you rarely see. Similar to the dromedary red that one notices during magical exercises of a special kind, the sight of which indicates a high degree of empathy. You could not bear the sight of this colour today without your senses becoming clouded. And I united my breath and my pulse with the breath of the sea. The round glass of the cabin window seemed like a magic mirror. I saw you clearly as a result of my concentration. I watched you during your evening exercise, but I also saw something you did not see. The being that stood beside you, attracted and enlivened by your exercises, nourished by your od! You did not suspect the danger that threatened you. But I knew the phantom that has been vibrating in one of the deepest astral worlds since the 13th century of your calendar. The Vajou-Tattwa you chose for your exercise was not favourable to it, otherwise you too would have noticed it.

You see, this experience made me want to write to you today. To enlighten you further

to protect you. Your path leads you through these astral worlds, for you know that your goal lies higher.

So today I want to write to you about this magic, which makes use of mirrors and crystals, about which you still know little.

Your Western literature provides little information about this type of magic. There is much that is false in the individual writings. Even in the archives of the initiated lodges, you have books whose contents have been deliberately concealed by the masters, and you are no longer able to read the truth from them because you have lost and forgotten the key.

So memorise this lesson, practise it, and let me know how you get on. Tell me about your progress and your successes. I will keep this short, because the steamer will dock in Madras the day after tomorrow, where a brother is waiting for me. I won't have any more time there to write to you. More later from Ceylon.

You will often hear people say that mirror magic is black magic and should therefore be rejected. They claim it hinders spiritual occult development. This is false and misleading. The concepts of good and evil, white and black, are relative. The basis from which you start and the purpose you pursue with your exercises and experiments are the only decisive factors. Furthermore, it depends solely on the balance of power within you when consciously applied.

and the undoubtedly repercussions of your emanations of power on yourself, on your astral body. Your will is divine and, if necessary, omnipotent. If you understand how to master the planes you enter, you are the god of those planes, depending on your attitude. Of course, your spiritual powers must first be trained gradually in order to resist the counteracting force in the Atma. But enough of that for now. The knowledge under consideration here will be taught in the later degrees that will be accessible to you.

There is a natural magic mirror. This is the reflective surface of still or gently flowing water. It is particularly effective during a full moon or when the moon is waning, depending on the nature of the magical wish. A full moon is good for using sympathy or wish magic. A waning moon draws away illnesses when you dip your hands up to your elbows in flowing water. The waxing moon strengthens the power of the transferred wishes and thoughts until it becomes full and then allows them to take full effect.

So remember, the full moon is most effective when you want to work magic immediately and quickly. Otherwise, use the waxing moon. As the moon wanes, the magical transmission decreases day by day. In all magical experiments, I assume that you are breathing...

and concentration exercises that I taught you. Only through rigorous training of your will is it possible for you to achieve results. Furthermore, always distinguish carefully whether it is appropriate to conduct the experiment in concentration or in meditation.

Also bear in mind that the person you wish to reach or influence magically may be trained like you and wear an odmantle, a talisman or some other form of magical protection. Therefore, never forget to put on your odmantle and attach the pentagram to your forehead with a silk cord when conducting magical experiments. Protect your solar plexus with the talisman I gave you. Remember that all forces sent out return if they do not reach their intended target or if their effect is disturbed. You will harm yourself if you are unprotected. The five-pointed star protects you from astral forces, which always tend to appear in the room during magical experiments, invisible to you. Do not forget to burn the parchment on which you draw the pentagram with black ink under the strongest defensive concentration in incense and to consecrate it beforehand.

You already know all this. I am only reminding you so that you do not commit a sin of omission, for which you alone will be responsible.

In certain experiments, place the pentagram
gramm so:



When making invocations, turn it around, because in this way it attracts the demonic forces. You must then make the sign as above under the sun's rays in order to remain unharmed or free yourself.



Your oinqischen UtGsisilien may only **be used** for these **purposes** and must always be prepared before use.

Next, I will first give you the exact moon phase, according to which you can calculate the correct date.

Der Mond im Zeichen:	Magisch günstig für Aszendend

As a further step, it is necessary to calculate the respective weighting factor for each tattoo. Please note the following calculation:

Totttwo	tfbuiig:	bzperime•t:	E be ne:
Agos-3'aNwo <i>easy'-anna</i> 3'<jos Akash	btedltetioo Boztaoscratioo Konzentration	7erscrrkurtg <i>y <>a ag</i> Beschwämeg Beschwörung	I4<zttal <i>ueato></i> Ac6-ai Astral

You are aware that it is necessary to know the exact time and the exact location. These two factors...

Of course, you must carry out the logical calculations precisely in advance, because certain beings only resonate with the constellations that are particularly appealing to them. You have already learned enough about this during your studies of astrology to be able to carry out these calculations accurately.

Check your own horoscope thoroughly beforehand and pay close attention to the position of your natal planets. The following list will give you some pointers:

Planet	Zeichen	Magisch günstige Aspekte:	Bei Beschwörungen:	Zur Meditation:
♂	m. ♀ ≈	♂ ♀ ♂ ♀ ♀	□ ♀ ♂	-
♀	♂ ♀ ≈ m.	♂ ♀ ♂ ♂	♂ ♂ ♂	-
♂	♀ ♀ ≈ m. ♀	♂ ♀ ♂	♂ ♀ ♂, □ ♀ ♀	Δ ♀ ♂ ♀
♂	♀ ♀ ≈ m.	♂ ♀ ♂ ♂ ♀	♂ ♂ ♀ ♂	Δ ♀
♂	m. ≈ ♀ ♀ II	♂ ♂ ♂ ♂	♂ ♂ ♂, □ ♂ ♀ ♂	Δ ♀
♂	m. ♀	♂ ♀ -	□ ♂ ♂	-

For all exercises and experiments you undertake, cover your naked body with a silk cloak and cover your head with a silk cap. Know that silk can be described as an insulating factor in magic; it protects against foreign influences and preserves your own od. Use:

for conjurations.....black silk; for magical

for sexual magicred silk;
in religious ceremoniespurple silk.
The cloak must conceal your entire figure, leaving
only your face exposed. During sexual magic,
uncover your genitals.

On this occasion, you should be aware that when
performing the incantation with women, they must be
completely naked with their hair uncovered. Your silk
cloak protects you from their lunar radiance.

Women must not be in their monthly purification.
Exceptions to this are permitted in pure sexual magic,
about which one of the next letters will inform you.

If you are unable to perform any ceremony and
cannot reach me telepathically, please contact the
Lodge and ask the Brother who bears my sign for
advice and assistance. He will be able to help you if
he wishes; the ring I gave you will identify you.

Naturally, you must strictly observe the prescribed
fasting periods during all ceremonies. An exception to
this rule applies again to sexual magic, because a
body weakened by fasting does not produce semen.

The reason why so many magical and ceremonial
experiments fail is that neophytes do not follow the
above instructions precisely.

Most ignorant people have no idea about this and usually only practise low sympathy magic, the success of which depends largely on chance.

Now to the magic mirror itself. First, always keep in mind the purpose you are pursuing with the mirror experiment.

Should the mirror attract and take away forces, or should it be a means of concentration and radiate forces? Or do you want to give the vibrations of foreign beings the opportunity to become visible through the mirror or the crystal ball? In the first and second cases, proceed with the mirror according to the instructions I gave you for the sharpest concentration and charge it with the strongest fluidic power. After use, always protect the mirror with a black silk cloth and store it carefully in the ebony box in which you keep your occult objects, away from prying eyes. In the latter case, the invitation is not necessary.

The mirror itself should be made of cut glass, coated with mercury or black tar on the back. It should always be round, preferably with a concave cut, but it must not magnify and coloured glass should never be used. The latter should only be used in light therapy for certain healing effects. Instead of cut glass, you can

you can also use a polished glass pane, but it must be covered with the above-mentioned coating, which absorbs and retains the odour.

Be careful not to look into your mirror for too long, and see for yourself.

:D*in Mitùehuler. 'GestoHe. es nieinols, sobölä You prime the game for .mn9iiche purposes. hosc, Wise, doB ieh You in don spiitereä. Letters, .welihe the pure Mogie. are handled, .Foch :m'onche Erqönsunq. of what has been said here, some things that are still unclear to you today will be explained, but you are not yet ready for them:

In the mirror lies the human being itself. People who Die Anlage zur Erzielung guter Resultate besonders belong to a particular earthly sign should never wear these rare gems. The busts are magical, especially when the moon is in them:

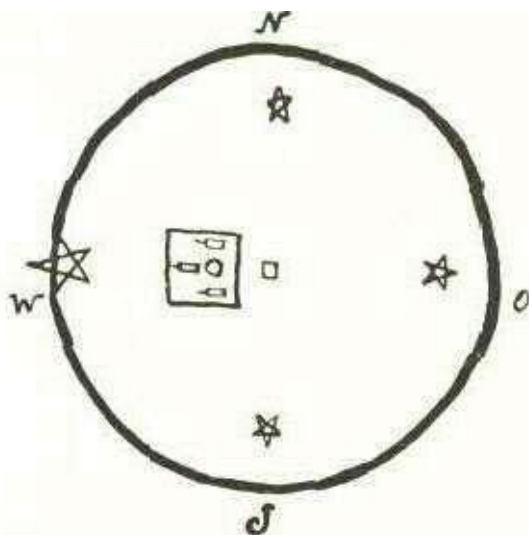


No one may wear any external clothing during the experiments, nor any jewellery on their body, except for the bestirñrniüli' rud ischên. Steiüen ùnd Tolssrnaneù, iiber wëlühé. Further information will be provided in a letter.

