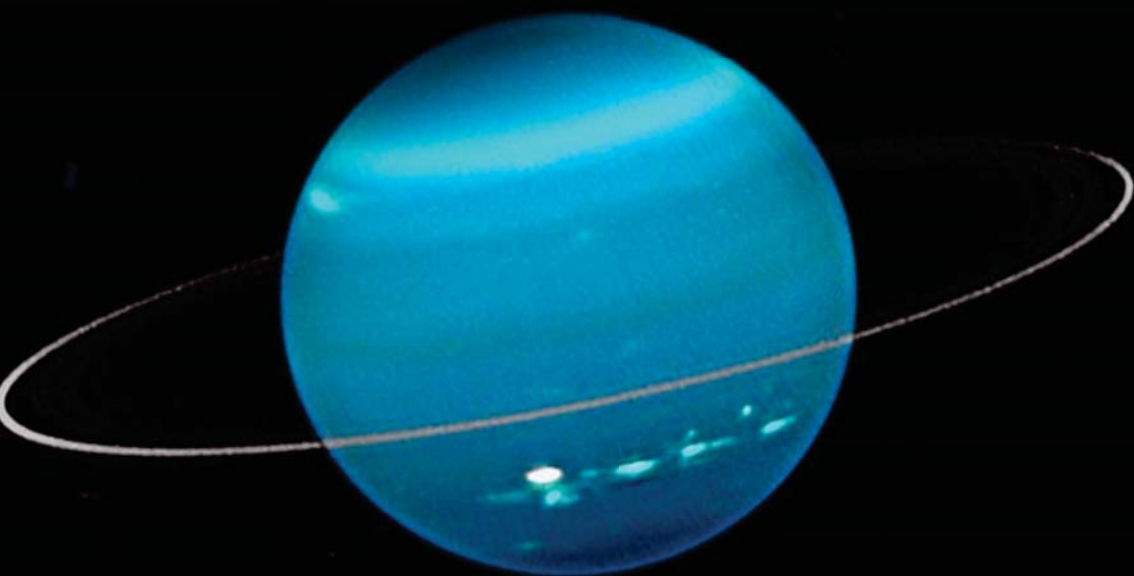


The Guardian at the Gate

Uranian Age and Ancient Religion



Peryt Shou

BERSERKER

BOOKS



Editor's note

What is man really? Why do we live? Why here on earth? What function, task or purpose is connected with our life? Where do we find our place and our fixed point in the order of the universe? These questions have preoccupied people since time immemorial. Nowadays, however, only a few still have the inner strength to rise up and struggle for answers to these questions. People are oppressed and forced to focus all their aspirations solely on material things.

This text brings us closer to what was still self-evident to our ancestors, to Egyptian culture, to the Native American peoples, but also to other peoples close to nature, namely that human beings are cosmic beings and act as a link between the earthly and the heavenly.

We today live under the illusion that we have surpassed all previous ages and cultures and are the crowning glory of the human spirit, but not much has changed since ancient times. If the knowledge passed down to us from ancient times were to be erased, not much would remain. And the more we believe we can ignore it, the more we lose ourselves.

There are few writings that so clearly demonstrate our connection to the cosmos. The author brings what Plato already recognised and gave to humanity back to the centre of our thinking, and we realise that it still applies today. What's more:

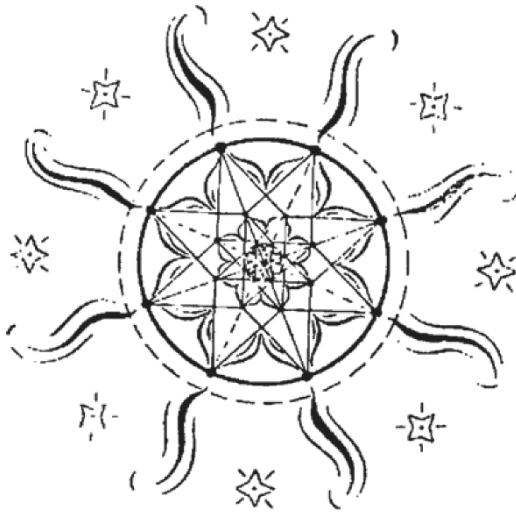
nations are sick in spirit and soul and will only become healthy again when they recognise their place in the divine order and adjust their way of life accordingly.

This text makes a significant contribution to this. The meaning and purpose of this work has been explained in detail by the author himself. No one could do it better. It cannot be read, but must be worked through. However, this edition has been slightly modified. For better understanding, some of the very long sentences have been divided, while retaining their meaning, of course. References to Jewish Christianity have been omitted. We hope our readers enjoy this publication. May they find it a source of inspiration.

Günther Gabko

Your genius of the New Age!

Inspired by new, bold talent, my
soul rises to the light. The depths
have unlocked the spirit, and what
was seen early on becomes clear.



The golden weaving of the ether
has given the soul new strength. I
see God's city in the stars and his
messengers aiming downwards!
They are already knocking at our
gates, what has long been closed is
opening, what has been lost within us
for so long, like a dream, is blossoming
anew!

The glow of the heavenly rose bursts
the earthly bonds that bind us. As
planets revolve around the sun in
a circle of harmony,

So softly in our hearts
A new call arises, the wake-up call
from bright grounds! — Do you still
know the city of God, where the soul
drew nourishment,
the first from the fiery centre of
Ali, from which a delicate hut
wove itself around you, like a
world? You call it the canopy of
heaven.
Let me tell you of its reign. It opens
the holy gates,
The sun's splendour, the stars' course,
They open to the primordial command
from God's mouth, and it resounds
anew from the depths of the soul:
Come, Lord, make your reign known!

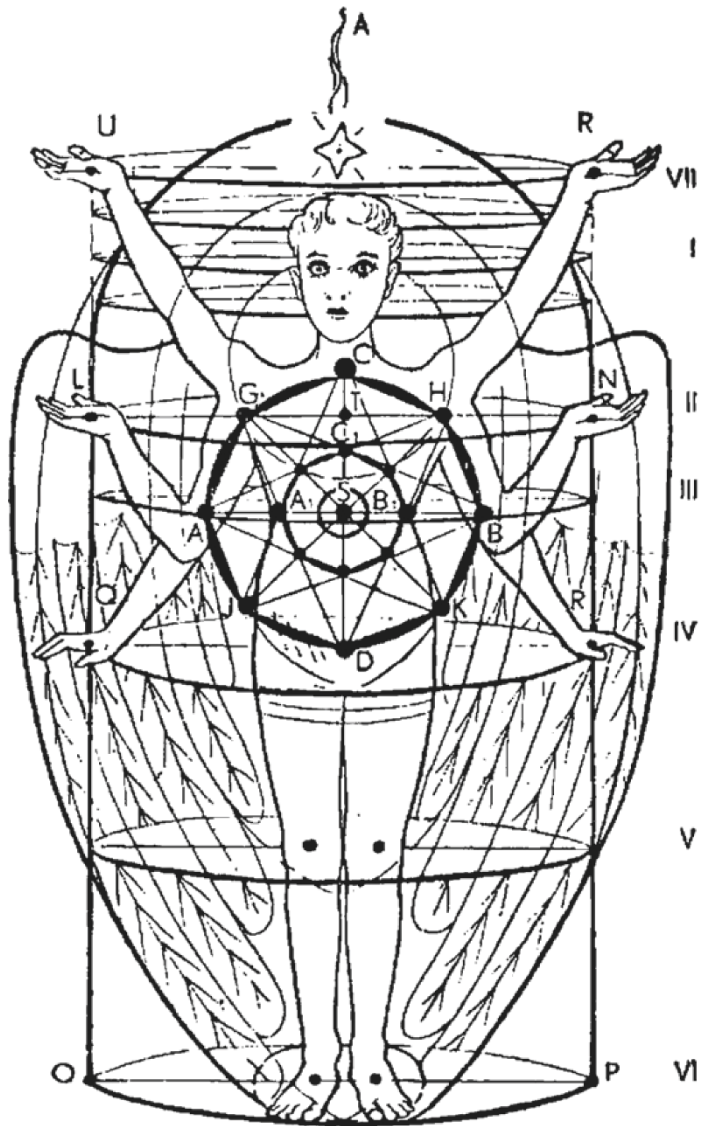


Fig. I: The keeper at the gate. The development of the inner
Schsiniis The S Arnie depicts fkiingshaltungen.

World celebration

All doubts, all fears, all sorrows, all worries,
Cast aside your everyday burdens, for the great morning is approaching.
The sun is already rising in the east, streams of rose gold are flowing,
All the forests are like temples, I see miraculous flowers sprouting.
And now the bringer of joy approaches with the shining cup,
Drink the wine of eternity from the god-consecrated bowl.
Satisfy yourselves, but without food, rejoice, but without ears,
speak, but without sound and words, be silent as if you were born mute!
Listen to Harold's voice calling us! Only the strong are worthy of his
desire, only the strong are invited, those who do not doubt and do
not fear, only the pure, the untainted, those who burn with the
flames of love,
Only the faithful, the daring, who know the way to the summit, Who
walk the path to hell as if carried on wings,
The th longing rite biased, divine ítlhlen, divine dare! Come, you
strong, you daring — your fasts are over, all worlds, all stars I offer
you as gifts of love,
Drink from the cup that never empties! Our day of plague has come,
And with a thousand suns the day of joy has dawned, And in blissful
love we hold the universe enclosed,
Eternal spring, eternal life has sprung forth in our being!

Heinrich Hart

Vorwort

The "urnnische Zeial", as discussed and described in this document, can best be conveyed to the reader through poetry. A lively genius will joyfully welcome and appreciate the great dawn emerging from all the darkness of the present, from the vapours and mists of human lowlands, as the divine greeting of a new era!

When the image is added to the words, as here that of the winged genius with the sun shield in front of the Drust — in esoteric interpretation Fig. 1 — the reader is also brought closer to the conceptually difficult-to-define experience of the Uranian age in such a primarily symbolic representation.

It is precisely in the incomprehensible, yet powerful nature of a new world order that lies the world-conquering power of the "world chalice" mentioned in the poem, with the sacrificial blood of the peoples for the blossoming rose of light of a new age! It is the power of transformation, in the necessity of metasis (transformation) and metanoia (change of mind), as indicated in the introductory poem "Weltfeier" (World Celebration). —

This Uranian rose, viewed in ancient esotericism as having eight petals with the chalice in the centre as the ninth centre, is shown in more detail in Figs. 1 and 2. It contains the Umamen or Logoi, the world rulers of a high pre-existential knowledge from the Eos age of humanity, which sank into intellectual thinking but remained alive in the heart's thinking, and embodies that world power which is reflected in names such as Urania, Varunas, Hvarenah, etc. Inaccessible to the mental aspect of the universe itself, it is revealed not in the concept, but in the primordial sound, through its crucifixion within. This is stretched across the harmony cross of the inner structure of the inner body according to the inner spatial coordinates of the universe (Fig. 5 a), the law of time until completion in the aeon of the currently rising "Pleroma".

What in that youth-loving Eos age the sun itself revealed to man and in the archetypes of the universe the dreamlike childlike soul

Aniierluung: time of fulfilment and elevation, wholeness, unity (from the Greek = pleres = full, complete, entire).

As a signpost of development, it spoke in the archetypes of the universe to a race still guided by the gods. And so these archetypes, the "paradigms" of being according to Plato, still adhere to the motives that determine our path of development today. Corresponding to the chalice mentioned in the poem "WeltfeilM" is the archetypal image of the universe, the dark sun of rays spreading out from the "Kopbeus" like an overflowing chalice.

In the direction of this cluster of dark "Hfihenstralilen" (coal stars), the vernal equinox of the spring sun enters the current age. This urn-shaped star of "Cepheus" thus becomes the pitcher of Aquarius in the symbolic language of the Platonic world year. And so the Uranian experience is linked to the influence of a radiation from space that has not yet been sufficiently explored by science. In this context, reference should also be made to the Cie event associated with Goethe's appearance, based on the depiction of "Michael" in Fig. 1. In "Faust," he sees it as connected with a deep turmoil in nature:

And storms rage in competition.
From the sea to the land, from the land to the sea.
And form a chain
Of the deepest effect all around!
There flashes a single lightning bolt
Your path before the thunderclap
But your messengers, Lord,
revere The gentle tandem of your
day!"

Just as lightning consumes the darkness of the atmosphere, clears the sky and brings new light, so a new world view emerges in a new elemental penetration of opposites!

In the "Faustian" age of man with two souls in his breast, man is thus born into a mystery that is initially incomprehensible to the mind.

We call it "fulguration," the transformation into an elemental re-creation of the divine plan of creation.

Peryt Shou

Kapitel I

Ascent and Transformation to the poem "World Celebration"

In dithyrambic vision, the poet seeks to lead us closer to the new age! Out of sorrow and fear, like a new dawn rising from the brooding mists of a finer depth, a new light emerges.

It is the spirit of transformation, penetration and change that triumphs here over the conceptual rush for a new interpretation of the world! All logical refinement, as in the critical philosophy of a lean, betrayed us from the raucous, chaotic chaos of our existence to "transfiguration," to the light and penetration of our being. The tragedy of the German people remained that of "Faustian" division of being!

These are the experiences of a reborn soul, described here by Diohtsr, reborn from suffering and tribulation! Times come full circle, they have a beginning and an end, as do the experiences of human beings throughout time. But at the beginning of your entry into time, O son of the universe that gave birth to you, the infinite, star-spangled universe, there was a mystery, which you have sunk And this is what the poem tells us, about the "Quranic" world, how it urges us on the path of our hearts and also in the rising development of time and world epochs towards new unfolding.

The Greek term "Uranos" refers to the universe of "a thousand sun flames", in which the poet sees eternal spring, indeed eternal life in our existence, and is based on the Indo-European root word "qVartlnas". When research comprehends this name, it encompasses all that is "all-encompassing" (according to the Indo-European root). "var"), then, according to Sime's dioghæriøchen experience and a corresponding schaii, which we all refer to as esoteric and will explain in more detail later, it is precisely at this point that an experience is chained that does not originate from thinking as aolebom, but rather from the "word" in the sense of

"Logos" (Urktang) in a transcendental sense. We can also say that there is something primordial contained within it, indeed bound within it, that wants to become. pVørànas" as the father of the ge-stiraten, in qtauaønd Sonnenfiainmen glllhenden" and shining Ails

has kindled a "Fiiaklein" in our souls from the very beginning, which, following and obeying the poet's description of the eternal glow of love — "I offer you all the stars as a gift of love" — seeks to elevate humanity to a new plane of existence. It is certainly important to hear "Harold's voice", which approaches us with a "glowing cup" as a sign of his sacrificial self-offering in the spirit of a prehistoric life.

The first thing from the beginning of development, which the rational human being as such can no longer comprehend and acknowledge, was a pure love thought from above, a **Cheuk!** Lovers from above wove it into our souls! And now the poet of the "World Celebration" rejoices! Here is the secret that you, proud, knowledgeable son of God, human being, no longer want to acknowledge! So much self-sacrificing love from the high ones, the great ones in the world, who went before us on the path of descent into the material world – and now so much darkness and suffering in the human souls of the present! How can this be?

What the gifted people of ancient times, awakened by the light of Uranus, echoed in mythical parables, shall rise again today from suffering and tears in the fate of the German people. And so the curtain of time will open once more, and the eye, darkened by guilt, will be blinded anew by the spark of noble heavenly gold. "Already in the east the sun is rising, rose-gold streams are flowing.

Starting from this symbol, which we see explained in Fig. 1, we begin to examine the poem more closely in terms of its esoteric content. Just as Dante's sublime "Divine Comedy" ends with the song of the "Heavenly Rose", so the universe itself becomes a symbol of the fragrant soul-flower of the deity, from whose chalice we are to drink! A delicate, ethereal mystery thus weaves itself into the symbol of the universe, the miracle flower, springing from the heart of the father "Uranus"! It will spring forth from the souls of men! We see the "Sun" as the "golden rose" drawn into the body of the genius, the messenger of light in Fig. 1, and we will see that the poet not only speaks in metaphors, but also objectifies mythical-poetic experiences, as it were. He holds them fast to the object. The latter is himself. Thus he approaches us with a new understanding!

The "poet's stem" around the "sun's veil" in Fig. 1 was the key to those cosmogonic primordial legends and initiations concerning the dawn of the world itself, belonging to a humanity that still looked at creation with childlike eyes. These visions crystallised primarily in the vicinity of the starry skies, in the Asian homeland, and spread from there to the seats of the oldest cultures, such as Egypt, Sumer and India, and finally to Central Europe.

What does the acbtbltittrige Uranian Rose⁷ mean? Inside each octagon, a new octagon is formed by connecting the diagonally opposite sides, and so on ad infinitum. The octagon itself is reflected in the tone ladder. And here again, it is the law in the structural composition of overtones, discovered by Pythagoras after the IV chord, which became the key to the material structure of the material world, the atoms, even in the higher mathematics and physics of the infinitely small (atomic physics, Heisenberg). How the solar system and the human body fit into this in harmony, but also in the primordial law that reflects the polarity of the universe, is now the subject of a way of looking at things that is generally new, even revolutionary, for our time.

The new human being thus appears attuned to a symphonic unity of nature! He carries the world harp in his chest. It resounds with every breath he takes. His exercise, his breath is in "Apollonian" harmony with the universe! This is unfathomable to the mind as such, which is why it was taught by the god himself at sacred sites, among others, and held the people together.

A secret carried the spirit of the people through all dangers, both internal and external. An unconscious, or we might say "subconscious," secret looms large in the world of consciousness here. Eli Stern shines here, who was hidden for a long, dark night. He brings the "morning" of which the poet speaks. He takes the curse from the fallen star of freedom, Lucifer. As the Vedas describe, Varilnas, the primordial god of the universe, sacrificed himself into the fiery, glowing and luminous creation itself! The devout, silent mind can still experience this mystery in the one who is able to become still before the creation that is breaking forth anew in archetypal images and archetypal sounds, like a miracle flower that the guardian of the new humanity carries under his heart (Aöb. 1). And this happens out of a connectedness of the senses that is not yet

from gloomy thinking, from the intellect dissolved by the ego's thirst for power. This meaning is ultimately the **Logos** itself in humans, the power of the primordial word. Like a flash of lightning, it can enter humans anew. Thus, the "lightning" of Uranus-Varuna, as in the myth, is not only that of the thunderstorm, but also symbolically reflects to us in the visible world the scorching and transforming power of a new birth in an ever-awaited experience of the new age! The universe, deified by our thinking, is reanimated! From the sea of fire of the Gestime, the primordial flame finally also strikes our individualistic, exaggerated thinking, which has fallen into isolation. A new spirit of community is nourished by the great sacrifice that first made this world shine!

