



MAGICAL PRACTICE

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MAGICAL PRACTICE

MAGICAL-MYSTICAL TRAINING IN THEORY AND
PRACTICE



TRADITION

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OUTCOME

For the budding explorer of the borderlands of being

For the time being, we have little or nothing to expect from the orthodox of science. They are not following us there, which we cannot blame them for. After all, an exact science can only agree with what is actually proven and can stand up to scrutiny at any time. Its task is to make a clear distinction between what is undeniably recognised as existing - such as the effects of electric current - and what, from its point of view, is not yet proven, but has a high, even the highest degree of probability, as is the case with many occult phenomena. Here it must not (as unfortunately too many of its representatives do) leave it at a prejudiced, sterile "impossible"; rather, empirical science must adopt a wait-and-see attitude towards such phenomena.

Rejection is only appropriate when all experimental possibilities - including those that seem absurd - are considered to have failed.

In the end, the dialectical materialists are not so wrong with their bold assertion that the world is recognisable right down to its ultimate source. In this way, they open up better prospects for us than the dogma-ridden denominations, which obstruct our path everywhere with their "inscrutable counsel of God" and their acceptance of long-disproved beliefs.

The dialectical materialists must not stop at the human mayfly, which really knows absolutely nothing of "God's counsels". Before we approach the ultimate primal causes, our consciousness must first have expanded into the undreamt-of, into the supra-cosmic. Of course, anyone who has penetrated this far no longer looks at the world with the eyes of the dialectical materialist. He has transcended the boundaries of meaningful humanity and has become what esotericism understands by an adept, a person who has climbed to the highest possible level of development in earthly dress. -

It is by no means, as is falsely claimed, only the uncritical, the simple-minded, the uneducated who are active in the frowned upon fields of occultism; almost every discipline of borderline science can point to so many representatives from the exact scientific camp. We don't need to look back centuries, for example to the doctors PARACELSUS and FLUDD, more recent times are no less blessed with men with academic degrees who became pioneering investigators of occult phenomena.

Let us remember the Viennese physician FRANZ ANTON MESMER, who in the second half of the 18th century argued in favour of the existence of human magnetism, despite all the hostility and persecution.

Around 1850, it was the doctor JOSEF ENNEMOSER who dedicated himself to spreading the doctrine of magnetism.

Hypnotism, which is recognised to a certain extent by science today, had its most ardent advocate in the English physician JAMES BRAID, and this at a time when hypnotism was still branded as humbug by scientists. The physician and poet JUSTINUS KERNER, whose main work ("The Seeress of Prevorst") is usually described as a novel, presents us with his critically observed patient as the crown witness of all things occult; himself deeply convinced of the existence of an otherworldly world. KERNER is not alone in medical circles with this conviction. At the end of the 19th century, it was Dr FRANZ HARTMANN who did not shy away from publishing his convictions. From our time, Dr F. SCHWAB, whose book "Geburt und Tod als Durchgangspforten des inwendigen Menschen" (Birth and Death as Gateways of the Inner Man) bears eloquent witness to how wonderfully exact science and esoteric wisdom can be combined, as long as the right person is available.

interpreter is on hand. Mention should also be made of the Pyrmont neurologist Dr GEORG LOMER, a Saul who was transformed into Paul by the force of the facts. He also advocated the doctrine of the afterlife, as well as astrology, the value of which he considered to be particularly important for medical practice.

Pendulum research also has a number of physicians. The pioneers Prof. Dr BENEDIKT, medical doctor Dr GLASEN and Dr KARL ERHARD WEISS should be remembered. The natural scientist CARL VON REICHENBACH, discoverer of creosote and paraffin, who died in 1869, is unforgotten. His name is inextricably linked with odeology. Mediumism can boast a staff of scholars from various faculties.

Just a few names at random, whose bearers have dedicated themselves to research into telekinesis, levitation, teleplasty, materialisation and related fields, such as the physicist and inventor WILLIAM CROOKES, who is well known in the scientific camp, the German astrophysicist Prof. ZÖLLNER, the neurologists CESARE LOMBROSE and Fr.

VON SCHRENK-NOTZING, Professors Dr KARL GRUBER, CRAWFORD, FLAMMARION, ANGELD BROFFERIO, ALFRED RÜSSEL WALLACE, ROBERT

HARE, MAPES, DE MORGAN, among them chemists, mathematicians and astronomers. And again it was a doctor, SIGMUND FREUD, who at the turn of the century dared to take up the cudgels in favour of dream interpretation, which was so reviled at the time. Another doctor, Prof.

C. G. JUNG, going far beyond FREUD, related the human unconscious to the realm of archetypes, recognised the deep content of symbol and myth, searched for hidden treasures of wisdom even among the derided alchemists.

And who studied the findings of the pharmacist EMILE COUE in detail? Was it not doctors and scientists who tested the power of autosuggestion and the unconscious in practice?

CHARLES BAUDOUIN, former professor at the J. J. Rousseau Institute and lecturer at the Faculty of Philosophy in Geneva, is well known for his work.

Not to forget the "Autogenic Training" of the Berlin professor Dr J. H. SCHULTZ, which gives in a beautiful systematic way what Eastern Yoga and Western New Mind and New Thought teachings have always recommended: Relaxation, body control and influencing the subconscious forces that lie dormant within us. At Duke University in the USA, psychologists have been experimenting successfully for decades, as Prof J.B.B. HINE proves in his book "Reach of the Human Mind". Psychokinesis is the name of the new discipline, which includes telepathy and clairvoyance.

The gynaecologist Dr GERARD ENCAUSSE, known to all Kabbalah experts as PAPUS, was well versed in the difficult-to-access regions of Kabbalah.

The aforementioned Dr FRANZ HARTMANN and the Graz lawyer Dr ALFRED STRAUSS can be regarded as mystics of the purest kind. HARTMANN, as an academically educated man, took no offence at being initiated into the secrets of the mystical path by a simple weaver.

This list could be extended many times over, but the names mentioned alone are probably sufficient proof that it is worth taking a closer look at the borderline sciences.

Or should we distrust all these men? Should they all have been victims of frauds or their own errors? The objection is also raised from time to time.

It would be bad, very bad, for exact science if so many uncritical, gullible fools came from its ranks! Fortunately, this is not the case.

Among the scientists who have ventured into the frontier areas of research, we find on the one hand men who, after gaining knowledge, do not disdain to go to the school of occultists, such as Dr FRANZ HARTMANN, a pupil of Weber MAILÄNDER - on the other hand, those who are anxiously eager to purify what they have discovered of the smell of the supernatural, to conceal traditional names and concepts and replace them with new labels, as if the knowledge they have now eagerly acquired had previously been the subject of a new research.

would never have existed. Certainly not always out of ill will, but perhaps more out of an understandable fear of being discredited by his peers. It is no easy task to "lure against the sting".

This addiction to the "exact" is also spreading in various occult circles. There are occultists, and not always the worst ones, who capitulate to anyone who knows how to put on a scientific (usually just a pseudo-scientific) cloak.

Let's not be too modest in this respect. Anyone who has not only studied the borderline sciences and esotericism in all its branches, but has also gained their own experience in it, can confidently discuss it with any scientifically educated person. The unteachable will not be convinced by any argumentation anyway, even if it comes from academics who are well versed in occultism; the unbiased, however, will appreciate the metaphysical views and parapsychic discoveries of the layman. It remains to be seen whether the term "layman" is justified for esotericists who have spent decades studying the borderline sciences.

The objection that the doctor has many advantages over the non-medically trained parapsychologist is in no way contradicted. The academically trained psychologist, the biologist, the physicist, the archaeologist, the palaeontologist, the linguist and so on also have this advantage in other respects. Everyone will benefit from their specialised knowledge in the study of occult tasks. Breathing technique, perfect vocalisation, relieve the trained speaker, actor or singer of the initial difficulties of pranayam, mantramistics and runic yoga.

It is therefore desirable and an ideal requirement that representatives of the various fields of knowledge join together in working groups when studying the borderline sciences, so that everyone gives to everyone and everyone receives from everyone.

Those who have not yet trained themselves in the sense of a magical-esoteric formation of being should do so before embarking on the actual work recommended in this volume.

Furthermore, it is necessary to deal with a few metaphysical speculations - admittedly a heavy imposition for those who are caught up in rationalism. Without knowledge of these speculations, which we present in the following section, we lack the necessary tools for various experiments described in the second part, which may seem highly absurd at first glance. Although some of these working methods are not scientific in the strictest sense, the results I obtained from them fully justify them. It is therefore unimportant whether they fit into the orthodox scientific laboratory or not.

Going beyond the merely experimental, the third part of this book shows a path of research, long travelled by many mystics, which leads to the ultimate depths of our consciousness, very probably even to the depths of the creative world consciousness.

Such an experience can, of course, neither be communicated nor precisely scientifically analysed. Only those who have experienced it for themselves recognise each other and work towards true progress.

PART ONE METAPHYSICAL SPECULATIONS

OTHERWORLDLY DIMENSIONS

The world of astral light

Ever since the night-black sky above the stars became a yawning maw of unfathomable depths, our denominations have known nowhere to place their afterlife. The esoterically orientated person is different. He knows that these are subtle worlds, vibrational states of higher dimensions, which form the perisomes (the outer bodies) of the stars. The Eastern sage speaks of seven worlds of existence on which the revealed deity carries out its work of creation.

The closest plan of existence for us, i.e. the atomistic state of vibration that follows the physical-etheric world of matter, is the astral world. Our astral body corresponds with the astral world, it is its home: the "soul world", the "world of sensations, feelings, desires and passions"¹.

Much has been written about the "world of astral light". Seers and wise men, fantasists and fools have endeavoured to penetrate this wondrous world. Yet it is difficult to say with earthly tongues what things whisper beyond the brain-bound mind. The greater the observer, the more meagre his mouth, only the simple-minded babble on. A completely different world opens up, a world with other laws, other processes of consciousness that cannot be dealt with by reason. We can only feel what stirs in us from that world.

Those depth psychologists who, in contrast to catheter psychology, include the unconscious in the broadest sense as an important factor, begin to sense the astral and even higher regions.

In his system, a circle symbolises the wholeness of our being, a line, horizontally intersecting the upper, smaller part of the circle, the threshold of consciousness. There are thus two unequal fields: the upper conscious with its daytime view and the much larger one below, the unconscious. The latter field is again bisected into two areas by a dashed horizontal line, thus pointing to the different character of the soul contents: to the personal unconscious, resulting from the individual experience, and to the collective unconscious, which connects us with the self, with the environment, with people, race, humanity, and very probably with much more. The lower arc of this diagram is no longer as sharply defined as that which encloses the waking consciousness; perhaps this dividing line does not even exist in a certain sense²!

The unprejudiced depth psychologist is by no means averse to recognising primordial connections between humans, animals and plants and to thinking of them as omnipresent consciousness in the lap of all-nature, the world soul, as it were.

The esoteric PERYT SHOU expresses himself not much differently: The ego "is instantly linked to the elementary energy zone of our globe. Through it, it is connected with countless other beings vibrating on the same fundamental tone".

Thus, in a certain sense, the astral realm is identical with the "collective unconscious" of depth psychology, with the "world soul" par excellence.

¹ 1 More details on this: Karl Spiesberger "Esoterische Lebensformung in Theorie und Praxis" (section: Die Schwingungsformen der Wesenheit Mensch, page 115).

² 2 Supplementary: Karl Spiesberger: "Unsichtbare Helferkräfte" (Section: The metaphysical side of human nature, page 31-37 and Diagram I, page 34). However, in this diagram the area of the superconscious is much smaller, which unfortunately has not been taken into account by the illustrator.

While most theosophical authors take the view that the astral realm of our earth is limited to this alone (at most they concede interrelationships with the astral regions of our solar system), other schools of thought teach that the astral realms of distant and most distant world bodies are in close contact with the astral plan of our home star. The collective unconscious, the world soul, therefore reaches into the last spaces. According to Dr RUDOLF STEINER, founder of anthroposophy, our astral world also includes "not only the supersensible of the earth", but also "other world bodies embedded in it, which are physically separated from the earth".

This would also explain the "transfer to other stars" that sometimes occurs with the trance medium. The only mistake here is to confuse the seen astral states of the respective star with its physical conditions. The insights of intuitive psychologists, paired with the views of esotericism, liberate us from the illusion of separate selfhood and place us in the midst of the flood of all living things.

Our soul home expands immeasurably. A bond connects us with the realms of consciousness of the last of all stars. Every distance disappears, it speaks to us in our own breast.

We are citizens here and there, even now, in this life. "Every day we spend so many hours in the nocturnal realms of the unconscious," says the depth psychologist. Similarly, the occultist: "The astral body detaches itself from the physical body and moves to its own level"³. Without this regular dwelling in his actual home, man could not fulfil his task in the earthly world. Man draws the necessary strength for this from "over there". In sleep, i.e. in the astral state, we switch on to the pulse of the natural soul, the world soul. There we are one with the "collective unconscious", whose activity is not bound to our earth star. What we should think about as often as we sink into sleep and dream. And from this point of view, the astral realm is not too distant a land; one day, at the end of our days on earth, we will enter it as a new home.

Let us now look at Kama - loka, the "place of the ardour of desire", "of feelings and passions", as seers and disembodied people believe they see it.

A completely different world confronts us. There are areas where our accustomed partial view gives way to a holistic view. Every object shows itself in its entirety. Translucent, it presents both the outside and the inside to the observer. The clairvoyant sees the vibration of each individual particle. The astral reflection of the physical object is in constant motion. The aura presents itself. The jiva ether pulsates and the elemental essence of the astral plane surges around the observer. The inhabitants of the four-dimensional world are able to change their shape with incredible speed. The astral matter obeys every thought. It immediately takes on the appropriate form.

An unearthly play of colours captivates the astral gaze. Rich, dark red, descending in the demonic regions to a deep red drommetic tone, merging into blue-red in the lighter regions, is said to be the characteristic of the main colours occurring there.

Strange melodies, sounds that cannot be reproduced on earth, reach the ears of the clairaudient.

The seven sub-stages of Kama- or Preta-loka, the dwelling of the Pretas, human beings without a physical body but wrapped in a garment of desires, in the astral body, consist of astral matter of different vibrational rhythms and therefore of different densities.

³ Karl Spiesberger: "Der Traum in tiefenpsychologischer und okkultur Bedeutung", page 16-19.

The density of the astral determines its affiliation to one of these subdivisions. The more undeveloped, instinct-bound, "evil" a person is, the coarser the atomic state of his kama-rupa. Only the purification process, which he has to undergo after physical death, refines the astral form of vibration, which equates to an "ascent to a higher level". When the Catholic Church speaks of purgatory, it means nothing else. The limbo of scholastic theology as well as the Hades of the ancients can be found in the astral spheres.

Secret researchers are of the opinion that the astral plan extends as far as the orbit of the moon. The lowest level, which equates to the state of hell (which of course is not eternal for the damned), is located within the earth and partly on the earth's surface. The more subtle vibrations of the astral realm begin in the area of the clouds.

Firstly, it should be noted what happens to the dying person. At the moment of death, the etheric and astral bodies separate from the physical body, both now the densest shell for Manas and the still higher principles. For the time being they remain connected, according to the Theosophists for about thirty-six hours, according to RUDOLF STEINER in the same proportion as the person concerned was able to resist the natural urge to sleep during his lifetime. Personal memory should also be preserved for this period.

When the etheric body finally separates from the kama-rupa, a kind of extract from it remains: the "permanent atom". It contains the quintessence of the life that has just been decided. This "germ" continues to develop until the next birth.

In a state of complete unconsciousness the disembodied person passes through the lower regions of the astral plan and only awakens at the stage appropriate to his state of development.

People who believe in no afterlife are usually not even aware of their altered state, their situation seems highly peculiar to them, but they cannot explain it. They continue to go about their business, build houses from the astral material, plant gardens, often live miserably in cities, in desolate areas, in deserts: outgrowths of their state of consciousness. The stray imagination creates its own hell. Wrapped up in worries, desires, in a rigid unwillingness to understand, they spend the time that cannot be measured by earthly standards in suffering.

Hours, years, centuries - our concept of time is extinguished. The dream only gives us a faint reflection of the sense of time in this dimension.

In the epoch of purification, the entire course of life from the moment of death back to birth is relived, creating agony and torment. Fearful beings surround the departed in order to feed on their passions and desires, so it is said.

Disembodied people who have come to a violent end through misfortune, murder or suicide are often held for a long time in the astral region that corresponds to the outermost shell of their kama-rupa, where they repeatedly experience their tragic end. An exception is the spiritually already developed human being. If he dies a violent death, he spends the resulting intermediate state in gentle sleep.

On the lowest astral level - the "hell" - lives the human scum. This is where vice has its rendezvous. Murderers, prostitutes, drunkards, vivisectionists, those driven to suicide by their own crimes, black magicians, as well as demons, especially ero-demons, incubi and succubi, vampires, werewolves. All entities, greedily pushing themselves towards mediums in order to suck their life force, seducing them into all kinds of lust, until finally these victims of spiritualistic or magical experiments fall into the arms of madness.

It is not uncommon for evil karma to keep the disembodied in this region of bleak gloom for centuries.

The seer sees horrific forms. Hypocrisy, hatred, meanness, malice and deceit come to light without a mask. No camouflage applies to this plan.

Devilish thought forms pervade this sphere of horror in which Dante's show rightly exists. Unspeakable sadness, senseless rage, nameless despair are the keynote of this gruesome world.

The great demons that wreak havoc here are the tools of diabolical intelligences, originating from both our own and other worlds.

The second sub-level (or the sixth, if you start at the top level, as is sometimes the case) is described by clairvoyants as a distorted counterpart of the earthly world. It is still very demonic in nature. Many suicides, incessantly repeating their wicked escape from life, live here. On the third and fourth sub-stage walk the still strongly earth-bound deceased, who for some reason cannot separate themselves from the physical world. They wander through these regions in search of mediums who enable them to briefly return to the earth plan. But the researcher also encounters more advanced spirits here, whose thinking is already directed more forwards than backwards.

In addition to casualties and suicides, who are also after mediums and sometimes trigger states of possession, we encounter empty astral shells, astral corpses whose egos have already left the astral world and entered Devachan. Such astral larvae in a state of destruction, still harbouring a remnant of twilight consciousness, are in many cases the cause of spiritualistic phenomena. Attracted by the magnetism of the session participants and nourished by it, they react according to the conscious and even more so the unconscious aspirations of the experimenters, fulfilling their expectations. This is one of the main sources of error in spiritualist working methods.

If, as already mentioned, the lowest division of the astral plan (according to another version also the penultimate) is regarded as the realm of the damned, hell, the majority of occultists see purgatory in the second, third and fourth stages, with all the torments of a hardened, desperate, remorse-ridden soul. The "purifying fire" of these mental states of consciousness dissolves the coarse astral atoms of the Kama-rupa, whereby its vibrations become more subtle and it grows out of the lower levels of the astral world. With the fifth sub-level begins the "summerland of the spiritualists, the heaven of the Christians, the paradise of the Muslims, Wallhall of the Teutons; here every believer finds the state of bliss that his pious imagination dreamed of during his lifetime. However, this heaven that has now been moulded for him is entirely subjective in nature! What is usually ignored. Dogma-loyal followers of the most diverse religious systems populate this region, which is described as shining like a star. Even places of teaching and worship, such as schools and churches, exist in astral form. From this sphere and the next higher ones, the mediums receive their religiously disguised messages, which must of course be met with the greatest scepticism. Such proclamations are almost always coloured by religious belief or sectarianism. More or less hidden subjective piety dominates the messages received through the media, which have nothing to do with genuine esotericism. The question of what to make of such "spiritual" guides is probably self-explanatory.

The sixth sub-stage of Kama-loka resembles the fifth in many respects, except that the inhabitants of that sub-stage are already much more advanced in their realisation; only egoism still holds them back. All their endeavours, be they of an intellectual, artistic or religious nature, are primarily aimed at satisfying selfish urges and are rarely free of enthusiasm.

Nevertheless, these beings are often surrounded by unimaginable beauty. Their imagination creates marvellous buildings, gardens and landscapes from the luminous astral matter.

The seventh, highest and final level of the world of astral light is the highest form of the Summerland. The intellectual capacity of its inhabitants is infinitely broader than ours; nevertheless, they too are largely caught up in one-sided intellectualism.

For years, scholars rummage through their astral book treasures, possessed by an unquenchable thirst for knowledge. Scientists, artists, politicians: they all work on their plans. But, so

it is said that for everyone there comes a time when he sheds his kama-rupa, when he sinks into unconsciousness and awakens in devachan. Excluded from this are only those who have never felt even a trace of selfless love and have shown no intellectual endeavour.

These must remain in the lower astral spheres until they too come to their senses. -

In addition, the astral realm is the playground of still other forms of consciousness, such as the various kinds of elemental spirits, sylphs, undines, gnomes, salamanders: the intermediate beings, most of which, however, are to be found on the etheric plane of the physical plan of existence ⁴.

Similarly, the astral forms of deceased animals linger on the various subplanes before they pass over to the group soul ⁵.

Sometimes the observer encounters the kama-rupas of sleeping people or those of magicians of both directions who are in a state of splitting and consciously wandering astrally. Or he sees thought elementals, often of the most bizarre, even frightening form, drifting in the magnetic current of an astral creative will. The Kama-devas, angelic beings working in the astral realm on the evolution of our planet, are regarded as the highest form of vibration of the astral light.

At times, entities from Devachan also manifest themselves in Kama-loka.

Like our earthly world, the astral plan is a field of battle. Light and darkness wrestle here and there for the wandering human soul.

Devachan or mental level

As soon as the second death has passed away, the human being, now also deprived of his astral body, leaves the world of astral light and changes over to the following still higher plan of existence; clothed in mental matter, now the densest vehicle.

The mental world, as the sphere of the devas is sometimes called

- the "spirit world" of RUDOLF STEINER ⁶ - is also divided into seven sub-levels according to the theosophical view, of which the lower four belong to the Rupa level and the three following to the Arupa level. As the names already indicate - Rupa, the form-like, Arupa, the formless - form is extinguished on the highest levels of Devachan and only light and sound and colour are found here in the higher heavenly life. The first sub-vibration of the rupa level of Devachan harbours excarinated human beings who still show relatively little progress, "whose highest impulse on earth had formed a close-hearted, sincere, sometimes also selfless love for family and friends". (A. Besant⁷.) The more advanced among them show a strong sense of harmony and developed great love for their people, but not free of egoism and narrow-mindedness. According to STEINER, man in the first region of the "spirit land" is surrounded by the

"spiritual archetypes of earthly things". - Man walks among thoughts, but these thoughts are real entities.* One is together with the departed, with whom we were closely connected in the physical world. On the lower stages of devachan, man, who is between death and birth, dreams his dreams of happiness; what he longs for, what gives him joy, surrounds him in lovely mental images, which he accepts as really existing.

The second sub-vibration of the rupa level harbours excarinated people of all religious faiths.

⁴ About the world of elemental beings in: "Elemental Spirits - Nature Spirits" by the author. ⁵ The animal secret illuminated: "The problem of the animal soul in psychological, parapsychological and esoteric meaning" by the author.

⁶ Rudolf Steiner: "Theosophy."

⁷ A. Besant: "Ancient wisdom."

Beliefs. In pious rapture, everyone worships the divine being in the same way as in past earthly days. Genuine Christians in spirit populate this still low level of heaven, as exoteric Christianity, as it is commonly practised, requires very little intellectual capacity. Apart from that, the denomination no longer plays any role.

"The fruits of religious life and all that is connected with it emerge in this region." (R. Steiner.)

We are reunited with all those with whom we shared a common bond. Our relationships with family and friends remain intact.

In the second region of the mental world flows "the common life of the earthly world as a thought entity, as it were as a fluid element of the >spirit land<". (R. Steiner.) The third sub-vibration is the abode of many followers of Eastern religions of an esoteric character, which require deep feeling and a strenuous thought process, but also of those who have somehow been active in the sense of the principle of divinity: true priests and reformers, religiously minded doctors, theonically inspired artists and thinkers. Those who sincerely dedicate themselves to the service of humanity reap the rewards of their endeavours here. The "great benefactors of the human race, the devoted natures" receive their skills in this region and draw up the plans for their future work.

According to STEINER, the third sub-stage of the celestial world "contains the archetypes of the spiritual world... Everything that lives in this world is present here as a living thought entity. One finds there the archetypes of desires, wishes, feelings, etc." According to A. BESANT, the fourth subdivision contains the greatest diversity of character of all the celestial levels. For STEINER, the fourth region of Devachan is the actual "pure spirit land", although not yet in the full sense. Here are the archetypes of "purely human creations" in art, science, technology, politics, etc.; here artists and inventors prepare themselves for a new life on earth, receiving new impulses, new inspirations.

The powers of the advanced are realised "as far as they can find expression in the world of form". (A. Besant.) The poet, the musician, the painter, the architect train their talents here, the naturalist fathoms the secrets of nature, and the seekers after the great teachings receive instruction in order to one day return to the earthly plan as teachers, as givers of light.

Everything that goes beyond the everyday has its origin in this celestial region, and everyone who has escaped the masses has a home here: Geniuses of all genres, mystics, gnostics, philosophers, masters of genuine occult lodges, priests of Eastern religions, but also those who were serious about Christian doctrines on earth, who grew beyond the rigid, spirit-killing literalism.

The fifth sub-vibration represents the first sub-level of the Arupa level, also known as the Causal Plan, which harbours the Akashic Chronicle, the "memory of nature". All ideas that are formed into earthly events have their origin in the causal world.

The human being is now free of all earthly shackles, even the lower mental vibration as the densest garment has been discarded and the human spirit lives in its causal body which survives birth and death. Now man is truly himself as a spiritual being. Gone is the former personality of the last incarnation. The eternal wanderer has once again played out a role and is preparing for a new part. What bound him to the lower worlds during his earthly incarnation is no longer valid! All that remains is the sum of the karmic seeds that determine the text of his next earthly tasks.

It is now possible for the ego to fathom its past and to influence the direction of its future life on earth to a certain degree. Through deep reflection it realises truths and gains fundamental knowledge.

It is the "realm of intentions and goals". A lively, wise life of thought and labouring love on earth ensure eligibility.

Most, of course, only remain in this region for a short time after discarding the mental body, and completely without consciousness. Then they have to clothe themselves again with matter, with the material of the mental and astral plan before, in order to finally wear the fetters of the animal body again.

The sixth sub-vibration, or second region of the Arupa level. At this level, those of the great souls come together for whom earthly existence was of little importance, who are

"had devoted all their energy to higher and intellectual and moral endeavours". They see "the vast treasures of the divine spirit in creative activity before them and can study the archetypes of all forms that are gradually coming to development in the lower worlds". (A. Besant.) They enjoy the presence of the great souls of humanity and the "constant now" without an earthly past. The so-called "great dead" live in this sublime region in their glory. Masters of white magic, initiates of high occult degrees and priests of very high spiritual calibre meet here.

"As STEINER says, "in all its actions the ego accomplishes that which is most appropriate to the true nature of the world", in accordance with the existing world order.

Highly developed beings, no longer karmically bound to the earth, work from here as instruments of higher powers.

The seventh sub-vibration, or third division of Arupa, is reserved for high initiates.

The last traces of separation are eliminated in this region and the will comes into harmony "with the will that guides the world".

According to STEINER, the highest level of the spirit world leads to the boundaries of the "three worlds", where their riddles are solved for man; "he surveys the whole world", the physical, the mental and the spiritual.

Devas, responsible for their tasks at all levels of the mental plan, guide the group souls of animals and plants, among others, from this sublime region.

From Arupa the strongest moral and intellectual impulses stream down incessantly to the earthly humanity still languishing in the clutches of the world demiurge.

The buddhic and the atmospheric-nirvanic level

Corresponding to these two states of being, which stand high above human comprehension, are the Buddhic and the Atmic principle of being in us, which in its trinity still includes the higher Manas, belonging to the Arupa level. According to the Indian theosophical view, the human monad: Atma, Buddhi, Manas, the "three sides or aspects of the SELF", the immortal, the exhaled life of LOGOS, which contains all powers and attributes in germ. It is primarily three attributes of the revealed universal LIFE that the human being is able to develop during his evolutionary process: being, bliss and intelligence, in reverse order.

Intelligence is the emanation of manas and draws predominantly from the mental spheres; bliss - being released from the bonds of the lower worlds, the domain of the dark world demiurge - is the characteristic feature of the buddhi plane; and the state of being which comprises the "revelation of the divine powers" is attained on the Atmic Plane, the world of Nirvana.

No ordinary mortal attains these plans of existence until he has worn away the last remnant of his karma and climbed the steep path to the summit of adeptship. He must have become an Initiate, an Adept, but this in a truly mystical sense, and not what simple-minded occultists would call an Adept.

Understanding adepts.

Although the concept of duality still exists on the buddhi plan, separation no longer exists. Everyone is themselves. A state of clarity, a vitality that none of the previous levels recognise. Everyone is aware "that he embraces all others, is one with them, undivided and indivisible". (A. Besant.) Everyone feels the fraternal community here. The vibrations generated by the inexpressible feeling of happiness attract matter of the Buddhic plane, and the Anandamayakosha of the Vedantists, the bliss sheath, or according to the Upanishads: the solar body, is gradually formed. Pure, selfless, all-encompassing, benevolent love is the prerequisite for the formation of this body of light, whose atoms already belong to one of the highest vibrational states of the universe.

Esotericists teach that the Buddhist world is under the rule of the Christ principle. The nirvanic or atmic plane of existence is the last of the planes of being attainable by human beings. The other dimensions of eternity - the paranirvanic and mahaparanirvanic planes - are "hidden in the infinite light of the Godhead", as the initiate says.

Only the highest among the adepts have attained Atmic or Nirvanic Consciousness and thus completed the cycle of human evolution. "They have solved within themselves the problem of uniting the essence of individuality with non-separation and live as immortal intelligences, perfected in wisdom, bliss and power." (A. Besant.) Various of these Mahatmas, Jivamuktas or "liberated souls", descend into the earthly vale of tears as Nirmanakayas, as voluntary renunciants, to guide humanity.

Sublime, powerful beings populate Nirvana, including those who have already completed their evolution in earlier periods of creation and are now active in fulfilling the divine will in this chain of evolution. They are called co-workers of LOGOS, the executors of his intentions. -

The question rightly arises: Does this really correspond to the facts? Who wants to determine what normally cannot be determined? At least not with materially bound, inadequate senses. We owe much to newer seers and mediums, others, namely the knowledge of the high worlds of being, to ancient books of wisdom. It is not for us to pass judgement on these. As far as mediums and seers are concerned, not everything that a medium sometimes proclaims may be true to the letter, just as little as what a seer often claims to see. How many do not succumb to deception or are misled in some other way. Moreover, it is difficult to clothe the unearthly in earthly terms. Although the various reports are similar in many respects, they sometimes contradict each other. But do the seemingly obvious contradictions really have to be based on false perceptions? Or is it the way in which they are viewed that is decisive here and there?

Whoever observes an object with a microscope perceives much more than the normal observer. The quality of the telescope determines the number of stars that appear to the eye. What does it mean that some describe an afterlife that resembles this world to a hair's breadth, while others believe they perceive fantasy worlds for which there are no earthly comparisons whatsoever? Who wants to prove that these or those are wrong?

Are the visitors from distant places mistaken when they - each having landed in a different place - report in turn that they have encountered white, black, red and yellow inhabitants of the earth at the landing site? One expedition corps may rave about blossoming trees, the second about heavy fruit, while the third finds itself in the middle of a wasteland of leafless branches. Yet another group languishes on glowing sand under a tropical sun, while companions on their space adventure wrestle with the ice of the polar night. No matter how contradictory the reports they receive after

to their home star, yet each contains the loudest truth, regardless of whether the expedition members agree on this or accuse each other of gross deception.

The point of view, the respective standpoint, is the only thing that matters, and it must be a matter of comparative research to bring the various standpoints closer together.

KABBALAH

The study of Kabbalah, at least in its most elementary forms, is indispensable for the borderline scientist. Dark, inextricable, like a labyrinth, the barely comprehensible realms of this time-honoured Jewish knowledge, shrouded in legend, stretch out before you.

Even the meaning of the name - some write it with an H at the end, others leave out the H - is controversial. Kabbalah is usually translated as "tradition" and interpreted as "the power of 22" in number magic. Nothing can be said for certain about the origin of Kabbalah, the Jewish secret doctrine. Each researcher follows their own speculations. The pious Kabbalist who traces the esoteric tradition of Judaism back to the progenitor Abraham is generally ridiculed. But those who want to make the world believe that Kabbalah is pure are also ridiculed.

It is said to be of "Aryan" origin and was handed over to the rabbis by the Germanic priests in order to protect Armanenism from Christian fanatics. However, the basic features of Kabbalah are by no means typical orthodox Jewish spiritual knowledge, binding only for the devout Jew; on the contrary, it is one of the great esoteric teachings and, as Hebrew esotericism, agrees with them in the essential points.

It is said that one human life, even if it were a hundred, is not enough to wrest the last secrets from the Kabbalah. Without a thorough knowledge of the Hebrew language and a study of the barely tangible source writings, this is a failed endeavour from the outset. However, this should not prevent us from acquiring at least some knowledge to support our practices.

Kabbalah is divided into a theoretical and a practical part, whereby the boundaries are fluid, because without the theoretical speculations there would be no Kabbalistic practice.

The theoretical or esoteric Kabbalah

The esoteric Kabbalah contains the mystical-philosophical speculations about the mystery of the primordial ground, about the DIVINITY and about the riddles of creation, the becoming of the worlds.

Based on the idea of deity, the EN SOPH, the speculation of the Kabbalists is divided into the doctrine of the ten Sephiroth, the emanations of the Absolute, and the doctrine of the four Kabbalistic worlds, as a "transition from the Absolute to the material";

starting with Aziluth, the world of the primordial principles, including the ten Sephiroth, about Beriah, the world of original creation, "containing the ten original forms of the things to be created and created", and Jezirah, the world of formation, including "the supersensible models of the material world, also the angels and the future human souls",

ending in Asijjah, the world of material realisation, "containing the demons and all material beings and things".

This specifically Kabbalistic formulation can be found, as Dr ERICH BISCHOFF⁸ proves, can be found in a similar form in the teachings of the Neoplatonist PLOTIN. Again, at the beginning is the ABSOLUTE, Primordial One - the Divine - the Being in itself, and instead of the four Kabbalistic worlds, as an image of the Primordial One (En Soph), the World Intelligence or World Reason, the source of all ideas.

From it emerges the world soul, the creative principle, from it emanate the individual ideas and independent souls, comprising the realm of the creative powers of ideas, which work on the moulding of the universe and as a result bring forth the material world of the senses.

Another branch of esoteric Kabbalah is concerned with the human being as a spiritual entity.

1. The doctrine of the parts of the soul:

Similar to the seven principles of other esoteric teachings⁹, Kabbalah also recognises several basic principles, mainly three:

Neshamah

(Spirit - intuition - higher cognition)

Ruach

(Spirit - Soul

Mind - Intellect)



Nephesch

(vegetative soul

"animal soul")

Broken down more precisely, Neshamah is not the highest of the human principles, but belongs to a higher trinity, whose lowest vibrational state it represents:

JECHI

CHIAH

DAH



NESCHAM

AH

Jechidah - the "divine in man, the atmospheric spark of God" - and Chiah - "the creative impulse or will" of Jechidah - emanate Neshamah, the higher-manasic principle. Ruach is identical with Kama-manas, Nephesch with the corporeal-ethereal and lower-astral.

Closely linked to this, as with all esoteric systems, is

2. the question of the whence and whither of the human being. The doctrine of reincarnation also plays an important role in Kabbalah, but is divided into gilgul (or gilgula), the migration of the soul, and ibbur, the impregnation of the soul.

Gilgul corresponds to the Eastern idea of re-embodiment, with Ibbur, the impregnation of the soul; the soul of the person embodying itself is merely a guest in a body that has already been taken possession of by another ego.

While the philosophical system of the theoretical Kabbalah is primarily the domain of the mystic, the practical branch of the Kabbalistic doctrine enables magical creation in many different ways. Anyone who wants to delve deeper into magic also needs the Kabbalistic armoury. However, it is not always easy for beginners to find their way through the many terms and to distinguish between what is necessary and what is superfluous.

⁸ Dr Erich Bischoff: "Elements of Kabbalah."-38

⁹ Karl Spiesberger: "Esoterische Lebensformung" (section: The vibrational forms of the human being).

The practical
Kabbalah is the main
focus:

1. The Hebrew alphabet, the basis of Kabbalistic practice, but equally rightly categorised as theoretical Kabbalah.

The Kabbalist teaches that every Hebrew letter - the form of a particular hieroglyph -

is related to a numerical value and is the expression of an idea.

"Combining the Hebrew letters means combining numbers and ideas¹⁰!" A process that has its parallel in runic wisdom.

A word can therefore be expressed in numbers and associated with powers of ideas. Seen in this way, it has its own numerical value and is a symbol of archetypal archetypes.

Such manipulations of numbers are one of the typical cabbalistic operations. Closely related to this is the speculation about

2. the names of God, angels and demons. Hebrew names of God reflect characteristics of the divine elemental force. In terms of sound and number, they are the centralisation of mana (or orenda) forces by means of which the trained Kabbalist produces effects in the transcendence as well as on the visible plane, which can be proven by experiments. It is not much different with the names of angels and demons. The latter are related to the forces of destruction. The names of God, angels and demons are also used in the philosophical field of Kabbalah. Esotericists, mystics and magicians use them, each according to their own purpose.

Based on mystical numerical speculation

3. the interpretation of character and destiny from names and dates of life; probably the most popular branch of the Kabbalistic system, in ignorance or with the intention of deliberate deception falsely labelled as "Kabbalah" per se, as if this secondary branch were the only field of activity of the genuine Kabbalist.

4. The symbolism also takes up a lot of space, especially the primal symbols, with the pentagram and hexagram at the top.

Furthermore, the multitude of sigils that are at the top of the list of illustrations in old magic books. These signs of angels, demons and other transcendental intelligences, also known as characters, are mostly geometric constructions whose starting point is the magic squares, those amazing groups of numbers divided into a multitude of square fields whose verticals, horizontals and diagonals always add up to the same sum¹¹. Experienced Kabbalists try to calculate important stages of life from this rhythm of numbers. The cameos of three (Saturn), four (Jupiter), five (Mars), six (the sun - which some refer to as the square of the earth, whereby the sun is then said to be the square of the twelve), seven (Venus), eight (Mercury) and nine (the moon) are significant for practical magic.

The magic squares often serve as the basis for the construction of glyphs¹². Symbolism and Kabbalah also include the T a r o t with its imagery, although it is hardly of Jewish origin.

5. Making amulets and talismans.

An art that is difficult to imagine without knowledge of Kabbalistic names, symbols, sigils and magic squares. With the exception of runes, which represent a closed system, the possibilities of creating effective amulets and talismans without using Kabbalistic elements are limited.

Related to the science of talismans in many ways is

6. sympathetic magic, a discipline that also has cabbalistic traits.

¹⁰ Papus: "The Kabbalah

¹¹ Karl Spiesberger: "Magnets of luck - the magic of amulets, talismans and gemstones."

¹² Karl Spiesberger: "Magnets of luck - the magic of amulets, talismans and gemstones."

In addition, every cabbalistic practice plays a role

7. Astrology, namely the otherwise rather neglected part that deals with the influence of the moon in its phases and in its course through the signs of the zodiac, as well as with the choice of planetary hours and the daily rulers and the correspondences between planet, number, metal, gemstone, colour and plant.

The elements of Kabbalah unite and culminate in the

8. Summoning magic, including ceremonies of an exorcistic nature and many cult practices. Well-known rituals include The invocation of the seven planetary angels (according to Agrippa v. Nettesheim) and the invocation of the 72 genii, the latter involving the magic of the psalms¹³.

Furthermore, the incantation formulae known as hell compulsion and the formulae for summoning the elemental spirits¹⁴ have strong cabalistic traits.

In addition, as we shall see, the experienced Kabbalist is able to form effective formulas himself according to the respective purpose.

Practically applied Kabbalah releases the powers of transcendence. Experience dictated this sentence!

Elementary concepts of Kabbalah

Let us now take a closer look at some of the main concepts. They should better illustrate the mystical thought processes and at the same time familiarise us with those elements that we will need for our later work.

The ten Sephiroth

At the beginning of all things is the "hidden one of the hidden ones", is the "old one of the old ones", is the "absolute, unrecognisable primal ground", the "E N S O P H" (also AIN SUPH), including in itself "primal ground, primal idea, primal will".

The ten Sephiroth, attributes, qualities of the infinite, incomprehensible deity, "primal forces, godly potencies (primordial potencies) of intellectual, physical and moral effectiveness, metaphysical-dynamic spheres" radiate from the EN SOPH.

On the morning of creation, the unrevealed deity sent forth from himself the primordial Sephira, which contains all others within itself, Kether, the crown, of which it says in the Sohar, the "Book of Splendour":

"This is the beginning of all beginnings, the deeply hidden wisdom, the crown of all that is sublime, the diadem of diadems ... Before the Ancient of Ancients... had prepared the royal form, the crown of crowns, there was neither beginning nor end."

"When the Hidden One wanted to reveal himself, he began to bring forth a luminous point. Before this luminous point had not broken through and emerged, the Infinite, the En Soph, was completely hidden and did not spread any light."

Which prompts the Kabbalist to ask the question: "Who can see the King of Peace, En soph, who is unrecognisable even to the heavenly hosts?" To which he finds only one answer: "Only he who sees the crown also sees the glory of peace."

And the Sohar confirms the view of the pious Kabbalist about Kether, who "Original potency":

"The form of the Ancient One, whose name is hallowed, is a single form that encompasses all other forms. It is the supreme and mysterious wisdom that encompasses all others;

¹³ Papus: "The Kabbalah

¹⁴ Karl Spiesberger: "Elemental Spirits - Nature Spirits" (Section: Calling the Elemental Spirits).

because the other nine Sephiroth originate from Kether, as explained in the "Book of Splendour":

"When he first assumed his form, he let nine shining lights emerge from it, which, shining through him, spread bright light on all sides. If we look at this lamp, if we approach it to grasp these rays, we realise nothing more than that they all emanate from that lamp. In the same way, the holy old man is a sublime lamp, but in itself quite hidden and incomprehensible. We comprehend him only through those spreading lights. These (the Sephiroth), which are also partly visible, but partly hidden, make up the >holy names of God<."

High above the other Sephiroth is the "Ancient One, whose name is hallowed". He is the crown, "Rum maalah*", the "highest height".

The closest to Kether is the Sephira Chochmah, which together with En soph forms the unfathomable wisdom of the Absolute. The Kabbalah speaks of the "three heads, one chiselled in the other and one standing above the other":

Chochmah, the mysterious
wisdom, Kether, the deeply hidden
wisdom, En soph, the never-revealed
wisdom.

Of the head that symbolises En soph, it says:

"A head that is not a head at all. We do not know what it encloses."

The Sohar recognises another trinity in the first three Sephiroth: Kether - Chochmah - Binah. It says:

"The Ancient One, whose name is hallowed, consists of three heads that form one head."
The Kabbalist MOSE KORDOVERO comments on this:

"The first three sephiroth can be regarded as a unit. In a sense, the first represents cognition itself, the second the cogniser, the third the cognised."

The following six Sephiroth are also divided into three each and thus, together with the three divine emanations above them and the lowest, the Sephira Malkuth - the antithesis of Kether - form the "heavenly man" or "primal man", the "Adam Kadmon".

This is the "highest world", the "world of Aziluth", the primordial world that contains all the primordial principles, the "form of God", as the Kabbalist reverently calls it.

Each sephirah relates to certain primordial concepts, "qualities of God", elemental forces, intelligences, entelechies, heavenly spheres, whose power reaches down into our world of things.

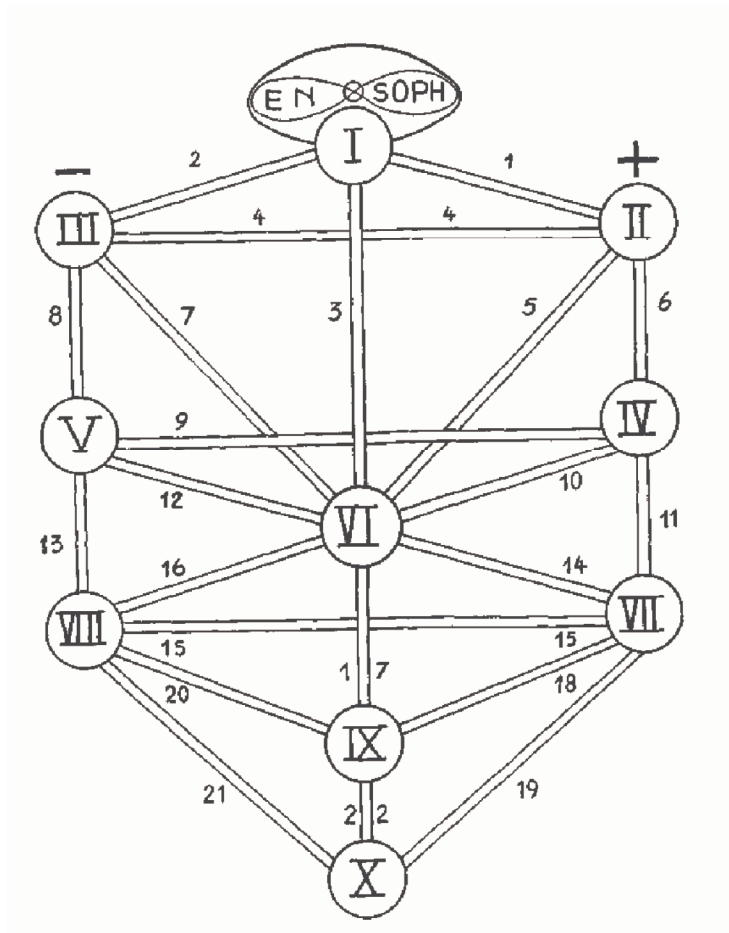
Before we summarise the most important correspondences in a table, let's first take a good look at the basic meanings of the ten Sephiroth:

1. KetherUrsephirah . The crown.
2. ChochmahTheoretical reason. Wisdom. (Hochma)
3. BinahPractical reason, understanding, intelligence, insight.
4. ChesedGrace , love, long-suffering, gentleness, goodness, mercy.
5. BirthStrength , hardness.
6. TipherethGlory , beauty. (Tiphered)
7. NezachVictory ,
firmness, consistency. (Nizah)
8. HodFame , glory, splendour, resilience.
9. JesodFundament , Grund.
10. MalkuthReich , dominion.

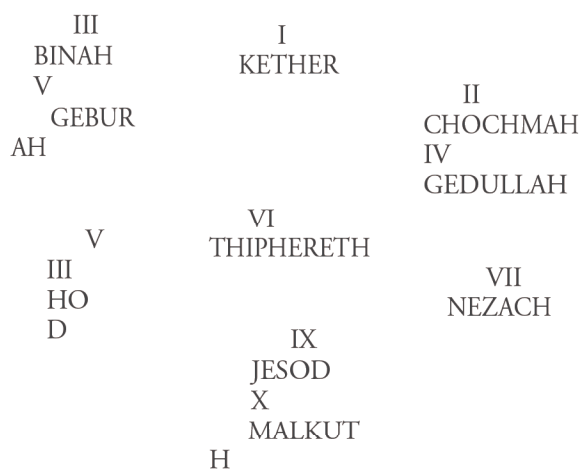
Sometimes Kether is considered to belong more to En soph than to the other Sephiroth. In order not to diminish their number, in this case the auxiliary sephiroth Daath (realisation, knowledge) comes between Chochmah and Binah.

Instead of Chesed we sometimes find Gedullah: greatness, for Geburah D in: Strict law. Geometrically grouped and connected by lines, "channels", the Sephiroth as a whole form the much-cited "Kabbalistic Tree", also known as the "Tree of Life".

The numerical order runs from right to left, as in the Hebrew notation. The outer columns are dominant, while the centre column is more of an interpolated factor, i.e. the sixth sephirah is an intermediate link and mediates between the fourth and fifth, the ninth between the seventh and eighth sephirah.



The Kabbalistic tree of life



(See also the table: The Kabbalistic Tree of Life)

Some Kabbalists place the auxiliary sephira Daath between Chochmah and Binah to compensate for the disruptive gap in the centre column.

The following tables - which represent the views of important older and newer Kabbalists such as KUNRATH, KIRCHER, R. P. ESPRIT, SABBATHIER, PAPUS, Dr BISCHOFF show the most important relationships between Sephiroth, metaphysical principles and earthly correspondences.

A significant part of higher mystical work requires knowledge of the sephiroth and their relationship to the powers of the universe. The esoteric Kabbalist, like every true mystic, does not recognise a personal God as preached by exoteric Judaism and Christianity. The doctrine of the En soph and the Sephiroth proves this.

1.		
KETH		MeaningThe CROWN - "Providence that keeps everything in
ER		
	balance"	
	Attributes of God	All-good , all-seeing (descending)
		(Optimus; omnia videns)
Assigned names of		GodEHIEH "I will be"
		MARRIAGE "Being" Marriage series -
		Ascher marriage series "I am who I am"
Equivalent in Indian		Brahma
Intelligence of the Spheres		MITATRON(Metatron)
(Entelechy)		Prince of the world
Angelic order		SERAPHIM, the sacred animals
(heavenly choirs)		Haioth (Chajjoth, "animals")
		(Hajoth Hakadosh, "Beasts of Holiness"), Intelligences
		of Providence
Celestial Sphere		Heaven of Fire (Mystical
Limbs of the		(Caelum Empyreum)
Celestial Man)		
	Members of the earthly	
	People	Brain
	Human abilities	Spirit (Mens) Form
	of knowledge	Faith (Fides) Virtue
	(ascending)	Chastity(Castitas)
	Commandment	"I am the Lord your God"
2.	CHOCHMA (Hodima, Chochmah)	
		MeaningWISDOM (Divine Wisdom)
Attributes of		GodThe only wise man
(descending)		(Solus sapiens)
Assigned names of		GodJEHOVA
		JAH
		Iodine tetragrammatone
		"Being that gives being"
Corresponds to the Indian		vishnu
Intelligence of the spheres		(Jophiel)
(Entelechy)		"Messenger of
God"		
Angelic order		CHERUBIM "Wheels" (heavenly
		choirs) , "movers of the
		starry heavens "Wheels" (of the
		star spheres)
Celestial Sphere		"First Movement"
(Mystical limbs of the		Primum mobile
celestial man)		
	Members of the earthly	
	People	Lungs

Human abilities	Reason (Ratio)
Form of cognition	Cognition
(Cognitio) Virtue (ascending)	Prudence
(Prudentia)	
Commandment	"You shall not have other gods."

3. BI

NAH(Bina)	MeaningINTELLIGENCE - "The highest creative intelligence"
Attributes of (descending)	GodRich in goodness (Multus benignitate)
Assigned names of	GodJHWH (Jehovah) JHOAH "Being of being" Tetragrammaton Elohim "God - Gods"
Equivalent to Shiva in	Indian
Intelligence of the spheres (Entelechy)	TSAPHKIEL(Zaphkiel) "Contemplation of God"
Angel order (Heavenly Choirs)	THRONE
Ones") Celestial SphereThe of the heavenly people)	Aralim, "The Mighty Ones" (Erellim, "Strong Fixed Starry Sky (Firmament) (Mystical limbs Rakia- Zodiac of
Members of the earthly People	Heart
	Human abilities Mind (Intellectus)
Form of knowledge (ascending)	Thinking (Meditatio) Virtue
	Goodness (Benignitas)
Commandment	"Thou shalt not take the name in vain"

4. CHESED (sometimes also called Gedula)

	MeaningMILDE - "The infinite mercy" (sometimes also: greatness)
Attributes of God (descending)	Merciful
(Misericors) Assigned names of God	EL (ÄL) "God - Creator"
Equivalent in of the spheres (Entelechy) God"	IndianMaia Intelligence TSADKIEL(Zadkiel) "Contemplation of
Angelic order (Heavenly choirs)	HERRORSHIPS , sparkling Shining beings Chaschmalim (Hasmalim) "The Shining Ones"
Celestial sphere (Mystical limbs of the heavenly people)	Saturn (Jupiter)
Members of the earthly people Human	Stomach abilitiesHigher power of judgement (Judicium superius)
Form of knowledge	Love (Cupid)
Virtue (ascending)	(Misericordia) Commandment

"Remember the Sabbath day"

5.	GEBURAH (Gebura)
Meaning	STÄRKE - "Absolute justice"
Attributes of God	Strong
(descending)	(Fortis)
Assigned names of God	ELOAH
	ELOHIM GIBBOR
	"The Strong" - "God the Mighty"
Equivalent in	Indian
the spheres	Oum Intelligence of
(Entelechy)	SAMMAEL (Camael)
Angelic order	"Punishment of God"
choirs)	CROWS (heavenly
	Seraphim, flaming ones
	"The angels burning with zeal"
Celestial sphere	Jupiter
(Mystical limbs of the	
heavenly people)	(Mars)
members of the earthly	
	Human liver (bile)
Human abilities	Low judgement (Judicium inferius) Form
of knowledge	Hope (Spes)
Virtue (ascending)	Bravery
(Fortitudo) Commandment	"Honour father and
mother"	

6.	TIPHERETH
Meaning	BEAUTY , imperishable
Attributes of God	Long-suffering
(descending)	
(Longanimus) Assigned names of	
	God ELOHIM ELOHAH
	(ELOHA, ELOHIM
	VEDDATH
"God the Strong"	
Corresponds to the	
Indian	Haranguer behah Intell
igence of the spheres	(Raphael) (Entelechy)
"The godlike one" Order of Angels	POWERS (Kings)
(Heavenly Choirs)	Malachtim (Melachim)
	"The Kings of Splendour"
	Shin'annim ("Many")
Celestial sphere	Sun
(Mystical members of the	
heavenly people)	(Venus)
members of the earthly	
	Human spleen (bile)
	Human abilities Imagination
	(Phatasia)
Form of knowledge	Prayer
(Oratio) (ascending)	Patience
(Patientia) Commandment	"Thou shalt not kill"
7.	NEZAH (Netza - Neza - Netsa - Nitzach)
	Meaning SIEG - "Victory of life over death"
Attributes of God	Righteous

(descending) names of God	(Justus)Assigned ZEBAOOTH JHOAH TSEBAOTH (TSEBAOTH JEHOVAH) Tetragrammaton Sabaoth "God of Hosts"
Corresponds in Indian Intelligence of the spheres	toPorsch HANIEL (Entelechy) "Grace of God"
Angelic order (Heavenly Choirs) Elohim (Aelohim)	PRINCIPAL TOWERS "The gods (those sent by God)" Tarshishim ("rigour", "hardness")
Celestial sphere (Mystical limbs of the heavenly people) members of the earthly	Venus (sun)
Humans Human abilities Form of cognition Virtue (ascending)	Kidneys Innersense (Sensus interior) Connection (Coniunctio) Justice (Justitia)Commandment "Thou shalt not commit adultery" 55
8. HOD	MeaningRUHM , price, glory, splendour "The eternity of being"
Attributes of (descending)	GodThe most exalted (Maximus)Assigned names of God ELOHEZEBAOTH ÄLOHiM SABAOTH Adonai Sabaoth - Elohim Sabaoth "Lord of Hosts"
Corresponds to Intelligence of the spheres	Pradiapat in Indian (Michael) (Entelechy) "Physician of God"
Angel order	ARCHANGEL (Heavenly choirs) B'ne Elohim "Sons of God" (Bene Älohim) "The sons of the gods"
Celestial sphere	Mercur
y (Mystical limbs of the heavenly people) members of the earthly	(Venus)
Human Human abilities External sense (sensus exterior) Form of cognition Virtue (ascending) Commandment	Human extremities (kidneys) Human abilities Multiplicity (Frequentia) Humility (Humilitas) "Thou shalt not steal"
9. JESOD	

MeaningFUNDAMENT - "Procreation, the eternal foundation stone of existence"

Attributes of (descending)	GodThe truly zealous (Verax Zelotes)	Assigned namesEL CHAJ "Living God" SCHADDAI Sadai Llachai "The Almighty"
Corresponds to the Intelligence of the Angel order (Heavenly Choirs)	IndianPrakrat spheresGABRIEL (Entelechy) "Man of God" ANGELS Ishim "Flames of Fire" "The casters of the astral fire"	
Celestial sphere (Mystical limbs of the heavenly people)	Moon	
y) members of the earthly	(Mercur	
Humans	Phallus	
Human abilities	Subjectivecognition (medium)	
Form of cognition (ascending)	Kinship (Familiaritas) Virtue Temperance (Temperantia)	
Commandment	"Thou shalt not bear false witness"	

10. MA

LKUTH	MeaningThe REICH - "realm of forms"	
Attributes of (descending)	GodThe Terrible (Terribilis)	
Assigned names of God	ADONAI MELEK (Melech) "Lord and Kings"	
Corresponds to the Intelligence of the spheres (Entelechy)	IndianPran MITTATRON Messiah (soul of the Messiah)	
Angel (Heavenly Choirs)	orderISSIM (Ischim) (Blessed) "Blessed Souls"	
Celestial SphereEarth (Mystical limbs of the heavenly man)	(Moon)	
the earthly		
People	Vagina	
Human abilities	Objectivecognition (objectum) Form	
of cognition Similarity (similitudo)		
Virtue (ascending)	Fear of God (Timor Dei)	
Commandment	"Thou shalt not covet." 58	

As a necessary supplement to the above tables, the definition of ELIPHAS LEVIS¹⁵ about the ten Sephiroth:

1. kether The crown, the levelling power.
- 2nd Chochmah Wisdom, in its immovable order through the Initiative of intelligence in the same direction.
3. binah The acting intelligence, rectified by wisdom.
- 4th Chesed Mercy, a second conception of wisdom that is always benevolent because it is strong.

5. birth The rigour that is also conditioned in wisdom and goodness. The Allowing the bad means preventing the good.
6. thiphereth Beauty, a light-filled expression of balance in forms, the mediator between crown and realm, the connecting principle between creator and creation. (What a sublime conception of poetry and its majestic priesthood!)
- 7 Nezah. Victory, the eternal triumph of intelligence and justice.
8. hod. The eternal victories of spirit over matter, of the active over the the passive, of life over death.
- 9th Jesod The foundation, that is, the basic concept of all faith and of all wisdom, the absolute in philosophy.
10. The kingdom, the universe, the whole of creation, the solemn malkuth or conclusion that compels us to recognise the dormant malchut The only way to recognise the prerequisites, the riddle whose solution is called God: the highest, pure reason.

The unified line of kabbalistic philosophy is unmistakable as far as the basic meaning of the sephiroth is concerned, but the kabbalistic experts contradict each other in the assignment of angel, planet, human organ, etc.; a circumstance that hinders practice, since a correspondence between planet and planetary angel is very often necessary here. Experienced Kabbalists recommend the following assignment of sephirah, angel prince and sphere-wide for magical practice:

Kether	Metatron	Primum Mobile	Reschith Hagalaim, the first
Chochma	Jophiel	Masloth	Sphere of the zodiac
Binah	Zaphkiel	Sabbathai	Sphere of Saturn
Chesed	Zadkiel	Zedek	Sphere of Jupiter
Birth	Camael	Madium	sphere of Mars
Tiphereth	Raphael	Semes (illusory)	sphere of the sun
Nezah	Haniel	Nogha	sphere of Venus
Hod	Michael	Cochab	Sphere of Mercury
Jesod	Gabriel	Levanah	Sphere of the moon
Malkuth	Soul of the Messiah	Halom	Jesodoth Sphere of the Elements

The representative of the Armanian wisdom, the Ariosoph GUIDO v. LIST¹⁶ also speaks of a ten-level world analogous to the Sephiroth.

Between "cause*" (Kether - crown) and "fulfilment*" (Malkuth - realm) pulsate the creative forces of being, "the laws of development underlying all events without exception", symbolised by the ten consonant runes (Fa, Thorn, Rit, Ka, Not, Sig, Tyr, Bar, Laf, Man) and the five vowel runes (Ar, Eh, Is, Os, Ur), the latter "the

¹⁵ " Eliphas Levi: "Dogma of High Magic" (page 165/166).

¹⁶ Guido v. List: "Die Ursprache der Ariogermanen".

the high power sign of the power of God in the trinity, which encloses the four in the seven".

Each rune reflects the power forms of one of these ten step worlds. The exceptions to this are Ar, Eh and Os, which cover two or more levels. Ar extends to sphere levels 1 to 4, Eh 5 and 6, Os 8 and 9.