Never forget the schmoraen fichentisih and the chair that D. uses; id.r.fer nusxtiodèn and

then, with intense concentration, draw a magic circle around the table and chair with white chalk,

•which you are then no longer allowed to leave. You must, as it were, close the circle behind you. During higher-level incantations, your gaze should be directed towards the west; during religious ceremonies, towards the east; otherwise, your seat is in the north and you look towards the south, in accordance with the vibrations of the Earth's magnetic aura. Always exit the circle through the five-pointed star drawn on the illustration and not backwards. Keep the aforementioned parchment strip, i.e. the protective pentagram, on your forehead for some time after the experiment, even outside the circle, but always as shown in Illustration I. Be very careful and cautious with this.



It is beneficial to anoint yourself with a good essential oil before the ceremony, especially on your forehead, neck and solar plexus. For sexual magic, apply it especially to the genitals. Cover the table with black silk cloth or black velvet, as well as the chair on which you sit. For simple experiments in mirror magic, the above circle is sufficient, but for pure incantations, there are many other things to consider.

If you perceive any beings, stop the experiment and wait for new instructions, which I will give you once I have your report on the exercises. Higher magic requires various symbols, even if the pentacle nonsense often mentioned in old books is mostly rubbish. More on that later.

An important chapter in itself is the correct performance of the incense burning required for magical exercises. Use charcoal and only pure fragrances for the incense burner. The table below provides further information. I am only listing those substances that are easily accessible to you, and will supplement this list with further information for higher magic at a later date.

Tabelle der Rückbezugsga.

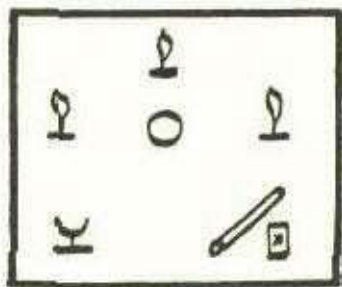
Planet	Räucher- droge	Räucherpflanze
Saturn	Haschisch Schwefel	Alraunwurzel, Mohn, Bilsenkraut, Schierling, Nießwurz, Kümmel
Mond	Haschisch Hanf	Mohn, Kümmel, Salbei, Bitterklee, Nachtschatten,
Neptun	Haschisch Ilait Opium	Safran, Mohn, Schierling Belladonna, Bitterraut
Uranus		Ampfer, Binse
Venus	Hanf Vitriol	Eisenkraut, Baldrian, Thymian, Moschus, Wald-
Jupiter		Sandelholz
Mars	Yitd»l frecakf. Sulphur	Anis Un•t p• Hl«n S - hut, Blseahu4, blue Pingei int
Sonne	Schwefel	Lorbeer, Safran, Balsam, Mistel. Moschus. Kampher. Roemodn
ur	Quecksilber Schwefel	F Pimpernelle

(Fortsetzung)

Animal feed	Rtiueher- drope	Rducherpfience
Widder	Schaefel	Ber•atein, laurel, juniper, rosemary, llo—
Stier	Moschus Atnbro	lunder, Anis, Bilsenkraut Aloe, Wermut, Weide
Twins	Sulphur	Tt•9edern, Fin9erhui, Dii, Sandelholz, Anis
legs		2doh•.S•uer•inpfer, Hopfeo
Léwe		Nelke, Nießwurz, Enzian
Jungfrau		itidanbliite, loc,Eisuokr•ur
Wage	H<mf	LasendeJ, Wocbolder, Jasmin,
Skorpion		Thyme, willow herb, hñmmtl, Sofr•n
Scbñtze	Hemp	ltomills, Solbei, Arnica, Ivy
Steinboch	Hasniach	Molve. tlnchtschnlten, Ampfer
Wnaserm•nn	if•nf, Haschi#cb	Sprioghrnui, Quince, Eepe, Sahlehe. Flicker
Fisehe	H•nf, Hnschisch	Intron, Willow, Sodeha»m

Dio The incense of the zodiac signs are only supplementary to the incense of the ruling planets. Mixture always 10—20 g.

Conduct the experiments with the windows open so that the moonlight hits the mirror or the ball. — If this is not possible, use pure, preferably consecrated wax candles. In this case, arrange them on the tabletop as follows:



The candles must be arranged in a triangle so that their rays of light form a single point of light for your eye in the ball or mirror. Place the incense burner on your left hand. Make sure that no object in your room is reflected in the ball or mirror. Remove any pictures from the walls. Later, you will take a wand in your right hand, about which you will hear more later; it is not absolutely necessary for these small experiments.

Once everything is well prepared and in order, you have achieved the necessary calm and harmony in the yoga position we have practised so often, you are in control of your breathing and pulse, you control the movements of your body and those of your eyes...

If you close your eyes, you will soon notice how the surface of the mirror or the sphere transforms into a grey or whitish disc that glows only faintly. The lights will disappear and the disc will slowly begin to rotate. This is the first correct stage of the exercise. Now you must be careful not to fall asleep, because the rotating disc has a powerful, suggestive, soporific effect. Gradually, however, cloudy formations begin to appear in the milky disc, taking on the shapes you intend. You will see the figures of the people you are concentrating on, in the positions and places they occupy at the moment of the experiment. Time and distance no longer play a role here. This is the second state. Now you can begin to exert your influence, if you so desire, either through the magical image spell with the light image or with the previously made wax figure of the person in question. These practices belong to the simple sympathy magic, about which you will hear in more detail. Or you can now try, through your will in this state, to perform the so-called splitting of your astral body in order to make yourself visible to the person in question. Later letters will give you more detailed information about this. In part, you are

Yes, you have already been taught about these possibilities of separation through your training in hypnosis and suggestion. However, you must not be disturbed by outside forces while in this state, as otherwise the so-called repercussion, the connection between your fluidic body and your physical body, could be disrupted and severed, which could even lead to your death. So be careful with this experiment! One of the next letters will deal specifically with the connection between astrology and magic and will be sent to you under the summary title "Astrological Magic"; it is a very valuable supplement to this letter and a source of most interesting study for you. Never forget to practise astrology diligently, for it is the cornerstone of all magical training and a foundation stone of the secret universal knowledge of the Brotherhood.

In order to establish a good connection with and influence the person you have chosen for your magical experiments, it is necessary to know their natal chart precisely. Their negative aspects, which are noticeable through the transits due, make it easier for you to penetrate their astral body. Therefore, use these constellations carefully, combine them and compare them with your own. Here, your intuition and powers of observation must come into play in order to create the right opportunities. The easiest

points to start with are always the aspects and transits of the aforementioned magical planets or those of Man and Uranus.



Bring these aspects into alignment with the relevant Rodix places and with the favourable positions of your own Iloroakopex. If you use a sphere such as 81*sc eus reéom eAto

Berghriatoll, or polished Ricke¥ With the crystal quartz crystals or flohlqlositugnln found in the ilondel, which are filled with detailed water, I can work antiirlich nuch, but the results always remain ctwos xurück in GegensnR au the effect of rock crystal.

— You should learn more about precious stones from me, but do not use a stone that has been worn by someone else before you, and never use stones that have been given to you as gifts. — The Brothers use specially crafted human mirrors, which consist of two thin plates with a gap between them, the manufacture of which I cannot tell you anything about. However, there is a way to make the small mirrors yourself.

It seems that the shapes of people that appear to you visually are out of i(opfe zu stehen . This should not bother you , it

are just the misleading reflections of your eyes.

If, when you look up, you see strange, grotesque figures and creatures around the table, most of them small in size, consider them hallucinations of your mind. They are not, but only so-called elemental beings, which cannot harm you, as they never cross the dividing circle. Do not pay attention to them, whether they float in the air or crawl on the ground. Do not pay attention to any animal forms that appear, which are often frighteningly ugly. However, if you see beings in the mirror or in the ball or even in the room behind or in front of you that immediately differ from the former, not always in appearance, but you always feel it in your solar plexus, which reacts immediately to these vibrations, and your nerves also immediately sense the presence of an astral being through a feeling of coldness, then stretch out the pentagram, which you have placed at your right hand for this purpose, towards the apparition, with the commanding tone, "I want you to go! You do not need to say these words aloud, as you will usually not be able to do so when such apparitions first occur. You only need to think the words with concentration. —

It is beneficial to have a clock within sight

so that you can later calculate the exact time, hour and tattwa in which the being made itself visible. So look at the clock immediately and memorise the time exactly.

