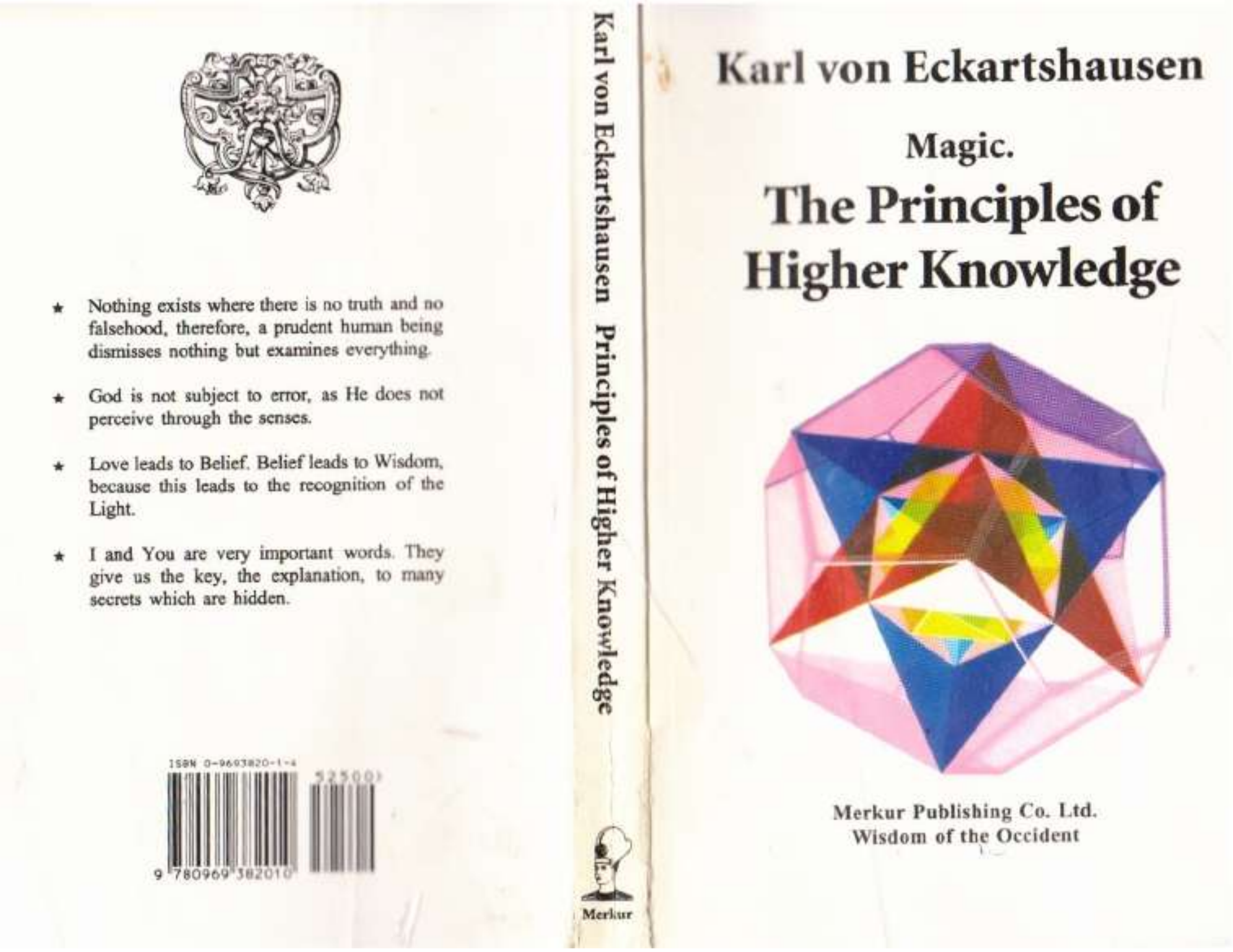
Karl von Eckartshausen

The Principles of Higher Knowledge



- Nothing exists where there is no truth and no falsehood, therefore, a prudent human being dismisses nothing but examines everything.
- God is not subject to error, as He does not perceive through the senses.
- Love leads to Belief. Belief leads to Wisdom, because this leads to the recognition of the Light.
- I and You are very important words. They give us the key, the explanation, to many secrets which are hidden.

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Karl von Eckartshausen Principles of Higher Knowledge

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Karl von Eckartshausen

Magic.

The Principles of Higher Knowledge

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Wisdom of the Occident

illuminati —

MAGIC: THE PRINCIPLES OF HIGHER KNOWLEDGE

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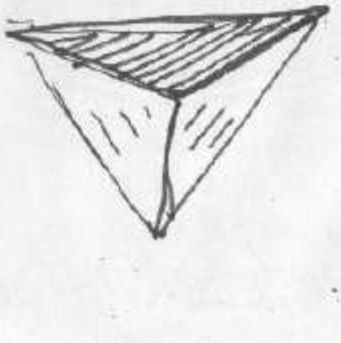
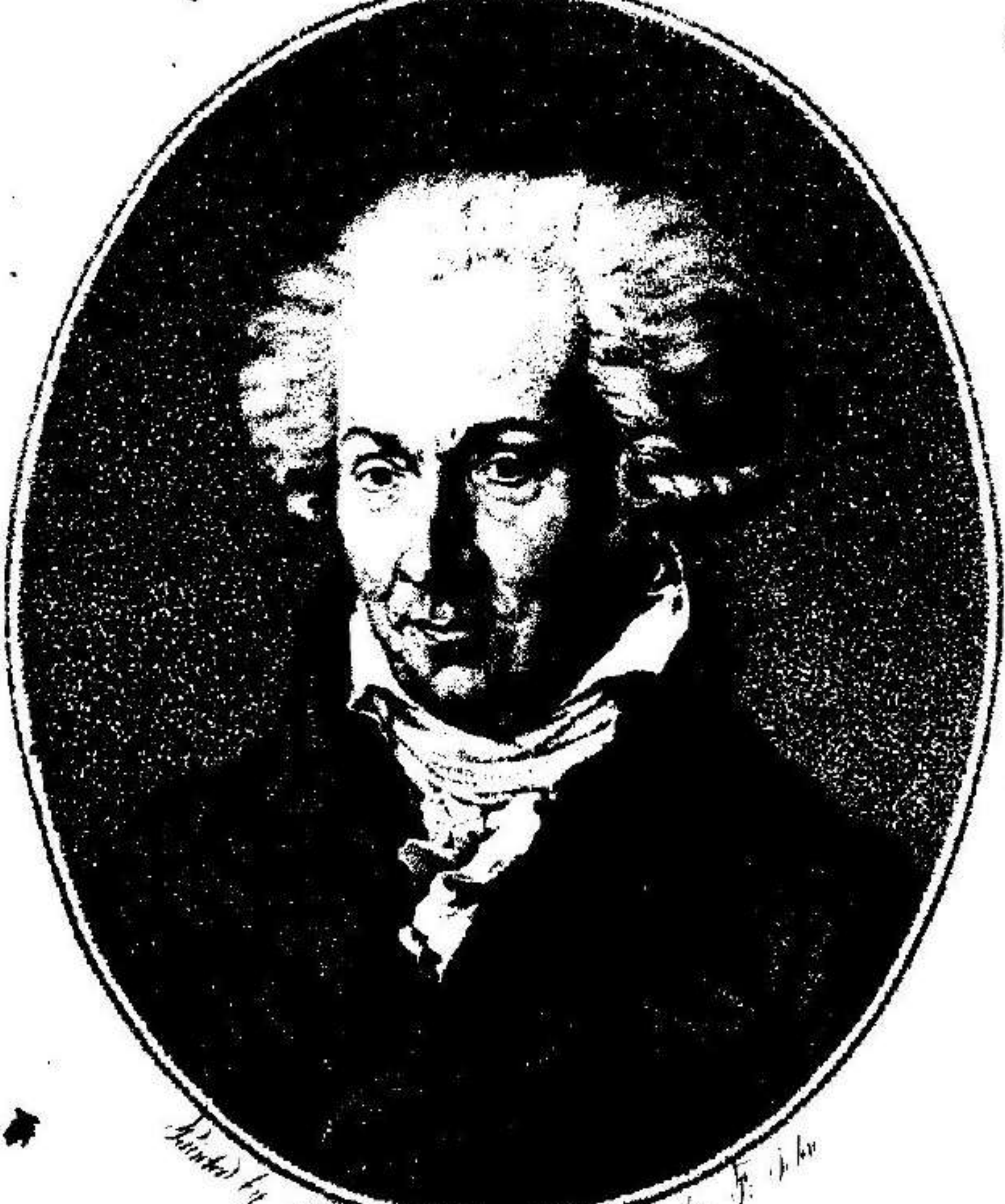




Painted by M. Edlinger. Engraved by F. John

Karl von Eckartshausen.

About the Author

Karl von Eckartshausen (1752-1803) was born on June 28, 1752 in Haimhausen, a town near Munich, as the illegitimate child of the Count of Haimhausen, and Maria Anna Eckart, daughter of the administrator of his castle. At the age of seven, he experienced dreams of a prophetic and mystical nature, as well as having "visions". His unappeasable yearning for the higher truth at first lead him to the Order of the Illuminati, which was established by Adam Weishaupt in 1776 (Goethe and Karl August, Duke of Weimar, belonged to this Order for a short while). Disappointed, Eckartshausen left this Order after one year, when he noticed that the leader of the Order, under the disguise of it being a school of initiation, in reality, pursued only political goals.

Later on he cultivated relationships with numerous mystic societies and orders, such as the Free Masons (many symbols in "Kosti's Voyage" point to Free Masonry), the Gold- and Rosicrucians, and those "Hermetic Societies" which dealt with Alchemy and the Inspired. He also corresponded with a number of metaphysicians and philosophers, among them Franz von Bader, Sailer, Conrad Schmid, Herder, Jung-Stilling. It is not known whether he joined another esoteric society after leaving the Order of the Illuminati.

He found his "Memphis", however, his "School of Initiation", in the "Inner Church", through the Society of the "Enlightened". He reports on their activities as the Invisible Brotherhood in the "Cloud upon the Sanctuary". They are not subject to time and space, but in order to be effective in the spacio-temporal world over organizations or individual Human Beings, the inner societies, more or less, remain hidden.

Eckartshausen must have found such a Human Being, who lead him to [his] "Memphis". So, in the year 1792, he writes: "The lesson which I received from a man full of wisdom and goodness, who was raised to the level of vividness ...". And in 1795, he wrote: "Whatever you understand under initiation, I do not know. If you believe that I came into close proximity to the higher truths through human lessons, you are in error. I always fled human societies because I found a faithful friend in solitude".

Eckartshausen is one of the few who, through the help of others and through the fulfilment of corresponding conditions, found their way to a new and higher consciousness, and with this derived first-hand wisdom of a higher life, which he communicated to others.

Eckartshausen was a noted naturalist and mystic who also held positions with the Bavarian Prince Elector, Karl Theodor (1777-1793) and from 1799 with the Prince Elector, Maximilian Joseph IV. His activities included law, the natural sciences and philosophy, being a member of the Bavarian Academy of the Sciences (until 1800), as well as his writing endeavours. All of these positions served him as platforms and instruments to distribute his metaphysical, theosophical and religious knowledge. He authored well over 100 writings; among them plays and papers on the "Moral Teachings for the Bavarian Citizen", "Concerning the Source of Crimes and the Possibility of Prevention", and "Music of the Eyes or the Harmony of Colors".

This wisdom is contained in his works, such as Kosti's Voyage (1795), and also his main writings, Magic: Principles of Higher Knowledge (Aufschlüsse zur Magie) (1788), God is the Purest Love (1790), Mystic Nights (1791), The Most Important Hieroglyphs for the Human Heart (1796), and the Cloud upon the Sanctuary (1802).

REVIEWS

"... a full examination of *Magic*, or the Higher Principles, is a very unorthodox study, filled with a grave, very serious array of wonderful teachings."

"A no-nonsense approach for the serious seeker who reads this book as a matter of life and death."

- The Book Reader

"*Magic* was originally published in Brünn in 1788. Two hundred and four years later, it appears in Scarborough, Canada. Not too many books have that kind of staying power."

This German work has been rendered into a most easily readable English - and good reading it is too. At first, I was turned off by the title *"MAGIC"*, as I am not at all certain of what the contemporary "practitioners" of magic are doing. Upon closer examination, I highly recommend this book.

One of the reasons this book is important is for the wonderful look at symbols as they have been understood by the heart and not the head. The translation is fantastic because the translators have resisted what must have been a strong pull, the using of colloquial terms and jargon.

Numbers are one of the symbol-forms bearing the truths of metaphysics - not math-numbers. Pages 254 - 288 are a gift to understanding numbers, old testament symbols, and the chakras. This small section alone is worth the price of the book.

American students of metaphysics often suffer from a lack of historical background, just as many contemporary students do as regards politics and history. This is as potentially damaging in spirituality as in any other arena of the world. *Magic* contains a concept of history as well as spiritual insight. It is important to see that what you and I grapple with spiritually is not new at all - to humans - and is at best, only tinted by the socio/political climate.

Throughout, *Magic's* clear explanations are presented and a very honest critique of man is also presented. Of great interest is this critique of man, which is no less applicable two hundred years later. Let me give you a taste of the writing in this book:

"We do not understand the magic of the people of old, because we take matters much too physically and sensually." (This is great reading because this statement, especially the part about, "the people of old", which is true immediately - was expressed to a readership of

over two hundred years ago! "People of old" - don't forget we refer to ourselves as the new, and is this not the new age? Nothing changes, but things are relative - the reviewer).

To get a sense of the past thinking which goes under the present umbrella - term new age - and to reach such material without the jargon, is an eye-opening experience. It will change your impressions about the spiritual path we are all currently sharing. On top of that there is real insight to be gained from reading *Magic*. I suggest you find a copy and give it a slow but thorough going-over."

-- *Joseph Terrano*
Friend's Review

"Although this book was first written in 1788 by a Bavarian Privy Councillor, its teachings are timeless. The book was written to convince the naturalists of von Eckartshausen's time that miracles do, indeed, occur. To the author, magic provides a way to bring the essence of Nature back to the Creator.

In a simple and inviting style (thanks to the excellent translation by Gerhard Hanswille and Deborah Brumlich), pearl after pearl of wisdom is revealed. The author's clarity makes the confusing issues of our complex world melt away. Reminding us that, "Great Secrets will reveal themselves to you.... All we Human Beings have to do is ask!", von Eckartshausen challenges the reader to find personal and divine meaning among the myriad of meaningless symbols cluttering their lives.

An excellent treatise on Western Magic, these writings speak refreshingly of the nature of material reality. Von Eckartshausen states that imagination is indeed reality, but it is a reality that needs more attention to be manifested. He warns to beware of charlatans, of evil, and of misusing any elite knowledge gained through one's explorations. More importantly, he points the way to the path of a greater understanding of Nature and gives viable insights into miracles, energy, and universal laws."

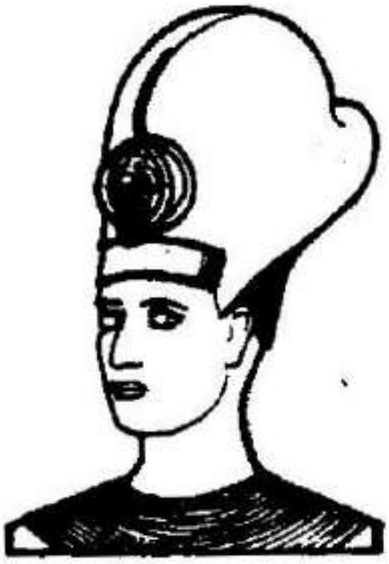
- *Michael Peter Langevin*
Magical Blend

Karl von Eckartshausen

Magic: The Principles of Higher Knowledge

Translated into Englished and Edited By

Gerhard Hanswille
&
Deborah Brumlich



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The Principles Of Higher Knowledge

Book One

PROLOGUE

We very seldom judge according to the matter itself,
instead, we judge according to the concept we have about the matter.
Within this lie our limitations and errors.
Let us not draw concepts out of concepts;
instead, we should get closer to the matter itself,
and then we shall find the truth.

To the Reader
The Purpose of My Writings:

This book was written with the intention of drawing the attention of the Naturalist to several things, and to prove, as much as possible, that we should not believe everything, nor should we dismiss everything.

In this book, I have shown, here and there, partly through theoretical and partly through practical endeavours, the probability of many existing, miraculous things, and at the same time, I am warning the inexperienced of the fraud and deception of the wicked, who misuse such knowledge. That is why I have explained some of these deceptions, and presented them in a clear manner. I am of the opinion that it is worthwhile to subject everything which is miraculous and incomprehensible to a cold-blooded examination, to prove that only the one who examines without passion will find the truth of things. But, the essence of this whole book is directed towards one thing - to bring the Human Being back to Nature and back to the Creator, from which Human Beings were removed through pride and depravity. In addition, I am trying to point out to the Human Being that we can find Wisdom and Truth only in God, and this can only be accomplished by walking on the True Path of Approximation. By walking on the wrong path of errors, you will distance yourself from God.

I will prove that God becomes more and more worthy of worship, and religion will become holier and holier, the more the Naturalist investigates the origin of things which are all in accordance to the Creator's generosity, proclaiming the great destiny of the Human Being.

Should my sincere effort find acceptance with honest and good Human Beings, then I will in due time, explain many secrets more clearly. However, at the present time I find it necessary to keep these things shrouded due to the present circumstances, and due to the manner by which Human Beings think.

If everybody could bear the look of Truth, and if the numbers of good people would be greater, then you would not have to be concerned about the desecration of the Secrets of Nature. But as long as the majority of people are the way they are, the Naturalist is only entitled to point out the path to the Truth and the descriptiveness of things. To those Human Beings, who have an honest heart and who search, a hint is enough. They will go there and they will find what they are looking for.

I am asking the Reader to never judge single sentences unless he has also read the sentences which follow. The Reader should never forget what follows, and what preceded, when he reads. The Reader should also not consider repetition as being superfluous or unnecessary. I find at times that repetition is absolutely necessary, since I was concerned about the fact that whatever was previously read, was forgotten again.

This whole work should not be read lightly. Instead, it should be studied, and the Reader should not form any contrary concepts, but should seek to compare them with the matter or the issue itself, and he will see how much closer it will lead him to the Truth. I am making the presumption that these writings are not written for the totally ignorant Human Being, but instead they are written for Human Beings who have made healthy and reasonable concepts their own, and who seek the Truth with a good heart.

As far as the unravelling of various secrets is concerned, a certain amount of physiological and physical knowledge is of absolute necessity. The Reader must be in possession of this knowledge if he endeavours to understand higher things. Should one or another Reader have problems understanding one or another statement in these writings, do not dismiss them, but instead put this book aside and study the sciences which you require to understand; then read this book again, and the matter will become clear.