Here is the most literal possible reproduction of LiST's definition of the Armenian Sephiroth in tabular form¹⁷ :

I. World of spheres

Cause or force.

The Urfyr as the cause of power.

Vowel rune A R

Consonant rune F A II

World of the spheres

The will to express power.
The primal air as the will.

Vowel rune AR
Consonant rune R I T III

World of the spheres

Ability
(Art as an expression of power).
The primordial earth as the ability.
IV World of the spheres

Vowel rune A R
Consonant rune K A

Realisation of the
purpose in fact. Vowel rune
A R Consonant rune
THORN

The primeval ether as the deed.

V. World of spheres

The law according to which the force works
(Relationship between force and action,
the power or magic).
The primordial water as the law.

Vowel rune E H
Consonant rune N O T

VI World of the spheres

The order in which the force that has become action
acts according to natural law.

Vowel rune EH
Consonant rune S I G

The sun and the lightning as celestial fire as the
order. VII World of the spheres

The order within the mind
(psychic order)

Vowel rune IS
Consonant rune T Y R

God's power in unity in the Trinity.

The sun and lightning as celestial fire in the mind
Interior.

VIII World of the spheres

The order in physical appearance
(psychic order).

Vowel rune O S
Consonant rune BAR

The earth (Mittgart) in the physical exterior.

IX. World of spheres

The order that forms properties.

Vowel rune O S
Consonant rune L A F

The all-life, forming properties.

X. World of spheres

The order in the fulfilment of the plan of causes

Vowel rune U R
Consonant rune MAN

(I. World of the spheres) or the preconceived divine ideas... The
completion

But now back to the Kabbalah. The Sephiroth, the - as PAPUS puts it - "ten active elemental
forces that are the primordial ideas and spiritual-spiritual forces of the deity.

¹⁷ 1 Guido v. List: "Die Ursprache der Ariogermanen".

moral forces" are closely interrelated with each other, organised into the "Kabbalistic tree"
(see illustration on page 47).

The experienced Kabbalist speaks of the three pillars, of
the "Pillar of Grace" (II - IV - VII), the active male world principle;
the "Pillar of Strength" (III - V - VIII), the passive, female world
principle; the "Pillar of Centre" (I - VI - IX - X), the balancing synthesis;

connected with each other through "channels" or "connecting paths". "Through these, the
absolute deity affects the world of the first emanation, the Sephiroth, and these in turn affect each
other" (Papus).

Each of these connecting paths in turn relates to a specific letter of the Hebrew alphabet
(1 to Aleph, 2 to Beth, 3 to Gimmel etc.), as well as to a symbol of the 22 major arcana of

the Tarot.

Nowhere is Trismegistus' saying "As above so below" more justified than with the Sephiroth. The archetypal forces at work in them can be applied to "any reality".

Likewise man, he above all, carries them within himself as markers of inner development. Parallel to the Tarot, they show him the path of mystical becoming, which each of us, today or in eons of time, must tread. Seen in this way, the ten sephiroth with their twenty-two channels represent stations of spiritual maturation, of mystical awakening. No one can get rid of the chains of matter who has not experienced the Sephiroth within himself.

The Kabbalistic names of God

We encounter the names of God at every turn in Kabbalistic practice, be it on amulets, talismans, pentacles, glyphs or in invocations, incantations and sympathetic manipulations. Their number can hardly be determined. Many have been distorted by incorrect copying or deliberately misrepresented, especially those handed down to us in the medieval hellish obsessions. The spelling and meaning of the ten names of God corresponding to the Sephiroth are certain:

1	EHEIH	=	Kether
2	JAH	=	Chodi
3	IHOAH (I.H.V.H. Jod He Vau He	=	Binah
4	EL (Äl)	=	Chese
5	ELOHIM GIBOR (Älohim Gibor)	=	Birth
6	ELOHA(Äloha)	=	Tipher
7	IHOAH ZEBAOTH (Jehovah Sabaoth)	=	Nezah
8	ELOHIM ZEBAOTH (Älohim Sabaoth)	=	Hod
9	SCHADDAI (Sadai)	=	Jesod
1	ADONAI(Adonai Melek)	=	Malku

In Kabbalistic speculation, every name of God symbolises a "quality of God", a metaphysical principle, an archetypal power of transcendence; at the same time, due to its numerical value, which is made up of the sum of the letters forming the name, it is an expression of certain numerical powers.

This brings us to the basic structure of Kabbalah, the twenty-two letters of the Hebrew alphabet.

The Hebrew alphabet

The twenty-two letters of the Hebrew alphabet are to Kabbalah what the eighteen futhorcunas are to Nordic magic: linguistic forces of transcendental character, symbolised in space-time in the form of letters, hieroglyphs, sounds that can be reproduced with a human voice; metaphysically: numerical rhythms of an extra-spatiotemporal reality, carriers of ideas of world-creating image forces in the causeless realm of causes.

From this, it is not difficult to imagine "that the letters of the alphabet correspond to the elements of the universe".

"Combining the Hebrew letters means combining numbers and ideas" (Papus), on which the philosophy of the tarot and the use of the names of gods, angels and demons for magical purposes is based.

Similar to the rune magician, the Kabbalist regards each letter as an expression of a metaphysical reality, as a correspondence of the elements of the universe, as "a power, more or less closely connected with the creative forces of the universe".

"Combining Hebrew words consequently means acting on the universe itself" (Papus). Accordingly, through ritual acts and magic formulae, entirely in the spirit of the masters of the transcendent linguistic powers of the Eddic sagas, who commanded the elements, warded off fiends, conquered enemies, banished disaster, healed afflictions, awakened love and chased away hatred.

The metaphysical power of sound dictates on the physical, astral and mental planes. In this context, let us think of the power of the letters that determines the alchemical process of

becoming in the mystic's rebirth experience¹⁸.

The twenty-two sounds of the Hebrew alphabet, each of which represents a letter (hieroglyph), a number and an idea, are divided into three groups:

1. Three mothers: Aleph - Mem - Shin.
2. Seven double letters (expressing two tones, one positive strong and one negative soft): Beth - Ghimel - Daleth - Caph - Phe - Resch - Tau;
3. Twelve simple letters: He - Vau - Zain - Chet - Theth -Jod - Lamed - Noun - Samech-Hain
- Tsade - Coph.

According to Kabbalistic tradition, the twenty-two letters are again divided into three groups with regard to the transcendental realms with which they correspond most intimately:

1. The first ten sounds, from Aleph to Yod, transform powers of the invisible supreme world, they are thereby connected with "sublime intelligences that receive the streams of the first light attributed to the Father from whom all things emanate". The world of the supreme angelic order.
2. The following six letters, from Caph to Hain, convey the powers of the transcendent forces at work behind the visible world, the domain of the stars, the sphere of the Son, the divine wisdom, creator of the universe that has entered space and time with its gigantic abundance of endless armies of stars, the domain of angels of various orders and groups.
3. The rest of the alphabet, the six sounds from Phe to Thau, vibrates in the elemental world, the sphere of the Holy Spirit. The soul of labour that gives life to every creature.

But this is by no means the end of the mysterious correspondences between Hebrew sounds and the Kabbalistic world order; the connoisseur of Kabbalah knows of far more connections and symbolic meanings.

Based largely on the exposition of the important French Kabbalist PAPUS¹⁹, we will now discuss letter by letter the most important mystical factors, the relationship to the spheres of the divine as well as to the world of the earthly.

¹⁸ See Part III: "The mystical experience".

¹⁹ Papus: "The Kabbalah".

Numerical value 1 - ALEPH (Aleph, Ollef) - A - (spiritus lenis)



Aleph has a relationship:

Sephira: Kether God's name: EHEIEH = "essence of God", also "foundation of God".

Whom no eye has seen. The Always. Enthroned in the world of the En soph.

World of angels: Haioth - Hakodic = "animals of holiness".

Form the first choirs of angels called seraphim. With the powers of Aleph were called into being: the air,

the moderate, the principle of balance, the chest. Tarot

correspondence: I. card: The Magician²⁰.

Further correspondences: Father, man, spirit; image of man prime matter, mother unit of numbers, conceptual object, archetype of the sacred letters.

Mantic meaning: self-control, rigour, dexterity or cunning, avarice. Numerical value 2 -

BETH (Beis) - B (Bh)



Beth refers:

Sephira: Chochma God's name: BAHIR (Bachow) = clarity and youth.

World of angels: 2nd order = Ophanim (heavenly forms and wheels) and the Cherubim, through whose ministry God ordered the chaos.

The powers of Beth called into being: the planet Saturn, life and death; Sabbath.

Tarot correspondence: 2nd card: The Priestess.

Further equivalents: Mother, woman, duality, "the house (of God)"; mouth of man. Mantic meaning: thoughts, science, ambition, envy.

Numerical value 3 - GHIMEL (Gimel, Gimmel) - G (Gh)



Ghimel refers:

Sephira: Binah God's name: GADOL = "Magnos, the Great".

World of angels: Erelim (Aralym, Aralim) = the strong ones, the great ones (thrones), through them God Tetragrammaton- Elohim receives the forms of matter.

The forces of Ghimel created: the planet Jupiter, peace and misfortune; Sunday, right eye.

Tarot correspondence: 3rd card: Empress.

Further correspondences: Nature, trinity, triangle of Jehovah, the Word, fullness, distribution, fruitfulness, procreation. The hand in grasping.

Mantic meaning: tenderness, playfulness, luxury.

²⁰ About the Tarot: "The mystical experience".

Numerical value 4 - DALETH (Däleth, Dollet) - D(Dh)



Has relationship:

Sephira: Gedulah (Chesed) God's name: DAGOUL (insignis) = the exalted one. World of the angels: Hasmalin (dominions). Through them God lets

EL represent the images of the bodies and all the different forms of matter.

The forces of Daleth formed: the planet Mars; (for some Kabbalists the sphere of Jupiter follows here. This may be more correct, since the number four corresponds to Jupiter; just as there should always be a correspondence between planet, number, day of the week and sign of the zodiac. Where this is not the case, the influence of different systems is noticeable).

Monday (the same applies here). Wisdom and folly.

Tarot correspondence: 4th card: Ruler.

Further equivalents: Lawful power, dominion, cubic stone, tetragram, four, quadrature, number of the perfect cycle; bosom or womb.

Mantic meaning: power, pride, wisdom.

Numerical value 5 - HE (Hei) - H



Has relationship:

Sephira: Geburah God's name: HADOR (Hadam) = the majestic one.

World of angels: seraphim. With their help, God Elohim created the elements. The powers of He created: Zodiac sign Aries; liver, sight and blindness. Tarot correspondence: 5th card: High Priest.

Other equivalents: Religion, knowledge of good and evil. Attraction and repulsion, promise and threat, terror; life, breath, breath of the universe; letter of woman. Mantic meaning: need for rest, laziness, mystical reverie

Numerical value 6 - VAU (Waw, Vav, Woow) - W (V)



Has relationship to:

Sephira: Tiphereth God's name: VATHIK = the one endowed with splendour; Vezao world of angels:

6th order, the Malakim (choir of virtues) through whose service God Eloha created the metals and everything that exists in the mineral kingdom.

The powers of Vau produced: zodiac sign Taurus; bile, hearing and deafness. Tarot correspondence: 6th card: Decision.

Further correspondences: Freedom, antagonism, week of creation, labour, mating, arrow of love, lingham; eye, ear.

Mantic meaning: freedom, soul urge, gourmandism.

Numerical value 7 - ZAIN (Sajin, Sojin, Zayin, Dzain) - Z (S)



Zain has a relationship:

Sephira: Nezach God's name: ZAKAL = the louder, pure, Zakai = splendid world.

World of angels: 7th order. "Children of Elohim." God Elohim created the realm of vegetation (plants) through their service.

The powers of Zain called forth: Zodiac sign Gemini;

Spleen, sense of smell and its deficiency. Tarot correspondence: 7th card: Triumph.

Further correspondences: Property, Spirit and Form, the three powers of the Trinity and their four realisations. The Holy Seven, "The Arrow".

Mantic meaning: triumph, lust for victory, royalty, anger.

Numerical value 8 - CHET (Cheth, Heth) - H - (ch spoken through the throat)



Chet has a relationship:

Sephira: Hod God's name: CHOSID = the Merciful.

World of angels: 8th order. Bene Elohim (Benai Elohim) = "Sons of God", by means of whom God Elohim Sabaot created the animal kingdom.

The powers of Chet called into being: zodiac sign Cancer; stomach, word and voice and muteness.

Tarot correspondence: 8th card: Justice.

Further equivalents: Distribution. Universal balance. Life. Tetragrammaton and its reflection. Field, "A field".

Mantic meaning: justice, sympathy, aversion. Numerical value 9

- THETH (Tet, Tess) - T



Theth has a relationship:

Sephira: Jesod God's name: TAHOR = pure, clean.

World of angels: 9th order. The leaders of mankind from birth. Sent by Shadai and Elhoi as guardian angels.

The forces of Theth called into being: zodiac sign Leo; right kidney, hunger. Tarot correspondence: 9th card: The Wise.

Further equivalents: Wisdom. "Number of initiates"; tower, shield, shelter, "the roof".

Mantic meaning: prudence, wisdom, fear. Numerical

value 10 - JOD (iod, jut) - J (I)



Iodine has a relationship:

Sephira: Malkuth God's name: JÄH = Deus (God), "kingdom and temple of God".

World of the angels (which ends here with Jod): The heroes who impart intelligence, endeavour and knowledge of divine things to mankind.

The power of iodine caused: zodiac sign Virgo; left kidney, sexual intercourse,

Blends.

Tarot correspondence: 10th card: Wheel of Fortune.

Further correspondences: Order; the principle, visible universe, natural root cause of supernatural things, image and symbol of purity. - Pointing finger. Mantic meaning: trust or faith, knowledge of high sciences, manliness, crudeness.

Numerical value 20 - CAPH (Kaf, Kaff) - CH (K)



(Standing at the end (as final letter))

Caph has a relationship:

God's name: POTENS = the mighty one (Chabir) (Chaph as final letter) El and Jäh

World of the archangels: Mittatron (Metatron = "prince of the archangels")

faces"), the highest intelligence guiding the "primum mobile" (first heaven of the stars), the ruler of Prince Orifiel (Oriphel) with his subordinate intelligences, whose number is infinite. Raziel, angel of the second heaven ("vision of God"). Under the leadership of El and Jäh, the rulers of the intelligences governing the starry heavens.

Created by the powers of Caph: Zodiac sign in general, Sun; Tuesday, right nostril, wealth, poverty.

Tarot correspondence: 11th card: Power.

Further equivalents: Power, strength, reason, summarised unity, the man who has become, manliness; the closing hand.

Mantic meaning: strength, labour, fierceness, the hand.

Numerical value 30 - LAMED (Làmed, Lammed) - L



Lamed has a relationship:

God's name: LAMMUD (doctus) = the scholar; refers to Sadai (Shadai) = the Almighty, ruler over the 3rd heaven and the sphere of Saturn and the intelligences

3rd order.

The powers of Lamed created: Zodiac sign Libra; Grim Intestine, fertility and impotence.

Tarot correspondence: 12th card: The Hanged Man.

Further equivalents: Sacrifice, completion, fulfilment, crucifixion, God freeing himself from the material.

Mantic meaning: patience, moral teaching, evidence, carelessness.

Numerical value 40 - MEM (Memmm) - M



Standing at the end (as final letter)



Meme has relationship:

God's name: MEBORAG (Meborrak) = Benedictus = the Blessing One, refers to Jehovah, the four-lettered one, Lord of the 4th heaven and the sphere of Jupiter and his supreme intelligence Tsadkiel. The influence of Mem (as the final letter) also extends over the

5th heaven and the sphere of the planet Mars and its intelligence Samael, which receives the illumination of God through Tsadkiel, this - mediator between the 4th and 5th heavenly sphere - again from Shebtail.

The forces of the meme created: Water, earth, winter; the scales of guilt; belly. Tarot correspondence: 13th card: Death.

Further equivalents: Death, rebirth, transmutation, immortality through transformation; the woman.

Mantic meaning: hope, love, destruction.

Numerical value 50 - NUN (Nunn, Noun) - N



Standing at the end (as final letter)



Now has relationship:

Name of God: NORA (formidabilis) = the terrible one (Stora). Refers to Emanuel (nobiacum Deum) = "God with us". Lord of the 6th heaven and the

Sphere of the Sun and its intelligence Raphael. The final form of Nun refers to the

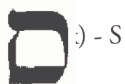
7th name of God Ararita = the unchanging one, the lord of the 7th heaven and the sphere of Venus and her intelligence Haniel ("love of God").

The powers of Nun brought about: Zodiac sign Scorpio; appendix, walking and limping. Tarot correspondence: 14th card: Re-embodiment.

Further equivalents: Recidivism, >a fruit", harmony of mixtures. "The forms tempered by balance."

Mantic meaning: moderation, movement, agility.

Numerical value 60 - SAMECH (Sàmech, Szammeck,



Samech has a relationship:

Name of God: SOMEK (fulciens, firmans) = the supporting, strengthening, 8th name of God, rules over the sphere of Mercury and its intelligence Michael.

Through the powers of Samech, the following came into being: the zodiacal sign of Sagittarius; the right hand; anger and the removal of bile.

Tarot correspondence: 15th card: Black Magician.

Further correspondences: General nature; relationship to the region of destiny; "Serpent" (astral serpent). The great magical agent. Eternal movement.

Mantic meaning: secret science, eloquence, destiny. Physical and fateful life.

Numerical value 70 - HAIN (Hain, Hayin, Gnain, Ajin) - Gh (peculiar hoarse, wheezing guttural sound)



Hain has a relationship:

God's name: HAZOB (Hazab) (fortis) = the courageous, brave, strong; refers to Jehovah-Sabaoth (Zebaoth), ruler over the 9th heaven and the sphere of the moon and the intelligence Gabriel.

(Which ends the world of angels).

The forces of Hain created: Zodiac sign Capricorn; left hand, laughter and removal of the spleen.

Tarot correspondence: 16th card: Destruction.

Further equivalents: Balance; "material bond", fetter; destruction through counter-striving, suspension of the great powers.

Mantic meaning: fear of God, superstition, fall.

Numerical value 80 - PHE (Phe, Pe, Pai) - Ph (P)



Standing at the end (as final letter)

Phe has a relationship:

God's name: PHODE (redemptor) = saviour, redeemer and intellectual, understanding soul. Element: fire. Realm of the salamanders; seraphim, high intelligences of heavenly fire, work through the power of Phe as well as several degrees of fiery intelligences. Ruler of the south in summer.

(As the final letter) Phe is in charge of the air, the realm of the sylphs.

It is also related to the cherubs and several lower grades of air intelligences that rule the west in spring.

The powers of Phe evoked: planet Venus; Wednesday, cultivation of the desert; left nostril, female childbearing organ.

Tarot correspondence: 17th card: Stars.

Further equivalents: Immortality, eternal fertility; everlasting, in its diversity some nature; mouth and tongue.

Mantic meaning: immortality, wisdom, beauty, imagination. Numerical value 90 - TSADE (Zade) - Ts (Z)



Standing at the end (as final letter)



Tsade has a relationship:

God's name: TSADIK (Tsedek) justus = the righteous. Corresponds to the "Universal Matter". Element: Water, realm of the mermaids, the nymphs. Intelligence Tharsis, commands the West in autumn.

The powers of Tsade brought about: Zodiac sign Aquarius; right foot, thought, removal of the heart.

Tarot correspondence: 18th card: Blind passion.

Further correspondences: Shadow and reflex; "roof"; hierarchical distribution of light - occultism - mysteries - esotericism - dogma.

Intentional meaning: sensual world, reflection, common errors.

Number worth 100 - CPH (Koph, Qof, Kuuf) - K



Coph has a relationship:

God's name: KADOSCH (sanctus) = the holy one. Element: Earth, realm of the gnomes.

Ariel, angel of the earth, to whom the rock and everything inorganic

and rules over the north in winter. Through the powers of Coph entered into being: zodiac sign Pisces;

left foot; sleep and relaxation. Tarot correspondence: 19th card: Spiritual life. Other correspondences: Light, truth, philosophical gold,

the holy city, "an axe". Mantic meaning: fame, law, religion. Numerical

value 200 - RESCH (Räisch) - R



Resch has a relationship:

God's name: RODEH (imperans) Rodech = the ruler First divine principle, ruling in the realm of the animalistic, giving life to all animalistic beings.

With the powers of Resch were conceived: Planet Mercury; Thursday; right nostril; grace and ugliness.

Tarot correspondence: 20th card: Eternal life.

Further equivalents: Gratitude. The great arcanum of eternal life. Recognising everything. Also refers to prana. - Head of the human being.

Mantic meaning: immortality, vegetation, reproductive power.

Numerical value 300 - SHIN (Schihn, Schin, Sinh) - sh (S, Seh)



Shin has a relationship:

God's name: SHADAI (Shaddai, Sadai) omnipotens = the Almighty.

Second divine principle, ruling in the animal kingdom, giving the germ of life to all vegetable substances.

The powers of Shin created: Fire, sky, summer; the bowl of merit. Tarot correspondence: 21st card: All in all.

Further equivalents: Syllepsis (unity, uniformity). "Nature that is barren in itself." Fate, blindness; teeth; "arrow of a higher order".

Mantic meaning: physical life. Sensitivity. Foolishness. Numerical value

400 - THAU (Taw, Tav, Toow) - Th (T)



Thau has a relationship:

God's name: THECHINOTH (gratiosus) Shekinah = the gracious or merciful one. Microcosm.

Third divine principle, giving life to everything that exists in the mineral kingdom. The forces of dew brought forth: Monday, Friday; left ear; dominion and servitude.

Tarot correspondence: 22nd card: Fool. Further correspondences: Synthesis.

Symbol of man. Man, the purpose and highest perfection of creation. The absolute. "The synthesis of all universal knowledge."

Bosom or womb. Mantic meaning: truth, complete success.

SYMBOLICS

Where conceptual thinking fails, where words are lacking, symbols speak; for the esoteric the "primal language of God", the "pictorial reproduction of cosmic rhythms", constructions based on strict geometric-mathematical regularity, harbouring the "thing in itself", the primal form, resting in transcendence, in the cosmic primordial ground.

Symbols are the connecting bridge to the non-conceptual, to the archetypal. In a Freemasonry text²¹, which has the virtue of being truly esoteric, it says: "In order to be a symbol, the symbol requires a cultic or spiritual transcendental relationship to the symbolised. The essence of the symbol lies in the symbolised."

This is the reason why a symbol can never be "explained" intellectually. Ultimately, the interpretation of a symbol always remains a spiritual experience. Thinking from the heart, not from the mind, reveals the content of the ideas hidden in the symbol. Only in a state of inner contemplation does the meditator realise what is at work behind the visible form.

Every symbol thus expresses "something unrealisable, something transcendental, something ideal", in a word: "something beyond*."

If the mystic experiences the symbol in his inner vision as a sensual expression of the primordial ideas at work, the magician for his part endeavours to utilise the powers that lie dormant in it; after all, he knows that every symbol encloses a space in which powers are bound.

²¹ "The Symbolism of the Freemason - From a Brother Master".

Activating the spatial force field delimited by a symbol is one of the tasks of practical magic; which, of course, depends to a certain extent on the abilities of the experimenter. It is rightly said that only those who can bind and release forces are magicians.

The mana (or orenda) content - i.e. the effectiveness - of a symbol is already increased by simple embedding, and even more so by charging it with the corresponding powers of thought. This opens up a revealing field of activity for the commuter²².

In both esoteric and magical usage, a distinction is made between two large groups of symbols: primal symbols and construction symbols.

The main primal symbols are:

Circle - triangle - square - pentagram - hexagram - heptagram - octagon etc. Furthermore: swastika - lemniscate, from a certain point of view also cross - tau - ankh. Runes are also primal symbols.

The original symbols are divided into: Boundary symbols: Circle - Triangle - Square; Defence symbols: Pentagram - Heptagram - Cross - Tau - Ankh etc; Enclosing symbols: Lemniscate, for example.

Construction symbols are either mainly composed of primal symbols, or they are the result of geometric-mathematical lines, including glyphs, sigils and characters, many of which are rooted in the magic squares²³. Most of the common magical symbols of attraction can be found among the construction symbols.

This brief classification by no means exhausts the broad field of symbolism. There are not only geometric signs that have an inherent symbolic character; an image, an object, a word or an action can also be a symbolic expression of an idea that cannot be expressed conceptually. Every genuine ritual, every genuine act of worship has its source in transcendence, connects with the archetypal, with the archetypal. Myths, too, can only be understood in terms of symbolism.

The magic of numbers is closely linked to the symbols.

Symbols reflect the vibrational forms of the cosmos and express the forces of creation in nature through geometric signs. Sephirothic forces, which are expressed in the revealed universe, manifest themselves in the primal symbols.

The forces of nature create according to certain laws of form that correspond to the primal symbols. In this way, they shape the primal idea underlying the respective vibrational form on a material plan. In this way, every plant develops leaf and flower wonders according to fixed numerical laws. Somnambulistically, the bee builds its cells hexagonally. It corresponds to the primordial rhythm of six that prevails in the universe. It is the same in the inorganic world. Just take crystals as an example. Snow stars also obey the rhythm of the number six. How much wisdom and beauty is revealed in their rapidly transient form, a perfect rendition of the magical rune.

And let's not forget: magic and mysticism are based on symbolism. Mystical experience is symbolic experience.

Let us now take a closer look at some of the most important symbols. The circle

Where would we not encounter this primal symbol? The sun, moon, planets, including our earth, are based on the idea of the circle, which results in the three-dimensional sphere.

The circle symbolises eternity without beginning, never ending. A well-known symbol of eternity: the snake curved into a circle and biting its own tail.

²² Karl Spiesberger: "The successful pendulum practitioner"

²³ See Karl Spiesberger: "Magnetens des Glücks" - "Magie der Talismane und Edelsteine".

The circle stands for spiritual harmony.

A dot in its centre is the ancient symbol of the sun, which is still used by astrologers today and is also an expression of the strongest concentration of spiritually centralised forces. In many cases we find the revealed deity represented by a circle with a dot, whereby the dot in this case means "the will to act, the primal ground of God". In this context, the unrevealed deity is symbolised as a circle without a dot. The circle itself is also a symbol of the "all-encompassing world view".

The circle intersected by a vertical line is regarded as a feminine symbol, expressing the idea of "the absolute All, which summarises itself in the word or the generative creative power" (H. P. Blavatzky).



A circle with the painting cross is the Kabbalistic symbol of Malkuth. The BEING has come into existence. At the same time, it refers to the never-resting forces in the universe and is therefore a symbol of eternal return, a symbol of reincarnation.



If the circle represents the masculine, the ellipse represents the feminine. A correspondence that is reflected in the diagrams of most commutators.

The ellipse with a point in the middle is a reference to the centralised feminine power in the harmonic sense. As we know, the planetary orbits are based on the shape of an ellipse.



If the circular shape symbolises the spirit, the semi-circle symbolises the soul.



The semi-circle open at the top symbolises, among other things, a readiness to receive, to open up, to be ready for the influx of forces from above.

The semicircle open at the bottom symbolises on the one hand a closing off, a covering or concealing (a symbol that graphology also evaluates in a similar way), and on the other hand an openness to the forces of the bottom, the depths, the earth, etc. This symbol has a parallel in a modified form in the primal rune. The semicircle par excellence symbolises the moon.



In ritual high magic, the circle encloses a protective spatial force field. Magic circles are used everywhere in conjuration rites and other cults. The triangle symbol is no less universal than the circle

Like the circle, it is a symbol of harmony (provided it is an equilateral triangle)!



Among other things, it symbolises the trinity of basic cosmic force

Father	Son	Holy Spirit
First	Second	Third LOGOS
Deity	Life	Force (or):
Life	Power	Form (or) :
Consciousness	Power	Fabric
Ur	His	Become
Emergence	His	Misdemeanour
Urda	Werdandi	Skuld (the three Norns)
The past	Present	The future
Room	Time	Matter
Spirit	Soul	Body
Wisdom	Mana	
Beauty	Strength	
Buddhi	Atma	

According to H. P. BLAVATZKY, the triangle with its apex pointing upwards is also the universal glyph that plays a decisive role in sexual mysticism.

Enclosed by a circle, the triangle is regarded as a positive, divine symbol of harmony: The active force in the bosom of the Father, in the ETERNAL. Or: The spirit of the sun "in the threefold aspect as an unopened trinity".



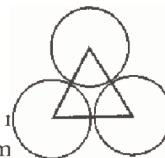
For Christians, an isosceles triangle pointing upwards, in which there is an eye, points to the creative powers of God. Three circles connected by a triangle are a beautiful symbol of deity and a symbol of protection:

A triangle pointing downwards generally indicates a descent, a coming from above and going into the depths.

Such triangles are often found among the multitude of demon seals.

However, the triangle pointing downwards can also be the symbol of a "voluntary renunciate", one of those sublime beings who have already completed their evolution. Not forced by any power, the karma-liberator descends from a high spiritual plane into the lowlands of existence in order to help in the evolution of the human race.

If the triangle generally refers to the divine trinity, a triangle with a flower in the centre refers in particular to the heart chakra and to all-encompassing love. The ideas that can be expressed through the symbol of the triangle are inexhaustible. For the esoteric, it is the first geometric figure according to which revealed nature creates. A salt solution proves it. Its precipitate crystallises in triangular, pyramidal and conical shapes.



The square

is a symbolic expression of the fourfold: the creation that has come into visible existence, the formal material reality. In esotericism, the square figure is regarded as a rigid, unspiritualised symbol that captures the negative vibrations of the force of space. It is therefore unlikely that there are many who see the "cornerstone of harmony" in the square standing on its tip.

The opposing effect of the power of the three and that of the four can be clearly seen in classical astrology. It is well known that the trine is the most favourable of the harmony aspects, whereas the quadrature is perceived as restrictive, disruptive and stressful.

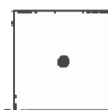
In the fourness are expressed: the elements fire, air, water, earth; the four corners of the world, the cardinal points of the zodiac: Aries, Cancer, Libra, Capricorn; the four seasons; the transient part of the human being, the lower quaternary, comprising Stuhla sharira (physis), Linga sharira (etheric body), Prana (life force), Kama (astral body); the temperaments: sanguine, choleric, phlegmatic, melancholic. In sexual symbolism it represents - according to

H. P. BLAVATZKY - the principle of the feminine. Seen in this light, the triangle and square are "the first aspects of the evolutionary deity", i.e. they represent the positive creative and the negative receptive, birthing.

A point in the centre of the square indicates the strongest concentration of energies in the space force field of the four, which is therefore the negative force of the four

has a particularly concentrated, particularly energising effect.

The dot symbolises condensation, centralisation, in a word: the extreme concentration of forces.



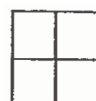
The square enclosed by a circle tells us: The spirit creates harmoniously the fourness. In relation to the cosmos: the world of matter emanates from eternity into temporality.

The circle within the square means: Matter rules over the spirit. The spirit is trapped in the material four.

The square as such is a symbol of mortal man, but at the same time "Symbol of salt in mystical and alchemical work". In the form of a rhombus placed on its tip, it has been regarded as a hieroglyph for rebirth since time immemorial.

If you press the four corners of the square together, you get a cross. In this sense, the cross is a construction symbol, but from another point of view it is a primal symbol, originating from the universal four.

In any case, the cross is the point of concentration, the core of the square, its centre of power. This is most clearly expressed when the cross is placed in a square.



Like the square, the cross shape is an expression of matter, of limitation; it reflects the state of strongest attachment, deepest earthly attachment. Suffering,

Loneliness and sacrifice are characterised by the cross. Humanity as a whole has been beaten to the cross of matter, from which only the solar restos can release it, as the

gnostically orientated mystic says.

The symbol of the cross - which, incidentally, can be found in the magical cults long before Jesus - unites the opposing forces of the dyas, the opposition, without which the construction of the world would be unthinkable. The vertical represents the positive male ray, the horizontal the negative, female, receptive force.

As a symbol of redemption, the cross has a dual meaning. The God on the cross liberates the world - so assures the Christian; the esoteric, on the other hand, sees in it the harmony of man and woman. Only the union of the two, love, redeems man. Love, of course, is seen as the purest, the highest emotion of the soul.

The two crossbeams also point to the union of the divine (vertical) and the human (horizontal). In mysticism, we find the cross as a symbol of "mystical death",

In magic, it is seen as an effective defence symbol against astral and black magic influences. The manrunes is related to the cross. In the cathedral of Neuss on the Rhine, the crucified man hangs on a gnarled pole in the shape of the rune Man.

Circle (spirit), cross (matter), semicircle (soul) are the main ancient planetary symbols. If the cross stands above the circle, as in the symbol of our earth planet, then this is an indication that matter triumphs over spirit and that the planet is not yet one of the redeemed. The circle above the cross means that the planetary being has already escaped from the Lord of the World, the dark creator demiurge, and is on its way back to the solar logos, as, according to an esoteric interpretation, has already happened with the planets Mercury and

Venus. Spirit already rules over matter there. This can be seen in the Mercury symbol as well as in the Venus symbol through the position of the cross. In the former, there is also the semicircle pointing upwards, a receptive bowl that is open to the influx of spiritual forces.

The shape of the cross is not irrelevant. The same length of beam - originating from the square - shows the cross in its material attachment, which modern church builders are obviously of.

It is different with an accentuated descender: here it becomes a healing cross, a symbol of protection and defence. The rigid form based on the square is overcome. An upward striving is unmistakable. The square has been replaced by the rectangle. The former, the square, wants to remain what it is and cannot and must not change its basic shape; the latter, the elongated rectangle, can expand as much as it likes without losing the original character of a rectangle.

to lose. This is why it has become a symbol for knowing lodges. Freemason... initiated brotherhoods use a rectangle as a secret symbol for the lodge; an indication of lawful and orderly activity, expansion and dissemination of the lodge idea.

A book could be written about the symbol of the cross, which has been spread across the earth for thousands of years and has been honoured by the Egyptians, Assyrians, Babylonians, Toltecs, Incas, Aztecs, Indians, Chinese, Etruscans and other peoples.



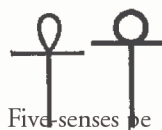
Closely related to the cross in appearance is the rope

which can also be used as a symbol of defence. It also has multiple meanings.

Above all, it is a symbol of the human being, and specifically the human being in his earthly limitation of the earthly child. The crossbeam placed over the vertical (the upright standing person) hinders spiritual endeavour.

This becomes even more apparent when the tau is in a square: the human being who creates materially on the earthly plan.

However, if we surround the rope with a circle or a snake biting its own tail, then we have before us the human being who has stepped out of the eternal or the son of earth struggling for harmony.



Another very well-known symbol is obtained by drawing a circle or a loop over the horizontal line of the rope:

the Ankh cross, the sacred symbol of the ancient Egyptians, Crux ansata, the Nile key, the handle or life' ' cross. The

Five-senses be have succeeded in establishing a connection with the higher senses (circle: spirit above matter). The limitation is broken through. The mortal self unites with its eternal essence,

or as esotericism puts it: the key to the eternal self has been found. Seen in this way, the cross of life also symbolises the seven principles or basic parts of the human being. The tau symbolises the quaternity that fades away in death, the circle stands for the imperishable, the higher triad. The cross with a handle was and is used in many variations as a symbol of protection.

The basic symbols circle, trigon and square also prevail in architecture. Properly analysed, the predominance of one form or another clearly reveals the character of the time. Buildings dominated by the cubic are usually an expression of the most blatant materialism. This is clearly evident in the buildings of the unfortunate Hitler era. Their style is a mixture of tastelessness and penitentiary, the ultimate in spiritlessness and soullessness. These building massifs - the former Reich Chancellery and the Ministry of Aviation spring to mind - weigh on their foundations like a clumsy, four-sided Alp. The rows of windows are desolate in their uniform monotony. Corners and edges throughout; nowhere does a roundness soften the rigidity of the quadrature.

The architectural style before this terrible era, especially before the First World War, was different

World War II. Curves, columns, arches, domes take away the hardness of the cubic. Spiritualisation, soulfulness speaks from this.

Let's go back even further. Let us remember the Gothic cathedrals. Here we experience spiritualisation in its most perfect form. The slender towers and turrets, the high lancet windows, the soaring ashlar of the nave: everything is a single endeavour towards the light, a single upward movement towards God. Which is certainly not something that can be said of modern churches. The new Memorial Church in Berlin is probably a prime example of this.

In antiquity: The pillar round of the Greeks on a firm foundation - the world of facts combined with the ideal, the beautiful.

This was symbolised no less by the architects of the Nile land of the lost millennia. Their pyramids are a marvellous synthesis: the three and the four harmoniously structured.

Although the square forms the base, the building rises in the shape of a triangle, tapering more and more until only the tip points to the sky: Man as a representative of two spheres of existence - rooted in the material, fulfilling his duty on earth, striving for his true home.

The pentagram

The femstar or Druid's foot is probably the best-known symbol in practical magic, a symbol that gives the ignorant and the half-knowledgeable a lot of headaches and often even makes their skin crawl. The power of this symbol is manifold. It compels, it banishes, depending on its position.



The upright pentagram depicts, among other things, the man standing with his arms spread. The figure shows a man standing upright with his legs and arms outstretched to the side, sucking the etheric forces into himself. (Head = top tip of the pentagram, legs = the two lower tips, arms = right and left tips). Man and pentagram are connected, as the old master of magic, AGRIPPA VON NETTESHEIM, told us in a drawing.

The lines above also point to a certain current in our etheric body. Furthermore, it relates to the five gross senses and holds the key to revitalising the chakras. All kinds of speculations are linked to the five-pointed star, also with regard to the interpretation of character and destiny.



It also harbours the five vowels, which in

when arranged correctly, result in the Kabbalistic name of God IEOUA (Jehovah): Another grouping is also possible.

The "golden ratio" is hidden five times in the pentagram, which means: "each side is divided by two others in the ratio of the golden ratio".

For the Ariosophers, the femstar surrounded by a circle is the symbol of Valhalla. According to his calculations, the sums of the degrees of the obtuse outer angles (108 degrees) harbour the numerical secret of Valhalla's 540 gates and the 800 heroes who ride through them every day. A coded reproduction of cosmic laws, of course.



The powers attached to the pentagram have an incredibly magical effect, depending on which point you start with when drawing.

The various experts are not in complete agreement when it comes to defence.

Some, and it is likely to be the majority, begin the banishment with the upper tip (sketch 1); while others start at the lower left tip (sketch 2) and use the former line for the invocation.



Skizze 1

The former, however, turn the pentagram round when they want to attract or bind astral forces and draw it in the way shown in sketch 3.

Which brings us to the symbol of "black magic" so feared by overanxious proselytes.

The pentagram is usually drawn with chalk or ink or drawn in the air with the fingers of the right hand, or with the magic staff or the magic sword, and always in one go without setting it down.

Another interpretation of the inverted pentagram is that it reveals the magus, who uses the lower chakras to control the powers of

of the above. The "horns" formed with the lower extremities are sometimes referred to as the "horns of Satan". This position of the femster can also be an indication that the pineal gland is not yet in the desired function.

For the esoteric, the pentagram is merely a necessary tool that helps him to realise the two basic laws of magic - binding and unbinding. In addition, he sees in the upside-down pentagram, among other things, a person who is still in error and only lives in the outside world.

Despite his cramped adherence to the error of matter, he nevertheless carries his true humanity within him, represented by an upright pentagram inserted into the femstern, which symbolises the higher spiritual life and the nobler spiritual aspirations:



According to ELIPHAS LEVI, the pentagram aims to "control the elements through the spirit". - By means of this sign one binds demons of the air, fire and water spirits, the spook of the earth", as explained in more detail in "Elemental Spirits - Nature Spirits".

The pentagram is the secret symbol of the microcosm that sent old Faust into a youthful frenzy:

"Ha, what bliss flows through all my senses at once in this gaze. I feel the young, holy happiness of life flowing anew through my nerves and veins."

The ancient Chinese already symbolised the deity TAG from parts of the pentagram - in the shape of the tau.

At the same time, this symbol expresses the idea of the Trinity. We encounter the pentagram many times in nature as an expression of the cosmic power of the five. Countless flowers display it in a variety of colours in their calyxes; or their petals are grouped in the shape of a pentagram. If we cut an apple in half horizontally, the



The core housing as a five-pointed star in front of us. Or think of the pentagram sl starfish with its five strictly symmetrical points.

All we need is an open eye and the creative forces of nature will speak to us in the language of symbols.

The hexagram

sometimes also called the sexagram, also known as Magen David, as David's shield, by the Jews, imposed on them as a mark of shame in the bestial Nazi era, blatant misuse of a cosmic symbol. The bill has been presented to us, even though not everyone, least of all those responsible for the Jewish star, has yet realised it. The karmic consequences are self-evident to the esotericist, who knows what it means to misuse transcendent powers - like the six-pointed star and runes in the past - infernally. This is one of the many examples that provide striking proof of how black magic is practised in high politics.

becomes.

For the Indians, the hexagram is the sign of Vish-nu, the sign of the macrocosm. The already regarded it as a symbol of creation.



Once again we encounter the trinity: the trinity of divine powers and their reflection, the reflection in the world of appearances. The eternal and the transient. The universe as an idea in the "bosom of the Father" and the creation that has come into appearance, the

"World of fabrication".

Seen from this perspective, the hexagram contains both the primal good and the primal evil: the dyas, the division. One thing, however, determines the other. United creation in opposites.

Similar to the cross. Only the positive in union with the negative brings about world building.

For the Egyptians, the six-pointed star was also a mystical symbol of procreation, the "Union of fire and water". Even today it is still regarded as a symbol of the "mystical wedding". In ELIPHAS LEVI ("Dogma and Ritual of High Magic") we find an illustration of the hexagram, where the tips of the two \ triangles are formed by two bearded heads with triple crowns. The upper triangle is light, the lower one dark. The upper crown is adorned with a cross, the lower one lacks the sign of the cross. The horizontal bars form the arms. The hands clasp at the intersection of the triangles. A self-contained snake frames the whole.

This representation expresses what we hinted at earlier. Or in the Kabbalist's own words, who calls this symbolic structure the "Great Seal of Solomon": "The double triangle of Solomon, represented by the two great men of the Kabbalah, Macroprosop and Microprosop: the God of Light and the God of Reflection: the Merciful and the Avenger; the White and the Black Jehovah."

According to R. J. GORSLEBEN ("Hochzeit der Menschheit"), the hexagram or the "World tree", as he calls it, among other things, "the symbol of the >eternal entanglement of the union of the below with the above, the six-pointed star, the sexual star, the sign of life in its duality, its ambivalent unity".

As a logos symbol, the hexagram is represented with a dot in the centre. In this context, it points to the "six forces or powers in nature, the six plans, principles, etc., which all find their union in the seventh or centre of the star" (Blavatzky).

A pentagram placed in the inner six-pointed star symbolises the microcosm (pentagram) in the macrocosm (hexagram). If we place a circle around it, we symbolise the entire visible and invisible creation as it emerges from the Eternal, the Ensoph, the Primordial Ground.



emanated. The hexagram enclosed by the eternity serpent forms the basic shape of the well-known symbolic construction of the theosophical badge.

The spirit-conscious ego in its earthly embodiment would be symbolised by a circle around the pentagram. Gnostically, the triangle pointing upwards expresses the fire, the "inner light", the soul,

the lower triangle the water, the body.

The former corresponds to the vowel I (ignes = fire), the latter to the vowel A (aqua == ' water). Both triangles enclosed by a circle



again symbolise creation, resting in the bosom of the eternal. The circle symbolises the absolute, the spirit, as we already know, expressed in the vowel symbolism by the O (Origo = origin). This symbolic structure also encodes the name of God IAO, which is often quoted in gnosis.

The hagall rune, placed in the hexagram, points to the Hag-All, the universe, and to the forces cherishing it in their tireless activity, in the sense of "becoming, ruling, changing".

We see again and again: the hexagram is the symbol of the world that has become form. Above and below are harmoniously intertwined, light and dark, both conditioned in material existence.

In experimental magic, hexalpha, whose manifold meanings are far from being exhausted, is used to conjure elemental spirits, especially gnomes.

The heptagram

or the seven-pointed star - valued as a high protective symbol by mystics and magicians - less well known in its second form, it is regarded as a symbol of the spiritual world. The initiate wears it on the forehead.

The heptagram expresses the universal seven-fold nature of the cosmos. We
ven plans of existence, seven principles of the human being, seven
isic, seven colours of the rainbow, seven days of the week, seven great
angelic beings, seven cosmic and seven planetary Logoi, etc.

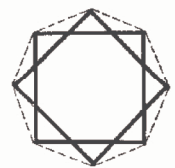
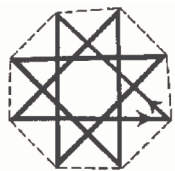
or octagon: either drawn in one go, or two squares - one lying and one standing on its tip - joined together.

The square is more or less dominant in both symbolic forms. In the second construction, the eight has a purely material effect, whereas in the first, whose core is also formed by a square, it points to spiritualisation through the predominance of the resulting triangles. The compelling forces of the eight lead upwards from material imprisonment to spiritual development. In this form it is also used as a symbol of defence. Furthermore, the eight-pointed star symbolises law and justice.

The eight enjoys the reputation of being a sacred number; think of the "high sacred eight". It is said to enclose "a cosmic force field". It is said to have been the number of the Atlanteans, who called themselves the "Eight" after it. The eight is a cubic number that enables the four to create cubically in three dimensions.

The figure eight harbours deep mathematical secrets. It shows a 96

Rhythm that makes you sit up and take notice, that you cannot simply dismiss thoughtlessly as a "calculation trick". Let us immerse ourselves in the following number miracle, which is usually presented as a curiosity:



$$\begin{array}{l}
1 \times 8 + 1 = 9 \\
12 \times 8 + 2 = 98 \\
123 \times 8 + 3 = 987 \\
1234 \times 8 + 4 = 9876 \\
12345 \times 8 + 5 = 98765 \\
123456 \times 8 + 6 = 987654 \\
1234567 \times 8 + 7 = 9876543 \\
12345678 \times 8 + 8 = \\
98765432 \\
123456789 \times 8 + 9 = \\
987654321
\end{array}$$

What a strange interplay of forces, caused by the number eight! As above so below, only in inversion, in reflection. The world - a magical mirror...

The horizontal eight with a small circle in the centre results in the lemniscate

Also a symbol from the sunken Atlantis. The horizontal eight is a symbol of perpetual flow and therefore also of reincarnation.



The lemniscate reflects the concept of the infinite, of eternity; it points to the primordial rhythm of life. It symbolises the cycles of evolution, the descent of the spirit into matter and the overcoming of matter by the spirit; the emergence from absolute zero and the return to the primordial continuum: Manvantara and Pralaya, the

"Days and nights of Brahma".

The nine-pointed star

Three interwoven triangles (in the interior of which the same figure can be drawn again, and this continues into the microcosmic) point to the ninth, about which much can also be said. A. FRANK GLAHN has described this star as the "star of the seeker of God", as a "symbol of wisdom, of knowledge". "Everywhere", he continues, "in all realms of nature the same trinity: >In the multiplicity the trinity, in the trinity the unity <.", symbolically represented by the inner star of nine.



Powerful cosmic forces in the twelve-pointed star

Similar to the numbers three and seven, the number twelve has many equivalents: 12 signs of the zodiac

12 months

12 tribes in the Old

Testament 12 prophets

12 apostles etc.

The twelve-pointed star can be constructed from three squares on the one hand and four triangles on the other.

These two arrangements speak for themselves if we allow them to have an effect on us. Here we can easily speak of an exoteric, earthly symbolic figure and an esoteric, more spiritualised one. From a purely pictorial point of view, the triangular arrangement speaks of a greater harmony, such as

In astrology, the trine is a favourable sign, whereas the square is a favourable



disharmonious aspect.

In astrological terms, the triangles express the elements of the four trines fire, air, water, earth; the squares the basic values of the zodiac: cardinal, fixed, mobile: the cosmos in its esoteric (spiritual) and exoteric (material) influence on man.

The Svastika

or the swastika, a sun symbol related to the cross that is thousands of years old, can be found in almost all cultures of the Old and New Worlds. Unfortunately

it has been desecrated in recent decades by dehumanised desperados and defiled with crimes of unimaginable proportions.

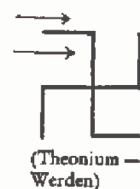
The "polar solar rotational force" and the direction of rotation of the "pc world forces" are symbolised by a swastika (theonium) turning to the right:

and a swastika swinging to the left (demonium): The eternal change,
the everlasting return.

PERYTH SHOU sees in the Svastika symbol a symbol of the Wil (Vril) force, the "all-turning power" of the active will of the world, which enables the four to create cubically in the three-dimensional.

Hitler activated the demonic power of the Svastika, whether intentionally or unintentionally remains to be seen, especially as there is still much uncertainty about the evaluation of the direction of rotation.

The swastika also refers to the balance of power in the zodiac. According to GURKLEBEN, "the arc segments at the ends of the cross exactly reflect the cardinal points, namely the spaces of the 1st, 4th, 7th and 10th houses of the zodiac".



Yin and Yang

- Taigitu or Kyma - probably the most popular of China's symbols, the "Ace of Pentacles of the Chinese Tarot" according to ELIPHAS LEVI. Again a symbol in which the two basic forces of nature are reflected. Expansion, light, life, penetration =

Yang, the masculine; resistance, absorption, contraction, darkness, death = yin, the feminine. The eternal interplay of forces. Our depth psychologists interpret Tai-gi-tu in a similar way, in which they find a reference to polarity



of life, whereby Yin also represents the feminine, the earth, the moon, the dark, the soft, the receptive; Yang, the masculine, stands for the light, the sun, the sky, space in general, as well as for the creative.

There is a bright eye in the dark part of one half of the symbol and a black dot in the light part of the other: the ruling elemental forces of existence. Psychologically interpreted: Everyone carries within them the seed of otherness; both man and woman need to be completed, everyone is only half human beforehand. The ancient Gnostics knew this long ago. Tai-Gi includes the primordial beginning, the primordial polarity that exists within it, the male- positive, light pole and the female-negative, dark pole. Both together form the necessary opposition of spirit and matter, of light and darkness, of man and woman.

A classic example of the ambiguity of a symbol is the staff of Mercury or Asclepius Exoterically known as a symbol of medicine, usually with a

Snake depicted.

In yoga, it symbolises the three life currents in humans. The two snakes coiled around the staff are Ida and Pingala, the staff itself is Sushumna.

Esotericism teaches: "Two principles of time, >good< and >evil<, fight against each other. about the deed, about the life of man. If the serpent wins on the right, life, the deed, arises; if the serpent wins on the left, life goes back into eternity."

According to H. B. BLAVATZKY, the staff of Mercury encodes cosmic developmental processes as the "staff of the caduceus". "The two serpents, the eternal one and its illusion (spirit of matter) descend... descend, entwined in a tight coil. The two tails unite on earth (the revealed universe) into one, and that is the great illusion ...". Alchemy is rich in symbols.

Admittedly, only a few are able to decipher these signs, which are deliberately shrouded in mystery. For the study of mystical and alchemical writings, it is essential to know at least some of the most common symbols.

Symbols of the five alchemical elements



The "primordial material", "the basis of all physical phenomena", an ethereal substance imperceptible to the senses.

Water



In the alchemical sense, among other things, "the link between spirit and matter", also seen as a symbol of thought. Causes the creation of all liquids in matter.



This element mediates between space and form. It is the source of everything airy and gaseous in the cosmos.

Fire



"Represents the realm of the spiritual or life"; life in the sense of a "Function of the world spirit". On the physical plane the fiery-etheric.

Mercurius

rius



Represented by the well-known astrological Mercury symbol. Sometimes this sign is also found: The Mercurius of the alchemists - not to be confused with the planet Mercury - is considered the first, the primordial element, so that it should actually have been the starting point in order to reach the densest element in reverse order via fire, air and water. ether manifestation, the earth.



The symbol of Mercurius refers to the creative world spirit, the "spiritual quintessence of all things".

Symbols of the three basic alchemical substances

In the four or five alchemical elements, which bring forth the visible from the invisible, three basic substances of creation, the source of all life forms, are inseparably connected with each other, but one of them always predominates in the material.

Sulphur,



sulphur, the "principle of invisible fire and love". Mercury, Mercury, the spiritual eternal principle in nature and in man (.symbol see above).



Salt, the primal cause of all substance, the "material in man". But sulphur, mercury and salt, which we do not associate with the chemical compounds of the same name, say much more.

The same applies when they speak of the third large group, the planetary principles, of the sun, moon, Jupiter and earth, equal to gold, silver, tin and antimony, even though they use the astrological planetary symbols, which must always be taken into account when studying alchemical and mystical literature.

Another closed system of symbols are the runes, whose manifold correspondence of ideas

should be known to every researching borderline scientist, every esoteric²⁴.

In addition to the manifold geometric symbols, there is a considerable number of symbols that have a distinctly pictorial character. Among these, the pictorial arcana of the Tarot, with which we will deal at the end of this book, are among the most purposeful.

Example of a symbol interpretation: Demonic signatures encoded in theonic characters and symbols

Both magic and symbolism require a thorough knowledge of symbolism. In the states of higher consciousness in which the mystic dwells in his meditations, symbols light up, the unravelling of which lends value to his vision. In the same way, the investigator of magical disciplines must know about the idea content of the characters with whom he conducts his experiments. Spiritists would also benefit from a deeper familiarity with the meaning of the symbols. Most of the "revelations" received do not stand up to objective scrutiny from an esoteric point of view. All too many allow themselves to be deceived and fall for it unconditionally when otherworldly intelligences show off with high and supreme names.

There are countless examples of this²⁵.

In his important work "The Keys to the Great Mysteries", ELIPHAS LEVI gives an instructive example of how critically even apparently high white magic symbols are to be judged if they are used by an otherworldly intelligence.

During a session, a spiritual being drew three symbols on a piece of paper. Familiar symbols. And yet each of these signatures differed from the usual design. Each one showed too little or too much. Small deviations from the norm, careless mistakes, one could assume.

Points are missing from the "philosophical cross", the
nature in its four elementary forms:



Cross of the Great Hierophant"
The top line ends in a fork: Insignificant, some may think.



²⁴ Explained in detail in "Runic Magic" by the author

²⁵ The failure of a spiritualist described in "Unsichtbare Helferkräfte", pages 125 to 127, speaks volumes.
Example of many!



The construction of the "Ankh cross"
in this distorted way, however: makes even the
uninformed perplexed.



It is erroneous to think that in each of the three cases we have white magical characters with merely insignificant deviations. It leads to the erroneous conclusion that there is a theonic entity behind this manifestation.

So how does the expert judge? How does ELIPHAS LEVI interpret these characters?

For him, the forked handle cross is the sign of Typhon, "the oldest, most certain and most terrible of all stigmata of hell", the "signature of Satan".

The ankh cross of Osiris in its correct form represents the active, paternal and the passive, maternal nature of the fertilising deity: The active is expressed by the upright lingam, the passive by the horizontal line it pierces. This is where the initiated Kabbalist lifts the veil: the

cross of life - a divine cosmic symbol of procreation.

With the sign of Typhon, however, two straight lines are formed, i.e. two fathers are affirmed. Which means nothing less than: "putting adultery in the place of divine maternity, affirming blind fate instead of the highest intelligent principle, which results in the conflict of appearances in nothingness..."

By splitting the perpendicular to the fork, the creature clearly revealed its demonic character. So it is not the demon, but a lack of mastery of the interpretation of symbols that often leads to false conclusions. The other two characters also betray the infernal disposition of their creator.

On the one hand, the cross with the hierarchical crossbars symbolises, as a triple rope, the thought affirming the absolute in the three worlds; on the other hand, it is the papal attribute at the upper end of the shepherd's crook.

Again we find the typhonic V. The "V" at the top of the threefold cross is also the symbol of doubt and conflict. The "human spirit affirming the three worlds" denies the truth by doubting it in conflict with the divine nature. Particularly instructive is the first sign, whose lines are impeccable. Only two dots are missing. And yet the apparently forgotten dots express nothing other than the demonic distortion of the two symbols just discussed: Separation - Battle!

The four points in the harmonious isosceles cross are identical to the unpronounceable letters of the Kabbalistic tetragrammaton. The dots on the right symbolise power, the dots on the left symbolise love. The letters of the tetragrammaton must be arranged in such a way that they form the St Andrew's cross from top right to bottom left and vice versa:



"The omission of the two dots on the left therefore means the negation of the cross, the negation of mercy and love" - "The affirmation of the absolute realm of power and its eternal opposition, of the upper against the lower, of the lower against the upper." -

"The praise of tyranny and indignation."

A wonderful interpretation. Two missing points - and what do they say to the Initiate! The powers of the dark demiurge go even further. They do not shy away from imposing their character even on sacred cult objects.

ELIPHAS LEVI reports the miracle of bleeding hosts, a phenomenon that occurred in the presence of an ecstatic and a passionate sectarian, an apostate priest.

Three of the characters appearing on the hosts immediately allowed the Kabbalist to recognise their origin. They were:

1. The pentagram (with the point facing downwards);
2. the staff with the two hermetic snakes (Mercury staff);
3. the "Yod" and the "He" of the great name of God.

Again, harmless signs, except for the pentagram pointing upwards with both points. The inverted five-pointed star will probably make anyone suspicious, even if they do not, like ELIPHAS LEVI, see a satanic goat's face in it.

It is much more difficult to recognise a demonic position in the "staff of Mercury". The traditional symbolic form is well known: two snakes are entwined around a crossed staff (illustration on the right).

And the sign on the bleeding host? The staff is missing entirely. Instead, above the serpents' heads is the well-known Typhonian "V", the



Seal of Satan. This alone is enough to recognise the black magic origin of the sign. In addition, the

Snakes as if reluctantly apart, head and tail ends turned outwards (illustration left). We also see the three and the seven,



sacred numbers, but here robbed of their positive value, as they are placed on the horizontal line symbolising "passive and secondary things". ELIPHAS LEVI's interpretation of the symbol, distorted into the demonic, is apt: "The conflict is eternal." - "God is the battle of the fatal powers that always create by destroying." - "Religious things are passive and temporary." - "Boldness makes use of them, the king exploits them and discord persists through them." The satanic character of the two Hebrew letters is self-

evident if you consider what a name of God means when reversed.

Instead of "Jod He" it says "He Jod". A deliberate negation of the divine powers and their reversal of polarity into destructive demonism.

May the pointers that the great Kabbalist gives us from his rich practice be a warning and guideline when characters and sigils light up sphinx-like from invisible worlds. No less valuable is the advice given by Goethe in his "Faust". The pentagram that the magus had drawn on the threshold was intended to ward off the intrusion of infernal powers; however, the fact that the Drude's foot was "a little open to the outside ... a little open" attracted the evil spirit Mephistopheles all the more.

SECOND PART EXPLORING THE INVISIBLE

Lost powers within us? Let's create evidence

Enough theorising, enough hypotheses and speculation, let's create proof!

Unfortunately, occultism as a whole is a playground for sensationalists, those addicted to prestige, false teachers and world-pleasers by their own grace. It encompasses all branches, from the fortune teller who reads the future from coffee grounds to the born-again, the adept. All colours, all shades can be found among the followers of the metaphysical world view: critically minded, delusional believers, miracle addicts, pseudo-scientists, pious, deeply religious, deceivers and the deceived, zealots, fanatics, misguided, serious researchers and those who truly know. It is certainly not easy to find your way through this motley crowd.

Countless people fail. Those without judgement are absorbed by the countless sects; falling victim to false leaders and masters, they become fellow advocates of half-truths and quarter-truths foisted on them and are therefore no longer eligible for the objective research we demand. Others, who are not familiar with this chaos of conflicting opinions, turn their backs on the whole thing in disgust.

How many scams are played on the credulity of honest seekers; books are thrown onto the market promising the most amazing magical miracles. Their authors boast of abilities that they themselves would like to have, pretend to communicate with beings from the highest realms of existence, to receive messages from God's immediate neighbourhood, if not from God the Father or his Son himself.

Teachers and masters are pompously offering themselves as guides to seekers. It is not difficult to identify the driving force behind such pretensions: publicity stunts, the desire for profit, the need for recognition, religious delusion.

There are too many erroneous views about occult teachings, so that it is really necessary to constantly clarify the most important points in order to show how those who are genuinely interested in research should proceed so that they can obtain information about the workings of paranormal forces. We must learn to distinguish strictly between doctrines, traditions, theories and our own experiences.