Tattwa	Übung	Experiment	Ebene	Planet
Apas	Meditation	Versenkung	Mental	☾ ☿ ♀
Prithvi	Meditation	Versenkung	Mental	♄ ♀
Tejas	Konzentration	Beeinflussung	Astral	☞ ☉ ♀
Vayou	Konzentration	Beschwörung	Astral	♂ ♀ ☾
Akash	Konzentration	Beschwörung	Astral	♂ ☿ ☾

This is important. You must send me the statistical material; we collect it carefully for comparison and to complete our experiences.

So stop the experiment immediately, limit yourself for the time being to achieving the first two states, and wait for further instructions, as I said at the beginning. — But remember this already: you are also master of these beings! Repeated exercises will soon reveal to you the differences between the ascending images in the mirror.

or reveal themselves in the sphere. Often, idealised images of your own inner life/true images or visions of the future arise, which are mostly symbolic and must be interpreted. Even more frequently, images from past incarnations come to the fore. You must learn to distinguish between them. The predisposition of each individual is very different; most only achieve what is known as symbolic clairvoyance, which very often leads to false conclusions. But you should progress and follow the ancient path of high magic for the benefit of the brotherhood and for the benefit of your own development, for we recognise your mediumistic abilities, and they should and must be used.

The wonderful effects of mirror magic were taught and practised even in the oldest mystery schools. There is a certain harmonious connection between colours and mirrors. Through harmonious or disharmonious application, one can exert a very strong influence on the human organism on the one hand, and on the astral body on the other. The latter can thus be opened up for magical experiments; it then becomes much more subject to the influence of your trained will and is extremely receptive to your odic rays during personal experiments.










In the various mystery temples of our brotherhood, you will later become acquainted with the individual magical rooms, which are equipped in various ways with mirrors that support the brothers in carrying out magical experiments.

Below, I provide some explanations of the individual room arrangements that can be equipped with mirrors so that you can memorise these customs and practices in order to use them when the opportunity arises.

I assume that you want to experiment with someone who has mediumistic abilities. The most suitable person for this is always a woman born under the sign of Cancer, Capricorn or Scorpio, whom you have previously made sexually obedient to you. Your power will be strongest if the woman has never belonged to any man other than yourself.

When applying the effects of colour, use the medium's birth chart exactly. To do this, memorise the colours of the relevant signs of the zodiac and the planets that are relevant. The colours of the signs of the zodiac are evaluated according to the current cosmic state of the world, the coming Age of Aquarius.

The table below will help you decide.

Plonnet	Assigned colours	Tierkreis- zeichen	Colours
	<i>ozaage</i> , goldbrot/n		9° .•
	weiß, silbergrau, grün		blau-rötlich- grau
	hellgrau, hellgelb		violett
	<i>rosa</i> , <i>hellgrün</i> , bel1bl•u,.g & .° , »<<°		blau
	purple, d.matelbls.	M	b•tlgciin
	.séhwarz, diiakilgr•u, diuiketbr•i»i;dixnFelqriin		brbgrlb.
	vsolett, file		ggldgelb.
	grau, dunkelgelb		orange
	grün		rot
			braunrot
			graurot

.opérieée. never with Forbgn,. w.eléhe: the Forben. of the

at the time of the experiment in the medium's horoscope are in disharmony with the ascending planet and the sign of the zodiac. On the contrary, these colours should coincide with your own astrological signs in trine or conjunction. As you can see, there is so much to consider when performing magical exercises.

So experiment with mirror rooms in the following colours: black, red, yellow and blue. —

For the wall hangings, use heavy, single-colour silk that is not too shiny. The mirrors must be made of crystal glass with a mercury coating and extend exactly from the floor to the ceiling. The floor should be covered with a soft, matching carpet that covers the entire floor. The ceiling should also be covered with silk so that the lamp providing the light cannot be seen and the light is sufficiently dimmed. Electric light is recommended for this purpose due to its instantaneous effect. After you have first put the medium in question into a magnetic sleep, which must be so deep that they no longer feel your touch, but which can be interrupted immediately by calling them, you bring the motionless body from the anteroom into the magical room. After you have induced the state of catalepsy, place the medium in the middle of the room, facing south.

The body must be completely undressed beforehand.
— The room should be black, as previously stated, draped with silk, with a mirror in the centre of each wall, facing each other, each with a large mirror reaching from floor to ceiling.

The four mirrors create an endless cloister with dark, eerie depths through reflection. Beforehand, the room must be fumigated with the appropriate incense according to the table. — After you have quietly left, closing the door tightly to prevent any unforeseen escape, you give the suggestive awakening command. Through an invisibly installed opening, you will be able to observe the medium standing there, looking around helplessly and fearfully. At that moment, as soon as you notice from their facial expressions that their thoughts are beginning to become confused, give the medium the new suggestion for falling asleep in a dull but firm voice, which will work infallibly, so strong is the supporting mirror effect. — Now the medium is completely at your mercy and you can proceed with the practices that will be explained to you later. — If the medium collapses unconscious beforehand, with or without a cry, you have achieved the same goal, for you need only enter the room and plunge the medium back into magnetic sleep in the manner known to you.

The frightening effect and magical influence of the mirrors linger in the subconscious for a long time, and the medium is largely without free will.

Always use the black room on Saturday, the day of Saturn. Never enter the room without first putting on your magical clothing, as mentioned above. These

instructions apply to all magical colour and mirror rooms. Only the incense and the days are different. I prefer the red room on Friday.

Otherwise, follow the instructions and directions given above.

In the yellow room, you can remove illnesses or even give them, depending on the constellations present.

The blue room is only suitable for religious exercises and meditation. During meditation and sleep induction, the effect can be enhanced by striking a tuned gong at regular intervals, which resonates precisely with the tone of the planet of the day. The arrangement of the mirrors can be different for the final religious exercises, using only three mirrors placed opposite each other in a triangle.

Incantations that you perform to summon beings from the astral plane may only be performed in the black or red mirror room.

Now, dear Sat, it is time to close this letter,

which is an important instruction for your occult studies. I know that you take all the tasks assigned to you seriously enough not to act rashly. Only purposeful experimentation will lead to the recognition of the divine powers that still lie dormant within you. Your intuition will often enough show you the right path to follow. Be hard on yourself and fearless in the face of unfamiliar spherical forces. Always remember that you are the reflection of a force vibrating consciously on a higher plane on the physical plane. You yourself are God.

Let this realisation resonate within you in a melodious rhythm, and you will approach the secret knowledge, the mastery of the universal force, the Vril.

Now walk your prescribed path through this incarnation in deep silence.

Ich grüße Dich .'. .



Astrologie u. Magie

MAGICAL E LETTERS

FROM THE
ENGLISH
ORIGINAL MANUSCRIPT

ASTROLOGY AND MAGIC



This manuscript will be printed in limited numbers. It is intended only for initiated Logon schools on the one hand, and for serious occultists and researchers on the other.

The student bears full responsibility for his karma when following the instructions given. There are no limits for those who know.

Eight letters, which appear in no particular order, are bound together in a hand-bound half-leather volume and numbered by hand from 1 to 111. Nos. 1 to 12 are not available for sale.

CEYLON,
End of the 7-year
of the 3rd circle.

On

Sat, the Chela.

One evening last month, I was in the forecourt with the brothers. We talked about the goals of our enlightened brotherhood. We were delighted that the movement is steadily progressing and that the new spiritual impulse of the Age of Aquarius is beginning to have more and more of an effect. In Europe, not only in your country, the sparks that have been thrown there are beginning to glow more strongly.

We also talked about our students, about our helper souls in the West. During this conversation, your name was mentioned in a manner that was honourable to you.

asked me to thank you for your magical Schu-
to give you the necessary astrological instruction that you require, insofar as it is permissible for your current level of discipleship. I am happy to fulfil this duty, as I believe that you are indeed capable of becoming a valuable member

of our brotherhood. Our brothers working in Europe need tools for their upcoming difficult tasks that they can use, that are reliable, that have been tested through all trials, so that they themselves can one day act as leaders, wherever that may be on this planet.

I assume that you have mastered astrology in the exoteric sense, as taught by your Western systems, since I naturally have to base my teachings on the astrology of my home country. In Germany, astrology is still underdeveloped, but it will experience a great upswing in the coming years. I ask you to memorise the teachings given in this letter and combine them with the best and most valuable tenets of your Western astrology. This will give you a foundation on which you can later study Indian astrology, which is based on our great philosophical systems in a purely esoteric sense.

I will probably be able to give you personal instruction on this during the trial months preceding your initiation, which you will spend here in our temple.

Western peoples have always sought to understand and exploit the spiritual values of the Orient. The materialistic attitude of the

West meant that for thousands of years people only pursued external wealth, thereby distancing themselves more and more from the purely spiritual. You can see this from the fact that even today your scholars still argue about where the cradle of Aryan civilisation lies.

