

Ario-Hermetic
Rune Magic

~
Peryt Shou

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TRADITION

The publisher and author accept no liability for any damage to body, soul or spirit caused by an incorrect approach to the exercises.

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Introduction:

This new edition of Peryt Shou's tantric works had to be written because he was a friend of Franz Bardon in the 1920s and 1930s, and his teachings and their application had to be based on the master. However, we had to ensure its clarity and purity, for which Peryt Shou could not vouch. That is why we have corrected all inconsistencies as best we could from a hermetic point of view and given them a more universal direction. For every cosmic-divine letter, whether tantra or mantra, with which the practitioner begins to practise, refers to the ritual runic key given here, i.e. they must correspond in sign, word and handle, as we have repeatedly pointed out. The mantra opens the gates to the deity, it represents the - open sesame - which is an unparalleled source of power.

All this must be done according to the ancient ritual consecrations of the ancient peoples and high cultures, as written down by the yoga expert P. Shou. The author writes that these practices require theoretical and practical preparation such as concentration, imagination, stillness, mastery and balancing of character, purity, moderation and the establishment of a soul mirror in order for the exercises to be successful. These are all spiritual exercises that we can and must train ourselves in using the works of Franz Bardon.

The methods given here serve the sole purpose of enabling everyone with his mentality to gain access to Kabbalistic or sound-magical meditations, where he succeeds in establishing the connection to the Word - to his deity - so that he can tread the safe path to perfection. Success on inner maturity, on the degree of balance that deepens more and more in the Akasha.

However, I must point out the danger of the Creator's Word and, above all, the need to master mind control and the mastery of all mental impulses, through which the gate to the astral realm can be opened!

Furthermore, I must emphasize that all letter-mystical correspondences from the teachings of Franz Bardon are to be applied. In addition, the analogies of Papus' "Kabbalah", S. A. Kummer's "Sacred Runic Power" and the work "Rune Magic" by Franz Bardon can also be applied. For every human being fulfills a purpose, a destiny that was placed in their cradle at creation. Everyone develops according to their mentality. The deity is only recognizable to us in its aspects - tantras - in word and number, in number and word.

To do this, one must live correctly according to the laws of the upper and lower worlds, everything must constantly rotate in a harmonious cycle alternating between action and rest, adapt to the 12 months and the 7 days of the week to the gods and work on one's body in a balanced way. Once this has been achieved, nothing stands in the way of the connection to the deity! The following tantric works were consulted in this second volume:

Yoga practice.

The sound magic breath as the key to the secret teaching. Practical mantramatics:

The mantram and vowel breathing. Practical mantram course.

Yoga as a path to eternal youth.

Indian fakir teachings. Tantric theory and practice of fakirtum.

Book 1: Yoga practice.

A practical key to the study of the secret teachings of all religions and to the development of higher powers of the soul. On the self-induction of the will.

Physics and meta-physics of sound magic breath.

Introduction:

In this paper, the yoga science of the Indians is to be examined according to its origins and presented according to its general scientific and practically useful aspects.

The exuberance of modern India was not mentioned. On the other hand, reference has been made to the practice of refining and heightening the senses, as is characteristic of the older esoteric practices. Ultimately, this is the predominantly positive value of yoga and not the drunken chatter of new theories of world happiness.

To the same extent that our elementary senses are ennobled and we are able to see into the greater connections of existence, the synthetic order of things - as opposed to their one-sided analytical-sensual concatenation - we free our inner being from the pressure of an existence that is subject to material change.

The core problem of yoga is the doctrine of the logos or the living power of the tantric word and thought. The theory of breath developed from this.

The Indian studies the breath on the basis of certain sound magic words and

sound vibrations, which he calls mantrams. It is this fact that gives his breathing theory and the wonderful abilities of yogis and fakirs that arise from it a characteristic meaning. In this paper we want to discuss this tantric breathing theory of the yogis in more detail and show, among other things, how they bring about certain wonderful phenomena through this training, which the Westerner marvels at and cannot explain because he usually has a completely erroneous idea of the true art of breathing. It is not the breath itself, but the sound wave of certain magical words produced and controlled by the conscious breath, which produces the strangest phenomena such as suspension of life (samadhi), suspension of gravity etc., so that these phenomena are brought about by the fact that certain spiritual vibrations pass over into physical vibrations and vice versa, and in this way mutually reinforce each other, as it were. If the breath is studied without such mantric symbols as Om, Bhur, Bhuvah, Swa, etc., it is usually considered dangerous, even black-magical, and gives the lower Hatha Yoga its character. However, even these lost souls are divine by nature, is the supreme guiding principle of yoga.

That is why every asana, when fully mastered, gives the yogi power through the word (vak) not only over the body, over the microcosm, but also connects him with the corresponding macrocosmic forces - depending on the pose. And that is the decisive factor! This, combined with Raja Yoga, gives us the perfect path to God via the dominion of mind and body and its mediator, the soul. These power currents bring us into contact with the most diverse deities, as each deity loves a preferred position in which it can work best creatively. This leads to a harmonization of man and God, to a balancing and reconciliation with the higher beings and all their universal ideas. Combined with the necessary breathing exercises, mantrams or tantras, such as we discuss in this paper, the disciple follows a gradual path to the attainment of his revered personal deity.

You can hear or chant the word Aum fifty times, but if you don't keep the right conditions, nothing will happen. That is why there are different systems, all of which should lead to the universal tantra system, so that you can classify all its aspects correctly. Then you become a true yogi!

The control of the breath through the sound vibration of the word, which

can develop into a very high art is called Raya Yoga in Indian. Therefore, spiritual culture is the highest. Culture blossoms from the refinement of civilization. True spirituality wants to penetrate to the primordial ground of being and all things and recognize God, the active cosmic center, the origin and being. This royal yoga consists of four components:

Jnana - knowledge - intellect - air, cognition, meditation. Raja - volition - will - fire, concentration.

Bhakti - water - love, feeling - love under will. Karma - action and deed - earth - consciousness, systematics.

The name yoga means as much as union (lat. jungere) of the individual ego with the all-being, as far as can be grasped by the ego in its ethically deepest root. He experiences himself integrated into a cosmos that does not fall away from us again in death without feeling like this material world around us, but he experiences the aeonic (eternal) primordial sound in the threefold structured I, which is given to the three primordial vowels of our language and is reflected in the Greek A-J-O, i.e. I hear.

I = Raja A = Jnana

O = Bhakti

The union, the consolidation (U) of all three is karma yoga. That is why it says in the holy scriptures: "Behold, a tabernacle of God around man, and He. God with them (Immanuel), will be their God. And He will wipe away all tears from their eyes. And there will be no more death, nor crying, nor pain, for the former things have passed away." What yoga training strives for is the method of right contemplation, in which the right physical posture, breathing and way of life, I-A-O, encompass the physical and the spiritual together and through realization the word becomes truth: "A new spirit in

a new body!"

This is what yoga stands for, which also advocates a moral transformation of character, a cultivation of the ego that enables the yogi to unite with the higher self according to the laws of the four yoga systems, namely through postures, gestures, sounds, vowels, runes, chants, formulas, songs, also known as *japa*. All these are Kabbalistic methods of transformation.

It all has to happen rhythmically, in periods according to the laws, in ups and downs, in harmonious sine waves, everything has to be nicely rounded off, micro and macro cosmos have to be balanced.

In the latter, physical breath training plays virtually no role at all, because the breath automatically subordinates itself to certain spiritual vibrations, and it must therefore be the aim of the yoga student to choose exercises in such a way that this subordination happens automatically.

The oldest system of this tantric royal yoga is kept very secret and although it still plays a major role in the rituals of many sects today very little about it has reached the West. We reproduce it in this paper on the basis of the oldest Indian traditions according to a simpler and more comprehensive key contained the so-called Decanism of the Egyptians and in related fragments of Judaism and Parsism. We find a detailed treatment of these fundamental motifs of the sound-magical theory of breathing in the decan lists or tarot cards in the Purans of the Indians, literary works of sometimes extraordinary scope and referring back to ancient basic texts which are still referred to today as Atlantean. Understanding these Purans, however, is extremely difficult for the Westerner, as he is faced with a jumble of expressions and seemingly mythical names, but in reality with secret breathing symbols that only knowledge of the *arcana* can reveal to him. If the practitioner of yoga familiarizes himself with the most important of these, as shown here, the seemingly miraculous abilities of telepathy, clairvoyance, clairsentience and clairaudience will come naturally. Even the practical knowledge of the first *Logos* symbol *Uste* awakens the ability clairvoyance, thought transmission and seeing in the astral.

On the other hand, we do not recommend violent methods such as looking into the crystal, at ashes, sand etc. and increasingly prolonged breath-holding. According to F. Bardon, these arts are all

magically given, but dangerous and harmful to health, whereas the pure concentration of thought on creative word vibrations etc. automatically organizes and promotes the breath, the functions of the organs and ultimately the body under the divine will. This is what we want to show here.

Chapter 1.

The metaphysical breathing problem in yoga.

Surrendering to the great breath without desire ...

Stephan George.

In the Shiva-gama it says of the breathing doctrine of yoga: "The science of Swara (breath) is the highest of all high sciences; it is the flame that illuminates the abode of the soul."

For the Indians, breath is a kind of universal energy that fills the entire universe and becomes conscious of itself in the human being. It is the carrier of sound! Thus it expresses itself in him as inhalation (contraction: sound Sa, Swa) and as exhalation (expansion: sound hr, ham) corresponding to the contraction and expansion of matter (Prakriti, Mula-Prakriti). Practical pranayama thus begins by demonstrating two energy poles in the human being, one in the brain (cerebro-spinal system) and one in the pit of the heart (sympathetic system). Just as two magnets are pulled apart, developing two poles from one spatial pole, moving the breath into the diaphragm divides two forces, that of the head pole and that of the heart pole. But where two poles are created, new tension and a new flow of energy unfolds.

The yogi draws his abilities from it. Schopenhauer said that the brain pole of the intellect (minus) is opposed by a heart pole of the will (plus) and Kant placed an inner, activity-oriented practical reason. The practice of yoga initially seeks the latter

by strengthening the heart pole in relation to the brain pole, by developing and opening up the sphere instincts and psychomotor drives. The purely rational inner structure of modern monism is the product of a brain pole whose functions have been unilaterally enhanced! This paralyzes the finer instinctual sphere of the psyche, the higher instincts are fragmented and critically dissolved, the inner tendrils of finer senses are eradicated and destroyed.

Yoga, on the other hand, shows that our sensory horizon is able to expand infinitely both inwards and outwards when the instincts' certainty of drive increases! For this purpose, however, they require the same kind of training and sublimation as the intellect! They serve the latter as a balance, indeed as the basis of their unerring ascent. The thinking human being lives in the heart of nature! In him it interweaves with the most delicate and powerful formations, the thoughts. But how these emerge from cosmophysical causes, how they unfold in consciousness and rise up from the unconscious in us, can only be taught to us by a sure inner vision, a certain self-empathy, a self-criticism, as we see it trained in the Indian. If the latter blows the flame of the breath more strongly in order to illuminate it, he also looks at reasons which another eye necessarily passes by without knowledge.

This increase in breathing potential must be natural, not arbitrary; it must be demanded by the organism itself. If it partly means a purification of waste products that are deposited in the body and are mobilized by the increased breathing process, it also means the opening up of new sources of breath and energy in general. The so-called intellectual breath, Swara, plays a role in this awakening. It does not have its organ in the lungs, but in certain centers (divine chakram) of the human inner structure. The yogi proves that with the abolition of the animal breath of the lungs he can exist solely through the divine breath of these chakras.

The breathing potential is subject to a manifold transformation in yoga. When the potential difference between a completely regulated molecular tension in the body and the specific elementary earth wave (N-radiation) genuinely associated with it is eliminated, the outer breath ceases and the inner or magical earth breath, because it rises from the earth, develops into a higher lawfulness in the feet. The sympathetic tone and the vago tone can be compared in modern medicine. The human

Inner construction, as F. Bardon mentions, is illuminated here under the spotlight of an early development that begins neither with the primal man nor with the monere, the cell nucleusless, but with primal beings whose sensual imagination transcends us. Only where these absorb the finer reflexes of the inner world and are processed according to law, where, as mentioned above, they sublimate themselves and adapt to the more comprehensive potentials of nature, where a switching of the inner energy duly dampens the overpressure of the outer, does the free play of higher powers of creation, to which the yogi prays with simplicity, emerge.

II. Chapter.

The essence of yoga.

Yoga is an esoteric view of the world in word (mantram, gnana - air), will (raya - fire) and work (bhakti karma, water and earth). Esotericism means striving to internalize the world view, to spiritualize the content of the world, to unite with the world as a whole.

There is a twofold path in yoga, that of Hatha or physical effort, and that of Raja or spiritual deepening and concentration, each leading in its own way to the goal, i.e. to the awareness of the individual being in the All Being.

Just as the character and natural disposition of human beings take different directions, so too will the striving in yoga and for bliss always be different! For everyone who strives for higher knowledge, the door opens whose outlines he can see and whose handle he can grasp.

A dark door or one that is too light when someone steps through it harbors the danger of falling into the unknown. The person entering cannot know what is behind the door. Thus the promises of yoga are a danger for those who do not proceed along the path of safe inner and outer experience, for behind every door lurks a guardian, a griffin! And that shaman-like Raja Yoga, which embraces the soul of a thirsty person with magical dazzle, transports it into the astral intoxication of the higher ego and feeds it with false God-mind, is no better than the sober, slow and self-tormenting path of the Hath Yogi. Here too, the truth lies

as everywhere in the middle! The alleged black magic of hatha yoga is indistinguishable from the delirium that the higher self is able to ignite in an unpurified, unprepared mind. But the one who is most blind to the true value of yoga is the one who constantly feeds this flame with the basest instincts and passions and rejects any clarity about what he is striving for. A hydra of laboriously conquered, undeveloped inner instincts thus constantly watches over the true treasure of Theo-Sophia, over the jewel in the heart, the dark hidden star with its thousandfold aura of rays. Ultimately, it is only sharp, creative, incessant inner work and not a blissful silence that leads to the sight of the true recognition of the jewel.

The yoga path is such a path of serious, enthusiastic and therefore beneficial work. It does not work through sober deductions, by deriving the particular and individual from the general alone, but rather through the living transformation and remelting of the inner and outer human being. He allows his pupil to receive anew the old and yet eternally young secret of creation of the first day, of the rejuvenating ray of light flashing forth in its source, the mystery of dynamogeny, i.e. of a becoming, germinating universe, a blossoming of light in the brain and heart.

He lets him grasp the magical word that the Elohim sang in the beginning, which seals a whole world of new life values, the It-become-light (Je-hvor) alive and in the power of this Logos! It makes him creative in the faded primal ray. But it also requires him to die to the lower transient being and thus to the deceptive paradisiacal bliss, to the indulgence in the happiness that can be snatched away by the senses, to the burning, numbing flame of bliss in the inner being of the lapsed human being. Its essence is clarity, deeply luminous clarity from the heart of the worlds. Like a gold of the bottom dawning from the depths of great waters, the glow of the jewel, the sight of which awakens yoga, lies hidden in a deep sea breathing in great waves. And as long as the finger of the God-man has not become master over these waves, as long as the great gesture has not reawakened in which the first man once looked up in childlike wonder to the light that now recognized itself in him, the ray of this virginal light will not anoint the crown of a head and lead it to the gate of true Samadhi. That is why yoga wants to make the inner eyesight bright, train the higher creative and temperamental powers and inner drives and bring them into harmony with the outer ones

Senses.

The world of the senses expands infinitely, just as the world view is infinite. It does not have an end here and there, but the senses descend into this infinite world view until they catch the spark of infinity itself and are enlightened by it.

This brings us to the most noble symbol in yoga, the jewel, the philosopher's stone, which is also called the royal star. It shines constantly on the path of the wanderer, i.e. the chela, the aspirant in yoga. It guides him from stage to stage of creation, and the (light) glow that he casts on his path is called the light lotus (Padma, Kamala) or the crown (Kshatra). It signifies the noble aura (corona) of the human being, the asynthetic vibrational circuit of the ego; the path in which the higher temperaments and impulses flow off and become active. The overall picture of these asynthetic energy currents in the human being is called the jiva (monad) or the spiritual ego. The centers of circulation of this jiva, its organic centers in the inner structure of the body as the seats of those psychomotor forces, are the chakras.

There are three great centers, like nourishing centers or norns of the superman (Karana sharira). We call them the crown-sensorium (Brahmarandra) at the top of the head, the center Kantha in the coeliac sympathetic nervous system (solar plexus), the corresponding positive-negative centers (chakrams) in the median (middle) palms and feet. In these three types of centers lie the circling foci of the original materially un-fragmented personal energy and attach themselves to the subordinate other centers. They are the resonances of an undifferentiated fine matter permeating the body, which we call spirit. Its productive tension related to the sensory world is called temperament! Temperament is the characteristic seat of imagination. The world is given to us as the object of our imagination. We do not know what it is in itself. Vedanta and Kant's idealism are closely related here. We call the materially differentiated form of imagination conception; it is not spiritual but sensual and subordinate to the imagination.

The ego's sources of experience lie in the creative imagination, not in the clichéd sensual imagination. If the latter predominates, the

world view in its original unity, and man loses the consciousness of a spiritual individuality. He becomes a slave to his senses through a wrong attitude towards the world view. Yoga thus identifies the causes of this wrong attitude in the inhibited nature of those basic psychomotor or temperamental forces, the congestion of the inner energy flows and their outflow into wrong, unlawful channels. A pathological attachment to the gravitating principle of the cosmos is the result of these inner energy inhibitions, and the purity of the decay of its total being within the organism is disturbed in the individuality.

Through the basic tone of the Logos, which circles out of the foot chakrams, yoga first of all frees the person in bondage from the heaviness by revealing its comprehensible moment in a sound-magical tone and in its numerus (Jeh) and thus transforms the lower power into a higher scale of world-dominating powers (Logoi). He trains the senses to productive capacity and awakens the acoustics of an integrating coherence in a higher spirit-body (Logos-body). He purifies the senses and language by developing the Logos and thus makes it an echo of a higher imperishable creation.

III. Chapter.

The goal of yoga. The Hansa or superman:

In yoga, a Hansa, the divine swan, is someone who has become one with the Logos, whom the Logos has heard, who has not only made those Logos motifs vibrate suggestively, but who has also entered into the essence of them. He has become the inhabitant of a higher real sphere of life, the paradisiacal sphere in the sense of the Bible, he has harmonized spirituality with sensuality.

As a Hansa, Zeus was allowed to enjoy free love, as he descended as a swan and united with the beautiful Leda. In yoga, however, a swan (Hansa) is someone who embodies the high rhythm of the Dionysian (Ha-on-sa), which has become one with the Logos in this symbol. This is why the yogi meditates on Hansa (Ha-on-sa) and becomes free through it.

But he who has not become a Hansa does not have the rights of a free divine life, he is banished by the circle of the guardian (Mara), he lives on this side of good and evil and may not transgress their laws with impunity!

Yoga, however, gives man the opportunity to become a Hansa, for this is the name of the yogi who is fused with the rhythm of the divine in the Dionysian (Egyptian Cha-on-su, Greek Di- on-ys).

Nietzsche's superman is also Dionysian in nature, but he did not see the only way of realizing this Dionysian man - through the practical ethos of yoga!

Yoga certainly provides an external practice of concentration on words (tantra or runes) and postures (asanas), of breathing (swara), of the way of life, but the ethos, the spiritual balance of the four elements, is the basis of all these exercises and without it they do not achieve the effects described here. The purity of will, feeling etc. is the path to Hansa or superman and to his paradisiacal freedom!

He who eternally, We can redeem him.

(Goethe, Faust.)

also applies here. Nietzsche saw this coming higher man, but yoga taught and realized him long before that.

IV. Chapter.

Immersion or meditation and its training.

The main thing is inner purification. Then comes enlightenment. Without inner purification there is no enlightenment, no true wisdom, no acquisition of magical powers.

Durga Prasad

In man, a nerve center is switched off from the circuit of the will, therefore man is degenerate, will-sick. Sinful rishis caused this disconnection in primeval times. According to the Vishnu Purana, they magnetized the arms of Vena, a forefather of mankind, thereby splitting his will, because another current entered the human being. The arm of Adima (Adam) reaching for the fruit was, as it were, deflected by a magnetic impulse and forced to sin.

The Bible shows us the same hidden process. Adam could not resist. Someone spoke in his limbs against his will. He had fallen into a magnetic-somnambulistic state, succumbed to an obsession, he could not act freely. He stretched out his arm towards the fruit and the stream entered his arm, says the Purana. Kundali was born, the serpent-fire. The Bible says: The serpent whispered to Adam: "Take the apple". The phenomenon is the same here and there, but in the Purana it is more original, more to the point.

In yoga, kundali is the ka-on-tar or hansa phenomenon (ha-on-sa), the state before enlightenment or salvation through the power of the same. The yogi struggles with the divine wave (serpent) that carries all higher life in its bosom, on which humanity also lives as the vibration of the divine. But he cannot unite with it, an obstacle rests before it - his own sin, his impurity. Thus antara-dauti, the inner spiritual and mental purification, is necessary in order to achieve unity with the Hansa, the Dionysian (Dya-on-su). He must atone, abstain. "If it is not so, if you are pious, you are pleasant, but if you are not pious, sin rests at the door. But do not let it have its way, but rule over it!" (Genesis (4, 7). Kundali must be controlled, but this is not so easy, because Kundali or the serpent fire is also the breast nest of all sinful desires.

Yoga certainly teaches us to seize it, to take up the fight with it - it is Siegfried's fight with the dragon, Marduk's fight with Tiamat - and it succeeds more thoroughly than the Christian dogmatic fight with sin - because it knows the physiological source of sin, it knows the plexus (chakram), the

is switched on incorrectly. Thus the evil is more thoroughly eradicated here because one knows its physiological seat, and in addition to penance, Hansa meditation has a redeeming effect.

The three logoi (formulas) Ha-on-sa switch on the three large nerve plexuses of the human being one after the other,

with the Ha motif the center of the Zirbel,

with the on- or ond-motif the solar plexus (sympathetic plexus), with the sa-motif hands, feet and parietal sensorium.

The type of pronunciation is as it was taught in the phonetic scriptures with concentrated analogous emphasis on the individual letters. The three motifs correspond to three cardinal virtues that make the Logos free:

Devotion - tone Ha, Hja, - Jupiter, meekness - tone on - Venus, steadfastness - tone sa - Saturn.

Unconditional goodness flows from devotion to the deity in human interaction.

Compassion flows from the gentle empathy with the deity in human interaction.

Constancy and righteousness in human interaction flow from standing firm before God.

These three virtues culminate in a supreme one, the divine will to love, which man has to realize and bring to manifestation. Thus he enters the Parama-Hansa, the eternal hunting grounds!

For he who surrenders to me in love, And loves me alone, only he recognizes me. Only he is able to see me in truth. It is the sight of me that makes him immortal.

Bhagavad Gita

Complete harmony with the Dionysian ideal of yoga is therefore only achieved through the simultaneous realization of those virtues. The seven nerve plexuses or chakrams open up to them. They vibrate in those tones and thus realize the Hansa or superman.

The World-Spirit thus creates spiritual organs of the higher human being from those physiological nerve centers. It reshapes them through the power of the Hansa motive.

In Christianity, too, it is the Ha-on-sa or Jo-hann-es who remains until Christ returns. Yoga is therefore also the hidden key of Christianity.

The physiological basis of faith becomes visible. Here too, it is not priestly arbitrariness that can bring salvation, but only knowledge of the laws according to which spiritual life takes place. For I am not recognizable to everyone who appears to be enveloped in the magic of yoga. This infatuated world does not recognize me, the imperishable one. But those people whose evil is ended by good deeds will be liberated!

V. Chapter.
Ushas or the marriage of the cells.

In the second chapter, we saw how nature in the human being strives towards the self-development of its two cardinal principles, which we understand scientifically as the forces of attraction and repulsion. In yoga, they correspond to the energetic note: Swa (contraction) and Ra (expansion) of the metaphysical breath symbol Swa-ra.

Swa-ra is said to contain the Vedas and the Shastras (law books), and in Swa-ra is music. The whole world is in Swara; Swara is life itself.

In the process of inner polarization (division into two) through Swa-ra described above, the yoga practitioner first experiences the process of an inner opening up in connection with the increase in breathing potential described above, in the scientific sense at the same time a disintegration of the ego as a cellular being into an infinite stream of cellular ego beings. In esoteric Buddhism, this process corresponds to the transition of the chela from the circle of selfhood into the ellipse of the abdication of self, the aura of the higher will-body, which is the subject of practical yoga. There are the following types of yoga:

Mantram yoga or the yoga of the word, hatha yoga or the yoga of breathing,

Laya yoga, or mind control,

Rajah yoga or that of crowning and surrendering to the deity, bhakti yoga or that of unification of will, surrender and love.

The eight limbs of yoga are the soul mirror and the asanas, as well as

3. Pranayama, regulation of breathing;
4. Pratyabara, sensory exercises,
5. Dhyanam, meditation,
6. Dharana, fixing the mind on certain parts of the body,
7. Taraka, control by the same and
8. Samadhi, contemplation.

According to Western science, the cell is a similar ego being. As in the small, so in the large!

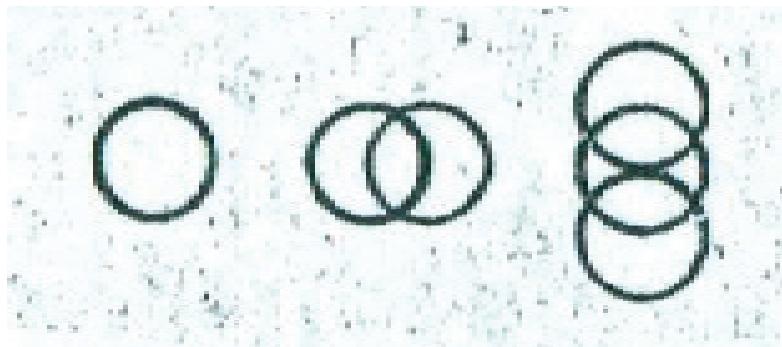


Fig. 1

Yoga first examines the cause of this self-development from the periphery, Fig. 1, physiologically of cellular energetics, and finds a force active in it through an act of inner empathy by means of that increased breathing potential Swara, which is called Tattva. In it the I (spirit) experiences itself as emerging from Swara.

The tattwas:

According to the five directions of this self-awareness inherent in the senses a priori, we distinguish between five elements, which Franz Bardon explained best in his works: Akasha (ether), Vayu (air), Tejas (fire), Apas (water) and Prithivi (earth). In the tattwas of the primordial waves we experience ourselves in a progressive cell vibration (Fig. 1) or cell vibration through sound; in the tattwa of the face through the image.

The tonal value (logos) of the unified fundamental vibration is Jah (Jog = rejuvenation), developed from the Hapi-j motif, the tonal value (logos) of the polarity or dichotomy: Swa-ra (Ish-vara).

The logos vibrations are therefore calculable quantities. This now gives us the means to place the development of the most important logos forces in yoga under an intellectual point of view. We now turn to the practical study of these and first look at the symbol Swara of the metaphysical breath.

The Indian motif Sa, Swa (Dsa) is the symbol of inhalation, in which the force penetrates from the outside to the inside, also of tangential striving. corresponding to the direction of the tangent to the center of a circle, while the motive Hra (Han) is called that of exhalation in which the breath acts from the inside out. The preponderance of the tangential direction

(sense aspiration, symbol Dsa) is regarded as the cause of inner inhibitions, and the removal of these is the first practical purpose of the metaphysical theory of breath.

Psychologically, this tangential striving is linked to the desire motive (Uste), which is derived linguistically from the tone value Sa (tsa). Yoga first uncovers the physiological causes of this inhibition by demonstrating the radiation focus of that tone value (dsa, uste) in the so-called chakrams (psychomotor centers). This is preceded by an examination of the foot breath (motif Ha-pij), from bottom to top, knowledge of which is essential for regulating the internal energies and which has a great influence on the health of the body.

We begin the practical yoga with the development of the fire and air motif (Fohat), and choose as mantric symbolism the logos of fire and air in the Egypto-Atlantean decan lists.

Runic exercise:

We assume an upright position (Is-Irmensul) with our arms stretched out horizontally to the right and left (cross shape + the fluids upright electric, horizontal magnetic), say the rune Ha with concentration on the outstretched hands and sing the syllable pij (the j frenetic and reverberating) with concentration, imagination etc., as Franz Bardon describes it in his "Quabbalah", on the feet. After repeating the exercises, we notice that the first syllable begins to vibrate as a result of the muscular effort in the arm up to the hands, the second syllable up to the feet.

We now try to hold the sound wave of the syllable pij in the feet in the sig sitting position, which is naturally associated with an increase in breathing potential. If we repeat this exercise and then speak the syllables pes, ped, pitri, the sound wave gradually appears in the feet and the feeling of a slight, gradually increasing vasomotor pressure in the centers and soles of the feet. In this way we begin to develop the first chakram that Brahma placed in the feet according to Indian teachings. It is important to pay attention to the outward position of the feet.

According to the secret doctrine, the cause of the sound waves lies in Fohat, the primordial ether. Pi-joh is the Egyptian name for the moon, especially after its discrete psychic influence, Kol-pijah, and is the Kabbalistic name for the mystical influence that points to the voice of the body. We are probably not wrong if, after careful examination, we attribute the phenomenon of sound striving towards the feet to a lunar energy (radiation pressure) that is directed against the solar energy (gravitation). Thus the esoteric significance of the moon for initiation becomes clear to us at a stroke, since the sight of this celestial body, especially the full moon, does indeed make the aforementioned Logos phenomenon extraordinarily favorable and visible to many.

If we assume that the moon moves around the earth in a special magnetic circle or field, the magnetic radiation pressure would emanate from it and produce the vibrational tone in the sensorium that is conveyed to the consciousness in that syllable. We will discuss this sound element Joh (pi is an Egyptian article) and its spiritual vibrational value in more detail later. For the Egyptians, the key note Hapij denoted a genius of the underworld who seals the gate of the Air-Tattwa. The root of the word is given in Egyptian hefi, to float down in flight, and is thus strangely related to the Old High German hapich, the hawk.

In the ancient mysteries, the hawk, which first symbolically conveyed the sight of that elemental force of the universe to the inquiring genius, played a special role. For the Egyptians, it was the symbol of the supreme deity. In the Persian Mysteries of Mithras, the fathers were called hawks and the epopes (initiates) were called griffins. According to Diodorus, the hawk brought the divine law from heaven to the Egyptians.

The latter is probably nothing other than the realization that the soul is a force of nature, and this was in fact conveyed psychologically by the divine hawk.

From the sound sequence Pij-pi-jah we develop the syllable Jis, (Jsis, the call of Isis, the female lunar genius), observing the same tonal striving. If we now shift our attention to the inner ear, as it were, to the inner pupal surface of the hands, the sound wave also appears in the hands when the hand and foot assume the same axial direction to the body surface. It is amplified in the wish-formula: Uste.

VI. Chapter.

The development of the chakrams (psychomotor centers). The Uste desire motif.

Secondly, we produce the runic sound Uste in the manner mentioned with its Kabbalistic equivalents and observe a vasomotor pressure (affecting the activity of the mind) in the slow, emphatic and concentrated pronunciation of the runes in the correct way of speaking found through practice. We call this psycho-energetic process the motive empathy in the wish-logos Uste, which must be connected with the following ideas as with all other formulas. The better and deeper this concentration succeeds, the more knowledge can be gained. As a beginner, you start at the bottom and work your way up as you practise:

U= Earth= Urda= eternal life etc.

S= Victory= Sachmet= Allpower etc.

T = Mastery = Tyr = Divine inspiration and intuition etc.

E = Ether and its eponymous God = Balance etc.

Furthermore, the idea of Uste (usta), which is the Parsi desire motif in the Zendavesta, which according to Zarathustra man should develop in order to attain noble desires (Ustha also pars. salvation, happiness). The passage in the Zendavesta (Yama 20) is called: "Usta asti usta ahmai", the meaning of: according to desire it becomes, according to desire us, furthermore: "With the after-desire (usbta) the best has given us the best". Ostara is the wishing light of the ancient Germanic tribes, which is why she always fulfills three wishes; of which the festival of Easter is the same as the astral light of the Indians. Astarte is the Babylonian wish-

Goddess (Ishtarta Indian for wish-god, if one intones it correctly, Ishtavat the same, also Ishta as kabbalistic root of this whole group) St, ish = wish, English to wish, compare the German word Wunsch. - One should have all these ideas in mind when whispering, with which the letters are connected!

The Indian calls the inner pulpal surface of the hand a chakram (i.e. pressure or circular center, psycho-motor center). But these chakrams do not only exist in the hands. For example, we observe the middle surfaces of the feet at the same time. We experience the same synecdochic pressure, which occurs in mutual detachment or takeover, when expressing the wish motif: Uste. If we repeat these exercises, combined with a clear and precise pronunciation of this motif, the sensation of an acute inhibition of sound and breath becomes noticeable. As a result of this inhibition of breathing, there is a subacute absorption of acid substance through those centers (chakrams), i.e. the force bound in the blood (connection to Akasha!) through the red blood cells. It unites with the ultra-hydrogen of the bone capillaries (chakrams) drawn in from the atmosphere to form water, admittedly a higher blood water (Meshnaim Bethalah) whose electrons are free and therefore also splits and destroys the harmful substances (blood acids and bases). This is where the health value of the yoga order comes from, because without complete physical health there is no progress, etc. This therefore leads to breathing, to a connection between substance and spirit. So now we first learn what the yogi means when he calls his Sid (Siddhi), which is the name of the power he serves. For when we speak this word like the one above, the same wave of those hand chakrams pulsates tangentially through our body. If we examine Sid or Ushte according to the esoteric method of calculation of the Orient, which preserved in the Kabbalistic number system, as a vibration number, we find the same value of 700, i.e. Hebrew ha-Shoth the cornerstone of esotericism. If we now speak Ust without the suffix and Sidh, the pressure becomes constant. The wave of nerve electricity pulses back to the maha-chakram, from which all nadis, the intake channels of electrical energy, originate, the center kantha, the abdominal plexus of the sympathetic nervous system. In Atlantean Kantha means Kont, i.e. Ka-en-tet, head (Ka)-, lumbar (en)-, foot (Tet)-breath. Its psychic center lies in the navel, its intelligible center in the brain; Kont is Aegyp. Ladder, which we discuss below: AB, RT, UV, the symbol of the tripartite monad! We will recognize the cause of this process through the next exercises.

Chapter VI.

The filling space of the hand and the unlocking of higher qualities of meaning in yoga.

In terms of yoga, we understand the sensory space of the hand to be the inner sensory sphere of the ego, which is awakened by the Logos. For all objects, entering this feeling space means becoming visible in their tattwic aspect. Subject and object are one in the tattva [i.e. this (tat) = you (tva), object-subject]. This is why we understand the tattwic aspect as the unity of the subject with the object being looked at. This is the epistemological problem of yoga or gnana yoga. Man becomes God and is enabled to work creatively.

For we have access to the latter for the practical study of yoga in the tattwic pose, which the researcher must master by its very nature, since through it he gains that perfect empathy with the object which the Logos grants.

The tattwic pose is the pose of the identity of the gazing subject, the human being, with the gazed object, the deity. It is first developed through the transfer of sound waves into the hands, as we have already shown in the previous section; for this transfer of sound awakens the sensory space of the hand and makes it possible to look through the Logos, which wants to enter the object, in a magnetically attractive way.

Among all peoples we find the problem of the tattwic pose eagerly studied, since it does indeed provide practical access to yoga, i.e. to the esoteric view of the world, like no other.

We will now examine some poses (asanas) through which the essence of transferring sound to the hand becomes sensual and tangible.



Fig. 2 Horus as initiator (Tentyra).

The raised right hand, Fig. 2, indicates that the sound wave generated by the god's name played a major role in the invocation of the god. Horus, the highest deity of light and at the same time the highest logos of the Egyptians, was invoked under various names. He was

Re-her, Horus the sun god,

Her-hwar (Greek Aroeris) the elder Horus,

Uza-hwar, large eye also as sun god.

The Hwar (uar) characterizes it in the logos under which it was first grasped by the mystics. In the pronunciation of this logos, the sound wave runs, the hw is to be pronounced like the English "w" approximately in while and the mouth is to be opened rhythmically more and more in the detection of the individual solar circles, from the mouth to the hand chakram. This Her-hwar corresponds to the Uza-hwar or Uz-hwar (great eye, also Uz-hwve, Horus-eye), which is frequently

mentioned in the inscriptions. His daemonium is the same as that of the Babylonian Izdu-bar or Indian Ishvar, i.e. his name is invoked in the same esoteric-psychological manner. In Uz (uza-eye), as in Uste, the sound lies in the hand chakram, i.e. tangentially! In this sense, we see the God above as the initiator or psychagogue himself raising the right hand. He is received in the right, in the right, like Jesus, the Christian God of heaven, who sits there on the right!

We encounter the method of this manual empathy (gesture) in numerous depictions, dedicatory inscriptions, talismans and seals. Figure 3 shows us the same tattvic gesture of the invocation of the Chaldean moon god Sin, who was worshipped in the city of Ur in Chaldea, where Abraham came from. The raised right hand, the moon and the goat fish Fig. 3 clearly indicate that the initiation by this god had to take place at the moon in Capricorn (older designation by a goat fish). (below: Fig. 3. Chaldean seal).



Such tides were always taken into account in the ancient initiations and are explained by the nature of the ultraviolet light centers of the cosmos, in the direction of which the sun enters, the innermost zone of the so-called world egg (i.e. embryonic light) of antiquity. If the sun and the earth take the direction of such centers, the magnetic repulses of the primal wave of light are stronger, the corresponding atmospheric principles vibrate more strongly, and the sound resonances are released more easily. According to ancient astrology, which was always closely linked with the god cults of the Babylonians, there are certain sensitive points on the ecliptic that were found purely empirically. When the moon - as the great initiator - approached them, the logistical exercises were carried out (see: "On True Rune Mysteries"). Thus here the constellation of the Moon in Capricorn (to Aquarius) has a triggering effect on a certain Logos resonance, here Sin, Ind. Sidh, like the moon in Pisces in early Christianity. The two griffin-like figures, Fig. 3, indicate that the Myste had to transform itself through tattwic empathy (identification through empathy) into the image of a hovering bird, here a griffin- or cherub-like being. For the reasons mentioned above, it is depicted twice here and is reminiscent of the cherubim of the Testament.

If you want to psychologically grasp the meaning of this cherub-im, a symbol that is linguistically related to griffin, you speak Che like jeh, jah with pedal yod, i.e. with a sound stretch at the feet, then Che-r with a resounding pedal "r" and "ub" with sound inhibition in the hands. The pose of the flying hawk (or griffin) should be adopted for this exercise. It should be noted that in the pronunciation of the cherubim...m motif, the resonant m as the actual keynote of old logos forces is nobler than the b, f, v (for example in Fafner, Wafnrlogi ...). The Cherubim still stands before paradise, i.e. the elemental kingdom of light, until the lunar intelligence, the bearer of a higher memory (Mnemosyne), the spark that preserves the memory of his entire cosmic development, has reawakened in man.

The cherubim motif is given decentrally (arcane) in cher-ab-ua (scorpion) i.e. Egyptian "the one in his vehicle". The vehicle (hua) here is the bird figure or the griffin. In Fig. 4 we see the same motif recurring:



Fig. 4 Cypriot seal: The text next to this figure refers to the god Sin, the moon god, the judge of the world, the ruler of heaven and earth, who gives life and goods! The worshipper is called Tunamis, son of Pari (Menant).

The cherub existence or superhumanity is thus sealed, as it were, by the logos of the uplifted right hand! In Fig. 6 the sign of the great dog takes the place of the goat-fish. In Babylonian astral inscriptions it is also called that of the cutting dog. The strange name means that in the head of the dog, as Fig. 7 shows, the law of the primordial ray that is to be sent through everything in the form of a lotus Fig. 2 is symbolized. The sign of the great dog, whose image we have before us in Fig. 6, is also to be interpreted in this sense. As with the Egyptians, it seals the conception of the Mystic in the ultraviolet primal ray. The sign of the ecliptic corresponding to the image of the great dog is Gemini. They rise and set at the same time. The Moon in Gemini (today at the beginning of Cancer), next to its most significant position Pisces (beginning of Pisces to the end of Aquarius), was most effective for initiatory purposes and for the success of alchemical operations.

Ario-Hermetic Rune Magic

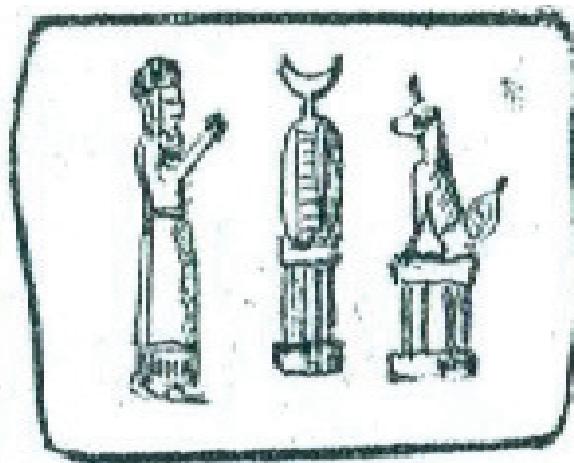


Fig. 5 Chaldean seal.

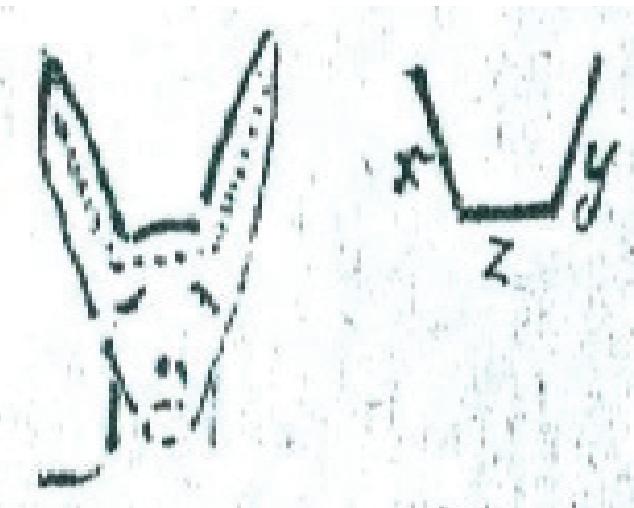


Fig. 6 Psychological aspects of the constellation of the large dog.

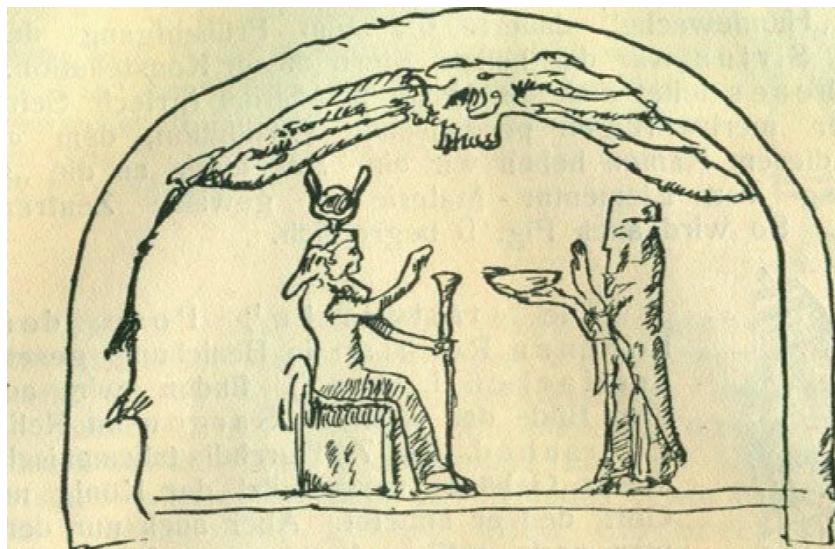
In the Orphic-mystical cults of the Greeks there was a time which was called Kynosousa (the dog watch of the god Anubis, the guardian of alchemy), the time of the pre-consecrations, as it were. It began as soon as Orion entered the sun, a time that with the entry of Gemini into the sun, i.e. with the beginning of their conjunction. This also explains the meaning of the cherubim in Fig. 4. They symbolize the twin principle in man, the division of two basic forces, which is always necessary if the hand chakram Fig. 2 or spiritual creation center of the cosmic primordial world is to breathe.

The dog watch lasted until the dawn of the same sign. Sirius was the brightest star in this constellation. According to Eratosthenes, the name of Sirius (Greek Seirios) derives from its strange periodic oscillation (dipping and rising). In this name we also have an allusion to the serous radiation of elementary matter into certain centers man. Thus Fig. 5 also becomes understandable.



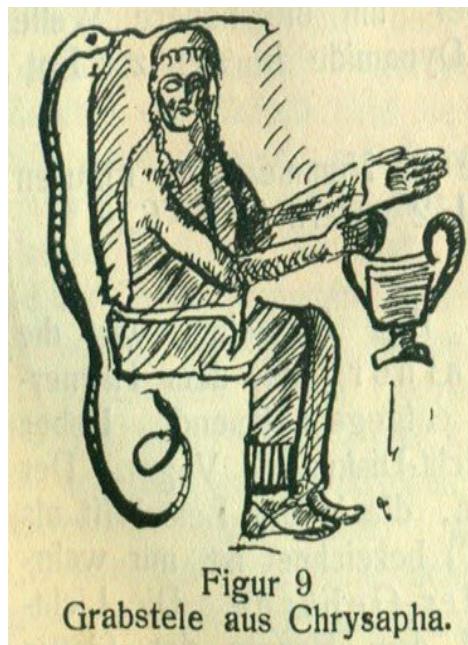
The tattwic pose - here always has the meaning of identical according to the formula tat-twa - this you. It identifies the mystic with the super-being or god - the raised right hand in relation to the triple lotus can also be found on the image of King Sargon in the relief of Chorsabad. (Fig. 7.) The lotus signifies the primordial wave of light vibrating in a threefold rhythm, in which the deity dwells. Through the ritual power of this gesture, the king merges with the god he worships. But according to the ancient view, only the king was capable of moving the divine spark to descend and participate in his fate and that of the people through the power of the gesture. He possessed the perfect vehicle, the ennobled racial body, to attract the higher wave and bring the dynamide within him to unfold.

In a Phoenician stele, Fig. 8, we see the moon goddess Istar, as the Egyptian Hathor with the horn symbol, receiving the priest's sacrificial potion. The winged discus of light hovers above both figures as a bird (phoenix). Here too, the head priest can only perceive the goddess, who is described in the inscription as Melikat ha shamim (Queen of the Heavens), through the magical power of gesture. The disk of light between the cow horns on the head of the goddess always points to the lotus-shaped vibrations of the primordial light. Figure 11, c and d.



The drink offered serves the magical arousal of ecstatic vision in the astral light, which, as with the Parsees, is triggered by haoma, i.e. the juice of certain herbs, grapes, honey, etc., and represents the philosopher's stone in liquid form. Above all, it is the purely burnt blood sugar in the healthy organism that is psychologically significant here. It is this that causes magical vision.

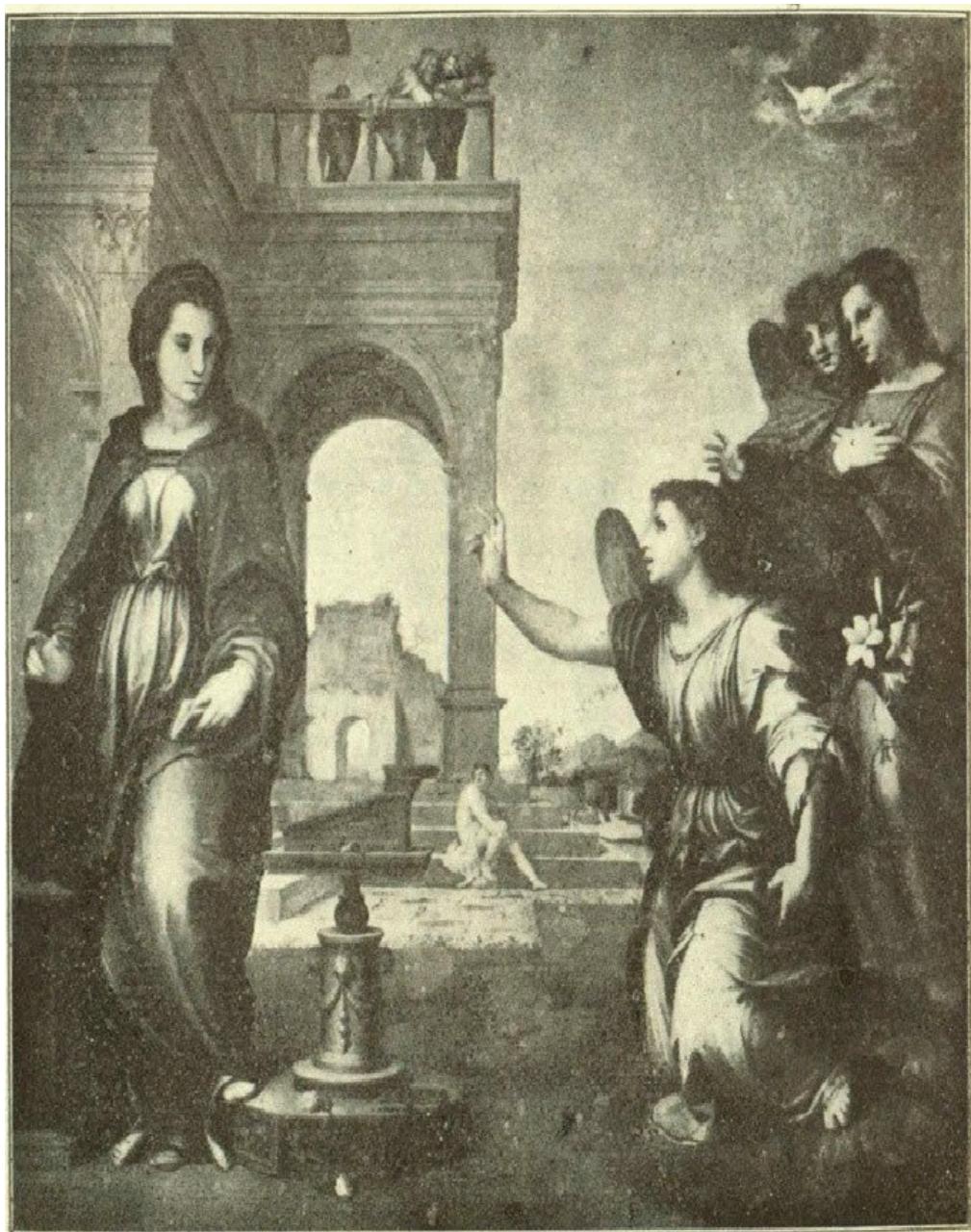
However, the moral degeneration and the resulting change in the subtle aggregate in the body also leads to the disease of the organ in this burning takes place, the liver, which is why the wound of the god-man on the cross and that of the Grail King, which is modeled on that of the legend, lies beneath it. In Figure 9, the image of a Greek funerary stele, we see the Tattvic gesture of the raised hand in connection with a sacred vessel (jar with handle) dedicated to the dead. This vessel with the same lines was called Kerel by the Egyptians, from which the name of the Grail is derived



Figur 9
Grabstele aus Chrysapha.

We thus find in our picture an indication of how the consecrated drink flows into the mystic's hand chakram and opens it - the dead man was an initiate of the Mysteries - so that the dead man sees again through drink brought to his manes, because a substance not subject to death breathes in his hands. The snake next to the figure is a symbol of the wave of light that triggers spiritual vision. In a votive figure from Delos, figure 10, we see the mystery of the tattwic gesture through which the deity takes possession of man and the higher ego is seen inwardly. The left hand rests on the hip, the seat of psychic and spiritual conception. In a higher ethical form, the tattwic or (identity-) gesture into the motif of the Christian proclamation. The great artists of the Renaissance in particular to great lengths to depict the triggering power of the initiatory gesture on the inner man out of intuitive insight. Thus we see a depiction of the Annunciation of Mary by Andrea del Sarto.

The angel's lotus is replaced by the lily in the accompanying picture. Through inner accommodation and empathy, Mary imitates the angel's tattwic gesture in order to receive the Logos into her womb through her vision. She stands with her foot (!) on an eightfold (!) pedestal, probably unconsciously for the artist, but all the more deeply consciously! The dove (top right in the picture), Hebrew Jo-na, triggers the sound of the foot, as we showed in our discussion of the Hapij motif.



Andrea del Sarto: The Annunciation

If the Jo resonance lies in the foot and hand, the Na resonance lies in the chest, as indicated by the two angels standing under the dove. The paintings of the great Renaissance artist offer a thousand subtleties that will not escape the attentive eye and perhaps say more than a blind eye would like.



Fig. 10 Weihfigur aus Delos.

The Logos is the great wave of creation, whose rhythm echoes powerfully in everything beautiful. But behind the beautiful there is also the self-recognition of the one who released the beautiful from himself, who took the beautiful rhythm from his limbs. If this is not recognized, beauty only leads to indulgence, blindness and death!

VII. Chapter.

The Tet pose and the transcendental aesthetics of yoga.

We now generate the vasomotor pressure in the hands and feet simultaneously through the logos symbol Ust and then Tet. In Hindu rituals, water is poured into the middle hands, alternating from hand to hand and certain syllables are mumbled. We will notice that this works best when we give our hands and feet a certain (runic) direction so that the electrical nerve energy can flow in a certain path. This direction is indicated by the symbol, Fig. 11 a (c means the average of the body surface, a and b the direction of the hand and foot axes through the middle finger and middle toe).



Fig. 11: The symbols of physical attitude in yoga; c their mathematical derivation.

It is the so-called open lotus of the yogis. The accommodation pose is called Padmasana or lotus pose. This exercise should be performed several times until we feel the two guidelines a and b, Fig. 11, within ourselves. The body should always be kept straight during this exercise, as this is the only way to succeed. Now there is a special logos, the pronunciation of which enables us to hold this pose. It is Tet (the anusvara or echo of Ust). In the cosmology of the Indians and Egyptians, this Tet (preferably for the Egyptians, Tat for the Indians: "u" and "a" should always be pronounced briefly) or Tat is the force breathed in the beginning.

This Logos is thus manifested in the body in that we give the hands and feet the same axial direction, a and b, Fig. 11, to the physical plane of symmetry, which here must be thought of as a horizontal average. With free development of the movements, the will automatically develops this outward direction in the posture of the limbs at a certain angle. Empirically, we find this lotus pose justified in the so-called crystal in the lotus, which we obtain by connecting the diagonally opposite sides, D K, H D₁ D J etc., in a regular octagon (octagon), Fig. 11 c, so that a new regular octagon is formed in the middle.

From the connecting lines, however, we now obtain the vessel GABH, Fig. 11 c and Fig. 12, which is called the open lotus (and also the crown). If we were now to subdivide this octagon further and further inwards in the manner indicated, each octagon would progressively form a smaller one and thus continue into infinity. The transition from one octagonal oscillation field to another would always be indicated by the tangent symbol GABH, Fig. 11 c and its directional constants G A and B H.

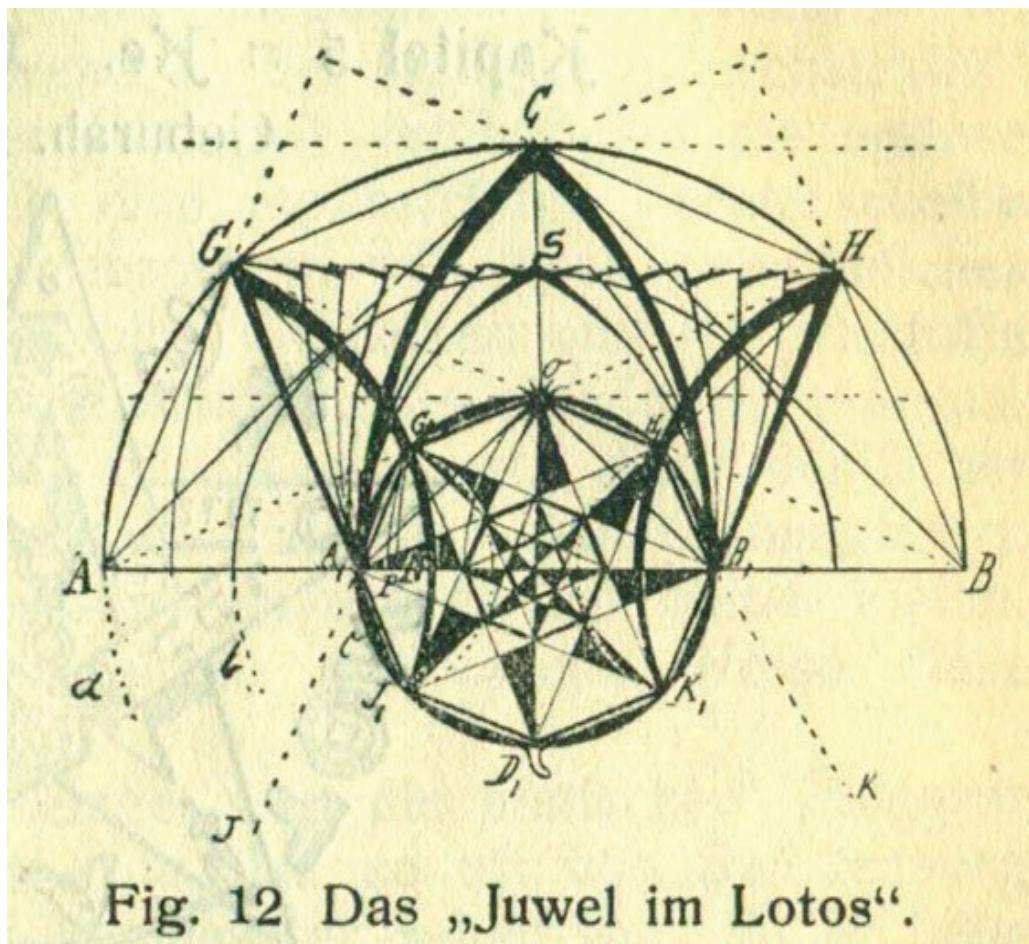


Fig. 12 Das „Juwel im Lotos“.

If we choose for the same the equivalent symbol J D K, Fig. 11 c, we have the secret-scientific-trigonal sign of Sothis (Isis-Sothis) among the Egyptians in midsummer with the position of the sun in Leo (Tat). Then the festival of the appearance of Sothis was celebrated; she was designated and invoked by the same logos numerical value (700 Bn).

In this pose we are thus, as it were, attuned to an infinite wave generation or plastidule of a substance (Mula-prakriti), which grows out of a primordial source (Tat) lying in the cosmic and out of infinitely large circles into the material-atomistic (infinitely small) circles.

In the lotus pose, the yogi thus attunes himself to the law of vibration of this primordial matter, which we see here designated by the logos Tat (Egyptian Tet).

We called it the accommodation logo. Tat means this in Indian. And we will now show how the yogi continues to bring this Tat, the primordial matter, to realization. In the Atlantean zodiacal lists we find the logos TAT under Leo. The motor symbol Tet, the Logos fermata as it were, now corresponds as the second Logos of sensitivity: Sisi (dsisi) in Capricorn in the Arcana lists.

When pronouncing it, we notice, as the examination shows, an effect corresponding to the Tet symbol in the hand and foot chakrarns, the tools of action, the ten fingers and toes, only transferred to the sensitive nervous system. Tet was the symbol of the spinal column among the Egyptians and of the breath of resuscitation rising in it from the earth. Thus Sisi is the Logos value of the sensitive, Tet of the motor fibers of the spinal cord, through which the latter is trained in the sense of yoga and developed into the basic pillar (Egyptian Tet) of the supersensible will-body. These centers are of great value for the psychological development in the Logos. Stigmatic bondage through them, on the other hand, is a sign of hereditary, both physical and psychological degeneration. Being bound by this Logos results in the mythical motif of Sisyphus. Being bound by the logos of action results in the mythical motif of Tantalus, both of which also relate to alchemy.

The blood (Akasha) carries power and substances through the entire organs, which are necessary for the orderly activities of the organs, the replacement for the lost

Substance of indispensable substances. By observing the runic rules, the renewing power is given by the blood. We can therefore generally say and assert that life has its seat in the blood and that we are dealing with two elements, electricity and magnetism. Both principles, that of force and that of matter, are contained in the blood.

*

This alchemy, which is closely linked to the ritual acts mentioned here, exerts a strange fascination. Even the number Pi and the pyramids as a symbol of the red lion are associated with this sublime science.

If you want to draw spherical quadrants as triangles, you must make the base lines of the triangle as long as the spherical segments.

The figures must also be the same height. This is the case with the large pyramid if you cut it in half vertically along its meridian. The angle of inclination of the sides indicates the pi relation between height and base line. However, if you look at the pyramid from the front, the actual area of one side of the pyramid reduced in perspective to the size it would have if projected in the viewing direction. In reality, therefore, it looks exactly like a triangle that is formed when the pyramid is cut vertically. According to the Egyptian priests and the Greek historian Herodotus, the pyramid was constructed in such a way that the area of each side equals to the area of a square whose side length corresponds to the height of the pyramid. Undoubtedly, the key to the geometric and mathematical puzzle of the pyramid was the sign Pi, the constant or quantity that has a fascinating relationship in the Great Pyramid at Giza: The ratio of a side to the height is approximately $\pi : 2$. Pi was called the golden ratio in the Renaissance and is the infinite mystical digit that is as old as the history of mankind. It is related to the Fibonacci sequence. It is the infinite sequence of natural numbers that (originally) begins with the number 1 twice or (often, in modern notation) is additionally provided with a leading number 0. Subsequently, the sum of two consecutive numbers results in the number immediately following. The sequence is named after Leonardo Fibonacci, who used it to describe the growth of a rabbit population in 1202. However, the sequence was already used in ancient times both known to both the Greeks and the Indians.

One of the most important alchemical points, so to speak, is the smell of gold, the possession of the philosopher's stone to transform the earth-born man into a god. Some historians believe that the alchemists masters of metaphysics. Once the secret of the atomic nucleus, the origin of matter, is revealed, the god-man can transform any metal. We know that there are transmutations, that one substance can be transformed into another. For man, or rather the magician, is a dual being. He lives between above, the spiritual, and below, the earthly. He has to bring both under his control, which is why he has to set up a negative and positive soul mirror and then later approach the active-male and passive-female beings in order to bring them under his will, to work with their ideas in order to apply all divine laws. Only then is it possible to bring about a condensation of matter from the body of the magician who wishes to work alchemically. To do this, he needs the deity, which only allows him to become creatively powerful through samadhi. Only when man becomes a deity can work and create magically and evoke occult phenomena.

Even in the case of Schrenck-Notzing's mediums, astral-material matter - prana - emerged from the creative sexual organs, the act of which can be associated with the production of the Philosopher's Stone. Their spiritual rapture can also be compared to a trance, only this trance is conscious and physiological in the case of the expert. During the state of trance, the magician is fully aware of his activity, that through this heightened state he has the ability to ensure exteriorization, the evocation of the substances forming the teleplasma. In contrast, in the case of one-sidedly trained mediums, it sometimes requires great physical and volitional effort to produce the teleplasma, the material prana.

Conclusion:

To confirm that creation is purely sound-magical, a statement by Swami Narayanananda says that Brahman first becomes the highest Brahman-word or Brahman-sound arises, which is called Shabdabrahman or Brahman as sound. When karma matures, the three gunas Prakriti Shaktis are awakened and aroused. The initial vibration or cosmic sound that is generated is called Shabdabrahman. Shabdabrahman is the kinetic, thoughtful view of the undifferentiated supreme consciousness of philosophy and the Saguna Brahman (Brahman with form) of religion. The consciousness resolved in the undifferentiated Prakriti Shakti is the creative view of the One Brahman, which is both transcendent and formless (Nirguna) and immanent and formed (Saguna). Everything that is audible in the form of sound is Shakti (power or energy). The original state of Shabda (sound) is Shabdabrahman, i.e. Brahman as the cause of Shabda and Artha (sound and sense). Brahman as the source of speech and ideas on the one hand and the things and meanings they represent on the other is called Shabdabrahman or Logos. Shabdabrahman is the consciousness (Chaitanya) in all creatures. It takes the form of Kundalini-Shakti and resides in the body of all living creatures, expressing itself through letters in prose and verse. Thus this Shabdabrahman is the immediate cause of the visible All, which first emerges in the form of sound or Nada (Para-Vak) or Chaitanya or Kundalini-Shakti. Nada is the subtlest manifestation of sound. Nada is the first stage of emergence in the generation of a mantra, yak or sound. When nada develops, it is called bindu. When bindu unfolds, it is called bija. From bija comes shabda or sound. Bija is the natural name of a thing, that is, the first causative power of a sound that the

yogi hears. Thus Shabdabrahman is the immediate cause of the universe, namely sound and movement, which reveal themselves as idea and speech. This Shabda, which is one with the supreme, all-pervading being, first appears in the body of a living being in the Muladhara Chakra. Prana Vayu appears first in the Muladhara of every being.

Para-sound (sound in its causative state) and the state of Kundalini itself in various forms in the Muladhara are called: Shakti, Dhvani, Nada, Niro-dhika, Ardhendu and Bindu. Kundalini's body is composed of 50 letters or sound forces. With Rajas it is called Dhvani, with Tamas Nirodhika. When Sattva predominates, it is called Ardhendu.

When Ididia, Jnana or Rajas act as Kriya Shakti, it is called Bindu. Parakundalini lives in the causal or static form with Paramatman (the Supreme Self) in the Sahasrara (upper brain). Here she is one with Paramatman. The Supreme Self and its Shakti are not two different Beings, but only the twin appearance of the single Being, similar to the obverse and reverse of a coin. In the Sahasrara, Parakundalini Shakti is one with the Supreme Self, dissolving. In creation it emerges. It descends and becomes coarser and coarser. In this evolutionary process, Kundalini Shakti first becomes or creates spirit, then akasa, air, fire, water and earth. All bodies of living beings are created from earth. In the human body, the corresponding centers of the mind; Akasa, air, fire, water and earth are called: Ajna Chakra, Visuddha Chakra, Anahata Chakra, Manipura Chakra, Swadhisthana Chakra and Muladhara Chakra:

The seat of consciousness or mind tattva is Ajna Chakra in the area of the brain center.

The seat of Akasa Tattva is Visuddha Chakra in the throat area.

The seat of the air tattva is Anahata Chakra in the region of the heart.

The seat of the fire tattva is Manipura Chakra in the area of the navel.

The seat of the water tattva is Swadhisthana Chakra in the region of the testicles and

the seat of the earth tattva is Muladhara, where the urethra and anus meet.

These centers are figuratively called chakras (wheels) and padmas (lotuses). Each center is permeated by Prana Shaktis. Certain special forces prevail or operate in them. These forces have a profound influence on consciousness. The various chakras or centers are located along the sushumna channel.

The passage of sushumna nadi is very narrow and its effects are like radio waves. The subtle energies and yoga nadis that meet in the various centers are extremely fine in the wireless passage of the sushumna channel and are therefore invisible to the physical senses and the gross mind.

Kundalini Shakti is the source of all sounds and shapes, of ideas and Language. The number of petals of these lotuses of the different chakras is calculated according to the energies working there and the number of yoga nadis meeting there. These energies of the different chakras are governed by different deities (devatas). The natural names of these devatas, which the purified mind hears, are called bija mantras. The natural name of each devata is the sound which the yogi hears and which is produced by the activity of the moving forces forming a chakra. Such a bija or letter is the natural name of the deity that directs these centers of prana shakti or consciousness. They are the letters of the six different centers or chakras. The sound forces of the different letters animate, regulate and control the corresponding grosser effects in the areas surrounding them.

If you pronounce the relevant letters, you bring the corresponding centers into activity and hit the centers. 50 different types of energy work in the different centers or in the six centers of the body. And for these 50 energies there are 50 bija mantras in the different centers of the body. For these 50 bija mantras we have 50 letters of the Sanskrit alphabet. This alphabet of bija mantras is distributed to the different centers or chakras. This does not mean that they are written Sanskrit or other letters. The letters remain in sound form in their subtle and causative forms, and if one pronounces these letters or sounds correctly, they hit the corresponding centers.

1. Muladhara Chakra (sacral plexus).

It is located in the area of the anus, i.e. where the anus and urethra meet. This is the seat of Kundalini shakti in normal people before it rises. This chakra or center

works with four kinds of energies or prana-shaktis. There are four types of consciousness in this chakra. Four yoga nadis meet here. Va, S, Sha and S are the four letters associated with this chakra. The four subtle sounds that the yogi hears and their bija mantras are Vang, Sang, Shang and Sang. Brahma is the deity ruling over the earth tattva, Lam is its bija mantra.

2. Swadhisthana Chakra (prostate plexus)

is the second center in the ascending order of Kundalini Shakti. This chakra is located in the region of the testicles, that is, where the root of the limb and the testicles (or vulva, etc.) meet. This is the center of the water tattva where six types of subtle energies or prana shaktis operate. The number of yoga nadis meeting here is six. Ba, Bha, Ma, Ya, Ra and La are the six letters associated with this chakra. The subtle sounds that the yogi hears and their bija mantras are Bang, Bhang, Mang, Yang Rang and Lang. The ruling deity of this chakra (Ap- Tattva) is Varuna and Vam is its bija mantra.

3. Manipura Chakra (the solar plexus)

is the third center, in the region of the navel. It is the center of fire tattva, where ten types of subtle energies or prana shaktis operate. Ten yoga nadis meet in this chakra and ten letters belong to this center: Da, Dha, N, Ta, Tha, Da, Dha, Na, Pa and Pha. The subtle sounds that the yogi hears here and their bija mantras are Dang, Dhang, Nang, Tang, Thang, Dang, Dhang, Nang, Pang and Phang. Agni is the ruling deity in this chakra and Ram is its bija mantra.

4. Anahata Chakra (cardiac plexus)

is the fourth center or chakra. It is located in the region of the heart. Twelve subtle energies or prana shaktis work in this center and twelve yoga nadis meet here. The twelve letters of this center are Ka, Kha, Ga, Gha, N, Cha, Ja, Jha, N, Ta and Tha. The subtle sounds that the yogi hears here and their bija mantras are Kang, Khang, Gang, Ghang, Nang, Chang, Chhang, Jang, Jhang, Nang, Tang and Thang. It is the center of the air Tattva. Isha is the ruling deity of this chakra and Yam is its bija mantra.

5. Visuddha Chakra (laryngeal or tracheal plexus)

is the fifth center. It is located in the throat area, that is, at the root of the throat. Sixteen subtle energies or prana shaktis work in this center and sixteen yoga nadis meet here. The sixteen letters of this center are A, A, I, I, U, U, Ri, Ri, Lri, lxi, E, Ai, 0, Ou, Am and Ah.

The subtle sounds that the yogi hears here and their bija mantras are Ang, Ang, Ing, ing, Ung, Ung, Ring, Ring, Lring, Lring, Eng, Aung, Ong, Aung, Ang and Ah. It is the center of the Akasa Tattva. The ruling deity of this chakra is Sadasiva and Ham is her bija mantra.

6. Ajna Chakra (pineal gland)

is the sixth center; it is the center of the spirit tattva and is located in the area of the eyebrows or brain center. Two types of subtle energies or prana shaktis work in this chakra and two yoga nadis meet here. The two letters of this center are Ha and Ksha. The subtle sounds that the yogi hears here and their bija mantras are Hang and Kshang.

Shambhu is the ruling deity of this chakra and OM is the bija mantra of the deity. - Now we come to the last center,

7. Sahasrara (the thousand-petaled lotus).

The number of lotus leaves is only a symbol of its real size. Sahasrara is not called a chakra. This center lies in the crown of the skull or in the upper part of the brain. Here live all the sounds and all the energies of the various centers in their causative state in manifold forms. Here is the place or center where the static and kinetic phenomena of consciousness or Kundalini Shakti unite. Here Kundalini-Shakti unites with Parakundalini, which is always One with the Supreme Spirit. As Kundalini-Shakti merges into Sahasrara, all the various Shaktis or energies of the different centers, along with the mind, intellect, ego and chitta, merge completely into the Supreme Spirit. When mind, chitta, intellect, ego and kundalini shakti merge completely, one attains perfect ecstasy (nirvikalpa samadhi) and this world of appearances dissolves. This is the center and this is the state in which the dormant consciousness is realized. The force that is aroused in Muladhara is in itself consciousness. As soon as it reaches Sahasrara, it becomes supreme consciousness. In Nirvikalpa Samadhi, the ideas of subject, object and cognition completely. In this state, there can be no other second idea separate from the Self. Then only the ocean of consciousness lives there by itself.

Book 2: Sound Magic Breath as the Key to the Secret Teaching

Introduction.

By psychic or sound-magical breath we mean, in contrast to the natural animal breath, a finer breathing principle active in the physical, mental and spiritual organism. The name psychic relates it to the soul (Greek psyche), which means that the formative and organizing principle within us, which we call the soul, also participates in the breathing process through the power of the word. Just as this dwells in the whole human being, the psychic breath also permeates the whole human being. Everything that lives in us breathes!

It is connected to the finer forces of nature, the pranic sound currents of the universe, through an elementary metabolism, through an exchange of energy in the manner of natural breath. We want to continue to work with this bond that links us to the universe, that carries and sustains us.

We can tie it where it is torn, we can strengthen it where it is weakened and thus draw strength from the invisible sources of nature, from the energy reservoirs of a meta-cosmos, as it were. This pranic bond of life from us to the universe, especially to the sun, to the Creator, is no mere imagination. Where this bond is broken, all inner development of humanity would cease and it would remain trapped only in materialistic ideologies. We are still experiencing something similar today.

The finer ties that bind us to a spiritual super-cosmos are being torn apart one by one by materialistic science. Humanity is starving, cheated of its bread by its own guardians, for it lacks the sustaining thought in all, the unified bond between man and nature. The Indians call it the Pranava - AUM -, the spiritual breath of life within, which also runs as breath through all our limbs and cells.

sounds.

It is in every human being the sign of a higher, spiritual-divine origin and can be awakened, opened up to consciousness and lead people back anew to the sources of nature, to the breasts of the nurturing, benevolent All-Mother (Aditi).

Let us now turn to the Aryan teachings, as they are still preserved today in Indian culture with regard to the higher sound breath (Pranava), and then, in comparison with the esoteric teachings of other peoples, seek to gain for ourselves what can offer our time the lever for a new inner unfolding of power.

I. Part - Chapter I.

Practical instructions.

Spirit (or psyche) is the supporting framework in which God thinks of us. Supported in a finished, closed atomic structure, we grasp ourselves as our innermost self. The ego is not a thought, but a tone in which we become real to ourselves, a sensation in this tone, a vibration in our atoms resonate together, becoming a symphony. We can also say that the ego feels itself in the sounding ego breath, in a finer breath that pulsates through it. The breathing exercises from Franz Bardon's Adept may help us to experience and grasp this.

The involuntary processes of life, which include breathing, must not be changed indiscriminately. However, if the respiratory tract is physiologically faulty in modern man, it can of course be corrected. The name psychic or spiritual breath also means that the soul or sound magic does indeed have an influence on breathing and has a changing effect on it. However, this change comes from the psyche and not through external intervention.

If we now have the desire to become one with a higher power (God) in order to rest and be strengthened, as it were, in union with it, then

this desire can already unconsciously generate psychic breathing! Such a desire may well be assumed in the readers of this writing, because it is only possible for those who already have a mental disposition, an expectation, a desire, which as a mental moment leads to the triggering of their physical ability.

The first thing that involuntarily our eye when contemplating this sound-magical teaching are those peculiar signs whose very name is a mystery, and just as they were once used by our ancestors for sorceries and oracles of all kinds, so they still captivate with their own charm anyone who has ever studied them in detail - the tantras!

In the last ten years in particular, tantra research has experienced a new upswing and has at least led to a number of reliable results.

During the sound-breathing practice, the body will naturally tend to straighten up like the Irminsul pillar. Try to keep the body upright at all times, i.e. never, even when relaxing, push the chest in and assume a hunched posture.

The exhalation with which one begins the practice is performed under the magical sound "fe", derived from the fa rune, more correctly hve, i.e. with a mouth posture that would serve to produce this sound.

This tantra, or rune, bears the letter fa, fe. It is the Father (Fator) sign of holy procreation, which always brings forth something new in the eternal change of generations, but just as the Father intervenes helpfully in the family and dispels worries through the work of his hands, the All-Father is also responsible for the well-being of humanity.

In this breathing exercise, you concentrate on the soundless "m" (Man) in the body as a symbol of aspiration, attraction, spiritual all-attraction and love. One literally breathes in love (the Man rune = unmanifest all-love according to Franz Bardon), grasping the breath itself as the emanation of an all-pervading, all-unifying primordial being, in whose generative work and weaving one participates. In this way, you can feel the purifying flow of love of this divine primal being in your own limbs and now combine your imagination with concentration on the soundless in your body

vibrating "m"! This exercise must be carried out in a state of real isolation in a quiet, soundless place until the answer sounds from within.

Our innermost being is an emanation of the creative, living All-Spirit, an influx of God's love. However, we should not grasp it merely abstractly, but purely physically. Our limbs themselves in their deepest inner tone should confess it! This is the essence of the pranava and the sun-breath. That is why, in the beginning, it brings up the soundless "M", the OM (the tantric Pranava) from the middle of our limbs, from our body, as if it were bringing a dead organism to resurrection.

From the center of the body this new breath blows at us, also called the force Swara or Swah by the Indians, the mysterious energetic primal principle of the universe, which the modern scientist cannot find because he has forgotten to instrument himself above all instruments, to discover in himself, in Goethe's words, the perfect physical apparatus, which is the archetype of all apparatuses and at the same time the sole inducer of the unsplintered synthetic primal force. For the average scientist today, every scientific instrument is a kind of fetish in which he alone still believes. This goes so far that everything these fetishes do not proclaim is untrue. Certainly, they have enriched the senses with great perceptual possibilities, but initially only them. All knowledge gained in this way remained relative! The ego as an instrument of the absolute spirit perished. And yet only in it dwells the truth. It alone sits at the fountain of God and draws from the eternal waters. Everything else falls victim to dissolution. As long as this ego does not learn to orchestrate itself for the absolute that animates it, as long as it does not attract the eternal breath again, all knowledge remains fragmentary and transient.

But what we call sound magic breath or pranava (OM) is the principle of this instrumentation for the eternal values of being and is therefore indispensable for the practice of spiritual upward development (esotericism).

II. Chapter

The wedding of Cana.

Our science teaches us that respiration is a gas exchange, a combustion process that generates heat and gives life, an elementary chemical-physical process to which life is most directly linked. If the specific aggregate state of this combustion and gas exchange ceases, death occurs. In the combustion process of respiration, the atoms are therefore under an energetic impulse that determines what we call life!

Where this impulse comes from - we do not know; nor can any researcher or doctor tell us where the energy that has just sparked the physical atoms into life circles back to. We cannot assume that it is lost, because a basic law of modern physics says that no energy as such is lost. It will circle back to where it came from, and even this origin is unknown to materialistic science.

If spiritual science now answers that it is rooted in a higher radiant energy of the atmosphere, which is not accessible to the outer, but to the spiritual senses, it will hardly be able to refute this, for it has no answer to it itself! After all, the esoteric-spiritual mode of cognition is only a continuation of the natural one, more inclined towards the synthetic principles of nature, as the latter is towards the analytical ones. If we train our eye through disposition and practice to absorb the finer ultraviolet light vibrations, we will see more than the untrained eye in this direction. It is not only the eye of a yogi that is receptive to ultraviolet light, but also that of animals (ants). The slow worm also still possesses the important organ in this respect, the parietal eye, which is as good as extinct in all humans. The perception of finer wave trains in the atmosphere is therefore due to an acquired finer adaptability of the senses.

We can therefore perceive and experience the life-giving force again through a certain psychological development. It is a matter of sensory training to feel it perhaps all of a sudden, whereas until then we have passed it by dully and bluntly.

Just as Helen Keller, who was blind, wrote that she learned to see with her hands when she was blind, we can gradually feel with our visual organs (eyes)

learn. We get tactile, sensing glances, especially where we increasingly negate the external sense of feeling, even shutting it off completely. In this way we force that inner combinatory or balancing sense of sight and touch to become more and more active. It is this sense that also plays a role in most phenomena of so-called telepathy.

Touch is based on an osmotic, quasi-initial capacity of the terminal sensory nerves and sensory bulbs. All other senses developed from this osmotic primal sense. What we feel, we suck onto, through an unconscious osmotic adaptation process of the cell, the same process with which the amoeba sucks itself forward in the water. It sucks in the primordial ether energy that gives it life. The brilliant Egyptian king Amenophis IV, known as Akhenaten, had the sun god himself depicted with such groping rays equipped with hands and thus placed him on the throne of the world. He wanted to say: the sun feels you too! By sucking its rays into the pigment it produces in the skin, the tactile body, which is exteriosable, and being absorbed by it, it gives you life. Thus the osmotic energy is the life-giving and life-working energy. It also appears in the breathing process. The lungs draw in air from the osmotic primal impulse of the living substance. This, however, owes its elementary drive to certain finer rays of the atmosphere. This is where esotericism comes in - with a practical experiment. When Jesus wanted his disciples to experience the primal secret of life, he led them to Cana. In Cana they experienced the marriage of the cells, i.e. the union with the primal rays, the union with God, which bring about life in us, and immediately it ran like wine through their veins. The higher impulse of life had communicated itself to them, igniting them. All religious systems know this (chymical) wedding of Cana! It is the stage of conception of the higher or psychic clay breath.

When the Brahmin, in his morning ritual still in use today, pours water into his cupped hands and, facing the sun, murmurs the sacred tantric OM (Os and Man rune), the symbol of the divine breath, this OM transforms the water into an intoxicating potion for the senses, into divine wine. It sucks itself the body in a life-working, life-awakening way. When he speaks this creatively, he enters into an ecstasy of seeing! He sees the Brahman! Esotericism mostly knows the same word elemental forces and only determines them under different conditions.

The earth is also enveloped in a force field of primordial or, let us say, channel rays, in which and through which the planetary soul builds. The Mysteries led to their realization in a special way. They taught that the breath, the life-giving force that weaves within you, is originally connected with the all-energy. As a sensory person you do not see the connection with it, but as a spiritual person, esotericist or tantric expert you do. Open only the finer senses within you, the channels of that most elementary substance (ind. Chakrams, i.e. the deities within you), and you drink from the cup from which the truly sighted of all times drank. With the disciples of Cana, you drink the divine substance into yourself Eucharistically and perform the holy sun sacrifice with the Brahmin every morning. Not a day should pass on which you do not make the sacrifice due to the day, the light, through which alone you activate your sense of light, i.e. see, while its material ray is only an illusion in your eyes, a veil that will sooner or later be torn apart. Not a day should pass in which we do not awaken within us the sacred primal breath sound, the OM, the sacrifice, the divine primal substance, the primal water (Hebrew maim, m, spoken with an analogous and nasal echo of the m, just like the OM, otherwise these words are sung incorrectly and do not open up to our understanding) transforming us into wine, into a Dionysian potion of the senses!

Here mankind regains the lost joy, the word, in the light, which the name Paradise expresses, in the daily sun-sacrifice, in OM, the primal sound of breath! Everything is sacrifice and everything has become through self-sacrifice of the spirit into the substance. This is what the Tantras and the Vedas teach. Sacrificing, the light bleeds into the day every morning, sacrificing, it departs into the night every evening and therefore returns alone. And we stand with clouded senses before this greatest sanctuary in the midst of nature, before the sun itself!

Why did the daily tantric sacrifice break down, why was it desecrated? Because humankind sank into the lightless, ultimately also joyless materialism of our days, because it was attracted by the dark, icy antipole of the universe and its Luciferian ruler, who says: "You will be like God and know.

This knowledge may well be rich and layer rock upon rock cyclopically up to the heavens - but it lacks the spiritual crown! It is a vapor, scraped like gold with the diligence of ants, and yet worthless unless the Aryan soul, the holy sacrifice of the sun, ennobles it - at the last moment, when perhaps the dawn of the world is already approaching.

Spengler (Decline of the Occident) was not right, as he predicted the death of all this knowledge, born of the relativism of the senses. And here there is a new knowledge that supplants it, a desire that radiates from the still unspoiled ground of the Aryan soul, loosened by hardship, a desire fervent to the senses and to the soul, a will to love and sacrifice, into which magical art also flows, a hunger for the soul, which breaks through and takes hold of the Man (the M-wave or Man-rune), which trickles out of the sun, which penetrates the primordial essence from the boundless urge of the senses and the soul, until in the sacred, rhythmic primordial sound of breath, the Aum, the secret is revealed, the primordial power is revealed as it once was in Cana to the simple fishermen of Galilee.

Access to the highest things, the only lasting insights, is not opened by knowledge, but today, as in the past, by silence, i.e. by becoming still before that which is not known, but which knows in itself, which draws us luminously into its circles, the primordial solar being of the Aryans, after whom they called themselves the pure ones, the Arya! It is this that, giving light from itself, makes us see in the eyes that it awakens for us, in which we do not see, but in which "It" sees itself, the Tat (Sanskrit = It) of the Indians, which, according to the Veda, breathed in the beginning and, breathing, released everything from itself. Thus we penetrate to that sounding breath which is not sensually known, but which, when it awakens, knows itself in us as the primordial life itself. And that is the rest it produces, because in it we return to the origin. All peoples knew it and the cultivation of this breath of action was closely interwoven in their religious customs and secret education.

Whoever was in possession of this magical breath only had the higher life in the true sense of the word. Knowledge alone was by no means a prerequisite for a more perfect state. It had to be lived. From a physiological point of view, life is a breathing process, even in the heightened and even highest form of eternal life!

The Egyptians also knew the sound-magical deed-breath, which was related to the lion star. Breath energy, even in its heightened form, is of cosmic origin. It is transmitted to us from the cosmos through a kind of elemental power rays, which we have already mentioned. The cosmos, the starry world, thus itself has places of power, reservoirs, as it were, of a higher energy, from which the finer forms of energy also flow over into planetary life.

When a planet goes out, the spiritual energy generated on it also goes out.

was effective, was not lost. It is precisely the higher forms of energy that are the most precious that nature produces and therefore also strives to preserve. It enters the reservoirs, which again not the senses but only the mind's eye is capable of seeing and recognizing.

The absolute power only manifests itself through the Tat, as we have seen, the highest monistic form of energy that moves the universe and that lives in us as Tat-breath. This Tat (skr. = it or this) is the bread that the early Christians also broke, i.e. broke open, closed itself as the cosmic elemental force. For when Jesus said: This is the bread that came down from heaven, that whoever eats of it may not die (Ev. John 6:33), here too the magical tone lies on the This, which modern theology ignores because it does not see and does not want to see the relationship between the original Christian teachings and the tantric esoterism of the Orient. This, in the language of Christ: salh, contains kabbalistically the same primordial phenomenon as the Indian Tat, the Chinese Tao, the Germanic Ziu, depending on which ideas one puts into the letter, which served to attract the divine breath that works life and knowledge in the higher worlds. Note the skaldic breathing practice in the Edda. There it says: carve the victory rune, i.e. tune in to the ideas of the victory rune and say "twice Ziu".

3. *Chapter*

Transmission for the observation of the astral breath and sacral astrology.

The numerous writings on the astral plane and the astral world, highly obscure concepts of the secret doctrine, require a key that does justice to this matter not only according to its outward form but also according to its essence.

So far, we have almost only adopted the formal, the finished from India. How this arises, for example what yoga is in terms of its innermost empirical content, is still reserved for scientific analysis. Nevertheless, yoga is a scientific system and not a loose spiritual and metaphysical edifice. It has its practical use in that it

is scientific. That is why contemporary occultism should also endeavor to cultivate the most important and fundamental ideas of the Indian secret doctrine in practice. However, only fragments of the secret astral science reach the Occident, and anyone who does not take the trouble to build a whole, a house as it were, from these fragments, based on their own investigations, remain outside sanctum sanctorum of esotericism.

The Indians themselves call their astral teachings the holy of holies and don't really expect anyone to get involved with them.

The natural mind of man can see in astral things, in celestial images and the like only fair illusions. The thing itself in the celestial circle, the glowing fiery wheel, as the Indians call it, which circles in the blood and vibrates in the astral light, is seen and possessed by man only through constellation, through birth. The planets command it. When the sense of the person concerned matures and the animal basic part has lived itself out, it becomes awake as a seeing eye in the sun.