Large sections of occultist circles still suffer from an alarming lack of objectivity. The number of those who lack the necessary knowledge of the groundbreaking occult literature is greater than we suspect. Entangled in false beliefs, under the spell of unrealistic soul aspirations, misguided by dubious

"Masters" and "grandmasters", they lose themselves - pitiable half-fools, often possessed already - in the labyrinth of their own or others' demons, endangering themselves and others. This needs to be said in no uncertain terms.

The experiment remains decisive. Personal experience is more important than contestable theories. However, common sense must never be neglected, because even those suffering from fixed ideas refer to their experiences.

Sensing and research unleash forces, magical currents rush up and threaten to sweep us away. So let us not lack critical judgement. And let us beware of any hubris. No arrogance, no spiritual arrogance! Let humility be the prevailing attitude; humility towards the forces that manifest themselves to us, humility before the "power within us", the "superego" or whatever else we may call that ineffable power of the soul that enables us to operate with the hidden forces. Such an attitude has nothing to do with submissiveness in the ecclesiastical Christian sense, rather it frees us from doctrines, dogmas and commandments, breaks down the boards erected by the narrow-minded and leads us straight to the source.

Let us also beware of remaining one-sidedly attached to the experiment. Without activating the superconscious functions within us, all research is piecemeal.

Two opposing sources of danger threaten to thwart fruitful work from the outset: On the one hand, sterile intellectualism, and in its wake corrosive criticism - on the other, sanctimonious emotional exuberance, credulous acceptance devoid of all judgement.

And another pitfall that lurks no less for the parapsychologist striving for a rationalist solution than for the esoterically orientated researcher: clinging to what has been achieved, to one's "own infallible method", to one's "personal seamless conclusions", to the "carefully conceived theory", the "all-overturning, all-proving hypothesis".

He who does not feel the degree of self-denial within himself to bring down at any time the laboriously built edifice of thought, the labour of half a life or a lifetime, in order to wrestle anew with the unknown and to ponder new formulae, do not lift the veil!

One more thing, probably the main thing, is constantly disregarded: The necessary preparation. Hardly any of the official parapsychologists think to start with a spiritual retreat, to tune in physically, mentally and spiritually. Many occultists are no better in this respect. It is not surprising that so much goes wrong afterwards.

A certain amount of practice and theoretical knowledge is essential. The metaphysical researcher must not rely solely on his test subjects, he must contribute to the success of the experiment by using his own magical abilities.

There is an almost unmanageable amount of literature on how to activate your psychic and other occult powers. I have made a selection from this confusing flood of instructions in my course: "Esoteric Life Formation in Theory and Practice" and have only included those practices that can actually be carried out by anyone seriously endeavouring to do so.

Everything else that is not yet practicable for the beginner, that burdens him unnecessarily and hinders his progress has been omitted from the outset; not to mention those recipes whose application promises everyone adeptship in a market-screaming manner. -

Let's start with some phenomena, some of which are well known and some of which are still relatively little known and researched, that seem to turn the laws of conventional physics on their head.

PHYSICAL CURIOSITIES

I. Reducing gravity

The power of Atlantis?

The researcher stands contemplating the pyramids of Egypt and other civilisations and cannot satisfactorily solve the riddle of their construction. His gaze rests in amazement on the "house-high stone sculptures of the Easter Islanders", mysterious witnesses to prehistoric colossal architecture. The foot of the trail traverses the vast debris field of the temple city of Tiahuanako in the Peruvian-Bolivian highlands. Monstrous sandstone blocks - hewn from a single piece! - block the way. Eight metres long, five metres high, two metres wide: those are the dimensions! Weight? Up to 4000 hundredweights! The cornerstone of the ancient mountain fortress of Sakshuaman is on a par with them. Also made from a single piece! It is six metres high, four and three metres wide and deep respectively.

Again and again the question arises: how were these giant blocks moved from the spot, how were they erected, how were they inserted into the building? So far, no machines or auxiliary devices of any kind have been found to help us solve the mystery. Did perhaps the

prehistoric technology about forces that were later forgotten? Forces that make it possible to make an object light of its own accord, to reduce its weight, to switch off the earth's gravitational pull to a certain extent. This is a process that today's technology does not recognise, despite its gigantic achievements. Gravity still defies all formulae. Perhaps not for much longer.

Only from occult circles does news of successful experiments with "dancing tables", of levitations that have taken place and similar physical curiosities emerge from time to time. Some claim it is a "hoax", others speak of "occult powers", and some parapsychologists even believe they have found a certain connection between the physical phenomena of modern mediumism and the mysterious construction techniques of pre-logical, "naturalistic" cultures. Researchers explained that Homo divinus - the magical man - "had a highly developed technical culture". However, this was based "on the knowledge of the magical powers in man

... in contrast to our present-day technical civilisation, which attempts to control the environment through mechanical forces".

The cerebral thinker - today's HOMO FABER, the master of the machine - moved the world from the outside, while the "naturalist" (as the Munich palaeontologist Professor EDGAR DAQUE²⁶ called him), guided by the cerebellum, acted directly on the forces of nature. He had understood how to combine the powers of his soul with the power of the thing he wanted to master.

The many experiments in the field of parapsychology prove that, in addition to the countless forms of force utilised by modern man in many ways, there are still unknown forces that seem to be primarily based in man himself. Even the table-back experiments, which are popular in many circles, reveal an expression of force that counteracts gravity. However, the fact that there is also another, far less complicated method of apparent gravity reduction was quite unknown until recently.

It is a method that can dispense with the spiritualistic accessories that are usually indispensable in table-turning and that attract numerous opponents, a method that excludes all fraud and self-deception, because the only thing that matters here is the mastery of a weight that is normally unmanageable. No one can fake a feat of strength beyond their physical strength. In contrast to the table-back experiments, where great care must be taken to ensure that none of the participants flex their muscles either intentionally or unintentionally, in the lifting tests, as we will call them, the physical forces must exceed the norm. The mystery lies in this process.

It is highly peculiar that the occult literature, which is certainly not lacking in volumes, has not, to my knowledge at least, written about such experiments. Only CAMILLE FLAMMARION, as I was informed, devoted a few lines in a footnote to this phenomenon, which we will now deal with, without, however, going into the cause in more detail, precisely because, as the researcher admits, there is no explanation for it.

I became aware of the lifting experiments at the beginning of the fifties through an illustrated newspaper, which reported on them as a physical curiosity in the form of a photo report.

Four people (possibly even two) can lift a person of any weight from a chair with outstretched index fingers. It's a very simple beginning, but one that can severely impair our knowledge of physical events if we look for a plausible explanation for its success. The question arises:

²⁶ Edgar Daque: "Urwelt, Sage, Menschheit" and other works.

does the test subject lose weight - or do the active participants gain weight?

Lifting tests with a person

The experiment described in the magazine can be carried out without any training and will almost always be satisfactory.

The test person (VP) sits down comfortably on a chair with a backrest that is not too high, or even better on a stool. Four people (also of any gender) - we will call them the lifters (H) - group themselves around the VP, two at the back and the two in front to the left and right of the VP. Now the Hs fold their hands and extend the right index finger (it may just as well be the left). With the finger stretched out in this way, the men in front grasp the back of the VP's knees and the men behind grasp the VP's armpits.

On the command "lift!", the VP is lifted evenly in an attempt to lift the VP, whereby, as already mentioned, only the index fingers may be used. The body weight must rest on these fingers.

Of course, the whole thing will remain a futile endeavour if the VP only has some body weight, and only such a person is eligible for the experiment.

After the preliminary test, which always precedes the actual test for control purposes, the active participants prepare for the lifting act as follows:

The Ds place their hands (palms down) on top of each other on the VP's head, but without exerting any pressure on it. The order of the hands does not matter, as has been shown in my numerous attempts.

When all the hands are resting on top of each other, inhale slowly, hold your breath for a short moment, then pull your hands away quickly and exhale, combined with a few powerful flinging movements of the hands, similar to the magnetic procedure.

Repeat hand placement, pulling away, spinning off a total of five times.

Then fold your hands immediately (you can skip the flinging off the last time), grasp underneath and lift up as described.

If the attempt is successful, try again straight away, but this is rarely successful. This is why the repeat attempt is so instructive and should therefore never be omitted. In any case, it is advisable to continue the lifting act until it really no longer works.

Understandably, the question arises: How can this peculiar phenomenon be explained? The paper in question published some of the views of its readers. One of them wrote that everything is based on breathing. "The wider the chest, the easier it is to succeed."

"No," objected a second, "leverage technique! The fingers form the lever, the joint the pivot point; balance trick, resulting from the weight distribution."

One academic suggests that the spinal column has the property of a spiral. Similar to a steel spring, when compressed, it expands again afterwards.

"The resulting centrifugal force upwards", it says literally, "cancels out part of the earth's gravitational pull, making the body relatively lighter."

This flowery selection of proliferating desk "findings" may suffice. Practice speaks a different language. It forces us to ask the following questions, which we must not ignore in any attempt:

1. Why is it not possible to lift a suitably heavy person without preparatory manipulation - such as laying on hands, etc.? Especially if it is only a matter of lever technique!
2. Why is the generated power immediately exhausted again, as the test proves conclusively?

3. And what about the "springy spine" in those experiments - which we will come to in a moment - where there is no physical contact with the test subject at all before the lifting act?

Something unknown, something occult seems to be attached to the lifting phenomenon, although there is no question of sensitivity or even mediumship on the part of the lifter or the person being lifted. Nor is it necessary to believe in it or to use suggestion formulae; even concentration is not absolutely necessary. We deliberately carried out many tests purely mechanically without any attention. Only the will of the test person, if strong enough, could possibly jeopardise success. The lifters could tell from the different weight of my body whether I was being passive or whether I was thinking against it.

The results of our numerous test series were not uniform. Often it worked so excellently that even very "weighty" ones could be lifted, then again we had to be content with more modest results. At times, theories that seemed certain were shaken. The question is still controversial: What is the cause? Does the test subject lose weight? - Hardly. Weighing tests reported in the illustrated sheet and our own did not reveal any change in weight. So would it be down to the active test participants? This would make them stronger. Some test designs speak in favour of this, others do not. Hardly the method of laying on of hands.

Apparently we are faced with completely new possibilities, the consequences of which cannot be foreseen, if man succeeds in increasing his physical strength in a simple, albeit still highly mysterious way.

Newly discovered processes

It soon occurred to me whether other, even more effective practices could replace the usual laying on of hands. I immediately set about trying them out. Success was not lacking. New ways of working were found. Surprising perspectives opened up. Top of the list was the power of runes. The constantly developing rune method refuted all attempts at explanation that were somehow related to physical contact, because when using the runes, the test person is only touched when being lifted, but is not touched by anyone else beforehand. A considerable advance that sheds an even more mysterious light on the strangeness of the process.

Whether in smaller circles or in larger circles, the power of the runes always triumphed. Once, during one of my experimental evenings, when, strangely enough, nothing could be achieved by simply laying on hands, the runes saved the day.

Strangely, earlier rune researchers, otherwise full of praise for the powers dormant in these symbols, seem to have known nothing of their gravity-releasing power. I first pointed this out in 1954 in the magazine "Mensch und Kosmos", which only appeared in a few issues.

Some hints for further research for all those familiar with the runes²⁷. Lifting experiments in connection with runic practice

Attempts with the IS rune:

If the VP cannot be mastered naturally as a result of the preliminary attempt, the participants group around it as usual and assume the extended all-round position of the Is-runes asana, i.e. standing upright and with arms outstretched.

After breathing out at the same time, breathe in deeply and, if possible, speak the runic sound or the runic word mantrically at the same pitch and volume.

Breathe in again in the same rhythm and sing or hum I or Is again.

²⁷ A basic introduction to rune knowledge is provided by the author in "Rune Magic - Handbook of Runic Lore".

Five times in total. Later on, try whether three repetitions are not enough, or whether seven or nine repetitions seem more appropriate.

After the runic sound has faded, the hands are clasped in the usual way - without shaking them off as usual - and the VP is held underneath. The rest as usual: lift up - retry.

Try the Man rune:

Grouping in man- rune position.

Try out the runic sound and runic word - the simple M and the mantram Man. Nothing else changes in the test design.

Try the original rune:

Again with the same grouping down into the primal bend. Remain there with five times U or Ur.

Try more runes:

The fa position is also well suited, with the palms facing either the head or the upper part of the VP's torso.

In Laf Asana, the fingertips aim for the neck or head. Any rune can be used, whichever produces the best effect is the result of the experiment.

The rune mudra, especially the haglrunes grip, can also be incorporated into the experiments. Experiments with several runes: Combination of Is - Man - Ur: After the runes have proven their power individually, combine them with each other. For example: Is - Man - Ur.

a) Is- Rune: Five times in all-position I or Is; then extend arms to Man-posture with corresponding mantram, then move into Ur- Rune- Asana with U or Ur.

b) In a different order: Man - Is - Ur; and secondly: Ur - Is - Man.

With the combined rune position, pay more attention to the subsequent tests. It was repeatedly found that the accumulated force was not exhausted immediately after a single lift. Sometimes the lifting act succeeded several times in succession. In some rare cases, a preparatory act was even superfluous for hours.

Lifting tests in connection with biomagnetism

It was not uncommon for human magnetism to prove a weight-reducing factor, especially in combination with runes.

a) The test subject is magnetised with a few strokes from head to toe; with or without contact. Floating strokes are preferable as they are more convincing, avoiding any physical contact.

b) Testing the demagnetising line guidance. (From the feet to the head).

c) With inclusion of the runes.

Before each magnetic stroke, a suitable runic position is assumed, a deep breath is taken and the corresponding sound is intoned. As a rule, it is sufficient to repeat the rune position and stroke five times.

Runic sounds or words do not necessarily have to be voiced. In two television recordings where a loud "Man" did not seem appropriate, I achieved astonishing success with just thinking and hovering strokes, with complete newcomers in this field and in the presence of a highly critical commission. Three times we were able to effortlessly lift the otherwise not so light test subject.

Lifting attempts using the power of thought

The power of thought is also a helper that makes you forget the weight of the test object. In the centre of a wide circle of over forty participants in a runic course sat an 85

We four lifters, including an 84-year-old, grouped around her. For a few minutes, we all silently thought: "The VP will be very light." Then we grabbed hold and lifted the lady without exerting ourselves in the slightest.

Further experimental design

To make the question of the true cause even trickier, here are two more possible experiments:

a) The VP leaves the experiment room while the other four participants assume one of the repeatedly tested rune positions around the empty chair.

After the practice is completed, you invite the waiting woman in, let her take a seat and try to lift her up.

b) The VP remains in her seat and the lifters go out to make their preparations outside the test room. They then return immediately and nothing more stands in their way.

We have practised both methods several times with good results. And now something very simple, almost nonsensical: the active participants, without worrying about the VP, press their palm firmly against the wall a few times; then they perform the lifting act.

Even with this, there were hits to be scored!

Many things have been attempted, one only has to focus on combining and varying, but I think it is too early to report on this.

Sometimes it seems as if it doesn't matter what is done, only that something has to be done to deal with the severity.

Reduction in severity for objects in rem

What is possible with humans, shouldn't it be just as possible with inanimate objects?

This assumption was fully confirmed. Even in the case of the dead (?) object, a force counteracts gravity, which we, let's just call it, release by means of magical tricks; for magic is at work everywhere where the human "Let there be" takes the place of apparatuses, instruments or machines.

Lifting tests with any objects are analogous to experiments with human test objects.

A bulky table is certainly a more harmless test partner because it cannot be influenced.

This eliminates any objections that could be raised with humans.

Depending on the weight and shape of the object, four, three or just two people take part.

Again, the hands are folded in the usual way and the index finger grasps the lower side of the tabletop (if possible only the last phalanx, in maximum cases two phalanges). Only in the case of very heavy pieces should you grasp them with the whole length of your fingers or, if necessary, with your hands.

The test proves how far normal muscle strength extends. The object itself is treated in exactly the same way as a human being. Some test designs:

1. The participants move around the table at equal intervals, stacking their hands on top of each other on the plate. Otherwise, the rest of the process is the same as with the living object: remove the hands, spin them, put them back on again. Five times is usually enough. Fold your hands, grasp the table top and lift it at the same time on the command "Lift", avoiding any shift in weight. Don't forget to try again!

2. The table is magnetised by one or more participants, who do not necessarily have to be involved in the lifting.

3. The runic process, which has proven to be the strongest factor to date. First choose a rune, then try rune combinations. As a very

The Is - Man - Ur connection was effective, which favoured repeated lifting.

4. Combination of runes and magnetism.

Two of the people taking part in the lifting place one or more runes and, after chanting the rune sound each time, run both hands over the table surface magnetising it.

5. The force field is created using the runes outside the test room, as discussed earlier.

Pay particular attention to how long it is possible to hold the table with outstretched arms.

Without muscular effort, of course, which is unlikely to be very effective anyway. If the test object is heavy enough, the fingers can hardly withstand the pressure for long. However, this is precisely the test, because nothing proves the actual or apparent weight loss more accurately.

We often felt as if the table was resting on our index fingers without any weight. Then, all of a sudden, the heaviness would set in so suddenly that we had trouble putting the table down quickly enough.

Experiments of all kinds bear irrefutable witness to the existence of a natural force not yet known to modern science. In "Runenexerzitien für Jedermann", in which I described the lifting experiments with material objects for the first time, I ventured a comparison with Galvani's frog leg experiments. The twitching frogs' legs of that time gave rise to the technology of our time, which would simply be inconceivable without electricity. Who can know whether our research is not pointing the way to a titanic force that will help overcome all heaviness in the distant or near future.

Magical feat of strength

The sages of the Edda apparently knew about such power, as it says in the Rigsmál of KONR, the runic expert: "He also has the strength of eight men."

I only realised how concrete this saying is when I was experimenting with a heavy weight on my own. Normally I could manage the same with difficulty up to belt height.

However, if I silently assumed the manrune position and filled my thoughts with the power of this rune, I was able to lift the weight as far as my arms could reach without the slightest effort and put it down again without any difficulty. Breathing in and out silently five times and concentrating on Man was enough.

Other experiments also proved sufficiently, especially with the use of runes, that the individual could overcome objects that normally defied his physical strength. We are unmistakably dealing here with an unknown agent that seems to free both man and thing from the spell of gravity, in stark contrast to the table-back experiments, especially those based on cabalism, which we will deal with in more detail. However soberly we judge the situation, it is difficult to deny that the latter involve extrasensory intervention.

Although both series of tests - table-turning and lifting tests - aim to reduce the dead weight of the object, there are considerable differences in terms of test conditions and working methods. Darkness, coordinated session participants who are as medially inclined as possible and magical compulsion favour table-turning.

None of this is important for the lifting experiments. No light, however strong, disturbs. Assistance from the other side is out of the question. It is largely irrelevant who takes part. Doubters, mockers and ignoramuses are hardly bothered. A trained magician can be dispensed with.

Only mastery of runic yoga and magnetic practice is an advantage. Nobody is endangered, at least I have not heard of any cases. Possession and

other dangers that spiritualism harbours are ruled out. There is no room for fraudsters. Every point a plus.

Is there a more ideal test to prove the existence of a force that uses humans as a kind of catalyst?

Certainly, the question already raised at the beginning, whether the object loses weight or increases physical strength - possibly by absorbing "etheric fine force waves" - remains undecided for the time being.

First and foremost, the runes would speak in favour of a fluid influx that increases forces. However, as the rune method is not the only one used, it is not easy to develop a suitable hypothesis for every experimental design.

In any case, it is very likely that in one way or another we form a force field within which something is going on, unknown to metaphysical physics. Either the gravitational field is temporarily shielded so that it is not perceived as a hindrance - or the strength of the muscles is increased, which is probably the more plausible assumption.

Viewed subjectively, whether one way or the other, as the result of countless experiments, the fact of a reduction in severity can no longer be denied.

II. The magically animated tables

One of the oldest methods of convincing oneself of the existence of extrasensory powers is undoubtedly that of table-turning. Some people swear that they can make contact with the afterlife in this way, while others merely see it as a way of

"force projection", the action of a "psychophysical force". The ignorant, knowing the field in question only by hearsay, simply deny everything, speak of unconscious or undulating deception. Some, on the other hand, pretending to strive for "higher humanity", consider it beneath their dignity and highly dangerous to pay attention to the "deception of dancing tables". So how should the researcher behave?

Without question, the endeavour is reprehensible, as long as the motive for it coincides with that of the misguided, who hunger for "highest revelations", for prophecies, for their dear relatives and the like.

We also want to proceed in such a way that anyone who rejects "pious framing", chants and prayers can follow us. It is precisely the unprejudiced sceptic who needs to be convinced. A person who has been converted by facts is decidedly more valuable for frontier science research than a crowd of uncritical sceptics. So let's start, at least for the time being, as soberly as possible. The beginning is probably unfamiliar to very few people, too much has already been published about it, and even more has been experimented with.

1. Basic experimental design

We avoid heavy test objects for the time being. A light three- or four-legged table, the number does not matter, is sufficient. Whether the table has to be glued or nailed, whether metal objects carried by the participants have to be discarded, remains to be seen, although this is often required. I have never been able to observe any particular difference.

Occasionally I even worked with iron tables. If you want to be on the safe side, at least observe this old requirement at the beginning and keep metal objects away from the table and at least away from the hands closing the chain.

Complete darkness is recommended for the first experiments, followed later by red light or the light of a candle. Over time, full lighting, even sunlight, should not hinder simple table experiments.

The number of participants should not be too high; six to seven. Sometimes just one meeting partner is enough. Where representatives of both sexes are present, alternate between male and female

with female for the purpose of a harmonious polar balance. Married couples are better off sitting separately. We do not expect media. If one is found in the course of the experiments, all the better. However, it would be an advantage if the participants are familiar with runic yoga or similar practices. In this way, abilities of a mediumistic or magical nature will develop naturally in one or the other.

Formation of the chain

The hands - fingers slightly apart - rest casually on the tabletop. The little fingers close contact with the person sitting next to you.

Where the upper contact connection proves to be too weak, it is reinforced by the lower one by crossing the right calf with the left calf of the person sitting on the right. Or more simply: place the feet next to each other in turn.

When closing the upper chain, it is sometimes advisable to place the hands on top of each other instead of using the little finger contact. Once the table is in motion, simply resting the hands on top of each other is sufficient, without paying particular attention to the neighbouring contact closure. The rule is: no position should be uncomfortable or even lead to cramps.

Prayers and religious chants now follow in spiritualist circles, creating a state of uncritical, gullible acceptance, as critics not entirely wrongly claim.

Relaxation and rhythmic breathing

After the circle participants have relaxed as much as possible, both physically and mentally, they breathe deeply and evenly. Rhythmic breathing favours relaxation and reinforces the fluid circulating in the chain. It also prevents impatience, which often has a detrimental effect on the experiment.

The circle leader should therefore slowly exhale deeply and then quietly direct the on and off.

This rhythm is maintained until it seems advisable to ask the table to move. In many cases, it will begin to do so of its own accord, or a soft cracking sound will be heard somewhere, usually in the table, often a cold breath of air that touches the face and hands. If this occurs, pay attention to who feels it most strongly. Some will even feel it through their clothes.

Regular cold shivers cannot be ruled out if good sensitives are involved in the experiment. Even light or strong trance states can occur. Then the question of the medium is probably solved.

It can also happen, especially during the first few attempts, that none of this happens, the table makes no effort to move and you are forced to abandon it without having achieved anything. Sometimes it takes a few sessions[^] before the table comes to life. Later, however, when the participants are well attuned to each other and there is complete harmony, the waiting time will constantly shorten, dropping to minutes, and the table will even, if it is not too heavy, sometimes spring up without being asked as soon as contact is made.

Otherwise, after about a quarter of an hour, the leader should turn to the table while the others continue to breathe rhythmically. If the request is not successful and the furniture remains motionless, intensify the current circulating in the chain with the greatest concentration, which can be done in various ways. For the time being, it is sufficient to use your hands to radiate odic force into the tabletop as you exhale together.

Movement phenomena

We usually ask which intelligence manifests itself in the table. We'll save that for later. No sceptic, no opponent of "superstition" should have water on his mill.

Of course, we also have to address the table as if it were a person, unless we try to do so with formulations of the following kind: "I want the table to move... leans towards me... walks through the room..." I have also worked with tables in this way. In any case, the more sober the working method is at first, the more convincing the facts that later emerge from the magical method.

For the moment, it is sufficient to carefully study the table's movements. They will probably be of a varied nature: laboured, sluggish, hesitant, quick, violent, impetuous, reluctant.

The first thing to ask for is tilting, lifting and lowering in the various directions. This is often done without being asked, and often the table is only turned towards one person, usually the circle leader.

In between, give the table full freedom so that it can show what it is capable of on its own. If its performance decreases, intersperse a few minutes of breathing rhythm with a release of force.

Of course, concerns and accusations will be raised. Accusations are met immediately with appropriate counter-evidence. For example, ask the table to stand still and try to produce the same movements first individually and then together by pressing on the plate. No problem with light tables. Then tell the table to continue again. Study the difference between before and now.

There is an unmistakable difference between the pressure we exert - I have often demonstrated this to sceptics - and the pressure from below as a result of lifting from the legs.

Seating sequence

Secondly, it is necessary to check the degree of usability of each participant. One after the other, switch off one after the other, continuously observing the remaining force of the table. It is very likely that the table will often react much more strongly after this or that circuit member has been eliminated. This is a sign that the person concerned is weakening the force required for the experiment by participating. In some cases this can lead to the complete standstill of even a light test object.

A trial separation is also appropriate if the table fails from the outset. One person in the meeting room is often enough; they don't even have to take part in the experiment. This is a fatal disruptive factor that sometimes caused me a lot of trouble, especially with ignorant people. The table would fail in a flash if one of them entered the room, which was of course reason enough to immediately speak of fraud and cheating.

Separating out session participants also led to another surprising discovery. Although all of them were well suited for the experiment, I achieved stronger table movements with each of them individually than with all of them together in the chain. This shows that more does not necessarily mean more. Sometimes the seating order has to be changed. A change of seat for one or a few participants can change the course of the

favour the experiment.

From the very first evening, we record every noteworthy detail, as well as any failures. Without careful records, no research can claim to be scientific.

The question of the cause of the table phenomena

If the first attempts are successful, the opportunity has already been created for these much

controversial, much-maligned and yet undeniable - let's call it a "physical curiosity" for the time being.

This is actually a monstrous event that contradicts all known natural processes. A dead object suddenly comes to life under your hands, obeys orders or defies them, which is not uncommon. In any case, it seems to have a will of its own.

Nevertheless, we are not yet considering the spiritualistic hypothesis. Let us first establish the possible role of our radiant power and the extent to which the subconscious is involved. Only when these two factors, which many parapsychologists have brought into play, have been taken into account can we proceed further if they have proved insufficient. This will certainly become clear very soon.

Objectivity is above all. Neither obsessed with pious customs nor with the help of trance mediums, we strive for those strange tests - labelled as fraud by some, called miracles by others - knowing that there is no miracle anywhere that mocks the course of nature. Even the most marvellous, the most mysterious appearances are the outflow of natural forces, forces, however, belonging to a different dimension than the one in which we breathe.

As the experiments continue, the seemingly well-founded physical law of gravity will become less and less valid. We are now approaching gravity from a different angle than in the lifting tests. We will use heavier and heavier test objects that resist the strongest muscle pressure, although we will then have to change our sober way of working. For the sake of all scientific rigour, it will then be called "surrendering to magic".

2. Examination of Reichenbach's assertions

It is certainly not too difficult to prove that the phenomena are not caused by unconscious muscle movements, as FARADAY assumed at the time, nor by the pulsation of the blood, as BRAID, the rediscoverer of hypnosis, explained. It is more difficult to give a clear answer to the third objection: a fluid flowing from the hands causes the strange phenomena of the "dancing tables".

Erh. v. REICHENBACH, a profound researcher and discoverer of the ode, was probably the first to believe that he had found the true cause of table movements in the ode force. He himself - in contrast to other "explainers" - carried out many experiments in this regard.

His "stripping table", a narrow, elongated object whose top was drilled at regular intervals around the sides, is well known. In these holes was the precisely fitting end of a loosely hanging rope, the other end of which was held by one of the participants. After a while, the table moved. Of course, this was only possible in a circle of highly sensitive people. This skilfully chosen experimental arrangement meant that no one was able to exert any muscular force on the table, as the rope would have slipped out of its socket immediately.

Although REICHENBACH had no doubts about the factuality of the table test, he did not accept any otherworldly influence.

He spoke out firmly against this. According to him, everything is caused solely by the odour flowing from the participants, which collects on the plate and creates certain eddy currents there, which then cause the table to move²⁸.

It is undisputed that we have to transfer force to the test object in order to achieve any effects. The only controversial question is: is the Od the sole cause of the movements? Or are there also

²⁸ Carl v. Reichenbach: "Die odische Lohe", last section "Die Tischbewegungen".

other influences?

REICHENBACH, as I said, rejected any otherworldly involvement. He even largely dispensed with the participation of the subconscious. In many years of experimental work, REICHENBACH claims to have discovered a certain regularity in the behaviour of the odour force in table-back experiments. He distinguishes between od-increasing and od-decreasing influences.

There is no doubt that someone as critical as REICHENBACH was made the right observations, but I did not find his findings confirmed throughout. Some of his theses contradict the results I obtained. A fact that does not speak against any of us, but merely shows once again that the "as well as" prevails in occult events.

According to REICHENBACH, this has the effect of amplifying the odour and promoting table movements:

1. Heating of the table top.

Cold is hostile to the accumulation of Odd. The table top must therefore be at least lukewarm. -

Nothing against this suggestion, even though I was working with tables whose tops were made of cold marble. However, this did not detract from the experiments.

2. Self-charging before the start of the session by folding the hands. REICHENBACH recommends placing the palms together for a while or folding the hands before forming the chain.

A process that is familiar to anyone who has mastered automagnetism. Furthermore, rubbing the hands. We sometimes went even further and used breathing, vocal breathing and runic practices, the latter in particular proving to be very power-enhancing.

3. Place your hands flat on the tabletop, curl your fingers upwards with your fingertips and nails lightly touching the tabletop.

In between, we tried other forms of the hand chain, such as placing the palm and fingers flat on the table, or the right hand on the table and the left hand on the back of the right hand of the person sitting next to it, or vice versa. This did not detract from the success.

4. Place your feet on the lower bar of the table, preferably with your toes.

Usually only possible with larger tables, smaller ones are rarely connected at the bottom with slats. In this case, the base chain is formed, although this does not quite fulfil REICHENBACH's requirement, which aims to load the table directly from below.

5. Place the head end on the table.

Temporarily resting the side of the jaw on the table top is said to strengthen it. It should also be noted whether it makes no difference which jaw is placed on the table.

6. Those standing behind place their hands on the shoulder of the meeting participants with the same polarity. In this way, the chain can be reinforced by those not at the table.

7. Sorting out the circle members.

A measure to which REICHENBACH attaches particular importance. And rightly so. The commentary on this is provided by the behaviour of the table, which has already been pointed out.

8. Alcohol increases the odour power of the experimenters. A claim that not everyone is likely to like.

Nevertheless, this point should also be tested. It should be noted that magnetisers recommend a glass of wine to increase biomagnetism. But don't we have more subtle means of increasing our radiance? Absorption of life force by means of prana exercises, mantrams, runic retreats, etc.

The influences that reduce odour and table movements are

1. Coffee enjoyment.

In contrast to alcohol, according to REICHENBACH, caffeine has an inhibitory effect on the strength and quality of the Odkraft, although the amount of the stimulant consumed is very important.

2. Mental disharmony.

Anger, grief and depression are a significant negative factor. Psychologically, this explains the customs of spiritualists: prayer, pious chants, music.

3. Cold table top.

4. Crosswise overlapping of the little fingers during chain formation.

As a result, the little fingers of one participant may only touch the sides of the two people sitting next to them. It doesn't seem essential to me, but try it out.

5. The right hand of the person standing behind on the left shoulder of the seated person. Also with left hand on right shoulder.

The power is completely extinguished and there are no table tests - at least according to REICHENBACH's experience - in the following incidents:

1. Physical indisposition.

A very tired participant already jeopardises the experiment, worse still is indisposition or even fever. Even a common cold can be responsible for the table not lifting.

I have so far been spared what REICHENBACH found so difficult, no colds or other indisposition interfered with the experiments, and once I was even forced to experiment with fever and chills. Nevertheless, the results left nothing to be desired.

2. Sexual intercourse instead of sexual intercourse.

Even if it had taken place the day before, the strength of REICHENBACH's chain was broken, which is undoubtedly due to the pleasure associated with the sexual act.

However, this is only one, the negative side of the matter, the other, the positive, remained strangely closed to the enquiring baron. - Or did he remain silent about this?

3. Ignorant people in the rooms or even in the chain. I can only underline this one hundred per cent.

4. All fingers placed on top of each other.

Either on the fingers of the two neighbours on the right and left - or (which naturally causes the chain to break) the fingers of one hand on the back of the fingers of the other hand.

I have long since stopped adhering to the prescribed standard for hand placement. In most cases, it is sufficient for the participants' hands to lie flat on the plate without their own thumbs or the little fingers of the other participants touching. The extent to which this applies to other circles must be tested on a case-by-case basis.

5. Crossing your legs over each other is also a great disadvantage. At least that's how REICHENBACH experienced it in his circle.

6. Your own arms crossed.

This is to be understood in such a way that the arms are crossed in front of the chest when forming a chain, i.e. the left hand (not the right hand as usual) makes contact with the person sitting on the right and the right hand with the person sitting on the left.

Furthermore, it remains to be tested, on the one hand to cross the arms so that they touch neither the chest nor each other, on the other hand with direct contact.

7. Superimposing the unequal hands and feet. As REICHENBACH has always stated, this experimental arrangement is also intended to completely stop the od current of the chain. The following procedure is similar:

8. Those standing behind touch the shoulders of those on the chain with their arms crossed.

The arms are crossed as in point 6 and placed on the person in front.

9. A glass of water on the table.

The water immediately absorbs the odour circulating in the chain, resulting in an instant calm at the table.

I have never found this observation by REICHENBACH confirmed. Should it depend on a certain amount of water? REICHENBACH's view that the tables move in the direction of the ode flowing from the hands also needs to be scrutinised.

The closed, round or oval shape of the chain formation creates an odvortex that pulls the table to different sides. As a result, the table should only move in the direction of the fingertips when the hands are held in the same position - i.e. when the participants are positioned next to each other in a front line.

Of course, the question that REICHENBACH apparently did not ask himself remains open: But what about the alleged odvortex in all those cases where the table obediently moves in the direction it is commanded to?

So let's continue our research to establish beyond doubt

- a) to what extent REICHENBACH's tips help to avoid sources of error;
- b) where his own findings contradict his results; 140
- c) - as the most important point - whether the Odkraft alone is sufficient to explain all table back phenomena completely. -

From my own experience, I would like to emphasise how much it can often depend on one participant. Without my help, the participants of some circles tried in vain.

As soon as I pulled my hands away, the table stood. Usually, however, it was enough for me to place one hand very lightly on the table top, even one finger was enough to set the table in motion again. Sometimes we managed it by grasping the wrist of one or both neighbours.

Eventually we were able to go further. I slowly lifted my linked arms so that the people sitting next to me only had one hand on the table. However, if I let go of my arm, the table immediately responded to this interruption in contact by coming to a standstill.

Each research circle will thus have its own experiences, the problem of

"dancing tables" will be clarified in some cases, but will become even more complicated in others.

3. The "thinking" table

Let us now strip away the tests that the baron and other researchers have avoided. Perhaps this was so that they would not be shipwrecked with their radiation theory, which tried to explain everything. With the "thinking" table, the od-magnetic fluid probably only plays the subordinate role of a power supply necessary for the table movements, similar to the electrical waves in a radio.

The fact that the table knows how to spell is nothing new. You speak the alphabet and it rises and falls until the desired letter is called. Then it remains still. Or he remains motionless until it is "his" letter's turn. Just as you agree with him.

There are excellent spellers, but also very bad ones who constantly make mistakes, lift the table too early or too late, sometimes not at all. As a result, the messages vary from meaningless jumbles of letters to grammatically flawless sentences. Sometimes the table is too comfortable to answer questions with a complete sentence; it prefers to answer them with a short yes (three lifts) or no (one lift). The most astonishing, and at the same time the most dangerous, are proclamations of a prophetic nature.

Dangerous, not because they are all bogus, but because what they say is sometimes true, as I can confirm from my own experience. All too often, unfortunately, they are genuine sibyl sayings. They do come true, but rarely in the way we expected. I still remember one case well

- it was well over twenty years ago - where, against all logical expectation, the first part of the prophecy came true to the letter, where I, who had been warned from the outset, had to admit defeat. But then came the horse's foot. Nothing, but nothing was right any more. Everything else was an infernal hoax that threatened to plunge those affected into chaos.

But it is precisely this part of table-turning that unfortunately enjoys the greatest popularity. Some degrade themselves to such an extent that they do nothing in their daily lives without first consulting their "spirit". This is an evil that has not unjustly brought this borderline branch of research into disrepute; but nowhere is there a better opportunity to examine in a simple way: what is of an odmagetic nature in the phenomena, what is based on the interference of the subconscious, and what can only be assessed as the intervention of extrasensory forms of being?

So let's talk to the table as if we had an intelligent being in front of us. The leader of the circle asks: "Is there an entity in the room?" Or: "Does an entity want to get in touch with us via the table?" Or something similar.

If this is the case, consider the following questions:

"Are you the astral of someone who is still alive?" (The table can also claim this under certain circumstances).

"Are you the astral of a deceased person?"

If this is also answered in the negative, simply ask: "Who or what are you?"

Further questions would be, depending on the answer received: "What level of existence are you on?" Or: "On which level?" (To include the spiritualistic terminology.) Perhaps the questions: "Which principle are you subject to?" "Which planetary entity do you belong to?" It goes without saying that no objective value should be attached to the statements of the table; they are only of interest insofar as they prove to be an expression of out-of-body egoic thinking.

As far as the names of these "entities" are concerned, you often have a hard time with them. Either a prompt rejection or a senseless accumulation of vowels and consonants follows. The "intelligences" seem to be reluctant to give their names, especially those who claim to belong to the astral world, particularly its demonic regions. If the old law of magic is right, which says: Whoever knows the name of a being gains power over it. Now there are manipulations that seem to be particularly abhorrent to astral beings. But let's not get ahead of ourselves.

Very often they are commonplace names, supposedly belonging to deceased people, often the names of famous personalities, poets, rulers, military leaders and other great people.

What to make of this should be obvious to anyone with common sense. Nowadays, earthly celebrities are being seriously challenged by "saucer men" and planetarians from distant solar realms.

In between, quite strange sounding sound combinations may come about, not unlike mantram- like word formations.

I could name a long list. As a sample: Limoi - Useas - Cerysi - Isoa - Ino - Loni - Himu - Gomieli. The last three introduced themselves as nature beings: a tree being and two gnomes.

Verification of the statements

If the agent at the table claims to be this or that deceased person, then it is essential to ask where he lived, what he died of, whether he still has relatives who can provide information about him. In particular, we should ask about everything that we do not know - if it is a deceased person known to us - so that we can initiate enquiries.

What is known to us in the statements of a deceased person can also radiate telepathically from the subconscious and influence the table.

Using the planchette

If media persons are present, a planchette can be used to speed up the conversation, which you can easily make yourself. A piece of cardboard is sufficient. The surface is divided into square fields of approximately 7 x 7 cm, in which the letters of the alphabet and the numbers from 0 to 9 are written. Possibly also "Yes", "No", "Uncertain", "Off" and the days of the week and months.

Place a glass over it, the circumference of which corresponds to the size of the square letter boxes.

A glass plate on the template protects the labelling and makes it easier for the glass to slide.

The procedure itself is extremely simple, so simple that the uninformed get up to the worst mischief with it, deceiving and harming themselves and others.

The participants sit comfortably around the table with the writing scheme on the table top. The glass is in the "off" position.

Everyone then places their right index finger lightly on the top edge of the glass. Two people can usually do it, highly sensitive people can even do it alone.

Now ask the table to answer the questions not by raising and lowering the glass, but by putting it back.

Whether with the table or with the planchette, the familiar problem is always in the foreground: animism or spiritualism. Are the manifestations expressions of the human unconscious, are they egoconscious spiritual beings or - as some assume - impersonal etheric forces that we unleash in such experiments? The cardinal question for the researcher is: Where does the formative will that unmistakably manifests itself in the table come from?

Should, as animists and depth psychologists claim, the subconscious play its game with us? Are the tables merely haunted by partial egos detached from the waking consciousness?

There is no doubt that the further depth psychology dives down into the crevices of our ego, the more we must be aware that it is trying to prove to us that unexplored parts of the soul may be interfering with our attempts. However, we must not lose ourselves in this process! How primitive our subconscious must be and of what demonic malice at times. Let us only think of the incorrect spelling, of the infernal prophecies.

So far we have basically hardly differed from the conventional way of moving the table, but in the following we will try other methods, as I have developed them over many years of experimentation.

4. The Odic spell

The table movements can be influenced at will. The decisive factor here is the experimenter's ability to imagine. He draws a thick line of chalk on the floor, at the same time applying strong odic and mental forces of defence to it.

loading.

Afterwards, he switches back into the chain and orders the table to go over the odically prepared line.

Depending on the strength of the imagination that has taken place and the power of the operating entity (if such an entity is at work), the attempt will be more or less successful. It may well happen - which is the ultimate aim of the experiment - that the table stops in front of the chalk line and cannot be induced by anything to take even a single step over it. It may well make an effort to overcome the obstacle, but if the chalking has been carried out exactly, it will hastily pull back the leg that has been placed on it with great effort - or, as can also happen from time to time, remain firmly fixed on it. Something similar will happen if the table is placed unceremoniously on the magically charged line: either a hasty step backwards or a powerless stare.

Please note: Only the force communicated to the line may be effective! Once it has been prepared accordingly, any mental or other obstruction of the table must be avoided. Only the agent transplanted to the floor now has to do its duty. Let other participants in the meeting also draw spells. In my experience so far, the force inhibiting the table will vary greatly, depending on the person's ability to concentrate.

In the next phase of the experiment, the experimenter drawing the line stays away from the chain. Next: The odically prepared chalk line is deodorised to remove everything that makes it banal. If the table still hesitates to cross it, the line has not yet been sufficiently deodorised. Which can happen.

Instead of deodourising, the chalk line is simply wiped away with a damp cloth. If the attempts are satisfactory, then we draw the imaginary line.

The experimenter simply strokes the chosen spot a few times with his hand, magnetising it. With the utmost concentration, of course.

It can even pile up layer upon layer of odour up to table height and beyond, like an invisible wall. The hand goes up about five or ten centimetres with each new stroke.

If the attempt is successful, the table will collide with an imaginary wall, over which it will not be able to lean, let alone get through.

The experimenter then removes the accumulated odour layer by layer by means of deodourising strokes.²⁹ The table will immediately lean lower and lower over it and finally pass freshly over it.

As numerous attempts have taught me, the corresponding glyph, the construction of which, however, requires a comprehensive knowledge of symbolism and talismanology, relieves me of the trouble of undeath. Simply stroking it without consciously focussing on the process is sufficient. In this way it is possible to discharge a piece corresponding to the width of the table at any point of the oddball - which otherwise remains completely intact.

Now we draw a circle in place of the line; first with chalk, later as an oval shape.

The first task is: let the table go into the circle; then follow the usual procedure as with the line.

The second task consists of placing the table in the circle and trying to escape from it.

The experiments are intended to demonstrate the interplay between the inhibitory power of odour and the "intelligence" prevailing in the table.

Perhaps this is similar to what happened to me once, when the table suddenly stopped after a futile effort to escape the circle and spontaneously and excitedly said

²⁹ On Odpraktik in detail in "Esoteric Life Formation in Theory and Practice".

spelt:

"Let me out." (Can we really only blame our subconscious for this?)

Over time, the working method based on pure imagination must become more and more important. Without knowledge of the chain links, an uninvolved person, magically capable of doing so, mentally draws spells, spell walls and spell circles.

If the experimenter exercising the spell is not in the chain, then there should be some guarantee that the table can move uninfluenced. However, keen sceptics are likely to assert the telepathic power of the depths of consciousness. This is an objection that must be taken into account. - There may be test evenings on which the table behaves particularly stubbornly, where it seems as if a power is at work that is trying to act against our will with all its might. If the test object is particularly unruly, bring a lighted candle close to it and make it bend down in front of it. You may encounter very stubborn resistance. Even more so, place the flame on the table and, as soon as it is allowed to remain in place, hold it underneath it.

In the case of very unruly behaviour, if it seems as if there is an absolutely evil being at the table, poke a sharp blade underneath the plate or in its vicinity a few times through the air.

Manipulation is, as I have found, highly unpleasant and should only be used in truly justified cases.

If we know the name of a recalcitrant entity, we write it on a white sheet of paper and threaten to burn the name. Carefully light a corner of the paper first and observe what impression this makes on the table. Burning the name is also limited to exceptional cases, as we do not yet know what forces we are experimenting with.

Only at a later stage of the experiments - when the usual way of working fails and magic decides - do we come closer to the answer to the question: where is the dividing line between animistic events and transcendental manifestations?

5. Astral (?) disturbances

Before we go any further, here are a few hints in case of astral inhibition of the table or astral harassment of the participants.

I often experienced the table suddenly becoming restless for no apparent reason, no longer obeying commands, spelling out incomprehensible things, moving away from a certain direction as if in fear, losing power or coming to a complete standstill. It was as if a counterforce was interfering, which was sometimes also felt by sensitive circle participants, starting with an unpleasant sensation in the stomach area, oppressive pressure in the centre of the crown, headache, weakness, increasing to nausea and nausea. Seizures bordering on hysteria occurred in stronger mediums, arms and legs spontaneously paralysed or they fell into a trance.

It remains controversial: does the odic emanation circling in the chain have such a disturbing effect on the sensitive organism or are these adverse conditions at the expense of an extrasensory entity active in the table? The cause could just as well be sought in a second intelligence present in the room, which perhaps does not even intentionally interfere.

It is possibly their radiance itself that causes the discrepancies in the medium. Only intensive objective research can provide clear information. Thorough deodorisation, i.e. cleansing the aura with demagnetising strokes, power supply through magnetisation, supported by suggestive encouragement, provide relief for those affected. Talismans, especially glyphs, also prove effective. In extremely

In persistent cases, exorcistic measures are used. Now to the apparently astrally impelled test subject.

In most cases, it indicated where the inhibiting influence was to be sought by leaning towards it. The pendulum control confirmed the indication of the table.

As a rule, after initially more violent, often furious swings, the pendulum stops swinging, which does not, however, prove that the "troublemaker" is no longer in the room. He usually just changes the place that has become uncomfortable for him. Particular attention should be paid to corners, niches, corners and even seating. Now and again it may even be necessary to climb onto a chair in order to detect the disturbing vibration at this unfamiliar height³⁰.

Even the pendulum allows magical experiments. If the pendulum swings, observe it for a while. If it does not stop of its own accord, draw a pentagram in the lines already known for the purpose of protection and defence.

It is more advantageous if two people share the roles, one swings and the other pulls the pentagram behind him.

Or you can extend the experiment. The person who draws the pentagram in the air with strong strokes pronounces one of the kabbalistic names of God mantrically.

Firstly, the name Adonai, which is very common in magic.

The individual names can also be replaced by regular spell formulae in which the names of God, the angels and the Sephiroth are linked together in a meaningful way.

Glyphs held under the pendulum also have an effect. It almost seems as if the attacked intelligence is resisting these magical manipulations, only if the magus' power gets too close to it, it evades these attacks. The behaviour of the pendulum at least suggests this. The pendulum swings also allow us to deduce the type and gender of the "intelligence"³¹.

However, it is very possible that the pendulum is deliberately deflected. Sometimes it looks directly like playing. Held under the table, the pendulum swings merrily from one leg to the other.

Be that as it may, the behaviour of the pendulum during the table back tests deserves attention, especially the interaction between pendulum and pentagram.

In order to prevent any suggestion from the outset, the pentagram is always drawn at the back of the commuter, and this in different directions, which can result in the following: The strength of the deflections changes, they become more violent or come to a standstill, depending on at which point of the pentagram the drawing was started. However, it is conceivable, and this must also be taken into consideration, that in addition to a possible intervention on the part of the astral world, there may also be changes in the aura of the commuter, resulting in the different types of deflections.

To check this, experiment with pendulums and pentagrams without a table and anything that could be of otherworldly origin.

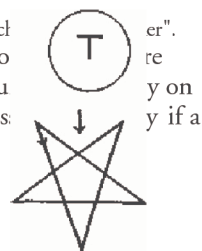
6. The power of symbols

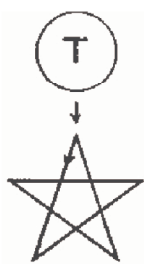
Let's dig even deeper. It is no longer the consciously applied power of the experimenter - see odic banishment - that is supposed to erect a wall against the single-mindedness of the table, now it is rather a matter of proving the mana power resting in magical signs.

Let's take the pentagram again.

³⁰ About this type of pendulum and what is experienced in the process, for which the subconscious can hardly be used as an explanation, in Karl Spiesberger: >Der erfolgreiche Pendelpraktiker".

³¹ About this type of pendulum and what he experienced in Karl Spiesberger: "Der erfolgreich Draw the five-pointed star on the floor with thick strokes of chalk. Each leg is also long. The table stands at a moderate distance in front of the two points. With you the table top, give him the order to walk over it. Often this command is not necessary if a demonic influence is exerted on the table.



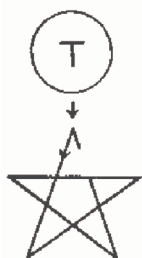


1. Now pentagram with only one point facing the table.
Now he should stand on it or slide over it.

Only rarely did we see the table pass over the upright foot of the druid. As a rule, it stopped in front of the banner's tip or moved in the opposite direction.

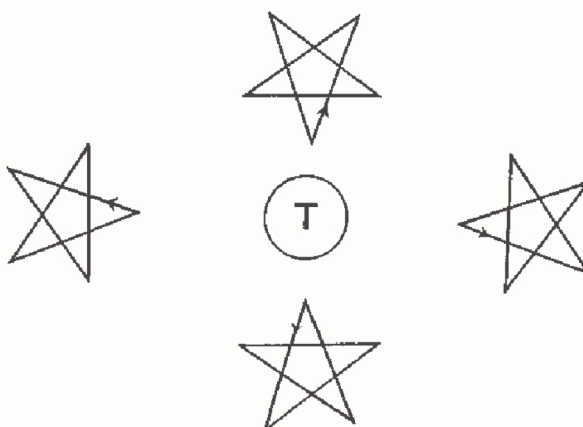


2. Very resourceful "intelligences" transformed the magic of defence into that of attraction. They simply turned the table into the appropriate position.



3. Damage to the five-pointed star by interrupting one of its lines.
Here, as with Faust, his power is at stake.

4. Now we surround the table with several druid feet, all with one point facing it.

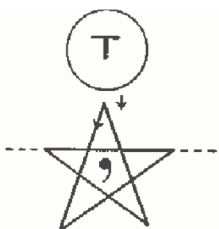


Once the above has been sufficiently tested, the position of the pentagram:

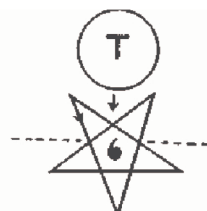
If the table manages to cross the pentagram, force it to return the way it came.



5. If an "entity" is strong enough to defy the power of the femstar, then we simply strengthen its mana. We write the Hebrew letter Yod in its centre, which also stands for the name of God:

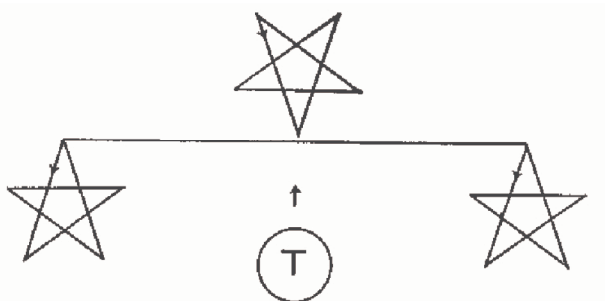


or



My attempts in this regard showed that the pentagram was gaining strength. At best, the table managed to get over the tips, but no further.

6. In addition, we charge the pentagrams with strong defences of our own, whereby we also make use of the spell stroke:



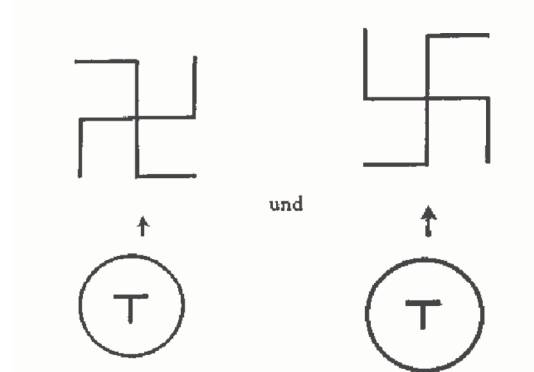
It is important to make a sharp distinction between the extent to which a symbol works in itself and the power it receives from us.

The corresponding glyph will only ever destroy the vibrations we have implanted, but will never affect the power of the symbol.

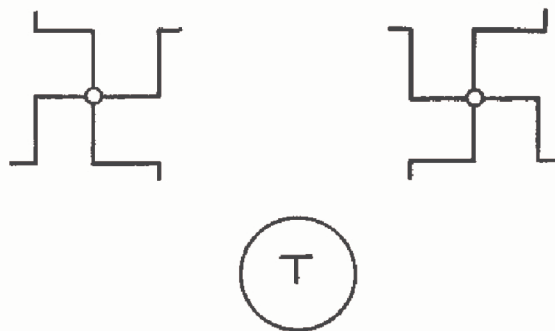
It is instructive to note the difference between trained magicians and untrained laymen. Let the latter draw pentagrams on the floor. However, in order to eliminate any preconceived ideas, never tell them more about the nature and purpose of the experiment, which is not absolutely necessary.

This type of symbol magic can now be easily expanded. The heptagram, hexagram, octagon, triangle, not forgetting the cross, tau, ankh, lemniscate and the symbols of the planets, preferably the sun and Saturn, offer an interesting field of activity.

Furthermore, the Svastika symbol in its two directions of rotation, unfortunately misused for satanic purposes:



With small strokes, the sun cross becomes the so-called Satan cross.



Depending on the force at work in the table, we saw how the furniture rushed towards the sign or vigorously moved away from it. Attention should also be paid to the runes, the individual ones and their binding and glyph forms³².

Furthermore, the deity symbol, those three circles connected by an upright triangle, whose power can later be potentised by adding cabalistic names. In order to determine from case to case to what extent the agent acting in the table responds to the power of the symbol itself and to what extent it is influenced by the subconscious (by the mana of the experimenter, so to speak, by his psyche power), we draw various symbols individually on strips of parchment and place one symbol after the other.

- a) First on the floor, under the table,
- b) onto the top of the table:

At the first attempt, the symbol used is known to the participants, at the second attempt it is not known to anyone, not even the circle leader. It is placed face down without prior knowledge.

But we don't want to stop there. We make the experiments even more differentiated by using two categories:

³² Corresponding material on this in "Runic Magic" by the author.

1. the symbol par excellence; drawn without any reference to meaning or purpose;

2. Symbols prepared according to all the rules of the magical arts (charging with od and thought powers etc.).

This is applied symbol magic, which, as far as I know, has not been referred to anywhere in connection with table return attempts.

7. The power of names

And I went one step further. The names of the Kabbalah replaced the symbols or were combined with them.

An almost never-ending field of research, because the variations are countless. Here are just a few hints.

We write the name of God ADONAI, in Latin or Hebrew, on the floor: and command the table to stand on it, or to walk over it.

Now it may turn out, at least in our experiments, that the table either glides playfully over the name, sometimes bowing to it as if solemnly, or it moves out as if furious. Under certain circumstances, he may often try to get at least one foot on the characters, only to turn round again as quickly as possible.

Those with a highly sensitive disposition will feel a noticeable loss of strength.

Now we're going to name it without further ado. - What will happen? Perhaps it will jerk wildly towards its previous position or it will remain motionless, without any strength, until it is freed from the fatal situation. We observed both often and frequently. "What has already emerged from the symbols now becomes even clearer: something in the table makes a sharp distinction between theonic and demonic, or at least that is what we encountered in our experiments. It remains to be seen whether this mysterious agent manifests itself in everyone and at all times. Let the table bow three times before the name of God. From a deep bow to an angry one

opposite inclination can be used depending on the manifested study the various nuances of the "entity". Resistant "intelligences" are forced by magical command. Now we write a name of demonic character opposite the name of God: but we leave the table full freedom to decide for itself where it wants to move. It can happen that the table heads straight for the demonic opposite pole and remains complacently on the name, perhaps tapping three times on the floor as if in confirmation, but it can also happen that it rushes towards Adonai as if seeking protection.

I am speaking from a wealth of experience here. Over the years, this recurring observation only came to nothing on a few evenings, when the table simply sat over everything. Moreover

- at least it seemed so - not every name represents the same power for every "being". With this in mind, it is important to operate with as many names as possible, for which knowledge of the Kabbalah is essential. In addition to the names of God, the names of the Sephiroth and the angels should be tested. Special care should be taken with the high Tetragrammaton (which Jews are not allowed to pronounce), the four-lettered one:

ADONAI



ADONAI



LUZIFER

Jehovah (Yahweh = Jahewe) = Jod He Van He = J. H. V. H. =

יהוה

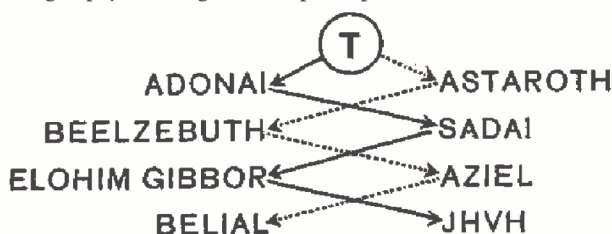
The diversity of its expression does not always give uniform results, as has been stated on various occasions.

We will have to deal with him in the next section. I owe a large part of the success of difficult experiments to him.

We choose the names as opponents of the names of God: Lucifer, Beelzebuth, Astaroth, Marbuel, Aziel, Mephistophiel, etc. Also their seals.

(No doubt many will now speak in horror of "black magic", but for those striving for knowledge, there is no "thou shalt not - thou must not", as long as they reach their ultimate goal, "to see God one day").

So let us alternately write theonic and demonic names on the floor on one side and on the other and command the table to walk straight across. In all probability, it will zigzag, depending on whether the force driving it pays homage to one principle or the other:



Instead of the demons' names and the names of the angels, take sigils and characters such as those found in Hell's Compulsions and in AGRIPPA VON NETTESHEIM; the magic squares with their various tensions are also suitable for these experiments.

Combining suitable characters and names increases their power, which is particularly evident when the table is still able to override a sigil or a name if necessary and you weaken it by adding more characters or names until it has become completely incapable of action. I have tried this out several times.

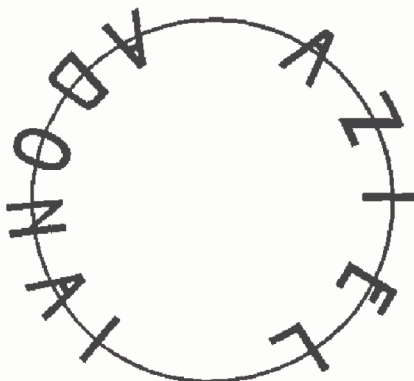
Similarly, the power of the symbols is enhanced in this way. For example, a god's name is written around the pentagram or inserted into the points.

In order to prove the mana power dormant in the name, it is written down without any adjustment to an intended effect; later, of course, characters and names are to be charged with their own magical influence. For the time being, however, one proceeds purely mechanically and then tries to render them ineffective by de-odourisation or by means of glyphs. But this is unlikely to succeed.

However, a name or the odically loaded circle can be rendered ineffective by overwriting:

ABELONAI

(The first written name Adonai is covered by the name Belial).



The magic circle is strengthened by "Adonai" on the one hand and destroyed by "Aziel" on the other. You can also write the names purely imaginatively on the floor or in the air, invisible walls of power can be erected in rooms in this way, although this depends on your own magical abilities.

Slips of paper with names or signs on them placed on the table are removed by the table by shaking them if the table rejects what is written on them. During all these attempts, the hand chain resting on the plate must not hinder the table in its utterances!

Slips of paper placed underneath can, depending on the situation, increase, weaken or completely cancel his power. In most cases, however, he will move away from the note if he does not agree with it.

The table will react in the same way as if the notes were written on the floor.