This book is not written for dull minds or for the indolent, who do not want to make any effort on their part to investigate or spend any time contemplating. This book is also not written for universal geniuses, who know everything with one look, but this book is meant for those Human Beings who seek the Truth with a good and honest heart. Contemplate on what the author Herder had to say about this: "It is almost impossible for the viewer to lead somebody else onto the path, where he himself obtained the secrets; he must leave it up to the other person and his genius, and it does not matter to what extent he is capable of partaking in these concepts."

When I speak of primary substances, do not confuse primary substances with primary beginnings. I recognize only two primary beginnings, but several primary substances. Primary substances distinguish themselves in accordance to the condition of their modification. There are some who consider the prime substance of the prime substances to be prime beginnings, and in regards to this consideration, I presume there to be several prime beginnings. Even if they are considered to be the prime substances of the prime substances, and thusly they are being depicted as prime beginnings, because of this consideration, I presume there to be several prime beginnings, even though they are only considered to be the prime substances of the prime substances.

I make the determination when I say: As the mathematical point is in accordance to the beginning of a line, that is how the prime beginning is in accordance to the prime substance. Therefore, there are two things in Nature, and they are the prime beginnings of things. Their unification is the cause of all prime substances, all the ability, which the prime beginnings obtain for the formation of the prime substances in the physical world.

There are simple things in Nature, which when they unite, bring forth a third thing, that in accordance to its nature is totally different from the first one. In regard to these things, Chemistry will enlighten you.

Words are means by which Human Beings communicate, and we call it a language. In order to communicate, you have to have an understanding of the words you use and that is where the problem arises. The meanings of most of the words we use were learned in context with other words, and from this, we assume that we know the meaning of the word. When you do this, and your understanding of a word is the same as its real meaning, no problem arises. However, when what you assume the meaning of a word to be does not agree with the true meaning of the word, then misunderstanding is the result. It is most rewarding to understand the words; by understanding, the true meaning of the word is meant. The best sources for obtaining this information are dictionaries, encyclopedias and dictionaries in other languages.

As an example, the word "Principle" is often used. Have you ever looked it up in a dictionary to find out if your understanding of this word is the same as what it really means? Many times, of course, your understanding is correct, but be certain to avoid misunderstanding. When you read this book, your understanding of all the words are of the utmost importance.

The meaning or meanings of the word "Principle":

1. Chief
2. Beginning
3. The Ultimate Source
4. Origin
5. The Law of Nature by which a thing operates
6. An Essential Element

The example of the word "Principle" and its meaning may shed some light on the importance of understanding of the word. This book is for those who are searching for understanding. One of the keys to understanding lies in the understanding of the word, the other lies in opening your mind. If you keep your mind closed, all the secrets Nature has to offer stay hidden or secret.

Many times the word occult is used, but very rarely is it understood. Most people think of it as something sinister. This is the case, of course, if and when it is applied in the wrong sense. It actually means something which is hidden.

The Laws governing the explanations in this book are not based on man's laws or scientific opinions, but solely on Nature's Laws.

One ability Human Beings have that can never be deceived is their instinct. It can be fooled only temporarily. It has been the wish of Human Beings since the beginning of time "to be free".

Many people in the old days, even up to the present, believe in spirits, demons, angels and so on. Some believe this, and others do not. Primitive civilizations believed that thunder, storms and rain were caused by the gods. One question, however, always remains unanswered. Even in a laboratory experiment, the ingredients have to be put together in order to achieve certain results. In a laboratory, Human Beings do this. Who does it in Nature?

Gerhard Hanswille
1989

1. First Principle.

Only when you have a good heart, do you deserve and have access to the Secret Sciences. Any Human Being who has this quality, will use this knowledge for the benefit of mankind and not for personal, material gain.

Wisdom is like the sun - it warms every mortal and illuminates men's crown. The physical body is necessary to feel the warmth of its bliss, which commensurate with the degree of its warmth.

Evil Human Beings are not worthy of this knowledge or to know the path which leads to the "Art of Happiness". What would be a blessing for mankind through Nature, would become a curse, a plague, for mankind in the hands of an evil person.

The scent of fragrant flowers would be for nought, if you do not possess the ability to smell. To quote an old proverb: "Do not throw pearls in front of swine."

A principle of Nature teaches us that even the most wholesome herb can, through lack of knowledge of its power, turn into a dangerous poison. It is also the nature of the moth to fly into the flame because it lacks the knowledge of what effect the flame has.

These principles are very important. Think about them and remember them always. You do not obtain the understanding of this knowledge by only reading it. When you are looking for gems in a muddy area, you search slowly and thoroughly, otherwise you will not succeed.

Do not believe everything and do not reject everything, but, it is the endeavour of a wise person to examine everything. Such a person cannot be deceived by looks or appearances; his life is dedicated to searching for the truth.

2. The Hidden Secrets Of Nature And How You Can Find Them.

The Secrets of Nature cannot be taught. This knowledge can never be taught in its totality by one person to another.

Nature is its own Priestess (Teacher), and initiates and shows her inner sanctum only to those who search and deserve it.

Those, who are in possession of some of Nature's Secrets, can point the way for those who want to know Nature's Secrets, but they cannot walk the path for them; that has to be done by the apprentice himself.

It is not the fault of the Teacher if the apprentice is bowlegged or cross eyed, if he walks with a limp, or if he only has one eye, or when he looks up to the sky, he overlooks things and misses all the beauty which is right next to him. Nor is it the fault of the teacher when the student stumbles, even though he has been warned to walk slowly

Never rush anything! Nature's greatest secrets are always closest to us. It is never Pride which finds them - it is always Innocence.

Not every Human Being deserves the honour of visiting the Temple of Nature. Divine Providence has ordained everything in such a way, that no evil can deceive Nature.

Birds fly in the air, fish swim in the water, Human Beings live on Earth; therefore every element requires a certain organization of the being or creature which lives on it or in it. According to that principle, the requirements of the Temple of Secrets are of a certain order and organization, and the Wise, the Sages, and the Adepts also have to be compatible with the sphere they wish to live in.

If you want to find the Secrets of Nature, you have to study the Book of Nature. The Book of Nature is written in the Alphabet of Nature. Blessed are those who know the letters of the Alphabet of Nature. Even more blessed are those who can spell the word; but, those who can read in the Book of Nature, are blessed the most.

Read this Book of Nature. Read with the Eyes of your Soul. The natural eyes are the eyes of observation.

The Eyes of the Soul have to be cheerful. This cheerfulness is attained through inner peace and by the elimination of your passions.

Only in the cleanest and calmest water do you see the reflection of the Sun. Blurred is the light of the sun in roaring mountain streams and in murky or muddy waters. This also applies when it comes to wisdom.

Wax melts in fire; dry wood burns. Whatever does not melt and does not burn has to be something more than wax and wood.

One of the most important principles is to think for yourself. If you re-think what others have thought, then you are not really thinking. Think for yourself and you are above those who do not think for themselves. Do not waste your time with things that others have done - search and think for yourself!

Reading is a good start, but thinking for yourself is better. When you read, read with a certain amount of indifference and cold-bloodedness. This cleanses the Soul of the prejudices of authority. Be calm and do not despise anything. Always be aware of Pride. Be on guard.

Pride is the greatest atrocity in the eyes of Wisdom. It was Pride which removed mankind from the Path to the Truth, thereby obstructing the access to the Temple of Nature. Pride is the reason why so many so-called learned people or scholars are always with their heads in the clouds, therefore, they can have no knowledge of the treasures which lie beneath their feet. Pride despises everything and laughs at anything it does not understand. Pride will not bend or lower itself, and this makes it totally impossible to find Nature's Secrets, which Nature will disclose only to the simplest of Human Beings. By simple, we do not mean without intelligence. Pride over-elaborates all things and everything, and natural occurrences are over-exaggerated and then become totally misconstrued.

The Proud totally forget that the key to the greatest miracles in Nature is Simplicity, not man-made education or rules.

Pride is always searching for great things, miraculous things, the sublime, yet, the true source of everything is found in the simplicity of Nature, and this escapes their observation.

Human Beings are created to receive infinite, supreme bliss or happiness. We are bestowed with the necessary drive or impulse, and the highest might of our Soul to accomplish this.

Human Beings do not recognize this might, which is at their disposal. This might is seldom or never used. They weaken themselves and search for Wisdom and Knowledge where they do not exist.

Scholars throw away the seed and write volumes on the peel. The pride of the scholars, their quarrels in our educational institutions, removes them from the path to the truth.

Truth is not for owners of Pride, but for those who seek knowledge with a sincere heart, to unselfishly help mankind.

For those of you, whose Soul is susceptible to higher things, those Human Beings and those brothers will understand these words! But, those of you whose Soul does not possess this susceptibility, will not understand these words.

Those of you, whose heart carries the Seed of Goodness will understand this language very clearly, and the more familiar you become with these writings, the more secrets will be revealed to you.

There are many things in Nature which remain secret to the majority of Human Beings, and to them, they will always be secret. The majority of Human Beings are mischievous and evil and they would only misuse God's Gifts.

3. The Obsession Of Human Beings For The Supernatural.

The immediate working energy of Divine Providence in our physical world is Nature itself.

Whoever would want to remove the Godliness from Nature, would remove the Soul from the body.

Where God has an immediate Effect, this power, is the Consequence of this Effect and is Nature itself.

The weak intellect of Human Beings cannot always find a reason or an explanation for certain things in Nature and, therefore, call them Supernatural.

The Supernatural things in the physical world are nothing more than a lack of knowledge, rather than the essence of the subject.

There are Energies, Effects and Consequences. Everything which exists consists of these ingredients.

Energies and Effects are not bound by an absolute necessity, but the necessity is only relative necessity. The Consequences thereof are absolutely necessary because Consequences are children of Effects, whereas the Effect is the daughter of the Energy.

Prudence of the Eternal and the freedom of mankind is contained in this sentence.

Any Power or Energy contains infinite Effects and every Effect has infinite Consequences.

The Power, the Energy, lies in the Whole. Every Effect is in the Energy, every Consequence in the Effect. All together, this is a chain.

Without God, Nature is a dead creature. Nature is the eternal harbinger, the organ which proclaims the Creator, and also connects the physical world with God.

In Nature lies the working force and the power of God for the benefit of the physical world.

The working force of God for the benefit of the Spiritual World is much more than Nature. It contains the power, the force of becoming alike. Within this lies the reason of continuance, to immortality.

Every exception in the normal order of things is founded in Nature. Nature itself does not change, only the manner of dissimilarity in its Effect is the reason for the dissimilarity of its consequences.

Different consequences could have, as a source, the same force, but the source of their origin does not have the same effect.

Whenever Human Beings with inertia, or who are lazy by nature notice a new phenomenon, they are usually satisfied with an explanation which is the closest or the easiest to obtain, and which does not cause much of an effort.

That is why people in the past attributed anything they did not understand or were too lazy to think about to sorcery.

Today, anything which is not understood is denied or dismissed. As was the fault in past centuries to believe everything, today we are faced with laughing at and belittling everything which is not understood.

Present-day Wisdom is based on what others have thought, or on what others have written or said. This has become the total extent of today's Wisdom.

There could be no greater difference between thinking for yourself and what others have thought, between what others have said, and your own thinking and your own words.

The Scholars and Teachers of this century have forgotten that Theory has to thank the Practice for its existence, and that Nature existed before Human Beings made the rules.

4. The Obstacles On The Path Which Lead To Nature's Secrets.

Only a wise man is searching for the Secrets in Nature. In order to accomplish this, he walks his own path; he carefully examines everything, especially that which is given to him by others.

Nature is like a good friend - she harbors no Secrets for those who are worthy of her friendship.

Pertness (Vorwitz), Pride (Stolz), Self-Conceit (Eigendünkel), Blind Belief in Authority, and a Fanatic Passion for Learning are not to be confused with erudication (Gelehrsamkeit). They are the will-o-the-wisp (Irrlicht), the ignis fatuus on the path which leads to the Secrets of Nature.

Many times we believe that we are very close to these secrets, but whenever we think this, we are the furthest away.

Why do Human Beings have their own eyes, their own ears, and their own hands? In order to see for themselves, hear for themselves, and feel for themselves.

Why then do you want to see through the eyes of others, hear through the ears of others, feel with the hands of others? Why?! Those of you who understand the above sentences will be able to explain many such things in Nature. Our physical knowledge, compared to what lies hidden, is nothing but dallying around.

Nature reveals its secrets to Human Beings very infrequently. When Nature does this, however, it does it with the intent of enticing mankind into becoming more acquainted with Nature. Nature can be compared to a beautiful woman who is very reluctant to show her charms, and who very carefully covers up all her others.

There were many great Priests (Teachers) in the Temple of Nature, and when they spoke, mankind did not understand them, and their writings became the laughter of fools. This is the case now more than ever before in the history of mankind; the writings of wise men are ridiculed by so-called learned people. At the present, mankind is at its lowest spiritual level in the history of the world, but the opposite is also true, otherwise there would be no balance. To clarify this: Never in the history of the world are so many people at the lowest of levels, and at the same time, so many at the highest of levels, on the scale of human development.

Whenever you translate one language into another, you should always be competent in both languages.

Human Beings can seldom say: "this or that is impossible", because as human understanding is, it is very limited. To make such a statement requires total knowledge and understanding of all the Universal Laws.

Many things are impossible according to the knowledge we possess, but it is not impossible for Nature.

Nature is like a desirable, beautiful, knowledgeable, and noble Lady, who has many suitors, yet she will only choose the one who is worthy of her. When Human Beings have reached this lofty level in their development, they will also choose their right mate. Before this, they will make error upon error. There is, however, one consolation: their Soul will drive them on until they have reached this goal!

Nature's servants are Simplicity and Innocence. She lets the proud scholar stand in front of closed doors at the Temple of Nature, and she will not honour him with her presence. In the meantime, Nature reveals her secrets to those who honour her, and she will make them aware of the value of her treasures

Assimilation is in accordance with the manner of the recognition and the Will. The purer the purity of the Will, the more distinct the recognition.

The reflection of the Light is in accordance with the degree of Assimilation. The degree of Assimilation stipulates the knowledge of a Human Being and therefore, he has the knowledge another Human Being does not have - but only Angels have, who are with the Human Being on the same degree of assimilation.

When a Human Being is standing with his Soul in the Light, he then comes in contact with those who are on the same degree of enlightenment as he is. This alliance comes into being through the Eternal Law: similar to similar, same to same. That is the reason why this possibility for a Human Being exists, to make a connection with the Angels.

Every assimilation works towards "Becoming One"; within this lie the eternal Laws of Assimilation. The effect of "Becoming One" is the organ through which a Human Being can be in contact with the Spirit World, while he is still in physical form on Planet Earth.

The natural has no effect on the spiritual, but the spiritual has an effect on the natural, because the stronger affects the weaker, not the weaker the stronger.

When a Human Being is standing in the same Light as an Angel, then his thinking is the same as that of an Angel. Similar to similar, same to same. This is the reason for the relationship between Human Beings and Angels.

The thoughts of Angels become the thoughts of Human Beings. This is what the Language of the Spirit (Spirit-Language) consists of.

As soon as the Will in a Human Being rises in purity, then what follows is the Knowledge (Recognition), in an analogous degree of purity, and the effect is the same among all of those on this level, because everything in creation is based on Harmony, because it is Harmony.

10. Light And Warmth.

When the Light changes over into Will, then the Light becomes Warmth. The attribute of Light is to illuminate; to bring forth the attribute of Warmth.

As the world-light illuminates physical objects, so that they become visible to the eye of the Human Beings, that is how the Spiritual Light illuminates spiritual objects, so that they become visible to the eye of the Soul - that is, Recognition.

Since a world-light and a world-warmth exists, there also exists a Spiritual Light and a Spiritual Warmth. The world-light is the cause or source of all physical sight, or the perception of the physical eye. The Spiritual Light is the cause or source of all spiritual sight or the perception of Reason or Intelligence. The physical warmth is the cause or source of vegetation and bringing-forth; the Spiritual Warmth is the cause or source of spiritual or mental bringing-forth.

As the Art with physical warmth in the desolate winter, while Nature is asleep, brings forth wonderful flowers in greenhouses, that is how Spiritual Warmth produces Human Beings with miracle powers.

As the warmth in the physical world promotes growth and gives life to physical bodies, that is how the Warmth in the Spirit World promotes the growth of the Spirit and the Soul-Life.

Through the world-light, objects take form in the physical eye, as the theory of sight proves; that is how spiritual objects take form in the eye of the Soul through the Light in the Spirit World and become visible to the Soul.

How clearly the physical eye can distinguish objects depends upon the condition and the organization of the physical eye, partly in accordance with the refraction of light. The clearness to distinguish in regards to spiritual sight also depends upon the condition of the organization of the Soul, and in accordance with the refraction of Spiritual Light.

11. Reality And Imagination.

Whatever appears to most Human Beings to be uniform, constant and generally common, is accepted as reality.

This reality is totally dependent upon our organs, in accordance with our organs and is, therefore, within itself not an absolute reality, but a mere appearance. With other senses, we would have other realities.

Everything which is contrary to generally-accepted appearances are called illusions, imagination, and optical illusions, and we do not think about them. We do not realize that everything we perceive, every sensory feeling, is an illusion, and not at all the reality of the matter, but the consequence of an impression upon our organization. Whenever our feelings do not generally agree with what we accept to be the common consensus, or what we accept to be the general imaginative faculties, is usually considered to be an illusion or an

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imagination and within this lies great error and great misunderstanding. This belief is one of the greatest obstacles, as it prevents Human Beings from making progress in regards to Higher Knowledge.

There are, of course, feelings which are more subtle and infrequent or rare. They are separate appearances; they cannot be compared with the common appearances, but within themselves, they are realities, just as well as what we accept and understand as the common realities, because, in itself, everything is an appearance.

In accordance with this, the feelings of all Human Beings are measured, and there is never a thought given to deceit or fraud, which human feelings are subject to. Every feeling has its limits; the common human feelings are in accordance with the condition of their preservation.

We look upon this world as it appears to us through our senses, but the world is not as it appears to be. That which we call reality, is only relative to our senses - it is not absolute. This applies to sound, scent, taste, feelings, lust and pain, bitter and sweet tastes, pleasant and unpleasant sounds. This does not only apply to things, but also to the impressions of things, and their effect on our organization.

From this knowledge the following rules can be established:

1. When the senses change, then our presumed realities change.

2. The coarser the senses are, the more capable they are of accepting coarser appearances, and they lock out the finer ones or are not capable of receiving them.