According to the Indian view, the astral light is like a flood, a great magnetic current in the universe in which our monad swims. Where it comes from, where it goes, is known only to those who see in this stream, in the astral light. They then experience how they circle upwards in it, detach themselves from the tidal wave and then die into matter, but are spiritually reborn. They experience their pre-existence suddenly, unexpectedly and become new. From unknown places in the cosmos, completely new, unprecedented, wonderful light vibrates upwards. In it they merge with a new monad, which in turn comes to life in them, and then the miraculous happens, the entry into absolute transformation. The universe as it was, it collapses in a supernova, it has become a completely new world in the midst of this. The yogi still lives with the same creatures that surround him, but he is enraptured, only seemingly in this world. He is in an inexpressible ecstasy of bliss, and then suddenly he becomes a new creature, no longer breathing, no longer sleeping, no longer toiling. He becomes a tiny, distant, infinitely distant light, a circling subtle flame, and suddenly, as if in an instant, it ignites into the sun and shines: He becomes an all-being, a member of the central sun: Brahma. He has his body.

No pain, no longing, nothing accompanied the soul out of its home. He saw and became something new.

There is no analog for the Mahatma teaching, the art of absolute transformations, in the Occident, where all these views must appear bigoted from the outside. But the astral plane, when we become practically acquainted with it, teaches us this art of absolute transformations. We are taught to descend from the astral world into all things material by something that is not ours and is again entirely and in essence only ours.

We experience the initial descent of a spiritual-supra-spiritual being, the Mahatma, into matter. This is the elementary process in the astral science of the East.

In this text, the descent into matter, the avatara process, this embodiment of something that is supracorporeal, is to be treated psychologically and experimentally. From its methodical development, the ascent into the same primordial elemental and the ethical law of yoga practice will follow automatically.

Only those who have previously descended can ascend, become blissful and be redeemed. Therein lies a deeply mysterious truth.

No one goes to heaven but he who has come from heaven. These words of the evangelist also place the condition for ascent in the knowledge of having descended, which is why we read this saying of Jesus in a Christian gospel not canonized by the Church: "Unless you make the lower things higher and the higher things lower, you will not attain the kingdom of heaven. The knowledge of the heavenly should penetrate the knowledge of the earthly. This saying is certainly genuine, especially as it is found in two apocryphal gospels. But why did the Roman Church not recognize it? Because man's reason would have asked: Which is the supreme? After all, the Gospels were only canonized later, when the witnesses of Jesus had long since fallen silent and the Church had already stepped into its rights. Jesus expressly did not want the answer to this question to be concealed: Matth. 17, 9 and Mark. 9, 9 but after his resurrection, the disciples were to make known the revelation on the mountain as it was. This did not happen, but the Church prevented it.

We must seek the descent. According to Indian teachings, it happens from the cosmos in the unfolding of the dense primordial matter, the primordial nebula of the Laya centers,

which begins to be reflected in the mind of the adept, Brahma in the first hypostasis, a personification of divine qualities. To find him, we need a force, prana, the principle of life, the breath, the breath.

The path of descent and purification is thus also a teaching of prana (breath). It arises as the primordial substance that generates life in many places in the cosmos, but only in one in a way that can be understood purely tantrically.

This place lies in the Aries of the astral sky. This is where he released the first human being.

Brahma in his principle Prana descended from the seat of the Mahatma in heaven and begot the first man, Manu. According to the Old Testament, God himself blew breath into man's nose by means of sound. We can experience the empirical process underlying this occult observation through a very interesting critique of ourselves. We can experience it again and purify ourselves in this creative breath. Thus we come to what this book wants to do, to give instructions on how to perform practical and sound-magical breathing exercises in order to find great, uplifting and joyful thoughts; thoughts that lead us back to the place where man first breathed, which is above the material eon, called Eden by the biblical mystic.

Only there can humanity free itself from the nightmare that currently oppresses it, only there can it become free from the stigma from which it has become severely afflicted - where it finds itself again, as it once did before the tree of knowledge, reviled by whose poison ... it has become leprous.

The problem of this tree of knowledge is the most incisive in the entire development of mankind. Our considerations should lead us back to the tree of knowledge, back to the astral views of primeval times! The biblical presentation of this problem in the form of a metaphysical veil must be solved in a more modern sense by a psychological-esoteric experiment. In the Kundali phenomenon of the yogi, overcoming the serpent still today means victory over the animal breath and its corrosive nature! This is how it is described in the commentaries of the yoga aphorisms. Jesus also speaks of the worm whose fire does not go out, just as the yogi speaks of Kundali, the worm-fire (serpent-fire), with which he fights until the arya, the real superman, is born. And Siegfried's battle with the dragon is an outwardly projected initiation battle. The consuming blaze that beats out of the lime-worm's maw (the lime tree is the

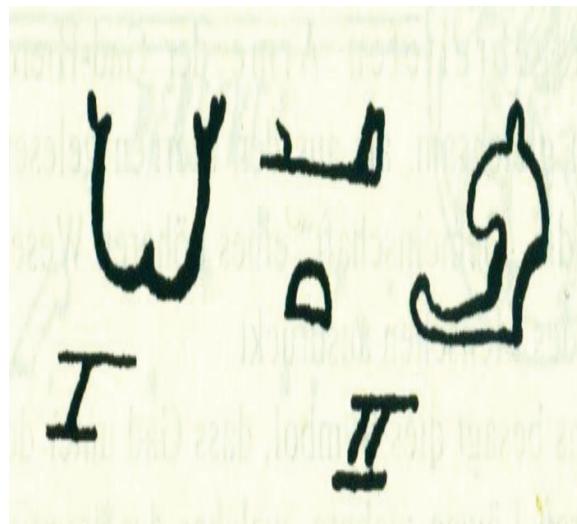
Man himself with his vein and nerve branches, the worm in it the life wave according to its higher and lower nature, cf. the Aleph and Alb phenomena), is the animal breath of desire that consumes everyone who is not armed against it by the power of the higher man.

Part II.

The heavenly place of bliss (Gab) and its psychological development.

4. *Chapter.*

The astral phenomenon Gad in the will. Origin of the human soul in the imagination.



The name Gad in Egyptian letters (I) with the determinative lion (II). The above symbol with the four hieroglyphs is read in Egyptian: Gad. The prophecy about Gad (Deuteronomy 33:20) refers precisely to this symbol. It says: "Blessed be Gad, the maker of space. He lies like a lion and steals the arm and the crown of the head.

It doesn't take much imagination to read the content of this otherwise completely incomprehensible oracle about Gad, which was given by Moses, the Egyptian hierophant, from the symbol letter by letter.

The two outstretched arms of the G. or K. hieroglyph point to the wide space, hence the dark expression: space maker.

The arm and crown, the second and third hieroglyphs, lie in front of the lion, hence the mystical saying: He lies like a lion (sphinx) and steals the arm and crown.

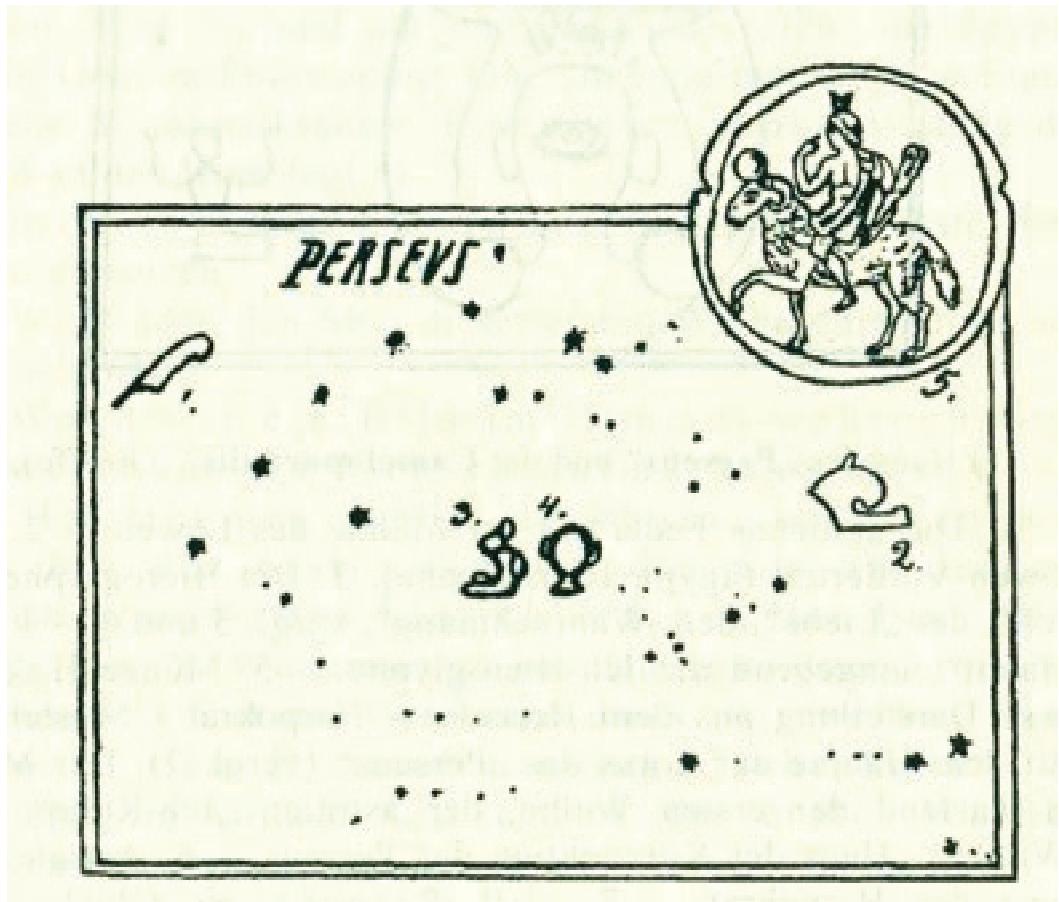
That the diviner has seen something here that he is forcing into words will be obvious to anyone who opens their eyes to this astral symbol when reading the text. It should now be noted that the second part of the symbol contains a very frequently occurring Egyptian word and means beginning, start or front part. Among the Jews, however, Gad received the front part of the eastern land by the Jordan when the twelve tribes were distributed. Thus the name symbol contains more in a concise way than any other word could express. On the other hand, no more appropriate symbol could be found for the name Glück (Gad) than the two outstretched arms of the Gad hieroglyph, in which, as if read from the stars, the blessing or the communion of a higher being with the fate of man is expressed.

Thirdly, this symbol indicates that Gad lived under the sign of the lion in front, which is known from the Egyptian division of the heavens.

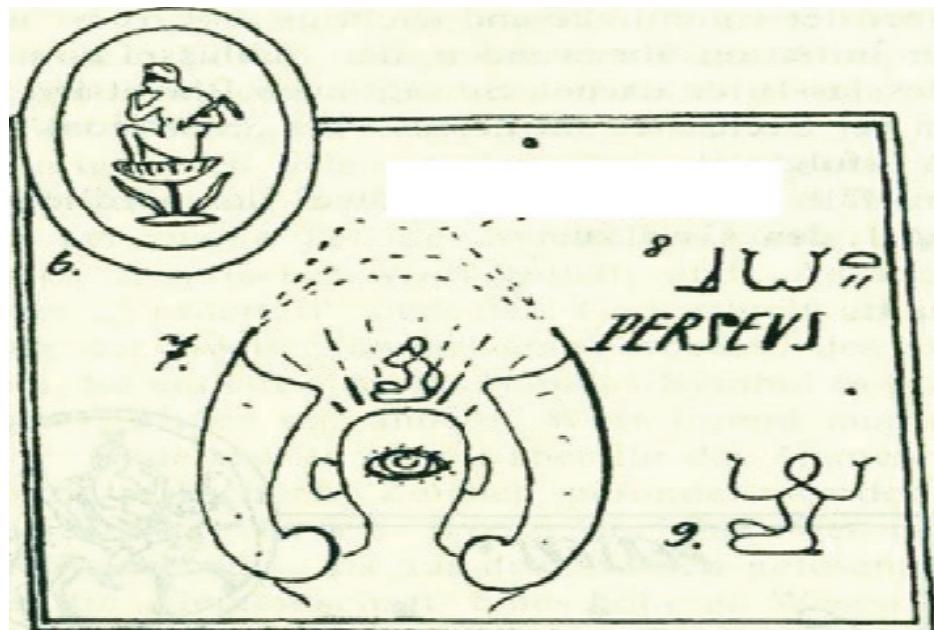
The Egyptian celestial sphere distinguished between a northern lion, which is frequently mentioned, and a lion of the zodiac. As we can see from the prophecy of Judah, Judah too, more powerful than Gad from the outset, was symbolically related to the sign of the lion. Judah's prophecy, however, refers to the lion of the zodiac. The following are known

Words: Judah is a young lion, you have come up, my son, through great victories.

Today we regard this prophecy about Judah as a reference to the Messiah.



The lion of the northern sky, according to the Egyptian planisphere, located in Perseus.



The 1st figure: 1st house of Perseus and the Camelopardalis (giraffe). 1. the golden feather in the lion's mane. 2. the lion's front part (Egypt. Hieroglyph). 3. the hieroglyph of the I, of love, of perception, cf. 5 and 6 - 4. the head, surrounding the I hieroglyph. 5. coin of Hadrian. Depiction from the Hercules-Harpocrat Mystery. On the head the lotus of Perseus (cf. 7). The Myste in the state of the first consecration, the astral I-rune. Aries, house of the conjunction of Perseus. 6. astral ego rune of the Harpocrat. 7. and 9. Perseus as a constellation of luck and wishes in a rune position. 8. aeg. Names of the psychological relationship constellation in Hercules.

Apocryphal Gnostic writings and also the facts mentioned in other places teach us that the Lion of the Zodiac was the actual and important archont, that it was overcome in the initiation and offered the key to the esoteric image of the Messiah. Blavatsky also says that the initiation of the original Christians took place in the sign of Scorpio and Leo. Thus the second, the lion of the northern sky, Fig. 1, belongs to Gad.

The Book of the Dead says of the House of Perseus, the Hall of the Two Feathers: "I am the dead, resting in the truth (shu), according to the attractions of the hall of the two feathers, which are my wishes." The lucky rune of the two outstretched arms also refers to this - like the sign of the 7th lunar ruler in F. Bardon "Evocation", which is responsible for luck! - which all mythologies know. Luck from above, the companionship of supernatural power, could hardly be expressed more aptly by any other sign.

We can notice this sign in summer and winter in Perseus and in the adjacent Giraffe. Schurig's Celestial Atlas is recommended here as a supplement for observing the real sky.

In the middle of the lion image lies the hieroglyph of initiation and the transcendental ego of Egyptian secret philosophy, a seated human figure with his hand on his head in an attentive (concentration) posture, usually depicted with his feet hanging down. The myste had to place himself in this position for the first consecration. We find the meaning of this first consecration through the following observation:

When we perceive an image in heaven in which a person up there in heaven is attentively looking at us, we say to ourselves at the first criticism we make of this image: This is me, or: This is you. Cf. Fig. 2: With the slightest critical reflection on what we have seen, we realize that we ourselves have imagined this image into heaven. This is basically how the first state of consecration arises very simply.

This is why this sign in the middle of the lion's front signifies the ego and often initiated the gods' conversations with humans.

The Archont, who, as it were, protected this first state of consecration and was thus hidden in this sign, was called Shu (as much as spiritual air-breath, spiritual pneuma, truth). The feather, which we find in the same heavenly sign, namely in the well-known bright curve of the Perseus picture, was suitable for him; see Fig. I, top left. Shu is he who watches in the eye.

The Christian secret doctrine was much concerned with the contemplation of the I-rune according to the heavenly image. That is why we read in Martyrium Petri, chapter 9: "The first man, whose descent I bear within me in the type I, with the head in self-contemplation, the form in prayer, etc."

The awakening of the spiritual breath of air to find one's own image in the stars took place through concentrated and above all sound-magical breathing, which is dealt with in detail in other places (Fig. 2 below).



Figure 2 describes the soul of man in the stars. Image of the transcendental ego in Perseus above the golden feather. First stage of the imagination. The sleeper in the light and the awakening in the night. Adam, the Rising (Kadmon), key to the inner (esoteric) problem of religion.

The further symbol of Gad now contained, in addition to the one just mentioned, two further hieroglyphs of this heavenly place, which we can study excellently in the clear night sky, the I-rune and the head, Fig. 1 (3, 4). Thus the further prophecy arises from the speculation about them: "And he saw that a head was given to him, a teacher who is hidden; who came with the heads of the people and procured the righteousness of Yahweh and his rights to Israel." (Deuteronomy 5, 33, 21.)



Fig. 2a. The central sun in the constellation of the Scutum Sobiesini and Eagle, the brightest nebula in the sky, shown in the autopsy of the I rune, Fig. 2.

The prophecies primarily contain Jewish esotericism, interspersed in the history books of the Old Testament. Here, if we read the words of this prophecy carefully and use the I-rune or I-am-it-rune, Fig. 2, for our contemplation or take its position, we can deduce the psychological origin of Yahweh's name, according to the critical speculation about a heavenly sign. Let us immerse ourselves in the meaning of the I-am-it rune, Figs. 1 (3, 4) and 2, and then read the words carefully with the analogous idea: And he saw that a head had been given to him, a teacher who is hidden.

This text is taken word for word from the speculation about the I-am-it rune, Fig. 2, and can easily be critically examined by the reader. It is possible to place oneself mentally in the state of this rune with reference to the real celestial image, which is easy to find according to Figure 2, in which one exteriorizes (mentally incorporates into the image), as it were, one's basic mental part that causes the suggestion and, in this case, the imagination.

The addition: Who came with the heads of the people and procured the

Yahweh's righteousness and his rights to Israel, results from the ideological development of the head hieroglyph in this astral image, Fig. 1, (3, 4, 9), whose meaning in turn results from the I-rune, for this head sign has no meaning in itself, it only receives it through the key rune of the I-am.

The head rune thus enters into psychological (imaginative) dependence on the I-am-it rune and so the rest of the text follows: Who came with the heads (namely) of the people and procured the righteousness of Yahweh. The same is given esoterically by this I-am hieroglyph, as Yahweh translated as a word means: I am, in the sense of cosmological self-development.

In this I-am hieroglyph, however, the transcendent development of the human race is prefigured, for at first the Myste still sees the imagination of this hieroglyph as a mere subjective and dependent on him, further development soon teaches him that the impression of the I-am hieroglyph was by no means arbitrarily awakened by him, but developed spontaneously within him, i.e. was of a substantial and absolute nature.

The actual forces at work in the astral world are spontaneous and do not depend on the will of man. You can soon convince yourself of this fact by studying the hieroglyphs in the sky.

The condition for the occurrence of astral vision is the spiritually mature state of the subject, which we call that of sacred imagination, and this is also prescribed by the same hieroglyph as that of concentration, attention or self-absorption.

Focus your thoughts entirely on yourself. Realize that the soul must attain tranquillity; tranquillity that dwells only within yourself and nowhere else but yourself. Recognize rest in movement, that is your soul, said the yogi Sri Krishna.

Rest in movement. The one word soul, old Germanic saivala, sai-va-la meaningfully spoken, slowly brought into relationship with this concept of this word, already makes you certain that rest in movement is the essence of your soul.

Thus, however, in the eternally moving sea of cosmic energies, the astral light floods into your ego as a calming stream when you grasp yourself in this hieroglyph of the I-am, Fig. 2, cf. also the figure on the original title page:



See the position in the Golden Dawn.

Thus the word formed by a seer: Sai-va-la (soul) seems to us like a moving, flowing sea over which the Logos, the elemental force manifested in the word, glides like a breath.

Speak this word with attentive calm, and when you have spoken it, look at the astral I-symbol and just as calmly speak I-am-it, forming each word as the runic-formula-substance individually and again and again until it clears you. In this way it will pour a light into the soul which will effectively paralyze all the tarnishes of the outer world of energies as sense-energies according to their influence dispersing the spiritual I-power.

The spiritual ego is a world higher than anything that can influence us from the outside. The I is master in the world of energies. Thus, through continued runic speculation, that I-am rune becomes: I am (to be pronounced like Sai-va-la) who begin to unfold in the substance of the Logos. I am who I will be. I am the Lord.

Through an imaginative connection directed towards the astral world, the name of Yahweh developed as a dynamis within and begat the Logos, the Son. Thus Jesus could speak: It is I who have come in the frame of Yahweh (I am), and as he adds, from heaven.

The term logos, according to the divine primordial language in which nature itself resounds, refers to the creative intelligible power of the universe that can be grasped with reason, i.e. the vibration of the thoughts and formulated words contained in it. The word reason, which is understandably derived from hearing, ultimately refers to that realm of knowledge that can only be entered through intuition, an important observation for anyone seriously interested in esotericism. For the Pythagoreans called this perception of the spiritual world and its inaudible runic sounds flowing with subtle forces the music of the spheres. In this context, one should also think of the so-called chakras, those subtle energy vortices of the ether or the visual force body, which are connected to certain nerve centers and glands of the human being. The fact is the assumption that the entire world of forms

of the visible consequences of the harmonic vibrations that condition the structure of the cosmos of certain harmony with the effects of waves, vibrations and electromagnetic oscillations on matter and the human body. The world is seen as the crystallization of the sounding will of yin and yang of direct sound vibration. We need to listen to the sound of the blood, which lifts us up and makes us the antenna of the creative primordial will. These sounding worlds of the divine blood crystal, the philosopher's stone, are within us.

In this way, he has brought the substance of the Logos to fruition. But if you want to convince yourself that the literal energy, the Logos, is a substance, then you speak like an artist shaping a material - so you shape the word *Sai-va-la* until you have clearly gained the aforementioned impression of calm in movement, the impression of a moving sea (old Germanic = *Sai*), on which lies a spiritual breath, the Logos of the word, which unites the literal vibrations and energies. Then the soul is a rolling lake, which, sonically represented in three sound symbols, awakens the idea of something beautiful and harmonious. In this way, prehistoric man spoke many tones until the feeling of something beautiful and harmonious in him caused the tones to agglutinate, to unite and merge as if in sound, to form themselves together. They thus became sound, substance, logos.

In this way, in primeval times, man was transported into ecstasy by a cosmic radiation and merged with it more and more intimately until he finally threw off the shell of the astral world, like a chicken the egg shell, and found and began a new life down here, a life of the awakened human being.

This first evolution of the gnostic *Ennoia*, i.e. the critical self-immersion into the astral world, thus took place through the three stages:

I-Rune;

then stretching his hands towards his head;

then outstretched arms towards the sky (man rune).

We call these three primordial phenomena of the cosmos the cabalistic key of the astral world. It plays an important, albeit discreet, role in all mythologies of the peoples.

*

Before we move on to the Logos and try to solve the problem of the sound-magical breath in more detail after gaining an insight into the nature of the cosmic forces, we would like to add a few more things to our consideration of the rune of fortune. This will help us to judge the astronomical sky, as we have it before us today, more correctly for the purpose of our study. A number of star names still adorn our sky today. However, the meaning and significance of these names have escaped modern consciousness. Franz Bardon reports on this using the names of the genii in his second work. Even the constellations as we know them today no longer have any organic meaning for the astral field of vision of the sky as they once did. Their purpose is merely to provide materialistic-scientific orientation. If we make use of the Kabbalistic key to the astral world, we can regain an understanding of these ancient mysterious name symbols.

Finally, we consider the human being who sees himself represented in the astral by the image of two raised arms with the figure of the head in the middle, in which the astral rune of truth of the Egyptians, i.e. the I-am rune, lies.

If we look at the immense columned halls at Karnak and Luxor, we find the capitals of the columns everywhere decorated with the motif of the opening lotus or the papyrus bundle corresponding to it in form, which we take from the astral type of Perseus, Fig. 1 (7).

Now, however, we can see the image of a figure in the night sky spreading its arms in the sign of the rune of fortune much more clearly in another part of the sky, where it be easily found by anyone without difficulty.

On all celestial maps, Heracles is almost always depicted with his arms raised, either fighting the Lernaean Hydra or triumphantly holding a branch of fruit in his right hand.

If we look at this place on starry winter nights, we find an elongated sword that extends from the fruits of the lyre constellation to the border of the northern crown. This constellation does not appear clearly on the map, but is strikingly clear in the sky. Even outwardly it resembles the

cypress or the tree of life in Perseus.

This sword now splits slightly into two halves before our eyes when it is seen lying down. Then the lower half forms the head of the desiring one according to the I-rune and the fighting one according to the rune of luck. To the left of this head we then find two bright stars, which are still marked on our star charts with names that contain an ancient mystical meaning. They are called Ras-al-gehi and Rasal-hague.

The first name, in Arabic, means head of the Gethi (bend of the knee), the second head of the Hague (serpent-bearer or Egyptian prince).

This Gethi (= Ingeniculus, Hercules) is also found on ancient Egyptian astral planes as Bekati, a name composed of three astral symbols, the first of which represents the leg hieroglyph in the lyre, while the second shows the hieroglyph of the outstretched arms (Ka), as they were contained in the Gad symbol, see Fig. 3. The crown points to these two heads, through which the battle rune is explained psychologically, as we saw in the previous chapter.

In this rune of the raised arms (Ka), Fig. 1(9), primitive man also consecrated the battle for the soul, which he had received from above, after the pleasure (in the symbol of the I-rune, see also title page)

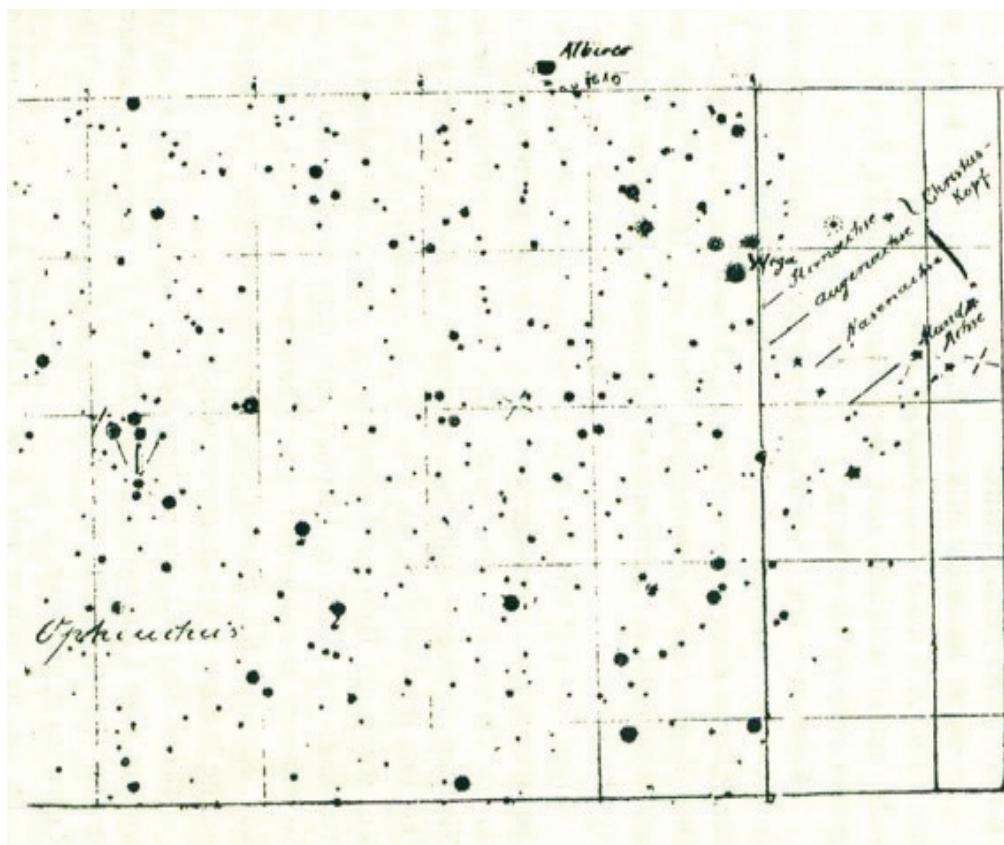


Fig. 3 The central sun of our solar system. The astral image of Hercules. The stars appear as rays around a central body. Astral location of the Grail and the Dove, the keys of the Last Supper and the Christ prototype, the Emmaus and Lazarus Mysteries and the seat of the central monad of our solar system. Note the phenomenon of diaspora, the scattering of stars from a central point, in this place. Note also the key, Fig. 4.

If we place ourselves psychologically opposite this image, we now also receive the consecration from the astral world through the I Am rune, according to ancient beliefs. Yoga or union with the celestial power now takes place through attentive contemplation of this fiery symbol.

Figure 1 (9) shows us the psychological image in Hercules that served the consecrators. It is easier to find according to the star chart than the first one, which can also be studied on less bright nights in our northern sky. The image before us now, on the other hand, appears in the first one when the sky is particularly clear, as in the south. One Ka (lucky rune) then appears above the other Ka. The Egyptians called this phenomenon Choiak, "Ka hir Ka", Ka above Ka. It was the name of the month in which such consecrations were performed.

Of the month Choiak we read thus (Brugsch, Thesaurus) 24th Choiak (February 12): In the evening Osiris rises. The head of the unfolding of the pool of water, which gave rise to all the figures that surround this divine house, which now unites with its seat (that is the seat of the Mystics and of the 6th Choiak (January 25). The head calls forth that pool of water which lets flow forth the wave movement (in Aquarius), which attracts the eye of the day (the sun); these forces unite with the prophets (initiates). This is a precise psychological explanation of what has been said here.

If we look at the present sign, Fig. 3, we see two arms stretched out towards us around a cloud of light, an image that we have to interpret according to the present I am rune.

It is the initiating angel of Yahweh among the Israelites. We have to interpret the stars in such a way that they clearly give us the image of an angel stretching out his arms towards us.

The present astral image, which is taken from Schurig's Atlas of the Heavens, will thus be of particular use to us for the reasons mentioned in order to test the inner resilience or the I-am consciousness of the soul. We first notice, Fig. 3, that the stars all seem to be grouped around a central point, the longer we alternately immerse ourselves in the I am rune and in this cluster of stars (cf. also Fig. 4).

The mystery of the central sun and the Grail.

We psychologically experienced a celestial phenomenon that science has long established as real, namely the increasingly intense separation of the Hercules constellation over the course of thousands of years.

Mädler was the first to state it scientifically, and since then people have often taken the opportunity to examine the significance of this cosmic process.

Such a separation of the very dense stellar masses of Hercules, if we look at it astronomically, is the cause of the approach of the sun to this sign. But if we observe it psychologically, as in the present case, it is the result of an irradiation of the stars on a central energy organ in us, on the solar plexus, for the radial arrangement of the stars is formed before our eyes to the extent that the solar plexus is imaginatively excited by the Kabbalistic series of those three primordial phenomena.

The scattering of the stars or diaspora (dispersion) in this heavenly place is Yahweh's means of testing in the oldest lodge established by Abraham.

According to Scripture, Yahweh showed Abraham the stars and said: "So shall your seed be. This word is kabbalistically related to the initiation of the Israelites. In reality, forces radiate from this heavenly place, the emanatory and therefore also a priori initiatory significance of which we will assess in more detail later on become.

Such emanatory forces also fertilize our solar system. They penetrate the germ substance by way of fire, as was already believed in ancient times, and thus into the solar plexus.

Here, then, a cosmological mystery of extraordinary significance awaits us in the sight of the sign.

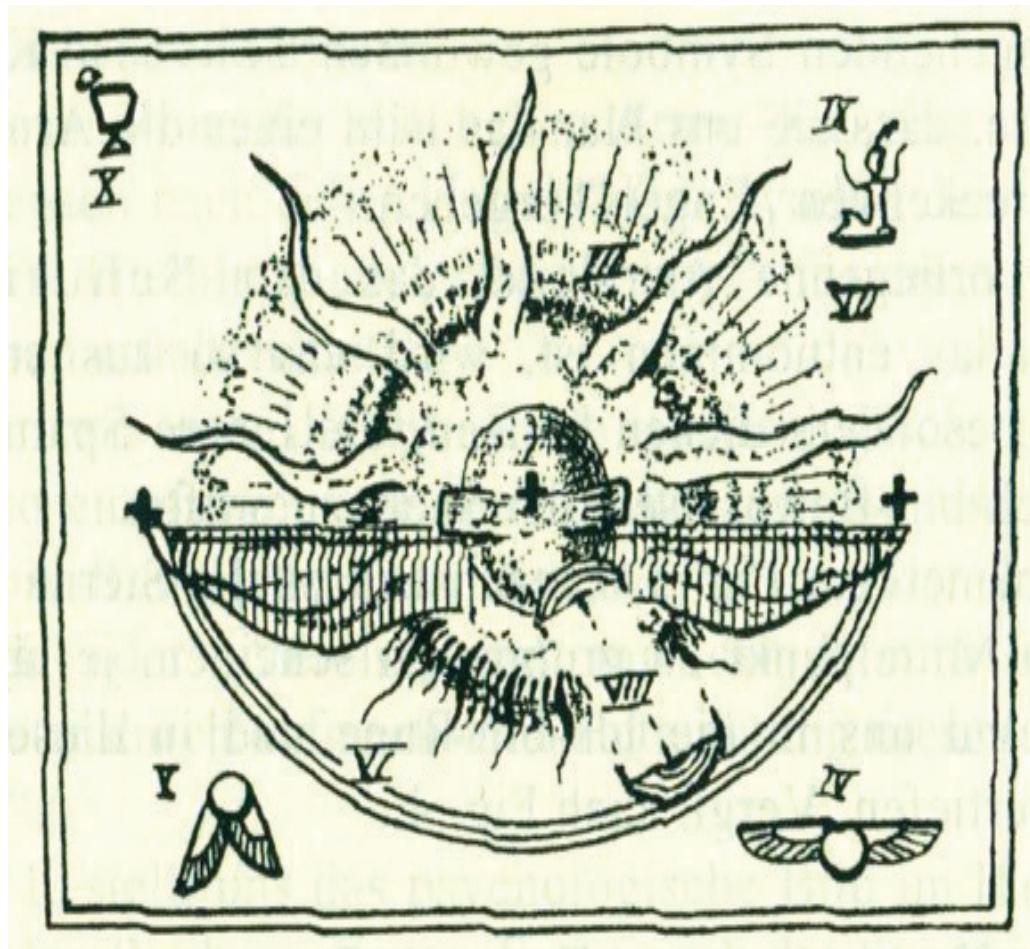
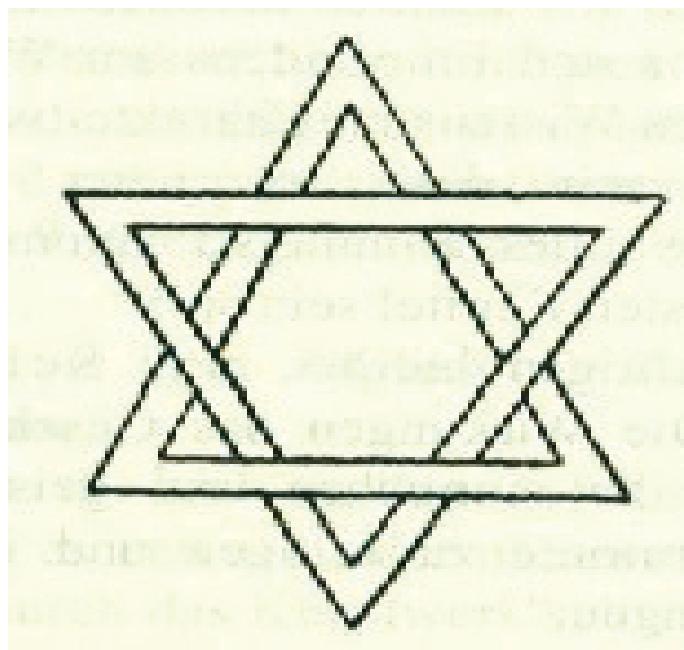


Fig. 4 Key figure to the image of the Central Sun. I. Seat of the Central Monad, II. ring of the same. See them in the center of the constellation Fig. 3. III. The aura of the central sun. IV. The winged disk of the sun. Symbolic designation of this place among the Egyptians. V. The phenomenon of Alwaki, the falling eagle, on it Vega, name of the same star nearby. VI. the bull's head of this astral place is to be found very large on the left. VII. place of the head of Christ. VIII. The broken bread of the Emmaus disciples. The vertically painted part points to the holy dove. IX. The rune of battle and happiness.

5. Chapter: Creating art and astral science.

We can also use Schiller's words about taste as a key note for entering yoga. The Indians translate what is said into a sign, the hexagram, and the ancient Jews used the same sign (Metatron) to express something similar.

Without this seal, the secret sense of that constellation, Fig. 5, does not dissolve. Its application presupposes above all in the chela (disciple) that he no longer possesses a mind that oscillates restlessly between volition and cognition (feeling), but one that is already harmoniously coalescing and condensing. Thus, three basic human principles apply: Spirit, soul and body, in this sign turned once upwards and once downwards, but pulled harmoniously and equally strongly in both directions. The spiritual aspirations balance the sensual ones.



The hexagram

According to its earthly nature, the body sticks to the ground. Thus the human soul is attracted by the forces of matter, and the spirit constantly strives to balance out this material-earthly bondage.

In this sense, our endeavor is, as it were, identifying with such a sign, let us now place it like a yardstick on that figure 5 in the circle of stars, and if we take into account all that has been said about harmony, character, willing and thinking (feeling), then the more clearly we strive to imagine such a character moving in pure harmony, the more a spiritual expression will dawn on us from the stars, which has long rested in our consciousness as a work of the highest Renaissance art, the Moses Michel-Angelos, cf. fig. 6.

The eye stars, Fig. 5, first show us the direction of the gaze; the tip of the nose, mouth and beard then appear clearly and ever more distinctly, merging with the impression of the mighty head of the prophet. The arrangement of the stars gives us the impression of a great character. Would we be able to see anything in the stars without the head that Michel Angelo created? We would have to examine this for ourselves. The oldest priests on earth called the spiritual character involved here, which appeared to them to be great, admirable and worthy of worship, God. They wanted to reach him with it!

The longer we immerse ourselves in this constellation, which in itself is so meaningless, with the attraction of the thoughts mentioned, the more serious and weighty the impression we receive becomes. Tense the middle of your nose and it will be easier to find your head.



Fig. 5 Head of the Mahatma in the astral world, from which the psychic breath of revival emanates through correct contemplation according to tantric yoga. The radiant stars are the eye stars.

Here are the spiritual threads of Uranos (personal heaven), of which Goethe says that thought runs back and forth along them.

According to yoga, everything that the entire astral plane explicitly contains is concentrated in this image. It is the astral of Koot Huomi, whom Indian Theosophy worships, the Adam Kadmon (Messiah) of the Jewish Secret Doctrine, the Chet-Mu of the Egyptians, as the Dean of Amon-Ra, it is every god with one wants to connect! If one wants to write about secret teachings, indeed about religion in general, about the history of mankind, one should begin by discussing these stars, which in themselves say so little.

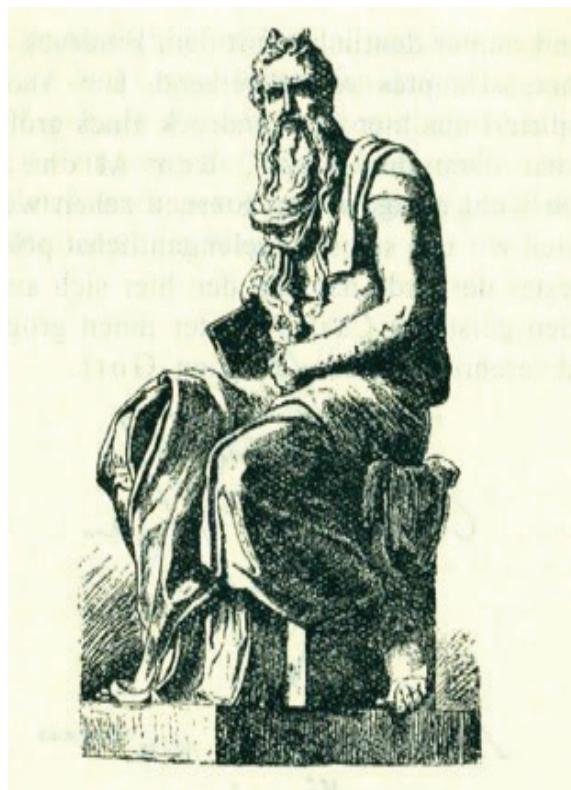


Fig. 6 Moses by Michelangelo. Artistic key of the Mahatma's head. Visionary image of the esoteric Moses born in the celestial waters.

Here a force blows at us, at first tiny and thin, even misleading, paralyzing the senses and the mind, like a phantom; but the impression never leaves us, we are as if hypnotized by what we find in it. The Mahatma Mystery begins with this astral imagination. As critical thinkers, we need not be deceived by what we see here. It is certainly only a dream image, but this dream image can gain an extraordinary power in the soul of the yogi according to the laws which the application of that key teaches us, through the right attitude. The spirit, which here forms a thin, delicate breath between the stars, like a fine, fragrant mist, seemingly belonging only to the soul and not to the image, can live itself out into the breath of the new, mighty being. Jesus speaks of this to Nicodemus in the

night: "You may hear the sound of the wind, but you do not know where it comes from or where it is going. Such are the children of the Spirit. Are you a master in Israel and do not recognize this? The Mahatma (Master), who is enthroned here in the astral world and, according to Brahmanic astrology, stages his re-embodiment from here, hovers around his disciple as the spiritual shadow of an apparently dead man until the latter is permanently bound to him through a strange concentration by drawing in the astral breath (in the imaginary connecting lines of the stars), which is initially only spiritually perceived here.

But before we go into this physiologically and psychologically strange phenomenon of Mahatma concentration in more detail, the meaning of the perceived astral image should be made sufficiently clear so that it does not mislead us.

It has been pointed out that this constellation cannot by its very nature create an impression. Only the psychological conditions of the observing pupil can create it. Whether what is seen is then merely a sign of morbid imagination, I leave for consideration by those who are so keen to track down anything morbid.

It will be argued that a phantomatic impression can be obtained from arbitrary points in the same way as from such stars. There is nothing wrong with that. The only condition is that these points must also stand spatially, and this can be observed in the stars of the astral sky if one observes them with particular attention. The consciousness soon finds spaces in them that are delimited from each other according to different types. The eye soon perceives these spaces (astral spaces or houses) as so infinitely large that it is forced to transcend the laws of earthly perspective and optics.

You can easily convince yourself of this peculiar state of our eyesight if you carry out the following experiment for ten minutes on new moon nights in summer. Place your mind in any part of the sky and observe the nearest stars from this position. If one chooses, for instance, that bright nebulous ball in the Milky Way, which stands in the constellation of the Scutum Sobiesii near the Eagle, and does not allow any light, which, as we have known since Arago, emits polarized rays, to act for a short time on the eye, one soon feels a strange excitement. One has to withdraw one's senses and memory from all other objects; one must, so to speak, go into the silence of thought. This is the peculiar effect of polarized white rays on the nerve plexus in us, which is involved in every state of constant attention and on which the energy that irradiates the eyesight is directed. In such a state, the solar

plexus is reflected. Just a few minutes of attentive observation of this brightest and most beautiful astral nebula are enough to become aware of the reflection. The first sign of such a reaction is the perception that we could probably best study in the picture given here, Fig. 5 (in Aries), if this constellation had not become very unfavorable for our northern sky in the course of time. It is also usually seen too close to the horizon.

We therefore consider, for example, the swan, characterized by its cross above a similar nebula of light. These stars immediately diverge spatially, and we notice their appearance, their spatial separation, evoked in our soul by the effect of polarized light.

With this perception, a kind of proteleia or pre-consecration often began in the Mysteries. This consecration connects the microcosm with the macrocosm and the old astral archetypes come to light again. The condition of this connection is the self-restraint of the will in the astral mask given above and the strict motoric leaning of the facial muscles against the astral image. At first it seems disturbing to the experimenter, but it soon proves to be valuable. Look at the pictures of yogins, how they have set their faces in firm and stern features. Once the reflex of the solar plexus has been established by straightening the body and consciously breathing deeply and inwards towards the chest, one now begins to perform rhythmic breathing exercises for a while, inhaling the god, until the posture becomes increasingly free, chanting the name of one's god.

Do not breathe excessively deeply and fully, but gently and with the care that the air flows into all parts of the upper and lower body as far as possible. If you then sit in the position of the Moses statue and carefully place your hands on the plexus of the solar plexus radiating out to the sides, preferably on the hip points, you will also feel the motor excitation of the middle hand centers through concentration. The psychic breath then penetrates to these chakras. If then stand upright and begin to practice walking by concentrating on the sacral points (hip points) where you perceived that excitation, prana, the psychomotor force, also penetrates down the thighs to the chakras of the feet.

Indians understand the ability to develop prana in this way as dharana. Its purpose is to ensure that the prana generated in the sexual metabolism does not leave the body but burned or utilized internally. This increases and clears the mind. The nasal muscle always remains tense at will. The methods are of great practical value, but have not yet been scientifically interpreted.

The magical-etheric experiment considered here is of great benefit for the further pursuit of the esoteric problem. However, it also deserves our attention for philosophical reasons.

In his Moses, Michel Angelo created the ideal type of Renaissance man, that spiritual-physical full-blooded nature that has unconsciously become the star of our time. The many occult endeavors, as well as hypnotism, magnetism and the like in the present serve him.

This ideal is called spiritualized power. However, one does not immediately realize that the longing for it rises from deep within, from where the true womb of all spiritual culture is to be found, namely from the subconscious astral. As an artist, Michel Angelo created from the hidden

The idea world of the inner self. But behind it is the astral world. Ideas are nothing but echoes of deeper, hidden experiences of an archetypal human being, the Adam according to the mystical tradition of the Testament.

This primordial man, who supposedly dwells in paradise, is the spiritual organizer of our inner life, and what he experienced in the spiritual-somnambulistic primordial state in his dealings with God is nothing but the foundation of our inner nature through astral causes.

The spirit is precisely something that has descended, not something first and originally generated by the nerve cell embedded in the neuroma, but something reborn, like everything in nature, which is only recognizable in change, but unrecognizable in its origin.

What seems original to us is our vanity, which likes to make us like God, who alone is original. There is nothing original on earth, but only in heaven. Into the interior of nature no creating spirit penetrates and you are like the God you comprehend, are testimonies of Goethe and at the same time judgments on everything born of earthly senses.

The most original thing lives only in itself, in its circle, and does not go beyond it. For Spinoza, it is the substance that is only in itself and is not grasped by anything outside of it.

The astral world draws us into the wave current of this substance, first for elementary purification, then for elevation. Ideas, the eternally living primal grounds of being, circle on it. They are also like windows in the sky, shining kindly down on the dark sea below. Such a glorious abundance of light, pure plerom, a radiant heavenly window is the Moses of that greatest Renaissance master. It was through this very window that primitive peoples looked into the heavens, and it is through this window that we, too, find access again and find relief from the fall into matter.

Thus the Mahatma, the idea of ideas among the Indians, was born for the Occident in that supreme value of the Renaissance.

It is not without a deeper reason that it adorns the tomb of a noble pope in the holiest room of Christendom, who, as a patron of divine art, became the model of the future ruler of Christendom. The pope, as the successor of the man of the rock, is nothing other than the incarnation of the supreme ruler principle emanating from heavenly space. Thus that Moses signifies the germinating idea of the future faith of mankind, of the Mahatma faith, and anyone who immerses himself more deeply and intimately in it will no longer be deceived by an outer astral image, but will find an inner one that is not deceptive, but stands firm with the power of the highest idea mysteriously objectified in that place.

Of course, the Renaissance created typical figures who also live in the present, such as a Cesare Borgia and a Cagliostro, but they live only as demonic proclamations of a future ideal of humanity. Goethe, on the other hand, comes closer to a type of Leonardo that appears more subtle in spirit than that of the great Roman master, but in essence and with regard to the spirit of that age is quite similar to him.

The effect of that picture, initially seen from the outside, is like an artistic suggestion. We suggest to ourselves the qualities that we place in it. These are seriousness, calm, energy, spiritual forcefulness. What is remarkable, however, is that such suggestion picks up on inherited types within the human being and thus enables the influx of occult forces into the spiritual waking consciousness. Just as the modern artist often sketches a character with as few strokes as possible, or drawing at all, so here we also see a character sketched with the simplest possible means of spatially placed dots, as if by inner atoms.

Yoga now teaches that everything we suggest or imagine in the astral aura shows an effort to realize itself.

Here we have moved a sublime spiritual expression into our astral aura, and through this we are able to awaken the qualities within us, which we thus bring to realization through the subconscious.

Of course, as already mentioned, the discrete effect of this image is not exhausted by the fact that we happen to see a complex of stars placed in this way and no other. Rather, the decisive significance lies in the subconsciousness that is active in this impression created by astral vision. A law governs the arrangement of the stars in this region which, as a cosmic law, makes our body visible in it through a discrete relationship to its structure. Such a law of nature, and indeed the most comprehensive and highest, shines in the stars, and since it is connected with the sense of light, the eye, first penetrated the soul of man, it invented itself. Man did not recognize it, but it recognized man. We will learn later that the celestial place represented in the circle, Fig. 5, of the head is filled with a vibrating primordial matter which, by virtue of its subtlety, permeates everything, the sunlight and also the human body, with primordial power. Of this circle, first the head and then the body represent an emanation.

The ethereal of this place has generated the spirit of man in the self-revealing supreme law. It is sent into us, emanated. The nervous apparatus has only served its unfolding, the spirit itself is sent from heaven and flows back into its original stream with the decay of life.

But in this sign and the sound-magical breathing associated with its exploration we recognize this fact, which has a wonderful effect on the mind.

In order for the great imaginative power of such a sign to fully utilized in the sense of yoga, we must clarify the causal relationships of the sign to our entire experience as clearly as possible. This will be done in the following chapters.

6. Chapter.

Mathematics and astral science.

As mentioned, Michel Angelo's Moses contains the artistically transfigured expression of spiritual energy: no work of art of any epoch can compared to it in the expression of the same biologically most important thought.

But the mystery of this work of art is not exhausted with its mere contemplation. The highest art does not serve to reflect life, but paves the way to experiencing the higher world, the world of the spirit, as Arthur Avalon also asserts in "Shakti and Shakta". Those who are not able to view art in this sense do not experience its purer content.

The idea that takes shape in the work of art must be revealed, otherwise the vitality of the idea is suffocated by us in the work of art, and it is precisely our senses, which are not artistically trained, that do not allow the spirit of the work of art to come to life, to develop.

For the consciousness of the Hermeticists, the astral world of ideas opened up in this aesthetically perceived celestial structure as if through an inner channel. The deity had, as it were, drawn this path himself so that the prophetic-artistic consciousness of man could find it. Here the eye sees the Asen rune, the oldest and holiest of the heavens, in the head of Odhin. This is where the mystery given by the seer of the Pentateuch begins. Menkar, the star at the bottom right of the god's head, is called the nose. It is discreetly related to the nose of the same head into which Elohim blew the breath of life and created man, the creature endowed with reason (and feeling) and free will, who was animated from above.

For reasons that will continue to become clear to us, the spiritually seen star Menkar opens up the mystery of the magical breath, which created man as a force from above, because it first came to him as a phenomenon from the celestial world.

Materialism will not be prepared to accept this, but it will find in this stone of stumbling the fate of which Jesus speaks: "On whomsoever this stone falls, it will destroy him. This place conceals a deep mathematical and physical mystery, which is dealt with in more detail in other places.

We find the ethereal impression of this head dependent on a mathematical function. If we draw a straight line between the eye stars and between the horns of the god, star 112 and Mira, and thirdly between the tip of the god's nose and the star Menkar, the impression of a cube or cube seen in perspective is created in our eye, taking into account the plastic image of the head.

This is esoterically the Rock of Zion, the cornerstone of the spiritual doctrinal building of Christ, which the builders rejected. The same rock is the transcendent

symbol of Peter and the Arab secret tradition, the archetype of the rock of Muhammed, the Prophet, who looks down from this heavenly place on his Moslems, the Ka'aba.

Today we know from analytical algebra that the function of the cube is a rotation curve. It is this curve that legally interprets the origin of the odem from above.

The function arises from the star B, corresponding to pole B of the aesthetic moment axis AB Fig. 7. Here, as we know, the astrological tribrach unfolds its energy as a key.

7. Chapter.

Imagination and psychic breath in their completion through the tripod.

The impressions of past eras rest in the subconscious as if in a golden heart shrine, and when the Germanic seer asked, "How do I gain access to the hall of Odhin?", the answer, according to the Edda, is:

The golden feather in the robe That sits in Widofnir's tail.

If we turn the constellation, Fig. 5, around, we see the image of a crowing cock, in whose tail the crescent is at the top left, corresponding to the previous image at the bottom right. The crest of the cock is represented by the star 45 Arietis.

The open beak of this creature, supposedly inspired by the astral world to sing in the morning, lies in the direction of the spiritual breath (sound) that emanates from the mouth of the god.

When it says in the New Testament that Peter betrayed Jesus, and Jesus admonishes him and says, "You will betray me three times until the cock crows," it means this much: the apostle's transcendental consciousness only awoke when he forgot the Lord several times, with his natural upper consciousness

had inwardly disregarded. According to Germanic tradition, the same cock awakens the blessed in Valhalla, the hall of Odhin.

Its name Windweber (Widofnir), which we first found, means that the transcendent spiritual power, the pneuma, was awakened in the Germanic mystics at this place. From this symbol we could determine highly significant laws for the type of vibration of the forces working in the subconscious (runes), but that would take us too far afield here.

It should only be mentioned that the vibrating primordial substance of the heavens must remain a problem of the beyond for our three-dimensional sensory capacity. However, through the awakening of the astral sense, which has its center in the solar plexus, we are able to perceive this medium as vibrating in the laws of an as yet unexplored coordinate system.

The ability to awaken the "subconscious" is of great and often decisive value for us in life. The astral aura of the Mahatma constellation can serve us excellently for this purpose. No matter how realistically we may think about what we see, we initially suggest to ourselves that it contains qualities such as energy, spirit and strength, which are of great benefit to us in practical life. But we can soon see for ourselves that what we see in the astral aura is not as fleeting and transient as what we perceive in the sensory world.

Prana, the life principle in man, after it is awakened in its main channel according to the Mahatma type, namely in the sushumna, which connects the two chakras (motor centers) of the head and the solar plexus, divides into four streams, like the life stream in paradise in the occult sense. These four currents of life separate on the axis AB, which emanates from the lower chakra, C, Fig. 7, according to the four cardinal points, as the Nadi or currents ADBC.

As such they represent a union and intimate mingling with the animal breath of life, which rushes earthwards in the opposite direction to prana.

One can convince oneself of this direction of both currents if, after awakening the astral Mahatma image and after motor adaptation to the astral image, i.e. through deep breathing and Adler concentration, the concentration, through which one psychically creates the image of the eagle. Reference is made to the above-mentioned nasal reflex, which touches the lateral poles of the axis of union AB in the body. It is usually possible to distinguish clearly between a pulling energy that acts upwards and one that acts downwards.

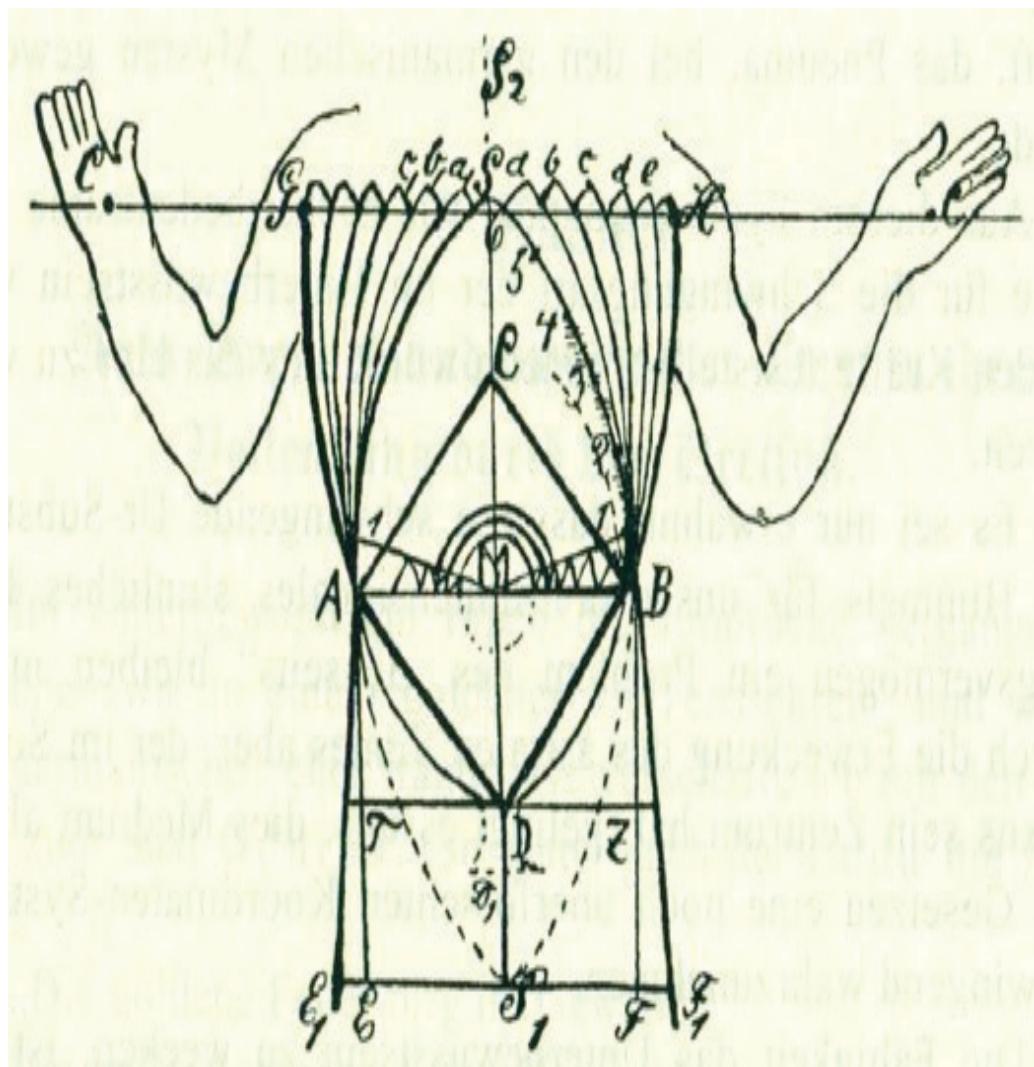


Fig. 7 *The tree of knowledge in man, according to which the development of the sound-magical breath is to be studied. AB Threshold of the astral world. Names of the functions of the tantric breath:*

The sun barque ASBS(I) The mountain of revelation ASB.

The closed lotus ASBD. The open lotus ADBHSG.

The sacred fig tree AD (D1) BS.

Through rhythmic deep breathing, which is best done every day in the open air, standing or lying down, for 10-20 minutes, one can soon convince oneself of the real presence of such axes and their perceptibility at the sacral points (hip points). This brings us an astral place and a symbol which is called the golden tripod (tripus), according to its three connections with the earth AE, MS and BF, Fig. 7.

The astral location of this golden tripod, the canonical key of later sacred astrology, is the swan. In "Faust", Part II, it is mentioned as the astrologer's tool with which he descends deep into the secrets of the cosmos.

In the Mystery it served the second part of the consecrations, the catharsis or purification. Among the Egyptians, this astral place was represented in a house by the image of a foot over which water flows out, see Fig. 8 A.

We find the foot very clearly as a celestial image in the stars between D, Albireo and Vega, Fig. 8. The stars D and Albireo denote the bottom; in D there is a dense, brightly shining Milky Way nebula, which is next to that of the Scutum Sobiesii is the brightest in the sky.

This star nebula has given the ancient mystics much to think about because of its polarizing effect, which, as mentioned, can be perceived through the solar plexus,

Prana, the life principle of the cosmos, first expresses itself through this action, and only then, secondarily, is the breathing activity influenced. This polarizing effect of the cosmic astral light can, of course, only occur in the subconscious state of the soul's life. However, if such a subconscious state is first revealed imaginatively in the Mahatma image and consciously brought about, then this polarizing effect occurs, and it is interesting to observe.

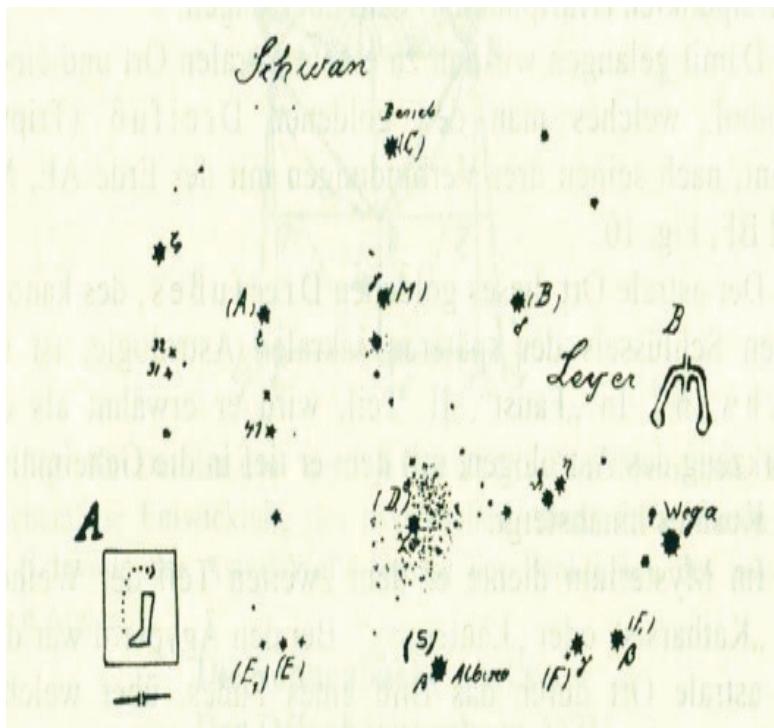


Fig. 8: Astral place of the swan with the sign of the macrocosm and the tripod. At the bottom right the foot with the fruits B.-A, representation of this house among the Egyptians.

Therefore, every secret disciple is recommended to study this phenomenon on clear spring or summer nights at the time of the new moon after the awakening of the Mahatma image and the motor adaptation to it. At the same time it offers the researcher the opportunity to exchange the narrow chamber of the study for the open air and the most glorious temple in it, the starry sky.

As soon as you do breathing exercises according to the sign mentioned, you will notice that the stars, the more clearly they separate from each other as spaces, evoke a strange sensation like the sound of spheres in some people when they look at them. This perception may already be familiar to some. Pythagoras taught a harmony of spheres, and his pupils cultivated the feeling of these musical sounds of the creative tones of the astral world. The individual phases became numbers to them. However, this subjectively very different perception stems from the effect of the peculiar actinic light of the stars emanating prana.

That which applied to the Mahatma image applies, as mentioned, to the whole of heaven from this place.

The peculiar polarizing effect of the world mists was already perceived in an earlier time of spiritual development, when man was still dozing somnambulistically on the edge of animal consciousness without any actual waking consciousness.

It was probably in those primitive times, as we learn from the phallic service reaching back to the earliest epoch, the sexual instinct that first made him tie his thoughts to the actinic influences and effects of the celestial sphere. - He desired the woman and found the goddess.

We understand polarity as the separation of the male principle of prana from the female. This naturally takes place in every sexual desire instead. The yogi, however, inverts such sexual instinct, turns it inwards, outwards through abstinence. Thus the polarization, in which the energy of the germ plasm radiates onto the solar plexus, occurs inwardly. All development is thus an inward drawing and thus an upward development, whereas a full living out of the sexual instinct means a downward development and finally degeneration. The reason that drove pre-humans to involuntary asceticism for the purpose of upward development lay in the fusion of their feelings of pleasure and sex with the sensual effect of the cosmic on them. The peculiar actinism of the astral nebulae thus became the cause of the creation of man.

That is why this place in the northern sky was called Hava by the astrologers, i.e. Ewa, woman and goddess.

The original sound in Hava is the same as in the mystical Ham-sa of the Indians. According to yoga rules, Ham is spoken when drawing in the prana (breath), sa when breathing out.

This astral place is called Hamsa (= swan) by the Indians and Hava by the Babylonians and Jews.

Hava means the occult female prana, which separated to the left on the unification axis AB, Fig. 8, while the male prana flowed to the right, B. Human creation began with this polarity.

The radiation of those world mists on the human organism in the subconscious thus acts in analogy to electrical energy, generating a positive and negative current.

Thus the radioactive (electromagnetic) light of the world nebula was active, exciting desire and at the same time absorbing desire. There was a confluence and superimposition of two radiations, that of the sperm and that of the polarizing primordial light.

Now we know that in this primordial light an invisible principle condenses into visible matter. This is where the great mystery of existence lies hidden. We can say: As the invisible became the visible, so became the perfect human being. This radiating stream of unification now flowed out from the axis AB, Fig. 7, into the body and placed it in a state of progressive material transformation and purification. Through such a partial flow of the unifying current into the feeling of the metaphysical sense of touch produced the awake-conscious state of the soul that we still call our own today. Man's sense of space is the inner sense of touch. All spatial perception is a fusion of the sense of sight and the sense of touch.

The basis of this fusion lies physiologically in the axis AB, Fig. 7, and is demonstrable here. This fusion took place through ecstatic vision in the astral world, in other words, through conscious imagination in the sight of the nature of the light-sky.

This interpretation, which is entirely compatible with modern views, has an interesting counterpart in the Egyptian Book of the Dead. It should be mentioned that the disk ADBS, Fig. 7, as an image of the head, was originally: "The four fetters of the back of my head (ADBC) are bound. It was he who sits in heaven who fastened the bands for him who sank back on his two thighs on that day when the covering came off. The bands of the back of my head were bound by Ru (god of astral vibrations) in the first time of contemplation of the cosmos, through whose power the gods and their symbols come into being."

As long as man served the power that penetrated him from above and its union with him, he was not really awake conscious, but he lived according to the older mystical view - pure. In such a state he internalized the whole of heaven from this place called the Mahatma's chair, from the cosmic radiation and through their union he was led step by step through all the places of the superheaven, of paradise. But when he touched the threshold AB, Fig. 7 and Fig. 8, in new,

unsatiated desire and received the air, in reality he recognized the surplus spermatic energy that could no longer be burned internally, he fell into sin. He became conscious, but he had also become impure.

Interesting is the interpretation that the ancients gave it, speculating about this occult material. In Figure 8, in addition to the astral image of the swan ADBC including the three feet, we find another important constellation, the next one in the secret doctrine, which served to purify the prana. It is ADBS, the sign of Pisces.

The easiest way to manifest it is through deep breathing, when the outer curve GADBH, Fig. 7, is imagined to coincide with the outer oval of the face of the god according to the Mahatma key. If you then breathe out fully again, the area ASB above the front body immediately appears clear if you imagine it as the concave cavity of a hand lying above the chest. However, this means requires justification. In the imagination of the Mahatma Astral, Fig. 5, while breathing deeply and taking in the stimulation of the chest in front of the solar plexus C (chakra) in the manner described above, one lowers the right hand from above over this stimulation point C, Chakram, Fig. 7, in the mind and imagines it first with the inner surface as lying against the chest. In this way you can check whether the chakram in the center of the hand, C, Fig. 7, is stimulated by the chakram of the solar plexus in the body.

If the conduction has occurred, then one feels in the psychological adaptation of the inner palm in the manner mentioned from above to the chest (but with a hand larger than the natural one to be imagined) that union or fusion which was spoken of earlier. It is necessary that the fingertips of this hand of the Mahatma are mentioned as lying on the front belt. If the assumed fusion of this hand with the front body occurs in the imagination, the nadi (center) of the middle hand is stimulated in the sense of the astral conjunction wave or unification wave. Since the vision in all chakras and nadis is the same, the hand optically merges with the chest area. This creates the sign of Pisces in the secret doctrine. The curves SA and SB then act as the touch curves of this hand. We call them tangential and also unification curves.

The cosmic tangential force, another name for this radiation energy, has now become apparent to us in the tangential force of a sensory organ. As a result, the center of the hand, C, Fig. 7, coincides with the center of the body, C, in our consciousness. But since the currents run from C to A and B, we feel this union (real yoga) when we calmly and deeply breathe and bring the centers of the hand into contact with the sacral points of the hip, A and B.

ADD, BS is now as a value of the astral world in the occultism of antiquity the tree of knowledge for the reasons given above, in the base AB - the tree of knowledge of good and evil.

According to an ancient Babylonian depiction on a sealing cylinder, the two original types of humanity, Adam (Kadmon) and Hava (Eve), are shown sitting in front of such a tree (cf. the picture of the first tarot card in Adepts). In this depiction, the fruits bear the figure shown in Fig. 8 in the sign of the Leyre. This constellation contained the sign of the two fruits, which, of course, express an occult function that is described in detail elsewhere, namely the relationship of the serpent, which symbolizes the function of chakra stimulation, to the creative sexus.

The two fruits are therefore symbolic, cf. Fig. 8, where they are found next to the Wega when the foot is in the normal position, for the sexual crisis in the transcendental state of excitement, i.e. for sexual magic. Man reached for these fruits first, as he became aware of the state of pleasure in contact with the transcendental threshold AB.

The whole myth of the Tree of the Knowledge of Good and Evil thus initially only has a meaning for the initiations or initiations of the ancients into such astral mysteries. That this meaning is deep and mysterious cannot be denied, but the depiction in the Old Testament is only a paraphrase for an ultimately much more natural fact.

What the old consecration priests want to teach us is still fully valid today. Only the paraphrase must be dropped. The age suffers from the fact that it no longer understands these things in the way that they directly and naturally express themselves and thus radiate a pure ethical benefit without the admixture of that feeling of compulsion of conscience. The mystical mode of presentation has lost its effectiveness.

For us, however, the discreet reference to such an important law remains highly valuable.

The astral world holds the greatest happiness and the greatest misery of man. There is much light in it and also much shadow.

The significance of the solar plexus for occult research has been known for a long time. This means that the wave from over there has already reached us anew.

Let us beware of a danger in the realm of the astral: Whoever finds the threshold (AB, Fig. 7 and 8), do not use it for his lust! This is also what the legend of Adam and Eve is about. The yoga or unification wave, which unfolds in occult breathing, exerts a tingling attraction on the erotic sphere, which is why mysticism so easily becomes sexual mysticism.

The power from above, which is again breaking through in the minds today, can spread an unsuspected abundance of blessing over mankind; but this blessing lies only in the economy of power which we practise on ourselves. Ignorance of occult matters leads to the greatest dangers. Therefore, the secret disciple should examine all relevant branches of knowledge and acquire a thorough knowledge of all important biological disciplines.

He also never forgets to use the cosmic arts and laws to study the astral. It purifies the raw matter of the psychic world of ideas (astral plane) into the spiritual or mental.

Not everything in the field of yoga can be clear and obvious at first glance. If we are already saying a thousand things openly today that were never allowed to enter the public forum in the past, then science must take on this high world of knowledge and separate the fine from the coarse. It may no longer use mystical terms, but it should demand knowledge and shape the highest values in aesthetic-psychological terms, which require personal knowledge in order to be understood. The truth is simple, but the pearl of this simplicity can only be found in a simple mind. The mind, as long as it feels impure, unbalanced, cannot recognize the simplicity of truth and reflect itself in it, as in the beauty of that pearl. Therefore, do not cast pearls before swine!

Monistic science should lead us up to the simple, to the monon, and this simple can only be the ultimately vivid and sensual, the astral, the center.

The path that occult literature often takes today, promising people a heavenly kingdom of friends and mysterious powers for little money, is not right. The only thing that remains is knowledge, which can only be gained through serious work.

Chapter 7.

The thorn of the giant, as the key to the astral cosmos. Epilogue to the world war.

As the Edda (Hrafnagaldr) says, the great struggle is brought to an end by a supernatural event:

The strength sinks down, the arms sink down, the light sword god staggers dizzily,
faintness lies in the breeze of the night confusing all beings

With one from the east of the primal streams of light

Reaches out to the ice-cold giant's thorn

With which he beat people in their sleep.

From the end of November 1918, according to the esotericism of the old German constellation, the thorn of the giant occurred. The giant is the ancient celestial giant Orion (= Arion), who, according to Greek legend, is felled by a thorn or spike.

The following esoteric observations will show us why this sign relates to our time.

The Eddic songs are not mere myths, but like all genuine and profound myths, they contain prophetic truths. They are written to enlighten the mind and reconcile us with the fate of the world.

Of course, they only solve problems where they radiate into the deeper layer of consciousness. This is their purpose and their actual core. The deeper layer of consciousness is the universal psyche itself. The latter reflects itself into the objective, higher self, which must receive its rays from the womb of light and is sustained by it. If it is torn away from it, it gradually loses the memory of its connection with the cosmic primordial light, the Eddic Elivagar, the El-waves, the waves of absolute power!

In the song above, the rising of a cosmic sign is related to the end of a great struggle. This song contains the prelude to the actual twilight of the gods, which is narrated in the Wöluspa. In it, the seer describes what precedes the great final events of a world year.

First, the story of how Sofia (here called Iduna, from the tribe id, knowledge) fell from her world throne (Jggdrasil) is told in a wonderfully intimate and cozy way. Low, unspiritual knowledge has displaced the ancient initiatory knowledge that continues to have an effect on humanity. It points to the time that preceded the great war, in which materialism endeavored to crush every intuitive and divinatory element of the soul or to interpret it in its own sense. To their horror, the gods - spiritual powers intellectualized by humans - see themselves robbed of the primordial soul force that supports their power. They feel their rule wavering and threatened with destruction. In such distress, under the onset of the great earth battles, they turn to the goddess (Sofia, symbol of primordial knowledge and wisdom, Eddic Iduna), but in vain. She no longer answers them. The deeper voice of the mind is silent, and now fate speaks.

The Giant from the North, the Father of the Primordial Catch and Chaos (Narwe) rises in the heavens - think of the Russian chaos that erupted with the rising of that sign. His thorn appears eastward in the sky above the terrible time, an ancient landmark that already glowed over Atlantis. But this time, although it rises threateningly, it brings with it, as the Edda promises, a decisive change in earthly things. The night has become the deepest - "confusion settles on all beings", as the Edda says - but the final decision is made! The injustice of Atlantis is atoned for, the Apollonian is brought to victory over the Dionysian that has ruled ever since. An Alp is detached from humanity. An enchantment has been cast over it since the appearance of this Armanian giant in the north.

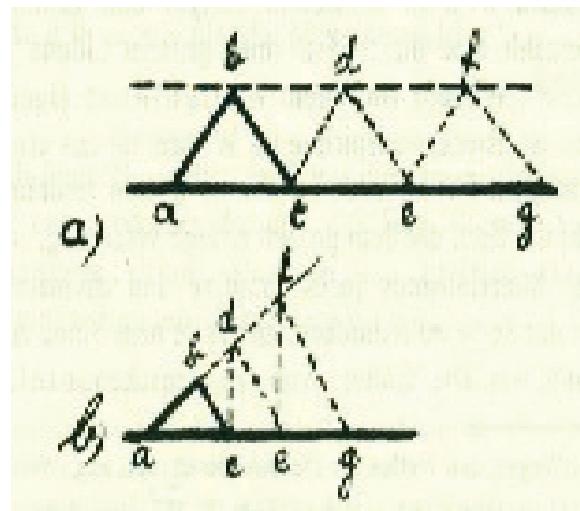


Fig. 9 The thorn (Th rune) in its twofold form.

He reached down from heaven, as the Indian Vishnu-Paruna tells us, and magnetized the primal man, radiating a fluid above him so that he reached for the forbidden fruit. An irresistible force drew him to act against the divine voice. What is this force that dawned here in human consciousness? We see: Biblical, Uranian-Indian and Germanic-Eddic elements flow together here.

The giant's thorn held the secret of a hermaphroditic, divine-demonic power within. It carved, wounded, instilled a serum into the soul, but ultimately - it also healed! He leads us into the mysteries of prehistoric times, into theurgic and magical customs and rituals. The Fall of Man in the Bible also refers us to such mysteries of early times.

The thorn is the direct expression of a magical act through which the mind draws currents of power to itself, is magnetized. To explain it, in ancient esotericism we distinguish between two forms of primordial light, the outflow of which is the transcendental psyche or the higher self: the Apollonian and the Dionysian Fig. 9 shows us the mode of vibration of these two mental wave genera, which flow through the entire universe.

Both spheres of vibration were also present in primitive man. The Bible describes them as having separated in Adam to form his two sons:

Abel (Apollo, Phol-Baldur) and Cain (Aegean Chon-s, Greek Dionysus).

With a visionary eye, Nietzsche recognized in the Apollonian and Dionysian the primordial vibrations of the world soul. The progression of these worlds is, according to Fig. 9, a different one, and it may only be emphasized that the mode of vibration of the first, the Apollonian, is at the same time the higher and original, see Fig. 9a, that of the second, the Dionysian, is at the same time the derived and secondary. We find it represented and corresponds in this form to the thorn rune Δ - of the ancient Germanic tribes. He is the key figure, the gate, for the mode of vibration of the so-called astral light in its lower and derived form, while the higher thorn or briar, as it shone forth in Moses' consciousness, is shown in Fig. 9a.

If Moses was enlightened by this thorn at the thorn site (Hebrew: Sin-ai) to hear the vibrations of the divine spirit, this refers to the hidden mode of action of that ancient magic rune (thorn rune). The rune thus corresponds to a movement, a power, which of course was only accessible to the chela who was familiar with the laws of astral light (primordial light). But the mysteries were there to introduce us to these laws, and now it was important to distinguish between the higher nature of one type of vibration and the other, which was not only enlightening but also constantly encouraging and gratifying.

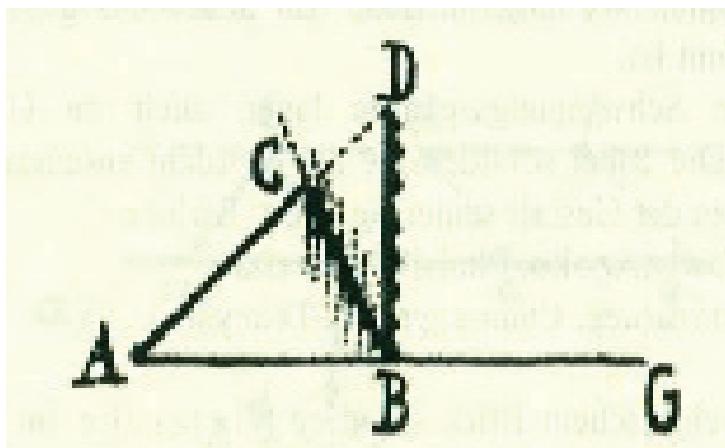


Fig. 10: The psychology of the thorn-thorne rune.

Both had an enlightening effect, but one of them initially led us into the whirlpool of the senses, into the glow of subliminal eroticism and Dionysian-orgiastic ritual dancers. The secrets of the fire of life flaming beneath the threshold of the senses opened up in it like tropical miracle flowers and blossomed towards the student of the Mysteries. Here we have processes that we encounter again in hypnosis and suggestion. The spell was cast by a magnetic wave whose transcendental nature was locked in that thorn rune, Fig. 9b. The Knower opened her power and doused herself with the currents she sealed.

The psychological explanation of the giant's thorn rod, the Thorn rune.

A certain imaginative process was required here. Imagine the rod AB, Fig. 10, between the hip sockets, exactly at the point where the thigh bone emerges from the hip on both sides. Imagine the stick AB placed between these two points, then straighten the body absolutely straight (Is position) and place the tips of the outstretched middle fingers, held perpendicular to the surface of the earth, on these hip socket points in a sitting position. At the same time, one murmured the sound Mem, corresponding to the Man rune, Mim (from Mimir, name of the giant) in a nasal tone. Like this, the name of Narwe (pronounced Narw' with a nasal, inward-sounding "N", the father of the night, to whom the thorn rune can also be related) was also pronounced, so that the vibrations of these syllables could be felt at the points touched. This perception was soon made and can also be easily verified.

Once this procedure had been carried out with the magic rune ACBG, it was now important to recognize it as a thorn rod, for it was only in its thorny nature that its higher magical power lay. This thorn, too, as its effect on the hip shows, is a product of the right imagination; for we have here

not to do with the effects of a personal but rather universal intelligence, the nous (spirit).

To recognize the thorn, touch the tips of the middle fingers on both sides of the hip sockets as indicated and murmur the Mim sound. The M sound is the meditation sound of the first stage. It is found in the form of the formula Mimir among the Germanic tribes, as Mamre among the Jews, as OM among the Indians, Omen and Amen among the Christians. This sound is meditated on as a symbol of a force of attraction or love working in the spiritual worlds.

When meditating on this sound, the more clearly its nature emerges through the correct intonation, the more one feels drawn in or attracted by a higher power that will only reveal itself further step by step. But the more conscious the feeling of being sucked in and attracted becomes, the more it begins to reveal its higher nature within us.

We now try to grasp it epistemologically and thus objectify it by making a circular arc through D around point A, Fig. 10, with the radius AC. We then divide the line CB into infinitely small points and, starting from point C, let the circular movement progress rhythmically to the right through them, as shown somewhat enlarged in Fig. 10. By touching the acetabular points again in the above manner, murmuring the Mim syllable and now imagining the rhythmic progress of the circular tension AC on the points of the line CB on the base AB between the acetabular points, a strange phenomenon is triggered in us. We feel this rhythm in the blood, at first indeterminate, but becoming increasingly clear. We feel the blood trembling in our body under the grip of the hip socket, as if under the force of a supernatural power reaching out to us. The liquid crystals of the blood corpuscles begin to tremble, glow and vibrate in the higher invisible rays of the M-waves. This mystery has also happened in the present. A sound comes down from its mysterious center up there, a sound of infinite love and primordial drawing from God in everything, and captures us in our blood. It is the light itself that rises resoundingly within and reveals its rejuvenating nature in man. But the giant stands as guardian of this mystery, just as in Wagner's Rheingold the giants guard the secret of the sounding Rheingold (primordial light).

The gods were once human beings, loving, all-seeing, all-knowing Children of the nature of the universe, who, as the Edda says, played with golden tablets in the grass. The elongated tongue-shaped leek or blade of grass is a symbol of the Apollonian wave of light that lashes through the human

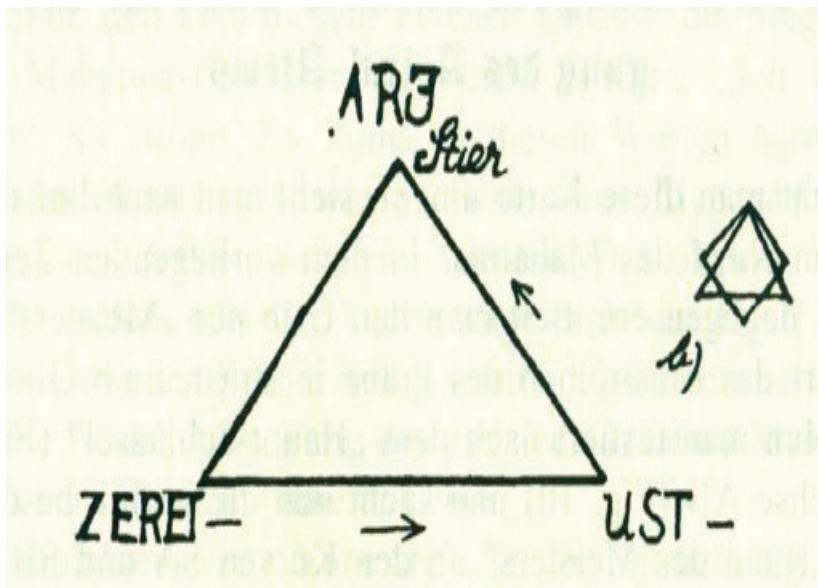
being, which armanically splits into new levels of feeling (tablets), corresponding to the new mothers or spheres. For the early Christians, this type of ray was called the glosson or tongue, which descended on the disciples in the mystery around Pentecost (i.e. the phoenix festival). This refers to the light of primal knowledge, the powerful, radiant magic of the heart.

In all of them radiated the thorn of the giant, weaving the splintering Dionysian wave that separates light and mind Fig. 9b. And today the same wave descends, splitting, radiating from the same bed of light as before, the cloud in Orion (constellation of the Giant, from Uar, Egyptian the Giant). On the nights of the new moon, the thorny rune shown in Fig. 9 b can be seen in the sky, and the image of a cloud woven from stars can be seen around it. Astronomers also see here a subtle medium that spins down and is of a light-absorbing, power-absorbing nature. It is rooted in the so-called Lion's mouth of the Orion cloud, in which a dark primordial matter wedges itself into a light one. The mind, which is affected by these elemental forces in a more refined way, is also able to recognize the causes of its impulses through its innate causal sense. Thus, thanks to this causal sense, it sees in space, sees the Germanic runes and the tantras as modifications of the one elemental force that builds ethereal odic bridges to all living things.

This impulse is reinforced by the albedo of Jupiter, which shone in an unusual constellation between the two large primordial light clouds in Orion and the Pleiades at the end of January and beginning of March 1918. The place where it was located was the highest in the old zodiac and was esoterically called the peak of the mountain of God (Indian Meru, Phoenician Oulam, Greek Olympos).

The mountain itself, however, on whose peak, illuminated and enthroned, holds court among the warriors, as in the Iliad, is formed by the so-called great triangle, which, according to the oldest heavenly lights (the decan lists), bears the three names: Zeret-ust-ari (Zarathustra).

The Urarian sun man, a double being, the Srat (Schratt) or Loki and Ust-ari, Ostara. In Atlanto-Egyptian, the Srat is the sheep or lamb, which is why it also refers to the lamb deity or the Christ. Kabbalistically, there is a primordial relationship between the name Srat (the lamb or sheep demon, also the goat demon of the forests) and Christ. The same unites in himself, Fig. 11, the Apollonian (Ari motif) and Dionysian nature (Uste motif).



Aquarius (Man-Lion) Leo.

Fig. 11 The Zarathustrian celestial triangle.

This Apollonian trine, Fig. 11, again shows the vibrational form of the Apollonian primordial light, see Fig. 9a, and is rooted with its apex in the Arionic cloud that surrounds Olympus. It is also called the Uranian trine after its peak note (Uri).

The giant's thorn is thus countered here by a new triangle of forces, which is capable of dropping its power on everything.

Conclusion: The use of the sky map to generate the astral breath.

On the card (Fig. 12) the head of the Mahatma can be seen again to the left. In the present symbol ADBS, on the other hand, the body of the master is identified and the flow of prana into the chest, body and limbs is recognized. One imaginatively

connects the axis AB (Fig. 7) as with the main key (Fig. 2) and now seeks to grasp the hand of the master described above at the curves SA and SB between G and H through psychic breath and to unite cosmically. The result is that the disc ADBS then has a cosmic attracting (polarizing) effect on the body. If you touch the hip points of the body opposite the stars A and B and then draw an ideal line between the star M (the god) and the center of the body according to the navel concentration, you will feel a downward and upward breath on the curve SB and a clear magnetic influence of the disc ADBS on the body. The body now lies completely in the hexagram AMBGSH and remains in this union during the entire time of astral development. The deity leans towards the chela and the disciple trembles towards Brahma. Then God works and wills in him and dwells with him in one body and thus attains perfect rest. This completes the development of balance on the astral plane.

If you now apply the hexagram to this astral place, you have the mountain of revelation in the triangle ABS and the cloud in the triangle GMH. If, in the above-mentioned phase, one speaks in this place, by adapting the body to this sign, the sealing words of the cosmic Mahatma consciousness: Aham Ishvara: I am the Lord, the prana in these words flows harmoniously downwards and rests, as in the image of a flying dove or an eagle, on the adept. He carries the occult sign of this eagle or dove in his hand GABH until he has completely spiritually purified his mind, soul and body. This is the instruction of the astral Mahatma Mystery according to the Indian Secret Doctrine.

*

Recommended rule for viewing astral images and for awakening the spiritual senses: First make the room in which you want to study astral images completely dark and remain in this darkness until the eye has become accustomed to it. Then open the curtains slowly and allow only a little light to stream in at first, so that you can just perceive the outlines the images. You must not yet see them clearly. Meditate on the images in this way. Then, one after the other, you will see these and those impressions awakened Now try to recapitulate the impressions gained in the semi-darkness with more light by widening the slit a little. You will notice that many impressions then tend to evaporate and disappear. These must be retained in the imagination by repeating the experiment of opening the light slit several times. When this experiment has been carried out a sufficient number of times and one steps out into the night sky with this practised gaze, the impressions which the somnambulistic soul of the

primordial human being has produced there will return to the eye in the respective celestial places, and we will experience the first personification of the divine qualities of the human being born from heaven within us.