Even in the time of Brother Parasara (1200 BC), there was a reliable structure of astrology, and the extremely accurate traditions still enable us today to penetrate carefully and thoroughly into the secrets of the cosmos. Thus, over the course of time, we have built up a formidable edifice of esoteric astrology and consciously elevated ourselves to ever higher spheres of knowledge.

The development of your culture has meant that you must acquire what has been preserved pure and unadulterated in our culture only with great effort and in a roundabout way, through numerous errors.

I will draw your attention to some of these errors in the course of my teachings.

It has long been no secret to you that everything that exists is subject to periodic cycles. In the macrocosm — in the creation and destruction of worlds — and in the microcosm — the periodic rhythm reigns everywhere.

"Pralaya and Manvantara." Pralaya, the inhalation of Brahma — spiritualisation — Manvantara, the exhalation of Brahma — formation.

The Manvantara is divided into four further major periods:

First: the Kritayuga, the age of bliss,

Duration: 4 times 432,000 = 1,728,000

years; Second: The Tetrayuga, the period of fire,

Duration: 3 times 432,000 = 1,296,000 years;

Third: Traparayuga, the period of mistrust, of doubt,

Duration: 2 times 432,000 = 864,000

years, while Kaliyuga, the age of misery,

1 times 432,000 = 432,000 years.

Humanity today finds itself in this latter period, which began around 3000 BC.

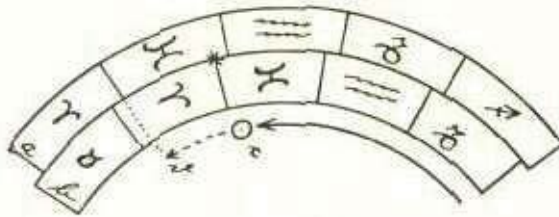
Accordingly, one Manvantara

10 times 432,000 = 4,320,000 years.

In addition to this all-encompassing division, there is another one, which, as you know, is determined by the movement of the vernal equinox. This division has such a clear impact on the events of humanity that you can find it in all traditions, even in the cuneiform and pictorial writings of ancient peoples, but especially in mythology.

Originally, the constellations and the corresponding signs of the zodiac coincided. Due to

the constant movement of the vernal or Aries point, there is a continuous shift to the west, while the constellations do not change their position. The retrograde motion of the vernal equinox through all twelve signs lasts 25,920 years. This period of time is called the Platonic year. On each single sign, so that today, with the vernal equinox in the sign of Pisces from approximately 150 BC to 2000 AD,



Figur 1

a = unveränderlicher Sternbildkreis, b = Zodiak, Tierkreis bei * die Bewegung des Frühlingspunktes andeutend, c = Eintritt der ☉ in das ♈ Zeichen des Zodiaks um den 20. März eines jeden Jahres, d = weitere notwendige Bewegung der ☉, um zu 0° ♈ des Sternbildes zu gelangen, was also erst später der Fall ist.

from the Age of Pisces and, for you, also from the Christian era. Around 2000, according to our current calculations, the Age of Aquarius will begin, which is already making itself felt today with very specific characteristics and is causing deep divisions in the West in the struggle for new creative power, which is being created by this gradual transition. A new

world period of 2100 years is thus dawning. Figure 1 shows you the current position of the zodiac in relation to the constellations.

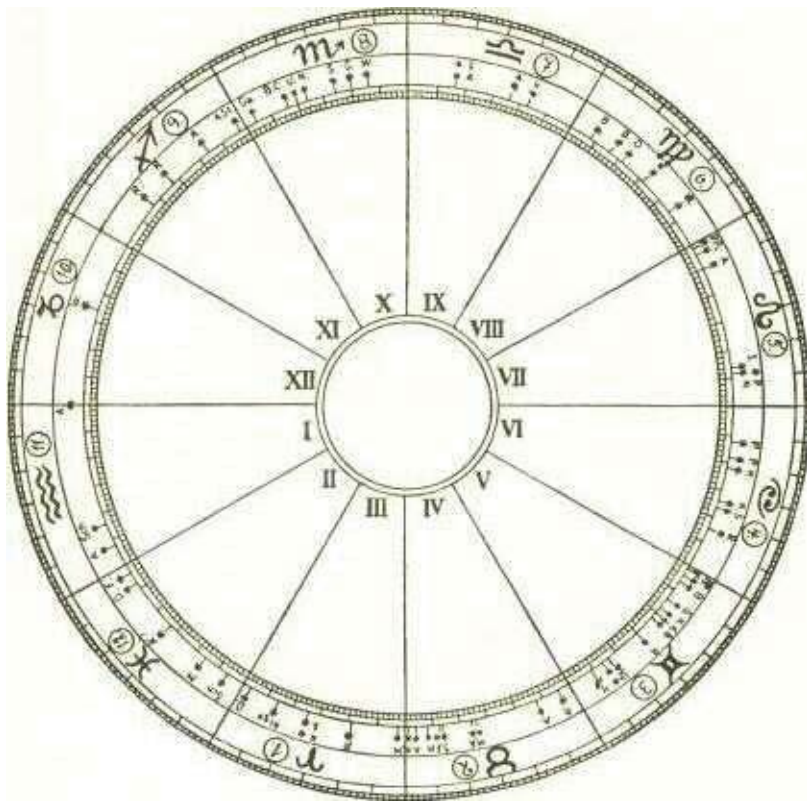


Figure 2

The world horoscope for the coming Age of Aquarius is therefore as shown in Figure 2.

Due to this backward movement of the Aries point, our Hindu astrological method now differs from that of some others.

While Western astrologers practically ignore this movement of the vernal equinox in individual horoscopes, Hindu astrologers do distinguish between a "natural" and an "artificial" zodiac. Our work with the "natural" zodiac is therefore based on the constellations. For practical astrological work, this necessarily results in conversions for you, which are carried out as follows:

If you want to calculate the constellation for 1925 from the natural zodiac based on the artificial one, you must be guided by the following considerations.

The signs of the zodiac change their position relative to the fixed stars by $50^{(1)} \text{ } \frac{1}{3}''$ per year. The signs of the zodiac deviate from each other by 498 years.

You now subtract the zodiac difference of 498 from 1925 (and otherwise from the relevant year of birth).

$$\begin{array}{r} 1925 \\ - 498 \\ \hline 1427 \end{array}$$

This result is now multiplied by the fixed star difference $50 \frac{1}{3}$:

$$\begin{array}{r} 1427 \\ \times 50 \frac{1}{3} \\ \hline 71825 \frac{2}{3}'' \end{array}$$

rounded up 71826" converted into ° and ' then give 19° 57 '. This is Ayanamsha, which must now be subtracted from all constellations and houses. We call these obtained planetary positions Nirayana Sutam, while the positions of the planets in the "artificial" zodiac are called Sayana Sutam.

The twelve signs (Rasi) of the zodiac with our oriental designation are shown in Table 1.

Since nomadic peoples were much more subject to the influence of the moon than that of the sun, the lunar or moon zodiac has been handed down to us to this day, in addition to the solar zodiac, whereby the entire 12 signs of the zodiac are divided into 27 (or 28) lunar stations or lunar houses. It was only much later that the actual signs of the zodiac of the visible solar path emerged from this lunar zodiac.

Since these lunar stations are still very important to us today, I would like to present them to you in a clear table (see Table 2).

Between Uttara Shadha and Shravana, the 28th lunar station, "Abhijit", is also inserted, but it has practically no use.

In addition, each sign of the zodiac is divided into nine parts. One ninth is therefore 3° 20' in size and is called Navamsa.

Tabelle 1

Die xwüU Tiarkreiszeiden

Nr.	Zeichen	Indisch	Andere Bezeichnung aus dem Griechischen stammend	Herr des Zeichens	Indireh
1	♈ = Widder	Mesha	Kriya	♂ = Mars	Kuja
2	♉ = Stier	Vrishabha	Terri	♀ = Venus	Shukra
3	♊ = Zwillinge	Mithuna	jiturāa	☿ = Merkur	Budhan
4	♋ = Krebs	Kataka	Ifeliée	☾ = Mond	Chandra
	♌ = Löwe	Simha	Sei'•	☼ = Sonne	Surya
6	♍ = Jungfrau	Kanya	Pathona	♁ = Merkur	Budhan
7	♎ = Wage	Tula	Inka	♀ = Venus	Shukra
8	♏ = Skorpion	Vrishika	Konopi	♂ = Mars	Kuja
9	♐ = Schütze	Dhanus	T ócliefi k. i	♃ = Jupiter	Brihaspati(Guru)
10:	♑ = Steinbock	Makara	Ákokera	♄ = Saturn	
11	♒ = Wassermann	Rumbha		♄ = Saturn	Shani
12	♓ = Fische	Meena	,Néid age 8ú ebho-	♃ = Jupiter	Brihaspati(Guru)