3. The finer the senses are, the more capable they are of receiving the finer appearances.

4. The appearances of the refined senses consist and exist of necessity in a totally different world of finer realities.

When it comes to the development of the power of the Soul and to the perception of the finer senses, the same applies, as it did with the perception of the coarser senses. For instance: What would a Human Being know or experience, if he would have only the sense of sight? He would be deaf, have no smell or taste. What would such a Human Being know about the scent of a rose, the harmony of a flute, or the song of a nightingale? If there would be such a world with Human Beings such as that, then they would follow a system based on the following rules: A rose has no smell, a bird does not sing, the apricot has no taste. When a Human Being who possessed more than one sense, which included hearing and smell, would enter into such a world, then all the other Human Beings would not understand him. They would call him a dreamer, or even worse, because they are of the opinion that they have the only reality of things.

In reality, we live in such a world, because we judge everything according to our senses, and insist on explaining or dismissing all appearances, depending on our perception of it. Should we not instead at least endeavour to think about these things, and consider that the possibility exists, that we cannot feel with our coarser senses, but that they are a reality of our finer organization.

Ordinarily, we judge things in accordance with the perception of our senses. We see a rose, we judge the rose as such, in accordance to the impression it leaves on our eyes, and on our sense of smell. However, if there would be a human eye which, by looking at a rose, would discover a thousand different things contained therein - which we were unable to discover - what would our world say when they encountered a Human Being with these capabilities?

What would they say and what would they do? It would be handled in the same manner as all such things are handled, especially in our times, the times of the so-called scientific achievements: First, they would try to explain it in accordance with accepted rules such as: doubting, erring, bickering, disagreement, rejection, overruling, dismissing, and repudiating. The Rules of the Ignorant would be applied as they have been practised by Human Beings since their existence, but never more so than now, because Human Beings have never been as ignorant as they are today.

12. A Treatise Regarding The Human Body - Somatology.

Nothing consumes: The parts one body loses, another body assumes. This surrender or release of the bodies and the acceptance of other bodies makes the life of things. Everything is, therefore, only change, nothing is dead. With every change, there has to be a body present which accepts the release of parts of another body.

The recipient is usually the air. The air accepts the parts of most bodies in accordance with the form or shape of the circumstances, and then in turn, imparts it to the other bodies.

There are, of course, other bodies which do accept and those which do not, and through this acceptance and non-acceptance, the attractive and the repulsive powers come into being.

Everything in Nature has its measure and its equilibrium. Whenever this measure, this equilibrium, is destroyed, then everybody seeks to unload its excess or seeks to replace its departure. The ones, who have too little, attract those who have too much, reject, and do not accept any more.

When there is no body available which accepts parts that are given up by another body, then no changes can take place in the body which is giving.

13. Exaltation And Enhancement Of The Spirit.

Any Vital Force, may it be on a lower or higher degree, is capable of exaltation, and every exaltation is Assimilation towards the Spirit, and has a higher power.

Any exaltation, or raising of the Vital Power changes fundamentally the internal body, and its consequence is refinement, and its effect on similar refinements.

We find proof of this in electricity. Through the friction of bodies, the internal power of the bodies become exalted and the body, which is electric, has an effect on others and sets the internal powers of other bodies into motion.

This can also be observed when it comes to the coarser organizations. For example, in the instance of melting metals, which is nothing else but a work of exaltation of the finer internal spirits which lie hidden under the coarser shell. Since the warmth is assimilated by the inner spirits to a great degree, the inner spirits exalt, expand, and without breaking through the body particles in which they are confined, they assimilate in this manner and become soft.

As long as the exaltation lasts, that is, the duration, or how long the change of the condition of the body lasts, the body will return to its previous condition. But that depends upon the degree of release in accordance with the cause of the exaltation; in this instance, it was the warmth.

The relationship of the exaltation of the inner powers progresses step-by-step through infinite modifications from the coarsest to the finest of bodies. This also applies to sound, which behaves in the same manner, after a string is heightened or exalted.

Lesser or higher tensions, which are not in accordance with the nature of the string, result in dissonance, but should they be in the proper ratio to the whole, then the result is harmony.

All works of the Spirit (Mind) such as: writing, poetry, eloquence, powers of persuasion, the ability to touch the emotions of others, are consequences of the exaltation of the inner Vital Forces. This is why the following sentence states a universal truth: If you want me to cry, you cry first.

That also includes the tremendous force of passions; the effect of gentle feelings which, through the inner, exalted life-forces, assimilate others, and through this, are being set into motion.

The greatest Secrets of Magic are contained in the Truth of these sentences; within this lies the Theory of Effect and Consequence.

The every-day Human Being experiences the exaltation of his inner power through external determinations, through which his Will is being determined. He sees, wants and demands.

The Will is, therefore, Soul-Electricity. The more the inner power receives through recognition, the stronger the effect becomes.

The expansion in the inner life-forces is incomprehensible to our senses; it is exalted life, exalted Life-Energy, refinement, Assimilation to the finest.

Recognition lightens; the Will exalts; Recognition (Knowledge) brings Light; the Will brings forth Warmth.

Knowledge changes through the Light; the Will changes through the Warmth.

In the Will alone lies the Power of Assimilation; the purer the Will is, the mightier its power becomes, because it changes into something more sublime.

The exaltation of the Will has its own gradation, its germination, its progression, its growth.

The more a Human Being cultivates his Will, the more alive a Human Being is. Cultivating your Will means to raise it to the most possible purity of knowledge or rather, to practice the knowledge which has reached the level of purity. Through this, Human Beings assimilate with the Divinity. Since this becomes power and activity, the Human Being becomes Knowledge and Will.

Within this lies what is commonly called the Rebirth of Human Beings, Spiritual Life, Soul (Vital Force).

Our future condition in the sequence of succession of progression behaves in accordance with the manner of this Vital Force.

This gives our Soul the organization to more or less live in higher spheres; within this lies our determination after our death.

14. Death.

Death is the transformation of the continuation of my "I", my Ego. Dying means to discontinue to see or to recognize here, and to continue to see, to recognize there. It means to receive a different organization, to change your receptivity, to see objects in an entirely different manner, to discard the external shell,,and to penetrate deeper, in order to get closer into the inner of the powers. Dying means to be born, and to be born means to die; ceasing to be active in one form, in order to appear and be active in a new form.

Death is the transition from seeing objects in one manner, and starting to see them in another manner. That is the step-by-step progression into the Inner Being; a matter of a higher transition, a gradation in the sequence of succession.

15. Existence And Reunion.

As far as our "departed" are concerned, we still exist for them and they exist for us. They exist for us through our memory, and we for them, through something which is more than memory, and for which no special word has been coined.

Their "I" remains to be presently a part of the universe, even though it is beyond us. Everything is connected through the great chain of things and operated invisibly in respect to our normal senses, but it operates essentially.

Every creature is not just a spectator of the world he is dependent upon; the power lies within him to work his way up to higher spheres and the joy to look into the interdependency of many things or parts.

The departed exist for us through our memory, and we exist for them through "something", which is more than memory. It would be wonderful if there were a word to describe this, however, there is no word in the human language which can express this.

Memory is Soul-Reality; not a mere ideal thing, which is only a figment of our imagination.

Nothing is really imagination; everything is reality, but everything is not a physical reality. You must differentiate between the reality of the condition of the Soul and the reality of the condition of the physical.

When I think about a rose in the winter, then the rose is not present in physical form, but the memory of the rose gives me her real existence in my Soul. Therefore, remember what was previously mentioned in this regard, that even what we consider to be physical realities are only appearances of the senses, and these appearances, these realities, represent to our Soul that which they have always been.

When you think about a friend who is not present, then you are with him in your Spirit. Should the disposition of his Spirit be finely tuned, then his Spirit will feel your presence; only the outer shell of his body will prevent the physical unification.

We speak with and to physical Beings. With Beings who are finer than physical bodies, there our thoughts become our language.

These beings not only exist, they are with us, but our shell is not capable of feeling their existence. Only our Soul has the capability of feeling their existence and refinement. Homogeneity makes it possible for them to become visible to us.

Even when it comes to physical appearances, it is absolutely necessary that the object has an effect on us, and we also must be able to feel its effect in order to physically see the object. This is, of course, much more of a necessity when it comes to finer beings.

Every appearance, and that applies to physical objects as well, can only occur when the object has the ability to have an effect on us, and we notice the effect of whatever the object or the finer being might be. Therefore, to notice any appearance, the appearance has to have an effect on us, and we must notice or perceive the appearance. Who has the audacity to deny that things or objects which are outside of us, and are connected to the chain of the whole have no effect on us - that we cannot perceive their effect, and that everything belongs to the whole, the universe, and everything has an effect on each other? Certainly everything has an effect on us, and we can feel these effects. Perceiving in the physical body through our Soul is called to foresee. Perceiving through the eye is called to see.

Whenever a departed friend has an effect, and the effects are perceived by the living friend, for such a person, the "departed" has at times, visible existence.

16. Existence And The Shape Of Things.

The world as we know it, and its composition in our retrospect, is nothing but a mere organic appearance. The world, therefore, appears to be for us, in this or that form, with this effect or with that effect, because our organization comprehends its existence in such and such a manner. If we would have different types of organs, then the world would change for us and it would be a totally different world.

A Being without eyes would feel the warmth of the Sun, but it would not enjoy the light. A Being, who would have more than eyes, would see what we call the Sun as something that we could not speak of, because we do not posses the senses necessary for this type of perception.

With this or that type of inner receptivity comes into being for us the existence of this or that type of object, because the receptivity exists in the feelings of our senses. Whatever our senses do not feel, does not exist for us. Existence for us is only what our senses feel. Whatever is not perceived or is not sensible to us means that it is non-existent.

Out of all this we can learn that the finer our senses become, the more things exist for us. Also, our receptivity grows after this refinement, and we are able to see things which other Human Beings cannot see.

A new world comes into being for us, which essentially already exists, but it appears to us in accordance to our organization. That means, in accordance to our perceptibility.

Whosoever has keener eyesight can see objects clearer at a distance, which shortsighted Human Beings cannot see.

The same applies to the inner sight. Through the natural refinement of our senses or through artificial means, we will come in contact with a world which is totally unknown to us.

17. The Refinement Of The Senses.

The smallest separation of the Spiritual Human Being from the coarse physical Human Being causes, at all times, extraordinary and unusual sensations and effects.

In order to allow a clearer insight, Nature has means at its disposal which totally dissolve the close contact between the Soul and the nerves, fibres and the anatomy of the physical body.

Such an artificial condition in our life is of very short duration; the means to accomplish this cannot be found in the ordinary school philosophy.

Any exaltation of the Spirit enhances the refinement of the senses, because everything spiritual assimilates everything refined.

Everything refined comes closer to simplicity; all simplicity comes closer to the Truth, whose recognition exists on account of greater insight; the physical truth is the object itself.

We can see the power of refinement in the works of the Spirit, in the spiritual exaltation of the poets, in those who are seekers of truth.

Any exaltation is a multiplying Vital Force, and any knowledge is in accordance to the more or lesser Vital Force. Therefore, there is greater insight, and more truth in an exalted state.

Some people might get the idea that even fools sometimes enter into an exalted state, therefore, they also have greater insight. It becomes a necessity to answer this question so you have a clear concept of spirit-exaltation and the refinement of the senses.

Without exaltation, there is no refinement of the senses. The exaltation is therefore absolutely necessary to refine the senses.

Everything in Nature has its time and takes its time; everything progresses step-by-step - first germ, then flower and eventually fruit.

The exaltation of the Spirit has to be in accordance with the refinement of the Spirit.

The greater the refinement of the senses, the more they can tolerate a greater exaltation of the Spirit.

A sudden exaltation of the Spirit, without the step-by-step refinement of the senses, does not lead to insight but to folly.

This matter is easily understood. The exalted state requires the finest of organization, so that there is no difficult obstacle to overcome.

Should the exalted Spirit find any opposition in the sensory organs, then out of necessity, the Spirit will destroy everything in its path.

The most fragile glass will be able to tolerate, undamaged, the greatest heat, when the heat is increased little by little, so that the receptivity can be organically determined.

The sun rays are reflected from the hard rocks to torture the tired traveller, whereas the clear, pure spring accepts them contentedly. Here the sun appears in an entirely different manner, strengthening the weary traveller with gentle refreshing coolness.

The condition of the fool is exaltation without sense-organization. Therefore, the monotony of their ideas, the unalterability of a once-conceived idea, the cause of all this is the lack of fibre-elasticity and the lack of the refinements of the senses.

The scholar who studies much, exalts his Spirit many times, and he leads a lifestyle which gives him the momentum to be more easily receptive to impressions, but if he deprives his fibres, such a person is on the edge of insanity.

In order to have fine feelings, it is necessary to have a fine organization, therefore, proper dietary rules are an absolute necessity. This does not only apply to the outer, coarser organization, but it also has an effect on the inner, finer organization.

You never tune the string of a violin by tightening it suddenly in order to get the right pitch. This is accomplished by the tightening of the string little by little. There are also other external means used to strengthen the expansibility of the string, and you will achieve a height of harmonic sounds, which can only be applied for music belonging to the higher spheres.

Inner peace and silence of passions is of absolute necessity to achieve outer and inner Soul-Refinement, because any passion makes your senses coarser. There is a great difference between feelings and passions. Feelings are restorative, invigorating vibrations, whereas passions are destructive vibrations, which wear out the organization and through this, the organization becomes totally useless as far as refinement is concerned, because the inner senses become coarse and unreceptive.

Out of this you can gather and see the truth in the teachings of the people of old - the Truth of Morality, the Truth of Religion, their unfailing accuracy, and their greatness.

Passions are storms; curable is their shock. They heighten our feelings when we are at war. However, should they become more to us than just a passing storm, when they become one with us, and we make them our own, then our Soul can be compared to an ocean, where a continuous storm keeps the ocean in constant unrest.

Yet how much purer is the area of the heaven, how much nobler are the meadows and the forests there; the purer the Soul is, the more heavenly are her feelings.

The scent of a flower is much more aromatic in the mountains because the thunder clouds pass by below her. None of the vapours of earthly puddles can rise up to the flower. She receives the purest of dew and the first rays of the sun.

That is how a Human Being can be, if he rids himself of his passions little by little. Then he is close to Divinity. He enjoys the dew of his Spirit, and a holy fire enlightens his Soul and strengthens the Soul to incomprehensible effects for those children who live next to the swamp in the valley below.

18. The Inner Sense.

The centre of all senses, or the inner power of Human Beings, through which a Human Being is capable of feeling the impressions of the effects on the entire senses, is called the Inner Sense.

This Inner Sense is the pictorial power of Human Beings through which the different impressions, which come into being through the senses, are then identified and simplified and after that, they pass over to the Soul.

The Inner Sense is the interpreter of our Soul. Whatever the bodies speak through the impressions they make upon the senses, the Inner Sense interprets to the Soul in the language of the Spirit, or rather, the Inner Sense makes out of physical feelings, spirit-feelings, and out of temporary impressions, independent and self-reliant impressions.

19. The Life Of The Soul.

The Life of the Soul is made by the Will; or the Soul, which is in the Soul, is the Will.

This ability lies dormant within the Soul, since she comes into the world imprisoned in a physical shell and develops through the Inner Sense.

This Inner Sense gives the Soul its step-by-step formation (development). The Soul learns through the outer senses, everything physical first, and then through the inner senses spiritual volition.

Therefore, the Soul is immortal, because the Will is its life, and this Will becomes its property, which is inseparable from its being. She, therefore, lives spiritually, eternally.

She lives more or less in accordance to the condition of her Will, and her future condition depends upon this condition.

Knowledge (Recognition) and Volition are the first abilities of the Spirit. This is unified in God, but in a Human Being, the sequence is step-by-step.

Therefore, Human Beings have the power within them to recognize and to will, and this is the power which is expressed in the sentence: To be created in the Image of God.

God has the highest of knowledge-recognition, and as a consequence of having the highest of all Knowledge, that is the highest Good.

His Volition makes it possible to carry out this highest Good, and this, His Knowledge and His Volition, is the law as to the identity of His Character, His Omnipotence, His Omni-Activity, His Love.

The ability to execute or to carry out the highest good is the highest truth. That is why we call God: Truth, Love and Goodness.

The consciousness of this Omnipotence and Omni-Activity is the highest blissfulness of the Divinity.

To recognize and to want the highest good therefore requires creating Beings similar to God, and determining them to similar blissfulness, otherwise, the knowledge and volition would not have been unified in God, therefore, God would not have been Omnipotent and Omni-Active.

Out of the Divine Law of Being came into being the Law of Being of all Creation, which is also eternal and unchangeable.

The Law of Being exists so we can become like God, because in the assimilation lies determination (intended purpose) of Human Beings, the blissfulness of Human Beings.

In order for Human Beings to elevate to this blissfulness, it became absolutely necessary for God to give Human Beings this power. However, He could only give Human Beings the power which was within Him and that is, to recognize and to will.

This was the creation of the Soul; the union of Knowledge (Recognition) and the Will is freedom. To possess this power was absolutely necessary for Human Beings because of what benefit would knowledge be?

It is, therefore, possible for a Human Being to have knowledge and not to have the Will to want because of limited knowledge. God could not bestow upon Human Beings the highest knowledge because if that would be, then all Human Beings would be God.

Within the limits of our knowledge lies the lack or deficiency of our volition; within the deficiency of our volition lies the evil, the withdrawal (remoteness-distance), blissfulness and not being blissful, and the life and death of our Soul.

20. Punishment And Reward.

Essentially, as an eternal relationship, punishment and reward lie within the Laws of Being and the Soul-Organ which communicates this to us is our consciousness.

The reward for Approximation is clearer recognition with a better volition. When it comes to the opposite, then the reward is punishment for any distance or remoteness.

It is the determination (mission) of the Soul to become like the Divinity. Becoming alike is her element, which is her own, and her unification is her blissfulness.

All hindrances which stand in the way of this unification places the Soul into bondage and because of this, the Spirit suffers because he is being detained from reaching his destination, from his determination.

21. Being Blissful And Suffering.

The first Law of Being of all things is the inclination towards unification. This Law is an absolute necessity because within it lies the energy of Assimilation.

Without this energy there can be no life, no aspiration, no becoming alike.

Every hindrance towards this unification brings forth an aspiration to dispose of these hindrances. In physical things or matters we call these aspirations suffering.

That is how a dying Human Being suffers and moans for loosening, because his ailing body is still retaining his Soul, which is struggling to reach the Spirit World.

That is how the animalistic body suffers, when hindrances of the unification of the parts destined for separation takes place, and then this struggle in Nature occurs to remove these hindrances. This effort the physicians call fever or...

This also applies when it comes to the magnetic needle uniting with what attracts. This is visible and invisible suffering.

The magnetic needle suffers, even if it lies on a flat board; but its suffering is not visible to our senses, however, if it rests on one point, then it can express its suffering endeavour.

In Nature, suffering is coincidental, as hindrances are coincidental. Only where there are hindrances is there suffering. Wherever there are no hindrances, there is the enjoyment of blissfulness.