Two powers stand opposed to each other here. We find both symbols as archetypes within ourselves, connected with the concepts of "**matter**" and "spirit". But we cannot resolve the conflict between the two using conventional thinking. We must return to the meaning that created the concepts, for in this meaning we are still fundamentally bound to what we created in the beginning. In our dynamic subconscious, we are still in vibrational alignment with the same universe that awakened the archetypes in us in the beginning. They act as "primordial forces" within us (C. G. Jung). We resonate with them. This is also the secret of the Logos, as Heraclitus expressed it, a "prone-man" (Phroncin) of the same primordial essence from which our "variational" sound-bound thinking arose! Our ideas do not originate solely from external objects; from the outset, they would be trapped in the categories of an initial heavenly spectacle (spectacle of the stars). Our soul thus swung on the thread of the heavenly light, which, in its hidden essence, is eightfold in colour as well as in sound, as in the image of the heavenly rose (page 2).

Then it continues: "All forests stand like temples..." Nature itself sends us the breath of memory! Just as the columns of the temple once developed from the inner experience of the slender, soaring trees of the forest, so now these trees themselves, and with them the forest, are transformed back into a temple. Just as the power of the gods once manifested itself in the rustling of the sacred oak of Dodona, just as the unicorn emerges with Morgan le Fay in the silence of the forest in B4cklin's painting, so the great morning will dawn in a new revelation...

Reveal the powers of heaven to nature newly inspired! Therefore, it is now said:

"Only one desire befits you,
Only a walk through silence and night,
Which makes a starry sky
A **starry** sky!"

(Hebbel)

The awakening person experiences himself with the cosmos or enters into a new connection with the world soul! In doing so, he also realises Goethe's saying: "World soul, come and permeate us ...", as the poet says: as "the soul's high calling"! And not only that, but they also become part of the help and assistance of higher powers, for "good spirits lead, gentle masters guide to the one who creates and created everything."



Chapter II

The lyre of Orpheus and the sounding world spindle in Plato

"Behold, the golden light,
Heaven and earth unite
and from the fourfold revealed powers a
song of love rises... listen up!
From the deep, unfathomable vortex of golden light in which
the victor bathes,
rises in a thousand tones
the voice of All Nature and proclaims: A
pilgrim has returned from the other shore, the
liberated human being is born!

(From the "Book of Golden Teachings of the East")

Anyone who has ever been able to immerse themselves in the silence of starry nights, far away from the noisy hustle and bustle of big cities, anyone who has ever felt themselves breaking forth, as it were, under their cloak of silence, in a blood-stirring sound, will also understand the poet's words: "There, in the thunderous song of the world, you will hear a soft song..."

(G. Keller)

The silence of the night of creation was, for the soul, the hour of man's birth. There is no earthly temple, no minster, no cathedral that can completely replace it. All religion is at the same time a preliminary stage for a

lost closeness to nature and spiritual omnipresence, which simply requires more work on the part of man himself. No religious belief can ever replace this requirement, which, if man does not fulfil it himself, will be fulfilled by fate!

As in faith, BO IBt eø in Deeken: all theories, however meaningful, conceptual solutions, do not satisfy the human being with that demand that lies within him and which is often drowned out by the hustle and bustle of everyday life. This ultimate demand within ourselves, in its awakening from within, as described in the above words of the poet, fills the conscious human being as he returns, as it were, from the other shore.

Thus, time throws us back into the bosom of that primordial night from which we once emerged! It had dawned in the light of the primordial age of the Alfs, in that epoch in which man was still connected to nature and the gods, as it were, in one. They were not yet aware of their difference from a divine, experienced universe. The Orphic-Platonic esotericism of this epoch is expressed in Figures 1 and 6 in connection with an informative symbol.

The harp of Orpheus was the music of nature itself, which he, as a religiously inspired genius, brought to light for the ancient Greek people. Eduard Sohuré writes about him in his work "Die großen Eingeweihten" (The Great Initiates):

"Orpheus was the invigorating genius of sacred Greece, the awakener of its divine soul! The strings of his lyre encompass the universe."

Harmonic & g\$hnren connects the inspiring genius with earthly life and elevates it to a higher note: "pO Weltœiøeele," Schiiré continues, "which shines from the abyss, spreading its breath-filled mantle in the ether , great mother of the worlds and the gods..."

ter, who carries within himself the eternal archetypes!" Orpheus is the genius who dreams in the archetypes of the universe and at the same time shapes and forms the joyful Greek soul. And here lies the source of the Platonic world of ideas. But as a link between the universe and the world of ideas, the spindle of Anante now appears as a symbol of harmony between man and the divine universe! It weaves the thread, the band of fate, according to a higher law, attuning it to the eternal order and harmony of the world. In this latter, the sevenfold or eightfold, as in the world of sound, now has a special meaning.

In the image of the guardian (Fig. 1), we see eight spindle-shaped arches framing the figure. These same arches unfold into eight sounding whirls in the centre of the figure, as Plato suggests in his work "The Republic", and, in an image borrowed from Orphic esotericism, proclaim to us a retributive justice as the highest principle of all ethics! The world spindle in Plato is, in essence, a symbol of meditation.

Only through meditative experience can one discover its meaning and significance. But this meaning then appears to be universal. Before we turn to this Orphic symbol, as Plato discusses it at the end of his work "The Republic," a few introductory words about Plato and his doctrine of ideas, which illuminates the development of all ages, may be mentioned.

"It remains an unsolved mystery how this man, who was born in the turmoil of the Peloponnesian War and grew up in one of the darkest periods of Greek history, acquired the ability to make such a thorough diagnosis of human life as no other of the great masters of humanity before or after him has ever done!" (Rufus M. Jones: "The Meaning and Purpose of Life".)

"The main reason why we keep coming back to Plato, why he is, as Emerson says, so eternally contemporary, is that he, like no other philosopher before or after him, has tapped into the immensity of the human soul." (ibid.)

In Plato's dialogue "Phaedrus," it says:

"Beauty once shone upon us in bright light, when we saw the blissful faces of the gods and were initiated into the sacraments, which may be praised as the most blissful, to be performed in a state of perfection and untouched by all the evils that awaited us in the time to come!"

The world shines anew, transfigured in an organ of the soul that once served as a sense for the awakening human beings of the beginning. But the wisdom of a supreme being has kept it hidden. It was, as it were, the pledge with which every soul could grow, increase its capital, its

For more on "meditation," see the "Srgäozenden Koinmentaf."

8øsit3 schaRen; for the first life of the Meosoben inn
SiHne was a gift from above. It is described as a life in
"gan-eden" (paradise), a word that corresponds to the Egyptian "pChontet-nu",
i.e.

"Garden of (Heavenly) Waters". This takes on a special meaning in the Aquarius
age, as does the spindle of Ananke as a symbol of retribution (karma) in connection
with the eight whirlpools.

Aquarius age, as does the spindle of Ananke as a symbol of woe,
retribution (karma), in connection with the eight vortex fields of the large
stone, which we see depicted in the shield of the holder (Fig. 1).

These archetypal "visions" mentioned by Plato still rest at the bottom of
the soul today. Our ideas developed from them, but were often robbed
of their originality by intellectual concepts. A summary picture of
these "visions" is provided by Egyptian decanism, which is an ancient
heritage but was only revealed to the public under Pharaoh Hectic o.

We see spindle-shaped arches on the body of the figure depicted in Fig.
1, repeating eight times, as Plato indicates. He also describes them as
"whirls" that interlock. He writes: "All eight together create harmony!"
The Moirai, the goddesses of fate, watch over them. Plato describes
them as "daughters of Ananke" above the gods. What does Ananke
mean, whose name we *translate* as "necessity" or "fate"? But it is not a
name in the usual sense of the word. It is a primordial sound! The three
daughters sing while spinning and weaving on the spindle. According to
Plato, this spindle, attached to the axis of the world, not only spins the
universe, its world of spheres, but also commands earthly events, the
inner human being, the impulses and emotions of the soul, even fate!
Utiſer Deoken seems to have reached a limit here, beyond which the
meaning of the Irfoæclzen is no longer *clear*. Here, too, the "*Symboluet
magnum*" mentioned above, like the "Matta mudra" in the East,
becomes the key that also places a demand on faith that man cannot
ignore. Esoterically speaking, this is an insightful principle that
deserves special attention, which leads to a kind of "super-level", to the
"*Mensfrrium eaeli*", the Tiseh community of the Logos or the Round
Table of Øral. This means:

A vibrational field radiates from the human heart, from centre F, Fig.
1, tiber G and neck Sniulter points. This table-like md

The horizontal plane also determines the relationship between the tib-rige planes in Fig. 1, as in VB and IV. In this position, the hands become bowls for a source of energy flowing from space to the And8cbtigen. The aim here is to achieve a mental and physical attitude in which the aforementioned laws of relationship, which are initially difficult to define conceptually, reveal themselves to us in the spiritual realm.

When the poem "Weltfeier" (World Celebration) says, "Drink the wine of eternity from the sacred cup," these words remind us, while at the same time pointing to the potential that is yet to be developed, of a certain enrichment and deepening of our nature, which we have already referred to.

When the soul gave birth to the word, the stimulating impulse of a cosmic wave of energy entered the inner human being, which, as in Plato, can be interpreted as Eros-Logos. So it was not a comprehensible deocact when the so-called "spirit" awakened in man, but rather that higher cosmic Eros of which Plato speaks, and from which he derives the image at the end of his work "The Republic," for which Figures 1 and 6 may serve as models. They reveal to us the esotericism of the "world spindle," on which the welfare and woes of not only individuals but, according to Plato, also communities and state structures depend. It weaves the thread of fate, the "Ananke." The eight spindle-shaped arches drawn in Fig. 1 frame the figure, conceived in a horizontal position (!). In the centre of the figure, we recognise several whirlpools which, according to Plato, are intertwined and represent, at their centre, the connection with the Logos as the holder of retributive world justice, which he calls "Ananke".

It is therefore important to understand this term as more than just the concept of "necessity". Plato, who was familiar with the esotericism of the Orphics and Pythagoreans, built in Egypt, as can be inferred from certain communications received by Weilien, the so-called Arik or life cross of the universe with the spindle pointing upwards in the oldest depictions.

"spindle" pointing upwards in the oldest depictions. In the name "Arik", as in Yin and Yang",

2j 1, latn who lived in **Egypt** for 13 years **according to** Strabn. His L  brcr in Heliopolis is handed down as Sech-nuphis. He paid for his stay with a shipment of olive oil (aielie Lepsius, Chronology of the Egyptians).

"Anonke" conveys a basic tone of logic that can only be experienced through practical esotericism. *ktit fłmi* was connected to the primal experience of the sea, which, when it disappears, is associated with what a more recent German philosophy calls UR-AngsP'. It is capable of escalating into an existential fear par excellence in Heidegger's philosophy, but in the mystery schools of Heliopolis and Memphis, its deeper meaning was already interpreted and regarded as the key to a luminous catharsis and rebirth. It is rooted, as it were, in the fact that man is experienced not only physically, but also logistically and gesturally, embodying an idea that rests in the creative, formative world soul itself.

Thus, the eight or nine spindles in Fig. I become harmonious fields of tension of the human form, which in turn reflect causal fields of relationship of a higher world, the "spheres" (heavens). And so we see humans integrated into a Bannonian world order, not only spiritually, but also in terms of form. In Egypt, the hinted-at secret of the human form was sealed behind a word that expresses precisely this "hiddenness": "Qmax, *Amon*", who is called "the one who is hidden in *æinen K indem*." In the esoteric exercise formula: *pAmun- or Omen-an-anga*" (to be spoken nasally and resonantly), this vibration is expressed, which can be reflected in German in the words "(Mn) ich)) *gehe ein in døs Eine!*" The eight spindles in the body planes in Fig. I thus proclaim a law of attunement of man to a higher cosmos.

The Pythagoreans also based their theory of world harmony on this. August Horneffer mentions this in his edition of Plato: "The intervals of the spheres correspond to the musical intervals (Timaios), thus creating the harmony of the spheres. This world view essentially corresponds to the Ptolemaic view, which then went on to Copernicus and also became decisive for Dante's poetry."

Plato made it his own task to save the Greek nation, as Horneffer urges in his translation of Plato's "StaaP'". He saw his fatherland bleeding to death in the Peloponnesian Wars. He knew that there was only

"Mn" denotes tension in the middle of the nose.

one thing, as it were, the "necessary" (qAnmke") to bring back as the "necessary," as the gods once instilled in the soul, but as later thinking had allowed it to sink into oblivion. The three Fates, who sing to the movement of the world spindle, reveal to him the ever-living creative word, hidden in Ananke, as we shall see, according to which every soul shapes its own "moss", its own destiny, because it has chosen it itself! He experienced this law in every soul in some way. It may be distorted by one-sided education, fanaticism, ambition, but it is there! It shines or chooses in everyone. But just as the individual is subject to the movement of the primal force that rules the universe, so he saw it in world history. It, too, follows the pulse of the greater sea of forces, and this in turn is connected to the orbit of the stars. The moon, the sun and the starry sky, with them our little Earth constantly revolves. What is it in relation to the universe? And yet, what the physicist calls axial rotation was more to Plato. He interpreted it according to what he had experienced in the esotericism mentioned above.

When a person, newly inspired by the pulse of all life, thinks and speaks the word "qAnanke" in a non-prolingual manner and not just as an abstract concept, but reproduces the primal experience in an esoteric sense, then, with the emphatic swelling of the syllable "ank-k", the body stretches from the chest to the hips (sacral plenus) as if in an upright curve or wave, in which, depending on his disposition, he could experience the Asclepius symbol shown in Fig. S b at the gate of the heavenly city. The secret lay in this wave: humans too are Schwiiguiig, are waves (see Figs. 7 and 9).

The above-mentioned focus on the letter "Aleph" conveyed

From the "fear" motif, a "rescue" motif could also emerge, as it were, to the lost ancestral homeland (desmos ton ouianon through logistical awakening, a resonance in the all-moving primordial rhythm. He will indeed pass through the "gst" gate in the worldly sense, insofar as he is subject to time. But in the timeless sense, he now gains an "aeonic" experience, of which we **have** already **spoken**. It should be noted, and the spindle bow now conveys

Psychologically, the significance is that, when thought of in a horizontal plane (!), close to the body, it gives it an attitude that frees it from the pressure of fear through the power of the Logos, according to which man is thought and created. What Plato knew to be alive as a pulsation in every soul came from the secret knowledge of an autoluetic priesthood, as did the Pythagoreans, to bring it back to the suffering and thirsting soul! The deity had thus placed an initiation into suffering, which glows like the birth of a new fruit beneath the heart. And so a new power shines forth in the body beneath the Lord, Fig. J, revealed in the word, in man: "As planets revolve around the sun in a circle of harmony, so a god quietly let the new herald arise in our hearts!"

What the vibrating and sounding world spindle now meant in its spiritual content in Plato can be compared to what is taught in Eastern teachings as the law of retributive karma and reincarnation. We also encounter the same mystery in German fairy tales in connection with the "spindle prick" of fate! Thornbush dies from the spindle prick, but her death is only apparent. The Parcae, who watch over the spindle prick — in Plato — are here an evil fairy. Qer)'v(ensch wounds himself at the command of a higher power, at the word that in Plato is spoken by the Parcae, who spin the thread of fate. But there is a secret attached to the word: it can lead to death, but it can also bring someone back from the dead! From an esoteric point of view, this life here is itself a death-like sleep for the primordial soul, which has become guilty against the higher universal law. Here, the law of the *Aeoris* of the world periods reigns, in a context that only the inner human being can experience. Only in this way, as Plato writes, can we attain

"The blissful experiences that await us in pure light, pure and untainted by what we now carry with us as our so-called body, in which we are imprisoned, like the oyster in its shell!" How is such knowledge mediated?

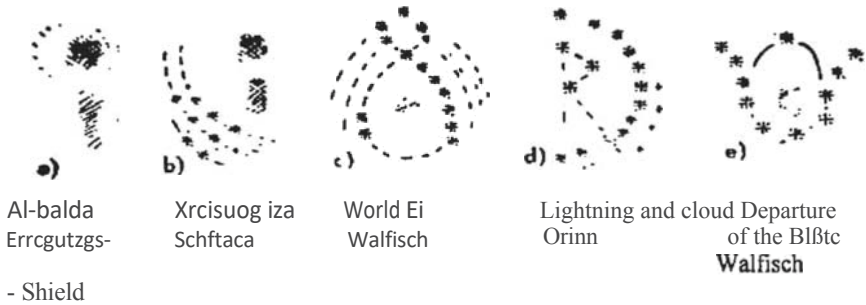


Fig. 2: Schematic overview of the first complexes of human thought.

Kapitel III

The dawn of the world. The awakening of the spirit to the archetypes of the universe

The human being as a spiritual being thought of the images of the universe. He awoke to them! The complexes of thought developed from the functions shown in Fig. 2 *from* a centre of excitation to the first primordial forms, which we see here initially represented as the "golden image", Fig. 2e.

Around the centre of excitation, which we will discuss in detail in the following section as the "Albalda complex", the phenomenon of circling first developed, as shown there. The three stem circles that we can still see in the sky today and the constellation "Shield" with the white glowing "Abalda* Nebula" (Fig. 2 a and 6) are reflected in the medieval name for the month of May: pTri-miIchi. True to the dictates of the heavens, cows were milked three times in May.

5) The name given by the Arabcro to the brightest star in the *constellation* of today's Gcstim ücs Schildes' is close to "eagle". It can be observed ten times on new moon nights in the midnight sky in our 8reitnggrg-

dco aoi cbestcx.

Under the influence of the upwardly stretched mind in *Hitnmelsbetrønhter*, the creative evolution then took on a corresponding direction, based on the lines of thought in "Wal-fisoh" (Cetus), Fig. 2c. Here, then, an attitude fully realised in the body of the observer towards the symbol of the chosen "centre" was formed, through which the creative Logos now began to reveal itself more closely, as it were, in the upright posture of the observer. Here we see a hidden system of relationships between man and the cosmic archetype, which now unfolded in Fig. 2d into the "ØliW". Through connection with an inner impulse of fear that grips the observer, such as the experience of a thunderstorm, the emotion is also reflected in a deeper sense of foreboding, based on the superior power of the sense of God. Thus we have here the confirmation that the awakening of the archaic (primordial) complexes in the soul is closely connected with the "instillation," with a relationship of the Gestalt to a cosmic archetype (Amhetyp). The awakening human being was thus drawn by something into a circle of contemplation in his observation! The primordial light acting in the stars also became his light, for the universe is permeated, suffused by the universal breath of the deity. For it carries within itself this entire creation, which we can understand here, based on our experience, as a higher imagination of the deity itself. The ethereal fluid of this imaginative universe...