”fobelle. 2

The 27 lunar stations

*Ir.	Grade	Herr	l#ood6oJstr earthly Beechnnog	Iüoo'dHa' %er oroblscbe ßeigh+ng
1	0° — 13° 20' ♈	♈	Ashvini	In'nth
2	0° — 26° 40' ♈	♈	Bharani	Albotlieim
3	0° — 10° ♉	♉	Krittika	Atho.re yc
	0° — 23° 20' ♉		Rohini	
5	0° — 6° 40' ♊		Mrigashirskā	Alchataya
6	0° — 20° ♊	♊	Ardra	Alhanna
7	0° — 3° 20' ♋	♋	Punarvasu	Aldimiach
8	0° — 16° 40' ♋	♋	Ahoro	A1oo°o
9	0° — 0° ♌		AMesfio	Ar<hoon
10	0° — 13° 20' ♌	♌	Magha	Ageliache
11	0° — 26° 40' ♌		Purva-Phalguni	Ardat
12	0° — 10° ♍	♍	Uttara-Phalguni	Alzarpah
13	0° — 23° 20' ♍	♍	Hastā	Alhayre
	0° — 6° 40' ♎		Chitra	
15	0° — 20° ♎	♎	Satoh	Agrapha
	0° — 3° 20' ♏			
17	0° — 16° 40' ♏	♏	Anuradha	Alchil
	0° — 0° ♐			
19	0° — 13° 20' ♐	♐	Mula	βfloCbo
20	0° — 26° 40' ♐	♐	Pur o?t'nHN•	Abouliuyd
21	0° — 10° ♑	♑		A6c8a
22	0° — 23° 20' ♑	♑	Sh •owo	Schodole
23	0° — 6° 40' ♒	♒		Sadabath
24	0° — 20° ♒	♒	Satabhisha	Sadalabra
25	0° — 3° 20' ♓	♓	Purva Bhadra	Alparg
26	0° — 16° 40' ♓	♓	Uttara Bhadra	Alcharaya
27	0° — 30° ♓	♓	Revati	Albotham

The single degree of each sign heafi Trimsama.

The planets are also assigned specific meanings in our system. They are related:

Table 3

☉ = Surya	die Seele	☿ = Kuja	Macht u. Stärke
☾ = Chandra	der Geist	♃ = Brihaspati	die Weisheit
♂ = Budhan	die Sprache	♄ = Shani	Kummer u. Sorge
♀ = Shukra	der Wunsch		

Apart from the sun and moon, you will find that the meanings of the planets correspond to your Western data.

The following table also shows you the elements in their assignment to the planets:

Table 4

Element	Planet	Bezeichnung
Feuer	☉ (Surya) ☿ (Kuja) ♃ (Brihaspati)	Kshatrya (Krieger-Kaste)
Erde	♂ (Budhan) ♄ (Shani)	Sudsa (Handarbeiter-Kaste)
Luft	♀ (Shukra)	Brahmanen (Priester-Kaste)
Wasser	☾ (Chandra)	Vaisya (Kaufmanns-Kaste)

You can see how closely the elements are connected to us from the fact that the castes of my people are assigned to them.

Many things, such as the division of the signs into decans, the assignment of the days of the week to the

IV. 15

This brief reference to our native astrology should suffice to give you an idea of our astrological view.

The astrological information that follows should therefore refer primarily to the planetary positions in the "natural" zodiac, i.e. to Hindu astrology, which should be noted.

As you know, magic is a branch of astrology. Both are inextricably linked and form the building blocks of the occult sciences and esotericism. In cultures long forgotten by modern humanity, which existed long before Atlantis, these two fields of knowledge were so intimately fused with humanity that one could almost speak of a unity between man and the cosmos. But since it is not Brahma's will that humanity should enter nirvana without trial,

bec

ome conscious, and the age of fire, of purification, the Tetrayuga period, dawned. Few of our brothers were able to survive this trial. Now you will also understand that the tremendous culture of the Atlanteans, which reached gigantic dimensions during this period

achieved, in the following Traparayuga period, it had to perish, since understanding the earthly symbol is only possible after living through the entire Manvantara. With the end of our current Kaliyuga epoch, the most terrible our world has ever experienced, the human spirit will rise like a phoenix from the ashes and unite inseparably with Brahma.

Much of what has been preserved today about the application of magical practices is thanks to the philosopher Zarathustra, also known as Zoroaster. His spiritual heirs built on the principles he laid down to further develop magic. The religion of the ancients was closely linked to magic and astrology and remained the preserve of the royal and priestly castes. As you still find in our brotherhood today, priests and doctors were one and the same person in those days, and they were held in the highest esteem by their people. Sacrificial ceremonies were accompanied by rites designed to ascertain the will of the deity. The trust placed in certain magical formulas and incense offerings, in the power of certain movements, was enormous, and they were used to invoke these deities, heal illnesses, perform miracles and

ward off evil influences. The purifications, which played an important role in this, were always accompanied by special words and customs.

Later, the magician separated from the priest and formed an independent caste for himself. The priests, who sensed the extinction of their wisdom, captured it in formulas and symbols that were only understandable to initiates and slowly but steadily withdrew from their public activities. A glance at world history shows you how right the priests were at that time.

From this point on, you will find little or almost nothing of priestly wisdom in the West. On the other hand, you will often come across names whose personalities were great, and in some cases feared, magicians.

Even though the magician had separated himself from the priest, he was never able to renounce astrology, since all rituals are based on astrology. No magical act can be performed without knowledge of astrology. A small fraction of this interplay between astrology and magic will be conveyed to you through my explanation. However, it will be this that will make my later teachings understandable to you. Nevertheless, if you take the principles I give you to heart, you will already be able to perform magical operations without danger to yourself.

We refer to the shaping of our will from our spirit as a magical operation. This shaping is only possible if we bring ourselves into harmony with the cosmic laws. Woe betide the magician who does not heed this!

You are familiar with the law of the sacred number seven. You know that there are seven planes, namely the physical, astral, mental, causal, manasic, buddhic and atmic planes. Every magical act has an effect on these planes. Until now, you will only be able to perceive such effects on the first three planes. However, in order to be fully effective, it is necessary that you fully understand the astrological relationships between matter, force and spirit.

You will only attain this understanding if you follow my instructive teachings, which I am now imparting to you.

Very special positions in the nativity confer the ability to practise high magic.

It is primarily Saturn that is considered the "magician" among the planets. The magicians of the highest level of development are subject to it. In a favourable position, it bestows immediate knowledge and gives the ability to concentrate and thus also to meditate. Its two signs, Capricorn and Aquarius, are mainly to be taken into account here.

Therefore, in nativity, it always depends on the position and aspects of Saturn. Its preferred positions are those in the 1st, 4th, 8th, 9th or 12th houses and in aspects of the Moon and Neptune. The Moon demands fantasy and imagination, while Neptune creates connections with the transcendental. Neptune in a very strong position

Table 5

Planet	Zeichen	Magisch unünstige Aspekte	Bei Beschwörungen	Zur Meditation
♄	♄ ♄ ≈	♄ ♄ ♄ ♄ ♄	♄ ♄ ♄	-
♅	♄ ♄ ≈ ♄	♄ ♄ ♄ ♄	♄ ♄ ♄	-
♆	♄ ♄ ≈ ♄ ♄	♄ ♄ ♄	♄ ♄ ♄, ♄ ♄ ♄	♄ ♄ ♄ ♄
♇	♄ ♄ ≈ ♄	♄ ♄ ♄ ♄ ♄	♄ ♄ ♄ ♄	♄ ♄
♈	♄ ≈ ♄ ♄ II	♄ ♄ ♄ ♄	♄ ♄ ♄, ♄ ♄ ♄ ♄	♄ ♄
♉	♄ ♄	♄ ♄	♄ ♄ ♄	-

in the horoscope has a more passive effect in magical terms, promoting mediumship and the separation and division of the astral body from the physical body. Unfavourable aspects, primarily of Saturn and Neptune, have a very strong influence on black magic. Jupiter in a strong position is also significant, as it is decisive for seers and for magic in its spiritual perfection.

The aspect of the Moon with Mercury indicates the degree of an individual's general spiritual development. If the horoscope indicates great progress and higher abilities through the position of Jupiter, Saturn, Moon" or Neptune ,

Table 6

Der Mond im Zeichen:	Magisch günstig für Aszendent.
♋, ♎, ♊,	♍, ♋, ♎, ♏, ♊, ♉,
♊, ♈, ♋,	♈, ♈, ♎, ♋, ♊, ♊,
♎, ♊, ♈,	♈, ♎, ♋, ♊, ♊, ♈,
♏, ♍, ♉,	♎, ♍, ♋, ♉, ♊, ♏,

one can say with certainty that one is dealing with a real magician.

The signs and houses in which these planets are located indicate the general direction of the ability.

Table 5 also provides clues to magical aptitudes.

Magical operations can only succeed if they are performed at the most favourable time.

performs, that is, at the moment when the stars are positioned in such a way that they support incantations, etc.

It is important to consult the moon table (see Table 6) when doing this.