Of course - again to test the subconscious - the slips of paper are also placed face down! These experiments very much depend on the "entity" in question. Not everyone is suitable for this or wants to take part. Those that do are simply sent away. That doesn't always go as planned either.

Of necessity we must speak of "entities", of "intelligences" - but are the tests shown, however striking they may seem, really sufficient to prove that we are really dealing with beings from the beyond? Even now, many will still see nothing more in the behaviour of the table than outwardly projected expressions of their own soul.

However, they often seem very, very strange. One example: The two of us were experimenting with a light table. We rested our hands on it without making any demands on our furniture at the moment. Then, in the middle of our conversation, which was not about the "being", the table moved away. We let him go. He headed for the desk, stopped in front of it and bowed slowly, deeply, three times. We couldn't explain his behaviour. Only a glance at the top of the desk told us everything: there were pieces of paper on it with names that particularly appealed to the "creature"...

8. The magic of sound and noise

As long as the test object can still be moved using muscle power when moving the table, mockers, ignoramuses and know-it-alls will never tire of accusing us of cheating. We'd rather not talk about the "gimmicks" with odstras, symbols, names and the like. In order to prove at least one physical oddity, similar to the lifting tests, we need convincing arguments.

What use are the most astonishing tests, no matter how probable their authenticity, if it is not possible to eliminate any kind of influence? Only rarely, however, does a researcher have suitable compasses to animate heavy objects. But this is necessary if the table back tests are to convince everyone completely. This circumstance prompted me to look for new ways.

Once it was clear that the table was accessible to magical influences, I tried the magic of sound and tone in the further course of the experiments. Soon a physical law seemed to have been broken, just as with the lifting experiments, of which I knew nothing at the time; a metaphysical one foreshadowed its supremacy. Empirical proof of this had been provided, proof that none of the popular objections were able to refute.

Visible, tangible facts confirmed it irrefutably. Here stood a table, a chunky thing that defied even the firmest pressure of the hands; it rose on command, tilted, trudged through the room, seemed to lose weight noticeably - with the restriction, however: only when the "right" word was spoken!

This method, developed on the basis of cabbalistic studies, proved to be excellent. The only strange thing is that it seems to be unknown in most occult circles.

Only a report from an old chronicle subsequently confirmed our magical working method. Secretive Jews, Kabbalists, are said to have achieved far more incredible things. CARL KIESEWETTER spoke about this in 1893 as part of a treaty on the history of the development of spiritualism.

Three hundred years ago, the Jews were still practising the art of "rising from the table". Around 1610, a Jew from Osterburg who had converted to Christianity, SAMUEL FRIEDRICH BRENTZ, accused his co-religionists of practising sorcery by

"Table walking". In a refutation published five years later by the Jew DSALMAN ZEBI, table rising is by no means denied, but the accusation of utilising the help of elemental spirits is disputed. DSALMAN ZEBI claims that it is not kishuph (magic) that makes weighted tables "rise", but rather the "power of God", as the "veshu Kabbalah mashiit", the practical Kabbalah, teaches.

Furthermore, KIESEWETTER reports on the astronomer CHRISTOPH ARNOLD, who also mentions such a "table rising" in a letter in 1674.

Jewish students in Fürth also showed their host a sample of their magical art out of gratitude. They weighed down a table with four hundredweights of stones and also had several people climb onto it and put their arms on it. After the students had spoken a Kabbalistic word, the table was raised into the air and lowered back to the ground by the same word.

Some Jews admitted to ARNOLD that they had received help from demons, but assured him that each of these evil spirits had a good angel for the Lord, and they called on this good angel. The name of God was not abused in this case, "since the evil spirits only rendered obedience on occasions that served to glorify God"³³.

It is only strange that occult research has so far ignored this hint from KIESEWETTER - or are those who know about it silent? -

The instructions for this magic of names, as I managed it, could read something like this: After the usual chain closure, give orders to the table or the person in the room.

To manifest "intelligence" in the name of Adonai. Say the name of God (as is customary in all invocations and known from runic yoga and mantra practices) slowly, mantrically. Repeat this

- perhaps for an hour or more at first - until the object of the experiment begins to move. The first evening will probably be

³³ Carl Kiesewetter: "The history of the development of spiritualism from prehistoric times to the present"

hardly fully satisfy.

Try other names. The Kabbalah offers plenty of material. The best known: Sadai, Ehie, Elohim Gibbor etc. However, the most prominent attention should be paid to the mysterious, sacred J. H. V. H. This phonetic combination can be particularly well formed mantrically as Jod He Vau He or in this vocalisation: JUD HEI WOOW HEI, with which I achieved striking facts.

However, these experiments also revealed another peculiarity. The dynamic force of the name is not uniform! The main influx came from the first Hei - as we have stated countless times, always with the same regularity. It was mainly here that the first movements of the table occurred, or rather their intensity increased. However, the He was apparently not the cause; the heavy piece of furniture only came to life when the protracted I sounded. Strangely enough, the final Hei never proved to be so powerful.

At first I thought I could explain the cause of the magical table phenomenon in a simple, "natural" way. What could be more obvious than to conclude that loud vibrations increase the odic oscillation and thus strengthen the current circulating in the chain.

No sooner had this hypothesis been conceived than it was shattered. Although the various sounds could not be denied a certain power over the table, sometimes their power failed completely. The furniture did not budge on some test evenings. What had produced astonishing results in earlier experiments suddenly failed to have any effect, so that we felt compelled to supplement the working hypothesis and to take into account the possibility of the involvement of otherworldly entities, namely entities of different character.

As it turned out again and again, it appeared that the massive test object was being directed by otherworldly intelligences, but only if the cabalistic address was correct.

The new theory explained failures as well as successes. We had to reckon with opposing intelligent forces from the outset; for the table made a strict distinction between the demonic and the theonic.

Soon, however, this conceptualisation proved to be still too summary. It was necessary to go into even more detail. It was simply not possible without constantly adding new principles.

For example, there seemed to be intelligences that had subordinated themselves to the Chrestos principle, while others rebelled against it. Still others obeyed the Saturnian sphere of power or purely diabolic forces. Even principles of submerged civilisations had to be drawn upon.

In between, all of the previously determined call forms failed because, as it turned out later, nature spirits were at work that wanted to be treated in a completely different way.

For better or worse, we had to accept a variety of entities. The numerous failures forced us to do so.

9. The power of different principles

The experiments with written names and symbols already revealed a polar division into theonic and demonic. Deviations were already apparent here. One "being" felt more attracted to this name of God, the other more connected to that one.

It was very similar with the demonic name factors: visible turning away, indifference, often even strict rejection. Some people made a particularly sharp distinction between Satan and Lucifer. Thus it could happen that the table would easily favour Lucifer, but avoid the name Satan, as if Satan seemed to be the lower octave and Lucifer the higher one

of the negative principle. At least a number of "demonic intelligences", in which an upward striving was evident, reacted in this way. As a rule, only embodiments of the lowest vibration felt themselves to be of the same nature as Satan.

Many "intelligences" submitted to the Chrestos principle.

Here the equation was: Sun = Sun-Logos = Sun- Chrestos = Christ = Jesus (the) Christ. Another group of "astral" employees were subject to their reaction according to the planetary principle.

This can be determined by asking questions or, even better, in a tangible way. Simply draw symbols and characters of the individual planets on the floor and observe the behaviour of the table.

Furthermore, in connection with sound magic, one also names the planetary principle chosen by the "intelligence". For example: "In the name of the Sun-Logos..." - "In the name of the Demiurge of Mars..." etc.

In the former case (sun-logos), the Christ principle can be inserted analogously. If the chosen celestial body is known, draw the corresponding god, angel and

Demon names, as we know them from AGRIPPA VON NETTESHEIM, also the corresponding Sephira as well as the number of the planet, its square and its tensions and its characters.

In the case of an entity subordinate to Saturn, the formula is something like this:

"In the name of the holy Saturnus (or: "In the name of the Saturn-Logos", also "Saturn- Demiurge"), in the name of the guardian, in the name of the holy trinity, in the name of Aratron, in the name of Cassiel (etc.) I command you to move the table!"

This is a simple and often proven formula. With a little understanding, it is easy to incorporate further power-enhancing potencies. Success depends on recognising them correctly. However, it is not always necessary, even with the most difficult objects, to retain the mantric citation. Sometimes simply saying the correct formula is quite sufficient, while reciting the unsayable ones aloud, however magically, produces no results at all.

Yet another argument against the sole effectiveness of sound magic.

And one more thing: in contrast to the lifting tests, the table back tests

- on the personality of the experimenter. No matter how concentratedly this or that employee was quoted, it remained completely ineffective, even if it was the right one a hundred times!

-

It can sometimes happen that no magic of sound and tone seems to work. Should there be no "entity" on hand? - Or are there other principles in whose name various "intelligences" want to be summoned?

It does indeed seem that way. "Astral vibrations" with a strong sexual flavour, for example, far prefer to obey in the name of the primordial mothers, although this does not exhaust the possibility of their calling.

Not forgetting the various categories of nature spirits. A different mode of calling is required here.

They obey in the name of the earth spirit, in the name of the great Pan, in the name of the primeval mothers, in the name of the element that controls them, in the name of the elemental spirits placed above them³⁴.

The names Isis and Nahema proved to be effective from the primordial mothers, Talefo from the servant spirits of the air, Foray, Sytry, Puneho, Gohor, Kuwor and Paymon from those of the earth.

The impressive number also includes: Caymas, Orias, Wohokoi, Ulachor, Alphur

34 Karl Spiesberger: "Elemental Spirits - Nature Spirits", section on "Elemental Spirits".

(fire element); Wogoros, i Wolgor, i Zyboleth, Eworkay, Ystowe, Falegoi (water element). To determine the elemental affiliation of a reporting "nature spirit", quote the "saying of the four" from Goethe's Faust, which is also suitable for dismissal.

When I spoke the first verse, the table always reacted to the line concerning the "being". Air spirits always to: "Sylph disappear", earth spirits to: "Goblin see labour", etc. The citation of the last verse brought the table to a standstill, again exactly according to the line. "Air spirits" left the object at: Glow in meteor beauty, sylph!" "Disappear in flames, salamander", "fire creatures", and so on.

Even the pantheon of lost civilisations has apparently not yet lost its power; the power of the old "gods" still seems to be alive, as experiments with Akkadian, Chaldean, Assyrian and other principles have repeatedly confirmed. They proved to be strong in power and effect:

Ea- Marduk- Baal, Ilu Davkinu (Akkadian: Dingira), Silik-mulukhi (Assyrian: Maraduk), Ninki-gal (Assyrian: Nin-birutu, also Allat), Sonnen- Parra, spirit of Utu (Sarnas, the sun), Sukkus (Istar), Nin-a- zur (mistress of the swollen waters), Sin (god of the moon; also called Eni-zuna).

Sin can also be combined with lunar magic factors. Also related to the moon is Nannar, also a name for the god of the moon.

This was an immensely invigorating sign for the table:



It refers to Ilu, the Good, the One from whom all gods sprang. Likewise, the Elohim of the ancients did not remain ineffective. The following should be mentioned:

Yahweh, Elohim of the
Hebrews, Amon, Elohim of the
Egyptians,

Baal Sebul (or Baal Sevu) and Dagon, Elohim of the Philistines,

El Ha Es, Elohim of Esau,

Baal Peor, Elohim of the Moabs,

the Seirim, Elohim of the Edomites.

You keep coming across new principles, Greek, Indian, Tibetan and so on. Over time, the table becomes an excellent instrument for tracking down magical powers. The recitation of poems, prayers and passages from holy books such as the Bible and the Bagavad Gita can also prove beneficial under certain circumstances.

One strongly Luciferian poem in particular: "Dem Bruder im nächtigen Schweigen", included in my novella "Albin Udos Wandlung", proved how astonishingly nuanced the table's response to the individual passages was.

Even traces of totemism were recognisable. Responding to the moon and Isis "Intelligences" had a preference for cat figurines. The table inevitably shook off the animal figurines it didn't like, but avoided moving its favourite animal too much to prevent it from falling off. With this in mind, he would tolerate an animal he didn't like on the table if necessary.

It hardly needs mentioning how strongly the runes were able to influence the table. Even the chanting of the runes when the chain was formed accelerated the onset of the table test.

Again, it did not matter which runes were used.

Mostly "nature spirits" were active, who favoured certain runes according to their element; "earth beings" often favoured the Urrune. In general, the runes Is and Man proved to be strong. - There is another type of magic that masters the heaviest and most difficult tables, but nothing can be said about it here. Anyone who knows how to read between the lines in the "Runic Magic" handbook should be able to work it out for themselves. In my novella "Ilomea", which is currently still in manuscript, the practice is quite transparent

noted.

As far as the "intelligences" that make themselves known are concerned, one can of course take very different views here. Either they are projections of the subconscious, brought about by magical manipulation, or they really are what they claim to be: disembodied humans, demons of all possible degrees, elemental spirits: but all of them are inhabitants of the lower worlds beyond, and by no means members of the devachanic plane or even of an even higher plan of existence. The elemental spirits in particular are said to have a hand in turning the table³⁵. It is also possible that the fluid body of one of the participants, especially when in a trance, causes the manifestations. There is also evidence of this from serious researchers³⁶.

In any case, practical experience has amply demonstrated - no matter how many hypotheticals we may discard - that we are dealing with a physical phenomenon here; even more mysterious than the lifting tests.

It has also been proven that small objects can be successfully operated on at any time, whereby the usual chain connection is completely sufficient, whereas heavy test objects require very specific manipulations. Success can never be counted on with certainty, as the magical operation is only successful - as many experiments have proven - if it is in harmony with the "intelligence" present at the time.

The results urge us to address magic as an exact empirical science that helps us to open up the transcendent side of nature. To relegate magical research to the realm of human superstition, of human confusion, would be to propagate one's own ignorance, one's own inability.

The homa faber - the de-godised machine man - may continue to smile at everything magical, but a new homo divinus is in the making. Never, at no time has the magical in man been dead, and it will never die, no matter how deep in the mud of materialistic degeneracy mankind wades at times.

The fact that a predisposition is necessary for the magical table return attempts should be confirmed by the fact already mentioned: if I spoke the magical words, the table usually reacted as desired; if the others spoke them, it remained motionless, although none of the participants lacked willpower and concentration. Only in very few attempts, however, did the table also obey other participants; however, the people concerned can be described as magically trained.

Accordingly, the magus in office would be a kind of catalyser; his subconscious influence, his inherent mana power, first animates the forces bound to word and sign, according to the old saying: "Only he is a magician who knows how to animate things."

Unimagined experimental possibilities open up. The empirical results and the conclusions derived from them should not only sharpen the contours of the occult world view; they will also shake the exact facts to a great extent, if the pressure of the evidence succeeds in including the magical element in the investigation of the final mysteries.

Understandably, the rationalist scientist will want nothing to do with the matter, and even the open-minded parapsychologist is unlikely to get anywhere without thorough magical study - which involves hard work on one's own ego. There are probably not too many people at present who are capable of pursuing magical research with a n y prospect of success.

35 More details in Karl Spiesberger: "Elementargeister - Naturgeister", section "Welchem verhängnisvollen Irrtum Spiritisten verfallen".

36 Karl Spiesberger: "Die Aura des Menschen", page 97 "Physikalische Tests".

In any case, a simple table, which for some inexplicable reason breaks free from its rigidity, is more instructive than volumes of theorising occult literature. Such an experience will give the honest seeker food for thought. Let his judgement be as loud as ever. As long as he succeeds in credibly disproving any suspicion of fraud, he will have to accept the fact that an as yet unexplored force of nature is being heralded here, which is well worth the effort to trace.

Didn't a scholar, the medical councillor SCHINDLER, already say in 1857: "The often derided table-turning will become the way to solve the deepest problems of human nature, to eradicate all superstition, but also to reintegrate many things derided as superstition into the natural processes of a magical-creative activity of the human spirit. The notorious table-turning - a word that every scholar still shies away from uttering today - will one day help philosophers and psychologists alike to interpret the greatest problems."

PSYCHIC PHENOMENA

Media issues and borderline scientific research

So far, we have been able to dispense with the sensitive, the media; although these already help to make the work much easier during the table back tests. In the following, suitable mediators are required almost throughout.

Unfortunately, the question of mediumship is the problem child of the parapsychic researcher. Gifted mediums are no less rare than geniuses in art and science. Only a few researchers - such as JUSTINUS KERNER - have had the privilege of studying a sensitive in whom the whole gamut of occult phenomenology was played out³⁷. Most experimenters are forced to make do with more or less average results. All too often only mediumship is feigned, with material advantages, and even more so the desire for prestige, acting in the background. Very complicated are those cases where the medium acts purely from the unconscious. This makes sense to the depth psychologist, who is aware of the autonomous role of those soul instincts. Psychotherapeutic screening of the mediums has saved many an unfortunate disappointment. Of course, the source of danger of the co-acting unconscious can never be completely eliminated.

That is why the metaphysical researcher should try to experiment with himself along the way, to increase his sensitivity, to awaken his psycho-magical abilities. Certainly this requires a lot of time and patience, but doesn't the acquisition of any skill, be it in art or elsewhere, also require great effort? Of course, there must be an aptitude for it. Academic degrees alone are not enough. Only self-experience leads to unshakeable certainty. The experiences of other researchers strengthen one's own foundation. For a long time, I doubted the power of the runes; it was only until I felt it in my own body and other practitioners - independently of each other! - reported the same thing, I changed my previous attitude.

Familiarity with the magical way of working makes it easier in many ways to control the media, whose statements can be better verified, as in the following:

A medium in a trance felt threatened by an entity. The frightened person described the exact location of the alleged intelligence. Defensively, I stretched out my hand in that direction.

Thanks to the prevailing darkness, none of the participants in the experiment were able to recognise its outline. The medium, however, immediately breathed a sigh of relief and assured me that the being had stopped and was looking at my raised right hand. Unnoticed by the others, I drew the pentagram in the air. The medium, still

³⁷ Justinus Kerner: "Die Seherin von Prevorst" and E. Sopp and K. Spiesberger: "Auf den Spuren der Seherin."

with closed eyes and in trance sleep, immediately: "It's giving way!" -In another circle, I tried out signs and names. The circle participants, all laypeople, had no idea what I was trying to achieve. However, an old lady sitting on the sidelines, who was not taking part in the experiment, always had an explanation for the table's behaviour, which the others found strange. The table was standing still now, she said calmly, because the intelligence controlling it had left the room. She attributed the violent movements that immediately followed to a dark, evil entity. She blamed my magical manipulations. And she was right. The old lady's show was indeed fully consistent with the practices she criticised and the resulting behaviour of the table.

The borderline-scientific researcher therefore waits less for chance, which may lead him into the path of a useful test subject, but rather endeavours to work magically with an alert, critical sense. The seeress of Prevorst was able to do this, even though she was primarily a medium. Madame BLAVATZKY is also said to have caused manifestations that are otherwise attributed to spirits.

We must not ignore one thing: The media are mostly will-less tools of unknown forces. Therein lies a great danger. The magus, on the other hand, endeavours to control and explore the forces that he unleashes through his actions. The danger here is much less, although the magical path also has its pitfalls.

Sometimes magical compulsion can do more than average mediocrity. Some reasonably sensitive people struggled in vain with a piece of furniture that was not too heavy. As a test, I sat down on the tabletop in the middle of the chain and had a magical effect on the stubborn object. The table soon shot up. With astonishing effort, it lifted the part I was sitting on.

Tangible evidence is always the most convincing. But even purely subjective experiences - especially if other researchers report similar things independently of them - have a right to be regarded as real - even if this reality is "merely" the reality of a different kind of world of consciousness. Not everything can always be dismissed outright with autosuggestion.

JUNGian psychologists will certainly bring their archetypes into play. An explanation that is in turn rooted in the metaphysical. This is where the vision of the man we will talk about later, when he practised mirror magic without realising it, belongs.

The more the explorer of the border areas activates his super senses, the richer his transcendental experiences will be. It is not the question of the academic degree that is decisive, but rather the training and exercises he has undergone and continues to undergo. Real mediums will make themselves available to magical experts rather than academic amateurs. Their fully justified aversion to occult dilettantes will then no longer be fuelled. Two fields of force complement each other harmoniously, sender and receiver are well harmonised.

I. Starting point of parapsychic research

Od - aura - fluid body

Od, aura and fluidic body belong to a certain extent to the basic structure of the human being and are not separate in themselves. The Od floods the aura, the aura in turn is only a part of the fluidal body, that part which, as we know, extends beyond the physical body. The fluidal body as such is not a simple, but a composite form of vibration. It comprises the etheric and astral body as well as the mental principle with which we think and will.

Without an astral and mental body, a self-conscious survival on the astral plane after bodily death would be inconceivable. An "immortal soul", with its seat "nowhere" in the

body and its future location "over there in eternity" is too blurred a concept that neither the metaphysical nor the rationalist researcher can do anything with, since both are concerned with a concrete statement. The question is short and to the point: What of man lives on after his physical demise? Or you could put it like this: If something of us continues to exist, then this something must already be present in the living human being and must therefore be detectable by experiment. A demand that is not devoid of logic and seems entirely justified, even if wide circles insist on old-fashioned, uncontrollable beliefs. In the age of space flight, where one discovery, one invention follows another, mere faith-based acceptance of the unprovable has little chance of dominating common sense for much longer.

After all, it is also about showing the open-minded among the rationalists (who are just as unsatisfied with their world view as the seekers in the religious camp are with their faith) the cardinal error that their world view suffers from; to show it irrefutably.

It would be difficult to turn a dyed-in-the-wool materialist into a Christian or other believer through attempts at conversion of a confessional nature (which does not seem at all desirable to me) - but it cannot be denied that a truly progressive thinking dialectician will develop into a spiritualist, an esoteric, if the metaphysical side of man's nature is proven to him with scientific exactitude. To repeat: with scientific exactitude. Is such a thing possible? you might ask. Well, experienced occultists know that this is certainly within the realm of possibility without having to resort to the heaviest artillery, materialisation. Although materialisation would be the most convincing proof and it is incomprehensible why a phenomenon such as ONE NIELSEN³⁸ has received no attention from official science.

Since we are unlikely to be in the fortunate position of working with a materialisation medium in the foreseeable future anyway, let us at least leave this certainly most interesting branch of research to one side for the time being and try our luck after the lifting and table return experiments with a highly informative discipline belonging to the psychic realms, namely the rediscovery of Od, aura and fluid body.

The priority in this area, which has been so little travelled since then, undoubtedly belongs to three pioneers who paved the way for us: REICHENBACH - ROCHAS - DURVILLE.

The name REICHENBACH has long been familiar to every occultist, as it is closely associated with OD, the agent that not only emanates from the human, animal and plant organism, but can also be observed in inorganic matter, particularly in magnets and crystals, as sensitives assure us. Unfortunately, the Frenchmen ALBERT DE ROCHAS and HECTOR DURVILLE are not so well known in occult circles. Their pioneering attempts to separate the human sensory faculty and the fluid body from the physical body have clearly demonstrated that the esoteric doctrine of the subtle principles of human nature and the possibility of magical influence and bewitchment are by no means the product of diseased brains.

They set down their experiences in two volumes³⁹, which have been out of print for years. I endeavoured to include the quintessence of their research results in my study "The Human Aura", as well as essential points from REICHENBACH's experience, in order to contribute to the rediscovery of their research.

³⁸ Dr Hans Gerloff: "The Phantoms of Copenhagen".

³⁹ A. de Rochas: "The elimination of the sensory faculty" and H. Durville: "The fluidic body of the living people".

to stimulate.

What was the nature of the discoveries made by the REICHENBACH - ROCHAS - DURVILLE triumvirate, and what preparations do we need to follow their trail? Firstly, a few things about the field of research of the aforementioned experimenters:

The discoveries of Carl von Reichenbach

His sensitives - REICHENBACH got to know hundreds (!) in the course of his research work - proved sufficiently the existence of a luminous agent, the occurrence of which particularly interests us in humans, because here we find the first real perceptible starting point of an aura. Even if the unteachable continue to deny the reality of what is perceived by the sensitives and dismiss it as a purely subjective experience and therefore highly disputable - nothing, however, can dispel the fact that the vision of the various test subjects corresponded in the main features. At most, there were differences in the degree of perception; the typical characteristics of the phenomena always remained the same.

The degree of aptitude, whether weakly, moderately or strongly sensitive, determined the more or less perfect ability to perceive.

Sources of error or even deliberate deception are eliminated in a room where it is so dark that you literally cannot see your own hand in front of your eyes. Either the subject reacts to the light, which of course usually requires a great deal of patience, or, like any other non- sensitive person, they simply cannot see.

To the sensitive, the human body appears to be divided into two halves, into two luminous fields of vibration; the right half of the body radiates blue, the left half predominantly reddish, thus dividing the body into two poles. This is to be taken quite literally, as the poles of the magnet have the same play of colours at their ends.

In addition to the odic light, which can only be perceived by the sensitive in absolute darkness, REICHENBACH discovered another phenomenon related to it, the odic tan, which, colourless, can be perceived by less sensitive people at dusk and in full daylight; most likely the tan of the fingertips, which gives the impression of warm moving air.

Let us note for the time being: Odlight and Odlohe as well as the colour-polar fields of the body (phenomena that are not only found in humans) are therefore a reality and must be able to be proven again at any time if the necessary conditions are met.

The discoveries of Albert de Rodia

The French colonel DE ROCHAS went a significant step further in discovering the human aura. He succeeded in transferring the sensitivity of his sensitives outside the body by means of appropriate magnetic strokes. This proved that it is not the physical body that is sensitive to pain in the actual sense, but the auric fluid that permeates and envelops it. After eliminating the ability to feel, ROCHAS was able to inflict stitches or other discomfort on the subject's body without any harm. The nerves did not register the intervention! However, he stabbed the air surrounding the body at a distance of a few centimetres. The person maltreated in this way reacted immediately⁴⁰.

This proved the hypothesis of the secret sciences, according to which the faculty of sensation is located in the etheric body. Only through this is the gross material body, the physis, able to perceive what is inflicted on it. Indirectly, then, ROCHAS had used these experiments to describe the etheric body - or as Eastern esotericism calls it: Linga sharira -

⁴⁰ The stabs intended for the body must of course be made directly bypassing the exteriorised zone.

discovered.

Another very important discovery of this meritorious researcher was the possibility of transferring the od-magnetic agent, a practice well known to magicians, which we know, among other things, as the inodisation, magnetisation or impregnation of objects. In addition to the study of exteriorisation, they formed a further part of the French colonel's research, which inevitably followed on from the aforementioned experiments, as the Od of the test subject loaded onto an object maintained the repercussion with it. This means no more and no less than that a part of the sensitive's ability to feel was transferred to the object to which it was applied.

This astonishing realisation led straight to picture magic, to the wax doll experiments and similar sympathy practices of magicians who are usually not entirely flawless, and ROCHAS enriched them by including the photographic plate and the photographic image. The fact that the latter have something of the person whose image they are attached to them is not news to the commuter, at most a confirmation of his experience.

So let's move on to the second:

Our sensations have their seat in the subtle, which extends beyond the boundaries of the material body. Furthermore: The agent inherent in us (Od-magnetism) is transferable, which means that we can be influenced by Od-magnetism: Influencing by means of Odically charged objects is definitely within the realm of possibility.

The discoveries of Hector Durville

The final empirical proof that we are ultimately metaphysical in nature was provided by DURVILLES' experiments. Here we have before us experimental fission magic in an exemplary manner, facts that cannot be shaken unless one, wishing to be blind, closes oneself to the facts and sets one's ambition on strengthening the ranks of the principled naysayers.

DURVILLE carried out his experiments with scientific sobriety; he can truly not be accused of occult swarm spirits. Nevertheless, he succeeded (or precisely because of this) in putting together the last missing links in the chain of proof. What the phenomena of exteriorisation had already shown to be very obvious was confirmed by the successful emergence of the fluid body.

While the subject was in somnambulistic sleep, the subtle part of his being was active outside the body, which presented itself to the clairvoyant sensitives in the typical odipolar colouring. It contained consciousness, will and sensation. The physical body, deprived of its fluidic vehicle, was merely an "empty sack". The fact that the body was still breathing, still alive, was due to the fine cord, the "silver cord", which connected it to the carrier of the life principle. This explains why the fluid body always remained close to its trance owner.

If the fluidal sought a distant place of its own accord or on command, it split, whereupon it lost its odic glow, which immediately passed to the physical body, while it now appeared brightly shining to the seer. A process that is not too difficult to explain. The etheric body, which is vital for the physical body, had returned to it, and the astral body, and with it the mental principle, had gone on a journey. This experimentally proved the actual existence of the astral body, that metaphysical vehicle which, after bodily death, will be to us in the astral world what the present body is to us now.

Finally, let us note that DURVILLE's discoveries - which his compatriot DE ROCHAS also confirmed - proved beyond doubt that man, as he presents himself to us, is by no means a unity, but is the point of convergence of various principles which form his actual, his thinking, feeling, perfect being, and which are capable of existing independently of the perishable body even during his lifetime.

The conclusion from this (probably only a small step further and not an overly bold conclusion, which is certainly not without scientific merit): If it is already possible for us to temporarily leave our body here, still in the bonds of flesh, and to act independently of it, then it must be regarded as certain that we, disembodied, will one day continue to exist no less than conscious beings. Afterlife researchers get their facts from

"DURVILLE went the other way round, which closed the circle convincingly, he started from the "here", from man.

DURVILLE has also earned great merit through his fundamental studies on the laws of human magnetism, with which it is necessary to be familiar in order to be able to successfully repeat the experiments of the triumvirate discussed here. Whether it is the perception of the odically luminous aura, the outward displacement of the sensation or the exit of the fluidal, good sensitives are always required, preferably those who can be put into a trance. One's own sensitivity makes one independent of this to a certain extent. The magical ability to deliberately split would be particularly desirable.

The observation of the Odlicht does not require a state of sleep, but an absolutely light-tight dark room, in which the test subjects often have to wait up to one or more hours before the first perceptions occur; according to the degree of the respective sensitivity.

Sometimes you come across sensitives who are remotely sensitive when fully awake. It is only when experimenting with the fluidal that the medium must be brought into a suitable state.

Resourceful minds endeavoured to devise aids to facilitate aura vision. For example, the English doctor KILNER invented the Kilner screen named after him, which has now been superseded by another invention, the aura glasses. Of course, Kilner's screen and aura glasses are not miracle devices that only need to be put on to demonstrate the presence of the aura to everyone without exception. It is not quite as simple as that, except for those with a particularly sensitive disposition. As with any occult discipline, a fair amount of practice is required. After all, the kilner screen and aura glasses enable even the less sensitive eye to see the Odlicht and aura. Those who are naturally highly sensitive will progress all the more quickly with diligent practice.

Who is sensitive?

REICHENBACH and DURVILLE, as well as my aura study, contain a considerable number of characteristics and habits that speak in favour of sensitivity.

Just some of them: restless sleep, talking in their sleep, sleepwalking. Sensitives also like to sleep alone. They are often subject to changing moods and therefore quickly become upset. They are averse to noise and commotion; they avoid crowds and large groups of people. They also often suffer from cold feet, temporary migraines and digestive problems. They are uncomfortable with metal and holding their right hand for long periods when greeting people. They prefer to sit facing north or west rather than east or south. Sensitivity is said to be more common in sick and young people than in healthy and old people.

The more a person displays such signs, the more justified it is to conclude that he is a sensitive. However, there are even more characteristics than those listed here, as well as tests of a more infallible nature, tests on an od-magnetic basis. We will deal with these in more detail in the following, as finding sensitives is the be-all and end-all, the actual starting point of all parapsychic research, in addition to increasing one's own magical abilities.

Our work is made much easier if we know about the polar nature of the human body. In his work "The Physics of Animal Magnetism", DURVILLE set down the results of his wide-ranging experience in the field of biomagnetism. They should serve as a guide for us.

However, there is one thing that disturbs the study of this excellent book: an error, not the fault of the author, but of his German translator, the otherwise highly commendable Dr FEERHOW. FEERHOW, endeavouring to finally put a stop to the hopeless confusion of terms for the human capacity for radiation, therefore chose a new name, unfortunately the most unfortunate one imaginable: animism. A completely absurd name, which also leads to confusion with the same term used by parapsychologists to describe the paranormal manifestations of the soul's powers. As is well known, the term animism also includes those phenomena that opponents of the afterlife refuse to attribute to spiritualism. We are reminded of AKSAKOW's explanations in his work: "Animism and Spiritism". FEERHOW would therefore have done better to leave it at the name chosen by DURVILLE: "physiological magnetism". FEERHOW, however, was guided by the consideration that, strictly speaking, the human agent does not possess any magnetic properties in the sense of physical magnetism, and therefore does not deserve to be called magnetism.

Let's refrain from arguing. Names alone are necessary for orientation. A multitude of names for one and the same thing, however, makes it difficult to orientate oneself or puts it completely off course. A universal name that does justice in every respect to the agent in question here is still lacking. Let us therefore familiarise ourselves with a number of names so that we do not go astray when studying the relevant literature. At the end of the day, all authors mean the same thing, no matter what they call this oscillation, which has been researched far too little to date: animal magnetism, animal electricity, nerve radiation, nerve fluid, vital agent, vital principle, vital magnetism, healing magnetism, or simply Od. Let's agree on Od magnetism, which is by no means a claim to have hit the nail on the head with this term.

The polarity of man

Like a magnet, the human body has a positive and negative voltage field. Its polar positioning is even more complicated than that of conventional steel magnets, which have only one pole at each end. Not so with humans. We have several polar axes to consider: a main axis and at least three secondary axes.

And there is another circumstance that sometimes interferes with this already complex system, namely that the pollination is not always the same for all individuals. Thus, a site that is positive in one individual may be negative in another. This was an unfortunate factor that caused DURVILLE a great deal of trouble for a long time and occasionally over turned the regularity established in many series of experiments.

Only so-called chance brought the researcher the solution to the riddle (whether it is the final solution remains to be seen): The polarity found was only correct in every case for pronounced right-handers. The exact opposite was true for left-handers. What was positive there was negative here, and vice versa. The problem was even more difficult for ambidextrous people, i.e. those who use their right and left hand with equal dexterity. The above anomalies must be taken into account in all analyses based on the distribution of the axis fields. It cannot be ruled out that other anomalies occur which were not detected by DURVILLE.

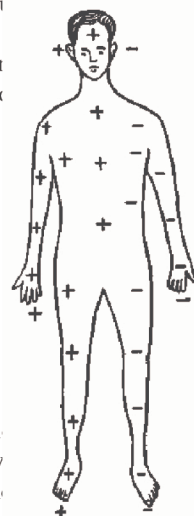
Let's now take a look at the individual axes. First and most important:

a) The primary or width axis (lateral polarity). It includes the front (or back) front.

The right side of the body is positive (+), the left negative (-), as can be seen from the illustration. (Reichenbach, however, described the right side as odnegative and the left side as odpositive; we will come back to this later).

The actual poles are located in the hands and feet, specifically at their ends. The apex is neutral.

The centre of the head and torso is once again divided into a polar field of tension, and this particular region, which varies in width from two to five centimetres, extends on the front from the forehead over the nose, chin and



sternum to the navel. It is positive. (Labelled + in the illustration.)

The back also has a three to four centimetre wide region along the spine that is negative.

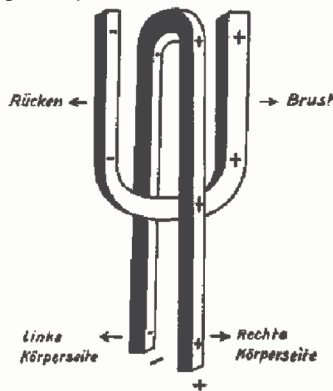
Forehead (+) and neck (-) are considered to be poles of strong intensity. The neutral point is the perineum.

DURVILLE names another axis:

b) The secondary thickness axis (front/back axis).

The front and back each represent a polar oscillation; the front of the chest is positive, the back is negative.

DURVILLE compares the two axes - the dominant width axis and the more subordinate thickness axis - with two nested horseshoe magnets, one short-legged and one long-legged, with the former playing the role of the primary axis and the latter that of the secondary axis.



c) The secondary length axis (head / foot axis).

The third axis encompasses the entire length of the body, with the head as the positive pole and the feet as the negative pole, as with a bar magnet.

Other secondary polarities

Added to this is the polarity of the hands. The palm of the right hand is positive, the back of the hand is negative.

The exact opposite applies to the left hand: the palm is negative, the back is positive. The polarity of the fingers: the ring and little fingers are positive, the thumb and index finger are negative and the middle finger is neutral.

The tips of the thumbs and little fingers have the greatest radiance. Along the way

DURVILLE's sensitives also show a subpolarity of the fingers, according to which each finger radiates positively towards the little finger and negatively towards the thumb. The roots of the fingers are indifferent. However, when the whole hand is active, this subordinate polarity - which incidentally only highly sensitive people are likely to perceive - largely recedes.

The toes have analogue polarity differences. The big toe corresponds to the thumb, the little toe to the little finger. They also have the strongest radiance. The roots of the toes are indifferent.

Polarity of the limbs: The outer side of the limbs is considered positive, the inner side negative.

Generally speaking, however, the right limbs always have more positive radiation capacity, while the left limbs have more negative radiation capacity.

Indifferent zones of this polarity group are the shoulder joints in the arms and the sockets of the hip joints in the legs.

The odic currents in the human body

In addition to the polarity, without, of course, changing anything about it, a second process takes place, an odic current flow, or more precisely: current flows. The most important, the primary current, so to speak, is the current of the latitudinal or lateral axis.

It runs

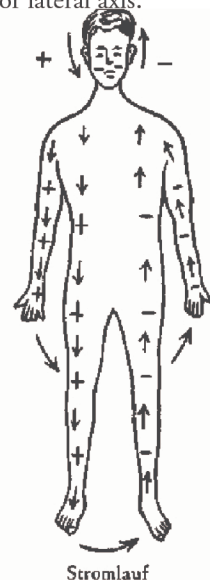
as follows: ascending from the left foot via calves, thighs, hands, arms, neck, brain; from here descending to the right shoulder, via arms, hands on the one hand (which is also the case with the ascending current), and on the other hand via the right flank side to the loin, thigh, leg and foot. From here, skipping to the left foot, thus completing the flow.

Secondary currents: Chest/back axis current.

This flows downwards along the spinal column, passes the perineum and rises in front high above the umbilical region to the neck, chin, face (midline), skullcap; down to the cerebellum, where, completing the circle, it flows back into the spinal region.

Flow of the arms. The current runs laterally from the thumb up the arm, circling the shoulder joint, downwards laterally to the little finger and from the index finger back to the thumb, skipping in an arc. Current of the fingers. The current rises on the side of each finger towards the thumb, circles the base of the finger and returns on the other side.

The polar effect of the magnetiser is not directed at the polarity, which it must, however, take into account, but at the odic currents.



The polarity of animals and plants

Animals are as polarised as humans, which is why riding can cause some discomfort for sensitive people because they sit on a horse with the same polarity.

In plants, the top parts as well as branches, leaves and flowers are positive, the root parts are negative.

Viewed as a whole, the fruits are positive, the tubers negative.

In terms of secondary polarity, the fruit is negative at the stem and positive at the upper free end. The tubers (potatoes) are positive on the root side, the free upper end is negative.

How sensitives perceive polarity

According to the degree of their heightened perceptive faculty, which normal people largely lack, sensitive people display very specific

Reactions triggered by the polarity differences. In all experiments that are somehow related to polarity, it must be strictly observed whether an isonomic, i.e. same-polarity, or a heteronomic, opposite-polarity influence is the basis.

Isonomic magnetism

- i.e. equal-polarity influence, right on right, left on left - already irritates the weak and moderately sensitive. Its exciting effect causes them to feel nauseous, makes them gloomy, sad and makes their heads heavy and dull. When standing, the subject feels

"formally repelled", in accordance with the well-known law: like poles repel like poles.

This is accompanied by a sensation of warmth, or rather a

"Lauwidrigkeit" (Reichenbach) or "Laue" (Durville/ Feerhow). The body temperature is elevated, sensitivity and muscle strength are increased.

The aforementioned effect is even more intense in highly sensitive people and manifests itself all the more quickly. When standing, the subject feels repulsed, preferably when the upper parts are irradiated. Anaesthesia and muscle stiffness take over from the temporary state of excitement, in which sensitivity and muscle strength increase.

Isonome treatment causes the muscles to contract. If the magnetic influence continues, the subject falls into "magic sleep" (Durville).

Heteronomous magnetism

- Opposite polarity treatment, right on left, left on right - has a calming, soothing, pleasant, refreshing effect depending on the degree of sensitivity. This influence is happy, liberating and exerts a more or less strong attraction, according to your law: unlike poles attract.

When standing, the subject feels attracted to the magnetic radiation, especially when the upper parts are affected. Body temperature, sensitivity and muscle strength are now reduced.

In highly sensitive people, the condition progresses to anaesthesia and "complete paralysis".

According to DURVILLE, heteronome treatment awakens from the "magic sleep". It should also be added that opposite-sex influence (if the man treats the woman or the woman treats the man magnetically⁴¹) is felt more strongly than same-sex treatment, so that consequently the opposite-polarity treatment is even more pleasant.

the opposite is the case with the opposite polarity. In general, the positive element is somewhat more predominant in men and, understandably, the negative in women.

Good sensitives find their own isonomic influence (e.g. right hand on the right side of the breast) unpleasant, the heteronomic influence (right hand on the left side of the breast, or the left hand on the right breast) pleasant. Weaker, however, than with external influence.

In the case of those with a highly sensitive disposition, their own reflection usually exerts a detrimental influence because the mirror surface reflects the odic rays, which have an isonomic effect. This means that some mirror practices are denied to them. For example, the amplification of the magnetic radiation force during magnetic treatment in conjunction with a standing mirror that reflects the entire body⁴².

⁴¹ The magnetic treatment method is described in detail in K. Spiesberger: "Esoterische Lebensformung in Theorie und Praxis".

⁴² About this in Heinrich Jürgens: "Spiegel-Praxis und Spiegel-Magic" and in K. Spiesberger: "Runenexerzitionen für jedermann."

Sense of flavour

The taste of the sensitive knows exactly how to differentiate between positive and negative magnetism. Positive magnetism produces the effects of acids, negative magnetism develops the properties of bases.

Positively charged water has a sour taste for sensitives, like lemon juice or another sour fruit, and is refreshing; negatively treated water is perceived by sensitive taste buds as alkaline, bitter, bland, "tepid", comparable to the taste of soap or sodium bicarbonate. Some sensitive people feel as if there is rotten fruit in the water.

Face perception

This depends very much on the degree of perception a sensitive person has. REICHENBACH and his discoverers therefore differentiate between low, medium and high sensitives.

In the "state of clairvoyance" (with the somnambulistic organ of perception or in the waking state in absolutely dark rooms), people, magnets, metals, etc. appear to the weak-sighted in a "whitish or grey shimmer of light" of varying intensity. In humans, the head and extremities are more luminous than the other parts of the body.

Medium-sensitive people can see the above much more clearly, with the right side of the person and the positive pole of the magnet in colour:

blue,

the left side of the body and the negative magnetic pole: reddish or orange. The whole body appears intensely luminous to highly sensitive people:

on the right in beautiful

blue or indigo, on the left in

yellow or orange-red.

The head shines as if wrapped in an aureole.

Very good sensitives see different shades of indigo blue, as well as reddish yellow, from which the researcher concludes that the colours are not simple but composite in nature.

All researchers agree with the perception of blue on the right, but not with the colour phenomena on the left. REICHENBACH's sensitives speak of yellow-red, the test subjects of ROCHAS and LUYSS of red, and those of DURVILLE swear by yellow. So there seems to be an observation error here. It may be an intermediate colour that is difficult to define.

DURVILLE knows how to explain the yellow colour. According to his test subjects, a green tan shoots up when the fingers of both hands are placed exactly on top of each other. Now, as is generally known, blue and yellow = green.

What's more, blue is the most pleasant colour for sensitive people, while yellow is the most unpleasant.

Basic information on polarity designation

There is unfortunate confusion regarding the determination of polarity. REICHENBACH regarded the right side of the body (blue) as odnegative, the left (reddish, yellow-red) as odpositive, while DURVILLE and others have the exact opposite. This leaves us with a hopeless confusion that we can only remedy, at least to some extent, if we get out of the habit of talking about positive and negative. For the sake of better understanding, let's agree on the terms right-polar (corresponding to the pole value of the right hand, or right side of the body) and left-polar (left hand, left side of the body): possibly also right-odic and left- odic. It is then irrelevant whether one person describes the blue radiation of the right side of the body as positive and another person describes it as negative. In any case, there is right polarity. This also applies equally to all

other phenomena of a polar nature, which will be discussed later. Understandably, the heteronomous and isonomous effect does not change.

From now on, only right-polar and left-polar will be used. (For readers of "Die Aura des Menschen" the important note: The pole designations given therein in the discussion of REICHENBACH's Od and Odian Lohe correspond to the REICHENBACH pole values listed above!)

Detection of sensitives

Without sensitives, od research, exteriorisation experiments and many other things are unthinkable, unless the experimenter himself has the necessary sensitivity.

The starting point for any experiment of this kind is the identification of one or, even better, several sensitives. So how do you discover them? We already know some of the properties that suggest sensitivity. However, these are only partially sufficient. There are a number of test options for correctly assessing sensitives and, above all, the degree of this rare gift. Let's familiarise ourselves with the most important ones. Precondition: The subject must be healthy, well rested and mentally balanced. The stomach must not be overloaded, so do not experiment after a substantial meal. The room in the centre of which the subject is to be placed should be spacious, as proximity to a wall is harmful. Face north or west. When lying down, head facing north, feet facing south. DURVILLE describes the western direction as the most favourable, which must be tested. As few spectators as possible should be present, all of whom should be sympathetic to the subject. Any deliberate influence by thought and will must be avoided, therefore no suggestion of any kind should be used.

Test trials Magnetic influence

1. Experiment: Subject is seated. - The experimenter places both hands flat on the shoulder blades. According to DURVILLE's experience, the following people do not react to this treatment at all because they feel nothing.

After about two to three minutes, weakly sensitive people feel moderate warmth, starting in the chest area and then the head becomes heavy. If the hands are slowly removed horizontally, they feel slightly attracted.

Medium-sensitive people also perceive heat, their heads become heavy even more quickly and they also feel oppressed. When they pull their hands away, they feel an "almost irresistible attraction".

Highly sensitive people have a strong sensation of warmth within a few seconds, "combined with a strong feeling of oppression". The heart beats faster, the head becomes heavy even more quickly than in the mid-sensitives, the eyelids close.

If the hands are removed slowly and horizontally after thirty to forty seconds, the subject feels "violently attracted". After the peak of the ability to feel (sensitivity) has been reached, this sensitivity is lost - if the hands are left on the subject - and "magical sleep" gradually sets in.

2. Experiment: Approach (application) of a hand.

a) The experimenter slowly moves his right hand towards the left side of the body of the person to be tested; then his left hand towards the right side of the chest (opposite polarity, heteronomous magnetism).

The test subject, if sensitive, will feel very reassured. This test can also be carried out with both hands at the same time.

b) The experimenter now influences the left side of the subject's body with his right hand; he then acts on the left side of the subject's body with his left hand (same polarity, isonomic magnetism).

The result in the case of existing sensitivity: the manipulation triggers a state of arousal. "The influence of a pole with different names has a calming effect, the influence of a pole with the same name has an exciting effect." Furthermore, experiment with both hands at the same time.

Once the sensitive person has been successfully tested in individual experiments, proceed to the following series of experiments:

3. Attempt:

Palms or fingertips of the right hand: first hold against the left side of the subject's chest at a distance of a few centimetres or place directly on top (heteronomous). Then place the right hand on the right side of the chest (isonomic). Place the hands or fingertips of both hands on the arms of the person being tested. Place back down or irradiate at the usual distance:

heteronomous - right to left, left to right; and isonomic - right to right; left to left (with arms crossed).

According to DURVILLE's observations, irradiation of the arms does not differ in any way from that of the chest. The observations of the sensitives were always the same. However, let us beware of the mistake of passing judgement on the first failure.

to speak of "non-sensitives". Even with non-sensitives, as experience shows, it takes some time at the beginning before the sensitivity fully manifests itself.

Now to the thickness axis, the testing of the chest/back front.

4. Attempt:

a) The test subject stands. The right hand is directed towards their forehead; directly and also at a distance of a few centimetres to one or more metres. -Do the same with the left hand.

The first attempt will result in repulsion, the second in attraction.

b) Right hand against the back of the neck (attractive effect, because heteronomous). Left hand against the neck (repulsive because isonomic).

c) The palms are simultaneously directed towards the chest and back. Isonomic and heteronomic hand position again.

d) Place both hands flat between the shoulder blades. (Try out equal and opposite polarity.)

e) Standing to the side of the test subject. Face in the same line of vision as the subject and lower your arms, first the right side of your body to the left side of the subject (heteronomous), then to the right of the right side (isonomic). -Test both options with the left side of the body as well.

f) Then turn round, i.e. facing in opposite directions (one looks forwards, the other backwards). Repeat what was tested under e) in equal and opposite polarity.

According to DURVILLE, the heteronomous influence should always be perceived as pleasant, the isonomic as unpleasant.

The feet also experience the same polar effects. DURVILLE'S Sensitive felt the calming radiation of the right foot on the left side of the body even faster and more pleasantly than that of the right hand.

The tests of the 4th series of experiments led to the statement: "The same phenomena that are achieved by acting on the lateral poles of the body can be produced more quickly by touching the forehead (right-polar) and neck (and back of the head - left-polar)." The front/back axis (thickness axis) is important in inducing "magic sleep" and awakening from it, as well as in the treatment of head congestion. As far as the radiant power of the hands is concerned, it is perceived by highly sensitive people even at a distance of up to fifty metres, even through walls.

The calming effect lowers the body temperature, alleviates pain, reduces the

Sensitivity and muscle strength and produces freshness, lightness and a feeling of well-being. The stimulating or exciting influence increases body temperature and sensitivity, increases muscle strength, leads to irritability and discomfort, creates a feeling of sluggishness and warmth, better of "lukewarmness".

Impulses of thought and will strengthen the intensity of the magnetiser's radiation, but will is not absolutely necessary for the phenomena to occur.

Test trials with the breath Warm
breath has a right-polar effect.

With your mouth slightly open, breathe on your bare skin or on very thin clothing. Audi recommends pressing the lips hermetically against the skin.

When putting sensitives to sleep, the forehead is breathed on, when awakening the neck. Cold breath is left-polar.

It is applied at a distance of 10 to 15 centimetres.

When putting to sleep, the back of the head (cerebellar region) is touched, when awakening the forehead (cerebrum). These two different modes of action of warm and cold require further confirmation in order to substantiate the extent to which this cone can be regarded as generally valid, or whether it can only be attributed an individually conditioned value. This is ultimately true of all test experiments to a certain extent.

Cold breath helps with feelings of oppression in the head. The breath is even said to favour the healing of possessed people.

Test experiments with eye radiation

1. Performed with both eyes. Eyes directed towards the front of the person being tested (heteronomous), etc:

a) Look at the chest for a while.

Sensitive will find this calming and refreshing. A slight attraction will be noticeable when standing.

b) Both eyes are focussed on the back (shoulder blades). Highly sensitive people feel lukewarm warmth, palpitations and anxiety. When standing, the legs sometimes die.

2. With one eye.

a) The right eye looks unblinkingly into the right eye of the sensitive person (isonomous). Result: arousing, disturbing, gaze clouds, head feels repulsed. Later sleep.

b) Left eye in the right eye of the test subject (heteronomous). Result: freshness, calming, feeling of being attracted. If asleep: awakening.

c) Right eye fixates right chest rope (isonomic). Result: anxiety, agitation, palpitations.

d) Protruding conditions disappear when the left eye fixates this area (i.e. the right side of the chest) or the right eye fixates the left side of the chest (heteronomous).

e) The reverse effect is achieved by influencing the view from the back.

Testing the sense of taste

Anodised water has the same effect on sensitives as the magnetiser itself. Right-polar anodised water influences the right side of the body in an isonomic sense, left-polar treated water in a heteronomic sense and vice versa. There is also another fact: the change in flavour.

1. Odisch loading by hand:

a) Take a glass in your hand for two to three minutes, or even better:

b) Hold the fingertips of one hand on the surface of the water without touching it directly.

Water charged with the right hand (right polar) tastes sour, fresh, pleasant; water channelled with the left hand, on the other hand, tastes alkaline, unpleasant, tepid, nauseating.

2. Magnetise with your eyes:

Two glasses of water are placed at some distance from each other, then:

a) Fix a glass with the right eye at a distance of about 15 to 20 cm. (The left eye should be closed, or better still, well connected).

b) Left eye looks at the other glass (close right eye!) As a rule, the result of the eye radiation is perceived as weaker than the effect caused by the hand radiation.

3. Charging with breath.

Immerse one glass of water in warm water (right polar), the other in cold water (left polar). The warm touch gives the water a refreshing flavour, the cold one a tepid one.

4. Testing the secondary magnetism of the fingers: irradiate a glass of water with the thumb and index finger (left-polar), a second with the ring and little finger (right-polar)! An experiment that is probably only satisfactory for highly sensitive people.

Other liquids as well as solid bodies can also be odically charged. Odic water should not be boiled. Solid objects should be stored in a dry, cool and shady place and must not be exposed to the influence of sound, magnets, metals or electricity. They should be stored in real silk or paraffinised paper. DURVILLE found that liquids retain the stored Od the longest, sometimes for years, whereas other objects lose it relatively quickly. After just a few weeks, often even after days or less. Here, by the way, we are already in the realm of "Mumia", which ALBERT DE ROCHAS researched in detail.

Test trials with different odour carriers

In addition to the generally known physical property, the magnet possesses a second characteristic not yet known to science, a physiological one, which in its manifestations is quite similar to the odic radiant force of the human body. It is therefore fair to speak of the physiological power of the magnet.

The same experiments can be carried out with the magnet as we described earlier. It completely takes over the role of the human being. However, only a new magnet should be used for these purposes, because it has been observed that, in contrast to its physical effect, which the magnet still has after years of production, its physiological power decreases more and more and finally disappears completely. This may explain some of the failures in treatment with a magnet. In addition, the strength of the magnet must always be adapted to the degree of sensitivity of the person being treated. For example, DURVILLE recommends using small, weaker magnets to test the secondary polarity of the fingers.

Since a magnet charges water and solid objects in the same way as a human being can, it is certainly worth conducting the water experiments on this basis. However, human Od is said to have a better flavour than magneto-Od and, as observations have shown, the magnet's radiation dissipates more quickly. In the case of water, it lasts for a maximum of eight to ten days, and for other objects even less time. What needs to be verified.

The irradiation experiments with the various polarity fields of the body can be repeated with the magnet. As is well known, it was originally the magnet that played the role of the magnetiser.

According to DURVILLES, the positive pole of the magnet corresponds to the right hand and is therefore right-polar according to our terminology, while the negative pole corresponds to the left hand, i.e.

as left-polar. Its right-polar pole glows in a bluish odour, its left-polar pole in a yellowish-reddish colour.

Brushing the magnetic pole with your hand or holding it with the same polarity increases its odic force.

Telluric (earth) magnetism

Like the magnets, it also has a physiological component.

Experiment: Place a wooden stick exactly in the north-south direction for some time. With this stick filled with telluric od in this way, observe water in the familiar way and test how sensitives react to it.

Electricity

It also shows the same physiological property on an odic basis.

Experiment: We rub a glass rod (corresponds to the right polarity) and a resin rod (left polarity) with a woollen cloth. We hold a glass of water over each and give it to our sensitives to drink.

Solar radiation has a right-polar effect, lunar radiation, as you would expect, has a left-polar effect.

Water exposed to these radiations has the same effect on sensitives as water enriched by human Od.

Heat sources (stoves, fireplaces, braziers, burning lamps, etc.) are also Od donors. They emit plenty of right-polar Od, to which good sensitives respond. If they approach the heat source with the front of their body, they experience a "feeling of pleasant freshness" despite the heat. A glass of water placed near a radiant heater for 5 to 8 minutes will be charged with right-polar Od. A rod heated at one end radiates right-polar Od, but left-polar Od when it cools down.

Before we refer to other Od-emitting factors, attention should be paid to another Odic phenomenon: the transmission of the Odic agent. Od continues to propagate in metal wires, glass rods, dry cords and silk threads.

Experiments with conducting wire

1. We take an insulated copper wire that is as long as possible and wound several times. The experimenter holds one end and the subject holds the other at a moderate distance from the experimenter. - Or the end intended for her is held to different parts of her body.

2. The wire now connects two rooms. In one room the experimenter holds the end of the wire, in the other the test subject holds the other end.

Highly sensitive people not only reacted to the polarity differences according to their senses, whether isonomic or heteronomic, some even sensed what the test partner in the next room was doing or feeling. "In addition to the purely physical effects... impressions and movements can be communicated through the conducting wire" (Durville).

3. The conducting wire is attached to one end of a magnet and the sensitive test person is treated with the other end in the usual way. They do not feel any different from the direct irradiation with the magnet.

Please note: the longer the line, the more time the Od needs to pass through. A dry silk thread or cord also conducts the Od over a short distance. For example, a wire or thread conducts the heat oxide by bringing one end close to a heat source. All REICHENBACH's experiments, verified and confirmed by Durville.

Chemical processes also generate Od.

All chemical processes such as "distillation, fermentation, putrefaction etc. are accompanied by odic phenomena".

Acids produce right-polar Od, bases left-polar Od.

Experiment: If a number of chemical liquids are poured into vials that are well corked and applied to the test subject, their behaviour will be the same as with other odic influences. Water can also be odically charged. Simply expose it to the radiation from one of these vials. If you wrap a wire around such a vial, you can transmit the odic force.

Metals emit Od.

"Every metal exerts a physiological effect like the radiation of a magnet. That is its odic effect" (Durville).

As you would expect, gemstones radiate particularly strongly.

Sound also generates Od, which should be of great interest to mantrists and rune practitioners.

Movement or. Friction and movement are other good sources of odour. Frictional anodes, for example, are generated by the water flowing in the tube.

Experiments with motion mod:

1. A pendulum circles glasses filled with water for approx. 5 to 8 minutes.
 - a) from left to right (clockwise). Effect: acidic, fresh;
 - b) from right to left: tastes unpalatable.
2. Stir with a stick in a glass of water for approx. 2 to 3 minutes. From left to right: water tastes pleasantly fresh, acidic; from right to left: Water tastes lukewarm.
3. Generation of rotational edema by rotating the test subject around their own axis. Rotation to the right is right-polar, rotation to the left is left-polar. The latter has an arousing effect and is perceived as very unpleasant. Strongly sensitive people sometimes fall asleep.
4. Even a gyroscope influences Sensitive depending on the direction of rotation and the hand that is held towards it.
5. Circular movement: If the seated test subject (if suitable for this experiment) is bypassed in a clockwise direction, they fall asleep; if the bypass is reversed, they wake up again.
6. It is no different when circling the subject's head with one hand; it should not matter which hand performs the circling.

A few things about the odic luminaire

If the above tests have identified sensitives, there is a probability that they will perceive the odour under certain conditions. Such conditions are Tests in absolute darkness with the subject fully conscious, or in semi-darkness, whereby the sensitive observer should be in a somnambulistic state; however, sources of error can easily creep in here. A good awake sensitive in a dark room is decidedly better than a hypnotised one in a semi-dark room. It should be emphasised that even for medium sensitives, several sessions lasting two to three hours are initially necessary.

Almost everything glows. Plants and fruit glow according to their polarity, as do chemicals and animals as well as humans, minus the glowing aureole above the head. Natural crystals (gypsum spar, barite, Gotthard rock crystal) show blue at the free end and reddish yellow at the fracture point. If a larger crystal is placed horizontally over the edge of a table or a chair, the sensitive observer will not only perceive the oval light, but will also feel a breath when the palm of the hand approaches the pole ends; cool, pleasant at the right-hand pole - light, disgusting at the left-hand pole. Similarly, a struck bell glows depending on its position and the intensity of the sound. If you blow the odic light, it flickers like a candle flame.

One arm loses weight

JOHANNES VEHLLOW's first volume of his astrological textbook contains an easy-to-perform experiment to determine sensitives; an experiment that has some similarities to our lifting experiments.

Two people, male or female, are sufficient for this. One sits physically relaxed, mentally passive on a chair, her right arm in a slightly horizontal position and without the slightest effort leaning on the back of a second chair standing to the side of her - the other slowly performs seven demagnetising strokes upwards from the hand to the shoulder at intervals of about two centimetres; shaking off the hands after each stroke in a similar way to the lifting attempts. Your thoughts are focussed on helping the arm to become lighter.