Addendum:

This writing symbolizes the hermetic-cultic path of above and below, of the goddess Hel and the god Michael. Without God there is no development and no progress! The practices given here, which are unusual and perhaps difficult to understand for some students, have the sole purpose of granting one or other Hermeticist easier or ritual access to the deity through various methods and actions. This connection, the samadhi, is achieved more easily through ritual regularity.

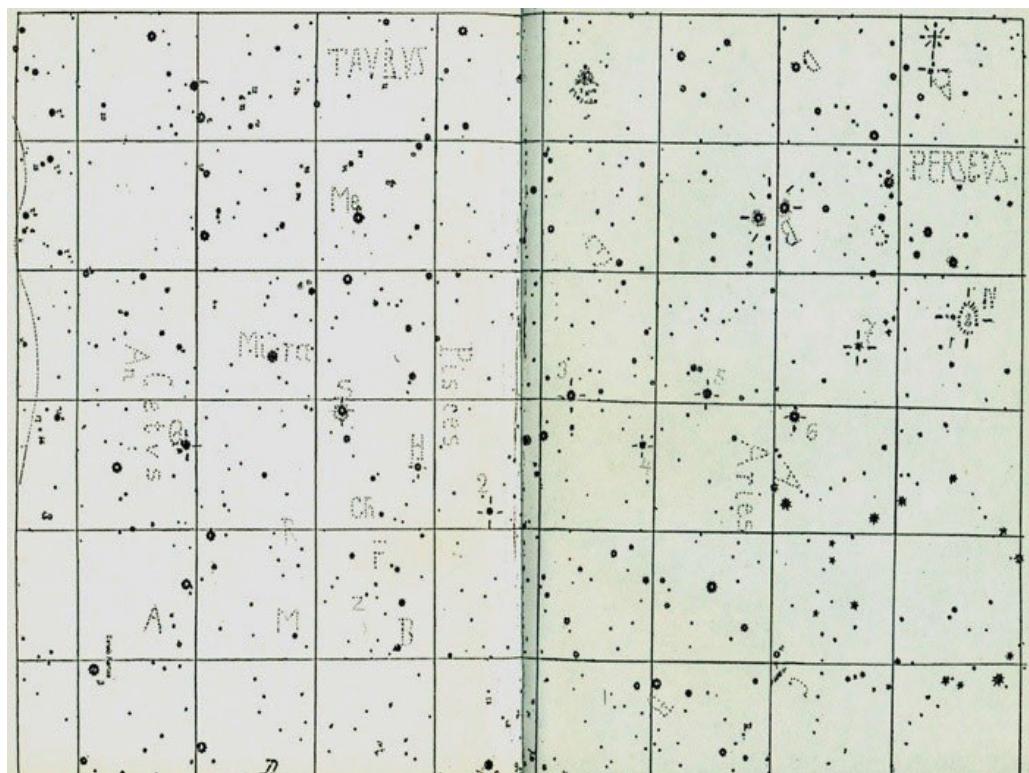


Fig. 12 The sky chart.

Book 3: Practical Mantramistics

The Mantram and Vowel Breathing.

The Nature and Practice of Concentration and Meditation.

Foreword by E. Levi:

In nature there are two forces that create equilibrium, and these three form a single law. Here, therefore, the trinity is summarized in the unity, and by adding the concept of unity to that of the trinity, we arrive at the four-number, the first quadrilateral and the perfect number, the source of all number combinations and the principle of all forms.

Affirmation, negation, division, solution - these are the four philosophical operations of the human mind. The division reconciles negation and affirmation by presenting them as necessary for each other. In the same way, the philosophical trinity, which emanates from the opposition of the dual number, is perfected by the quadruple number, the fiat lux, the four-sided origin of all truth. According to the sacred dogma, there are three persons in God, and these three form only one deity. Three and one necessitates the idea of four, because the unity is necessary to explain the three.

Therefore, in almost all languages the name of God consists of four letters (JHVH) and in Hebrew these four are actually three (JHV), since one of them is repeated twice, the one that expresses the word and the creation of the word - the "H".

Two affirmations make two corresponding negations either possible or necessary. Being is set, nothingness is not, that is the question! The affirmation as word generates the affirmation as realization or incarnation of the word, and each of these affirmations corresponds with the negation of its opposite. Thus, according

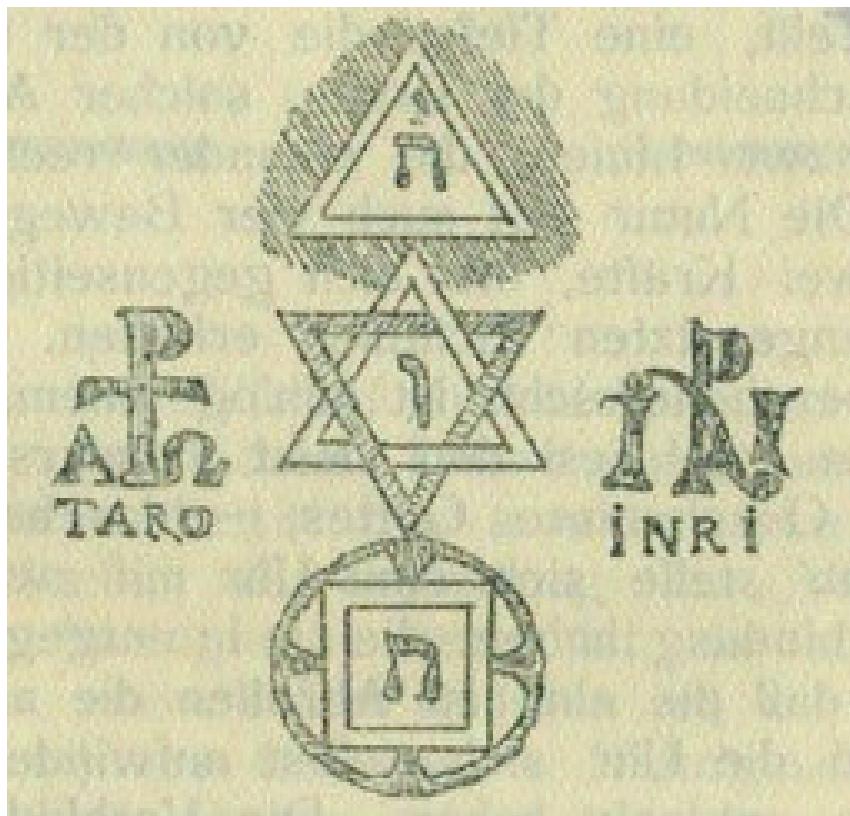
to the Kabbalist, the name of the demon or devil is composed of the same letters as the name of God or goodness, only spelled backwards (HVHJ). This evil is the final reflection or the imperfect image of light in shadow. But everything that exists, be it good or evil, in light or shadow, exists and manifests itself through the number four. The affirmation of unity assumes the number four when it does not turn into unity as in a vicious circle. Thus, as we have already observed, the trinity is also explained by the duality and dissolved by the quadruplicity, which is the square unity of the even numbers, the four-angled base of the cube, the unity of construction, solidity and measure.

The kabbalistic tetragram Jodheva denotes God in humanity and humanity in God. The four astronomical cardinal points are, relatively for us, the yes and no of light - east and west - and the yes and no of heat - south and north. As we have already said, according to the single dogma of Kabbalah, that which is manifest in visible nature reveals that which is in the realm of invisible nature, or secondary causes are in exact proportion and are analogous to the manifestations of the First Cause. Thus this First Cause is constantly revealed by the Cross, that Unity which is built of Two, that Key to the Mysteries of India and Egypt, the Dew of the Patriarchs, the Divine Sign of Osiris, the Stauros of the Gnostics, the Keystone of the Temple, the Symbol of Occult Masonry; the cross, the central point of the union of the right angles of two infinite triangles; the cross, which in the French language, seems to be the first root and fundamental substance of the word believe (oirer) and the word grow (croître), thus linking together the concepts of science, religion and progress.

The great magical agent manifests itself through four types of phenomena and has been subjected to the experiments of science under four names: Heat, Light, Electricity, Magnetism. It has also been given the names Tetragram, Inri, Azoth, Ether, Od, Magnetic Fluid, Earth Soul, Lucifer, etc. The great magical agent is the fourth emanation of the principle of life, the third of which is the sun - think of the initiates of the School of Alexandria and the teaching of Trismegistus. Thus the eye of the world, as the ancients called it, is the reflection of the reflection of God, and the soul of the earth is the permanent ray of light from the sun, which the earth receives and nurtures through fertilization. The moon fertilizes the earth in the same way by reflecting an image of the sun during the night, so that Hermes was right when he said of the great agent: "The sun is the father, the moon is the mother." Then he adds: "The wind has it in its

The atmosphere is the receptacle and, so to speak, the crucible of the sun's rays, by means of which that living image of the sun is formed which permeates the whole earth, fertilizes it and determines everything that is produced on the surface by its radiations and permanent currents, analogous to those of the sun itself. This solar agent is sustained by two opposing forces - one of attraction and one of repulsion; hence Hermes says that it rises and falls eternally. The force of attraction is always bound to the center of the body, the force of repulsion to its periphery or surface. Everything is created and maintained by this twofold force. Its movement is a rolling up and rolling down, which is gradual and indeterminate, or better still simultaneous and incessant, in spirals of reciprocal movement, which however never meet. It is the same movement as that of the sun, which simultaneously attracts and repels the planets of its system. To be familiar with the movement of this terrestrial sun to such a degree as to be able to take advantage of its currents and direct them is to have accomplished the great work and to be master of the world. Equipped with such power, you can be worshipped; the crowd will believe that you are God.

The absolute secret of this conduit has been in the possession of certain people and can be rediscovered. It is the great magical arcanum which depends on an incommunicable axiom and on an instrument which is the sublime and unique Athanor (furnace of mingling) of the highest degree of the Hermetists. The incommunicable axiom is kabbalistically enclosed in the four letters of the tetragram, which are arranged in the following manner:



In the letters of the words Azoth and Inri written Kabbalistically, and in the monogram of Christ embroidered on the Labarum, which the Kabbalist Postel interprets with the word Rota, from which the adepts have formed their Taro or Tarot, by repeating the first letter, thus indicating the circle and that the word is rearranged. All magical science is contained in the knowledge of this secret. To know it and to have the courage to use it is human omnipotence; to reveal it to a profane is to lose it; to reveal it oneself only to a disciple is to renounce it in favor of that disciple, who henceforth possesses the right of life and death over his master, - I speak from the magical point of view, - and will certainly slay him for fear of dying himself.

The perfect word, which is equivalent to the thought it expresses, always virtually contains or presupposes a trinity: the idea with its three necessary and interrelated forms, then the image of the expressed thing with the three designations of

judgment determine it. When I say: "Being is", I tacitly affirm that emptiness does not exist. A height, a width that divides the height, a depth that is separated from the height by the intersection of the width, such is the natural tetrad formed by two lines that intersect at right angles. Nature also has four movements, which are produced by two forces that sustain each other by striving in opposite directions. Now the law which governs the bodies is analogous to that which governs the spirit, and that which governs the spirit is the true manifestation of the mystery of God, that is, the mystery of creation. Imagine a clock with two parallel springs that have a connection that makes them work in opposite directions, so that one unwinds the other. In this way, the clock will wind itself up and you will have discovered the perpetual motion machine. The connection should be at two ends and of extraordinary precision. Is that beyond reach? We don't think so. But when it is found, the inventor will understand all the secrets of nature by analogy - progress in direct proportion to resistance. The absolute movement of life is thus the perpetual succession of two contrary tendencies which are never opposed. If one seems to give way to the other, it is the one spring that reels, and you can expect a reaction, the timing and peculiarities of which can be foreseen and determined. Therefore, in the period of the most extreme Christian zeal, the reign of the Antichrist was known and predicted. But the Antichrist will prepare and determine the Second Advent and the final victory of the Man-God. This, in turn, is an emphatic and cabalistic conclusion contained in the Gospel prophecies. Therefore, Christian prophecy includes a fourfold revelation: 1. fall of the old world and victory of the Gospel under the First Advent; 2. great apostasy and coming of the Antichrist; 3. fall of the Antichrist and return of Christian ideas; 4. the return of the Antichrist and the return of Christian ideas.

Decisive victory of the Gospels or Second Advent; under the name: the Last Judgment. This fourfold prophecy contains, as we shall see, two affirmations and two negations, the idea of two decays or universal death-times and of two resurrections; for to every thought that appears on the social horizon, an east and a west, a zenith and a nadir, may be ascribed without fear of error. Thus the philosophical cross is the key of prophecy and all the gates of science can be opened with the pentacle of Ezekiel, at the center of which is a star formed by the intertwining of two crosses.

Isn't human life itself also characterized by these four phases or gradual transformations? - Birth, life, death, immortality? And note here that the immortality of the soul, necessary as a complement to the four, is proved cabalistically by analogy, which is as much the sole dogma of true universal

religion as it is the key of science and universal natural law. As a fact, death can no more be an absolute end than birth can be a real beginning. Birth proves the pre-existence of the human being, since nothing is produced from nothing; and death proves immortality, since being can no more cease to be being than nothing can cease to be nothing. Being and nothingness are two absolutely incompatible ideas, with the difference that the idea of nothingness, which is absolutely negative, proceeds from the idea of being itself, therefore nothingness cannot even be understood as an absolute negation, while the concept of being can never be related to that of nothingness, and still less can it emerge from it. To say that the world is generated from nothing is to assert a monstrous absurdity. Everything that is emerges from what has been, and consequently nothing that is can ever cease to be. The succession of forms is produced by the alternation of movements; they are the phenomena of life which replace each other without destroying each other. All things change, nothing passes away.

The sun does not die when it disappears from the horizon, even the most ethereal fluidic forms are immortal, since they always exist in the continuity of their *raison d'être*, which is the combination of light with the accumulated potencies of the molecules of the first substance. Therefore, they are preserved in the astral fluid and can be reawakened and reproduced at the will of the wise.

We would like to add a few words here about the four magical elements and elemental spirits. The magical elements are: in alchemy, salt, sulphur, Mercury and Azoth; in Kabbalah, the Macroprosopus, the Microprosopus and the two Mothers; in hieroglyphics, the Man, the Eagle, the Lion and the Bull; in ancient physics, according to the vulgar names and terms, Air, Water, Earth, Fire. But in magical science we know that water is not ordinary water, fire is not simply fire, and so on. These names conceal a deeper meaning. Modern science has broken down the four elements of the ancients and reduced them to a number of so-called simple bodies. What is simple, however, is the actually so-called primordial substance; there is therefore only one material element, which always manifests itself in its form through the number four. We will therefore retain the wise distinction of elementary phenomena found by the ancients and recognize air, fire, earth and water as the four positive and visible elements of magic.

The fine and coarse, the fast and slow solution, or the instruments of heat and cold, form the two positive and negative principles of the four-number in occult physics and should be represented in this way:

Sulphur
Löwe
Feuer



Mercury
Eagle
Water

Thus air and fire represent the masculine principle; earth and water are to be related to the feminine principle, hence the philosophical cross of the pentacles, as has already been confirmed, is an original and elementary hieroglyph of the Lingam of the Gymnosopists. Corresponding to these four elementary forms are the four following philosophical ideas - mind, movement, matter, rest. In reality, all science is contained in the understanding of these four things; which alchemy has reduced to three - the Absolute, the Solid, the Volatile, - attributed by the Kabbalah to the essential idea of God, who is absolute Reason, Necessity, and Freedom, a threefold concept which finds expression in the occult books of the Hebrews: under the names of Kether, Chochmah and Binah for the divine world; Tiphereth, Chesed and Geburah in the moral world; and Jesod, Hod and Netsah in the physical world, which, together with the moral, is included in the idea of the Kingdom or Malchuth.

Now created spirits, who are destined for liberation by the judgment of God, are placed from their birth between these four forces - two positive and two negative, and have it in their power to assert or deny the good, to choose life or death. To find the fixed point, that is, the fixed center of the cross, is the first problem they are given to solve; their initial victory must be that of their own liberation. They begin by being drawn, some to the north, others to the south, some to the right, others to the left, and inasmuch as they are not free, they cannot make use of their reason.

And that is precisely why this scripture was written, to move from ignorance to absolute knowledge.

*

Introduction.

The golden triangle rises above humanity. The threefold primal word resounds.

"My soul is silent to God, who helps me."

(Psalm 62).

There is a power in the universe that has slept through the millennia in this silence, as in Barbarossa's sleep, and has only been known to a few. As deep as the silence is in which it rests, so great was the power.

It is she who now descends to humanity in a divine triad that resounds through the silence. Something that has never been on earth in this form is now approaching us.

The pleroma appears as a state of fullness, wholeness and unity, which overcomes the present, the Faustian human being with all its contradictions and at the same time absorbs it.

If a genius like Nietzsche was crushed under it, if a Strindberg was thrown off balance by it and searched in vain for the lost equilibrium, if the wave has not yet given rise to a genius of overcoming, if the visual arts themselves became a mad round dance, a bizarre mask of colorfulness without an actual soul, if the theater succumbed in the service of sex, if the Walpurgis hour drove the Faustian man of the present around as if in a circle - this new pleromatic man is nevertheless close at hand.

He stirs up souls volcanically, but he himself is peace, he is the harmony of all heavens. It is power and perfect harmony. He is what you are, the new you that you do not yet dare to express, although it burns on your tongue and you feel its fiery urge in your chest.

You want to live, to gorge on the fullness of being, of the senses and of the soul, you want bliss with deep pleasure, but you also want to possess it permanently. Well, this desire in you is eternity, which wants to ignite you in the depths, to consume you. It is there in your "I am" and you can no longer resist it.

It is the primal lust of all existence, the wave of your great downfall and your exit at the same time. It is the threefold glowing light of the approaching Pleroma, the threefold revealed primal word.

I. *Essence of the mantram.*

Just don't let one goal bend you There, where the sources of your existence lie.

Christian Morgenstern.

Mantrams are sayings intended for frequent contemplation and contemplation. In the mantram, however, the true primal force of all being, the Creator-Word (the Logos), is revealed according to a subtle inner world-creating sense. The best explanation of its meaning can be found in Franz Bardon's "Quabbalah".

Awakening in the heart, it draws those seized by it into silence. Above all, it becomes the lasting substance of knowledge for the hermetic seeker. It crystallizes hermetic thinking into solid forms. There is hardly any other means or method that develops spiritual power to the same extent as the Man-tram. Of course, it needs to be grasped and applied correctly.

The Indians teach that through dhyana (meditation mantrams) humanity will one day be transformed, and the Zend-Avesta, the sacred book of the Parsis, teaches mantrams that have this transformative power.

Yes, it is said that through the Ahunavairya mantram, mankind will one day overcome death and find imperishable life. The priestly interpretation of this highest mantram, the so-called Honover, is "I am". The name of God in the Old Testament is also based on a mantram: I am he who is here! According to Professor Harnack, this is the interpretation of the divine name, which is usually interpreted as "I am who will be" (Ehieh ascher ehieh).

Jesus taught his disciples to pray mantramatically, as we will show in more detail. Mantramistic prayer has a deeper and more inspiring power than conventional prayer, which often degenerates into mechanical, prayer-mill-like chatter. What prayer actually is and should be, a creative, light magic of the word and the heart, can only be fully appreciated through the Ma(h)n-tram. In it, the divine nature of the sound-magical word opens up.

Even today, there is still a light magic alongside its dark sister, and only those who have mastered it will appreciate the divine depth of prayer and recognize that the highest of all divine powers is given in the Word, in the Johannine Logos.

Magic originally means the high, the great (from the Sumerian tribe mag), that it has fallen and gained such a bad taste today is the fault of those who have always endeavored to blacken the radiant and drag the sublime into the dust! But this divine magic still exists today, and only it overcomes the dark magic spell, the suggestion of matter, which today Western humanity. This supreme magic prayer and in prayer ... the mantram!

II. *The word as the primordial vibration of all being.*

There rises the mighty word, a great salvation, A star that shimmers on hidden
floods.

Stefan George.

The word in the mantramistic sense is not to be confused with the intellect word that we speak today. The latter, like all sense knowledge, is based on

which, for most people, intellectual thinking is based on, is dependent and conditional.

But the word in the Johannine sense (Ev. John 1:1) is independent and unconditional. Before the state of consciousness that we call the world, it is a force, an essence of our supramundane self.

This latter has been lost by the apostate who has sunk down to worship his own intellectual knowledge, but the hermetically awakened person experiences this word breaking open in him in the silence, he experiences it himself drawing him into the silence and thus in a detachment from everything restless and transient. He enters into an experience that elevates him above the kaleidoscopically changing, eternally unsteady image of this world. He finds the aeonic (imperishable) life in himself again. He returns, just as Goethe allows the Faustian man to return at the end, called by the three Marys, the threefold word of grace at the end of Faust.

The expression Word of Grace says that the Word a power from higher worlds, which is nevertheless rooted in us, but with our lower, purely instinctive will we have no power over it. Only when, in silence and humility, the primal will from which we all arose in our highest, causal (causative) body breaks forth within us again, will we also be able to experience the word (rune, tantra). It is this primordial will itself, the Logos-will.

The word unfolds in the mantram, in it it emerges like a ray in a prism and announces itself in its elementary vibrations that move people deeply.

Who has not yet experienced the "I am" in this sense, or the "I want" as an igniting wave of power? But these words are only just touches with the great mantramistic power that is capable of generating more than mere elevated moods in us. It is able to make a whole out of us, out of the divided contemporary human being. Once it has taken hold of us, it will not leave us again until the new person has arrived. Cha-ar-ist, the new human being, the bearer of charis (goodness), contains the basic formula for this new creation.

In the first sound lies the Jupiter motif, the "I am". This "I am" is divided in the human being by the two forces Mars and Saturn (Ar and Is). On

These sounds are answered by certain mental substances that build up the causal human being.

Astrology says that Mars and Saturn have a detrimental effect on people. We say that they affect us as disharmonious tones. One word contains the same two tones and tells us why this is so: Ast-ar-te! The goddess of sensual lust, of blindly emphasizing instinct, tore apart the higher unity of divine forces!

In ancient astrology Mars and Saturn are already the opposite poles of creation, they denote the hot and the cold, the dissolving and the condensing, the centrifugal and the centripetal principle of creation. They are the opposites in every character, that which is active on the outside and that which condenses on the inside. All people vary according to these two basic types of Mars and Saturn. They are the polarity par excellence in creation on the basis of two forms of energy rooted in the creative word, they are the power of the "I am" as it descends into the material world in order to become active, the wave of fire that pulls upwards, also embodied in the "Aar" (tone Ar) and the earthy power that pulls downwards, Saturn the earth spirit. In every human being there is this double striving, downwards and , but only one force is able to bring them into balance between plus and minus, the "I am", which unites both worlds, in the "I" the spirit and in the "I am" the being! Spirit and matter receive the balance here, they enter into equilibrium, into the cosmic scales, which is what hermeticism is so keen on:

In my life difficult days ran
And many a note sounded loud and shrill
Now a good spirit holds the right balance, Now I do everything the angel wants.

Stefan George, Carpet of Life.

The "I am" is the angel, i.e. the messenger of a higher world, the ray of the spheres, which touches us in the word and stills our mind so that we connect ever more intimately with the higher ray. We will now continue to see how the Cha-ar-ist embodies the balance or equilibrium of the three soul substances of will, feeling and thinking in the fourth, in being, which, when they vibrate harmoniously within us, also create the harmonious, the hermetic human being, who has to carry out the Cha-ris, the world-reconciling goodness and power at the same time, which places everything under itself, and thus lays the foundation stone of a new humanity.

III. *Winks for the practice of the mantram.*

Mantramistics and theurgy.

The mantram is the most wonderful power that is able to place man in an imperishable, even paradisiacal world right here, but only if it is used correctly. It must definitely remain prayer, it must not take on a theurgic character, i.e. it must not want to exert a compulsion (ergein) on the divine (Theos). Then the higher world responds like Zeus to the Titans with devastating and destructive forces that can lead the wrongly directed spirit to madness. Today's world is titanic, not divinely directed.

The fiery art of technology has once again lured the titanic wave down onto our earthly shores. Contemporary man lives in the self-admiration of what he has created. He experiences himself as a god, even if he does not say so, and needs no gods beside him. The intellect became God and charis (love) left the human being.

Charis cannot wed itself to the titanic spirit, and so the mantram cannot work that which is its highest.

This titanic spirit must first pass through metanoia (the inner transformation), must become a master before it becomes receptive to the creative word (mantram or tantram).

Thus the mantram only has a beneficial effect on those who purify their hearts, who direct their minds unwaveringly towards the divine, which no knowledge can dispel, but which will still be when this earth and all the heavens have passed away. The word remains (Matth. 24, 35). It is the substance of the imperishable aeonian world behind all material existence. It is therefore important to consider the following introductory mantrams inwardly and make them our spiritual property before we describe the spiritual exercises of the Word, which give the mantram its extraordinary significance for the future.

Introductory meditations on sayings.

So give me your meaning,
Deepen your spirit in me,
So you will take up residence with me.

(Bhagavad-gita, transl. by Deussen.)

Through worship one recognizes me, my nature and who I am, according to the essence. But once he has recognized Me in essence, he immediately enters into the same.

Remembering me, you will overcome all difficulties through my sympathy,
But if you do not listen to me out of self-will, you will perish.

(Bhagavad-gita.)

Peryt Shou

Behold, I arise from death.

My soul rises like an eagle, light rises before me on earth,

And my eye turns back to the traces of my days.

I am the cause of all that I am. I return to my time,

I take on the form that my heart desires. I will not die a second time.

It is the god in the shining armor who grants me protection.

Behold, I hang on the holy tree.

The stream of life shines before me. I see the eternal return of things, my spiritual

eye awakens.

A new day shines before me.

(Egyptian Book of the Dead, Peryt Shou.)

I know how I hung on the windy tree Nine long nights,
Wounded by the spear, consecrated to God, I myself consecrated to myself,
On that tree that hides from everyone where it sprouted from the roots.
Neither bread nor wine reached me. So I bowed down with longing.
In a cry of distress the runes became known to me, Until I detached myself from the
tree.

(Song of the High One, Havamal from the Edda.)

For whoever surrenders to me completely in love
And he who seeks me alone comes to me. Hidden by the glare of appearances, I, the
Spirit, am not revealed to everyone,
And the infatuated world doesn't recognize me.

(Bhagavad-gita.)

I am the bread of life.

I am the light of the world, whoever follows me will not walk in darkness, but will have the light of life.

Before Abraham was, I am.

I am glorified in them.

As long as I am in the world, I am the light of the world!

This passage from the Germanic Edda - neither bread nor wine - refers to the agapie that loses its power, the Christian Lord's Supper, also known as the Eucharist!

The cry of distress in the same stanza is the Ind-ra motif that is still being discussed. In Strindberg's dream play, Indra's daughter follows humanity's cry of distress (Ind-ra, Not-run). This reveals the universal meaning of the magical word!

IV. First exercises in the mantram: The Isis and Om motif,

The hoisting of the white flag.

Vowel breathing.

In the beginning was the word.

Gospel of John.

There is a sound at which we can access the world of the Creative Word or mantram, which is structured in stages. This sound in its manifold variations is the primal sound "is" (in the doubling Is-is, which corresponds to JHVH with her three elemental sisters - Neith, Nephthys and Selket - etc. and is consequently the goddess of the art of

magic), with the help of which we balance ourselves. We call this sound the releasing motif and the corresponding Om the binding motif.

Solving and binding (solve et coagula) is what we first learn to know in the creative word and in the use of the same, i.e. whoever unleashes a higher power must also learn to control it!

The first exercise is as follows: as shown in Fig. 1 a and b, stretch the hands upwards sideways so that they lie in one plane with the surface of the body, forming one . We call this plane the banner plane of the body because in its undulating form, corresponding to the main curve of the spine, it resembles a flag swinging in the wind. The wind that makes it swing is the word, the spirit.

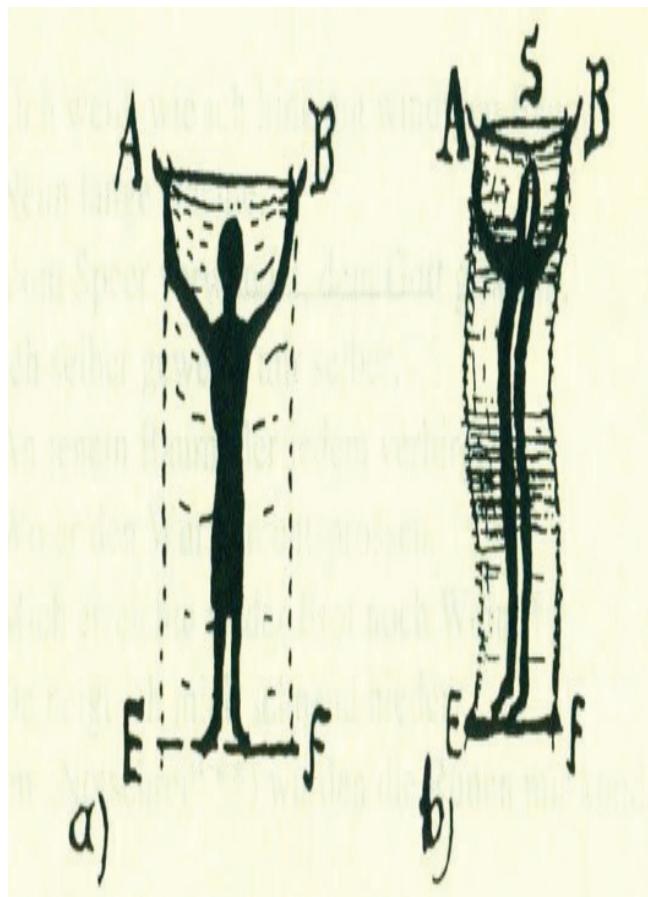


Figure. 1

Of course, this plane is initially only an imaginary one, but in the word it becomes a real one, because the word makes it vibrate and we learn to feel it more and more clearly. At the edge of this imaginary (imaginative) flag A E and B F, we move the hands outstretched sideways from the upper position slowly (always exactly in the imaginary plane of the body), as if from point to point. The movement must therefore take place slowly and in a certain rhythm, beat, regularity of a sine wave, in order to achieve balance, as if we were touching pearls lined up one after the other from above at this pearl gate of a new world E A B F, Fig. 1. During this slow downward movement of the hands, we now speak nasally (i.e. through the nose) the god's name Is-is ... with a long echo of the "s" and its meaning of Sig, victory, self-control etc., as Franz Bardon says in his "rune magic" and first notice the vibration of this word in the centers of the hands. With this reverberation we leave the tongue on the palate and repeat this exercise several times until the centers of the hands begin to vibrate more and more clearly in the Is-is ... motif and the vibrations of the word gradually become perceptible in the whole body from the centers of the hands. At the edge of the imaginary flag, the hands glide slowly as if from point to point down the gliding lines A E and B F, Fig. 1, while we speak Is-is ... nasally with a constant reverberation of the "s" (the tongue remains permanently on the palate). The palms of the hands then begin to vibrate, i.e. to vibrate subtly, in the flag while we speak this word. In the flag (Panier) means: to be on the sweeping curves, the edges of the flag A E and B F, Fig. 1 b, which imitate the curve of your spine. Through this spine you have to imagine the wavy surface of this flag AB FE on both sides of your body.

It symbolizes the resonance field in which the word begins to vibrate!

Like Is-is ... we now also practice Om ... in the same pronunciation and when stepping under the flag, the body also turns into a "m" with this sound from the middle of the hand (when it spoken nasally and with a reverberation of the "m") begin to vibrate.

Is-is and Om (Omen, Amen) together form the key word of the kingdom of heaven given by Jesus: His-man, which we will explain in more detail below.

We now also understand what Revelation (6:14) means: "The heavens (his-man) unfolded like an unrolled book" (Luther translates: "The heavens unfolded like a rolled-up book"; for according to Fig. 1 b, the banner also resembles a scroll, such as the ancients had. They were unfamiliar with today's books. They wrote on rolled papyrus sheets.

Exercises:

Repeat the word Isis ... in the above manner while stepping under the banner (the flag). Similarly, say Om with nasal resonance of the sound in the middle of the hands, while the hands again slide slowly and punctually (i.e. from point to point, rhythmically on the flag curves A E and B F, Fig. 1). Do this exercise especially in the evening, first with the "Is-is" and then with the "Om" motif and then unite both in the word Hes-man ... "n" (i.e. original Christian heaven), while you concentrate inwardly on the kingdom of heaven revealed in the unfolded scroll. This is how we raise the banner, the white flag! It makes the word vibrate. No human being can awaken it, but it awakens itself in the longing heart as a new effect of God's grace. Isis and Om (Ommen) are the first sounds in which it becomes audible. These two words together form the early Christian word "h'eis-main" for heaven or the kingdom of heaven (Hebrew ha'sh'maim, Aramaic h'esch-main, which actually has the meaning of fire-water, i.e. the elementary heavenly balance. Under these two names we enter the kingdom of heaven in the approaching time of fullness - Pleroma).

Instead of the motif Isis used here, we find Isaiah in Isaiah. The rod of Jesse is the swelling bow under which, as we will see further on, the divine word of love, the Logos, awakens. These motifs are then linked with the following meditations: "Isis, I am this (to speak this like Isis), I am the true elemental force that works in , that can only be recognized in itself, the substance of all things. Isis ..., I am this, the One that underlies everything." - "Isis, I am this, the calm, I am this, the power."

Also with the word dies (say it with a sharp reverberating "s" as dies, let the hands slide down slowly on the flag level as with "Isis", according to Fig. 1 (later it is sufficient to let the hands slide down only in the imagination).

Here, immerse yourself in the essence of the primordial power of the deity Isis, which is revealed in itself through the sound, and try to recognize what this power is, then you will find that it can be nothing other than universal love! You also feel it here physically as a sucking in the midst of your hands, as an attraction in the invisible world, and if you remember Schleiermacher's saying: "Love is the attractive force in the spiritual worlds", then the secret of the power that revealed itself to you in the Word (Rune or Logos) in this way will also gradually become recognizable to you in contemplation. But of course, this power only reveals itself to those who seek to experience the word, formula or mantram within themselves, not out of suggestion, but out of an inner inclination towards the divine all-being.

The above formula gives you access to Asgard, but you have to tune into the temple, which is the starting point for all development. This palace also bears the name Isle of Isis, through whose runic equivalents you entry. The innermost zone of the world ice is the golden temple. The Parsees called this inner zone of the , which our astronomers see marked by certain ultraviolet foci of light in the zodiac, Lake Hamun, in which, according to the sacred tradition of the Parsees, the seed of Zoroaster is kept, and the Jews the double cave of Mamre, in which Abraham's seed rested. The Indians, however, call this place where both Brahma's and Buddha's majesty rest hidden: Shamballa, the temple of the gods, and every year when the sun enters the center of this sign, on February 11, they celebrate their festivals in India and Tibet.

The action of the great divine primordial love (Isis) is now also connected with an inner-bodily process of Eros, which explains the peculiar tonal effects of the mantram. The germ-plasma overflowing from the gonads through reabsorption of the semen into the blood joins the higher energy of the Logos (Word) in certain centers of the body, transforming itself into vibrating and creative word-powers. Eros (sexual driving force) thus becomes the Logos, the divine driving force, as it were a spiritual procreative energy of the human being.

*

Now we come to the exercises of the pose, the true personality, in which the cosmos is transferred to the body through the gesture. The flawed human is transformed by creative forces into something cosmically pure. The corresponding poses can be found in S. A. Kummer's "Sacred Runic Power"!

The first group comprises four basic exercises, which we will name first and then explain in detail:

Imagination and the body's own powers, concentration of the power and reinforcement through the position of the Is rune, which causes growth.

Revitalization of the powers of the body's own sexual sphere in the Muladhara Chakra, the Os position manifests the power of sexual radiance.

This increases the flow inside the body, through the sushumna into the solar plexus.

The activation of the bar rune position, which points to the comprehension of universal life; furthermore, to the recognition of polarity in all forms of existence, which leads to the deepest wisdoms. This Od current goes analogously into the hands and feet, polar, from top to bottom. Strengthening the current and concentration.

The inner conduit, the sushumna channel, is created imaginatively, everything flows in the rhythm of the cosmic directions through the geometric asanas. Corresponding to the activated spine, the sexual forces are strengthened by the absorbed earth force from the hands and feet.

The Irmin pillar, the lines, the cosmic geometry, originated thousands of years ago in Egypt, where it was called the Tet pillar. The spine, its feelers and its nerves (nadis) reach into all parts of the body, including the hands and feet, and are directly connected to the whole organism and exchange forces. All of the rune exercises in this manual are always performed in the bar rune position, preferably in silence. As it is all imagination, it is not possible to do it any other way.

It is possible to reach immersion through the right imagination. One must be so far removed from the earthly, because otherwise the plastic imagination is difficult to realize, or only after very long exercises. One becomes a monk, a master of the sexus, which then experiences a great increase.

The exercise itself: As a first step, we move from the Is pose to the rune Ar, assume its position and chant I-A, fiery omnipotence and airy omniscience as qualities etc. Used on its own, it awakens high inspiration and pure intuition. This

opens your clairvoyant eye, you can see into the cosmos and draw out corresponding images, ideas, thoughts and impressions that are important to you. You have to be completely pure in your thoughts! All of this should be done in the course of harmony. In order for the exercise to be complete, for our exercise to be successful and to completed, we move on to the letter bar and its position, sound, etc. Through the murmur we feel an analogous current in the sexual region due to the A-r and B-a-r rune, as we imaginatively make a current of power glow at one point of the sexual apparatus. Just as in the sexual sphere, we bring the philosopher's stone everywhere from the inside out, its fire lights up the world. If we succeed in making this connection imaginatively, if the effect is gradually successful, the four-pole consciousness is strengthened. We are ennobled by a creative force with a radiation and flow of the divine stone, which must be assimilated, i.e. processed, in all directions of the microcosmic power current.

This is the secret of the sublimation (ennoblement) of the natural instinctive man into the spiritual full man, who will occupy the coming Pleroma (state of the full, the whole, the One) and become its master!

v. *The awakening "I".*

The vowel breath.

The sound "I" is the symbol of the transformation (sublimation) of the natural Eros into the spiritual Logos (Word). Everything has the path of such a transformation flesh. If we place our hand on the crown of our head when pronouncing the five vowels one after the other, we will notice that the crown vibrates most strongly with the sound "i".

The high and short-wave oscillation of the "i" assimilates most easily to the highest sound region of the body, the vertex. In terms of biological acoustics, the electromagnetic sound field of the vertex revolves around a highly important organ in which Cartesius and, after him, Kant saw the seat of the soul, the pineal gland (glandula, coronarium). As the ancients already knew, the "i" has the greatest influence on its activity of all sounds. When pronouncing this "i", the right index

finger is extended in a gesture to represent the letter "i" (cf. Sebottendorf, "Orientalische Freimaurerei", Gustav Meyrink "Der weiße Dominikaner") and now speak with a long "i": "Iiiii-ch bin eingetan in den Urwillen. I am the will."

To do this, slowly straighten up and concentrate on the flow of the water.

"i" as a phonetic essence through the whole body. These exercises, like all others, which are to be performed more frequently at the beginning so that the corresponding element can be accumulated in the body, only lead to real success, however, when the ego steps out of its purely personal circle of experience and enters the cosmic circle of experience of divine life. Only here does the word attain the power that truly blesses and strengthens the ego. the general mantra exercises only ever serve as preparation for the hermetic-religious ones. If we string all the vowels together as follows, we get the divine name of the Old Testament JEHOVA or IAOUE (Yahweh).

In these vowels, the divine life (the primordial breath) reveals itself as Logos kosmogonos or world-creating word (Logos presbytatos in Philo) in the state of, as it were, the first condensation.

The deity is clothed with the sacred veil, it descends into matter. The first condensation is the word, and within it the vocal element. Thus the vowels can be sung one after the other, breathing through the body, including the word Elohim with the long night sounds of the "m".

The transition from the vocalic world to the consonantal world takes place in the two boundary consonants "J" from i and Hve from u.

All this proves that these characters, the runes, came from Egypt and that they were copied from the scrolls. Without denying here the evidence of the high arcane, that the runes of the Futhark of the runic exercises in primeval times consist of sixteen runic psalms of Odhin's eighteen characters, with which one could write anything, that to the Egyptians neither a V, nor a W, nor an R, nor a Z, nor a Qu can be, just as little a C, a d, and a p. The V was replaced by the f like fator. The name futharkh is based on the first seven runes of the masculine species: fa, ur, tor, ar, ritt, ka, ha or hagal, so the word formed from these is not futhark, as is generally erroneously written, but correctly futharkh with the h at the end. For

more details, see the original language of the Egyptians and the sign language of the Germanic tribes. Father, like V and W, originated from u, u, uo, or ou; from ks or gs the z, was spoken, but written with s, the Qu originated from kui, gui, the c from ts, the d from th, thorn = equal to thorn and the p from b, until it only later received its own rune, as the other sounds gradually acquired their special runes, the numbers of which soon amounted to over thirty. The pronunciation was also sharply accentuated. If one wants to trace the language stems back to the root words of the Proto-Germanic language and trace these further back to the germs and original words of the original Aryan language, one must always write the root words in runes or at least keep this way of writing in mind in order to find the correct root, whereby the name of the rune itself will provide the most important services. Similar to the Greek alphabet, each rune has a very specific name, which is also the carrier of the root word as well as the seed and original words. It should be noted, however, that the rune names are monosyllabic words, from which rule only the runes hagal, gibor and othil make an apparent exception. Since only the runes have their own names and these names are monosyllabic words, it is self-evident that the runes had the meaning of a syllabic script, actually a word script, in distant prehistoric times, since the Uralic language, like every prehistoric language, was monosyllabic and only shrank into a letter script in later years, when the form of the language of words or syllables as script became too cumbersome to recognize.

Fig. 2, on the other hand, shows us the origin of the Hve sound, which is particularly significant in terms of mantram. The Germanic alphabet began with the Feh runic sound. D, W, F belong together here. We develop the vibration of this significant sound by means of a short concentration.

Concentration exercise.

In Fig. 2 a, A as the larger circle (macro) represents the universe, the deity, below B the smaller circle represents the ego (micro). This ego is initially outside the large circle, in its natural particularity and detachment. Now place both circles concentrically together, as Fig. 2 b shows, and we get the picture of how the I vibrates in the "All" in the Godhead.

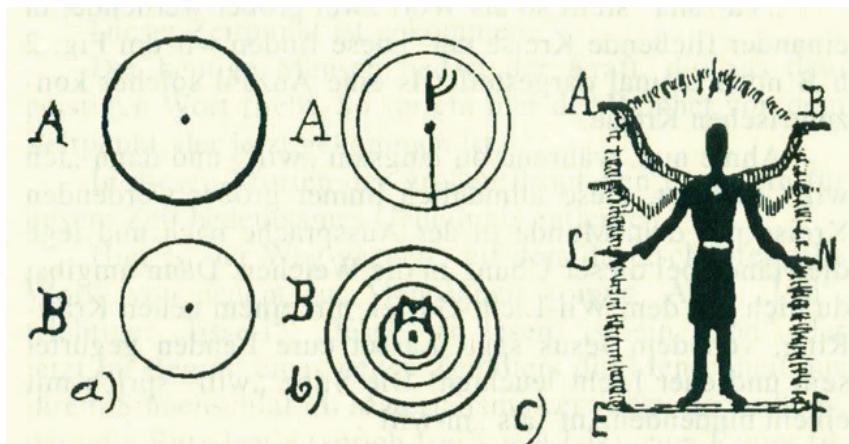


Figure 2.

The Germanic Feh or Fah rune shows us the two circles (see Fig. 2 b A) and as such occupies the first place in the Futhork or alphabet, just as Va- runa was the first of the gods in Vedic primeval times. This Va-runa represented the ancient key of the word of mantramistics (Varuna = Va-secret).

It is important to allow the two circles, the personal ego and the deity, to vibrate together in order to experience this mystery. Where do they vibrate together?

Both circles form a belt ring in Fig. 2 b A. "Let your loins be girded and your light shine," says Jesus.

These two waves circle around the belt at the level of the solar plexus (solar plexus) as light.

Now place your hands on your hips, slowly say the word "will" after the following Var-runa exercise, and the sky will open (Va-runa = sky). It sends us a vibration that is able to enlighten us. Va- runa as a word thus represents two circles that grow larger and flow into each other. We find these again in Fig. 2 b B as a number of such concentric circles.

Now, while you slowly say "will" and then "I will", imitate these gradually increasing circles with your mouth in your pronunciation and place your hands in your loins during this exercise. Then surround yourself with the Wil-Light-

Belt, with a new ring of strength, of which Jesus says: "Let your loins be girded and your light shine! Speak the syllable "will" with a binding "m" as "m"-will" with reference to the all-creative man-rune, the mother letter of immense power!"

But remember that this will is the one that in its small circle resonates with the larger all-circle of the Godhead. Note also the "i" in "will", then it descends from the pineal gland into your body. Straighten up while saying the "I want" motif with your hands in the soft tissue (loins). and say the following mantrams: "I want to be one with the All-Power. I want to allow the small circle of my ego to vibrate into the great circle of the Godhead at all times. I want to surrender completely to unity, learn to draw from it and gain strength for my development. I want to focus my mind at all times on the One that also permeates me in the light of grace of the highest will and carries me upwards to the sight of imperishable and true life."

So it says in Isaiah (11:10): "It shall come to pass in those days, that the rod of Is- ai (pronounced "ai" as a diphthong like "ei"), which is for a standard (in the original text nem, i.e. flag) to the nations, the Gentiles will ask for it."

This time has come. People today need the power that flows from the spiritual word. Thus the prophet speaks here of the time has now come. These words of the great prophet contain a secret that is significant for our time. Here the path is shown by which the creative word (Kabbalah) comes to humanity anew. Isai, (more correctly read Iisse-i, Iesse) is also a sound that is now awakening humanity from its sensual sleep in materialism at the beginning of a new age. Thus it is said that the rod of Jesse (pronounced Isei like Isis) is set as a standard (i.e. flag, Hebrew nem) for the nations. It is the key to a new revelation in humanity, namely the rune or word as it unfolds in the mantram. Divine love awakens, as if with a trumpet sound, the slumbering humanity stunned by the forces of matter. The rod of Isai will continue to occupy us in the concentration rod, the most important symbol of mantramatics, which we will discuss later. Now combine the exercises using the words Isis, Om and His-man (kingdom of heaven) with the following meditations.

The development of the pineal gland (Glandula pinealis).

The pineal gland, also known as the coronary gland, is an atrophied organ in most

people, but it is of the utmost importance for the true spiritual development of humanity. Its atrophy or atrophy also leads to the moral decline of mankind.

On average, this gland begins to calcify from the age of thirty. The wrong way of life, excessive consumption of meat, alcohol and sexual debauchery cause it to degenerate. However, both this gland and its outgrowth, the tertiary eye, are not of the greatest importance for the actual progress of mankind. Contrary to the opinion of most doctors, man is still able to see with this tertiary eye today! It is not a rudimentary organ, but one that is still active today if we live correctly, as the true nature of God demands of us. In earlier periods of mankind's development it may have been closer to the top of the head and only gradually descended into the middle of the corona radiata of the cerebrum, but it still retains its ability to see today.

The fact that the pineal gland with the corona radiata lights up in ultraviolet light during the autopsy, as Dutch doctors have discovered, suggests that this parietal eye sees in ultraviolet light, i.e. is influenced by the finer vibrational energies of the atmosphere.

His education is now of particularly great value. There is spiritual vision by means of its cosmic rays, including those of ultraviolet hydrogen, which apparently forms, along with nitrogen, the primordial substance of the subtle spherical body enveloping the earth. We train this vision by means of the tertiary eye through subsequent spiritual exercises. In this sense, we refer to the pineal gland with the tertiary eye as the organ of contact between the subtle and higher worlds.

Its formation is one of the most important aspects of hermetic training. Fig. 2 shows us the subtle vibrational field of the pineal gland around the head. This force field can be made perceptible by certain methods and thus the so-called aura of the head. Once this has been opened up to our perception, the latter can also be extended to the aura of the whole body. And once the aura is seen, it can also be trained and developed.

The radiant or glorious body (soma tes doxes in Paul) thus becomes the object of an objective experience; man consciously enters the spiritual worlds and already here grows up to become their citizen.

*VI. The Indra motif.
The union with the elemental force.*

In Strindberg's dream play, we see Indra's daughter descending to earth to experience the pleasure and suffering of humanity and to heal it. This daughter of Indra is the cosmic primal soul in all of us, which first reawakens at a sacred sound. Whether this sound is called Indra, as with the Indians, or Onre, as with the Egyptians, or Inri, as above the cross of Christ, it is always a sound-magical word that resurrects the body that has decayed into matter. It is always a powerful sound that must first resound in this or that coloration. May this introductory Indra exercise also serve us in this way. In addition to the Om and Isis exercises, the Indra motif is of particular importance. It leads us to the first mantram, and certain inner currents of power, especially those of a healing nature, are most easily released within through this motif.

The Indra exercise: First say the syllable "Ind" in the following way. While saying the first two letters "In ...", straighten up gradually (not all at once) with a nasal reverberation of the "n" and only say the "d" when you have straightened up to the lumbar cross. Now remain in this upright position and continue to breathe calmly while you think: "I am internalizing the effect of the word within me. I become aware of the flow of a divine elemental force in my spine. I allow the power of the word to penetrate more and more into my inner being."

Each time you touch the syllable "inn ..." in your mind, let it resonate more strongly in you by nasalizing the sound and gently straighten up. When you are sufficiently upright, emphasize this uprightness again when the motif returns.

Develop the syllable "Ind" in this way, and now pronounce "dra" as follows. According to Fig. 2 c, first stretch your right hand upwards and your left hand downwards, hold your palms exactly horizontally as if you were touching the surface of a sea and now say the second syllable "dra" (the whole word would now be exactly "ind ... d-dra") also nasally into your palms with a certain amount of emphasis, so that you feel a slight sound pressure in your palms. Then change your posture, as shown in figure 2 c, bringing your right hand down and your left hand up, always sideways to your body,

always keep your palms horizontal and say "ind-dra" again as indicated. With "in ... d", gradually (!) straighten up and press the syllable "dra" into the palms as a sound with slight emphasis, so that a slight feeling of pressure becomes perceptible in the palms. This exercise promotes the physiological development of the hand chakrams (spiritual centers of the hands). The beneficial effect of this exercise can now be felt when we say the mantram: "I am in unity with the All-Power".

The two syllables "in-der" are to be pronounced here exactly like "in-dra", so the "n" is to be moved over to the "d". The word unity should also be developed by gradually straightening the vertebral column with "Ein ..." and only saying "heit" when the vertebral column is straightened up to the cross. This exercise is also known as invertebration, i.e. speaking the sound into the vertebral column (vertebrum).

In the spinal column there is the so-called dorsal fluid, which is the carrier of the ultraviolet hydrogen (primordial hydrogen, i.e. a condensed primordial electricity - see F. Bardon's adepts). This fluidic essence, which is connected to the pineal gland, is made to light up through spiritual (!) word vibrations. This is what happens here. Just as an electric bulb lights up when contact is made and the current flows through it, so does the innermost medullary channel of the vertebral column. The pineal gland is the organ of contact of the ego with the ultraviolet primal light current of the spheres.

If this is switched on by the sound "i", as we first discovered by laying hands on the vertex (as the vertex produces tangible resonances), the current from the pineal gland enters the spinal cord via the medulla oblongata (extended spinal cord) and the pons (the so-called bridge), and this lights up. In the beginning, this illumination is only perceived in a limited way, but with continued practice, the auric arc in which the body becomes visible becomes increasingly clear.

In the Kabbalah this process is called: "I-bur", which denotes the marriage of the soul, as it were the union of the individual soul with the All-Soul. Here, too, the "I", consisting of all four elements, is again remarkable as the sound of the union, the ancient Christian sizio (syzygy).

During the period of exercise, make sure your diet is as free of animal irritants as possible, otherwise tension will easily build up in your body, which is not due to the exercise but to the wrong diet.

It is particularly important that the pineal gland (upper brain gland) is freed from its impurities, deposits and hardening. In this sense, the sound resonance of the "I" acts as a kind of internal massage on the gland. But the actual meaning here is the ritual logos, the spiritual-magical word. The latter cannot be brought to life by mechanical exercise, but the entire hermetic practice such as contemplation, imagination, silent practice, soul training, turning the mind towards God, etc., as F. Bardon suggests, serves above all to awaken it!

If you also fulfill this condition, you will soon notice how the mantram significantly promotes the hermetic development process. Indeed, it is only in the mantram, in the consciously handled spiritual word, that the power of the new age appears.

Since the hermetic development takes its starting point from the inner unification of the self with the substantial divine All-Spirit, the present mantram takes on a special meaning here. In it, unity is experienced not merely spiritually, but physically and substantially: "I am in unity with the All-Power!"

The whole person is involved in the process of transformation, in the spiritual rebirth, which gradually takes hold of every self in this time of world change. For we are all walking through the fiery stream of Aquarius, and only those who become conscious in it will reach the other shore, the new state of life, safely.

The second mantram has a calming and healing effect on the soul. It serves to awaken the magical word. However, for the reasons given above, this awakening harbors a certain danger for those who are not sufficiently attuned to religious thought. At first his natural ego is easily heightened by the exercise. But the power of the Creator's Word does not at all have a favorable effect on this natural or desire-self. On the contrary, it makes it restless. The impure is aroused by the sound-magical word.

Insofar as instinct and desire are in the reins of the spiritual ego, they are not affected by the swirling forces of the Logos, but insofar as they appear as independent ego impulses, uncontrolled by a central ego, they bring the ego into a secretly fermenting movement and excitement. The nervousness is initially felt even more strongly by those who only grasp the mechanical, not the spirit of the exercise; it is roused from its soul hiding places as in the tantric Kundali process of Indian yoga. Kundali is the serpent fire that is awakened by the first purification exercises in yoga. Kundali compares to the Kundrie in Parzival. But precisely because of the latter circumstance, this process also serves a more thorough healing and a more successful progress than the manifold symptomatic but not causal attempts to cure nervousness in the present.

It is important to find the central complex from which all nervousness arises. This central complex is the subjective ego in its detachment from the larger subconscious objective self. The pathological ego-emphasis of time is the cause of many mental ailments, including nervousness. Thus there is only one remedy, namely to lead this dispersed, cut-off ego back to the objective self, to the essence within us and in the universe, to the great It, to the Godhead.

This reaches the second mantram more clearly than the first. In it, the swelling motif of mantramism is the Indra motif, connected with this objective self, the deity, the divine name, in the formula "I am the Lord, I help you, I save you, I also protect you!"

When developing this mantram, the two syllables "bin-der" are to be used as "indra" with gradual straightening of the spine up to the cross: "bin" and then the second syllable "der" only after gradual straightening of the spine, so that here too the invertebration (the process of the aforementioned straightening) triggers the hidden power of the word. Whether this happens naturally depends on the inner disposition, maturity and magical ability of the speaker. With sincere and above all hermetic devotion to God, as described by Franz Bardon, an inner divine wave will soon sweep through the speaker when he speaks the swelling motif (bin-der). In purely practical terms, it should also be noted here that when pronouncing this mantram, the speaker only needs to imagine the posture of the hands as shown in Fig. 2, so that this posture is not

always really needs to be performed. Even purely imaginatively, the corresponding ritual sound current arises in the body after just a few exercises. Furthermore, as with the first mantram, the hands can also be stretched out in front of the body in the same angular position as the feet (coincidence posture). In this way, the resonances of the mantram occur more easily in the hands and feet at the same time, and the whole body becomes more involved in the vibrations of the mantram within us.

The purpose of this mantram is therefore to ensure that the subjective ego of the superconscious sense being is triggered in the objective or subconscious being-self and thus a central reaction of the ego takes place at the hand of the Creator's Word.

This second mantram is best practiced in conjunction with the first and with the introductory sayings. Its meaning becomes even clearer when it is spoken in the so-called bow exercise

VII. The lighting up of the aura in the bow exercise.

This exercise is the basic one in all man-tramistry. The ritual word only acquires its special meaning when it is spoken in the setting of the hut (ritual position) A S B F E, Fig. 3.

This is where it develops its creative power. The entire sensory space of the aura A B F E, Fig. 3, resembles an amplification cylinder of sound as in radio technology. In fact, the word in this amplification cylinder takes on an increased form of vibration because it is synchronized with the cosmic waves, and its actual nature is thus revealed more clearly. It breaks up into seven planes, Fig. 3, like a ray of light when it is refracted through a prism.

The word is therefore a primal force related to light, indeed, we can say it is light! The sound stratum (Indian Akasha), the primordial ether, underlies the light ether (Teja) as a higher principle. The word vibrates in this sound stratum as a divine elemental force poured out through the entire cosmos. But not everyone hears the "Word" that created everything (Ev. Joh. 1,1 - 3). The one in the Fall

This higher world of the runic word is not accessible to a morally weakened and decomposed person. When he enters it, he ceases to be a human being in the biblical sense. He takes off the Adamic garment stained by apostasy from the Most High.

He attains sonship (Hyotes) under the Cha-ar-ist. Whom the word reaches, it gradually moves up clearly and ever more clearly into a perfect creation. One day, renewed and purified by this very word, he will stand again in the splendor of the first day!

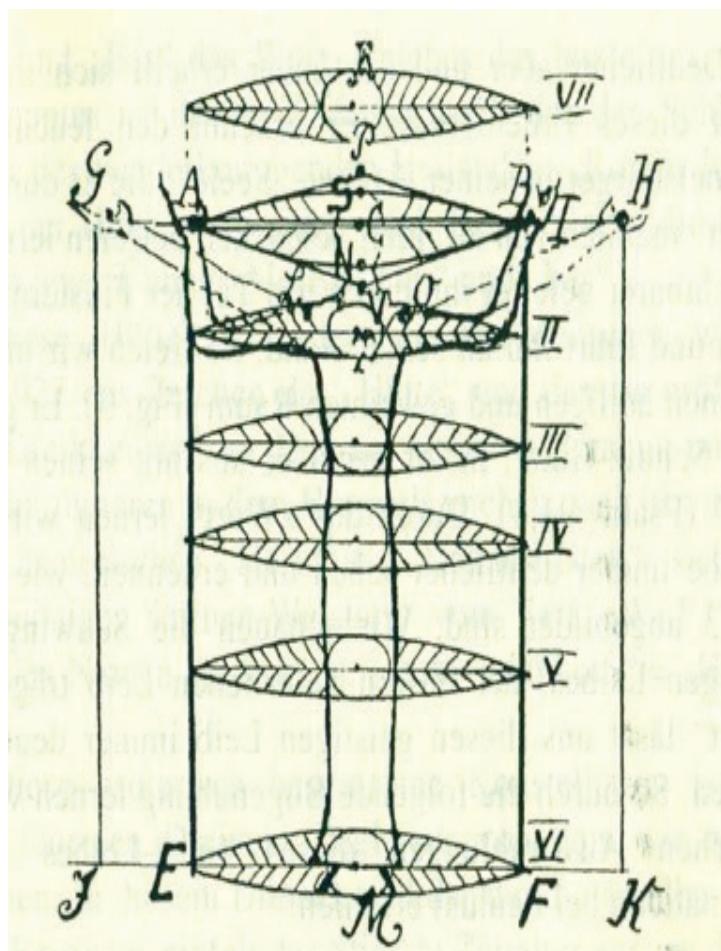


Figure 3: The hut or the positions of the word.

That is why no one needs to shy away from the cleansing bath of the mantram. Every ego has to go through it at some point. This is the only way to leave the earthly world and attain the aeonian world, the kingdom of heaven. It cannot find this path on its own, but is drawn by the Word, the Char-ar-ist. From the moment the first ray of this runic word pierced its breast until the last step at the throne, it remains subject to the divine pull of the word.

But the night of this earthly life becomes clearer and clearer to him. He recognizes the shining citizen of heaven in his own soul, which he gradually learns to free from all its dross through the sound magic word. An invisible one guides him through the valley of darkness down here and leads him by the hand. Thus we enter with him into his sacred and consecrated space (Fig. 3). It resembles a protective hut, in which he covers us with his wings (Psalm 91:4). Through the sound-magical word we learn to see and recognize these wings more and more clearly, as shown in Fig. 3. We see the wings of the spiritual body that carries our natural body. The almighty Word allows us to experience this spiritual body more and more clearly. Thus through the following bow exercise we learn to feel the lateral emanations of this spiritual body (soma pneumaticon in Paul).

Exercitium:

Step in spirit under the cross G H I K, Fig. 3. In the form of this cross, the pineal gland (E) vibrates through the Wil light. As soul beings, we are all attached to this supersensible cross of light. Stretch out your arms into the position G L and N H Fig. 3 and now speak the releasing word of creation. It is hidden in the symbol above the cross: INRI. In it, the first means Jesus, the second Nazarenus. We have come to know both as awakening forces of mantramistics. However, we did not initially choose these words ourselves, but rather practice motifs to prepare us for the high

Mystery, let it go ahead. The first practice motif was Isis and Om, the second Indra. In kabbalistic terms, Jesus and Na-zar (In-dra) correspond to him. These are the same sound motifs that open up the heavenly realm of the Logos to us.

But once you are completely alone with your heavenly Father in quiet contemplation, when nothing worldly clouds your innermost thoughts, then instead of Om and Isis speak the word which is the last of the New Testament in the Book of Revelation, which contains the key to the coming Savior: "Come Jesus", which is spoken in the hut. But note the resonances of those practice motifs Om and Isis.

This hut (synonym for positions) is again among men, because in June 1927 the sign of the hut and the triad opening it appeared in the heavens. Uranus and Jupiter conjunct in the heavenly sign, which in the old esoteric zodiac (Decan lists) bears the name Si-kot, i.e. Hebrew sukkoth = hut.

This esoterically significant constellation is accompanied by the fiery triangle of which we have already spoken. The Age of Taurus culminates in this triangle and the epoch opened by it; Taurus is the animal of the Apocalypse (golden calf), at the end of which, according to the Apocalypse, the tabernacle becomes visible to mankind (Apoc. 21.3). The pleromatic rays cause it to vibrate luminously. This vibration is the word as it descends again and becomes perceptible in the hearts. It is received in silence and devotion.

Thus the new age comes to those who withdraw from the general sensual frenzy and do not allow themselves to be blinded by the surface spirit of the present. But those who receive the word will also be brought into its brightness, into its luminous protective shell, in which it will really save man from the great downfall to which present humanity will fall at the end of this Taurus Age.

We all go through the transformation, no one crosses over as they are. Only he who saves himself, who masters himself, crosses the river! No god of blind faith in grace and dead letters can help here.

Standing tall above all adversity, though threatened with death,

Who have saved themselves from the soul's bitter distress.

Schiller.

God became an "I am", a human being in Christ, and this "I am" now wants to become a human being in you. This is how the Creator's Word comes to you in this "I am", quietly vibrating and awakening you from the heart! This is the hermetic secret that we teach. I am there! Do you hear me? it speaks within you. I surround you in luminous rays. I pull you out of this perishing world. I place you in a shining temple of immortality, build you a new spiritual body, radiant like a tent of light!

This brings us back to our key of mantramistic power, back to the hut, for an easier understanding of the hut exercise, the following may be sent in advance.

A S B N, Fig. 3 represents the receiving resonatorium in which the divine primordial ray of light marries with our ego.

However, this force field around the pineal gland does not exist in the gross physical world, but only in an underlying subtle imaginative world. We enter it through the development of the imagination. It is important to train it in such a way that a plastic idea of the given object is developed so clearly that it takes on reality.

The material from which the image forces of the divine world of objects are formed flows out of a camera of the brain according to the marvelous structure of our body, which lies as a cavity in front of the pituitary gland connected to the pineal gland, a second brain gland at the anterior brain saddle, which is the ethmoid bone above the root of the nose. The ether stored here serves to form those harmonic arcs and the resonance field in which the

word is received. This field must be formed through imagination in the following way:

Imagine two waves starting from C (the coronanum, pineal gland), see Fig. 3, one positive and one negative in the form of two elastic rods made of tube or metal. These rods rest with their ends in the centers of your hands, as Fig. 3 shows (in G and H).

In this posture, as Fig. 3 shows, you are standing under the cross. In this posture you are like the Son Man himself, who died on the cross.

But now your arms are stretched in the yearning will of your higher nature.

In the retreat, bend the concentration sticks and move them from the G and H positions to the A and B positions.

If you now speak the sound-magic word that holds the key to the union of your will with the primal will, your whole body will begin to vibrate gently under this union.

This creative word is contained in its first self-revelation in the syllable "is", with echo Is-is (biblical Isai, Isaiah 11, the rod of Isai is A C B, Fig. 3).

"I" is the actual igniting tone here, which indicates the transformation of the earthly Eros into the cosmic Eros-Logos, namely in the pineal (C). "S" is the sensual motif in which we are able to sense this transformation (Indra, the motor or movement motif).

From the mystery of the androgynous (male-female) Isis en Hazor (Isis or Hathor) sprang the mystery name of Jesus of Nazareth, which prefigures the historical figure of the Redeemer.

Thus, modern theology places the prayers of Isis here, and not without justification: "I am the truth. I am the life", closely parallels the words of the Johannine Jesus: "I am the truth, I am the life".

From the ALBO posture, Fig. 3, we now let the arms, which are volitionally must be tense while we the word, the rune, slowly sliding down from point to

point, as if we were grasping the individual pearls of a necklace. This opens the pearl gate Zi-on-s (note the fiery "i" sound here too).

This "I" sound heralds the transformation and sublimation of Eros into Eros-Logos and thus the hermetic incorporation of Chris-tos into man (according to Clement of Alexandria, the name Chris-tos comes from the sound Chris, which means the sun).

In this name Chr-is-tos, is is the igniting and triggering primal motif, the sound by which the supersensible light is received, and the name Christos points to the corresponding deity. We repeat the same exercise with the Om motif as with the word Ommen Amen (God Amun). After some practice, both begin to vibrate more and more under the arcs of concentration. From the Is- and Om- or Omen-motif the original Christian His-main (eig. heis-main, kabbal. for heaven) was formed, Ha schmain Hebr. heaven is explained according to the Hebrew secret doctrine as esch-maim, i.e. water of fire.

This became the original Christian Heisman for heaven or the kingdom of heaven, which is therefore also experienced inwardly as sound. This also explains why Jesus was able to teach his disciples this kingdom of heaven as an inward kingdom not only in a spiritual but also in a substantial sense and to convey it to them empirically (experientially) (Luke 17.20).

They stood in this heavenly realm, their inner man resounded in it. Just as the light vibrates sevenfold in the rainbow, the inner man also consists of seven substances of primordial light. These seven substances can be expressed by seven primal sounds, which the celestial decanism of the Egyptians contained in the main motif:

RHJMEN-SAE (ram-taurus). It contains the three original vowels AEY and the four types of consonants

RH= Guttural (guttural)

M= Labial (labial sound)

N= Palatal (palatal sound)

S= Dental (dental sound)

given. This word means something like archetype (biblical sae-lem, saerimn), which also corresponds to the Germanic IRMER-SUL = archetype-pillar. Speak so mantramistically:

How the white shimmer breaks sweetly in seven mild rays,

How seven rainbow colors melt into the white light,

So ... in a covenant of truth flows back into a ray of light.

(Schiller "To the artists")

Schiller dealt with this idea, which is particularly suitable for meditation, in more detail in his philosophical letters: "God and nature are two equal entities. Nature is an infinitely divided God. Just as in a prismatic glass a ray of light splits into seven darker rays, so the divine ego has into countless sentient substances. Just as seven dark rays merge again, a divine being would emerge again from the union of all the substances" (cf. "Theosophy of Julius").

In the word, in the rune or in tantra, we experience the separation of a divine primal ray into seven main levels of the inner human being. Fig. 3.

There are mantra exercises through which these seven levels of the inner human being are felt one after the other. The most important of these exercises may now follow.

VIII. *Sayings for the development of harmony and unity.*

The Ahimnsa motif.

Only since I gave all of myself have I given all of myself.

Stefan George.

Mantram:

"Ahimnsa, my will pervades me completely and preserves me in the name of the self-created power. Ahimnsa, I am one with the All-Power."

Pronunciation: Start by pronouncing Ahi with emphasis on the ideas of the long "I" and concentrating on the pineal gland under the crown of the head. To better perceive the vibration of the crown of the head when pronouncing the "I" sound nasally, place your hand on the crown of the head, then you will immediately feel this vibration.

With the second sound "m", pay attention to the phonetic resonance, the swinging of the chin, place your hand on it and pass the sound (always in nasal pronunciation) to the upper chest, on which you can also place your hand to feel the sound.

Now bend the "m" sound to the "n" sound, as we showed with the "Ommen" and "Ich bin" motif, gradually straighten the body and thus switch on the zone of the lower ribcage and the pit of the stomach by emphasizing these in the posture (by straightening up in the corresponding zone).

The following "sa" is pronounced sharply as dsa. If you place your hands in the switch, you will feel a slight congestion of sound at the hips. Engage the hips with this sound by emphasizing them in your posture, focusing your attention on them and consciously sending your breath towards them in your mind. The sound "dsa" will then sound down from the hips to the feet.

In this way, the whole body is switched on by one word. This word Ahimndsa is therefore practiced with gradual straightening of the body in the corresponding body zones:

Ahi head,

m chin and chest,

n pit of the stomach,

dsa hips and feet

to pronounce. It has a calming effect on nervousness and other ailments, especially if it is spoken with the entire upper mantram and thought through mentally accordingly.

Explanation: The word Ahimnsa, like the aforementioned primal word of the esoteric doctrine of the heavens, has the property of involving the entire human being.

Ahimnsa, which was revived by Gandhi, but in his teachings took on a predominantly political meaning as A-himsa (i.e. not practicing violence), is an old yoga motif in the East, like Haemnsae, Ahaemnsae (Sanskrit Hamsa - Logos - Ahamsa = I am This), which is still practiced today.

Through this word, if it is recognized and spoken in the right way according to its meaning, the individual spiritual or elementary sound fields of the inner man are awakened one after the other. In the scripture "Inri" we show how the same motif - in terms of ideas - was also the basis of Jesus' mantram in

the formula "Iah-im-onon-saeh". (i.e. "The voice of God from the cloud said: This ...")

The meaning of this last process has always been deliberately misunderstood by our theologians, because they no longer know any esoteric training, but instead seek to rationalistically interpret everything that is intangible or numinous (according to Otto "The Holy"). Everything is to be explained, the unbelieving zeitgeist demands it.

But the divine (the numen) always explains itself solely in direct experience, never in the mind as such. What the voice of God said to the disciples: "This is my beloved Son..." is something we can also experience every day today, because Christ is in heaven and will be with us until the end of the world.

We also heard this voice of God speak beforehand when we had our hearts directed towards God as the arcs of concentration, Fig. 3, A S Bund G N B, which together the image of the voice or mouth, slid down our bodies. The body began to vibrate, even if only gently and quietly at first, which is preferable to any stronger vibration.

For the devout, the divine voice resounded within, and we also heard the word dies (is-is) as the first sound. It was a Kabbalistic sound, rather than a concept, that was conveyed in this first sound.

If we think of the figurative, symbolizing representation of the Orientals, we can well understand that this voice of God was understood to be a figurative one, namely the image of this voice or mouth, as represented by the concentration arcs A S Bund G N B Fig. 3. These arcs were made to vibrate by the word dies. However, the word this (Is-is) can only ignite if we have love. Only love reveals the meaning of this exercise with the triggering "I" sound. I-bur means marriage of the soul. The soul must be married to God, otherwise the sound cannot ignite. Franz Bardon has described the path to this wonderfully in his works. The mantram-like sounding "I" (thus in Is-is, dies) in the I-bur announces that we have been adopted from mere creatures of God to children, to sons of God.

This is how we understand the words of the Johannine baptism of the Logos in deep meditation:

"This is my dear son!" The ray of sonship with God also hits us when we enter into the Logos (the Word).

Anyone can do mantra exercises, of course, but the sound-magic word only reveals itself to those who have the conditions for it and open their heart to divine love in a balanced way. Only then can the ray of love ignite.

Then the mantramistic "I" is no longer a mere sound, but a sign that our transformation is beginning, that we are leaving the previous state of existence; and this purpose has the word to snatch us from the increasingly soulless human state and lead us to the hermetic-cosmic state of sonship.

IX. World soul, come to penetrate us!

This mantram, which comes from a Goethean verse, is constructed exactly according to mantramistic laws. Let us first note the sequence of vibrations in the words "come to us ..." They correspond exactly to the kabbalistic sound sequence of the Indian mantram motif: Ahimnd-sae, which we discussed in the previous chapter.

The Vedantists immerse themselves for hours in such motifs as Haemdsae (Hamsa) Ahaemndsa, because these sound-magical formulas exude a soothing, calming power for the knower, which the Logos (Hamsa) communicates to those to whom it opens up.

As a result of its one-sided materialistic attitude, Western thinking almost completely lacks an understanding of this divine essence of the Word. We know, however, that this living Word is what has been lost in Christianity, much to the detriment of our entire culture. The Word is dead, but has been reawakened by Franz Bardon Quabbalah!

The divine word alone can purify us by shaking us inwardly. Through this shaking, it expels the spiritual dross, the harmful substances. The ancient Germanic tribes called their supreme god by the epithet Yggr, i.e. Shaker! This name also denotes the higher self.

Today we believe that by appealing to divine grace we are pulling down the kingdom of heaven through an all too shallow understanding of this supreme mystery and do not know that this grace lies in our own divine primal will and in its courageous, self-assured commitment to the highest. This primal will must be uncovered in us again. But we can see where this non-combative attempt to attain the kingdom of heaven leads! The dark powers only give way to battle and only where there is battle is there victory. But the Christian of today wants first and foremost to preserve himself and cure himself in a Christian way for his immortality!

But he who does not have the courage to struggle, to fight and to stake his life for the higher world will not attain it. That is why Goethe also says:

World soul come to penetrate us For to wrestle with the world spirit itself Is our
powers' high calling!

Christ did not pull the chestnuts out of the fire for us. That is a pious superstition. Rather, he is our forerunner in the struggle for the highest good, and we are his followers. Strive to be blessed, it is said! To conquer the dragon, Kundali, for us as the last, decisive act in Christianity. That is why the Apocalypse also speaks of this battle against the dragon and the beast, which precedes the return of the Son of Man; there is more reason than ever for this battle in the present, because everything holy and high has been dragged into the dirt by the beast, the human animal, which wants to be nothing other than an evolved being of matter and desire.

This beast has stultified the soul, put it at the service of a perishable body. Kundali befuddles mankind, and lax theosophical lemonades and pious pugnacious posturing do not dispel this fog.

Only the creative word can ignite the filth in souls as lightning. Courage for the truth, shining purity of mind can alone

illuminate this dark world again! Gustav Meyrink speaks of the resurrection of the sword in "The White Dominican". Contrary to the first writings of this author, the last ones rise to an ever clearer and less sensational view of what is to come.

We described the sword of the word in the basic exercise of mantramistics. This sword of the word is both protection and strength. In it, the cherub streams his strength to us. When we fight for the higher world, it also fights for us.

The dragon in all of us is the debt of fate (karma) that we have created ourselves and which, according to the enlightened teaching of the Buddha, is attached to the blind nature of our purely material desires, to the enslavement of our instincts in ignorance! The ego is subject to it through the samskaras (powers of obscuration of mortal man), which, according to Buddhist teaching, are passed on again and again until the ego awakens from ignorance to true knowledge. Only through true knowledge, which the spiritual, not the intellectual word gives us, does the dragon of hereditary guilt give way, and only those who defeat it with the sword of the word (Logos) reach the new land!

And if you do not use life,
life will never be won for you.

(Schiller.)

The ancient Germans called their savior, before Christianity brought them the new spear-pierced one, Sieg-Fried! In this name, too, there is the double "i" of revival. According to Simrock, Mime, with whom he was apprenticed, is linguistically the memory, the inherited memory of the spiritual mind, from which we must draw if we want to develop inwardly. But Mime is also the word itself in its first form, the Om of the Indians, which awakens the higher man in us. Through it he learns to forge the sword, Nothung, the sword of necessity that slays the dragon of desire of the lower nature.

We want to experience all this in the immortal figure of the Siegfried legend, right up to the transfiguration of the spear-pierced man to the spear-pierced man on the cross. In him, Siegfried also rises, but this time coming to the aid of the glorious one on the cross and slaying the dragon anew at his feet, who took from us the meaning of Christianity, the igniting, purifying word that is able to free this world from the mists of materialism.

x. Consideration of the body during meditation.

The nature of the coarser and finer senses.

Practical mantramics teaches us what Nietzsche calls awakening the listening ear in the limbs, i.e. that the positions that the body adopts in the process are also of great importance! Meditation is an inner listening to all connections. The meditator involuntarily assumes a listening facial expression, his body tries to listen to the waves. In her work on mysticism, Curtis explains meditation as "listening to the spirit in the word."

Mantramics is about fulfilling the purely practical conditions for meditation. The right direction of the mind towards God, becoming one with the All-Spirit, entering into silence are the preconditions for the spiritual essence of meditation. Here we are now also dealing with practical procedures.

The body cannot allow meditation to take place for some little-considered reason. Slagging of the organism, spasmodic tension in the organs as a result of an incorrect lifestyle can be an extraordinary obstacle to spiritual development.

Here, too, it is important to keep an open eye and not to overload the body with excessive mental food if it cannot digest it.

Hermeticism aims to create a whole person who maintains the right balance both mentally and physically, because the body is also spirit, crystallized spirit, as Novalis called it. And precisely because it is crystallized spirit, it also responds to spiritual vibrations. This fact is the basis of the

Mantramistics. The body parts can be tuned by the mind, the body can be brought back into harmony by correctly guided thought vibrations if it has lost its harmony and balance.

Disease can be explained as a disturbance of the electromagnetic balance.

We physically consist of different electro-magnetic vortex fields (chakrams), which together form a unity, a harmony.

Mantramistically, there are seven zones of this kind, which, just as the seven colors of the rainbow together produce the harmony of white light, also produce a sevenfold harmony and unity within us. The I is this sevenfold divided divine primal ray of light.

When we do mantram exercises, we notice how the different levels of the body begin to vibrate. For the practice of mantra, these vibrations must not be too strong, but must be dampened as much as possible. The divine dwells in the gentle and delicate vibrations of our being, as Elijah on the camel first expected it in the storm and then found it in the silence, in the gentle whispering, and as Goethe confesses: "The delicate is the most powerful!"

And so the right word comes to us in silence, a divine power from the infinite sea of divine creative love itself. This power seeks us! It vibrates around us as a wave in the mental ocean of divinity, but it does not always find the resonance we are looking for.

But once the sound-magic word has found us, we feel more and more drawn into a circling center of the highest energies.

For this is the nourishment of the spirits That reigns in the highest ether Eternal
love's revelation: That unfolds to bliss.

Goethe, Faust.

This power of attraction, the love that reigns in the highest ether, then reveals itself in the word of creation. And the hidden divine world opens up to us more and more. The word, the rune or the logos is nothing other than love flowing down from the highest spheres.

For full of harmony are eternal spirits, Only we, because this coarse dress
Enveloped by mortality,
We cannot hear them.

(Shakespeare)

And yet the mantram opens our minds to understanding the language of the higher world more and more clearly. Not idle speculation, but an objective experience of the spiritual worlds sets in, because mantramatics a completely lawful development and training of the senses.

The senses are transformed from their gross materiality into ethereal organs, and we thus arrive at new objective experiences all by ourselves, just as Kant of the facts of inner meaning.

From the five gross senses that we inherited from the animals, we develop five finer, newly spiritual senses. Together these are the ten virgins who await the bridegroom Christ. Five of them are foolish, the unpurified coarse senses that see only the earthly, five are wise, who find the Word, the Christ. So it is with the mystery of the mantram.

XI. *The "I am" motif.*

Say I am I and feel it too

In your little self the breath of the big self.

Rückert.

We develop this most important motif of meditation on the basis of the Ommen motif already known to the ancients in all possible forms: Amen in the Bible, Amin among the Parsees, Amon among the Egyptians, Om and Omen among the Indians, Om mani among the Tibetans.

When the hermetic researcher speaks "I am", he usually already feels a peculiar mantramistic vibration in these two words. He can combine them with "I am calm", "I am one with the All-Spirit" and will often experience the essence and mystery of the mantram even when pronouncing such simple formulas, even if initially in the simplest way. Psychoanalysis explains this effect of the "I am" complex through an emphasis on its energy from the subconscious. In it, the superconscious and subconscious are linked as if by a fine thread.

The effect of these words can therefore also be explained for auto-suggestion by the fact that, in the simplest way, they achieve an activation of the whole person in a closed power current that vibrates into us from the subconscious.

You can already feel something unified, a becoming one with the elemental force in these words: "I am", if you speak them with some spiritual devotion.

What is the basis for this switching and adjustment of the whole person into a uniform power current?

First of all, we experience this vibration into something unified in the vibrating word as such: "I am". The more detailed psychological explanation, however, lies in the law of inflection of the word or logos, in the rune, which we experience here. For just as the white ray of light opens up its finer qualities, its colors, to the sense when it is bent (refracted)

of crystalline surfaces or planes, so also the word, which in fact has the physical characteristics of light, so that when it is diffracted by the one-position, its colorful, differentiated nature is revealed. Ommen, Amon, I-am are such diffraction motifs in mantram practice.

We can experience this in the Ommen motif as follows. We use nasal resonance to inflect the word. This exercise is also of great value for meditation. Through it we reach the sensory perception of the finer cosmic rays, the esoterically named Man (Man rune, manna, bread from heaven).

We first say Om with the body slowly straightened (posture) up to the lumbar cross and with nasal resonance (i.e. with pronunciation through the nose). In order to increase this nasal resonance, we tense the bridge of the nose slightly like an eagle and now pay attention to the reverberation of the Om motif produced. The shorter we speak the "O" in Om, as "omm...mm", the more clearly we notice that the "m" gradually changes into an "n" in its reverberation.

If you do not perceive this immediately, you can also artificially close the nostrils by pressing lightly with your fingers. If you can feel the inflection of the m sound to the n sound, you speak the "en" afterwards, i.e. the whole "om ... men".

Repeat this exercise until you can clearly hear the inflection of the om to the en. The formula: "I am" is spoken in the same way, initially as "I mbin". "M" and "b" are lip sounds and are therefore related, so we can use the formula "ommen" as a preliminary study for the "I am" motif.

Through such a conscious exercise of inflection, the metaphysical substance of the word becomes more easily perceptible to our senses. But we must not fall into the error of thinking that in this way we can perceive the higher and divine "I-am" within oneself, but through this exercise one first only orchestrates the body better, makes it more compliant and more permeable to the fluidic vibrations of the sound-magic word. Such orchestration is necessary, for what good would a composer's ideas be if he did not find the instruments to reproduce them?

However, most people's bodies are by no means these instruments for the Logos; they first have to be created.

xii. *How the body is switched into the word stream.*

The mantram of the total split.

With "Ommen" we open the retuning of the body to the instrument of hermeticism. With it, the breath of divine life also enters the bodily substance, in fact all three bodies. This also explains the use of "Amen" by the early Christians at the beginning and end of prayers. This is what he who is called Amen ... the beginning of God's creation says: I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and hold a love feast with him (Revelation 3:14...) To hold a love feast means to break the "man". We showed how this man (or manna) is broken open as the heavenly bread of the Word.

In order to fully experience the mystery of Men, Man or Ommen as the substance of the divine word in mantramistics, one must consider the mantram of Jesus, in which he says: "I am the Man of life, come from heaven." (Ev. Joh. 6,35...) or "This is the Man". (John 6:33.) These are all mantramistic sentences, just as we have already come to know the "this" motif as a significant, enlightening symbol.

We have lost this original Christian Logos language today, but in it lay the conquering power of the Word, and Christ had also taught his disciples the secret of this Word or Logos, so that they were able to bring the dead to life. This awakening of the dead happens today wherever true hermeticism ignites. Our material body is the grave of our soul from which we must rise. But it is the Word that transforms our body in the "tabernacle" from perishable materiality to imperishable divinity.

Book 4: Practical Mantram Course

Development of the will and inner mental powers. Increased concentration and control of nervousness! Deepening and developing the perception of the great connections in nature, the cosmos and man. Training of the finer and supersensible cognitive organs and soul forces.

I. Lesson. The practice of mantram training. Introduction:

The mantram is a training of thought (Indian means to think, to speak mantr), in particular the teaching of the use of short and concise thought formulas, which instructs the esoteric or student of this hermetic teaching to discipline, control and subordinate his powers of mind and will to the highest degree by means of the word.

It meets the inner need of our time for the consolidation of the inner character, for the strengthening of the real human personality, for the sovereignty and inner independence of the higher man from all the corrosive and destructive influences of a materialistic decadent culture like hardly any other teaching!

It seeks to place man upon himself in the handling of a sovereign spiritual power, a thinking which, as in a higher chemism, unfolds increasingly stronger and nobler spiritual powers in bundled formulas, until in the end it gives him back the dignity of true humanity, which consists in the fact that he progresses on the cosmic plan of development with an increase full of inner as well as outer bliss up to those spheres in which he fulfills his destiny, since he cooperates with the highest deities through the mantras.

On this path, which includes the highest and happiest goal of all human perfection, it is not possible to reach its inner goal without testing it.

existence, on the value of will and character. Also, only a person who is religiously fixed in his trust in a supreme power can complete this path to his ultimate goal, since only the deity works creatively! Success therefore depends on inner maturity, on the degree of balance that deepens more and more in the Akasha. If you are balanced and stable, you do not need to incarnate, you do not need to balance karma in spirit, soul and body, then you can stay young forever. This goal has no end in space and time, but is eternal, of unlimited duration! It is the eon, the real and eternal human being, who does not sink into this world of matter like the materialistic decadent of our present epoch, who, befuddled by mere laws of matter, is narcotized by the fruit of the tree of knowledge and in the delusion of how he has come so gloriously far, the starry world of ideas up there, the luminous celestial background behind everything and the divine primordial sun, the primordial light, which is more real than all sensory things, more exact than all mere intellectual knowledge, develops in the sound-magical word (mantram) according to objective laws.

Every person fulfills a purpose, their destiny, which was placed in their cradle at creation. Everyone develops according to their mentality. The deity is therefore only recognizable to us in its aspects - runes - in word and number, in number and word. Man objectified in his will is just as objective as the divine nature! But today's Western culture, in boundless blindness, teaches the enhancement of only the subjective and purely external personality. The fact that this very personality is subject to the purely objective and eternal laws of the almighty Word, that it only gains meaning and value in them, is closed to it like everything spiritual according to its objective meaning. He only knows it in the mirror of subjective experience! He does not know that the inner worlds be seen just as objectively and precisely as the outer worlds. In order to live properly, in the microcosm and macrocosm, everything must constantly revolve in a harmonious cycle, alternating between action and rest, i.e. one must adapt to the 12 months and the 7 days of the week in accordance with the divine virtues.

The common man lives in the delusion of a pale external objectivity of things, which Schopenhauer already castigates by calling the materialism of this merely external objectivity original fraud. Kant also rejected the absolute reality of the external world view. Nevertheless, the occidental psyche revels in the values of the materialistic appearance of the senses and claims a reality and objectivity of external things alone, but basically only because it lacks the moral effort of the will to make the inner man a reality.

because it is effeminate and rotten from the fruits of its own culture and clearly shows the symptoms of decline everywhere: Inner unrestraint, luxury; self-exaltation (even among scholars), boundless arrogance and self-admiration.

We interpret mantram most aptly as the doctrine of the substantial essence, sanskrit Man, (Manas), from which the human being, sanskrit Manu, originated. This essence is the word: mantram, and not merely the spiritual, but the substantial creator-word, which is active in the substance from the very beginning and therefore also constitutes its actual essence.

It is the true, the "in itself" of things, which Kant described as inaccessible through mere intellectual cognition. In the Gospel of John and in the Bhagavad-gita, the Word (Logos-Creator) is also understood as the actual essence of all things. In this sense, it is also the actual or divine reason in man, which, however, has been clouded by entanglement in the concept of matter and inhibited in its vibrations.

The cause of this entanglement was the cold egoistic thinking, the mere head-thinking (fire), while originally heart (water) and head formed a unity of power and thinking was not separated from the deepest sense pole, the central sensory sense of the heart, in anything. Therefore, the actual human (synthetic-etheric) sense resides in the heart, whereas the five senses, which are the only senses valid in learned materialism, represent only developed animal senses!