The soul now also seized upon the person who saw himself reflected in this manner.

in the mirror.

Thus, in the images in Figures 2c and 3, we recognise the *world egg* that almost all ancient religions, such as those in India, Egypt and Phoenicia, regard as the first intelligible entity that came into being when there was nothing else. Or "Chnum (the 'shaper') modelled the egg on his potter's wheel, which carried the light and thus the seed of the world within it" (Brugsch). Or also, "Chnum (the 'shaper') modelled the egg on his potter's wheel, which carried the light and thus the seed of the world within it" (Brugsch: Rn). 16 I). According to the *Philo* doctrine, chaos was enlivened by the "breath of the spirit" (Pneuma) and "longing" (Pothis). These formed the primordial matter.

œñfoi) an egg that splits into an upper and lower part, into Himniel and Earth

. Even more sublime is *the* image in Marius' Law Book I, 5 among the early Indo-Germans. Here, above the dark primordial ground, the light spirit, the *Bradman*, brooded. He first created a movement like an ocean, into which he placed a seed of light, and from it developed an egg shining with golden splendour, in which the divine being saw itself! Then he split it and formed from it, among other things, the "eight regions of the heavens"!

In addition to the archetype, the archetypal word is now no less significant in its connection to the harmonious cosmos! This too was inspired by the fluid influence of what was seen. Is light itself not a fluid, i.e. flowing element? But what flows from the stars that makes them shine? Heraclitus answers with an image: only a taut string sings, only a taut bow shoots! Between everything that is, there is a bond that we call *ether*, which carries everything within itself. And on such a bond we experience ourselves as moved, vibrating, and call it life, breathe it into words as its soul, "give birth" to it, as it is called in the subtle speculation of the philosophers. And so, according to him, "Ba-u" is this "vibrating" being, the primordial mother herself!

Without a doubt, birth was one of the greatest mysteries to humans. Pain and joy came together and created the

"People"! And so they both remain his Urelters, he, led by the mystery that is greater and that he himself has allowed to sink, awakens again and becomes aware of a divine primordial connection. Alongside "Be-u", the primordial mother, Philo's "Aion" is the Protogonos, the primordial human being! In this word, too, it is important to listen to the soul, which has faded more and more in modern intellectualism. "Rio" means "I hear" in Greek; "aion" is, as it were, the listener in the word! Even in the primordial sound of "Aither", the Frilth man still heard the light element of the serene heavens! According to Hesiod, it gave birth to the whole night. This "Aionian" became "eternal" in the Logos! There is something in this word that contemporary theology also associates with a new approach to religious experience.

The word, the name, is Wesensoffenbanin (A Jeremiah, Handbook of the a G.), while, as the same author says, "for the Western thinker it is smoke and mirrors." The word is closely related to the experience of God

in the archetypal world of the universe. It is vibration, born from the body of the beholder, or rather, the beholder and the awakened. It awakens in the unity of the power from above and below.

A hymn to Hermes-Thoth states: "I, the imperishable god, am praised by the seven letters of the primordial sounds as the uncreated father of all that exists. I, the indestructible lyre of the world, have arranged the singing voices of the rotation of the heavens into harmony!"

The Orphics sing: "You with the golden lyre, who draw behind you the harmonious course of the world" (Hynuius dos Orpheus). Their voices reach far and wide! The sage of Ephesus, Heraclitus, had already coined the phrase: "Listening (Greek: "ep-a-i-on"); in the essence of the world we perceive its divine order!" He taught that one cannot "grasp" the Logos as long as one does not perceive it! According to him, the primordial faculty of perception, reason, must be revived in its meaningful connection with creation. In the primordial word, as in our hearts, the Logos breathes as the warming, fiery primordial breath of all being, and thus he beholds the world fire that will one day come, awakening us to what we have lost!

Now, the archetype discussed here in Figures 2 and 3 is linked to an experience that is no less powerful. The attraction that this starry sky exerted on the mind of early man is reflected in the experience of the person who somehow felt drawn and captivated until he realised that it was he himself who was looking at it within himself! The luminous stem curve in Fig. 3 b and c becomes the arm, the circle below it the head. Let us transport ourselves back to ancient times! The one who watches over his flock, who in the long stone nights of the East came into ever closer dialogue with the flame writing of the sky above his head, suddenly sees himself, in a still unreflective childlike state of mind, reflected in this luminous writing above. With his chin resting on his hand or his finger to his mouth, he sits pensively and suddenly sees himself in the starry universe! We can also ask more generally:

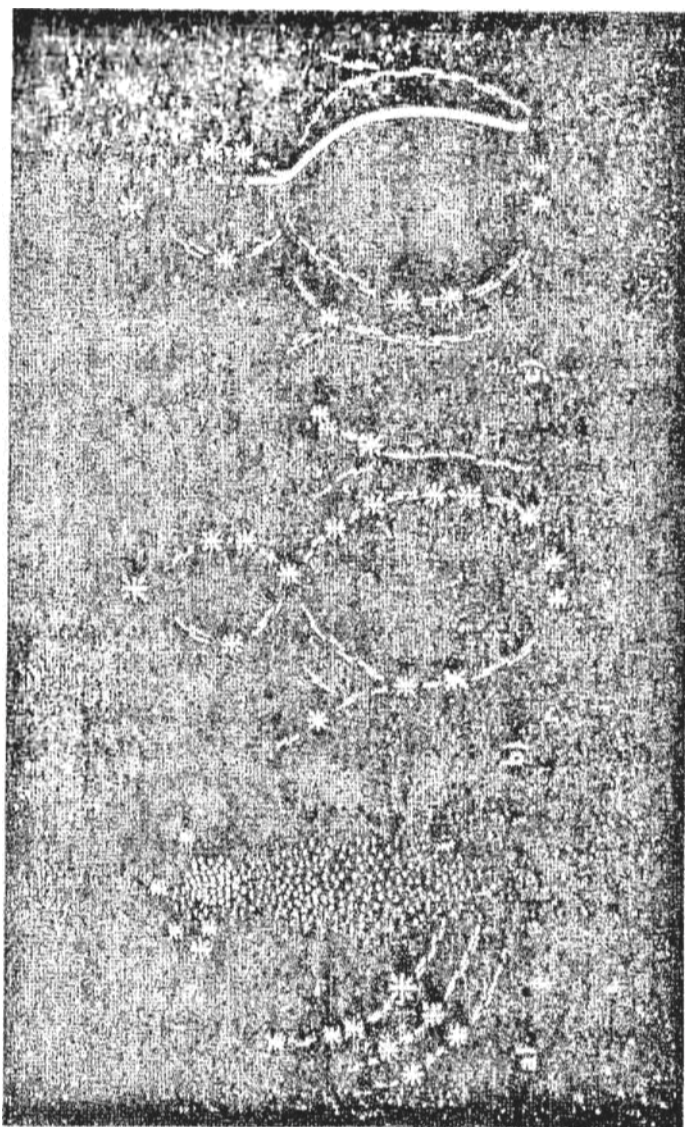
How did we come to see something divine in that raised finger? We must learn here, like children in a kind of fairy-tale fantasy

to indulge in fantasy and imagine how the dear Lord in heaven suddenly appeared and raised his finger imperiously, yet at the same time revealed a childlike and great truth. Let us put aside all reflection for a moment and imagine. The childlike imagination of the little boy would have shown him in the constellation Abh.3 b and c a being in heaven who thoughtfully placed his finger on his mouth. When the image in Ahb. 3 c appeared in our imagination, we would have had to say to ourselves: That is "me" looking pensively into the sky. I see myself in my own reflection, as I face myself, lost in thought in the universe!

But there is one more thing: this image actually appeared when early man, still guided by a dreamlike childlike soul, knew nothing of the ego and had the divine spark placed in his power of imagination, in his fantasy!

Human beings were thus born, lifted up from the fiery baptism of the infinite universe! The Logos, the primordial spirit of heaven, gave birth to them.





In the mirror of poetry, especially religious poetry, this experience appears newly awakened, transfigured and confirmed:

"If only I could, O golden youth, call
you once more from afar,
For above this head, God's stars
shine harmlessly, for from his
face
mysteriously enveloped by a radiance (!)
and I, protected by his light,
confidently walked in the darkness!
What is a human being, that dusty
creature, with all that his arm can
grasp, if not a gentle spring of
eternal life flowing in the depths of
his soul?
a spring of eternal life flows? The
innermost part of me, which I am
aware of,
it calls: R e l e a v a n c e, R e p a i r,
the deepest longing in my breast,
it sighs for heavenly rejuvenation!"

Albert Knapp

My **hand reaches into the** depths of the world **for the sun that has sunk**,
lifts it up and holds it above my head,
where it smiles in beauty,
window of thoughts – star!"

(Mombert, "Aeon")

"I like to linger with you, nature, the
night has a familiar face for me
than humans, and in her silence, in her
lonely, sweet bliss,
I learn the language of another world!"

(Byron)

Reach into space now, as you
have fought and endured, the
gods are indebted to you, take
what is yours, for everything
is yours.

Now they deny you
nothing but the last of
the stars,
which binds you in the dim distance
to the primordial source of light!

Draw forth the lightning from it,
which, consuming your earthly form
and transfiguring you with fire,
releases you for your eternal seat!"

(Friedrich Hebbel)

"I feel how I float above the last cloud
in a sea of crystalline splendour, I am but a
spark from the holy fire,
I am but a drone of the holy voice."

(Stefan George)

„, ,. See how the heavens
is inlaid with discs of bright gold!
Not even the smallest circle you **see** there fails **to**
sing like an angel in **the rotation**, joining in the
chorus of the Chenibines!
Eternal spirits are so full of harmony,
only we, because the coarse garment of dust
still weighs us down here, we cannot hear them."

(Shakespeare)

"The secret whisper will reach you, alas, we
can never escape this enchanted spell, I
and you!"

(Eichendorff)

"And from all the stars flows
down a wonderful blessing,
that the old powers stir
again with new vigour. And
from his darkness the Lord
steps forth, as far as he can,
and the threads that were
torn, he knits them all
together again!"

(Friedrich Hebbel)

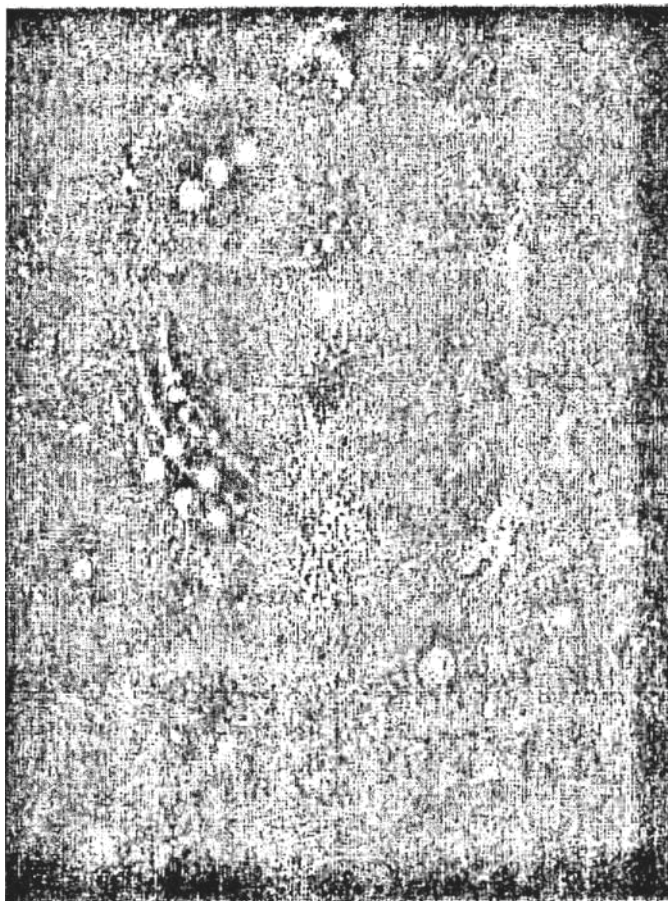


Fig. 4: The "Al-balda" — Gestim, from which the idea of the first light deity (Baldr, Bal ...) emerged. The stem image "shield" with the "eagle".

Chapter IV

The experiential foundations of the original religion

"A Kem of light flows out in a hundred rays to
prove its divine origin!"

(*-)

The first excitement of unscrew thinking occurred, as mentioned, through the "Keini-Lichfi" of the universe. What this means is now illustrated in Fig. 4. It shows a "cosmic" central nebula in a columnar shape, surrounded by waves, which was still called "Al-balda ⁽⁶⁾" in medieval Arabic astronomy. The name not only recalls the god Baldur, but is also closely related to the origin of this archetypal image of man. Grimm already associated his home in space with a "bright streak of light in the Milky Way". We see this depicted in Fig. 4. Of course, an image can never replace the archetype.

"The core of light," as the poet's words above say, is the bond between the universal soul and humankind. The "Sabaeans" (ancient Arabs) have preserved such an insightful tradition from the early development of peoples. Likewise, Fig. 4 itself shows us the suggested "column-like shape".

How it came about that a seemingly lifeless giant cloud in space, the "nebula," ignited the spark of human imagination, we will continue to examine more closely. When the old master of German legend research, Jakob Grimm, without knowing this, or at least without mentioning it, brought a complex of experiences of primary importance out of the darkness of ancient times into the light of intellectual consciousness, breaking through the barrier that separates us in general from those mythical primal experiences, this is at the same time proof and symbol that in a suitably gifted mind a memory of such primal experiences still exists. *Schelling* writes

"that nature and the self are based on the same foundation," that there is a correspondence, an "identity" between the two. It leads us to what glows and lives causally in that "fire spirit" and what the Indo-European creation story places at the beginning of all things.

"The word is of Sabaean origin The Sabaeans were the oldest stencillers.

It stands for pTaC' (New Indian Ts"t) in the meaning of "identity, unity" (Rigveda X. 129).

What was it about space that captivated the observer, who, transfixed by the light, was drawn to something in that fiery mist? Here, today's intellectual thinker encounters a seemingly unsolvable riddle. However, this proves to be solvable if we do not consider the intellect to be the fundamental witness and key to the first awakening and recognition. The superimposition, indeed compensation, of our primal complexes from a certain early period by the functions of our intellect, and with it our rationalistic knowledge of nature, has caused a structural change in our psychic organism. Just as a lamp goes out when it is not lit, so too has that seed or spark, which was ignited in us by Anbegion, gradually lost its original inner effectiveness. Baldur is the god of German spring, a world spring that returns today with storms and devastation. He breaks the rotten branches from the trees, but also allows the frozen, petrified souls to burst forth anew like fountains. He wants to bring us back to what we once experienced as blissful and paradisiacal under the care of the gods. Now these same higher powers give us their elation, their wings, so that we may look inward and experience anew what we once dreamed of in our original union with God, and what all archetypal ideas gave birth to from the womb of eternal light. Thus speaks the poet of

"Kem of Light," who broke away to assert his "divine ancestry." But it was precisely this "divine ancestry" in nature that the her-stand reevaluated. It is also rooted not in intellectual, innate "individuality" emphasised by self-confidence, substance and subtlety, but in a verified primordial ground of a timeless and supra-individual character. Thus, the human, humane, most original seed awakens anew, as a bright primordial core within us, from its primordial natural security.

Those who have preserved in their souls the creative dream that the universal soul itself once kindled in them will find their way back to the land of their homeland, to which they may be led by an uncertain

Veigl. See the test function of the planets under Fig. 6 e.

This longing drives us. In doing so, we touch upon something that no conceptual research as such could uncover, something that only painful birth from fateful providence can bring about. Entering into that closer union with the primordial nature of the universe in which we once existed is now once again becoming a demand of our time. The inquiring intellect does not possess the original key to it, but rather the mind (not 'Bruno's', i.e. *psim habend, geimW*, see F. Kluge, *Elymol Wörterbuch*). The feeling that makes our hearts swell, our being expand, allows us to perceive something in the universe, in nature, that is intrinsically related to us.

PW The experience described above is now of revealing significance, both as a psychological and linguistic phenomenon. The awakening person undoubtedly did not need to be aware that he had fallen under the spell of a **star**. He had first "dreamed" the image. It was his longing for a being to whom he was attached, with whom he felt connected. It was love that awakened him, lifted him up, and raised him up. The more specific psychological reason for this awakening can be found in the fact that early humans first saw in the pale, wan figure in the Milky Way, Fig. 4, the image of a "deceased" loved one. Let us transport ourselves back to early times, for example to the Holsten culture of the Magdalenian period. The pale dead lie in the same room as the living. Stretched out, yet with a liberated expression, marked by the departing soul. Where are you, where have you fled to? Mystery of death, have you not already imprinted the deeper mystery of love's divine flame on the first humans? Rest and peace in the limbs that were just moments ago contorted in pain. Where is your place, your home? From where do you blow upon humans? Anyone who has ever drawn in the silence and tranquillity of the **still** night, far from the hustle and bustle of the noisy day, knows.

When we try to understand this psychological process of dawn, we enter into a mental state that sheds light on many of the dark areas of the supposedly "primitive human depths" of the beginning. It was no illusion that early humans saw immortality reflected in the universe and began to worship it. If it had not been effective in them, they would not have

not seen above. If he lost sight of it today in view of the elf, that does not prove that it was ever there.

We now use the open book of nature to gain our esoteric experiences. On the new moon nights of midsummer, we search for the Al-balda star, as shown in Fig. 4. In the "Kem of Light" we will not immediately perceive the "divine" descent, as stated in the above poem, but the stillness of nature, the seclusion, will nevertheless enable us to enter into a state of certain contemplation.

In the "Uranian Age," this will return from the inner lawfulness of the divinely permeated All. The facts and exercises given below may serve us in this regard.