In order to better deal with the heaviness of the arm, the experimenter approaches the arm to be treated with both hands after the demagnetising strokes, first the forearm, reaching into the void with his fingers as if he wanted to grasp something (namely the Od of the aura), then he gradually pulls his hands parallel to his chest up to about the neck with the strongest concentration and shakes them vigorously. He repeats this process several times in quick succession, always focussing on the lightening of the arm, which he mentally sees hovering over the back of the chair.

If the test (which is to be carried out once with a clothed arm and then with an unclothed arm) is successful, the arm will soon leave the back of the chair and hover a few centimetres above it.

Without the knowledge of the test person, who should preferably keep their eyes closed, the chair is now gently removed and it is waited to see how long the arm remains in suspension without support and without any action on the part of its owner.

Explicitly: Do not use suggestion! A suggestion command will certainly produce a similar result, assuming sufficient suggestibility. However, this does not correspond to what is intended with the above experiment.

Levitating hand and arm

BERNHARD RICHTER recommends another sensitivity test⁴³. He is convinced that this method, which he developed through tireless work, is also an excellent training method for increasing sensitivity. Here, too, one arm should be brought into suspension, but without the help of a second arm.

Sit comfortably at a table, calm and completely balanced, rest your arm casually, forearm bent at a right angle, hand slightly bent upwards in the shape of a roof, muscles relaxed. The whole body offers a picture of complete relaxation.

The gaze rests on the centre of the back of the hand during the entire process.

Now imagine with all your might how the od-magnetic current flows down the arm to the hand.

Sensitive people's upper finger tendons on the back of the hand begin to twitch sooner or later. The first sign of success.

The command is now mentally issued: the index finger should be raised.

Once you have reached this point, the finger floats horizontally to the back of the hand, concentrate on the middle finger in the same way and so on until all five fingers have left the tabletop.

Then apply the same setting to the hand and finally to the whole arm. Practise on the right and left.

However, this requires a considerable amount of patience. More than minor partial successes can hardly be expected in the first few training periods, depending on the degree of

⁴³ Bernhard Richter: "Levitation according to one's own will".

endurance (Richter practised for hours on end!) and that of the existing sensitivity.
The magnetic chain

Chain formation has proven to be advantageous for a number of experiments. In addition to mediumistic research, table turn experiments and the achievement of various parapsychic phenomena, the magnetic chain can be used successfully for magnetic treatment, remote healing and telepathic experiments. The od-magnetic currents are increased many times over in the chain. People with a highly sensitive disposition go into exalted states and often spontaneously fall into a trance. Magnetic chain formation therefore also helps to find sensitives.

The health of the participants and mutual sympathy are essential. Antipathy in the circle is a major disturbance. Furthermore, attention should be paid to polarity when representatives of both sexes are present. As with the table back tests, alternate male with female. Married couples should not sit next to each other because of the od-magnetic voltage equalisation that usually occurs. Some people also prefer an uneven number of participants.

Depending on the purpose of the chain formation, two poles dominate: the conductor as the active, transmitting, forwarding pole - the most sensitive participant - or the medium as the receiving, receptive pole.

The best arrangement for any type of chain formation is as follows: The leader sits facing south. Two sensitive people, preferably women, should sit to one side of him and a highly sensitive person of the female sex should also sit opposite him. A committer may determine the correct seating arrangement. Lighting: red light.

Some recommend removing the floor covering (carpets etc.).

Variants of the chain
closure: 1.

The participants sit around a (possibly round) table.

Upper contact: Palms rest on the table, fingers slightly apart. The upper phalanges of the thumbs touch each other, the tips of the little fingers make contact with those of the neighbours sitting on either side.

Lower contact: Feet comfortably on the floor, slightly touching the side of the neighbour. - Posture loose, relaxed. - Silence of thought. - After a short period of silence, start breathing in a rhythm that is initially directed by the leader, later the even breathing must come naturally. Depending on the purpose of the experiment, keep your eyes closed or focused on a point in the centre of the table, or on a symbol appropriate to the activity.

2.

Upper contact: Place hands on top of each other. Right palm on the back of the left hand of the person sitting next to you. Lower contact: Same as before (or as given under 3).

Otherwise as in attempt
one. 3.

Chain formation without table.

Lower contact: Knees touch sideways with those of the neighbour. Legs touch each other; therefore right leg close to the calf of the right partner. The sole of the foot is firmly on the floor.

Upper contact: Right hand with spread fingers (palm upwards) on the knee of the left neighbour, whose left hand encloses the right hand resting on it. (Palm on palm, fingers of both hands intertwined).

4.

Lower contact closure as before.

Upper contact: Right palm on the knee of the person sitting on the left; left palm on the knee of the person sitting on the right.

the back of the hand of the person sitting on the right holding our knee. Head slightly tilted, eyes closed or focused on a drawing lying on the floor in the centre of the circle. Concentric circles in black and white around a centre are ideal for this. (The direction of gaze also applies to exercise 3).

5.

Lower contact as before.

Upper contact: Right arm backwards onto the right shoulder of the right neighbour. Left arm on the left shoulder of the other person sitting next to you. The palms of the hands make contact with the head of the upper arm. Close your eyes. Head slightly tilted forwards.

Breathing rhythm. After some time: swing the slightly bent upper body from left to right in a slightly circular motion. At the beginning, the leader directs the movements in a quiet, monotone voice. The swings should be even and slightly more emphasised. Avoid leaning backwards too much. Gong strokes, outside the chain, increase the suggestive effect. Strikes in a two-beat rhythm when the vibration curve is on the far right or far left.

6.

Contact closures as for 3 or 4.

Release the upper contact after about ten to fifteen minutes. Left hand on the right thigh of the person sitting next to you. Right arm - bent at the elbow - raised, palm facing outwards towards the centre of the circle.

Breathing rhythm: consciously taking in prana when breathing in; when breathing out: radiating the accumulated od-magnetic fluid with the raised right hand. The fluid emitted can be stored inside the circle by the leader and participants by virtue of their imagination and its strength can be tested by means of a pendulum or by good sensitives. Alternatively, a sensitive person or a person in need of healing sits in the centre of the circle and the od- magnetic current is directed towards them.

Burnt-out light bulbs light up

A phenomenon that should actually have been discussed in the section "Physical Curiosities", but since it is possibly connected with the Odkraft, we will only deal with it now. The inspiration for these experiments came from a book by ISBERNER-HALDANE ("Arishes Weistum"), namely the picture of a woman - a clairvoyant medium, as it is called - who lights up a light bulb by simply touching it, in the author's opinion due to a strong magnetism that exceeds the norm.

Such attempts are child's play - but not for everyone!

But more on that later. All you need are burnt-out light bulbs; they can also be new. Torch bulbs and neon tubes are also suitable objects. Almost all bulbs can be used, but occasionally you come across one that is not suitable for the experiment.

The pear is held with one hand and lightly rubbed with the other, in complete darkness of course.

The only condition: absolutely dry hands!

It also matters which part of the hand the pear is applied to. In numerous tests - both our own and those of others - the best results have consistently been achieved with the ball of the hand, the carpus and the thumb/index finger angle. The bends of the fingers are also more suitable than the tips. The stomach and heart area, knee, back of the knee, thigh and spine can be included.

Stroke over the clothed or unclothed part of the body, always ensuring that the skin is dry. The lighting effects vary in character. Sometimes greenish light fills

the vacuum of the frosted bulbs. Often, brighter strips of light flow into one another, like faint flashes. Unmatted bulbs rarely light up in the manner described above. In this case, the two ends of the supply wires protruding from the glass insulation usually glow in spots.

The full length of the glass body of a glow stick shines brightly if it is held at the outermost end with one hand and the other is stroked over the entire tube. If it is gripped elsewhere, only the part that has been stroked lights up.

Frictional electricity is usually used as an explanation. Not without good reason. However, there are some arguments against it.

If it were only the friction process itself, then it wouldn't matter who carries out the experiment. But that is not the case!

On the one hand, not everyone succeeds in the experiment, no matter how dry their hands are, and on the other hand, after a series of experiments, those who are qualified to do so will realise how variable the luminosity of the bulbs can be, even if they always use the same test objects.

Should od-magnetic processes be involved after all?

The fact that the luminosity was not the same in all tests could easily be interpreted as indicating a stronger or weaker degree of fluidic power; all the more so since, as has been observed, the lamps lit up faster and better after power-enhancing exercises (vitalisation of the hands through runic mudras and the like). It remains to be seen whether these are just random results. The results often improve with continued practice. One woman wrote to me:

"I made my first attempts. After a while, the bulb lit up a little. It then always took a while before it lit up again. On the second evening it worked a little better, and on the third I was very surprised. The light bulb brightened up immediately, on every part of a finger, on the neck, on the face, everywhere. I didn't even need to rub any more, I just had to rub the bulb over any part of my body and it immediately lit up green or even brightly and evenly. My mum, to whom I showed the phenomenon, said after a while that I should stop because she had felt a tingling sensation all over her body when it lit up, which made her very worried..." I have been told that smoking sometimes has a very detrimental effect on the tests. For me as a non-smoker, a very positive experiment once turned into the complete opposite when I smoked a full cigarette to test this claim.

Does this also damage the frictional electricity?

Mental states also seem to be partly responsible, as I gather from the reports of one experimenter. The first is positive:

"... The success was great. After briefly rubbing it with the palm of my hand, the gas filling in the bulb lit up brightly, regardless of whether I was holding it by the glass part or the metal base..."

And barely half a month later:

"... I'm sorry to tell you that I'm absolutely not succeeding now. Is it the weather? (Which I have never been able to observe. No weather of any kind has ever harmed my not exactly few experiments. K. Sp.) Or is it

•Perhaps the severe emotional upheaval I've been going through recently is to blame for the fact that I can no longer carry out the experiment, which was so easy to do before. In that case, the phenomenon would have to be caused by forces other than electrical ones..." There is another circumstance worthy of careful observation. If someone who was not qualified for these experiments rubbed the bulb after me and then I rubbed it again, it took quite a while each time before the light effects started. - Or another incident: When

one who was unsuccessfully working the lamp, it lit up immediately after I grasped the joint of the hand with which he was holding the test object.

Now to the advice of a physically experienced sceptic:

"... I certainly assume that the glow must be due to a charge of static electricity. In experiments with static electricity, i.e. a very small quantity at high voltage, it is very necessary to clean the bulb thoroughly beforehand by soaping, then rinse thoroughly with tap water, then rinse with warm, distilled water, finally immerse the bulb in pure alcohol for the very last thorough chemical cleaning; because traces of dirt, traces of grease are often sufficient for rapid electrical discharge. The bulb should then be kept a few degrees centigrade above room temperature until the end of the experiment. Place a small heater in the immediate vicinity!

The bulb warmed up in this way will certainly not have a water film on it, which has a dissipative effect! Therefore, do not use a combustion flame that produces water vapour as a heater. Hydrogen and carbon dioxide are deadly safe conductors of electric current.

When experimenting, do not breathe over the object (H_2O and CO_2 !). In general, a hygrometer should be hung up to check the hydrogen content in the air. In addition, the room must be well ventilated beforehand so that the carbon dioxide that has already been exhaled is removed...

Clamp the threaded part of the bulb into a fixed stand. To charge the bulb objectively, take a well-cleaned, warmed-up cat fur and hit and rub the bulb with it without exhaling (because of the water vapour). The bulb should now light up.

You can ground the tripod and connect a BRAUN electroscope (electrometer with scale) to the light bulb at the rubbed spot using a thin wire to check whether electricity has accumulated. If there is electricity present, the pointer will certainly deflect. You could thus record the voltage level at the deflection until the moment when the glow appears...

To be able to see the faint glow at all, it is essential to have rested your eyes in the dark beforehand (10 to 20 minutes)..."

I would like to point out that none of the above arguments were ever considered in our experiments. Neither were the bulbs cleaned, nor was the breathing or other hydrogen content of the air taken into account, nor were the eyes acclimatised to the dark. Nevertheless, if you have the opportunity, you can also carry out your experiments according to the instructions given above.

Another thought-provoking curiosity is the excerpted report by the head of a working group for applied parapsychology:

"... Inspired by your experimental report, I asked our medium to carry out a test with the light bulbs. It turned out to be successful, and what was particularly interesting was that the endeavour was promoted by a spook. An invisible helper provided us with the necessary basis for this in the first place. After the medium and I had worked on the lamp without success, we realised that it was not a burnt-out one. (In itself this should not have been the reason for the failure. K. Sp.) When the medium remarked that we would have to postpone the attempt because there was no broken bulb in the house, there was a cracking sound in the piano. A sign that a spirit was dealing with us. At the same time, the floor lamp began to hum softly.

Then the medium said: >I already know that, the bulb will burn out immediately!< And so it happened, the >coincidence< gave us what we needed. After the bulb had cooled down, the medium started rubbing and after twenty-five seconds the first red flashes lit up. We did not observe any green light in the bulb. At intervals of about twenty seconds, further flashes of varying intensity appeared, ten in all, until the phenomena ceased for the time being. I myself

was unsuccessful. We thanked our invisible guest for his timely help. Then there was another crack in the piano and shortly afterwards one of the two ceiling light bulbs went out. At first we looked at each other in astonishment, but then Mrs H. Z., the medium, became angry:

>My good bulbs, two in half an hour, that's not sustainable for the household budget, and how unnecessary it was, we had enough of one." Then the light bulb suddenly lit up again. It hadn't burnt out at all. The incident seems inexplicable, unless one assumes that telekinesis is involved. It was certainly not caused by Mrs H. Z., so our guest must have loosened the bulb and then tightened it again, a visible farewell ...!"

Metaphysical forces do indeed appear to have been at work here. Whether they were spirits of the usual kind or some other transcendental power (elemental beings?), or an act of activity of their own psyche, remains to be seen.

In any case, the light bulb experiments offer a number of suggestions. They may even provide a useful instrument for registering a hitherto unknown type of radiation, which appears to be particularly strong in some people and can probably be enhanced by appropriate exercises.

Perhaps it is a very special agent that not everyone possesses to the same extent and is by no means dependent on the state of health of the person concerned; for I have seen perfectly healthy people, including very robust ones, struggle in vain with the bulbs.

If observed correctly, the perception of a sensitive person who examined the phenomena with the aura glasses speaks in favour of an agent acting from a human source.

Significantly, the areas (namely the palms of the hands and the crooks of the fingers) where the lamp lit up shone odically stronger than those where it failed.

II. The power of magical thinking Golem legend and thought forms

The tale of the Golem has haunted the centuries. Written and oral traditions have propagated it right up to the present day, without ever revealing the secret. The problem of the Kabbalistic homunculus is still unsolved and controversial.

Golem, as its name suggests: the unformed, unsouled, shapeless creature, created from earth in the image of the biblical Adam, who awakens to dawning life as soon as his creator places a scroll with cabalistic symbols in his forehead, chest or mouth according to secret rites.

Legends, especially Jewish legends, tell of various magically animated creatures, some of which were also made in animal form. The most famous was probably the Golem of Rabbi Löw in Prague, played in silent films by the forgotten actor of demonic characters PAUL WEGENER.

It is difficult to determine whether the golem legend originated from the dream of an artificially created robot or whether it is actually based on more profound practices. The suspicion of secret magical manipulations cannot be dismissed out of hand. But one must not stick too closely to the literal word.

The Eskimo have a similar haunted form. Here it is a skeleton made of bones that the magician breathes life into. An astral being is bound to this Tupilac - as the Eskimo call the magical structure - and is available to its master at all times. He can consciously make it work in the distance by simply commanding the Tupilac to attach itself to the designated person.

The Eskimo magician directs the person concerned entirely at will by means of this magic image.

It is no longer unstructured matter that comes to life here, but fluid forces that are bound to it. By no means impossible from an occult point of view. A piece

We continue with the elementals of the Indians and theosophists, the thought forms and psychogons of modern occultists and Tibetan monks. However, this creates the basis for tracing the Kabbalistic Golem riddle and the secret of the Nordic Tupilac.

Knowledgeable occultists are of the opinion that impulses can be implanted into wilfully formed od and thought vibrations whose mode of action is similar to the actions of unsouled beings. Similar to the Eskimo magician, they believe that such thought beings can be directed to any place where they then exert their influence according to the will of the experimenter.

This is nothing new; the Indian secret doctrine says the same. The lost Atlanteans are said to have created thoughts of such magical power that even today they are not said to have been completely extinguished. Some esotericists also attribute the eerie curse that is said to weigh on the tombs of the pharaohs to such magical creations of will. But this is only conjecture.

However, if experiments succeed in creating thought beings, then this hypothesis undoubtedly becomes more likely.

Regulations on the creation of magically effective psychogons are rare and very imperfect. And with good reason. Those in the know know why they remain silent. For successful experimentation, the given is sufficient, although, admittedly, the experiments can be more varied if one knows more about these things than the conventional. Ultimately, however, it is the imagination that decides. If it is lacking, if there is a lack of willpower, then even the most detailed instructions will not help. This applies to any kind of magic, as Paracelsus clearly pointed out.

Working with sound and thought vibrations means experimenting with the invisible. Only two intermediaries are available for control: Pendulums and clairvoyant sensitives.

Of course, both results are only of relative value. Nevertheless, their evidential value can be increased by comparing them with the results of other researchers.

It is a very strange field in which I experienced many surprises. Even the production of these objects gave rise to various oddities. The fluidal substance, usually extracted from a sensitive, was transferred to a parchment leather labelled with symbols and confirmed by the pendulum. Before the experiment, the pendulum remained motionless, but after the practice was completed, it immediately began to swing vigorously, keeping to the characteristic diagram that corresponded to the mental image that had prevailed when the odform was created. The size and extent of the pendulum's oscillations depended on the amount of O-charging that had taken place and the strength of the imagination. Through further repeated irradiation, it was possible to double the size of the existing fluidic form.

The fact that this was an actual transfer of power was evidenced by the behaviour of the sensitives, who physically felt the withdrawal of Od. One of my test subjects reacted particularly strongly. She therefore allowed a maximum of five Od withdrawals. Previously fresh and lively, she immediately slumped noticeably. This showed how necessary it is to be familiar with biomagnetism: because proper magnetic treatment immediately replaced the power that had been withdrawn⁴⁴. More robust natures, however, feel neither a dwindling of their energies nor the characteristic pulling at the point where the Od is withdrawn. The pendulum also showed a weakening of the chakra that had been used.⁴⁵ recognised. The experiments are completely harmless as long as, as mentioned, appropriate magnetic treatment is carried out immediately afterwards.

In order to minimise sources of error, I first had people who were not involved in the experiment swing, and only then did the test person and I convince ourselves.

⁴⁴ Practice in: "Esoterische Lebensformung in Theorie und Praxis" by the author.

⁴⁵ About the chakras: ibid

If sufficient protective measures are taken, the oscillating form can be preserved and strengthened, which results in it becoming larger. In some experiments this was achieved without difficulty, but in others, and on several consecutive evenings, it was not possible to maintain the artificially created fluid shape. Although the pendulum was still swinging vigorously at a height of half a metre at the beginning of the evening, it soon came to a completely unmotivated standstill, which remained stubbornly in place. None of us could detect even a trace of radiation. The parchment seemed as if it had been deodorised.

Recharged, the same thing happened again: Lively pendulum deflections at first, followed by a pendulum rest.

Since the experiment was accompanied by table-back experiments, the suspicion of astral vampirism arose. The results of another researcher, who had gone to the extreme in the production of his psychogon and in whom spooky events subsequently occurred, also allow the conclusion to be drawn that this world and the hereafter interpenetrate in these practices. The effect of sound and tone on the nascent vibration was also very strange, as was the effect on the existing psychogon. While one mantric sound apparently compressed the form - because the pendulum responded only very moderately or not at all at the usual height - another caused the Od vibration to grow higher and higher. Clairvoyance tests agreed with the pendulum results. Even more interesting were the experiments with the "being" itself, which already represented the starting point for the fluidic golem or astral Tubilac. The thought phantoms were implanted with impulses: for example, they had to leave the leather on command and move to a precisely designated place in the room. Even outside of it. Here they had to remain as long as we wanted them to and then return.

The experiences made in the process can hardly be explained away with "self-deception". I once mentally sent such a form of oscillation away, whereupon the pendulum immediately stopped. Of course, this does not mean anything. However, at the moment of standstill, the pendulum of the second experimenter started to move. We stood with our backs to each other, each in a different corner of the room.

Another experimental set-up was this: The fluidically charged object was placed on a small table. From here, a chalk line led along the floor to a circle also drawn with chalk. The psychogon was now to be moved away from the leather, further along the line and into the circle. I held the pendulum directly over the test object, two other pendulums - facing away from me - held theirs at intervals over the chalk line. If I now - wordlessly, of course - sent out the odform, my pendulum gradually stood still, whereupon the first one informed me of the beginning and imminent end of its deflections, then the second one did the same. Now we determined the psychogon in a circle. So it was as if it had actually travelled along the chalk line.

The whole thing didn't go so smoothly when we blocked its path - similar to the table - with spellbinding odstriches. All of this could certainly be attributed to the mutual mental influence to which the pendulum reacted.

Even more striking were those cases where I sent the "being" to a previously undetermined place by virtue of my will and it was nevertheless found by the others. Many unexpected things came to light that were out of the ordinary. In some attempts, our phantom "obeyed" virtually none of our commands, but simply left its place of its own accord. On the pendulum diagram, which always remained the same, it was soon there, soon there in the room. It may sound even more improbable that it even split into two parts, each of which possessed approximately half of the total power. At least that is what the greatly reduced pendulum deflections seemed to prove.

What was possible within the test room could also be realised remotely. At a precisely defined time, the "being" was sent to a room well over a kilometre away, of which neither my colleague nor I had any idea. We only had a precise plan at our disposal.

After the pendulum control came to a standstill - the psychogon had left the parchment in accordance with the command - we waited until the moment when it was sent back by the third experimenter as agreed.

Around this time, our pendulum immediately came to life. Our absent friend always stated that the "being" always found itself where we directed it according to the plan. The timing was also right.

Only once did it not quite work with the return. We hadn't placed the leather on the table as usual, but on a small table to the side. After the set time limit had expired, our pendulums began to swing just barely noticeably, without growing to their usual strength. At the suggestion of my friend, in whom a thought flashed, I tried it over at the large table.

Immediately the pendulum swung as usual. So this was where the "being" was! In my mind, I sent it back to its parchment, which was lying on the table over there, whereupon my partner's pendulum showed us the familiar character diagram. The explanation was straightforward: the third experimenter - unaware of our regrouping - had just focussed on the agreed location as usual.

Now the perception of a sensitive. Before I put her into a trance, I deliberately placed the piece of parchment on a chair in front of her and asked her to describe the "being" in front of her while she was asleep. But when she was asleep, I gently pushed the test object sideways onto the divan. Although the sensitive had taken the idea that the object to be described was lying in front of her into the trance sleep, she immediately perceived its changed position.

This circumstance certainly speaks in favour of the authenticity of her clairvoyance, as she could not possibly have perceived this process in a gross sense.

The phantom described the sensitive as a silver-coloured spiral that was in constant rotation. The spiral grew up to sixty centimetres, swelling in width from about twenty centimetres to thirty and more.

The medium then asked that a certain tone be struck on the piano, which was done. The higher the tone sounded, the higher the spiral grew, analogous to the sound magic experiments under pendulum control, which the sleeping person was unaware of.

Unfortunately, the tone scale could not be fully utilised because the sensitive suddenly cried out and stopped. It was too terrible, she said. Immediately afterwards she felt herself enveloped by the spiral. Without a word, I sent the phantom back to its place, which was immediately confirmed by the medium without being asked. She also perceived a second psychogon as a rotating spiral⁴⁶ only the colour was different. The phantom split into a yellow and a green spiral; the former headed towards her, the latter towards me.

Towards the end of the experiment, she also saw a blue glow above the split phantom that protruded far beyond the general shape. According to the sensitives, the appearance of this shape was strange. The height of an arm's length, it reached an extension of up to forty centimetres at the top and pointed downwards. In another thought-form she perceived a glow of light above it, but this disappeared immediately when I held a glyph over it.

This strange mediumistic vision coincided with the experiences of a well-known parapsychic researcher. He told me that my results did not surprise him at all, they were merely confirmation of his own findings. The researcher in question had gone much further. After months of charging the psychogon, he gave it to his colleague

⁴⁶ Characteristic of this is Karl Weinfurter: *Die Mystische Fibel*, Part II: "The foundation of all forces ... is the vortex or the spiral ..."

- Without the person's knowledge, of course, a psychogon was magically placed on their head, which was perceived by the person concerned as an adverse sensation of cold. This strange sensation of cold was noted by several sensitives who had secretly had a psychogon placed on their lap.

All these experiments are closely related to the Golem phenomena. Only the visible form is missing. But these rules also exist. The magic of the ancients already taught the charging of objects through the power of odour and thought. This may bring us very close to the curse of the pharaohs.

There are parallels everywhere, so that the Golem, the magical homunculus, should by no means be relegated to the realm of fable. We only have to interpret the superlative traditions correctly. The possibility of its existence has always existed and will continue to exist as long as the power of imagination allows thought forms to arise on a subtle plane.

Telepathy

Thought as a real form of power is already evident in states of suggestion, hypnosis and telepathy. Suggestion and hypnosis are closely related. Both disciplines have already been described by me elsewhere ("Esoteric Life Formation" and

"Invisible Helpers") are recognised accordingly. The same applies to telepathy. Let's start with the simplest type, often shown in theatres and variety shows, the so-called

Mind reading with contact,

However, we cannot yet speak of pure thought transmission. A skilfully observing receiver ("percipient") is able to recognise the involuntary play of the muscles of the sender ("agent"), who is tensely concentrated on his intention,

"originator") to determine the direction and position of the hidden object. Such attempts are therefore rightly referred to more as muscle reading than genuine telepathy.

The whole process is very simple: an object is hidden. Without the recipient's knowledge, of course. The recipient is kept under strict control.

The sender now grasps the receiver's right pulse very lightly, if possible only with the fingertips of the left hand, and in the further course mentally determines each phase of the path to be taken, each appropriate gesture that contributes to finding the object sought, such as raising the arm, grasping the hand and similar actions. The greatest concentration on the part of the telepath and the greatest possible absence of thought on the part of the subject are necessary for good and rapid success.

Countless variations are possible. In the beginning, you can make do with simple objects that are still easy on the eye, such as a pencil, a knife, a brooch or a ring, but later you can choose a pin or even a hair. An inconspicuous corner, a drawer, a handbag or even the skirt pocket of one of the spectators can be used as a hiding place.

Initially, the subject should know what the experiment is about. The experiment becomes more difficult for them if they do not know what the object is.

The case becomes even more complicated if an object unknown to the receiver is to be found at a height that is difficult to reach: on a cupboard, jammed in a picture frame or even on the cornice or rosette of a light fitting. These tests offer great opportunities outdoors, where objects can be hidden in undergrowth, on trees, under stones or in the ground.

In addition, the test subject is asked to carry out precisely defined actions; for example, to place the found object in a certain place or to hand it over to one of those present. The command to do this is again given purely telepathically.

Each experimenter tries to be a transmitter and receiver. The aim is to turn a muscle reader into a real mind reader.

Incidentally, even with conventional muscle reading, suitable test subjects will soon realise that it is not irrelevant whether the leading part is able to think clearly or not. In the end, telepathy is what counts.

I remember a number of cases from my younger years (at that time we used the search experiments as a kind of parlour game) which clearly testified to the authenticity of pure thought transmission. One incident in particular spoke in favour of this. My partner persistently pulled me to the left, although I clearly felt an impulse to turn to the right. The solution? - In view of the spectators, my friend wanted to prevent a negative outcome to the experiment and therefore helped a little by pulling, but I soon protested against this, as the idea of "to the right" would not go away. Surprisingly, it turned out that the broadcaster had mixed up the direction and instead of "left", he kept thinking "right". -

For the duration of the experiment, the recipient relaxes completely and surrenders completely to every impulse that arises within him. Will and superconscious thinking are switched off as far as possible. It must want to lead him towards what he is looking for. A process similar to that of finding misplaced objects with the help of the "Inner Seeker"⁴⁷. Telepathic experiments, carried out regularly and often, increase sensitivity, awaken inner powers and make you receptive to external influences. The latter circumstance may, of course, appear to be a double-edged sword. We must never increase our receptivity to such an extent that we become the will-less, compliant tool of others. In such undesirable cases, the power of the volitional thought of defence, of protection, must be called upon immediately.

If work is carried out in a circle of spectators, they should be instructed not to mislead the experimenters with signs or irritate them with negative thoughts. It is definitely better to do without witnesses before you have gained some certainty.

Mind reading without contact

This is a high performance to strive for, but one that can usually only be achieved after a long series of attempts, and even then only if a thoughtful transmitter works together with an extremely receptive receiver.

Experimental set-up: The sender stands behind the receiver and wordlessly suggests what they should do. - The central gaze (looking at the bridge of the other person's nose) can also be used to support the visavis stand. Sometimes magnetic repeat closure⁴⁸ and the creation of slight somnolence (through suggestion or magnetic strokes, or both) increase the receptivity of the sensitive person.

Once we have found a person who is well suited to contactless thought transmission (which is usually not an easy task), we agree with them during a walk, for example, that they should spontaneously perform all the actions that come to mind. This sense is mentally directed by the telepath, who walks inconspicuously next to the subject. Silent commands are given such as: stop, turn round, take a seat on this or that bench, turn into this or that street, etc. The recommended experimental design is not a recipe devised at a desk, but was developed by me at the time with a friend who is an excellent mind-reader and who is also an expert at reading thoughts.

⁴⁷ See K. Spiesberger: "Esoterische Lebensformung in Theorie und Praxis" - Weckung der Innenkraft, section: "Der Innere Sucher."

⁴⁸ Detailed in "Esoteric Life Formation: "The Magnetic Procedure" and "Suggestion - Hypnosis - Somnambulism".

The experiments were also particularly suitable for hypnotic experiments - often carried out inconspicuously on the street or in parks.

Guessing playing cards is also very instructive,

as the research group led by Prof RHINE⁴⁹ at Duke University in the USA has been doing for years under the strictest scientific control. These results are also highly in favour of brain-to-brain thought transmission.

Let's try it in a simple way: After the cards have been well shuffled, a hand is drawn and the image is sent to the subject in thought. The subject must be completely expectant, but without giving in to any particular idea or even fearing failure. Closing the eyes and a comfortable sitting position facilitate physical and mental relaxation. It is important that the subject remains patient and calm, without any nervous tension, until the name of the chosen card flashes in his mind, or even better, until the card image appears before his inner eye. If she believes she has received the right impulse, she names the card she has become aware of without hesitation.

It is best to always carry out a series of experiments with a number of predetermined individual experiments; for example, drawing and guessing the drawn card twelve times as described above.

Of course, we note down the exact results. The total sum will show whether the hits achieved really do exceed the possible chance quota. Under no circumstances should we become impatient if things do not go according to plan straight away or if the hits suddenly drop off after initial successes. Even Prof RHINE and his colleagues had to accept this with their best sensitives. It seems as if there is a hidden law at work here that causes the success curve to rise and fall.

Another series of experiments proceeds as follows: The sender holds out the shuffled cards to the subject, unfolded in a fan shape, and asks the subject to draw the hand he is thinking about intensely. -

Or he lays a number of cards face down on the table and leaves the selection to the receiver; of course, the sender must know the position of the hand he has chosen and constantly hold it in his mind.

The experiments can also be modified by mentally sending numbers, tarot pictures, runes and other symbols. In order not to make the experiment too difficult at the beginning, agree on a number between one and twenty or thirty for the number experiment. For the purpose of later checking, write down the number in question unnoticed.

The data on a tear-off calendar is no less suitable for these experiments. You simply look at the numerical image with focussed attention, unseen by others, and send it to the recipient. Only this one thought, this one idea may fulfil the telepath. The same applies when sending symbols. It should also be tested whether better results are obtained if the image is viewed continuously without looking at the receiver, or if, after some time, the fixation is stopped, the eyes are closed and the image of the mental image is transmitted. Either way, sharp thinking is essential in both cases.

The other most commonly practised method is to fix the recipient with a central gaze and think of a number, tarot card, rune or other symbol with the greatest concentration.

In addition, the telepathically transmitted information can be reproduced graphically by the sensitive. It should be clear that at first you should only choose drawings with very simple lines, such as circles, triangles or runes.

If the successes are satisfactory, then nothing stands in the way of the decisive step: the

⁴⁹ I. B. Rhine: "The Reach of the Human Spirit".

Thought transmission over long and great distances

At first, the neighbouring room from which we send our thoughts to the sensitive is sufficient. Gradually, however, we extend the distance that separates the sender from the receiver.

Experiments have taught us that, in principle, streets, cities, even countries and continents in between are not able to set limits to human thought. The only absolutely important thing is to agree on the exact time of the experiment. In the case of long distances, the geographical time difference must also be taken into account.

A telephone connection makes mutual monitoring much easier. Experiment design: Both the receiver and the sender sit in a quiet, darkened room protected against interference. The former closes his eyes, breathes rhythmically and switches off his thoughts. In this passive state, he awaits the telepathic transmission. Every impulse that occurs is recorded immediately, if possible with an exact time. The sender also breathes rhythmically and, if he believes he has received the impulse, transmits it.

After having reached the necessary state of concentration, the subject can visualise the previously defined mental image, keeping his eyes closed. He imagines the image to be transmitted as vividly as possible; he can also fixate a photo of the subject at the moment of transmission, preferably in dim candlelight. Or he can use an ordinary, or even better a magic mirror, on which he shines his thoughts and odic fluid with all his strength, imagining the face of the recipient in his mind. It is advisable to place the corresponding rune for high polarity.

Thought transmission may also take place in the rune position. The Fa rune, among others, is used as a transmitter rune.

The Is rune is also well suited, in an "extended all-circuit" with the palms facing forwards. Not to forget the wordless suggestion in direct transmission from person to person, as described in "Invisible Helper Forces", section: "What hypnosis and telepathy teach us".

Magnetisation at a distance is closely linked to telepathic practice,

a process that combines both practices - thought transference and magnetisation.

The magnetiser imagines the figure of his patient as clearly as possible and performs the usual magnetic procedure on this imaginary figure, always with the idea of the remote transmission of the emitted fluid. At the same time, the patient lies comfortably on a resting bed, completely attuned to reception, to the absorption of force. All the aids that support the magnetic process as well as those commonly used in telepathy are used. Here, too, you act alternately as transmitter and receiver.

A harmonised circuit can even attempt group transmissions. Form the usual magnetic chain, with each of the participants in the chain focussing sharply on the predetermined transmission pulse.

Many magical disciplines require telepathic ability. The danger of slipping into dark realms is, of course, a given for those who are not fully established. As soon as he leaves the ground of research, he succumbs all too easily to the temptation to abuse the power he has acquired; all the more so, perhaps, because his dark deeds cannot be proven.

Let no one be tempted to do so, blinded neither by love nor by hate. His magical ability may defy human laws a thousand times over, but the law of karma, of all-balancing justice, which destroys the delusions of power of the mighty on earth, also tears him mercilessly from his supposed height and judges him here and there.

Formation of psychogons

Thought forms - Elementals - Imagospurias

With demonic force the thought sometimes dominates nerve centres, paralyses muscle groups, interferes dictatorially with the activity of the cells, forces them - seemingly mocking the laws of nature - to perform in a way that we are helpless in the face of. A piece of cold iron placed on the forehead of a sensitive glows up for the cell consciousness under the suggestive thought, and immediately the affected cells create the true image of a real burn. As we know, it is also a well-known assertion in esoteric circles that every thought, every emotion of the mind is reflected in our aura, perceptible to the clairvoyant, and unleashes forces there that build or destroy, depending on the impulse that calls them into being; they answer every one of our prayers, every curse, react to love and hate.

This is the parapsychological reason for the sins of thought so frowned upon by the Church. Courting with ideas is by no means duty-free. Since thought and feeling are actually vibration, force, substance, every thought about them increases the causal thought force field. Every attachment to a state of mind, a mood of the soul, increases its intensity and thus strengthens the psychic substrate, the complex, as the psychotherapist calls it. The consequences of such a negative attitude of thought and mind are then illnesses of various kinds, obsessions, compulsive behaviour and more.

It is justified that all genuine schools of mysticism and magic have always demanded the strictest discipline of thought and unconditional control of the emotional life from their neophytes.

A blatant example: A woman who clings to another in her thoughts for years, who lends this feeling glowing images, who dreams herself into what in reality cannot be, who suffers from these desires, longings and affects, is esoterically a far greater deceiver than one who succumbs to the seduction of a moment.

Affect-laden fantasies create psychogons of often almost demonic proportions. They turn the ungrounded dreamer into an obsessive, humiliate him into the fool of an abstruse idea, into the slave of a desire, a passion, into the victim of a mood that defies all logic.

By virtue of such thinking, the imaginary sick person actually brings on the dreaded illness over time.

At the same time, everyone should learn the lesson that they should not work in the magical field until they have brought their thoughts and feelings under control and run the risk of suffering unpleasant setbacks.

After all, word has got around about how transformative the power of emotionally charged thought can often be in everyday life. Hence the demand that the writings of the

The "new thinkers", "new spiritualists" and other heralds of success have a common thread running through them: to think positively, purposefully and emotionally all the time, regardless of the situation in life; which means nothing other than bringing strong psychogons into being and constantly nourishing and strengthening them for weeks, months, even years if necessary, until the desired idea has materialised and become reality.

Let us now try to determine experimentally how sharply defined our thought creations are, how strong the emotional vibrations of our soul are, i.e. to what extent we are capable of intentionally creating psychogons, namely those that are accessible to control if certain preconditions are observed.

The term "thought forms" for these strange phenomena, which are found in the

aura⁵⁰ or even separate from it, is not entirely true, as FRIEDRICH FEERHOW already pointed out more than forty years ago; for thoughts plus emotional forces work together here. Fervent prayer, devoted love, flaming hatred, agonising jealousy, deep despondency, ultimate despair, but also hope and trust: all these emotions occupy the mind as well as the heart. The term psychogon, coined by the Viennese doctor FEERHOW, is therefore a far better description of the products of brain and soul activity arising from psychic "substances".

The esoteric-theosophical formula for this would be: Thinking - manas = mental plus feeling = kama = astral.

In yoga, we speak of the "mind substance", chittam or chitta.

Psychogons are therefore products of mental-astral vibrations. When projected outwards, the od-magnetic radiation is added.

The more concentrated and vivid the thought is, the more sharply outlined the form of these soul products will be, especially if strong emotional affects are involved. The greater this emotional arousal, the more intense the play of colours. Both - form and colour - seem somehow determined by natural law. Experiments carried out by G. W. SURYA and other researchers revealed a far-reaching correspondence with the coloured illustrations of thought forms (better psychogons), as we find them in LEADBEATER and BESAMT⁵¹. This is all the more astonishing and convincing because the test subjects only became familiar with the images afterwards.

Unfortunately, only very few people have the necessary degree of clairvoyance to make such subtle perceptions. However, those who have the disposition for genuine clairvoyance can train it and increase it in a state of trance.

Of course, the experimenter who tries to produce psychogons must always endeavour to devote his entire imagination to the chosen emotions. For example, a prayer spoken or thought by a cold atheist is unlikely to light up the intense colour tones in his aura, as can be observed in a sensitive, religiously inclined person.

The most revealing, however, is the observation of spontaneous emotions. Only rarely, however, is a suitable clairvoyant present at such moments.

Another way of making the aura and psychogons visible to less sensitive people is the spectauranine screen developed by the English physician Dr KILNER, known as the Kilner screen, which is, however, not easy to obtain. It has been replaced by aura glasses, which many people are already using with varying degrees of success.

Various attempts to mentally and psychically prepare photographic plates have also led to remarkable results. The experiments of DARGET, a major from Tours, and the Parisian doctor BARADUC come to mind.

A few suggestions for photo experts: Thought photographs - or as FEERHOW calls them: psychographies⁵² - are the reproduction of an imaginary image on a highly sensitive photographic plate, such as a painting, a drawing and the like. They therefore encompass more the area of mental modelling and are to a certain extent projections of the will.

However, Dr BARADUC is said to have developed a special photographic process involving electrical voltages that enabled him to capture states of mind on the photographic plate.

In general, however, the attempts at thought photography amount to impressing the chemical layer of the plate with thoughts or hand beams.

The following examples are worth imitating:

DARGET held his folded fingers over the plate in the darkroom under red light and

⁵⁰ You can read more about this in Karl Spiesberger: "Die Aura des Menschen".

⁵¹ Leadbeater- Besant: "Thought Forms".

⁵² See Friedrich Feerhow: "Die Photographie des Gedankens oder Psychographie".

spoke at the same time with the strongest expression of will: "I want this disc to make an impression in the interests of science!"

What emerged looked "like a swirl of snow that had thinned out a little in the centre and thickened at the lower edge".

Or: He looked at his walking stick for a long time and "in the dark he held his fingertips on the glass side of a plate in the developer, with the concentrated will that the image of this stick should appear on it".

Two people can also experiment with each other by holding their hands together, the right hand of one and the left hand of the other, with the fingertips pointing downwards towards the photographic plate (at a distance of one centimetre), with the impulse to fix a thought on it, some imaginary image of optical origin. As a rule, these super-sensitive plates were placed in a special developer solution. DARGET also had another method:

He tied "a plate protected from the light by paper covers to his test subject's forehead* and had them "think about it".

In addition to thought projections, DARGET ventured into emotional images by tying a plate or a film to the forehead of the subject in a state of affect.

Photographic occultists may discover an easily impressible plate or a highly sensitive film to check DARGET's results. In a state of intense concentration or a violent surge of emotion, one then binds the plate or film to the forehead, or in the latter case perhaps better to the chest.

It is undoubtedly easier to impregnate a neutral surface (paper, leather, parchment, etc.) mentally and odically and then pendulum it out, as I have described in "The Successful Pendulum Practitioner". Although the pendulum result may lack the objective conclusiveness of the psychogram recorded on the disc, it still provides the expert with sufficient information. Even the simple act of "considering" in the above-mentioned sense bears witness to whether one has already become a master of plastic thinking. Let us subject ourselves to this yardstick of acquired imaginative power. If this speaks in our favour, then we may go further in our experiments and form psychogons that become elementals, imagospurias that obey our will and that we can direct wherever we please. So let us dare to form such an elemental or imagospurius.

Creation of psychogons

Let's start with the simplest type; this is the already familiar procedure of projecting the will onto one of the above-mentioned documents, which we always carefully undermine beforehand.

Such a fluidal structure becomes stronger if we charge it properly with odic substance and utilise the opposing polar tension between the sexes.

Simple odpractice

We ask a sensitive to lie down comfortably on a bed and to relax completely, both physically and mentally. We then establish the magnetic rapport in one of the ways known to us. Once this is done, we place our right hand lightly on the spleen area of our subject.

Now we inhale deeply while the sensitive exhales, at the same time we suck the odic substrate out of the spleen with the greatest power of imagination, collect it in the palm of our hand and - exhaling - radiate it onto the piece of parchment or leather provided. Again with the strongest power of will and imagination.

Or: The right hand rests on the spleen chakra and remains there until the end of the withdrawal, while the left hand points downwards, cupped, fingertips on the parchment

directed.

At the moment of inhalation, we extract the Odic fluid with the right hand - as above - and channel it through our body - where it is mixed with our own Od - and then, during exhalation, we radiate it onto the object with the left hand.

The experiment can also be carried out with a reversed hand position (left withdrawal, right overbeam).

We repeat this process five, seven or nine times, provided that the condition of the sensitive can tolerate it. In the case of highly sensitive people, I usually had to stop after three withdrawals. A sign that there is something to it after all!

This loss of force must of course be compensated for immediately after the end of the experiment by magnetising! Nobody should carry out such experiments unless they really know how to magnetise properly.

Other chakras can also be used to extract odours, but never those of the head. Special care must be taken here.

The odic oscillation captured on the parchment, which can also be amplified by corresponding thought forces, is immediately tested with the pendulum for its range (height, extension), strength and character.

Imagospurias can also be formed ritually and magically. The ritual act necessary for this is by no means a superfluous, superstitious accessory, for it has a strong effect on the subconscious layers of the soul, which respond accordingly. Let us always bear in mind that the unconscious in us wants to be addressed magically.

If we are successful in creating psychogons using simple odpractice, then we are sufficiently prepared to expand the experiments in a cultic sense. There are many possibilities here. Firstly, let us choose a working method that is based on cabalistic elements.

We practise the Isis exercise for a while in the phase of the waxing moon and at full moon before the scheduled date of the experiment.

Her practice is given in "Esoteric Life Formation". Esotericists see her as part of an ancient Egyptian moon cult. With the right attitude, the Isis Exercitium revitalises the hand and head chakras, including the pineal gland. It strengthens personal magnetism, increases sensitivity and magical abilities. Above all, it charges the etheric body with moon prana and should therefore only be practised after sunset, preferably by moonlight. No constricting items of clothing may impair breathing. Silk underwear or clothing must be removed. If the season and circumstances allow, wear as little clothing as possible; at least your arms and upper body should be free.

During the practice, you can feel the moon prana flowing into the palms of your hands. If you are reasonably sensitive, you will feel the fine vibrations in your hands and head after just a little practice, similar to the runic retreats.

Simple cabalistic cult practice

As a prop, we again need a piece of deoxidised parchment, a piece of chalk that has also been odically purified and charged with our influence, and a number of candles made of pure beeswax. In most cases, three candles are sufficient, but if you are performing cults according to astrological aspects, it is better to consider the number corresponding to the respective planet. For example, in the case of imagospurias, which are to be impregnated with a strong will, the powers of the planet Mars are taken into account, which means that five candles are required. With regard to number correspondence, one always adheres to the number assignment handed down to us by AGRIPPA VON NETTESHEIM and other magicians.

Number assignments, such as those sometimes found among novelty addicts, do not correspond to

the experiences of the ancient Kabbalists.

Before the ritual begins, by the light of a candle, we relax and cleanse the aura, both our own and that of our sensitive subject, who may be male or female; the decisive factor is what we want to implant in the psychogon. We then burn incense with the appropriate drugs. (Incense or other fragrant resins or herbs.)

Cleaning and impregnation of the room

Standing upright in the centre of the room - while the sensitive lies relaxed on a comfortable resting bed or also stands and thinks along with the spoken words - with arms raised and spread wide, in a mantric tone of voice:

In the name of ADONAI (several names of God may also be used), I banish any negating influence from this room. May peace and harmony dwell in it at all times.

After repeating the above words three times, lower your left hand and draw a circle above your head with your raised right hand, consciously radiating power in all four directions. In this way the whole room is filled with our fluid. Let us not forget: rooms can also be charged with thought-forms, of a salutary or pernicious character, depending on our attitude.

While we implant our thought and radiation impulses into the room, we speak:

In the name of ADONAI, by the power and strength of GEBURAH, HOD and NETSAH (other name relationships are also permitted), rule and reign my magical will in this room! Today and always!

Drawing the circle

With the odically prepared chalk, imbued with strong impulses of will, we draw a circle large enough for the intended purpose with the strongest concentration on protection and defence, whereby cabbalistic names can also be thought or mantrically intoned.

The circle is closed with a pentagram pointing outwards.

If necessary, two circles are also permitted. The names of God are written or protective symbols are drawn in the resulting circle.

The beeswax candles are now placed at the same distance around the circle or in the circular ring. The test person

is already in it, as the protective circle has been drawn around it.

The experimenter now crosses the circle at the top of the pentagram, with a candle that has been burning since the beginning of the action. The candles are lit using a fidibus. This lighting ritual is performed solemnly; for example, each candle is spoken as it is lit:

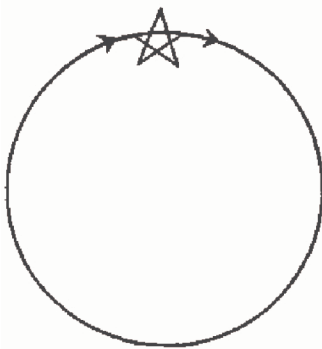
In the name of ADONAI, by virtue of my magical will: Let there be light! Or:
Let darkness give way to light!

Now the actual magical action begins. The experimenter speaks with his arms raised high:

By the power of my magical will, I begin the solemn ritual of begetting a being that shall serve me and obey me in everything and everyone, according to my wish.

Pause, combined with nine deep, rhythmic breaths, then:

I consciously connect with the creative forces that work in the creative rhythms of the moon.



Then in the already known Isis pose nine times mantrically: ISIS.

The test person, if sufficiently trained, takes part in the Isis exercise. This is followed by five rhythmic full breaths and the words:

I consciously connect with the energetic vibrations of the demiurge Mars!

The experimenter then stretches out his right arm and raises his index finger, which he holds in a fixed position during the sound exercise that follows.

The I vowel is sung five times in this pose (Isrunen grip). Meanwhile, the subject remains silent in meditation. After a further three deep full breaths, the experimenter moves into a trunk bend (primal rune position):

I consciously connect with the birthing forces of the holy mother earth.

He then intones the vowel U three times, which the test subject hums quietly.

The above mantric exercises increase the readiness of the soul and at the same time strengthen the Odic vibrational field.

It is advisable to throw some incense into the bowl before moving on to the main part, the

Procreation of the Imagospurius

This is when the utmost concentration is required. Only focussed, vivid thinking, coupled with strong impulses of will, creates an imagospurius that can be worked with. This is why these types of experiments are also excellent training for the power of thought, imagination and willpower and have nothing to do with magical gimmicks, as some people might disparagingly suggest. After all, pendulum and clairvoyance control always confirm the strength of our powers of imagination and radiation. Od is taken from the test subject, who is resting completely relaxed on a bed or sitting on a chair, in the familiar way. This time from two centres, the spleen and stomach chakras, namely six withdrawals from the former and nine from the latter. Both hands may also be placed on the chakra area. In this case, both hands radiate the absorbed odic fluid onto the parchment lying on the floor.

Don't forget the breathing rhythm! When one person breathes in, the other breathes out for as long as Od is being drawn from the chakras. It is also beneficial to use the U-vowel instead of the silent exhalation at the moment of Od transfer.

Once the vibrational form has been created by transferring Od to the parchment, it is additionally charged with corresponding thought impulses. Additional is actually not the right term, because the existence of what we can rightly regard as Imagospurius only begins with the mental penetration of the created Od vibration.

The Od taken from the sensitive is, so to speak, only the form, the shell of the psychogon, but the thought imprinted in it gives it its purposeful dynamic. We must therefore be clear from the outset which impulses we intend to accumulate. However, these ideas implanted in the Imagospurius must always coincide with the cult action, or rather, the latter with the former. Planetary and symbolic correspondence is particularly important. In our case, since Mars is involved, it must be an Imagospurius charged with strong energies that we are begetting. As a symbol we could draw a pentagram on the parchment according to the number five. This will be shown later with further examples.

The "being" created in this way is also given a name. We choose one that is easy to pronounce in terms of sound magic, i.e. in which the vowels and semi-sounds M and N predominate wherever possible, and S is also favourable as a buzzing sound.

Naming

Another ritual act. Standing, the officiating magus spreads his open palms over the parchment lying on a stool or table in front of him - within the circle, of course - and speaks:

Being, sprung from my will, in the name of ADONAI, by the formative powers of Mother Earth, by the demiurges of Mars and the Moon, hear your name:

The name is spoken aloud magically and simultaneously written on the parchment in Latin or Hebrew letters. As soon as this is done, the experimenter and staff call the "being" by its name three (or five or nine) times.

From then on, the Imagospurius is treated like a living creature ready to serve. Finally, the magus addresses him as follows:

.....(name), by virtue of my will you have become, by virtue of

of this will, you are bound to this place. It is at my discretion to bind you, to loosen you, as your service requires. By the power of my will, so it is, so be it! In the name of ADONAI, in the name of the Demiurges who lent their powers to the work, I solemnly end the magical act. Now four pentagrams are drawn in the air with the right hand, pointing upwards, one in each cardinal direction, beginning in the east and ending in the north. Now" the psychogon is tested for size and strength of its radiation using a pendulum. The result is noted immediately, as are the results of subsequent pendulum tests. Proper magnetisation replaces the power expended by the subject.

When she feels sufficiently invigorated, the candles are extinguished and the circle is removed. The parchment, wrapped in real silk, preferably black, is kept in a place safe from prying eyes. The silk cover is only removed when the pendulum is checked or during experiments with the psychogon.

Strengthening the imagospurius

Before attempting to work with the magically created phantom, it is advisable to strengthen it for a while - a few weeks, for example.

In a quiet hour, remove the wrapping and place the parchment on a well-deadened surface, then grasp it firmly in the eye and, with the strongest concentration of will, radiate od- magnetic fluid to it with the right hand or with both hands. The "mother" of the "being", the sensitive, may also participate in the same way. During the charging process, the "being" is addressed by name using sound magic. You also speak to it in other ways, telling it that it will grow, become bigger and stronger as a result of the power supply.

The pendulum image will show whether and how quickly the product of our mental and psychic energy actually increases in size and intensity.

As already mentioned, psychogons can be linked to symbols. The symbols of the planets, the signs of the zodiac and those that symbolise the primal vibrations of the creative forces, such as the pentagram or other primal symbols already mentioned several times, are very suitable for this. The runes and their combinations also offer excellent possibilities.

Runic cult practice

A prerequisite is that the experimenter knows how to receive and transmit the runic streams. In addition, the experimenter must be familiar with the cult practices of runic magic, i.e. knowledge of formulae, names and numbers, runic sigils and glyphs, runic circles and the beating of runes and the ritual that frames the action.

Before creating an Imagospurius filled with runic powers, it is important to consider which

runes are to become effective in him. The other preparations are the same as for the cabalistic cult practice. After the incense has burnt out, the experimenter steps into the centre of the room; this time, however, he does not draw the pentagram but strikes the hagal rune. Again according to each direction of the celestial rose, starting in the east or north, travelling south to west.

The introductory ritual

Following this, this time it is not performed in the name of Adonai or other kabbalistic names, but in the name of Gibor- Arahari, Arehisosur, in the name of the Earth Mother, etc.

Arehisosur and other runic names are to be included in the impregnation of space.

The rune protection circle

consists of two circles within which the entire futhork is drawn.

Once the circles have been drawn, the rune signs distributed in them and the beeswax candles (usually three are sufficient) have been placed, the ritual lighting of the lights.

While the experimenter lights the fidibus on the waiting auxiliary candle, causing the first of the lights to flare up in a northerly direction, he solemnly speaks the words: "Powers of light, eternal in the universe, tear the darkness apart!"

Flame, holy, glow! Illuminate the night! And after all the candles are lit:

All around darkness, all around night! We in the midst of the light! The darkness had to give way to the light. Primordial fire of the FA, blazing since the beginning of time; light power of the AR, sun-born at the beginning of the world, shines for those who go astray!⁵³

This is followed by the

Switch-on formula

to absorb the forces of above and below. We use the runes Is, Man, Ur. Furthermore, the

r

unes revitalising the Imagospurius in the process

o

f formation

According to our example: Eh, Fa and Os, because we have decided to add the runic name Ehfaos to our "being", the symbol of which we draw on the parchment in the adjacent binder rune combination.

Of course, we could just as easily choose a different combination of runes, but only those that harmonise with the intended purpose.

The creation of the essence

Before the Imagospurius is formed from the odic fluids of the sensitives and the magus, the latter solemnly calls out in manrunes:

In the name of the sacred runic powers we create a being from our power, from our vibration, from positive and negative, from male and female, from the power of FA, from the power of OS, united by the EH rune power. Beings that we create through our will, receive and carry the power of EH FA OS within you from now on!

From the Manrune position to the Hagal rune grip: Hagal: creative forces of the universe flow towards us; Hagal: creative forces of the universe work in us; Hagal:



⁵³ Taken verbatim from "Runic Magic", page 103, which contains all the information required for the runic rituals.

creative forces of the universe work through us.

The act of extracting the ode from the chakras in question is now carried out according to the method we are familiar with. The runes corresponding to the psychogon must also be referred to during the removal of the ode and the invocation of the "being" preceding the withdrawal, which is now magically called into being. In the present case to EH, FA, OS.

The transfer of Od to the parchment bearing the symbol of the "being" is followed by the naming, as we are familiar with from the Kabbalistic ritual, except that the names of the gods are again replaced by names of a runic character. Arehisesur and the like, or the psychogon is addressed in the name of the sacred runic powers that determine the nature and character of the ritual act.

This is followed by the final ritual, in which the hagal rune is first struck according to the four cardinal points. The action as such ends in the name of Gibor- Arahari. (Further information can be found in "Rune Magic" on pages 103 and 104).

Many simple as well as complicated combinations of runic powers are possible to "animate" psychogons. It is certainly not difficult for runic practitioners to devise suitable runic combinations for this purpose.

Two suggestions for a better understanding:

With the help of Bar - the birthing and protective principle - of Tyr - the rune of procreation and awakening - and of Man - rune of divine magic and the cosmic procreation principle - we form two psychogons, which we charge with the corresponding flux of thoughts and Odin.

Example I:



Example II:

We call the "being" Manbar or Barman.



The name of the "being" is Bartyr or Tyrbar.

The examples are of course only indicative and can be modified at your own discretion; anyone who also knows how to read between the lines will easily be able to inspire psychogons with rune magic in an even more powerful way.

How do you experiment with imagospurias?

If the phantom is sufficiently charged with od, thought and runic forces, which, as already mentioned, requires weeks or more, if the pendulum image has provided the desired information about the size and strength of the fluid image, then we can confidently dare to try a few experiments with it.

The begotten Imagospurius has to obey our will completely, regardless of whether the orders are spoken or merely thought. He is always spoken to as if he had a living being ready to serve, whose name and character we know.

In any case, the experiment becomes more convincing if the pendulum control is carried out by two or even more people - independently of each other - whereby the experimenter, without their knowledge, directs the psychogon purely mentally, as described in the section "Golem legend and thought forms".

1. The experimenter orders the "being" to move away from the parchment to a chosen place within the room.

2. The commuter holds the pendulum over the parchment, while another holds it over the point designated later by the experimenter. Once the first pendulum has come to a standstill and the second is in motion, the experimenter sends the psychogon back to the starting point, preferably without an audible command.

3. A chalk line is drawn on the floor between the parchment and the designated place where our invisible employee is to go. The phantom must slowly glide over it as instructed. Pendulum control again as in point one, but with the addition of a third commuter in the centre of the path to be taken by the Imagospurius, who holds his instrument over the chalk line. (See: "Golem legend and thought phenomena".)

4. The "creature" is now sent to the next room under the same experimental conditions.

5. The experimenter sends the Imagospurius to another flat, which may be kilometres away:

a) The destination within the selected room is precisely defined;

b) The psychogon is sent to a place unknown to the second test group and must be located there using a pendulum.

In both cases, the leader of the second group arranges for the phantom to return to its starting point - i.e. to the parchment. The exact time must of course be determined beforehand.

Communication by telephone between the two test groups eliminates sources of error with regard to deviating time determinations.

6. If someone in the experimental group has the gift of clairvoyance, put the person concerned into a trance and ask for an immediate description of the phantom. However, in order to be reasonably safe and not fall victim to preconceived ideas, place the parchment in the subject's field of vision before putting them to sleep - as I did at the time - but immediately remove it from their field of vision as soon as they are in trance sleep. Regardless of this, you order: "Describe the piece of parchment in front of you. What do you see?" If it really is clairvoyance, the person looking will correct the "error".

7. The Imagospurius is ordered to sit on the chest, head or lap of a person with above-average sensitivity. Without their knowledge, of course, but they must be ready to receive, i.e. largely relaxed both physically and mentally. Logically, they must have no idea of what is planned. If the required conditions are met, the above suggestions should produce favourable results.

"Further development of the trials: The fluid golem

Imagospurias, bound to amulets and talismans, strengthen them; and they also gain from them.

There is also the possibility of strengthening the stronger bond, of binding the "being" to a material form by simply surrounding the parchment with a wax mass, for example. The shape can be a geometric one (cone, cube) or that of a head, even that of an entire figure, a human, animal or imaginary one

from the source. Knowledge and ingenuity decide. The name of the Imagospurius is carved into the mould, chest, forehead or other places, or into its base, in Hebrew, Latin or runic lettering, depending on the ritual being performed.

The size of such a figure is fifteen to twenty centimetres; it may also extend up to one metre or more without prejudice.

It must be removed from the view of bystanders. Unless the experiments require it, any infection by other fluids should be avoided. All the more reason to imbue the form with your own odic and mental powers as often as possible. Regular magnetisation increases the phantom's radiance. If you work with rune magic, channel the appropriate streams of runes into the figure. They also strengthen their aura in this way. The power supply, which is repeated in a constant rhythm, by means of concerns, stroking, irradiation and runic currents should

also take place at fixed intervals as part of a ritual. Over time, the figure holding the Imagospurius becomes a powerful accumulator of magical powers.