The mantram arises from the central heart, from the Akasha, from God's primordial water! It provides proof that all truth-thinking comes from the central node and vortex of the heart, whereas materialistic illusory thinking comes from the head. Nature planted the substantial central and unity vortex of the whole human being in the heart, and thus also the unity aspect of all things.

He who sees that which is highest

The knot of the heart opens.

(Upanishads)

With its sympathetic ganglion network, it also nourishes the brain and determines its functions! This is why the unity consciousness of man with nature, the Tat tvam asi of the Indians, is rooted in it. This is the source of the first mantram, which we will now discuss in terms of its power to affect the whole human being.

*1. the first exercises in practical mantricism. The union with the elemental force.
The development of the sixth and seventh sense.*

In addition to the five natural senses already present in animals and inherited from them to man, man has two higher, quasi synthetic (i.e. synthesizing) senses whose development has been relegated and neglected by the course of our culture.

On the basis of these, man is able to gather objective experiences in exactly the same way as through the five animal senses; indeed, these experiences even exceed the mere objectivity of the materialistic researcher, which, as Schopenhauer showed, is inadequate and does not fathom the truth, the "as-it-is" of things; for objectivity always calls for subjectivity as a contrast, thus creating a dualistic (twofold, contradictory) divide in the world view. These two higher senses, on the other hand, eliminate such a gap precisely because they are synthetic, summarizing and unifying. They show that the merely objective research of the natural scientist is inadequate, that, as Kant also shows, the actual essence of things, the "in itself" of things, is not fathomed by conventional thinking. But it is the higher, specifically human senses and not the developed animal senses that us to this essence.

Nietzsche describes the breaking open of the sixth sense as the listening ear in his limbs (Thus Spoke Zarathustra). He suddenly begins to hear and feel within himself.

Schopenhauer receives the revelation of his significant new doctrine, of the creative primal will in his limbs, in his body, as he describes. He feels, senses himself in the will as in a sense: "My body and my will are one", he says. But this can only be experienced by those who feel themselves in the will, in

to which the will generates precisely this new, higher sense! Schopenhauer also admits this when he feels the act of this higher will immediately objectify itself in the body, when this very will opens up a way of seeing that he finds most perfect in the artist. He actually experiences what the Hermeticist understands as the primal mantram: "I want to be one with the essence of things: Kwa-nonseh!"

But how does this higher will, which according to Schopenhauer virtually opens up clairvoyance, reveal itself? "I cannot really imagine the will without my body," he says. So he senses the all-creative will in his body, even if not sensually in the usual sense, but spiritually! Feeling ourselves in this clairvoyant will must be the first path we follow. However, we must not start from feeling, but must seek the connection with the elemental force in the will: "I want to be one with the elemental force" should therefore be our first mantram.

It should first be noted that this mantram satisfies the laws of Eastern mantristics most completely, inasmuch as it reproduces the great switching formula through which man is able to switch into the All-Will, the Kwa-non-seh exactly in its vibrations, in analogous ideas, colors, feelings, virtues, qualities, etc.. Kwa-non-seh is pure, as a vibration, but also taken in its meaning, contained in the sounds: I want to be one... The All-Will thus has its hermetic natural law, which we must observe in the same way as the materialistic researcher observes the legal relationships between chemical compounds.

There is an absolute universal law in the will. In all human beings the will as such is the same and works according to the same and higher natural determinations. But this higher will - for, according to Schopenhauer, it not the animal will or instinctual will in man - does not manifest itself at our command! We cannot let it jump out of the box like the devil.

What is usually called will is instinct, passion, power, it obeys our needs, not so that will which, according to Schopenhauer, is the key to all things, which also works clairvoyance and magnetism according to him and which reveals itself most nobly in the genius-spark of the creative man.

Every human being harbors such a divine spark and it must be kindled. From it flows that primal force and primal vibration that permeates not only our spirit but also our body (and soul), which we call will. We should now first learn to feel ourselves as follows, by simultaneously bringing that divine spark to a stronger illumination within us and, in connection with it, enlivening the two higher senses, the Dionysian and Apollonian, as Nietzsche called them.

If the higher will is an all-law, then it is not possible without devotion to it, i.e. one must not want to force anything when doing the exercises. The exercises should be done at twilight (the golden hour when Venus breaks through the twilight) or in the morning, or at other times if circumstances do not allow otherwise, but if possible not too close to bedtime. Do not practise for longer than the interest keeps you awake and read before or after the exercises in writings that promote such interest. Artistic activity of any kind also increases the mantric effect.

The way of life must be moderate without highly irritating food and predominantly vegetarian for better success. However, the body should not be neglected, even though it is better to eliminate any upset by short fasting than by the popular diet. However, if the job makes greater demands, the diet must be correspondingly stronger. Sexual behavior also has an influence. The materialistic motto of self-indulgence is absolutely reprehensible here.

On the other hand, when sexuality is repressed, the saying: "It is better to be free than to be in heat" (1 Cor. 7:9) should be heeded, because it contains a warning not to replace physical love with courtship, with erotic mental images that lead mental disorders and depression and often open the way to dark magic!

Genuine religiosity, spiritual attunement to God, most purely consumes the heat of passion, transforms it into in-breath and opens the senses to spiritual vision, opens the heart to real love, which stands above the laws of matter and alone grants lasting happiness.

The power of the mantram is thus based on the hidden attraction of the spirit, which Schleiermacher calls love.

The mantrams infuse the heart with the power of love, they make it luminous and

radiant with an ever-increasing magnetism, so that after the development of the coronary (pineal, occipital gland) as the seat of the sixth sense, the heart itself becomes the center of the seventh and highest sense!

In the burning of his heart, Parcival feels the awakening to his destiny: "Here in my heart the burning, the longing, the terrible longing that grips and compels all my senses" (Wagner, Parsival). "Were not our hearts burning," say the disciples when they saw Jesus return from death? But they saw him only by virtue of that higher sense. We too see into the world beyond death only through the developed higher senses, but even here we see beyond this boundary closed to the natural man.

Of course, this is not possible without the power of the heart and the mind enlightened by it.

That is why we now learn to look at ourselves just as objectively as the external things of nature, objectified in that clairvoyant will, as guarantors of a sphere of life that exists beyond the merely material world of appearances. This path leads through the clairvoyant, instantaneous self-perception in the omnipotent will, in the sparking current of the elemental force that immediately lights up within us.

1st exercise.

The development of the sixth sense must be preceded by external closure. We achieve this through the following exercise: say the syllable "Om" with a humming echo of the M sound with its letter-mystical equivalents, nasally (i.e. through the nose) and try feel this sound by raising your hands slightly forward and raising the desire to connect with the elemental force in a vibration of your inner being, your heart. You don't need to force anything. This feeling must and will come of its own accord if your desire is sincere and that divine spark we spoke of is alive within you.

He will, as it were, glow in this wish, this desire, because in the spiritual power of desire (Uste), man possesses a high legacy.

Now a strange experience appears here, which the Indians call the Ommani. One speaks the Om in the manner mentioned and connects with it in the

The idea of an attractive force within, in the heart, in the unmanifest All-Love, is created by the reverberating nasally hummed "m". The body is increasingly straightened under this reverberation, the bridge of the nose is tensed somewhat eagle-like in order to avoid releasing any breath to the outside and now observes oneself while the heart is on

the noblest sentiment,

the spiritual attraction,

the love

remains concentrated. Then, with simultaneous attentive concentration on the nasally reverberating Om (cf. amo, I love), you will gradually hear the "m" changing into an "n" (not-rune with its meaning) in your body!

The listening ear in the limbs, the sixth sense awakens here. When this "n" has appeared as an echo and inflection of the M-sound, one speaks Om... men and now transforms this impulse of the higher will heard in the body into the first mantram: Om-mani translated into German: O my will (turn all distress, thou my necessity)!

"O mine" is spoken like om-en and om-mani. Meditate on the will as the primal law of all things appearing in the body, which Schopenhauer also experienced as such and Nietzsche calls necessity here, because it is the primal law of everything that exists. The other mantrams will confirm this even more clearly. This first mantram, properly developed, already provides great nerve-strengthening power.

II. Lesson. Kriya-Shakti or the development of the power of imagination.

There is a star in the cosmos where the spiritual will first awoke, the All-Will that Schopenhauer believed to be the basis of all things. We depict it in Figure 1. It shows us the key to the higher natural law connection between man and the cosmos.

That will in us which is not instinct-will and of animal origin, is empirical, i.e., according to experience, first became visible to us from the cosmos in a center of the celestial world and thus arose in us! The celestial body in which this transfer of will took place is Aries, Figure 1.

Thus Schopenhauer's view that the will is cosmic in nature and that it underlies all things, even the heavenly bodies, is entirely justified by experience! Thus we also understand that Goethe regarded man as the outflow of the world-soul, which at the moment of birth produces in man an imprint which he calls demon; and thus he speaks of the demonic will of Napoleon and others, received from the world-soul.

He says elsewhere about this demonic element: "In a prosaic city like Berlin, it would hardly have the opportunity to manifest itself!"

Through the materialistic contamination of metropolitan mankind, it no longer knows anything of the spiritual bond of will between man and the cosmos, the world soul. That is why man, as Goethe explains in the same place ("Gespr. m. E."), is so easily fooled by the demonic. It makes him fall, makes him fall, throws him into possibilities of fate that he no longer understands.

The human being sees himself as if he has been bewitched by a demon and cannot fathom his fate.

It is quite different when he becomes aware of the real origin of his will, when he learns to bow in admiration before the starry sky above him, like Kant, who silently reestablishes the bond between the starry sky above and the moral law within him, and discovers the relationships that originally belong to him.

He who has not fallen into the soul-killing science of extreme materialism - which is truly one of the most difficult tests of God that ever passed over the earth - but, as Fichte demands, has remained obedient to the inner voice of conscience in free obedience, will

to hear in his will the voice of that omnipotent primal power which we call Logos, as we began to show in the first mantram.

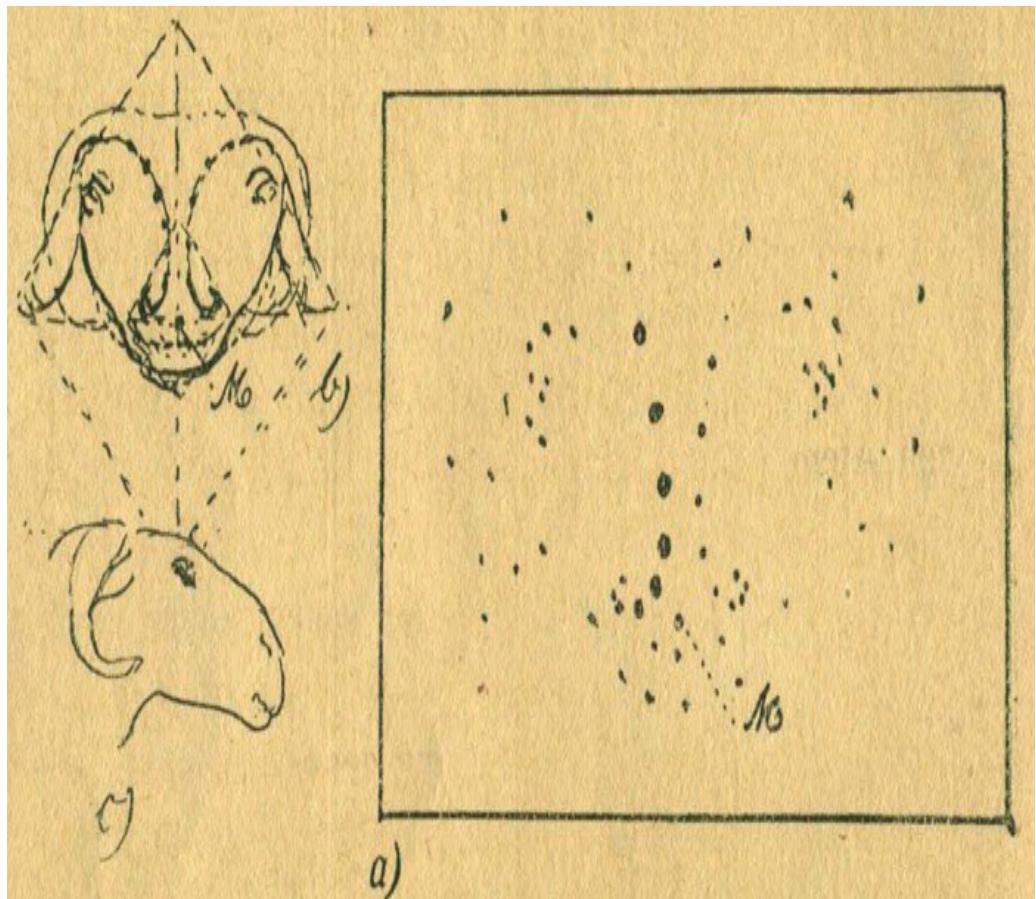


Fig. 1. The head of Aries in the present constellation of Perseus as the key to all the imaginative phenomena of the human soul.

II. Exercise:

We now add a second exercise to the first in order to prove the cosmischastric and divine origin of this will. This second exercise reinforces the power of the first. We dim the light of the room in we find ourselves for this exercise, but the brightness may only be so great that the stars in Fig. 1a are just recognizable, and the light that penetrates must not be direct, but must be transformed by curtains into a diffuse, scattered light. In this way a curious faculty of the will is aroused, which has already undergone a certain training in the first mantram; it is the imagination, the creative power in our imaginative life, which is directly connected with the will. Once the room has quietened down, we sit down in front of the constellation in Figure 1a, repeat the first exercise of the Omen or Amun motif, first say the syllable Om with a nasally developed reverberation of the m sound, slowly straighten our spine, bend the bridge of the nose slightly without distorting the face, as if we wanted to close the nose tightly and not any breath escape to the outside. If, by listening down into the body after the softly and nasally hummed om-sound, an "n"-sound appears as an echo of the "m" and, as it were, as a refraction of it, then look at the point M of the star in Figure 1 a and try imagine (mentally imagine) a ram's head in the stars from it under these word vibrations in the darkened room, with whose divine being we connect ourselves.

Figure 1b can be used as a key to find the ram's head in the stars. This exercise was first given to show the connection between our imaginary life and certain mantric symbols, such as the word omen, amun. That ram was therefore also called

according to its runic connection with the word Amun (Amon) the Amun ram among the Egyptians.

It can now be seen that the vivid image of this head becomes clearer and clearer after a few exercises when the syllable omen or amun is pronounced correctly with nasal inflection (nasal inflection).

Here, however, it is desirable to raise the eyebrows slightly upwards when saying the key mantram omen, amun, as if listening into the distance, in order to direct the resonance and reverberation of the n-sound to the sinuses.

Look up to the savior's gaze, all souls tender, to thankfully turn to gracious fate,

says Goethe in "Faust". In the ancient mysteries there was such a savior's gaze, a certain upward adjustment of the eyebrows (Baldur brow among the ancient Germanic tribes), which had the purpose of switching the upper centers into spiritual vision, directing the flow of the heart to the brain and awakening love, the primal force of all spiritual vision, in the brain as well. This is also what is to be achieved here. Now say the words "O my" like Omen and then "Will" and "turn all adversity around", bearing in mind that these words are all felt internally if possible, vibrating in the body, and we learn to perceive the body through them, this mantram and the will working in it switches on different nerve centers one after the other, an action that now results in an increased effect of the will on the body.

The body switches into the cosmic will, and in this way the feeling and sense of a great and mysterious connection arises again, of a law that fills all of nature, that there is still a will that is not like the animal inherited instinctual will, nor like its potentiation, but that there is an almost divine will in the cosmos, to which we have learned to imagine through adaptation or connection, for this means the ram's mask, which we have adapted as if to our own face. There is an imagining primordial will in nature that creates all forms

that we see around us.

There is a ray, or as the Indians say, a thread (sutram) of this supreme will in us too, on which we are, as it were, released from the divine loom of nature and are still being woven on it today. If we discover its impact, our connection with it, then we have the power to feel ourselves breathing again in that primal force from which nature wove all things, as Schopenhauer says, from the will!

But before this mystery, nature itself has placed the sign of a ram, or more correctly a ram-lamb and lamb par excellence!

Aries, as the leading star of the entire cosmic herd, still shines at the top of the zodiac, as if to say that it holds the key to all the primal secrets of the imaginative world of the stars up there.

Nevertheless, the shallow materialism of our day, which likes to cloak itself in scientific garb, has destroyed the primal mystery of our connection with the world soul (according to Kepler, Giordano Bruno, Goethe).

Today's humanity has forgotten that its imaginary life was formed from impressions of the celestial world on the basis of this primordial idea (such as the apocalyptic lamb, which holds the seven seals of the soul and all spiritual hierarchies, the seven churches, sounds, etc.) by means of a certain, mostly lost primordial language ("for all people spoke one language", Genesis 11:1).

Nor have these impressions been silenced, but they continue to work at the bottom of our soul today, in our so-called subconscious, which, like a rootstock, carries our entire soul life branched out in the upper consciousness and still dominates it today.

The impressions from the material world of the senses around us are secondary, our spiritual ideas are, in exact scientific terms, derived from the celestial world, like the Platonic ideas. Thus it is that the mantrams, which are taken from that primordial language, are able to restrain the entire superconscious life of the soul and subordinate it to the law of that supreme will.

It is now advisable to practise this first mantram in such a way that you learn to grasp, objectively perceive and control your body more and more at the will of the omen motive. You have to learn to feel yourself in all parts of your body through this exercise. Then one also experiences what Schopenhauer demanded, the perfect objectification of the will in the body as the basis of the knowledge of the truth of all things. For to him the will is the truth, the "itself" of things! But that is what we experienced here. We reached the primal force. We feel its inflow in the Logos and in the pictorial imagination, the first exercise of which we gave here. In the same way, speak and reflect on the following sentences:

Omen, amen.

O my will, turn all need, thou my necessity (Nietzsche).

Yes, there is an invulnerable, unburiable thing about me, a rock-breaking thing, that is My will!

It moves silently and unchanged through the years.

He wants to walk on my feet, my old will... you always break through all the graves!

The unredeemed of my youth still lives in it. Yes, you are still the destroyer of all graves, Hail to you my will! (Nietzsche, Thus Spoke Zarathustra, Funeral Song.)

Nietzsche first reborn in language the mantramistic power of certain primal formulas and words. But there was one thing he passed by in silence. He placed himself under the symbol of power, the ram in ancient symbolism. In the early Christian mysteries, however, this developed into the lamb, the sign of becoming patient and silent under the demands of the eternal will!

But as Nietzsche wrestled, we will all have to wrestle our way through from the proudly rearing, horned ram of the innate in carnal procreation

the seed of rebirth in the eternal power. And whoever silently seeks access to this power again, whoever feels the word of the Creator awaken in his limbs again and experiences again under its sign in heaven what we are describing here, will also understand the meaning of this time.

We all go through the gate of transformation in that primal will that shines out of the sky, out of the stars. This path leads from generation to regeneration, from procreation to re-creation in that new power. This power is the will. It is also our will! Every ego must learn to generate itself again in its will, otherwise it will perish in the fiery sint-currents of the present cosmic epoch.

This is how Nietzsche heard the song of this new age: "O my will, turn all adversity around!"

This new redemption comes from us, where we rediscover our inner bond to the divine cosmos and overcome the material as deceptive. This is what we have shown here. The exercise will prove to be even more effective if we look at Fig. 1 in front of the real starry sky (the constellation of Perseus, Pir-su-s, i.e. the origin of light). It holds the head of the Lamb of Aries and thus the key to the entire starry sky and the primal concepts of the human soul. Like Omen ("O" short likewise "e") one now also speaks:

"In the name of him who created himself" and meditate on the power vibrating within as the self-generated one we were talking about. The "m" in the syllable "Im" must change into an "n" through nasal inflection, as we showed with the syllable omen. This causes the inner resonances to occur and the person experiences themselves in the Logos, in the primordial power. Its secret lies within. This is how the resonances awaken it within. But always make it your basis not to force anything, but to ask for everything, as it were, through active devotion to the primal force, to long for everything. In this way, the mantrams will unfold unusual and new powers within you and reawaken your faith in a primordial will that is powerful beyond the material.

III. *Lesson. The power of the mantram.*

The moment comes for every man when the ruler of his star
hands over the reins to him.

- Hebbel.

The entire mantram teaching is rooted in the knowledge of the word that man himself represents. Each of us carries within us the spark, the eightfold, of the world-logos, according to which we are formed. But none of us has power over it out of our own thoughts and desires.

We are surrendered with only one part of our being, with the other we belong to the God-nature. The Creator-Word is the bridge from us to this God-Nature, it is the power of Antah-karana, as the Vedantist says, the Ishvara (the Lord) who is watching here.

To master the creative word is given to no one as long as he is mortal, but at the end of the present world-evolution in which we live, he will be called by this word, which he himself embodies, and restored to his original human dignity, as far as this is possible. Then it emerges, and then, by virtue of this word, he himself is the new man.

So the word is alive in us, but we cannot bring it under our control by any force or power on our part. We can only do this through spiritual rapprochement!

Its secret is watched over by the All-Nature itself, which will one day find us worthy to speak the word itself, which will transform us from a material human being into a substantial-spiritual human being. This also means that one day we awaken to true freedom, independence and self-recognition in the face of the all-encompassing cosmos.

The world-logos, which the Buddhists call Amitabha and the Christians Christ, then brings us closer to seeing our own cosmic being. We recognize ourselves as we are when the suggestion of the material world has fallen away from us.

Even the latest science shows us that atoms are a living elemental force.

are vortices and nothing material in the former sense. This is exactly how we then recognize ourselves as such a primal force vortex, carried and held by the living word.

The ancient Germanic tribes already referred to the elemental force itself with the esoteric term Wil (Anglo-Saxon wheol, English wheel, the all-encompassing force represented by the swastika). Schopenhauer called it will and our first mantram was dedicated to this will: "O my will, turn all adversity".

The task of our time is to awaken to our own will and, through it, to stand on our own two feet. For each individual, this means "that the ruler of our star gives us the reins ourselves!" Successful today are the will-natures, the people who know what they want. Intellectuals mock them, even the finely educated, the aesthete, but the fact is that today it is the will that has become decisive and not knowledge. I would like to associate this power with a hint of that great cosmic Wil force (Lyttton Bulwer called it the Vril force) that is blowing through time today.

However, this will so far has something demonic and not theonic about it, i.e. nothing redeeming and liberating. The more noble will resist the rule of this demonic will, but it has its cosmic reason, as we have shown. Recent psychoanalysis sees the psychic nature of the human being and the will as anchored in certain primal complexes of the subconscious. However, it has not yet established that these in turn are rooted in the cosmos according to certain laws that have so far been little researched. But the Platonists already knew that these very complexes of the subconscious originated in the starry heavens as primordial ideas, i.e. that they are still linked to the circulation of celestial forces, the revolutione orbium (Kepler), according to natural law. This is by no means to be understood one-sidedly astrologically, but also psycho-dynamically. As we have already shown above, man projects a part of his being into the organic cosmos. Here he drifts like a branch on the great all-tree. The ancient peoples knew this better than we, who have slipped into the one-sidedness of a materialistic view of the world. We learned to see the individual more clearly, the great connections became more distant to us than ever before.

Human beings are subject to a certain transmission of vibrations from the

cosmos, which in no way makes him less free, but rather teaches him to submit his will to the cosmic All-Will, the esoteric Wil-Force.

Such an influence on the will of each individual can also be seen today. Our era is comparable to the Renaissance, in which these will natures also unexpectedly became dominant. Think of the powerful noble families of the Mediceans, Borgia and Sforza, who exerted an almost demonic will on their contemporaries. The effect was an incipient spiritual upheaval in all areas. The same can already be seen today. But it is precisely here that we must not encourage the destructive demonic element of will that has reigned until now.

We need to reflect on the real, sustaining note of will in all of us, on the starry tone of our freedom and all-connectedness.

The demonic will has no real freedom! It only creates the illusion of it. Zawadsky once aptly said: "To be truly free means to become one with one's own being, the higher self!"

This becoming one consists precisely in the fact that we seek our own essence, as it were the tone to which we are destined, because only in connection with it do we find happiness, calm, peace and strength.

Our innermost being is a modification of the great WORD that created us. We all carry it crystallized within us, indeed in our flesh and blood. And if we can crystallize this spark, the eightfold spark on which man stands in Fig. 2 and which permeates him on all levels of his body as a symbol of a uniform vibrational vortex, it is already able to give us so much strength that if we keep it glowing in the right way, giving it fuel as nourishment, we will soon see a radiant sky shining again through the darkness of the present, not unlike what Dante describes when he sees the mountain of purification rising up out of the hell of his time under the starry sky. We too are standing on the mountain of purification of our time.

Our will is more bound than ever. The materialistic philosophers of our age teach us that there is no freedom of will. The opposite is shown to us by real reason, the Logos and its power, the mantram.

There are low-value gemstones, calcite, which, considered on their own, are of little value.

value, if they are added to a large mosaic, they fulfill the same purpose as the shining rubies or sapphires. Thus each ego in the cosmic mosaic represents a spark, a stone of special brilliance, of special refractivity for the one primal ray that is necessary for the harmonious overall structure. We are all links, all parts of the cosmic being that is spread through all spaces.

In the latest physics, the cosmos becomes a crystalline space-cell system, as Cartesius already saw it.

According to Minkowsky and Einstein, light as an oscillation is only possible in the continuum of a closed system. If this is considered to be limited by tangential forces, as with Cartesius and Kepler, then the entire universe results as a crystalline space-cell structure, i.e. as a kind of human being (Adam Kadmon), as already represented by the oldest teachings. The cosmos is then not a material and inorganic structure, but an organon according to Baco of Verulam, with foci of cell formation and cell destruction, as in the bodily organism of man.

There is much to be said for this view, that it is in every respect more accurate than the soulless, mechanical *fabrica mundi* that our age feasts on. It can therefore nothing other than puppets and larvae out of people, party machines but not full human beings!

The sound-magical word, our cosmic soul, our cell consciousness in the giant organism of God awakens us to this full humanity. The heavenly giant also breathes through us with its elemental cellular power current and cellular rhythm. It is life, it is our life, and here we now also find our basic biological tone to which we ourselves are tuned in this harmonious miracle structure. This almighty tone is us! This is where the power of the mantram awakens.

IV. Lesson. Let there be light.

This Word of the Creator will also take hold of our time and transform it, but in a completely different way than

In the Creator-Word YHVH we have the basic formula encompassing all mantrams, which we must therefore make the object of our contemplation. All the mantrams dealt with in our various scriptures lead to this word and are also necessary in order to recognize it. One finds access to it through this motive, another through that. Just as everyone has their cosmic aura, their cosmic keynote, to which they are tuned and which resonates in the spiritual worlds, so everyone has access to this word in their own individual way.

The mantrams in the various scriptures were not given to practiced according to a fixed pattern. Everyone remains the researcher. Criticism should be respected. He makes his attempts at the mantrams and other exercises, then he will find his connection with the universe through his own research. It lies in a very specific vibration of his ego. From there he has access to the All or Creator Word. He can only find it in his own individual way, through himself, through the spiritual I within himself. He has no need here to lose himself anything that seems alien to him, indeed is not even allowed to do so, but can only reach it through himself, through his most personal self. Of course, personality is not to be understood here in a merely subjective sense. By its very name, personality is something objective, something that reaches into the world-soul, as Fig. 1 shows.

Persona, meaning mask in Latin, but taken from the priestly language, in which this mask can still be seen today as Per-sun, Egyptian Per-su in Per-seus, see Figure 1, thus denotes precisely an imprint of the cosmos in our ego. The truly personal is therefore something that originates from the universe and endures in the universe.

This must be encouraged, in it lies the basic tone we have already found, which is inherent in every human being: Man, Men (Sanskrit Manu = human being), see Lesson I, the primal vibration in which every human being rests. He finds it in the thinking spirit (Latin mens), in the mine and minnen, as this primal syllable in German still indicates.

Many peoples derive their names from this symbol, for example the Germans from Mannus (Tacitus), the Egyptians from Menes, the Indians from Manu. Here is mantramistic

(St. man) is thus given the basic vibration in which the human being is connected with the spiritual-substantial cosmos. Nevertheless, he may very well find the first connection through another mantram as a Logos motif, as it is contained in our scriptures in the Hansa, Haphtach, Aepandi motif and the like, for even this actual basic vibration can still be obscured by other sounds that must first be developed. If he has succeeded in thinking of this sound, in feeling it - for that is what, not that he thinks it, but that he feels thought of it - he can now proceed to the creative word. It is contained in the hermetic Om- Kwar-an-seh and we translate it by the German formula: (Om...) In the name of Him who created Himself: "I will be completely one with the Primordial Power" in this: in love in truth, in peace, in self-knowledge, in obedience, in strength and in health.

The first formula: "I want to be completely one" (with the elemental force) contains the vibrations of the creative word. With the help of this word, the whole human being with his main nerve plexus, see Figure 2, can be integrated into the universal will. He becomes a member of the infinite spiritual universe.

The individual can learn to experience himself here, if his mind is sufficiently open to the highest values, as a spark of the All-Sun or as a ray of the same. The spark is contained in the six or eightfold star that shines above him, see Figure 2, and to which he must be attuned in all seven main planes of his body (see *ibid.*); it is the ray in that wave-like vibration that also carries the whole human being according to Figure 2 a and b.

These inner main nerve plexuses form a vibrational unit. We will first highlight the following of them:

1. The sympathetic plexus cerebri, which we summarize with its triangle in the

Coronarium C

Ethmoid bone vacuum V

Hypophysis H, Fig. 2.

Two of these represent glands with their surrounding nerve branches, the coronarium (or epiphysis) C, in particular with the corpora striata

(striped mounds), Sanskrit Sahasvara and Aguha (in front of the forehead)

2. Laryngeal plexus with the thyroid gland, K, also includes the chin up to the pons (bridge with the medulla oblongata), Sanskrit Visuddhi.
3. Plexus cardiacus around the heart, with the thymus center, T, sanskr. anahata.
4. Solar plexus in the pit of the stomach. P. Figure 2. sanskr. Manipuraka.
5. Plexus lumbalis and sacralis in the loins, L-L₁, sanskr. Muladhara.

These are the five main inner-body plexuses (the five loaves (Manin, Lehemin) of Jesus, which must be broken, i.e. broken open, opened up, so that the word can become effective (Matth. 14, 19).

These are now supplemented by:

6. Genual plexus in the knees, K.
7. Plexus pedalis in the feet, W.

These centers all have a certain, harmoniously coordinated position in relation to each other in those who want to rediscover the original man (Adam Kadmon), the full man of strength and spirit, and not only spiritually, but also spatially conceived as planes, as shown in Figure 2a.

The main purpose of the mantrams is to bring certain fields of power within us to realization and to free them so that we can make use of their deities and unite with them. These power fields are the sources of our health, our mental and physical sense of harmony, and are actually present within us. We can describe them as electromagnetic induction fields. One reinforces the other when it is correctly proportioned, when their energies tension each other, inductively increasing instead of weakening.

Will is the sum of all these energies and energy fields Fig. 2 .

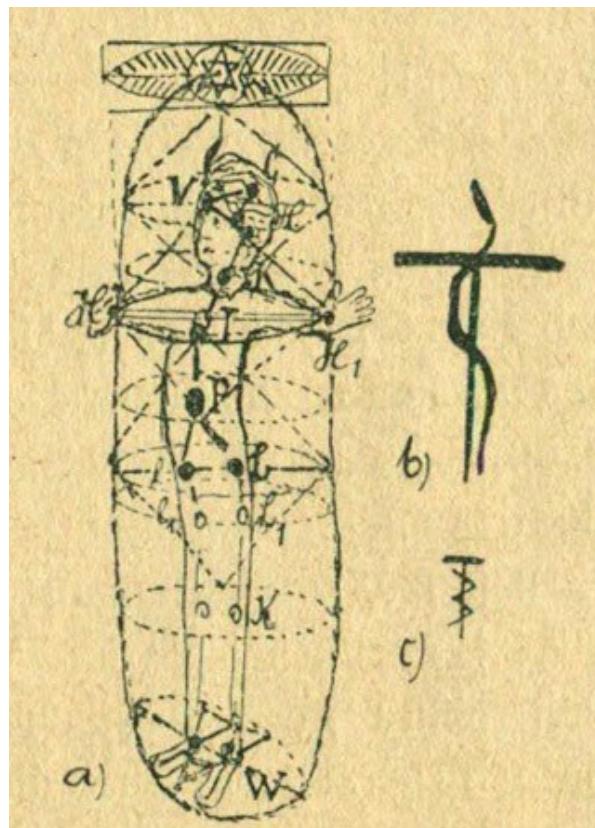


Fig. 2: The radioactive human being. The aura with the seven main vibrational levels (tones) in which the mantric word is developed.

We could thus speak of a sevenfold will. Each of the seven main fields, Fig. 2a, contains a part of the charge-energy of this elemental force. It is also noteworthy that the Old Testament word for God "El" (Elohim) refers back to Babylonian li-u and this to Indo-Germanic u-il (hwil), which is still directly contained in our word will. The name Elohim for God indicates a majority of El, or u-il (old Germanic hwil-) powers, as they constitute the cosmic primordial man according to Fig. 2.

The divine U-il-power has perished in the present races, it is actually even older than God, as he has existed in mankind since the fall and dissolution of this U-il-power (Bulwer and even before that W. Scott (Atlantis) call it Vril), for there has

always been a way of honoring God without naming him, that is, by experiencing him in the will (U-il-motive) through the magic of the word.

Part of this ritual was probably passed on to the worship of Yahweh-Elohim in the Old Testament, because even here it was forbidden to mention the actual name of God. According to the original Aryaman religion, the name of God is also unpronounceable. This also sheds light on the nature of the U-il power. It contains something within it that we cannot name or explain, just as the will cannot be grasped by the intellect, even according to Schopenhauer, which is why it is still hidden in the will (basic stem u-il) in the German language today and why it now also contains the creative word: "I will be one...". This power cannot be explained, communicated or betrayed, it always remains itself! It never changes into something different. Whoever attains it opens up the horizon of a new world, a bright future, because this divine power will return and dwell among people again (see Scott, Bulwer, etc.). Whether the current belief in God has not distanced us from it, since today's humanity has not become ethically better, but rather worse, is a question that everyone should ask themselves.

Elohim ruach hu = God is Ruach (Spirit), Jesus had taught, but we must understand it mantristically, because for the Hebrew ruach is also an essence of the throat. God is never a spirit as we understand this spirit today. We have fallen through this spirit precisely because, according to Schopenhauer, we have split it into intellect and will. According to Schopenhauer, this division (dilemma) is also the downfall of humanity today. The original Christian Pneuma (for spirit), the Hebrew Ruach is originally Logos and the Logos (the divine primordial reason, not that of ape-derived man) is dead today, therefore it must be reborn. But these are the birth pangs of time, that Eros gives birth to Logos.

When Yahweh speaks according to Genesis 6 before the flood: "Mankind no longer wants to be taught my spirit", the actual Ruach, the spiritual language of mankind, was also dead at that time, a mere sense-bound language of reason as has become predominant today. This spirit has nothing in common with God, the actual original power of everything. It is the same today. The so-called intellectual spirit, with all its sharpness and material knowledge, has today moved further away than ever from the actual elemental force of the universe.

That which should have a healing effect is therefore destructive today, namely the cosmic Ruach (Spirit of God), which, correctly recognized, still hovers over the waters, Aramaic "main ... n".

Did we not recognize these waters, Aramaic main, in the primordial vibrations of the soul, as we described in Lesson I? The divine spirit was once taught as a hidden secret of the inner being, which man had to discover through contemplation, calmness and stillness of mind. Here weaves the eternal thread of nature, the divine U-il force which, as we have shown, became the Il-u (God) of the Chaldeans, the El of the Hebrews. The Il- or El-waves were worshipped by the Teutons as the waves of a divine revelation of light. He also healed with them, for he called them not only the El-wag (El-wave), but also the Heil-wag (in the Helge song of the Edda). Today we have completely strayed from these undifferentiated primordial vibrations of the cosmos and the Ru- ach or divine will-spirit resting on it into the one-sided sphere of vibration of matter. Thus we have become enemies of the higher forces of the universe and they have a destructive effect on us, as they do in the present! The purpose of the Creator's Word is to us renewed access to this lost elemental force of nature. It comes to us from the East in the so-called Kwa-non-seh movement.

But Kwa-non-seh is not an actual name, but how it is used by the Hermeticists, a spiritual sound that does not fade away in eternity and that builds up the human being uniformly according to the law of vibration of the primordial light, Amitabha (also the primordial substance of the universe). His vibrational sequence, which conceals a universal law, is contained in the German words: "Ich will eins ein...". Whoever finds this word within himself and recognizes himself in the will-body, which is formed according to the eternal word, which is shaped according to it, enters a completely new world of experience of the cosmos. He leaves this world of matter, which, according to Kant, belongs only to appearance, and enters the world of substance, the world of essence, in which the relativity of everything material is transformed into the absolute world of real, not merely apparent, being, which is accessible to experience.

To this end, however, this word will dynamically take hold of him ever more strongly. In the end, he will find himself in a vortex of fire until the transformation is complete.

In Goethe's "Faust" we have, in the symbols of the macrocosm and the earth spirit, vibrational forms of the word, of the Kwa- non-seh, as it grasps and transforms the ego.

In this transformation, the new, the Ba-runian racial body is formed, while the bodies of the earlier races gradually perish over the coming millennia according to Hermetic teachings.

The earth itself experiences its baptism of fire. It passes through the bath of renewal. It becomes a cosmic individuality and thus the egos are also transformed. For those who remain attached to the laws of matter, however, there is also a permanent stay in Arma-geddon, which is not of interest to us here. Arma geddon is the place of the primordial material states of expansion and contraction, fire and cold. The egos that cannot rise to a higher belief than in these two fundamental states of all material existence experience these states themselves soulfully in the future developments, and those who mock the spirits easily become spirits themselves, soulless shadows, who also experience the primordial material states of frost and fire imaginatively in the intermediate states of the soul's existence.

Here, too, the hermeticist sees cabalistically much more clearly than today's occidental researcher, insofar as the latter sticks exactly to the material. Knowledge is precisely the best way to self-destruction, and indeed the most articulate, richest and most spiritual in the first place. According to Buddha, the complete dissolution of the klesas, the hereditary inhibitions to becoming one with true being, takes place in thinking. The occidental soul follows this path of intellectual self-destruction! It must go it. But here it reaches the dead point that become the symbol of our culture today.

Just as the sun does not progress in the same direction, but has turning points in its orbit, where the waning light is followed by a moment of rest and then a new rise, so the Western cultural spirit must also experience its resting and turning point today. It must reach a turning point through rest. By stripping away all intoxication, all personality culture in the vain and self-satisfied form that dominates today; it must find the personality that is an echo of cosmic laws, a reflection of the world soul in our innermost being, as Goethe sought to show us in Faust. For Faust teaches us this personality extended into the cosmic, anchored in the world soul.

The hermetic logos-word doctrine fulfills all of this. It overcomes the cliffs of the Faustian soul (Spengler), the scholarly arrogance that believes it can construct a new universe from the laws of matter, but ends, as with the Tower of Babel, with confusion of language and even worse, with the mental confusion of all peoples. This is currently all that materialistic culture has brought us, a lack of understanding from person to person, brotherly love completely destroyed in the slave service of the arrogant spirit of knowledge. War of all against all!

But the blindfold does not fall from the eyes of the arrogant rational animal of our culture. It remains this god of dust, of matter, until it fully experiences self-destruction in thinking, in the self, as Buddha taught. What has come into being must destroy itself! The klesas must be dissolved, according to a Buddhist saying. Only that which did not come into being, that which is, that which bursts forth from the depths of the soul, the eternal word, true reason, only it does not fall prey to self-destruction, because it has never come into being! "Heaven and earth will pass away, but my words will not pass away." Here Jesus speaks of the Logos.

But until our cognition reaches this point, it must have completely and utterly lost its way, it must have abandoned everything that somehow contains the germ of the still contains within itself. Nature itself repels that which has become unstable; it demands that our heart becomes firm in that which sustains and nourishes it. It is the same force that also works in the primordial vortex of all material things, the central sun, but it is unrecognizable to those who have not taken the path of self-destruction in the hermetic sense.

The complete maturation of the egoistic being resembles self-annihilation, the death of the innate ego, which came into being and must therefore also pass away again. In this death, however, it receives the germ of new life, the ray of the Logos. What Christianity associates with real death, the Kwa-non-seh teaching transfers to life itself.

We can and should die here, not on our deathbed. We are to die through the will, i.e. die to our corruptible human being. No one achieves progress in the spiritual through natural death, as Christian dogma erroneously teaches. Rather, here the pre-divine U-il power, which is received in silence, in the stilling of the soul, comes into its own again.

We need to take a closer look at this U-il power, because it opens the door to the creative word! "Those who strive or strive eternally" will find redemption through universal love from above, as in Faust. Unlike in Christianity, he is not left unconditionally to the grace of a supernatural power. He does not need to invoke this grace with a spirit that is eternally outside God, that has always violated God. There is no God after Buddha but the one who descended to practise compassion and love, who chose the selfless mind of man and is enthroned here in the cosmic primordial ground of the soul, in the subconscious (as our educated people would say), in An-atta as love and truth.

Our deepest root of being is cosmic. The eternal Word, the crystallization of love and truth in our super-personal ego, resounds from it. And so we now come to that divine U-il power in which God dwells, as it were, like a God-nature. God was already in our will before he was in the world. At the bottom of our mind, of our subconsciousness immersed in the cosmos and connected to it through substantial vibrations (Men motif, see Lesson I), his spark was already shining before reason needed to establish a holy spirit as the sole representative of the Godhead. But when mankind began to feel uncomfortable with the person in command of its own will, it created a rational god and soon an external rational idol.

In the will, however, the eternal spark still shines today. Schopenhauer knew how to bring this home to us again. But who recognized this will? Who experienced the fire of the pre-divine U-il power falling into his bush and burning? Who stepped onto the mountain of inner elevation and consecration and saw the Word announcing itself in thunder and lightning, in light and sound? Here begins the will-experience of the new man, which alone can give new strength to a pseudo-culture that is rotting in its thinking and fading from all the demands of the eternal soul.

We easily avoid this will of God that speaks to us as the intelligent and over-educated and are therefore destroyed by the cosmic U-il force that stands behind it. This is the song of our culture. It will play its game with us until we swing into its great wave, which Figure 2 shows us, from which we now want to seek to recognize the creative word itself after these preliminary observations.

In fact, we now find a power hidden in the will that is not an impulse but the sovereign power of the spirit man, which is developed in the mantram. We call this deeper note of the will the U-il or W-il power and now develop it further through practice.

In Figure 2 we showed the spark and also the ray that connects us to the pre-divine W-il force.

Today's God wants to be thought, called, invoked. We maintain that the primordial God directly demanded an attitude of will, without thinking! We give this in Figure 2, which leads to the creative word. I therefore ask you to read the word W-il-Kraft in such a way that the first letter, the Latin W, is always

understood hieroglyphically as the adjusting primordial force, the will, as Fig. 2C shows, to which we have to adjust ourselves both with our feet, see Fig. 2a, and with our body (see *ibid.*). It is always, as it were, a vibration, a wave that carries our being.

v. Lesson. Introduction and setting.

The creative word must be recognized according to its comprehensive thought relationships before it becomes our guiding motif in the entire mantramistic development.

Above all, we must always bear in mind - and the preceding lesson should show us this - that despite our otherwise cheerful outlook on life, which is a gift that cannot be appreciated enough, a moral seriousness must guide us wherever questions of the innermost human being and the actual development of the soul are concerned. As we know, Jesus declared only one sin to be unforgivable, and that was the sin against the Holy Spirit! We have already shown how our entire culture has systematically dissolved and devalued this spirit.

That the Ruach of the ancient Hebrews, the Logos of the early Christians, is not at all what is understood today as this "holy spirit", be it in the materialized contemporary sense, can already be seen from the fact that it neither works the miracles promised by Jesus, nor is it capable of anything worth mentioning in the moral improvement of the will. So nothing other than some mystery can have perished here. The will in its higher note, as Schopenhauer recognized it, has definitely lagged behind in its development and only the intellect has increased into the unusual. The latter has completely consumed the sovereign will.

In the Creator's word: "I want to be one..." originally contains this will as a vibration.

What today's science teaches, that everything is vibration, is also confirmed here for ourselves. We too are vibration, primal vibration, primal ray, see Figure 2a, broken down into seven primal vibrational elements, and they form the creative word.

Everything that exists is from the Word, it says in John's Gospel of the Logos. If everything were only from the outwardly perceptible light, we would not yet be able to name and recognize it. But everything is from the sevenfold ray of the original Word. That is why we name and recognize everything, find everything as it really is from the beginning. But this only happens in pragmatic reason or in the Logos, not in the external senses. In the latter, as Kant showed, everything is only appearance, in the deeper, practical reason, which Schopenhauer explained as intelligible will, for everything is essence.

The creative word leads us to this true, eternal world. Those who awaken in it see themselves and things shining from a power that they have not seen before. We see its wave in the W-vibration of the W-il motif:

W

Fig. 3

It also shines forth from our body, Fig 2, when we are in the right concentration. So we can also let it emerge again as a wave, as a W-illens vibration, as electromagnetic energy of great intensity depending on the degree of our concentration and our physical-mental behavior.

Conversely, the letter W, as shown above, was also called the "mountain" rune by the Germans, as in "Berg-el-mir, i.e. after the Teuton W. Maier the all-conquering one, the world giant, who towers through the seven heavens (nine heavens or mothers among the Germanic tribes) and whom we see depicted in Figure 2, standing on the "all-conquering" mountain rune. Among the Egyptians, the mountain rune depicted also resembled the mountain hieroglyph, among the Hebrews the Sin-ai, the holiest of all mountains, which also contains everything, all the laws of the world in the person who belongs to it, stands on it, walks on it and walks in its order.

The law of Moses is this law of the inner mountain. In the language of the Mysteries, "to step onto the mountain" meant "to step into exaltation", to elevate the mind, to be carried away from everyday life precisely through union with the elemental force, the will. This is how Moses led his Israelites (in special cases

this the initiates, the hip-wrestlers (Genesis 32:26)) to the mountain of God, which is everywhere in the spiritual world. Jesus taught his disciples the secrets of the kingdom of heaven on the mountain of revelation, so also the three huts (Matth. 17, 4), which the esotericist can find again in Figure 2.

So in order to grasp the W-il power, man should "step onto the mountain", raise his spirits, and be removed from everyday life. We also said that this supreme power, which we called W-il and which was even before the spiritually grasped God, was worshipped namelessly in absolute stillness and silence. This is still the case today.

The eternal pre-divine power can be found in our will through the voice of silence, the Kwanonseh, no grace can give it to us alone. By virtue of his infinite and incomprehensible love, God is one with all his creatures. He is directly present in everything, even in the senses, when they are silent, obedient to the will. But what is this given, pre-divine, even super-divine in the sense of hermeticism? We have already shown above that the Old Indo-European U-il (Old Norse Hw-il) is the basic form of Babylonian il- u, Hebrew el, eloah, God. In our word will - and Schopenhauer first heard this secret, as he said in his own body - that pre-divine U-il power is still hidden. It is now experienced through a special kind of volitional contemplation, of commanding oneself to rest, of mastering oneself, which we call Dhyana.

Dhyana, viewed hermetically, is similar to Brahmanic yoga, but while the latter in many cases leads the ego to immersion in the impersonal, in Brahman, Dhyana leads it to its actual destination, to renewal and rebirth. However, it must be hermetic in thought to the self-dissolution, because thinking by itself does not lead to the primordial power. The union with it lies in the attunement and attitude of the will, in that in the will, when it is developed through dhyana and learns to act, that pre-divine U-il power reappears. The path to this is the mantram, especially the creative word.

As far as we seek God spiritually, we are left to his grace, but as far as we want to find him from the depths of our hearts, he is also there. God has placed all his grace in the will of the ungrounded, for it contains the word of creation for our time, the access to the new redemption of mankind through himself. Man should learn to redeem himself through his will. The "I will" is then with the "thou shalt", however, with the voice in our limbs of which Kant speaks, with the Logos.

In this, we basically received a much greater grace than the fact that God first wanted to agree to everything that happens for our salvation. Since we fell away from the will into the Spirit, we had to seek such grace and canonize it in the Church. But in the will God gave the impulse of direct communion or negative non-communion even before we needed to worship it in all kinds of forms and ceremonies. In the latter, our will punishes us.

We felt it necessary to mention this, as only then does the full significance of the Dhyana teaching become apparent.

Mankind has been suffering from its will since the fall from the pre-divine U-il power (Fall of Man). Pre-divine always refers to the spirit God. The U-il power, from which the Il-u, El (testamentary God) became, is higher. The words of Jesus "God is a spirit", Aramaic Ruach, do not speak of what we today mostly intellectually understand as spirit. Even the Greek word pneuma for spirit in the original text no longer corresponds to our common understanding of the word spirit. Jesus says in the Gospel of John 7:10: "My teaching is not mine, but his who sent me. If any man will do his will, he shall know whether this doctrine is of Elohim (God), or whether I speak of myself." Will is thus clearly placed here in relation to Elohim (El. Ilu). She now had to create an image of God, even if it was a spiritual one. But even this no longer redeems her today, because the redeeming or destroying U-il force has returned, has entered the cosmic plan, with which she must come to terms. It must now pull itself together through its will, in which God was most original, and now free itself through him. This too is grace and the path to this is the Kwar-aen-as, the creative word of hermeticism.

At first it shows us nothing other than what our will originally is, not a refined instinctive will, not an ape-derived or adopted one, but the primal force itself of the universe, a spark of it, Fig. 2, a wave from its cosmic center, see Figs. 2 and 7, which, transmitted to us through a kind of physical induction, developed a sevenfold force field in us.

Through mantrams, we learn to release this force field within us and thereby unfold unimagined new energies. Now we come to the basic formula and want to show how it is developed.

It should be noted that for those who carry out these exercises correctly with inner devotion to the matter, a significant healing power and a new spiritual cognitive ability, which is beyond the temporal-spatial aspect, develops.

VI. *Lesson. The mantram of the golden fleece.*

The basic formula, Kwar-an-se, German: "I want to be one with the elemental force". The additions: "In this: In love, in truth, in peace, in self-perception, in obedience, in strength and in health." Seven additions or provisions are thus added to a basic formula. From them arise the individual mantrams or tantras, which we deal with before the basic formula. The first thing the practitioner has to pay attention to is the external closure, the binding of the energy generated by the Logos. Energy loss must be avoided during the exercises. On the contrary, it should be increased and multiplied. To this end, the practitioner must step under the imaginative "shield".

Our first introductory mantram to Figure 1 already provided the means for this, where we generated the imaginative W-il pillar, the W-ilhelm, through dhyana. There is a kind of consuming primordial light rays that seek to immediately destroy the etheric energy of thought (thought-od) generated through concentration (dhyana). The ancients called this destructive cosmic primal force dwelling in the dark primal light the dragon. The W-il-helm (cloak of invisibility) protects us from it. We created it with the syllables omen, amun. We repeat these after Lesson I and say what these syllables mean in conjunction with amun-n (the "n" always echoed and the "m" with inflexive breath).

The mantram of the golden fleece (Amon fleece):

Omen..., Amun...n (with turning to the world soul, the pre-divine W-il-Power): "I am your lamb...m, I you."

In this mantram lies an extraordinary power to bend diseases, to calm the soul and to draw spiritual enlightenment from the union with the elemental force, if one can achieve the divine connection.

To this end, the mental image of the lamb is first sought to be created in a darkened room, as contained in Lesson I, then the Omen and Amun motifs are spoken so that these words begin to resound within and the will, as shown, adjusts and raises the body (Is pillar). The first effect is thus achieved.

Now the spiritual lamb is imagined and the syllable lamb is spoken nasally, reverberating with its ideas, until it vibrates in the center of the hand and appears to vibrate just as delicately in the body itself through the displacement of the will. If possible, overly strong phonetic vibrations should be avoided. Then, if you prefer, walk up and down, imagining your W-il-helmet in the form of the spiritual lamb's cap, which also has the meaning of mobilizing the primal or root imagination in which the superconscious and subconscious are connected.

Under this imaginative lamb hood, speak the mantram of the golden fleece: "I am your lamb...", the "m" with the tantric ideas and with a nasal echo, especially in the chin, concentrating on the slightly hooked root of the nose (corresponding to the omen motif). Then say afterwards: "I follow you."

With the sound "follow", note that you receive a sound impact down to your feet if you say it with an upright posture and concentration on your feet. A harmonious wave must flow through your body. If you practise this mantram outdoors, in solitude, you will feel an even greater effect. It is as if the spirit of nature itself breathes new power into you. It will rejuvenate and heal your limbs. What is effective here is the Creator Word, as it were in its first hypostasis, which vibrates primarily in the sounds "m" in lamb (mother letter) and in "follow" (Fa rune). If you now look at the center M in Fig. 4 and speak, as indicated, the syllable lamb with a nasal buzzing reverberation of the m sound, the following develops. First you open your lips to form the increasingly larger ellipses around M with your mouth, as it were.

by speaking m-sequence - because you have to gradually open your mouth more and more; so now you adapt your mouth more and more to these imaginative circles or ellipses, imitating them with your mouth, and the effect will be that the sound vibrations now appear more and more clearly in the body as a result of this dhyana (concentration) exercise.

Now stretch your arms out sideways as indicated in Fig. 4b, bending them slightly backwards at the sound "follow", again saying the motif of the golden fleece.

The power of this mantram will increase the more your mind opens to the divine vibrations hidden within it. Without devotion to the elemental force, however, its wonderful balm and the power that trickles into the suffering soul will not develop. After all, man is only a part of God's nature - and a real one at that. It is to this real human being that we turn, not to the unreal, merely egocentric human being who is focused on the animal instinctual will of a worthy ape ancestry. The will we are talking about is a universal force. But it only encompasses the "I" insofar as it follows this universal force.

In this mantram, which in this way mediated our connection to the W-il-power, the ancient motif of universal will-attraction returns in its highest form as all-creative love, namely in m-folge, (Om-Kwah) Egyptian m-rokh, early Christian Ma-riaj, Mary of the etheric-watery man-rune. We thus learn to recognize that ancient religious names are based on mantramistic powers.

However, the mind has to deal with the content of these mantrams as much as possible. It is not enough to speak them and feel their effect through the strange vibrations that occur. Their miraculous effect for the strengthening and recovery of the soul lies precisely in what dhyana primarily means in addition to concentration, in the mental movement and contemplation of the motif until it has, as it were, joined the soul like a crystal. We call this process with a special word like the Platonists: Ennoia.

Ordinary thinking is dia-noetic, discriminating, discursive. Ennoia or ennoetic thinking, Buddhist dhyana, always preserves the unity of the ego with the primal force.

Ennoia must now first deal with the peculiar effect of the m sound in the lamb motif, which was already fundamental for all our previous results in the omen and amon motifs. What caused the inflection of the sound here, how did the effect come about?

The effect is particularly evident where it is quite evident, where mental calming and straightening already occurs after these first mantrams, in a re-tuning of the inner person, even in a redirection of the inner psychic current of power. The word vibrations, guided inwards through concentration, make certain nerve nodes conductive for central impulses of the will. The instinctive will, rising from the opposite, the pelvic pole of the body, is thereby paralyzed, its power damped or switched!

The reason why the spiritually spoken runic word in particular has these effects is that this very word still contains a primal power which the material human being, who has sunk back from the high W-il power into monkey glory, no longer feels or, in most cases, does not feel until it perhaps forces him to do so through fate.

Where will cannot act through freedom, it automatically becomes compulsion.

What first took hold of us in those Kabbalistic M and Man vibrations was the effect of a change in our inner circulation of forces and juices. The Indian thinks the sound Um or Om in order to change, to transform. This is not only to be understood figuratively, but also actually. In the vibration of the Um sound (M) lies the bridge between upper and dynamic lower consciousness, between micro and macro cosmos, between man and God!

The central germ-energy of our being shifts back into a spiritual organ, into the coronarium, C. Fig. 2. As long as the word, the spiritual reason, was not powerful, this center lay in the instinctual life itself, there where the germ forms in the animal and where basically the seat of its spiritual instinctual powers is also located.

Through the arousal of the primal complex, the sidereal lamb motive, the repositioning occurs. That was what we experienced at first.

The new sensory perception of the (nasally) inward-swinging Logos motif that originates in the olfactory base (root of the nose) now has

Its closer reason lies in the direct effect of the Logos on Eros or on the sexual sphere of instinct per se. The nose also betrays man's erotic instincts and it is no coincidence that the new sense that the Logos gives birth to also develops here.

It "transforms" Eros. According to Fritz Blüher, the purpose of the Indian Um or Om meditation is also to transform Eros through inversion. It absorbs the seed-power that rises to the brain glands by way of inner secretion, it transforms psychic-animal seed-energy into a higher form of creative power, into the intelligible, into the spiritual word, into the mantram. If one observes the effect of the mantrams (tantras) on the body and its behavior in connection with them, one will soon realize that there is a close relationship here.

The power of the mantrams grows in connection with a self-controlled sexual life. It is the will that attracts the germ-energy here, the W-il-power that transforms it.

Once one has recognized this, one now develops the mantram of the golden fleece with its ethereal additions. In Kabbalah, the nasally reverberating m, man sound or the Jewish mother letter is always associated with the idea of love in both the spiritual and physical sense, by trying to understand how the word begins to have a procreative and formative effect within, including on the psychic constitution of the cells.

They become receptive to the vibrations of the Logos (Word) and submit to its formative primal will. Of course, this does not happen all at once, but it becomes apparent from case to case.

The mantrams take on an ever-increasing power of action in connection with the correctly initiated mental life, which they are intended to seize and open up, as Franz Bardon states in his works. This explains why Indian yogis and Buddhist bikshus actually begin to control the functions of individual bodily organs through them and finally, in samadhi, the entire physical human being.

Nevertheless, they should by no means be exemplary for us here. The mantram has quite different purposes, which also manifest themselves in the willful and even spiritual-intellectual enhancement of our being. It gives us knowledge of

regions that the mind otherwise never enters. Through the cosmic will to love, which mysteriously connects all beings and is also effective in the mantram, man can, in connection with the intraplanetary power currents of the ether of man or mental ether, enter other worlds himself and gather experiences in them in order to make them useful to this earth, to his brothers. For divine love, which works in the Logos, is capable of all things!

So now we expand the present mantram as follows. We speak: "Omen...n, I am your lamb, I follow you ... in love" and we meditate on the latter in order to grasp it vibrating in the m reverberation.

The second recital (Ennoia) of this mantram now says: "I obey you!" One has to follow the Logos out of one's own higher reason, to obey, but the word obey we now bring in tantric meditation, trying to open up its ennoetic sense, in connection with listen!

When we speak mantrams, we hear something in our limbs, because we perceive their vibrations in the latter. So we listen with our inner ear in the limbs themselves. The higher sense dwells in our awakening subtle organism. If we understand obeying with the undertone of "inner listening", as described here, we notice that we thereby follow the mantram without compulsion. Here we have discovered a higher law directly in our limbs, and in this respect we are no longer subject to any external compulsion of a moral law. We step beyond good and evil. Here we find the new necessity, of which Nietzsche speaks, lying within ourselves, in the will that dwells in our limbs. The old good and evil of the outer Sinai is transformed into a law of the inner Sinai (see above). We find the law in ourselves through the awakening voice of the Logos in our own members. This is the redemption that Dhyana works.

The third recital of this mantram is: "I serve you!" Also the word "serve" is something you always get used to hearing inwardly and being attuned to. In the higher human being, everything serves. The power mania of the instinct-bound human being ceases. The U-il power destroys everyone who does not learn to "serve" its voice in his own limbs.

In this serving, there is also a masterhood that is much more powerful than

all earthly potency, all earthly hunger for power.

Real and lasting dominion over others is only exercised by those who control themselves, and the more completely the more they control themselves. Only the runic will, which learns to subordinate man to himself through the sound-magical word, educates him to this. No other spiritual power can do this to the same extent!

The fourth recital says: "I am engrafted into your will", whereby the word engrafted must be felt vibrating in the body, especially the syllable "tan" is to be spoken spiritually like ... "dien". The meaning of this consideration should also be considered and the will should be recognized as an active elemental force directed towards reality.

VII. *Lesson. The mantram of calm and strength.*

Say: "I rest in the imagination of cosmic consciousness (or ... in the divine imagination - "I" is an object) and feel myself carried as if on an eagle's wing."

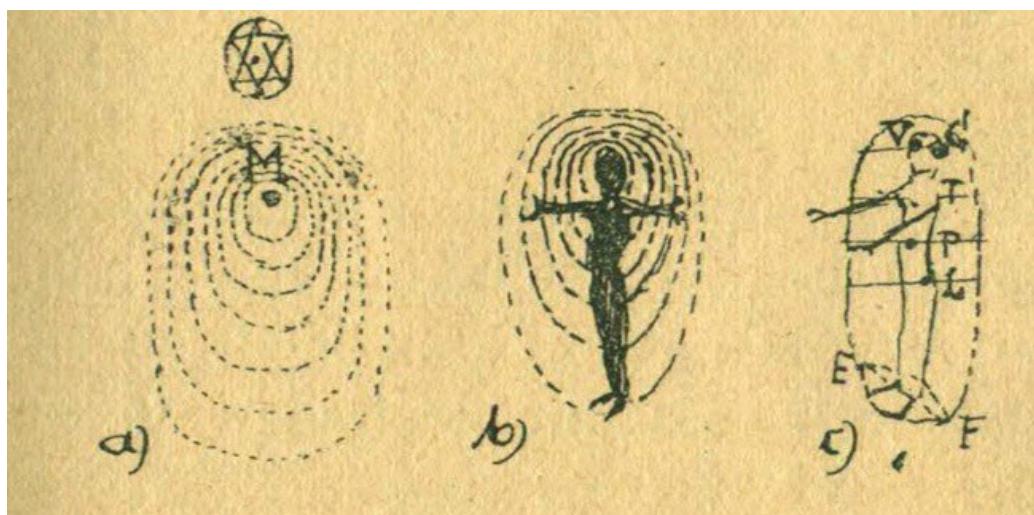


Fig. 4: The first mantric-tantric postures. a) The seven solar circles of the word, radiating from the ethmoid vacuum (M or V). b) The first posture for the Ish-vara, German "I-will" motif. c) The coincidence posture. Arms and feet fall together in the axial directions.

This mantram will be explained in more detail here with a few necessary additions.

Choose the stance shown in Figure 4c. The hands must be extended forward in the same axial direction as the feet. The position in relation to the flash or beam, Fig. 4c and 2 of the logo, must also be maintained as follows: Bend the body forward at the height of the center of the chest T, Fig. 2, as if to transfer the weight into it.

The second bending of the body is performed at the lower hips, where the thigh originates in the hip socket, the third by stretching the neck slightly upwards at center C, Fig. 4c, which simultaneously pulls the chin slightly towards the chest.

In this posture and with the hands and feet indicated, one now speaks: "I rest in the divine imagination ...", whereby one has to imagine oneself resting in the wave or the lightning, the cosmic elemental force within - like a building, a tower resting in itself. The subjective sense of self must be completely subordinated to the objective sense of self.

Then a metaphysical calm gradually arises within. You begin to feel at rest in a higher power, a higher octave, and at the same time imagined. This mantram also has the advantage that it teaches us to objectify ourselves.

The addition: "I feel carried as if by eagle's wings" is intended to increase the imaginative sensation of such forces carrying us. We should also try to see these wings as lateral emanations of the body.

Recital: "And as I rest in it, I recognize myself as eternal and return

again and again and rejuvenate myself again and again."

Through the vibrations of the spiritual word, the ego should learn to grasp itself in its eternal fundamental tone in sidereal birth, i.e. eternal rebirth in the word. It is not one with carnal birth, but happens through the Word, through the increasing power of the Logos.

The mantram of objectivity and unity with the elemental force: "I am all one thing, I am all one with the elemental force." The peculiar effect of this mantram lies first of all in the word "whole". It is to be spoken as follows (motif Hansa in Indian): First develop the syllable gan...n...n with a nasally hummed reverberation of the "n", slowly straighten up straighter and straighter until you reach the cross. Once this has been done up to the lumbar cross, say "-z", thus completing the word "gan..." to "ganz". We call this mantramistic exercise the Invertreibung (entry of the primal force vibration into the spine, vertebrum).

In the second mantram: "I am completely one with the elemental force", the word "one" as "one...n...s" in the same way.

It should be noted once again that the mantra exercises must always be done in conjunction with mental contemplations, concentrations, analogous ideas, deities, etc. about the same. Do not overdo these exercises, but make sure that the mind is and remains as fresh as possible during them.

The mantram of substantiality.

"I am this, the self-acting, self-generated power, the substance, the word ... "

This mantram serves to learn to grasp ourselves objectively, i.e. as this (this, Indian *tat* is the absolute object in the mantramistic language), to an even greater degree than the previous one. We will encounter these mantrams again when contemplating the creative word.

VIII. *Lesson. The creative word.*

It contains within it the seed of the coming race. We call this the Kwaranian after the Buddhist word for creator (Kwaraenas, Kwanse). Kwa-an-se, the ancient Greeks already revered it in the mystery word Hva-an-sae, i.e. Phanes, it is also contained in Ve-nu-s, Middle High German Fe-ne-s, and also in the Egyptian Phoenix, Pha-on-es. In the creative word, the Phoenix, the adept, is rejuvenated when he appears. The Buddhist-Persian Kwar-aen-as is given in the Indian Var-un-as, a secondary form of Varuna, the Kabbalistic Uranus. The future race can therefore also be understood as the Uranian or Varunian (ba-runian) race. It is worth noting that in the Second Coming Christ described himself as this Uranian man, namely as Bar-aenas, i.e. Son of Man (=God-Man), a name which also has an esoteric relationship to the Uranus Age.

The germ of this race consists in a peculiar fire in which the old racial body is transformed, remelted as it were. It is kindled by this very word in those who will appear as pioneers of this coming age. What Paracelsus already says about the future Hagarene people obviously coincides with the beginning of this new racial formation. According to him and, in agreement with Nostradamus, they will be "Death, honor, wealth despising" develop from the old race, which is itself enervating and burying itself in the addiction to pleasure and overestimation of all material goods. These approaches are already present not only in Hermeticism, as in Tibet, Nepal and Bhutan, but also in California, in the so-called The Temple community or the Halkyonians.

So what does the creative word want? First of all, it wants to remind us of what we actually are, not noble bastards from a god and an animal that have emerged from the primordial mammals or primates through ascent or have grown up in ape kinship, but although the mineral shell of our ego comes from the physical line of ancestors, we are much more correctly born from the world soul. In this sense, we have evolved from an undifferentiated substance (akash), not from so-called matter, which logically combines false thinking with

of the actual substance.

Just as Goethe calls man by his spirit in the original meaning of this word as being of a completely indestructible nature, he is also experientially developed from a single spark, an asynthetic (unassembled) vortex field. This allows us to grasp dhyana. Man arose from a single primordial cell, as did not only he, but everything spiritual (intelligible), even the universe. This primordial cell is called God, written in simple hieroglyphics as

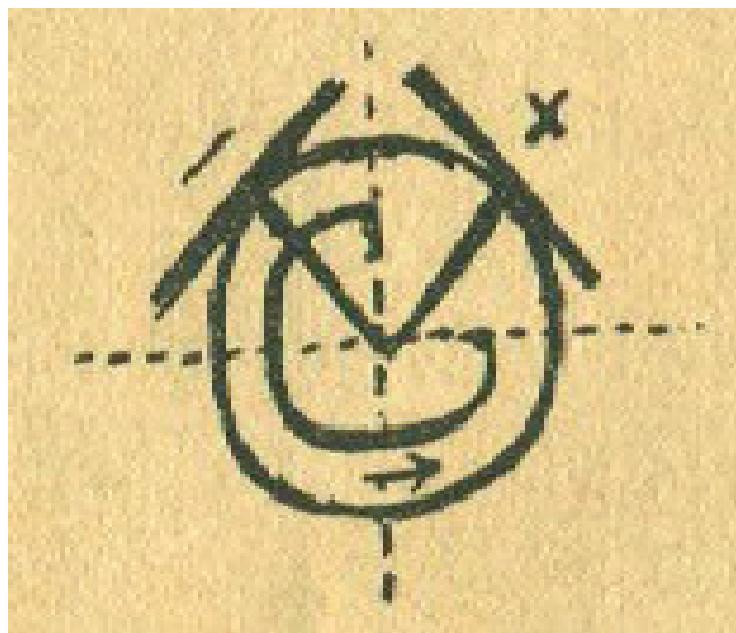


Fig. 5: The word GOD written in its four letters as a seal represents the original cell of the universe.

It forms the primordial cell of the universe, from which everything originated, in the middle the G hieroglyph at the same time as a symbol of the vortex, the moving primordial force, the Yggr in ancient Germanic, around it the "O" as the oscillation circle of the primordial cell and the two "T" as positive and negative discharge or tangential force, which bring the vortex energy to unfold. The "G", on the other hand, has a condensing, weighting effect (Gaia= Earth), and is

as egocentric as the ego. This primordial cell has seven to nine main vibrational spheres, world cycles, planetary circles, as the latest physics gives them to the atom. This primordial atom was already depicted 15 years ago with its planetary vortex fields (Tet function of the planets). The primordial cell develops through the opening up of the atom as the intra-atomic forces unfold into action. The primordial cell is more elementary than the atom. But the inner spheres of the atom (electron rings) do not obey the intellectually recognizable, but the intelligible primal forces (in Kant's sense) of nature, opening up to the intelligible (only recognizable within itself) sense faculty, which is the acroamatic sense or logos-sense. The sevenfold creative word is thus nothing other than the primordial force that is superior to intelligible nature and manifests itself in light and sound, which has the same empirical structure as the material energy of the universe.

The primordial force comprises seven or nine spheres of vibration of the primordial cell, which we can experience intelligibly in the will, namely in the seven determinants of the will, the seven main logoi.

However, we do not consider it appropriate here to develop each of these vibrations unconditionally, because there are word forces among them which, stronger than anything physical, would have to destroy those who use them senselessly.

The path here is chosen so that no one can grasp the next U-il power, which has increased in intensity, until he has also recognized the ethical and spiritual qualities of the previous one.

Thus we put the mantram of the golden fleece first, which grants the most powerful protection against all dissolving qualities of the primordial light. However, since the latter have at present completely taken control of humanity and the passions and unbridled greed of material nature have today gained unconditional dominance over the light quality of that elemental force, we have the task of strengthening the latter.

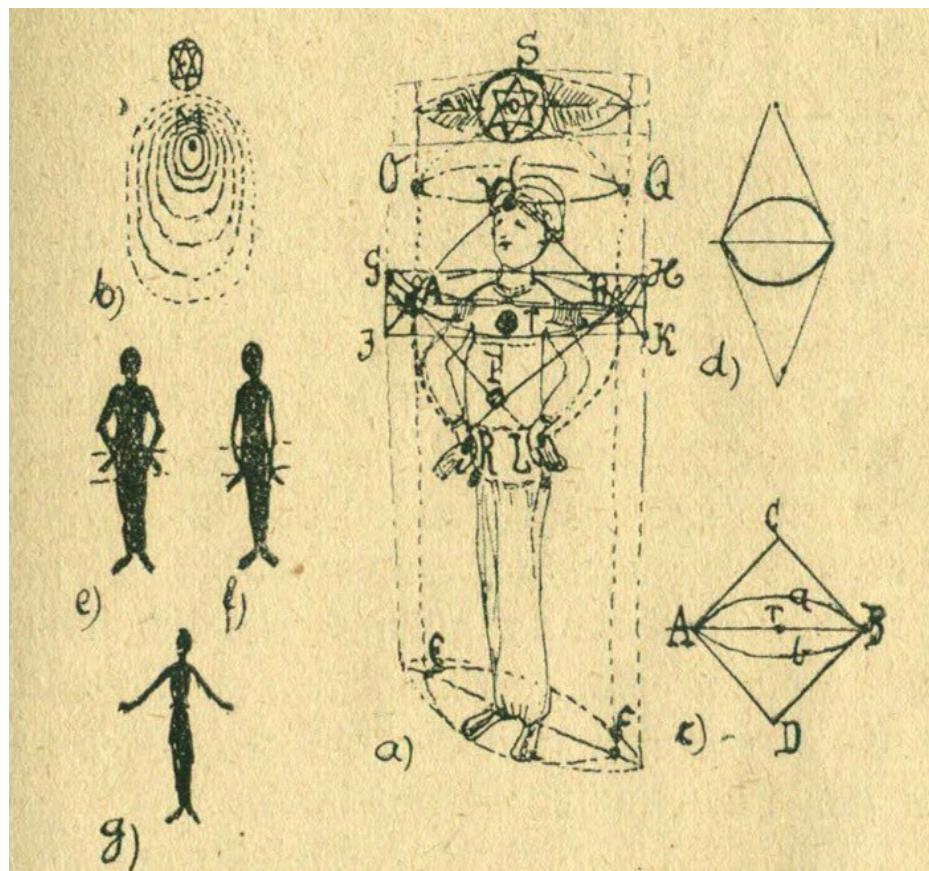


Fig. 6: One-postures for developing the mantrams. a) The Buddhist exercise (asana) of the crystal heart. AVBP, the radioactive vibrational circuit of the heart, as developed through the mantrams. The rest: key figures or postures for the creative word.

This happens through dhyana, through independent thinking with the help of mantramic concentration, for which the creative word, as noted, is of the greatest importance. In it, the soul light (ancient Germanic Wili), which is extinguished today, is reawakened and begins to awaken like a purifying fire under the heart.

It is a certain ganglionic focus of the cardiac sympathetic nervous system, which has been paralyzed by the degeneration of the ethical primal will qualities in the human being, which is reignited by the creative word and now sends its vibrations into all parts of the body.

We can first recognize the awakening of this primal energy of the heart in the mantram: "I-will".

Exercise:

Develop this after the previous mantrams under the golden fleece "I will" motif as follows: First say the omen (truth) as above, concentrating on the meaning, then: concentrate on the center V in front of the forehead, Fig. 6b, and say: "I want..." by letting the mouth imitate the increasingly larger ellipses running downwards exactly as shown in Fig. 6b, as with the word folge (see above). Now, as shown in Fig. 2a, stretch your arms out horizontally and sideways by bending your chest out to the front. Observe whether you can clearly feel the "I" in "I want ..." spoken with a nasal reverberation, i.e. resonating, in your hands and body. The more you pronounce the "ich-will" with ovulation as "Ich m'hwill", i.e. the w sound slowly with a gradual increase in volume.

The more the mouth opening is adapted to the increasingly larger ellipses around V in Fig. 6b, the clearer the phenomenon becomes. All the cells of the body are affected by a perceptible electro-magnetic oscillation right down to the feet. The arms must be pressed slightly backwards, see Fig. 2a, and the nasal I reverberation must be clearly brought out.

In the previous exercise, the chest was bent forward in T and the corresponding body level was adjusted so that the cellular resonance could develop from here throughout the whole body.

The primordial cell from which man originated, and which is most faithfully preserved in certain central ganglia of the sympathetic nervous system, unfolded its electro-motor and at the same time electro-static energy here by seeking to adjust the body in a certain way. Thus the U-il force began to unfold within, albeit quietly.

The second exercise now shows us the development of the so-called arga or ark, which Figure 6a represents in OQEF. But great attention is now required here in order to create the basis for the actual phenomenon of the creative word in the production of this important structure.

The purpose of this so-called arga (ark) is to protect us from the outside world, especially when developing the U-il power, against the dark primordial light or sint rays mentioned above. The dark primal light rays, Egyptian Chent or Sint waves, have a destructive effect on many people today to such an extent that they are only perceived as a stimulus and increase the passions, but are not assimilated. The reason for this is that the receptivity of the cells has diminished as a result of a purely material, de-souled view of life, and the inner resilience of the energy of will has ceased. If the receptivity is now restored through concentration (dhyana), care must be taken that the latter does not also extend to the evil vibrations that fill the aura of the earth today.

For this purpose, the esoteric needs that arga, a kind of protective vehicle or protective cloak, through which we allow only the vibrations we want to pass, like a filter.

In the little word "I-want", the practitioner is able to experience many different vibrations. It attracts his whole mental apparatus, his instincts and passions. If dhyana is used for the purpose of magically increasing these powers, it can be used for our own and our fellow human beings' salvation.

Therefore, the "I-will" must be associated from the outset with that which is directly inherent in the essence of its spiritual reverberation, in the Logos. This is, as we have shown above, the universal man-love working both spiritually and physically-creatively in the blood. It radiates around the heart in a radioactivity hidden from the outer senses. T; this is shown in Fig. 6a.

It is by no means just a poetic view that the heart of a kind person radiates. We experience these rays, which admittedly have their actual focus (hearth) in the so-called thymos center T, in an apparently extinguished organ, which strangely enough seals the vibrations of the primordial cell for our rebirth in the Word. This is where the "Soul-light", Wili, the radiance of the coming race, which resembles the ark of which we spoke above and in its average resembles the structure in S, Fig. 6a, above the head of Archaeus. The word Argha has a primordial linguistic relationship with Arya, in that the Arva (Indian and Egyptian), the Aryan, represents the vehicle or vehicle of the new racial body since the Flood itself.

According to the Bible, Noah is this first post-sin-flood Arya, whose ark, esoterically speaking, is himself in his luminous radioactive higher physicality (Archaeus in Paracelsus), which alone enabled him to withstand the disintegrating periodically occurring primordial light vibrations (sint waves). We

are also undergoing a similar attack from these cosmic high-frequency currents today. They are destroying us precisely through the unfounded increase in sensual stimulus qualities. They demand from each individual the attitude of will, the awakening in the higher will-note, the U-il-power. If they are assimilated, they act precisely as these Uil vibrations. As such, they are subject to the will and are not destructive, but constructive for the whole person.

This new man born from within will be a shining one, the ark is his radiance! It is already recognizable today.

Exercise:

We repeat the I-will exercise in the posture in Fig. 2 a and now move the arms from the outstretched position in Fig. 2 a to the slightly bent position in Fig. 6 a; in this position we imagine a square between the center of the forehead V (ethmoid bone vacuum, vacuum receptor) and the center P (solar plexus) as well as the middle of the hands, as shown in Fig. 6 a. We then construct a horizontal square going through T to this vertical square, so that a cube is formed by connecting the two.

In this cube, the primordial cell (thymus cell) unfolds for development according to its intelligible vibrational values. In order to this physically, the spindle Aa Bb. Fiz. 6 c and a. The spindle is enclosed by a square ACBD. We now repeat the exercise of the "I want" motif for the second time, bringing the arms from the outstretched position in Fig. 2 to the position in Fig. 6 with slightly tensed muscles under the echo of the same. Here we imagine two elastic rods which pass through the outstretched arms like an imaginary double axis and end in the middle of the hands H and H, see Fig. 2 a. These elastically resisting rods, which appear to be fixed, as it were, in the centers of the hands H and H, must now necessarily be bent when the hands approach each other, i.e. the arms are slightly bent as in Fig. 6 a. This bending is now carried out as shown in Fig. 6 a and thus the bending of the two rods into a spindle Aa Bb, Fig. 6c. This is initially an imaginative but extremely significant experiment through which the Uil vibrations of the primal cell (T. Fig. 6 a) seek to spread in the body as if through a channel, namely to the hand centers. This channel is opened by the imagination of

the rods. There is a tonus (state of tension) between the central organ T and the ganglionic centers of the hands, which is consciously subordinated to our will in this way. An antenna now works on our behalf, attracting force. It is necessary to imagine this tonus or state of tension as clearly as possible on the hand of the two curved rods (spindle) between the mental hand centers (inner middle hand centers). The two elastic rods serve this purpose, i.e. as a result of the contraction of the arms into two elastic arches, as shown in Fig. 6c, but are to be thought of as lying horizontally. In the drawing they had to be shown vertically, as in a horizontal position they would shrink into a line in perspective. The spindle can also be imagined spatially (not flat), but this makes the experiment more difficult.

Bend these rods so far that they fit into a square of tangents or, in other words, are embraced and held by the square in Fig. 6 c (which should be thought of as horizontal) as if by four tangents. If they were bent as shown in Fig. 6 d, the tangents at the ends of the rods would never a square but an elongated quadrilateral. You should also try to visualize this. Now repeat the little word "I-will" with reverberation and in connection with the imaginative spindle and slowly move the hands from the position in A and B on the goblet curves BL and AR from point to point under the L reverberation. Fig. 6a. down into the RL position towards the hips. At the end, place the hands firmly on the hips so that the inner centers of the hands touch the upper hip bones, but the slightly outstretched hands maintain the same axial direction as the feet. If we now consider the upper spindle in AB as the rim of a cup, Fig. 6, the body now has the attitude of a cup. And indeed, what the practitioner is now experiencing is one of the greatest phenomena in ancient esotericism, namely the Grail.

He now has the opportunity to see the secret of the Grail, the holy fire that shines through the chalice, the fire from which the new man is conceived, but he can also pass by this high esoterium of love without knowledge if the spark in his heart (T, Fig. 6) does not glow, the primal cell unfolds in its vibrations, from which he in reality originates.

He must bring love and a sincere longing for truth. They light up the heart (T). The mere intellectual decadent of our time has none of this. The spindle, once misused and misunderstood in this way by materialistic science, sank man into sleep, the magic spindle that is still preserved in the Sleeping Beauty fairy tale. Not all of us send rays from our hearts, they remain our secret, not everyone's innermost soul therefore glows with the light we describe here. But those who

have it will recognize it. For many, it is only desire and the illusory reality of material man that holds them captive. Exactness without heart never leads to truth. This alone grants no access to what is now opening up.

The spindle rests warningly before this knowledge. The will fell on it. It is the discrete symbol of the fall of man, of the division of the will, which since then has dominated every ego, not only metaphysically, but in reality. It can never overcome the deep division of its being through its own thinking. But this possibility is built into the I-will.

However, inner collection is required here. We repeat the experiment we have just carried out with the spindle and the chalice. The hands carry the tightly stretched spindle with the surrounding square in the shoulder position.

From here, the further phenomenon develops as follows: The front arch of the spindle, thinking horizontally as shown earlier, has to touch the center T in front of the chest, the back one the shoulders (in the imagination). We linger for a moment in this position, in which the centers of the hands are turned towards each other, as Figure 6a is intended to indicate. It must be memorized. It is the starting posture for many concentration postures in Dhyana. The arm muscles must not limp, but (slightly) tense, because the tone (state of tension) of the muscles is the mediating factor in the new perception. It should also be noted here that the axes of the outstretched hands have the same spatial direction as the feet in Fig. 6 a, i.e. they are turned slightly outwards. The two concentration arcs AaB and AbB, Fig. 6 c, which assume the aforementioned position around the heart, are now simultaneously surrounded by the parallelogram AVBP, in which AV and BP are again tangents.

All of this must be carefully trained in the imagination so that it appears clearly and as vividly as possible in the (inner) appearance. To a certain extent, the ark is already finished. It provides us with the necessary foundation for the rest.

With the Argo (ark) Jaso gained the golden fleece, Fig. 1, into which we too must step in order to gain this high protective mantle against the destructive currents of time. This golden fleece is love, patience, obedience to the higher reason (deity) but in its esoterically deeper understanding. Thus Jesus also taught the golden fleece or the lamb, and he called his disciples to enter the ark, the ship for the magical catch of fish, i.e. to gain powers (Hebrew Nunim, both fish and magical powers like Egyptian "nun").

Exercise:

This ark extends from the forehead and even beyond it to the feet. It must arise around us through imagination. For this purpose, we now move the same radiating structure that we recognized around the heart around the forehead, whereby the front arch of the spindle, see Fig. 6 a, again has to touch the forehead in V, but the spindle itself is to be thought of horizontally as a flat structure. In the same way we now move the hands into the position OQ so that they are sideways to the head. Everything else is to be imagined in the same way as around the heart T, the square and the parallelogram. The ends of the spindle touch the centers of the hands and these firmly support the arcs so that the latter are also firmly held by the square.

It should also be noted that the two planes around the head and heart, which represent the spindle, are to be thought of as parallel to the parallelograms, i.e. the head is to be set in a certain way to the heart. In this way, it also fits into the ark, so to speak, and the ark is formed according to the correctly adjusted body. To make this easier in the imagination, slowly move the hands from the O and Q positions down to the A and B positions on the OA and QB lines by saying the concentration motif Omen taught in Lesson I. The tangent rod lying against the front spindle curve in V has to move rhythmically from point to point along the front contour of the face from the forehead center V to the thymus center T under the reverberation of the n sound (exercise also of great telepathic power). Those who experience this phenomenon with the right concentration notice a strange rhythmic shaking of the body. The body will begin to vibrate more intensely in this progressive rhythm and thus assimilate the forces of the Logos more intensely.

This the tools for recognizing the creative word.

However, the all-good nature has ensured that its miracle-working power, which is also reflected in the myth of the Grail, is not without merit and

is achieved effortlessly. Do not be deceived by the suggestive effects of the word and the exercises. Let us now try to grasp the word itself.

If we now move the hands with the concentration spindle as indicated back to the position of the heart AB, Fig. 6 a., imagine around the heart again the radioactive original structure shown earlier with spindle, square and elongated parallelogram (crystal of the heart), the hands in a firm position sideways, the body erect, the triggering phenomenon now arises as follows and the creative word becomes visible to those to whom the heart responds. The hands slide down the curves of the chalice to the hip position RL in a tense posture as before.

The word "I want" is spoken nasally with an echo of the I sound and attention is drawn to the inner unity with the elemental force.

Now, while speaking, the inner centers of the hands are pressed firmly against the upper cartilages of the hips, the body is now bent strongly forward in the solar plexus, Fig. 6a (pit of the stomach), in order to correctly adjust the receiving level of the central sympathetic nervous system.

Then, under the echo of the I sound, if one directs one's attention to the vibration of the I-will motive at the hips and tries to feel it here, a peculiar burning sensation appears in the middle of the hands and in the hips, which begins to flow through the whole body like a magnetic current. It radiates from the heart, where we first began to perceive it.

A new power appears here in man, destined to gradually transform the race under the sign of the Grail, the symbol of all overcoming of suffering and illness, but also of all completion and strengthening of the will. Thus the second part of the creative word, the Kwar-aen-as, becomes visible: "I want to be completely one" (with the elemental force)."

We now leave the hands in the hip position, but we now detach them from the hip bones and bring them into the position shown in Fig. 6e, in the same axial direction as the feet. Now we develop the words "to be completely one" after the "I want" motif as follows:

We first speak the syllable "whole", under the echo of the n-

In the first part of this syllable, "gan...n...", gradually straighten the body more and more in this hand position up to the center P. The body is first explicitly straightened in T and then in P: The insertion of this P level is very important. Fig. 6a, the solar plexus. Here we bend the body forward again and now speak, while we try to transmit the n-vibration from this center to the feet and the hands resting on them, Fig. 6e: n ... z, i.e. the whole word. We repeat the syllables "one" and "to be" in the same way and now try to feel these words in our hands and feet at the same time. We then bring our hands into the position shown in Fig. 6f and repeat the same exercise.

When the sound wave reaches the earth, the feeling of the fiery current of power in the body will increase, which can be felt both sitting and standing. Now the hands are completely released from the hips and brought into the coincidence posture, Fig. 6g. Here, too, the word now appears vibrating in the hands and feet at the same time and one can now accustom oneself to speaking all the mantrams in this posture, whereby that soul light (Wili) or primal fire within unfolds ever more intensively with the development of spiritual power. In the right concentration, the new power thus recognized will increase and begin to radiate fierily from the hands and healingly outwards.

Now read in such writings as the Gospel of John and the Bhagavad-gita, etc., which increase the power thus unfolded and increase concentration, then it will develop further to the great blessing of him who has recognized it. New possibilities of happiness, new premonitions of a coming higher development open up here.

The paradisiacal light seems to have returned to the soul. Of course, it must also be respected as sacred and high, and must not be put to unworthy purposes, because then the flame, once lit, leaves the ego again.

The main features of the fundamental motif of all mantrams have thus been brought to our attention, as far as this was possible within the framework of this course.

IX. *Lesson: The protective cover.*

In the field of esotericism and occultism, one often speaks of a magnetic cloak that is intended to protect the practitioner. In fact, this is indispensable for anyone who undergoes esoteric or occult development, who descends to the Mothers, i.e. to the elemental forces, in order to explore the depths of life with a Faustian urge, in order to experience the meaning and essence of things in their eternal ground.

But isn't all the striving of Gnosticism, isn't all Faustian urge to reach these eternal grounds, to reach the mothers, itself of a pathological nature or even reprehensible? Does Goethe not allow this power-obsessed Faust, who is at the same time a symbol of the black magic aspirations of the present, to collapse in the end and find redemption not in gnosticism but in true religion? Doesn't he himself exclaim, full of bitterness and disappointment? 'Could I remove magic from my path!'