Therefore, only in God alone there is no suffering.

The more hindrances there are in a body, the less the body can pursue its natural purpose or destination in accordance with the Law of Being, therefore the more this body suffers. The less hindrances, the less the body suffers.

On account of these reasons, we have the proof that there is actually no absolute suffering, but all suffering is only relative (because all destructive forces are relative; truth and blissfulness are absolute), and belongs to the refinement of our condition.

As long as we experience hindrances, that is how long we will suffer. As soon as the hindrances or obstacles have been removed, then the suffering ceases to exist and we come into an existence of peace, of unification. That also leads to the conclusion that even finer bodies are subject to suffering. That is why the Soul can suffer, because the Soul can have hindrances when it comes to her unification.

The Law of Being, as far as the Soul is concerned, is her yearning for the Light; that means to say: to pure Knowledge.

Everything which is impure cannot unite with what is pure, because unification takes place only in Assimilation. That is why oil does not unite with water, or the water with the oil, because of the dissimilarity of their parts.

The destination of the Soul is the unification with the Divinity. To this unification belongs the unification of the Knowledge with the Will.

As long as that condition does not exist, a unification is not possible.

Any distance the Soul takes is Soul-Suffering, but it has to be from the higher Path to Approximation. Through this, the concept of the condition of purity and what is considered to be Soul-Pain becomes understandable and honourable, and you can see that religion does not teach a dream or a vision, but reality, which becomes more and more venerable, the more we become enlightened through the knowledge of natural things.

22. Revelation.

The news that the sun is a reality, is a revelation to the blind Human Being. Revelation is knowledge of certain conceivable truths, which are possible only when under a different type of organization.

Therefore, there are also truths in revelation, which we are able to conceive and they become clear to us, when there is a change in our organs.

It is necessary and good to make Human Beings suspicious of their present and previous knowledge in order to arouse their exploring Spirit, to unite what has been revealed with the reality of what has been recognized already, so that in some instances, the impossibility of the unification can be realized and through these examples, truths of a different and higher order can be surmised and suspected, so that the connection can be established between this new future world and the present world, and the start can be made while in the present world, to live for the future organization.

Living for the present organization is an animalistic life or a worldly life. To live for the future life means a Spirit Life or a Spiritual Life.

23. Physical Life And Spirit Life.

Human Beings have three lives: The physical or animalistic life for the present organization; the Spiritual Life for the future organization; and a median life, which is between the World and the Spirit Life - this life we call the moral life.

Within this moral life lie the Laws of Being of the future organization, or the Laws of Sequence, the Approximation. Whosoever cannot live morally cannot live spiritually.

Within every Being lie dormant, the necessary conditions, which prepare the Being for his future circumstances. The development of these dormant conditions are the abilities. The being of the whole tree is already present in the seed; but, the conditions lie dormant - they slumber - until the whole tree develops. This explains the parable of the mustard seed.

Everything that has a transition, must have a medium. Everything must have an organ, everything must have a connection, a sequence, a chain. That is how the Spirit unites the body with the Soul.

Out of necessity, every body must have a Law of Being, because it belongs to the maintenance of the body.

Out of this Law of Being originates the cohesive force of the bodies. In animals, it is the instinct, the driving force for self-preservation or self-love.

Self-love belongs to the animalistic organization, and it is in an animal that which we call instinct. This also applies to Human Beings who are more animalistic than they are spiritual. They act only in accordance to their instinct or self-love.

Human Beings which have reached a level higher than the animalistic Human Beings, or those who are at the gradation of a

Spirit Human Being, also have a higher level of guidance, and this guidance is Knowledge or Spirit Instinct.

The more self-love a Human Being has, the more animalistic he is; the more he rises above self-love, the closer he comes to being a Spirit Human Being.

The more a body has the power of expansion, the more effective it becomes. The more effective it is, the more it loves, the higher its Vital Force, the higher the Assimilation.

The reciprocal effect of the development to perfection is Love, or the force-to-be towards Assimilation.

The one body has an effect on the other, the more this body loves.

Even though this word is essentially the spirit attribute of the finer organization, it is also present in coarser bodies, but in a different form with different effects.

In every body lies an incomprehensible force of expansion, which acts in accordance with its refinement.

One should observe the force of expansion of the bodies in smoke, the force of expansion of gold.

The greater the expansion, the greater the effect; the more spiritual, the more wonderful.

The more noble a body is, the greater the force of expansion, because the sphere of activity is increasing.

Only in the expansion of the body lies inner life, vegetation and bringing-forth.

More refined bodies have more life, therefore, greater growth of the Vital Forces, from the coarsest to the finest, from a Human Being to an Angel.

This life is in accordance to the Vital Force, and the Vital Force is in accordance to the effects.

Therefore, everything has the ability to Assimilate. Out of the development of this ability originates the unification, the inclination and the aspiration for perfection or love, attraction to alike, and repulsion to dissimilarities.

In the Kingdom of the Spirit, this attraction also exists. Her medium is Knowledge and her organ is the Will.

The purer the Knowledge, the purer the Will, the greater the Spirit Life, the greater the Spirit Attraction. The lesser the Knowledge, the lesser the Will; the greater the Spirit repulsion, the greater the inactivity, lower life.

The Spirit, therefore, lives through Knowledge and Volition.

They are her Laws of Being and are inseparable. That is why the Spirit lives eternally.

Even in an animalistic Human Being, the Spirit has Knowledge and Volition, because his gradation is the transition to the Spirit Human Being.

Therefore, Human Beings have, even in that organization, the ability to live spiritually; but since the Spirit is imprisoned in the body, the Human Being receives his Spiritual Life only through morality, which is Soul Formation.

24. Soul Formation.

The first Vital Forces of the Soul first start to develop in the body, because the Soul begins to gather Knowledge and Volition on Planet Earth.

Sensory knowledge and sensory volition are physical life, Spiritual Knowledge and Spiritual Volition are Spirit Life.

When the physical body decays, it no longer has sensory knowledge and sensory volition, but its Knowledge and its Will are Spiritual. The Spirit World, therefore, becomes a totally different world for us.

To expose and develop your Soul on Planet Earth to Spiritual Knowledge and Spiritual Volition, is Soul Organization for future conditions, which the Soul expects, in the sequence of succession.

In accordance with the condition of this organization, this is how we will enter into the Spirit Life after our physical death, as our present life relates in accordance with our past physical organization.

A Human Being with two senses feels differently than one with five senses; the one with three senses is different from the one with two.

Therefore, the feelings are different where there are only:

Feelings and Taste. Feelings and Smell. Feelings and Hearing. Feelings and Sight.

And different again where there are only:

Feelings, Smell, Taste. Feelings, Smell, Hearing. Feelings, Smell, Sight. Feelings, Taste, Sight. Feelings, Hearing, Sight.

And different again where there are:

Feelings, Smell, Taste, Hearing. Feelings, Smell, Taste, Sight. Feelings, Taste, Sight, Hearing.

And finally, where you find all five senses together, you will find that the greater or lesser effect is dependent upon the condition of the exaltation.

Having this knowledge makes it possible to understand that by the changing of the worlds, the organization must change, and by changing the organization, the world must change also.

On top of the highest mountains, where the air is the finest, Human Beings with a human organization cannot live, whereas, in areas where the air is fine but still adaptable to breathing, it is possible for Human Beings to live, but they will suffer under such conditions, because their organization is not in accordance with the sphere in which they are trying to live.

This also applies to the Spirit World. Wherever there is more or less Spirit Organization, there is more or less Spirit Sense, or more or less Spirit Feeling, and depending upon these feelings, suffering and joy are experienced in the Spirit World.

When, in the physical world, only sensuality enters the Will, and the Spirit is not given the opportunity to Spiritual Volition but only the sensuous, then the condition will be one of suffering, where there is no physical world, because what exists is a perpetual volition without any satisfaction, and that is Soul-Pain.

The condition of Spirit-Suffering in worlds where there is a finer organization, depends upon the sensuous volition.

However, the progressive Spirit suffers of necessity, until clearer Knowledge changes the Volition, whereby he becomes more organized with the Spirit World.

25. Appearances.

Whatever a finer organization has, has no effect on the coarser organs, but, it has an effect on the finer organs, because the coarser organization has no perception of the effects of the finer organization.

In order to feel the effects of the finer Beings, a finer organization is required - a spirit armature, reinforcement and exaltation.

The spirit armament towards a finer perception is twofold: the internal and the external.

The internal is the spirit purity, because the spirit purity is spirit refinement or the refinement of perceptibility of the inner senses.

The inner senses in their exalted state, or when the external senses are separated to a degree from the inner senses, then the inner senses can see, hear and feel things which the external senses, because of their coarser organization, cannot. Therefore, the inner senses can see objects which the eye allows to pass through, but it will only reflect in the eye of the Soul.

That is how a sun ray flows through a glass unnoticed, but becomes visible in a mirror, which was made for the purpose of reflection.

Between the external senses and the internal senses exists an effect (action) and a counter-effect (reaction). The external senses filter the impressions of the objects until they pass over through the internal senses to the Soul, because every sensory feeling is an impression of the objects and true contact.

The objects, which come in contact with the internal senses without being perceived by the external senses can, however, through their effects on the inner senses upon the external senses, become visible to the external senses. Through the connection the inner senses have with external senses, comes into being the aspiration to communicate. This aspiration is the Power of the Imagination. The more active this is, the more effective they become, and project pictures to the outside, which become visible to the external senses, but they are still the pictures of the finest organization.

The whole Theory of the Imagination is based upon this, which is still reality and consists of finer or refined sight.

Through this, the Realities of Appearances can be explained, which come into being through the inner sight, and are brought forth from the inner senses, to the perception of the eye.

The principle is similar to that of a concave mirror. The object, which is not visible to the eye, is caught by the concave mirror; the concave mirror concentrates the simple impression of the pictures through its cavity and, therefore, forms or projects a body outside, which becomes visible to our organization.

This is how the inner senses function. They take a picture which is not visible to us, and reflect it through the concentration of the impressions upon the external senses.

But what do we see? Objects which are outside of us; realities, like the impression of a rose outside of the concave mirror is a reality, an impression, a true or real appearance, just as any reality is only an organic appearance.

Many who will read this explanation might come to the conclusion: If the picture is a reality, how come it does not remain when the picture, whose imprint is being formed, no longer exists?

The answer is very simple. When you place your hand on an elastic body, then the pressure your hand exerts is reality; when you remove your hand, there is not a sign of your impression left to see. The same applies when it comes to picture reflections. Study optics, do not indulge in prejudice, and then you are dealing with the purest teachings of the Soul.

26. The Power Of The Imagination - Picture Creation And True Appearances.

The effect of the inner senses upon the external senses is creating pictures or it is Picture Creation.

These Picture Creations are for the external senses, the power to think or Thinking Power. When the pictures are temporary, for the inner senses they become permanent. That is why the Soul possesses the ability to form, to produce images of external objects of the senses, which are not present; however, they are present for the inner Soul.

The Picture Creation is in accordance to the manner of our aspirations, the communication or the Power of the Imagination which, in an exalted state, produces real pictures externally.

All of us can remember circumstances whereby you think of a friend in retrospect and you can see this friend as clearly in front of your eyes as if he were present.

That is how our palate craves certain foods which are not present, and our tongue has an aversion to the taste of man-made medicine, when this enters into our imagination.

These examples give total proof of the reality of Picture Creation and the Power of the Imagination.

Therefore, there are false and true appearances. False appearances occur when the impressions of objects which are already present in our Soul, become visible through the power of our imagination.

True or actual appearances occur when, through the actual perception of the finer senses, finer objects (which only the finer senses can perceive because the coarser are not capable) become externally visible to our physical eyes through the Power of the Imagination and the Picture Creation by the inner senses. Within this lies the secret of true appearances.

27. The Appearances Of Spirits.

There has been no other century as peculiar as our present one, where there is so much written and spoken in regards to superstition and no belief, atheism and agnosticism, philosophy and nonsense, truth and falsehood, where the seeker is sighing for the truth in a maze of misunderstandings and errors.

The question is: Are there such things as Spirit Appearances? Is this possible, do they exist in the essence of Nature?

One person says "No", the other says "Yes", and the third person repudiates it totally. Then a fourth person comes along and reports a totally credible incident and makes out of all the others, doubters again.

The unequivocal statement can be made: Spirits do appear, and their foundation lies within the essence of Nature.

Whosoever wishes to understand the possibility of such appearances must study the nexus of these things, make all the essential requirements his own, and he will find the truth of the matter.

There are three different types of Spirit Appearances.

1. The artificial or contrived appearance, which is based on optical fraud.

2. Those pictures which are produced through the Power of the Imagination, because the imagination has the capability of producing external pictures.

3. The third one is, of course, the true, actual appearance of Spirits, which is only visible to the inner sense. Through this inner sense, it can be turned into a picture for the external sense, and then becomes a true appearance.

28. Appearances Which Are Being Produced Through The Pictures Of The Powers Of The Imagination Because The Imagination Has The Ability To Produce A Picture Externally.

The exalted Power of the Imagination produces pictures externally and the Theory of Appearances through the Power of the Imagination is based on this.

The question is: How can the Power of the Imagination become so exalted that a picture which now lies in its Soul, can be transferred to the external senses and become organic for the eyes?

In order to answer this question in its totality, it would be a prerequisite to make certain assumptions in regards to the different explanations as to the effects of the Spirit and Soul, and especially, we should reflect in regards to the might of retrospect.

The knowledge of the theory of the manner in which the senses operate is a must. This will be discussed in the next chapter. The examples are borrowed from daily human life and are taken from a collection of peculiar appearances, which serve this purpose well.

29. The Sphere Of Operation Of The Senses.

1.

When external objects produce an adequate movement in the nerves, and through this have an effect on the brain, then the Soul receives an impression accordingly. A blow upon the hand provokes a certain feeling of pain. The impression is that much greater, not only because of the greater preceding movement of the brain which produces the impression, but it is also based on the superiority of the present receptivity of the Soul. To a person who is totally occupied with his thoughts, the pain he feels from such a blow would be minimal, whereas it would be more painful to a person who is not lost in his thoughts. The statement cannot be made that the receptivity of the Soul is always the same, and what causes the difference depends only on the body, because for many other reasons a Soul could, through the perceiving of one idea, be prevented from perceiving other ideas. In other words, perceiving many ideas all at one time, which means to be infinite.

2.

As soon as the Soul has received the impression, then she does what every familiar substance does upon which an influence has been exerted by another substance. She acts in return upon the object of influence. When a sound penetrates the ear and is heard, then the muscles which tighten the eardrum are animated in such a manner, that their tension is in accordance with the sounds they receive. When light penetrates the eyes, then the muscle-fibre of the star of the eye changes. In the eye of a blind person, the light will do as little as it does in the eye of a dead person. At this point, the question might come to mind: Is it really true that in all these examples, the Soul really produces the retroaction, and is it not really the body? In the first place, there is no denying that the retroaction could presently take place only through the body without the help of the Soul, but certainly, the retroaction is also in the Soul itself. In accordance with the previously established principles, the Soul receives, through the uniform movements of the brain, impressions in different degrees, depending whether she possessed at that time more or less receptivity, and if she at that point contained other impressions or not. The noise which Archimedes would not hear because of his preoccupation with his compass, would trigger the attention or make a strong impression upon an idle person. Would the retroaction be solely dependent upon the preceding movements of the brain, then strong, preceding movements of the brain on account of the Soul being presently distracted would have very little, unnoticeable Soul-Expressions. If that were the circumstance, then each and every time, if the impression would be weak, the retroaction would have to be extraordinarily strong and conversely, when it comes to very strong impressions, the retroaction would hardly be noticeable.

All this is, of course, totally contrary to all experience. The movements of the body, which arise through the Soul, are always in proportion to the size of the imagination, and that includes the disposition of the body towards movement.

This is even more noticeable when it comes to the Power of the Imagination. Through this, retroaction occur, as they do through the senses. The little taste-buds on the tongue do not only rise when you eat, but they do the same when you crave food, and when you imagine that you eat certain foods. If this retroaction originates only in the brain, and not out of the Soul, then the same must occasionally occur (namely, if the impression to an adequate degree of the preceding physical movement is being interfered with, and should the Soul be distracted or through other circumstances be interfered with), without all the desire or imagination of the object.

On the other hand, through the strongest of desires and imagination, nothing will occur, because when there is very little movement in the brain, the great receptivity of the Soul produces a strong impression. Many other observations can be made; for example, it quite often happens that epileptics who, through retroaction-produced movements, receive only at the moment when the perception comes into being, and it is often necessary to produce a passion, fear, hope, etc. They are not only increased or decreased through the imagination of the Soul, but are also revealed in some instances and, subsequently, through the perception, the movement of the body is stronger than the ones which provoked the impression in the Soul. All the preceding writings are being confirmed with these conclusions, however, it takes time to read them all and understand them.

3.

It is of great importance to look for the secrets which are within these laws, because the Soul executes these impressions in accordance with these laws. "No retroaction occurs through sensory impressions without the preceding movement of the brain, because no such sensory impression can be produced without such a movement."

The effects of the sensory impression are only noticed in certain parts of the brain; not all, but only certain parts are equipped to provide us, through movement with the pictures of the eye and with the feelings of sounds. Therefore, we do not experience the impression of sight in every part of the body, not in the throat or the foot, but only where the muscle-fibres of the star of the eye are located. We hear where the eardrum is located, wherever that certain movement takes place.

This part is without doubt the one which gave the Soul the impression.[2] This is a logical conclusion based on the nature of retroaction, which is always directed towards the foreign object which causes the influence.

This observation makes it very clear and teaches us, that the impression of wantonness arouses movement in that place, wherever the stimulus was produced; painful contractions in the heart trigger convulsive movements of the heart. If another part of the brain other than the part that caused the influence would be struck in a spot which is void of nerves or contains nerves of an entirely different origin, then there is either no reaction, or through the reaction, a different part of the body is being set into motion. Should the thought be entertained, that a different part would feel this effect, yet the nerve would lead into the same area, there would be no objection to this assumption and it is not contrary to these laws.

The imagination is a repetition of past sensory impressions and brain movements. Both work retroactively towards one area. For example, this particular area, in the case of a wantonness imagination, provided it is stimulated, will produce the sensory impression of wantonness.

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[2] It is, at this point, of no consequence if it takes a few parts which take the impressions to the Soul, or if there are others who, through a movement which was produced by the bodies, carry it out. The Soul, in this instance, will react in one of two ways: either not at all, because no nerves are struck, or if there is a reaction, then a certain part of the body will be set into motion. The part being set into motion is where the sensory impression originates.

The retroaction produces a movement in one point of the brain, but this movement is not limited to the brain only, instead it continues, should the impression and the retroaction be very strong. It continues through the whole course of the nerves and the source of origin is the one point in the brain and also extends to the parts and machines to which the nerve is connected, for example the muscles, and the retroaction then takes the opposite path of the first movement.