There is certainly a far more powerful method of charging, of storing up power, but the hints given here are sufficient for experimentation.

Miraculous images, statues of saints, angels, gods, magical fetishes, relics, precious stones and other cult objects - are they in most cases anything other than such psychic accumulators, fuelled by the prayers, wishes and desires of a devout crowd? Entire rooms can be psychically impregnated - which is nothing new. Blessings and curses can be explained in this way.

Our phantoms, bound to a material form, which we send out and recall at will, possibly reveal the secret of an ancient human dream, the tale of the magically conceived robot, of the Golem of Jewish legend. The extent to which fantasy and reality intertwine here remains undecided. There is probably an ounce of truth to the legend; it seems to be a case of confusing the dimensions,

III. Mirror magic and
crystal show No research without
ethical values

For the more advanced, those who are already reasonably well versed in magic, new areas of research are constantly opening up, but they may only pursue them if they have actually fulfilled all the basic requirements and are ethically irreproachable.

It is true that the statements that ethical or even religious judgements are unacceptable for precise scientific work because they cloud the objective evaluation of the facts obtained will not fall silent. It is undisputed that church dogmas, which in the Middle Ages handed free thinkers over to the executioners of the Inquisition, no longer have any say today, nor do state-sanctioned moral concepts, which in any case have nothing in common with real ethics as understood by esotericists. But it is precisely these "esoteric ethics" that matter! No action that is not based on these ethical concepts is permitted.

Everywhere we look, we see how far a lifestyle devoid of any real morals, no matter how "Christian occidental" disguised, has brought it with its politics, economy, science and social endeavours. The human predator rules. Dividends and stock market prices are the standard measures of value of the "masters of this world", as well as the level of armaments potential! And not so rarely in the name of the all-merciful Nazarene, whose teachings are abused, whose words are turned into their opposite, no less the most self-evident basic principles of humanity, the last of which is: "Thou shalt not covet thy neighbour's goods." But this is loudly insisted on by those who, in breach of the seventh, eighth and too often even the fifth statute, continue to defend and shamelessly increase their lucrative plunder.

Let alone the scientist in the wake of megalomaniac politicians and unscrupulous economic hyenas! What does he care about the categorical: "Thou shalt not kill!" Who of the secular rulers and princes of the church has ever adhered to this? So the most diabolical things are devised and no question is asked as to whether the infant in the cradle, the child in the womb miserably perishes or, terribly disfigured, dies for the rest of its life. These "researchers" are only interested in devising even more satanic ideas in order to kill as many people as possible in no time at all. As a mere scientist, unencumbered by any ethics and therefore free of any responsibility, he thinks his outrageous actions are absolutely fine. He only invents what others do with it, that's their business.

Similarly, his colleague, the vivisector, pretends to work for the good of humanity, but remains unmoved by the pain of the creatures he martyred.

This is definitely not the way to do it! The surgeon's patient dies if he disregards natural cleanliness. Without ethical cleanliness in thought and action, there is no constitutional state. What remains are dogmas and prohibitions, gagging the free spirit; exploitation becomes the maxim of the state, crimes are legalised by the judiciary, force rules instead of law. In a word: the law of the jungle prevails; the sharper claw, the stronger teeth triumph. The last few decades have shown where moral depravity leads, and it is already clear where we are heading when today bears fruit. But where would we end up if we were to apply the same disastrous standards when researching the last things, when analysing transcendental forces, without firmly established ethics, far removed from genuine religiosity? Within a short time, we would become the plaything of the same powers that have their puppets everywhere in the seats of government, in parliaments and general staffs, in business, the press and art. All too soon we would all be possessed, even if we believed ourselves to be under the guidance of high and supreme beings. For all the necessary scepticism, for all the welcome sobriety in thought and judgement, for all the seemingly justified objections to occult viewpoints, the ethical aspect must nevertheless always be fully preserved. A magical-esoteric way of life without observing this indispensable prerequisite is out of the question.

Unfortunately, too many people still believe - and I see this time and again - that they can change their lives for the better through magic tricks, often bordering on black magic.

Still others demand ludicrous instructions for not harmless magical experiments. The above applies in particular to these and others.

With these principles in mind, let us now turn to mirror and crystal magic. It may be argued that it would be better to remain silent about this discipline. However, far too much is already known about it, both true and false, so that we may speak calmly. Before the advanced student (for whom the practical hints are exclusively intended) is provided with information, it is permissible to give some insights into our own research results.

Phenomena of mirror magic practice

There is no doubt that mirror magic and related crystal gazing are among the most mysterious and notorious occult practices. It is difficult and extremely cautious to establish concrete evidence in this regard, as it is - to begin with - a purely mediumistic experience, a clairvoyant perception, usually in a state of more or less fixed trance. Although, this must also be conceded, many of these manifestations also occur on a physical-real plan. For the initiated, the strangest visions of magically animated mirrors have always been more than mere self-deception, more than mere consequences of hysteria and autosuggestion.

"To the knower there is no limit!" was and is the age-old slogan of those who seek to strip nature of its veils. "But only he will become a knower who was once a seeker," they add in warning. There are paths that lead through darkness into light, paths of knowledge for the sighted, wrong paths for the blind! In the field of mirror magic, too, there are a myriad of seekers - and a small number of knowers. Hidden, scattered reports of successful experiments can be found in the literature on borderline science.

Only rarely do you find anything really useful for your own studies.

The untrained person is strongly warned against foolhardy attempts. Experimentation in this field requires well thought-out training and knowledge that is difficult or impossible to find in the generally accessible literature.

Let us now look at some mirror magic phenomena. I am deliberately avoiding examples from literature; my own experience - even if it does not always correspond to the impressive descriptions of others - is the most conclusive.

There are numerous regulations on the production and preparation of these mirrors used in the experiments, mostly in the style of the darkest Middle Ages. A recipe by PARACELSUS has also been preserved, which contains a great deal of logic. There are also modern manufacturing methods that avoid all unnecessary accessories. We will come back to this in more detail.

The phenomena achieved by means of such magical, but often also quite ordinary mirrors are of a peculiar nature and sometimes touch on the area of demonism, possibly representing a direct incursion into the world of the demons, or perhaps only a contact with the dark areas of our subconscious. In any case, we will understand why so much value is placed on an ethical foundation. We must not allow the negative, the demonic, to attack us.

As far as the phenomena of mirror vision are concerned - ignorant people like to attribute them to the imagination - these initially manifest themselves in the darkening or partial or complete disappearance of the face of the experimenter or his medium, or sometimes both. Instead of the face - sometimes the body is also included - more or less clearly recognisable silhouettes of strange personalities appear in the mirror; changing often in a matter of seconds and changing into other forms, but sometimes emerging with astonishing clarity for a while.

Even visions of impersonal, non-human forms are observed by mediums. The subjective feeling before or during such phenomena is usually individually coloured according to the degree of sensitivity.

As tradition has it and experience confirms, strange physical states become noticeable. In the main, a sensation that is not exactly pleasant occurs, mostly in the area of the solar plexus and the pineal gland. The physical heaviness seems to diminish and gradually everything around you dims.

It often takes a lot of energy not to fall into complete unconsciousness. A milky white mist clouds the mirror and begins to rotate more and more. If the eye and the consciousness manage to wait for this rotation to stop, then the actual vision usually appears after the white surface has dissipated. However, the vision does not necessarily have to proceed in this way, as I can confirm from my own experience. Spontaneously, without any other change to the mirror, the phantoms often form from the mirror shape of the experimenter.

Unexpectedly, more by chance, I became aware of the mirror magic phenomena. During an invocation, it was one of the planetary ones, my partner and I looked into the large standing mirror in front of us. A number of candles placed in a magical circle clearly illuminated our faces and figures. After a short time, however, my reflection dimmed. My face, now dark and blurred, took on a grimacing appearance; my partner's, on the other hand, remained unchanged, as I realised with a sideways glance. When I asked him what he was seeing (and not whether he was seeing that too!), to my surprise he described all the details I had just seen. His reflection remained as it was, even though we changed places within the circle several times to test the effects of light and shadow.

But only my likeness in the mirror continued to fade and change, never his. Sometimes the head was completely gone; a dark shadow had taken its place.

Soon a grey something shifted in front of my face, of such density that my deliberately strong facial expressions disappeared completely underneath. Occasionally the shadows vanished and the most diverse faces came to light. First a man with a dark sailor's beard, then a head with a massive bald head and fantastic protrusions on both sides of the skull, circular hollows instead of eyes. All in all, not a pleasant sight. The latter appearance disappeared, giving way to others, but reappeared from time to time.

The images changed like a kaleidoscope, many disappearing before they had properly formed; one flowed into the other, grimacing parts of an unknown will, more shadow than form, merely dominating one or other part of the face. One grimace, however, with a misshapen broad nose and oversized nostrils, often appeared with great clarity (even weeks later when the experiment was repeated, and it was even recognised by a third, unsuspecting person).

In this mass of grimaces with little that was human about them, I caught a brief glimpse of a harmless, narrow face, an almost teasing face with a dainty little beard. A real fop's face, I involuntarily thought, but I attributed the appearance to my imagination and kept quiet.

However, after the experiment was over, my colleague asked me if I had seen the strange foppish face with the dainty little beard!

Or are the allegedly perceived visions merely based on two factors? Autosuggestion plus telepathy? But what complicated processes in the realm of two souls would have to be involved here, especially in the case of critically minded people! How strong would the imagination of one person have to be in order to make the other believe something that no-one had thought of? Moreover, such an attempt at interpretation would also be lost in the occult.

Self-deception, based on the subconscious of two people - this nut has a

double shell.

In one case, the four of them even agreed on the main point of the show.

In another experiment, we saw a large, staring eyeball in the mirror instead of my right eye, similar to that of a horse. The most psychic of the participants also noticed other changes in my reflection. It is therefore by no means the norm that everyone must perceive the same thing at the same time. The rule is: the more sensitive and mediumistic someone is, the more phenomena reveal themselves to them.

Not every experiment is successful. Often the attempts are completely negative, while others are only successful for some of the observers. The current physical and mental state is a decisive factor. In addition, from an astrological point of view, the transitory and mundane angular formations seem to have both an inhibiting and a favourable effect. The basic predisposition anchored in the birth chart also seems to play a role.

A series of experiments with a particularly predestined test subject confirmed my experiences in the mirror magic discipline. Fully awake, the medium had the strangest visions. It saw processes in the mirror in itself and in me that were far beyond my powers of perception. Men's heads with flowing beards seemed to nod at it in a friendly manner, eyes from nobly moulded women's lids gazed at it, hideous, almost indescribable grimaces approached threateningly, as if they wanted to leave the depths of the mirror.

Then there were again phenomena of a typically ancient, partly Indian character. Occasionally, the mirror phenomena were not the only ones. Once the medium flinched in horror during a show and at the same time there was a crash in a corner of the room. The disgusting grimace and the noise in the room had manifested simultaneously. There were also perceptions of a different kind. At times it seemed as if the temperature around us was dropping; a disgusting cold penetrated our skin, an icy breeze blew around us. We could see from the flickering flames of the candles how it was constantly changing, starting from places where there was not the slightest possibility of a draught. A few times it swept down from the ceiling.

Words and signs of a magical character also influenced the mirror phenomena under certain conditions.

Whatever judgements may be made about the strange visions, to the experienced occultist these schemes are more than mere hallucinations that should not be judged from a materialistic point of view. They are by no means the spawn of sick brains or products of hysteria. They are just as much a real fact for the subtle perceptive faculty as any process in the visible world is for the gross material senses.

The evidence for the actual existence of these phenomena, which are only accessible to the highly polarised forces of the soul, is provided by the experiences resulting from the experiments. Or is the simultaneous perception of two or more people not proof? Even those cases in which the statements diverge, i.e. one person still receives impressions that are no longer accessible to the other participants, do not testify against the matter. Rather, this proves that this person is more perceptive, more mediumistic, so that he reacts to vibrational states that are inaccessible to the coarse senses of the "normal". As far as the phenomena themselves are concerned, whether they are really what they appear to be - beings of extra-sensory worlds - remains to be seen for the time being. Of course, speculative belief has a lot of room for manoeuvre here.

Firstly, the mirror phantoms as such are important to the researcher. It is his task to examine them carefully, to investigate where they come from and what they are. The fact that explanations based on autosuggestion and hallucination do not lead to a satisfactory solution to the riddle

should have become clear by now.

So, for better or worse, in order to avoid continuing to grope in the dark, we will have to find a "higher reality" must be included. Certainly a form of vibration that is still alien to us is involved; after all, as we have long known, man and everything around us is also only a manifestation, a crystallisation, so to speak, of vibrational states that are for the most part still very unknown. Based on this fact, is it really such a tremendous imposition for the scientist to agree to the existence of an even finer etheric substance, a vibrational structure that our eyes are not normally able to grasp? After all, only very few of the many radiations and waves that have been detected so far are perceptible to our ordinary senses. Too much or too little vibration - and the light ceases to be light for us, the sound falls silent, and the harmony of the spheres drones silently in our ears.

The possibility of perceiving fluidic vibrational potencies is - under certain conditions, of course - certainly to be affirmed. The basic prerequisite, however, is and remains: the higher development of the senses; only in this way can the human vibrational form come into contact with the essential forms of subtle etheric realms. There is actually nothing supernatural about our hypothesis. Even an afterlife with angels, demons, incarnated human beings - once thoroughly researched and convincingly proven for everyone

- is nothing more than a piece of infinite nature, no more mysterious than all the riddles and secrets that fill our days. Hardly anyone will then take offence at denying the real existence of visions of a mirror-magical character.

The more our knowledge of nature expands, the more sparingly man will use his "Impossible"; for where he says "impossible" he begins to deny the Godhead, and to deny it is even more criminal than to blaspheme it.

Spontaneous experience confirms mirror magic show

Understandably, critics with an exact scientific orientation tend to believe that mirror magic experiments do not contain any evidence worth testing. Only if expectation and the autosuggestion that is very likely to come into action as a result were to be eliminated would it be possible to make friends with this abstruse occult discipline. Such a demand could not be met, because anyone who picks up a crystal ball or sits in front of a mirror to use it magically is expecting something, namely some kind of vision.

So mirrors and crystal will never find favour with the strict rationalist? But what then if his demand is fully met? Must not his objections then be silenced once and for all?

I have such a report, a letter that I received years ago after the publication of experimental results of mirror magic. Here is the letter verbatim:

"With reference to your article on mirror magic, I would like to tell you about the following experience. I myself am open to all things occult, but I am not a convinced spiritualist, as my sober profession - I am an administrative employee - leaves me little time for any experiments. Nevertheless, some time ago I made a strange discovery which, after reading your article, has given me a lot to think about.

It was around lunchtime in my office. Most of the employees had gone to the table and I was alone in the room. Smoking a cigarette, I was mulling over various problems, and my eyes happened to fall on the shiny ashtray on my desk, reflecting the sun's rays. As I had once read somewhere that you can put yourself into self-hypnosis by staring at a shiny object, I tried this experiment purely as a game and concentrated my vision only on this bright spot, which for me was not a problem.

was easy.

Gradually, the outlines of the surrounding furniture and objects became blurred. It billowed around me like fog. The shiny spot became milky white and seemed to move, sometimes getting bigger, sometimes smaller. I now actually assumed that it was the early stages of self-hypnosis and was pleased with the partial success of my attempt when suddenly faces and heads began to emerge from the bright spot. Unclear at first, then becoming sharper, finally with an uncanny sharpness of facial features, like a micrograph. The images changed, as you put it in your report, like a kaleidoscope. Some were only visible for fractions of a second.

There were men, women, children, bearded men, bald heads, old and young faces. The facial lines were as sharp as I have rarely seen in photos. It was just a pity that the pictures changed so quickly. This made it impossible for me to remember a particular face.

At the same time, as I realised all this, I shivered and shivers ran down my spine. In German: I got goose bumps. Somehow, everything seemed eerie and incomprehensible. I had a dull feeling that I had inadvertently stumbled into something unprecedented and averted my gaze as my eyes were already hurting. My temples were throbbing. I felt pretty exhausted in general. I didn't realise that such intense concentration could be so exhausting.

Afterwards I pondered for a long time about what I had seen, or at least what I thought I had seen. My mind told me that it was all just hallucination, caused by the constant staring at the shiny object. I did not repeat the experiment because I feared that my mind was suffering as a result, as these phenomena almost looked like delusions to me. So I left it alone.

Now I read for the first time in your experimental report the expression >mirror magic<, which until then had been completely unknown to me, and was reminded of my strange experiment; especially because the circumstances you describe are almost exactly the same as mine. Except that in my case it was not a mirror.

What I have described will be nothing new to you. But for me, as a layman, it is all extremely strange, not to say marvellous. The thought that I should have penetrated the secrets of another world by chance gives me a very strange, almost uplifting feeling."

Does not this completely unexpected experience - which is in complete agreement with the results we have obtained and with the tradition - speak in favour of the reality of mirror-magical phenomena? A reality, of course, as already explained, that already lies on a higher level of perception, rooted in layers of consciousness that are no longer accessible to the world of the five senses. Judged from the point of view of depth psychology, these are possibly archetypal images, insinuations, originating from the "collective unconscious", which become visible to the mind's eye under certain, as yet little researched circumstances.

In any case, the mutually confirming perceptions - the experimentally achieved and the spontaneously appearing vision - should also give food for thought to the strictly scientific judge, especially the psychologist.

Although the occultist's method of working differs considerably from the prevailing research methodology - which is in the nature of things - it can still claim to be scientific, as long as the occultist's hypothesis is confirmed by experience.

In one respect, however, frontier science research is lagging behind and will probably remain so. There are attempts - and these are likely to predominate - that are not

can be repeated at will with consistent success, such as an experiment from the fields of physics or chemistry.

I hardly believe that the writer of the above letter would have had the same or similar vision a second time or more. Although everyone must realise to their regret that spontaneous results of a special kind are almost never repeated. The same applies to experimental feats. It is therefore all the more necessary to record as many facts as possible. Every report containing evidence contributes to the clarification of controversial problems; it is an incentive for anyone who finds confirmation of their own experience and research in it. In this way, building block after building block is added to form a well-founded foundation on which the new man of the new age will continue to build in the sense of the evolution of the still unredeemed earth demiurge.

Crystal show

Let us first turn our attention to the magic of crystals before we explain the practice of mirror magic in more detail. In itself, the boundaries between these two practices are fluid. Much of what can be achieved with the mirror is just as possible with the crystal and vice versa.

Preparation:

The use of crystal and mirrors is not quite as simple as many pretend; this should be emphasised, although some believe that this mysterious discipline can be used to put on an occult variety show. Nor can spontaneous visions - however surprising they may be to the observer, however convincing the visions may be - disguise the difficulty of the endeavour! The rule remains: even with a good predisposition for such experiments, it takes quite some time before crystal or mirror reveal themselves to the neophyte of this offside branch of magic.

One practitioner assured me that despite predestination and diligent practice, months passed before she could boast of possessing the not too frequent gift of crystal vision.

Unfortunately, far too many people do not want to know anything about exercises that create the conditions for this type of experiment, just as they generally take a consistently negative view of self-training for magical and mystical purposes. Scientifically orientated people often reject such self-experimentation on the grounds that it impairs the objectivity required of every experimenter. As if, for example, a sports critic becomes biased because he is practically involved in the sport he is criticising.

The mere spectator can never be accepted as a fully-fledged researcher of occult areas; anyone who wants to have an expert say here has to bring a lot to the table! Because they have not been able to do this, the precisely scientific media observers and debunkers have not got any further, despite their often downright ingenious test subjects.

It is of no use at all to be a critical observer of mirror or crystal magic experiments. If you are looking for evidence in this discipline, you have to contribute your occult skills, either as a mediumistic observer or as a magus supporting the medium.

An absolutely controlled body is essential for working with mirrors and crystal. This is where it becomes clear who has really worked the basics.

There are three main exercise factors that favour the work here: Relaxation - Breathing - Eye training ⁵⁴.

⁵⁴ 1 Dealt with in detail in Karl Spiesberger: "Esoterische Lebensformung in Theorie und Praxis".

Only when the body is completely relaxed, the breath flows effortlessly and evenly, eyeballs and eyelids remain immobile, are the prerequisites fulfilled; only such a state of calmness largely eliminates any kind of physical disturbance.

Pay the utmost attention to your gaze. Even a barely noticeable wandering, a slight twitching of the eyelids - and the vision is blurred. Tears understandably also hinder the vision. The eye must therefore be well trained. Although we do not need the hypnotist's steady gaze, the eye training is pretty much the same. Accordingly: Eye exercises, eye baths, in a word: training the central gaze ⁵⁵.

Whether we look into the sphere or into the mirror, in either case we must avoid staring into it. Like the body, the eye should be relaxed, detached, not wide open, rather the eyelids should be lowered a little, of course only to the extent that the unobstructed view is not hindered. Over time, everyone will find out for themselves how best to look at the object.

The outer relaxation goes hand in hand with the inner relaxation, which are mutually dependent anyway. Again, it will become clear whether the basic workload has been fulfilled or not. Now it is a matter of mastering the life of thoughts and feelings. The experimenter must not be disturbed by any extraneous thoughts during the crystal or mirror viewing; he must be calm and the conflicting feelings must be silenced. Silence - stillness - silence: nothing else must fill him. He must become empty, everything of his own must be extinguished, so that he is enabled to see the images that awakening clairvoyance conjures up in crystal and mirror.

If we are physically, mentally and spiritually capable of doing justice to what is required, then there is nothing to stop us from attempting this discipline. As always, these tips are only intended as a guide. Everyone should vary them as they see fit, as experience will teach them over time.

How to treat the crystal ball

Firstly, we obtain a well-cut glass sphere that is as bubble-free as possible. Rarely will an experimenter be able to fulfil the ideal requirement and use a sphere made of genuine rock crystal. According to old instructions, rock crystal promotes clairvoyance. We place the sphere, resting on a base of dark or black-stained wood (which is not absolutely necessary), on a table top covered with black cloth in such a way that we can easily fix its approximate centre.

The room is dark, only candlelight illuminates it moderately, preferably that of fragrant beeswax candles. It is best if the light source is at the back, but in such a way that the sphere is clearly visible, without disturbing light reflections of course.

It is sometimes recommended to group three candles around the sphere.

Before we transfer the sphere to its intended use, especially if we have received it from the dealer, we first subject it to a proper deodourisation. It hardly needs saying that the sphere must not be dusty or otherwise soiled.

Charging before use is recommended. After use, we wrap the sphere in real silk. We also keep it away from the eyes of curious onlookers, and we certainly do not tolerate the kind of Ode contamination that comes with being touched and touched by others. The more carefully and ritualistically the crystal ball is treated (the same applies to the mirror), the more intimately our aura, our subconscious will merge with it.

⁵⁵This is dealt with in detail in Karl Spiesberger: "Esoteric Life Formation in Theory and Practice".

Now to the actual crystal show

After the experiment room has also been well cleaned, which is done by thorough airing, placing or drawing white magic symbols (cross, pentagram, hagal, arrune, etc.), incense or other protective incense, the room is charged with strong thought and ode powers. Runic practitioners proceed most appropriately according to the instructions given in "Runic Retreats for Everyone" page 95/96; they can also prepare the sphere (or mirror) using runic forces according to the instructions given on page 98/99.

Once the prepared measures - which can be followed by a suitable mantram or murmur of corresponding runes - have been completed, the person takes a seat in a comfortable chair. The distance between the object and the eye determines the individual's ability to see.

Now the experimenter relaxes, whereby the breath, in contrast to the pranayam exercises, pulsates without any intervention; as always in the relaxation retreats, where the overriding principle is: it breathes!

The eyes remain closed for the time being until complete inner stillness is achieved, until no digressive, obstructive thought, no rebellious movement of the mind opposes the inner silence.

Once you have entered a state of unconsciousness, it is time to open your eyelids and look into the sphere. A light state of trance, which still allows the observation of what is happening, promotes the realisation of the vision. Mediums in a strong trance, which impairs memory after awakening, should not experiment without an observer.

Initially, do not extend the experiment for too long. Five to ten minutes is enough for now. Anyone who has already done a longer eye training programme will naturally have an advantage over the inexperienced. Tearing and burning eyes will hardly bother them any more. However, even the advanced eye trainer should not exaggerate the duration of the attempt. Where disturbing incidents occur - those that have nothing to do with the physical condition and are possibly of an astral nature, such as an icy breath, strange noises, invisible oppression, etc. - it is better to stop at the beginning, especially if you are not or only insufficiently familiar with the magical protective measures. Only experts in magic should actually engage in these practices.

At the end of the experiment, regardless of whether the result is satisfactory or not, close your eyes and remain in stillness and silence for a while, as you did at the beginning.

The aura is then thoroughly cleared, the room ventilated and, if necessary, impregnated with rune powers, and finally incense or other suitable incense is burnt. Further protection against astral attacks consists of wearing and attaching various types of defence symbols, protective glyphs and runes to the walls of the experiment room and bedroom, especially above the sleeping area.

Purpose of the crystal show

Beginners would do well not to set themselves any particular goals for the time being. Without any specific expectations, wait for the things that may come. It is not impossible that heads will form in the sphere, faces will appear, figures will act; perhaps he will see an area in it that is completely foreign to him, it could just as well be a living space or another human dwelling, and he will become an observer of familiar or unfamiliar people. But it is also possible that none of this happens, that he sees nothing human, nothing corporeal, but instead colours, sometimes of unearthly beauty, and symbols, common ones, such as we often encounter, or those that call for a special interpretation.

What you see must always be recorded in detail.

Once you have sufficiently tested your aptitude for crystal-gazing, there is nothing to stop you from now

to organise the experiment as they see fit, for example to see the present in the distance, to transport themselves in their minds to a previously chosen place, which is then to appear before their eyes in the crystal, or to enter irrational spaces of the past and the future.

This already outlines the most important tasks of the magic crystal.

For beginners and the less fortunate, the crystal ball is mainly used to support their concentration exercises and to deepen their meditation.

It cannot be ruled out that flashes of visions may occur during these experiments. The following method can also be used to promote the onset of trance states: Place the sphere in the centre of the dark table surface, form the hand chain as usual and all participants fix their gaze on it for the duration of the chain closure.

Mirror magic practice

Choosing a suitable mirror

Are there certain types of mirrors that are particularly suitable for magical experiments? It is claimed that yes, although I would not necessarily agree with this assertion. It is very likely that the answer to this question must be modified from case to case according to individual suitability.

Secondly, the question arises: What types of mirrors, if we want to call them that, are available to us for our experiments? Concave curved mirrors made of glass or metal are recommended, as well as rock crystal plates and even the reflective surface of water in a vessel⁵⁶.

Quite a choice, then, that we don't find with the crystal ball - where only the material (rock crystal or glass) and size are up for debate. Which mirror model you choose is up to you. It is difficult to guess here. It is best to go for the object with which you feel the most connection. Concave mirrors, made of black glass or copper, can usually be obtained commercially, but this is very difficult to do with rock crystal plates. Everyone has a container of water and an ordinary mirror.

Production and preparation of mirrors

Actually, if one wanted to adhere to old rules, one would have to make the mirror required for magical purposes oneself, or at least - if this is not possible - prepare it accordingly before use. The more cult-like the procedure, the more effective the mirror will be. A view that we do not wish to contradict. Of course, we do not adhere to the abstruse practices that were practised in the dark ages of magic.

For the sake of curiosity and because there is a grain of truth in it, let us take a look at such a manual, which probably originated in the centuries of AGRIPPAS and PARACELUS. With the necessary comments in brackets. It says there:

"Production of a ground mirror:

Get yourself a round, cut glass (there's no question of hollow glass) about 20 to 25 centimetres in diameter, a piece of tar and (please don't be alarmed) two larger bones, which the gravedigger will be happy to get for you (in those days, many things were not available in a glass jar).

⁵⁶ Magic letter I: "Mirror and crystal magic". I. D. Cinvat: "Experimental Magic".

possible). Take it to a stream or a spring on the waning moon before the stroke of the midnight hour, place tar and glass in it. You yourself remain on the bones laid in the shape of an X-cross, look towards the east for an hour and imagine with all clarity what you want to achieve with the mirror, what powers, what visions it should convey to you." (There is undoubtedly method in this imagination exercise; of course, if done correctly, it is no less effective without the bones of the dead, as it is mainly a matter of the subconscious making contact with the chosen object, whereby the stillness of nature is very conducive. The water only has the task of cleansing the earth).

"Now take the glass and tar out of the water and go home without speaking a word to anyone (so that your concentration is not disturbed), melt the tar immediately and cover the part of the glass that serves as the back." (There is nothing wrong with this procedure and it is still recommended today if you are making the mirror yourself. Whether flat or hollow glass is used is up to the manufacturer).

"Once the tar coating has cooled, wrap the mirror and the two bones (which we will of course do without) in a black cloth (real silk) and pick it up carefully.

At the next new moon, go to a secluded crossroads, dig a deep hole at its eastern edge, place the crossed bones at the bottom, place the mirror on top, tarred side up, carefully scatter earth over it and make the spot unrecognisable." (Through the close contact with the earth, the mirror is supposed to be charged with earth forces. Hence the emphasis on the new moon phase. Some magicians are convinced that this binds earth beings - gnomes, who are often credited with helping with mirror magic - to the mirror. It would therefore not be wrong to call the gnomes at the same time).

"Now leave the place as quickly as possible and avoid all encounters. On the seventh night, again at midnight, take the mirror out of the ground without looking into it.

Immediately find a body of water and place the mirror in a not too deep spot, tarred side down (thank goodness there is no longer any talk of bones here). At the next full moon at midnight, take it out again and now take a look inside." (This is followed by the promise that the magician will immediately see everything he wishes to see).

For further tests, we recommend placing the mirror on a black cloth in front of you.

So much for the regulation, which in many respects is a bit of a mouthful, but in some respects is still useful.

Water surface as a magical mirror

A glass jar on a black base is sufficient, filled to the brim with ordinary or distilled water or with an infusion to be discussed shortly. Before use, the water is heavily saturated with Od, and it is also advisable to charge it with runic currents, especially those of the earth runes. Where feasible, the bowl of water should also be exposed to the light of the full moon for a few hours.

Magic mirror made of rock crystal

This requires two thinly cut slabs of rock crystal. These are cemented together at the edges in such a way that there is still enough space between them to hold distilled water. However, before filling the space with this liquid or with that of the PARACELSUS, a beryl is said to have lain in it for three full moon nights. It is well known that beryl is said to have strong magical powers, especially those that are effective in the magic of crystals and mirrors. The beryl itself is said to be excellently suited as a magic mirror.

Now for the infusion already mentioned, a recipe that is said to come from PARACELSUS:

Take a fair amount of belladonna and stramonium and boil them in water for a while. Some prefer the cold extract. In any case, this extract is considered to be more effective than aqua destillata.

Magic concave mirror made of glass or metal

These can be obtained commercially. If they do not meet your personal requirements, have them made by a specialist.

The back of the glass mirror, especially if it is made of transparent glass, but also the black mirror, should be coated with a tar preparation that is easy to spread.

There are also instructions to immerse the concave mirror (concave, curved inwards), which is usually made of copper, in a silver or gold solution depending on the ascendant, position of the sun and moon of the user.

Ordinary mirrors

As we already know and as our own experiments have shown, our utility mirrors are often very suitable, especially if it is important to include the reflection of the whole body in the experiment.

Additional treatment of the mirrors

If we don't make our magic mirror from scratch ourselves, we must at least treat it accordingly as soon as we receive it, according to the mirror magic experts.

a) The first step is to free it from any foreign Od by holding it under running water for a while and then de-oxidising it. Then we wrap it in pure black silk and store it in such a way that it is protected from prying eyes. This is the best way to prevent unauthorised access.

b) It is also appropriate to carve or draw suitable symbols (attraction symbols, earth runes etc.) on the tarred back. Those experienced in magic use special mirror glyphs of a cabalistic or runic nature, with some constructions also incorporating their own magically significant astrological values.

Two examples (Figure I and Figure II) of mirror glyphs are shown on the following pages.

c) Now we wait until the waxing moon phase begins. This is where the actual impregnation begins. According to the existing instructions, the object should be imbued with the mage's Od between zero and one o'clock at night. As already pointed out, this can also be done by means of runic practices, which should be even more effective because another form of vibration comes into action.



Figure I Example of a glyph suitable for each mirror.

d) This treatment is given to the mirror night after night until the full moon occurs. On the night of the full moon and the following two nights, it is exposed to moonlight for at least three hours. If the moon is not visible, we still lay out the mirror so that it is at least hit by the rays passing through the clouds.

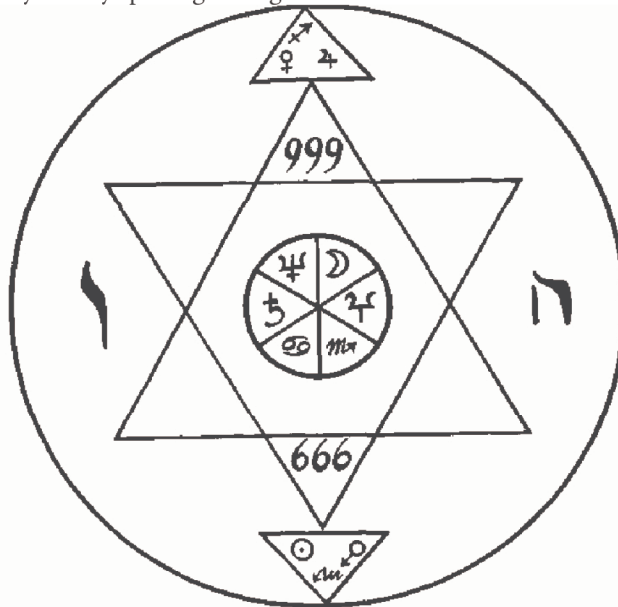


Figure II

Example of an individual mirror glyph taking into account the positions of the radix planets, given by ascendant, sun position, natal ruler and strong aspect.

e) The above procedure should be carried out every month at the time of the full moon in order to continuously renew the lunar radiance.

f) It is also recommended to keep the mirror wrapped in silk in an ebony, boxwood or oak casket also lined with black silk.

g) Similar to the crystal ball, the mirror rests on a dark wooden frame on a black table top that is not too large. Some experimenters prefer to hold the mirror

w at made of real silk closed at the neck is very suitable for this.

i h) Lighting as for the crystal show. If there are candles on the table,
t their flames must not hit the mirror surface.

h i) Incense is also used in the same way as in the crystal show, unless
b certain experiments, such as invocations of a special nature, require a special
incense.

o j) Astrologers also have the option of coordinating the time of the
t experiment with the respective mundane constellations and the transits
h that are in the process of being triggered in their birth chart. The tattwic
vibrations can also be taken into account.

h In magical astrology, the current moon is viewed favourably in the watery signs
a of Scorpio, Pisces and Cancer as well as in the earth signs, especially in Saturn-ruled
n Capricorn. In addition, it is said to be a full moon, even though various mirror
d practitioners view the position of the new moon no less favourably.

s In addition to the moon, Neptune and Saturn are primarily mentioned as
· magically significant planets.

T Quadratures, we are assured, are by no means detrimental to the experiment; on
h the contrary, they are regarded as gateways to astral forces. How far these assertions
e prove to be valid, experience must teach.

The experiment in general

c In principle, the course of the mirror magic experiment hardly differs from the
l experiments with the crystal ball.

o Again, a thorough preparation is necessary, i.e. de-odisation of one's own aura,
t charging through self-magnetisation (ordinary automagnetism, better still in
h connection with runic currents), then relaxation - silence of thought - silence. Then -
i unless an invocation is planned

n - move on to the actual experiment. Sit comfortably in front of the mirror or, as
g some prefer, hold the mirror in both hands in the Egyptian position, or even better
in the Buddha position. Sometimes it is recommended to adjust the direction of
s view to the geomagnetic aura. Thus, depending on the type of practice, south or
h west is indicated; however, one should not be overly impressed by this and first try
o out to what extent the results could actually depend on the cardinal direction by
u repeatedly changing the sitting posture. There is no objection to the requirement to
l wear a strong protective symbol, a corresponding glyph or a talisman, nor to drawing
d a protective circle around the experimenter. Without prejudice, it can be two circles,
in the resulting ring of which one writes cabalistic names of gods and angels, also the
a names of the Sephiroth or sigils corresponding to the experiment; runes are just as
l suitable for this, individual protective runes or combined into binder runes, or one
s places all futhor runes in the ring. The rune expert knows other effective
o combinations.

b If the experiment is connected with an invocation, the experimenter, if he is not
e working with a medium but wants to be magus and seer in one, has to perform this
first. He then switches from the positive transmitter to the passive receiver; if one

I might say, from magician to medium.

d This clearly reveals what is often so fruitlessly debated, as I myself know from my
a own dismal experience with unteachable know-it-alls, namely whether there is any
r difference at all between a magician and a medium. Some believe that they can lump
k the two together and describe anyone with occult abilities as a medium per se, whereby
· these super-smart people ignore the following fact due to a lack of sound knowledge in
this field, which is truly not easy to fathom: As a rule, the medium is only an
A intermediary (as the name implies), a tool that surrenders itself to extrasensory
influences without directing them according to its own will or at least stopping
c them when it seems advisable. For this reason, the presence of a competent experimenter
o is always required.

I stance, because he is able to direct the forces that he calls into action thanks to his
t skills as he wishes and desires. Always, of course, within the framework of his magical
is abilities, which are subject to narrower or wider limits. Of course, no one would deny
d that he can, and to a certain extent must, possess what is called a mediumistic
if disposition.

f The ideal state would be to combine the highest possible level of mediumship with
e the highest level of magical creative power. In hypnosis and telepathy, to give a simple
r example, the two opposing abilities, the power of the sender and the ability to
e receive, are shown separately. In such cases, two experimenters are required, which is not
n absolutely necessary in other disciplines, such as mirror magic. It confirms that with a
t lucky disposition, magician and medium can be united in one person, especially in
w connection with invocation practices. There is no doubt that the one who invokes the
it phenomena is a magician, and the one who perceives the vision in the mirror or crystal
h can justifiably be called a medium, but in other respects he remains a magician, he does
t not fall into a paralysing trance, he does not succumb to the astral influences, but
h continues to follow the situation as a clearly judging observer.

e This statement applies to all relevant branches of occult research, right up to the
m phenomena of materialisation. The subject in a state of trance under the supervision of
a the circle leader, in whose presence the manifestations occur, is a medium, nothing
g more. However, if an experimenter, such as JOSEF DÜRR⁵⁷, were to succeed in citing
i an entity that materialises in front of his circle and even speaks to him until he releases
c it, then we would be dealing with a personality that is magus and medium in one,
a the ultimate goal of magical development.

l How to use magic mirrors

p a) For magnetic treatment:

r For this we need a large wall or standing mirror that reflects the entire shape.

a According to various occultists, the mirror - our reflection, so to speak - radiates the
c od- magnetic radiation that we emit back to us. This enables us to magnetise ourselves.

ti It is just as possible to treat another person magnetically in this way if they
ti stand between the mirror surface and the magnetopath. Even stronger in its effect
o is the

n "Runomagnetic practice on a mirror-magic
e basis"⁵⁸. The mirror is also ideal for
r! autosuggestive manipulation.

H b) For telepathic purposes:

e The sender sits or stands in front of the mirror, an ordinary or a magic concave
c mirror, and imagines the face of the receiver in it as vividly as possible, to whom he or
a she

d ⁵⁷ Highly interestingly described in Josef Dürr: "Experimental Magic".

is ⁵⁸ Karl Spiesberger: "Runic retreats for everyone" (pages 156 to 159).

then, highly focussed, sends his thoughts.

The recipient, well relaxed, also sits in front of the mirror or holds it in his hands and waits ready to record.

The use of rune telepathy promises even better success.

c) For clairvoyance:

The practice here is similar to that of crystal gazing. As we sometimes read or hear, in the past thieves or other thieves were sought by means of the earth mirror. But the Fama also tells of black magic activities in connection with the earth mirror.

d) To the astral view:

This brings us to the practice we started from when discussing mirror magic phenomena that we have experienced ourselves. A comprehensive magical armoury - invocations, incantations, cabalistic and other knowledge - is required here.

Magical protection - pentacles, glyphs etc. - should only be attempted by someone familiar with such experiments; after all, we don't know what gates we are opening here.

Again, mirrors which, by virtue of their manufacture and form, serve exclusively magical purposes or those of conventional use can be used.

The latter are particularly suitable for invocations due to their size, precisely because they reflect the entire mirror image. Place them at an appropriate distance in front of the magic circle.

Before starting the experiment, clean the mirror surface with cotton wool soaked in pure ethyl alcohol, which is then burnt in an incense fire. Then charge the mirror with Od powers and, if necessary, with runic powers.

If any phenomena appear, keep your nerve and observe them with a cold blood, even if they seem scary at times. Above all, beware of succumbing to your imagination, which tends to exaggerate.

Never forget to say the final dismissal formula and magically cleanse the room, regardless of whether the experiment was successful or not.

FRANZ BUCHMANN- NAGA also used magic mirrors in his invocations of the genii, which he carried out over many kilometres with a second experimenter⁵⁹.

Mirror magic is also suitable for splitting experiments, which we will discuss in more detail below.

This outlines the research possibilities offered by crystal and mirrors, but it should be emphasised once again: No-one should venture into this little-explored field until they have fulfilled the essential requirements - both theoretical and practical.

⁵⁹ Buchmann- Naga: "Key to the 72 Names of God of the Kabbalah".

IV. The magic of dreams and division

Guided dream life and the art of splitting or projection are interlocking skills, the mastery of which enables us not only to come closer to the mysteries of the unconscious, but also to temporarily escape the shackles of physical nature and pass into other states of being. There is at least a great deal of evidence in favour of this.

Doppelgangers and werewolves still live on in popular belief. The black magician consciously leaves the physical shell in order to appear out of body as a ghost or to impose his will on those with a mediumistic disposition, making them temporarily possessed. The fact that even animals were not spared from them can be seen from the numerous werewolf legends. To regard all of these traditions as invented seems daring, as the people have always known how to cloak occult knowledge in the guise of legend, fairy tale or myth. Observations have shown that the witches' Walpurgis ride is also a trance experience of a magical nature. The customers of splitting phenomena, lost in the grey of the Middle Ages, have found their modern advocates; just think of HECTOR DURVILLE.

The discipline of splitting has been practised by knowledgeable magicians since time immemorial, for which they had trained mediums at their disposal. In addition, the magus himself was able to leave his body in order to, as the saying goes, "wander astrally".

Types of splitting

The magic of splitting or projection is included:

1. The external splitting, whereby the subtle principles of the medium are experimentally brought to emerge, as in DURVILLE'S experiments.
2. The own division. A distinction must be made here:
 - a) Wavy exit. The magus consciously leaves his body.
 - b) Unintentional (spontaneous) splitting. Mostly in dreams, sometimes in a state of trance.

The splitting body as such can become aware and act

1. on the physical plan by visiting earthly locations;
2. on subtle planes of existence, mostly on the astral plane.

Dreams that question reality

The best mediator of contact between "here" and "there" is the dream. As could hardly be expected otherwise, the researcher stands alone with this statement. No psychologist from the scientific camp, however forward-thinking, will agree with him. Far more likely, and quite understandably, they will accuse him of superstition and attribute his alleged out-of-body experiences to subconscious creative forces.

It really isn't easy to find your way through the confusion of dream events. The language of dreams is a hundredfold. Its vocabulary is generally insignificant, trivial, banal; sometimes, however, profound wisdom flows from the unfathomable fountain of night stories and reflects visions to us, leaving earthly images far behind.

Dream life can be subdivided into various basic genres. To go into them would take us too far off the subject⁶⁰.

But we are talking about dreams, the content of which has nothing in common with the usual dream processes in which things and

Actions, mocking all logic, flow confusedly through each other, the most absurd fantasy almost celebrates orgies. I have already listed some striking examples of this kind in my earlier study: "The dream in depth psychological and occult meaning", and we will deal with another dream of the same character here:

⁶⁰ More about this in "Esoteric Life Formation in Theory and Practice" by the author, section "Basic genres of the dream event". Also in this volume: "The mystical dream and its symbolism".

I woke up. A completely natural process, it seemed to me. The only thing that astonished me was the colourful bird the size of a blackbird on the pillow close to my head. I had never owned such an animal before, let alone now. I pondered back and forth. Was the bird in front of me a remnant of a dream that was reflected in my imagination? If so, the animal in question would have to disappear as soon as I reached for it. So I grabbed it - only the bird remained. I now had it in my hand, felt its feathers - so it was real. But how had it got in?

The door opened and acquaintances entered. Now the acid test: "What do I have in my hand?"

"A bird," came the prompt reply. - "Where did you get that beautiful little animal from?" enquired the second. Was there any doubt?

I continued to ponder how the trusting animal could have found me; pondering - pondering - until I opened my eyes and - I was awake.

The question remains: What is reality, what is dream per se? Evidence for the possibility of astral wandering

Are sleep and dreams really the gateway to transcendence? Let us look for facts that certify that we are already able to transcend the three-dimensional physical world on earth. Let us dispense with examples from the distant and most distant past; our time is obviously no less rich in facts of this kind. A modern key witness is the Englishman FREDERICK C. SCULTHORP⁶¹. Admittedly, those who see the brain as the sole breeding ground for any expression of human intelligence will hardly accept his claim that he often and frequently visited otherworldly worlds in his astral body. At best, they will grant him a dream life full of fantasy. Sceptical borderline scientific researchers are not likely to judge much differently.

All too understandable. It is extremely difficult to arrive at an objective assessment of the splitting phenomena, as these are processes that take place in the sphere of consciousness of one person, into which a second person is unable to penetrate; apart from cases such as DURVILLE's, which are not now under discussion. No matter how tangible the actions of the lonely Waller may be for him, more tangible than earthly things, for the outsider it ultimately remains a dream.

The reports of an astral traveller do not. In order to solve this difficult problem, it is necessary to prove the analogy. If, despite the enormous diversity of dream life, the same or similar traits are found in a wide variety of individuals, it is essential to give such experiences the attention they deserve.

Incidentally, not all splitting processes are limited to the experience of the body-bound wanderer; there are repeated reports that the astral wanderer has been seen by another in a dream, sometimes even in a waking state. Or other manifestations caused by that person have been perceived.

Body-free walking within space and time

Perhaps we walk around more at night than is generally assumed. It is not easy to prove this. We are still far too little aware of our dual citizenship. What we experience as astral-walking is usually extinguished at the moment of awakening.

I once had the intention of appearing in my sleep to an acquaintance whom I considered very gifted for such experiments. I adjusted myself accordingly before falling asleep, but the next morning there was no trace of a memory. Rather, it seemed as if I had spent the night in a dreamless state. - That same day I met the

⁶¹ Frederick C. Sculthorp: "My wanderings in the spirit world".

unsuspecting partner of my unsuccessful attempt to split up. The first thing he did was to tell me his dream of the previous night, in which I had unexpectedly stood in the centre of the room. He could swear to it, he assured me, I had then come to his bedside and talked to him for a while. "An unusual dream, at any rate," he concluded, "but more tangibly real than any of my other dreams." - Indiscretion on the part of a third party was out of the question, I had wisely not let anyone in on my plan, yet the details I had worked out were correct. Surely there was another explanation: telepathy.

Now an example, documented by the poet-doctor JUSTINUS KERNER, of a spontaneous splitting process that was perceived acoustically while fully awake. The seer's father had died. She still knew nothing about it. At nine o'clock in the evening, a soft "Oh God" was heard in the chamber where the corpse lay in state, clearly heard by the deceased's doctor who happened to be present. - At the same time, the visionary lay in a deep sleep and uttered this exclamation. When she awoke, she said: "She had heard herself twice, as if two people had spoken to her."

Another telepathic phenomenon?

Another revealing case from recent times. A man in his late thirties who was extremely gifted in magical practices - let's call him GUNTER K. - with whom I have corresponded for a long time, sent me a report on a disembodied spatial excursion, which I am reproducing here in a somewhat abridged and stylistically modified form.

"With the light switched off, sitting in bed with my legs drawn up, I was meditating. The luminous clock face showed exactly 10 pm. Then something very strange happened: I was not only in bed, but also in a room in a house kilometres away and witnessed a conversation between a work colleague and the daughter of the house. The girl just asked where I was. He:

>I don't know... In this weather he's probably at home.< - I (the astral GUNTER) >Think not,< - He: >By the way, he wants me to give you my best regards and give you a birthday kiss on his behalf.< - He had actually jokingly asked me the day before if he could give her a kiss from me. As an invisible spectator, I saw the girl laughingly slip away from him. >He should come himself, she teased. >Say hello to him for me and give him this.< She handed him cigarettes and mints and he left her." (GUNTERS Astral really made an excellent observation here. But was it more than a dream? The next day provided the proof).

"At first I thought I was deluding myself, but when my colleague turned up in the morning, I became suspicious. I cheekily told him where he had been yesterday at 10 pm and what had happened there. - >That's haunted<, he stuttered. >How could you have got in with the doors and windows closed< - >Simply through the wall<, I grinned, >and now tell me, that's why you came^ The fact that I knew about it was a complete knock-out blow to his common sense."

This is one of many experiences of the magician GUNTER K.. We will hear more about it. GUNTER K. belongs to the group of astral travellers who do not deliberately detach themselves from their bodies. He talks about this as follows:

"To your question. I cannot consciously leave my body, nor can I determine a place beforehand. My dispositions only begin after I have become aware of being outside my body."

It may be disconcerting that GUNTER K. was in two places at the same time, from which some might conclude that he was clairvoyant. However, there are also similar reports elsewhere, for example in Dr E. MATTIESEN's book ("The Personal Survival of Death") from the Rev. STANTON MOSES, who had a strong mediumistic disposition and suddenly experienced a split while writing at his desk. - "The first thing I remember - he said - was standing beside my body and looking at it. The spiritual body seemed to have separated and to lead an independent existence ..."

And another projection quoted by Dr MATTIESEN is: "... I was already waking up very brightly. My mind was in deep contemplation, and in the rapture I felt, my new man... from the old one and left me lying on the bed like a dead block⁶². ..." There is also no shortage of reports of practitioners of schism who deliberately "go for a ride". One of these, HEINRICH JÜRGENS, prefers to travel in the astral at night; proof for him "that the double of every human being ... can step out of the material body and, under certain conditions, travel to an unlimited distance⁶³."

JÜRGENS prepares for his splitting experiment in a very simple way: "Before going to bed, I indulge in intense visualisation: This night I'm travelling across the ocean to South America, over the Andes to Chile and back. The journey begins as soon as I fall asleep. I leave the room floating, climb up and the journey begins in the air. First I fly over ... Cities, rivers, mountains... over the brightly shining Alps... over the ocean ... to Rio de Janeiro" etc. according to the planned route. As it came, so it goes back again.

This is exactly how an astral wandering lady handled it, who - as Dr KARL E. MÜLLER writes - also "floated over lands and seas"; likewise a man who in his sleep "often visited distant lands and unknown cities, presumably those on earth".

Admittedly, there is hardly any possibility of control that sufficiently confirms that such nocturnal journeys around the world are more than dream fantasies. Projectionists merely cite "the vivid impression of reality" that such dream journeys give them. HEINRICH JÜRGENS urges his readers to emulate him and advises them to take a dream retreat. Certainly good advice. But don't get your hopes up too high at the beginning. It is always your own business, reveals a great expert, how it is done. What is easy for him is often difficult for less gifted people.

Do they have to be ocean-crossing projections? Even the first groping

"Attempts to walk" by the astral not far from its physical vehicle are no less revealing. It is precisely here that the perceptions are similar. A projectionist saw himself

"standing outside his bed in the room and his body lying in the bed". He feared he had died. The fright drove him back into his body. What happened to me once? I realised I was at the end of my bed, at my own feet. Soon afterwards I felt myself back in my fleshly shell.

The experience described by Dr KARL E. MÜLLER of a lady who was lying on her bed during the day is very revealing for me. Suddenly she saw herself "hovering around the chandelier near the ceiling, while she saw her body down on the resting bed". Equally interesting for me is MÜLLER's report about that gentleman, in which it says: "Then he floated through the room, first in a horizontal position ... then he floated through the open door and back again, still fully conscious, and reunited with his body." I also floated through the room. Also horizontally. In this position, my feet hit the window pane and, remaining horizontal, I climbed up to the ceiling, which I touched but was unable to penetrate. I then slanted backwards towards the stove and finally back into my body.

Horizontally, a spiritual helper lifted a woman's astral out of her body during the first attempt to split it; elsewhere, there is talk of a backward slant.

Should all these perceptions really be based on nothing more than mere dream processes? This probably also includes the dreams of flight that remove all earthly heaviness. Anyone who has ever soared high above houses, meadows, forests and mountains, filled with the indescribable feeling of being liberated from all earthly oppression, will find it hard to describe.

⁶² E. Mattiesen: "The personal survival of death"

⁶³ Heinrich Jürgens: "Dream retreats".

be convinced that it was only a dream. SCULTHORP argues that almost all people "occasionally have a spiritual experience at night", which "can be easily distinguished from the ordinary dream because of its clarity and distinctness, if it is not blurred by other dream events. - An incident experienced in the spirit world is much clearer to the mind than earthly events. .." One can only agree with him. One type of so-called dream differs fundamentally from all other dream categories in its extremely vivid character and sticks lastingly in the memory, for which I could cite a large number of such "dream" events that I have experienced myself.

Body-free wandering within transcendence

Do things also bump into each other hard in space? - It can be assumed, provided the astral pilgrims observe correctly and actually do more than dream.

"When I looked at an ordinary brick wall in the afterlife, I could see every grain of the mortar and the rough surface of the bricks . . ." says SCULTHORP.

I don't want to doubt his statement. Long before I became aware of his book, I made pretty much the same observation. Realising myself, I once saw myself inside a crumbling wall - similar to the reasonably preserved buildings I saw years later in the ruined cities of Ostia and Pompeii - fully aware that my body was in bed and asleep. But where was I? I asked myself, on earth

- or in transcendence? How far was I separated from my body? Surely the geometric measurements didn't apply here. - I looked at my surroundings. Cracked walls in a square the size of a room. Rubble on the ground, rubble in heaps in nooks and crannies. Weeds on bricks, sand and stones. I focussed sharply on the wall, the moss, the sparse plants. I memorised it well, never forgetting for a moment that I was actually asleep. But the illusion did not fade. - My fingers felt the dirty yellow wall.

It felt moist, greasy, grainy, like clay mixed with sand. My sense of touch worked perfectly. - I walked through the narrow passageway, once probably the door, now standing in the open. A few metres further on, a path led over a wooden footbridge, behind it a mighty bush.

Behind its lush green leaves loomed a host of sharp thorns. A welcome test, I rejoiced - as I was asleep and merely dreaming the whole thing - and tried to throw myself against the thorn bush with all my might, but immediately refrained; it would have been madness to throw myself into this spiky phalanx. My fingers felt it; the bush was bulky, its branches a gnarled, massive tangle. - I turned towards the footbridge and scrutinised the depths below me. A dizzying gorge, a ravine that seemed never-ending. Realising once again that I was dreaming, I was overcome by an indomitable desire to jump down. But something inside me held me back with all my might. Nevertheless, I wanted to throw myself down. I was overcome by an indescribable horror, which grew to the extreme. - Finally, a violent jolt and I woke up. - The incredible reality of what I experienced remains unforgettable to this day.

Looking at living spaces, houses, streets, trees, entire landscapes, figuratively in space as well as here on earth under the sun and moon, has understandably mobilised many who consider such a material afterlife to be simply too absurd. I openly admit that I am not much better off. Nevertheless, there do seem to be regions in the inner worlds, the image of gross materiality. This has not only been the case since SCULTHORP or other astral researchers of our day; we come across it as early as SWEDENBORG. According to him, "there is a relationship of correspondence between heaven and all things on earth". As above, so below. Accordingly, SCULTHORP says nothing new, nothing unusual:

"Most spheres resemble earthly locations. There are landscapes, villages, cities

... Everything also appears to be material, thus solid for the spiritual body, which has assumed the same vibration number of this sphere. .." For "as soon as the spiritual body has the same or almost the same wavelength of a state, all things appear firm and solid to it, they can be touched and handled ..."

After all, it seems extremely strange when SCULTHROP finds his house and his shop over there again, or when, at the beginning of a projection into the lower spheres, he first has to visit an office, the registration office, so to speak. This involuntarily reminds us of a scene in JEAN PAUL SARTRE's book "The Game is Over", where every newcomer, i.e. the deceased, is also registered before being admitted.

SCULTHROP claims to have come across exhibitions, museums, machine shops and holiday homes. It's really not easy to believe in this, but let's recall two

"Soul journeys" by the famous Danish materialisation medium EINER NIELSEN:

Once, during a meeting, he was "led through the room with terrible speed" by figures dressed in white. When they stopped, they found themselves in an avenue "with many beautiful trees. Behind them were pretty little houses with gardens, where figures in colourful costumes were walking. At the end of the avenue was a large white temple with many pillars in front of it". In this temple, surrounded by many spiritual beings, NIELSEN took a vow to always remain faithful to the work he had taken upon himself.

Then he rushed through the room again with his companions at lightning speed and soon found himself in the centre of the meeting⁶⁴.

The second journey had taken place during his sleep. It had been announced to him the night before by Mica, his spiritual guide, as a consolation for the great disappointment he had suffered.

"... I saw my body lying there in a deep sleep . .. Many will say it was a dream. But it was not a dream, but a real liberation of the spirit. We travelled through the room with incredible haste ... until we suddenly stopped and found ourselves on the lawn in front of a large house

... >This is the university^ said Mica, >here I instruct all those who are to take up the task as spirit workers in their next life on earth. You yourself were my pupil in this house and wished to descend as a medium, and at your request I became your guide!" They entered and he knew everything again, "the classroom, the living room and the bedrooms". Some of his former comrades greeted him happily, including one with whom he had been close friends.

After exchanging memories with them, he went back with Mica in "endless haste through the room, back to his bedroom⁶⁵". We see that everything here is also highly earthly, representational. Incidentally, the university is reminiscent of the "Hall of Learning" in the other world, where MABEL COLLIN claims to have received her inspiration, as well as the "Temple of Wisdom" described by SWEDENBORG.

The rushing through the room remains strange. Is this actually based on a real process? A faster-than-light crossing of the seemingly infinite gap between star and star. A bold assumption that would certainly meet with protest. But what did the astral wanderer CAROLINE LARSEN say? "I have travelled far and wide in space and have visited celestial bodies and many regions of the spirit world, where I have heard and seen things that have hardly ever been given to the earth before." CAROLINE LARSEN's astral was also constantly accompanied by a spiritual guide.

However, there is no conclusive evidence of the astral penetrating into the depths of space. Admittedly, anyone who once believed himself to be outside in space will hardly be dissuaded from his conviction. This does not always have to be a pleasant whizzing along.

⁶⁴ Dr Hans Gerloff: "The Phantoms of Copenhagen"

⁶⁵ Dr Hans Gerloff: "The Phantoms of Copenhagen".

will be familiar with the unpleasant sensation of falling, as if he were tumbling through eternity. Moreover, do they necessarily have to be celestial bodies of the universe visible to us? Could they not just as well be ethereal globes of which the secret philosophy of the East speaks? Or the ethereal realms of some celestial body whose physical world the astral traveller believes he is entering. -

Given the tangible physicality of the perceived afterlife, SCULTHORP's question as to whether the spirits he encounters are also of a tangible nature is quite understandable. So he once resorted to the trick of touching "one of those marvellous-looking young men" as he passed by. As soon as he touched him, however, he "grabbed his hands and began to laugh". The creature had not only felt his touch, but also perceived his thoughts. SCULTHORP: "We are tangible to others on the same level or in the same spirit vibration, and our thoughts can be read as easily as a book."

Something similar - again before I knew SCULTHORP's book - happened to me once, except that I behaved less demurely. In the exhilarating feeling of being stripped of my body, I walked across a large square. I was surrounded by strolling figures dressed in unfamiliar costumes. Thinking I was invisible, I itched to tease the man in front of me a little and gave him a poke in the back. Suddenly my glee turned to pale horror, for with incredible speed the man in front had turned towards me and, hard body to body, I stared into a non-human, broad, full-moon face, more painted than real, framed by an oversized, bald balloon skull. Diabolical triumph, cruel malice was reflected in the distorted features. - The shock woke me up, enriched by the lesson that mischief bears rotten fruit everywhere, even in our so-called dreams.