In addition, the moon should be in one of its favourable houses in the horoscope (these are the 4th, 1st, 8th and 12th houses) and unburned by the sun, i.e. outside a 5-degree radius of it, i.e. shortly before and after the new moon. The best time is the full moon, but never the waning quarter.

If you want to work during the day, the moon must be on the ascendant and in a zodiacal day sign.

If the magical experiment is to take place at night, you must choose the moment when the nocturnal zodiacal signs rise on the ascendant.

Day signs: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius.

Night signs: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

Day signs during night-time experiments on the ascendant complicate magical endeavours. Make sure that the moon is not in the burnt section, in *via combusta*, i.e. from 13 degrees Libra to 13 degrees Scorpio. Also the

The following celestial bodies are harmonious or disharmonious in relation to the moon

Planeten	Harmonische Wirkung
☉ und ☿	für energisches, positives Wirken
☉ und ♀	für hochheilige Zeremonien
☿ und ♀	für Beschwörungen materieller Art
♂ und ☿	für Beeinflussungen geistiger Art
♂ und ♀	für die Intelligenz, Meditation
♂ und ☿	für Liebesmagie
♂ und ♀	
♂ und ♀	für Weisheit und heilige Zeremonie
♂ und ♀	t ü r m n g l s c h e B e s c h w ö r u n g e n
Planeten	Die hier moii lect c W*r fitiri9
☉ und ♀	onische Spannungen, die sich im Gesund- zustand auswirken
☿ und ♀	gen seelischer Art, Empfänglichkeit für ische Beeinflussung
☿ und ☿	i Perversionen neigend
♂ und ♀	onisch im Denken, Überreizung des Gehirns
♂ und ☿	e Beeinflussungen normaler Art
☿ und ♀	warzmagisch, Unfall, Bedrohung des Lebens
♂ und ♀	ng der Nervenkraft und der seelischen Emp- agen
♂ und ☿	agie
♂ und ☿	Beeinflussungen seelischer Art
♂ und ☿	Beeinflussungen homosexueller Art

The end degrees of each sign and the falling houses of a horoscope have an inhibiting effect on the moon.

Falling houses are: 3rd, 6th, 9th and

12th houses, although the latter is an exception for our purposes as an occult house.

If the above conditions cannot be met, at least Jupiter and Venus must be on the ascendant or in the zenith (10th house).

Table 8

Wochentag	Indisch	Herrscher	Indisch
Sonntag	Adityavâra	☉	Surya
Montag	Somavâra	☾	Chandra
Dienstag	Mangalavâra	♂	Kuja
Mittwoch	Budhavâra	♂	Budhan
Donnerstag	Brihaspativâra	♂	Brihaspati (Guru)
Freitag	Shukravâra	♀	Shukra
Sonnabend	Shanivâra	♂	Shani

You can see from this that it is necessary to draw up horoscopes for the time of the action to be taken in order to find the appropriate hours, taking into account all of the above factors.

These horoscopes must also be examined in relation to various other circumstances. One must pay attention to the day and its lord, to the planetary hour, to the tattwa vibrations, and to the action to be taken in each case, so that everything is in harmonious agreement with each other.

Table 9
Table of planetary hours

	Stunden	Sonn- tag	Mon- tag	Diens- tag	Mitt- woch	Don- nerstag	Frei- tag	Sonn- abend
Tagesgestirnstunden	1	☉	☾	♂	♂	♂	☿	♂
	2	☿	♂	☿	☾	☿	☿	♂
	3	♂	♂	☿	♂	☿	☾	☿
	4	☾	☿	♂	♂	☿	♂	☿
	5	♂	☿	☾	☿	♂	♂	☿
	6	♂	☿	♂	☿	☾	♂	☿
	7	☿	☿	♂	☿	♂	☿	☾
	8	☿	☾	☿	♂	♂	☿	☾
	9	☾	♂	☿	☾	☿	♂	♂
	10	♂	♂	☿	♂	☿	☾	☿
	11	☾	☿	♂	♂	☿	♂	☿
	12	♂	☿	☾	☿	♂	♂	☿
Nachtgestirnstunden	13	♂	☿	♂	☿	☾	☿	♂
	14	☿	☾	♂	☿	♂	☿	☾
	15	☿	☾	☿	☿	♂	☿	☾
	16	☿	♂	☿	☾	☿	☿	♂
	17	☿	♂	☿	☾	☿	☾	☿
	18	☾	☿	♂	♂	☿	♂	☿
	19	♂	☿	☾	☿	♂	☿	☾
	20	♂	☿	☾	☿	☾	☿	♂
	21	☿	☿	♂	☿	♂	☿	☾
	22	☿	☾	☿	☿	♂	☿	☾
	23	☿	♂	☿	☾	☿	☿	♂
	24	♂	☿	☾	☿	☾	☿	☾

The lord of the day, the respective celestial positions, must occupy a preferred, favourable place in the horoscope.

Above, I give you an indication of the days with their rulers (see Table 8) and the table of planetary hours (see Table 9).

You can see from the tables that the order of the planetary hours is arranged so that the lord of the day in question is always the lord of the first hour of that day — and the first hour begins at sunrise. These hours vary greatly in length in relation to the hours of the day and night. By dividing the hours from sunrise to sunset by 12, you obtain the individual size of the 12-day

Table 10

Tattwa :	Übung :	Experiment :	Ebene :
Akash	Konzentration	Beschwörung	Astral
Vayu	Konzentration	Beschwörung	Astral
Tejas	Konzentration	Beschwörung	Astral
Apas-Tattwa	Meditation	Versenkung	Mental
Prithvi-Tattwa	Meditation	Versenkung	Mental











celestial hours, while dividing the hours from sunset to the next sunrise by 12 gives you the 12 night celestial hours. From this you can see that the day hours are longest in summer and the night hours are longest in winter. You must also determine the geographical position of the place where you are located in order to determine the respective sunrise and

sunset from tables (which will certainly be available to you there).

The arrangement of the 5 tattwas (the two missing tattwas are not considered for magic)

Table 11

Tattwa vibrations

Tattwa	Farbe	Form	Ge- schmack Geruch	Körper- Prinzip	Planet	Atmung	Praktische Ver- wendung	Natur	Richtung	Bewegung	Ton Oktave	Silbe
Prithivi	orange- gelb		süßlich an- genehm	Phy- sischer Körper		rechts Surya	Äußere An- gelegen- heiten	warm	Westen	Mitte Aus- dauer	sehr tief	Lam L
Apas	violett silber- violett		zu- sammen- ziehend	Ather- Leib		"	"	kalt	Osten	abwärts (Ruhe)	tief	Vam V
Tejos	rot (feuer- rot)		hitzig beißend	Emp- findungs- Leib		links Chandra	Emp- findungen Ge- danken	heiß	Süden	auf- wärts (Tod)	hoch	Ram R
Vayu	grün		säuer- lich	Ge- danken- Leib		"	Konzen- tration	kühl	Norden	spitzer Winkel schräg (Unruhe)	sehr hoch	Pam P
Akasha	indigo (weiß)		bitter	Ur- sachen- Leib		Mitte Sushum- na	Medi- tation	—	Mitte	nach allen Seiten	mittel	Ham H

which are relevant for practical work, occur in such a way that Akash-Tattwa always begins to work every day at sunrise, after 24 minutes it is replaced by Vayu, after which (24 minutes) Tej-Tattwa follows, then Apas-Tattwa and finally Prithvi-Tattwa vibrates. Every two hours, each Tattwa thus comes into effect again. (See Tables 10 and 11.)

Table 12

Tage u. Stunden von	
<div> <div>☿</div> <div>♂</div> <div>♂</div> <div>♂</div> </div>	für Anrufungen
<div> <div>☿</div> <div>♂</div> <div>♂</div> <div>♂</div> </div>	für Liebesbeschwörungen
<div> <div>☿</div> <div>♂</div> <div>♂</div> <div>♂</div> </div>	für Beeinflussungen
<div> <div>☿</div> <div>♂</div> <div>♂</div> <div>♂</div> </div>	für Anfertigung der Pentakel
<div> <div>☿</div> <div>♂</div> <div>♂</div> <div>♂</div> </div>	für große Zeremonien

You can choose the days and hours for magical practices according to Table 12.

The elemental properties of the planets are combined as shown in Table 13.

These elemental properties of the planets are very important for weather influences, which are often significant for magical incantations outdoors.

Furthermore, they must be taken into account when invoking the elemental spirits of fire, earth and air, so that no unpleasant disharmony arises within the invocation.

If you wish to influence other people, you will always achieve a better effect if the ruling planet of the nativity of the person for whom you are performing magical operations is in the middle of the zenith of the selected horoscope, apart from the fact that the current directions in the partner's horoscope also harmoniously reflect the positions of the stars in your horoscope.