When concentrating on the light centre in Fig. 4, we pronounce the syllable "hva're" (the Indo-European root word for "person"). Linguistic research describes the "hv" as an alveolar sound, i.e. pronounced with rounded lips. This sound imitates the sun, as it were, conveyed by a primary effect generated by the "night view of nature" (Fechnier). In this way, we awaken a complex in our subconscious that we carry within us. The esoteric exercise thus leads us back to the fountainhead of nature, as it once inspired us in a luminous experience. The gigantic primordial being reflected in the cosmos was called *Īn Aaiehnung* in reference to the Indo-European *phva'-re*: "Hve'r-gei-mir" (Oer-gel-mirj, i.e. the one who sounds on "J-Ives"). "pGel" comes from "galan" = to sing, to redeem, cf. nightingale = night singer. Why does no winged messenger of heaven sing such a beautiful song as the night singer? Balder was the god of eternal youth, but he succumbed to Hoeder, the blind man. The name Baldur was also pronounced with an ovulatory initial sound, emphasising the roundness (cf. pBall"). Oem oftēnen phW corresponds here to the bound "b". In addition to the bright centre of excitement in Balder's heavenly house "Breida-blick", i.e. the "far-shining", the bright spot in "Cyknus" (Swan) is also significant, as is the dark spot in "Køp-heus", which appeals to the imagination as Ange enchien: "Because on me, you dark eye, over your whole Macbt unfathomably deep night!"

Chapter V

The "golden blossom" and the city of God rising above the voæ žzinzoel

In a certain period of time, it was not reason but imagination that was the dominant force of the soul. This period was called the "sa-bfiische". But we find in all early cultures, such as those of Egypt, Sumer and Akkad, that imaginative visions of heaven were the beginning of the first interpretation of the meaning of existence. In its earliest phase, this still took place in a certain somnambulistic transcendence. The archetypes developed and, according to an inner law, dug their way out of the dimension of infinity from the celestial realm into the soul. There are two symbols that mysteriously unlock the gate to such a prehistoric world: the soul bud and the blossoming flower, symbols of a prehistoric wisdom still cherished in the East today. What gave these symbols a special psychological meaning? One can connect them with the symbol of the Aesculapian staff, still known today, the symbol of ancient esotericism. The name "Aesculapius" is borrowed from the Semitic: "Aesch ki alepb", i.e. "fire" (aeseh) as in the letter "Ajeph". The latter is shown in Fig. 5b and can be found as a constellation at Aldebaran. The vertical rod refers to the centre of the figure in Fig. 5 a, while the vertical line passes through the body of the "griffin" but also had an effect on the observer looking up at the sky. Through the upright position, the adjustment of the spinal column, including the sympathetic and parasympathetic nervous systems, the anode and cathode of his soul dynamite, he drew the fire of the world soul, the seed of the primordial light, into his inner being!

This was the connection between the Him ielsbetrachteis (Zophasemin) and the universe. The griffin cherub still stands there today like an enigmatic hieroglyph in front of a sunken wall. It continues to haunt the place, as it were, and reminds us in old coats of arms that it still has something to say. In fact, like the star above the staff in Fig. 5, it guards against the ray that penetrated us from above, awakening us. But it was not only the upright posture of humans that transformed them from animal-like quadrupeds, but also, literally, the

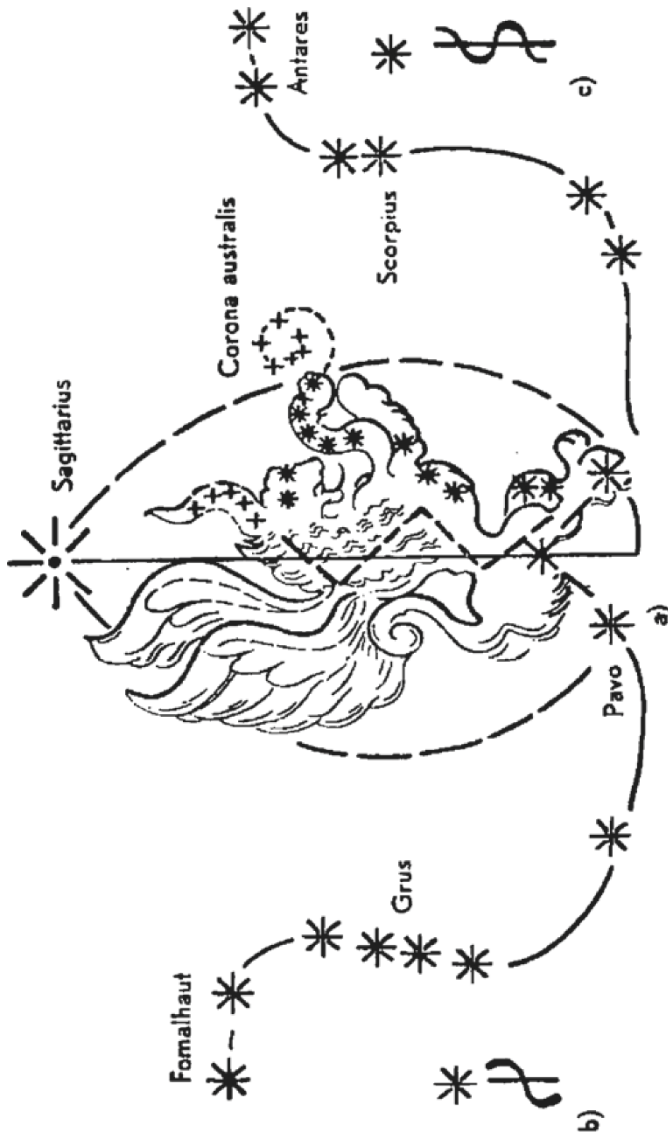


Fig.5: The Stem group to the gate of paradise and the later city of God with the guardian griffin Chenib, vnr 8 —10.0ß visible in the southern sky (below Sagittarius and Capricorn). The most important 5(crac are indicated for orientation, some in the Stemortyergnderc

A new burst of energy connected with the stirring of the soul in the awakening human being, which created the mediation here. When Heraclitus, described by the physician AM *8t Bier* as the greatest esotericist of antiquity, understood reason as a fiery power and lightning as its guide, this corresponded in fact to the symbol of the rod and lightning captured in the rod of Aesculapius. The aim here was to rediscover nature in its innermost mystery, the attuned heavens. However, the path to this implied experience is also marked by the following words: "In the calmness of the senses and in the silence of the mind, the hidden power of knowledge reveals itself to you and speaks an indescribable language!"

On the Baltic Sea coast, among other places, there are still many names associated with the ancient griffin symbol, reminding us that the griffin was once an ancient sacred symbol of heaven. Its constellation Fig. 5 may still have been visible in this area 10 to 12 thousand years ago, when the pole of the sky was near the "Swan" constellation. The Egyptians recorded the constellation as "Cher-ab-hvä". The name means "the one in his own vehicle (hv8)". In this vehicle, it is, as it were, the world soul that shines in the stars and also makes our etheric body the vehicle (vehicle) of its creative impulse. If we develop this "creative" ability as a gift from the Creator himself through practice and work, which is possible through a certain amount of training, then the practitioner not only sees himself, but also his surroundings!

We can describe such exercises as esoteric because they arise from the soul's "inner working" (Greek: "esoteron"), a term first used by Aristotle to describe an inner calling and inspiration through a higher experience and knowledge.

We can imagine the gateway to this world, gained through esoteric training, as the "gateway of the golden blossom", as indicated in Fig. 5.

The "City of God" resembles a giant unfolded flower, in the centre of which the constellation of the Scorpion becomes visible. This constellation, Fig. 5, is still clearly visible today in good star charts (Schurig: "Tabulae caelestium", Ed. Giablers Y I, Leipzig) under the names "Scorpio" and "Skorpion".

find. But today we no longer possess the ability to see or reproduce the archetypes in which our thinking was rooted. This requires a relaxed state of mind in which the ego learns to express what moves it in a simple, vivid and productive way, as the poet is able to do:

"It casts the light, the inner light, out there onto the stretched-out night, the images" (Chamisso).

Such a uranium plant still slumbers in the soul today. It too is rooted in a deoket, in which dormant senses must be awakened, as it were. As C. G. Jung showed, these senses exert a hidden power from the collective unconscious, for they "do not work in the way we understand thinking. It creates an image that responds to the state of consciousness and contains as much idea as feeling. One could describe such an image as an artistic vision."

The City of God was such a vision of early man, who, according to Plato, still lived among the gods. But how was he able to see the bright City of God, like the legendary "Vineta" sunk to the bottom of the sea? The poet William Miller wrote of him: "A beautiful world has sunk there / its dreamers remained standing / they can often be seen as golden sparks of heaven in the mirror of my dreams!" But these sparks of heaven also reminded him of the love with which, as he says, his heart once loved. This love was not earthly alone. The soul still carries within it that deep longing that did not find its fulfilment and completion in earthly life. It lives on in the symbolic reflection of a sunken world. Thus, the latter has a higher note, as in the "collective unconscious," namely in the "symbol," which, according to Jung, remained in us as a kind of "sediment" from past times and which, "fraught with meaning," urges us toward new realisation. The latter is to be understood here as "creation," the inflow of inner movement into a corresponding form, both spiritual and physical. A new human being is to grow out of the symbolic vision. Here, too, Eastern vision meets Western longing for a new meaning of existence. —

"The soul has dormant senses. The *Znifiofioii* awakens them. Through deep study and persistent effort, humans can bring themselves into conscious contact with the dormant forces of the universe!"

(Schürs: "The Great Initiates")

Jr The sun of the outer cosmos corresponds to our inner cosmic sun, which forms the centre of our being and guarantees immortality, inaccessible to natural science, reachable only through experience of the finer powers of the soul!" (Fr. Liønhard)

"*Eiei Pay* of the Universe beats in everything that is and lives!"

(Schleich)

There are within ourselves, within our mental and spiritual life, electrical forces, steam powers and light effects of such a wonderful nature and such heavenly substance that they can be captured in words and deeds in the laboratory of the poetic, artistic and religious human being. There are mysterious moral forces and instincts of irresistible sparkle! (Fr. Lieabard)

It is, in a sense, as if we humans were electrical connecting columns between the power of heaven and the power of the earth. Power flows into us from above and below ... mere earthliness would be crude naturalism, mere heavenliness a pale, languishing ideology: both united, crackling and sparkling, intertwining ... with the heavenly power prevailing!" (Fr. Lienhard)

"But pure and holy, this life flows as a bond that unites spirits with spirits, as air and ether of a natural world: lying openly before the spiritual eye!" (†. G. Fichtø)

"Spirits in an embracing system striving towards the great spirit sun !" (Fr. Schiller)

"Birth is only a sleep and a forgetting.
The soul within us, the star of our body,
has possessed a home elsewhere
and comes from there from afar....."

(Wordsworth)

Chapter VI

The "big symbol" and the "diamond vehicle" dev East in esoteric illumination

"Here, deep within the heart, there is a
space where he dwells, the Lord of the
Universe. He is not diminished by
good deeds,
nor is he diminished by evil deeds. He is
the 'holder' of the worlds!"

(Veda'nta)

We see in the heart of the "Guardian", Figs. 1 and 6 d, the Sun-Seeing-Hild as the symbol of the World Chalice. As a sacred symbol of the Logos, who forms and sacrifices himself in the world, he begins to reveal himself to us anew in the eternal laws of a nature permeated by God! In "Purusha" or "Bihas-pati" he appeared to the Indo-Germans in the beginning, i.e. as the "primordial man" and "father of creation" according to the law of enlightened introspection and "identity", newly called "Te'C' (Skt. Tat)! This is what we see in Fig. 6 a -e and subsequently in relation to the pTe't function of the planets in Beziehung and *darkest llt*. It reflects the laws of the universe in which we live, first and foremost the solar system with its planets. The order contained within them makes the cause of the rotation or revolution of the stars themselves around the sun appear to be based on a universal law!

What Fig. 6 aims to convey to us, based on Fig. 1, refers, among other things, to the archetype of the eightfold scale, which, as the bearer of harmonic intervals or tones, becomes conscious to us in our musical experience. We see the great stem in Figs. 1 and 6 divided into eight parts. Just as an octagon is formed again and again by connecting the diagonally opposite corner points, so it also becomes a symbol of infinity. The Egyptians called it "Pa-arit-shau", i.e. the "thousandfold shining stem", from which the originally mythical name "Pamdies" originated. And indeed, it was the actual "paradise" stem that opened up a vision for humans and allowed them to hear the secrets of nature through a central sensory disposition, a spiritual eye, which was gradually suppressed with the awakening of *the intellectual organ*. Religious contemplation saw this as the origin of the "fall of man", especially with the awakening of the intellect.

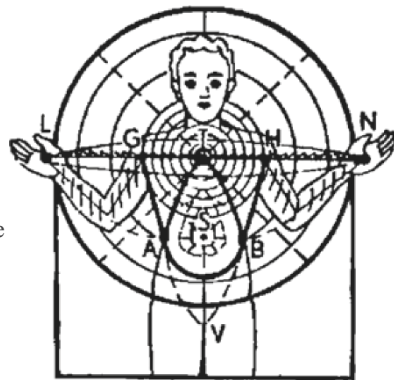
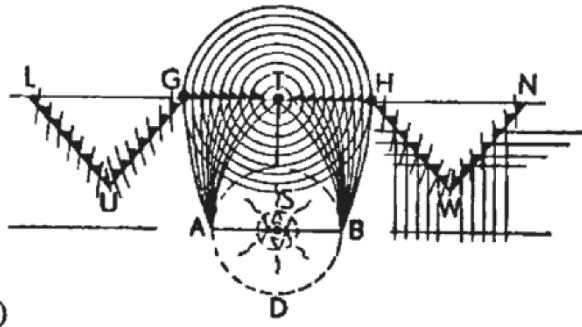
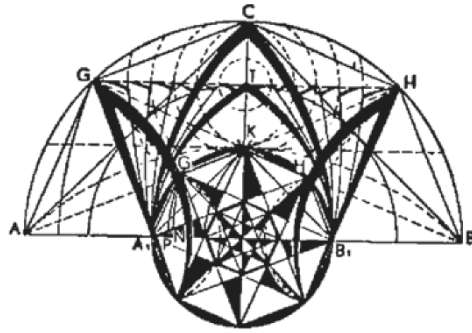
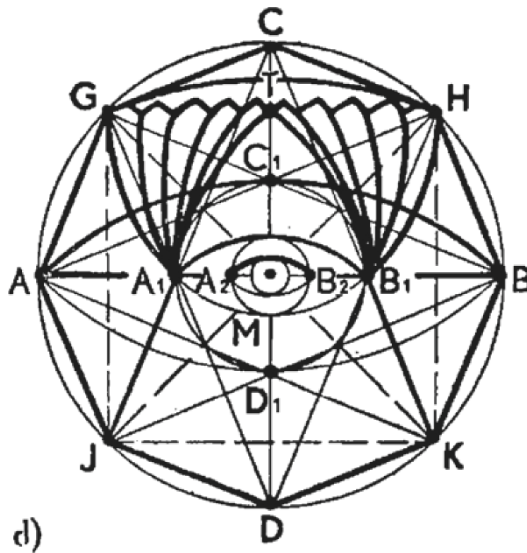


Fig. 6 a b c:
On the development of the
cognitive organs

the development of the intellectual organ was also connected with a striving not only to recognise the forces of nature, but also to control them. Fig. 6e shows us the filled Lothos as it unfolds in the body through appropriate exercise. The Gosaia eye in the centre, Fig. 6d, is important here as a symbol. This is how the Uranian Logos unfolded in humans. But it ultimately attained its transformative significance in the Hvar-unas phenomenon, the flash experience of esotericism, in which the



Abtx 6d. The original symbolism of the rocosclidichn faeIs "The jewel in Lothos" of Eastern esotericism. The aclitfachc root Lothos (the Idne BI9tc") as the harmonic principle of Meusch and AJI and the Tc't-Furflgktion in the solar system with its counterpart in Atora-Walt and All.

the whole person is drawn into the Logos wave and, according to the Egyptian Book of the Dead, sees God as a spiritual guide in his tent. The different levels of the body are called "arches," as shown in Fig. 1. They branch out in the body. This results in the following relationships of the "TeP" function of the

Earth (= 1). If it rotates towards C, the ratio of Venus to Earth is given — 0.72: 1.00. The distance is the same as K H mud BC. Points G and U correspond to the shoulder points, cf. Fig. fb e, which were assigned to Hermes-Thoth (Mercury) as rulers in "Gemini". In Fig. 1, C corresponds to the "throat organ" in which the word is born, which was assigned to the morning star, Venus.

A T Distance of Mars from the Sun = 1.52, was related to mm qThymos, Greek MuP, centre of Riust.

gei den nua /o/geadeo PJaaet+n Jupiter etc. høodeJt it is less about physical factors than psychological relationship factors.

In order to understand these names, it is important to bear in mind that when the planetary names regain their original, meaningful sound, the inner, esoteric connection between humans and the universe becomes apparent. In the teachings of the Ētens, the Indian "Oṃ" (Aum) appears here as a key sound, corresponding to the Christian "Amen" in its Logos vibration. This word is associated with an immediate experience that is also found in Latin.

"amo", i.e. "I love" as an ethical requirement! It thus indicates the transition from the natural Eros of love as a drive to the bro-Logos in the Platonic sense, and thus becomes a force that connects humans to the divine. It should be noted here for spiritual practice that when the practitioner tenses the bridge of the nose while pronouncing "Om" (Äüm.n), he thereby also awakens Eros as a cosmic force in the right soul movement. The tense respiratory organ is then not only the sense of smell, but also the sense of emanation. The practitioner experiences himself in the internal combustion process connected with his breathing, as if connected to the cosmic fire, which, as we have seen, also shone spiritually in that Al-balda phenomenon. Behind the life principle as such, which works in breathing, there is thus a higher power, "vemehmbaf"! Heraclitus' statement is also confirmed here: "The Logos is not recognised until it is heard!" Thus, natural Eros is elevated to that of the Eros Logos. The ego awakens in the mystery of the great star of the Eight, Fig. 1 and S, to the sight of its own origin hidden in the World Logos. And with this we now enter, as it were, a new dimension of seeing and experiencing; we call it the "centre". -

The "centre of the world", the "medium coeli", is the coordinate of an absolute space. We also carry it within us, and it connects us to the absolute space that we once experienced as the kingdom of heaven! It weaves its way through the depths of our spiritual experience and thus links us to the creative power through which we must continue our development according to a higher plan, originating from the eternal and existing within it!