This law is confirmed by all the experiences discussed, and this conclusion can be drawn out of the relationship the nerves have in connection with their source of origin in the brain, and on the other hand, with the other parts of the body and the muscles.

The above examples should enlighten us enough, that the magnitude of the preceding movement and the Soul-Impression are the ones that together determine the magnitude of the effect. Since both are the originators, but sometimes, both express it more and sometimes less, therefore, it must be measured by the degree of the effectiveness of both.

A conclusion of great value can be drawn from these experiences.

A sensory impression has an effect on that part of the brain which produced it, and through the same upon the nerves, which have their origin there, and on all the parts which are connected, and that is returned more or less in accordance with the magnitude of the mobility of the brain and the magnitude of the impression. OR: A movement, which comes out of one part of the body through the nerves and the brain, and penetrates the Soul and makes an impression there, always has another movement as a result of this. The following then takes place - that this movement comes from the Soul at precisely the point of the brain and through the particular nerves to the parts they affect, and in exactly the opposite direction, towards the same part of the body.

A multitude of experiences can be quoted to substantiate these experiences. There will be a few more examples in addition to those already given.

When you eat, the little taste-buds on the tongue rise. Should the skin suffer a strong external sensation such as cold, then the skin contracts, and perspiration lessens. Should a very tasty liquid be tasted by the back of the tongue, then the throat is lured into swallowing.

4.

There is one comment which has to be made in regards to the consequences of this retroaction, and the relationship which exists in regards to the consequences of the external or internal objects existing in the body which produce the impression, or generally, with the physical condition. Many times the retroaction is increased or substituted by the effect of the external and internal sources of origin and through the physical condition, which is produced by this effect. This may occur through the unification of the retroactive movement with the effects of the external and internal objects and the physical condition, or through such an emotion of the body, through which the body becomes capable of producing such effects. Through contagious vapours or through internal causes, through this fire of the Soul, the heating-up of the blood is produced. This fire by itself increases the heat of the blood. The bite of a rabid dog could be another cause for being enraged; but anger by itself has the ability to bring about the change of the liquids in the same manner, as if it were rabidness in the true sense. A Human Being, who was bitten by a fighting cock, experienced something very similar, as if he would have been bitten by a rabid dog. A young man who bit himself when he was in a rage, also experienced something very similar. (Reference: v. Gaubii Sermones II. de regimine mentis, quod medicorum est p. 97).

What has been discussed so far should enlighten the reader, and he should therefore come to the following conclusion by himself: the physical condition which produced the impression through which the capability cannot only be enhanced, but also has the capability of being totally changed, and therefore, becomes subject to a new revolution.

30. The Mode Of Action Of The Powers Of The Imagination.

We should now have the knowledge to determine the sphere of operation, or the mode of action of the Powers of the Imagination.

1.

Frequent repetitions of physical movements produce as a consequence, a proficiency.

The external physical body makes the proficiency obtained by these means visible. The trained foot works, dances and jumps more skilfully, whereas the untrained foot is slower and awkward and that applies to the movements of all the external parts. However, as soon as these movements are executed more often, the movements are executed with more ease, much more quickly, and with greater success. Nothing makes the accuracy of this observation clearer than the fact that all this is done by organic association. (You could attempt to explain that all this is accomplished through the abilities, which are obtained through the inner brain and through ideas, but that would be in error). Insects still mate after they have been decapitated, provided they have done so before. Some decapitated Human Beings moved their arms and hands, as to remove the shackles and free their hands. There are many reported incidents such as those mentioned here.

This can be seen much more clearly when it comes to the proficiency which we obtain through daily exercises in our brain, and especially in those parts where the movement is absolutely necessary to serve the imagination. The result of these exercises are a better and more lively memory and an increased Power of the Imagination. A greater liveliness of the memory and the Power of the Imagination cannot take place unless there is a greater mobility in the brain. Lesser mobility can be caused through a fall, or too much water in the brain which causes stupidity, etc. Is it, therefore, not a fact that through exercise, the mobility of the brain and its proficiency to mobility can be increased?

Perhaps the possibility exists that the brain and its mobility can only grow through exercise, but not some parts, which communicate an impression through a certain movement of the Soul and thereby receive a greater proficiency in regards to this certain movement. This statement requires a more detailed explanation.

If we think because of a sensory movement, that does not mean that any movement of any part shows any arbitrary idea, nor does any single idea require the movement of all the parts of the brain, but, it requires certain movements of certain parts to show or produce certain impressions. The movement which gives you the impression of sweetness does not give you the concept of "black". It is also a fact that this impression does not require the movement of all the parts. If now, frequent movement causes greater proficiency of the same, it can, therefore, expand to other parts because not all parts were set into motion; only those which produced the impression of sweetness or those which produced the concept of "black".

These examples should give the reader enough proof and, at the same time, enough to think about (any additional examples would become repetitious). However, the knowledge which the following sentence contains should be taken to heart: In accordance to certain impressions, the corresponding parts of the brain, through repetition of their movements and also of the impression, take on the proficiency to produce them again.

It is also not necessary at this point to give a detailed explanation in regards to the above two instances other than that the same, or even contrasting ideas, correspond always to those movements of those parts which follow the particular sequence which triggered it in the first instance.

2.

When you think about these matters long enough, you will come to the conclusion that this must leave some after-effects, or consequences, in the Soul. This observation should not be overlooked unless you find a reason, a priori, and you realize its impossibility; or, you will find through experience, that the growth and the decline of the Effectiveness of the Soul corresponds totally to the growth of the body. These are two statements which are very hard to prove. It seems, however, that general ontological concepts, and especially the experiences of the Soul, will add to this.

One substance will be entirely modified through one impression, at least as long as this impression lasts. Should the Soul, when the impression leaves, return to its original condition, to the point as if the impression never existed, then there would have occurred something of great importance - a cause without a consequence - a certain, very effective condition upon a Being without any reaction upon the same. There would also never be a permanent, internal change; instead, there would be only external changes in accordance with the situation at hand and, among other things, if this would occur quite often, there would be a disproportion among several connected substances. For example: The Soul and the body to the Soul. However, it would never happen only to the body in accordance to the external condition. In addition, the relationship the body has with the Soul would also have to change. Another condition would also have to occur; whatever was compatible in the beginning would no longer be compatible.

Experience favours these conclusions:

It has been mentioned previously that it is the Soul itself, due to its restricted nature, can only grasp a certain amount of objects, even if the body would give the Soul all the support the Soul would need. This is one instance, and there are many more, where the Soul is not governed, or at least not totally, through the laws of the body, but what she does is being governed through her own peculiar laws.

Continuous practice improves our skills to grasp several objects all at once, compared to what we were capable of before we practised, even when present ideas become considerably more difficult when compared to the previous ones, because we have come into the possession of a greater proficiency. That includes our actions, which we execute in accordance to the peculiar Laws of the Soul. Should all of this not lead us to the conclusion that practice is not only a physical function or a physical motion, but, when we practice, that this strengthens also the operation of the Soul itself? Also, that often-repeated sensory impressions make the Soul more receptive to these impressions?

Certainly objections could be raised in regards to these conclusions. For example, what seems to be a strengthening of the brain could be interpreted as an improvement of the brain, but these arguments cannot be dealt with at this time, and it would be a deviation from the actual goal. In addition, it would be inexcusable, since proving this point would have little or no effect upon this theory.

If we accept the conclusions which were made so far, what happens in these instances in the Soul is without doubt a proficiency which makes all previous concepts we had easier, faster and with greater liveliness, especially when they are expressed in a certain sequence. This is a proficiency which has a relationship with the newly-attained and previously described proficiency of the corresponding brain particles in regards to particular movements and united with her, reaches the great purpose of Nature.

3.

There was already a connection, from the first sensory impression between the Soul and those physical particles that carried the motion to the Soul and which, through the retroaction of the latter, received another. From the place of contact, the physical particles delivered immediately the impressions to the place where the Soul could receive them and, conversely, from those who directly received the movement from the retroaction to those where this was being transmitted to. They are connected in a most precise manner, because without this connection how could such consequences occur? This connection can be improved upon through practice, partly because the particles become more receptive, and partly because they accept the movement from the objects much more easily, especially when they have received them frequently. Therefore, through external object contacts, provided all circumstances are equal, sensory impressions are much more easily produced if they have happened before, or if they have occurred many times before. That applies conversely to the Soul as well who, through the retroaction, produces movements much more easily if they have occurred many times before. The hands' ability to feel something more easily and to distinguish finer objects, is much greater if the hands have done this many times before. The same applies to dancing, jumping and walking - if you have practised, you become much more proficient.

4.

The greater the ability towards movement or the imagination, the easier the movement and the imagination occurs. However, in order to bring the movable particle into actual motion and the ability of the imagination to the actual manifestation of the imagination, requires a new awakening cause. Where can this cause be found? There is no external object available, as there is when it comes to the sensory impression; therefore, either the Soul awakens out of itself the slumbering imagination in accordance to the peculiar laws, and through this awakens the corresponding movements of the body, or the particles of the brain are the ones who awaken first, while the dominating motion of a point communicates to the other interdependent points and through this also awakens the changes in the Soul; or either this happens and then that happens.

On one side to make a decision on this question is very difficult, complicated and extensive, and as far as this theory is concerned, not decisive. It should, therefore, suffice that instead of all the observations and conclusions, we will concern ourselves only with the results. They are both great difficulties, yet they explain all the reciprocal communication of the movements of the brain amongst each other. For the present, they are subjected to an even greater extent than the ones which are in opposition. (How else would it be possible that previously perceived but now absent objects reappear in our Soul?) Out of necessity, one of these two means are being called forth through previous conceptions.

5.

The Soul awakens again, with or without the help of the brain, the previous impression.

In the instance of the actual sensory perception - it was the impression of the Soul which caused the retroaction through all parts of our body. This impression is now available again, and the Soul must express, in the instance of the same cause, the same effect. That means the Soul must, as in the past, in accordance with these same laws, in these same areas, with these same successes, work retroactively even more so, because the body is more disposed to the same movements. That also applies when it comes to the reception of the same movements, when they come out of the Soul and also out of those particular parts of the brain. Therefore, take notice: Should the idea however be weak, then the success as far as the external body particles are concerned is only visible to a small degree. If the idea is as lively as the sensory impression itself was, then these same consequences must prevail throughout the whole body to the same degree.

Out of this knowledge great results can be derived:

A concept of fantasy can bring forth the same effects in the body as the sensory impression from which it originated, as soon as it reaches the same level of intensity or strength.

Many examples could be given to substantiate and illustrate the conclusions made. Here are just a few:

When certain Human Beings are tickled on the soles of their feet or on the side of their body, this can result in convulsive movements of almost all the muscles in the body; some people even suffer through mere fear of it, in the same manner. It is also not impossible when you dream that you have fallen, you received a blow, a bruise, etc., that real blue bruises develop. The placebo effect is also not unknown. There is a report by a physician by the name of Bonet, who had a patient who insisted that the physician should supply him with a strong purging remedy, but instead the physician gave him silver-covered breadcrumbs. The patient took them in the belief that they were the strong purgative he had asked for and, as a result, he vomited once and had five bowel movements. The same physician had another patient, a girl who was supposed to have taken rhubarb in the evening but, because of the bad taste, did not take it. That same night, however, she dreamt that she had taken the rhubarb, and when she awoke in the morning, believing that she had taken it the previous evening, purged in the same manner as if she would have taken it in reality.

A physician by the name of Pechlin reports of a patient who took 20 grains of Houndstongue tablet, and since he believed them to be a purgative, he purged, whereas in reality they are an opiate and therefore constipate. Another patient took 15 grains of white vitriol in the belief that it would induce perspiration and he did perspire, even though this remedy should induce vomiting.

These assumptions in regards to the Theory of the Power of the

Imagination require the establishment of rules so that a clearer concept emerges in regards to the pictures of the fantasy.

1. The Soul awakens again, with or without the help of the brain, the former impressions.

2. In the instance of the actual sensory perçeption, it was the impression of the Soul which caused the retroaction throughout all the parts of our whole body. This impression now exists again or is available again. The Soul must, in the instance of the same cause, express the same effects as mentioned in previous chapters. The Soul must react in the same manner as she did previously in accordance with these same laws and the same areas with the same success. When the idea is weak, then the success on the external body parts is hardly visible; should the idea, however, be as lively as the sensory impression was by itself, then these same effects must prevail throughout the whole body to the same degree.

It should, therefore, be repeated: A concept of fantasy can bring forth the same effects in the body as the sensory impression out of which it originated, as soon as it reaches the same level of intensity or strength.

By many examples we have proven that through the fantasy we can feel, see, hear, taste and smell because all these abilities are based on the same theory. The question now is: How can we give the fantasy the same strength which was given to the sensory impression?

The answer to this question represents the most important part of Magic. The fantasy can be brought to this level of exaltation partly by coincidence and partly artificially.

In any case, it is always necessary that the inner sense has a greater effect on the external sense than the external has on the internal sense.

Since the Picture of Fantasy is a creation of the internal, it is absolutely necessary to have the following abilities:

1. Ease of Fibre-Motion.
2. Spirit Exaltation.

Both of these abilities can be brought forth by coincidence and artificially. Our object is the artificial bringing-forth, whereas, the coincidental bringing-forth is strictly an object of pathology.

In the instance of the artificial bringing-forth of Pictures of the Fantasy, the first question must be: What has an effect on the fantasy? The answer: Everything which has an effect on the Spirit.

The theories taught in the first part of this book should not be forgotten: The Theory of Similarity and Dissimilarity, Spirit Exaltation, Assimilation, etc.; Similarities effect similarities; Spirit effects Spirit; same to same, like to like.

Since the fantasy is a power which produces the picture from the internal, the motion of the fantasy must occur on the inside.

What are the means necessary to accomplish this?

Nature beckons all of us from the Theory of the Body to the Theory of the Spirit. Observe how we treat people who are unconscious; what do we do to awaken their Spirit?

We employ means or remedies which are homogeneous with vitality (Life-Spirit) and the same applies to the fantasy as well.

What has the greatest effect upon the fantasy?

This question can very easily be answered due to the knowledge of the Life-Spirits (Vitality) and the theory, which must be the prerequisite in this particular regard. All of this will be explained.

Spiritual things, narcotic incenses and other agents which act upon the finer, inner organization, are the most useful. In order for us to obtain a clearer concept and understanding of the use of such things and agents, the following prerequisites are absolutely necessary:

1. Anything which has an effect on a certain matter, has the most effect on those parts of the human body where such matter is present.

2. Spiritual, subtile things, act again upon spiritual, subtile things; therefore, they have the most effect upon the parts of the human body where spiritual and subtile things are present.

3. The fine Life-Spirits in Human Beings can be diluted, extended and condensed. The dilution, extension and condensation always brings forth different effects in the human body and, therefore, requires different means or agents to develop.

4. The Life-Spirits can also be heated up, tempered, and cooled off. The heating up, the temperateness and cooling - each of these have a different media.

5. There are powers of the Spirit which produce, and there are powers of the Spirit which rob.

6. Every producing-power can turn into a robbing-power, and every robbing-power can turn into a producing-power.

7. The robbing-power dries; the producing-power softens.

8. The producing-power causes inner assimilation; the robbing-power external.

9. The abilities to coagulate (thicken) and to expand lie within the Spirit.

10. The finer the Life-Spirits become, the greater expansion they are capable of.

11. The finer the body is, the greater coagulation it is capable of.

12. The more compact a body is, the greater the ability of expansion; for example: Gold, smoke, etc.

13. The nobility of a body is in accordance to its subtile, inner spiritual parts.

14. The body, which has the ability of the greatest of expansion, also has the ability of the greatest of coagulation.

All powers of the body, the growth, the vegetation, consist of the expansion and the coagulation of the inner spiritual parts of any body.

The greater the expansion, the greater the sphere of activity. The greater the power of assimilation, the greater the attraction of similarities.

All passions in the human body have, as their source of origin, the different motions of the Life-Spirits and are, therefore, the source of origin of the different passions.

The Life-Spirits differ by some having a greater similarity with Air; the others with Fire.

The attributes of the Life-Spirits consist of the inclination to multiply, to leave the coarser, and to join the finer.

Every confined Life-Spirit dilutes if he cannot join with what is similar. The more the Life-Spirits multiply, the more they coagulate (thicken). The more the Life-Spirits disperse, the more they dilute.

When you are in possession of this understanding, then the different effects of the passions in the human body can be explained.

All passions can be classified under extension, dilution, condensation, heating, temperateness, and cooling of the finer Life-Spirits. Passions can, therefore, cause ailments and ailments can cause passions.

An ailment of the gallbladder can cause the fervent, passionate condition of indignation, impatience and anger; and out of the fervent, passionate condition of indignation, impatience and anger, the ailment of the gallbladder, can develop.

A passion, which extends the Life-Spirits, can be caused through the extension of the Life-Spirits and destroyed through the opposite; and this is how it is with the dilution, condensation, heating, temperateness and cooling.

Whatever dilutes, extends, condenses, heats up, tempers and cools, can bring forth or produce passionate conditions and, in accordance to the shape and condition of the passion, the opposite can be achieved.

The dilution, extension, condensation, heating, temperateness and cooling can be triggered either through internal or through external causes.

These causes are through nourishment, which brings forth dilution, extension, condensation, heating, temperateness and cooling; or, through incense, which can cause dilution, extension, condensation, heating, temperateness and cooling; or, through retrospect, which can cause through the fantasy, the condition of extension, dilution, condensation, heating, temperateness and cooling, and the same condition of dilution, extension, condensation, heating, temperateness and cooling can be produced again, through the powers of the imagination.

The Life-Spirits require, for their subsistence in the human body, three essential substances:

1. An unconstrained motion.
2. Temperature.
3. Conforming nourishment.

When one of these requirements is disturbed, then the Life-Spirits suffer.

The unconstrained motion is disturbed either through dilution or condensation. Everything which impedes the circulation of the Life-Spirits, coagulates. All opiates and narcotics belong to this category.

Under the category of passions belong fear and sorrow. Fear and sorrow therefore cause the coagulation of the Life-Spirits, and any coagulation of the Life-Spirits can cause fear and sorrow.

The extension of the Life-Spirits is caused through sulfuric vapours.

Passions which cause these extensions are very passionate joys.

All of this, and the following, will show the order of things - the system.

Coagulation

All narcotics and opiates coagulate the Life-Spirits, such as:

Opium
Henbane
Hemlock
Poppy seeds
Mandrake
Nightshades

These are the simple opiates. The compounded opiates are as follows:

Methridates and Theriacs
Trifera
Laudanum Paracelsi
Diascordium
Philonium
Pilulae de Cynoglossa

Coagulation can occur when such opiates and narcotics are consumed. However, the coagulation can also be caused through incense and ointments made out of ingredients such as opiates and narcotics.