Struck blind by worry, by the demon, he dies, and only in the afterlife does he find the magical redemption he had hoped for, but not through occultism, but through universal man-love!

This undoubtedly indicates that all magical-occult endeavors in the service of the natural, emotionally unpurified human being are full of dangers, illusions, false hopes and ultimately serious disappointments, and that in most cases these endeavors end in a moral and physical breakdown. Demons are hard to get rid of.

The spiritual-strict bond cannot be severed (Faust II, *ibid.*). The will is not always attuned to its higher note, it is weak. Motives of self-interest lead most people first to the occult problem, and then what life so often proves also applies here:

Ravaged by weakness, they are hard to save,

Who breaks the chains of desire by his own power?

(Faust II)

No one who has fallen completely under the spell of his lower will can free himself from it. If we nevertheless advocate self-redemption and see in the deed of Christ the instruction for it and in him our teacher and divine guide for the restoration human dignity and freedom, as well as its higher independence, we do not conceal the fact that only our actually human and not inherited animal will, i.e. not our selfish instinct, but only a higher disposition enables us to do this. This human will must be free, it is part of the cosmic will! We already saw how this happens after the first lessons. Through empirical awareness of our inner connection with the world soul (see Figure 1), this human will is in its purity. However, it is then a part of universal lawfulness and although individual, it is not of a selfish nature. It must bow to the universal laws, which demand the same for our spiritual life as for the physical atom. *Philia-te neikos*, i.e. love and struggle, as Empedocles already taught with regard to the atomic world, also allows our will to vibrate together with the other wills in primordial lawfulness through pansymbiosis, the growth (*biose*) of all souls according to the same (sym) universal lawfulness (pan).

The wills act on each other according to an all-lawfulness and a common elemental force of nature draws them upwards. Resisting this all-lawfulness and all-attractive force leads to entanglements and dangers. Only through submission, through surrender to it, can the true will within us be recognized and set free. We may experience it in our minds as love, which, according to Schleiermacher, represents precisely this all-attractive power in the spiritual worlds themselves, but it is at the same time, seen from a higher perspective, lawfulness. And what law would affect our life and destiny more terribly than that of the transgression of this compassion, of love? We are so easily inclined to regard it as a sentimental and non-integrating factor of nature and its order, but it is, as in Goethe's view of the world and even more so in Empedocles, the innermost inexorable lawfulness of things themselves.

What use are perfect external senses enhanced by numerous mechanical instruments, a technically refined mind? Where love as a factor in our recognition of truth, as *Amor dei intellectualis* (the

intellectual love of God) is missing, the Faustian saying applies:

With perfect outer senses,
darkness dwells within!

The magnetism of an all-attracting, all-unifying force is missing. What materialistic science now accepts in this very magnetism as an external appearance of man at best is in reality an inner appearance. And this is where we come to the protective cloak. Schopenhauer teaches that the magnetism of man is that radiant higher will itself. Of course, we do not yet see from him that, physically speaking, it also represents the innermost substantial framework of man, which supports the whole man. This brings us to the first principle of the creation of the mantle. Our innermost being should be that all-attracting will, should be universal love. Then we have the strongest protection, as Angelus Silesius says: "Practicing love takes a lot of effort, we should not only love, but be love itself, like God!"

According to Fig. 1, we sought to grasp this higher radiance generated by spiritual Eros above the face, the magnetism of the countenance under the image of the divine wild or lamb hood. According to an old esoteric recipe, it served us as a means of becoming aware of a protective hood, a protective cloak. This experiment in Lesson 2 is particularly noteworthy as far as it falls under this aspect. Not only Jaso, but also Jesus taught the golden fleece, the secret of the lamb. This is, of course, at the same time due to a cosmic-astral force that man attracts and to immersion in it, as was customary among the early Christians and of which Tertullian, an early Christian writer, also speaks, in other words to a yoga exercise. Through this, as Fig. 1 and the first exercises showed us, the primordial connection of the human being with the world soul is experienced. The latter takes place in a cosmic place that is a faithful reflection of the magnetic currents that also flow around the human being. In this divinity lies, in a certain sense, the key to the creation of that very protective mantle of light!

For the same reason, make sure that the main mantram "I want to be completely one with the elemental force" is always spoken under this spiritual lamb hood, and that the mantram "I am your lamb, I follow you" is always used in the aforementioned pronunciation to combat and paralyze destructive influences on the ego during the time of esoteric development.

The cosmic-astral lamb as a symbol of universal love therefore already represented an all-conquering protective power for the ancients. In the Apocalypse it reappears in this sense as a protective symbol of the coming humanity. It will now also be shown how a second esoteric symbol, which the early Christians associated with the name Shamain, Hashamain (Aramaic, i.e. in the language of Christ) for heaven, the kingdom of heaven, can serve as an equally powerful protective mantle if this Logos motif is correctly developed mantramistically.

The second protection symbol: Ha'sha-main! The first syllable Hash or Has is spoken in the hut, Fig. 6, like Isis above (with a long "I" and a whispering, reverberating "s" or like this, by slowly moving the hands sideways from the body with the imaginative square and the concentration arcs (spindle). The connection with the finer primal rays appears here. Isis...s, the deity of love, and also Jesus...s were invoked with such a whirring sound as long as the ancient mysteries existed.

However, there was a certain danger in this opening of the middle of the hand through the magical spindle prick in the ancient initiation, as long as it was done unprotected; the primordial light was sucked into the osmotic centers of the hands, but in this primordial light there is also a dissolving, degrading quality, as everything is polar, which our astronomical research also sees linked to the ultraviolet primordial substance of the cosmos.

In order to block these out, the heart was directed towards the all-conquering power of love through mantramistic exercises, contemplation and prayer, the four-poled mind was harmonized through art, as Franz Bardon repeatedly emphasizes, and finally, only in the sacred silence of the night, was that protective mantle in the glowing All-Sun up there (in the

sign of Perseus) is revealed. A sun rose in the middle of the night, Apuleius writes of these mysteries. The early Christian "Pistis sophia", Jamblichus in "De mysteriis Aegyptiarum" and the Egyptian sacred texts mention similar events.

In this cosmic place hung the sacred protective mantle of the golden fleece, which we discussed practically in the first exercises according to its meaning.

As Niemoiewski says in "God Jesus", early Christianity was also a religion of the golden fleece (i.e. the cosmic-astral lamb symbol), which is why the Christian world returns to this symbol of the heavenly lamb at the end of time after the Revelation of John.

The golden fleece was the name of the high protective symbol and cloak that the initiate, the Argonaut, set out to obtain.

In the symbol hashamain (the heavens, the kingdom of heaven), namely in the second syllable amain, as we showed in the first lessons, is the Logos-key (omen, amon) for the connection with the world soul under the protective symbol of the lamb. In contrast, the first syllable "hash" (Has..) contained the symbol of the magical spindle stitch. The power of one symbol therefore had to overcome the deficiency of the other. All development is struggle, even the kingdom of heaven is not won without struggle. He who will not fight will not win the crown of eternal life, as an old hymn says.

However, the esoteric is like the fairy tale of Gold Marie and Bad Luck Marie!

The spindle falls into the square well (symbol of initiation) for both of them. The former follows it and sees the golden splendor of an indescribable world beyond, the latter, foolish and loveless, cannot get out of the bad luck with this spindle. Marie (Mary) is the word of universal love that must guide us, but where it does not come alive in the heart, it fails, and the hoped-for enlightenment through magical powers does not occur.

The mantram symbol: Hash-amain, the esoteric name of the real and eternal kingdom of heaven, the following should be noted.

This name contains the key of the golden fleece, so that it covers not only the face as a lamb's hood, Fig. 1, but the whole body protectively, if the following is observed:

In order to learn to see and feel the aura that envelops the body, a so-called key imagination is needed for it as well as for the face. In the case of the latter, this was the Wil or Lamb hood. For the former, the body, it is also hidden in a star up there, namely in the fish, Fig. 7a.

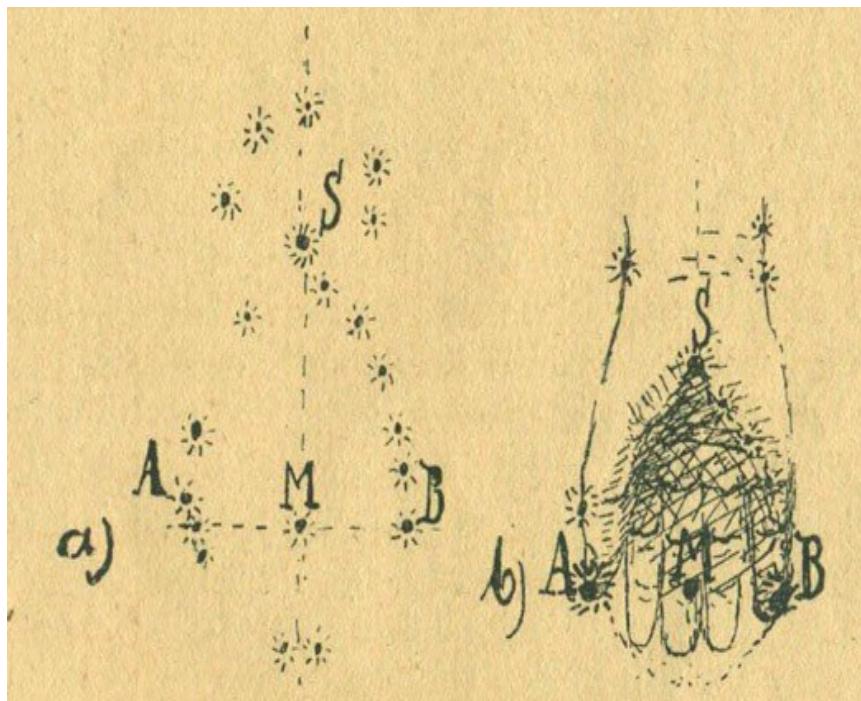


Fig. 7 The constellation of Pisces and Cetus as the key to higher mantramistics.

For this purpose, after having developed the main mantram "I want to be all one" as indicated above and having also perceived the awakening of the new sense at the hips in the stars according to Fig. 7a, imagine the protective fleece in the form of a right hand grasping from above!

The key here is the right hand grasping from above as shown in Fig. 7b, which our imagination once saw and recognized in connection with this star. While sitting in front of this sign, Fig. 7, and having spoken the main mantram with the occurrence of the hip reflex described above, with the centers of the hands resting on the upper hip bones, now imagine the right hand shown in Fig. 7b on the constellation 7a, resting against the front of the body and covering it in the manner of a hollow shield adapted to the entire front body. Let point A correspond with the left hip point, point B with the right hip point and point M with the navel. You should literally place your chest and abdomen into the constellation Fig. 7a (into which you imagine the cupped hand according to Fig. 7b). Then, through imagination, you will be able to visualize this hand more easily as a protective shield and gradually begin to feel it. When you say the main mantram: "I want to be completely one with the elemental force", you will again feel a magnetic pull as a sign of the awakening higher organ of cognition.

The whole body then appears to be magnetically attracted or seized by a higher power. The latter is the primordial light in which the body, with the right concentration and inner readiness of heart, now literally lights up. You can feel your own initial aura again, the radiance of light that you possessed before your fall into matter, but which was lost with the latter.

A single word now seals this connection with the world soul in head and body. It is Hash'main, the name of the kingdom of heaven among the original Christians (also the name of the Hasmoneans, a sect that kept this secret). In the first syllable, as shown, the esoteric moves his hands down in the hut as in the Isis or Jesus motif, or he also brushes his own body with his fingertips through magnetic passes, as if magnetizing himself, sitting in front of the sign in figure 7a and then imagines the hand in this sign as a protective shield over the front torso, larger than the natural one, in A touching the right hip point with the thumb, in B the left and M corresponding to the navel, at which he now, as it were, rebirths himself, so now under the second syllable "amain", "main" (cf. manus = hand) a force comes down in the form of that imaginative hand, while he places his hands in the points and establishes a connection with the star points A and B in his mind.

This was the esoteric key to the kingdom of heaven (hash'main) for the early Christians.

Just as Faust reaches the Mothers through the tripod (AMB. Fig. 7), we too enter

the realm of the Mothers and thus of the primordial light from which man originated and to which he must return in his spiritual development. From it we form that mighty mantle which Jaso Jesus, the creator of the golden fleece, taught us and whose guardian he still is today in the universal world of the spirit.

A pure striving for truth and a heart filled with love allows us to find this most powerful and at the same time brightest of all magical keys today, which is capable of lending the splendor of the highest spheres to an earth darkened by materialism and egoism. Perhaps magic will one day be atoned for through him! In "Faust", Mary is the highest Logos who achieves this atonement for Faust. Spoken with closed ovulation (see last lesson), this motif does indeed have supreme power.

So that the whole person now appears in a unified Logos and becomes one with this Logos as spiritual reason right up to the tips of his toes, one now assumes the posture as shown in Figure VI a, standing (or sitting), but note that the hands now also assume a hollow shovel-shaped form like the hollow hand lying imaginatively above the front torso. If one now says this key mantram has'main (or hash-amain) in such a posture, in which the hands and feet simultaneously assume this same axial direction, according to Fig. 6a (coincident posture), then the first vibration of the second syllable main (amain) covers the feet in the form of a groping cupped hand when everything is clearly imagined through practice, and the golden fleece now covers the whole body protectively up to the tips of the toes.

This was what the first Christians understood as hash-amain or the kingdom of heaven through feeling themselves in a spiritual primordial vibration, which the church today has forfeited as the deepest secret of its own origin. As Bo- yin-ra also teaches, it is important that we learn to feel ourselves in our entire physical being in the spiritual word, to know that we are present in the highest power in all parts of our being! Even as advanced witnesses of this scientific age, we cannot do without this. On the contrary, we will break down, mentally and physically, if this actual essence of the kingdom of heaven does not return, this resting in the highest power and being radiated by it! It includes a biological necessity, on which alone a new ascent is possible. Man as a whole awakening and asserting himself in the primal force of nature, which he experiences as permeating and supporting his inner and outer being in the spiritual primal reason, in the Word, can equip himself for a new strong flight up into the infinite realm of creation, into infinite happiness, which, however, only flows from his physical and spiritual harmony, strength and self-preservation.

X. Lesson. Reflections on individual sayings and mantrams.

Hebbel says: "Before we became human beings, we heard music. We can add that our ethereal bodies were created according to the basic laws of music, of sound. The joy of the logos of music, even of ritual dance, flows from this hidden fact.

Of course, we will only scientifically recognize the structure of atoms according to the laws of sound when we have developed the higher senses for this perception. Then, even in the midst of the transient world, the imperishable world will light up for us, in which we already stand here and, spiritually speaking, are able to rest - but in active rest, as we showed earlier! Rest is attunement to the laws of eternal power! It must also be asserted in the most active life, and so strength comes to rest through activity in life!

Anyone who wants to rest in the Logos, the most active ray of creation that created everything, must be active himself, as paradoxical as this may sound. The active person will always be most fertilized by the Logos, the mantram, but the inactive person will easily fall into mental moods, depressions, because he is not in unity with the All-Will and its laws.

The creative living force wants creative people! Goethe taught immortality from the principle of activity. But he also taught this immortality by emphasizing individuality. He who is unable to maintain his individuality, but only becomes a herd-man, becomes extinct again in the life of nature, as he expresses it: "What is not able to form itself in this way may well return to the general life of nature (letter to Karoline von Wolzogen). That is why, in addition to becoming one with the elemental force, the "I will" must also be asserted in the mantram!

Mantramistic meditation must be understood as a spiritual work to which one is obliged by higher purpose, but not as a vain preoccupation with oneself, as an indulgence in one's own divine bliss and glory, to which some can easily attain through misunderstood doctrines of faith and theosophy. *Per aspera ad astra* (Through struggle to the light). Everything we call strength, especially spiritual strength, is not a material product, but a product of struggle. It was acquired in self-assertion, in the struggle for the real values of life. The higher a person reaches, the more he should become aware that he is a fighter in this sense. The spiritual man should strive to assert himself in full harmony with his true self. This true self, however, radiates calmness, serenity and gentleness when he

knows how to receive its vibrations and transplant them into his physical nature. He should learn to see the world *sub specie aeternitatis*, i.e. from the point of view of eternity.

From this point of view, however, it is full of light, everything that exists shines, it too shines from within as in the fire of a crystal to which we taught the setting. It is the divine spark that is contained in this crystal (Fig. 2 and 6). The inner being of man is an eternal light which, with a quiet glow and yet unfolding tremendous power, bursts forth more and more in correct thinking. Every mantram contains something of the power of this never extinguishing light.

Christianity speaks of walking above in the light. But this above is here when we understand how to stand in the vibrations of the eternal Word, as our previous exercises were intended to show, and to enter the hut (pose) that we also taught. Dwelling in the eternal huts is therefore already possible here too, the more we live in the Word and its laws, which continuously in the mantrams. Eternal rest also a state attained through the Word!

We speak of entering into eternal rest when man dies and place the words: Rest in God on the crosses of the departed, but physical death does not bring this rest if man has not laid the foundation for it here, if he has not already found rest here in his eternal principle!

He will wander restlessly in the afterlife, enter a new life, blindly following the vortex that grips him, winding his way down into the new fetus, sold anew to the purely material values of existence, and so on, until the bell rings, eternal reason reaches him, the word, and he awakens! It will ring in deep silence when his soul has become still because of all the misery. Thus we spoke of the attainment of metaphysical peace as a necessary precondition for any higher development.

In deep calm a light bursts forth from his heart, the light of the Logos, which we described in that shot of the radiant heart Fig. 2a and 4b, bursting forth through the power of the metaphysical will. Mantram: I want to be one with the elemental power, I want to rest in the conception of infinite consciousness and return in this deep luminous rest at my hour, rejuvenating myself through the power of the word and will. The words of the psalm have profound mantramistic power in this sense: I rest and sleep completely in peace, for you, Lord, help me to dwell securely. (Psalm 4:9). Anyone who fully absorbs the vibrations of the word here knows that the psalmist is speaking of an eternal state the midst of temporal existence.

You often have to let these words and their rhythms work on you. The word peace in particular (developed with ovulation and coincidence) must be learned to speak in such a way that it communicates itself to the whole person as a spiritual vibration and creates a state of calm and balance between physical and spiritual power.

This is where the connection with the primal force, the primal ray of light, is tangibly experienced. The following should also be noted here: A noble art can serve the metaphysical needs of the time best in connection with esotericism, in appropriate singing lessons based on the spiritual-occult laws of sound can become a significant remedy not only for sick souls, but also for even seriously ill bodies.

The author has had several opportunities to get to know people who have literally sung themselves healthy because of unilateral or even bilateral tuberculosis! However, this should not give anyone cause to proceed in a careless manner. This great success was only possible because they were guided by the spiritual-occult laws of sound magic. For most people, of course, they belong to those imponderables that elude the public eye and which the materialism of our time, which contaminates character and thought, must pass by blindly because it is spiritually blind.

The same laws apply in spiritual singing as in Logos, but only an inspired artist can develop the finer powers of the human voice in a purposeful way. The more man becomes resonant for the spiritual-divine primal power, the happier and healthier he develops. The bath of such a spiritual as well as physical renewal, even if it often causes suffering in the beginning through the rejection of waste products, must not be shied away from by the courageous, the aspiring. Humanity will have to follow a similar path sooner or later.

Materialism is a transitional stage, we could also say a proving stage, for the character in its universal development. Those who sink and seduce others with a short-sighted illusory happiness will have to pay for it twice over. Without that metaphysical tranquillity, without peace and harmony with the eternal powers, man on earth cannot thrive in the long run. It holds the key to all higher development. But it can only be found by those who remain faithful and persevere and who recognize the tasks and trials through which the individual and the whole must pass, precisely for the purpose of their development. Tranquillity, peace and strength ... these three words should often be considered runicly in thought by bringing them to vibrate mentally with a corresponding

runic gesture. They are also suitable as concentration symbols in magnetic healing procedures. Always observe calm, full breathing with an upright, correct posture and physical exercises. In other cases, simple free exercises, possibly with an expander or light dumbbells, are sufficient to stimulate the vibrational energy of the muscles and the body. Life is vibration and this is the principle of the body. Through it, the mantram has a direct effect on the life processes of the substance, promoting and also inhibiting, depending on how it is used and which idea is being worked with. You can use all religious verses, sayings or psalms to follow a mantram meditation on them. Always try to experience these mantrams within yourself according to their runic vibrational values, so that the creative word penetrates us ever more clearly and turns us into a person who, in the sense of Schleiermacher and Curtius, consciously lives the eternal in the temporal. The Logos contains the key to this.

An example: After the hip posture in Fig. 6, say the Kwanon- se motif, i.e. in German: I want to be one..." and after releasing the hands from the hips and assuming the coincidence posture, Fig. 4c, always emphasizing the T and S sound vibrations (i.e. Tet resonance) in the hands and feet, say the following mantrams:

Now immediately turn inwards, you will find the center inside.

Of which no noble man may doubt; You will miss no rule there. For independent

conscience is the sun of your moral day!

Meditate on the words sun is your day of morality in the attitude towards the sun circle, figures 2 and 6, in which you stand and on its rays, in the direction of which you hold your hands and feet (coincidence posture).

Those words of Christ are also to be understood as a mantram in this sense (also to be spoken with Tet resonance, because then the speaker begins to experience himself substantially in the word of Christ, because the word appears as an eternal sound from within): The Father who sent me (Heb. silloachani) has also given me a commandment, what I should do and what I should say, and I know that this commandment is eternal life. Therefore whatever I do, I do just as the Father commanded me. (Ev. Joh. 12, 49-50.)

If you only concentrate on the T-sounds (D, S, especially the Tet motif), you must hear and feel these T-vibrations vibrating in the body in the coincidence posture, Fig. 4 c, after repeating these mantrams frequently. Or if you concentrate only on the Tet motif (Tat, Dsat) in this posture, then even if you only think it and do not speak it, you must also hear and feel it in the body after these mantrams. Thus the creative word, the Dudti (Thot, Hermes) of the Egyptians, the eternal "Teut" sounding in the blood. With this T-resonance, one must always concentrate on the spiritual attraction or love that accompanies such a perception, because this sensation comes from the heart and must grow within it. An egotistical person can only create this resonance suggestively, but then it has no lasting power that opens up the higher world. While the one who begins to feel himself here in the eternal word is introduced into the inexpressible glory of a new creation, for the sounding of the heart-knot, according to Indian teaching, attracts serving higher forces which let the one at the gate into the hall of light of the Dewas, the gods!

The heart (Akasha) holds the deepest knowledge. Materialistic science does not show us the way up into eternal creation. Like Mephisto, the material spirit in "Faust", it is banished into the fiery matter vortex of the universe and cannot escape from it through its own will. Only where it allows the will to flow into the elemental force: I want to be completely one..., and where the heart awakens from egoistic torpor in the material spirit, in materialism, does the real world, enthroned above all that is transient, open up.

The so highly praised scientific materialism of our time, on the other hand, is a world of exile in which the human monad dwells in the will for the purpose of self-redemption.

No one saw this more clearly than Schopenhauer, who made the further development of our culture dependent on the turn of the will. In this

In this sense he praised the Christian mystics who achieved the negation of the lower innate (and therefore again transient) will to live. The imperishable will, on the other hand, bursts forth sunlike from within as solar will, as Nietzsche said, according to the laws we have tried to show.

We can also take God or the name of a personal deity as the Logos, and charge that or that particular letter with a Kabbalistic idea during the murmur. Then we have here, in the simplest form, the highest realizations, including the one sense that encompasses all the senses within. You can work creatively in this yourself, but you must never leave the cosmic and draw on the personal!

*

Gol-gatha means place of Gol, the great head, Fig. 1, the skull, Algol still shines today at this eternal Gol-gatha up there and at the same time deep inside. This is where all human guilt accumulated, which is why the astrologer also teaches that Al-gol radiates the heaviest karmic vibrations onto the individual as well as onto humanity.

Here, as we have shown, lies the primordial complex of our thinking, the connecting bridge to the world soul. This is also where the bond is broken in humanity today, because it has fallen into the laws of matter and substance. You must, says Johann Scheffler (Angelus Silesius), find Gol-gatha within yourself! Is it not the same thing that emerged from purely factual considerations? The cosmic-astral ideas form the basis of our soul, as Plato already said. Before we fell into egotism and its one-sided emphasis deprived us of the highest treasure of knowledge, namely the knowledge of our eternal being in connection with the world-soul, this reflected itself into us in the form of those cosmic-astral archetypes or ideas.

These are the primal complexes of our thinking, which are now repressed into the subconscious and still resonate here today as the mysterious reasons for our dream life. Of course, this inner heaven is not a mechanical copy of the outer one, but there is a functional interlinking of these primal concepts or ideas with each other, which is manifested in the laws described above. Meditation, in particular the

mantramistic, can revive this inner world in us, but never reflection, natural intellectual thinking, because it is subject to the conditional threefold theorem of the ground and thus dependent. Thinking, on the other hand, as it projects into the world-soul, is of a higher kind, self-free and eternal in nature. When it awakens, as it still slumbers at the bottom of our soul today, we enter the world of our eternal being, formed according to the world soul, through which a completely new and greater nature unfolds, of which we can hardly imagine the slightest thing outside of it. The mantram or almighty word is able to open it up to us.

Lesson: Meditation on mantrams. Elimination of the intellect. Dietetics of the soul.

To this end, the ego must objectify itself completely under the will, not only in the word alone, but also, as we have shown, in the gesture.

This self-objectification is best achieved in the so-called tree meditation, the secret of the tree of life among the ancients.

The vegetative principle, the plant-like, the tree, which is expressed in our vascular system, but also in the structure of the nerves, bones and muscles, is in us, contrary to the animalistic ego-less, purely objective. It is the actual basis of our being and not the animal, carnal body.

On the contrary, the latter can be completely subordinated to the former. The plant-based diet therefore also enables a profound mental change, hence the effect of plants (herbs etc.) on our well-being, which is not to say that it is primarily decisive for inner development.

Rather than establishing generally binding rules, it is better to develop and purify the nutritional instinct. In this sense, even the animal can be our teacher. Cultural man has often lost his instincts through one-sided and especially intellectual over-development.

Sufficient time spent in nature and a simple lifestyle are one way, to regain what has been lost, if possible.

We carry within us an animal soul, which we should tame, and a tree soul, which we should make blossom. We also carry within us a mineral soul, a crystal, to which we have learned to adjust according to Figs. 2, 4 and 6. We thus unite the three realms of nature within us into a higher fourth, that of the Tetrakty or the Logos (Pythagoras).

The crystal grows, the animal also grows and even the tree of our brain grows and its bark as well as the trunk of the spinal cord. The plant principle therefore unites all three kingdoms.

Take a magnolia seed, place it in some soil in your room, and now imagine the growth of its seed, a hand's breadth higher every day, try to imagine it exactly as you have studied it in the park and garden, with its wonderful calyxes, but only when you look at it.

Otherwise you must dismiss this image immediately and not leave it in your mind for a moment. If you do not succeed in abstracting from it immediately, tense your will in the position shown in Fig. 2 and in connection with the exercise indicated there. You will be surprised by the success.

XII. *Lesson. The Bhagavad Gita.*

The Indian Song of Songs, the tantric chant and the most beautiful part of the Mahabharata or the great Indian heroic epic, also serves to develop the Creator Word, as described by Franz Bardon. It is still widely used in India today for mantram exercises.

In the Bhagavad-gita, Kwa-non-se, the eternal word is taught as Krishna or as the higher self. This poetry is particularly suitable for contemplation (meditation). However, like everything Indian, it has a slightly paralyzing effect on activity, and therefore these meditations should not be given too much priority for Westerners, at least not at present. Alternate them with reflections on other more active works, such as the first and second parts of "Faust", especially Adolf Trendelenburg's commentary on Wagner's "Nibelungen-Ring" and "Parzial", which contain many meditation materials.

are included. The writings of Prentice Mulford and Ralph W. Trine are also suitable here. For religious meditation, the Gospel of John occupies the highest place of all.

We do not need to interpret these sayings in purely religious terms, as has always been the case in the past. Jesus did not want to impose faith on us as a compulsion; he taught love (the higher Platonic and creative Eros), which leads to the Logos. For this purpose, Eros must change from selfish desire to compassion and sympathy. If this happens as a precondition, his powerful word has an enlightening and empowering effect on people.

The Gospels themselves contain the laws of the creative word, albeit in a hidden form, namely in the so-called miracles and parables. When it says elsewhere (Ev. John 10): "I am the door to the sheep", our investigations and logos-word exercises on the basis of the lamb motif and the stepping into the door or hut, Fig. 6, will already shed light on what is meant here.

The cosmic-astral Lamb Mystery, Fig. 1, is contained in the Gospel of John and in the Apocalypse. Of course, the spiritual meaning of the mantram must always be sought first and foremost. With the support of the sound-magical Logos vibrations, this then gains greater significance. It proves to us that the creative Word underlies everything, as it says: "And without it (namely the Logos-Word) nothing is made that is made."

Lesson. Mantramism and sexual transformation. Meditations on poems by Goethe, Novalis and Mombert.

The power of the mantram also influences a person's love life to a great extent. But if the latter is handled in the right way, it leads the student up to the level of cosmic development and new bliss.

However, even the purest of people are not spared the struggle here, but it is the art that allows them to overcome the prudishness that they usually treat with false prudishness.

thus ennobling the unresolved depths of his often most painful struggles. These reflections on artistic and poetic creations may also be understood in this way.

In the spiritual word or logos, a transformation of the procreative juices takes place, which is why the sound-magical word itself is also a procreative, creative force. However, this transformation does not primarily originate from the sexual organs, but from the actual sympathetic center of the human being, the heart, the primordial cell of the human being. Thus we experienced the first transformation of Eros into the Logos, in other words the first sound-magical Logos motif in the adjustment to the heart center, Fig. 2 a and 4 b (Diamond Heart in Buddhism). In the germ plasm of the seed, the nucleic substances and in these in turn the chromosomes with their radiant crystalline arrangement form the actual centers of life, the rhythmic transmission from the cosmos. The Logos shines into this secret workshop of our becoming and emergence, for it is the keeper of these elementary rhythms in the mantram formations.

What appears in them are rhythms, rhythmic laws of all-life, which man is able to recognize through the higher sense, the Dionysian-Apollonian. Such laws of rhythm create a completely new human being, the Ha-on-sa of yoga, the Di-ons of the Greeks, the Kwa-an-se of the Buddhists.

These names contain the rhythm of the world itself, with which man, becoming one, finds the new existence. But it is not enough to grasp them sensually or intellectually. They can only bring about that which they hold as a secret, the transformation of the natural power of generation into a spiritual power of generation and creation through the Word, if we think and live in the right way.

In this sense, the Goethe poem "Selige Sehnsucht" from the "West-östlicher Divan" may also become the key to such a transformation process, especially with the help of mantramistic contemplation of its verses:

Tell no one, only the wise,

Because the crowd mocks at once, I will praise the living.

That longs for flaming death.

In the cooling of the nights of love, That begot you where you begot, A strange
feeling assails you, When the silent candle shines.

No longer will you remain entangled in the shadow of darkness, and a new desire
will draw you up to higher mating.

No distance makes you difficult, You come flying and spellbound, And finally,
eager for the light, You, butterfly, are burnt.

I resisted for a long time
and finally gave in:
When the earthly body atomizes, the new one awakens.

And as long as you do not have this, this: Die and become, you will only remain a
sad guest here on this earth.

Kurt Geucke, a poet of the present who died at an early age, comments on these words: "In those nights of love, which bring stillness and cooling to all longing, in the nights when we are conceived, as we now testify again in the dark blissful hour, which is barely illuminated by a silent candle, there in the highest perfection of the holy mystery, you are overcome by - a strange feeling! What should and what can this mean? I believe it means nothing other than that between the glowing love-bed of your earthly happiness and the star-lost remoteness of the world outside, a mysterious, oscillating connection is being established with some poor,

extinguishing soul, which, according to the eternal, hidden laws of an innate elective affinity, prepares the way for it to become flesh again. The subtle desire for ever new and higher incarnation breaks the bars of the night of death and the grave and carries you out of the cold shadows of darkness into the distant glow of a higher mating that will receive you..." This interpretation by Geucke (in "Lese", 1917) may be supplemented by a few words.

At the end of the same poem, Goethe speaks of "Die and Become" as the eternal law of transformation in nature that governs all things material and spiritual, which, as the Magisterium, particularly occupied the Illuminati, of whom Goethe one. In a nutshell, it says that in the bath of the lily (in the Red Lion), passion must be transformed into spiritual conception. These words are alluded to in the first part of Faust.

How merit and happiness are linked

The fools never think of that;

If they had the philosopher's stone

The wise man lacked the stone.

In the symbolic language of the Illuminati, the lily is the pure body, the human being glowing with love and longing for the highest, in which the passion ego, the lower Dionysus killed in matter, is transformed into the spirit ego, the resurrected great Dionysus, in the mystery of the power of procreation in connection with the Logos. The Dionysian rebirth that Goethe evidently experienced within himself, especially where, as in his conversations with Eckermann, he speaks of a repeated puberty and a constant process of rejuvenation of the entelechy, the form that realizes itself in the material, it is precisely this Dionysian rebirth that Nietzsche also hints at in manifold forms and twists, although he did not experience it to the longed-for height of perfect bliss. His existence remained full of dissonance. He did not pass through the bath of the lily! It is possible to live eternal life consciously in the physical. It is the goal of our present development, but it can only be experienced through the spiritually divine word and the knowledge of the inner Jordan, the procreative return current. This Jordan baptism must be accomplished

by the revealed word Joh-ann-es (Di-on-ys) or Ha-on-sa. But those in whom the associated return current has only reached the brain as in the first stages of the Dionysian and not the heart from Antaradauti, i.e. inner purification, will remain stuck on the path of esoteric development and may end up in severe torment, unsatisfied!

The desire for occult powers leads some people into a metaphysical eroticism that is more disastrous than the physical one and thus into the most terrible inner inhibitions and entanglements. Even the mantrams do not bring the selfish hearts the desired gain. That is why true happiness is only attained where the inner conversion in thinking, the meta-noia, is really accomplished, the natural subjectivity, the carnally innate I, is completely extinguished where it is transformed into the higher and imperishable essence of man through devotion to the nature of God. Only then is the meaning of the words above realized: Die and become!

However, wanting to save and preserve one's ego under all circumstances in the belief in an alleged materialistic individuality leads to aberrations. The highest affirmation of life lies precisely in destruction (see Dr. Niedlich's writings on the "Edda"). This, which was demanded of the German people and which it must experience before all other peoples, is the only path to rebirth through which the whole of humanity must pass in order to survive. It is as valid for the karma of the people as it is for the karma of the individual!

For everything must decay to nothing,

If it wants to persist in being!

- Goethe.

The materialistic spirit of our epoch, which is based on selfishness and self-deception, is of course unable to grasp this. That is why it must progressively dissolve itself again in everything it creates! In order to understand the zeitgeist, which today demands of us the greatest of all developmental tasks to date, that of

dying and becoming, we must be led to the spiritual word, the actually human and undeveloped animal reason within us. In it we ascend to the Dionysian rebirth revealed to us by Goethe in that poem:

And a new longing will sweep you up to higher mating,

in which ecstatic sensuality now also weaves through the creative hand of divine love and in which the invisible form of the imperishable friend, the true Di-onysos, the bridegroom of the soul, is revealed to our transient being who transforms us into angelic eternal being. In the runic word, divine creation educates us to grasp this supreme mystery. For in it, transience is now formed into the imperishable. In it, the angel who shadows our soul weaves on the transient tabernacle and forms the imperishable seed of higher reason, the Word that creates us again, from transient generative power.

The angels are mostly androgynous in nature. For the most part they correspond to advanced human beings who are destined to lead us upwards. In that the related attract each other everywhere in the realm of creation, in that divine love and glory everywhere weave the bond of development and upward development, blissful longing, as in Goethe's poem, is now also able to lift the veil of the highest mystery.

No distance makes you difficult!

Everywhere this hand reaches out, love acts on love. Space, time and causality, the restrictive forms of a purely intellectual understanding of the world, melt away before it.

The divine monad, the human soul, broods in the womb of the all-witnessing world soul. Where it is, there is also the I that is connected to the Highest. Love allows it to be transformed through the power of the sound-magic word, the mantram.

Through all tones
a soft sound is drawn
in the colorful earth dream
for those who listen in secret.

(Friedrich von Schlegel.)

It is precisely love that makes the word the servant of its highest all-mystery. Novalis also speaks of it (Hymns to the Night): "The crystalline 'neath a wave, incomprehensible to common senses, swells into the dark womb of the hill, at whose foot the earthly flood breaks, whoever has tasted it, whoever has stood on top of the border mountains of the world and looked over into the new land, in the night abode - truly he will not return to the bustle of the world, to the land where the light dwells in eternal restlessness. Above he builds himself huts, huts of peace, longs and loves, looks over, until the most perfect of all hours draws him down into the well of the spring. The earthly ... but that which was made holy by the touch of love, runs dissolved along hidden passages into the realm beyond..." Here, too, the secret of the spiritual word that the name M-Aria held for Novalis is revealed to us. For him, it is the Logos that weaves through all spheres, that draws the soul-substantially related to one another everywhere. Anyone who has experienced this mystery of love, which permeates the whole of creation, can, according to Novalis, no longer cling to this worldly activity based on material egoism.

As long as the senses of the heart, which are the true senses, do not break forth, this world will remain dark. In its present form, it is the Armageddon of the Apocalypse (16:16), but "Above he builds huts, longs and loves, until the most perfect of hours draws him down into the well of the spring."

Here, too, he experiences what Goethe described to us in the above poem. In Indian mysticism, the hut or the tabernacle (the ritual positions) is the vehicle emitted by the advanced spirit-beings, the Manasa-putras, who preceded us in development, with which they, as the elder brothers, are destined to seize the human beings of our star in Dionysian procreation and lead them upwards. As the lower levels of the human angels, they are also called the divine singers (Rauner) or Gandarwen,

because they use sound and words to tune the human mind for higher conception. They build invisibly on the human being by the hand of the musical tone, which causes molecular rearrangements. As a result of the latter, the mind becomes receptive and conductive for higher and creative impulses of love.

But these Gandarvans, the centaurs of Greek myth, who were originally intended to educate humans, were partly transformed by the influence of another cosmocrator (cosmos ruler), the Shukra of the Purans, the Lucifer of the ancients. Thus they descended to become guardians of the threshold, but the others were placed in the service of the Christ.

Thus, the one who enters the world of the creative word and mantram also has his highest refuge in the Christ entity that works primarily from the world of Regulus and Arcturus. The supposedly lost word is not a mystical X and U, but Christ Jesus even today, and when it is spoken or murmured in the hut in which the early Christians learned to invoke it, it still contains the power of love of the supreme Logos that overcomes all the powers of the world. It is guarded by the word of the Creator, the cheravua of decanism (i.e. the word of the cherubs, because the cherubs guard it), the Jehuar of the Bible (Genesis 1. 3) and the tetragram: Jehouah.

No one has access to it who has not felt the cherubic sword of the Word, of the Logos, piercing through his soul, sharp and dividing, cutting asunder all that is decaying, but also thereby purifying and developing upwards, opening it to the blissful love of higher realms of creation. In this development, the individual often goes through the phase that we are dealing with here as Dionysian rebirth.

The poet Alfred Mombert describes the same process of Dionysian rebirth in "Music of the World", which may also be recommended for meditation purposes, in a form that admittedly plays more into the sensual, but nevertheless illuminates the inner struggle for development that every ego has to fight through, partly in a highly artistic manner:

I lay in unformed storms of creation, No vault had yet been erected.

My eye directed deep inside.

I heard the heavy waves of the spirit roaring against invisible shores.

Sometimes, I knew, my lip shone.

Sometimes, I felt my eyelid lift.

Then I saw a burning pyre with a naked woman in trombone splendor on top.

With Apollonian clairvoyance, the poet shows us the process of Dionysian reincarnation. He describes to us in poetic form the pre-natal process in which the ego descends to a new incarnation!

In this sense, Mombert is the creator of a completely new type of metaphysical poetry. The higher Dionysian ego also preserves the memories of its prenatal state. Through a kind of cryptomnesia or anamnesis (re-membering), it reproduces this state in poetic ecstasy.

The burning pyre in the above poem is the smoking Od-lohe around the woman in the state of conception. The expression naked woman in trumpet splendor, i.e. in sounding splendor, means at the same time that this birth of the monad is not only connected with abundant Od development, but also with sound production, with sounding waves and whirls that spread around the incarnation hearth in the state of loving union.

They light up, as it were, for the otherworldly vision like a whirlpool of colors and sounds. And into this vortex, which forms like a magnetic force field around the inner hearth of this union, the fluidic body of the incarnating ego winds itself. Allan Leo describes this process in a similar way in "Exoteric and Esoteric Astrology". When two persons unite in this way, a magnetic vortex is excited between them, from which waves of sound and color emanate, attracting the newly born soul. We can see from this that the monad retains within itself the memory of the incarnation process, but only in Dionysian poetic ecstasy do these memory complexes thaw, as it were, in the subconscious and are conveyed to the superconscious.

Our mantramistic Logos exercises brought this process of re-incarnation back to life before our souls in a different but related way. The awakening in the Logos (deity) and Mantram (rune) is itself a process of rebirth. The former takes place in exactly the same way as the rebirth of the Dionysian ego at the moment of union with the

physical vehicle. Only that the center of union in our esoteric rebirth through the Logos was in the heart T, Figs. 2 and 6. Around this, however, we saw exactly what Mombert describes. First a center forms with two arcs that have a lip-shaped (i.e. mouth-shaped) form, see the mouth-shaped spindle around T in Figs. 2 and 6. Then small radial axes emanated from this, to which the practitioner attuned himself, Fig. 2a W. Mombert writes:

Sometimes, I knew, my lip shone, sometimes I felt my eyelid lift.

It is the gradually developing process of the formation of a new material center, of rebirth. We also experienced the vault of which he speaks in Fig. 7.

I heard the heavy waves of the spirit roaring against invisible shores.

The otherworldly monad sees itself in the undulation of the mental ocean that carries the planet in its bosom. At the moment of incarnation, it feels irresistibly swept away by its wave, subject to powers that in the spheres, as the origin of this ocean, measure fate according to eternal and iron laws. It is the Lipikas, the measurers of Skanda or Karma among the Indians, who exercise this office.

Book 5: Yoga as a Path to Eternal Youth.

Introduction:

This paper is not intended to present the problem of eternal youth in a speculative, philosophical, utopian, artistic or sentimental way. It ties in with the historically given, with the experience of the yoga state, of oneness with the All-principle of eternal youth, as it was realized in Indo-Germanic thought, in the Edda, even before the appearance of Christianity.

A Rig Veda text that is still being discussed may bear witness to this. It belongs to the earliest yoga literature.

Yoga does not only mean unification, harnessing (according to Deußen), not only ecstasy or rapture (according to Dr. Hauer), but in its actual sense it denotes the cosmic consensus, i.e. the feeling of being together or the swinging together of souls in the universe according to higher natural laws, as we have also depicted in the figures in this text. In the third and most important phase, which we are dealing with here, yoga is this cosmic consensus as the entry into the universal consciousness, into Ishvara, life on a new level of existence, which is a pure cosmic reality and lacks any fantastic flavor. It is the reproduction of the lost state of paradise, which is also no mere old wives' tale. Man can regain this eternal youth of the so-called state of paradise through yoga, i.e. the conscious resurrection in an eternal body of substance, which rejuvenates itself again and again in fleshly birth through the powers of a spiritual organization (Consent-body, Karana-sharira). In yoga, as in early Christianity, this state is based on the meta-noeite, precisely: think again, a word which Luther only ever translates exoterically (i.e. externally, dogmatically) as do penance (Matth. 3, 2; Mark 1, 15), but which at the same time also has an esoteric (i.e. inwardly hidden) meaning and refers to the necessity of this change of thinking for the purpose of upward development. Hermetic thinking is rooted in the heart,

and here a source of eternal rejuvenation is opened, from here the whole being of the human being changes continuously until the new entity is reached. By entering the spherical consensus (Ishvara), which is the real secret of the yoga state, the yogi, the follower of the four-leaf yoga doctrine, transforms himself from innate materiality into spiritual substantiality. We will continue to show what these two states mean.

The following text is intended to present the development of yoga in a scientific form. The key to the higher state is the aforementioned Consensus and the Consent Body (Egyptian Cons, Chonsu, Dionysian primordial body) that corresponds to it.

A cosmic rhythm pulsates through all spiritual beings, which the yogi (i.e. the follower of the yoga teachings) experiences in the mantram, in the tantric chant, because yoga is about the awakening of the Apollonian or higher synthetic sense in contrast to the five analytical senses of the animal-man. This rhythm awakens him again and again from the material sleep of the senses, and he enters the new life.

He always rejuvenates himself anew, with every birth he descends to always new fulfilment of existence, but this his eternal youth is not the carnal birth, as it takes place without that achieved consensus, it has other demands, other meaning - and can also there not be grasped purely, where the meaning is still bound through carnal birth. It is a new state of life towards which mankind will strive when it has learned to recognize and despise the undignified, desecrated present existence, robbed of its actual purpose, when it has emptied the Dionysian drink of the present down to its yeast. Even that wake-up call of Christianity: meta-noeite was once supposed to give mankind eternal youth; that did not happen. Immersed in the Dionysian vortex of materialism, it has slipped away from eternal purposes and will only penetrate anew into the Apollonian clarity of the values of existence that are elevated above all time. Thus yoga now begins with realization and thus overcoming the Dionysian state (Ha-on- sa, Di-on-ys), and such realization now means in the third stage, in the reunion with the Apollonian (return of Baldur-Phols-Apoll), the attainment of the new, eternal state of youth.

One comment on this:

Therefore, the autosuggestive method is again recommended, which alone is suitable for the average person master his soul. Before going to bed and before getting up, for example, he autosuggests the idea: My thoughts are free of contentment. Success with mathematical certainty. As soon as the impure evil thought of any desire, be it of a narcotic or sexual nature, arises, the subconscious attention is aroused, which directs the strongest imagined thought of freedom from desire to the brain, where it immediately expels the bad thought and thus prevents it from being processed. Once the yoga student has fully reached this mental state, he can begin to change his thoughts. Instead of rejecting desirous thoughts, it is now necessary to generate moral and pure thoughts. This process of transformation, too, cannot be accomplished without a tremendous struggle with the lower forces in man.

Patience and perseverance in carrying out this inner work are the conditions that guarantee ultimate victory. All thoughts, feelings and actions, including impatience, lack of will, defiance, anger, hatred and all destructive qualities must be brought under the control of the spirit. Above all, perfect love, selflessness and constancy must be generated. These three diamond pillars, as they are called in a catechism of Raja Yoga, create pure thinking and thus the basis for the beginning of the actual yoga training. This is what is required of all gurus in the East!

However, in order to avoid any misconceptions or misconceptions, a brief definition of the three terms mentioned above is required.

Christ indicated the concept of perfect love with the short words: Love your neighbor as yourself. And Gandhi, the newly-emerged Messiah of India, even interpreted this word to mean that not only every human being, but every animal is our neighbor. This interpretation therefore requires us have a feeling of love for every living being, and when Buddha urges us in his first five general commandments not to kill life, this is very much in line with the teachings of Christ and Gandhi.

Selflessness is the unconditional consequence of love for all beings. It consists of the virtues of patience, mercy, long-suffering, purity of mind, kindness and voluntary poverty.

This does not mean, however, that you should throw your wealth out of the window, i.e. that you should not go overboard in divesting yourself of all jewelry and not wearing it, in banishing all vanity from your senses. The money that one could spend by virtue of one's wealth is on a simple lifestyle in order to increase the spiritual will to the highest potency.

Consistency is the sure foundation of every endeavor. It is simply indispensable for the yoga student. For in the struggle with the lower forces, it is quite possible for the beginner to be thrown off balance by any circumstances or events of a seductive nature.

The yoga student pursues his goal with tenacious energy and if he suffers a relapse, he starts all over again. Over time, he will realize that the power of perseverance and subconscious will is growing within him. The inner impetus is clearly increasing. He is increasingly able to take control of his instincts. His memory becomes sharper, his powers of discernment become clearer and the consciousness of his ego takes on plastic forms. The purposeful monitoring of his mental images leads with certainty to the mastery and mastery of the powers of the soul.

Every beginner in the practice of yoga must fulfill these pre-commitments, fulfill them completely, according to Indian teaching, before he can move on to the actual practice. This is what is required in yoga, but taught incorrectly! That is why there is no progress in yoga, because there is no will and willpower behind it, as is repeatedly mentioned in the West!

Otherwise, it is said, he runs the risk of becoming a terrible disaster for himself and others. Adelmann-Huttula writes about this, for if a pupil develops the spiritual will without possessing the necessary moral maturity, this could take a disastrous turn for him as well as for his fellow human beings, for it is a fact confirmed by the experience of thousands of years, and also the reason why teachers often enough have to reject unsuitable pupils, that when a person awakens the spiritual will within himself, he simultaneously sets in motion the lower soul forces slumbering in his nature. If the aspirant is now

unbrotherly, selfish or even criminally inclined these dark forces of the subconscious begin to race like demons, overwhelm his mind and drive him to commit evil deeds that he would hardly have committed under normal circumstances. This is why Franz Bardon writes that a knife can be used to smear bread or to kill a person.

And the same author goes on to say: "It is obvious enough that if a person continually pursues sensual pleasures, not to mention debauchery, he will have neither time nor energy left for the development of the higher powers of the soul. Those who cling to the shallow pleasures of conventional life with its hollowness, but in practice energetically and purposefully pursue the life of the soul with highly spiritual pleasures, cannot, as is well known, serve two masters. Either one or the other. Those who are best suited to practical Raja Yoga are those who have seen through the hollowness and superficiality of everyday life and have outgrown all this lazy movie magic. But the yoga student must also be physically healthy. According to the ancient texts, only those whose powers are perfectly harmonious and evenly mixed are ripe for the highest. This means that only a person who has a healthy soul, i.e. is not mentally ill or overly nervous, and has a perfectly healthy body should dedicate themselves to practicing yoga. The aspiring yogi can learn how to achieve the latter from the numerous hermetic scriptures. In general, a certain diet can be advised, especially with regard to the diet of the yoga student. It is best for everyone to find out for themselves which food is most beneficial for them. A vegetarian diet is good, but by no means a requirement.

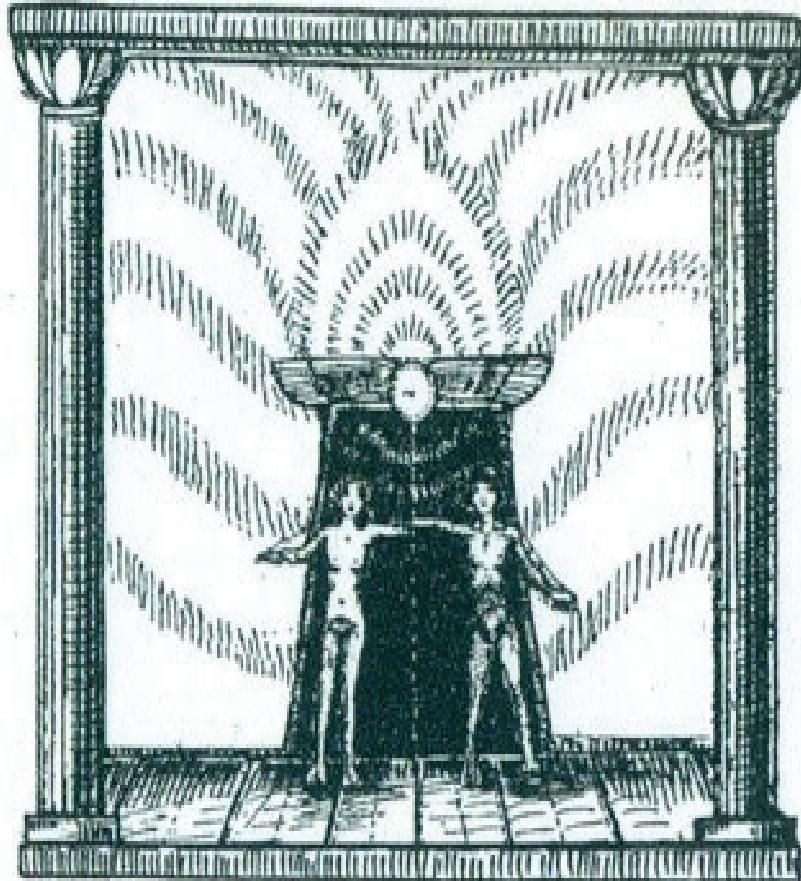
However, moderation in eating and drinking is a necessity under all circumstances. For the budding yoga student, however, a few explanations about the mental processes that occupy us when we are awake and asleep are required before we can begin the actual practice. First of all, the question arises: How do thoughts arise? When awake, everyone will often find themselves thinking thoughts that they did not want to think, i.e. thoughts that were in no way generated by their surface will. So every person thinks something that has nothing to do with their intention, but continues to work like an automaton without their intervention. Every stimulus that we feel in any way creates an idea in our brain that we call a thought.

If this thought has been strong and impressive, it will be replaced by a

The idea is displaced in our brain by new stimuli, but it sinks into our inner field of vision, i.e. into our unconscious. We must of this unconscious or subconscious as a fine substance charged with electric-magnetic force. It absorbs the thought and is, so to speak, the container for preserving all the ideas that occupy us. In the everyday sense, we call this etheric substance of power the soul or the mind. Our science calls it the subconscious. The following comparison may serve to explain the subconscious: Rain falling from the outside penetrates through the various layers of the earth and collects in huge underground lakes, whose water returns the surface of the earth as springs, sometimes in barely visible strands of water. Just imagine that the raindrops are thoughts seeping in. They get lost in the surface consciousness, they are forgotten. They sink down into the lake of the subconscious, where they are not hindered by the layers of the will, but again as springs, some of them unrecognized. The reader will be left with the question: How is it possible that this subconscious, which is after all supersensible, i.e. actually of a divine nature, brings to light evil, impure and good, divine thoughts? Does this subconscious have two natures in us, good and evil, which can have an effect on it?

The millennia-old teachings of the Indo-Aryans described here shed light on this. Our so-called soul consists of two parts, the soul and the spirit. The former is mortal like our body. It is intimately connected with it. The latter is immortal, coming from God since eternity and merging back into God.

Chapter 1: Prelude.



The sun wants to be reflected seven times in all seven members of our bodies, so
that they return its image sevenfold.

The sun wants to unseal itself seven times.

Christian Morgenstern.

There is an old Veda text which we would like to make the subject of our consideration here. It contains the problem of eternal youth in a concise form and shows its solution in the hermetic way. However, it is not easy for the Western thinker to fully grasp the profound beauty and truth of this text. It requires a method of thought that is connected with the essence of tantric yoga. Our thinking today has become too one-sidedly intellectual and, in turn, too complicated. We have lost the simplicity and simple intimacy, the silent immersion in the supporting thoughts of life in a meditative way. This is where yoga begins. The enlightened longing for the eternal has been replaced by an intoxication of Dionysian sensuality and materiality. The ephemeral, the momentary, has triumphed. The great lines of creation have disappeared under the meticulously adjusting magnifying glass of research. The microscopic has the macroscopic.

The text of the Rig Veda discussed here belongs to the earliest epoch of yoga, as Dr. W. Hauer has shown in his commendable work "The Beginnings of Yoga Practice".

In this older form in particular, yoga is an experience of the world based on a specific experiential practice. Only later does yoga become predominantly a method of world-rapture without the intention of wanting to grasp the meaning of the world itself, an escape from existence. Thus, according to its origins, yoga, even as it appears in the Old and New Testament, is, according to our subsequent investigations, a path of world-knowledge based on inner attitudes and laws of empathy.

The idea of yoga was not completed in the ancient Indian worldview either; it belongs to the future. Returning to it, humanity will once again create a path into the open that is erroneously described as overcome and, because it is no longer understood, erroneously described as mystical. It will once again find the meaning of existence in an eternal fountain of youth of the substantial individuality of man, in a cosmic life-feeling of full spiritual originality. The following explanations are intended to open up the Vedic text of yoga mentioned above.

Chapter 2.

From the practice of ancient Vedic yoga. Awakening under the world tree as entry

into the eternal world. The world tree as a symbol of attunement to the cosmogonic rhythm (Ishvara) and as a world antenna.

The ancient myths and religious systems are entwined with the mystery of a world tree whose fruit made mankind immortal and gave it eternal youth. According to the Edda, Iduna, the soul is considered to have descended from it, i.e. the Eden soul of humanity descends from the Eden tree. Mankind falls into pure material knowledge and is therefore fallen according to the Bible. According to the esoteric Buddhist system, it is on the tree of knowledge (Bodhi tree, from the Sanskrit root Bhod = light, translated as spirit). Bhod = light, translating spiritual light, knowledge), she fell into a kind of sleep or self-hypnosis by abusing its fruit, from which she must now awaken again through self-hypnosis, and Buddha must redeem her by awakening her under the Bodhi tree. The tree that bestows eternal youth has thus become a sound-magical tree of knowledge. Jesus also performs Nathanael's first miracle under the sycamore (Ev. John 1:48), the sacred tree of initiations among the Orientals, the ficus sacer (fig tree). The biblical text does not tell us how this miracle took place in detail, but we can assume that this awakening to Christ consciousness took place under the sacred fig tree in a very similar way to that under the tree of knowledge for the Buddhist. In chapters 3 to 6, we describe the esoteric nature of this sacred tree in more detail on the basis of an ancient Vedic text.

Among the Germanic tribes, four death stags guard the path to this tree as a sign that here too a curse lies upon it, that its secret has been sealed by death and at the same time an allusion to the mortality of man caused by it in the Bible, as described in the Mosaic account (1. Moses 2. 17). For the Brahmins and Buddhists, however, it is not a matter of a death caused by that tree and its fruit, but only of a kind of dormancy of the soul, at best a death-like sleep that continues in humanity, a macro-hypnosis from which awakening will one day come when the savior-god Vishnu appears in the skies as a white horseman (Kalki avatar) or as an eagle (Garud avatar).

Then, according to this teaching, everything will rejuvenate again as in the splendor of Waishkonda, the first day, because the primordial light will break forth again. Then that tantric tree will blossom again in people's hearts. Gerhart Hauptmann also speaks of it in "The Sunken Bell", when the singing god Freyer descends into "my soul, that it flames into blossoms with one stroke".

God Freyer (Egyptian ph're) is the symbol of the rejuvenating primordial light. This will permeate the human being, just as the flood of light makes the tree green and pulsating. In yoga, the tree of life is a ritual symbol of positioning, as Figure 1 shows. It embodies a hidden Kabbalistic all-law that can only be experienced by those who, according to esoteric Buddhism, are able to objectify themselves completely out of their ego as a cosmic tree. It is said that the German philosopher Immanuel Kant saw a tree from his study where he was used to resting spiritually, to objectify himself inwardly, as it were, in philosophical contemplation, so that when this tree was removed from his circle of vision by a wall, he had the wall removed at his own expense.

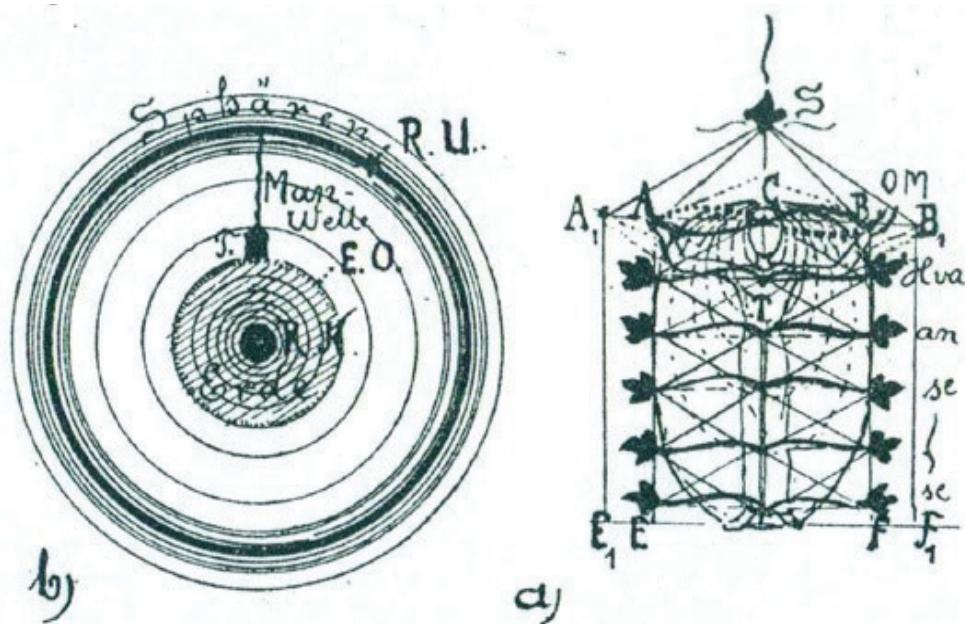
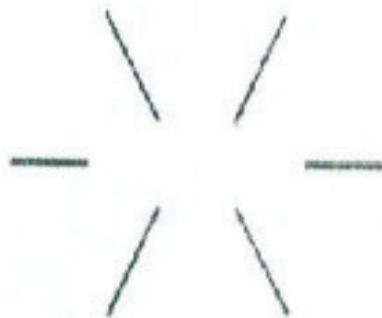


Fig. 1 The Earth's belt of spheres, Fig. 1b with the radioactive primordial ring, R.U., whose radio emanation is formed by man in the tabernacle (T). Between spheres and tabernacle the man-wave. E.O. = earth surface. R.K. = radioactive core of the earth. Fig. 1a. The structure of the sound-magical tabernacle, the tree of life.

In yoga, the tree is not a rational but an irrational symbol that serves precisely to relax the mind as such, to bring it to rest. Something that cannot be expressed in

words is connected with the essence of this tree of knowledge, which can only be conveyed through tantric yoga, through a practical inner experience. It is important to completely relax the intellectual ego into the contemplation of inner growth, to experience oneself as an almighty tree, and above all to find the creative word that stands as the key to its secret. By viewing the body as a trunk in yoga meditation and the arms in alternating postures as branches according to the chi (life) symbol and thus adapting them to a certain cosmic rhythm pulsating in the body, a perception appears in the human being that is conditioned by the pronunciation of a magical word and is rooted in the rhythm of physical movement itself.



This rhythm is experienced as the Logos word (Ha-on-sa) and thus the world tree becomes an expression of the inner resonance relationship of the ego to the universe, as Figures 1 and 2 show and as our subsequent investigations will explain in more detail. Of course, a complete interpretation can only be given by what we have experienced in practice. The following Vedic song from Rig-Veda I (164, 20), which has also passed into the Mundaka-Upanishad (3, 1, 1) (cf. Dr. W. Hauer, op. cit., and Deußlen, "System of Vedanta" chap. XI), speaks of this tree as the all-connecting one from which all egos (asmitas) grow.

Two beautifully winged, connected friends embrace one and the same tree:

one of them feeds on the sweet berry,

the other looks down, not eating, only where to partake of the immortal

the birds are singing in slumber to the feast. The prince of the universe,

the guardian of the world, the wise man has entered into me.

The tree on which, feeding on its sweetness, the birds all build nests and brood,

on whose top hangs the sweet berry -

No one reaches them who does not know the Father!

Here the state of immortality and eternal youth is mediated through the consumption of the life-renewing fruit from the holy tree. But what does this mean? We will only become aware of the deep religious-scientific as well as the beautiful content of these verses when we have delved deeper into the Hermetic world view. According to him, man weaves and lives on the world tree (figures 1 and 2) as on the cosmic primal law itself.

The above song, one of the most profound outpourings of religious-esoteric world literature, attempts to describe the ultimate secret of this so-called world tree. The two friends are, as it says in this song, connected by one and the same tree, the ancient Chaldean and Hebrew, the ancient Indian and ancient Germanic world tree, which is also called the hut tree (the hut of leaves, Hebrew sukkoth) because of its shape, see figure 1a.

This hut or hut tree can be found in the way of objective experience through sound-magic meditation (dhyana) and mantram around oneself, as a real force field stretched out in a position. The hut or tabernacle thus represents a field of tension or force present in and around us, which is carried by an intelligible rhythm, a creative word. The K-tabernacle, i.e. the corresponding hut of the friend in the corresponding homogeneous system, see Figure 2b, represents the same field of force arising from the same laws of the spheres.

Two beings are thus connected here by the same primordial law of nature, the tree, in a way that we also want to explain scientifically in more detail, and so the friends who are connected by the same field of force embrace one and the same tree, as the Vedic song says. The tree here is thus a scientific symbol for the equal attunement of two spiritual beings to one and the same cosmic law, to the world of spheres (Ind. Ishvara), and thus the spheres, the heavens, open up to us, which connect not

only the yogi with his guru (master), but each I with its spiritual counterpart being and Lord (Ishvara) in the divine vibrational realm of these heavens or spheres. But only he who knows the Father knows this secret, as the Vedic song says! Enlightenment to a Father-God must therefore have found the heart that never lets longing and love stray from its cosmic source.

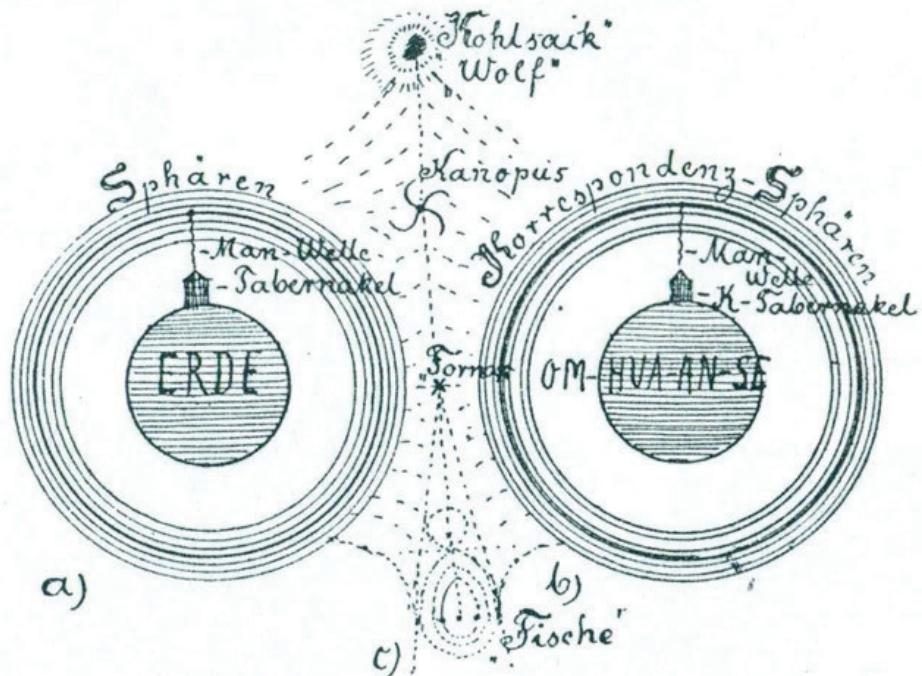


Fig. 2 The origin of man from the cosmos! The pan-symbiosis of souls.

The heart that is unenlightened by universal love does not have this recognition and has no real knowledge at all. It lives in samsara, a constant materialistic

change of the world of appearances, a constantly transforming existence without inner essence and constancy! But to whom the Father spoke in the Word, and whom this Word (rune) drew and clothed in his creative rhythms, allowing him to

experience them tantrically, he no longer finds himself in the detachment and isolation of material creation, but to whom the Tree of Spheres, Fig. 1, the great One, the true substance (Akasha) appears in its eternal indestructible glory (Ind. Ishvaryam), shining through the universe, and he lives by it in eternal youth. He experiences the substance as it embraces all in a rhythmically perfected energy gradient, in the world of spheres, in the structure of the heavens, including us, and becomes conscious of itself in us.

Two beautifully winged connected friends, that is Brihaspati, the Father God of the Indians and the yogi, that is Christ and the soul! They are united by a cosmic rhythm, the attunement of two spiritual beings according to tantric primordial intervals. Equally attuned things attract each other, as according to the acoustic laws of physics.

Nothing is lost in the vast universe,
Every sound awakens echoes (Clara Blüthgen).

Christ, who is expected to return in the kingdom of heaven, appears here in the world rhythm of the spheres, Fig. 1 and 2. But how is man to enter this higher kingdom of nature, this true world of substance? How is he to attain immortality and the delights of eternal youth through the enjoyment of the sweet fruit or berry, as experienced by the yogi? Dr. Hauer says to him: "The tree is the transcendent world tree, in which all beings live and weave and from whose highest top hangs the sweet berry of divine union, which is only granted to those who know the Father of all being. In this union the deity and the rapture embrace the world tree; and while the mortal rapture enjoys (loudly magically), the ancient prince of the universe, satiated in himself, looks down in eternal peace on the blissful activity of the one redeemed from the fetters of matter!"

So we too must first rediscover the all-creative world rhythm in the Word in order to become free from the spell, from the demon of matter that blinded this time. Then the sun's radiance of eternal youth, which is borne by the rhythm of the spheres and experienced through yoga, will shine on us again.

Chapter 3.

The radio genesis of man and yoga. The origin of man from outer space. Birth of light or descent from apes?

Science, insofar as it only deals with material phenomena, does not create knowledge of inner permanence. It is not even essential and real in the proper sense. There is, however, a knowledge that remains unchanging in its essence (Indian paramvidya). We call it the actual knowledge of substance in contrast to the knowledge of matter, because one of the basic errors of our current world view is the confusion of matter and substance that has become common to us. Substance as the self-created, the only being-in-itself, the One (according to Spinoza), is as such already to be distinguished from matter, which Schopenhauer explained as that which is created by our intellect, that which persists in being different (according to Hegel) and that which is not One but differentiated. It is precisely through the gate of this distinction in the first stage that the tantric path leads to the sight of true nature as opposed to mere appearance. According to the biblical teaching, man also fell from this differentiation because he no longer made it and was no longer capable of it, because the foundation of logic broke within him, the logos of the tree of differentiation (Hebrew: Ejiz-ha-da'th). The biblical hierogrammatist, who Egyptian priests, the deep division of the human being and with it the lack of all human knowledge.

Knowledge of matter and knowledge of substance are therefore two different things even today. It is necessary to wriggle out of the knowledge of matter to a true knowledge of substance! Today's science, which does not make this distinction possible, is itself ambivalent in its logical foundation. Knowledge of nature and knowledge of God do not arrive at the same results. Since man has fallen from discernment and from the tree of discernment (Ejiz-ha-da'th), as the ancient sages teach, since he is no longer able to distinguish the true or intelligible (according to Kaut) from the merely accidental, the manifest, but also confuses it as in today's Spinozism, he must also return to this discernment, awaken to it and recover. He must make this distinction, as Schopenhauer also demanded, in order to arrive at the "as-itself" of creation, at a will of essence as opposed to the scientific primacy of the intellect. Thus, according to Schopenhauer, the will as the unconditioned in us must be separated from the conditioned everything intellectual comprehension must be distinguished.

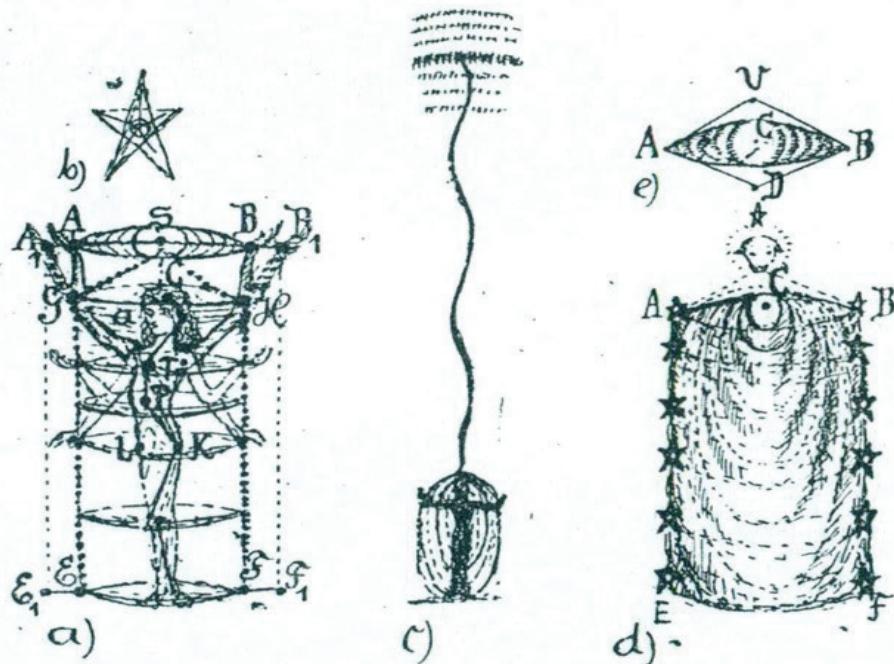


Fig. 3: The structure of the aura, based on practical Tantristics. Man as an inhabitant of the kingdom of heaven (world of spheres).

According to him, this is where the path to the knowledge of truth begins. Similarly, in ancient mystery depictions we see the first progenitor of man, the Adam-Didymos, sitting in front of a tree of discernment (Hebrew Ejiz-ha-da'th), a cosmic symbol in the mystery language of antiquity, on which this ability to discern developed. In Figures 1, 2 and 3 we have tried to depict this tree in the sense of ancient esoteric cosmology, which is still valid in India today.

The world tree of the Germanic tribes, the Parsees, even the sun worshippers of ancient Peru, are all one in essence with this tantric primal symbol of humanity in the Veda and in the Bible (Genesis chapters 2-3).

As spiritual beings, human beings are bound into the all-dominant cosmic rhythm like the branches of an all-encompassing tree, Fig. 1a. Even the ancient Gnostic and ancient Hebrew inscriptions depict this all-encompassing tree in a basic

mathematical form related to our drawing. But the deep original meaning of this world tree of the ancient mysteries has been completely lost to modern Western comprehension. Only in the East is it still regarded as the symbol of the actual knowledge of substance in Brahmanical, Buddhist and Parsi schools. The Vedic text also speaks of it. Thus for the Brahmin yogi, especially of the higher levels, there is no more significant and worthy object of study than this very tree of knowledge and discrimination. In its essence, the tree of the yogis is nothing other than the ancient key symbol of the All-Substance (Ind. Tat, cf. biblical Da'th-tree), the cosmic great wave of life (Ishvara) that embraces and encompasses us all, the rhythm that carries us all according to the same primordial law.

What we call I or monad (Yiva) is, in the sense of the Veda, the individual manifestation of this spherical primordial rhythm (Ishvara), which represents the self-development of the One and which also never had its beginning. To awaken to him means to be in the eternal again, means to enter the great being of the spheres, Ishvara, in Hebrew Jehosvah, i.e. Jesus. Biblically, the fall of humanity occurred at Iz-sh'war (i.e. the Hebrew fruit tree). With the same Ish-var (Babylonian Izdubar) the yogi also struggles for the highest, for eternal existence, and no one enters it to whom Ishvara does not offer the fruit of eternal life. Isvaryam in Indian, the glory of the world of spheres, is also what Jesus taught, the glory of the kingdom of heaven, the splendor of the seven spheres in man and their representation in him, see Fig. 1a, b, and Fig. 2a and b. The spheres are called Shamaim in Hebrew, a word which also means the heavens. Ancient Hebrew mysticism knew the kingdom of heaven as a collective entity of three or seven heavens that are represented in man. Thus Jesus could say that the kingdom of heaven (Malkuth ha-shamain) is within us. The Kabbalah turned the world of the heavens or spheres into the sephiroth and the sephiroth tree, which we have before us in Fig. 1 and 2 in a related form. Here, too, the word sephiroth is kabbalistically related to sphere and Ishvara. According to yoga, this logos-word is now associated with a mystery that should continue to occupy us.

Chapter 4.

*Ishvara or the law of the spheres in yoga. The radioactive belt of the earth.
Man as the emanation of this primordial belt.*

The earth carries around it a subtle globe shell, a kind of magnetic belt, earth belt, which becomes visible in the zodiacal light (zodiacal light) or in certain phenomena of the northern lights. An emanation of this primordial magnetic belt of the earth, RU Fig. 2b, is represented in the Indian sense by man in his spherical body according to the symbol Ishvara.

Ishvara as the archetype of the yogi therefore has no coincidental relationship to the concept and nature of the spheres, just like Yehoshva as a symbol of Jewish esotericism originating in the East. The latter also represents the world of the spheres or the Malkuth ha-shamaim, the kingdom of the heavens, Fig. 1b, embodied in a human being.

The spheres (Hebrew: sephiroth) therefore denote the subtle primordial structure, the matrix, as it were, of all celestial bodies and at the same time the cosmic structure of the human being. The spherical being Jehoshvah (Ind. Isvah, Isvara) formed our earth from the very beginning. About 2000 years ago it appeared embodied in the perfected body of Jehoshvah of Nazareth, who expressed the harmony of these spheres in the sound-magical word he taught.

In this creative word, the actual cause became visible, not only of the creation of the spheres, but of all celestial bodies and thus of the world. The gross material body of the planets developed from the subtle body of the spheres. The material earth is thus embedded in a protogenic, primordial belt, the so-called limbus or ring of spheres. We have drawn it around the material planetary body in Fig. 1. In these spheres there is a primordial germ ring, which is also recognizable as a special ring in a dark part of Saturn's belt according to astronomical representations. Through the development of the spiritual eye (Sahasvara) man is able to perceive it. Indian cosmology also speaks of a belt, a sheath (Indian Kosha, Hebrew Kelippoth) that carries the earth.

In Figure 2 we have shown two so-called relationship (or correspondence) planets, according to the esoteric cosmology of the Indians and Tibetans. They result from the essence of the Eastern concept of substance, the Tat (This), which is logically more correctly developed than the Western one. The mixture of substance and matter in Western science has produced the most disastrous contradictions in the Western view of the world. Substance, the absolute One according to Spinoza, must be distinguished from matter, the differentiable, Indian Prakriti, Pradhana. Where this distinction is omitted, the world view becomes confused and full of errors.

From the doctrine of this One, the substance (deed), yoga now develops the world view through Svasamvedana (self-aware thinking), which we want to look at in more detail according to the following figures 1-3.

Chapter 5.

The philosophical derivation of the Eastern concept of substance, the Tat, as a symbol of the eternal world.

Let us begin with a description of the Hermetic-Vedic world view.

In the sense of Eastern cosmology, we can now also try to understand the development of the universe as follows: Every celestial body consists internally of a dark germ-matter (ultra-hydrogen), of the germ, which divides itself developmentally in a polar manner inwards and outwards, Fig. 1, a kind of entoderm and ectoderm as in organic germ formation, whereby, however, the dark germ, ring R. U., Fig. 1, just like the inner germ-core R. K., Fig. 1, consists of a radioactive primordial matter, also known to our astronomy. What develops visibly is the mesoderm, Mitgart, the physical body of the earth!

The two driving polar components of the development, the electromagnetic inner core and outer belt, thus remain hidden from view as such. As Figure 1 shows, there is a radioactive relationship, a stroma (i.e. actually a stretched or pulled - man-wave), between the inner and outer, the core and the ring. We can also understand this stroma as a fine radioactive type of radiation and, because the unity of the system is documented in it, as the absolute connection between nucleus and shell. Thus these stromatic primal rays are also of an absolutely undifferentiable (ind. tattwic) nature. They represent the anu-padaka tattwa, the substance itself in its absolute indivisibility. In figures 1a and b we call them the man-rays, and from them we see the so-called tabernacles developing in the tantric world view, in which the substance, the Tat, as Hiranyagarbha (primordial germ, golden egg) formed all things up to the human being, in whom it strives to become conscious.

Here, then, we recognize the substantial development of man in relation to the material, which now becomes an absolutely empirical one through pract. Tantristics to an absolutely empirical one. The substantial body, as shown in Fig. 1a, consists of a rhythmic structure formed according to that ring of spheres, according to the image of the so-called "ring of spheres". Sphere tree (sephirotic tree), the Somasavana or Agnishvatta in Indian.

An extensive eso-science (yoga-mimansa) has developed on the basis of this tattwic or substance doctrine in the East, from which we here present the Vedic song of the union of the I with the All.

Chapter 6.

Of the three stages of yoga. The Consentaneum or the hut.

The concatenation of spirit beings in space.

If we disregard the vulgar conceptions of tantric yoga, which, like a wild undergrowth, conceal the real core of this most significant teaching of India, we have three stages in which we can trace the development of its basic idea.

In its first stage, yoga is essentially what we understand as concentration. The mind is directed towards the thought of connection (comunio) with the One, the Monon in our Western conception (which gave monism its name). This connection occurs of its own accord, not intentionally. One does not come to yoga out of oneself, in yoga a world law (Ishvara) is at work! Man is not yet aware of this world law through physical birth, he must attain it through rebirth. He has detached it from himself through slavery to the material Eros, indeed he has made an enemy of it. He lives outside this world-law, the Logos (Ishvara). In yoga he awakens to it, the world law draws him back into its circles. Thus a kind of super-material is indeed at work in the yogi, and this now begins its actual unfolding.

In the second stage, yoga is as much as ek-stasis, literally as much as standing out of oneself or being outside oneself!

As the sound-magical world law (Ishvara) awakens in his limbs, a new harmoniously structured force field arises in him. We have tried to illustrate this in Figures 1-3. A part of the energy that was previously contained in the physical body (Ind. stretch) bound vibrations emerge from the body. The creative word (vach, mantram) in particular conveys this new state.

This second stage now moves on to a third stage, in which is thus the actual goal of yoga. At this stage, as already indicated above, we translate it as consensus, as the co-sentience or co-swinging of the ego with the corresponding self of a cosmic complementary world, as in Figure 2. This complementary self, the Guru or Mahaguru, is always Ishvara, the being of the spheres in individual form, whether it is conceived in earthly or heavenly appearance, and it always mediates the vibration or yoking to the world of the spheres, see also Figure 4, which also means yoga according to the root of the word (Greek sy-zygia = yoking together).

The yogi now enters into consensus or union with his cosmic complementary, he consents! He vibrates in the circle of consciousness of a cosmic dual soul. He has grasped the meaning of the spiritual universe, he has reached the world of spheres (Ishvara) and has become a member of it.

We now also maintain that the Cons-body in Egyptian esotericism, or Chonsu, from which the Greeks developed the Dyons, Di-on-ys, is also nothing other than this Cons, i.e. Consent-body, i.e. that lives in cosmic Consensus (co-swinging, co-sentience). To attain this consensus and to dwell with Ishvara, the Lord of the same, the great being of the spheres, in his realm, is the sole aim of yoga. It is the same goal the Christian seeks in communion with Jesus (Jehoshvah-Ishvara), it is the secret of the attained kingdom of heaven, of the spheres, which we tried to depict hermetically in Figures 2 and 3.

This consensus is a perfect reality, which can be reached not only through faith but also in the Indian sense through logically purified thinking from the heart (upasana). This is the basic hermetic idea that is lacking in today's Christianity, which has faded into rationalism and, as we have shown, has been lost.

It is important to awaken in man not only the sense, sensus, but also a consensus that is inherently present in him, the co-sense and all-sense in which he feels with (con) others and beyond that with the One, the eternal God-substance. It is the source of love, i.e. the attraction of all beings according to a higher primordial

law of nature. Knowing through consensus, and suffering, he enters the realm of immortality like Parsifal. In the Consentaneum, the hut, also known as the hut-tree (world-tree), this very Consensus continues to develop. Through the word, the mantram, however, the yogi experientially attains the realization of the hut, so that whoever has it will also find consensus, life in eternal youth. That is why it is said: "Two beautifully winged, connected friends embrace one and the same tree."

Here, as Figure 2 shows, two beings enter into consensus, into contact with each other in two spaces of correspondence. If we take the two systems Fig. 2a and b as equally attuned on the basis of absolutely equal substantiality, we can also say that the two beings are equally attuned! If there only one substance (Tat vai Tat, i.e. there is truly only one substance - Indian mantram), the same and thus also the equally attuned must feel uniform in two beings. Otherwise this absolute unity or substantiality (ind. Tat vai Tat) would not be realized. According to Faraday, a carbon atom has an effect on every carbon atom near and far through an inner affinity. The same law exists in human mental life and can be realized! On the basis of the world rhythm, the causal gradient of the spheres, which connects and relates all celestial bodies in the sense of an absolutely uniform substance (the act), everything that is harmonized attracts each other with absolute regularity. It should now be noted that in the Vedic sense the world of the spheres exists before the physical material celestial bodies. Thus the two friends in that Vedic song enter into a vibrating relationship with each other through the sphere or world tree, Fig. 1 and 2, which attunes them equally. The homogeneous must therefore necessarily attract each other here in the sense of an absolutely homogeneous and uniform substance in the universe! But this substance (Tat), as we have noted, is not matter (Prakriti), a differentiated thing, and it must be differentiated in the way we have shown. Now the Indians, and so also Pythagoras, who is said to have received such teaching from India, teach that the true substance, the Tat, becomes perceptible as sound only through a supreme sense adequate to it, the Logos. And this intrinsic sound, through which no one but it (i.e. its unity and the one who is one with it) can be perceived, is called Om-Ha-on-sa, the Dionysian-Apollinian primal motif. The thinking of material man is therefore unable to grasp this Logos, because materiality does not yet include unity in itself, but only substantiality. But the Logos of the spheres (or the heavens) will, in his time, turn the material man, as he is born, back into the substantial man. He will transform him back into substantiality, out of materiality.

The Vedic singer experienced this state within himself long before there was a testamentary Messiah as this Logos of the Kingdom of Heaven. In the old Aryan

philosophy of the East, this high experience is already found before the historical Christ in his physical appearance. Look, it says in the New Testament, at the fig tree and other trees. When its branches become lush and grow leaves, you know that summer is near. So you also, when you see all these things happening, know that it is near at the door (Matthew 24).

The holy fig tree, under which Nathanael awakens to the vision of the Logos-Christ, is also used here as the mediating image of the Son-Man. The material Adam dissolves in this process of transformation, the man of the first natural design breaks up, but the Son-Man grows out of it, from the world-tree and its rhythm of the spheres. This Son-Man is an image again of the pure substantiality of the universe, and so he carries within himself the law of substance in the form of the sevenfold belt of power as the seven spheres or seven heavens, see Fig. 1A and the image of the 2nd Tarot card by Franz Bardon. The (Kabbalistic) kingdom of heaven is in him as the resonance of the universe. And as a sign of the resurrection of man from the dust, from matter, the lightning appears as a sign of the son-man, just as in the Veda, where Indra-Brihaspati awakens the Yogi or Vratya with a flash of lightning. The lightning, however, refers to the awakening word that resonates through the yogi in a lightning-like wave.

After the yogi wakes up at the sphere tree, he finds, as the song suggests, the sweet fruit (or berry) that gives immortality and eternal youth.

One of them eats the sweet fruit (berry), the other, not eating, only looks down,

Where to partake of the immortal

The birds are singing to the feast.

The birds are the winged angelic beings of the higher worlds, in this case the Hva-an-se or correspondence planet (see Figure 2 b).

The yogi must also have become a winged angiras (Greek angelos) through tapas, i.e. through fervent contemplation. The wings are the auric hemispheres, which can be recognized with the mind's eye in the manner of a fittich. The auric sound

structure around the body, Fig. 1 a, becomes more and more clearly perceptible once the word has been found and experienced.

This faculty of seeing, however, arises from the now awakening intuitive organ (buddhi), the coronarium, C, Fig. 1 a. The sweet fruit or berry, which is eaten according to the poem, refers to a yoga action, chap. 10, 14, and is basically nothing other than the secret of a principle (tattwa) that flows through and nourishes the body, which, as Fig. 1 a shows, begins to circle around C (coronarium, pineal) in rhythmic waves, awakened by the sound-magical word, and whose currents are now absorbed more and more intensively by the cells of the body. As a result, the material body also begins to transform. The sacred mantras (formulas or prayers) hummed into the body change the cells through their rhythmic impulses, which in turn now become the point of attack of the forming Logos until the material body is formed from the material body.

Let us now draw a parallel between this ancient Vedic song and a more recent evangelical hymn, which also speaks of the trees of life and the sweet fruit they bear. Indeed, we will see that this is the same phenomenon, the awakening of the spiritual eye from its slumber in the world of matter and the return to the divine world of substance. In a well-known Protestant hymn it says:

Paradise, paradise, how sweet is your fruit!