By "centre of the world" we mean a dimension of perception and experience that has faded from the prevailing thirst for knowledge in the West, but has gained increasing importance in the East. It presupposes a different attitude, a different relationship to things, indeed to divine omnipotence, than is customary in the West today. The key to this is provided by the eight-rayed primordial stem, Figs. 1 and 6 d, with the image of the golden flower. In the East, it is considered

Among other things, as a so-called "mandala", i.e. an object of meditation. Not through intellectual reflection, but through inner contemplation and devotion, we can experience in it the "bond" (Te't) of being that connects all phenomena, as in an inner, sweet image, the pMaha Mu-dra, the "**great** symbol"! What ancient Indian philosophy sought to awaken in its philosophy of identity in the pTat tvam asi ("you are this") or Schellilig in his philosophy of identity, the "creative" in man alongside the dissecting intellect, which is incapable of an exhaustive synthesis of reality, is to be achieved here through a kind of esoteric contemplation and deepening!

The "great symbol" holds the key not only to the solar system, to the orbiting of the planets, but also to the "soul organs" (Linhos centres), to "physical posture" (Te't posture, see below). In fact, it is the key to the "union" of human beings with the highest being in nature! In this way, it is necessary to return to the initial grounds of the first experience in a visual manner.

Chapter VO

The Platonic world spindle and the esoteric origin of Christianity

The web of comparative destiny in early Christianity

The esotericism of the Platonic world spindle leads us to connections that are of the most far-reaching significance. It leads us to the source of the oldest spiritual sciences on earth, the mystery wisdom of the Egyptians. However, what we call wisdom in this sense was in many ways still similar in origin to a certain childlike way of seeing and knowing, distinct from an ego-based intellect, as it had once been received by the soul born of the light-filled universe. We have dealt with this mystery teaching and its simple origin at length in this writing.

When Plato interprets the "soul" as "moving from within itself" and sees it as divine in nature, he is also saying that the divine has another aspect that the intellectually awakened self cannot always view in this sense. With the intellect came not only an expanded spiritual understanding, but also a distinction, even a division within human beings. The religious initiations, the trials, which were often difficult and harsh, sought to free the ego from this by leading it, as it were, through a purifying fire or stretching it into a kind of wave emanating from the central organ of the soul, the spiritual eye ("Uz-uar", "Hours-eye", also called "great eye"). This wave flows through the body in different fields or planes, as we see drawn in Fig. 1. We must imagine such planes, spindle-shaped and bounded by two arcs, as horizontal and in a parallel position, stretching towards each other. The path of experience is not unlike that of the word ("mantra") and the "body posture" (asana, mudra), as we still see cultivated today in Eastern schools.

The arm positions in Fig. 1, which may seem strange at first glance and which are found in Eastern cultural images, such as those of Brahman, refer to the basic attitude that worshippers and devotees must still observe today.

Here, attention should be drawn to a practically easier way of understanding this.

The exercise in which, according to Fig. 1, the right palm is held horizontally

upwards and the left hand downwards, and vice versa, with the left hand upwards and the right hand downwards, is called "doing the mill". In this exercise, the "grain of the Logos" is ground, as it were. This exercise is also called Anthara-dauti, i.e. inner purification! After this preparatory exercise, the arms are brought into the T-position, i.e. the thymus or heart level, as also indicated in Fig. 1. This is also intended to bring the body into harmony with the law of the creative Logos. This brings us to the mystery training, which sought to open the gate to higher knowledge with the help of the spindle fields indicated in the illustrations.

In ancient Egypt, there was a special place of initiation which, according to Dr *Ernst Kochenthaler* (*Das Reich der Antike*, Verlag f. Kunst und Wissenschaft, Baden-Baden), can be regarded as the oldest cult site of its kind. It is the city of Men-nofer (Memphis). The important cult site within it was called "Hre'-stau", now mostly referred to in research as "Rosetau" reproduced. Translated from Egyptian, the name means "gate" (Egyptian "re" with the hieroglyph of the two spindle-shaped rods) or "archway" (Egyptian "sta-u"). This "gate with archways" is shown in Fig. 1. The body of the human being awakened by the Logos shines through the arches. In his book, ' *beimlehre des ägyptischen Totenbuches*' (The Doctrine of the Egyptian Book of the Dead), the author also refers to the name

of this place of worship also refers to that of "Chrestos", the Egyptian Gnosis. If Dr. *Kochenthaler* declares the culture of Men (Min), after which Memphis was named, and that of King Menes to be the most significant of the early period, which also fertilised Europe (the Minoan civilisation on Crete), we can also say that in the esoteric "Chre-stos" the archetype of "man" was to be born, to remind us of the origin we discussed earlier.

It is the task of this writing, "The Head at the Gate," to show us this so-called prehistory in a light that sheds new light on many contemporary problems and does not shake our confidence in a higher and wise world order, but rather strengthens the deeper-digging mind!

When a doctrine is in the process of development, it always looks different than when it has become established. Thus, primeval prayer was in many ways more like meditation than the prayer that is customary today, and this meditation was achieved through the contemplation of certain objects that are still used today, for example in the catacombs.

The Mendeb often prayed with outstretched arms, in accordance with the Dørstellung. In this way, he absorbed certain meta-fluids or supernatural powers from the cosmos while praying, and these enabled him, like his master, to release such powers and perform miracles.

For example, in chapter 113 of the Egyptian Book of the Dead, there is also a "young man from Najin" (a word that can be read as Najin or Nejen), referred to there as "Horus of Nejen". The young man also died here – he drowned in a swamp and is now fished out with a net and brought back to life. "There is a great secret in the net," it says there. The mystery of this "net" was taught by the mystery schools. The net (a fish trap with eight hoops) is the perisome (the aura) of man. We have already learned about this perisome ("body") as the world spindle in Plato in Figs. 1 and 6. Through certain exercises, especially with the help of certain words, sentences (mantras) and mudras (physical adjustments), and with an appropriate lifestyle, this "net" (Hebrew: eherem to acg. hremn) could be experienced. This proves that our gross material body is based on a subtle organism, which is divided into certain logistical resonance fields in accordance with the spindle lines. It is not possible to experience this on a purely conceptual level. A key is provided by the Egyptian word "phe-hremn", i.e. front palm, hollow hand. With the sound "phe" (five), the mouth opens in a circular shape, gradually expanding (labio-velar). The sound "rhemn" (rhimn) is to be spoken with breath retention (bending of the nose bridge (Horus or falcon posture)). Now imagine a hollow hand (the right one), larger than natural, resting on the chest and reaching down from above. This causes the word to resonate within and around the body. A corresponding way of life and religious contemplation deepen the experience. At the same time, a primal experience is reproduced.

This was the key to self-transformation and to a new 'Ju-
"young man," as depicted here in "The Youth of Najin"!

Even the ancient Egyptian priests and the medieval "filii rosae srucis", from whom Dr. Steiner drew his inspiration, taught that the throat, which bears the word, is an organ of the Eros Logos.

Those who understand how to refine this creative power through inner transformation would then hold the key to one of humanity's greatest secrets.

Chapter VIII

Lost primordial knowledge and recollection (anamnesis) in Plato

The world ages are not the fabrications of a primitive imagination. They originate from that early epoch of human development which Plato tells us about in his experiences, especially from Orphic and Egyptian wisdom, that their understanding is based on the "remembrance of things that our soul once saw when, following its god, it rose above what we now call existence" ("Phaedrus"). As a result of his animal-like mental disposition in a predominantly rationalistic age, modern man has almost completely lost the ability to remember (anamnesis) as mentioned by Plato.

In the depths of primeval night, when our intellectual ego had not yet awakened, when we did not yet think as we do today, the miracle of the first spiritual awakening took place. The soul dreamed under the starry sky, and a spark from the blazing sea of fire of Alis also fell into our inner being. We still rest in the same womb of Mother Nature today. But the delicate bond that originally connected us to her is in danger. So much restlessness, the nagging urgency of the thinking organ, the passionate senses have moved into us.

But nevertheless, we still live in the depths of our souls in the discrete sound vibrations of the universal soul. "The sun sounds in the old way in the brotherly spheres' song contest," says Goethe. We saw it depicted in this way in Fig. 1. "I hear harmonies sounding, tones of sweet heavenly peace..." (Fr. Schiller). The physical spheres are attuned to universal harmony. But the time will come when we will once again be closer to nature, freed from the stone shackles of the great cities, and then, with nature, the sensual primal connection and the divine universal mystery will return. In a remarkable essay by *Rufes M. Jones*, "The Meaning and Purpose of Life," it says: "The recognition of eternal values is true reality. When we have grasped the true, the good and the beautiful, then we are in possession of things that are the same everywhere, although they manifest themselves differently in experience, just as light does not

always the same, although it appears in different colours in a prism.

” (published by Rudolf Otto, Verlag L. Friedrich, Pymont)

If today's Westerners were to familiarise themselves with the idea that there is a primordial revelation, according to which what happened in time was already reflected in the stem wisdom of ancient esotericism, they would undoubtedly reject it outright, not because it is perhaps incomprehensible in itself, but because the critical mind has become so one-sidedly dominant and has become so inwardly entangled with self-consciousness that it can no longer recognise an a priori existing being, the deity, in the aforementioned primordial connection and acting in such a way in early humans!

In that great star, see Abh.8a, the name was already engraved a thousand years before the appearance of the Logos, but not as a conceptual word; rather, it was already emblazoned in the ether, whose "eternally living fire" ("pyr aei-zoon") according to Heraclitus shone in the true Logos from the beginning, which humanity later lost!

"Stem must burn / Sleepless in the ether, / so that life may flourish on earth. / Blood must sink, / much blood, much sorrow, / so that earth may become our home!" (Hans Carossa)

The great Stem burned; he had to perish so that the secret of the fiery, self-forming aeonic, i.e. eternal Logos could be experienced anew. Everything great is based on self-sacrifice.

We walk in the shield of the Hutter, Fig. 1, shining the same eight-pointed star, which in Heraclitus is sealed with a name in which fate, according to a hidden key, newly conveys the return to the contemplation of an esoteric symbol of early times. Heraclitus adopted the name "*Heimarmene*" for the rule of fate from the cult of Mithras, to which the "golden buckets" or "crowns" mentioned by Goethe also refer. "Crowns wind themselves in eternal silence, they shall reward the faithful in silence!" The key here is the

"Golden buckets", G At Bt Ht, Fig. 1, as a transitional bridge from one octave circle to another. It connects the vibrating vortices contained in the monad, the unified structure of the star itself, as Plato also mentions in *Ananke Esoterib*. It belongs to the ether itself, as interpreted by Newton as the "Sensorium dei"!

Since it is not conceptually comprehensible, we should learn to "hear" this in Heraclitus in one of the usual "reason" abilities that have initially been extinguished! Just as it once became our own in the prehistoric times of enlightenment and instruction by higher beings, also mentioned by Plato, we should revive the offered ability that the enlightened soul has preserved in some form.

In the retributive but also terrible "Dietmar-mene", on the other hand, the name of the Iranian HCters is reflected as a principle of vibration in the body, esoterically speaking:

pMn-aryaman") of the androgynous divine Logos itself. It also underlies names such as Ma;jam and Nlari-amma, the latter in the esotericism of salvation of Thammuz.

The great Stem thus contains the image of the living Logos, which works in creation and directs everything. But when it awakens in its eternal sound, then, according to Plato, the meaning and significance of this primordial symbol returns to us in that anamnesis (remembrance)! This happens when "world midnight" is reached and with it the descent of the spirit into matter! Then "the new day is born, resounding in the ears of the spirit!" (Goethe, Faust).

The "Mn" emphasises a nasal "Af" of the Aolaut for pronunciation, through which the vibration animates the word like L

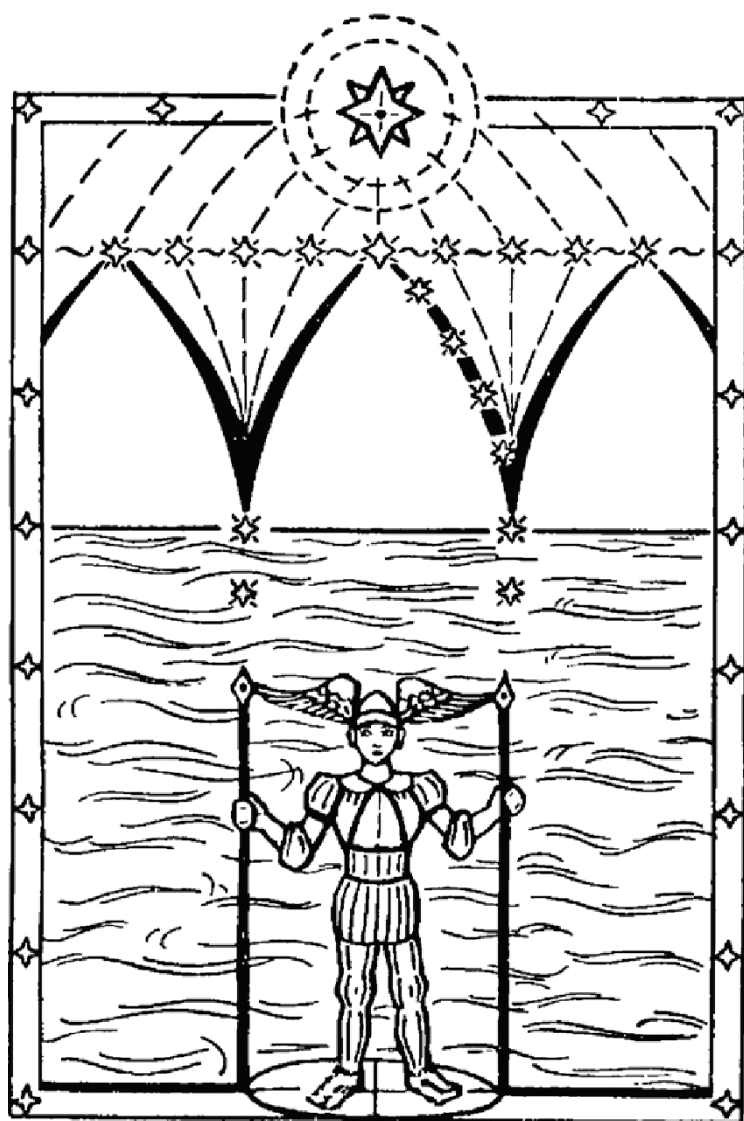


Abb. 7 a

Chapter IX

Practical Part. The Gate of the Golden Blossom

"Strings are stretched
between God and man."
(Puff "Die Woke")

The mensoh vibrates on the lines of force of an ether field like a taut string! This also allows us to understand the mysterious relationships that exist, according to the latest nuclear and atomic physics (Heisenberg, Planck), between the laws of vibration in the atomic world and musical intervals, as discovered by the Pythagoreans. "To the human ear, a set of tones seems meaningful and harmonious when simple mathematical relationships become apparent to the listener." (Heisenberg)

According to the same researcher, this insight finds its first expression in the Pythagorean doctrine of the harmony of the spheres!

If we examine this "harmony of the spheres" from another perspective, relating it to an experience that early humanity gained from an original function of our soul life that later receded and was pushed into the "unconscious", it is noteworthy that, just as in the latest research, in a newly emerging experience, precisely those "primordial experiences" are reawakened. When we ask ourselves why electrons orbit around an atomic nucleus, this becomes understandable to us from a multifaceted sound structure corresponding to the law of harmony of the musical scale in Tibetan-Indian esotericism. Here, it is only necessary to advance from the conceptual image to the meaningful archetype.

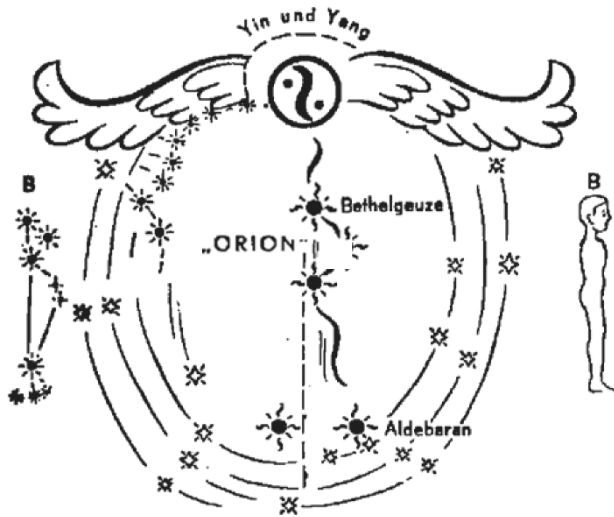


Fig. 7 b. The procreative lightning of the primordial star

The procreative flash of the primordial star

"Yes, you are a wave, from the most delicate light,
you took an earthly garment,
have come into a world,
believe in your homeland, do not grieve!"

(Hans Carossa)

The poet speaks here of the homeland from which we sprang. In the esoteric experience, as indicated, we can initially only follow the poet here in the secret of the Logos. He leads us, through the awakening of our imagination, our fantasy, through the element of rhythm, of vibration, back to the mystery of vibration and waves of our first birth:

"Believe in your homeland! It is everywhere,
black coal becomes bright crystal
when struck by the ray of the spirit!
The path to the origin still stands open to us,
Lovers wove the manic ladder!"

Hans Carossa

Thus, even in darkness lies the light, the radiant element hidden. Yes, as the crystal refracts the ray of light, transforming it into seven coloured primordial sounds, so does darkness itself, indeed, the crystalline, sparkling fortress of the starry heavens itself, reveal itself as our home of light! All peoples carry something of this primordial truth within them, of that light that the divine Logos kindled in them from the beginning. In **China**, there is the "Book of Changes" (2-King), attributed to Confucius (Kurigse), and Lao Tzu's "Tao-Te-Kind", i.e. the book of the "Logos" or "Meaning" (Tao) and its transforming "Power" (Te'), is also a repository of high primordial knowledge, to which access can only be gained through experience and practice!

"Try, my friend, practice makes perfect. Those who don't just sit around will reach their goal!" (Angelus Silesius)

We have all passed through the star gate once, when our soul was young and enjoyed the awakening potion at the fountain of divine light. But with the awakening of the "I", the soul's first dream world sank into a deep sleep, like the Sleeping Beauty of the German girl. It was the wisdom of the heavenly power that had until then instructed us in the secrets of the night and the light that was born from it in the archetypes of the universe, the divinely sealed prototypes of soul life. Here, a poem by Platen can serve as an esoteric soul, not only in its unique linguistic rhythm, but also in the visual symbols it evokes, in order to first gain access to and pass through the gate behind which the *Magna Stella* Mamm-w, the great star of the new age, awaits its followers!