Tabelle 13

Elementare Natur der Planeten

☉	warm und trocken	{ trocken 2 warm 5½	☿	trocken und warm	{ trocken 3 warm 2½
☽	feucht und kalt	{ feucht 6 kalt 5	♂	warm und trocken	{ warm 1½ trocken 1
♂	kalt und trocken	{ kalt 1½ trocken 1	♂	kalt und trocken	{ kalt 3½ trocken 3
♂	feucht und warm	{ feucht 4 warm 1½			

The incense used in certain magical undertakings must also be chosen strictly according to astrological principles and in accordance with Table 14 below. It should be added here that trees and plants are subject to very different planetary forces in their division. (See Table 15.) Also use the fragrance that corresponds to the most favourable planet in your horoscope.

Table 14. Incense burning

Planet	Räucherdroge	Räucherpflanze	Tierkreiszeichen	Räucherdroge	Räucherpflanze
Saturn	Haschisch Schwefel	Alraunwurzel, Mohn, Bilsenkraut, Schierling, Sadebaum, Tollkirsche, Nießwurz, Kümmel	Widder	Schwefel	Bernstein, Lorbeer, Wacholder, Rosmarin, Hol- lunder, Anis, Bilsenkraut
Mond	Haschisch Hanf	Mohn, Kümmel, Salbei, Bitterklee, Nachtschatten	Stier	Moschus Ambra	Aloe, Wermut, Weide
Neptun	Haschisch Hanf Opium	Safran, Mohn, Schierling, Belladonna, Bittersüß Ampfer, Binse	Zwillinge	Schwefel	Hagedorn, Fingerhut, Dill, Sandelholz, Anis
Uranus	Schwefel Hanf	Faulbaum, Espe Wolfsmilch	Krebs		Mohn, Sauerampfer, Hopfen
Venus	Vitriol	Eisenkraut, Baldrian, Thymian, Moschus, Wald- meister, Myrte, Sandelholz	Löwe		Nelke, Nießwurz, Enzian
Jupiter	—	Lavendel, Minze, Anis	Jungfrau		Lindenblüte, Aloe, Eisenkraut
Mars	Vitriol Arsenik Schwefel	Ginster, Nießwurz, Sturm- hut, Eisenhut, blauer Fingerhut	Wage	Hanf	Lavendel, Wacholder, Jasmin
Sonne	Schwefel	Lorbeer, Safran, Balsam, Mistel, Moschus, Kampfer, Rosmarin	Skorpion		Thymian, Waldmeister, Kümmel, Safran
Merkur	Quecksilber Schwefel	Fenchel, Thymian, Pimpernelle	Schütze	Hanf	Kamille, Salbei, Arnika, Efeu
			Steinbock	Haschisch	Malve, Nachtschatten, Ampfer
			Wasser- mann	Hanf Haschisch	Springkraut, Quitte, Espe Schlehe, Flieder
			Fische	Hanf Haschisch	Safran, Weide, Sadebaum

Incense with myrrh has a particular effect on the centres of emotion, while incense with frankincense and coriander evokes religious feelings, even ecstasy.

Tabelle 15

Planet	Teile des Baumes, der Pflanze	Bäume	Wohlgerüche	Wohlgerüche der Woche
♄	Wurzel	Kiefer	alle herben	Sonntag: Kamille, Rosmarin, Pfefferminze
♅	Stamm oder Stiel	Stechpalme	alle beißenden und scharfen	Montag: Mohn, Myrrhe
♆	Blätter	Nußbaum	alle einschläfernden	Dienstag: Safran, Pfeffer, Moschus
♇	Blume, Blüte	Myrte	alle süßlichen und schwülen	Mittwoch: Narzisse, Farnkraut
♈	Rinde, Samen	Olivenbaum	alle unbestimmten	Donnerstag: Weih- rauch, Korian- der, Tanne
♉	Früchte	Birke	alle weihrauch- ähnlichen	Freitag: Rose, An- gelika, Nelke, Thymian
♊	Saftstrom, das pulsierende Leben	Eiche	alle erfrischenden	Sonnabdt.: Lavendel

Essences of angelica lead to cheerful thoughts, those of thyme, cloves and roses to erotic sensations and thoughts of love, and those of lavender to loneliness.

Very important for the creation of magical objects, which you will hear about later, is the

the association of metals with the planets; they are assigned as follows:

the Sun to gold, the Moon to silver, Mercury to mercury, Venus to copper, Mars to iron, Jupiter to tin, Saturn to lead, Uranus to platinum, and Neptune to aluminium. This leads us to consider amulets and talismans.

The talisman serves as a magnet, attracting forces, while the amulet is intended to preserve some forces and ward off others. You will find amulets and talismans among all peoples, but it is my people in particular who have preserved their belief in the hidden powers that lie within them, unclouded to this day. Any object can serve as a talisman if powers are transferred to it or if hidden powers already lie dormant within it. The concentrated powers of the planets are most palpable in "precious stones".

You will understand that the law of sympathy and antipathy has a strong connection to precious stones. This requires careful study if you want to use precious stones to draw on planetary powers. The sun, as a source of light and power, exerts a special influence on earthly events, including the mineral kingdom and precious stones. Since the sun travels through the twelve signs of the zodiac evenly from year to year, this results in the following

the sun's passage from one sign to another, around the 21st of each month. This led to the establishment of monthly stones, which are more general in nature. The following are possible:

Table 16

Monat	Sonnen-Zeichen	Edelsteine
ca. 21. März bis 21. April	☉ in ♈	Diamant
ca. 21. April bis 21. Mai	☉ in ♉	Achat
ca. 21. Mai bis 21. Juni	☉ in ♊	Beryll
ca. 21. Juni bis 21. Juli	☉ in ♋	Smaragd
ca. 21. Juli bis 21. August	☉ in ♌	Rubin (Diamant)
ca. 21. August bis 21. September	☉ in ♍	Jaspis
ca. 21. September bis 21. Oktober	☉ in ♎	Hellblauer Saphir
ca. 21. Oktober bis 21. November	☉ in ♏	Topas
ca. 21. November bis 21. Dezember	☉ in ♐	Türkis
ca. 21. Dezember bis 21. Januar	☉ in ♑	Onyx, Chalzedon
ca. 21. Januar bis 21. Februar	☉ in ♒	Rauchtopas, Saphir
ca. 21. Februar bis 21. März	☉ in ♓	Amethyst, Chrysolith

But gemstones are also assigned to each individual planet. The exact distribution of the individual stones among the different planets is based on centuries of tradition and experience. This results in the following Table 17.

Later, you will learn how to use gemstones in conjurations to achieve certain results. A later letter will give you detailed instruction and practical magical guidance on this secret knowledge.

In order to avoid mistakes in the individual selection of stones, it is essential to examine your own horoscope in detail. It is best to choose those gemstones that correspond to your most favourably positioned planet. It is therefore the

Tabelle 17

Zugehörigkeit der Edelsteine zu den Planeten

Planeten	Edelsteine
☉	Diamant, Rubin, Chrysolith, Hyazinth
☿	Smaragd, Opal, Aquamarin, Mondstein
♈	Topas, Karneol
♊	Hellblauer Saphir, Achat, weiße Perlen, Korallen
♈	Rubin, Diamant, Jaspis
♈	Amethyst, Türkis, dunkelblauer Saphir
♈	Onyx, schwarze Perlen, Chalzedon
♈	Bernstein, Amethyst
♈	Topas, alle irisierenden Steine

harmonious effect of each planet must be determined, which is independent of the strong or weak position of a celestial body. This is because a planet can be very strong and powerful and yet have an unfavourable effect, and vice versa. However, by wearing the appropriate gemstones, you can strengthen or attract the good forces of a weak but favourable planet.

For the creation and subsequent application of the talisman or amulet, it is important to choose the right days, planetary hours and tattwas. For example, a gemstone placed in the Akasha tattwa will lose much of its positive power and may even cause harm to its owner.

The engraving of magical symbols, signs and Kabbalistic numbers has an extraordinarily amplifying effect. Later explanations will enlighten you about this.

Only genuine stones are effective. To be sure of avoiding fakes, you can use a pendulum with success. While the vibrations of genuine stones are immediately detected by the pendulum, it remains completely motionless when held over fake stones. The next letter will give you more detailed instructions on this.

Special occult effects are primarily attributed to diamonds. However, you should not use just any stone, as some of them can have harmful effects. Again, consult the pendulum, which will provide you with information about the special effect of your chosen stone through harmonious circular vibrations or separation lines. Apart from the few unlucky diamonds, this stone will have an extremely beneficial effect. Its secret natural powers are related to the

good, noble and pure thoughts, which it then transmits to its owner when worn. It will also prove effective against mental disorders, nervous conditions, enemies and envious people.

The brilliant, which differs from the diamond only in its finer cut and thus its special preciousness, has the same ability to develop concentration and productive mental creativity. Another precious stone, the ruby, enjoys particular popularity as one of the most beautiful jewels. But it is also highly prized for its valuable occult properties. It is associated with successful, strenuous activity, diligence and energy. It is less suitable for strongly (particularly unfavourably) influenced Mars natures. Of particular importance is a variety of ruby called almandine. In contrast to the clear deep or very light red ruby, it is lilac-red in colour. It is more magnetic than the ruby and significant for attracting inspirational spiritual powers. Both ruby and almandine strengthen the constitution and have special healing powers for heart patients.