So the dangers lurking for the projectionist are not few. "My guardian spirit warned me through a medium not to undertake astral journeys on my own, i.e. without the help of spiritual guides," says SCULTHORP. "This warning is very well founded."

This is probably one of the reasons why a projection is not possible at all times, or why such a projection is cancelled prematurely, as happened to me on several occasions, provided my adventures were more than just dreams.

Once I was standing in a moderately bright room. A man sat in a chair in front of me, his Caesar's skull pithy, his features steely, his gaze knowing. I repeated several times that I was aware that I was bodiless, expecting confirmation from him. The thin lips were silent, but in the eyes was written what I desired to know.

- I then climbed onto the ledge of the open window and floated up the narrow, ascending alley. Suddenly, the houses around me were engulfed by billowing fog. The brewing grey fog, threatening towards me, seemed to form into shapes. "Astral!" I jerked awake - and I was already awake.

The attack that GUNTER K. told me about was very serious: "When I was once again haunting the stairwell in the astral at night, they apparently tried to kidnap me. I put up a determined defence, so they only managed to take me up and down the stairs, where I finally freed myself. As the creature had lifted me up from behind and pressed me against it, I could only see its very muscular arms and beautifully manicured hands."

When a woman returned home, she often found her body occupied by a spirit being. By entering from the side, she displaced the intruder. The astral wanderer YRAM was attacked by deep-seated spirits. The best protection proved to be "radiating thoughts of love." -

Very instructive with regard to what is seen, lurking danger and above all the real confirmation of the astral experience is a report by the aforementioned GUNTER K., who

is excerpted here, again in a different style. It is also important to note for the assessment of the facts that GUNTER K. was in an extremely precarious situation at the time.

"In the morning, in bright sunshine, I was sitting in bed, fresh and alert, reading. Unexpectedly, I suddenly found myself in a completely unfamiliar neighbourhood. A man gave me a friendly nod. - Then I knew I was back on my bed. This went back and forth a few times until I finally remained there, on a farm in the middle of a pine forest. The sun was shining, dewdrops glistened in the morning light, birds were singing, chickens were running around the yard making a racket. The stranger - about forty, of medium height, broad-shouldered, dark-haired, wearing a green leather jacket, breeches, rough boots, his shirt slightly open - was sucking on his half-length pipe with a beaming face. (Isn't GUNTER K. an amazingly good observer?) I asked myself, am I standing opposite an earthly person on an earthly plane - or am I on an astral plane? Actually, everything was so incredibly earthy.

Even the moss-covered, unadorned roof was in keeping with the overall style.

On the other hand, for reasons I have already explained to you earlier, there was no doubt in whose service and on whose behalf my counterpart was acting. (GUNTER K. is alluding here to the possible effects of incantation experiments that have taken place). - The stranger now, continuing to smoke comfortably: >I know that you need help. What you need is money, and fast. Go confidently, it's given to you^ - And I was already back home in my body, but apparently not yet fully conscious, because a ticket was floating in front of me. Completely filled out! I also had the feeling that the room was full of dark entities encouraging me to capitalise on my good fortune immediately. I didn't like the haunting. I declined the tour. - I was immediately back in the forest courtyard facing my patron. He urged: >Now, why are you hesitating? You won't be offered this a second time. Take the helping hand.< - And again I was in my body, and the ominous note was still hovering in front of me. I copied the tip. A crossed cheque, issued by the invisible. I felt as if I was surrounded by shouts of joy. - Unconcerned, I didn't cash it, despite my fatal situation, nor did I lose my nerve when the next draw brought in over thirty thousand marks."

It remains to be seen whether clairvoyance or genuine astral waves were involved, but the transcendental influence is indisputable. The possible objection that the rapid back and forth speaks against a splitting process is not very valid, as it is said: The invisible worlds are around us, more subtle only in their atomic vibration. It should not be forgotten that the concepts of space and time are concepts of our brain, valid only for daytime use.

Different otherworldly states and the controversy of their inhabitants The most varied realms, resembling earthly regions, roam through the

Astral wanderers, sub-stages of the astral world presumably. In between there is also talk of "SCULTHORP, who speaks of a "white brightness coming from above", resembling midday in the tropics. Whilst there, he has the impression of "knowing more or having easier access to all knowledge". Movement is also more effortless.

It remains to be seen whether he had thus reached the summer land of the high astral plane or, in the end, one of the lower levels of the Rupa plane of the Devachan plane.

On some nights SCULTHORP was sometimes led into "three or four different spheres". Each change of sphere was preceded by a state of unconsciousness in which his astral body was adapted to the vibration of the region he was about to visit. Only in the new sphere of vibration did consciousness return.

The number of vibrations is decisive. The difference in vibrational rhythms separates the sub-levels from each other, separates the plan of existence from the plan of existence, thereby separating the

setting their limits to human principles. Emphatically: Only that state of vibration is seen by the astral wanderer or the human being who has been released from the body after death which corresponds to his transcendental vibration number. This also answers the question that is often asked: Why astral beings or body-free projectionists can pass unhindered through a person without being hindered by their fluid body. The different degree of density is decisive.

- Here's another barrier that can be a snare for the gullible. -

The views of the otherworldly correspond to the plan of existence on which they find themselves; perhaps more succinctly expressed: the opinions and aspirations that move them determine their location in transcendence.

In this, SCULTHORP's statements differ favourably from the presumptuous assertions of oh so many otherworldly dilettantes. Instructed, mostly guided by beings who only know their level, they believe that the ultimate wisdom has been revealed to them. No one can dispose of more than his level of education if he wants to remain with the truth, here as well as there; whereby it is by no means disputed that other - let us call it - sources of information open up to those in the beyond than to the earthbound. But this drawing from higher realms of consciousness presupposes a higher degree of development than the average citizen (academic degrees and worldly honours count for nothing) possesses on his final passage into the astral world. Even in the higher realms of vibration, individual knowledge still takes precedence over the absolute wisdom of the divine planes of being.

Hence, and only hence, this hullabaloo of beliefs. It seems to be true: Everyone finds their heaven, their hell, their purgatory over there, according to their own beliefs.

- And those who believe in nothing at all? Well, they also remain poor, deluded fools, like all those here on earth who dance around the golden calf of their desires, addictions and errors, or like those who fight each other for the sake of a false belief. Even over there. Still out to lure as many as possible into the straitjacket of their philosophical views and beliefs, to propagate their "only correct world view". So, in order to pass on their outpourings, they look for media or try to convince astral travellers. Apart from such delusional edifices of false worldviews and God-views erected out of ignorance or infernal intent, the honestly endeavouring beings do not, on the whole, build much better temples to their faith. Each one remains a fighter for his previous view, endeavouring to help his opinion to victory.

To name one example, it is about the hotly disputed question: reincarnation or just a single life on earth? Spirit beings advocate reincarnation - Spirit beings are up in arms against the "false doctrine of reincarnation". Otherworldly beings rail against this

"brain-clouding deception", popularised by H. P. BLAVATZKY, who imported it from the East and now, allegedly from transcendence, repentantly raises her voice in this dispute of opinions in order to renounce and make amends for what she has sinned as a human being. It is understandable that the authenticity of the BLAVATZKY spirit is widely doubted.

Nevertheless, those who find pleasure in confusion can be satisfied with what BLAVATZKY has done post mortem - genuine or not - with her proclamations.

It is infinitely difficult for the untrained to find their way through this jumble of deceptions, and it is not always easy even for the skilful researcher to distinguish the true from the false. The masks in which the followers of the negative principle of creation cloak themselves are almost inscrutable.

In the lighter spheres there are already beings who are no longer subject to the demonic arts of confusion. In these realms there are - as SCULTHORP convinced himself on the basis of his visits - "neither sects nor dogmatic ideas, no

Religious societies with their outward forms, which in the course of history have given and still give rise to so much division and bloodshed".

May the priests of all denominations seriously reconsider these words. Soon they would probably feel less important and hardly more than such irreplaceable representatives of a God who truly has no need on earth of human representatives, afflicted with all the weaknesses and shortcomings that being human entails.

But no less should seers, mediums and astral pilgrims heed SCULTHORP's words. In particular, they should exercise the sharpest criticism when they receive visions and messages from supposedly the highest regions. To pass judgement on the value of such manifestations should, as emphasised, be left to the true mystic, an adept of the highest consecration.

No one's personal insights into otherworldly conditions may be elevated to the sole valid standard!

Our task is to create a picture of transcendence from the colourful mosaic of diverse observations obtained from as many mediums, astral wanderers, seers and other explorers of the beyond as possible, and to confront this with the teachings handed down to us, which report on the diversity of worlds beyond. Only such a comparison allows far-reaching conclusions to be drawn.

An arduous endeavour, to be sure; moreover, it is hindered by those dark forces that seek to prevent any spiritual progress. After all, the most dangerous thing for them is the human being who begins to think about the meaning and purpose of his being on earth, of creation in general. After all, he is trying to tear himself away from the crowd of the prince of this world. Lack of space makes it impossible to continue this theme. Readers of my book "Unsichtbare Helferkräfte" (Invisible Helper Forces) may wish to reconsider the sections "Urmächte der Transzendenz" (Primordial Powers of Transcendence) and "Jenseitige Helferkräfte und ihre Gegenspieler" (Otherworldly Helper Forces and their Opponents). Just this much should be noted here: In order to mislead every ego that sets out on the path from the outset, the opposing powers erect their waymarks pointing to false goals everywhere. This explains the existence of the many conflicting religious movements, the many contradictory occult associations, societies, sects and lodges.

It is the Dyas that sows discord in the realms of the lower worlds, including the earth world, that confuses, divides and separates, as we see everywhere in the material and spiritual realms. Nations and parties are divided, Christianity has been divided for centuries, and in today's camp of occultists the situation is no better. How many theosophical societies have existed since the founding of the first one, which was thought to be the only one in the world, and how many "genuine" Rosicrucian communities compete with each other. These examples could be multiplied at will. No one should be blamed for this. We simply live under the influence of demonic impulses that oppose us on the path to true existence. We must only remain mindful of this aggravating circumstance. At all times! No researcher forgets this, none of the astral wanderers on their pilgrimages through transcendence.

Astral excursions into the realm of elemental spirits

Our consideration of astral excursions would be incomplete if we did not remember the intermediate realm of elemental beings. Those who deny the existence of these beings, of course, and who also treat the split magicians with the greatest suspicion, are offered two welcome targets here. On the one hand, he will relegate the experiences of the astral wanderers to the subconscious realm of dreams, and on the other, he will demand that the reality of the elemental spirits be clearly and unequivocally proven before debating a visit to their realm.

If the assumption of an afterlife populated by incarnate humans forces quite a few people (namely occultists of the animist persuasion) to take a step that they are extremely reluctant to take, the more unreasonable the request to recognise a dimension brimming with fairy-tale creatures, gnomes, mermaids, salamanders, fairies, sylphs, tree, cloud and storm spirits.

Nevertheless, experts in the occult movement have courageously taken up the cudgels in favour of elemental spirits. To name but a few: Dr FRANZ HARTMANN, Dr FRITZ QUADE, G. W. SURYA, THERION, HANS STERNEDER, A. M. GRIMM, JOACHIM WINCKELMANN, Lord DOWDING. The

According to Eastern esotericists, the intermediate worlds of the elemental spirits are just as existent as the transcendent spheres of the human evolutionary chain. The number of people who claim to have come into contact with the spirits of the elements seems to be far greater than generally assumed. Since the publication of my book "Elemental Spirits - Spirits of Nature", I have been told many wondrous things. When I expressed my concerns, a sober public prosecutor said as a matter of course: "But these beings do exist, there is no denying it. As a young student, I encountered them in the mountains. My guide, who noticed my fright, reassured me: >Just don't be afraid. It's the mountain creatures, they won't do anything."

A painful gap in the occult education of anyone who is not moved by this question. According to Dr FRANZ HARTMANN, the knowledge of elemental spirits belongs to mystery knowledge. It is particularly necessary for researchers of parapsychic and paraphysical phenomena to address this problem, as it is often nature spirits who are said to cause physical tests and are responsible for many a haunting and hoax.

I have a number of reports from the repeatedly quoted GUNTER K. about his excursions into the regions of the elemental spirits. Let's listen to some of them: "I have had several astral encounters with water creatures, but at first I thought what I saw were dream fantasies. A mermaid once said to me, pointing to smaller mermaids: >And these are the mermaids that live here.""

"Then one night I found myself in the astral again at the small river in an uninhabited area. Two mermaids were waiting for me, shook my hand in a friendly manner and talked to me. Off to the side, a group of little water girls watched me shyly, whispering to each other.

Nevertheless, they seemed quite pleased to see me. The landscape was radiantly bright, not a shadow anywhere, so it must have been the light of another dimension. In EO's glittering sunlight, the mermaids could not possibly have left their element for any length of time. It was also night."

Another time, after invoking the water beings: "I then (after the invocation) went to rest and immediately fell asleep... Now I was outside the dykes. It was very dark and high tide. I saw a number of beings in the shadows, and by their radiance I felt that they were male water beings; at the same time I realised, also by their radiance, that the beings further away in the sea were female. For a better understanding I would like to say that encounters on the subtle plane are no different from encounters in our material world, except that the astral body is far more sensitive than the physical body. It has the ability to feel a being that is opposite it or that it does not see. It is easy to distinguish whether the being is male or female by the fluid it encounters. In contrast to the female, the male being feels dull; it acts like pressure. The female fluid, on the other hand, penetrates and has a pleasant and revitalising effect.

However, I assume that the effect of the male and female fluids of an elemental spirit on a female magician is exactly the opposite... But back to my adventure. I noticed something pulling me against my will - a maelstrom - into the sea.

was trying to attract. Was it the mermaids inside? I fought against it with all my strength. Perhaps my hasty resistance meant the immediate cancellation of the astral journey. Perhaps I shouldn't have fled into my body so quickly after all. I may have lost a lot of sympathy as a result." GUNTER K. claims to have not only come into contact with mermaids, gnomes and salamanders, he was even allowed to observe the more controversial tree spirits⁶⁶.

"Today I want to tell you about a tree creature, as I now know for certain that this kind of creature exists. I had my eye on a large, beautiful pine tree.

Perhaps it is a pagan cult that I was performing here." (This refers to the invocation of the tree spirits.) "The following night I was once again in the astral body on the spot where the pine tree stood and I had the opportunity to look at the being under the tree. The body, standing upright, about seventy centimetres high, was covered, except for the bird-clawed feet, with a dense fur of fringes, of the length and colour of pine needles, with occasional small brown spots in the fringed dress. The upper limbs, lying close to the body, were also covered with the said fringes. Neck and head bare; the latter literally a wooden head, chunky, almost the same in height and width; the lips of the colour of pine needles.

The strange thing remained silent and motionless while I looked at it for about two or three minutes."

"Certainly, I could have told you about all this earlier, but for a long time I could not and would not believe that what I saw was actually the perception of another reality. In the meantime, however, many revealing things have convinced me of this. I also had to realise how much effort these beings go to in order to convince us of their existence. So many beings would like to form friendly bonds with us; they can only fail to do so because we want to be blind and deaf."

This should enrich the subject of astral travelling with some not insignificant experiences. To those who consider astral excursions into transcendence to be possible, but reject encounters with elemental spirits as misunderstood dream images, it should simply be said: what is true of the one must logically also be true of the other!

Either all visions are real perceptions, just those of other levels of being - or the astral travellers are all victims of a huge self-deception.

At best, the depth psychologist excuses their error with the following explanation: The belief in a world beyond populated by spirits of various kinds - often reinforced by stimulating manipulations (meditation, invocation, etc.) - awakens the ideas, archetypes, which are always present in the human consciousness and which then appear before the inner eye during sleep or in a trance state. Thus: acting spirits on the astral plane, mermaids, tree spirits and similar fairy-tale figures - archetypal images only, nothing more.

Advice on splitting practice

As with everything, an innate aptitude is essential for splitting magic. The aptitude for this may show itself spontaneously, but it can also remain hidden and unawakened. Latent abilities can be developed and those already in action can be significantly enhanced. It is much easier for those who are already trained accordingly. Comprehensive exercise systems - such as yoga, rune magic and the like - anticipate the basic training for astral travelling⁶⁷. Firstly:

⁶⁶ More about these strange creatures in K. Spiesberger: "Elementargeister - Naturgeister", section "Audi Baumwesen und Berggeister anscheinend doch mehr als bloß Märchengestalten".

⁶⁷ Two proven interlocking training methods in: "Esoteric Life Formation in Theory and Practice" and "Rune Retreats for Everyone" by the author.

Relaxation - attainment of the passive state. This is not the first time that reference has been made to this fundamental exercise, which no neophyte can avoid with impunity. Experienced astral travellers agree with the same tenor. This training, which is so important for body, mind and spirit, also plays a major role in their preparations for the great adventure.

"For several months . . I practised this extreme relaxation after going to bed, until, after all bodily sensations had disappeared, I succeeded in maintaining my consciousness on the razor-sharp edge between sleeping and waking ... I used to lie perfectly still and relaxed until... the physical exertion had subsided and the breathing became easy and calm!" (Sculthorp.) Relaxation exercises in an outstretched supine position also belong to the initial principles of the astral wall technique of S. J. MULDOON and HEReward CARRINGTON⁶⁸.

In addition to other basic spiritual exercises - rhythmic breathing, concentration, contemplation - the projectionist YRAM also paid great attention to relaxation, emphasising the need for a moral way of life and active charity. It is known of an astral waller that she had to begin relaxation and rhythmic breathing exercises at the behest of her guru.

The rhythmic breath tames the body, calms the mind, stills the flood of thoughts. Thus prepared, it is the turn of the second complex of exercises, comprehensive: concentration - meditation - autosuggestion, training phases aimed at the sphere of action of the subconscious; for without the help of the subconscious will, any endeavour is doomed to failure from the outset. The common will is an excellent helper in the activities of the day, but it has no influence on the astral body.

What is important is the ability to imagine, the art of visualising a process. It is usually practised in bed. But it can also be practised outdoors, where it is said: "Go into the silence of nature! Lie down in the magnetic meridian. Close your eyes. Breathe deeply and rhythmically! Concentrate on the idea of rising into the universe. - Then open your eyes and look up into the blue skybodyfully passive! A deep longing must fill you to leave the body, to ascend into the infinite, into the vastness, the spacelessness. the heaviness of the body disappearing more and more

Feel the loosening, the release of the astral body ... Now close your eyes!You feel and think nothing!There is peace within you, there is motionlessness.

rhythmically. And once again switch yourself off, the body, the thinking activity. Enter into the great nothingness. Then call back consciousness. With the calming breath close the Preliminary exercise." (Magical Letter II, "Splitting Magic", author JOHANNES MÜLLER, alias Frater JOHANNES). The aforementioned author also advises to charge oneself with lunar prana at night during the full moon, to practise the sun prana exercise as a moon prana exercise. This is linked to the idea that the astral body loosens up better through the moon prana supplied to the body. Automagnetic strokes are also applied along the body⁶⁹. With S.

J. MULDOON and HEReward CARRINGTON⁷⁰ the instruction is to "observe oneself during the process of falling asleep". The attempt is aimed at reminding oneself that one is still awake, but that one is already close to the boundary separating wakefulness and sleep. The first step is to maintain consciousness until the hypnogenic state, which is normally followed shortly afterwards by sleep.

As a further preliminary exercise, the above-mentioned authors mention the lift method. Lying on your back in bed, preferably before falling asleep, imagine that you are lying on the floor in a lift and travelling up floor by floor; once you have reached the last floor, raise your head.

⁶⁸ Sylvan J. Muldoon: "The emission of the astral body". A revealing work.

⁶⁹ Prana exercises and automagnetic practice in: "Esoterische Lebensformung in Theorie und Praxis" by author.

⁷⁰ Sylvan J. Muldoon: "The Transmission of the Astral Body". A revealing work.

You stand up and take a close look at the imagined surroundings. Then you lie down again and descend to your starting point.

Another astral transformer, STAVELY BULFORD, emphasises, in addition to the concentration exercises, "the importance of making a plan and executing it successfully through diligent practice of autosuggestion".

Dr KARL E. MÜLLER reports of a woman whose good projection results were the consequence of "very conscientiously and seriously performed meditation exercises".

SCULTHORP also speaks of "evening exercises of concentration and remaining conscious" after going to bed and hoping for an experience in this way.

Thinking of the feet during the state of relaxation should also help to detach the astral. According to SCULTHORP: "If something unusual happens or appears during the day, be it merely the conspicuous load of a lorry, ask yourself whether you are on earth or in the astral, and why? This exercise brings about an inner realisation and perception; it must be continued until it becomes a habit and then also has an effect during the stay in the spirit world."

The next requirement is dream observation and dream retreats: recording dreams, categorising them, interpreting their symbolic character. Secondly: Attempt to dream a predetermined action, for example going up in the imagined lift, becoming aware of the dream action while dreaming and acting on your own judgement in the dream.

The following sentences, taken from the Magical Letter II, autosuggestively support the splitting process: "My astral body is loosening more and more... It can easily leave the body and no matter is a hindrance to it in any way. It is becoming easier and easier for me to release my astral body at any time, in any place, and to consciously send it out wherever I want." This also by means of magical mirror practice.

Observed states during the fission process

According to SYLVAN MULDOON, in the normal projection and supine position of the body, the astral "moves upwards by one metre, then turns in the vertical position, comes to rest on the ground, where it sways back and forth a few times due to the effect of the silver cord, until it loses its rigidity and becomes free". In this normal supine position, all parts of the astral detach from the physical body at the same time. Before it reaches the height of one or two metres, it sways back and forth within the first thirty centimetres because, as already mentioned, it is still in the area of action of the silver cord, where the pull and push of the astral cord acts on it. It only becomes free beyond this zone. Then he is able to dispose of his will, which is rarely the case with beginners. For these, the astral consciousness first manifests itself in dreams.

Dr KARL E. MÜLLER experienced a similar split as a boy.

"After lying in bed and presumably sleeping, I suddenly felt myself in a horizontal position in the air, about one and a half metres above the bed and just as much sideways. This was accompanied by a sensation of its own. I was lying on my back with my arms stretched out along my body. I moved my hands and was able to move slightly forwards or backwards, also upwards and downwards, but only one metre at a time."

It has sometimes been observed that the first excursions of the astral were accompanied by spiralling movements. Vibrations that have not yet been harmonised or vortices occurring in the astral world are assumed to be the cause. It is not uncommon for the astral pilgrim to anticipate the forthcoming projection. SCULTHORP: "After all, I often knew when a projection was due because I felt something like a strong electric wave up the spinal cord, which culminated in the neck and sometimes caused a shock in the solar plexus that shook me and the bed." CAROLINE LARSEN

was overcome by a "deep oppression and fear" in bed, every muscle froze and "she lost consciousness for a few moments and then found herself on the floor next to the bed, where she saw her pale, dead-like body lying".

In order to better visualise the astral experiences on awakening, SCULTHORP recommends relaxing physically and thinking calmly, while at the same time pointing out the unfortunate fact that even the slightest movement breaks the thin thread that connects the two consciousnesses. Without complete discipline of body and mind, it is simply not possible.

Spiritual guidance

It is known from SCULTHORP that he sometimes did not succeed in projection even with the strongest endeavours and that he was assisted by otherworldly guides in his projections. Among other things, he writes: "In any case, my spiritual helper now seemed to be able to easily separate my spiritual body from the flesh body;" and: "there were no violent vibrations of the astral body as at first, I assume that my spiritual helper now understood how to get away from the physical influence and mastered the necessary procedure for me."

Dr MATTIESEN tells of the locomotive driver Skilton that he "suddenly found himself led into the spirit world by a white-robed figure". This companion remained faithfully at his side until he returned to his body; just as in the case of EINER NIELSEN and others.

The fact that astral travelling is not entirely harmless has already been mentioned earlier. It is therefore essential to have knowledge of magical protective measures and spiritual guidance. Only these two factors guarantee a safe roaming of this worldly and otherworldly realms in the astral. For the former, protective and defensive symbols and Kabbalistic words of power come into consideration; the latter, concerning spiritual guidance, is a matter of grace, which cannot be forced.

Meaning and limits of splitting magic

The question of whether it is useful to be active in the astral is unlikely to be raised now, as the magic of conscious wandering contributes considerably to confirming the subtle nature of man and, hand in hand with this, the existence of transcendental states of being. The more astral researchers gather experiences and compare their results with each other, the more convincing the contours of the esoteric world view become.

Very advanced excursionists are said to be able to act as invisible helpers even in the astral, acting as guardian spirits for those in distress.

However, it would be wrong to regard the magic of fission as the ultimate goal of occult disciplines. For all its splendour, it has its limits. It can hardly lead beyond the lower plans of existence. The buddhic-breathic spheres of consciousness remain closed to it. Like a DANTE, only a mystic of the highest degree is likely to wander through the planes of the inner worlds. Only the triad awakened in us helps to cross the abyss that denies access to the divine states of being.

THIRD PART EXPERIENCE THE MYSTICAL

Mysticism and alchemy

Three disciplines dominate metaphysical practice: Spiritism, magic and mysticism.

The aim of spiritualism, as practised by most people, is to connect with the world of the otherworldly. With the help of mediums, table tapping, planchettes, automatic writing and speaking, people try to make contact with the departed, especially with loved ones. In most cases, this endeavour degenerates into pseudo-religious mysticism because, on the whole, there is no criticism whatsoever. Only in rare cases do exceptions seem to exist. But even then, it is still highly questionable whether they are really such high beings as those of good faith claim. As a rule, they are the plaything of forces of human consciousness that are difficult to control. Furthermore, and most importantly, the esoterically uninitiated spiritualist completely disregards the fact that the inhabitants of his summerland are of a very transient nature. Just like us, they are subject to death, to transformation, as soon as the hour strikes for a new incarnation.

The aim of the second path is extremely varied, as we have seen. In general, the magus endeavours to explore as yet unknown psychic and transcendental powers and, if possible, to exploit them beneficially. Like the spiritualist, he too remains stuck in the depths of transcendence. None of them get beyond the astral world, or at best the mental plan. As valuable as the tests gained through experimentation may undeniably be, as they undermine the rotten structure of materialism, the eternal part of us has little benefit from them.

The attainment of the final developmental maturity possible for man on earth is the ultimate goal of the third path: the unfolding of the higher principles.

Final purpose: The breakthrough to God, the unio mystica, the expansion of consciousness beyond all levels of consciousness and encompassing them, towards the cosmic all-consciousness; entering the dimension of the Buddhic-breath, the Nirvane, in the state of Samadhi; thus concluding the cycle of births, detached from the wheel of return, finally free from the compulsion of inexorable karmic events: rebirth (not reincarnation!).

Steps towards this oh-so-distant goal: sublimation of the gross material, etherialisation of the body, activation of the etheric currents, development of the etheric and astral body, awakening of the chakras, awakening of the Kundalini.

The mystic is constantly weaving the garment of the new man, preparing the birth of Christ in the stable of matter. Mere practice, technical spiritual exercises alone are not enough on the mystical path. Those who strive in vain for occult powers intend to misuse them egotistically. All too soon he will end up in a disastrous dead end.

An ethical transformation process has to take place in the nascent mystic: the alchemy of the soul.

Mysticism and alchemy have many things in common. The mystic uses the same terms as the discredited adept who allegedly specialises in the art of making gold and preparing the elixir of life.

It is pointless to discuss what is true about this claim. However, it should be mentioned in passing that there are many reports of successful transmutations of lead into gold. And in mystically orientated circles, the view that only an awakened person can accomplish the Magnum Opus, the Great Work, is not silenced.

The stages of maturation that every mystic must pass through are analogous to the alchemical processes.

Here is a classification advocated by the mystic Dr FRANZ HARTMANN⁷¹, and formulated by G. W. GESSMANN⁷²

1. Mortification: mystical: "Slaying by overcoming wrong desires;"
alchemical: "The making lifeless." - "The art of making the lower principles of nature recede in order to allow the higher ones to take effect. - The destruction of the body for the purpose of freeing the spirit."

2. The sublimation:
mystical: "Sublimation through elevation of the soul to the realm of eternal truth;" alchemical: "The ascent from a lower to a higher state."

"Sublimation: dry distillation in which a solid body is expelled from the retort in vapour form and collected again in solid form in the receiver."

3. The solution or dissolution: mystical: "dissolution of that which binds man to the earth and prevents him from recognising his true nature;" alchemical: solutio (solution).

"The transformation of the solid form of a body into the liquid form."

4. The animation:
mystical: "The instruction of the soul through the power of the light of divine grace acting on it;"
alchemical: revitalisation.

Shows the act of "the vitalisation of the body, respectively the active vitalisation of the latent life principles".

5. Purification or cleaning:
mystical: purification "of all that is not holy and immortal;" alchemical: perefactio (putrefactio).

"The cleaning or purification of a substance." This also includes the process of calcination. The third purification period; mystically: "the eradication of all harmful germs of the last egotistical narrow-mindedness" (Dr A. Strauß). Alchemically: exposing the product to a strong heat. "The penetration of subtle matter" (Dr A. Strauß).

6. Fixation or mooring:
mystical: "The becoming firm in obedience, whereby the divine will is strengthened in the human will;"
alchemical: "The process of fixing a volatile substance."

7. The transmutation or transformation:
mystical: "Transformation through which man rises from an animal-like creature as a higher being and enters into an immortal existence;"
alchemical: "The transformation of a base metal into gold or silver under the influence of the tincture or a particulate."

Kundalini, the serpent power

We hear a lot about Kundalini, the serpent fire, the serpent power, the be-all and end-all of inner development in yoga. It is no different in mysticism, only known under different names in different systems. Curled up like a snake, it rests in the coccyx region of the still undeveloped human being - as yogis claim. According to another version, in the area between the anus and the sexual organ.

Both chakra locations of the sexual sphere. The former, as can easily be seen, is Muladhara, the coccyx or root chakra, the latter seems to be identical with the anterior sexual chakra, the Svadhistana, which is fearfully hushed up by theosophists and whose name is sometimes attributed to the spleen chakra. This chakra, in turn, is usually kept secret by the representatives of the Indian yoga schools.

Seven concentrically interlocking hollow spheres made of astral and ethereal matter, partly

⁷¹ Franz Hartmann: "Chemie und Alchemie" - Theosophischer Wegweiser, Year VIII, 1906

⁷² G. W. Geßmann: "The secret symbols of alchemy, pharmacology and astrology"

"in the cavity of the root chakra", partly within the cavity of the cells of the spine, partly arranged around them", harbour the serpent fire, which is generally only active in the outermost spherical shells.

Inner growth and maturing is closely linked to the awakening of the Kundalini, but also the development of psychic powers and magical abilities, such as clairvoyance in time and space, the ability to leave the physical body in full consciousness, entering higher planes of existence and transferring the impressions received there into waking consciousness.

Likewise, the creation of the inner fire that allows the body itself to triumph over the rigours of the fierce highland winter - the mysterious tumo exercise of the Tibetans
- is closely related to the snake power.

The power of Kundalini is a power of depth. According to Indian secret philosophy, it is located within, at the centre of the earth. In the "laboratory of the third logos force", it works on the development of new elements. It belongs to the "terrible, glowing fires of the underworld", one aspect of which relentlessly, irresistibly compels us to "descend into ever greater depths of matter"⁷³.

For this understandable reason, we warn against a premature, improper awakening of this terrible power.

The nerve fluid that flows through the nerve cords is also an aspect, a manifestation of Kundalini that flows into the root chakra from below, in contrast to the forces of vitality that originate in the sun. In addition, "the harmless fire of the outer sheaths", the peripheral spherical shells, flows up the three mystical channels along the spine.

Much has been philosophised about these three nadis - sushumna, ida, pingala - about those physiologically undetectable tubes which, according to some tantrikas, run in the medulla oblongata, "whose central line they call sushumna", flanked on the right by pingala and on the left by ida. The trans-Himalayan school, on the other hand, places the centre of the three nadis as follows: Sushumna, also called Brahmananda, in the centre tube of the spinal cord, Ida and Pingala to the left and right of it.

Still others hold the view that there are two nested channels within the sushumna channel: Vajrini and Chittrini, finer in structure than cobwebs. On the latter, Chittrini, it is said that "the chakras are lined up like a knot of bamboo sticks".

Ascetics therefore carry the bamboo whip or the three-knotted bamboo stick, a symbolic reference to the "staff of Brahma", the spinal column. In this context, we are reminded of the Brahmanic cord, symbolising the "winds of life", the nadis.

The terms Uma, Roma and Kyanga are sometimes used for nadis that are said to run parallel to the spine. Referring back to the symbolism, reference is made to the staff of Mercury, the "Merudanda", the "staff of Meru" (or Brahma), whose centre line symbolises the spine and also means sushumna. The two snakes are a reference to Ida and Pingala and the snake fire that flares up in a state of awakening.

Ida denotes the feminine aspect of the force, Pingala the masculine, Sushumna the central energy. Three degrees of inner consecration represent the revitalisation of these three channels, whereby each degree level achieved is expressed through special colours and newly added characteristics. The bright red colour of Ida is joined by the yellow of Pingala.

Outstanding character traits are: Control of instincts and emotions in Ida, correctly directed intellectual activity in Pingala. Sushumna radiates its peculiar deep blue tone onto the neighbouring nadis and leads to the highest spiritual awakening.

⁷³ C. W. Leadbeater: "The Chakras".

Kundalini, released from latency, rises gradually, supported by an attitude of will, which is accompanied by a more or less palpable sensation of warmth.

As it rises, the power pours into each of the chakras in its path, which now rise up like calyxes.

This inflow triggers very specific sensations. When it reaches the level of the spleen chakra, it manifests itself as a slight pulling sensation; in the stomach region as a peculiar pain; it then temporarily causes the heart to beat faster. In the throat, where it crosses an important threshold, it causes shortness of breath.

Despite these sometimes very disturbing side effects, the passage of Kundalini means a tremendous revitalisation of these centres, whose function is increased and the abilities associated with it.

Unimaginable delights are promised to those who are able to guide Kundalini to the "thousand-petalled lotus", where she enjoys the bliss of union with her Lord Paramaschiva, richly described in flowers.

The sacred fire then slowly ebbs back to Muladhara.

It is difficult, almost impossible, for us Westerners to match the Indian yogis in this respect. Even years of effort rarely pay off in full.

In addition to good health and persistent patience, purity of thought and feeling is paramount. Ethically impeccable behaviour is the top priority. Sexual abstinence is one of the basic requirements, as sexual activity is closely linked to Kundalini.

Whoever strives to awaken the Kundalini must have long since become a master in the control of his body, in the art of spiritualised breathing and in the art of imagination.

A preliminary school of Kundalini practice is the transformation of sexual power into mental power⁷⁴.

Moreover, every practice, be it pranayam, meditation, mantram, rune yoga, etc., helps to revitalise the subtle principles and fuel the serpent fire active in the outer shells.

In rare cases, a physical or emotional shock, such as a blow, fall, excitement and the like, can spontaneously lead to a partial awakening of the Kundalini, which, however, in contrast to the slow and orderly revitalisation, is usually chaotic and only sporadically sets these or those psychic abilities temporarily into action. Excessive activation of the lower chakras often has a very detrimental effect. Sexual excesses can very easily be the undesirable consequence of a premature flare-up of the kundalini fire, as well as obsessions and similar abnormal states of consciousness.

To awaken the Kundalini - the "fire of life that controls the nerves via the powers of the sympathetic nervous system (solar plexus)" - a preliminary exercise is now recommended. Of course, a lot of hard work will be required before the first positive signs appear. However, it should not be started before the requirements of the preparatory stage, which are still to be discussed, have been fulfilled.

Exercise:

Prerequisite: Physical well-being, mental balance, mental vigour.

Preparation:

a) Nine to twelve days before the beginning of the retreat, no meat, no alcohol, no nicotine, no sexual activity! The diet should consist of fresh vegetables, plant and vegetable

⁷⁴ Given in Karl Spiesberger: "Esoterische Lebensformung in Theorie und Praxis".

Fruit juices.

b) On the day of the retreat:

Thorough cleansing of the body, inside and out. In this context, the intestinal bath should also be mentioned, which is very popular in Hatha Yoga and among the followers of the Mazdaznan movement. After the cleansing process, the aura is deodorised and anointed with good vegetable oil.

c) Cleansing the room, burning incense; charging the room with positive psychic powers. Appropriate symbols may also be placed on the walls to support this.

Under no circumstances, however, is it permitted to carry out experiments of an astral nature in the orb of this period.

Time and place:

In the twilight hours or after sunset, even in the quiet of the night. Noise-protected room at normal temperature. Equally good outdoors, provided there is a guarantee of safety from any disturbance.

Posture:

In the Buddha position, on a carpet or a silk mat. - Head slightly tilted forwards, hands on the forehead with the three middle fingers touching in the centre.

Place the tip of the little finger at the root of the nose and the thumbs close the ears.

Or: clasp your hands behind your back in the region of your coccyx. One hand grasps the joint of the other.

Or: In Shava Asana (the Tibetan position of the dead, or the she-rune position), eyes closed.

Breathing:

Introductory rhythmic power breathing, which gradually becomes slower and shallower, while the pauses between breathing out and in increase to ten or more seconds, until finally "it" breathes in us, the body sensation disappears and the state that is already the goal of the relaxation retreat occurs.

Meditation:

After complete stillness, introspection:

a) Concentration on the etheric body.

Feel how it floods the physical body and warms it to an increasing degree.

b) Imagine a wonderfully radiant disc of the sun hovering above your forehead and say AUM or the syllable MA in your mind.

c) Concentrate on the coccyx-cruciate area and on the perineum between the anus and the genital organ until a noticeable warming occurs there.

d) Directing all thoughts to the root chakra with the image of a wheel that circles more and more and whose colour changes from dark red to an intense blue-red; when the lower abdominal area is heated.

e) Then, as the most difficult act, the kundalini force thus mobilised is raised.

We read about this:

"In meditation, stimulated by the will, Kundalini rises in Chittrini." Or:

"By concentrating on Ida and Pingala, the sacred fire is generated."

With the strongest force, the serpent fire is now guided up into the mystical channels - which are initially as strong as a thread, later as strong as a nail, pencil or finger - and slowly up the spine, where it flows in when it reaches the level of one of the chakras. If the serpentine force has succeeded in moving beyond the neck and nape of the neck, which is probably only possible in the rarest of cases and only after a long period of incessant effort, imagine how Kundalini divides into two streams that flow in opposite directions; one upwards to the crown of the head, the other downwards to the rump. In

You remain in this sensation of rising and falling for a long time, only then do you gradually guide the awakened kundalini force back to its starting point. After a while of surrendering silence, end the experiment with joyful gratitude.

Either go to rest immediately or tackle the tasks that are closest to your heart. Strictly avoid socialising with trivial people with a materialistic attitude.

The experience of a feeling that cannot be described in words is promised to those who succeed in carrying out the mystical experiment of the snake power to its ultimate perfection. An unspeakable feeling of happiness will shudder through him, phenomena of light will flood him and creative forces will urge him to create. Occult abilities of the highest perfection will appear. However, these achievements are a double-edged sword for all those who do not know how to exercise moderation. They succumb to the temptations. Physical and mental collapse are the consequences of misused Kundalini.

One method that awakens the snake's power without forcing is letter thinking, which we will look at in more detail later.

The mystical dream and its symbolism

For the student of mysticism, dream life becomes even more important than for the researcher in the field of magic. Since SIGMUND FREUD, the founder of scientific dream research, depth psychology has been wresting secret after secret from dreams. The purely sexual character of dreams, which the Freudians emphasised, has long since ceased to apply. The psychotherapist knows that the dreamer is able to penetrate to the collective unconscious, to the archetypal archetypes. However, the psychotherapeutic schools of all schools of thought are still unable to come to terms with the fact that the message of the dream can originate from other, transcendental areas.

It is certain, however, that certain dream categories demand an interpretation in an occult sense, despite the contradiction of orthodox psychologists who believe that each of these dream phenomena - be it premonitions, nightmares, states of splitting, apparitions of the deceased, recollections of previous earthly lives, etc. - can be attributed to the subconscious in the conventional manner. - can be attributed to the subconscious in the conventional manner. Regardless of whether they are followers of FREUD, ADLER, JUNG or others, they all only ever see a psychic situation of the dream actor in these dreams. They still do not want to admit that it is not only traumas, repressions and complexes that are the factors that trigger dreams⁷⁵. Dreams are also able to symbolise subconscious situations that reveal our relationship to transcendence. Seen in this light, the dream life can be an indicator of esoteric maturity, a signpost on the path to rebirth.

The mystical language of the dream describes the process of individuation: the relationship between the transient self and the immortal self. In a certain sense, the symbols that appear can be described as archetypes. They are of infinite variety. Thus there are numerous symbols for the "outer" as well as the "inner" person, many different images that point to the "mystical disciple", to the "spiritual guide", to the state of "mystical work" etc. The "mystical path" with its stations, the "awakening of the kundalini", the "activation of the chakras" and many other things are revealed to the observer. This imagery describes the most secret mystical states, the "Baptism", "death", "rebirth and marriage". The highest states of being,

"Christ", the "Philosopher's Stone", the "Holy Spirit" and the "Godhead" reveal themselves to the mystic in symbolic guise in dreams and visions.

⁷⁵ Examples of this can be found in Karl Spiesberger: "Der Traum in tiefenpsychologischer und okkultur Bedeutung".

Those who embark on the mystical path must learn to distinguish where their dreams come from. But explicitly: not every dream has a mystical meaning. The revelations of the superconscious are far rarer than the messages from the subconscious realms.

The "outer man" is more or less hostile to the dreamer. It is alarming if he is threatened by ferocious animals, a dragon or a wild coloured bull; signs that the lower side of man still has the upper hand. The same applies if the mystic is surrounded by conspirators or opponents in the dream or if he is taken prisoner. The battle with the doppelganger points to the struggle with the lower nature. To see a centaur or to be one yourself means that the animal in you still dominates. A pig says the same thing bluntly, especially when it is rolling around in the dirt.

The depth psychologist would also recognise the predominance of the instinctual from such dream images. The pupil should be warned if he sees a goblin. His still earthbound ego is trying to play a trick on him. If a devil harasses him, he is threatened by temptation from the mind. When the lion's roar is strong, the outer man triumphs. If, on the other hand, the lion's roar sounds fearful, even from afar, then the mortal ego feels its existence is jeopardised by the mystical exercises. Similarly, the sound of hoofbeats indicates that the outer man is disturbed by the mystical work and fears for his supremacy.

The ephemeral also presents itself to the dreamer as "old Adam", host, jester, madman, vagabond, masked man. A cage symbolises the person living in the world in which the soul is still imprisoned. A swaying reed is a warning for the unstable. Straw mop, shell, house are images of the human body.

A rider on horseback symbolises victory over the lower ego. As is well known, in psychotherapy the rider is also a symbol of the mastery of instincts.

The "outer world" is closely linked to the transient human being.

The symbols of the "outer world" present themselves as a market, town square, theatre, tavern, shop, in alarming cases as a dense forest, labyrinth, swamp, muck pit, pitfall, poison and the like. It is important how the mystic acts in the dream, with what feelings he accepts what happens to him. If he is standing in the mud or on a pile of dung, if he is smeared or blackened, then he goes into himself, it is high time, and worries less about worldly things. Desires, passions, bad thoughts and deeds are expressed in the form of poisonous insects, scorpions and disgusting worms.

The crashing waves and surf symbolise the storms of the outside world. Idols reveal how much the mystical disciple still worships the lure of the outside world.

Adultery and fornication also point to greed for lower pleasures. - Being persecuted, fighting, tournaments, duelling and noise, in addition to the struggle with the outer self, herald the confrontation with the realities of the outer world. - Being in exile means: you are expelled from paradise, banished to the world of matter.

Symbols of evil, mainly Satan, are: Basilisk, adder and other poisonous worms. - The billy goat symbolises the magical powers that awaken in the practitioner. The behaviour of the animals reveals the dreamer's attitude towards black magic. Black magic itself is characterised by everything on the left.

The lower ego, the material world and evil are opposed by the "inner man", the "spiritual leaders", as representatives of the "inner worlds".

The "inner man" presents himself as a "new Adam", a well-meaning neighbour, comrade, brother, handsome man or as a miller supervising the milling process. - A chick hatching from an egg is a symbol of the new human being urging to be born within us. The "inner self" can also be symbolised by a fruit stone or a deep mine. A lamb symbolises the God-fearing human being. If the mystic encounters a reproachful stranger in a dream, this is a reminder of his divine self, to whom he must

has alienated itself.

Symbols of "inner leadership" are all authoritarian and well-meaning persons: King, bishop, general, judge, sage, scholar, teacher, father, elder brother, monk, good friend, shepherd, etc. These apparitions usually bear various symbols. The crutch and lantern in particular are signs of spiritual help and guidance. - Angels or saints are often manifestations of the inner god.

The highest master aspect is the crucified and resurrected glorified Christ and God the Father as an awe-inspiring old man.

The 'deity': reveals itself to the observer as a mighty rock; furthermore, it manifests itself as a hundred-armed man or reveals itself as the roaring of a storm, the rumbling of thunder or a flaming light in the firmament, also as a calm, white, majestic bull or in the form of a triangle with its apex pointing upwards. The figure of a master builder or architect symbolises the creator, the master builder of all worlds.

The "mystical disciple" himself acts in dreams as a labourer, usually in the vineyard, as a farmer tilling his own field, as a chimney sweep, endeavouring to clear away earthly dross, also as a soldier, knight or Templar, characteristic of the fighter for God.

Being a recruit means being accepted into the ranks of the spiritual army. - The successful mystic appears as a hero, victor or prince.

The symbols of "mystical concentration" tell the student what success he is working with. Lighting a fire, heating the stove, seeing lighted candles indicate the concentration process. A smouldering or weak fire is a sign of a lack of concentration. An outgoing fire, extinguished or even extinguished candles indicate careless practice. A turbulent, or worse still, a stormy expanse of water is an expression of thoughts that have not yet been tamed, whereas a calm pond or the experience of complete stillness are the fruit of successful stilling of thoughts.

Waving fields of grain and a rich grain harvest also speak in favour of successful concentration. - Eviscerating animals, entering a mine, aiming at a disc or grafting a tree are further symbols of mystical contemplation. The old Rosicrucians often used the image of one or more fleeing hares that the student struggles to catch. - A curled-up hedgehog, a tortoise or a snail with a shell symbolise the mystic withdrawing into his inner self. - The entry into our deepest inner being also represents a self-hiding. - Looking into a focal point, looking at a heart or seeking out a hiding place are to be interpreted as pointers, as an invitation for the practitioner to concentrate on the spiritual heart. - If the mystic hears a hissing sound in a dream, he can be satisfied with the work he has done. The symbols of the "mystical path" and its stations are infinitely varied. Entering the path announces itself as an arduous hike on thorny, stony paths, as climbing steep mountain slopes or a pyramid, as the arduous conquest of a glacier, also as a dangerous sea voyage and expedition to unknown lands or as a visit to a foreign city, furthermore by carrying burdens and hewing rough, unhewn stones. - An open entrance, an open gate, hearing oneself being called is the promise of being allowed to enter the mystical path. - Young sprouting greenery, a beautiful garden or a marvellous spring landscape herald the new spiritual life awakening in the mystical disciple. On the other hand, the onset of drought, dry heathland, bad harvests and hailstorms are the consequences of a misstep or insufficient mystical work. They are warning signs that the spiritual strength of the practitioner is waning and that he is in danger of losing divine grace. - Signposts and milestones indicate sections of the mystical path that have been travelled or new stretches to be entered. If the dreamer sees a closed book, he may realise that his inner self is still closed. If, on the other hand, he reads in old unknown books, he may hope for spiritual instruction.

Hieroglyphics

to look means: the mysteries will unveil themselves to him. - A building site symbolises the inner temple construction. A staircase and the way of climbing it symbolise progress or setback. If the neophyte wanders in the twilight, his soul is not yet enlightened. Meaningful whispering in a dream promises the "inner word". Being accused represents the judgement of God, the first stage of initiation. Reaching this stage is sometimes heralded by seeing a temple or being handed a key. - Sitting in a school class refers to the "mystical school". Being in a select assembly indicates initiation into the "mystic lodge". Admission to the

The "invisible brotherhood of the inner worlds" is sealed in dreams and visions by shaking hands or signing a contract. Anyone who sees a cockerel is approaching spiritual enlightenment; if he hears the cockcrow, then the greatest distance of the journey lies behind him.

The awakening of the Kundalini: its awakening is noticeable through the sensation of heat, the chirping of crickets, seeing and hearing a swarm of bees, lightning flashes or the appearance of the uraeus serpent.

The seven chakras are symbolised by a seven-branched candlestick, a spruce or knotted branches. Blossoms are signs of the blossoming of the etheric lotus flowers.

The "mystical baptisms" are hidden in the water and fire symbols, among others. Hearing dripping, heavy rain, wading or swimming through pure water all point to water baptism, being burnt is related to fire baptism. Mystical death* is symbolised by everything that has to do with dying, decay, decomposition, such as coffins, tombs, ruins, carrion, human bones, funeral processions, funeral bells, receiving a death certificate, being rotten, teeth falling out, being injured, meeting the executioner and the like. Further: the flapping of many birds, especially ravens or crows. To move, to change one's place of residence means the transition from the outer to the inner life. - Charon, the ferryman, or Cerberus, as well as the barking of dogs are children of "hell", which is entered in order to reach the higher regions. - Trumpets and trumpet blasts announce the "Last Judgement within us". - Being thirsty, being beaten or scourged, suffering crucifixion are further symbols that point to certain states of "mystical death".

Symbols of "mystical rebirth include seeing an embryo, a female womb or feeling like a woman. The appearance of a large flaming star is a sign of approaching rebirth, as is a clearly perceptible cackling. Other symbols of rebirth are: an egg, a newly emerged butterfly, a scarab, a tunnel through which you walk. Quenching thirst promises the arrival of divine wisdom. Being revitalised or awakening from death are images of the

"mystical resurrection". The rebirth achieved is expressed in the number thirteen. The "reborn" is characterised by the phoenix.

The hexagram and a golden crown are considered signs of the "mystical wedding". The wedding ring and marriage bed are promises of the "mystical wedding". The imminent union of the inner and outer self can sometimes be signalled by two beaking doves. The experience of a solemn wedding is the promise of the soul becoming one with the Holy Spirit, the attainment of divine all-consciousness. -

It is significant that mystical symbols are often seen in dreams, the meaning of which only becomes clear to the person concerned afterwards through a strange coincidence. The following example shows how so-called "coincidences" can be involved in the interpretation of dreams: I dreamt that I was dragging myself up a narrow, stony path. The ascent became more and more difficult. In the end, I could only crawl with the greatest effort, until finally a huge rock massif blocked my path. The path suddenly disappeared. Bottomless depths yawned beneath me. My feet were barely able to

to hold on to the pointed rocky ridge. I looked up desperately. Then I spotted a rope. It was slowly coming towards me from the height. I reached for it in desperate need. My left hand clutched the rock face, my right wrapped the rope around my body. Invisible hands pulled me up. The rope threatened to break at any moment. Hovering at a terrible height, the lifeline began to swing like a pendulum and threw me hard back and forth against the rock. - Far out, on the right-hand side, I saw a narrow gap in the wall. Swinging past again, I threw myself resolutely into the slit in the rock. A narrow passage in it led to a window-like exit on the other side. Over there, on gently sloping meadows, animals were grazing. Cheerful people played and camped in groups. The distant idyll exuded a peace I had never felt before. Even as I woke up, I was filled with a deep longing for this paradisiacal landscape.

A few days later, a strange coincidence played records into my hands that made me understand the dream ⁷⁶.

The steadily steepening path is a clear indication of the mystical path. The giant rock symbolises the divine, from which alone help can come. The view of the green pastureland is the promise of a new, higher life.

I received further confirmation months later when, obeying an impulse, I went to the "Chymische Hochzeit" (Christian! Rosenkreuz), in which the first chapter tells of a tower in which many people languish. In dark words, an ice-grey man points the way to liberation. He literally says at the end:

"The rope will now be
lowered, Whoever will hang on
to it shall be free."

Then there is also talk of the swaying of the rope and the "stony and rocky path".

Far above all psychotherapeutic illumination of subconscious soul processes, whose symbolism cannot be universally valid because it is individual, are the revelations of the superconscious timeless SELF, whose pictorial language proclaims the same eternally valid truths to the mystics of all times and every tongue.

Summary of the most important mystical dream symbols
(according to Karl Weinfurter)

KARL WEINFURTER, the Czech mystic, has dedicated a separate book to mystical dream processes, an instructive work⁷⁷, which anyone embarking on the path should definitely consult, because it teaches what to make of the respective dream situation, whether it indicates stations reached or stations to come: Progress, delays, lapses and the resulting processes of spiritual maturing or impending dangers. Everything, as already mentioned: Messages from our superconscious, our Overself, which speaks to us and in this way encourages us, spurs us on or warns us.

Here is a brief overview of the most important of these mystical symbols: We mainly have to distinguish between

Symbols of the "outer man"
Symbols of the "outer world"
Symbols of "evil"

Symbols of the "inner man" and the "spiritual guide" Symbols of
the "mystical disciple"

⁷⁶ The "Mystische Fibel" (Volume I) by Karl Weinfurter, which is to a certain extent a mystical dream book and provides valuable information for anyone interested in interpreting dreams in a mystical sense, had not yet been published at the time of this work.

⁷⁷ Karl Weinfurter: "Die mystische Fibel" (Volume I).

Symbols relating to "concentration"
Symbols of the "mystical path" Symbols of the "soul"

Symbols of the "Kundalini" and the "Chakra" Symbols of the "higher consciousness" Symbols of the "mystical baptisms"

Symbols of the "mystical death"
Symbols of the "rebirth" Symbols of the "mystical wedding" Symbols of "Jesus"

Symbols of the "Philosopher's Stone" and the "Holy Spirit"
Symbols of the "Godhead".