This poem radiates a longing to win and pass through the gate, which leads to a more literal existence. But here, it is not only the visual symbol that awakens the imagination under the orange of poetic ecstasy and primal vision that is significant, but also the rhythm of the words, the rise and fall of the verse elements, as well as the tension, the syncopation, as it were, which can also serve the poet to draw deeper complexes of experience from the subconscious and raise them into the sphere of consciousness. When Schiller emphasises that "the poet begins with the unconscious," Platen's poetry has an almost initiatory character. In it, we hear words that seem like a revelation to the sensitive mind from long-lost and forgotten times, when the elf

As in Merlin's enchanted garden, where the gods still descended to Philemon and Baucis. It is a word with a particularly memorable sound, which, depending on one's disposition and state of mind, can release subconscious complexes. Thus, Platen's poem takes on a consciousness-illuminating character.

"How I set out in the night, the night drew me on and I fled. I walked through the streets, guarded by the watchman, and wandered gently in the night, in the night through the gate with the Gothic arch!"

Here, rhythm and image, including that of the "Gothic arch", enable us to confront the first esoteric archetype, which seals the depths, in heaven the constellation of "Cetus", who as a dragon held captive Cepheus' daughter "Andromeda" (Fig. 1 ii. Z)

For the esoteric experience, the "word" as such does not gain meaning on its own as a concept, but in its subconscious associations, it may have a revealing meaning. The intellectual evening guest might perhaps defensively dismiss this with the convenient catchphrase

"*Axrosiiggesrion*", but for the more serious and deeper mind, this opens up access to a world that until now has not only been closed to many, but has also created various inhibitions and tensions with which the "thinker" is confronted and from which he finds no liberation.

The initiatory character of these verses lies, in a certain sense, in the fact that the "complexes" that are no longer expressed in intellectualised thinking and speech seek liberation in a more direct way. The longing soul of the "poet" finds the way out!

Why does the poet repeat the "in-the" motif so often? He touches on a complex that is "energetic" but inhibited, namely by conventional thinking itself. He seeks the gateway out of the "aftermath" of this inhibited thinking. It dawns on him in a "Gothic arch". Here, the invigorating and liberating archetypal image comes to the fore. We also find this arch in the primary archetypal image sequence, Fig. 2. Who does not strive towards a gate when they feel trapped? The poet finds it. The archway opens as in our archetypal image sequence. The Mtlhlbach stream flows out of a rocky shaft and above it

"countless melodic changes of the stars turn!" The night

opens up with its sunken secrets: "Now be still in the night, in the night / in your pounding heart, repentance!"

Due to development, the word has predominantly become a conceptual experience, but as such it has also become rigid. Here it becomes a primal revelation again. What did man experience when he first heard the call "Pedro"? Eastern teachings say: He experienced the lightning, but not as the animal soul sees it! Instead, he experienced it as a stone lightning bolt projected onto the bright world of heaven, as Fig. 9 continues to show. It was a primordial revelation of the divine, which we find difficult to imagine today. That is why the sky god was called "Indra". Only a devout mind, detached from samsara (worldly turmoil), can still relive this. When it experiences such a thing, it will also strike it like lightning. Did not the great Leipzig philosopher Leibniz teach that every ego, as a soul monad, arose from the primordial monad Coil through "fulguration"? "Fulguf" means "lightning". Seek the silence of the night, and you may experience it once again! But perhaps it had to become dark again so that the soul could search for its true and luminous origin and find its way back!

Thus, in the oldest Indo-European *INerliefening*, no one is glorified as much as "Indra," the lightning-bearer and lord of the shining sky, who slew the dragon of discord and darkness!

Chapter X

World Midnight

We sank into night. But stronger than night is the rhythm of cosmic change from night to day. Obeying it, the deepest night is followed by slowly rising light. We are like the cock's crow as darkness changes into the first dawn. Did not the pointer of the world clock, the equinoctial point, move into the opposite pole to the sign of light or the sun's house "L4wc", into the sign of Uranus, the

"Bassermann"† So we are in the world-Mitieroaht, in the depths of Urwassers, and cry out for salvation before sinking into the power of matter! Do the equinoctial winds not roar over the earth today as they do at the beginning of every world hour†

I leil dir, holy night, holy world-Miticrnøcht, holy chaos, day al-lcx gave birth and will give birth again now! The cock's crow is near! It once brought the apostles to repentance, it will also bring you to repentance, confident companion and Bible-believing Christian!

Nature still has its sounds with which it awakens! Don't you know the witches in Macbeth who gather on the battlefield when the cock crows? Many witches light up when it comes with its most primal sound, your thundering "morning star" beam, old and young and beautiful, sitting on your neck, Dionysian thinkers of the line, beautiful witches who haunt you like nightmares!

When world midnight ends and the cock crows, this gauze-drunken dance around the all-too-fragile, all-too-transient comes to an end! The call of the sun is here, which also calls you! It comes with its resounding gait, and your pulse will also sound, your whole body will echo, the "word" will rise up in you, which called you forth, and the image, the mirror in which you saw yourself, will be reflected again!

Chapter XI

Esoteric Syaḅbolik of the New Age

The Orient and the Occident meet in one truth. The Ckient created the image of an atom as the carrier of an eightfold vibrating All-Har-movie inn Akash-Urḅther ("økash tanmøtra", "Pradhana"), the Occident created the image of an atom as a concentrated and hidden highest energy unfolding! The Akash-Urfither is called the "seed of the world" (bijæ, pronounced bidschaøi) in the East. In Yedanta, it is said of him: He is the highest goal of ancient beings, for all beings arose from the Akash, live in him, and return to him when they pass away (Deusson, Upanis-

This world seed is indivisible and thus corresponds to the atom, the "indivisible" in its original meaning (Greek atomon = indivisible). But it is also the bearer of world harmony, of sound! Its eightfold nature became the archetype of the "eightfold path" in yoga and, originating from it, in Buddhism.

path" (Attanîka-øiarga). The ethos of a moral lifestyle demanded by the All-Buddha or Logos is thus linked to the authenticity experienced in inner Scliau.

In Fig. I, we see the Eightfold Path depicted in close relation to the human body, as it becomes experience through certain training. Sutra I dos "Vacaspati Mis-ra" says of the diaphragm, the seat of tonal resonance and the corresponding centre (thridaya-pundarika): "Between the chest and the abdomen is the eight-petalled Lo-thos, on which the practitioner should fix his mind!"

What Eastern people experience in a more intuitive and meditative state of mind is conveyed to Western people in a different way. For them, reflection dominates, with the mind as a special function of the intellect. The latter, however, is considered by the East to be a much broader spiritual organ than it appears to the Western mind. Even Democritus believed that the world could be broken down into material units, which he called "atoms". He created the diacritical approach to the field of vision "nature", which – starting from a conceptual conception – continued in manifold transformations, but in which the conceptual conception nevertheless rises above all others. The primordial ground of being, the "world ground," on the other hand, is still the principle of life in the East today, whether in Tao, Brahman, or AI-Buddhø.

One of those who sought to impart the esoteric knowledge of spiritual awakening was the Greek philosopher Heraclitus. Awakening in the Artemision, the sanctuary of the Earth Mother, he formed into knowledge what he had heard there, into a knowledge that is being brought closer to us again today because, shaken by temporal history and often defeated in our outer and inner selves, we have become sensitive again and are searching for the mystical resonance and primordial ground of the deep soul!

What the Thracian singer Orpheus poured into strange songs, what Goethe later described in his "Orphic Primordial Words" as the reign of the "demonic," as the divine power of fate, was already heard by Heraclitus as that primordial law, as Logos, from which he formed the fundamental sentence: "The Logos is not understood until it is understood!"

In other words, this means that the ultimate and primordial is not only understood as such through thought, not through the causal nexus of our

"Abbildera" reflects the ratio of Rio, but here it is elii I<oy >zri ɦrl• scies, equally archetypal and archetonal I*rlvlioi erneliñionon becomes! It leads us back to a world of archetypes, but w<sluliu of the I ,nøut wnl̥tet, øit̥ with which we are also psirmhaft" connected!

The opening of the thymus centre "P" in Fig. 6b is symbolised in the symbolic language of ancient esotericism by the jug-like structure ƒiALH3

11. the Ume or jug of the "Aquarius". Its emptying, as shown in Fig. 8b, was seen as a divine, the K0r-

jor cleansing fluid. This revitalisation was linked to the word (logos), as in Heraclitus. The words we speak are also sealed and can unfold their hidden creative power, as in mantras (concentrated speech) or prayer. The jug then emits a double wave, as shown in Fig. 8. In essence, it is the universal life force itself, acting in the sympathetic nervous system. Among the Babylonians, it is called "An-ki-sar", i.e. the "band" (s8r, ayrr) that unites "above" (an) and "below" (ki)!

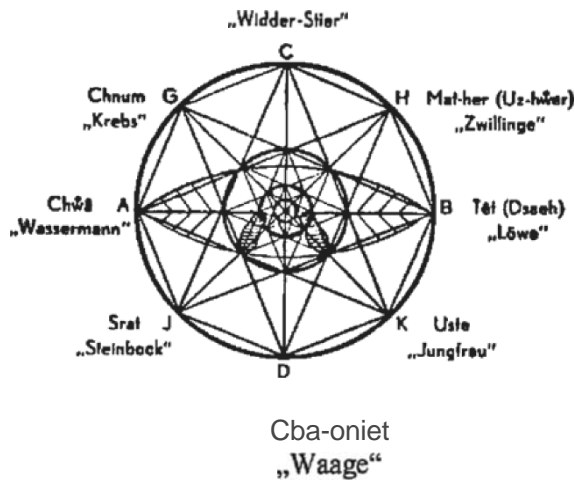
In an upright posture, with particular emphasis on the heart centre, it is important to pronounce the sounds dsorr. . or dsyrr. . mil nøelthøllendem "fi" flowing to both sides xii imaginicren, as shown in more detail in Fig. 6c.

With appropriate relaxation and concentration, the logos, the spiritual sound force, is then "heard" in the word, as Heraclitus demands. The sound "dsorr. ." echoes the ancient Germanic "Thorn" (pronounced Tsorzz) — Dam. It is important to imagine the flow of the progressive sound wave in the small dome-shaped triangles unfolding on both sides of point T (Fig. 6b): To increase concentration, first pronounce the sound "om" as "omn" while tensing the middle of the nose. "Accipiter in clivo" was the name of this exercise, "The falcon in the ravine (mountain)!"

This exercise also reflects the "Ik'mröschben-ƒieheininis". Dom-röschben is the higher one, the light soul itself. She sits imprisoned behind Domen and is set free when the spirit of the sun (here also mediated by the sympathetic nervous system of the solar plexus and through the divine universal power of Logos working within it) redeems her! This brings us to a primordial key to the Logos itself. Now we find in the archetype of the "original man" how he has preserved himself in the form of the "Aquarius", both among the Egyptians and the Babylonians, the two

"I is" verolcliiiot (A. Jeruiii ius, i-landbuch d. a. G.). There was a "Dei" of the upper and a "hei" of the lower, as in the Egyptian name "Dsi-tlxi-dsorf" (Si-si-sar) in Aquarilis. The meaning of this word is not difficult to guess, for it is still found in our language today. When we pronounce this sound "Dsi" frenetically, with increased tongue pressure, we are able to raise our bodies more easily in connection with its pronunciation than when we speak it only conceptually. If it was the will of the higher power to give us a physical attitude of connection to the above, then it is understandable that we felt a "pull", which ultimately emphasises the same sound and psychological effect as the word "Dsi"!

Now the body feels pulled in two directions by this word, upwards and downwards. So there was a tension. This resulted in the motif "Si-si-sar".



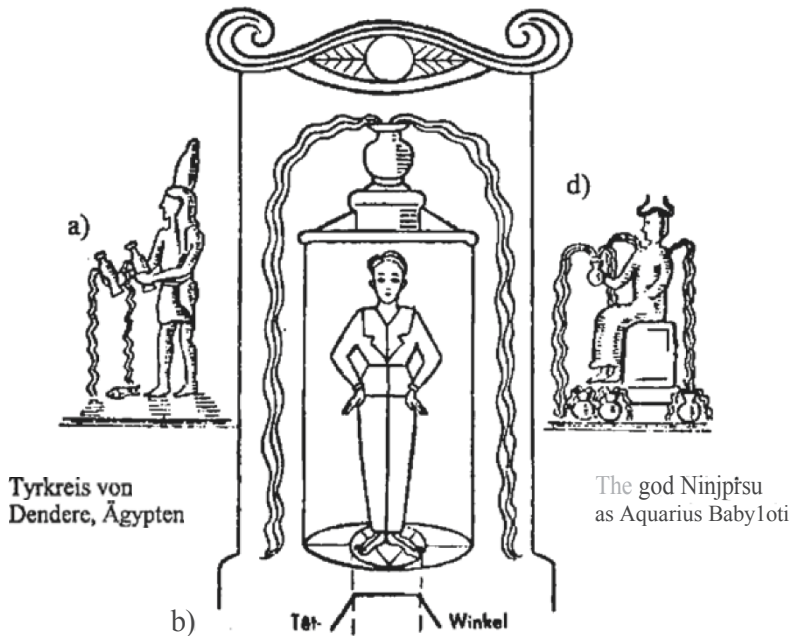


Fig. 8 a: The original stem of decanism with the eight Dominant Logoi of Ails. On the psychology of the aquarium phenomenon (b) with its counterparts in Egypt (c) and Babylon (d).

In the word "d'war", the rhythm of the Sleeping Beauty motif in connection with the sun word can be heard exactly as mentioned above. Here, too, the chalice G A 13 B H, Fig. 6, can also be recognised as a vibrational structure in which the Logos unfolds. Also noteworthy is the "Del" and "Si-sit" motif, which also belongs here and which appears in Egypt as the dean (Htitcr) of the "Wassermanos"!

If the Te't angle (Fig. 8b) is now adjusted with hands and feet, the double flow of the qUme" can be felt in the same place, even in the body itself, when the body is upright but otherwise relaxed. (For more details, see Chapter XB.) And here it is now also the Logos "Te't" (deed) that becomes apparent in the same setting in the coincidence of I-hands and feet, i.e. in the alignment of hands and feet, as shown in Fig. 8b.

Special attention should now be paid to the star s<ist, Fig. g », whose name can be found in the Egyptian decan lists. The alignment corresponds to the trigon I K C, which in the decan lists has the name "Srat-ust-ari*". This motif recurs in the name " athu-stra". What the latter taught, Bich referred to as the "glory" (pars "Hwarae-nas") of Ahura, the supreme god. This glory corresponds to the fourfold "H'w'-armen-sa", in our figure: Aquarius, Aries, Libra, Leo! These Logoi or primordial beings of the universe had special significance for the We1&armo-nie in ancient esotericism. If we replace "Sra-U (Capricorn), the sign of the two "bands", typically "Neseru" or "Nsaru" in the decan lists, which link "Basser-mann" with the adjacent "Capricorn", the great sevenfoldness of the star also reflects the name "A'ri-ustc-nzaraP", i.e. the

Logos.....!"

One may consider these names insufficiently justified in their relation to an ancient universe once seen vividly in images, but those who experience these Logos vibrations will attain the **desirable** certainty! The eternal Word once revealed itself from heaven as the primordial image and primordial sound!

The exercise is thus directed towards contemplation on the esoteric path of experience! In Fig. 9a and d, we now see a sequence of concentric crystalline circles and octagons emerging from an inner centre...

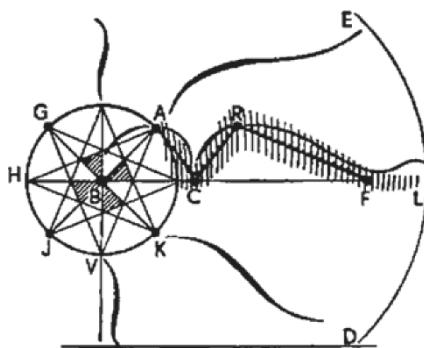


Fig. 9 a

Fig. 9a and b: The Ef-fulguraion (lightning birth) of the human monad (according to Lnib-niz) from the central monad of the universe in ancient esotericism

fold. These growing rings from within are transformed through practical exercise in the Logos, in the creative Word, into the manifesting

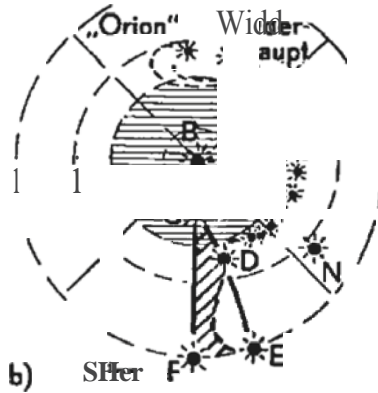


Fig. 9 b

The primal life force of the universe and humankind. And they encounter each other with what Rilke professes: "I live my life in circling rings that extend over things. I may not complete the last one, but I will try!" Or: "I circle around God and the ancient tower." It is basically the same thing that is seen from within through intuition, through creative ecstasy! "The Logos is circular," says Cusanus. Our being is formed into a ring! But this ring is not rigid, but flowing as if from a living centre. Do we not also live in the same ring in a year, perhaps even in a world year? And now we circle back to the starting point according to a higher law. Is not the circle infinite? Is not our beginning, as Heraclitus taught, also caught up in an "Aonian," an "infinite"?

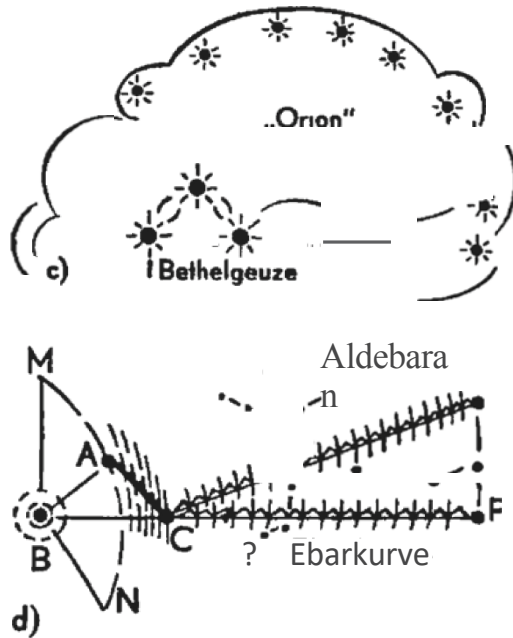
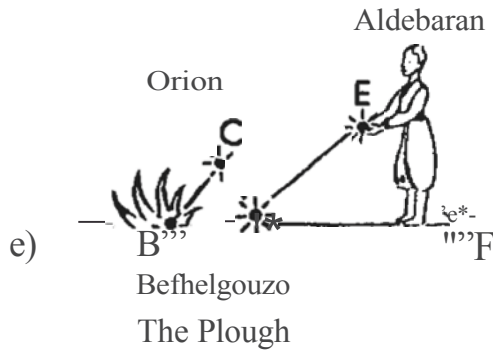
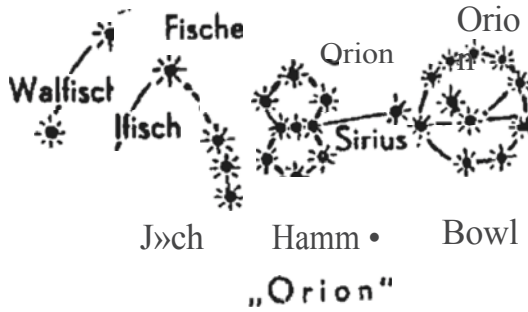


Fig. 9c and d. The pPflug"-Gmtirri (cf. Fig. 9e) and its psychological interpretation through imaginative arc tension (9d) The key to "Ef-fuiguiaaion"!