Consequences of the Coagulation of the Life-Spirits.

A slow circulation of all body fluids.

A higher level of the Power of the Imagination which, at times, can be brought to the highest level of liveliness, because the fibres are tensed and thereby lose their elasticity.

Heavy dreams, nightmares and peculiar fantasies; transposition into a dream world can occur.

Observation

When the coagulation is caused through artificial agents, then the natural condition of the body is impeded. The artificial coagulation can cause, in accordance with the condition of the organization, more or less harm, or even evil. The consequences can be apoplexy, insanity or rage. For this reason, preliminary preparations are necessary to prepare the body for the conception of a harmless coagulation of the Life-Spirits.

Be aware of how risky such experiments are when narcotic incense is employed, especially when they are used by Human Beings who possess no knowledge of the Natural Sciences.

The appearances of Spirits, which were described in the first part of this book, belong to this category, and are nothing but the effects of the Power of the Imagination. They are produced through a particular incense. It is absolutely impertinent when tricksters, under the disguise of performing sorcery, endanger the health of other Human Beings to the extent that these people become insane, or, for long periods of time, through a corrupt imagination, disturb the natural condition of health.

The author has personal knowledge of people who, through lack of knowledge of this type of incense, had very bad experiences due to the fact that the experiments were done without the proper care. Do not experiment, especially without proper knowledge.

People who have done these experiments without proper knowledge and care will, in retrospect, relive the hour and the uneasy feelings which were connected with this, especially in the dark.

It is an atrocity when certain so-called health professionals play games with mankind in this manner and thereby expose many Human Beings to great danger, even to the point that they may lose their health, reason, or even their life.

Of great concern is, that in spite of everything which has been said, there still may be some of you who would misuse this knowledge. Therefore, in order to prevent any improper use, no clear description of ingredients or preparation of incense will be given.

Not being aware of danger is more dangerous than being aware of it, however, all that can be done through these writings is to warn you not to be present where magical manifestations are being produced through the burning of incense, unless you have full knowledge and are fully convinced of the abilities and good character of the artist, otherwise, your health will be in constant danger. Should you come into the possession of such incense, never burn it, especially when the content of the ingredients and amounts are not properly given. By doing so, you are inviting self-poisoning, which could not only cause you to lose your mind, but also your life. The author also has personal knowledge of people whose power of imagination became so corrupt through the burning of such incense, that they believed spirits were always around them, and were not healed of this until the day they died.

Be forewarned and do not walk into an open trap. It may not always be the burning of incense; other methods can also be employed. All these things are well planned and are not coincidences. There is an army of charlatans of ghost-seers travelling the world, and they are also in institutions of evil. Their single-most purpose in life is to gain political power over the People of the Nations and they expect recognition. The result is that these charlatans and their teachers, through their atrocious teachings, now have half the population of the world committed to hospitals and insane-asylums.

In this book, I will refrain from giving detailed instructions as to the preparation of these incenses which have an effect on the imagination, but, as a warning to the noble and to expose the charlatans, I will give the ingredients of such magical incenses and ointments, but not in any order and following no system. Every physician can judge for himself how much devastation these ingredients can cause among Human Beings.

Ingredients which are used for such experiments are:

Hemlock
Henbane
Saffron
Aloe
Opium
Mandrake
Nightshades
Black Poppy Seeds
Succus Apii
Ferula

By preparing the above ingredients as ointments or incense, in the proper proportions, either by themselves, or the fluids or seeds thereof, can result in a total poisoning of the imagination.

For those who have no knowledge of this subject, and those who will try anything without proper consideration, I will try to give an understanding of how dangerous these ingredients can be. The consequences of using these ingredients can be devastating.

Hemlock: The herb and root can cause cardiac arrest, severe heart problems, severe gallbladder ailments, rage, induce sleep, a light dark swelling of the whole body and of course, death.

Henbane: Causes unreasonable behaviour, severe burning in the abdominal area, unbearable thirst, loss of sight and rage.

Mandrake: Causes senselessness, sleep, severe tiredness and total lack of understanding.

Saffron: This is one of the strongest narcotics. There have been reports of people dying by just sleeping on a pillow of saffron.

Aloe: It is irritating and analgesic.

Nightshades: Poisonous and analgesic; the same as black poppy seeds.

This should suffice to give the reader an idea as to the effects of the main ingredients.

Anybody who is in possession of the knowledge in Nature's Kingdom knows that all burning of incense irritates, especially those made from burnt herbs. I once gave a very knowledgeable physician the recipe for such an incense. The physician examined the ingredients very carefully and his reply was as follows:

These ingredients, which are used as incense, are narcotics. They have an effect on the imagination and should only be used with the greatest of care, otherwise, they will cause apoplexy, madness and by increased use, insanity. This incense, and other forms thereof, are employed by charlatans and their victims to produce appearances of Spirits. Should you be invited to witness such a spirit-appearance, or you are aware that you will be subjected to such a fraudulent presentation, then soak little sponges or cotton in good wine vinegar and place them in your ears and hold a cloth soaked in good wine vinegar over your mouth and nose. The effect can also be thwarted by throwing a few grains of sulphur into the burning incense. Should a Human Being, however, be so unlucky and be totally deceived by such a charlatan, and his imagination be totally poisoned, then the only solution to the problem would be to use the remedies which are used by those who have been poisoned by narcotics. The best antidotes are frequent, very small blood-lettings, enemas, and the use of good wine vinegar and acidic beverages. The peculiarity of such incense is that it affects the imagination so vehemently, that a Human Being is virtually transposed into a dream state and, even after a long, long time, the smallest reminiscence can produce the same condition as it did when it was actually done.

Another knowledgeable physician said the following, after he had examined the burning of such incense:

The burning of such incenses transposes those who are subjected to it into a dream world. When I exposed myself to the smoke of the Hemlock herb, I became totally anaesthetized and after that, fell into a sleep and dreamt very peculiar things. For a long time afterwards, I did not feel very well.

These examples should suffice to show how much care must be taken when such incense is being burned. At the time, enquiries should be made as to the temperament of each person who will be present when such incense is being burned, so that no harm can come to their health.

If this is done only to seek the truth in Nature, and if the proper precautions to gain these experiences are taken, then no reasonable Human Being will have any objections, but if this is done for the wrong reasons and in order to deceive people, then it is inhuman, especially when it goes too far.

However, should such Human Beings whose belief and confidence can be enhanced, be chosen for these endeavours, then such an experiment is safe. There is also considerably less need for the burning of incense because through belief and confidence, their fantasy is already exalted, and the appearances always have the same consequences, no matter in which manner they occur.

I am, however, certain of one thing: If I would have revealed the recipes of such incenses, they would have been misused. The reason for saying this was substantiated by letters which I have received. Only a small percentage of people who wrote to me had a healthy mind with a healthy reason, and even a smaller percentage had a human heart. Here are some excerpts of the letters I received:

1. I would be very much obliged to you, if you would send me your incense so that I could make the Devil appear. I have tried many different such experiments and conjurations but so far, without any result. If, through the burning of incense, the Devil can be invoked faster, then these methods of accomplishing this are faster and better. I am a man of honour and I will not misuse them.

ANSWER:

Dear Sir,

Your concept of Spirit-Appearances through the burning of incense is incorrect. It is the fantasy which is being stimulated through the narcotic herbs, and they produce the picture you see. They are not reality.

2. What Fantasy! There is no such thing as fantasy. These devils are real. In this respect, you can be sincere with me. You do not have to worry, I am not afraid of the Devil. As long as the scoundrel gives me money, he then can be on his way again, but, I want to burn incense, even if I require 2 pounds of incense every day. Send it immediately....

This was the general content of most of the letters which I received. How can you answer people who write such letters, and who will not accept any other concepts?

The best thing you can do is not to answer any of these letters. It is, however, a pity that I could not properly answer the letters of those people who have a much nobler character, and it has to be said, that I received a great number of letters from them. Unfortunately, time, and other obligations, made it impossible to satisfy all of them. I hope your goodness will pardon me, and that these writings will give your curiosity the proper satisfaction.

31. True Appearances.

I said that true appearances exist, and I repeat it. These appearances originate essentially in Nature.

I can imagine what some nit-wits might say when they read this, but, it is not the one who is negative on everything who enlightens human intelligence, but the one who examines, can explain things and knows how they are put together.

Unbelievable!, some people might say. He maintains that Spirits exist; Spirit-Appearances! For God's sake! There you can see how even he contradicts himself. He himself wrote about superstitions. But, Ladies and Gentlemen, you must understand me correctly. I do not know the concept you have of spirits and ghosts, or what your understanding of this subject is. I only said there are true appearances.

Even though there may be a thousand false ones, thousands which are produced through optical illusions and, again, thousands through the fantasy. All this does not exclude the contention that true appearances do exist.

Now the question arises: What are true appearances, and what do I understand under true appearances?

A true appearance is an appearance, when a body or being which actually exists in Nature, but which was not perceptible to my conventional previous organization, becomes perceptible through the changes of my senses or through a Medium. I do not think that anybody can deny this.

These appearances have their gradation from the finer to the finest bodies to even finer and even finer yet, as the finest of bodies are.

For example, there are thousands of objects in the air, but they are invisible to our organization. Through a magnifying glass, however, we become aware of a new physical world. We see beings we did not see before. Seeing these things depends upon a stronger organization. There are also things and beings in existence which no ordinary microscope has yet discovered. All of this is appearance. As it is with our sense of sight, that is how it is with all our other senses.

We can see things which could ordinarily not be seen; hear things which we ordinarily could not hear; feel things which we ordinarily could not feel; and we could taste and smell things which we ordinarily could not taste or smell.

Some bodies are invisible to us because of their minute size, and others, because of their diluted expansion. Every sensory feeling exists because of a contact which is being made. Whatever is too small or too expanded for us, does not make contact with our senses and therefore, it cannot be felt.

There are things which our senses allow to pass. That means to say, just as a sieve cannot hold water, fine objects cannot be held by our organization, but they are allowed to pass, as a ray of light comes through a glass window.

Now there can be a media, which either makes refined objects more physical or they make our organization finer. In either instance, the appearance is the consequence.

When bodies, which are so diluted that they are invisible to our eye, coagulate to the degree that they become visible to our eye, then the result is also an appearance.

When all these prerequisites are met, this proves the possibility that all objects which our senses do not feel, can become perceptible through a change in our organs or through a change of the objects, and through this, the possibility of the appearance is proven. Also with refined senses or with magnified or condensed objects, things you do not feel must become perceptible. That is the second proof through which the certainty of the appearances can be proven. This proof leads to the following understanding:

Things which are not visible to our eyes become visible either through their artificial or natural magnification, or through their artificial or natural condensation.

Things which, because of their minuteness, cannot be perceived or felt by our eyes must, out of necessity, become visible through artificial or natural magnification, appropriate to our eyes.

Things which are not visible to our eyes because of their expansion must, by necessity, become visible through condensation, appropriate to our eyes.

Things which we could not feel with our previous organization must become perceivable to our changed organization, if the organization becomes so refined that the now non-perceivable things become perceivable to the changed organization.

Within this, the whole theory of true appearances are contained.

Now the question arises: Can Spirits appear? That prompts another question: What do you understand under Spirits?

Not everything is already Spirit, what we believe to be Spirit. There are bodies in the finest of form, but they are still bodies.

For example: As long as Human Beings have perspiration from the parts of the physical body, that is how long they have man-like forms. They can be condensed artificially or naturally, and this results in appearances which represent misshapen human figures and, therefore, are not ghosts nor are they Spirits, but a collection of impressions of humans through the Art.

That is why it is possible that above the graves of dead Human Beings, artificially or naturally, human figures can become visible. They are the parts which essentially still belong to the physical body and, therefore, represent a number of similar forms which are not ghosts nor are they Spirits. That is what the people of old called "Umbrae", and they became visible on battlefields or in cemeteries. There are burning incenses which are the medium to concentrate such parts and to produce or form such a figure. All of this belongs under the physical appearances and not under the appearances of the higher gender.

Under the appearances of the higher gender, I understand appearances of beings, which become visible through the inner sense of our eyes. Among these types of appearances belong the beings who are on a higher level in the hierarchy, of which you can find many examples in the Scriptures.

As little as our Soul is created for the perceptibility of physical objects, that is how little our physical body is created for the perceptibility of spiritual things; everything must have its proper organ.

We have assumed that the organ by which means the physical body communicates its perception to the Soul, and the Soul communicates her perception to the physical body is the inner sense. We are trying here to reiterate the remarks which were previously made in regards to the inner sense.

The Soul starts to see spiritually when she opens her eyes. That means, through the Power of the Assimilation.

She sees objects of her future condition, beings in their future dwellings, and comes into contact with what we call the Spirit World. However, to be able to have inner sight, total purity of the Soul and the physical body is required, so that the communication of the inner sense with the external organization can take place.

This condition of purity made the connection of the Saints with the Spirit World possible. Their visions and appearances were not mere figments of a heated-up fantasy or of a corrupt, irritated body, but totally natural and necessary consequences of their Soul Assimilation.

Since the condition of the Soul is not limited to time and space (this statement is only true from the physical world point of view, since only the Akasha is not limited to time and space), therefore, the Soul possesses an all encompassing concept of clearness, which our organization of the senses does not allow. It is, therefore, easily understandable, that the smallest glimmer of Light, which shines from this Soul Transfiguration through the dark physical body must be, for the ordinary Human Being, a wonderful apparition. For those Human Beings who think more about these matters, it proclaims to a greater degree the greatness of God and the holiness of religion.

I do not know if this book was written one century too early, since I am making claims in regards to the truth of which, of course, the most simple Human Beings have a better concept of than the most fashionable Philosopher, where the rapture of Paul triggers his fantasy, whereas the appearances of John trigger his frenzy. The most beautiful physical truths lie hidden in things which the so-called Philosopher repudiates without having examined these truths with absolute purity.

All is harmony in the whole, but the sound cannot be heard by every ear. They cannot be heard due to the noise of the world and the racket of the scientists and philosophers. In peaceful solitude and in many hours of the night, when our Soul raises up to God, resounds the sound of wisdom out of the harmonious All of the Divinity. You do not hear the sounds under the confusion of Human Beings and the storms of passion.

The corpulent, complacent ignorance which does not examine anything, considers every uncommon appearance to be the Devil's work, and the pride of some of our present-day philosophers makes everything they cannot explain or do not understand, a figment of the imagination. No greater error could be committed in both instances.

These errors will not cease to exist as long as the great ego of the scholars stretches out the sceptre of their despotism in the kingdom of science. Only where the sincerity of love reigns, the truth approaches the Sage, who seeks the Light in his innermost.

32. The Higher State Of The Soul.

Life, and the Primary Source of all Life, is God. Without God, there would be no Life, because He alone is the Prime Origin, the Prime Origin of all the beginning of Life.

GOD LIVES and His Life is composed of Love and Wisdom. Love and Wisdom are Spirit-Life, and they are for the Spirit, what light and warmth are for the body.

The physical world receives its light and warmth from the sun; the Spirit World receives Love and Wisdom from God.

All things in the physical world receive light and warmth from the sun; all Beings in the Spirit World receive Love and Wisdom from God.

The more active the Vital Forces are, the nobler is the physical being; the nobler the Spiritual Force, the nobler is the Spiritual Being.

The Spiritual Light is Wisdom; the Spiritual Warmth is Love; and Wisdom unified with Love is Spiritual Life.

Without light and warmth, there is no physical life; without Wisdom and Love, there is no Spiritual Life.

Human Beings possess Reason and Will as Spirit-Abilities, and those abilities are Soul-Organs, spiritual-reception tools of Wisdom and Love.

The physical body cannot live without air, and the Soul cannot live without Light. Our Will behaves in accordance with Love; our Reason in accordance with Knowledge.

The perception of Truth is the consequence of the pure Will.

The viability of the Soul is in the Knowledge; the activity of the Soul is in the Will.

It is the endeavour of the Activity and the Will to unify because those are the Laws of Love.

The organ of Wisdom is the Reason; the organ of Love is the Will, through which the Divinity acts upon the Life of the Soul. The Reason receives from the Will the power to ascend. The purer the Will the purer the Reason.

Light can only be found where there is purity. Purity of the Spirit creates the ability of conception of the Divine.

The ability of conception is inner Soul-Exaltation, Energy-Approximation to divine feelings, a higher state of the Soul.

33. Advancement Of The Soul.

Recognition begins with the Ego. The closer you are to your Ego, the closer or better you know yourself; the deeper you penetrate within yourself, the more you get to know yourself. That means: the purer the understanding of our own nature is; and if we act upon this knowledge accordingly, the purer becomes our knowledge of external things and their source of origin.

All Recognition (Understanding) must be controlled by the Will. All knowledge must be warmed-up through being, otherwise, everything remains idle talk.

Wherever this warmth is not present, there is no true recognition, no true understanding.

First, the Will must be guided, prepared and disposed towards goodness.

All this cannot be accomplished through words alone, nor through cold teachings and sentences which do not strike the heart.

In deed and Life, in Spirit and development, exists the power of our Soul, the spark of Divinity which lies within us. If we follow this, then we come closer to her Nature.

Do not speak, search, or declaim with the pupil in regards to the Divinity. Whenever it is your intention to impose a concept which is too high for the intelligence of your pupil, and if you do not realize that all teachings have to have their origin in the Will, then the wrong conclusions will be drawn by your pupil's concepts and your method will be proven incorrect.

Through habit and by example, the heart is guided to the Temple of Virtue and is taught to exercise the duties of mankind, and to love thy neighbour. Develop the pupil in such a manner, that it becomes a sweet, refreshing habit.

Also, develop the pupil into a pure Human Being. Then you have laid into his heart the source to understand God. This is a fountain which never runs dry.

Once he feels this spark, and he begins to become a moral Being, when this Will, this heart, this conscience, becomes active in him and he becomes aware of his feelings in regards to his relationship towards God, then it is time to direct his sight out of the innermost to the objects in Nature and to read in the Book of Creation, and in these works, learn to recognize the Almighty hand of the constructive Creator.

A heart which has been prepared in these feelings and touched by the beauty of creation will never misunderstand the voice of Nature which keeps calling: There is only one God!

Then he is receptive for the revelation of Nature. He feels the contradiction of all things which are without order, and to think of this order without a primary source, he understands that there must be Beings who existed, before he himself existed.

Speak about this Being with deep emotion; about the necessity of His Existence; about the solace of the Belief in Him. These solemn words will be forever engraved in his mind.

Inform him of what it means to recognize God though His Works, and Nature will become a mirror of His Omnipotence; but, once and for all purify his inner sense.