Under your trees of life we will feel as if we are dreaming.

This song also has mantramic power and is recommended for meditation. Dreaming, the human being, moved from within, becomes awakened to a new state of being, as this song says.

The eye will not return intellectually, but as if awakened by a dream to this eternal state of youth, to paradise. It will find the eternal state of life again in the mystery of that fruit, which it sees again and also enjoys again. But this time the enjoyment of the sweet berry will not lead to the poisoning and euthanization of the cosmic self, but, as in the Vedic song, to union with the friend from the other shore.

The tree of life brings about union in both cases. But in the Christian song, the phonetic word also takes on a special meaning, which is paradise repeated twice.

This word is an ancient mystery formula that contains the spiritual transformation within it. Paradise as the eternal state of life of the ego, and not as the merely believed and felt, but as the Apollonian-conscious state, will therefore appear when the spiritual eye, the coronarium, C, Fig. 1 a, lights up as a newly awakening sense organ in man. This will happen in a flash of the eye, as Paul describes it, in a lightning-like contact with the higher worlds, Fig. 2.

When contact is made in an electrical switch, the glowing body connected to it is able to light up. It is no different with us when the igniting impulse from the universe first reaches the conductive sphere and then the coronary gland, the receiving gland of the cerebrum, via the connecting consent ray (man ray). The body is, as it were, the incandescent body of the soul. It will then light up as in higher radioactivity. The Parsi Mazdaznan speak of a transparency that the coming human being will attain. He will, as it were, shine through as in a new cosmic stream of light, in an increased electro-magnetic potential. Here we should point out a significant analogy between the present electro-magnetic world picture and the ancient Mystery Science!

Even the ancient Egyptians worshipped the all-creative substance as the cosmic Deity with a polar character in Dendera, a place in the Upper Egyptian governorate of Qina, called Hathor, who also went by the name Mentoeris (Min- uer, male, and Ment-uert, female). This polar cosmic primordial deity denotes the generative and receptive principle of nature, the male and female. For the speculation of the mysteries, it was especially the two logoi Min (Men, Man, Amen) and Ur (uer, ver, re), which recur in ever new combinations in the syncretism of the Egyptian gods and give this name its special meaning. Amon-Re, too, is only a Min-uer in a different form, if one rearranges the syllables, the polar primordial deity, which in Re represents the electric-positive power of the sun and in Amon the soul, the magnetic-receiving principle of substance. As Ir-Min (Re-Amon) the same recurs among the Germanic tribes, indeed the latter, esoterically speaking, derive from him (Ger-man cf. Anglo-Saxon Eorman Jörman Ir-min). What do these polar primordial logos mean in relation to today's world view?

In the Roman religion Min-uer became Minerva, the name of the goddess of wisdom, but in Egyptian Min-uer also means in hieroglyphic writing the great dove, the holy spirit (as male)! In the names Man-uel and Immanuel the same Kabbalistic motif appears again in connection with the figure of the prehistoric Christ (Isa. 7).

14). All these names, originating from the ancient mystery science, basically mean the same thing, namely that our world view is supported by a polar primal energy of the universe, the electro-magnetic all-power. Thus "Ir" (ur, uer) or El is, as it were, the logos of the positive-acting energy, of electricity, Men or Man the logos of magnetism, the female-receiving creative substance. Ir-min is the columna mundi among the Germanic tribes, the electromagnetic all-pillar in man that carries the universe, the hidden Atlas, the Ir-min-sul, the twin soul, the male-female prototype of man, from which, according to the Bible, Adam himself was created (And he created him male and female, Genesis 1. 27). Only later did the Elohim form a female helper for him (Genesis 2:18). The spheres of the world-bodies consist in the same way after the basic form of Adam of an electrically active and magnetically receptive belts. The sound-magical sphere motif Omen-(d)uar represents this polarity in more detail and becomes the key to the sphere-logos itself in its unfolded form. Jesus began his discourses with this motif Omen d'war (Verily I say unto you). This is how the great being of the spheres, the Sun-Logos, spoke from him. The meaning of the seven primal sounds of this motif is now a special subject of Brahmanical and Buddhist tantric esotericism.

It should also be noted that the Brah-man as Logos has the same male-female principle of creation. In Egyptian, the kabbalistically related Phe-rimn denotes the cosmic primordial region in Taurus, full of the purest light, the Plerom of the original Christians. The latter name can mean Egyptian to the (right) hand, but it can only be grasped phonetically. On the right hand sits the Logos (Mark 16. 19) and through the right hand (Hebrew bejamin) Moses, the disciple of Egyptian mysteries and called by the Shechinah of Javeh, performed the miracles. Thus the electro-magnetic elemental force was already the secret key of the world picture for the ancients, albeit in cabalistic-symbolic terms, but they saw what we no longer see, that this elemental force, which appears everywhere in nature in the form of division, now becomes unity in the cosmic human being. The Germanic tribes already recognized and revered this in their Ir-min- sul, a secret that was unfortunately taken away from them by Charles, the Saxon butcher, because this was also misused. That high polar force of nature, united in man through the cosmic Integrans (the translation of this word in Hebrew means Jeshu = Savior, Je- sus), is the Man-uel and Immanuel, in whose name also newer Christian sects, the Bible Students and others, await the coming Savior! Thus our scientific world view based on the electro-magnetic primordial energy basically goes hand in hand with the old mystery concept of Manuel and Immanuel for the Logos (Christ). Should not the world view of natural science with that of spiritual science be crowned by the

Logos? The two disciplines of human spiritual life necessarily lead back to unity. But it is not human will and intellect that will create this unity. This impulse of unification will not come from the material world, but only from the substantial world, from the one itself, which was never in the many, but which only the Son-Man and Man-uel in his divine substantiality himself, who is indigenous to the spheres, can convey to us. For unity in the Logos is both law and person.

The Only-begotten: Mono-genes, in whose form Christ is expected again, is called the (genes) man generated from the one (the monon, the substance), the Son-man. Only he can also dissolve the physical polarity in man into a supra-physical unity, bring about the electro-magnetic union of the primal energies, the re-closing of the current, the unification of man with the true cosmic primal principle, the Logos, and thus also his redemption. Despite an erudite intellectual monism, today's man and educated person does not in the least represent a in a fix, internally contradictory type, as Schopenhauer already recognized and specified. Today's substance scholar shies away from dealing with questions of eternity, preferring the Dionysian intoxication of a relative, eternally changeable knowledge of matter and living on the intellectual hypertrophy of cerebral bubbles like the Dionysian New Indian on his mundane Ganesa (elephant god, originally a symbol of wisdom, but today of opulence and materialism). The actual knowledge of substance that liberates us from the grip of a deceptive world of matter thus arises, according to our considerations, from the absolutely unified eternal world of the Logos; therefore, the true substance is not, according to the pseudo-logic of Western science, matter (eig. the maternal, always demanding a paternal as correlate, as interrelation) but the substance is the Logos of all things, which represents that which is never comprehended by another, not even by an ego, but only comprehends itself in the ego (Spinoza). This is the meaning of the tantric concept of action.

And only those who grasp the essence of this substance in such a sense as its actual being are removed from the luxuriant but also deceptive world of matter (prakriti). The scientific diversity of the material world leaves man inwardly empty and ultimately without support. It does not carry him! Only that which goes beyond the human being and is experienced as encompassing him and yet at the same time individualizing him is what sustains him, the Logos, the substance, the One, which is only experienced through practical or sound-magical Logos teachings.

With the inner entering into the Logos, rebirth also takes place and man rejuvenates himself to an eternal state of existence. But this union with the highest Logos is opposed by the material polarity within, i.e. the Apollonian-Dionysian split.

However, as Schopenhauer showed, the empirical intellect cannot find this complete unity of being and consciousness, the true "I am". No one can recognize this unity, because by trying to confront it as a subject with itself as an object, it tears it apart, dualizes it. The substance, the act, can only recognize itself in itself, so it remains unified. This is the basic idea of yoga, the Aham-Tat or Ahamsa (i.e. I myself am the One), which is also the Logos that overcomes the opposites of the world. The Vedanta documents this process in such a way that it teaches that the I (subject) and the Being (object) become a third higher and unified "This" (Sanskrit Tat). This is the meaning of the mantram: Aham tat or Aham sa - I am this. This or deed is therefore something beyond this dichotomy. It is the logos, the substance in itself.

In order to recognize it, man must be attracted to the deed. And this attraction happens through a kind of outpouring of tattwic forces into the ego, through a new becoming from completely different contexts of creation than the intellect recognizes.

We have tried to reproduce these substantial tattwic connections of the ego with creation in Figure 2. The world, springing from the One, the substance, is everywhere related to itself in the One. It attracts itself everywhere in the thousandfold according to the One. But this attraction of the One to itself cannot be experienced in natural, disjunctive thinking, as long as this critical or discriminating thinking does not recognize that which, despite and above all differentiation, remains one and differentiates itself without splintering! We can say here that, apart from the Vedanta, only Jacob Böhme this deepest comprehension of the One above all differentiation with the same originality in his doctrine of the self-division of the Absolute, albeit in mystically obscure language. For the Indian Vedanta philosopher, it is important to preserve the sight of the One, hidden in the senses and arising from the deed, in the material image of the world in which our natural corporeality places us with the senses. Thus he teaches: It sees in you the One (Act), the Totality, and it is this that also distinguishes itself in you. But you yourself remain one above all the distinctions of the world. You stand in the world that never passes away, renewing yourself again and again, living in eternal youth when you have recognized the Tat, the sound-magical Logos.

Chapter 7.

The fruit that gives immortality, in yoga and in the Bible.

The yogi, however, raises those repressed complexes back up into consciousness, and he also finds the root complex where the repression first occurred. He stirs up the worm, Kundali, the fire-snake, at the bottom of the soul, he finds the vibration, the wave, on which he himself

The dionystic world-worm, Fig. 3c, trembles and vibrates, anchored in its ultimate foundation. Only in rare cases does the self-analyzing Westerner penetrate as far as this. For the time being, most psychoanalysts are content to burrow like worms in the sediments of sexualism, but they have not yet found the world-worm, the great primordial wave that binds everything.

When Nietzsche flushed the Dionysian world worm from its nest at the bottom of the soul, he was bitten and mortally wounded by it. He did not recover from his poison. In the chapter on the "Bite of the Adder" ("Thus Spoke Zarathustra"), he himself describes this disastrous yoga procedure.

"One day Zarathustra had fallen asleep under a fig tree... when an adder came and bit him on the neck, so that Zarathustra cried out in pain..."

"Your journey is still short," said the viper sadly, "my poison kills."

Zarathustra smiled: "When did a dragon ever die from the poison of a snake!"

According to the teachings of yoga, wisdom dragons (a symbolic designation of the sages themselves) do not die from Kundali.

These sentences now give us a curious insight into the nature of Nietzsche's initiation, of which one may well speak. He is reached by the wave of a dark but powerful yogi (Manushi). The friend on the other shore, Fig. 2, enlightens him, but does not redeem him, does not pull him up. Around the Dionysian, to which Nietzsche was enlightened, i.e. to the ancient yoga secret Ha-on-sa (Di-on-ys), the fate of earthly humanity revolves in the Indian sense; but Nietzsche did not become the conqueror of the worm, the Kundalini! He rummaged through his camp, he began the battle, but he did not achieve victory and had to reincarnate. So perhaps this whole age will succumb with him if humanity does not find and defeat the worm.

In the myth, he also stands as a dragon in front of the rock in which the virgin is hidden, the secret of humanity's eternal youth: Iduna.

Every ego on this planet is anchored in the Dionysian world-sphere and clings to it until it finds the fruit, the apple, which that worm had already been fighting for.

crawled down in the Bible.

Because man did not make the distinction (biblical dath, Indian tat) at the biblical tree of discernment (usually translated as tree of knowledge, Hebr. Ejiz ha dath), because he did not hear the voice which, as the language of the Logos, the higher intellect, made him discern and thus established the faculty of discernment, the original and divine intellect, because he succumbed to a false, materialistic, sense-bound intellect, his inner being was darkened and part of his primal knowledge was pushed aside, it sank into the depths of the subconscious. The secret of his light-emergence, his origin from the spheres, thus perished. He remained a matter-worm, as which even the highly respectable science of the Occident can only see him today. Man, born from the spheres, has become invisible. Thus, deeper than the Oedipus and narcissistic complex in psychoanalysis, there is another, the Dionysian, or worm complex, which must first be reacted to before healing from the Western cultural neurosis can succeed.

In the sense of yoga, the first path is usually a struggle, the purification, without which there is no second path and victory to the highest wisdom!

The yogi now steps up to the tree, he assumes the ritual position described in figure 1a. The arms become branches, the trunk becomes a trunk, he has to objectify himself as a driving branch, as a shoot on the world-tree! He has to learn to reorganize his ego, to imagine it into his own cosmic form of life, into the higher supra-personal self, as Franz Bardon describes in the 10th level of his adept. Thus he must first see it quite objectively, as a thing, in order to get rid of all tormenting subjectivity. The ego does not disappear with this, but enters into the transformation of which we spoke.

There is a deeper metaphysical reason for choosing the tree. We are trees of eternal life, growing in the rhythm of the cosmic, drifting on, and connected to this rhythm. We all grow and become part of an invisible world trunk that carries us like branches and fruit. Our skin breathes like the leaves in the ethereal oases of the atmosphere. It fabricates from them electro-magnetic driving forces of the organism, the man-uel, in our substantial corporeality. Thus we constantly drink through our lungs and skin that noblest agent of the sun, which the Indians call prana, the proto-hydrogen of the air,

an undifferentiated primordial substance whose vibrational vortices serve to put us in contact with that highest ray of nature, the cosmogonic M-rays or the Man, Fig. 1.

Objectifying oneself as a tree in yoga therefore has a deeper, quasi biogenetic meaning.

According to the Edda, ash and elm are the parents of the human couple. The ancient Germans taught this origin. Here, too, the life-tree esoteric echoes. Here we sprout in eternal youth, but we lost this secret.

As a cosmic being, man grew immortally from an invisible higher substance in the atmosphere. It is therefore important for the yogi to become aware of his cosmic origin and to relax completely into the idea of the tree.

Man broke with the higher tree attitude and fell into the animal attitude, so he became mortal. Like the tree, he no longer drank the virgin moisture of the atmosphere, the divine dew, and so he himself fell away from the primordial state of life in the cosmos, the para-dies. But how does the knower return to it?

Every morning, according to the rules of the Brahmanic ritual, the yogi has to spread out his hands towards the light and drink the dew of the morning like a tree, and then he speaks: "O you waters! Nourish and fertilize us with that essence which is called the life-giving one, like the kind mother who nourishes her infant with fresh milk."

Here we are not talking about natural water, but about that undifferentiated higher essence, the rays of life, with which the body of the meditator connects and becomes fertile.

Plutarch calls Osiris the principle of primordial moisture, but he is no different than Christ was to the early Christians, to whom they united themselves in this way, in baptism. Why can man today no longer return through it to that cosmic attitude which it is supposed to bring about? The one-time baptism is ineffective if man does not remain in baptism, i.e. union with the virgin primal rays of the universe. If he does not constantly drink the rays of life, the paradisiacal primordial moisture, into his limbs. Thus

baptism also dies on him again. But when the fountain of God of the ultra-hydrogen opens up to him again, he drinks eternal life from the universe even today. An Indian mantram reads: "O you primordial waters! We you as the food on which the trees thrive. O you primordial waters, give us rebirth!" (From the morning ritual of the Brahmins).

Here the secret of eternal youth lies in reunification, in rebirth through connection with the higher natural forces of the cosmos.

Now the most decisive thing for the yogi to attain immortality is not only to find the path to the tree of life again, in whose form he drinks the eternal prana, but to enjoy the fruit that the guru offers and for which he sends him tests until he is purified enough to eat it with him. The esoteric nature of this fruit-eating is not found in Brahmanic ritual, but only in yoga. The tantric Ishvara has to lead him to it through a wave, which raises the yogi, the divine lightning of Cassiopeia: "Om, Java Kusum samkasham kashapejam mahadyntim", i.e. "Om, I bow before the creator of light, who takes away all errors, the conqueror of darkness, the great lightning of Cassiopeia". This lightning of Cassiopeia is in reality the wave in which Ishvara, the great being of the spheres, first becomes visible to the yogi, an esoteric experience that announces itself through astral apparitions, clairvoyance, head noises, vibrations, music, rumbling, clapping, grinding, and so on. The star of Cassiopeia represents a luminous "W" in the form of such a lightning bolt, which must now be experienced in the spiritual world as an igniting wave, as a spark, as divine procreation from above! As a celestial symbol, it is only a symbol for that which flames as a connecting wave between all cosmic realms. It must also reach the yogi.

Indeed, it makes him a tantric yogi, one who is connected (from the Sanskrit *yuj*, to connect) with the cosmic world as a whole, in which the highest wave circles, which the blinded eye of the merely materialistically minded human being can never find. The self-existent true essence of substance is inaccessible to all our thinking efforts. But man carries an eye within himself, in which nature still sees him and observes him until it finds him ripe and releases the igniting spark into him, switching him into the universal cosmic and sound-magical life. This primordial eye is the coronarium C. Fig. 1 and 3, the apex eye of our biologists. With it, man perceives even higher vibrations than with the two outer eyes.

eyes. Thus, for the yogi, the lightning of Cassiopeia is nothing other than an attuned higher vibration of a certain amplitude. It is his wave, which he receives and to which only he is attuned. In Figure 3a we see this wave represented in the body itself. Thus, what we called yoga in the narrower sense (the consensus), the union with the Guru Ishvara, occurred.

The friend in the cosmic worlds of correspondence calls in his sending body (sint body), and the yogi answers. The wave lifts him up and he enters the higher stage of yoga development.

Now it is important not to break the bond with the invisible friend on the other side. As Fig. 2 shows us, the spheres represent the levels of connection in the cosmos, a kind of overland control center in which the connecting threads of the spiritual world run. Who controls them, who holds them in his hand? All that is in itself, that never merges into another, the God-substance itself, but which unfolds into numerous beings that are all of them, the one, the all-embracing one. It reveals itself to an exact experience only in the sound-magical Logos on the path of mantrism, and outside of this it cannot be comprehended in its immediate essence. So when the yogi brings the Logos within himself to realization, speaks his mantrams and thus feels the Logos awaken in a state of tapas (fervour) in his limbs, he experiences the immortal world in direct vision. He makes himself the space of mood in which the energy of the spheres, Ishvara, works. He lives in the world of the spheres, in the kingdom of heaven, and when he has recognized it, he descends in eternal rejuvenation always transfiguring in the material body to the substantial body.

Chapter 8.

The secret of the tree of life. The shell in front of the tree. The golden fleece.

Before the tree of eternal youth hangs a shell, heavy and distant. Who can loosen it?

We see this shell in figure 3d, studded with stars, representing the universe itself and behind it the esoterium of the great world and life tree. It shows us the secret of the word! Who can speak it, who can experience it in such a way that it becomes immortal? Who can make the journey to this holiest of all places? The shell holds the word and the word holds the secret of the eternally rejuvenating tree. But who can loosen the shell? When, in the Christian sense, the Word in the form of the Savior left the earth again, died, but with his death sank into the spheres of our earth, Fig. 2b, when it flowed into them, the shell divided (Mark 15:38). Only the sacrificial death of the Word opened its mystery. It is ultimately no different in the East either. Om-Ishvara, the one who holds the Word, must redeem the world by offering himself in sacrifice. Only through sacrifice, through ahimsa, will the shell be loosened, will it open in the midst, as in the sacrificial death of the Christian Logos. Mahatma Ghandi, as a Jaina yogin, took up the secret of that ancient sacred symbol Ahimsa, the word. It is in ritual pronunciation as Hamsa Ahimsa, one of the hidden keys to enter this gate, but the words in themselves say nothing if they are not filled with spirit, if they are not murmured according to the runic teachings of Franz Bardon. The body must be completely transformed into the word, which does not happen through all purely external effort. The secret of what ahimsa is must be recognized. Exoterically, it means to renounce all violence (Sanskrit a-himsa, meaning not to do anything violent), but esoterically it means to flow into the great rhythm, to become one with the realm of the spheres, the heavens, whose resonances it contains according to its five basic sounds in esoteric pronunciation (the "m" in this word with the bindu tattwa or dot under the letter resonates as a nasal "mn"). Its four sounds with the introductory "Om" also correspond to the general five tattwas (primordial principles) that up the word. The missing two higher tattwas are represented tantrically by the syllable "par". Thus the ancient word Paramahansa means one who has attained attunement with the universal Logos, the true substance. The harp of the creative Logoi (the biblical Elohim) is contained in the seven basic vibrations of this word.

But in front of the esoterium of this word hangs eternal and immovable the shell (kosha) with its stars, Fig. 3 d.

These shivers, the subtle floods and currents of the rising eternal light in the limbs, make themselves known to the inquiring mind, but it also needs the heroic sense for them to make themselves known! Materialistic

The slave spirit, no matter how heroically it behaves, does not have access to them.

The Greeks anticipated Jesus as a hero who, as Jaso, prepares to go on a journey to fetch the golden fleece and slay the demons guarding it. We depicted the golden fleece in Fig. 3 d. As the Gnostic early Christians taught, it conceals the Paraclete, the divine Word, which must unite with the soul, Sophia, in higher generation. In Fig. 3d we have the representation of the flow lines in which the Word flows through the body. These elliptical waves, starting from the coronarium C, Fig. 3d, are accompanied by arcuate vibrations, of which we can distinguish six internal ones according to Fig. 3d. The seventh is extracorporeal, see *ibid*.

In the first circle around C, figure 3d, we have the fruit around which the highest of all initiations already revolves in that ancient Vedanta Yoga which is depicted in the Vedic song mentioned above:

The tree on which, feeding on its sweetness, winged ones build their nests and
brood, On whose top hangs the sweet fruit, No one reaches it who does not know
the Father.

As a condition for the attainment of the fruit, Prajapati (the father of the creatures) is to be recognized here by the yogi as father, the latter thus entering into a son-father relationship with him (cf. the Hyotes of the primitive Christians). The father can communicate to the son everything that he himself has (Ev. Joh. 5, 12), in return he is his father, and the son is the image of the father and his neighbor with similar dispositions and abilities.

According to this song, the yogi who does not recognize God (Prajapati) as a father is incapable of eating the fruit that makes immortal. This makes access to the mystery of the same difficult anew. For to recognize God as a father

it is not enough to call him Father.

The Father speaks the word into the soul when he gives birth to his only-begotten Son, and in this birth the Father and the Son pour the Holy Spirit into it, and he teaches it all things, says Meister Eckart.

Rather, the Father, the divine procreator, works hidden in the blood of his Son, through a secret that the early Gnostics especially guarded as a message from their Master. But this secret (esoterium) of the primordial generation of the Son from the Father did not pass into the Christian church as a body of knowledge. It was only preserved symbolically in certain ceremonies of the Holy Mass. Thus the divine procreation of the Paraclete (Holy Spirit) with Sophia is still given in the putting on of the sacred vestment shortly before the sanctissimum (the host in the monstrance) is unveiled. Originally, however, this chasuble in the older past Mass was a lambskin, a real golden fleece, which the officiating priest pulled over his head, concealing it underneath. He stepped under the golden fleece at the moment of rebirth. The esotericism of the primordial generation of the Son by the Paraclete was hidden in this process in accordance with what the early Christians taught about the Amnos (Lamb-Amon) Theou, the golden fleece and its mystery.

The latter represented a cover (velum) Fig. 3 d, a curtain, as once before the Holy of Holies of Israel. It only to the sprinkling of blood, but behind it was the sukkoth ha Elohim, the tabernacle of God. To the Indian, this tabernacle or tabernacle (vahana) is a structure similar to that shown in Figs. 1 a and 3 a and b. Even in our churches it still forms the end of the altar, without the believer realizing that this tabernacle (from the Latin tabernaculum = hut) was originally the room in which he was to pray. When he himself enters the tabernacle, assumes the position of a tabernacle in prayer, he is standing in the true house of God. Jesus himself taught us about the tabernacle as the temple of his own body, which he revealed to his disciples in its threefold original form on the mountain near Caesarea Philippi (Matth. 17). The Jews accused him of ordering the demolition of the stone temple because he probably taught praying in the tabernacle. Among the Israelites, the two cherubim on the mercy seat guarded the way to the tabernacle.

But these cherubim, the Lokapalas of the Indians, contain the cosmic secret of the connection between the self and the universe. Formed from the symbols of the

The world quadrilateral, the cardinal points and signs of the lion, bull, eagle and man (i.e. water-man) already in the Chaldeans, from whom the Israelites took it over, they denote the four divine essences from which the blood of man was mixed, according to Chaldean esotericism (Kabbalah), which the Elohim thus created.

The four essences are properties of that primordial substance (elements) which the yogi still drinks into his limbs today as prana when he speaks the word to the sun every morning. The word itself contains them. Ahi-m-n-sa is this word in the four fundamental vibrations. Each sound of it corresponds to the sound of the world pillar at the four ends of the sky. With this word Brahman established the material universe. In its vibrational elements, this word contains the primordial rhythm (waves) of all becoming, the Apollonian-Dionysian motif of the "m" and the "n", both in "Man", the entire Logos doctrine. Jesus revealed it as Jah-im-onon- saeh to his disciples on the mountain near Caesarea Philippi, where the three tabernacles were also made visible.

The yogi learns discernment from this word, for the universe is founded in it; but the substantial essential world appears when hamsa ahimsa has been realized in this way. The path to its realization, however, is also inseparable from ethical fulfillment. The esoteric must abandon all striving for violence. He must not repay evil with evil. He must not come under the influence of any human being, be carried away by any rage, by any anger of his fellow human beings, otherwise those higher powers of being will not manifest themselves in him. He may only act as he is inwardly compelled to act out of an immovable attitude towards the Logos, the Eternal, out of higher insight. Let his nature be kind; but not good-natured, wise even in all kindness!

He himself should let the light shine forth from himself, from which everything emerged, the goodness, Ahimsa, holds the world rhythm, the primal light, as Logos.

As long as this primordial light was itself, the pure substance of itself, it was paradise, the eternal youthful state of beings. But when certain asuras and the people influenced by them gained the material aspect from it, it darkened. When Brahman Prajapati differentiated within himself, when he created two vibrational states of the One, it penetrated the universe like a rift, like a chasm, for all that was useless was worn away by this differentiation, and the sparks of light (the souls) plunged back into the night. The earth too

and the man (Yama-Adima) who was created on it was unable to cope with the mystery of the tree on which this distinction became visible. His eye died to the self-shining pure light (primordial light) and he lived only in the created material reflection of the Real and the First. He had not made the distinction. Thus no mortal today can penetrate to the tree of (eternal) life, unless he overcomes the mistake that mankind committed in the earliest times, seduced by false voices within.

In the same way, the yogi has to step in front of the sacred tree and the curtain that hides it. - "And heavy and distant hangs a cover ..."

On it is the sign of the unnameable, because no one can pronounce it, because it only ever pronounces itself!

Two syllables also hold the secret of this name in an occidental myth. It is Parcival. The esotericism of the second word is preserved in this symbol; Ahimsa was the first!

It represents the divine triad, the found quaternity (fourness) and thus the path to the tree of life.

The syllables of this name still contain the secret of the fall on the tree of paradise, and by it every self will one day recognize the true secret of its being and its origin. It is by it that each must distinguish, and only when it distinguishes will it be free from mortality and materiality!

Chapter 9.

The word that gives eternal life.

Every entelechy (soul) is a piece of eternity and the few years that it is connected with the earthly body do not make it old ... If it is of a powerful kind, as is the case with all ingenious natures, it will not only have a strengthening and ennobling effect on the organization of the body in its vitalizing penetration of it, but it will also have a strengthening and ennobling effect in its spiritual penetration of the body.

The superiority of the human mind seeks to continually assert its prerogative of eternal youth. Hence it is that we still perceive fresh epochs of special productivity in exquisitely gifted people even during their old age; they always seem to undergo a "temporary rejuvenation, and that is what I would like to call a repeated puberty" (Goethe).

In esotericism, there is a word that erases all memories of material existence in this life. All previous existence is extinguished before it and the path to the tree of eternal life is open again. But this word is also a sound, a vibration, a primal rhythm.

However, do not believe whoever seeks it that he can speak it without the power of overcoming and without renouncing a thousand things to which his heart has hitherto been attached.

The eternal world, which we will enter one day and which we can already enter here, is not without demands. It is not a world of pleasure like the world; the happiness we seek and dream of here disappears completely there. Indeed, we can perhaps say that the idea of happiness as we know it here no longer exists there. We have lost it, learned to do without it, and that is precisely how we became strong. In the softness of a pleasure-seeking, materialistic age, what that eternal world demands is easily perceived as an oppressive burden or morality, and yet every morality in the previous sense also ceases to exist there!

We will live there in a way that we can no longer live any other way due to an insight that is opened up to us of its own accord through this newly occurring state, through a re-substantiation of our organism. An inhibition will fall from us that we perhaps no longer felt as such, that repression within. We will awaken as if after a psycho-analytical abreaction. It will be as if we were blind before, and we were. In a real eye, the parietal eye, with a real visual pigment, we had become incapable of seeing, and we will suddenly make sensory perceptions with this eye, before which all previous seeing appears to us as insubstantial, as a changing phantasmagoria, as a game not without stimulus, but without actual lasting value! Only now have we arrived at reality!

Before the X-rays, a flower, a bush, a tree does not exist; the rays pass through them, they fade to mere outlines, to images of ideas. Thus before the rays of the eye, C, Fig. 1, which is now awakened, everything material will appear penetrable, insubstantial, it will fade to the purely ideational, to mere outlines, to imaginations. As if of its own accord, when this eye makes itself known, all material being will become insubstantial before the beingness that now appears in the vision of this eye. For the Logos sees itself in this eye, the substance, it is the Indian eye of truth.

The Egyptians called this eye Uz-huar, the great eye or eye of Horus, and its rays or glow within was called Par-uz-hwar. In Egyptian mysteries, a par-uz-hwar was also someone who had learned to make perceptions with this parietal eye after it had atrophied through natural birth like the thymus gland and other organs.

It only opens in the state of rebirth. "Let us kindle the light for the night that follows the day," says the Book of the Dead in this sense.

"What's that?"

"This is the eye of Horus (Uz-her or Uz-hvar), which rises (par) over your body, which shines over you and shines over your brows, which protects and guards you and throws all your enemies to the ground".

The name Par-uz-hwar for the rising of this eye in Egyptian esotericism, i.e. Parcival in the later Moorish-Christian mystery legend, came from North Africa via Spain and France to Germany (see Karl Heise, "Parsifal"). But in Egyptian Mysteriology, the exoteric (i.e. formal-dogmatic) interpretation of a symbol always corresponded to an esoteric (i.e. inner, only intuitively comprehensible) interpretation. Richard Wagner's view of Parci-val as Val-parsi, i.e. pure gate in Arabic, comes very close to this esoteric interpretation, even if it etymologically incorrect. In any case, it is the two syllables of this word which, in their tantric vibrational energies, became the object of meditation here and on which the student of the Mysteries now had to fathom the knowledge of the eternal secret of life. Here the eternal world opens up behind the transient world. Here the latter, as it were, comes apart in its scenery. We make the distinction that we could not make as long as that parietal eye, the coronarium, was atrophied! It must awaken again. Only by awakening,

humanity regains its eternal youth. In this respect, however, the Parcival motif and the Parcival mystery also hold the key to its recovery. This eye was blinded by hereditary repression and inhibition. We had suppressed and dispersed its rays again and again because the impulse to follow the outer sense-eyes and trust them alone had become too powerful due to an inner repression of the Logos. This predominance of sensual and material impressions is thus based on an inner repression caused by a pathological predominance of the natural drive constants. That inner eye has the character of a demand! That which Schopenhauer called will, which already exists in us with its demands before self-consciousness according to his teaching, was the essence of its vibrations. The mere seeing of the external eyes, on the other hand, is in itself an abulic, non-volitional, process - without a demanding character, in itself a mere objective mirroring! This is where the idol of objective materialism, of seeing without the character of a demand only in favor of the pure object, of matter, came into its own early on. Here Lucifer came and convinced us, as our materialistic science does today, that the demanding will within and the voice with which it appears, the conscience, are nothing exact! Only the objective world of the senses is supposedly exact! This is where the fissure entered our inner being, the Faustian split of which Spengler speaks and which afflicts our entire time. The power of the inner eye, the coronarium, remained suppressed until it finally lived on only in the inner man. But in honor of the scientific materialistic idol of our time, this too has all died out completely. So we can see from this what was actually and ultimately repressed. The will has been repressed in favor of the intellect, the substantial will, not the intellectual will, which is precisely the degenerative form of that higher primal will. This primordial will existed in early mankind as magical will. It was not the property of the general public, but only of the leaders, the chiefs and priests. They began to use this will magically and egotistically when their cleverness and superiority over others made them proud and domineering. However, another factor must not be overlooked as the cause of this degeneration of will, which probably went hand in hand with this, and which was based on the fact that the ape descent of man, which has been established in a learned way today, was practised, namely by mixing man with the higher animals (hybridization in Lanz-Liebenfels). Impure thoughts intervened between the connection of man with his light fathers, Fig. 2, the voice of the Logos, of conscience, was suppressed in favor of the powers of the senses, of exact sensory perception, just as today. There appeared

inner inhibitions and congestion of the sublimation path. The natural seed, Eros, could no longer be sublimated (refined) into Logos. Thinking no longer remained pure, the animal brought God to a standstill.

The will became subservient to priestly wisdom, the intellect. The desire for power, oppression and violence of the ruling class emerged. Lucifer, the dark Ishvara, had drawn the earth into his net. The actual primary eye was repressed, blinded, the seeing of the substance within-itself was extinguished, objective seeing came, materialism. This is the fall of man as the first impulse of materialism. Experiments were made, black magic was practiced, of which one must not forget that it was the archetype of science, just as experiments are made today with everything, most of all with the souls of men in the service of gold, but also of scientific materialism similar idols. The scientific experiment, the primacy of the intellect over the will, triumphed, it triumphed very early on! The spirit was driven out with it, as it is today, and only matter remained! This experiment has to be recognized in all its flawedness, especially in the Mysteries. It is the primordial experiment on which the hereditary defect, the hereditary repression, hangs, and on which therefore alone a final reaction and eradication of the inner inhibitions can take place.

Now there is a symbol in yoga by which this congestion of Eros, this inability to sublimate, can still be recognized and overcome today.

The battle with Kundali was the first stage for us. The worm-fire (Kundali) must first be recognized and objectified in a word-symbol. It is Hansa (Ha-on-sa), the Dionysian motif of yoga. Thus Nietzsche, with his Dionysus doctrine, also found himself on the path to redemption and healing. But he did not see that recognition, mere objectification as such, is not enough. A distinction must be made. The Dionysian was even greater than Nietzsche saw it. It judges man!

Nietzsche, however, wanted to be Dionysus himself and so he broke. Precisely because the logic of the Westerner became fragile, because he deliberately conflates the substantial, essential being with the material, non-essential being, because he does not make this seemingly minute and yet so significant distinction and does not even consider it important, that is why he does not overcome Kundali. He becomes a victim of the underlying cosmic force that gives birth to all matter, but also consumes it again.

primal fire, the natural Eros. He lives an existence of matter, transient in all its forms, but also hostile to true substance.

This latter must appear anew through the absolute independence and spontaneity of the true primal intellect, the Logos, through its stirring in itself and through the distinction that it makes as the great It, the This (act), in ourselves. What matters is the spontaneous self-emergence of this One, this eternally indestructible One. Whoever longs for it inwardly will find it! This is the meaning of those words: Blessed are the spiritually poor, i.e. needy. They must need something, long for something, before they possess it. The spiritually full, the proud, who boast of knowledge and wish to enlighten the world through their mere intellectual knowledge, can never see the true substance. Until then we lived in the dissipation (waste) of the energy forces of the true substance (deed), now we bind these forces and become healthy. But not only this, the bound fire also confers immortality and eternal youth! Thus the yogi must bind the four-leafed worm-fire, the binding of Kundali's power. Like the Fenris wolf of the ancient Germans, a cosmic power has to be defeated, which is not as effortless as it may seem to the materialistically minded!

But even the mere life of faith is not enough here. Kundali, the so-called worm, wants more, he wants to be conquered through action. Like Saturn, it is a star that gives supreme power when dominated.

Thus, Kundali (Kundrie), the worm, wants to be mastered, but not through external compulsion, but it wants to be overcome as a cosmic principle, through a higher becoming one with the Godhead! The instinct arising from the animal constitution thus loses its corrosive power for the being of man. It emerges from its opposition to the spiritual being of man, it is sublimated into the form of the Logos and the pure substance man associated with Him. But this must come to manifestation. He must, as it were, arise in us. He is that spiritual Parcival of whom we spoke.

Spirit-man and matter-man are two opposites that could only appear when the substance-man, who included both in himself, in higher unity. Substance exists, as we have shown, only in a thinking adequate to it, the Logos, for only in the practical Logos (Yoga) does

the realization of the substance (Svasamvedana).

Whoever feels the Logos vibrating substantially in his body experiences himself in it both as a subject (the beholder) and as an object (the beheld), because his whole person, spiritually and physically, vibrates and oscillates in the creative Word. That is why he only experiences the unification of subject and object in the Word, because he is both in one through the Word that dwells in the body (spirit).

In yoga, as in Hegel's Logos philosophy, the higher world, the This (Tat), appears through the unification of subject and object. This is the meaning of the yoga formula: I (subject) am (object, being) This (oneness): Aham-sa, on which the entire yoga is based.

But it is only experienced through practice. Yoga is the primacy of action over thought and even over will.

The secret of this higher union is also given in an objective spiritual-scientific form in the name Parci-val (Val-parci). In this word-symbol lies the key to the human being dwelling in the immortal.

What all psychoanalysis also wants to achieve is to allow the subjective nature of man, rooted in drive or instinct, to fade away purely with the objective, the will. They have a common root. The instinct is ultimately as sacred as this will. Both are of one stem in a higher substance-man, who has perished in us today, Parcival in the symbolism of the Mysteries. In him, therefore, the disciple could experience what today's man tries in vain and fails to achieve: the sanctification of the instinct in a way that does not contradict the conscience, the will.

The psychoanalyst tries to demonstrate to us that we only mistakenly regard the instinct as unholy, out of misunderstood religious motives! The instinct is thus in opposition to a conscience conditioned by religion. The conflict is given, the repression and suppression of the instinctual is the consequence and the mental inhibition. Yes, but how can we sanctify this instinct again? It is a mistake to think that if we make it clear to a sick person being analyzed that his instinctual life is not unholy, but that he is allowed to live it out according to his inner nature, and that if he is given his

subjective inhibition complexes, he would now be on the path to healing.

In Parcival esotericism, which we contrast with today's psycho-analytical methods as being rooted in yoga, the human being emerges again who, acting instinctively (as a pure gate), also remains pure in his instinctive life! We can therefore also speak of a Parcival complex at the bottom of the soul, which only needs to be found, the deepest and most primal of all complexes. The ancient mysteries knew it, the yogi still practises it today in the Bur-shvah (Bur-bwa-shva) motif, in the Bible it is directly connected with the Fall of Man motif. Iz-sh'war in Hebrew means the fruit tree on which the sin occurred. Par-iz-sh'war could be understood as the breaking of the fruit tree (Parcival motif) can be interpreted tantrically. But we saw that this breaking was forbidden because the distinction had to be made that would lead to the development of the Logos, the higher faculty of discernment or intellect. That is why the fruit tree in the Bible was called a tree of discernment (ejiz-ha-da'th). This higher discernment of man, the Logos, was to be developed, overcoming Eros, the primal instinct, and all the inhibitions given by it, but this did not happen, instead a lower, materialistic intellect bound to the unsublimated Eros and its curse came into being.

In man's thinking, the substance from God began to distinguish itself (Jakob Böhme), it wanted to develop a creative polarity alongside its absolutely unified original form, but not to abolish this unity, but to develop it further, to increase it. This development of the substance, of the act, in man, however, was interrupted. It did not differentiate itself in the human being, did not achieve self-development in the way mentioned, but a split occurred here. Man did not differentiate the substance within himself, therefore did not see how the One (the act) passed over into a creative polarity without dissolving itself in the process. Rather, the opposition arose in man, the higher unity remained not because he did not allow the substance to differentiate, but because he differentiated! Thus, in the sense of yoga, an ego-intellect (ahamkara) arose in which the higher individuality of man disintegrated. The latter continued to exist through a special kind of thinking, the tantric. The secret of this Logos-formula thinking, which in the Indian sense is not accessible to the thinking created by Lucifer (Ahamkara), now has that summarizing, unity-preserving basic formula in yoga: Aham-sa! Whoever

sense of this formula, which is not intellectual, is beyond the world. It is irrational for worldly thinking. It has nothing to do with the substance-bound egoistic intellect of the world-man. In it, the God-substance (deed) continues its work, which it interrupts in the first development of man. It distinguishes from itself again, and this is the true distinction that man must make in order to enter the infinite world. For this purpose, according to Genesis, he also sat before the tree of differentiation! But he did not make this very distinction that he had to make with regard to the true nature of substance and its separation from matter. Thus he went against the logic of the God-substance (the Tat), the absolute and eternal being, itself. A world of matter (prakriti) and one of spirit (manas) came into being, but the unity of both perished: spirit (manas) became God and a material world arose opposite it as in the Samkhva systems, but even this God remained only a spiritual-abstract image of the True and One, not a concrete or substantial one, one created by humanity itself, which each race saw and formed according to its own nature. The God-substance, which Spinoza sought but did not bring clearly to manifestation, did not distinguish sharply enough from the essence of matter, also perished in that purely spiritual God. It will only be recognized when the Logos becomes visible again!

But this only happens, as we have shown, when man truly wills from deep within! His true will is the grace that redeems him. It gives him back his eternal youth. The true will is divine.

In the substantial will, in the Apollonian and its return (Baldur), lies the redemption of present humanity in the sense of yoga.

Chapter 10.

On the sublimation of the will in yoga and in Western psychoanalysis.

The substantial will, the divine spark, has not perished in man, but has been suppressed by a false conception of God, by a false dogma of grace. Following on from this fact, there is another law to be observed that is of particular importance for the experience of the decisive yoga phenomenon. It is the law of backflow. It refers to the sublimation of the will in yoga.

There is not only a sublimation of thought or instinctual life, but also a sublimation of the will, which Western psychoanalysis ignores. The unsublimated will in man is the cause of degeneration. The will is sick because its actual primal root, the pure Apollonian (Baldur), is clouded by a false concept of God.

God has given redemption into the will of man when man recognizes this true nature of the will, the Logos-will, which is an emanation of the World-Logos or Christ.

It is the divine spark in man, and it must not be extinguished by a false dogma of grace. The desire to devote oneself to God while abandoning this will can also lead to a religious degeneration and weakening of the individuality in man, which carries the divine ray. It must be transformed, but not forfeited. It must die and rise again, die to material Eros, rise again to the Logos. Devotion to God is quite compatible with self-assertion in the idea of individuality. Israel is blessed not through blind allegiance, but through the battle with the angel. Siegfried fights with the angel (the Valkyrie) and achieves victory over the world worm (Kundali, the material Eros).

This is how man reaches immortality, where he subordinates the drive, the Eros of his destiny to the Logos. Immortality is re-creation in the Logos. Man generates himself again through the power of his higher will!

"I will return according to my will in my time", say the Egyptian initiators of the Book of the Dead.

"I have power to lay down my life and to take it again," says Jesus in the Gospel of John.

The capacity for conscious immortality lies dormant in the will, just as it is inherent in the human being as a substantial primordial unity. It is concealed by hereditary repression, by hereditary sin. Thus the yogi must take up the battle with that worm-fire of base desire in order to free this true will from its own repression.

Through repression, this original will has taken on a split, twofold form, as an altruistic will of love in God and as an egoistic will of desire. Its unity and divine nature is thus lost, the substantial will, as it were.

Of course, the latter would be understood all the more as divine will if the idea of God in the once divided human being had not also given rise to pathological repressions and degenerations, and is almost the most prevalent in today's Western man. The will as an instinct is regarded as unholy by religiously-minded people of the present day. Its impulses are, as we have already shown, regarded as hostile to God and conscience due to the religious sentiment we have been brought up with. They are therefore suppressed and repressed. Now they make themselves heard in a different way. They enter the mind, the imagination, they often begin to erotically infect the whole life of the soul, to poison it. Inner rearrangement and repression phenomena arise, a hidden lindworm fight begins at the bottom of the ego. In this battle, however, the Westerner is not able to immediately bring the Logos into play as the yogi does. He no longer has it, because he developed Christianity only exoterically. He does not sublimate Eros into the creative Logos, and so the result is usually a compromise; the instinct is given its rights and so is its opponent, the conscience. But the inner dualism persists, the material man alongside the spiritual! In yoga, on the other hand, this compromise is not made, the opposition does not remain, but the sublimation of the instinct becomes perfection and a new man arises, transformed and developed upwards by the Logos! The Westerner does not see this, and cannot see it, because he does not succeed in abolishing those opposites, despite his Christianity, which originally possessed the determination for such an abolition, but only rarely achieves it. That is why he also judges the ability to achieve this abolition as samadhi in the Brahmin and as nirvana in the Buddhist as morbid ecstasy and usually misunderstands it fundamentally. Both states, samadhi and nirvana, are not abolitions of individuality, but only realizations (ind, tadaatmyam) of it.

Certainly there are degenerations here in profane yoga directions, but Western materialism is even less able to correctly assess the nature of individuality. It completely de-eterñizes it, it no longer sees its cosmic nature anywhere. In the yogi, the split will-powers of man, instinct and conscience, merge again into a unity by finding the root in which not only the conscience but also the instinct is, as it were, sacred, in the super-personal will-self mediated by practical tantrik. This cosmic self (Atman-Ishvara), as it were, has its origin in the universe, it is branched out in the subconscious into the universal spiritual world, as we have shown in Fig. 2. Every ego here echoes another through the Logos in progressive genus and species formation, without its individuality, it is related to it (affine), and thus the relative is drawn to the relative through higher natural law. We can describe this awareness of inner kinship, or affinity, with Ricarda Huch

call "love"! He senses this essential trait of a cosmic Eros into a larger circle of life of the egos, which the yogi now experiences empirically with the help of the tantric mantram laws. The drive unfolds its astral-cosmic quality in the yogi! It is not able to do this in the Westerner, or only in minor exceptions. The actual tantric development also occurs from this cosmic resonance in the human being, not from the purely discursive external sense-thinking. But he can only follow these finer ramifications of Eros, as a drive at the bottom of the subconscious (the astral), of cosmic consciousness, if he binds Eros through the Logos in the way we have shown: Aham-sa. The subject is objectified here. Thinking became a thinking of the One in itself: Aham-Brahma asmi, the substance awakened, the One being in everything, with its new reality shooting up from the subconscious! "The first was Mahat (the Logos), says the Vedanta, for the One, the Act, is neither first nor last. The cause of all things is This."

In this new way of thinking, he seemingly allowed his ego to be extinguished. But it only entered the transformation. It emerged anew. Die and become also means here: "Only a dying can be followed by a becoming." A new life sprouted up in it, the tree, Fig. 1 and 2, the secret of its primal instinctual interweaving in the universe. A new man grew from this tree, an immortal cosmic man, in eternal youth!

Chapter 11.

The Law of Reverse Flow in Yoga and Eros in Psycho-Analysis. The completion of Eros. The transfiguration.

The inner relationship between Eros and Logos, as clearly seen by Oskar H. Schmitz (Psychoanalysis and Yoga), plays a significant role in this transformation process described in the previous chapter.

The sublimation (from the Latin sublimare, elevate, refine, transfigure) of Eros into Logos is the task of the yogi here. Ultimately, the Logos is also an Eros, if we understand it in the broader sense as in Plato. It is a sublimated one, we can also say a transfigured one! Is not the transfiguration phenomenon in the New Testament as in the Old Testament ultimately a related process, a process of transformation in which Eros becomes the immortal Logos? In fact, this psycho-

analytical sublimation process lies in the biblical transfiguration phenomenon. Thus, in the transfiguration motif of Caesarea Philippi (Luke 9, 34) we see nothing other than the Logos gradient, which in psychoanalysis corresponds to a so-called Eros gradient. The words of this transfiguration process: Iah-im-onon-saeh, i.e. The voice of God (Hebrew Jah, Kolpiah) from (in) the cloud (onon) speaks: This (saeh) ... contain, like the shorter yoga formula Ahi- m-n-sa (Aham-sa) which corresponds to it, a secret which later Christianity no longer understood and which has also died out in the consciousness of the Christian Westerner today. Because the Logos empeiros (the manifested Logos) is dead in the Western world, this great key motif of true original Christianity can no longer be taken up.

In it lies the overcoming of the present suffering of mankind and the attainment of the eternal state of youth.

It contains, as it were, the harp of the seven basic cosmic tones and vibrations on which the whole human being is tantrically built and through which he is integrated into the cosmos. But finding them presupposes a path of progressive inner development through objectification and the fettering of all subjective aspects of the ego through the progressive sublimation of Eros. This bondage occurs in the Logos through the mantram. The ego or subject is transformed down to its last root, metamorphosed. Thus the act of sublimation in ancient esoterism was already a lawful act in itself, the same as it essentially still is today in yoga. But in esoterism it became a process of transfiguration (sublimatio = transfiguration).

Since this secret of transfiguration and commandment, which Jesus revealed to his disciples according to Matthew 17 with the instruction to make it known after his death, was not followed in the church today, was accordingly lost and became ineffective, the ability of Christianity sublimate Eros down to its metaphysical, as it were cosmic root, and thus to elevate Eros to a Logos that gives eternal life, eternal youth, has also been lost.

This mystery of transfiguration was turned into a dramatic act a purely historical character, whereas the Son-Man once transfigured heaven, as Calvin taught, can make this transfiguration possible again and again. The real yogi experiences this transfiguration through Ishvara again and again, albeit in a different form, like the Christ through the Logos Jesus (Ev. John 1) and thus also according to the song of

the ancient Vedas that we are dealing with in this book. Eternal life lies in the experience of the sacred word in its innermost sense, in the potential gradient of the basic tantric vibrations that one has to recognize and experience, but only he who succeeds in the progressive objectification of all innate egolessness on the indicated path comes to this Logos.

In this sense, the artist is the model for us, at least in his genuine appearance; he progressively objectifies his subjective experience, seeks to present it out of himself, his ego (subject), in objective form. This is an ecstasy (literally a standing out) and by making this possible for us too on a path that has already been trodden, it ecstasizes, it also releases us from the constraints of the material world, of material causality, shows us the yoga path that art already opens up but does not complete. It leaves man halfway, and in the materialistic age such as the present one, it also awakens the erroneous idea that beauty, the object of art, already contains the destiny of man and completes him. Here, too, we remain at an impasse in Western culture. There is a gap not only between religion and science, but also between art and religion. Esotericism bridges it. Because Western humanity no longer knows the path from Eros to Logos, art, too, becomes eroticism, in a materialistic age like the present one, a sultry haze of unrestrained instinctuality, corrosive and poisonous in most of its products, negative, tuned to titillation, but not to redeeming freedom through self-transformation! Art, like the Western aesthete, is narcissistic, as psychoanalysis expresses it, it oscillates in vain self-indulgence around the eros-bound ego. But if, with Hegel, we understand beauty as the appearance of the idea through a sensual object, then art, as the priestess of beauty, ultimately wants to transfigure, wants to sublimate, i.e. make sublime, wants to sublimate! But it cannot, because it does not have the yoga secret, the perfection of the drive, the maturing of Eros into Logos. Even O. H. Schmitz does not see here that in the end Eros and Logos are able to become completely one, that every opposition between the two disappears, that the human being is transformed into the Logos and yet the instinct is not killed, but only pushed into other cosmic directions of development. The new human being begins here, in which the Logos-thought is realized and Eros is transformed from its animalistic instinctuality and bondage into an enlightened Eros of vision and an eternal cosmic state of youth.

Plato already has an Eros that completely strips the drive of its animal nature, its physical, innate nature. According to Plato, the more highly developed beings of divine worlds also connect with human beings through Eros. In Eros, which is

cosmic in its root, there is also a selection of species and genus, to which the Westerner necessarily closes himself off in the service of his one-sided Darwinian idea of selection. Thus he cannot experience Eros, where it is liberated and develops upwards, but rather, as in occidental thinking, downwards into the material and in no way liberated from its compulsion.

For where only an earthly Eros remains, not even the meaning of marriage is fulfilled, which only seems so grotesque today because man is closed to the higher laws of nature, the cosmic ones. He only wants to serve the laws that he believes he can grasp purely externally with his senses and becomes a fool of his imagination, of his material conditionality. In his *Symposion*, Plato compares Eros to a sound that captures the human being; he also goes on to say that the art of sound is a science of love (Eros) in which sounds are in tune and in time. Thus, through Eros, as in the art of sound, man experiences himself as being involved in a resonant world of creation from which he cannot escape. Precisely because he strives to forget himself in love, he is also absorbed into that which he is no longer, but of which he is only a part, the cosmogonic Eros (see Klages on the same). And so Plato also says that through Eros the deity works down to man. This brings us back to the *consensus animarum* from which we started, and into which, according to Figure 2, the two lovers enter, the syzygy of early Christian gnosis. "God is the lover, what is loved and love", said Augustin. The *consensus* allows the beings to resonate together in cosmic Eros. Here too, however, Eros works in a fervent, no longer fervent form. It works in the *Logos*, which links the worlds of the spheres. Through the power of the Word, Eros grows upwards into its higher form, the *Logos*, and now the love-weaving of an eternal world begins.

Here the angels ascend and descend as Jacob saw them. Cosmic Eros himself becomes God, who is love, in a transfigured form.

Thus the angelic marriages of the early Christians, the syzygies, are no more mere illusions than the Valkyrie marriages of the Germanic heroes. And Siegfried's angelic battle with Brünnhild is also comparable to Israel's angelic battle in the Old Testament, as we have shown.

In the infinite sphere of attraction of cosmogonic Eros, *Consensus* weaves everywhere until it has completely interwoven the self into the cosmic order, in which this Eros, stripped of its materialistically degenerate conception, becomes the world ruler as *Logos* in the soul plan. Here the cosmic *Consensus* dominates the egos and draws them upwards into the ascending order of the universe itself.

The yogi reaches this experience through mantram and asana (word and posture) in the realization of Ishvara, the Logos of the Spheres. Only when the last remnant of desire, of the materially innate Eros has been sublimated, has the yogi achieved its purpose. But now the drive has not died out. It has been refined, grown into a new form. The new form of being has created a new cosmic man, rooted cosmically and maturing in the tree of life. The eternal world opens up, which only gives love, not libido! The fire of desire (libido) was transformed into the fire of love.

The psycho-analytical process of the yogi thus leads to a real goal here. Western psycho-analysis, which wants to show the same path of development in Eros, remains stuck in a materialistic sexualism that repels every more delicately feeling nature. Dreams here are not messages from a higher cosmic causal world, but rather disguises of the sexus in ever new grotesque, fetishistic forms. The realization that behind the bound instinct, the desire, the Logos as the actual destiny of man wants to work its way into the light is completely missing. In this sense, Oskar H. Schmitz deserves credit for introducing a new tone into psycho-analytical research. In the Darmstadt school of Count Keyserling, he apparently learned to recognize and appreciate the importance of so-called contemplation or meditation, which is rooted in yoga. Only here does the Gordian knot of Eros come undone for the Westerner. The researcher must not merely approach the problem of psycho-analysis in a reflective way, he must recognize that, in addition to this reflective thinking, there is also a meditative thinking (dhyana, as the yogi calls it, i.e. condensation or deepening) of greater originality than that. The nature of this actual Logos-thinking has so far remained unknown to the contemporary Westerner. Although the famous anatomist Hyrtl says: "Not only the brain is involved in mental activity, the ganglia of the sympathetic nervous system can also be regarded as many brains in the smallest form", the Western thinker rarely comes to experience this ensomatic (inner-bodily) consciousness as the carrier of the Logos. In connection with this ensomatic consciousness, the enlightened person of our time may also fear an experiential life that could look all too much like a misguided conscience. He can only kneel idolatrously before external experience, before the materialistic exact, which he not yet discovered in conscience. Perhaps a new Columbus is needed in the spiritual worlds to show us that the concept of the truly exact, the absolutely fixed, is ultimately rooted in conscience alone, but has been displaced from here by wrong thinking. Because the unsublimated Eros made life sour for this occidental conscience, it fled from it. Only the eternally changing phantasmagoria of an external world of appearances, a Dionysian

Materialism remained behind, constantly circling around the same center, the knowledge-intoxicated but materially bound ego. Christianity, which cultivated the path of faith but lost the path to sublimation or, as we have shown, to the transfiguration of Eros into Logos, also lost the power to redeem the material-bound human being. Today's faith is not capable of forming the instinct into its higher form of being, as in yoga according to the Somasavana phenomenon (tree of life). The earth becomes a vale of tears for the pious! But it only remains so as long as the yoga idea of Christianity has not been realized. Christ was a yogi whose actual original teaching has not yet been completely buried in the Gospels. Since there is only one yoga, as an image of a truth, his path is ultimately indistinguishable from that of the East. In this sense, Jesus' miracles are not external deeds, but stages of a progressive yoga, i.e. a union with the Logos!

In the first miracle that Jesus performed, that of Nathanael (Ev. Joh. 1, 45), the holy tree of the East, the fig tree of initiation, see Figures 1 and 2, immediately appears as a sublimation phenomenon. In the second miracle, that of Cana, there now appears what we have already looked at in the introduction, the sublimation of Eros into the Logos, the spiritual marriage, the new experience of cosmic Eros, which transfigures its innate instinctuality into the first rays of the rising Logos. Procreation becomes super-procreation, the power to believe. The procreative power of faith is also rooted in the material germ of man, which begins to unfold its higher energies under the Logos. Man can create a new man in this germ, the seed sealed by the Logos, but with its mystery he can also create himself anew!

It is worth noting how Richard Wagner once dealt with this problem of inner rebirth in great detail. He encountered the Eros-Logos phenomenon in many forms, for example in Parsifal and Tristian. For him, the Nibelung Ring is the all-crushing ring of bound Eros. The path to its unleashing, to its sublimation through the Logos, has also been lost here, as the myth suggests. We follow an account of Wagner regarding this phenomenon from Ernst Boldt's "Sexual-Probleme".

Man had to fall into mortality, it says here, in order to rise again to immortality by his own efforts. Richard Wagner once came very close to these thoughts in connection with sexuality. "By giving of his own life force" - he says - "man multiplies himself". In this act lies the physical necessity of his death. He must die because he divests himself of his life element and passes it on to his

descendants. "In contrast to this necessity," Wagner continues, "there is the paradox that man would not die if he did not multiply himself through procreation, but rather used his procreative power for the constant reproduction of his own body!" - Since meaningful asceticism has economic reasons, i.e. is directed towards the development of the higher spiritual powers, and these powers in turn have a creatively transforming effect on the body, it becomes understandable that the supra-sexual man of the future does indeed use his procreative power for the constant reproduction of his own body and thereby also rises to immortality in physical terms.

The path of sublimation from Eros to Logos is also indicated here. The physical human being grows upwards into the cosmic one through a progressive inner transformation. The idea of the Creator to create himself in his image to eternal form is placed in the human being! This idea lies in the seed, but how he uses it now depends on his will. He uses it for death or for eternal life, as Richard Wagner tried to portray. He too sought to solve the sublimation problem in an artistic and mystical way, as can be seen in his Parsival in particular.

Chapter 12.

The idea of yoga in Parcival. Indian mantrams.

The key to Western redemption is still hidden in the Parcival motif today. Redemption goes through yoga. In yoga, the law of backflow takes on a special meaning here, the esoteric baptism of the yogi. The yogi also sees the seed and the energies of the organism connected to it as the cause of decay and death, both of which must be combated. Kundali, the worm that is before paradise (Indian Svarga), i.e. the mystery of rebirth or true re-creation through the Eros-Logos keeps watch, must be expelled from all parts of the body, all chakra. In the sexus, however, it has its actual domain. Here the worm, the libido, would probably retain eternal triumph over all attempts by manas (spirit) to conquer desire if the yogi did not bring the refluxing stream, which is also seen personified as Ishvara Naravana, to development. This refluxing current means that through temporary or permanent sexual abstinence from the outside and the correct way of life and thinking that accompanies it, the seminal energy returns to the blood.

Here, however, it does not dissolve, but a kind of new energy current begins, a field of force opens up in the body from the sex glands, ascending to all other internal secretion glands up to the brain and its glands, above all the pineal gland, the pituitary gland and the thyroid gland. In the latter, the reabsorbed seed (Eros) first forms itself into Logos-energy, in that this seed finds its bed here, as it were, on which it now sprouts into higher transformation and reaches development as verbal suggestive power in the lower sense, as Logos in the higher sense. This is where, physiologically speaking, the sublimation of Eros into Logos begins in yoga.

This sublimation process now also linked to a special way of thinking, which is biologically initiated by the inner connection of the thyroid gland with the pineal and pituitary glands. These glands, together with the associated sympathetic nerve plexuses (Indian Aguha, Sahasvara etc.), now form a force field in the body that can be clearly experienced through certain mantras (logos formulas) and which becomes increasingly perceptible to the yogi. In order to recognize this force field in the inner body consciousness, however, it is necessary to become free of any kind of sensual suggestion. Everything visual captivates the Westerner much more powerfully due to the suggestive force of the material world of appearances, so that it is much more difficult for him to ascend to this inner-body consciousness and he cannot immerse himself in it with nearly the same objectivity as the Indian who has been trained through generations. Here in this inner-body consciousness the yogi sees much more clearly because he succeeds in overcoming the subjective complex, the ego, in its innate nature.

The yogi also pursues experience in this way, but for him it is not bound to anything rigid, no matter. Has not this rigid idol, matter, long since dissolved for the Westerner into transcendent primordial vortices and primordial rhythms of an incomprehensible First or ether?

But he still lives by this rigid objective, the supposedly materially exact, even though he knows that the energy as such, into which everything is transformed, is not available to him, experimentally dissolved, is not accessible to the senses. He is attached to something that his mind has already snatched away from him. The yogi now encounters the so-called arc phenomenon, which we described in Figure 3, in the phase of his development that we have indicated. Where it is experienced, the transformation (samadhi) begins. So far we have dealt with the process of the sublimation of Eros up to the awakening of the mantramistic word, the Logos.

The word is now experienced as an inner current. The substantial carrier of this current is first of all the hormones (secretion essence) produced by the gland of the throat (thyroid gland), as it penetrates into the blood, fed with that reabsorbed seminal energy it produces linguistic-motor (tantric) resonances in it. The body becomes resonant to the word that is developed on the basis of certain mantras. In these remarkable states of the yogi, which fall out of the usual life of experience, the most significant phenomenon is that of the two arcs, which are also called the Eye of Gosain, Figure 3e. As Figure 3e shows, two arcs form an eye with the enclosed iris circle. The center of this eye of Gosain is C, the coronarium (the pineal gland) of the brain. The circle and the arcs belong to the force field of this organ, which must now be experienced and perceived ever more clearly in its vibrations using the mantram.

The latter occurs above all in the lodge exercises, the asanas or postures, in which mantras are spoken in conjunction with certain resting or also moving rhythmically bound gestures. The appearance of these arcs, Figure 3e and 1a, now indicates the phenomenon of the return current, the esoteric baptism!

The Gosain arcs, imagined as being enclosed by a flat tangent square, glide rhythmically but slowly down the front-rear contour of the body while certain mantras (Om-Ishvara...) are being chanted, purely imaginatively imagined in this peculiar yoga phenomenon, touching the forehead and the back of the head in their initial posture, see Figure 3a. Here the body vibrates wherever the gliding gosain arc reaches when the consensus that matters occurs. At the large plexus (chakram), Fig. 3a, it must pause for a moment during this gliding. A new sensory faculty announces itself here, a seeing through the gosain eye (epiphysis, coronarium). We can understand it more generally as the awakening of a sixth sense.

We recognized it earlier as the Par-uz-hwar organ of the Egyptian esotericism, from which the name Parcival is derived. In the sense of Egyptian esotericism, a Parcival would be someone who not only develops this mental eye, but also achieves mastery over the material world through it. With the new sense, a new experience, a new world, also begins for the yogi. The Westerner does not realize that the material world in which he has lived up to now is only given and therefore conditioned by the five developed animal senses. If, in addition to these five analytical senses, there is a synthetic sense, the synthesis of which abolishes all material differentiations and thus also the material world view, then he stands at the grave of his highly praised materialistic world of imagination, which he is already approaching more and more

today. All those who have been able to see through this coronarium eye have in most cases been regarded as fantasists in the West.

Since there were not heaps of them, the heap remained master of them. But what if nature were to experiment and begin to awaken this synthetic eye (the tantric Gosain eye) in more and more people, then a new experience and, on its basis, a new world view would have to emerge along with the new sense. Perhaps we are approaching this more intensively than we think. The suggestion of the five animal senses will then fall away more and more and with it the materialism associated with them will disintegrate. The latter may represent a world view in itself, rich in knowledge, but it is ultimately not actually real, but purely imaginative like matter itself. In ancient esotericism, the cosmic hierarch, whom the materialist ignorantly serves, is called Lucifer.

In the name Luci-fer, which the Egyptian Gnostics modeled on the mystery term Uz-hver, lies the splitting of the sense, the spiritual eye (Egyptian Uz-hver). By splitting and differentiating itself, the materialistic world of the senses came into being, in which the unity that now indicated by the first tantric syllable Par in the great formula of Egyptian mysticism: Par-uz-hver, perished. Thus this word contains the divided (Uz-hver, i.e. Luci-fer) and the reunited Logos: Par-uz-hver. Pa-re or Phre is the great solar being in Egyptian. Jesus referred to himself as the Bar (i.e. Aramaic son), and the Germanic tribes were descended from a Bur, i.e. the self-born, a name that contains the same mystery from a tantric point of view. Thus the first Logos in Par-uz-hver (Parcival) indicates the self-born higher god-like man, the Son, who like God the Father, who is born of himself and whom no one created, is also generated and born of himself. When Uz-hver (Lucifer), who divided our minds so that we no longer perceive this great being of light created in Himself, is overcome, then the Par-uz-hver reappears as the great solar being, the bar or son. All this holds the secret of the Par-uz-hver or Parcival-Logos, in which therefore also the differentiation takes place, which is important for the yoga to regain eternal youth.

Now for the one who speaks these two motives under the consent arcs, first the Uz-hver (or Uz-hvar) with open ovulation and then the Par with closed ovulation, he makes the distinction! He experiences the same thing that the yogi has to achieve by practicing the Bur-shwah (Bur-b'wah-schwah) motif, the differentiation! In these two symbols, when he directs his mind towards attunement with the One, he experiences himself in a true substance (deed) or in an illusory substance (matter, prakriti). He discriminates and passes through the

destructive fire of Kundali, like a Sigurd through the waberlohe. After he has discriminated, the destructive fire of passions, which corresponds to that first state of vibration (Uz-hver), no longer grips him. He recognizes that love, which man serves, has two natures, as it were. The fire of desire, as most people experience it and mistakenly understand it as love, is the cause of all decay and death. This desire-fire, which never leads to awakening, but keeps man in blindness about the true nature of being and blindly carries him away from birth to birth, is bound to the Logos Uz-hver (Lucifer), the dark Ishvara of the yogi, and is materially felt and recognized in this motive.

But the fire of love leads to awakening when it is separated from the embrace of its dark brother, the fire of desire, when it is differentiated in the Bar-shwah or Parcival secret. This is where its final abreaction takes place, and thus the transformation in the yogi. He eats the fruit, as we continue to show, and it brings him immortality and eternal youth! Thus, in higher yoga, the tree of discernment still has the same meaning today as we saw at the beginning of the Bible. But discernment depends on the recognition of two states. Behind the fruit-tree, on which man (Adam) committed the original sin, there is more than a pious legend, there is one and the same fact, which has persisted for all humanity as long as it has existed, that behind all sensual discernment or intellect there is in its root a more original faculty of this kind, the Logos. Through this we are bound or not bound and we connect or disconnect again and again. It is through this primordial intellect that we distinguish truth from mere appearance. Now Kant already showed us, however, that the material world of appearances is devoid of all truth, of all possibility of recognizing the "as-it-is" of things.

Occidental epistemological materialism does not come close to the essence, the "itself" of things. But the human being who can do without this 'itself', the true, no longer has a true character or a deficient one. In a materialistic view of the world that has strayed from the truth, the latter is necessarily only part of an external presentation. He has character who still feels with the all-seeing eye of truth. In the yogi, however, this eye glows into a sensual dominant of his whole being. He sees with it a world that is pure substance (deed) and imperishable and in he himself weaves and shines as an integrating ray.

The true world is without beginning and without end, not eternal in contrast to the temporal, for only thinking creates such opposites, but it is the thought life of the One (ind. act, the true substance) who thought time, and thus, as in the Einsteinian system, time became a mental, sustaining rhythm, the higher

coordinate (I) of all being. The yogi also experiences it as the primordial rhythm of time, as the primordial. In yoga, time is a manifestation of the Dionysian causal rhythm: Ha-on-sa, and by entering into it, the yogi passes into the eternal rhythm of being, the great Hansa (Nirvana). His innermost being is absorbed by the great causal rhythm or world-soul rhythm that moves everything. He experiences it in the Logos. But in it he must differentiate and thereby completely overcome the world, that of matter (prakriti), in order to find that of substance (Ishvara).

It is difficult to describe how the experience of those rhythmic symbols, the arcs of consensus, can take hold of the yogi with a deep transformation that penetrates to the very depths of the heart. However, we will try to do this for the practical researcher. The arches are to be imagined as real resisting objects of an elastic nature, enclosing the forehead, as Fig. 3a between G and H shows. The anterior arc of consensus in a at a point on the forehead, the posterior arc in b at the back of the head.

In this way, a real force field existing around the forehead can be determined by imagination. The arcs themselves form this horizontal force field around C, Fig. 3a, in their imaginary planar connection with each other. They are therefore not imagined on top of each other, but next to each other in a horizontal plane. At their ends there are tangents inside A and B (lines of contact), which together form a somewhat flat quadrilateral, AVBD, Fig. 3c. This quadrilateral should also initially be imagined as lying horizontally, but can then also be imagined as a flat cube (or mathematically correct rotational rhomboid) with an upward point in S, Figure 3a.

These arcs of consensus now acquire their practically real meaning through the fact that they coincide with an existing force field around the forehead (see the chapter on diet in Bardon's Adept), that they become an expression of it, as it were. If this force field is not present, they are not perceived. But it is also only there when that consensus makes itself known and the aforementioned procreative return current has begun as an effect of this consensus, i.e. when the sublimation of Eros to Logos has taken place in the first stage on the inner path of secretion. This, of course, also includes the spiritual judgment of the inner forces, a desire to overcome the material world, a no longer clinging to its changeable, inwardly unstable nature. The synthetic, the unified, must intensely desired. One must therefore not carry out this experiment with the Gosain eye and its arcs for purely suggestive reasons or out of a sensation-

seeking attachment to the supernatural and magical or even out of a magical desire for power, for in this eye someone really sees, as the yoga shastras (scriptures) teach. This bow phenomenon is not compatible with the dishonesty towards this real seer in us that is widespread in the West and promoted by materialism. On his bow lies, as the Indian teaching says, the arrow of Ishvara, woe to the dishonest striver whom it strikes!

In the Western yoga poem of the Grail and its hero Parcival, which, as we have seen, originated in the Orient, the hero is also introduced with the criminal arrow shot. Parcival has reached the swan (Indian Hansa, i.e. at the same time the Logos) through the bow and through the power of this bow (the arrow) in the sacred area of the Grail castle. He entered the higher path while still wandering. He has reached the Logos (Swan = Vishvakarman = Mahum!), but he has also injured him, so the earth-man almost always approaches him, the eternal realm, in error. But the Logos does not yet reject him for this reason. He enters the higher world out of a false earth-bound desire, out of an erroneous desire for power!

Rather, the logos in the symbol of the swan (Hansa) allows the arrow in its chest that the chela (disciple) inflicted on him. The latter, who drew the bow and did not know that the arrow would fly away from him as a wave, sent him a thought-vibration that is felt in the realm of the Grail, the higher world. Every spiritual experiment, every attempt to see with the inner eye is observed from over there (Fig. 2). Everyone who reaches for the gosain bow, as the yoga teachings say, is seen!

Thus the practitioner enters the new realm, not yet knowing which laws apply in it! He transgresses against the higher order of God-nature, but the Lord of this realm ... forgives. As a counter-gift, however, he demands recognition, repentance and an inner becoming.

If this does not occur, the eye of Gosain becomes a consuming fire and the hut into which the ignorant man entered becomes a fiery furnace (Matthew 8:12), in which the disciple labors in vain with all occult exercises, as we have described in the autobiography "In Search of Master Arion".

The Logos, as he inserts himself here, as he first confronts the practitioner from the world of material-bound Eros, a killed game with the hunter's arrow in his breast, he now becomes a symbol of the sacrifice itself, of devotion, through

which, according to the Vedas, Purusha-Ishvara (Par-uz-hvar, Parcival) created the world, his world, the true one, which is only ever attained through the sacrifice of the lower ego! He is also an image of the Savior who, with his sacrificial wounds in his chest and hands, confronts the erring seeker of truth; he accepts him when his heart is on the right path. So we may take the bow of Gosain, draw it around the crown of our head, front and back. According to Zechariah, chapter 11, Christ as shepherd also feeds his sheep with these two rods or bows (Na'am and Hoblim in the original Hebrew text). The yogi bends them from position A'B' figure 3a position AB, described in more detail in the Mantram Course and in Esotericism of the Edda. This makes a new force of nature perceptible, a higher vibration, the consensus wave, can also be seen in Figure 1a. The following applies to the practical experiment: The hands are first stretched out into positions A' and B', Fig. 3a; they carry two imaginary elastic rods in the middle of their hands, which coincide with points A' and B'. By tensing the arm muscles and imagining them resisting (made of tube or steel), they are now bent towards A and B by moving the hands and then take the form of those tantric Gosain bows. The body must be perfectly straight, as if in radiant joy. Then lower the arches to the head down into the position G and H, Fig. 3a and imagine them in a horizontal position at the front and back of the head.

In practical terms, the purpose of this exercise is to determine whether there oscillations in the field of force of the forehead, M-waves as it were, which are themselves of an imaginative nature, are determined in this imaginative way by means of tension symbols (arcs), are manifested by the cerebrum-receiver, the coronarium as it were.

In fact, the receiving station of the coronarium (C) responds here, if this is the case, through manifestable vibrations in the force field of the body, especially the arms, Fig. 1a. However, a mental wave can only be received if there is an attunement to it. So the tuning note must be struck, which in yoga is the mantram Om-mani or Om, also known as Om-Hansa. If it is spoken with a properly prepared mind, the arcs flare up, creating certain resonances in the inner-body consciousness (Ishvara).

In Om-mani, the "O" is spoken or sung briefly at first, and the words in general are initially consonantal, gradually moving on to a more vocal pronunciation. If an objective resonance of the "m" and "n" to be spoken with nasal reverberation in om-mani occurs in a certain way through the consensus arches, which now occupy position A and B, becoming perceptible in the middle of the hand, then

it is a sign that the consensus (yoga) is taking place, on the other side (astral world), see Fig. 2, the friend is responding, as described in the yoga poem of the Rig Veda. Here, however, the possibility of deception is naturally very close to the mind, which is not sufficiently objectified but still subjectively bound. For this reason, the yogi must prepare himself from the outset for the idea of complete objectification, especially by practising the mantram Om-hamn-sa, which must also be practised here alongside om-mani and is interpreted as Aham-sa in Indian, i.e. I am this! The yogi has to completely objectify himself under this formula, Ahamsa, he has to experience himself completely as this (sa or tat). Only then can the spark ignite, the wave strike. The conjunctio (union) takes place. Those who still live in the subjective, in the material ego-consciousness and cannot abstract from it, may perhaps also enter into resonance here, they may agree, as we have described it, but they will not attain the world of actual yoga. The narcissistic complex, the ego vanity, rests inhibitingly in front of it. The true Logos (Hamsa) does not yet make itself known, but suggestion takes its place! After the introductory meditation motif Om-mani, the yogi moves on to Om- hamn-sa with the meditation on "I am this" (Indian Aham-sa).

Om-hamnsa is thus now the actual conjunctive or attunement motif to the Guru beyond, whereby instead of the original Gosain arcs, the reclining eight, Fig. 1 a, in ACB, must now also be constructed and imagined from the same plastically formed and tensed arcs.

In this imagination, the hands glide slowly and rhythmically point to point with the arches on the AE and BF guide rods, while the hamnsa motif is developed. The exercise is as follows: first speak ham, let the breath flow inwards and the nose like an eagle. This is the garud asana. Then listen to your body to see whether the "m" of the syllable ham changes into an "n" through the aforementioned nasalization of the sound. If you notice this, you speak this "n" after ham, i.e. hamn. Now, in the Gosain exercise, the centers of the hands slide slowly sideways the body along the lines, while you learn to speak ham-n in the manner mentioned, and then om-m-n and then om-mani, om-namo tantrically in the same way. Here, of course, the realization of the yoga breath also plays a certain role. Om-mani is this spiritual breath symbol. The resonances become clearer and clearer with spiritual immersion in the "I am this" mystery. Now these foreign words are also into German, instead of om-en, om-mani, first "ich mbin" (the m before the "b" gives the "b" a stronger resonance), then "ich (m)bin dies's". With the word "this" you now also let your

hands glide down in the Consentaneum (hut) on the guide rods AE and BF, Fig. 1 a. Then the resonances of the inner word, especially with the "T" sound in this, increases. Eros now begins to transform itself into tangible Logos vibrations. Thus at the Tree of Life, i.e. in the Consentaneum, the hut position, Fig. 1 a, the yogi comes into contact with the guru instructing him. The friends embrace each other, as the Vedic song says, at a tree. They align themselves with the same tree and thus attune (hum) to each other. But now comes the decisive experience. The friend on the other side can belong to two worlds, the light and the dark, to Ishvara in those two forms, to Lucifer and Crucifer as it were. This differentiation is guarded by the logos of differentiation that we discussed in the symbol of the berry hanging on the sacred tree!

This is where the tantric abreaction sets in, through which the inhibiting complexes are released.

Here we must sit again before the tree of life in a sacred yoga posture, place our hands on our hips and speak the decisive word ourselves. It opens up the land of eternal youth, but also that of eternal blind return. The ego must make the distinction here entirely of its own accord.

During this process, the Gosain eye now has to circle down the body again with its arcs, scrutinizing it, and while this is happening, the practitioner's affiliation to one world or the other is decided at the same time.

The Brothers of Light or the Brothers of Shadow, ... he can follow them by the; but note that even the dark hierarchy often dresses in light! It has everything that the other has: Wisdom, beauty and much talk of love! But it seeks itself and everywhere - itself, has no heart and no conscience. The fruit of the one tree is sweet and numbing, and whoever eats it forgets, it blesses, but it kills. And whoever eats it, the eternal eye closes. It wraps itself in a veil of Dionysian intoxication. But the sight of the eternal divine world of love is extinguished. Instead, sensual ecstasy and a great deal of intellect take hold of the one who is thus blinded. However, he does not know that he is blind. He considers that divine eye to be a delusion and himself to be seeing. In the same way, the materialistic man also considers himself to be seeing, like those Pharisees who said to Jesus: "Are we also blind? And the prince of the spheres replied: "If you were blind, you would have no offense, but now you say: We are seeing, your offense remains!" The Edda (Raven Magic Song) shows how the divine eye reopens after a difficult time humanity.

As the thorn of the giant (Polyphemus' eye) it first appears in the sky (in the Cave of Cepheus). It fell through giant, early human, materialistic magic violence. Therefore, in every ego that was complicit in this fall, it must wrest itself free again; through inner struggles the eye of eternal youth also returns to the Westerner. The realization of this secret is attached to a symbol. As we have already shown above, a name holds the key to it.

When those two arcs of the Gosain-eye slide down the yogi, when they peer through him and he then speaks the mantram of discernment so that the discernment can be made, this world falls away from him. With the discrimination he makes, he enters the eternal world. This distinction can also be gained from the following Christian mantram. Say: "But when he, the Paraclete, the Comforter, shall come..."

At the syllable Para, let the bow slide slowly and rhythmically from point to point down the front of the face and the front contour of the body, as above, and try to feel the vibrations, especially of the front consonant bow, under this syllable Para in the body. Here it is necessary imagine a binding of the life energy at this syllable Para. Then continue ... "whom I will emanate (Luther translated) to you from the Father"... Like the upper omen and om-mani motif, emanate is also spoken under the sliding arc. With the word father let a tension-giving "m" (like the Om in Indian) precedes the "V" in father. Now try to distinguish how the syllable va vibrates in two ways in the body in open or closed ovulation when the consonant bow slides down. As bound fire under the arch it is wholesome. As free-floating fire (Waber-Lohe) it is death. But seek to feel not only the front arch but also the back arch in this word and both together.

If you make the distinction in this word and, as the Vedic song says, recognize the father in the binding of fire, you can eat the fruit and enter the realm of eternal youth. If you do not you will remain under the curse of that dark Ishvara who rules the realm of Pakriti (matter), even in the tantric sense.

The distinction is made by a swara or sound secret in Indian. We can find the latter by letting the mouth run through the opening widths around C, figure 3d and 1a, starting from the oval of the head, one after the other in the imagination when pronouncing the syllable "va", for example in Ish-va-r, by pronouncing the syllable hwa-r slowly. For this purpose, it is best to first close the eyes in order to be more concentrated, imagine a point C, from which oval waves like the ones seen, Fig. 3d, emanate, and now, by beginning to speak the syllable hwa-r softly, slowly open the mouth, from the smallest possible opening, pointing it, to the next largest, which is imagined, so that the mouth in fact also passes through successive, increasing

opening widths. Now let these come into correspondence with the imagined increasing Logos circles, and thus speak that word. Tantrically, this mantra exercise is called fruit eating, because the mouth symbolically takes in a fruit, adapts to it, like the first oval around C (Figures 1a and 3d), thus drawing it more and more into itself as the opening increases. If you have grasped this fruit eating through yoga practice, you should now also try to feel it in your body with regard to the increasing oval vibrations around C, Fig. 1 a. To do this, practise the syllables m-hwa, m-hwa-r, sh-wa, ish-wa-r. If you now allow the Gosain arches to glide again along the front and back contours of the body by slowly sliding your hands down the hut (EASBF, Fig. 1 a), namely along its posts (AE and BF), and repeat these syllables in the upper way of speaking according to the Logos motifs, the whole body gradually begins to vibrate in these syllables, while the concentration of the mind must be directed towards the union with the World Logos. Now one speaks again the word Va-ter like those syllables in the hut and under the oval vibrations as before, then on him whose mind has grasped the logic of the connections here, and whose heart is connected with the Eternal, that consensual wave comes down as a divinely enlightening Logos-power. Like the yogi in that Vedic song, he sees the Father and may now eat the fruit of eternal rejuvenation. With this he now also continues that Christian mantram (Ev. Joh, 15, 26)...first in the words "Spirit of Truth". Speak in truth the syllable truth also with a pre-sounding "m" binding the open fire in "W" under the sliding consonant arcs like that syllable above (m'hwar). Thus the whole mantram, which is to be spoken more frequently and considered according to its spiritual content, now appears (in the indicated manner of speaking under the consensus arcs (Gosain arches: "But when the Paraclete, the Comforter, comes, whom I will emanate to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me" (Ev. John 15:26). Note the bond of fire between Paraclete, emanate, Father and truth. Then the distinction occurs.

The following Indian mantram has a related meaning here: "Om, Namo vivasvate (thrice ovulation under the consensus arcs) Brachman. bhasvate Vishnu-tejase-Jagat savitre shujaye, Savitre Karma dayine. Idam arghyam Om Sri Suryaya narnah".

Translation: "Hail, Vivavat (i.e., the forward flowing one in those oval circles, whose name is also to be spoken according to them, as we have seen), Brahman, you luminous energy of Vishnu, creator of the world, pure one, who gives the distinction of the karmic fruit (Savitre, karma dayine). Hail and sacrifice to the mighty and blissful solar being (Surya)!"

In addition to the exploratory immersion of the mind in the meaning of the mantram and the sacrificial devotion to the guru who teaches us to speak, the correct resonance of the syllables caused by the reflective mind also plays a not insignificant role here.

This is how the distinction of the (karmic) fruit was made according to the Indian mantram. The attainment of eternal youth in the sense of yoga, the entrance into Vishnu's paradise (Waishkonda), depends on it. The sweet fruit is the union with the Guru, the Lord of this paradise. But woe betide the aspirant if he gets hold of the dark karmic fruit and thinks he is eating the real one ... if he does not make the distinction and eats it! Jesus also speaks of this karmic fruit-eating when he says: "Every tree bears its fruit, the good tree bears good fruit, and the bad tree bears bad fruit". He brings it for every human being when, on the day of discernment (New Testament: the crisis), he sits before the All-Tree again as in early times and awakens to the primordial light or ... sinks even deeper into sleep.

The yogi learns to distinguish between the good and the bad fruit from an onomatopoeic word! From the first he eats eternal life, eternal youth, from the second he eats transience, death. It hangs on Varuna's world tree. Varuna, into whose age we have now re-entered, harbors it (Uranus). Everyone must go through this distinction. It is the prelude to the new life.

The radioactive primordial waves of the creative all-power, the Logos, which are indicated by the tantric symbol Hva (or ur), vibrate in everyone. They are cosmic vibrations that emanate from that radioactive primordial belt of the earth, R. U. Fig. 1 a, descend upon all human beings. All thus come under the resonance of this elemental force, which the Indian calls Akash. Akash is destructive like death, and Akash is rejuvenating like an eternal spring, depending on our attitude towards it. A kind of high-voltage wave of this cosmic elemental force flows through every human being; Akash as the tonic ether of the Indians is the vehicle of the Logos. It carries him, as it were, and he carries it: he attunes himself to it in a special way. But where this wave sounds ... one day he will hear it!

"Thus call from over there the voices of the spirits, the voices of the masters", as Goethe says. Their voice will reach us once the increasing voltage energy of the earth's radioactive primordial polarity reaches a very specific degree, a cosmic quotient

has. Then every ego must also grow up again into the cosmic causality to which it belongs, into the Logos, as whose emanation it will recognize itself, as the true substance! This time is approaching today for our whole planet.

Thus the holy word that ushers in this new epoch also comes to the West, and the Westerner must also eat the fruit of the tree of discernment. He must release the hereditary repression, the hereditary obscuration of his spiritual being, the hereditary sin. Only in this way can he breathe more freely again, can he find eternal youth in a new cosmic life under the holy tree of Va-run!

On the practice of the word.

When the syllables of the word Paramahansa are spoken correctly, the corresponding body centers are clearly felt in each sound of the word. Like the D'war-Jah-imonon-saeh ... of Jesus, which corresponds exactly to it, this sound-magical word the whole body into the consensus wave, the cosmic rhythm. The eye of Gosain, as it radiates over the whole body with its two eyelid arches, is an important symbol in yoga, through which the actual meaning of yoga, the enjoiment (Greek: "the enjoiment"), can be understood. (Syzygia) with the Maha Guru, the friend from the other shore. Now the two friends embrace a tree together, as the Vedic song proclaims and a comparison with figures 1a and 3a clearly shows us. The yogi experiences himself standing in a very specific rhythmically structured feeling space of the spiritual self, in what esotericism calls the aura. It resembles a tree with trunk and branches, indeed there is a series of exercises here under the yogi tree that allows us to recognize a structuring of the body that is extraordinarily related to the vegetative principle of the tree.

In the gliding of the Gosain arches, however, lies what we called the backflow. It initially leads from the forehead to the pelvis. With it now also appears the act of sublimation of Eros to Logos, the inner transformation in the form initiated, as it reaches extraordinary heights through the word in the form of the mantram, depending on the degrees of yoga can be used.

The yogi who attains the stage of Paramahansa, as we have indicated, thereby also experiences discernment according to our explanations, and with it he gains the berry of eternal life, the symbol of eternal rejuvenation!

The attunement to the cosmic rhythm by the hand of this symbol and the power of the corresponding mantrams, mostly taken from the Vedas, allows him to reach the Ishvara or Purusha state, which makes him immortal. The former state of consciousness falls away, a new one is attained through the Creator's Word!

In the Parcival motif (Fal-parsi) lies the key to the world to come, the law of transformation of fire. Fai (hval) symbolizes the open fire, parsi the bound fire. Everyone must go through this transformation. In Parcifal, Wagner uses the symbolic means of myth and the tonal means of music to allow us to experience the transformation described above.