As in the Vedas, we now also find in Laozi's Tao the "ring" of the eight primordial forces (Kuas) that shape our destiny according to the law of the universe (Tian). And here we now arrive at the oldest origin of that mysterious ring of destiny and its power, which is imprinted on our consciousness by the primordial imagery of the cosmos. It is ultimately the deity itself that engraved the primordial images into our consciousness, in the depths of the universe, when our soul was not yet awakened, when it did not think as it does today, that the miracle of awakening took place. Then the soul awoke under the dome of stars, and a life-giving spark from the blazing sea of fire of the universe also fell into our inner being. We still rest in the same womb of Mother Nature today. However, that primal bond has disappeared from our consciousness. So much restlessness, the nagging urgings of the thinking organ, the covetous senses have moved into us and alienated us from our primal source. The time will come when we will be freed from the stone shackles of the big cities and closer to nature again.

sGin, in which, through closeness to nature, that primal divine mystery of universal connectedness will come alive again! Then we will also face that omnipotence which permeates both nature and the spirit world.



The plough xls Sionbild de Erderö8ftung' and the Ezzschlie8ung of planctarische EoCr-gie in ancient Esnterik (Egypt and Babylon). Above that, the reference stars tqOiri-on" and "Waifisch")

Chapter XII

The great star unfolds its vibration

This vibration or wave is the human being itself. We see it depicted in Figure 9. The celestial body, Fig. 9a, which corresponds to this wave, was called "Death in Heaven" by the Sumerians. The mystery of the resurrection of the dead was associated with ilim, as it was with the Egyptians. When the wave, which we described in Fig. 7 as circling from the centre of the chest, is guided by the corresponding logo motif (Dsoi'r, Dsyrr) via the øiumien-like figure H A C R F, Fig. 9a, it is enlivened by the esoteric "thorn" phenomenon, as mentioned above.

However, this requires concentrated imagination! If one draws an arc MAN from the stem B (Bethelgeuze) in Fig. 9d and allows it to move forward along the right-angled triangle side AC from "thorn to thorn", as shown in the illustration, while also vividly imagining the resistance caused by the tension, you will experience a radiating force on your body when you place your hands on the lower edge of the hip belt near the sacral nerve plexus of the hip. Then let the wave slide to I and E at the "domes" (differential triangles) and thus recognise the Gestim, also shown in Fig. 9b, which resembles a "lightning bolt", as in Figs. 9e and 9e. "

The key book of Gestimlehre was called "elsflug" by the Sumerians and Babylonians. flight of the eagle"! It served, as it were, to open up the earth and read from its life-fire and -kem, the "earth spirit", as in "Faust", to make the dying man aware of his own connection with a universe permeated by God! With the animating motif "Dsyrr .

.r" (Dsi'r) and the preceding ovulation motif "Hwo", the name "Osiris" was also connected in esoteric invocation, the latter also being called the "Pfltiger"! In order for the awakening to be initiated in the right way, the practitioner had to place himself under the protection of the divine power that "seized" him from the heart, a "hand". It was imagined as a large reclite hand resting on the front of the body, reaching down from above and covering and protecting him. A sacred invocation to the deity preceded this awakening!

This is followed by the upper commandment: "Let your loins be girded and your light shine!" Is this light not that of the eternal Logos in heaven, which was destined to shine upon all souls one day, as it did in the beginning?

Chapter XIII

The Soul of the Well and Man

Exercise of inner contemplation and meditation

"How I long for you, nature...
You will cheer me and my
Sirui with all my strength,
and expand this narrow
existence here into eternity!"

(Goethe)

It is infinite and eternal consciousness that imparts its divine power to us, strengthens us and sustains us, because it is greater and more powerful than anything else. As a result, we do not lose touch with reality, but learn to understand and love it all the more thoroughly and profoundly; for that supreme power, which as the world soul pulsates through everything, is also the most real. The "word," as it serves this purpose in the motto, becomes clear to us in its spiritual-intellectual originality. According to Herder, language, the word, arose from nature, from our inner unity with it. Nature elevated itself in us when it allowed us to perceive the "word". This "becoming higher", this elevation, is still expressed in Gothic by "Ahuma". "Ahuma" (sound on "u") means that which is "higher" and makes "higher". The Indian "Aum" and "Om" were born from the same experience. When speaking "Ahu'ma", the sound wave rises from the centre of the body to the head. We first establish this through practice! In this way, we gain a key to the interplay of the soul-body and the cerebral or brain-nerve system. This, too, is an energetic process that belongs to the realm of universal energy and takes place within us! Thus, the "Aum" and "Om" of the Indians gained special significance for yoga. The second lies in the fact that the excited wave, the so-called primal breath sound or Pranava, radiates back to the large sympathetic nervous system, to the centre of the body from which it emanated.

The brain has detached itself from the sympathetic nervous system through a kind of division of labour. In reality, the latter is the "band" that leads to the universe. We must also strive for this in our breathing exercises, for example in the Mnä, Mne' and Mui motifs, where the "word" serves to activate this "ckflies-seaüen stream". If we say "A-Liu-ota" for this purpose and try to hold our breath a little by breathing deeper and fuller towards the centre of our body, we will automatically tense the nasal flexor muscle a little during the Maa motif or Om'n, Aiim'n.

This creates the so-called "Garudasana" or "eagle breathing", which is believed to have healing powers in Indian culture.

This experience is based on a certain relaxation as a meaning interpretation. The sympathetic nervous system or Urnervvenkanal regains its original significance in relation to the intellectual pole of the brain. It begins to unfold its awakening power in the Ahtlna exercise, where it brings Ho'm or Haoma to the tistliohen human being and thus the drink from which, according to semer's teaching, the higher souls of the gods learn. In reality, this means: "In esoteric breathing and word training, we gain new experiences that expand our being.

After the preliminary remarks necessary to move from the breath-HrleH nis to the word or logos experience, we now set the first exercise as follows: Stand upright, otherwise in a relaxed posture! We say A-hüma with the stress on the second syllable, noticing in Ahiim the rising sound wave from the centre of the body (sympathetic nervous system) and in pu" the upward swing to the head. Now we increasingly tense the nasal flexor muscle, while at the same time pronouncing the "u" first long and then short (u), so that the sound "Abumn" is produced, the "m" of the final syllable being "iibergebt", i.e. inflected! We observe how the sound wave strives back to the centre of the body through the inflection of the sound. For this purpose, we also practise the Logos motifs Ahamn-sa, Ahumn-tat, Ahamn-sat, Omn-tat, Ocin-sat, assuming the posture shown in Fig. 8b. In this exercise, the knees and feet should be in the same direction as the body plane, as shown in Fig. 8b at the Te't angle. After a few exercises, the sound wave becomes perceptible in both the hands and feet, as it does with the word Te't. We call this posture the Te't or coincidence posture. It is also fundamentally a deepened Logos experience. In the symbol of "Aquarius," we can already see this double movement in ancient representations.

tont, fig. 8c and d. The healing spring from above opens up to the properly attuned mind! Now practise "Aham'n-tat", , -si' — "I am this" and seek to concentrate on the One or unity with the Logos of the universe, maintaining an upright but relaxed posture!

Tteilazaatraas of esotericism!

I am in the imagination of divine consciousness and feel myself carried as if on eagle's wings...." (see also Text Chapter II, end)

Through such practice, the "I" reaches a relaxed state, freed from intellectual tension! And through this, the Logos can also unfold in its creative power. Once this has been grasped, one can now continue the Heihnrantram:

"... and as I am in it, I feel eternal and rejuvenated, and I have eternal youth!"

According to Leibniz, the "soul monad" of human beings, created by "Efulguration" ("Fulgur" = "Blitf") from the pCentral-Mona-de": pGod, is the "mirror of the universe" (see Figs. 9c and d) and, as such, is called to an immortal existence.

Meditation

"I expand my ego to the ego of the people,
I expand my self to the human self! I resonate
with the one great will,
which also permeates me and becomes conscious in me
as: I am this, I am one with the true primal force and
substance of all things,
only recognisable within itself, true primal force and substance of all things!"

Chapter XIV

Aphorisms

"Say: I go — and feel it too
in your little self of the great self's breath!"

Rückert

"I let the crystalline body within
my body slowly gain brilliance!"

Hans Carossa

"Expanded by inner
fervour, our senses are
transfigured!"

Novalis

"World soul, come and permeate us, for
wrestling with the world spirit itself **is**
our highest calling!
Participating, good spirits gently
guiding higher masters
to the one who **created** and created
everything!"

Goethe

"You, who were the light before my **day**,
you, who were sound before my
lament in the form of a song of joy!

—

You who are light, let it shine through;
you who are sound, let it resound;
breathe heavenly wind from above! —
From your sea of light, just one spark,
as I once drank it blissfully!
From your bliss, just one note! And
the winds of life blow,
and the shivers of life escape. You are
Father, I am your son again."

E. M. Arndt

"Oh, that we **might** so easily **follow** the
quiet, gentle promptings of the heart. A god
speaks softly in our breast, **telling us** what
to grasp — and what to reject!"

Goethe, Torquato Tasso

In the depths of our hearts there is a
longing to voluntarily surrender ourselves
to something higher, purer, unknown, out
of gratitude.
we call it piety!"

Goethe

"God is present, let everything within us be
silent and bow down before him most
sincerely!
You permeate everything, let your beautiful light,
Lord, touch my face!
Like delicate flowers, willingly unfolding and
quietly holding the sun,
let me, too, strong and joyful, catch your rays
and let you work your magic!"

Tersteegen

"Those who do not know
their destination cannot
find the way, they will trot
around in the same circle
all his life; he will
end up where he
started,
the crowd's meaning
only become more stifled.

For one must ask
about the silent things,
and to dare
if one wants to attain
light, those who cannot
search like only a
suitor can, remain
under the spell of
deception, sevenfold
veils!"

Christian Morgenstern

"For this is the nourishment of
spirits, which **reigns in the** most
beautiful **ether, the revelation** of
eternal love,
which unfolds into bliss!"

Goethe

Chapter XY

Summary and Conclusion

The awakening of the soul in the light-sound of do•isehen experience

The aim of this work was to assert the structural lawfulness of a harmonious world order in opposition to all conceptual interpretations of the problems of our time!

Everything artistic has something relaxing about it, in contrast to any intellectual interpretation of the time and world crisis in which we find ourselves; this also applies to the problem of life, which has deeply shaken the German people in particular and even threatens to uproot them! The fact that the German people had their sights set on the realisation and fulfilment of their own ethnicity, both in idea and in reality, became their misfortune! It is not in self-assertion, but in self-sacrifice that the Uranian perfection and fulfilment of our era, which we discussed earlier, lies.

What was understood here as Uranian perfection refers to an innate predisposition and originality that has been lost in the course of "temporal" development. Only in the eonic experience we discussed does its original meaning become clear. Thus, we showed the first awakening of humankind to the archetypes of the universe in Chapter III and Figures 2–5. The creative significance of these archetypes for the life of the soul, as well as their repression, congestion, and trauma in a negative sense, soon manifested as libido, exaggerated persona, and titanism

... as taught by the psychology of C. G. Jung. This problem also takes on particular significance in the field of medicine. Lecturer M. Boss (Zurich) writes: "The ultimate and highest goal that depth psychology in medicine dares to set itself today would probably be achieved if we could guide an individuality to such freedom that the space and time of their world could open up to infinity!" (From a lecture.)

The aim of this paper was to show that a transpersonal archetypal vision, which C. G. Jung discusses in detail, determined the basic structure of the soul from the very beginning.

The problem of the infinity of space and time in the realm of the cosmos, from which the phenomena developed, took on particular significance in this context. As we have shown, the archetypes were born out of this cosmos.

the world according to an immanent law of the All-Logos, which we described in a certain unfolding as the Te't function. And it was necessary to place this unfolding in its still unclouded originality before our inner soul. In Figures 2–5, we dealt with the various processes and stages of innerisation, a emergence from a divinely illuminated universe. These are the stages that flow into the temple of nature, which, as a prominent modern natural scientist, Max Planck, among others, showed us, in no way contradicts a religious worship of the supreme being. From such an "animated" experience of the primordial beginning, the word awakened us.

It was now necessary to reorient what we call life, based on the primal experience and creative primal sound of this "word" as a primordial world melody and harmony that had faded from our intellectual consciousness, for life is not a concept, nor is it a conceptually grasped vibration. Life is self-realisation (Logos). Only when grasped directly can it send its powerful pulse back into our tested, weary bodies. And if our thinking is not often weary in its immutability, was it not incapable of finding the right path and *nnni••i» e•-zuschwitzgeo*, which carries us forward and upward†

Life as self-determination cannot be confined within conceptual boundaries. There is no theory of life whose adherence, however certain, could protect us from fateful mistakes, misfortunes, or even destruction! Religion is also incapable of doing so, because and as long as it is bound to our perception. Thus, there is no "absolute" religion, no "absolute" truth, as long as that which is "absolute", i.e. detached (Latin: *absolutus*) from conceptual, reflective thinking as such, has not developed within itself!

Even today, as the poet (G. Knller) says, it is important to hear the quiet song in the tumultuous

"thundering song of the world," which gives everything meaning and context, but only where the individual learns to find peace, becomes quiet, and thus discovers that inner perception we spoke of. In it, fate itself speaks, which seems so harsh to us today because it essentially makes this demand with such certainty that there is no escape from it! But it purifies and elevates the social attitude towards life into harmony with that all-pervading world harmony which, as Heraclitus taught, unites opposites. It draws everyone upwards, stretching them like a string

of the harp of the melody wreath, which harmoniously resonates the sun in the planetary circles.

Everyone will receive the call from the infinite sea of vibrations of the Godhead to which they are attuned; for this is precisely the miracle of creation, that on the basis not of rigid concepts, but of an inner, alert faculty of perception, the true primordial reason, the creative attitude to life can be regained!

The conflict of the primordial forces in the universe is countered by a new, all-encompassing power of the soul.

Where form and spirit become one in that primordial unity in which man was once conceived by the All-Logos, the new man of the dawning age arises! We followed his development in the mirror image of the universe. We saw him awakening within us in the first epoch of development in a still childlike state, which was understood as paradisiacal, but this did not prevent him from having to fight for his existence in the outside world. We then saw him unfold in a second phase, endowed with reason and understanding, and now we are entering a third phase, where it is to be renewed and rejuvenated internally, as it were, in its original harmony with a primal experience and primal state that has sunk into its intellectual consciousness: "Eternal spring, eternal love has sprung forth in our being" (see "Weltfeier" p. 8).

When Goethe writes, as the intonation of a new era, "The new day is already being born, resounding in the ears of the spirit," it also means that the dawn of the primordial sound of our lives heralds the era of a new, victorious breakthrough of light. In the first joy of awakening, the light once illuminated our soul, the "human" or humanity itself, as well as an inner joy, as an expression of what uplifted us and what we therefore also began to uplift and revere in the experience of a divine world order carried by reverence. This human aspect, which in its origin had the effect shown in Figs. 2–7, pulsates through us as a universal or Uranian life force and unites us with one another! This, what "I" call "mine" and find again as this "commonality" in others, this fluid element that radiates from person to person, as it were, was what first dawned on our human consciousness as light! The light was the all-connecting, soul-stirring, not

the scientific experience of a cold intellect, but that which overflowed us, because something of this kind wove and lived within it, illuminating us from within and awakening us to our humanity.

The creative power of the universe had brought us forth from itself, the tonal, in this way! We fell into time, as it were, with our new thinking through the extinction of that admonishing primordial sound, the AEON. According to Heraclitus, the "hearing" (phronein) of this primordial sound has "VemunA", named after this perception, was instilled through pruning! Plato also calls time "a moving image of eternity" (dea Aeon)! It was now important to bring the threshold complex, at which this division took place, separating the conscious and subconscious, and thus, as it were, time and eternity, closer to the "hearing" again, to make reason conscious again in its roots in the Aeonic, which in a certain sense was also the Cosmic!

This also allows thinking to return to paths where it is no longer unilaterally enslaved to intellectual understanding as it has been until now. It is important to show that thinking is generally "human," as we have shown, illuminated by that primal love, to approach the root of this true becoming human! This is illuminated through inner experience and transmission according to the law of causality, which the merely knowledgeable person overlooks because he seeks it in thinking. But there is no thinking that is not causally linked to experience as such. The thinker likes to repress this cause of feeling and experience because he overestimates the mind, thinking. He believes that the knowledge of the primordial ground of his mind rests in knowledge, and he is mistaken. The knowledge of the secret of blood has also led him astray. He is inferior to the Te't as a splitting complex that separates the subconscious and the superconscious! We therefore turn our attention to this Te't complex, not conceptually, but through attunement and adaptation to the Logos content of the word, in order to lift that splitting complex from the unconscious into consciousness. This psycho-synthetic healing process became the basis of a new, deeper experience. And so, as we showed, an original, "identical" (Skt. Tat) aspect of man and the universe became the fundamental phenomenon and, at the same time, an inspiring, inwardly renewing character!

From this, in turn, we arrived at the network of Ananke emanating from the living All-Logos and permeating us (Fig. 1). Man sits trapped in a net that he himself has woven and continues to weave. It is the net of his destiny!

The aim here was to achieve a deeper understanding and experience through certain exercises. The journey into certain archetypes, which we presented earlier, was also intended to immerse us in a new experience corresponding to the original cosmos! If, as shown in Fig. 1, we see the human body in an egg-shaped shell corresponding to its connection with the archetype of the world egg (Fig. 2 and 3) and further limited by spindles, as Plato adopted from Egyptian-Orphic wisdom, the human body takes on a fish-like form in the vibration of the Logos through its confinement within the arches! Thus we saw how, according to Berosus, it was not only the Babylonians who were spiritually awakened and taught from the beginning by a fish-like being.