Experience teaches the Wise in order that he constantly comes closer to God, the more audible the voice of conscience becomes in him and warns him to do goodness.

The Wise understand that this sense, as all the others, is born with him, and he has to thank this sense for everything.

Neither words, systems, nor dogmatic regulations teach the Wise who God is. His sense, his heart, feels the great need. This heart, this inner sense, drew him to God, and the more he followed this Genius, the happier and the more like God he became. Not through words, but through action, life and deeds.

Even though every Human Being must, sooner or later, reach an understanding of God, it depends greatly upon the circumstances under which he lives; what inner condition his inner constitution has; if his spiritual sight is pure and free, or if a fermenting mixture of harmful passions stops him from penetrating the nebula of sensuousness earlier.

Never can the Blissful thank Divine Providence enough, who were placed by her into such circumstances, which were favourable for the growth of their spiritual life, like fruitful soil and the mild springtime air of the sprouting flowers.

You! Whoever you might be, who have a heart which is soft and benevolent, give thanks to the Infinite, when the germ of harmful and destructive inclination was removed from your heart at an early age.

Blessed is the one who, at the time of his early youth, lived among good and noble Human Beings who, in the morning of his life, guided his first steps and placed the seed of goodness into his heart.

Blessed is the one who grows up to be a Human Being whose quiet, cheerful and wise life is already an example of virtue and who does not brood on the subject of the Divinity, but who gives, through true practical Christianity, teachings of understanding, and convinces more by examples than through words.

In a blessed circle of good Human Beings, where friendship, love and domestic bliss reigns, there the thousandfold active forces of good, well-organized Souls develop. The sight of noble deeds triggers the endeavour to Assimilation! Activity becomes a need; benevolence becomes your life's duty.

As the sense of a young painter develops through continuous viewing of great masterpieces of art, that is how the advantage of tactfulness for everything morally good and beautiful is honed, and this keenness is the advancement of the Soul or Soul-Development.

34. The Forces Of Assimilation.

Within every Human Being lies the ability of Assimilation. The forces of Assimilation slumber within him and develop in accordance with the purity of his Soul.

Every Human Being has his own relationship towards or with God, which only he can feel. Accordingly, they determine the measure of his inner forces and his Soul-force, and then they become again, accordingly the measure of his value, his perfection and his blissfulness.

This yearning for the primary source, this anticipation of God, this inner religion, can only be felt. Words cannot express this, however, it is certain that no earthly bliss can surpass these moments where, through the sight of such a moral beauty, the Sage becomes enchanted, like through a Seraph, out of the sensory illusion into the intellectual world. Then the Soul feels the highest virtually within herself so close, and begins to sink into deep worship.

What is like the bliss of the feelings when a good deed has been done, which unseen by Human Beings, the willing heart out of love to God accomplishes, and in silence sacrifices?

The good Human Being feels these heavenly moments; they disappeared like an apparition, therefore, the feeling of goodness is more than a mere mortal tongue can describe.

Silence is the greatest of all feelings of the Soul, inspired by the knowledge, the anticipation of the Omnipresence of the Eternal. That is how the butterfly feels the flame of the fire; if he flies too close, his wings become singed and unconscious he falls into the dust.

35. The World.

The reality which is outside of God has been brought forth through Him - this All is the World.

The concept of the World is not this Planet Earth alone; this seemingly present shape or form of Planet Earth, and not this solar system which is visible to us, but that which we call the universe, and not only the present state of this universe, but also the past and future state, because all of this belongs to one whole. The concept of "the World" is not this planet alone, nor the seemingly present shape or form of the Earth, nor our visible solar system alone, but the whole universe; not just the present state of the universe, but also the past and future state because all of this belongs to one whole.

The world is not infinite because it consists of expansion and space, and infinity of the space and of the expansion does not exist.

Space and expansion are appearances, illusions, therefore, not infinite space, not infinite expansion.

The concept of infinity arises from our inability to think of limits. Only so much can be said with certainty: this world consists of as many parts as it is possible and she is as good as she is capable of being.

The world is not eternal because the eternity of the world would be infinite time; time is an appearance, an illusion. Eternal time would be an inability to think of a beginning without an end.

Everything has a connection; all is a whole. Nothing exterminates itself; everything exists through changes in conditions. Everything has its cause and consequences; everything has its effects and its life. In every cause and in every change, all consequences are already contained. The forces or powers of the beings are determined through the development and the effect to bring forth the immediate ensuing forces, because everything is the development of a preceding condition.

Every effect is founded on a preceding one; one occupance is the result of another. Not only is the change of one world-particle connected among each other, but they are also connected with all the other particles and changes in the world.

Nothing can become a reality, that which contradicts another change to become a reality. All changes are in harmony and establish themselves reciprocally.

The ability to bring about your own changes means to act or to be active, and the ability to bring forth other changes which are appropriate to this world means to be suffering.

Nothing changes in this particular manner, which is dissimilar in its ability to change; and when something changes, then corresponding changes develop.

We have the ability to comprehend things (objects) which are in this world, but of only a few do we have a clear concept. Having a clear concept and a clear understanding are essentially different matters.

Understandable is a matter of

of successive perceptions. They cannot feel pain and happiness at the same time, therefore, unexpected joy or a sudden shock can bring about the most peculiar effects.

There is an account of a carpenter who cured the agonizing toothache of a friend by tightening a wooden screw around his thumb. He did this until his suffering friend no longer felt the toothache, but only felt the screw on his thumb. By that time the toothache had disappeared.

The successive perception was the reason why the agonizing pain lost itself in the tooth. When the pain in the thumb became stronger than the toothache, then the nerves experienced a shock and took on a different direction.

In the same manner, shock, joy or any other passion which is triggered quickly can achieve this.

The whole theory of Sympathy and Antipathy is based on the knowledge of the Spiritual in the Human Being, because all effects in the human body can be brought forth through the finer motion of the Inner. Since the Spirit is the origin of the motions, it is, therefore, totally natural that through the Power of the Imagination, which rules these motions, the most wonderful things can be brought forth.

69. The Art Of Bringing Into Motion The Inner Spirit.

The Inner Spirit of a Human Being can be brought into motion in many different ways.

The most wonderful and the rarest is the Power of the Imagination. This is triggered through the belief and confidence a person has, in the artist and in the art. The Power of the Imagination can be stimulated and increased through memories and reminiscences, through ceremonies, and also through artificial effects such as herbs, vapours and incense.

The rules which can be applied as far as the effects of the Power of the Imagination are concerned are the following:

1. Everything which has an effect upon the senses can also have an effect upon the imagination.

2. Everything which has a pleasant effect upon the senses will bring forth pleasant fantasies.

3. Everything which has an unpleasant effect upon the senses will bring forth unpleasant fantasies.

70. Additional Rules.

Every sensuous feeling can be re-awakened, through the Art and through reminiscences.

A feeling which, through reminiscences was artificially awakened, brings forth a sequence of other feelings in accordance to the Theory of Association of Ideas. Every feeling a Human Being can have can be triggered again through any sense. For instance, the feelings of the eyes, the feelings of the ears, the feelings of taste, the feelings of smell etc., in accordance to all possible transpositions.

Smells which provoke or tempt will bring forth passions which provoke or tempt. The same applies to tempting foods, tempting bodies which respond to touch, tempting colors.

All things which have an effect upon Human Beings behave in accordance to this fundamental rule. To make the whole matter clearer and simpler, only effects, feelings and causes should be classified and placed into these charts, and the Whole is in accordance to the four Powers, as:

1. The Power of Dilution and Coagulation or virtus rarefactionis et condensationis.

2. The Power of Assimilation or virtus assimilativa.

3. The Power of Unification or virtus appetitiva.

4. The Power of Communication or virtus communicativa.

Within every body lie these powers or forces; they are only separated through media.

If this medium is changed or disposed of, then the powers are effective in their full abundance, wherein the wonders of Nature have their origin.

71. Observations Regarding Magnetism.

Nothing has been more peculiar in this century than the revival of Magnetism.

When you read the writings of the Authors of Antiquity, you will find traces of this Art of Healing; only this Art of Healing was sometimes known under entirely different names.

The disagreements which ensued in present times in regards to this age-old phenomena were based on the belief that some were of the opinion that the forces of magnetism were the property of one fluid Being located in Nature; whereas others thought of it as the effects of the imagination.

These different opinions were the cause of many writings, which were written in favour of and against magnetism. It would probably be much easier to get to the truth in any other century than in our present century, because the majority of scholars excluded cold reason and an unbiased examination, and decisions are made out of passion.

In this book, we do not wish to become part of the argument or side with one party and not with the other, but rather give our opinion in an unbiased manner, with the wish that it might serve to clarify the doubts.

Some say the moral Human Being, as the physical, is and forms himself only through two abilities; he forms himself and perfects himself through the emulation; he acts and becomes mighty through the imagination.

The emulation is the first medium of perfectibility in a Human Being; she modifies a Human Being from the beginning of his life to the death.

The imagination is a progressive ability, an outstanding acting ability, creatress of good and evil. Everything lies before her, the future as well as the present, the worlds of the Universe, as well as the point on which we stand. She magnifies everything, whatever she touches, and this magnification produces her strength.

Through this strength, she awakens moral sources, doubles the physiological powers, and Nature obeys her voice and the whole of Nature unveils herself in front of her. When the imagination speaks, the masses obey and nobody fears danger, or obstacles. One Human Being orders and thousands obey.

You also know the disorders, the confusion, which causes a fast and lively impression upon the human machine.

The imagination impedes or renews the animalistic activities; she stimulates through hope and solidifies through shock.

She has the ability to turn the hair grey in one night; in one moment she can take away your speech, and give it back in another, and destroys or develops evil and Good.

This is the imagination, with which the majority of scholars oppose magnetism and the peculiar appearances of Magnetism are attributed as their effects.

This opinion is based on too many probabilities, but as far as I am concerned, it is not satisfactory or adequate.

It is true, however, that the imagination is very active in those who are being magnetized, but the means through which the imagination is being set into activity is always through something which is essentially different from the imagination, but whereof the imagination is the consequence.

In all the observations I have made in regards to this rare force I have found no remarks which better describe this force than those of Dr. Gmelin of Heilbrunn:

Now my vista is clearer, luminous and encompassing! Now I have closer and better knowledge of the Being which penetrates and enlivens every fibre of my body and every drop of my fluids.

The excellent effect of my contact upon the nervous system teaches me that the nerves are splendid conductors of that Being, which enlivens the mechanism of my body and calls it into motion, and out of the power of the same strives towards the Laws of Affinity of mixed bodies.

When I think of my nerves as being a body, which is loaded with a matter very similar to electricity, then its effectiveness and the influence of the external things upon the nerves is much easier to comprehend.

The condition of being awake is based upon the discharge of the nerves and the condition of sleep is based upon the loading (overloading?) or by not discharging the nerves. One condition causes sleep with dreaming, and another sleep without dreaming. Now I fully understand the intimate sound connection of the animalistic warmth, the turgor vitalis with the Life-Force itself. I understand the reason for the coldness of death and the shape of death. Many previously puzzling appearances in healthy and ailing Human Beings, I see them now in the dawn.

Now I recognize the medium imparted, through which I am in contact with the Universe, and I now comprehend the reason for my attachment to this world and why I only have a sense for this life. Now I also know the reason why Human Beings have a natural fear of death! Yes, I understand how, through certain changes in this medium, love for life can degenerate into indifference, how in the nerve-fibres it can degenerate to stupor - it can even degenerate into being tired of life itself.

I am convinced that we, due to a constant, instantaneous loss of our Vital Force, will find enough of a substance as replacement in the sunlight and in the electricity of the Air. For this reason, the condition of the Air, the influence of the Sun, the four seasons, the climate, the local and regional conditions, next to the fortunate organization, the measure, the refinement, the intensity and the modifications, determine our Life-Forces and our powers of the Soul. It is a most probable conjecture that on the degree of bonding of the components of the nerve-substances and upon this relationship amongst each other, the reason for the different tenacities of the life among Human Beings and animals, and again among the different species of animals, is preferably based.

My experiments have taught me that through my contact with another nerve-ether, communication takes place, and my Will alone cannot (even if the Will is strong) effect a keenness and exaltation for the senses in the nerve-ether of another, and in that manner raise the animalistic instinct. But, that at the same time, the influence of the spiritual principle, whose main-attributes are self-consciousness and volition, diminishes and eventually, as long as the effect is continuous, totally disappears. Appearances in ailments have also taught me that the ones which are the human Soul's own organs, can come into a very strong but orderly motion, without the Will and without the self-consciousness. Under these circumstances, Human Beings can execute works of contemplation, reflection, reason, and imagination, without being conscious of it. This cannot be accomplished when the influence of the spiritual principle in the organs of the human Soul is re-established. Due to the increased effect of my nerve-ether transferred into another nerve-ether, I am allowed to conclude that the excessive overloading of my nerve-ether into another can bring forth the power of divination, delirium, a crisis can occur to the magnetizer, convulsions, and eventually even total destruction of the organs. Out of all this I have come to recognize how my animalistic, electric matter (Magnetism), my animal-being, is tied to my human Soul, and my human Soul is tied, in turn, to my Spirit, and all three are being bound into One; or as the animal in the Human Being borders on the Angel.

The degree of assimilation of the nerve-ether, its greater approximation or distance from the nature of the electric matter, the degree of the connection of the same with the whole nervous system, the amount and the proportional distribution of the same through all the particular parts of the nervous system, the direction and intensity and stability of the currents of the nerve-ether, the structure and condition of the nerves themselves, in as far as they become through these splendid conductors of the nerve-ether and become very skilful, does not only determine the nuances of the human character, the sensitiveness and indolence, the conspicuous animal-being or Human Being, the hardness and softness, the phlegma and fire, the slowness and the swiftness, the firmness and the fleetingness, the stubbornness and the yieldingness, the courageousness and cowardliness, steadfastness and hopelessness and other attributes of human characteristics, the differences in the humour and moods, but they also contain the reason for the natural effects of the nerves, as well as the nerve-ailments in the actual brain. It can, at the same time, illuminate, as well as through mere physical means or remedies transform a character, and also generate and eliminate nerve-ailments and Soul-Ailments. This concluded the Physician Gmelin's remarks.

I agree with the opinion and I am convinced that objections which are directed towards Magnetism are not merely the effects of the Power of the Imagination. When this is subjected to closer scrutiny, this idea will find no place.

It is no secret that our language is made up of slogans which are accepted by the majority of people and are thereby entered as facts, which they are not. One of these is: This or that can only be the effect of the imagination, and nobody makes the effort to examine what the imagination is, what the imagination is made of, if the imagination does not require a reason for coming into being.

Since there were so many peculiar and varied opinions on the subject of Magnetism, I decided to take a closer look into the matter and became a silent observer of magnetic experiments.

In my travels, I visited the cities of Strasburg and Karlsruhe (Germany) where I was given the opportunity to observe the most honourable gentlemen being occupied with this subject. There was no doubt in my mind that they were very serious about this, and that they would not spend their time on something nonsensical.

I made a point of reading whatever was available for or against Magnetism and then thought about it thoroughly. I examined, without prejudice and with cold-bloodedness, as a silent observer, different types of experiments and was present during several magnetic operations.

In an open forum in Strasburg, besides normal operations, there was nothing special to draw my attention, since there were also only a few people present. One somnambule, however, triggered my curiosity. She suddenly called out in her magnetic sleep that her regular Magnetizer, who had been ill for a few days, would arrive any minute. No sooner had she made this remark, than the Magnetizer entered the room.

There were gentlemen present, with a thorough background in learning, who spoke without prejudice about the peculiar effects of Magnetism; and it was their only occupation to search for the truth. The Laws of the Harmonious Society are proof of the integrity of their intentions.

Since it is my way of life not to join any Societies or Unions, I did not seek any closer connections there, but considered myself to be an impartial observer, following my own path and doing my own research.

I observed that very few Human Beings seek the truth with cold-bloodedness, and that some travellers would attend a forum just so that they could say they attended, without observing or understanding the subject matter.

Some become enthusiasts, others become cynics, and this way one agrees with this and the other disputes that, without knowing why.

It so happened that I made the acquaintance of an honourable gentleman who promised to satisfy me of some of my curiosity.

After magnetizing an ailing woman for a short period of time, she became somnambule; she spoke of peculiar things in her magnetic sleep, and when this occurred a young man who was also present in the same room placed himself into a rapport with the Magnetizer. He then took a book from the table and started to silently read a few paragraphs from the book.

The somnambule, who had her eyes totally closed and who was at least ten steps distant from the young man who was in rapport with the Magnetizer, began to read aloud the same paragraphs in the book which the young man was reading. When asked how she could read these paragraphs, since her eyes were closed and she was at a distance, she gave this as her answer: I am reading through the eyes of the person who I am in rapport with, because for the Soul, everything is unity, everything is One.

At this point it was decided to examine this matter under closer scrutiny, and somebody took a letter out of their pocket and had the young man, who was in rapport, read a few lines from it. At the same moment the young man started to read, the somnambule began to read aloud what the young man was reading in silence, and this convinced everybody of this incomprehensible effect, and that there was neither fraud or deception perpetrated.

Even more remarkable was the next experiment, which the Magnetizer performed with the ailing woman.

After the woman awoke from her magnetic sleep, the Magnetizer showed us her whole bare arm. He said: Look at this arm and notice it is a natural, healthy arm. The arm was well formed, totally pliant and had a good color. After magnetizing it twice, the arm became rigid, pale and was like the arm of a dead person, without any feeling. The Magnetizer took a needle and forced it through the ailing woman's finger without the slightest reaction, and without any pain. Next the Magnetizer moved his middle finger from her shoulder down to the wound, and the blood started to flow. He then went up with his finger and the blood stopped flowing.

Finally, he took an astringent remedy and applied it to the wound and he then magnetized the whole arm again. Except for a very small, unimportant wound which was hardly visible, the arm was as natural and healthy as it was before.

One of the gentlemen present asked to be magnetized, and reported that he did not feel anything in particular except for a heaviness in his feet. The Magnetizer said he would like to produce a certain effect, and the gentleman agreed. The Magnetizer pointed his thumbs in the direction of the gentleman and slowly proceeded to walk backwards. As he did this, the gentleman had to follow, through an irresistible force, and it was no longer within his power to remain where he was. The Magnetizer then made a few steps to the side. Now the magnetized man felt he was glued to the floor. He could not lift a foot, nor would he dare to make a step. The Magnetizer moved slowly towards the gentleman and again pointed his thumbs towards his body. When the Magnetizer pointed his thumbs and came closer to the gentleman, he had a feeling similar to parts of the body falling asleep; for example, when a foot falls asleep. The Magnetizer also produced a few other effects such as an appetite for fruit and then a disgust for fruit. After a while, the Magnetizer was asked to produce the same effect again. This time the gentleman stood on a table, but even there, the effect was no less - he followed him in whatever direction he pointed his thumbs.