Parcival, as the one who has the word (Purush-Ishvara), finds the tincture of the Holy Grail, again the secret of the return current. In Figure 3a we see the cup of the Holy Grail in the upper arm position. The following applies to the practical realization of its secret:

In order to experience it tantrically, the arms must be moved down exactly on the median level of the body, which passes through the spine. In the Bur-shwah motif, as in that of Purush-Ishvara, the yogi finds the same tantric key of the return current and thus of the holy grail, with which he solves the problem, overcomes death and attains eternal life. The Grail cup is the body itself, in which the transformation takes place. Parcival, who holds it in his hand, embodies the transforming creator word: Bur-shwah (Bur- buwah-shwah), as it is still used in the East today, in one of the most meaningful tantric meditations. In the Grail myth, Anfortas represents the human being of today, in whom Eros has become a festering ulcer of decrepitude, of guilt-ridden bondage to matter.

At the same time, however, this name contains the thrice-cursed word of the ancient mysteries, which indicates the cause of the fall, of the inner division for the knower, a word that the early Christians assigned the number 666 because they were afraid to say it.

Kundrie, too, is in essence nothing other than the serpent-fire well known in yoga: Kundali, embodied as a human being, with whom the yogi has to wrestle until the coloring of the passion-fire by the Logos (Mantrarn) succeeded, the sublimation of Eros! In Kundrie lies the old cosmic-decanic primordial motif Chont-are, i.e. Dionys-Apollo, as it split when, according to the Bible, Ka-in (Egyptian Cha-ons, Di-on-ys) slew Abel (the Apollonian), in other words, when the higher sense was extinguished, this split occurred. Humanity thus remained under the curse of the inner split.

Haonsa-Dionys in yoga, the Dionysian world worm, the old serpent in the Testament (Revelation 12:9). So by making the Dionysian motif Ha-on-sa (Greek Di-on-ys) vibrate within himself, the yogi also awakens the worm and begins the battle with it.

He grasps the repressed split complex and seeks to bring it to a reaction. He awakens the Dionysian or cha-on-tet motif and initially brings it to a dynamic discharge, to vibrate. In doing so, however, he must be protected by his firm belief in the Logos (Ishvara, Jesus). Before he overcomes the cause of death, Kundali (Egyptian Chontuar), he has to look at the opponent, has to recognize him in the mirror of his soul! He will not be able to overcome him any sooner. We see that Spinoza's sentence also applies here: A suffering is overcome by forming an idea of it. For this purpose, the Logos, the higher faculty of discernment, should be given to man. But he did not distinguish and recognize, but followed the killing libido. He succumbed to the material lust that flamed into him through the animal body without transforming it, indeed today, preached by the illustrious cathedrals of occidental science, he even regards himself as an evolved animal! Thus the Dionysian world-worm, Lucifer, perverted the thinking of the Westerner. But, like the yogi, he did not yet reach the point of recognizing here the hereditary obstacle to his entire culture, which was sinking into lies and self-deception. Thus there is only one power left in the Occident today, that Dionys, which Nietzsche clearly recognized, and which gnaws unchained at souls and bodies as a Dionysian world worm, which therefore also undermines and must destroy everything until one day it is recognized! Psychoanalysis itself, in the service of this worm, has so far only sought, as we have shown, to poke around in a grossly materialistic sexualism, often in the most disgusting way, to stir things up in order to achieve pseudo-healing. The Western soul remains sick. The severe crises foreseen by Ghandi and Sundar Singh will come and sweep away this civilization inner arrogance and hypocrisy. Those who remain will

overcome the worm by rebirth, which mock the catheder idols of occidental materialism. The spirit of the worm is that it numbs and sinks into deep hypnosis, into the sensual sleep of the Occident, which remains despite the abundance of intellectual knowledge and discoveries. Rome perished despite the fact that during the imperial era people built shrines to newly discovered powerful gods every day. What the gods were back then are today the equally changeable materialistic insights that do not advance humanity ethically by a hair's breadth. Culture is dying because of them. The worm remains, the Dionysian world worm, Kundali, which spans all spheres. It prevents the creative light from higher worlds from penetrating, it creates a belt of suffocating gases from the depths of the earth, from the volcanic maw of fire, around the spheres of eternal realms. The atmosphere penetrating from the cosmos and through increased volcanic activity with sulphur-carbons and dicyanides has a paralyzing and numbing effect on the spiritual inner man, penetrating him through the respiratory tract. He sinks more and more, numbed by the breath of the earth dragon, into the power of the animal body of difference, of unsublimated lust (libido), into the blindness of materialism. The purpose of true yoga is not to kill lust (libido), but to sublimate it. It is necessary to destroy the cause of division in the pleasure principle: Kundali. This is dissolved through realization. The one who recognizes Kundali, the worm, will fade away and become powerless. But his realization only occurs through the higher sense of love, the awakening spiritual eye, of which we have spoken. Only in its light does it become visible. Just as we said that a body becomes transparent before the X-rays, so Kundali becomes insubstantial before the radioactive forces of the mind's eye, the coronarium, C, Fig. 1.

Only to the higher faculty of knowledge, the spiritual sense of discernment, the Logos, does it vanish.

Your hideous ringworm crawled into the larva of a god", says Nietzsche in his Immaculate Knowledge (in the second part of Zarathustra). The worm remained in the West despite faith and the worship of God, because the yoga of Christ perished.

The demons that Jesus drove out are still regarded by the Orient as snakes, and these in turn are only allegorical representations of what the Occident understands as the primal motus of all things, as waves or vibrations. In yoga, the aim is to unchain the Dionysian wave from the human being,

by the fact that it is recognized to release him from the co-vibration of a certain group of spheres. It represents the resonance of a cosmic prototype, the sphere of the Purgatorium. The Apollonian and the Dionysian have become opposites in him. Thus he must pursue this split by way of inner analysis (the psycho-analytical self-process, repentance in religion).

The methods before yoga were all ultimately unsuccessful here because they were done without applying the Logos. The individual Logos is the part of our being that radiates from the subconscious and is immersed in the cosmic sphere consciousness (Ishvara, Jesus), the resonance ego, as it were, for the finer causal structure of the cosmos itself. In the Logos within us, this seeks to look at itself synthetically, as in the senses analytically. In the Logos, therefore, that redeeming Consensus Figure 2 takes place, which, as we have shown, is the third version of the Yoga thought. Yoga means consensus animarum, the vibration of souls together according to the order of the globes (spheres), the finer natural attunement of spirits to one another: universal love! Where it breaks through as the sense of the spirit itself, not to take its path in isolation, but in the consensus of the cosmos itself, the realm of the heavens, only then does the inhibition fall away completely from the ego. Then, however, Di-on-ys, or in its original form as Chon-t, Cha-on-su Egyptian esotericism, once again becomes the G-na-de. The becoming-evident and resounding of the One in eternal order (harmony) at the bottom of our soul is the last resonance, the last secret of the substance itself, which in a primordial molecule becomes cosmos again, a completely revolving planetary world.

What science begins to experience in a critical-analytical way, yoga finds in an intimate-synthetic way. Life is the transmission of rhythm from the universe and thus of an all-conditional rhythm. Every ego lives in it as a reflection of the cosmic primordial sound systems, the spheres, ind. Ishvara, biblically Jehoshvah, Jesus. The yogi awakens to Ishvara, the Westerner to Jesus, and the law is the same in both cases. In John, Jesus is the Logos who formed everything. He too was certainly once found in the same way as Ishvara, namely through inner self-analysis. We can call this analytical self-observation going into prayer with oneself.

Jesus came down to earth through prayer. He was conceived through the ear, as Augustine says. But this brings us to the crucial point of Western and Eastern psychoanalysis. The yogi relaxes

his ego (subject) completely into the invoked Logos: Om-Ha-on-sa. He pushes back the innate and therefore perishable ego (subject) more and more, lets everything fall away from him, unalterably directing his mind towards that which lies beyond this innate and mortal ego, the cosmic and imperishable. He allows the logos of this higher ego, the rhythms of Vedic mantras or those from the Mahabharata to work within him unalterably. His subjective ego dissolves more and more in fervent devotion (tapas) to the great One. He seeks the grace that Ha-onsa also means for him, and with ever-increasing overcoming of all ego-will, he reaches Ishvara, who is none other than the eternal Logos.

The Western psychoanalyst, however, does not see this grace (tantric Haonsa), he considers it, especially in its ecclesiastical version, to be something against which the resilience of the ego melts and individuality shatters. In reality, however, the latter only appears in its true cosmic nature through it. While the Logos in its highest birth is also understood by John as grace and truth (the One's being-in-itself as love and knowledge) according to Ev. John 1:14, the Logos of the West today is only egoistic materiality and thus also in psychoanalysis not a healing factor in the etiological, but only in the symptomatic sense. The inhibition of the diseased psychic primal complex in the human being is only dissolved (analyzed) when the latter, through tantra, vibrates into the cosmic that goes beyond it, without submerging and extinguishing into an impersonal, but in which it finds itself completely. Connected to the universe, yet individualized down to the last fibre of his being, he experiences himself as a member of an imperishable cosmos, the Ishvara worlds. Thus the yogi wrestles with himself on the path taught by inner self-analysis, the unadorned, merciless coming to terms with himself, where it is a matter of placing his life on the rock of an all-illuminating cosmic truthfulness.

Prayer and sobriety in the instruction of Christ was undoubtedly originally the same way of yoga in Christianity, but prayer as meditation, as creative contemplation. However, the elements of this early Christian yoga can only be found in disguise in the Gospels. The one-born son, actually the son born only as one (Greek monogenes), the truth, which is only ever possible as one, also only as one person. The yogi wants the same thing. He shows that there is only one person who embodies the truth, the One, the cosmic Ishvara. It is found by the one who has analyzed himself psychologically down to the bottom of his self, who has dissolved everything that is

indestructible part of his being, the total (ind. Tat), until this dawns as the great It, the This (Tat), in which the sun of truth glows.

If Ha-on-sa, the Dionysian world worm (Kundali) is experienced as "I am this" (Indian Ah-am-sa) in the basic yoga formula, then the worm has already been shaken in its power and death has been overcome.

The author shows how this experience happens in the mantram course. This process can only be understood in the experience itself and cannot be reproduced intellectually. Yoga is the first of experience, the act before the intellect, and ultimately also before the will. Through it, the worm of all-dissolving material skepticism is overcome, and so it writhes, conquered by deep action-thinking, under the sword of its Lord. In yoga practice and philosophy, this (action) is not the objective, but the unity of subject and object. I am the subject, Bin contains the objective (being), This is the unity of both in higher identity. "I am This" is thus the great It, the One, as it is reflected in the dual aspect of this world as I and Bin (I and Being, subject and object), but it also contains the overcoming of this duality. The Westerner has the object in science and the subject in faith, but he does not have the This (Indian Tat, the total), he thus lacks the crowning third, the tertium primum. It has been eliminated from Western thought as it has developed up to now. That is why he cannot form an accurate concept of the nature of yoga that leads to this (the tantric deed). He sees in it ecstasy, hallucinatory self-deception. The blocking off of the deeper inner layers of consciousness by the one-sided direction of current materialistic research the original world of truth, which is always and necessarily anchored deeper in the conscience than in the experiential complexes of the intellect, appear to him in a much too pale twilight for it to become important and essential.

He does not see that here, too, Eros puts the bolt in front of doors that only open when the belief in the animal originality that holds him spellbound is destroyed, when he experiences his cosmic birth and no longer remains limited and lapsed in the blind cycle of material procreation and reproduction, as Wagner, burdened with an eternal curse, castigates in his "Nibelungen-Ring" and recognizes as the cause and downfall of the decay of the Occident. It is only humanity that will perish, that will succumb to the eternal

He who serves the perishing, the eternal, who has experienced within himself that which never came into being, the truth, does not perish. Whoever has found within himself the material Eros of his own origin and cause of origin, to whom Eros has become Logos in the sense of Yoga, the bliss of cosmic ascent, in whom Consensus has appeared as the highest form of Yoga, for him this transient world ceases to exist, it is no more! It was only that blind vortex of Eros that lures from birth to birth, with many pleasures, as Buddha already recognized, but one pleasure was more! He who swings in that vortex of joy may do so if he cannot help it, if his nature demands it, but he should not believe that the occidental soul dancing in this vortex, the soul caught in Eros, is the only one and possible in its nature. Nature can, demanding, also once rise as Logos in a second Janus head, can resound from even more original spheres of activity of its eternal being, can release the word as the first sense of its being! - What a roar the light brings! (Faust)

Then all this material scaffolding, on which the Western soul built, will remain only scaffolding, no longer essence and meaning. From Eros to Logos, from matter to true substance, the occidental soul will also go this way, at the risk that this scaffolding will one day be torn down when the real building comes to light.

A giant building before us, a cosmic Grail castle. In it, God-Nature celebrates its completion! Everything up to now was only scaffolding, a means of construction, not the building itself. Now an image arches out of the towering depths of the universe. In resounding rhythms, archways arrange themselves, buttresses and vaults are built. The master builder, who laid the first foundation, now appears before our senses as the creative first wave of life, as Elivag, as a rhythm resounding within itself, as the great Logos itself.

Now man no longer knows himself, now nature knows him, now she looks at him, now she greets him in the death dance of all that is not her in her true being, in her self-view. Now it recognizes itself in man and thus becomes the Logos, the origin of all things.

The One now appears, the true substance with its Apollonian-Dionysian primordial vortex, encompassing everything even in its great joyful stimuli. What does not resonate, does not resonate, is repelled. The souls which do not attract this Logos, and which it does not attract, sink back into the lower spheres, into the eternal material bondage, from which they are reduced to blind, material

The desire to exist must return again and again until the awakening comes. In this way, all material existence will be transformed once the Logos, the true cause of the world, the true substance of all things, is heard.

Chapter 13.

The planetary logos Uranus and Venus.

Thus invisible Logos forces drive the world's development forward as dynamic factors. But we pay no attention to those who sit at the switches and cranks of the great centers, the spheres. The friends and also the opponents on the other shore, who are the strong currents, the electromagnetic thunderstorms of these spheres, in the form of their discharges. Do we recognize them? The world of the spheres is a complicated set of gears, see Fig. 2. The switchmen up there, the ballast and the sliders, they all have their service, they switch off old tracks and set new ones, they all work in the cosmic world of the spheres, which is hidden from our view, in the service of the One.

In the same way, every solar system has its Hierarch, who governs it invisibly and yet knows everything. The spheres themselves are carriers of a primordial consciousness that encompasses this system, in which the substance that feels itself in itself also creates the organs of its self-consciousness. But these are not the same on the different planets. On the planets of the inner zone the evolutionary principle of creation prevails, on those of the outer zone the involutive principle. Here everything appears to evolve out of matter; there, conversely, it forms itself out of a spiritual delicacy into denser forms. Thus on dark Uranus and Neptune, which have a much more subtle character, in accordance with their specific weight, the wave of life will probably also create in related rhythms as on our earth, but in a different substantiality.

There, everything that appears material here will be substantial in the aforementioned sense of highest unity and a primordial mental belt that carries everything, the spheres themselves. The divine substance creating in the spheres will unfold everything here through the rhythm of its creative gradient,

the sphere-logos, the word, to first coagulation and moderation in the spherical prototype ether.

In it it slumbers, dreamlike, just as man once slumbered, nursed by the paradisiacal primordial Vedic light as if on a primordial milk ray, at the bosom of the mothers, the spheres. So we too have our complementary in the Uranus sphere, which developing on the edge of our solar system as a new dark giant sun, which will perhaps one day absorb the light one. We weave there in delicate corresponding bodies, dreamlike spiritualized, a mirror-reflection of our terrestrial being. The planet-logos Uranus dreams us in its strange mirror-camera of the spheres, which shines through all systems. It lies, still brooding like a giant, reflecting the life of the other planets in its thought-life through the world of the spheres. But his guardian is One, the Sun-Spirit himself, Varunas in Indian, Bar-unas in Hebrew. As Son-Man, this signifies an advanced type of man, as which, as this name indicates, he himself will develop from man (as Son). He who once attains this rebirth steps away from the development plan of the material sphere. The reborn, however, receives that barunic, transfigured body of correspondence which, as a vessel of the Logos under the eye of the otherworldly friend, Fig. 2b, accompanies him in progressive development, but is itself in the hand of the Sun-Spirit. Thus man climbs up into the world of the Sun-Spirit, the Ishvara-Christ. The consensus of the spheres draws him upwards and the age of Uranus, into which we are entering, proclaims this all-transforming cosmic rhythm, which penetrates down from the world of the spheres and will transform all being.

Thus we now recognize whom the Vedic poet greets in the friend of the other shore and whom he embraces under the tree of the spheres. The divine Logos unites the two, the rhythm of the spheres. The spiritually affine or related attracts each other everywhere in these cosmic primordial vibrational worlds. An acoustic example may illustrate this. If, in a room containing two or more pianos, you strike the note of "a" bowed twice on one of them, the other instruments will also resonate only on this note. If you place two thin-walled wine glasses on the table in the same room, they will also take on the same resonant tone and resound in it. This illustrates the law of the spheres in the simplest and most obvious way. The two friends of the Vedic song resemble those glasses or goblets which, tuned to the same tone of the spheres, resonate with each other through the laws of correspondence of the spherical gradient.

But what is the meaning of eating the sweet fruit that unites the friends? This eating of fruit is a yoga action with a deeply esoteric meaning, which already appears in the Bible as being connected with a peculiar doom. In C Fig. 1 a we see the fruit as it is still depicted in the astral heavens today, namely in the constellation of Pisces and Cetus.

The seven circles in Pisces, Fig. 1a, contain the word, the secret of awakening from the worlds of matter, and when Uranns will touch them in the year 1927, this sound-magical word will also resound through the resonances of the spheres on our planet. But before we go into more detail about this peculiar yoga rite of fruit-eating and use it to show the liberation from the doom that the Bible links to it, we want to deal with the nature of the Uranian rhythm, the Word, as it is the carrier of our solar system and also regulates our life according to its higher purpose.

The invisible friend in that Vedic song is for the Christian man the friend of the soul, the Lord. He stands on the other shore on the Hva-an-se star, Fig. 2b, the correspondence star, which under certain circumstances can also a dark sun (possibly inhabited by higher beings according to Arrhenius). The name Hva-an-se, which plays a role in the new religious mysticism of the East, must be explained here. In its exoteric sense, Hva-an-se (Kwa-an-seh, Kwa-non-seh) is nothing other than Ve-n-us, with this word therefore does not merely correspond in sound. In the Tibetan-Indian doctrine of the heavens, Venus and Earth are twin sisters, as we called them: Correspondence planets. Just as there are siblings among human beings, there are also siblings among the heavenly stars. Such sibling stars are closer to each other than others. The ratio of the Earth's distance from the Sun to Venus' distance from the Sun is that of the golden ratio. According to recent researchers, the golden ratio is also the basis of the sound system. Venus and Earth are therefore also more closely attuned to each other than other celestial bodies, closer in tone to each other than the other planets. Only Mercury is the complementary to Venus. Ve-n-us as Logos Hva-an-us (Kwa-an-se) thus means the bridge to Uranus, which is also regarded as its octave in more recent metaphysics. According to this triple chord, these two planets are attuned to each other, connected by the triangle of love. But Mercury, esoterically as Mar-Kyrios, the Kyrios (Lord) hidden in Mar (Mary), the Apollonian motif, also complements the Dionysian triangle of Venus.

Thus, not only the three planets Uranus, Venus and Earth, but also the others, including Mercury, form a unity in the Logos.

According to Fig. 2, the sphere-man is tuned to the four tones Om-hva-an-se, the name of the Tibetan god-man. The Jupiter Logos (Jupiter-Amon) vibrates in Om and joins this round dance. In the formula Om- Kwa-an-seh, Om represents an important meditation, which again removes the split that lies in Kwah-an-seh (the Logos of Lucifer= Venus). This too can only be experienced through practical analog mantra. The rhythm of these four sounds awakens the human being of this earth when Kwa-an-seh (1927-28) appears according to Tibetan teachings. As in yoga, the Apollonian-Dionysian Logos motif brings about the awakening from the death of materialism.

Chapter 14.

From faith to knowledge. Scorpio et Aquila.

The world-conquering power of faith is gone for the West, the Christian peoples of the West are no longer united by a common cross, by sacrifice. Or should the great war lead to a new community of sacrifice, should it, together with all its consequences in the economic and spiritual struggle that will now begin, reveal and undo the deception of the demiurge, the game of the fallen son, the lord of this world? Should the sweet fruit of immortality after all the frenzy, the intoxication in mortal corruptible things, of which the Vedic seer speaks: "One of them (the two friends, in the tabernacles Fig. 2) eats the sweet fruit, the other only looks down, not eating".

Should man rediscover the mysterious bond of a consensus that links all souls, and thereby dissolve the emotional state of material existence under which today's Western soul convulsively? Yes, this solution will happen, but only through this distinction, this time through an unavoidable recognition, to which faith must mature, or it will perish of itself.

Jesus himself speaks of the day of discernment to which he will come: Hemera kriseos, day of crisis, of judging discernment, a word that even the early Christian view lumped together all too one-sidedly with the legendary ancient judgment of the dead. It means more. The coming of the Son of Man will be heralded by a new capacity for discernment (krisis from krinein, to separate, to distinguish) acquired as the fruit of faith. According to Genesis, man should also learn to distinguish the valuable from the bad (Hebrew tow-wa-rah), the useful from the useless, the fine from the coarse, by that sweet fruit of the tree of discernment.

In the formation of this original faculty of discernment or intellect, however, a kind of repression took place, as we have shown.

The Elohim spoke to man, as the Bible says, but these Elohim did not prevent the fallen sons of God, the devils, from interfering. The test was hard. He, the nascent human being, had to endure the battle between two cosmic hierarchies and decide between God and Lucifer. He chose the latter.

Behind this biblical account, given in the symbolic language of the ancient mysteries, there is now a naked biological but also esoteric fact. Yoga emphasizes it. It lets its disciple choose the fruit on the tree of knowledge, fight with Kundali, the serpent (paradise serpent), for it and finally find the annihilation of temporal existence and union with the eternal self (Atman) through the fruit obtained. This higher self previously existed tantrically through a connecting thread (sutrata), a resonant vibration within it, not directly or essentially. Now it is united with it. As long as our earth star belongs to a luciferic hierarchy, it cannot exist on this dark planet earth, which biblically fell from the state of Ga-on (glory), Ga-on (cha-ons) contains the old Dionysian motif as well as Ka-in, Abel the Apollonian, into that of a Ge-in-nah (hell) and thereby recognized its Dionysian fall into sin.

Since the planet gave Lucifer the victory over the Elohim (light beings) through the decision of man and man became dependent on that dark hierarch of the universe, since Abel (the Apollonian, light) was killed, the Apollonian basic part left the soul and went back into its sphere. The glory (aura of light) departed from man. Thus he entered the Venusian sphere (Kwa-an-seh). From this sphere, he weaves his bond (sutrata) in yoga, leading the soul back to the mystery of the sweet fruit in order to

and teaches them discernment, the nature of the higher intellect (Logos), through which that corrosive state of natural innate thinking, that aforementioned inner state of division and repression, is overcome.

It is not without reason that today's psychologically trained physician sees contemporary man growing up with a pathological displacement disposition on the basis of psycho-analytical examinations. The dark dragon of his subconscious mind, the worm at the bottom of the soul, Kundali-Lucifer, tirelessly devours a part of his soul life and does not release it again without the magic wand of a superior will. But even today's doctor does not have this magic wand, and in most cases his analyses remain experiments that may remove certain obstacles, but not unravel the Gordian knot at the bottom of the soul. Oscar H. Schimtz speaks in this way in his book "Psycho-Analysis and Yoga" of a particular method that has yet to be found for our time, a yoga system for Europeans. He calls the guardian of the threshold, according to the terminology of the East, the repressed half of the ego. All world improvement from the outside, he continues, remains bungling. From the East we will learn how to free ourselves from the world of appearances taught by materialism, including concepts and theories.

In Kundali yoga, which he presents as a synthesis of Eros and Logos, the ancient esotericism of the fruit of paradise reappears in psychological form. From this fruit the yogi has to learn discernment, to develop that eagle-like intellect before whose clear vision every illusion of the soul dissolves. Just as, according to our parable above, the tree does not exist before the X-rays, their penetrating power makes it appear shadowy, so also the material world before the rays of the ennoetic discernment, the spiritual eye (C. Fig. 1). It only appears pictorial, which is what it ultimately is. Everything transient is only a parable. It transforms itself into outlines before the pure substance rays (Indian tattvic rays) of this tantric faculty of cognition (devaksha), the development of which is at issue in yoga. Through the power of the mental eye, the yogi penetrates the materiality of all things and through the rays of thought that he projects into them, he an electromagnetic bond with them, through which the radiant powers of the same flow to him, as Paul Kernski aptly characterizes such a process in his writing: "What is Psychocracy?".

In the yogi's mind, everything is only real as the object of a cosmic cognition that goes beyond our ego.

Thus he grasps everything, surrounded by a cosmic consciousness (Ishvara), which has its seat in the world of spheres (Fig. 1 and 2), developed out of a primordial germ ring. Man is also a member of this magnetic belt of the earth, Fig. 2. He wears a magnetic belt around him, in which he becomes aware of his connection with the world of the spheres, the heavens. But this consciousness can only fully open up to him when he has succeeded in making the distinction, when he has reached the same point at which both Buddha and Jesus learned to distinguish the transient material being from the imperishable substantial, the eternal life, when a fundamental change of tone takes hold of his ego. However, both churches, the Christian and the Buddhist, have allowed this original path of differentiation to perish in its external dogmatic and exoteric form. In the Catholic Church, its mystery still lives on, mainly in the sacrifice of the Mass, but is difficult to recognize; in esoteric, less well-known Buddhism, it is still alive today, but is also blurred in exoteric Buddhism.

It is therefore important for humanity today to work out this true intellect, the Logos, as that lost faculty of discernment. In the cosmic, the scorpion in an earlier symbolism as an eagle denotes the awakening of this higher intellect (Logos). A Goethe was born under it. All the great leaders of humanity are linked to this sign and descended to higher development under the sting of the scorpion, such as Buddha, Christ, Pythagoras and Plato. They had to go through the differentiation associated this cosmic station of development.

Between Generatio (procreation, symbol Scorpio) and Regeneratio (rebirth, super-procreation, symbol Eagle) the path of the soul on our star leads up to the heights of Christological development.

Nietzsche also had Scorpio in his ascendant, and so he saw the eagle, the transformation sign of Scorpio, in his Zarathustra vision as a sign of his higher calling. But he had the Kundali worm coiled around the eagle's neck. With this he hinted: He wanted to take pleasure up into over-pleasure without conversion (mentanoia). But now the one who completely overcomes lust is given the new creative power.

The titanic human being who, with the present entry of the earth into the

Tit (Tet, lion) was reborn in our time, wants to immortalize lust, unsublimated to the Logos, like Nietzsche (because all lust wants eternity). He does not want to sacrifice the worm, the Kundali snake, he wants to caress it, as the eagle caresses the snake in Nietzsche. This is the titanic unholy one, the symbol of our time, the wandering shadow in Dante's Inferno! The Bhakti Yogi fights with the worm and overcomes it through the "eagle intellect" (Garuda-Logos) "until its fire is extinguished" (Mark 9, 44-50). He does not extinguish passion, he transforms its fire. Unpurified fire does not burn in Valhalla, the eternal place, nor does it give light that shines forever.

Chapter 15.

The sound-magical logos in the Old Testament and in yoga.

The distinction, which in yoga is the condition for entry into the eternal world, is now, according to Genesis, already given in the self-revelation of the Logos according to the sentence: "Ejeh aseher ejeh", i.e. "I am who I am". From an esoteric point of view, it contains within itself the self-distinction of the Logos in man, in which the absolute being of the Godhead is transformed into causal becoming, i.e. the becoming. i. e. into the four-pole nature. The Logos thus flows into universal time as the highest coordinate (as in Einstein's system) and becomes reality here, emerging from its latency. This time now also becomes a fundamentally new experience for the yogi in the state of contemplation (dhyana). It ceases to exist in its former form. The yogi steps out of all time in the Dionysian ecstasy (Ha- on-sa). Once he has awakened the inner ear through the mantram, he hears a constant sounding rhythm through Ha-on-sa. In three and a half small periods of time, this rhythm constantly resonates through the body in the state of self-objectification (laya in Indian). If he strikes that Dionysian motif (Ha-on-sa) on the harp of the inner man, lets it vibrate through the body and counts 1, 2, 3, in his mind, the nada (reverberation) of the word can be clearly and objectively felt in his feet within these periods of time. He puts himself into the state of the word! In order to achieve true inner objectivity here, he must of course also strive to grasp this word spiritually and act purely according to the laws of the word.

of hermeticism. But this also makes that highly significant experience accessible to him and to us, which is linked to the so-called three and a half mystical times in the Old and New Testaments. "In one time and two times and half a time". Daniel 7:25; 12:7; Revelation 12:14, the new, eternal time dawns. Here too, the process can only be understood in tantric terms. The sound-magical word begins to set the whole body into a resonant vibration from an inner center (Sahasvara, Glandula). The word calls him out of the previous state as if from death, but it is not an intellectual word. It is the tantric resonance of the sphere-logos Ishvara (biblically Jehosvah-Jesus), a sound from the upper world that evokes the consensus, the higher yoga state. Here the Westerner will easily be inclined to relegate all this experience to the realm of pious self-suggestion or hallucination, but only because he no longer knows the meaning of meditative or heart-recognition, because for the arrogant standpoint of materialistic science the sentence has no validity that those who are pure of heart are able to see God!

Here too, the materialistic suggestive spirit of the senses deliberately holds back the spiritual Apollonian sense - the dead Abel of the Bible is the killed Apollonian sense (Abel=Apoll=Phol-Baldur) - in death, because if it were to awaken, all this illusory glory of the West would have to be destroyed.

The Logos, who speaks in the old covenant: "I am who I am" and, as we have shown, unites the absolute being of the Godhead (macrocosm) with causal becoming (the natural microcosm), this Logos is now also for the Occident today the sole key to the true world of substance and his self-knowledge in man, is the ray which he sends from the heavens, the spheres, into the ego. But where this has given way to a limited and changeable materiality, it can no longer be absorbed, but will have a destructive effect! It will corrode the spirit of the Occident, which has fallen into illogic and disobedience to the highest demands of true substance, until the vibrations of this true substance resonate again in consciousness, the spheres call again and the friend from the other shore offers the old and eternally young fruit on which, as the most profound symbol of wisdom in history, man left the world of God-substance and plunged into matter and its eternally changeable vortex. But in it, clinging like Prometheus to the rocks of matter, the titanic man, whom the Word reached, struggles towards the end. For the inquiring mind, the solid, rigid

Matter dissolved into living vortices, matter dissolved into vibrational states of the One. But who recognizes this One? Is it the Dionys of which Nietzsche speaks, as the cosmogonic rhythm that deceives everything, in numerically analytically delimited values, the One that becomes manifest in itself, which science in its mathematical-physical determination seeks to grasp as the substance underlying all phenomena? No, this substance, as grasped by the materialistic intellect, is not the One, but it is precisely the intellect that shatters the mystery of the cause of the world, subjugating it to the unpurified ego-will. But how do we approach that Apollonian-Dionysian hidden secret, the inexpressible, only in itself recognizable, in itself resounding, the great Logos, in which alone the true substance of all things, the One, becomes perceptible?

The fruit of the sacred tree will return, the consumption of which alone in the sense of yoga gives knowledge and strength to grasp the mystery of the all-substance, that it becomes recognizable in its essence. For like the light, it is sevenfold in its radiance and in its rhythm it binds everything, taming everything, even the devouring fire of animal-derived man, the idol of occidental science.

In the enjoyment of this fruit, yoga reveals the highest knowledge and all the greater mysteries of earlier humanity are in tune with this. They all revolve around what is said in that Vedic hymn about the sweet berry, around the true experience of the primordial One, the Tat (Total), the true substance. The Vedic seer thus already overcame the inner division, the fall through the fruit, which the old Israelite religion depicted as punishing all human beings with death.

The yogi finds it through the friend on the other shore who redeems him, the Logos-Christ, be it Ishvara or Jesus, with whom the Christian man also ultimately shares and eats the Man-Fruit, the Bread of Heaven, in order to become immortal, to attain eternal youth.

In this fruit-eating lies tantrically the restoration of man, the return from the state of sin to the state of unity, from the multiplicity of the world of matter (Prakriti) to the unity of the world of substance (Tat); for the fruit meant here, as we will continue to recognize it, seals the name in which the substance, the One, brings itself to knowledge, and before this name, when it becomes recognizable from the heart in the yogi, resounds, echoes

all spheres. Thus it is contained in the sphere motif itself, but no external speaking technique unseals it. All the elaborate breathing exercises and mantramistic vibrations of certain sounds and syllables in connection with the prescribed asanas (postures) do not force the realization of this name or logos associated the symbol of the fruit, and the Opening himself to his secret, even if they are also necessary. There is only one thing from which he recoils, from what Di-on-ys (Ha-on-sa), the word of the spheres, means in its ultimate meaning and was already known in Egyptian as Ch-on-t (from which Chonsu, Dy-on-su, Di-on-ys). This oldest Dionysian sound motif Ch-on-t is G-na-de in German!

Thus the Di-on-ysical (Indian Ha-on-sa) in its innermost essence, once recognized, releases all repression, all inhibition and tenseness of the soul, of the ego: grace. But it is not something that man conquers according to his will, insofar as this strives towards the highest order of nature.

Only when man frees his will from all pathological influences, when he truly WILLs from the deepest depths of his being, does he reach the world of true substance, where it becomes visible to him. This will is itself the grace that he must discover within himself, that he must struggle to free.

But occidental materialism does not know this true substance, for it does not have the will, but for it the intellect is the driving motive of its development. Yoga is will as the self-will of the One, Nietzsche, although seized by the tantric thought of the Dionysian, did not see the will, which harbors the highest grace in itself, in that it becomes free from all inhibitions and repressions of the intellectualistic sphere into whose dependence it has fallen. The intellect cannot set it free unless the latter becomes the Logos. Then this will is able to flash forth in itself, released from its inhibitions, for it is, as Schopenhauer recognized, before the intellect and before self-consciousness, the One, the Being of things, the True! But who experiences this WILL? Only the one who is reached by it by releasing the true will within himself in the Logos, which links all spheres, all worlds according to the same primordial law of nature that we depicted in Fig. 2. And because the will is this great primordial law of nature, which does not bow to any intellectual insistence or compulsion it is at the same time only a conditional in itself, i.e. grace: an opening up of the One in itself without dependence on the outside, the material sphere. - This will is Ishvara for the yogi!

He who wills from the bottom of his heart will also achieve it, he only has to free this will from all repressions and constrictions, also from all definitions of the intellectualistic sphere, to experience it quite originally in himself, cosmically!

Man has colored the will to a thinking-bound I-will (Ahamkara), he no longer experiences his cosmic root, because where this primal will passes over into the intellect, the faculty of discernment, there he is the creative Logos! But it was precisely here that he fell, here that man gagged the will through his material intellect, and so his will also became unfree.

This will is now, as the root of the word already indicates in Indo-European Wil, bil", Greek bulein, the Baldur (Bil, Beldegg), Apollo, Abel, the Apollonian in its origin, but Di-on-ys is, as we showed, as Egyptian Cha-on-su, root Cha-on-t = G-na-de. So where the true will, the Apollonian, is now experienced as a cosmic force that is only conditioned in itself and is not determined by anything apart from it, it automatically becomes an autonomous creative power, grace, the Dionysian in perfection! This also abolishes the disintegrating dualism of the Dionysian and Apollonian in this world view, as pointed out by Nietzsche. For the yogi, it is therefore important to release the will as the primordially creative divine power. Then he reaches consensus and enters the eternal world of the Logos, of which he experiences himself as an immortal member. But only if he recognizes the Dionysian-Apollonian, i.e. the Logos in its emanations, as grace and as will, as we have just explained philosophically.

The Apollonian as will and the Dionysian as grace must become one in man. Then the inner division is overcome. Whoever, through mantramistic meditation, experiences the Logos, the Dionysian-Apollonian, as this will of grace that guides everything and whose will itself has become one with it, enters the eternal expanse and finds eternal youth.

Through the power of this Logos, he rejuvenates himself again and again in the flesh, descending from the realm of the divine will of grace to ever-renewed birth. Neither Nietzsche nor Schopenhauer recognized this true primal will, although the latter came close to it.

A Parama-Hansa is now the one who, as a yogi, has entered and merged into the Dionysian (Di-on-ys, Ha-on-sa) through the released Apollonian will, who has found the union, who has found the Dionysian in his innermost being, who has found the Dionysian in his innermost being.

being experienced as grace.

It is true that this grace (self-determining love) is by no means one-sided through feeling, as is often the case in Western Christianity. It is therefore in itself creative will and as emotional grace only a one-sided degeneration, which human weakness, the smoldering fire of the senses, formed from a much higher one full of living power, the actively self-emerging One, the Act. And so the true substance of all things is not a resting and persistent thing, not a rigid thing, like matter in the vulgar view, but a dynamic thing; but it is not this as a knowledge in the intellect as in the sciences, but with this it would again only be a partial appearance, it is not at all as a being-known of something lying outside it, but as a living working-out of the One in all its manifestations as thought, feeling, will and deed. This is the essence of substance, of that which has become itself and is itself, of that which rests and yet moves, of that which shines only in itself as primordial light, of that which sounds only in itself as sound-magical tone, as Logos.

Where this unity, this monism is preserved in its highest form, where it is nowhere fragmented and merges into a materially differentiated being, but where its light shines only in itself, its sound resounds only in itself, then it is the one supreme being! For the one being can only feel, think and know itself within itself!

We cannot know anything about him that is not in itself! So all knowledge of him, all thinking of him, all feeling of him is pure grace from himself! As long as man is in a separate, lower will, he can do nothing of the same. This is the substance in its essence as the substance of God of a Spinoza, as the "This is That" of the yogi.

Chapter 16.

mental interference.

There is also spiritual interference! In the physical sense, interference is the meeting or unification of vibrations with each other. This meeting has an energy-increasing effect when, as in Fig. 1, wave crest is superimposed on wave crest.

If, on the other hand, wave crest comes to rest on wave trough, the energy is reduced.

All soul growth happens through interference. No ego is isolated. The law of symbiosis (of growing with one another, as it were) also governs the monads, the souls. Pious people speak of guardian spirits. According to the law of pan-symbiotic coordination of the egos in the universe, one ego is always in relation to another. A highest rational principle of nature (world-soul in Kepler and Goethe) organizes the egos in relation to each other. "The higher ones are destined to pull up the lower ones", as Goethe says. We can experience this Pan-symbiosis of our soul on the basis of inner objectivity through practical mantramistics.

Just as there are so-called tuning capacitors in radio technology, so too in the human being. There is also a tuning motif in this fivefold inner capacitor of the human being Fig. 1 which is valid for the growth of the soul. This motif can be determined purely experientially and reads in the shortest formula: Ahim-n-(d)-sa-. We see that it has two sounds in to the formula found by Ghandhi, namely "n" and "d". In reality, however, "n" already belongs in Indian to the "m" to be spoken with a so-called bindu tattwa as a reverberation. The Indian nasal m has a softly resonating "n". The "d" is a dental intensification of the "s". Indians often use it in mantram, where they only write one "s". Especially in upasana (contemplation), many sounds are timbred (colored) in this sense. It is important for us to get to know and study the timbrations (tone colorations) of these sounds.

Then we can, as it were, send mental telegrams through the apparatus of the spheres and receive answers. The play of these timbrations takes place unconsciously in the poet's mind. We must not think that he gets everything out of himself alone. He receives incessantly, he lives in the soul of the world, as Goethe claimed of Shakespeare, perhaps experienced even more directly in himself. When Jesus transfigured himself before his disciples, he revealed to them the word of the spheres, which we have in the Ahimsa motif in its shortest version, as we have already indicated.

But nature by no means allows any will, any ego, to intervene in these ensomatic (inner-bodily) resonance areas, even if it appears with scientific ambition.

Objective sensory knowledge does not yet enable self-objectification and Self-control, which is higher.

With perfect outer senses,
darkness dwells within.

Goethe, Faust II.

A protective curtain, a sacred fleece, hung around these inner worlds for the ancients. The head of a ram or lamb marked it from the outside. On Goethe's tripod, with which he had his astrologer unseal the world of the mothers, the inner spheres, in Faust, a golden ram's head also glows as a symbol of that fleece. You only have to look at the tripod designed by Goethe in the Wittums-Palais in Weimar to recognize the golden fleece as the ancient protective symbol of spiritual inner worlds and to understand that magical scene in Faust more closely.

Even if today we no longer need to follow this path of the ancients with its mystical diversity, everyone must nevertheless embark on this expedition into the inner world in order to reach the secret of the rejuvenating inner word with a certain set of tools. The veiling curtain hangs firmly and securely, and no amount of clever thinking, no amount of knowledge as such, no amount of force will make it yield.

Not a single physical or chemical theorem belonging to the science of matter as such opens the door to him. Just as the Greeks, in order to distinguish the fleece from the sacred tree of Ares, chose a leader and called him Jaso, so the early Christians called him Jesus. Both names basically mean the same thing, and among the Indians Jisvar, like Jehosvah or Jesus, is the guardian of this. Like Jisir, the sacred name of Osiris, and like Dji-sir among the ancient Norse peoples, Jisvar was apparently originally the collective name of the gods of light. A spirit thus administered the sacred Melusine shrine (water being) of nature. It does not open itself to violence and yet is safer than earthly steel chambers.

Wagner's Parcival concludes with the words: "Open the shrine", and "Unveil the Grail"! Has the time come for the Grail to be revealed?

May that which has long been guarded as an inalienable spiritual knowledge now be allowed to penetrate, may it be exposed to a world that has probably never been more miserable in the dust before the idols of transience than today?

Precisely because this world has sunk into a nameless night, into a boundless blindness to all spiritual substance and enduring values, because the most delicious thing that was once attained is today in danger of sinking again into a mud of intellectual self-aggrandizement and purely materialistic conceit of exactitude, precisely for this reason the spirit will return in its divine autonomy, as Ghandhi sees it, and conquer this earth.

The golden fleece with the ram's head, which appears in the teachings of Jesus as the Lamb of the World, embodies for us the magisterium of service, which alone creates enlightenment, which works a knowledge that goes far beyond all changeable material things. Whoever gains this golden fleece, the unspeakable glory of the heavens, of the eternal worlds, opens up to him; he already lives here in fleshly manifestation: the new life, the eternal being. And he can live it consciously! Unmistakable stigmas of a transformed corporeality appear on his body, as in the Indian Ishvara esoteria. On his hips glow the marks of rebirth that bring eternal youth. That is why the golden fleece was also, as Friedrich Nork (Etymolog. mytholog. Lexikon) says, the symbol of the Paraclete, the cosmic spirit of enlightenment, who comes from the realm of the spheres and creates the highest knowledge! Only material knowledge follows from material birth, but spiritual knowledge follows from spiritual birth. What does man, who is only born of matter but not reborn spiritually, know of the miraculous path of the soul on the ascending ladder of cosmic development? When he enters the seraphic gate of this development, he receives, in the sense of the old esotericism, the robe of light, the golden fleece, with which from now on he casts off all deceptive selfhood, the pomposity and hollowness of external sense-knowledge! For true objectivity never flows from the external senses alone. Fr. Lange, who wrote the "History of Materialism", says that all materialistic research can only reveal an objectivity for us, but never an objectivity in itself! When the "as-itself" of things appears, it engulfs our transient ego, and we are no longer anything and can no longer be anything, and yet we are everything, engulfed in the great vortex of the One and

are only truly individualities because we have absorbed the spark of such a perfect individualistic being of the highest unconditionality from the only One that exists and shines in itself (Monon). We are then a spark of the One and, like it, are founded in itself and indivisible, are its essence! Because this One is individual, we are also individual, but not out of ourselves, but out of the Logos.

So now, when our earthly birth comes to an end and we leave the testing ground in this sphere of matter, we receive the robe of light of the golden fleece, i.e. the body once again illuminated by an original aura. We again receive the glory (Hebrew kewod) of the first-born soul from God, and in the symbol of the apparently lowest, because gentlest and most patient animal, the lamb, this highest splendor comes to us. Nevertheless, the ram-lamb of the golden fleece was also a symbol of strength for the ancients and should also be for us.

Chapter 17.

The esoteric cosmology of tantra yoga.

"What one part of the great beast (the living) feelsthe others (parts) feel with it."

Porphyrios of the "All".

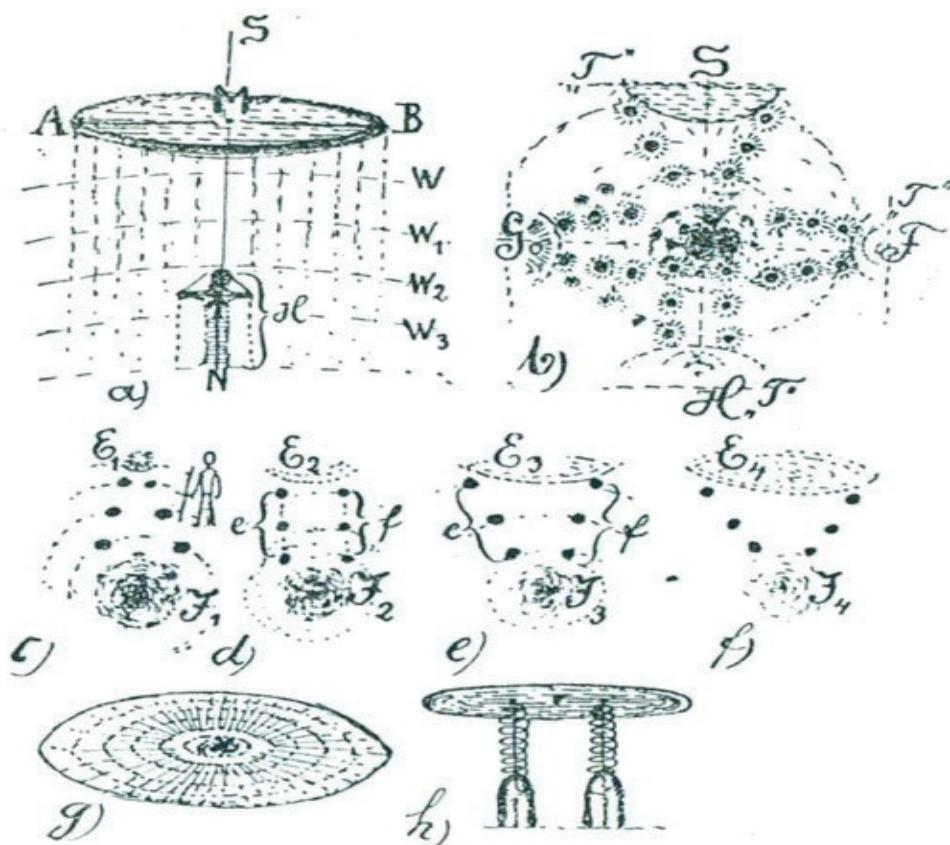
After the preceding esoteric science of the human being of yoga, we now also the esoteric cosmology of the same, although both appear so interwoven that we can hardly separate them. Anyone who studies this esoteric cosmology in greater depth and experiences it inwardly will also arrive at that spherical consensus as the expression of an eternal state of existence!

It is only through the contemplation of esoteric cosmology that we arrive at the realization of a sphere that rises above all others, the primordial sphere (Maha-Loka), as it were, which we can now reach by immersing ourselves in the esoteric cosmological phenomenon even more closely. However, the spherical consensus already described above is again a key to the realization of Maha-Loka, just as the latter is to the former.

We want to try to present the esoteric-cosmic phenomenon as far as possible without all the mystical veiling given in Indian scriptures.

In Fig. 4 a we see the cloud above the yogi as he makes the rain according to a vulgar expression in today's yoga.

This rain-making means as much as releasing higher radiations in nature, which, like rain, run vertically in the atmosphere and initially has nothing to do with letting it rain externally! Rather, it means: letting forces descend from a sphere, which he who has attained connection with this sphere through cosmic thinking, the Logos, is able to do. The lord of this sphere is the spirit of the sphere, in this case Ishvara again, as we have seen, esoterically speaking, none other than the Jehoshvah of the Kabbalah, the Jesus of Christian esotericism.



*Fig. 4 The development of the world in Yoga. Fig a. The great belt of spheres or Maha-Loka. Fig. 4b to g. The stages of world development. E = centers of evolution.
I= Involution centers.*

So here, too, the explanation of the spiritual cosmos involves real scientific processes of the actual world of substance and not supernatural mysticism. The human being who recognizes himself as a member of the earthly field of force, who adjusts himself, as it were, to the coordinate cross of the same, as Fig. 4 a shows, also attracts forces on this coordinate cross, ABSN. We have think of AB in this coordinate cross as a tangential constant, which pulls the waves of the earthly force field WW¹WZW3...outwards, as it were, starting from a magnetic center of the earth; so that now naturally from this center a counter-pressure takes place again and thus a tension field or tensorium is created, in which tensor forces (vectors) now act, which we see represented by the cross ABSN, Fig. 4 a. These tensor forces with the tensorium or the hut, H in Fig. 4 a, are inherent to all systems of homogeneous nature, see Fig. 2. We can regard them as the invariants (invariables) of a cosmic system of absolutely uniform substance (Tat). Thus these higher, tattwic forces in this system also arise from the Tat (the absolutely uniform substance), they are cosmic, but as such have a share in man in the sense indicated. The yogi can act on these tattwas (principles), can govern them through an inner asana (attitude) on the coordinate system of these forces or of the Tat. It is granted to him to work with these cosmic forces because he is a true yogi, i.e. (an adherent to this force field, the cosmic elemental force).

The hut H, Fig. 4 a, signifies in this sense an attunement force field in the human being to the greater tattwic force field of the earth itself, and Ishvara is tantrically, as it were, the attunement representative who indicates the connection of the human being with the greater force field of the earth and furthermore the sun.

So how does the yogi reach this force field and master his energies? We have shown the psychological path, and now the purely cognitive-theoretical path follows.

Let's take a brief look at the epistemological-theoretical system of tantric cosmology.

It is initially difficult for Westerners to follow the Indian abstract view because the Indian does not specify concepts, but appeals more strongly to the creative power of imagination (Krya-shakti). For him, for example, the cosmic primordial principle or primordial tattwa Akash is as much as God, space and ether at the same time. In order to come closer to this cosmology of esotericism, which is seemingly complicated by such a conception but nevertheless extremely significant, we start from the following observation. Fig. 4 b shows us the various lokas (spheres) in a certain sequence that can be read from the laws we have discussed. In Fig. 4 b we find the same force field as in Fig. 4 a, only represented in four phases of its cosmic development.

In the middle, in J, we have matter, in the first phase of its development. It is a condensation of Akash. The Akash distributed in infinite space, at the same time the primordial energy, being through , receives the first impulse for development by stretching itself, the ether of space, more and more towards a center. By contracting mitotically towards this center, it burns up! A focus of matter arises as the center of a cosmic incipient development. In this center J Fig. 4 b, the ether burns into matter. Luminous mass-bodies now emerge from this dark incubator of the primordial substance. Great suns move from the center into space, Fig. 4 b.

The more these mass-bodies are pushed away from the center, the more they come into certain relationships with each other. Supra-positions, super-positions, towers are formed, as we observe in Fig. 4 b after G and H in a similar form. This is an important factor in Indian cosmology. The system is a living being (Purush-Ishvara). It condenses into material nodes, cosmic ganglia, or stars, but in addition to these material world bodies, it now generates a class of other entities, like dark suns. We follow this development through a process which, however, requires meditative thinking in order to become completely comprehensible, but which, once understood, has extraordinary consequences for the substantiologcal understanding of the world view.

Indian cosmology speaks of creation and reabsorption

of the systems, an evolution and reabsorption. We arrive at this through the following observation. The mass centers or celestial bodies that are constantly evolving from the center of the primordial center (primordial nebula) through thrust and replenishment are continuously pushed outwards by the central or internal force that remains active. They arrange themselves on top of each other, as shown by cdef in Fig. 4, in order to develop further, to create new system forms, because with this super-ordering (supra-position) new centers are formed! This is how Purusha, the world soul, arises as a man in the "Tur" cdef. He is depicted once again in Figure 4c. As a star figure he is found in Gemini, i.e. we can observe this supra-position in the night sky in the constellation of Gemini, namely in the positions of the main stars of Gemini in relation to each other. The esoteric cosmology calls this position of Surpra the man (Ind. Purusha in the constellation Perseus and Gemini, which psychologically belong together).

The position of the supraposition thus protrudes with its apex into Perseus, in which Purusha (originally related to the Egyptian Pir-shu and Greek Per-seus) has its actual seat and center. This Purusha is also called Yama, the twofold, because it consists of two cosmic polarities (or Yima among the Parsees, cf. Adima, Adam). Here, in yoga, the consideration has to proceed as follows.

The stars of the cosmic system, which are pushed forward towards the outer center G, are now gradually pushed out of the area of attraction of the center J; for this system is to be regarded as finite and limited in its material appearance. When matter has reached a certain distance from the center J, the material energy of attraction from the center decreases, as is also the case in our solar system, and it dilutes at the ends of the system, in G, again. Because two constants of the system, E and J, Fig. 4, act in one direction, and the outermost stars are pushed out of the center's field of attraction by thrust and replenishment, the energy of attraction in the center is reduced.

The material star located at the focal point G is now absorbed and dissolved by the inner energy of the system, as it were through the inner pull, when the star in G has actually left the field of attraction of the center. This is how the mula-prakriti, a subtle vibrational focus of dissolving and transforming gross matter, a cloud, a subtle continuum in and around G, is created. As the system continues to grow, this cloud also grows. The two directional constants, e and f

of the system, gradually assume the position Fig. 4 d, in which the inner and outer centers are in equilibrium. In further development, the outer center, the cloud, gradually predominates as the system becomes more and more mature, and the directional constants e and f now have the position shown in Fig. 4 e. Finally, the development state occurs in which the center J is absorbed. A state of rest (pralaya) now begins. The first world being is apparently dead! But now follows the rebirth of the world, the esoterium of that cosmology which the yogi now has to grasp in particular; for he himself lives as a reborn being in the renewed world which now begins. This too is realized in the universe. The awakened spiritual and divine eye (Devaksha) finds it. The first world was material. The second is substantial. It too is seen by the eye of the yogi. Trapped in the first is Yiva, the monad (soul), which must descend to ever new material births.

Under its sphere, as Fig. 4 h shows, the Monad (Yiva) awakens in the world of rejuvenation. The great plane aligns the awakened ones through Ishvara (the Word). As under a great electric field of force, Fig. 4 g, two magnets induced by this field of force come into attraction to each other, so also the beings who are connected under it. The auric hut, Fig. 4 h, is nothing other than such a magnet. In common and similar attunement to this primal force field, the effects in two beings attuned to the same will also correspond exactly. This is how life comes into being in the new world, in the kingdom of heaven (Svarga). Schleiermacher calls this power of spiritual attraction and attunement in the spiritual world love. Experiencing love as unity with the cosmic Logos, which in this way regenerates itself, that is eternal being!

The attitude towards the cloud, as shown in Fig. 4, must be repeatedly brought to consciousness tantrically. The ego must recognize itself under such a cloud as an adjusting cosmic primordial plane as if by parallel induction, Fig. 4 h, connected with its Guru-Ishvara, the lord of the great plane.

Through meditative immersion in the connection with Ishvara, Figure 4 a, the clear view of the yogi's integration into the universe (kingdom of heaven) gradually emerges. Here, too, the world cross is the mediating symbol of knowledge, but at the same time it becomes a scientific all-encompassing coordinate cross, only with a new coordinate, the fourth, AB, Fig. 4 a, the cloud, under which we will all awaken in a real cosmos.

What happens when the entire energy of the system is accumulated (collected) in a deformation cloud, see Fig. 4 f and S in Fig. 4 b, at the end of the first maturation of the system? This cloud now begins to reorganize itself under a new impulse. The Logos, the highest force of nature, now allows the Mula-prakriti to develop into seven new circles (the Keshvars) in the form of the sevenfold reborn Ishvara, Fig 4 g. The hereditary mass of the former system arranges itself into new stratifications under the impulse of the Logos, and new life begins. A seemingly extinguished world being rises to new existence. The Son appears again, Mahat, the Logos. He returns under the cloud and announces the coming of a new day. The sign under which the new development begins is shown in Fig. 4 g. AB the same great sphere (Maha-Loka), S in Fig. 4 b and E4 in Fig. 4 f. In it, the tangential outer principle of the system has gained dominance over the gravitating material inner principle J. It is the former that we see re-embodied in Fig. 4 g. Through the power of the sevenfold sound (Paramhansa- Ishvara) it reorganizes the zones of the Hiranya-garbha (substance-germ), Fig. 4 g.

Chapter 18.

The world as a fact of seeing nine.

There is reflective and meditative thinking. Two states of the world correspond to it: the material and the substantial, as we have shown.

In meditation (Upasana) one experiences the development of the world differently than in reflection. In the latter, one can probably speak of a construction of the world from purely material building blocks, not unlike the birth of Mephisto, the lord of the material world, from dirt (moist primordial mush) and fire mentioned in Faust. In the former, meditation, this is impossible! Purely intellectual thinking the synthetic sense, the coronal eye, of which we spoke; it works only with the five analytical senses inherited from the animal world. In place of the synthetic sense (buddhi), as yoga meditation, abstract thinking, reason, takes its place in reflection. In the primordial state, however, contrary to Schopenhauer's statements in

in fact a faculty of perception through which not an analytical but a synthetic world view was perceived. However, as we have shown, this original faculty of perception (buddhi) has been repressed, sunk into the ego-hostile depths of the subconscious, so that it no longer functions as meaning!

Today we often speak of supersensible cognition, but we usually mean cognition through this coronal eye. Where it awakens as a sense, it begins to experience the world in a completely different way. This is the experience of the yogi, that he also begins to perceive (perceive, see) it differently. It is rejuvenated again as in a primordial light, it is again, as Goethe says, glorious before his senses as on the first day!

But even the yogi has to fight for this sight first. He must first become worthy of it. The eye of Gosain must first open up to him, which we spoke about earlier. It must be levered out of its repression in the subconscious depths of the ego and brought back to the other senses so that it can now be perceived the senses. If this happens, the world begins to transform itself in the senses themselves and the dogma of materialism of the unshakeable objectivity of material knowledge melts into nothing to the yogi's eye. We see the world according to the stage of development of our sensory system. For Kant, too, what the five analytical senses show us is not essential and true; indeed, as we have shown, through them we are not even able to perceive the substance (Ind. Tat), but only see its attributes. The substance, the true essence of things, is reached in the tantric sense only through Tadatmyam, through the awakening of that higher Apollonian eye, the sense of identity, a sense adequate to it. The substance, the One, is only given in the sense that is unified, synthetic from the outset. The One is not perceived through the five differentiating senses inherited from the animal world.

The shortcoming of the Spinozistic system lay precisely in the fact that it did not sufficiently emphasize how our seeing is initially bound to the attributes of substance. Thus Vedanta and Yoga also always emphasize attributive thinking (apara vidya) alongside the higher attributeless thinking and knowledge (para vidya) that directly grasps the eternal, as Paul Deussen also shows in detail in his "System of Vedanta". Here, too, our modern Spinozists and monists blur the essence of the true world of substance through inadequate logic.

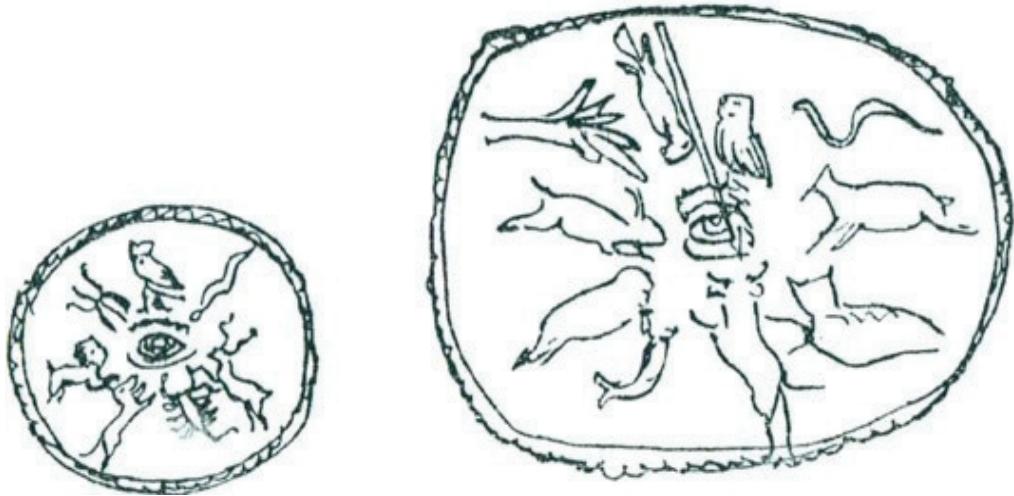


Fig. 5 The world eye (in the star of Cepheus) in ancient depictions. a. Gnostic gems of the zodiac with the eye of Cepheus in the center. b. Mosaic paving.

Western thinking does not live by the true substance and also not by the truth. It lives in a world view that has arisen through the inner division of this substance itself into its merely attributive qualities. Yoga reveals why Western man is no longer able to think in terms of essence, but only in terms of attributes. Westerner is sustained by Eros in this division, and he does not want to wrestle his way through this Eros to the Logos. The yogi, however, wants to, he reaches the Logos, and thus reaches the essential world again. Thus he shows at the same time that the occidental world view as it exists today is directed against the truth and the essence of substance itself. The will, which is therefore divided in Western man, threatens to destroy him. A new race is awakened from the East, gifted with the spiritual eye, and experiencing the world again, as it says in Indian scriptures, not ageing and not decaying like Purusha himself in imperishable youth.

Strangely enough, ancient gems and amulets still show this ancient world view, which stands in contrast to our modern materialistic cosmology.

In the middle of the universe a primordial sun shines, Fig. 5, perceived as an eye, because the substance working in it was understood as all-seeing. Experiencing the world in this way was only possible as long as the vertex eye, the higher sense, the coronarium, was still active optically, i.e. perceiving in reality.

According to the physiological properties of this organ, which is still found today in connection with the pineal gland in our brain as an atrophic eye, this was probably once the case in all humans.

The eye drawn in Fig. 5 in the center of constellations of an ancient zodiac was once seen in real space, where the substance in the black primordial basin of Cepheus involves itself, where it in dark primordial rays that can still be observed today emanating from the black hole in Cepheus. In Fig. 5 we also find the dark lance emanating from the eye. This dark lance, Fig. 5, is the ray bundle of a transcendent primordial matter that emanates from the black hole in Cepheus the middle of the Milky Way near the Swan. On clear new moon nights it can be seen radiating from Cepheus into the sign of Aquarius via the star Scheat. According to recent studies by Kohlhörster on the emissions of the Milky Way, these are radioactive gamma rays.

They therefore represented a kind of transition from the material world to the world of pure substance. This explains why the yogi consciously exposes himself to the star rays and experiences the Hansa (Logos) in the sign of the swan, which in Indian mythology the dark primordial sun of Cepheus. Ishvara as Hansa is thus enthroned here in a dark cloud of primordial matter, veiled from the natural innate sense. Only where the coronal eye awakens does the miracle occur, as it were: the cloud becomes visible with the Savior. But the yogi cannot bring about this awakening, for even in the coronal eye he does not see, as we have shown, but is seen. Nature sees him, carries him, the true, not the materialistic sensual nature of the Westerner. He is seen, he is accepted because his mind was humble before the Highest, he is worthy of entering the realm of an eternal world of substance.

Chapter 19.

Eternal youth through cosmic transformation of the human being.

The power of meditation.

Eternal youth ... is the destiny of man, not mortality through an animal body, but immortality through a spiritual body of substance, through the elixir of life! The latter is an integral part of the cosmos itself and rejuvenates itself again and again in man. But it is important to experience this cosmic essence root of man, it is important to distinguish the perishable man from the imperishable. In this paper we have shown how through a special way of thinking, through the tantric meditation, which yoga teaches, the cosmic essence root reappears and is experienced in man as the immortal one.

It is a reflection of higher worlds, see Fig. 1 and 2, in man, a part of the cosmos, of the whole of nature in the individual being, and it is imperishable. Where it flashes up within in a state of silent contemplation, the idea of imperishability appears to man again as an empirical experience.

Whoever experiences the power currents of the Word, the Logos, within himself and whoever purifies this Word within himself from the blazing embers of natural desire fire, stands in the eternal and knows that in this Word an all-encompassing loving All-Spirit thinks itself in its children! Thus the mortal gains a share in the immortal.

But isn't the prayer experience of great mystics ultimately the same path as tantric meditation? Did not prayer once deeply move the soul of the Occident, whereas today it has fallen silent? Christian prayer today has brought the Westerner into a certain opposition to the scientific life of experience, but in meditation this opposition disappears.

Tantric meditation therefore stands above prayer as a source of strength for the spiritual-physical human being; it unites the world of experience outside with the inner life of experience. Of course, it eliminates materialism as the path that should lead to the higher development and spiritual perfection of man and replaces it with substantialism, rooted in the cognitive life of the Logos.

As long as the Logos does not return to the West as an object of experience, it will continue to dissolve both internally and externally on the wrong path of

scientifically sanctioned materialism.

This Logos possesses the actual rejuvenating power, but he does not complete his work of salvation on man without leading him through an often quite painful catharsis (hermetic cleansing), because he is destined to transform man.

On this path of transformation, man goes through a kind of mystical death, like the yogi, in order to be reborn as a son-man or under his sign. This sign as that of fullness (Christian Pleroma) will appear around 1927-28 according to Eastern views. "But when the fullness of time (pleroma tou chronou) had come, God sent his Son," says Paul in Galatians (4:4). The pleroma or fullness is a kind of super-time that lies outside of natural time. In it, the Logos accomplishes his will.

A brief reference is now needed to the inner relationship of mystical prayer to meditation.

The greatest miracle that a person can experience in this world is undoubtedly that he is able to speak with the World Logos, with God, in his heart.

An important contemporary theologian, Friedrich Heiler, says in his work "Prayer": "Because modern man, caught up in the prejudices of rationalist philosophy, resists the primal realism of naïve prayer, he is inclined to see the essence and ideal of all prayer in a vague mood of devotion and aesthetic contemplation. But a deep psychological study reveals the essence of prayer with unambiguous clarity: "To pray is to speak and commune with God." In yoga, this speaking with God takes place through the intra-cosmic consensus, which is the subject of this writing. In it lies the power of rebirth and substantial renewal, an eternal rejuvenation.

God is therefore a special being here, who is connected with man through the wonderful mechanism of the universe, the structure of the spheres and their reflective power. The spheres are thus like mirror-reflectors, which cosmically transmit the ray of primordial light, with which man is interwoven, into ever new areas of attraction of spiritual life. The latter is thus conditioned by a law that manifests itself everywhere in the same order: God is the essence of creative primordial love (Man) through all spheres, through all souls.

Isn't it reminiscent of higher tantric states when the great mystic Mechthild of Magdeburg says in one of her prayer utterances:

I am in you and you are in me We may not be closer,

When we two are merged into one And are cast in one mold.

This unified archetype of the two mystically united and connected beings, the Consentaneum or the hut (also called Tabernaculum), was discussed above. In deep contemplation, the mind sees the friend of the other shore and even his corresponding body, the one divine archetype in both, the tabernacle, Fig. 1 and 2. The pious person speaks here of God, with whom he enters into contact, but for Christ this being is the Father and for the yogi it is the Fathers. Of course, the higher Pitris or Fathers do not differ according to human nature, but are all one in the One. Thus there is only one God and yet a multiple manifestation of him in the higher worlds, into whose resonance the praying or meditating person enters. Luther translates a significant passage from the New Testament, John 1:14: "And the Word became flesh and dwelt among us, and we beheld his glory." The exact translation of this passage is: "And the Logos became flesh and dwelt among us (eskenosen eo hemin) and we saw his glory (aura)". This phrase eskenosen (tenting not dwelling) from skeneo (not oikeo) emphasizes the tent or hut form of the higher body in which the Logos dwells in the body and which we discussed earlier. The Logos thus dwells in man in the form of a tent or hut, symbolically represented by the tree of life.

If we interpret the Bible esoterically, we will also find the yoga teachings confirmed in it. The expression: "God created man in his own image" also means more precisely: God created man according to his shadow: Hebrew Saelem, i.e. according to the shadow or reflex image which He casts from higher spheres into mortal man. This Saelem is also the tabernacle (tabernaculum or the ritual positions) and is also made known to Moses as this revelatory tabernacle (or tent). Hebrew Saelem is derived from Egyptian Saeh-irmn, the divine projection from the higher worlds, which is also called Irmn-saeh.

The name Irmensul (tree of life) of the Germanic tribes is also derived from the latter as the designation of the divine prototype in man.

Yoga as the cosmic consensus has therefore also often been experienced by Westerners and its experience has always been the deepest happiness of the soul-man. In it, man has found his heavenly home again. The Logos opens the way in such a way that man's scientific need is also satisfied. In its construction of spheres, the cosmos represents a wonderful mechanism, a harmony and symphony of spheres on which the eternal Logos works. Science will also have to fathom this structure of the spheres, but hardly the present generation, but the coming one, which the Logos will awaken himself from the death of materialism when the pleroma of time has come. (Gal. 4, 4).

Thus, for all the richness of sensory knowledge, the depth of prayer and the meditative experience of the tantric union with God of our time will have to return.

*

We showed the Logos as the rejuvenating and materially transforming principle in man.

The Occident has not yet reached the experience of this actual substantial Logos, it has its seat and sphere of activity in the East: Tantric thinking is not one with today's intellectual thinking. While the latter is the cause of Europe's moral degeneration and will also bury the culture of the West, unlimited new possibilities rest in the Logos, which we can compare with Kant's *Intellectus archetypus*. But this Logos as both the eternal word and the eternal knowledge of man will not be born without pain.

The ethical and technical nature of this Logos has already been discussed. In response to many inquiries as to which motive one should begin with in the practical development of the Logos, it should be said here that one can begin with this or that motive (exercise) depending on one's personal disposition. Each temperament has its own way of accessing the Logos, and this access is represented by a very individual motif that must be found.

In addition to the Logos exercises, the corresponding ethical and diathetic way of life, which is discussed in the Hermetic writings is also traded.

The Logos vibrations will only begin to unfold to a greater extent in humanity from 1927 onwards, with the beginning of the new Pleroma. In 1927 the forces of the heavens, the main planets, enter the three signs of the old decanology, which are called Achri-Ust-(n)Zareth (middle decans of Aries, Leo and Sagittarius according to the precession), i.e. Chri-uste or Christ of Nazareth.

Christ of Nazareth will then become visible as the sun-logos, so his name was already in the heavenly signs from the very beginning, namely in the so-called sun-logos.

Sun triangle or fiery triangle. Read in a different order, the same three symbols form Zarat-ust-ahri or Zarustra, the sun-logos of the Parsees. The fiery rays of the Logos will seize and transform all that exists. Whatever is not able to unite with them will be worn down and dissolved by the same fiery forces. The fiery constellation of 1927 (in the so-called three signs of fire) will be the prelude to this. This will also the biblical view that the old world will be transformed by fire (1 Cor. 3:13; 2 Pet. 3:7). This fire in man is Eros, the natural fire of desire, which, as we have shown, must develop into the Logos. Then the one who transforms himself will enter the realm of eternal youth, which the Logos will give, we have tried to show in this scripture.

Conclusion.

Our destiny in the present and the future is to find the sounds of paradise again in all being, to find pure and full tone again in all sensory worlds, to overcome the dichotomy between spirit and senses! But how is it overcome?

Through a hermetic self-transformation that lies in cosmic upward growth, in a resonance-gaining for cosmic life values. out of the oppressive narrowness of a limited spirit of knowledge, of materialistic selfishness. Take up the cosmic-loud-magical sound that awaits you! Whether Christ or Buddha, they bring it to you! They came from the fullness of the light that this universe represents. They lived in the resonance of their All-purpose, which you too should absorb into yourself. You shall receive the breath from the All, that it may transform you! This is your eternal youth, which lies in the breath of the All-consciousness, in an awakening in it!

One day the sound will inevitably reach you, striving to lift you up, and woe betide you when it shatters!

Can't you already hear the sound that goes through the air? Doesn't the new life already sing in your veins, the new lust that no longer wants death?

Dionysian, your limbs drink the stream of life from the universe every day, but you have not yet become aware of cosmic life. Di-on-y-sos, your secret holds it! Draw us into your cosmic rhythm.

We smashed it, the sacred keynote of all life, the true Logos, we have to shape it again, that is our destiny, that we step back into the chord, into the triad of the primordial light that is hidden in you. This is the cosmic life that is tuned to this triad, this chord. It awakens on it. This is the day of the three, the third day, on which we rise from the power of matter, from our own being and mature into the all-being.

One day this triad will come to you demanding: Di-on-ys, your blood stirring deeply in an insatiable thirst for life, in the indomitable thirst of the senses, like a fiery stream of primal lust, and then pay attention!

You stand at the gates of paradise, at the gates of eternal youth, but one word stands above it: Know thyself!

Once you did not recognize when you desired to pluck the fruit of eternal youth, the fruit of paradise on the tree of knowledge! Now recognize!

And if you do not recognize, a wave of fire will wash you away from the material greed of life and sensual lust that you serve, material-bound son of earth.

You indulge those whose heart's senses have long died in this dead material knowledge. But I, who call you, deep in your blood, do you not hear me? Your cosmic destiny, which I am, you trample underfoot, but you pay homage to the transient laws of matter.

So I will come to you in a consuming cosmic cloud and afflict you so that you shall not have peace and rest in all your culture until you recognize Me.

Thus said Apollo-Dionysus! But he is none other than the one who comes to you today from the East, slumbering Occident, awake!

Book 6: Indian Fakir Teachings.

Tantric Theory and Practice of Fakirdom

Foreword:

This tantric teaching is ultimately immortal, coming from God since eternity and flowing back into God. Our subconscious is divided into the earthly and the divine, into evil and good. If the divine speaks, then it is the voice of conscience, goodness, patience, love and forbearance; if the earthly speaks, then the animalistic, greedy, impure, inner self pushes itself forward. Adelmann-Huttula says about this: Have you ever thought about where thoughts come from, the nature of conscience, the mysterious inner voice, and what spiritual discernment is on? Have you ever realized the nature of those dark, base, and uncanny impulses of the human inner life, which frustrate our best intentions, and thwart our plans, and turn destiny into different courses? Have you never noticed how the psychic double being, a higher and lower soul, so to speak, which calls itself an angel or devil, is the predominant force within us, which rules in us and has a power at the expense of others?

The actual practice of yoga consists only in distinguishing two souls' psychic currents from each other and learning from them. The student must be careful to study the forces at work within him. He will soon find that continuous noble and impure soul life has forces like light and shadow fighting for existence. The sensual-animal, such as instincts, desires, passions and their greater host, has the tendency to be on the constant run and always on the lookout to cheat reason, discernment and conscience. For what is the nature of the subconscious? And how is it split? This question is the reason for the entire practice of yoga. Without knowledge of the mental and spiritual nature of our thought-consciousness complex, the yoga teachings would collapse. For the sages of antiquity were in touch with the All-Spirit and All-Nature, that they were in touch with the seven basic forces and deepest spiritual experiences and proclaimed one of the Great Teachings to the world. Their kind developed a balance to the immense power of the spirit. The true teaching of Christ, which is only known to a few, is also on the same level as the teaching of yoga. For the seven basic forces of the human spirit, the soul, are:

Light spirit.

Realization - connection to the spirit of light and the thought of God.

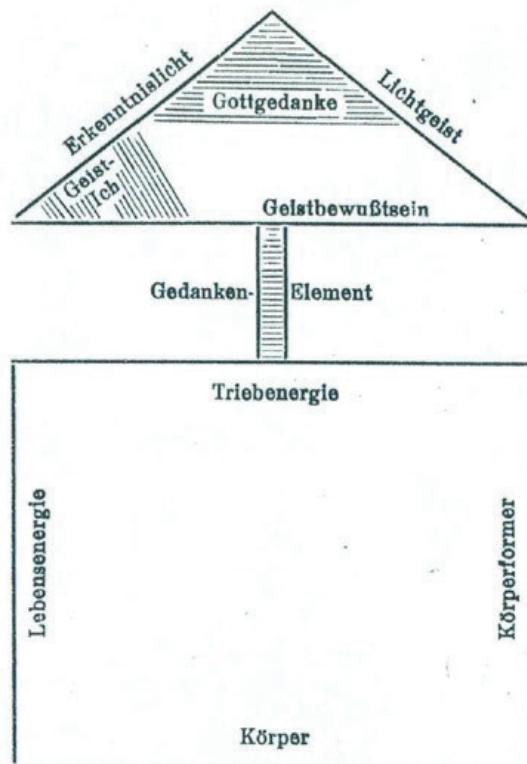
Spirit consciousness. - Connection of cognition and drive energy - connection of the drive element of good and evil.

Life energy.

Body form - astral body.

Body.

In order to draw a picture for the reader, to make it comprehensible to him, we put this seven-key of the basic forces in the following drawing:



These three forces together form the immortal spirit of man, which was and will be eternal. The latter four forces are mortal, for they outlive the first-mentioned body forms or the astral body as life energy and its impulses give the body some time of life energy. Finally, the astral body also disintegrates and into odic and etheric components together with its life and drive energy. The following explanations may serve to define the seven basic forces more precisely: The body with its structure, muscles, bones, veins etc. is familiar to the reader. No further explanation is required. The body form or astral body must be described as the so-called double of the human being. It is the fine electromagnetic substance that forms the chemical particles in the human material body into cells. In a sense, the body former is the model for the visible and human body. According to H. P. Blavatsky, it is the etheric model or double image of a physical body as a double. This astral body can emerge from the material body and wander around. H. P. Blavatsky says the following about the astral body: The astral body gives life, it is the container or sponge of life which collects it from all the surrounding kingdoms of nature and it is the mediator between the kingdoms of astral and physical life. Therefore, the linga cariram (body former) is the mediator between prana (life energy) and our physical (tangible) body, and breathes life into it.

For the life energy could also be seen technically, the life battery, as it is called. It is the seat of life electricity, this substance that could not yet be perceived with a magnifying glass. It is the Od, which Dr. Fritz Quade recently called and wrote about in a lengthy treatise Odlehre. It is magnetism, the breath of life that God breathed into Adam. The life energy is tangible and is the effect of the highest spirit of light. It is inhaled through the lungs and transformed through the astral body into organic substances to create nerve tension. The seat of life energy in the human body lies between the brain, heart and spine. This driving force within us, i.e. the life energy, is also spread throughout the universe. All life is generated and sustained by basic electrical energy. The driving energy is the blood essence, that energy of life, or the red blood cells of the human blood, with the sources of all passions and desires, all addictions and physical desires. Above all, they are the source of sexual desires. This is where the drive energy reaches its most violent and, if not controlled, most shameful form. The connection between the drive energy and the higher spiritual consciousness is the thought element.

This spiritual-etheric thinking is the originator of brain activity, the mainspring of the mind and thinking. All mental images have emerged from the subtle substance of the etheric elements: The yoga student must exercise complete mental mastery over this, because the thought element is the activity generator of the subconscious. This is why the supersensible formation of thought is only accessible to experienced yoga practitioners. For our human mind is only a shadow and highly unclear expression of this spiritual consciousness. Only the connection with the higher cognition forms the spiritual ego. It is the immortal part of our Highest Self. It is the eternal divine power slumbering within us that overshadows all other powers. The spiritual ego and the Divine reveals itself in us humans when it is physically and mentally so far advanced that it is worthy of revelation. For the spiritual ego is the awakener of prophetic seership, of vision, of conscious clairvoyance. The higher yoga teachings show in what way these gigantic powers that lie dormant within us can be awakened through the imaginations of the spiritual ego. Recognizing oneself is the first product of the spirit of light. It reflects itself. The light of cognition is spread throughout the universe, for the power of light is of a purely spiritual, supra-etheric nature, which can only be perceived through personal experience and which, after long exercise of the spirit, first increases the spiritual discipline that comes to consciousness as Divine Reason. The ray center of knowledge is the brain and the pineal gland, which almost completely undeveloped in the average person. However, the third eye is increased through daily yoga training. Through this increase, the awareness of inner-spiritual enlightenment occurs. God-consciousness is formed through recognition together with the spirit of light. This God-consciousness in us and in the universe is the world energy, the generative spiritual basic force that forms everything in the great universe and, in a narrower sense, brings forth everything creatively on earth.

For God-consciousness is the hidden cause of every higher development and enhances progressive evolution. The spirit of light is the infinite sea of light of the Godhead. Blavatsky says about this: Atman (spirit of light) is neither your spirit nor mine, but shines like sunlight on all. It is the divine principle spread over the whole universe and inseparably connected with its absolute generative power, like the sunbeam is inseparable from the sunlight.

Introduction:

Fakir teachings and even more so the royal yoga teachings of the Indians are essentially logos and sign magic, i.e. sound magic word or rune magic or the knowledge of the tantras.

The Indians, however, conceal from us, the unbelievers, the Maya-afflicted, this last origin of their secret doctrine or Yoga-Vidya. They the stranger who seeks their wisdom to all possible and impossible mysteries, but keep the last trump card in their hand.

According to the Indian view, the magic of words and signs is known only to the true adept, and no science reveals its meaning. The hand of Brahma shows itself only to those whom it chooses. It beguiles the fool, it fools the fool, it makes the wise wise.

Before Brahma there is only one righteousness, no righteousness of the tongue, no righteousness of faith or knowledge, only the Self is righteousness to him. He who has not found himself, he may have a knowledge that astonishes all, he may have a faith that drives him to the temple ten times a day for penance..., if Brahma has not answered from the temple within him, he remains on the path of foolish pilgrimage.

The signs and words shine in their own light. No one can see a mysterious sign. The sign sees man! In ancient times, it is said, they shone from the sky. But the dragon of paradise (Svarga) guarded the secret and no one who awoke to see it came out of the sacred grove unpunished.

The first humanity lived in a somnambulistic state, in a natural sleep. Like nature, it slept soundly in the one God who created and who could approve of what he created. He gave man thoughts to understand what he created and gave them to him in deep sleep - the astral world.

The God who ruled the circle of stars, who, emerging first from the infinite within it, created everything in succession with his being descending into matter, he allowed the favorite of the Most High, man, who was bound in deep sleep, to see this path. Thus the laws of the world were written in the celestial bodies.

Until then, he was a god, then of his own free will this god ceased to be. The universe shattered like a dream. The god was greater than he had imagined. He was no longer God. He was himself, Atman. Once he had become a person in man, he wanted to rise as a person above nature, which was bound in deep sleep. He created the dragon, the superconscious, as the enemy of the first harmonious world. The fall into sin came, a terrible deception for man; for everything that was good before became a world full of discord and repulsiveness. He was drawn back to the purity of his first experience of the Godhead.

Then the deity gave man back deep sleep, self-hypnosis, the magical power of the Brahmin, which he calls Sushupti - and the astral world came back to him. He sees the spirits of the past with whom he lived, but the dragon of the superconscious mind fights against them.

Now Brahma created the initiations, the way to progressively purify oneself from the contradictions of the superconscious being, to achieve a new harmony of the world. Thus the sage goes through three stages:

Parivrajaka, means not clinging to anything and living from what God gives you, in the here and now.

Kuti-chaka are certain types of asceticism.

Nirmana-Kaya, the body of creation formed from the two previous points.

In deep sleep he sleeps the eternal sleep of being, the sleep of God, but through the initiations he dreams with the eyes of waking consciousness.

Man is a guest on earth, but he takes what he has seen with the eyes of the wise into that world. It returns to him.

I. Section.

The will as a phenomenon of yoga.

1. Chapter. First introduction (initiation) of the fakir.

The extent to which so-called signs (runic symbols), geometric or aesthetic figures and the word forces (tantras) that accompany them can exert a power on the human spirit, and not only on it, but also on nature through the spirit, will probably be incomprehensible to any layperson at first.

That is why a true Indian adept will first give one or more of these symbols to the eager disciple who comes to him, and after a few months he will enjoin him again.

What did you see, what did you feel, what did these signs reveal to you?" the guru (teacher) then asks his chela (disciple) when he has returned.

With the disciple's ashamed "nothing" and a few more detailed instructions on asceticism, reading the holy scriptures and breathing rules, the guru will then achieve little more than that the curiosity of his prospective student has grown to the point of being outrageous in many cases, without the mantric signs (magical symbols) telling him anything. He has often heard of the Djinn, the demon who obeys every initiate by simply writing a sound magic symbol and saying a mantram (invocation, secret word), who moves rocks and pillars at the command of his master, who reveals and retrieves treasures, who sends illnesses and heals. Yes, this djinn never lets his master die, but ensures him a happy afterlife in devachan (heaven) or even in nirvana (upper heaven)

Of course, the novice's ideas about all these things are still quite fabulously vague, but he knows that a yogi or Mahatma yogi is as powerful as a god.

So he goes home with his signs, researches and researches, prays, breathes, fasts - then, in a weak hour, it glows in his body. The sign becomes bright, it appears before him like a flaming script.

He goes to the master. The master lets him speak a name, gives him words to banish the supernatural spiritual power, and lo and behold - after a few weeks he knows what the sign wants!

Of course, this is just the beginning of the long series of initiations for the novice. But will he also become a Mahatma Yogi in these? Neither the master nor anyone else knows - only Brahma knows!

2. Chapter. Fakir doctrine: will and substance.

These logos symbols (tantras, runes) are instructive for us because they illustrate a little-known but great law of nature.

The so-called law of substance, which is ancient but has only recently begun to take on an important, universal significance in the natural sciences, has a systematic key in them. This law of substance is, even if we did not believe the Indian sages who proclaimed it, the teaching of the future.

Descartes, a French nobleman of the seventeenth century, discovered it scientifically and tried to justify it scientifically first, but only his successor, the German Leibniz, found its deeper scientific justification, the functional theory. Attention should continue to be drawn to this. In Spinoza and Goethe, the doctrine of substance has its most notable representatives. Scientia substantiae teaches us to draw only one circle in nature, Deus sive Natura, as Spinoza called it. This one circle is God and nature at the same time. The more recent advocates of this doctrine have adopted the name monists. Goethe aptly the idea of such a monistic doctrine of substance in the well-known words of Faust:

What would a God be if he only pushed from the outside

In a circle the world would run on his finger?

It behooves him to move the world within himself, to nurture himself in nature!

We cannot speak of the yoga of the Indians without referring to these related ideas of the West. The basic concepts of the doctrine of substance and monism are also those of yoga, which is rooted in the philosophy of the Vedas and Upanishads.

The common character of this teaching is the spontaneous freedom of natural events in contrast to dogmatic dualism! The Godhead, as a super-personal being, creates perfectly, gloriously and freely in its individual aspect alone. In every aspect outside its individuality lies the dualistic and satanic principle. Evil dwells only in our spirit, which does not grasp the unity of natural events due to a lack of freedom of will.

Thus the second and practical part of yoga teaches the purification and elevation of the will to unity, as emphasized in the Hermetic scriptures. Without this second part, today's monism is also unfruitful as a world view. The main purpose of this book is to explain the latter in more detail.

3. Chapter. Substance Consciousness.

Will, as Ishvara, is the sevenfold primordial will, the substance itself in its rational essence. Ishvara or Om-Ishvara (see further) is the Logos-Will, a higher hypostasis of the will that can only be recognized through practical yoga, a personification of divine qualities through which man becomes creative. All beings are related in him. Intellect arises from substance through experience, or from matter in creaturely cognition. This knowledge can lead to unity if the will demands it.

In the thinking of the yoga practitioner, therefore, there is a shift away from natural or sensual-empirical thinking.

The first ray of light that the will sends into the mind as Ishvara is: Aham Brahma asmi! I am - Brahma.

Brahma is the sensory sum of its two values: I am, the unifying dominant vibration of them. Descartes called the same ray of higher knowledge: I am, and since it is conveyed in thinking: Cogito, ergo sum (I think, therefore I am). The path to yoga is twofold, that of natural suffering, in which man recognizes his inability to experience the ultimate values of being from within himself: Schopenhauer, Faust - or the enlightenment from above through substance achieved through training and purification of the will: the path of yoga among the Indians.

All thinking without the practical dominance of the will, all cognition only for the sake of cognition is considered waste by yoga. The will thus appears not only as merely being, but also as consciously purposeful. Following this higher nature of the will, we find unification - in yoga.