Symbols of the "outer man"

Adam, the "old" Adam Younger man or woman Host - Jester - Madman - Vagabond - Masked man -

Satan (but also a symbol of temptation) Devil (the mortal ego, the lower mind; but also temptation or seduction) Goblin (the outer, the small ego) Conspirator - revolt (the outer ego revolts) Opponent - prisoner Fight with one's own ego (fighting the outer man) Centaur (the animal has the upper hand) Horse - cattle - horned cattle - coloured, wild bull - ravenous animals - beasts of prey (also symbolise the outer world), especially lion and dragon Flesh of unclean animals (outer man in his body) Pig (the carnal-minded man) Larva - caterpillar Hair of animals (refer to passions) Squirrel (the outer man) Squirrel, (the redeemed human being) Strong lion's roar (being threatened by the outer human being) Fearful distant lion's roar (outer self threatened by mystical exercises) Cage (outer human being as dungeon of the soul) Pipe (swaying human being) Straw wiper - shell - shell - house Bowl - shell - house (human body) Bottle (human body) Clod of earth Beehive (bees = Kundalini = soul) Yoke (worldly temptation) Circular segment Hoofbeats (the outer man becomes restless through the exercises) Sweeping out (preparation for Christ's conception)

Symbols of the "outer world"

swamp - town square - market - theatre - curtain - dense dark forest - labyrinth - tavern dung - scorpion see earth circle (means: (the outer world, or the fragmented human being) Waves, surf (storms of the outer world) Idol (worship of the outer world) Fornication (clinging to outer pleasures) Adultery (as before) Mucking out - mud (soiling oneself with the outer world) Being blackened (too much of the earth's dust still clings to us) Being bewitched (the spiritual eye is still closed to the disciple) Pus (inner filth; festering; one cannot get rid of inner impurities) Noise Being threatened (obstacles of the outer world threaten the mystical path) Being persecuted (the outer world is troublesome) Pit (pitfalls and snares of the outer world) Poison - insect (pointing to passions, desires, (still favours worldly things) Exile (symbol of the outside world, but also an indication of expulsion from paradise) Tournament (struggle with the outside world, also with the outer man) Struggle (in any form always means being in conflict with the outside world and the outer self)

Symbols of "evil"

Basilisk (symbol of Satan) Adder (symbol of Satan) Snake (symbol of Satan) Left-handed (always means black magic or the inverted) Geisbock (symbol of magical powers);

also indicates a tendency towards magic)
Symbols of the inner man and the spiritual guide

Adam, the "new Adam" (in contrast to the "old", the outer man) Chick (the inner man who is born within us) Fruit kernel (inner self) Centre of the circle (centre of the spiritual heart) Lamb (the devoted man; who oversees the grinding) Neighbour - handsome man - comrade - brother (all symbols of the divine ego) Stranger (the highest in us, from which we are alienated) See saint (manifestation of the inner deity) Majesty (inner deity) Angel (can symbolise the divine ego, among other things)

Symbols of the "inner master

Old man - wise man (with different symbols on dress and hands) father - older brother - angel - shepherd - teacher - judge - king - bishop - monk - good friend - companion - stranger (if he has good intentions) preacher - general - officer - miller - scholar - Crutches - lantern (indication of spiritual guidance and support) Highest master aspect Christ on the cross or as glorified God the Father as an old man

Symbols of the "mystical disciple"
labourer (working in the vineyard)

Vintner - farmer (tilling his own field) Miller (the practising mystic)

Oven (symbol of the mystic)

Chimney sweep (the student endeavours to remove the obstacles) Servant (sign of humility)

H

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Extinguished candle (the lazy student; a symbol that gives food for thought. Now it is time to go to work with renewed diligence) Hearing hissing (symbol of the well-working disciple) Snail in the house (the mystical disciple who withdraws into himself) Recruit (the admission as a God-fighter has taken place) Soldier (God-fighter) Armour (the same reference) Knight - knighthood received (as above) Templar Rider (the mystic who tames the outer realm, who tames the outer realm, whereby it depends entirely on the behaviour of the rider in the dream or vision) Victor - prince - fairytale hero (symbolising the victorious disciple)

Symbols relating to concentration Catching or chasing hares (old symbol of R + C, indicating mystical concentration) Tortoise (going inwards) Hiding oneself (entering the inner self) Heating Burning candle Stove (also heating the body through concentration) Extinguishing fire (warning, concentration is waning) Smouldering - weak fire (weak, insufficient concentration)

Calm seas (good concentration) Stormy seas (restless thinking)

See the heart (concentrate on the mystical heart, heart pit)

Slippery corner (concentration on the spiritual heart) Experience silence (perfect mystical concentration) Coiled hedgehog - magnetic needle - grafting a tree - guarding - sowing - target - spade - praying - painting - creating different animals from clay (all indications of mystical concentration) Seeing seeds (concentrate on the inner deity) Mineral (gaining spiritual treasures through mystical concentration)

Cereals (success through good concentration) See picture (reminder for better and regular concentration)

Fencing (fighting with the thoughts that prevent concentration; also fighting with

Glass sea (sign of perfect concentration) Look at the focal point (concentrate on the mystical heart) Eviscerate animals - descend into the mine or into the depths (symbols of mystical concentration as an indicator of a pressing into the depths; the entry into the inner self) Stomping of horse hooves (the outer self is agitated)

Symbols of the "mystical path" mountain slope (the steep mystical path)

Climb a mountain, glacier or pyramid (embark on the mystical path)

Sea voyage (also the start of the mystical path) Path (always means the mystical path, especially if it is a steep or stony path) Obstacles - thorns - rocks (also indicate the difficulty of the path) Reaching the other shore (crossing over into the spiritual world) Hearing calls together (being called to the mystical path)

Seeing bricks (you shall enter the mystical path) Making a find (entering the mystical path) Seeing the number nine (beginning of the mystical path) Open entrance (the mystical path is open) Departure - cross (the mystical path is open)

Expedition to distant unknown lands (always a reference to the mystical path)

Icy slippery path (warning against falling) Green sprouting leaves - green grass - flowery meadows (the new life sprouting within you)

Garden (symbol of paradise, the inner life) Having entrails outside (the inner life becomes visible) Spring (the inner life germinates) Seeing the ear (listening inwards) Entering a foreign city (entrance to the spiritual world) Carrying a burden - hewing stones (the difficulties of the path) Drought (loss of God's grace)

Wearing shackles, being in slavery (the soul is still imprisoned) Closed book, not being able to read in it (the inside is not yet unlocked)

Open book (your inner being is unlocked) Reading in unknown books or old tomes (you will receive spiritual instruction) Seeing hieroglyphics (promise of unveiling the divine mysteries) Illumination (promise of spiritual enlightenment; already a very high mystical state)

Building site, working on it (the inner temple building) Reaching for something (longing for God) Candle (promise of inner light) Milestones (section of the path) Dough (mystical transformation when entering the path) Staircase (progress in mysticism) Moon (beginning of a new period of the path) Being accused (inner judgement of God; first stage of initiation) Small pillar (signpost on the path) Dry heath (spiritual bad harvest) Withering (decrease in spiritual strength due to lack of practice)

Twilight (the soul is not yet enlightened) Unveiling the chest (unveiling the inside; revealing oneself to the Lord)

Solemnity (promise of various spiritual gifts) Hearing a whisper (promise of the inner word) Receiving a promise (awakening of the inner life) Seeing or receiving a penny (reminder to fulfil your duty; keep what you have promised) Bow - bellows (sign of great power development) Flail (development of spiritual power) Being girded or armed (preparation for mystical battle) Soldier's camp, being accepted into it (joining the ranks of spiritual fighters) Army, belonging to it (the spiritual brotherhood; belonging to it)

School class (the mystical school) School (association of mystical schools) Handshake (signing a contract; admission to the invisible brotherhood) Seeing footsteps, better still, following in them (following the knowing brothers) Meeting in a closed or hidden place (the mystical lodge) Seeing or even being allowed to enter a temple (awakening of the inner life)

Receive a key (the first stage of the path has been reached) Make a pact (contract with God)
Twine (important symbol of God's guiding hand) Thunderclap (important mystical state) See
sparks (the Lord is approaching you) See or be surrounded by St John's worms (indicates the
approaching deity) Carry a bucket or draw water from a deep well (attainment of God's wisdom)

See rooster (the state of spiritual enlightenment will soon occur) Hear rooster crow (the path
is now mostly behind you)

Symbols of the soul

Grid (dungeon of the soul; the soul is still imprisoned) imprisonment, being imprisoned (also
the soul imprisoned in the bonds of matter)

Slavery (the particularly heavily bound soul) Bird, in freedom (the liberated soul) Hearing
chirping (rejoicing of the liberated soul) Nun - prophetess - butterfly - beloved - beauty - fairy
(the buddhic principle, the sixth part of the human being, the divine soul) Beautiful girl (divine
soul) Maiden (divine soul, the female principle in us, also the female deity) Water (female deity
and soul) Snake (divine soul, Kundalini; as long as the snake does not turn out to be evil)

Symbols of the Kundalini and the chakras

Heat (the Kundalini is in the process of awakening)

Bee - see and hear a swarm of bees (points to the awakening)

of the Kundalini) hear sounds, mostly of a strange kind (the approach of the female
Deity, the awakening Kundalini) Lightning (awakening of the Kundalini) Uraeus snake
(symbol of the Kundalini, usually the ascended one, located in the highest chakra) Spruce
(tree of life, symbol of the seven chakras) Knots of branches (especially when seven in

number, always point to the chakras) Arbour - nest (symbol of the mystical heart or the heart
chakra) Blossom - fully opening flower (very important indication of the blossoming, the
awakening of the chakras)

Symbols of the "higher consciousness

Pure sources

Flames

Burn in stamp (mark of the chosen one)

Hear explosion= Heating up =
(mysticalstates)

Falling to earth =

Symbols of the "mystical baptisms

Seeing the Sacred Grove (entering the forecourt of the temple - beginning
of baptism) Wading in pure water or swimming in water (mystical baptism)

Heavy rain (also refers to mystical baptism)

Dripping (also a reference to water baptism) Sprinkling the
laundry (1st baptism)

Blossoms (point to the 2nd baptism,
among other things) Cellar (reference to
spiritual baptism)

Burning at the stake or being burnt (related to the baptism of fire)

Symbols of the "mystical death

Skeleton - spear - ruins - tomb - grave - cross - cadaver - carrion - rotten corpse - whip - sabre
- coffin - skull - receive death certificate - rotten - rotting - rotten teeth or falling out of teeth
- body falling to pieces - worms - whale -

Winter - crawl out of the body - see graveyard - see dead bodies - rotten rotten bones - crows or ravens - crown of thorns - executioner - hoe - hear bell - be wounded or killed by gunshot - see human bones - be pricked by thorns - hear fluttering or wings of many birds - see Cerberus - end of the world or of man - travel by train - hear death bell - hear barking of dogs (the entrance to hell) - see Charon (also entrance to hell), which takes you to higher regions) Hearing bubbles (judgement within us)

Funeral procession or funeral bells (announcement of mystical death)

Seeing sandals (preparation for mystical death)

Transmigration (mystical death; transition from outer to inner life)

Being wounded by an arrow (indicates that part of the mystical death has been reached)

Seeing or handling a sword (signalling mystical death)

Grave (promise of mystical death)

Hostage (a preliminary stage of mystical death has been reached) Heart side (approach of mystical death)

Judgement (a specific phase of mystical death) Crucifixion (mystical death as such)

Falling (part of the mystical death)

Cut in the flesh - feeling weak - beatings - being shot or killed (all states that are part of mystical death)

Blossoms (can be heralds of mystical death, among other things) Receiving a blow (state leading to mystical death) Being beaten up (state before mystical death) Being thirsty (state at mystical death)

Symbols of rebirth

Rhombus (glyph of rebirth)

Seeing the female womb (promise of rebirth) Baby Jesus (also announcement of rebirth)

Roses - egg - beetle, namely a scarab - flour - newly revealed butterfly (all symbols of rebirth) Feeling like a woman (the approach of rebirth) Seeingbigstar = embryo = (rebirth is approaching) Christmas going through tunnels (belongs to rebirth)

Abdomen (embryo of the child)

Being born (mystical state of rebirth) Window (indicates a certain phase of rebirth) Hearing cackling (the baby Jesus is born)

Quench thirst (arrival of divine wisdom)

Revive the dead, awaken the dead (the mystical resurrection)

Thirteen (highest number in mysticism, confirmation of rebirth achieved) Phoenix (the reborn)

Symbols of the "mystical wedding"

Hexagram (symbol of the mystical wedding) Receive wedding ring See marriage bed (both promises of the mystical wedding)

Solemn vows or keeping marital fidelity (also promise of the mystical wedding) Engagement, or being engaged (the mystical wedding is coming soon) Beaking of doves (the connection between the inner and outer self)

Receive the golden crown (fulfilment of the mystical wedding)

Symbols of Jesus	
Brooding hen	Scarab
Husband	Crystal
King	Medicine
Lamb	

Symbols of the "Philosopher's Stone" and the "Holy Spirit" Diamond (symbol that applies to both)

White dove - fiery phoenix (symbol of the Holy Spirit) Swan (Indian symbol for the Holy Spirit, also valid for the West)

Symbols of the deity	
Rocks	Anchor
Jewel	Castle - Palace
Father)	Shield - Refuge
Circle centre	Old man (God the
World Regent -	
Emperor	Calm white bull
Mystery	Large column
Hundred-armed man (symbol of divine omnipotence)	
Triangle (symbol of the divine spirit)	

Tower (symbol of the deity; also of spiritual brotherhood)

Blue colour (sky, divine plane) Roaring of the wind (the deity is approaching)
 Flames in the sky - hearing thunder (revelations of the deity) The above
 interpretations are only a small excerpt of the most important mystical

Dream symbols that serve the mystic as signposts of the path, showing him the milestones of his inner development. They must not go unnoticed, although

- I would like to expressly warn you not to immediately judge any dream as a mystical revelation.

As a rule, the mystical dream is accompanied by an inner certainty that something extraordinary, something unique is going on here, which must be given unconditional attention. In contrast to ordinary dream experiences, which we usually only take over in scraps and which soon fade from our consciousness, dream processes of mystical content remain in our memory, often with a clarity that far eclipses real events and their impressions, just as in the case of splitting processes.

Preliminary steps before entering the path

All neophytes of the various relevant schools have to fulfil some essential requirements, which are similar in their basic features, before they embark on the arduous path of initiation. The primary driving force behind their decision must be:

1. The pursuit of higher knowledge, the meaning and purpose of creation and the transcendent cause of everything that exists.
2. Boundless empathy with the suffering creature, with the desire to become a comrade-in-arms in the fight against the prevailing injustice of this world. This is the result:
3. Uncompromising willingness to serve humans and animals in accordance with the law of evolution. A wide field of action opens up here, preferably for those representatives of human society who are, so to speak, at the forefront of their profession: Doctors, teachers, journalists, writers, artists, scientists and especially politicians. What are they able to achieve in the service of human development, especially the latter? Unfortunately, these people working in high politics today are mostly more interested in a lucrative position. Most politicians are tired of standing up for the disenfranchised. An activity that yields very little benefit. Who has

to expose himself to inconvenience for an idea that promotes humanity. Men of the sincerity and steadfastness of GIORĐANO BRUNO, who was maltreated to death and burnt alive by ecclesiastical and secular executioners, are more than few and far between in our time, in which people like to call themselves Christians. But whoever chooses the mystical path as his purpose in life, his unbreakable ideal must be to serve the spiritual progress of the human race and thus help to

create humane conditions, no matter where fate has placed him. His position in the world cannot be so low as not to contribute a little to its redemption. A number of qualities and abilities are the prerequisite for this and must therefore be developed conscientiously.

1. The training of the power of discernment - learning to distinguish "between the real and the unreal", between the "permanent and the impermanent", between

"Transient and permanent"⁷⁸.

"From the unreal, lead me to the real" is a theosophical maxim.

2. "Concentration of desire on the eternal.* The longing to come closer to the BASE.

3. Strength of will, self-control. Mastery of the life of thought and emotion. Subordination of actions to the higher will. Trust in the "power within us". Achieving mental balance; composure, equanimity, steadfastness in every situation in life⁷⁹.

4. Forbearance. Without, of course, abandoning itself in the process. Tolerance would be decidedly out of place against everything that runs counter to the divine law of evolution!

5. The will to liberation, the desire to escape the bonds of matter forever. This would initiate the process of an outer and inner transformation. Letter mysticism

Ethical change alone is not enough. It is a precondition and a process on the side. The true mystic does not merely practise an alchemy of the soul, but an alchemy of the body that works down to the last molecule. A transmutation takes place in the course of his mystical work, which transforms the entire human manifestation from the material-bodily to the most subtle soul-spiritual states from the ground up: rebirth. It is of a twofold nature. Physical rebirth presupposes spiritual rebirth. The rebirth of the body is far more difficult than the rebirth of the spirit. However, anyone who has completed this highest of all alchemical processes has become master of illness, disease and ageing, even master of death, which he is able to defy for up to a thousand years, as is claimed in all seriousness; after all, he is in possession of the "tincture", the "philosopher's stone", the "elixir of life".

Concentration, meditation and contemplation, preferably practised in Rajah Yoga, the royal yoga, play an important role in practical mysticism.

However unavoidable immersion may be, it must be accompanied by another moment in order for the alchemical creative process in the mystic to grasp all the principles of vibration. He must add to his exercises the - perhaps seemingly strange or even absurd - practice of letter-thinking, i.e. he must think vowels, consonants, syllables and words in certain regions of his body. In addition, there are fixed finger positions (mudras) and hand movements. We do not know where this peculiar method originated. In all probability, it is the old Rosicrucian way, which was and is not alien to any true alchemist. Jesus and Mohammed are said to have known and followed it; we find it again in the customs of Freemasonry, encoded and not understood by most of its followers. Signs, handle and word prove it, at least according to one esoteric mason: I. B.

⁷⁸ See A. Besant: "Initiation".

⁷⁹ Practices on this in "Esoteric Life Formation in Theory and Practice" by the author

KERNING. In his writings he reveals more or less clearly the original meaning of the Masonic secrets. Since then, it has been possible for everyone to try out the practices of the old, still knowledgeable masons on themselves.

Later, it was mainly the Kerning student KARL KOLB, the Prague mystic KARL WEINFURTER, Dr ALFRED STRAUSS and Frh. v. SEBOTTENDORF, who were the main proponents of the

gave valuable pointers to seekers⁸⁰. The latter, SEBOTTENDORF, gave us a closed oriental system - in principle the same as that taught by KERNING - which is still practised today by dervishes and their disciples; a method that is traced back to the Prophet. Mohammed is said to have added it to the Koran in coded form⁸¹.

What is the actual basis of literal thinking? What metaphysical factor is it based on?

It is based on the omnipotence of the sound forces in creation! Many, indeed most of the phenomena of the transcendental can be traced back to this. Is it anything other than the power of sound, on the basis of which the letters of the Hebrew alphabet are attributed a magical character in the Kabbalah? Or the runes in the runic alphabet, the Futhork? The same applies to magical formulae such as mantric sayings. The effect of these, too, is based in no small part on the power of

the underlying phonetic forces.

So regardless of whether we practise mantramistics, work with runes or perform invocations on a kabbalistic basis: in each case it is the transcendental agent working in the sounds, the mana (not manas⁸²) to which we owe our success.

The power of sound unfolds most strongly when letters are thought into the body. Its mana releases, activates vibrations of the subtlest character in the material molecule of the body, no less in the fine structure of the etheric body and the even higher principles.

Thinking in letters creates a tangible "radiation pressure", triggers a

"Rhythm of movement", "releases certain nerve centres, whose own vitality makes itself felt creatively in the body" (Dr A. Strauß), unfolds the chakras, makes them circle more vividly, awakens the sleeping Kundalini. "What breathing is for the earthly body, letter thinking is for the spiritual body." - "...for the essence of letters is nothing but vain power and strength" (K. Kolb).

Book thinking causes an "etherialisation of the body", which is equivalent to a process analogous to the metallurgical alchemy process, as a result of rhythmic vibrations caused by the practice of sounds, which gradually causes a rearrangement of the molecules.

Thinking of letters "opens the world of ether currents" to us, connects us with the primal principle underlying the earthly elements, whereby the alchemical process is initiated. As a result of the influence of the invisible fire ("fire air", "indifferent ether") on the "air", "sulphur" is created, through the influence of the "air" on the "ether".

"Water" becomes "mercury", and due to the influence of "water" on "earth" becomes "salt". At least this is what the adept SÜETON writes. The disciple of the mystical path perceives all three ingredients, smells the sulphur, tastes the mercury and the salt; facts of a simple nature, the perception of which is the first thing required of the neophyte. In the course of the further exercises he must pay close attention to the appearance of colour tones in exact sequence, whereby the dream life gives him valuable clues.

Other, far more important experiences, about which both masters and students of mysticism maintain the strictest silence, are groundbreaking milestones for the future adept.

⁸⁰ Karl Kolb: "Die Wiedergeburt" (The Rebirth) (called the Letter Book for short). Karl Weinfurter: "The burning bush" -

"The mystical primer". Dr Alfred Strauß: "Die Wiedergeburt" (included in "Theurgische Heilmethoden").

⁸¹ Frh. v. Sebottendorf: "The Practice of Ancient Turkish Freemasonry."

⁸² About the power of mana in K. Spiesberger: "Magnets of luck. The magic of talismans and gemstones"

It is not without good reason that many people warn against careless experimentation in the mystical field; even those who assure us that the mystical path is accessible to anyone who is of good will and does not lack a pure mind and the necessary perseverance, speak of a number of dangers that should not be trivialised.

As a result of penetrating the world of etheric currents and the accompanying awakening of the astral senses and repolarisation of a sexual nature, combined with an increased awareness of power, temptations, temptations of various kinds arise. Trials of this worldly and otherworldly origin demand a great deal of self-control, self-conquest, patience, perseverance and courage. Courage too! This quality is emphatically demanded of the neophyte, as the Abyss with all its horrors must be traversed before rebirth beckons as the highest prize. On the other hand, experienced mystics - according to KARL WEINFURTER - are of the opinion that those who set out on the path trusting in a higher power will reach their goal regardless of all hostilities.

Without deep religious fulfilment - which, of course, has nothing to do with any denominational belief - it is impossible to have mystical experiences. This may well be the reason why so many people do not feel the slightest success even after years of thinking in letters and applying the grips.

Mystical meditation, turning to the divine principle, to the inner guidance, is therefore indispensable. -So how should we begin? How do we practise?

If we study the instructions given by the various authors, we mainly find two methods of letter mysticism: one that is limited to the mere thinking process, the other that combines thinking with various grips. KARL WEINFURTER advises starting with the feet, i.e. to think the letters first into the soles of the feet, then into the toes, the instep, the ankles; later upwards: calves, knees, thighs. Initially on the surface of the skin.

In the advanced stage, the letters are then thought into muscles, vessels, nerves, tongue, teeth, bones and marrow.

It is best to begin with the vowel I, which is thought for a while in an unbroken chain in the feet. A and O follow in the same way, I A O: the holy name of God in Gnosis.

Now the vowel series: I E O U A.

Not forgetting the consonants. The whole alphabet must reveal its powers in the body.

It is also recommended that you visualise the shape of the letters as if you were writing them on or in your skin at the moment of thinking.

Dr ALFRED STRAUSS, likewise able to give an opinion from his own years of experience, refers to a letter from a pastor unknown to him, in which he is told to form the letters in thought in their natural place of origin - in the oral cavity and throat - and then to let them flow down through the body to the feet and to feel them there with the strongest imagination. A similar instruction recommends thinking the letters in the centre of the chest - the seat of the mystical heart - and transmitting them from there to the body.

KARL KOLB suggests "spelling out" the ABC in the feet for an hour every day, because "man must make himself capable of inhaling and exhaling letters thinking in all organs and parts of his body, then he feeds himself with heavenly, imperishable manna, from which eternal life springs." There is nothing to be said against releasing the mana powers slumbering in other alphabets, especially thinking Hebrew letters and runes.

Mantric syllables (especially OM), sayings and prayers should also be thought into the soles of the feet and other parts of the body. You can practise lying down or sitting,

Standing, even when walking. Relaxation and calming of the mind is a basic requirement. Time of day and duration at will. The important thing is inner readiness!

It's up to everyone to decide how they want to work. KERNING's grip system is different. Here, the instructions must be followed exactly; no less so with the SEBOTTENDORF exercises.

Three grips or mudras are decisive from the beginning: the I-, the A- and the O-grip.

The I-grip: With the right fist clenched, the index finger is stretched straight up. The A grip: The thumb is vertical, at right angles to the flat right hand. The O-grip: The thumb and index finger of the right hand form a circle, the other fingers join in a semi-circle, slightly curved. I

- related to the creative principle - connects with the "fire"; A - expression of the spiritual
- with the "water"; O
- in relation to the material - with the "air".

In runic wisdom, Is, Ar and Os represent the same elements, as SEBOTTENDORF already pointed out at the time. The Is and Os grips are completely similar to the mason grips described here. The A-grip and Ar- mudra are also identical, only the position of the thumbs differs slightly.

Exercise:

With the right hand raised, the index finger at eye level, in line with the elbow, an attempt is made to feel the letter I, which is held incessantly in thought, in the said finger.

The same process takes place with the hand formed into an angle when thinking the letter A. If I and A are clearly perceived in the index finger or in the thumb and palm of the hand, place the A-angle of the right hand on the neck. (Index finger on the larynx, thumb on the carotid artery).

From here the flow of the speech forces of I and A is sent down through the body into the feet. -

This is followed by the O-grip, the feeling of the O in the hand closed into a circle. If the hand is sufficiently animated by the O, the A-sign is formed, which is placed against the body with a slight bend - "to make the O tangible".

So much for the KERNING way in its elementary beginnings. Gradually, the instructions become more complicated and are no longer given so clearly.

SEBOTTENDORF seems to speak the clearest language, and this on behalf of oriental heads of orders whose masonic knowledge still breathes living esotericism today⁸³.

I, A and O signs are formed with the right hand in the same way as with KERNING. The neck grip also remains the same.

The system of Turkish masonry, practised:

Breast grip:

The palm of the right hand, angled towards the A-sign, is placed on the left side of the chest, with the fingertips firmly touching the left upper arm.

Centre handle (not given by KERNING):

About a hand's width lower than the chest grip; again at an A-angle.

Abdominal grip (the master grip):

Performed with the right hand formed into an A-angle just below the navel. Final grip (shortened abdominal grip):

The angled right hand is placed to the left of the navel.

After completing the respective exercise section, all handles are removed horizontally from

⁸³ Rudolf Frh.v. Sebottendorf: "The Practice of Ancient Turkish Freemasonry"

left to right over the neck or abdomen. From this horizontal line, the hand then turns sharply into a right angle and slides vertically down the side of the body.

The exercise process is divided into three phases: Preparatory work - main work - follow-up work.

The preparatory work includes the grip formation of I, A and O. The arm should be stretched vertically upwards for the I sign. Warming of the index finger is required for the I and dry warmth in the raised thumb for the A.

As soon as this warmth is clearly felt, the syllable

"si". It is spoken in the mind one after the other (si si si si...) with the index finger raised. After a while you lower your hand, form the A-grip and now think with concentration: sä sä sä sä ...

Then place the angled hand on the neck (neck grip), continue to speak sä in your thoughts and send the current thus aroused down to the feet.

Then practise the O-sign with the formula "so so so so ..." The abdominal grip ends the exercise with the simultaneous pronunciation of "so so so so ...".

Ten days are set aside for the preparatory work; three days for the hand movements and simple vowel formation; seven days for extended practice with si - sä - so and throat and belly grip. The main work must be accompanied by a series of precisely defined phenomena. If these do not occur, further exercises must not be included until the work has produced the desired results. The first thing to be felt is

Sulphur odour:

After sufficiently vitalising the right hand with the I and A signs, bring the index finger to the nose. Only if a fine odour of sulphur can actually be detected may you continue, otherwise continue practising what you have been doing so far.

Flavour of mercury sublimate:

For at least two weeks, form the I sign with the syllable si, the A sign with the throat grip and the Qur'anic word Alam, and the O in the manner described above, then place the index finger on the tip of the tongue to check. If the taste is perfectly bitter, another stage may be considered fulfilled, if not, repeat the above until the taste test occurs.

Salt flavour:

The I-sign with the formula si, the A-sign and the neck grip help to attain it; the latter are to be revitalised by the Koran words:

Alam (2 days), Alamas (2 days),

Alar (7 days), Alamar (3 days).

After Alamas, the tongue should already perceive a salty flavour on the tip of the index finger. As a rule, of course, things don't go so quickly according to the instructions, which applies all the more to the subsequent tests. Anyone who is impatient here has already lost in advance!

Next, the mind's eye must catch sight of a blackish shadow, the "Raven's head" of the old alchemists.

Formulas for this are: Alam and Alamar, otherwise everything as before with neck grip. Now it's the turn of the colour experiences.

chest and the Koranic formulae: alar, kaha ja as, taha, tasam, tasam, tasam cause the colour nuances to change from blue to faint red and pale green, which gradually lightens to green freshness.

The middle handle and the formulas: alam, jas, sa, cham lead to a play of colours of the most diverse nuances, the peacock's tail of alchemy, ending in yellowish white.

Master stroke and Koran words cham, cham asak, ka finally produce brilliant white. The final fingering and the syllable na in the reworking cause a change in colour from white to grey

and yellow to full red, the purple colour so longed for by the mystic. -

This is the outline of the Oriental path as transmitted by SEBOTTENDORE, for which - if practised twice a day for ten minutes each time - eight hundred and twenty-two days are planned. This can probably only be achieved by the specially chosen ones, otherwise a whole lifetime is hardly enough.

Those who feel called to do so should set off. It is important to note that you should not stop practising for a single day. Vocal breathing, mantra and runic retreats are good preparatory work.

And never forget to fulfil the demands placed on every disciple of the mystical path:

Secrecy - patience - perseverance - courage - purity in will and action - unshakeable faith in a SPIRITUAL PRINCIPLE operating in man and the universe.

THE TAROT

The mystery of its origin and meaning

The Tarot - one of the most enigmatic disciplines, part of symbolism and Kabbalah - harbours the secrets of the mystical path. Some read the word the wrong way round and also delete the T after the A. - Torah, the law, it then reads.

Ancient Egyptian stands for Tarot Tarnt, which means "the questioned one". Something similar is expressed in the Zend language: tarisk, "I demand the answer". This reveals the mantic character of tarot.

Many call the tarot the "oldest book in the world". As the "Book of Thoth" or "Hermes", it is attributed to the Egyptian god of wisdom. According to this version, the Tarot is a symbolic summary of the 42 books of Thoth, which is particularly true of the 22 major arcana.

Incidentally, the Book of Thoth is said to have been known to the Egyptians six thousand years ago; and even then they dated its age back a further two thousand years. For ELIPHAS LEVI, the important Kabbalist, the Tarot is "the original book and the key to the vault of science". LEVI also said: "It must be hermetic, just as it is kabbalistic, magical and theosophical⁸⁴."

Before we give room to the most diverse speculations about the origin of the tarot, let us first ask the question: What do we have to imagine by the term tarot?

Maps; map sheets decorated with peculiar pictorial symbols. Seventy-eight in number, divided into two groups. The first, the main part, comprises cards one to twenty-two: the major arcana or secrets. They form the trump cards and thus represent "a kind of universal alphabet" that can be interpreted in many different ways. The remaining fifty-six cards of the second part comprise the minor arcana or secrets.

Forty corresponds to our mundane playing cards: diamonds, clubs, spades, hearts. Doesn't it seem strange that, starting from one of the greatest esoteric mysteries, we suddenly end up with the more or less disreputable card game?

The only thing missing is the card reading! We'll get to that too. That's how comprehensive the tarot is. Incidentally, as we showed earlier, its name contains a reference to its mantic character.

The gypsies were hardly the first - possibly in Europe - to use the tarot to tell fortunes; with the tarot cards, as the game is still called in Austria and Bohemia. PAPUS, the French Kabbalist, is of the opinion that the gypsies brought the tarot to Europe around five hundred years ago. According to him, this

⁸⁴ See Eliphas Levi: "Dogma and Ritual of High Magic"

A nomadic people from India shrouded in mystery. And for Dr GERARD ENCAUSSE, India is also the home of the tarot.

The example of the gypsies has set a precedent, as the many fortune tellers prove, although they do not always favour the real tarot cards.

Cards with tarot symbols can be found in France, Italy and other countries. Although the drawings may differ, the basic character is unmistakable. Even more profound occultists did not consider it beneath their dignity to use the tarot as a card oracle. We are reminded of A. FRANK GLAHN.⁸⁵

There are two sides to the Tarot: an esoteric one, rooted in the deepest secrets, and an exoteric one, aimed at mantic interpretation.

Let us dwell briefly on the latter.

The objection may certainly be raised: What is there to think of fortune telling? Is it not to be rejected outright as humbug, as pure charlatanry? - Or does it really deserve a place among the acceptable occult disciplines?

It all depends on who is doing the divination. Businessmen who lay the cards on the run, so to speak, are ruled out from the outset. The best intuition is bound to fail if the cards are used, or rather abused, purely as a craft. Otherwise, however, it has long been proven that card oracles often produce downright astounding results that cannot be explained by mere coincidence.

From a rationalistic point of view, there is no plausible explanation for the strange course of events in card prophecy, but it can certainly be explained metaphysically.

Each card image is the equivalent of a particular idea, such as success, failure, death, separation, change, love, hate, loyalty, jealousy, etc. The unconscious of the cartomancer now enters into a relationship with these irrational powers of ideas, as do the subconscious aspirations of the person for whom the cards are being read. The whole process is therefore a drawing from the individual and collective unconscious, which is more or less closely connected with the karmic creative forces that push from the metaphysical, the irrational being into the visible real existence⁸⁶. What forces are at work that arrange the cards in such a way that the sequence of their symbolic images reflects the present, the past and the future, eludes our thinking, which juggles with the concepts of causality. It is an irrational process. A word about the cartomancers themselves. Which of them can expect the most hits? At any rate the sensitive, the nature-sighted, whose subconscious is still related to the "realm of causes", to speak with MEYRINK. This realm of archetypal powers of ideas, which cannot be grasped anywhere spatially, must be grasped. Those who do not know how to penetrate it and draw from it will only become entangled in their own phantasmagorias, but will never arrive at genuine prophecies. The predisposition to such a vision can emerge completely unexpectedly from latency, but it can also be awakened and cultivated through proper training. -

Let us now return to the tarot.

What is known about its origins? Little that is positive and much that is contradictory.

The first person to write extensively about the Tarot was the Frenchman COURT DE GEBELIN, born in 1728, who sought to prove that the Tarot was "a document of ancient Egyptian esotericism". GEBELIN published the supposedly original tarot symbols of the twenty-two major arcana. Egypt as

⁸⁵ Frank Glahn: "The German Tarot Book"

⁸⁶ Karl Spiesberger: "The art of laying cards". (The sections: "Nature view and prophecy" and "Formative forces of the depths of consciousness").

After GEBELIN, other French authors, such as FABRE D'OLIVET and ETTEILLA-ALLIETTE, also referred to the country of origin of the Tarot.

P. CHRISTIAN, for example, tells of seventy-eight sheets made of sheet gold in which Thoth personally engraved the enigmatic signs. The priesthood of the city of Memphis is said to have been in possession of this primordial Tarot. It is said to have played a prominent role in the mysteries of various ancient civilisations.

It is only thanks to the treachery of Simeon-Bar-Jochai, a Jewish renegade from the Egyptian secret school in Alexandria - at least that is what CHRISTIAN claims - that the temple walls had to reveal the secret of the Tarot, which had been closely guarded for thousands of years. From the Vatican, where the secret school, organised at the behest of Pope Clement

XVI, it is said that news of the tarot reached the circles of those in the know at the time. Of course, this version is not historical. Other traditions do not leave it at Egypt and transfer the origin of the Tarot to Atlantis, just as Egypt is often described as a late Atlantean colony.

According to another version, which A. v. HARTLESS advocated in his Jamblichus commentary in 1854, the Tarot is said to have originated from the runes, as I have already pointed out in my Handbuch der Runenkunde ("Runic Magic").

The French Kabbalist ELIPHAS LEVI, on the other hand, advocates a Hebrew origin for the tarot images. On each card of the twenty-two large arcana - which correspond exactly to the number of sounds in the Hebrew alphabet - there is one letter, which, as we know from the Kabbalah, has a certain numerical value.

The opinion of the important occultist PAPUS has already been mentioned. He was accused of theosophical enthusiasm. Hardly rightly, because on the one hand the gypsies do indeed seem to come from India, as PAUL BRUNTON has recently argued, and on the other hand the leading representative of Indian theosophy, H. P. BLAVATZKY, attributes a completely different cradle to the Tarot. "The real Tarot", she writes in her famous "Secret Doctrine", "can only be found in the Babylonian cylinders."

According to H. B. BLAVATZKY, these revolving cylinders covered with small signs - fortune-telling wheels called "balls of Hecate" - are said to be housed in the British museum. According to experts, the oldest proven copy of the taro dates back to 1392 and is in the possession of the Paris National Library.

In his novel "The Golem", GUSTAV MERINK decisively rejects the opinion of various scholars that the tarot only emerged at the time of Charles VI.

People even tried to derive the tarot from astral mythology. Dr MAXWELL relates the tarot cards to the planets and signs of the zodiac.

Others derive the symbolic images of the Book of Thoth from various constellations.

A. FRANK GLAHN believed he had found points of contact between the tarot cards and the lunar stations. The further we dig, the more confusing the views become. The core problem of the "enigmatic Book of Thoth" is its esoteric side. This is where the veil of impenetrable mystery is lifted. Although even here its origins are not fully clarified, there is a lot to be said in favour of its original meaning.

For the esotericist, the symbols of the tarot reveal "a series of universal and absolute ideas". We have the counterpart in the runes of Futhork and in the letters of the Hebrew alphabet. "Without the tarot," writes ELIPHAS LEVI, "the magic of the ancients is a closed book to us."

book and without it it is impossible to penetrate one of the great mysteries of the Kabbalah." According to WOLDEMAR v. UXKULL, the images of the Tarot contain all our knowledge in symbols. What the Godhead wanted to reveal, what we humans can grasp, is contained in them⁸⁷ ". Each picture is in a sense - as another occultist called it - "the stenographic seal of entire chains of thought, in a word a hierogram."

P. CHRISTIAN says, among other things: "Each gold tablet formed a leaf of the hermetic book and contained the figurative representation of several numbers and letters, the meaning of which, according to their correspondences with people and things, formed an arcana or secret, which the figurative language of the Orient called a >gate< (to knowledge). - The art of interpreting these arcana was transmitted orally and secretly in the initiation ceremonies of the temples, which were labelled differently depending on the region and religion." The Tarot

- an initiation mystery.

This idea was expressed by WOLDEMAR v. UXKULL in his writing, which he described as the "fruit of studies in works by".

Occultists and mystics" as the result of his own intuition. He has made a bold attempt to reconstruct the initiation processes in the temple at Memphis.

At the beginning of the path are the dreaded trials.

The door behind the altar closes. - The neophyte stands alone.

- The oil flame in his hand glows dimly. - He has to conquer the yawning maw that opens up before him.

- He strides out. The rock passage becomes narrower and narrower. Stooping, soon only crawling, he squeezes through with the last of his strength. - An obstacle lies behind him. An underground lake now blocks his way. He bravely plunges into the second venture. Again he holds out. - He advances further. Flames flickeringly block the exit. He defies them too. He boldly takes the plunge. But the seemingly devastating fire was only a reflection.

- A hall provides rest. A woman offers him a drink. Alluring, seductive nudity threatens to ensnare his senses. - But even the last, perhaps most difficult of all trials cannot harm him. The temptress must give way. - The priesthood solemnly welcomes him. The gates of a second, elongated hall open.

Twenty-two murals adorn it. Eleven on the right and eleven on the left: the hieroglyphics of the tarot.

In the coming days, the hierophant initiates the young priest into the secret of each image. The knowledge of God and being, of the world and man, is revealed to him. Magical powers awaken in him. The path is threefold. The "Way of Osiris" begins with the first picture. It shows the reign of Osiris, the work of the deity. The "Path of the /s/'s" begins with picture two. The path to "recognising the truth and understanding the great laws of being and becoming*", the path to the shadow.

Written and oral lessons as well as intuition and inspiration lead to this.

The third symbol introduces the Horus Way, the "path of suffering*" that leads to great heights. As UXKULL shows, the images of the individual paths are causally connected to each other. Their magical numerical relationship to each other is astounding.

The numbers of the first path, those of Osiris - appropriately decoded - contain the one in the reduced sum of digits.

The numbers of the second path, those of Isis, result in two in the final reduction. And it will hardly come as a surprise if the numbers of Horus, the third path, show the reduction number three after this decoding method.

⁸⁷ 1 See the excellent book by Woldemar v. Uxkull: "Die Einweihung im alten Ägypten

We realise that the Tarot is more than just a fortune-telling or even a card game. KARL WEINFURTER sees the twenty-two arcana as stages of inner awakening on the path to spiritual rebirth. "In these Arcana," he writes in his book

>The Burning Bush<, "the whole mystical path is contained and clearly signalled by them, but only for those who know it".

With regard to the "mystical path" and the occult path in general, we would like to briefly and clearly state once again:

Ultimately, an occultist is anyone who deals with the hidden, the irrational.

We can, indeed must, distinguish between different groups, and the members of each group will have a different attitude to the Tarot. Its symbols will speak a different language to everyone; for the symbols are ambiguous, always adapted to the degree of maturity of the interpreter.

The first large group comprises the commonplace occultists: curious, sensation-hungry, addicted to the mysterious, craving for lower magical powers; mostly without a deeper need to penetrate further. Their activities are fruitless, usually even dangerous and reprehensible. Numerous researchers in the various fields of parapsychology also pay homage to lower occultism; rarely trained only in the occult sense and gifted with the necessary esoteric understanding. As useful as their work may be in some respects, it lacks the comprehensive, the universal. The "inner man" does not benefit much from it. The second group, which is also quite extensive, comprises those who seek support in some kind of organisation, in sects and societies, who believe they can find their salvation in visible and invisible masters. Their views and knowledge usually go beyond low-level sensational occultism and conventional parapsychological experiences. Unfortunately, they are usually too one-sided in their views. After all, they already have a variety of ways to work more or less seriously on their own ego. In the third group, the smallest in terms of numbers, are the representatives of high magic, esotericism and the mystical path. They all work in their own way towards the redemption of the earth demiurge, as they have recognised the true meaning of the earth pilgrimage. The overcoming of matter - becoming one with the divine essence within us - the attainment of cosmic consciousness, or as the mystic calls it: rebirth. The mystical path is ancient. It is encoded in the teachings of the true Rosicrucians and alchemists of past centuries; indeed, it can already be found in the Gospels.

The Gospel of John, in particular, speaks clearly of being born again in the spirit.

In our days, Freemasonry still preserves the most important keys to the mysteries of inner awakening. But it no longer knows how to use them, although one of its most important masters, I. B. KERNING, has given new life to the Masonic symbols, which of course it does not want to admit, and its Turkish brothers, as we know from SEBOTTENDORF, are still working on the "rough stone" in this sense. The above reasons make it quite understandable that only a person reborn in the spirit, an awakened one, can fully realise the ultimate meaning of the Tarot.

Let's take a look at the strange pictures.

Before we discuss the large arcana, let's talk about the small ones.

The small arcana are divided into:

1. Sceptre (rods)
2. Swords
3. Cups (bowls)
4. Coins (pentacles).

They are the "true magical weapons" of the Mysteries.

From an exoteric point of view, the sticks symbolise "human intelligence in the struggle with

the difficulties of existence"; the coins, the "material happiness; the swords point to labour, obstacles and disappointment; the cups or goblets to desires, drives, hopes.

In addition, the aforementioned signs are related to the physical. The rods, for example, point to the head and thoughts;

the cups or bowls represent the sustaining, the breathing breast;

the coins symbolise the sexual, but also the spiritual procreation; crosses or swords point to the stomach, which transforms the food.

The interpretation becomes even more variable in connection with other card symbols. According to ELIPHAS LEVI, the Ace of Swords points to the fighting intelligence, the Ace of Wands to the creative intelligence, the Ace of Cups to the loving intelligence. Ace of Coin is an indication of the

"Soul of the world".

LEVI also sees the "principles of movement, progress, fertility and power" in the small arcana.

In the following we want to deal with the great Arcana, whereby we mainly stick to the interpretations as they have come down to us from ELIPHAS LEVI, ERNST HENTGES, WOLDEMAR v. UXKULL, KARL WEINFURTER, not to forget the number symbolism of LANZ v. LIEBENFELS.

The great Arcana: Stations of initiation

The first card of the Tarot is called the Magician, also known as the Juggler or Magician. WOLDEMAR v. UXKULL speaks of the card of Osiris, which symbolises absolute ACTIVISM.

We see a man holding a magic wand in his raised right hand, while his left hand points to the ground. - As above, so below. At the same time, this posture symbolises the letter Aleph, the first letter in the Hebrew alphabet, as we know. "Being and spirit, man and God, conceptual object, mother unit of numbers, the prima materia": according to ELIPHAS LEVI, all of these concepts underlie the first tarot card. The magician's hands rule in heaven and on earth, defines UXKULL.

A staff, sword, goblet and a coin lie on a table in front of the magician, the weapons for the battle for existence, but also the things that he has to deal with in life and that should be used properly.

Furthermore, the symbolism of the first card hand expresses the absolute idea of the Godhead, the actively creating primordial principle, the universal force from which everything has emerged, which controls all created things, to which every conceived creature is subject.

LANZ v. LIEBENFELS, who bases his Kabbalah of Numbers on the Tarot meanings, assigns will to One. The card of the magician contains will, energy and skill. The astral-mythological version, according to which the constellation of Orion is said to have been the celestial model for the first tarot card, is less likely. The assumption that the following tarot pictures also derive their origin from other constellations seems equally absurd.

The second card is the exit of the Isis path. In contrast to the first, absolute active, it represents the absolute PASSIVE. "The House of God and Man, the Sanctuary, the Law, the Gnosis, the Kabbalah, the Hidden Church, the Duality, the Woman, the Mother": all these powers of ideas are reflected in the second of the Tarot symbols, as ELIPHAS LEVI explains. The designation of this card is manifold. Isis, the divine mother, is called UXKULL, High Priestess, sometimes Popess, other authors.

ELIPHAS LEVI describes the figure on the card as "a woman holding a book on her knees, which she conceals with her cloak. In UXKULL she holds two keys in her right hand, which "are supposed to open the gates to both realms, the entrance to which is symbolised by a curtain in the background".

The path of Isis promises knowledge that can be learnt through books and acquired through oral tradition. According to LIEBENFELS, the two contain knowledge and science, the intelligent gifts that we must acquire in life.

Card three points to religion in its outer, exoteric form.

The absolute NEUTRUM, the spirit itself, is expressed by the third tarot card. This is the beginning of the Horus path, the path of action, of suffering.

ELIPHAS LEVI comments on the picture as follows: "A woman with wings and a crown holds the globe at the end of the sceptre, as a symbol she has an eagle, the image of the soul and of life."

The Empress or Queen, as the painting is called, is a reference to nature, to the "all-pervading life force".

Some also see in her the higher femininity, sometimes the higher self. LIEBENFELS sees action, deed, marriage, exchange of forces in the principle of the three. The fifth leaf is called the great hierophant, the high priest.

A disciple dressed in white and black kneel before their priestly initiator. Their colours reveal how they intend to use the knowledge they have received.

The fifth card, often called the Pharaoh or the Pope, is an expression of intellect, authority and religion; it is the expression of what began and is symbolised by the previous card, by

Card four, which we are only now discussing. The four is a symbol of materialisation, of realisation, substance and matter appear, but also law and will. The card depicts an emperor, sometimes a pharaoh.

Tarot image six: "The sun of wisdom shines over a young man, in this sun love bends its bow and threatens vice with an arrow".

"Man between vice and virtue", defines the Kabbalist.

Or according to UXKULL: The lovers, or lovers. A young man stands undecided between two women, the right one in a discreet dress, the left one seductively naked. - Man has to decide between wisdom and base sensuality.

KARL WEINFURTER calls this image, with which the actual path of mysticism begins, "Hercules at the crossroads". "The human soul at the crossroads. Man has to decide between the path to the right and the path to the left." Further interpretations of the sixth tarot card are: Love and beauty, good and evil, trial and temptation.

Card seven is called "The Chariot" or "Chariot of Osiris". According to ELIPHAS LEVI, the card shows "a crowned conqueror" on a two-wheeled chariot.

The drawing provided by UXKULL is much more detailed. The seventh tarot picture points to an important stage in the path of Osiris. - Picture one: The deity is unrecognisable to us. - We only sense it through the "presence of certain laws" (expressed in picture four). - Divine laws generate authority, harmony and beauty (symbolised by image five), on the basis of which the deity realises its plans, represented by card seven: Realisation, Success, Victory, Triumph.

The mystic sees the chariot as the human body, which must be controlled by the charioteer, by the spirit. The horses in front of the chariot represent the thoughts. This again shows how ambiguous symbols, including the tarot, are.

The eighth card heralds justice, truth and balance. On it we see a blindfolded woman holding scales and a sword in her hands.

"This card concerns the soul life of the person who has embarked on the path*", writes WEINFURTER.

Tarot card nine has various names: Pilgrim, Hermit, Capuchin, Disguised; also: Caution, Prudence, Wisdom, Mystery.

The hieroglyph that ELIPHAS LEVI shows us represents a "man leaning on a staff and

a "wise man" carrying a lamp in front of him.

The above-mentioned staff, correctly placed, must show seven knots, a reference to the seven main chakras, which are decisively involved in the ascent of the serpent power and are awakened by it in turn.

For the mystic, it is no ordinary hermit who wanders through the desert here. It is the disguised one, the initiate, the secret mystical guide who leads the mystic.

Figure ten of the tarot symbolism is called the "wheel of life, or wheel of fate or fortune, sometimes also the "cosmogonic wheel of Ezichiel".

It points to the turning point of all things. Nothing is permanent. Only impermanence surrounds us. Happiness is changeable, is the hidden warning.

Hermanubis, the good god, ascends on the wheel, and Typhon, the evil one, the winged serpent, descends to the depths. Above them is a "sphinx in balance, holding a sword between the lion's paws". It symbolises the high spiritual forces that oversee our actions.

It is not for nothing that the tenth arcanum is called the wheel of fate. Forfeited karma urges release. A milestone on the horoscope path that leads to maturity through suffering.

According to various experts, the eleventh tarot card of the major arcana symbolises: strength, courage, self-confidence, magical ability, spiritual power, overcoming passions, mastery of the instinctive nature.

After UXKULL the fourth stage of the path of Isis. Knowledge was gathered from books (picture two), oral instruction was received (picture five), the neophyte recognised the truth (picture eight), he developed magical powers as a result (picture eleven).

The illustration shows us a woman "peacefully and effortlessly closing the jaws of a ferocious lion". The lion here symbolises the lower, instinct-ridden ego, which is now under the rule of the magically willing.

Image twelve - the hanged man - the most discussed and probably most enigmatic hieroglyph. ELIPHAS LEVI describes it as follows: "A person who is suspended by one foot with his hands tied behind his back in such a way that his body forms a triangle with the tip pointing downwards and his legs form a cross above the triangle." GUSTAV MEYRINK puts his hero Athanasius Pernath in the same mysterious position at the end of his famous novel "The Golem". "For a moment I hang," it says, "head downwards, legs crossed, between heaven and earth". This tarot image has been the subject of much interpretation. Punishment, sacrifice, self-denial, the self-sacrificing one is said to have been seen in it.

WEINFURTER, however, takes a different view. For him, the tarot symbol of the hanged man is the

"Key to the mystical exercises recently revealed by (the esoteric Freemason) KERNING... which have been known since ancient times (in secret circles)".

"The person who hangs like this has his feet where others have their heads." This points to a very specific phase of mystical awakening. It is the person who knows how to think in his feet, who develops spiritual life from his feet.

The crossed legs mean "that the way of the cross is the only way of all peoples". Long before Jesus of Nazareth, WEINFURTER emphasises emphatically, this way and the symbol of the cross were already known.

There are two crescent moons in the coattails of the hanged man, which unfortunately are usually missing on more recent cards, thus losing much of their esoteric value.

According to the Indian view, the moon - as WEINFURTER explains - lies on the root of the palate, the sun under the navel.

Since in the picture the moons are near the navel region, and the head is illuminated by the sun, the knower knows that the mystical state known as

"changeover of the lights" has been achieved.

It should now be clear that it cannot be indifferent which painter or

draughtsman dares to reconstruct the tarot symbols. It may suffice for card flipping, but not for esoteric purposes.

The hanged man, about whom the Prague mystic has many interesting things to say, was probably already known to the authors of the Old Norse Edda.

Just think of ODIN's runic song. Here we find references to a similar initiation process. Hanging "from the wind-cold tree", ODIN suddenly recognises the power of the runes. The fact that his head was hanging downwards is probably clear from his words; for only in this way could he best "bend down in search".

HARTLESS equated the Tyrrune with the Hanged Man.

For EUPHAS LEVI, the twelfth Tarot trump card is also a highly significant glyph. The French Kabbalist sees it as a high alchemical symbol "that represents the completion of the Great Work".

True alchemy and true mysticism always correspond.

The ultimate meaning of the twelfth tarot card of the great arcana can, as WEINFURTER assures us, only be found after "many years of practising mysticism".

Card thirteen: The Grim Reaper, Death, striding across a field and mowing down crowned heads.

This hieroglyph contains transformation, transformation, separation, dissolution. At the same time, it is an indication of the transition from one plan of existence to another.

WEINFURTER speaks here of "mystical death."

Card fourteen shows an angel pouring the two essences "that form the elixir of life" from one bowl into another. In UXKULL, a girl, representing the power of the celestials, stands at the "Sea of Infinity" and pours the contents of one vessel into the other without spilling a drop.

This process symbolises re-embodiment. The eternal self changes earthly forms without losing the slightest of its spiritual content.

The name "temperance" for this hand, as it is repeatedly used, is not a very happy description; "re-embodiment" expresses the secret meaning much better. Mystically, the fourteenth tarot trump is a symbol of the pouring of the Holy Spirit into the soul. The fourteen means according to LANZ v. LIEBENFELS:

"Regeneration through breeding and restriction."

According to HENTGES, one can also see from it: decisiveness, drive, the overthrow of circumstances, the work on one's own being, the reversal of the polarity of forces.

The fifteenth leaf of the "Book of Thoth", the devil, harbours the lie, pride, injustice; also the fate, the inevitable, which can only be overcome by overcoming oneself, the temptations that have to be passed.

LIEBENFELS relates the number fifteen to magic. At the same time, it represents the principle of redemption, but also the danger of falling through black magic.

For KARL WEINFURTER, it points to a further stage in the development of inner maturity: the "descent to hell in the >fire of divine wrath<".

The symbolism of this card hand in ELIPHAS LEVI is interesting: "The devil, the goat of Mendes or the Baphomet of the temple, with all his pantheistic attributes."

In the UXKULL painting, two disciples kneel before this creature. They are bound with chains to the black cube on which the "half-human, half-animal monster" sits. The fifteenth tarot card is an important station on the path of Horus. The human being, as

"a lonely, misunderstood pilgrim (expressed in picture nine) gets into the most desperate situations (picture twelve) and has to fight with lies and injustice, with the spiritual powers that distort the truth, teach falsehoods and bind the soul to themselves" (picture fifteen: the devil). The path that Horus leads those who strive is full of thorns

points.

Tarot image sixteen: The lightning. "A tower shattered by lightning," as ELIPHAS LEVI explains, "probably that of Babel. Two people, no doubt Nimrod and his false prophet or his servant, have fallen from the height into the depths of the ruins ..." WALDEMAR v.

UXKULL gives this arcanum the meanings "house of God", "ruin",

"Destruction". He literally states: "You see a tower that has been struck by lightning, bursts in two and goes up in flames. From the top floor, its crowned builder falls to the ground with his arms outstretched. The crown falls from his head.

This image, like all others, arises from the previous one. Only destruction can arise from lies and injustice. With lies and

You can't build injustice, you can only destroy it."

Sixteen is a fatal number. LIEBENFELS blames it for accidents and disasters. Rise followed by decline, setbacks and general ruin are attributed to it by other tarot interpreters.

WEINFURTER derives "redemption and rebirth" from the sixteenth tarot leaf. For him, it contains further indications of states of inner development, which are, however, kept secret. Card seventeen with its symbolism expresses optimism, hope, faith and truth.

>The shining star of eternal youth" says ELIPHAS LEVI; otherwise this card is usually referred to as "stars". UXKULL calls this card "Hope, Union*". On it we see, among other things, seven stars above a girl pouring water into the river from two jugs. This means that the rhythm of incarnations has ended. The ego has overcome the earthly plan and enters into higher spheres of existence.

WEINFURTER sees the seventeenth tarot card as symbolising the mystical state of water baptism.

WEINFURTER believes that the eighteenth tarot picture contains the baptism of blood in code, as it shows the moon from which drops of blood fall to earth.

Most tarot cards also show two towers rising beneath the moon, with a dog and a wolf howling at the moon in front of them. A crab crawls out of the pool of water. Chaos, passion and anarchy speak from this hierogram. Cancer indicates regression, the regression in the evolution of mankind due to the predominance of the lower driving forces. The numerical cabbalist relates the eighteen to disappointment, deceit, false friends and failure. Others, on the other hand, see it as the removal of karma. The moon symbol also indicates the subconscious strivings.

W. v. UXKULL calls the nineteenth Tarot picture, generally called the "Sun-* - the last stage of Osiris' path - "Full Life*", also "Sun of Osiris.

In UXKULL we see a rider on a white horse chasing across a blooming, sunlit plain. The rider is a symbol of that ineffable power that confronted us on the path of Osiris as creator, lawgiver, sustainer and realiser, as

"Ruler of life and death, who sends the lightning of destruction", and now

"helps the full life to victory". In ELIPHAS LEVI, the card shows two children in bright sunshine holding hands in a "fortified enclosure".

The mystical meaning of the nineteenth tarot secret is the baptism of fire. This is probably why most of the pictures of the nineteenth tarot trumpet show a human couple, a man and a woman, or two boys embracing each other: Symbols of the "outer and inner man" uniting; for - as WEINFURTER assures us - "at the baptism of fire, the outer man is already approaching his divinity".

According to ERNST HENTGES, the exoteric effect of picture nineteen is happiness and joy as well as material success. It also points to an unusual

Fate of life.

The twentieth Tarot hieroglyph is called "Judgement or "Immortality* and refers to the resurrection from the dead.

The Ariosoph LIEBENFELS also bases the twenty on "revival and rebirth*.

In ELIPHAS LEVI we read: "A genius blows the trumpet and the dead leave the graves." This is the final phase of the path of Isis. Myste, who knows he is united with the deity, has attained immortality.

"In the new body, man arises after mystical death," says the mystic.

The exotericist draws conclusions from the twentieth card about changing luck and career changes.

In a sense, the karmic balance sheet is being drawn up here.

The twenty-first card (the twenty-second in ELIPHAS LEVI) is called the "Microcosm.

Furthermore, there is the designation: "God all" or >God all in all", or "All in all", according to which the map should actually be called the macrocosm. The "path of Horus" is thus completed. The erring spirit has come to divine clarity and has become one with its primordial ground.

WEINFURTER sees in the twenty-first hierogram "the mystical adept who has achieved the highest victory". This tarot card is usually called "the world" or "Mrs World". It points to protections of all kinds. For the number researcher JÖRG LANZ v. LIEBENFELS, the twenty-one is also a lucky number. For him, it means "achievement and success".

The tarot hieroglyph on the card refers to the highest of the sephiroths, to Kether, the Kabbalistic crown. A female figure, Wisdom, is surrounded by the four mysterious animals with the heads of a bull, lion, eagle and man, symbols of the four corners of the world, the cardinal signs of the zodiac: Taurus, Leo, Scorpio and Aquarius.

At the same time, they are images of high cosmic entities.

The twenty-second, the last card of the major arcana, changes its place in the various tarot systems. It represents the "Fool*", "one - as defined by LEVI - who follows chance, who is undoubtedly full of his follies and vices; his clothes are in disorder and leave uncovered what they should conceal, and a tiger that pursues him bites him without thinking of driving him away or defending himself".

UXKULL places the fool at the end of the twenty-two pictures, and this with the following justification:

"Everything has been shown through the images of Thoth. - Apart from the twenty-two images, there is nothing. To seek anything beyond that would be foolishness. That is why the last image has the name zero and the caption >The Fool<."

While this view may be plausible in some respects, it is not entirely satisfactory. Even less obvious is the reason for assigning the fool the number twenty-one, as ELIPHAS LEVI does, for example. Even his numbering of "twenty-one" or "zero" provokes contradiction.

THERION, who prefers to relate the Tarot to the Sephirothic Tree of Life, places the zero at the beginning of all Tarot pictures; "because everything has emerged from the zero". A completely correct view in terms of number mysticism. But why the term fool?

The mystic KARL WEINFURTER gives a plausible answer to this: The fool is the person before embarking on the mystical path!

This is why the aforementioned author has the tarot begin with the zero, the fool.

We have learnt about the "Book of Hermes" as a secret initiation rite, we have pointed out its mantic use and its sad degeneration, the Tarok, which is used by the gambling devil. - From the temple of initiation - to the liquor store! An unrivalled sacrilege. The tarot in its decay is a shocking document of humanity. The fundamentals of the meaning of the Tarot - which is dealt with by various systems, alchemists, Freemasons and others - have been revealed. Much had to remain unspoken. Only years of study of this probably most difficult of all esoteric disciplines will reveal the final secrets of the "Book of Thoth". Intellectual understanding alone is not enough. The decisive factor is the state of maturity, the degree of internalisation achieved. The inner word must speak.

A clear summary of the most important tarot pronunciations

First card:

The magician - the juggler - the magician
The absolute ACTIVUM - Osiris will - Initiative
- Skill -

Weapons for the fight for life Corresponds with: None, Aleph

Second card:

The High Priestess - the Priestess - the Popess
The absolute PASSIVE - Isis Intuition

The outer form of religion Knowledge - science
Corresponds to: Chodimah, Beth

Third card:

The ruler - the queen -

The Empress The absolute NEUTRUM - the spirit The higher self The higher femininity Power and knowledge Action - the deed - power of observation Marriage

Corresponds with: Binah, Gimmel

Fourth card:

The ruler - the pharaoh - the emperor The ego
The substance - realisation Law - will Energy - concentration Corresponds with: Chesed, Daleth

Fifth card:

The Hierophant - The High Priest - The Pope
The Spiritual Man Religion - Transcendent Knowledge Idea - Inspiration Authority - Mind
Corresponds to: Geburah, He

Sixth card:

The lovers - the lover - lovers - love - affection - beauty

The human soul at the crossroads - Hercules at the crossroads Heavenly and earthly love
Temptation and testing Good and evil Woman

Fight against life resistance Corresponds to: Tiphereth, Vau

Seventh card:

The chariot - the chariot of Osiris

The spirit that rules the body (chariot: body; horses: thoughts, instincts) White and black magic
The path into the unknown The stream of worldly life Triumph - victory - success - realisation
Corresponds to: Nezach, Zain

Eighth card:

Justice - balance - truth Law - order - judgement Contrariness

The soul life of the mystic who has embarked on the path Power through love Right through

Violence Corresponds with: Hod, Chet

Ninth card:

The pilgrim - the hermit - the capuchin - the disguised one - the wise one - the initiate - the secret mystical guide

The self-centred wisdom - prudence
- Mystery Abstinence - Loneliness Corresponds with: Jesod, Thet

Tenth card:

The wheel of fortune - Wheel of fortune -
Wheel of life destiny - the work of karma

-
Strong impact of karma Change of fortune
Ambitious striving Corresponds to: Malkuth, Iodine

Eleventh

card: Magical
powers Spiritual
power

Mastery of the lower ego (symbolised by the lion) Strength - courage - self-confidence
Overcoming passions Actively conquering difficulties that arise Corresponds to: Caph

Twelfth card:

The hanged man
Trial - sacrifice - atonement - self-denial - the self-sacrificing powerlessness Corresponds to: Lamed Thirteenth card:

Death - the grim reaper Transformation - transformation - renewal The mystical death
Separation - end Doom The woman Corresponds with: Meme

Fourteenth card:

Re-embodiment - Immortality
Symbol of the infusion of the Holy Spirit into the soul Regeneration through discipline and restraint Work on oneself - reversal of the polarity of forces Drive - decisiveness Overthrow of circumstances Temperance
Corresponds with: Noun

Fifteenth card:

The black magician
The devil - Baphomet - the goat of Mendes
Principle of redemption and magical higher development Magic Blind passion - hatred - lies - injustice - arbitrariness - pride - disorder The inevitable - fate
- Fatalism - self-conquest The descent to hell in the "fire of divine wrath" Corresponds to: Samech

Sixteenth card:

The lightning bolt
Ruin - catastrophe - destruction - accident Rise, followed by decline - setbacks Presumption

The house of God - the pyramid Redemption and rebirth - certain mystical state Material bonds
Corresponds to: Grove

Seventeenth card:

Stars - "the shining star of eternal youth" Hope - joy in the future Unification Ideals - truth - faith World soul - metaphysics Purity of higher knowledge Divination Butterfly on a flower - the sun and the seven planets Redemption The mystical baptism with water Corresponds with: Phe

Eighteenth card:

Chaos - passion - blind passion The moon Moon from which drops of blood fall The mystical baptism of blood Subconscious ablation of karma Materialism -

Delusion - deception -
false friends -

disappointment - failures Corresponds to: Tsade

Nineteenth card:

The Sun - Sun of Osiris All-encompassing light Spiritual life - full life - eternal word Two boys embracing each other:

The outer and the inner man The mystical baptism of fire

Lovers

Enlightened

genius

Unusual destiny Happiness

in material terms Friends

Corresponds with: Coph

Twentieth card:

Eternal life - Immortality Awakening -

Rebirth High inspiration - gift of prophecy

Karmic balance - the judgement Resurrection

from the dead The human being in the new body

after mystical death Professional changes - change of

fortune Corresponds with: Resch

Twenty-first card:

God all - All in all Microcosm

The Mystery Revealed to the Soul The mystic

adept who has won the highest victory World -

Woman World Success - Achievement Protection

of many kinds Corresponds with: Shin

Card zero:

The Fool - "A man running after chance"

- man - the gate

Being subject to external coincidences

The human being before embarking on the

mystical path Failures, blunders, self-deception, but

also worldly dignities, honours and successes

Corresponds with: Thau

OUTCOME

Although still at the beginning of the magical and mystical path of exploration - paths that we endeavour to link together to become a medium, magician and mystic - our world view has nevertheless expanded enormously. The previously seemingly mechanical and automatic world gears have changed into a spirit-filled metacosmos, in which we participate as beings of imperishable nature, originating from an extrasensory world continuum.

The rough stone is smoothed and inserted into the spiritual temple building of those striding towards the light.

No "Thou shalt not, thou must not", no "It is not and can never be", nor any other slogans put out into the world by anti-evolutionary dark forces, now hinder the researcher's clearly weighed view.

The "alchemy of the ego" continues, the exploration of transcendence continues, the work on the Great Work continues; for the workplace of the WORLD TREE MASTER is immeasurable.