We thus arrived at the confirmation: the basic functions of the soul life are connected to a light-filled universe, which today, after its aeonic origin, is reawakening at the bottom of our soul. Precisely that which we valued so highly, the usual thinking, indeed a certain mental rigidity, has most harmed a harmonious attunement to the laws of this soul-filled and God-imbued universe! Here it was necessary to free ourselves from certain inhibitions through exercises and to unleash new positive forces! In this context, particular reference should also be made to the following commentary by Martrud Walchner-Richartz.

It was, in essence, a cosmic mystery that is unfolding today...

Folding begins! Our thinking is reversed in a certain sense and must be reversed, because somehow the great Welienjahf and his "pointer" up there want it that way! Even in this change of the eternal Gestime, the Logos speaks to us and in a law that he engraved in the universe before all eternity!

The flame ride of the primordial spirit resounds again over the earth, and it itself trembles in the light and fire magic of a new world dawn. The light maniel of the earth was contaminated, corrupted, man had fallen away from his high light heritage, even in the service of a one-sided mechanistic-materialistic world view.

The earth rests, as it were, in a subtle sphere-envelope like the fruit in the womb of the mother. From this sphere-envelope it is nourished and watered. Thus this sphere-envelope, the "skin of the earth", has become sick, and with it the child of this sphere-envelope: "man"!

But when the light becomes tangible to us again in its total originality and glory, as should be shown here, then the mantle of light surrounding the earth will also become bright and clear again, and human beings will be able to breathe more freely.

We are in the midst of this process of transformation and struggle.

Angelus Silesius says:

"The ray is nothing,
when it breaks away from the sun, you
likewise nothing,
if you leave God, your essential light!"

CHAPTER XYI

The development of the inner sense of sight

The expansion and deepening of the soul's powers

Inner vision is a way of seeing that relates to the causality of events. Our thoughts and actions are intertwined with this causality, for we act according to motives that lie within us. External events provide the impetus for the inner human being to unfold. They can influence this being significantly, but never change the basic structure of character. They can open up new depths of our being and, in serious times, can also mean an increased unfolding of our true humanity. For this is not bound to time and place. Creation thus pursues a higher goal than giving us temporary happiness! If our true self is galvanised into a certain dream sleep in times of external well-being, the latter can itself become our salvation through transformation and purification! We have dealt with the mystery of the imaginative dream soul of the primordial beginning in its deeper relationship to the becoming and growing of our being in more detail in this Schuift.

Of course, the positive inner dreaming or imagining of the creative person, the artist or poet, is something different from

that of the usual state of mind. Faced with his fate, man always remains somehow a creator and undertaker, which is why he must not neglect his

"creative" ability through which they can grasp the intentions of the creator!

Creative intuition means forming, creating through the inner bond of the soul. What this means will be further explained in our remarks. In connection with a concept that is significant for our time in his work "The Republic," Plato speaks of the fate of the individual in both an individual and collective sense. After discussing the various forms of government in his work, the essence of his presentation refers to teachings that were predominantly esoteric in nature and belonged to the religious consecrations! However, the plight of his homeland compelled him to make them more accessible to general understanding in a symbolically profound way at the end of his work on "The Republic".

He describes the human ego as being caught in a self-woven "web" as we see in Fig. 1. This "net" is detached from the "spindle of Ananke", the universal power of fate, and its "edge", "web" with the structure shown in Fig. 1! He thus depicts for us, in a poetically clothed but essentially esoteric representation, the workings of omnipotent fate! He sees a "band" (desoiios) stretched between heaven and earth — we could also say between the sphere world and the earth — like a "column"! Man swings on this!

The figure is connected to this band by an oval spindle-like structure, which we see in Fig. 1 encompassing the entire human being, including the wings, up to the blazing star above. Let us first take a closer look at Plato's explanation, which most commentators describe as difficult and confusing.

In Fig. 1, we see several concentric circles around S (the large sympathetic nerve) arranged in a regular octagon. Plato calls them "sphondyloi", i.e. vertebral fields, and they correspond to the whirlpool or spindle ring in which the spindle is turned and unfolds its energy. In our Fig. 1 there are three, in Fig. several, in Plato eight! The eighth contains the rod that turns the vertebrae. The individual vertebral rings are connected in Plato by the "buckets" (kadoi). We see them

in G A Bi, H, Fig. 1. Plato then mentions the "lips" (in the original text: chei-le'). These are the lip-like arches that surround the figure eight times. They are interrelated with the circles or *vortex rings* and formed the figure according to these! Demi, these vortex fields, which we think of as the universal force that dominates and forms the cell in the Logos (Word), emit a sound, as Plato says! He compares them to the "sirens" (cf. also the "Dsyrr" motif), who are controlled by the three Fates, the daughters of "Ananke" (necessity). They also sing to the turning of the spindle. The first of the vortex fields has the widest rim (cheilos, lip) in Plato. As noted, this gives the entire structure the impression of a spindle, which we have indicated by the oval edges of the platelets in Fig. 1, up to the flaming stem. What did Plato want to convey to us with this symbolic representation?

Essentially the same thing that Eastern religions still refer to today as the workings of causality, the web of fate, or karma. However, Plato's description is significant for another reason. We previously described the development of the first spiritual vision in connection with the archetypes of the universe, Figs. 2–5. We were able to see what the universe awakened in us because we were connected to it by a bond! From that first experience onwards, this bond has unfolded within us like a spindle to the structure that we now experience as the "higher self" within us. A venerable tradition tells us *about this*.

We discussed this primordial nebula in Chapter IV. From it, with the help of clay, the Egyptian god Chnuei formed an image like an egg, and from this, the first human being! We have all lived through this process of development, and it lies locked in our subconscious! We also recognise a certain connection with the breaking open of primal complexes discussed in this writing.

Through concentration and meditation, becoming still and listening, we now experience the reawakening of those primal complexes. Just as the flower unfolds, blooms and surrenders itself to the sun, so too does the inner human being open up and reveal itself in the esotericism of the "golden blossom"!

We experienced the soul light of this kind as identical to the ray that burst forth from the universal sun (Aibalda). The most ancient knowledge of the East tells us of this identity:

"He who is Brahman in man, and he who is Brahman in the sun, both are one!" (Taitt Upen.). Or:

"This light that shines above this sky is the same love that is within man

." (Kandogya-Upan.).

This experience gave rise to the development of the first spiritual vision! In the Indian creation story (Rig-Veda X. 129), this "bond" was the first, called pTe'P', i.e. the One, the Identical! Thus, the practice of unfolding the inner soul discussed in this scripture has its roots in this.

Supplementary comment

for a clearer explanation of esoteric
expressions by Gertrud Walchner-
Richartz

We today have a twofold task:

First, we must find our way in the exercises of everyday life, which are given to us as daily tasks in times of need. In this way, we feel our way towards the readiness that is fundamental to the Logos exercises we are concerned with here.

If the greatness of an era is to be measured by the depth and diversity of its suffering, then our present age, with its hardships, is more richly blessed than any before it.

The ultimate goal of all suffering is the great freedom from everything that causes us suffering.

May it be a silent obligation to all who immerse themselves in it. Grasping the inner life happens through knowledge of the heart. In this knowledge lies wisdom as a communication from higher powers. It is gentle enlightenment. In order to achieve this tremendous transformation, we must first train ourselves in esoteric thinking.

Esoteric thinking means ultimate understanding; it means finding the inner core, it is inner, secret interpretation in a refined mind. Here, esoteric should not be confused with emotional.

Gemüt:

Comfort is the harmonisation of mind and heart, a swelling power permeated by spiritual strength. Our thinking is not active here from the outside – in the direction of the senses – but from within, from the radiant centre of universal love, which lies in the middle of the chest, in the thymus centre.

But in order to make this centnim "radiant", we must consciously connect with the omnipresent primal light force and be equally present. Wherever a soul longing for truth is encountered, the seed of knowledge is sown, and this seed is the "substance"! For the clearly defined will in the human being to become one with this primordial force is already the sub-

soul:

If our soul, as a vibrating vortex of primordial light, is substance from cosmic space, then higher thinking lies within it, substance lives from substance, and here is the connection to divine consciousness: for divine consciousness does not think — it vibrates!

This is how knowledge of a higher degree comes into being.

Silence:

But the soul dwells in silence. It listens to the language of light, which is called silence. Silence brings the finest currents and vibrations. These are binding vibrations from the stars, as we knew them in primeval times. For those who atone today were once dreamers under the shining, singing light of the Father in universal unity. When our senses have become still, the omnipresence of God rises consciously.

Silence is nameless worship of the highest power. When we have established ourselves in true silence, we not only have a soul — we are soul! It is the quiet, resonant beginning of heart-thinking, as it begins to think within us. In this devotional silence, we have already become one with the dianthus-adorned dome of heaven and thus breathe the infinity that we ourselves are.

Silently we bow within ourselves.

Breath:

It is not always possible for us today to find silence amid the hustle and bustle of everyday life. Then it is necessary to first relax the small

plchs" necessary. This is achieved through breathing exercises. A relaxed, upright posture, preferably in a well-ventilated room, facing north or east, is a prerequisite. Conscious deep breathing is sufficient as a breathing exercise, counting slowly 1-2-3-...ly as you inhale and exhale. With this quiet, conscious breathing, we already experience the blissful feeling that we are not the only ones breathing — something within us is breathing too. Microcosm and macrocosm interpenetrate. Thus, silence comes to us and gently cradles the world's hustle and bustle in the light-filled folds of the dreaming world soul.

Concentration:

Concentration is the ability to focus our attention. It is training of the mind. It involves attuning ourselves to the cosmos, thus making us aware of God's presence. It is the gathering of the soul's powers in one centre. It is the preliminary stage of meditation.

In order to make our concentration powerful, conscious and alive, we choose a concentration mantra. This mantra can be religious, taken from a poem, or consist of quotations that appeal to us personally, that have something special to say to us. We call this concentration mantra a "mantra". It is a verse of thought that rises to an invocation. It is an experience that speaks to us and at the same time from us. It thus activates the heart's thinking, which is truthful thinking, and thus mediates between the two. Here we clearly experience the difference between the heart's thinking and the thinking of the pure intellect, which is dependent only on its own narrowness.

The mantra trains creative imagination and thus awakens the causal mind. In ilim, the teaching of the substantial essence, the "Man," shines forth as primordial light waves of a cosmic energy. It thus bestows divine reason, reveals certain inner force fields, and brings about realisation. This illumination of the divine light can only happen because and when the mantra springs from the heart in all its inner vibrating liveliness, when its values are spiritual values, i.e. pulsed by creative, highest intelligible power. Then every mantra has something of the power of the never-extinguishing light.

Then the ultimate meaning of the soul calling out is fulfilled, and it receives the answer in a reciprocal vibration from above. This mutual vibration occurs by virtue of the tone that resonates in the mantra and its motif. "The tone is the higher power that radiates from the will of the world." (Nietzsche.)

At its root lies all-wisdom. In the elements of our language lies the resonance of a hidden universal power. It is important to become aware of this and to uncover it within ourselves. If we succeed in doing so, the mantra unlocks certain fields of power within us, which we call *chakras*.

Chakram:

These are spiritual centres that are flooded with ultraviolet rays, nourishing the vibrations with them. In this way, they become spiritual organs when activity is increased. It is a precisely tuned "vibration gradient" within the practitioner. His teaching is rooted in the knowledge of the living word that man himself represents.

The living word is the creative word. It is the bridge to the nature of God. Here, God breathes through us with rhythm and power. Herein lies the knowledge of the cosmos. Herein lies the transformation of the material human being into a substantially spiritual human being. Every truth is a revelation of God's love. It is God's return to the thinking inspired by truth, to the will seized by the struggle for good. Through the word, we find our way back to the lost law of nature. Only in this way does the human being mature into world citizenship. Only in this way does he overcome the wound of the world, i.e. the incompatibility of will and knowledge.

Only in this way can we extricate ourselves from our present-day worldly power, which is the darkening of the world spirit, since the creative forces of light have been turned away by our special existence in the materialism of our time, which is ultimately a result of deficient causality due to spiritual blindness. It is in this Rilke connection that we find the truth alone.

By Hatur law, we mean a rhythmically closed sound field in human beings, which was once lost through self-will. It is an experience and feeling of the eternally living word. The way back is called "fxigos".

Logos:

Logos is the living power of the living word. It is a melting, melting, wounding, even killing and reawakening power. Logos is, in the highest sense, the deed emanating from God.

It is a language of prayer that has an enlightening effect and thus leads to truth. The vibrations of the Logos contain the resonance of a source of energy in the cosmos. This opens up the inner organs of the higher human being. It brings about the union of the physical body with the divine radiant substance and thus creates immortality.

"Logos" is the primal force manifested in the word. It is the primal source of energy, the generative principle of matter. The soul has burned within it from the beginning.

Substance

This primal force gives us substance as a spiritual knowledge that encompasses all spheres. It is the "being within itself"!

Only one force and only one knowledge operate within it: it is the primal force, the primal will and primal knowledge that rests within us!

We ourselves are a rankless substance, of which Spinoza says that it is the perfect expression of the primordial being of all **things**, united with and within itself.

Substance is the phenomenon that recognises itself in us, i.e. that, illuminated by love,

illuminated by love, merges into unity.

Substance is the middle path between real but untrue knowledge and that knowledge of God which encompasses all spheres. It is simply the primordial will that outshines the gauze of the earth, it is stillness within Einstein, it is enlightenment in love.

Revelation:

Now we are ready to move on to the actual exercises. First of all, this requires a relaxed, upright posture, a straightness that allows us to experience how the spark that is kindled in silence becomes a burning, high-flying flame, which we clearly experience in the corresponding spiritual attitude. In this way, we prepare ourselves as a harp, as the inner sound fields are awakened by the sounding, singing, vibrating universe! A conscious connection to the north is established. In the primordial vibration of the Man waves. Their highest light is the northern light, which rests within each of us.

Human beings, in perceiving these vibrations, illuminate the esoteric content of our thinking.

This basic upright posture includes the coincidence posture, i.e. the same axial direction of the hands and feet. This is also called the lotus posture.

It is attunement to the primordial light wave, it is the transformation of the flame of desire, it is its consumption by creating a specific energy field in the centre of the heart. It forms a closed elemental vortex, as it guarantees the convergence of sound in the hands and feet. In this way, it attunes to the same ray of the primordial light. This was once the highest secret of Buddha's teaching.

Eagle pose:

If we are fully aware of this intense vibration, we can amplify it by adopting the so-called eagle pose or ram mask, which involves tensing the bridge of the nose like an eagle or hawk, or the mask of a ram.

Herein lies the ionisation of the Logos waves. In this tension, the vibrations are amplified as primary induction. The body becomes conductive, permeable to these vibrations, which you now consciously absorb, flowing to us from the ether, the infinite light of love and life, the meeting place of the deity — the sensorium of God — redeeming, blissful and close to salvation.

It is said: Peace with the Logos, as it enters the sphere world. It is the unlocking of a power that becomes so effective. The primordial light passes over the body in this way.

The spiritual breath gently ebbs and flows through this sevenfold wave. Concentration on spiritual attraction and love is gentle breath! It is prayer! Through this intervention, we enter into exaltation. The soul is elevated through union with the primordial force.

tovertebratio: The inversion is also very accurate. This is a downward breath in the spine in preparation for a cosmic resonance chamber, which initially captures the effect of the Logos as a channel. It is the central channel of the inner life energy, which mediates a higher polarity in the cardiac sympathetic nervous system.

Eros becomes the Logos in the transformation of the chaotic primordial substance, which is contained within itself, harbouring the eternal, transforming itself into a resounding rhythm.

Dvulation:

Once the Kβiper is prepared for the primordial light streams, the word also wants to increase its vitality in pronunciation. This happens in ovulation. It thus opens the main centre, the middle of the chest, to the light-tabuncle of the inner dome. Ovulation is a rhythmic widening of the mouth in ever-increasing circles. This in turn leads to a clarification of the sound vibrations. It strengthens the spiritually guiding force.

The odic light mantle, which surrounds us as an aura that becomes increasingly dense with light during these adjustments, becomes visible in its power enhancement during meditation.

Meditation:

Meditation is inner reflection in the mind. It is contemplation, it is positive experience, it is prayer. By silencing the intellect, it grants us access to the divine primordial light, the vehicle of God. It liberates us from the **subjective** ego to the objective being within us. Through its condensed **aura**, it creates strength, defence, and leads to the unification of will with the higher self.

The ultimate goal of all suffering is the great freedom from everything that causes us suffering.

Imagination:

An important key that ultimately opens up the whole of blissful eternity to us is imagination.

This is a vivid image. We must learn to listen contemplatively to the murmuring springs of life using esoteric thinking until our imagination transforms into a feeling of being addressed by a living something that is wave, power and will.

Will:

By will, we mean here a flashing of the divine spark that is rooted in the primordial will. It is a cosmic bond with God. It is connection to God. Thus, it enlivens the higher senses and bestows universal health upon body and spirit.

We know that in imagination a power within us became creative, and this in turn tells us that the attraction of the primal force has been successful. The spiritual bond from and to God is established. We find our own infinity! Ultimately, loss can only serve to draw us towards values that cannot be lost. We need upheavals so that what is bound can be broken and what is waiting can be freed within us. In doing so, we discover ourselves. They show us what we are not yet, or give us a shuddering inkling of what we are called to be.

It is a great hardship when what is needed is missing: the clear recognition of our connection to the universe!

Once in a lifetime, everyone must pass before God. The spirit rebukes everyone who idly dreams away their existence for a time. Once, everyone must find the courage to experience God without mediation. It is the path of the son to the father. The path leads back to the original religion and flows up into the eternal home — of which we humans are a "divine part".

"I have come as a word from the heart from which it is spoken," says the bearer of the primordial light. The rejuvenating source of the sun showers its abundance upon us! The living source up there is thirsty for us!

"The powerful chords of the imperishable world of beauty and splendour that permeate this world want to attune the mind to the sight of eternal things, to redeem the transitory, as it were, by filling it with eternal beauty and inspiring it."

(Peryt Shou, "Weltenta\$")

The chaos of these days will pass.
Today's Stibnende will be tomorrow's Berufaoe!
The soul lies hi Harfendammenmg.
The time has come!



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