The will-nature in the mind is the purposive or causal principle in it. The expression of this principle is also: Aham Brahma asmi! I am - Brahma. Unified Being is the motive of thought and its goal.

All yoga is therefore karma or causal yoga in addition to pure knowledge or inanam yoga. The union of both integrating branches is called raya yoga.

The mere yoga of being leads to that disgusting quietism, the primitive dozing off in one and the same idea.

The principle of causal yoga, on the other hand, awakens in people the constant drive to act.

That I am remains a constant goal. It can never be reached, for it is its own goal. Brahma is infinite. His goal is to create, to work: karma, and that is his joy. The joy that mortals can find with him is that of active life, for this is the expression of his union.

Being and becoming are one with him: I am who I will be is also his name.

Existence is not his purpose, not even in man, becoming, nature is purpose. The substance as it becomes, that is nature, and that is Yahweh! I am who I will be: Deus sive Natura (God or also nature).

Goethe believed in the survival of the personality after death according to the principle of activity and he set the deed as the first milestone of creation: In the beginning was the deed. He eloquently expressed the idea of substance in these words:

Mysterious in broad daylight,

Nature will not be robbed of the veil, And what she may not reveal to your mind,

Don't win it with levers and screws.

The words from the Indian Upanishads sound similar:

The Atman is not attained through instruction, Not through understanding and much scriptural learning. Only when he chooses is he comprehended, to him the Atman reveals his nature.

Section 2. Experimental yoga.

4. Chapter. On the emotional concepts of yoga.

Things are not only present in our mind or will, they are also present in our feelings, and in addition to a purely volitional perception of them, there is also an emotional perception. We must develop both types of imagination, and in the harmonious union of the two we find the true view of nature as taught by yoga.

On average, our scholars cultivate only the volitional mode of imagination, our artists only the emotional one. However, there is an inner relationship between the two types. The Yoga of the Indians seeks to unite the emotional or aesthetic conception (water) of a thing with its intellectual representation (fire) in order to arrive at the realization of an inwardly unified essence of nature.

Monism, or the doctrine of the unity of the forces of nature, is still too sober a rational phenomenon in our scholarly circles today; it lacks the viability of an artistically shaped idea. We therefore see yoga as a step forward and a complement to our current understanding.

In this way, the esoteric creates within himself the feeling of polarity that forms the basis of yoga studies. As long as this feeling of balance is not developed, all esotericism is a sober and abstract enthusiasm, similar to theosophy, which often degenerates into a spiritual extreme.

The study of true yoga, on the other hand, remains a concrete one, bound everywhere to the living world of appearances and opening up the sources of imperishable knowledge through potentized adaptability. This potentiated adaptability is given to us by art through the elevation and clarification of the emotional life. No yoga without an artistically balanced education!

The atoms of the intellectual world, which are conveyed by sober thinking, correspond to atoms of the emotional world, in other words: We can also feel the atoms that we see. The unity of such a thought (seen) and felt atom then creates for us the image of the real basic substance of all being.

The unity of will and emotion, of fire and water, is represented

through the secret symbols of yoga, the laws of which we will discuss here. That is why yoga teaches the polarization of feeling for the purpose of its subjugation to the will. The vibrating matter thus imagined is the substance, the Tad. We thought we were imagining it, but in reality it was imagining itself. There is nothing objective for feeling. Feeling is itself an object. This substance, in unity with the will, shows the various objectivations in nature.

This brings us to the most important phenomenon of yoga. In the next chapter, the development of the occult vision of the third eye of the Gosain and Fakir will be described in more detail.

5. Chapter.

The word of creation: Is-hvara. Let there be. Mutspilli.

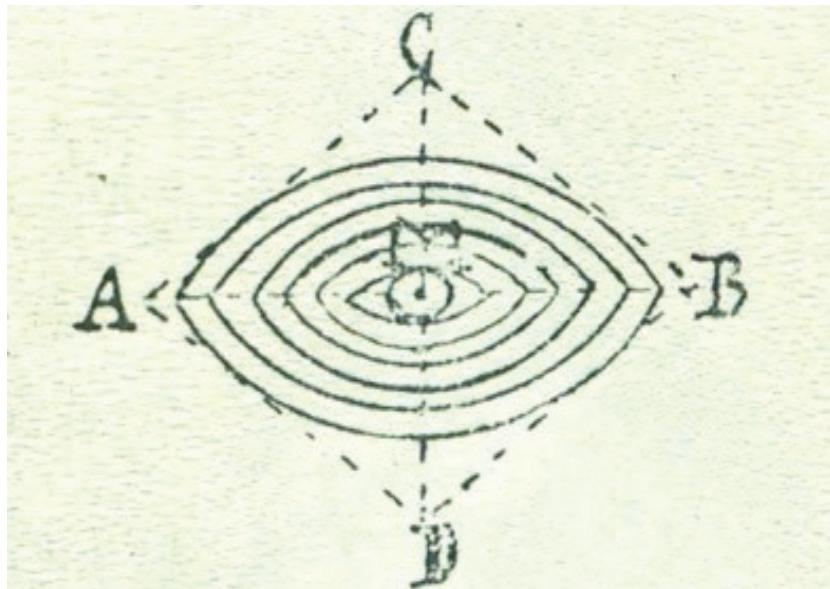


Fig. 1: The solar circles of Ishvara, the golden egg floating on the waters.

We now proceed to the perception of the first tattwa, the sounding Akasha spread throughout the universe. For this purpose, we transform the golden egg from the state of static tension in our imagination into a fluidly moving, creatively working force field Fig. 1.

The first life center awakens: Ishvara! We speak this word by letting the "Is" with its universal ideas etc. of the an-syllable purr lightly with the tongue on the upper palate, but making the sound more and more nasal and trying to evoke a soft echo of it in the body. We then link it with the imagination of the golden egg (see the tantric instructions by David-Neel). The sound now trembles on the crystalline strings of the primordial space, the primordial Is (primordial ice) in Niflheim, which first settled in the universe. And now the invigorating breath of a second primal force nourishes the gold egg: Hvara and transforms it into a sea of rhythmically moving vibrations and germ atoms, Fig. 1. Here it is the magic word Hvara (H'aur in the Bible according to the formula Je-h'aur, let there be light) that brings about the transformation. It must be spoken for this purpose with the necessary concentration and attention. The ritual pronunciation demands: One looks at the center of the gold egg, M, Fig. 1, and speaks the syllables shvara, dsvara, hvara slowly, so that the mouth goes through the opening widths in Fig. 1 one after the other from the center. These should be held by concentration (Samyana). If you stretch your hands forward and concentrate on the center M and the circles spreading around it you will notice in the pronunciation itself that after a while the sound also begins to spread in the body from a center, inductively stimulated, as it were, by the fixation of Ishvara's eye, Fig. 1. For the German language, we then choose the motif Es-werde, where the "w" is like the English "w". "w" (in while, wheel) is pronounced like hw. Labial w as opposed to the usual dental w. The former originates from m and develops from it through transition into movement and rhythmic expansion. It should be noted that this linguistic process reflects the world development process. For example, if you speak OM like Au-m, the mouth extends infinitely further from it

Expansion to one point; first world creation process, condensation of the infinitely expanded circles to one center. From this first created (consciousness) center, which at the same time represents a supra-spatial center (world-sun), a generative movement now goes through the universe: the sounding M (to speak with humming, nasal reverberation and analogies) in Au-M fills the whole space, as Franz Bardon prescribes in his "Quabbalah"! In Hvara, when spoken slowly (like while), the first center , sends out waves, becomes light (Hvare in

Zend = primal sun). The seven or nine brother spheres, Fig. 1, emerge with their chant, the sounding word of God above the waters: Je-haur (let there be light), OM-Isvara or Mutspilli.

It is also necessary to speak or crow this through the nose like the above words. Hence the cock or crow in yoga (see Shiva Samhita), the awakener. The main thing is that the sound hvar (the dot under the letter always means the ensomatic reverberation in Indian. Anusvara) in Izd-hvar, for example, is perceived continuously like a sea of light flooding from a center M, Fig. 1.

The Is sound, which symbolized the vibrating crystal (ice), came from the pitch of the S sound on the upper teeth (tooth crystals)! The Hvar sound transformed the crystal, the ice, into flowing movement or water. This could only happen through a motor energy of warmth that counteracted the static energy of the crystal and transformed the ice crystals into water and life. The old German myth of the origin of the world is rooted in the meditation on the primal word Mu-sp-illi, Ind. OM-ishv- ar.

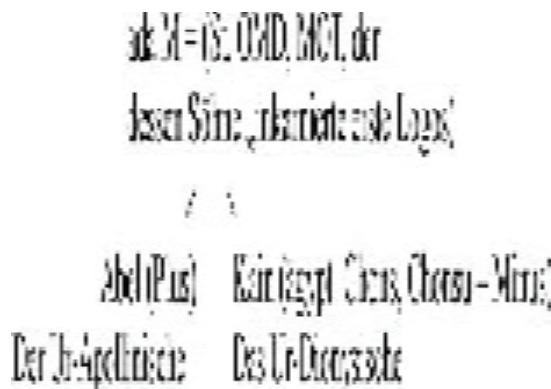
According to ancient Indian linguistic mysticism, the derivation of this original word is as follows:

Om=let there be light
-
Hvar=the sun is born in light
-
Shiva=the ice=the S=Sugriva=the sun=light
-
Izd=the sun

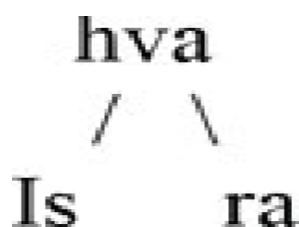
Shiva	Izd
Shiva=the S	Izd=the sun

Explanation: In the German language, the genesis of the terms water, stem hva-s, fire, St. hva-ur is still evident according to the above formula. The Absolute (OM, to be spoken with a nasally reverberating "m", so that the sound is felt in the body) separates into a positive and negative primordial force IS, i.e. Saturn (negative) and RA, i.e. Ares-Mars (positive), for the purpose of world creation.

In ancient symbolism, Saturn is the contracting, condensing (centripetal) principle, while Ares is the expanding, outward-looking, peripheral (centrifugal) principle. Saturn is cold, Ares warm or hot. Saturn is the primordial Dionysian, Ares the primordial Apollonian! Through self-division, the Absolute merged into these two opposing poles, but remains the One in esoteric understanding. In the Bible, it corresponds to the family tree:



On the spiritual level, Abel-Apollo-Phol (Baldr) is self-enlightening, formative will. Dionysus, on the other hand, is sensual intoxication, thinking, negative towards the will. We return to the motif above.



is the sacred key of the ancient Indian mysteries. The cosmic dynasties go back to it. Meditation on this name, the correct pronunciation of it according to the seven solar circles (as indicated above), see Fig. 1, produces yoga, i.e. union with the Absolute. The flow and vibration of a higher material continuum is perceptible in the body through this sound symbol and its corresponding sign, Fig. 1 and 2. Thus the fakir (yogi) awaits the eye of Ishvara in order to be drawn into its stream of light and to see in it himself. Flowing into Ishvara is eternal happiness and bliss (ananda), resting in the One and overcoming the dichotomy. This sacred word recurs in all religions; among the Babylonians it is called Idz-dubar (Sun-Heros), among the Jews Jehoshvah (Je-sus). For Christianity, therefore, it only shines in a different form.

In Old Germanic, the older formula Om-Isvara (see the diagram above), which, like Hva-runा, already existed before the separation of the Aryans, is contained in the mysterious word: Mu-spi-lli (i.e. Musphi-ra, Egyptian Mes-pi-ra, i.e. Genesis of the Sun-Logos). Muspelheim was the name of the first world of light, which existed before the region of luminous mist and ice (Niflheim) and was superior to it. Muspel is therefore the primordial light and the hidden etheric flame (Kundali of the yogis), which is to be released again at the end of days. It frees itself from the shackles of the mind, it is the Word itself as the unleashed Urfyr, as Logos refers back to ruach in Hebrew, spirit of fire.

The yogi unleashes Kundali, the serpent fire of the ether, wrestles with it and purifies himself through this struggle so that he is able to re-enter the primordial world of light. However, the shackles of the intellect are broken for all mankind once the primordially deeper will than the shell word, whether unrecognized or recognized, flares up. The flickering of the primal will can then be banished by nothing but adequate knowledge. Self-recognition of this primordial will is the mush-word, which plays such an important role in the initiations of the yogis.

After this necessary digression, we now speak the formula Omishvara first with nasal humming of the om sound in the body, - at the beginning it is good to pronounce the "o" short, later, when the reverberation has occurred in the body, to pronounce it long and as a "au" -, then with determination of the sense (ind. Dharana) to the

seven sun circles, Fig. 1, as indicated above and simultaneous runic pronunciation of the Svar motif, then you will feel the ancient sacred word rise up in your body. It trembles through him like a living wave and becomes audible, as it were, in every atom.

In these ancient sacred words and their sound-magical vibrations, reason first unfolded in Aryan humanity. As long as this wisdom does not shine forth again in the consciousness mankind, reason will remain a mere prostitute of the outer senses. But with these words, as yoga teaches, the spirit of humanity itself rises from death.

6. Chapter. Why the yogi unusual powers.

Insofar as the Fakiritum contains the remains of an ancient Aryan Wihinei teaching, a teaching of initiation, these exercises understandably have a special value. We find ourselves here on the threshold of the oldest occidental culture. We see the mental springs from which the great movement we call culture was released, and by drawing in this way from the fountain of spiritual life, we realize that something within us is rejuvenating. We find ourselves at the tree of life that thrives at that well, and we see ourselves as children standing before it, before Yggdrasil's holy primordial mystery. We have all grown as fruit on this tree, we have all once spoken the sacred word that opened our spiritual eye, so that we learned to see with spiritual senses and speak a universal language of reason.

The yogi can only have extraordinary powers by to the wellsprings of life, by drilling them into the buried ground and freeing them. Of course, it is not given to everyone to dwell at this well and to touch the sacred centers from which the fief flames. But the more we stray into the wilderness and desert of material sensual gratification, the more insistently we often hear the voice that wants to call us back to the fairytale solitudes of a long-lost paradise. Our life is built on a vibrating tone within; if it breaks, our life itself breaks with it, but it has a certain etheric form in which it vibrates is the tree of life, Fig. 2, from which we have outgrown and will continue to grow. The next practice should connect us to it.

7. Chapter. *The tree of life.*

When we learn to imagine ourselves as we are imagined by the All-Consciousness, then we draw new strength from the fountain of life, because then we draw from the infinite consciousness. The eternally rejuvenating waters flow upon us, as Figure 2 symbolically shows us. The exercise described here is practiced by both the Indians and the Persians. Among the latter it is called: speaking the sacred word before the Hom tree. Its purpose is to expose the vibrations of the immortal principle (will) to our consciousness and to give us the lever with which we can eliminate the mortal principle, the intellect. We talk a lot about this elimination of the intellect, but it only succeeds through a kind of concentration such as we practiced in the fixation of the mind (Dharana) on the concentric seven solar circles and the simultaneous speaking of the word of concentration Om-svara.

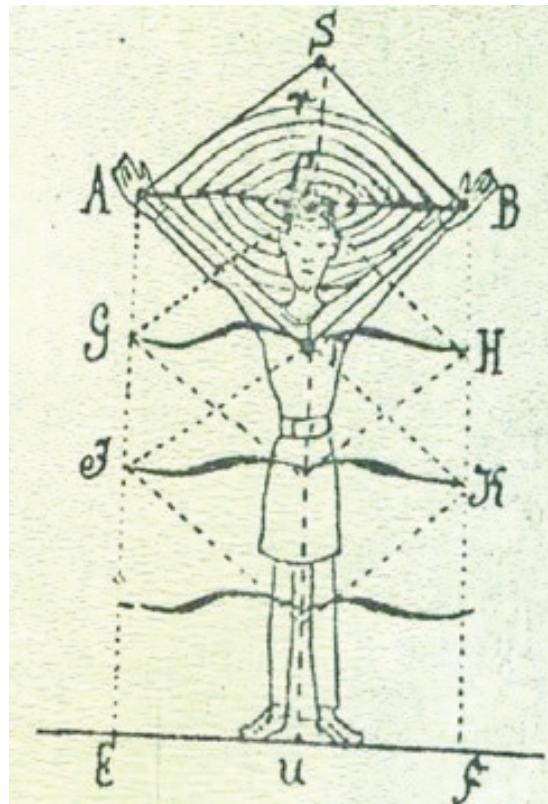


Fig. 2: The magnetic vibrations of Coronarium C, transferred to the hands. The transmission of the squarely vibrating earth tattwa ASBT into water and fire - the tree of life.

The Muspel word is, as we have seen, the Indian Kundali, the serpent fire, which of course only benefits those who are seriously willing not to use the awakened powers for selfish purposes. It is similar to the hypnotic fire, which can be beneficial or harmful depending on our attitude.

As the Om-Ishvara, this word is the basis of yoga and should be incorporated meditatively, as the yogi Patanjali says:

Through devotion to Ishvara (Logos) one attains yoga.

The physical attitude to its vibration should be a closed, yet pleasant one.

Through little effort and meditation on the infinite consciousness one overcomes joy and suffering.

After this is achieved, pranayama follows. (The practice of unity breathing with the Absolute.) - OM-ISHVARA.

He is the greatest of the great, his nature is not subject to time.

His secret is locked in the OM (the Pranava, i.e. the sounding Logos word within).

In him is all-wisdom in its highest form.

Repetition of its name vibration and reflection on it should be practiced.

Then a true understanding of what it means to look at oneself and pure objectivity emerges!

Disease, doubtfulness, ignorance are then overcome. - Om- Ishvara.

*

In order to recognize the Ishvara motif correctly, it is important to hear the vibration of a fine material continuum in the body when pronouncing the syllable Svar. For this purpose, it is necessary that the syllable Svar is spoken with a slow, rhythmically concentrated and yet at the same time continuously increasing mouth opening, i.e. S-hvar! Concentrating on the sign of the seven solar circles (brother spheres), Fig. 1, makes it easier for the sound to enter the body, as does the nasal, somewhat crowing pronunciation. However, in order for the Hwe sound to come into its own, the Om sound in German, preferably the lamb sound (with imitation and empathy in the lamb-god mask) must be practiced beforehand, as the Hwe is produced by splitting the "M" to be spoken with anusvara (reverberation).

Of course, it is not only the mechanical practice of sound that is important here, it is purely secondary. The main thing remains the objectification of the self and the inner striving for union, i.e. yoga, with the infinite consciousness of the Godhead (see Adept 10 stage). The certain fire of a spiritual fervor (ind. Tapas) first evokes the vibration of the word. This fire trembles in the ar sound, as we indicated above. Life is burning! The inner combustion process, especially in breathing, is subject to a thinking impulse, a rational cause in the cosmos, which comes to realization in the vibration of the ar and s 'hvar motive.

The growth of unconscious and subconscious processes into the rational self-perception extends the range of our will. When it is said the yogi is able to influence respiratory and cardiac activity, this is due to such forces of will and of God that have been promoted into the unconscious (astral). According to experience, it is precisely the hvar, isvar, hvil motif in the Logos word teaching that makes it possible to open up the subliminal sphere of consciousness. From the ancient hvil motif with the sign swastika, we deduced the existence of a hvil ether underlying the entire cosmos, which vibrates in the Logos and would therefore essentially correspond to the above-mentioned akasha or sound stratum, only

that a closer relationship between metaphysical will and Schopenhauer's teaching is emphasized here.

The will must experience itself in itself; according to Schopenhauer, it is the great X or thing-in-itself in the world view sought by Kant. Basically, it cannot be recognized, it can only bring itself to knowledge because it is the thing-in-itself, the substance that only oscillates in its own wave circles. We discussed these circles of waves above, Fig. 1. Now it should also be mentioned that the sacred word of the older Yoga: Va-runa, the Parsi Kwaranah and the biblical Kwar-enosh (sign of the Son of Man) also go back to the self-revelation of the same primordial Logos Svara, Ishvara.

In the Bible, the subtle substrate that trembles in the Logos is called h'onon, i.e. cloud. This refers to the auric cloud that surrounds and supports the physical body of the human being. It is moved and controlled by the vibrations of the Logos. The sign that the yogi studies in the Ishvara motif (Hebrew: Jehoshah, Jesus) awakens in this cloud.

8. Chapter.

The Logos in the Hatha Yoga Pradipika.

During the initial stages of practice, various loud sounds are heard (and you should practice them loudly): But as you progress, they become quieter and quieter.

In the beginning, the sounds resemble the roar of the ocean, the timpani and the drum, at the end of the development they resemble the tinkling bells, the notes of the flute, the vina and the buzzing of the bees.

Even if you hear the loud roar of the weather and a kettledrum, you should try to focus your attention on the finer vibrations.

Let the mind concentrate on the reverberation (nada) to which it is first attracted until it is one with it. H. Y. Pr.

In nada, the tongue lies sucking on the upper palate and sips the nectar of the gods. Speak the syllable and (see also what said about the and-was motif), with it the tongue has the position mentioned. Now let the "n" reverberate in a nasal way and then reject the "d". This is the nada (reverberation). The vibration of the logo name in the body is based on it.

According to yoga, there is a nerve node on the upper palate that lies vertically below the pineal gland (Sahasvara). When the tone stratum, which is usually called the tone ether, of the atmosphere passes through the pineal gland like invisible, vertically drawn strings, it also excites this nerve node lying vertically below it and causes it to vibrate as soon as Sahasvara (the thousand-petalled lotus, the pineal gland) is awakened through concentration. The clay stratum of the atmosphere (akash) is thus a finer matter that is thought to be stretched out between the spheres above and the fire core of the earth below. It is the carrier of the Logos vibrations that emanate from the brain of the earth (the spheres). Omen Isvar is the self-sounding sound or name of these spheres, which is why the yogi seeks the connection with the Absolute in it.

The Hatha Yoga Pradipika also speaks of nada (reverberation of the logos word in the body): The yogi who desires to attain the mastery of yoga should abandon all thoughts and, with a carefully concentrated mind, practice the nada-laya, i.e., the higher objective state (laya) that arises from the hum of the spiritual reverberation (nada) in the body. From an empirical point of view, this is the core problem not only of yoga, but of religion in general. Nada (the reverberation) is like the bar of a stable in which the horse (i.e. the animal in man) is tamed.

A yogi should therefore practise concentration on Nada every day!

I think that the practice of Nada is the best of all! - The yogi sitting in Muktasana pose (another name for Lotus pose) ... should listen to the sounds within with a concentrated mind. These sounds emanate from the sushumna (spinal canal, see the effect of the and-motives further on).

The lava state (i.e. objectivity) that arises from nada (echo of the Logos) gives an absolute experience.

Great yogis who practice samadhi (the highest state of concentration and immersion in the Absolute) by focusing on nada experience a joy that is

springs from her heart that transcends all description.

This is enough to emphasize the importance of the tantric sound exercises in yoga. All other practices (asanas, pranayama) only second the effect of the Logos (Om-Ishvara). The Nada eradicates sins and their effects in the body: "Through a constant practice of concentration on Nada, all sins are destroyed."

The Logos is the constructor of the body. It builds the body in such a way the latter exists as an image of the universe. As such, it is sinless, a pure reflection of the All-Spirit, God.

The sins are the breaks in this inner construction: to the clairvoyant they represent connections and folds in the etheric body. These irregularities are smoothed out and eliminated by the vibrations of the Logos. However, it is important that the Logos vibrations do not focus solely on the sound itself. The latter has a magical and astral effect and is therefore very easily harmful. Concentration must always be directed towards the spiritual content of the word whose nada (reverberation) is being studied. This spiritual content is its intellectual part, which serves to parry the harmful influence of astral co-vibrations.

It is therefore advisable for Westerners to practise the Indian Om only in the form of the Western word lamb. This most accurately reflects the meaning of OM. So note what the Pradipika writes: "What is ever heard as sound in itself is only Shakti (power). The laya state of tattwa (i.e. the objective vibrational state of absolute power) is that in which no sound exists in itself. This is Param-Ishvara (the highest Ishvara or Logos)."

When concentrating on the word lamb, try to enter into the object through dhyana with aar, hawk, bull, lion, etc. This is, for example, by imitating the expression of the lamb in the face, primarily by imitating the lamb's nose through hook-shaped tension of the nasal arch, entering into the connection with the ram god, and then trying to produce the reverberating sound of the syllable lamb (to speak with a nasal hum) so that it can be felt in the body.

The sense of emanation is located in the nasal chakram (center). From it

empathy occurs in all animal beings, indeed in all objects of nature; for all are emanations of the Logos, not material, but conceived as forms. True knowledge of nature passes through this sense of empathy. Yoga wants to lead us through dhyana to union with the objects in this way. We should intervene in nature. Nature is the active Logos, the word as action.

The superficial observation of nature without empathy is not true knowledge of nature, because it does not deal with the objects themselves, but only with their subjective reflections in the senses. To recognize rationally means to mentally empathize with things. We tried to show this using the motif of reason.

When the sense of empathy, whose center glows in Sahasvara, is purified and the nasal chakram, through which it penetrates to the outside, is developed and also purified, the ego enters the next higher plane of existence (Anupadaka) and leaves the present one, even though it is carnally connected to it. It reaches the state that the Indians call samadhi. In it, the feeling of an objective and timeless rest in the All-Spirit arises. Nothing can disturb the power of a deep, saturated calm. Rest is not the cessation of life energy, but rather an increased feeling of strength and tension. The rhythms of life flow melodically together into a great sound, the I Am as a star around the All-Sun. And radiantly, this star rises again and again from life to life, calmly reflected in the eternal whole in the sea of the earthly, but inviolable.

"I am OM-Ishvara," murmurs the yogi, "I am Muspell, the consuming word, but I am reborn again in the flame that consumed me. I am the flame, I am fire-spirit, I am Arya, I am death, I am eternal transformation and yet the One!"

But yoga samadhi only erroneously represents an extinction of individuality. For the numerous primitive worshippers of yoga, it does lead to a release into the sea of nirvana, as in Buddhism. The feeling of inactive calm, which the Indian cultivates in a morbid way, has nothing exemplary for us Westerners. The deeper tone lies in the concept of activity. It is not the entering into the impersonal, into nirvana, into OM, but the enhancement of the personal through moral activity, through the Kantian "thou shalt", whose vibration has to carry us, that constitutes the imperishable spirit in us, the I, as it returns through all deaths and in every material life.

Destruction shines forth more gloriously.

Just as the sun illuminates the world by sacrificing itself, daily, hourly, and illuminates us not materially but spiritually - we see it and it sees us, so we too are only possible through sacrifice, i.e. through moral self-assertion, through the "thou shalt" as sound, as rhythm in our limbs. And as such, we burn and glow in the material and have life. The sacrificial flame of the Spirit illuminates us and those who live with us like the sun illuminates the world.

This is the esoterium of OM-Ishvara as Purusha, as already narrated in the Vedas. Through his constant sacrificial death, OM-Ishvara, the Sun God, the man (Purusha), sustains the world. The sun itself with the crown of eternal stars is a tremendous sacrificial beacon in the sky in the sense of this ancient Aryan yoga and OM-Ishvara as Purusha is the first yogi. He was followed by the others as wise and unwise disciples.

The light (Iyotis) which the yogi kindles in his spirit as Sahasvara (light-lotus, symbol of the radiant sun in its sheaths, spheres or layers) is not egoism, but sacrificial flame (like the sun), which gradually takes hold of his whole body and his whole thinking, and by entering into this sacrifice, only then does he become immortal. The material sun is only the garment of the sun-spirit, but it too sounds in its brother spheres the eternal song, the primordial rhythm that permeates everything: OM-Ishvara, Omen d'war ani ... with Christ, i.e. "Verily, verily, I say unto you", the sacrificing sun-spirit that enlightens the world with its death! Does not the ancient Aaronic mystery burn before our eyes again here? The Christ-I, that is the Sun-Spirit, who sings the song of life in the spheres, and now a new humanity, prepared by sacrifice, hears it. It is drawn into the stream of the upper events because the sun spirit wants to descend to live on earth. It flickers down in Muspell's flames, preparing apparent destruction and yet only preparing for the luminous sun-self combustion in the future generations, in the flames that return in the dawn as stars, as eternal sparks of the great All-Sun.

Lucifer first, the bringer of light, the morning star, he is the first to stand before the great star, holding back the germs with his coldness until the day that is to come from the east, when the great yogi, OM-Ishvara-Purusha, returns.

The reflection of his word flickers deep into the human being, emotional shocks, the initiations of need, awaken the primal echo, the echo of the word in every ego. Muspell's flame has licked them all, and blessing, disintegrating, the seething fire penetrated the soul's ground, releasing the voice that called it into existence in the living quake of the atom!

Thus the great yogi OM-Ishvara appears in the mirror image of the innermost soul, softly audible at the beginning and understandable only to a few, but increasingly louder, like a swelling organ sound, laughing and blowing ever more fervently until the new flame is there, the sun-corona, crown radiation emanating from the coronarium, to the human being.

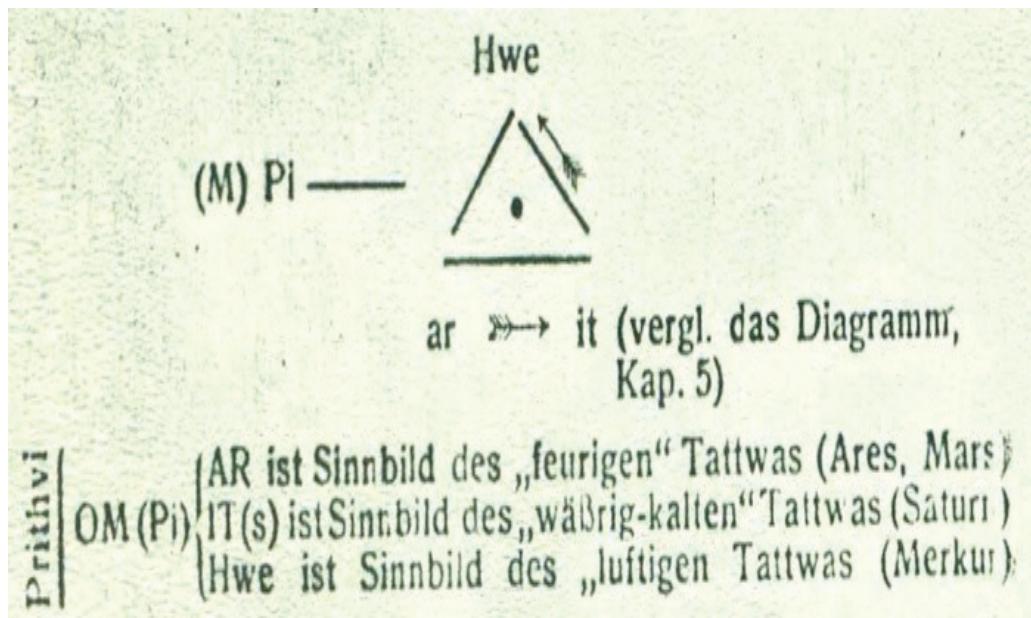
9. Chapter. About the tattwas.

Underlying the physical body is the etheric body. The latter is to be understood as the idea or thought form of the physical body. Both rest and are anchored in the idea of a superior force, the imagining world soul, Iiva (Egyptian Hjeh, from which Hebrew Jeho, thus in Jeho- shuah (primal substance).

In seven main centers or plexuses, the physical body is anchored in the world soul ray, Akash-Tattwa, and as such rests in the concept of the world soul.

The pure psychic substrate in which the world-soul ray carries the physical body is called Prithvi-Tattwa (Egyptian pi-arit, Persian aretvi). It is brown, light yellow to whitish shining like the sun and is sometimes called fire-mist in the older writings.

Prithvi tattwa is not atomistic, rather it represents the harmonious unity of all the other three elemental forces of the Logos world (i.e. tattwas). The word itself contains the key:



Among the tattwas, as the vehicles of the logos forces, Prithvi is white-brownish luminous because it encompasses all colors like the sunny ray of light. It should also be noted that laya yoga counts 7 tattwas instead of five. In the Bible we encounter it in the color of the aura, as with Jesus on the Mount of Transfiguration: "...his clothes were whiter than light" (Matth, 17, 2), The eye becomes tattwa-sensitive through spiritual exercises in the Logos, postures (asanas), concentration chants (mantrams) and a purer way of life, especially abstinence from animal food.

Prithvi tattwa vibrates quadrilaterally, as we showed in the experiment with the four tangential rods. Fig. 2 teaches us how to make it conscious. Through certain exercises (see Chapter 11 and Fig. 2) it changes into oval (i.e. mouth-shaped, Fig. 2) vibrations, which the Indian understands as Vayu-, Apas- or Tejas-Tattwa, depending on their mode of action. It flows as water (Apas), it blows as wind (Vayu, Spiritus sanctus) and it blazes through the body as fire (Tejas). These tattwa forces also emanated from Jesus, especially the vayu, when he reappeared after death. It says: "And he breathed on them and said..." (Ev. Joh. 20, 22)

Vayu-Tattwa (motif Hwe, thus in Ja-hwe, Spiritus sanctus) is bound as Prithvi-Tattwa, and as such it represents the earthy, plastic clay archetype of the whole

human being and all his organs in detail. Everything that is physically contained in the human being has an archetype, a model form in the prithvi tattwa.

Like Prithvi-Tattwa, the brown-white, Akash-Tattwa, which stands above it, is the dark primordial light. It is the highest of the seven Logos substances. We as human beings cannot move the tattwic forces in nature, as we ourselves are a generation of tattwas. Only when the causes (devaksha, the divine eye) open up alongside the five senses of action, which have to do with the effects of matter, do we gain influence over tattwa.

The sense of cause permeates all five senses and allows us to see the tattwas. But the world that we perceive in them is for the natural ego the beyond, the world after death! Thus we saw how, through the rolling of the rock, Fig. 2, a symbolic act of yoga, man emerges from death arises. If he succeeds in grasping Prithvi (the matter-spirit) by opening up the central eye, Fig. 1, and thus sees matter from a higher perspective, then the rock ASBT, Fig. 2, i.e. matter, dissolves into the form of movement of a higher substance and rolls along, see Chapter 11. Matter becomes visible as a mere conception, even if not as ours, but as that of the earth spirit, in which, however, we have a share. The whole of creation comes to life in the Word that rolls the rock. In the ancient mysteries it is the Andwari or Inri motif, in which the I frees itself from the square or cross of matter (ATBS, Fig. 2) and, redeemed by the power of the sun, descends from it. We became acquainted with this motif above as the Muspell word. The individual as well as the whole of humanity must pass through the ray of fire of this word and be proven in it.

The tantric Kundali phenomenon is thus in a certain sense imminent for all humanity. Thus in the Apocalypse we see the seven angels appear, who pour out fire, water, air, etc., the tattwas, in bowls (streams) over humanity. For every ego, therefore, passing through the shell-fire is an act of irrefutable necessity.

Thus, at a certain time, the Uraric Yoga will become a leader of all humanity. The development of the ego necessarily draws it to the threshold of the higher forces (tattwas). When Muspel's flames ignite, when the tattwic forces begin to vibrate in the atmosphere and become free, when Virgin Earth (the Valkyrie), surrounded by the Waberlohe, the lambent Muspel fire, awakens, there is only one way to no longer inhibit this awakening, let alone fear it, but to awaken the fair maiden in the fearless Siegfried spirit by kissing her forehead and to take up the battle with her in stone-rolling (Fig. 2). Then, as in the myth, she streams the

knowledge of the runes, i.e. the divine Tantra powers, to the awakener.

The mystical forehead kiss lies in the touching of the mouth (cf. the mouth-shaped waves) and the forehead in the seat of devaksha (cause-sense), Fig. 2. It plays a special role in the ancient esotericism of the Kabbalah. In death, the Valkyrie kisses the warrior on the forehead, for here she takes away the immortal (forehead=spirit). But the same kiss also reveals the mystery.

"Do you betray the son of man with a kiss?" And-wari betrayed the Mystery in ancient times, which is why the whole of humanity fell through him. Almost all egos are indebted to this word and bound to the earth spheres. They are all either purified or destroyed by his muspell flame.

10. Chapter.

The Indra magic of the yogis.

It is said that the god Indra left behind a spell that is more powerful than any other. Whoever finds this spell, the god will make all the heavens resound in his name and he himself will lead them up to his paradise.

At that time, he himself will appear and slay the dragon that has devoured mankind. He will slay it with the lightning of a word. But the sadhus are destined to prepare his kingdom. By conquering Kundali, the fiery serpent that destroys anyone who does not master it, they make the god's work easier.

Of the two polar connections to the absolute that exist in man, Kundali is the negative one, the force that always negates. It has a degrading, destructive effect and is not intrinsically evil, but rather a natural necessity.

Kundali flickers as a flame from the earth spirit, Fig. 3 a, and is, as it were, the negative part of each ego in this.

As Fechner taught, the ego is submerged in the earth spirit. The tattwas are the sensual connecting bridges to it. When we are tattwically attuned by means of tantra or mudras, we see, feel, taste etc. with super-senses. We expand our

consciousness into that of the divine earth spirit!

When it says in the Bible: "And the angel of the Lord came down and rolled away the stone from the door of the tomb..." (Mt. 28. 2), this is esoteric! We must all learn to roll the stone if we wish to be united with the infinite consciousness. We have described this rolling of the stone in chapter 11. It means as much as becoming free from the autosuggestive compulsion of matter, because matter is only an idea and is real through this idea. But this imagination is not ours, but that of the guardian earth-mind (Prithvi Tattwa), in which we have a share. The earth-mind imagines the whole earth and through which the whole earth is real. It also imagines us, and we can therefore find ourselves in it - with Faust, for example, means becoming free from the delusion of being special. We must therefore tantrically pass through the door (EABF) in front of which the rock (ATBS. Fig. 2) rests. We have to vibrate into Prithvi-Tattwa! When that happens, when the higher intelligence of the earth receives us, the rock rolls away before our eyes. We vibrate in the world soul ray SU, Fig. 2, and its tent tension EASBF, that is its unfolding in us, are so-called carried by the spiritual essence of a ray that shines from God. God, however, is the imagining creative spirit in which everything is ideal and thus really contained. In our supra-empirical self we are ego-centers in him. The latter has let God shine forth as an idea, as a star, as it were. To find ourselves in this glow is yoga, is union. The esotericism of the ancients shows us that the soul is bound to the rock of matter in the Andromeda motif. Perseus (ae. Pir-sus, ind. Purusha) liberates it. If we move the shell down the posts AE and BF as shown in Fig. 2, we feel the Tattwa vibrating in our hands in the sound Shu or Sus! Spiritually speaking, sus, like shu, is the note of the sun tattwa. It should not be misleading that prithvi tattwa is suitable for both the sun and the earth. The self-manifestation of the Sun Spirit in thinking beings does not happen on the Sun but on the planets. The earth is a child of the sun. Per-seus äg. Pir-su-s, means the bringer of the rushing wind from above. In Je-sus the second syllable means the same.

The holy spirit (äg. su-s) is the flow of the tattwa in the body. This flow liberates the soul because it recognizes its connection with the absolute power (tattwa). It is freed from the relative, from matter. An-dro-medä means precisely the one who contemplates the andra motif (Greek medaomai). Fig. 2 is the constellation of Andro-medä. Those who have trained their astral senses can find it in the stars in exactly the same way. Point C, Fig. 2, corresponds to

the Andro-medusa nebula. Since this astral motif is of great importance in all religions, it is hardly surprising that it was such a name, for this motif recurs with little change in all religions (see above). But in it lay the fall of the soul, a stupefaction, a hypnotic power that paralyzed consciousness. It was one of those magic words that belong to the dark lodge and in which the ego fights the battle with the guardian of the threshold (AB, Fig. 2). However, no power is evil in itself; it is our thinking that makes it so. Sin is error, lack of intellect, namely the intellect that enlightens and guides.

Andwari-Andra-Inri is the motif of the splitting of the intellect from the primal will. In yoga, the liberation of the intellect from its material bondage, from its demonic enslavement to the thought-form prakriti (matter), forms the first important task. It is necessary to break his sleep, to awaken his senses from a deep stupor, but this procedure is difficult!

The sweetness of this sleep is far too beautiful for such an earthling, he would thank you very much to be awakened! But time has its chimes. The awakening chime comes for every ego, the sensory dream of the world is over for once, and good for him who awakens here and not only through death. Yoga transfers death into life, and it leads to the sight of the deathless, supersensible state of existence.

The yogi who meditates on the Han-sa motif for hours, for years, wants nothing more than to awaken a vibration within himself that carries him, that leads him out of the captivity of sensual sleep and intellect. The yogi who struggles with Kundali wants to become free from the spell of the threshold, wants to eradicate the spirit of heaviness from his thinking in order to see the eternal values in calm, serene clarity.

K-and-ali, aeg. Ch-ont-are, the serpent-fire, leads us back to that demonic motif in which all of humanity's misery and suffering is to be found. Kundrie is this serpent fire, personified in the Parsival myth. We could simply call it the Antares or Scorpion motif, of which the names mentioned (Andwar, Andra, Ch'ontare) are only modifications. Where does it get its terrible nature from? Spinoza says: "A suffering is overcome by forming an idea of it!" Here is the way to meet the dragon in humanity (Kundali).

The Logos experiment:

Stretch your arms forward in the so-called lotus angle _ (Ind. Padmasana), as if you were asking for something, the knowledge of a power, from the infinite consciousness. One wishes to hear a vain answer to the word that one speaks. Thus one speaks the syllable with its tantric equivalents - see the Quabbalah by Franz Bardon - in such a way that the letter n reverberates nasally (i.e. spoken through the nose) in the inner being until its vibrations become perceptible in the diaphragm and in the middle of the outstretched hands. For this purpose, one steps under the eagle (Garuda pose), i.e. one tense the bridge of the nose slightly and increasingly eagle-like so that less air can escape from the nose.

After a few exercises of this kind, in which the sound is meant to be absorbed into the body, the syllable ant is now spoken instead by placing the tongue against the upper palate to produce the sound ant.

Now press the tongue increasingly firmly against it and pronounce the an..n..n sound with a long reverberation until it gradually changes into an..n..nt laulich as the tension of the tongue against the palate increases and becomes ever firmer. As it changes into the ant motif, gradually straighten the spine. Repeat this a few times until you notice how the spine straightens itself in the correctly spoken ant-motif and adjusts itself in such a way that it receives the Logos vibration, the Samadhi. In this sense, the Chan-dogva-Upanishad meditates: "When anna (i.e. the breath) becomes anda (i.e. food, nourishment), the sage receives nourishment."

We now speak the supplication motif in the aforementioned one-position of the arms and tone guidance in German: "Ant-worte" mir and now have the answer in flesh and blood, namely in the vibration of the Logos wave in the body.

If we now give the longitudinal axes of the fullness the same direction as the arms above, namely the so-called lotus posture, then after a few exercises the sound ant, in particular the final t sound, appears to sound in the hands and feet at the same time. We call this phenomenon the coincidence of the sound wave in the hands and feet.

We now noticed that the Ant motif vibrates centrally along the spine to the cross, the seat of the sexual center. This is where its binding took place and from here it vibrated in the hands and feet. It is therefore exactly like Andra, Andwar as a symbol of the earth-bound nature of the germ. This motif awakens the earth-bound ego, the soul on the rock, Andro-medha. But as the body rises

out of the dust, turns upwards, the linking upwards also takes place! The yogi says: Kundali flares up in the body, but it pulls it upwards.

Once, when mankind lived in the Primordial Light Mystery (paradise) but was not yet conscious, it fell through this power and this word. It is the motif of the fall of mankind in the Bible. Now that it is conscious, it rises again through the same into the primal light secret of heaven. But now it is also up to the yogi to overcome the cause of the fall in the battle with the serpent fire or dragon, to seize Kundali, to transform the passion fire and, where it is corrupt, to eradicate it.

The blindness of desire, the unenlightened nature of the soul, the darkness is the legacy of the serpent, the wave from above from the earth spirit. It was substantially bound to the ego in a tone, in a motif. We have come to know this. It now leads us to the solution. Thus in German the salvation motif Han-sa (Om han-sa), which Kundali overcomes, means something like: I am The Lord. This is the declared name of Yahweh. In his esoterium lies the overcoming of the serpent. One speaks or sings the four syllables in such a way that in the sound hiN-D ... the logos wave enters the spine and penetrates down to the cross, as in the ANT-word motif.

The answer again comes from within. The name, which reverberates down into the body, leaves its germ behind and grips it with a powerful, consuming force. But here once again the divine and demonic spheres are separated. If the subjective ego speaks itself or the suggestion, then it is Andwari only in another person who speaks here, the matter-spirit hammering and forging in the atom, the dwarf ego, which however becomes terrible in its cosmic power, the father of all misery. But when the sacred four syllables are spoken or murmured with their tantric analogies and devotion of inner objectivity as if to the highest that we recognize, a completely new light is kindled within, which shines through all the darknesses of life and prepares to transform everything that it touches with its ray.

As Andwari's spell binds, so the new word releases and one speaks it mantrically with the dorsal wave, i.e. the wave of the Ant motif of the Logos running along the back: I biN The Lord, I help you, I deliver you ... always trying to perceive the gentle vibration of the words within. The power that blows in the INDra magic of the yogis will become louder and louder, but in order for it to become completely loud in the Occident too, the little word that holds its magic, the NoT, the primal sound NT, which triggers that effect, is most originally contained in our word

Not, must first do its work. It is the prelude to the resonance of a new song in humanity and to the vibration of the light of paradise in people's minds.

Miserable, unenviable creatures, the one-sided Indian fakirs, live on the honey of this light and suck it drunkenly. Their undeveloped minds do not grant them the full possession of the high good, but - in the Rhine all the gold that Andwari had will dawn again and show mankind the way to the lost paradise.

11. Chapter.

The ceremony in front of the sacred tree.

The apple mystery.

The crystal ether of the human aura is able to take on all forms that the imagination gives it. It is a kind of spiritual clay that forms under the thought as if under an invisible hand. The human being, too, first coagulated as a form in the crystal ether of the aura. The auras were earlier than people.

Adam came from the auric clay, i.e. Bildestoff, which was an emanation of the earth, i.e. the earth itself. In him man (Adam) was formed by a divine power, the aelohim. According to the Bible, Adam comes from adamah, form-earth, clay, and derives his name from it. Clay, however, is understood as the earth's image material in which the earth spirit or the aelohim form. It still rests today in this auric clay dome of the egg, just as the Egyptians already depicted it. The sculptor for them was Kneph or Neph, the primordial Nifelung.

So the creation of man in the Bible, like everything biblical, is to be understood spiritually and not sensually, not even intellectually! We still rest today in the auric clay dome or egg. The yogi sees it, and we would see it too if we developed along the same path as him. From the nose, the seat of nasal resonance, the (spiritual) breath or logos entered the body, the life-giving force. That is why we still perceive this life-giving power today through the resonating body of the nose. The divine breath vibrates within it, to which we awaken through Logos sound exercises. We also follow the tantric path. According to myth, it was first taught to humanity by the yogi Param-Ishvara.

We will now show an exercise through which we receive the vibrations of the aura sensually. There are two basic forms of the aura in humanity, the first of which we can designate by the name of the Tree of Life, Fig. 2, and the second by the name of the Tree of Knowledge, Fig. 8. The center of the former is the coronarium (pineal gland, ind. Sahasvara) C, Fig. 2. We perceive the emanations of this organ through the following exercise. We presuppose that this organ is the seat of the transcendental imagination, the training of which is primarily concerned with the yogi. By means of this transcendental imagination we perceive ourselves as we are perceived by a higher consciousness (Ishvara, sun-mind).

Exercises with the mental stick, imagination phenomena.

We are thought thinking! We begin by imagining the simple circle of light emitted by organ C, Fig. 2, on which the rest of the aura rests. The vibrations of this circle of light can be sensed all the way to the hands.

The mental wand is a purely imaginative structure through which we exercise a certain power and become capable of telepathic perception.

Although this rod is an imaginary structure, C. Darget from Brussels was able to visualize it so clearly that he was able to burn it onto the photographic plate. A photographic cassette with a plate held close to the forehead showed the presence of this rod. But it was only imagined!

The yogi imagines various objects in the same way, but they are all constructed according to the inner law of this rod and therefore, as it were, from it. Thus we still have the mental bow, the mental hand etc. as concrete products of thought with which we experiment. We learn how they are formed from thought-ether and produce certain effects.

We speak the motif Ishvara in the ritual formula Es-werde and let it echo through the body in exactly the same way thanks to the nasal tone and the

Reverberation. We support the effect of the reverberation (nada) with a few calm and deep breaths with their analogous ideas. The "w" becomes like "hw" the "r" spoken with an audible echo.

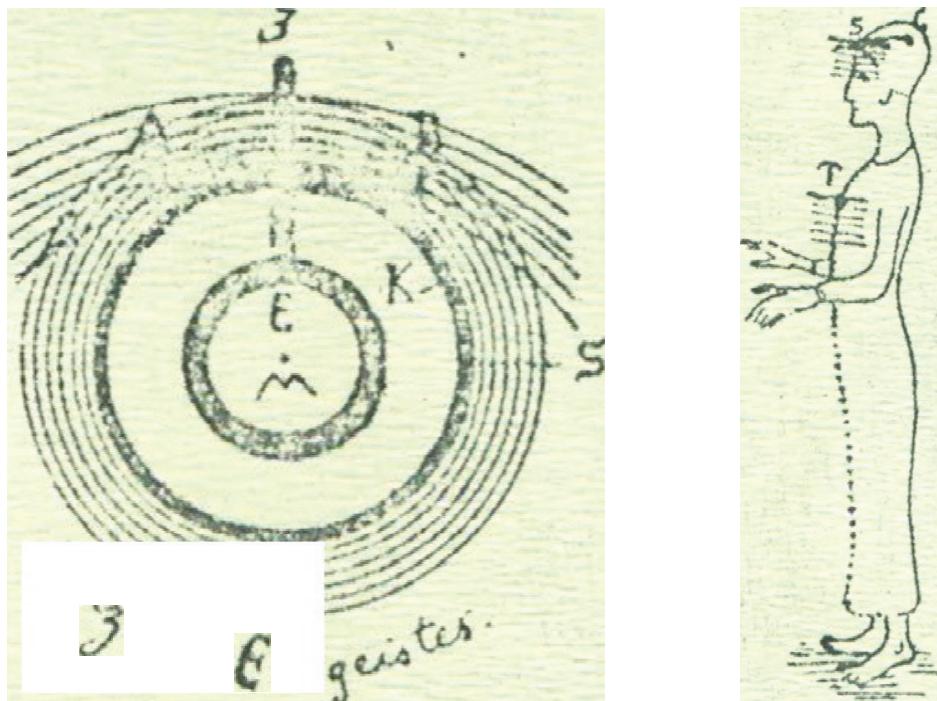


Fig. 3a. The sign of the earth, S= Spheres.

Fig. 3b. Exercises with the mental stick.

Creating an etheric hand: Now, in order to gain the expression of increased (divine) energy, we tense the nasal muscle increasingly more eagle-like and speak with dorsal reflex as above hand by imagining a right hollow hand which, grasping from above, lies exactly and firmly against the face in a similar size to this and covers it like a hollow. The eagle-shaped, tense root of the nose must then coincide with the center of the imagined hand. Now, secondly, we imagine the same hand, but correspondingly larger at the front, covering the whole torso and also holding it as if under a hollow. The hand must also be imagined grasping from above. Breathe into this imaginary structure of a hollow hand, as if you were joining it more firmly

in your breathing. It is necessary to maintain as upright a posture as possible in order to empathize the imaginary hand as clearly as possible. The fingertips should rest above the abdomen. The right hand must be larger than the natural hand and it must be presented as hollow so that the torso fits into it.

Do this imagination exercise more often in connection with a calm deep breath and say the words (letters) with their tantric equivalents: I rest ("r" with reverberation) in the hand of the infinite (the n always nasal and reverberating) power. I adapt myself to it. I enter into connection ("nd" is to be spoken according to the Indra motif with the above-mentioned dorsal reflex of the Logos) with the spheres (to be spoken like the Svara motif with ovulation, i.e. rhythmically increasing mouth opening).

After a few exercises, you will feel the sound effect of the words and their reverberation in the body enhanced by the mental image of the hand. Breathe calmly and deeply and allow the body's center of gravity to enter point T, Fig. 3 b, in front of the chest, so that the body is tilted forward.

This pose is the swan or Hansa pose of the yogins, in which the weight is placed in the back of the body according to the image of the swan or goose.

The front part of the body. This Hansa pose results in a detachment from the earth and an empathy with the spheres, S, Fig. 3 a.

The creation of an etheric staff above the body: Now repeat the words: "I rest in the hand...", whereby the ND sound of the word hand is spoken with the dorsal reflex of the Indra motif (see chapter 10 above).

Then start imagining the rod in front of the forehead, see Fig. 3 b. The mental stick must be imagined horizontally and tangentially to the front forehead in the center S, Fig. 3 a. All of the above applies to the pronunciation of the nada and the empathy in the hollow of the hand. If all this is followed, then, while tensing the nasal muscle like an eagle, let the mental stick slide slowly and rhythmically from point to point from the center S in front of the forehead, Fig. 3 a, down the front contour of the center, as Fig. 3 b shows. The rod must always touch the contour of the body like a tangent. The rhythmic progress of the rod from point to point, see Fig. 3 b, should be felt as a gentle vibration, as if the body were trembling in a string. And indeed, the imagined rod is connected to the Akashic string of the ether and sets it into resonant motion. The Akashic Sea is stirred and, depending on our disposition, flashes before us for a moment.

The tangential force presented in the mental rod is that of the sphere or earth spirit itself, Fig. 3a. We had opened it up to our consciousness in the Isvara motif, and it now flows tangibly into us. We repeat this rhythmic flow of the mental rod along the front contour of the body, whereby in particular the weight should always be shifted to the front part of the body, especially the center T, Fig. 3b. We call this rhythmic flowing off and setting down serration. The chanting of mantrams during this manipulation is of particular value. Through meaningful execution of the positions, ideas, characteristics and analogies of the tantras of this experiment in connection with the mentioned concentration spells (mantrams), clairsentience, clairaudience and clairvoyance are awakened.

However, this yoga phenomenon has a special significance. It shows us the esoteric meaning of the cross as a living force. In Fig. 3 a we see the cross as a symbol of the vibration of the spheres. The crossbar AB denotes a tangent that counteracts the vibration in M and carries a movement to the opposite pole, J. Let us imagine this tangent drawing the circle K, Fig. 3 a, outwards through the spheres shown in infinitesimally small distance from each other, this movement evokes the same rhythmic impulse in the imagination as in the sliding down of the tangential rod in Fig. 3 b from the frontal point S on the body. The spheres (S), Fig. 3 a, tremble in the same metaphysical basic substance as our spherical body, whose rhythmic vibrations we have just studied in the movement of the mental rod. In the sound of Isvar we became aware of the vibrations of the spheres, now we see the body clothed in this light of the spheres through the rhythmically descending mental rod and find Isvar as the solar body within us. Up to this stage, the yogi first seeks union with Ishvara. If we now adjust ourselves, as shown in Fig. 2, so that the mental staff AB, Fig. 3 a, is presented reaching to the middle of the hands, as shown in Fig. 2, and we now let the mental staff slide down the front contour of the body in the Garud Asana (eagle pose), as shown above, by following it with the hands, the posts AE and BF, Fig. 2, of the mystical gate, through which the yogi enters the hall of Ishvara, are created.

Exercise: The hands now glide down the rhythmically adjacent points, which we have to imagine at an infinitely small distance from each other, as Fig. 2 indicates, whereby the mental stick always follows the contour of the body and the weight of the body is placed in the thymus center, T, Fig. 2. This is why we speak the words, based on the Indian OM Svara: "In the (nasally hummed reverberation) chant of the spheres (spheres like Ishvara with ovulation, Fig. 1) I feel the blood rushing."

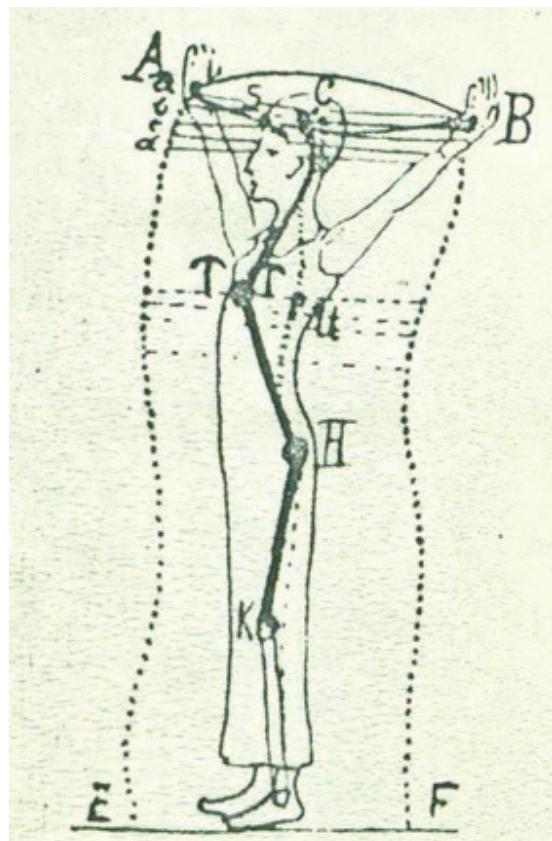


Fig. 4 Exercise with the mental arcs. Adjustment to the flash. AE and BF the fish.

While pronouncing the word sausen with a nasal tone and delicately, creating a gentle whisper, as it were, the hands glide slowly and rhythmically down the posts under the eagle (Garuda, i.e. in Garudasana), as shown above, whereby a gentle whispering of the Akasha (synonym for blood) is immediately heard. This buzzing is held in the imagination so that it can be produced again as desired by the correctly spoken word buzzing. The effect lies primarily in the double S sound to be spoken delicately. Now, as before on the front contour of the body, let the mental rod AB slide down through C (coronarium) itself, as Fig. 4 shows, following the curve of the spinal column, CUH, which produces the serpentine lines AE and BF, Fig. 4, or so-called fish. Do this exercise several times, following the serpentine curves with your hands. The body now swings in a flag ABFE.

To achieve the correct posture of the body, you can also choose to adjust to the Blitz Indras-CTHK, Fig. 4. In this case, the body must be bent in T (thymus center) and in the acetabular joint H.

Here one speaks with dorsal reflex: Indra.

If one now imagines the hollow of the hand above the body as before and speaks the words: I rest in the hand of infinite power, by pronouncing the word hand with the ND sound of the dorsal reflex taught above, chapter 10, the electrical current through the body is increased even more when the hands slide down the serpentine lines.

Through this exercise, the chela acquires the power to send out thought waves, to transform the staff into the snake. - Now we perform the following important imagination exercise:

We transform the mental rod AB, Fig. 2, into an arch by imagining it as a tube or a steel rod. In any case, it must have the properties of flexibility and elastic resistance. Imagining it in this way, we bend it in our hands - also in our imagination - into the Position ArB, Fig. 2, that of the outer wave circle. Now we create two mental rods in the imagination, which we apply to the arc ArB, Fig. 2, as tangents in A and B, so that the arc is held by the two tangents and the latter cover each other at point S with the tips.

Instead of one mental arch, we now create two, namely the second in the position shown in Fig. 2, facing downwards with the adjacent tangents AT and BT, the latter also enclosing the arch like the upper tangents of the arch ArB. Now bring the arms into the position shown in Figs. 2 and 4 so that the coronary arches, C, lie in the middle of the two mental arches. Now slide down the lines AE and AF with the hands that carry the two instep arcs with the four tangents in the imagination, standing upright as shown in Figs. 2 and 4 and say the words: "In (with nasal hummed reverberation as above) peace (with ovulation like Swara) with the infinite power," placing the weight in the thymus center, T, an electric wave enters the body, the impact in Ishvara (Sun-mind). In the word uneNDlich, as with the Indra motif, the dorsal reflex must be generated. The body should now gradually be brought into an attitude in which the current thus generated can pass through it unhindered. It must held upright.

In order to avoid congestion of the mental current, which can have a harmful effect, it is necessary to place the middle fingers in the lotus or tet angle, see "Yoga practice", during the exercises, as shown in Fig. 2. 2, must never be imagined as resting firmly in the centers of the hands, for it causes wounding, but as a result of the correct adjustment of the body, the right way of life and attitude, the mental fluid and the auric circle, which is mediated by the mental arcs of contemplation, must flow constantly. By giving the hands and feet the same axial direction (Tet pose), the flow of the mental current becomes calm and beneficial.

As soon as the phenomena mentioned appear or announce themselves, one should live cautiously, abstain, avoid emotional excitement, practice a noble attitude and strict self-examination until the threshold (spindrift) has been crossed. With the life beyond the gate (AEFB, Fig. 2) come new powers. The reading and study of such works as the Gospel of John, Bhagavad-Gita, Faust, Divine Comedy is now highly recommended.

He who has entered the gate will go on, for the guide will stand by his side. But the demons meet him at the door itself.

Real progress is made only by the noble-minded, the balanced magician, the sacrificer, whom Almighty Love (Man) has drawn into her currents, for it is she who quivers in his pulses and floods him with those gentle Ishvara rhythms. She draws him into the heavens or spheres and, having accepted him, raises him to an eternal dweller. Selfishness awakens only the semblance of the higher power, which deceives, pretends wonderful things and in the end - destroys!

12. Chapter.

From the chakrams or spiritual centers in people.

These centers become tangible through exercises, primarily through the deity and in the positions, ideas, qualities and figures belonging to him, etc.

In yoga, a distinction is made between six paired and one unpaired main center or chakram. Their names and body parts correspond to the tantra exercises:

Sahasvara, thousand-petaled Logos, chair of God, is related to the pineal gland, in the brain. Its main radiation center lies in front of the forehead (point C, Fig. 2). In esoteric Christianity, the seat of the anointing, after which the Messiah or Christ (i.e. anointed one) is named. - Sun.

Aguha, seat between the eyebrows, magical in nature, but important and healing in connection with Sahsvara. The nasal chakram is the organ of emanation to both Sahasvara and Aguha. - Moon.

Visuddhi, in the throat; center of Vak (word). - Mercury.

Anahata, in front of the chest, extends to the heart, called the heart of Jesus in Catholicism – Venus.

Manipuraka, hip to thigh - Mars. Svadhistana. Thigh to feet - Jupiter. Muladhara. Solar plexus – Saturn.

The chakrams are described as spinning wheels, but this view is easily misleading. They are centers of the etheric body, in which the physical body is incorporated. They can be tensed to great strength through union with the deity, for example the Aguha center between the eyebrows in hypnotism and in the states of religious raptures and visions the Anahata center in front of the chest, also called the Tapas center. In these seven main centers, the etheric body is legally anchored in the world soul ray, and its seven essences unfold in them.

The emanations of these seven main chakrams are crown- or lotus-shaped (Fig. 5).

These crown-shaped radiations are also used to adjust the vibrations of the lotus as shown above.

The coronal vibrations of the intra-auric medium, the so-called fluidal ether, are thus unfoldings of the world-soul ray (Akashic Tattwa) within. When this ray M, Fig. 5, the biblical Man (manna) that falls from heaven, opens up or is broken open, six double crowns, Fig. 2, Hebrew Dudaim, i.e. baskets, thus twelve baskets full of Man remain. This is the esoteric meaning of the Jesus miracle before the thousands. They were fed by the Logos, the sound-magical word they heard, in which the ray vibrated. They listened intently, as one says figuratively. But in this tension, which the Logos exerts on man as a higher, purified suggestion, lies the communication of a mesmeric essence.

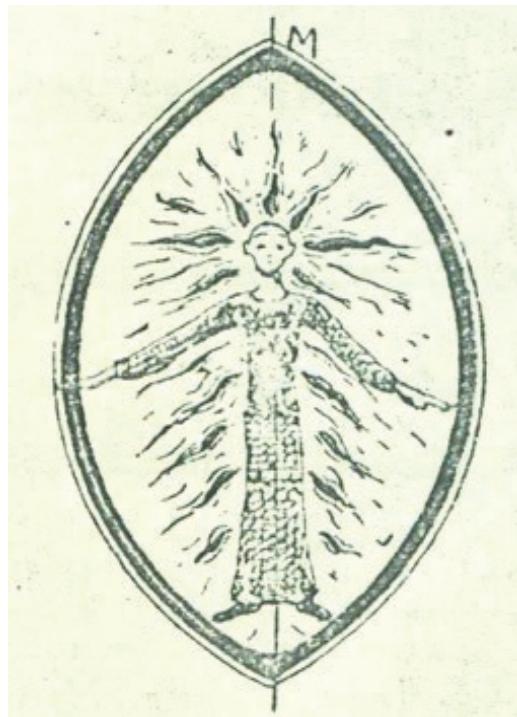


Fig. 5 The auric corona.

They were mesmerized by the Logos-Word, and a twelvefold corona, Fig. 5, shone on them - an effect of the sun-mystery Om-Ishvara- Christ on man.

The twelve baskets correspond to the twelve signs of the zodiac, with the lamb (ram) at the top, after which the entire cosmic human being is named in the Bible.

Section 3. Yoga and art.

13. Chapter. On Fechner's aesthetics from above.

Art is an important guide to yoga for us Westerners. Don't believe the many

American market books that want to make you strong-willed and happy through suggestion alone. Suggestion entangles us in the nets of self-love and in the end does not know how to help us.

In esoteric matters, artistic understanding and purely intellectual comprehension must keep equal pace! Follow this saying and you will make rapid progress. Never immerse yourself in abstract writings on occultism. They contain much poison. Follow this view.

Start by immersing yourself in the works of the great artists. Try to grasp the meaning of what is depicted.

The opportunity to make progress in this way is easily available to everyone today. The many public museums and art exhibitions, the cheap reproductions of famous works of art are the best means of preparing the soul for the deepest mystery of art, yoga.

Start by looking at the paintings or works of art that appeal to you most, or go to a concert, opera or operetta if you are more interested in music.

Just avoid the flat farce and operetta literature of our time. If you have overcome yourself in this, you have already taken the first step towards yoga. You will become firmer after this step. What you once avoided will soon seem no longer relevant to you,

Those who are always dependent on external sources for a cheerful mood will always remain poor and never become wise. We need a cheerful, clever and level-headed generation!

Strength makes you cheerful! Weakness makes people unhappy and drives them into antics and variety shows. You can't gain lasting occult power if you think you have to keep your sex drive going through flat antics.

The highest happiness only comes to man from the mastery of sexual power. Have you read who will win the Rhinegold and find the Ring of the Nibelungs, the symbol of supreme power? - Only those who can renounce the Minne (sexus)! This is what Wagner believed he had to proclaim as an artist.

Highest power! Do not desire it if you are not able to make the highest sacrifice! How many have been seduced by the word supreme power, how many have been turned into scoundrels and beggars! The highest power is in the hands of those who do not give it up.

Learn to submit to this hand, then you can participate in the highest power, but no man can possess it for himself.

Man is a creaturely personality. He is not the personality as master of the universe. But he can become like them!

But in him is reflected the hand, which we have described tantrically, of this supreme power, as the experiment of the macrocosm has shown us. His hand accompanies the will of this supreme power. The latter is not blind, as materialism teaches. It is seeing in its seeing. But it has made everything visible, should it not also be master, the will over this visible. But the will sees beyond the visible, even if not with human eyes.

The human eye is an eye of the superconscious mind. The eye of that power is an eye of the subconscious (astral) spirit. We can also see with this eye, and in states of deep spiritual and artistic rapture we will believe that we are close to this vision through a higher eye.

Mahatma Yoga teaches us to see through this third eye. The people of Atlantis, who gave us the gods and the god, possessed it. It has become extinct, an inactive gland in our brain. But in a state of artistic elevation the rays of the upper and lower consciousness, the powers of the coronarium, refract here. A unified vision then occurs. The world becomes the total painting of a great artist, of God!

All yoga can do is to educate us to this unified vision.

In the subconscious sphere of the psyche, all natural formations still have a meaning that cannot be revealed to the sensually inquiring mind.

The lamb in the initiation of Jesus by John the Baptist has such an occult meaning for the subconscious vision. Behold, this is the Lamb of God, a mystery call that we can understand according to its deeply mysterious meaning if we develop our subconscious vision.

The ram among the ancient Egyptians, the elephant among the Indians, the donkey among the Jews, all these symbols are symbols of particularly striking significance for the unified vision of the subconscious, artistically active soul.

We ask ourselves why the supreme force of nature created the lamb so weak and helpless and so patient at the same time. The answer is given to the mind of the questioner himself. Whoever looks at the lamb, the ram, the donkey with the subconscious, astral sense, receives the answer from himself! God stands before him and speaks as through the donkey before Balaam. We will continue to look at this deeply occult and extremely important phenomenon in the science of the soul. Yoga is all about training the subconscious power of will and vision. Yoga calls the path to this self-imagination!

Not everything about this word is true. Self-imagination awakens, it does not put you to sleep. It makes the soul fully awake. Sensual consciousness is sleep. But this truth is only recognized by those who have found that second consciousness.

In yoga, the path of art is the one with the fewest thorns. Those who walk this path with wisdom can enjoy the rare good fortune of walking it without worries.

The unmixed joy of life Was not given to any earthly being.

says the poet, but in yoga lies the power to attain unclouded joy. To let the heart become still without hardening it is this highest happiness, to participate lovingly in everything, not to be angry, to face the hostile mind with heartfelt equanimity.

Through artistic interest we learn to smooth the waves of the mind. We bring order and harmony to our inner life. Let us regard the Kunsthalle as a temple of consecration. There is Böcklin in particular, who makes a powerful impression on our subconscious. Let us absorb the mood of his works and let them all have an emphatic effect on us. The Isle of the Dead is serious and deep. A sacred silence penetrates our hearts from these dark cypresses. Let us receive the silence! The mystery of the occult experience also began for the Gnostic with the sige (silence).

These cypresses stand on an island, surrounded by a stony wall. Let us look at the seal, Fig. 8 AS 'BS is this cypress tree as a value in the astral world.

The astral world is the world after death. We can enter it as Mystics. Let the deep silence of this sacred grove penetrate our hearts.

Let us now detach the psychological value of the individual entities and forms from the world of appearances.

We study AS'BS as a function of the subconscious mind. For this purpose, we begin with breathing exercises, concentration and sign gnosis, as the next chapter indicates in more detail.

Getting the impulses of the heart, as the dynamic center of the subconscious, under our control is a double problem for us, an ethical and a physiological one. The ethical is often irrelevant without the physiological. Good will alone leads nowhere, knowledge must also be present.

An Indian fable aptly expresses this relationship between good will and knowledge:

"A hermit and a bear lived in a forest. As no one else came into the lonely forest and both were dependent on each other, a friendly relationship soon developed between them and the bear loved the hermit.

When the hermit slept, the bear shooed the flies from his head, and so it happened that once, when the hermit had fallen asleep at midday, the bear tried in vain to chase away a vicious fly from the hermit's head. The mischievous animal kept settling on the hermit's head. Then the bear became angry and took a large stone and threw it at the fly. But the stone hit the hermit and smashed his head." - So we see that good will without reason brings disaster.

Ethics, too, should not be without a basis of knowledge, and moral prescriptions that do not satisfy our need for causality are like loose tinsel.

The immoral airs and graces of our time often arise from a lack of insight into and consideration of our unconscious soul life.

Will, as the bond between two worlds, does not receive the care it deserves education. For most people, will is nothing more than inclination or even passion.

The will regulates the power that flows from the unconscious, the mind and temperament into the conscious mind. It guards this living reservoir of our life forces.

Some people quickly exhaust it because they only know the will as a passion. Yoga involves recognizing the will. No science can teach it that has not made the experiences of the subconscious life of the soul its own.



Fig. 6 Coreggio: The Redeemer in the rainbow. - For legal reasons I have to take this unclear picture from Peryt Shou's book.

After you have mentally absorbed the image of a beautiful statue and placed your body in a position that corresponds to the image in all parts, begin with rhythmic deep breathing.

Then sit down and assume the position as shown in the picture. "Coreggio. The redeemer in the rainbow".

In doing so, try to perceive your body with your mind's eye as exactly as the picture indicates. There is a tremendous divine power in the artistic aspect of this figure designed by Coreggio.

A wonderful, harmonious feeling flows through anyone who has held this pose for just a short time, calmly and deeply breathing.

Deep breathing leads us to spiritual vision. The breathing exercises are not suitable for everyone.

Rhythmic synchronized breathing is of important, supportive value for smaller circles that practice yoga together. Rhythmic deep breathing regulates blood circulation.

Let us now take a closer look at the breathing of yoga, which is of practical benefit in many respects. Those who can do without this path of Hatha Yoga should try to awaken the signs spiritually through purely artistic anamnesis, i.e. by thinking them into one's own organism or through a subtle spiritual empathy with the artistic object. Then, too, he uses the figures depicted and those which seem to him to have an artistic effect in the same direction.



Fig. 7 Reticulum (little net) constellation of the southern sky. Key-note for astral vision, contains the head of a lamb, turned to the left.

While breathing calmly and deeply, hold the pose in Fig. 6 (Coreggio) for about 2-3 minutes until your arms become tired. During the repetition, close your eyes and mentally concentrate on the root of your nose. Begin the concentration with the image Reticulum, Fig. 7.

From this sign, everyone will easily recognize the image of a lamb's head turned to the left - the brightest star in the middle indicates the eye - if they connect the stars with lines, even without practicing meditation.

Look at the picture in the middle until you have clearly imagined the image of a lamb's head looking to the left.

One has to immerse oneself mentally as long and as deeply as the artist who strives to sculpture the astral mask of the lamb symbol, until the image of the animal emerges bodily and completely clearly between the stars. The ancient magicians used the following method of imagination:

They sat in the pose of meditation and took on the expression of a human being completely controlled by the will in all the muscles of the body. They pulled their nasal muscles downwards as if they were imitating the expression of a lamb or a bird, the Babylonians that of an eagle, the Egyptians that of a falcon. They transformed themselves spiritually into the image of a sacred animal.

We will now find, if we follow this method of the ancient sages unadorned in all its raw naturalness and astonishing simplicity, that the imagination of the animal succeeds with a surprising clarity and forcefulness. It stands vividly before our souls. We see it Daniel saw it, the ram at the waters of Phrat.

Hatha yoga teaches that the mystical point between your two eyes is the place from which the will controls the body. This would

because in its straight extension to the back of the head we find the will center.

Now inhale and hold your breath for a few seconds, concentrating firmly on point C Fig. 2 in your mind.

After allowing the muscles to rest completely, you now begin to move from the passive position into activity.

Adopt an active attitude of will. Tense all your muscles. Start with the ulnar muscle, your elbow muscle, which runs down to the carpus. Slowly bring it into action, starting from the hip sockets. The hands now rest firmly on the hip sockets, where the thigh separates from the torso. Remain still in this position for two minutes. Then let the muscles relax again and try again. The fakir now develops the central gaze in the following way. He mentally enters the body, as it were transfers the mind to the center of the body.

This action is called navel gazing, which is often mentioned in occult writings. He shifts his attention completely to this central point of the body. This is where he finds the central gaze.

The development of the will through self-imagination begins by progressively subjecting the involuntary muscles and nerves to one's will according to the laws of the doctrine of substance.

The capacity for such power over ourselves is given to all of us, but very few of us make use of it; indeed, we are deliberately left in the dark about this, our deepest and most wonderful ability, not least by our spiritual teachers and guardians.

Jesus said: "Let your loins be girded and your light shine." He was pointing to the mysterious power been given to us all.

No priest has yet taught us to "gird up our loins and let the light shine".

Goethe once spoke of the revelation that nowhere burns brighter than in the New Testament.

There is revelation in those words. We find them by grasping the meaning of them in reality and not figuratively.

Who taught us to understand the parabolai (parables) figuratively and not actually? Not the Master and his disciples, but the Church!

As soon as we gird up our loins, a light will also emanate from us and we will become aware of our occult power in a sign that the Church also interprets figuratively. It is the bread of the sacrament.

Indian yoga opens up this highly important sacramental act to us psychologically. According to the teachings of Patanjali, a famous Indian sage and yogi, we can consciously enter into any thing we concentrate on.

After the first phenomenon has been observed, the same magnetic force that was perceived in the body will now also be found in nature, or rather, through the subconscious cooperation of one's own soul, one will now be able to critically grasp it in nature.

It was there before, but it was not captured because the critical apparatus of the soul was not yet attuned to it. Seeing means sifting! Many effects penetrate our senses, but only the related vibrations in nature are absorbed.

The magnetic force awakened in a sensory organ also allows us to find it in nature where it is present.

In fact, just as the image of our own eye fixes us, a cosmic place fixes us. If we look at the Milky Way with our central gaze, our eye finds shining white dots, dense nebulous stars that hold and captivate the subconscious just as our own eye did before.

This is an important observation. It opens up the interesting field of astrology to the yogi. It is difficult to depict the impression of those Milky Way nebulae here, so it is advisable to look for these phenomena in the real night sky. On the nights of the new moon in summer, the Eagle and Swan show the bright clouds of light mentioned above. The absorption of these clouds of light by the subconscious an important act in the ancient mysteries. The novices were trained for this purpose

They were placed opposite the sky and had to give precise information about what they saw. If the fakir novices see the effect of the eye returning, the initiation has begun.

The magnetic emanation of these distant cosmic entities does not become illusory, but is actually absorbed. A factual transformation takes place in the body of the novice. The emanation is virtually processed as energy by the unconscious ego of the novice, and the rapport between the dynamic world place and the psychic center remains. This rapport itself does not expire with death, but the soul remains in the surrounding odic agent.

The odic refinement of the yogi can reach a stage where it remains bound to a certain variant of this power in a celestial house. The soul then actually escapes into this heavenly house and potentially remains hidden there, as if asleep, until the power becomes active anew through the subconscious during sleep.

It is not without good reason that the New Testament says of Jairi's little daughter: "And her soul returned."

The various celestial houses represent different degrees of odic reduction in cosmic-organic centers, up to the space in which matter is deprived of all agency by conscious will.

The function of this latter space is represented astrally by a crown or by horns (cf. Hathor), as on the head of Moses. The Indians call it Nirvana in the secret language. Here, in deep sleep, all individual (transient) consciousness disappears. Only Brahm lives in his adepts.

We now return to the phenomenon of the bright cloud of light. Since it represents the first material precipitation of matter in space and must be regarded as the central point of attraction in space, the material attraction in the body that we observed will also be related to this central point of the visible world.

This hypothesis or mere supposition now receives a surprising confirmation when, as a consequence of this case, we come across the first star location increases the magnetic effect of the first location.

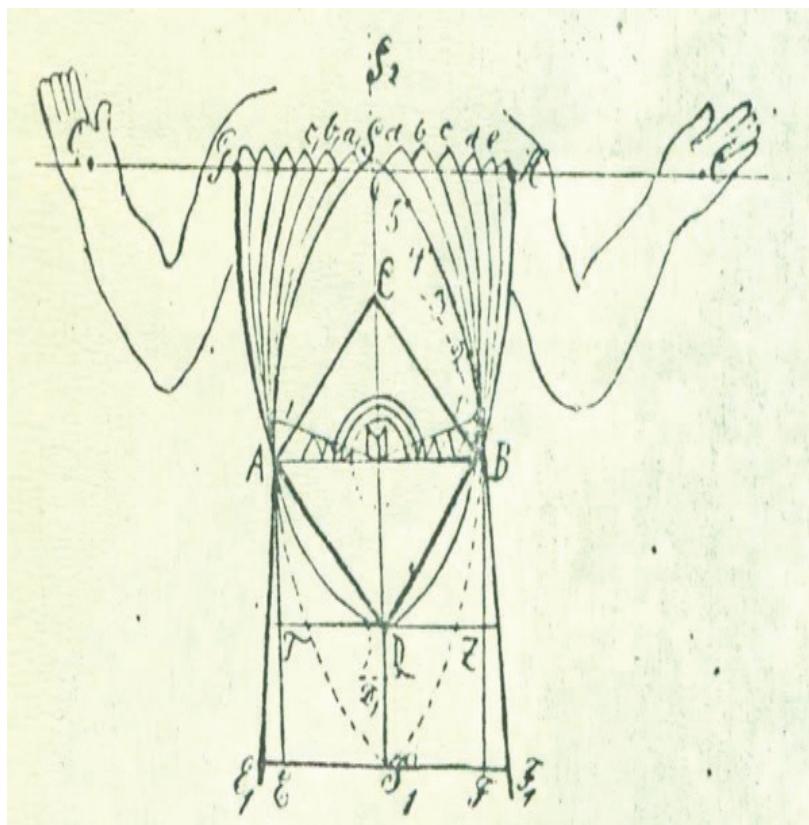


Fig. 8 The magnetic currents in the body on the so-called lower threshold (solar plexus). The tree of knowledge of good and evil.

As soon as we direct our central gaze to the celestial location of Pisces, we see, as already indicated in Figure 8, that the magnetic effect of the first disk now suddenly gains a fixed position in this expanded formation. In this way we recognize a real relationship between the cloud of light and the sign of Pisces,

This serves to extend the power of the central gaze over the whole body. In this way, the will is purified in all parts of our organism. The body becomes more submissive to the will. The power over ourselves becomes more and more our conviction.

The forming will takes hold of us, and the substance reveals its deeper essence when we lower it over the square ACBD, Fig. 8. The square is the moving principle of matter. The forming all-principle lies occultly in the hand. That is why the seer says: Your hand, Lord, has created me.

The hand of God resting over His own is not to be understood figuratively, but actually. We only know the sensually conscious formation of the hand; it is based on the unconscious formation nature initiated when it created everything.

The spatial law of matter is joined by the formative law in the logical structure of the universe, which is why reason, looking into the interior, finds one thing connected to the other.

The square, Fig. 1, 2, 8, develops it to life as the forming principle on which we are based.

Reasonable reflection finds the conic section, the ellipse, the hyperbola as a function of the square. The stars move according to it, our blood moves according to it, and the blood builds the grain according to it.

The blood sees and builds the body, is a deep ancient wisdom. The blood is the substance (akasha) within us.

As in the form of the square, so in the conic section AS and SB, Fig. 8, it builds the body. Practically applied, the hand appears to us in a conic section form of the body, so we also see this law of substance confirmed. Practical yoga therefore follows the concentration on the square with the concentration on the hand, and as it follows from what has been said, the hand is imagined as lying against the body and the resulting fusion is motivated by two curves (conic sections). These motive curves, which thus follow from a rational law, form the so-called mountain of revelation in mystical language. It is Figure 8, the curves AS BS.

In these curves, the hand lies against the body. In the hand we become aware of the formative will of nature, and this is a uniform law of creation. This is why the hand works magically and why its effect, which transcends all one-sided rational discussion, can only be revealed in the will.

These experiments therefore refer to the will of ecstasy, to the I-will rune, as the principle of activity of the substance. They are also intended to awaken it and prepare people for an esoteric belief in the substance,

If the hand, first of all the right hand, grasping from above, lies against the front surface of the body (solar plexus = soul) in the imagined way, if the curves are fused with the hand and body at the same time and the latter two are fused with each other through them, then point C of the square, Fig. 8, corresponds to a point in the middle hand, through which the soul is to become pure and free. This point of the hand, thus found by introspection, placed on the lateral points of the square, produces the sight of unity and power as unity through the union with God. Whoever has interrupted this unity in his thinking will appear to suffer at these points, pulled by a heaviness, remaining attached to the seat; but if one has the realization of this attachment as the means to freedom, one can enoble oneself with it.

14. Chapter.

About practicing yoga. The cosmic nature of the will.

It is a good idea not to use one method alone, but to apply all of them if possible, since the receptivity to the cosmic elemental force of will revealed in this experiment is very different from individual to individual and any one-sidedness in researching it must be avoided from the outset.

Some briefly summarized methods have been given here, like touchstones of the inner willpower of the student. The entire field of research and experience to which these practices belong and serve is called hermetics.

The esoteric has progressed from the sight and contemplation of the world of the senses, which reveals itself in the alternation of phenomena, to the recognition of an unchanging primordial ground, the four-pole spirit. The essential being of the thinker, this cornerstone of Hermeticism, also constitutes the mysterious nature of this will, the strongest factor of all creation, the subject of the sublime philosophy of the Indian Upanishads. The Indian doctrine of union with the world soul - yoga - says:

"You yourself are the shining center of your happiness, your life, your love, your hopes." The yoga practices form the note of this realization. God dwells in the inner freedom and independence of your nature. Any god that lies outside this pure self of yours becomes an idol. "That is why God has given you the I-consciousness, that you may mature and live it out with a rich and full of life self, not in sensual delusion and self-deception, over which the lord of this egoism holds his terrible sword drawn, the astral weapon of illness, suffering, miserable poverty and an inevitable terrible death! But the purification and liberation of the self from the violent compulsion of the senses are unfortunately subject to the astral influence of an impure and blind will through heredity. But the realization of a pure, strong and truly pleasurable self through the higher nature of the will is served by these practices.

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The self is at the center of nature. That is why a world is reflected in it, because this world is from it. Through a ladder of manifestations it reaches the point of feeling itself in a consciousness in which it holds the developmental series of its pre-existences in the organic as well as the inorganic realm as ideas.

Thus, in the first material precipitation, it is the glowing world-mist up there, and when we manifest it in our consciousness, allow it to be caught in our consciousness in its first stage, to be depicted and then progress to the next stage, then the extraordinary, the surprising already happens in the secret doctrine. The second product of this primordial substance, the first celestial cloud moving and balling around this glowing center, remains suspended in the imagination of the first center. It is caught in the same consciousness and reflects our own corporeality as the primordial embodiment of the first invisible substance. - This is the mystery of the causal body in yoga.

It confirms this basic idea of the esoteric theory of development that the world in all its creatures is the visible expression of an elemental will that progresses from incarnation to incarnation and that our imagination in its pure originality is nothing but the spiritual objectification of these incarnations. If we first manifest the world-nebula with our consciousness and then look at the oval group of stars by trying to attract the cloud inwardly through the nature of this world-nebula, from which this group of stars has lifted itself as a cloud, so to speak, so that we face the oval disk and now look at the center, the disk begins to produce a dynamic impression on us

at the moment when we mentally shift our vision to the center of our body (navel, the chandra of the Indians). The disc, mentally fixed and attracted to the surface from the center, then suddenly sways in front of us. The phenomenon seen in this way is the will, the cosmological elemental force, the first aspect of which confronts us as cosmic magnetism.

The will thus recognizes itself progressively in our self, from the first significant manifestation as a glowing ball of mist to the second, the cloudy detachment of the first orbit, and thus at the same time connects our self with that of the world soul, Atman or Brahma (in the Indian Mysteries).

The transfer of the center of vision to the center of the body and the touching of the hips is the physiological cause of this perception; psychologically it is to be sought in the aforementioned circumstance of the self-objectification of the will in thinking.

Then look at the night sky, starting with the dark, gaping hole in the Milky Way between Cepheus and the Swan (at new moon). Then you will notice that the stars all seem to be grouped around this center like the elements around Akasha. This is the first time you have observed an orderly spatial distribution of the stars. Once you have recognized this, look at the bright spot of light in the Swan and the Eagle (and the shield of Sobiesci). These nebulous stars then suddenly more brightly for the sense sharpened by imagination, as if in an unknown medium. As a result of the Logos exercises, they gain something like an incarnate, a personal reflection of cosmic harmony. It signifies the power of the absolute self, which becomes ever more deeply anchored in the soul.

Closing words.

Tantric yoga should inspire everyone to serious reflection, because the powers of the coming generation of a new humanity are rooted in it.

For this reason, the fakirs' sleight of hand, which is often confused with the sound-magical art of yoga, has not been discussed here. But fakirs as human beings are hardly exemplary for us Westerners, but their royal art, insofar as it deserves the

name yoga, is not only mysterious, it is deeply serious, it also seals the religious mystery of our faith. We all feel yoga or the need for concentration. For us, it has become synonymous with religion.

But at the same time, tantra is a danger that threatens all aspirants to the degree of yogi. Woe betide those who take it too lightly or do not accept all the laws or are without full preparation and full of selfishness. For them, formula magic harbors a moral decline and has a devastating effect.

However, many believers today are looking to the East. Should a new faith perhaps emerge from it? Western science has not proved capable of satisfying the deep longing of the times. Tantric hermeticism is now coming to the fore!

Can the discovery of a new bacillus promote faith by even a grain? We are forced to believe in bacilli as in powers and are becoming more and more alienated from the one power! For today's science deconcentrates. "He who does not gather with me destroys," said Jesus to the learned Pharisees. The appeal to our own self turns to the East. We hope to find ourselves there again, in the light of the rising sun!