Of sapphire, the stone of peace of mind, which occurs in many colours, only the light blue to deep dark blue is suitable for wearing as a protective stone. It attracts the sympathy of others and

Its beautiful blue colour is ideal for calming nerves and states of agitation. It is interesting to note that this stone is strongly influenced by fluctuations in air pressure, which cause it to become clear or cloudy, making it a weather indicator. It is extremely beneficial for health, the course of feverish illnesses and eye complaints. It protects against heart disease as well as accidents and human errors, providing its owner with warnings and intuitive insights in the latter case. Its effects are enhanced in sensitive individuals (for whom it will always be a good protection) to the point of acquiring prophetic, magical powers. The sapphire was particularly favoured by priests and dignitaries, as it is the symbol of wisdom. The emerald is also considered a symbol of wisdom for those who wear it as

Wearing a protective stone can be invaluable. It has a wonderful green colour and is the stone of innocence, harmony and loyalty. It is still used successfully today as a good remedy for epilepsy, cramps and the evil eye. Like sapphire, emerald also has an extremely calming and soothing effect. It promotes premonitions and dreams, but protects against heavy dreams that attack a person's powers.

Aquamarine, as the special star of the moon worn by you if you have a well-placed moon in your horoscope, will prove to be demanding for drawing on secret, magical powers. It shines with a watery brightness and a sea-green or bluish background. With its delicate sensitivity, it will be of great benefit to you, increasing your receptivity to impressions and spiritual progress.

Topaz is also said to have many occult powers. Due to its electrical charge, which increases especially during thunderstorms, it accelerates the development of clairvoyant abilities in those who are favoured. Above all, its beneficial effect on nervous activity and mental life is undeniable. It will always be invaluable for public speaking and writing. It always promotes interest in occult research and activities.

Amethyst, especially the violet variety, is considered a stone of friendship and was used as a ring stone by priests and other dignitaries of the church. When worn by people strongly influenced by Mars, amethyst can balance impulsiveness, irascibility and the injustices associated with them, and steer the temperament in a calmer direction. It has a purifying effect on mental life and promotes the intellect

for progressive spiritual development.

The opal is commonly regarded as a stone of misfortune, but this is not always the case. The pendulum will often reveal that many opals have an extremely harmonious effect on their owners. However, when crafting a talisman, no other stone requires as much attention to planetary hours and tattva vibrations as the opal. In my home country in particular, opal enjoys great popularity and brings lasting happiness and contentment to its owner. On the other hand, people who have a wounded Neptune or Moon and thus an exaggerated imagination are adversely affected by it. Great attention must be paid to the position of the Moon and also Saturn in one's own horoscope.

The last stone to be mentioned is turquoise. It too enjoys great popularity, especially in the Orient, where it is inscribed with verses from the Koran. Its home is Persia. Its colour changes reveal approaching dangers, distress or illness.

Unfortunately, this stone is subject to many counterfeits; apart from the fact that fake turquoise cannot change colour, the real stone can be recognised by the parent rock, which appears as small crumbs on the underside of the stone.

On the lower side of the stone.

Turquoise is highly valued by priests because it quickly develops clairvoyant abilities.

We can remain silent about the significance of onyx, as it can rarely be used due to its many negative properties, apart from in some magical operations.

Pay attention to the settings if you do not consult your individual horoscope; for example, it is important to ensure that aquamarine, diamond and ruby are set in gold, and amethyst and topaz in silver, while pearls, for example, should only ever be worn as a necklace. Pearls set in silver signify tears.

Symbolic shapes for engraving rings: On the rings of Jupiter: an eagle with a 5-pointed star in its beak.

On the rings of the moon: a spherical ball with two crescent moons.

On those of Mercury: a serpentine staff. On those of Venus: a virgin.

On that of Mars: a serpent with a crowned lion's head.

On the rings of Saturn: a snake coiled around a stone.

General characteristics of talismans according to the planets:

The talismans of the Sun bring the goodwill and favour of influential personalities. They protect against throat diseases, fainting and fire hazards.

The talismans of the Moon bring pleasant and prophetic dreams, develop intuition and are particularly suitable for magical operations. They protect against epilepsy, dropsy and kidney diseases, as well as shipwrecks, and promote travel.

The talismans of Mercury provide good mental abilities, clear thinking, alertness and inventiveness. They protect against neurasthenia and have a calming effect on the nerves. On a material level, they provide good business connections and success in trade.

The talismans of Venus have a balancing effect on character, making people good-natured, cheerful and content, and also bring harmony and agreement between spouses. They protect against greed, hatred and poisoning.

The talismans of Mars give boldness, energy and creative joy. They protect against fever, ulcers and wounds, and are good protectors in battle.

The talismans of Jupiter bring goodwill and sympathy from others. They protect

against liver disease, tumours and stroke, and are generally important promoters of health and, on a material level, success. They protect against misfortune and violent death.

The talismans of Saturn impart caution and prudence, but are generally of little use. Only if you have a very well-placed Saturn

Tabelle 18

Planeten	Symbole
	ein Löwe im Profil
	ein Katzenkopf
	eine geöffnete Hand
	eine Taube im Fluge mit einem Band im Schnabel
	ein Hahn
	ein Elefant
	eine fliegende Fledermaus
	das ☿ Symbol
	das ♆ Symbol

in your horoscope, you may wear them. But for magical purposes, these stones of Saturn are of great importance.

The talismans of Uranus primarily promote higher spiritual thinking and spirituality. They create originality and give a premonition of spiritual truths.

The talismans of Neptune are important for you if you wish to develop clairvoyance and clairsaudience.

. Mediums and somnambulists are also greatly challenged and protected by these amulets.

The accompanying symbolic figures (see Tabelle 18) , you may wear them on amulets if

Table 19

Planeten				Zeichen		
Planet	Zahl	Farbe	Ton		Farbe	Ton
☉	1 u. 4	orange, goldbraun	d	☿	violett	c
☽	2 u. 7	weiß, silbergrau, grün	h	♄	blau	cis
♁	5	hellgrau, hellgelb	e	♂	dunkelgrün	d
♀	6	hellblau, rosa, hellgrün, gelb	a	☊	hellgrün	dis
♂	9	rot, indigo	c	♋	hellgelb	e
♁	3	purpur, dunkelblau	g	♌	goldgelb	f
♁	8	schwarz, dunkelgrau, braun	f	♍	orange	fis
♁	0	violett, lila	höhere Oktave e	♎	rot	g
♁		grau, dunkelgelb alle irisierenden Farben	höhere Oktave a	♏	braunrot	gis
				♐	graurot	a
				♑	grau	ais
				♒	blau-rötlich grau	h

they are engraved in the metals assigned to the individual planets (Jupiter-tin) etc. or fused with them to form figures. Of course, the most favourable planet in the horoscope is also decisive here.

Table 20
Human beings under the influence of signs and planets

Zeichen	Körperteile Organe	Planeten	Körperteile Organe		Sinne	Beherrschung der Lebensjahre
♈	Kopf	☉	Herz	beherrscht die Haupt- richtung des Lebens	Wahr- nehmung	☾ 0—6 Jahre
♉	Hals, Nacken	☽	Magen, Drüsen	Die Psyche,	Seh- vermögen	♌ 6—18 "
♊	Arme, Lungen, Hände Nerven	☿	Ausscheidungsorgane Nerven, Gehirn	Spiritualität Die sozialen Verbindung.	Sprache	♍ 18—30 "
♋	Magen, Brust	♌	Arme	Liebe	Gefühl	☉ 30—42 "
♌	Herz, Rücken	♍	Sexualorgane d. Frau Hals, Nieren, venöses Blut			
♍	Verdauungsorgane	♎	Sexualorg. d. Mannes Muskeln	Tat	Geschmack	♏ 42—54 "
♎	Nieren, Lenden	♏	Leber, arterielles Blut	Urteil, Weisheit	Geruch	♐ 54—66 "
♏	Sexualorgane, Blase	♐	Knochen, Milz	Die Gedank. u. Meditat.	Gehör	♑ 66—78 "
♐	Hüften (Lungen)	♑	—	Willen, Entsagung	Inspiration	♒ 78—90 "
♑	Knie, Knochen	♒	—	Vorsicht, Umsicht	Hellsehen	♓ 90—102 "
♒	Waden, Schienbeine	♓	—			
♓	Füße, Blut					

We also have astrological relationships between numbers, colours, sounds, signs and planets, as shown in Table 19.

Now, dear Sät, I have given you some knowledge, albeit only the smallest part of the science that was once the exclusive domain of priests and was called the royal art in all countries of the world.

The adjacent Table 20 shows you man in his domination by signs and planets.

I would be delighted if, after studying what has been predicted, you feel a strong desire to know more about

Deinem Br. ∴ +)