This feeling was definitely not the imagination. Something entirely different must have happened in his body, which brought about this peculiar feeling, but I am of the opinion that this part of the book is not the place to give long explanations.

72. Rules.

1. An eternal and immutable Law lies within the essence of things, and this Law is the proportion and modification of all abilities, effects and consequences in accordance to the Unity of the Prime Power.

2. This Prime Power enlivens all the original beginnings of things, which come from up-above, and take on coarser and coarser coverings, to impart themselves upon the bodies.

3. The condition of the things in this physical world is such, that there is no Being without necessities and this necessity is the driving force towards unification; this is the whole endeavour of the Beings.

The Earth would be unfruitful if the vapours would not rise from her lap and unite with the higher forces. Pregnant with heavenly power, they plummet down to earth as dew and bring life and fruitfulness.

Human Beings can become as unfruitful as the Earth if they do not elevate their Inner and ascend to higher spheres, and obtain from the Source of Light, the holy anointment and life.

How great must be the Might of a Being that is the closest to the Prime Power of all things, and obtains the drink of Wisdom out of the first fountain!

There are pure invisible forces that directly originate from the purest of Prime Powers and effect the spiritual (intelligence) of Human Beings.

How the effects of the Prime Power express themselves depends upon the condition of the body. The more the body is separated from the coarser senses, the stronger are the effects.

Truth and vividness of things are the consequences of these effects. The vividness depends upon the degree of purity.

Every exaltation of the Spirit brings forth powers for the Spirit, which are in accordance to the condition of the separation of the senses.

This can be observed by Poets and Speakers. When their Spirit becomes exalted, they totally withdraw into themselves, and are totally taken up by the spiritual object. That accounts for the wonderful works in poetry and the magical powers of the art of speaking.

All great deeds came into being through the exaltation of the Spirit, which either received their exaltation through passions or external influences.

The exalted Spirit affects other Spirits, assimilates and unites.

Every Spirit exaltation proclaims the approximation to the higher, progression to the Prime Power, therefore, double the energy and wonderful retroaction.

There is only one Prime Power from where everything earthly receives its power, through which it is effective. The Prime Power modifies itself in accordance to the organs which accept this Prime Power.

All possible goodness lies within this Prime Power, because she comes directly from God, therefore, beauty, light, harmony, powers of healing, are contained therein because she is the power of perfection, the attraction towards perfection.

The manner of her influence is in accordance to the power of the Human Being and this power can turn, through this process, into a healing force, assimilates, but distant from the sensuousness, it weakens the medium which prevents the influences of the Prime Power and brings forth effects which are different from the effects of the bodies.

Therefore, Magnetism, is the healing force of Human Beings, not the imagination, not the effects through fantasy, but an entity, which lies in Nature and which has the exaltation of the Spirit to the object.

In accordance to the purity of the Human Being, in accordance to the assimilation of his Spirit to the spiritual, he receives purer and purer outflows. The more he assimilates his Spirit with the Prime Power, therein lie the wonder works of sanctification, the central-power of divine outflows, which express their effects through the purity of the Spirit and exaltation.

Therefore, the Light is in God, which illuminates the knowledge of Human Beings and becomes the Light of the reason in the Human Being's Spirit. It then changes into thoughts and flows through the Human Being's reason and has an effect upon the imagination, without changing its simple substance. If we then impart her power to the finest organization of the body, which in turn imparts it to the coarser organization, and in this manner, in accordance to the Law of Assimilation, shapes Human Beings which are similar to God, which in accordance to the steps of approximation on which they stand, must surpass the common type of Human Being by necessity.

73. A Necessary Consideration Of The Former.

There was once a time when there was no Evil. In order to understand this sentence, you must not look upon Human Beings in their degradation of days past, as slaves of habit and prejudice, who are controlled by their habits and subject to their varied types of feelings.

Everything was good as long as the Laws of Unity were followed.

These laws are truth and goodness and they, therefore, exclude everything which is false and evil.

The Blissfulness in the regions of Eden was the descriptiveness of the Powers of Unity, and the delight and participation in the divine Prime Power. Only when Human Beings left this descriptiveness and searched for the pure products of the infinite in the finiteness, did this error become the first thought, which lead to falsehood and evil. Without this thought, there can be no evil; only this thought became the father, the producer of all calamities; before him, there could have been no Evil, as there can be no product that did not have a creative beginning before.

The Divine never had a part in falsehood and evil; the Divine never had a part in all the disorder which destroys the Creation because the Divinity is purity itself. The Divinity was in itself the law of her own Being and all of its works, and as an eternal activity, she could not be in a suffering state.

The whole of Nature is proof of this sentence. All destruction which prevails in Creation never has the primitive things as objects of its effects, only the objecta secundaria.

The greatest destructions in the physical world change only its physical production or the way it is brought forth; they never upset the pillars of the foundation of Nature, which no human hand can upset, only the Hand of the Eternal, Who created them.

Whenever Human Beings are wrongly judged in regards to this object, the reason is that they looked at the great Law of Being of all things with closed eyes, and misunderstood the essential signs of differentiation, which exist between God and the world.

The Human Being left God, the Prime Power of all things, through which everything lives and receives all the Light and thoughts, and sought in themselves what they do not have in them and what could not be in them. So they walked from the Light into darkness, and that is how the falsehood originated, because it lacked the descriptiveness, the clearness to accept the truth. That also applies to the evil, which is the consequence of falsehood. That applies to all disorders which destroy the world. The Prime Power is the origin of all harmony and the distance from this Prime Power destroys this

Human Beings are destined to have control over everything physical because of their connection through their designation to the Deity. Everything would have been subject to them, because Human Beings' power was outflow, reception of the first Prime Power, but the Human Beings left this power and became the victims of materialism, all changes, suffering and death.

The first Human Being therefore changed his Spiritual Being, distant from the Prime Power of Life. The Life could no longer be active in him, and he became a slave of time and a child of death.

When Human Beings were still connected to their Prime Power, there must have been a means, a connection, which united him with this Prime Power.

This connection, this means, was the Will, because only the Will, as a reaction to the recognition, could have been the medium, the connection, with the Creator and the Beings.

This Will changed and took a different direction. The Will separated from the spiritual and connected the Being with materialism. The consequence as a necessity, because of this change was as punishment: misery.

But one thing the fallen Human Being was left with was the ability of recognition, a leftover of divine Omnipotence, which was once united with him.

Through this recognition alone, the loving Power of God is still active, and since the attribute of Love is an active endeavour, she was effective against those Human Beings who were separated from her and she searched for a new connection, a new medium, to re-unite with those who were separated from her.

In this, the most blissful condition in which Human Beings were, the knowledge which was given to them by the Prime Power of the Universe was abused, and the necessary punishment of this abuse was the loss of this knowledge.

The more Human Beings removed themselves from the Prime Power, the more they removed themselves from the Light.

The more distant Human Beings became from the Unity, the more materialistic, the more divisible, the more compounded became their foundation; therefore, more imperfect, more compounded; therefore, the distance from the Light; therefore, the chains, which chain a thinking Being to matter.

In this World we cannot totally regain the lost Light. Only through the progression to the Unity, through simplification, is it possible to ascend again to the Light and Life, to the Prime Power, to God.

Only from God, the Origin of Light, flows the Light into the knowledge; this knowledge was the purest, as long as she was next to God.

Human Beings did not enjoy this blessed delight for long. United with the corruption of his Will, he descended to the mixture of things and lost his place, which connected him to the Unity, the Paradise of Life.

Through the distance, he lost the World of Descriptiveness and entered a region of successive appearances. He, a child of eternity, became a child of time, and felt that time was a tool of human suffering, and that it is the mightiest of all obstacles, which keeps him away from the Original Source.

He, who was destined to conquer her, lies now conquered through her in the chains of the flesh, chained to compounded substances, whose perpetual separation is the cause of his suffering and his death.

The time is the interval between action and consequence, and consequently only appropriate to the physical, not to the Spirit, for which only unity exists.

The time is an obstacle for the activity of the abilities of a Being and changes the spiritual existence in the step-by-step development.

The Unity does not pass through space or time, she only passes through herself. Only the distance from the Unity has space and time and disappears for the one, who is getting closer to the Unity again.

74. The Numbers Of Nature.

Whosoever knows the Numbers of Nature knows the most secret paths; but, there is a great difference between the Numbers of Nature and the common numbers, which are used for addition and subtraction. Most Human Beings have no concept of the Numbers of Nature.

Instead of promoting these Sciences, they have been suppressed by the Scholars of the World. They dictated laws to the seeker and issued interdictions so that the people should not look for the truth anywhere else, but in their decisions.

They did not think of or know that there was a Science in existence that does not tolerate any pressure, which is like water collected in the bladder, and when pressure is applied, it ruptures and leaves in the hands of the ignorant, natural Scientist, dry remnants.

Those Human Beings who have not applied their knowledge towards the understanding of the Numbers in Nature should not seek any enlightenment from the Scholars or Scientists of this world, because they build buildings upon opinions and not upon Truth. They have dried out the sources of the sciences and, instead, produced skeletons of learning. The nourishing liquids disappeared from under their eyes, and they had no knowledge of the Art to control them.

The Numbers of Nature are invisible coverings of the Beings, whereas the bodies are visible coverings of the Numbers of Nature. Everything has its beginning and its formation, and the medium which unites the beginning and the formation is the Numbers of Nature.

The laws and attributes of the Beings, Nature sketched upon its perceptible coverings, through which they feel our senses and they are the expression and the activity of the Laws of Being and the attributes.

That is how it is with the numbers. The invisible attributes and Laws of the things are their expressions, as the perceptible coverings are the expressions of their perceptible powers. There are numbers which are there for the Primary Being of the things. There are numbers for the activity of the Beings - for their beginning, for their end, and for the different progressions and, at the same time, there are limits wherein the divine outflows remain and flow back again towards their beginning and, at the same time, throw back the picture of the Divinity into the unity, in order to obtain life, measure and weight for the physical world.

There is a mixture of numbers to express the unification of Beings, their abilities, powers and effects.

There are central and median numbers, numbers of the circle, and numbers of the circumference; and also false and corrupt numbers, and through all of these numbers, the whole of Nature can be calculated. Place the number four between the number one and zero and you will find the relationship of harmony, the relationship of Unity. Remove this number from the medium of this progression and place it in a circle by itself, and you find the prime source of destruction, the disharmony of things.

Place the number one in the centre of the number four and the disharmony will cease and the Laws of Unity will reappear.

These three lessons are the most important of the great Number Calculation of Nature, because within them lie the past, the present, and the future.

75. News Of The Voyage To The Truth.

In was very early in the morning as we reached, with our Guide, our destination. We had to leave our horses with a farmer because the path which lead to the hut of the hermit was narrow.

After approximately one-half hour of walking, we reached the hermit's hut. When we arrived, he was praying. The moment he noticed us, he hurried to meet us.

He said: I was aware of your coming and we receive you with happiness. He offered us breakfast which consisted of bread and milk.

After breakfast he lead us off to the side into a cave. There was a spring and he asked us to bathe and cleanse and then he gave us white, clean clothes, precious oils for anointing and precious incense. We followed his directions. After about half an hour, he came back and lead us into the depths of the mountain. There was a cavern which was very dimly lit by a lantern. He lead us into this cavern and asked us to have courage. As we ascended deeper and deeper into the mountain we saw five more hermits. They were sitting around a table and were calculating with the Numbers of Nature. They showed us the destiny of the future, and the centuries of the past. They calculated the original name of every herb, every original energy, and most every secret and most hidden thing in Nature; and they showed us the greatness and majesty of Creation.

We were in awe. A feeling of reverence overcame us and it was not necessary to convince us. We saw what seemed up until now incomprehensible, and for the common Human Being, it will remain eternally a puzzle.

We stayed with these Holy Men for five hours and as we were leaving the old hermit told us: You have, after proper preparation, seen for yourself, and satisfied yourself that it is possible for Human Beings in this lifetime to reach the level of clearness of things, which most Human Beings consider to be impossible. But, do not believe that this Science can be learned through the study of physical Nature alone.

The moral Human Being, in his Inner, has to reach the purity of an Angel, before he is capable of seeing with the eyes of his Soul; Angel purity is the receiver of the outflow of the Deity. The first knowledge of higher Philosophy and the necessary energy must be obtained from within God Himself, through which you can act and have a clear view.

Then Religion becomes holy to you, the Secrets reverend, and the wonder-works become understandable, which the Beings of a purer nature can accomplish through the outflow of the Power of God. Have a healthy life, may God's blessing be with you, and may He maintain you pious and virtuous.

These were the words of the hermit as he accompanied us to the farmer where we had left our horses. After changing into our own clothes, before we left, he gave us many blessings and good wishes and we left with such cheerfulness and contentment of the Soul, that it is impossible to find the words to express these feelings. We thanked God for the Love which lead us closer to the Light and the clearness of His Greatness and Majesty.

76. The Seekers Of Truth.

Those of you who seek Wisdom to be wise; those of you who seek Truth to act truthfully - do not let your devotion cool, do not let your endeavour become weary. Every thought is a step closer to the sanctuary, every wish of the heart an approximation to the Deity, which is being rewarded with more Light.

Separate yourself from conceited relationships with fools who seek the Wisdom within their own Ego, and attach yourself to those who, with the simplicity of their hearts, walk the Path of Truth.

Walk with a good and pure Will and you will make the acquaintance of the highest of secrets in Nature. You will have a reverend concept of the greatness of the Deity and you will marvel in His Love, His Omni-Goodness. His Spirit will lead you into the Workshop of Nature and what was incomprehensible, will become clear to you - that which has been present in Nature for centuries.

The quarrels of the world elite, as far as knowledge is concerned, will disappear for you because where there is truth, there is no error and no quarrel; there is unity, there is harmony, there is agreement. Bowed down deeply, you will pray to the Eternal and marvel at the greatness of the Deity.

Only when God begins to lead your pure heart, will you begin to revere the holy Secrets of Religion, the Secrets of Creation, the Secrets of the First Fall, the Banishment of the Human Being from the Region of Eden, his present condition, the cause of his death, the condition of the Soul in the world, his condition in the future, the punishment for evil Human Beings, the rewards for good Human Beings, the connection of the Human Being with the Spirit World, the great work of salvation, and the rebirth of Human Beings. All of this is so essential, so beautiful, so harmoniously woven into the Whole, that it will deeply entrance Human Beings to worship Jehova, who has His Throne in the Halls of Eternity.

Human Beings! Make an effort to make a new Human Being out of yourself and receive out of the Hands of Wisdom the treasures of rebirth and to approach the Unity from which we were removed because of our first crime. This is our occupation, our destiny.

Therein exists the approximation of the Human Being towards the Deity, by removing the barrier which The Sin erected between the Unity and the Human Being, so that he again can receive the Light from the divine Sun, to become illuminated through her knowledge and through her Love, warm-up, from whence all Goodness and Truth flows.

Oh, how blessed will be our condition when our knowledge becomes united with the Will, when this is our practical work, and to establish the divine Harmony internally and externally of ourselves, and as God's Children to be received in God's Kingdom and to act through Him.

This great destiny lies within us; the morality and religion is our guarantee; her treasures are right under our eyes, but we are blind and cannot see them.

The freethinker scoffs, laughs, about things he does not understand. He wants to calculate in Nature, but he does not even know the first numerals, the one of all things, the Deity.

It should be no surprise that all his calculations are in error. Who can begin his calculation with zero, which has no progression?

Calculate with the numeral one and you will solve the toughest assignments, because she is the simplest of all numerals and she is not subject to any division.

Add nothing, otherwise she loses her simplicity and you will not know the first numeral in the nature of things.

Only when the compositions cease, then all progressions disappear; only the One, the Prime Source of everything is eternal and unchangeable. Therefore, identify your whole Being with the One of the Divinity and your reward will be sanctification and blissfulness.

77. Inscription At The Entrance To The Temple Of Wisdom.

It is the destiny of us all to take part in the greatest attributes of Unity. There is a force within us to ascend to this Unity, and this power is given to us by the Being, which is the Unity itself.

Everything which is perfection is this type of Unity, everything that nears itself to perfection, nears itself to the Unity.

Distance from the Unity is the transition to the composition, and every composition is subject to separation.

Unity excludes time and space;, she is the centre of all active forces. Through her, everything is active, whatever is within her radius, stronger or weaker, in accordance to its proximity or distance.

Human Beings can be effective in the Unity, with the Unity, and through the Unity. Sometimes Human Beings are even effective without the Unity and contrary to the Unity.

Whosoever seeks Wisdom, must not seek her in second causes, but must seek her in the first, also the base-line cannot be material.

The effects which have the basis in the first powers of things must not be explained through the powers of the second manner.

Never forget that there are different paths on which Human Beings seek the truth, but there is only one path which is the true path, and this path is the path which leads to the Unity.

Who can explain the number two without the number one? Who can explain the number four without the knowledge of the progression of the first three numbers?

Learn to differentiate science from Wisdom, because this is the purpose and measure of all of science.

Human Beings only acquire Wisdom step-by-step. We must walk with humility, submissiveness, stability, devotion and attentiveness, and Wisdom must find us to be ready at any hour, to follow her.

The Wall of Rocks, which represent the barrier between Human Beings and Wisdom, can be removed much more easily with patience than with force.

Gentleness and Love lead to Wisdom. There is only one Unity, only one Blissfulness, only one Wisdom, only one Harmony.

Human Beings are created for the harmony of the universe; their activities must not be dissonant with the Unity.

The time will come where there will be no more dissonance. Those Souls, which are not in harmony, will exclude themselves from the pure concert of the Unity.

78. The Staircase For Human Beings To Knowledge And Wisdom.

The first step, upon which Human Beings stand, is the step of the childhood of human intelligence.

His knowledge languishes in the bonds of darkness. Everywhere he enjoys the charity of the Deity, but he enjoys it like a child, without having the knowledge from where it comes, and without recognizing the hand which provides it for him. His condition is only suffering. He does not recognize the true nourishment for the Soul, which consists of the activity of Life. A large portion of Human Beings remain upon this step, and no further progress is made.

The second step is the step of the years of adolescence of the intelligence.

The Human Being suspects that there is a Being which is the beginning of Nature. He feels the inclination to recognize this Being, but error or mistakes, seduction, passion and sensuality confine his Spirit and hold him back from ascending, and other than having a very faint notion, he does not progress any further.

Upon this step, another great portion of Human Beings remain and do not progress any further.

The third step is the step of recognition of the Highest Being; the sense of a necessary relationship of this Being with the Universe; a sense of Spirit and physical laws; the reason for a Morality and Religion. But only darkness assimilates these senses with passions, and many Human Beings do not progress from here.

The fourth step is the recognition of the Highest Being and the knowledge of his relationship with the Universe, recognition of the Laws of Morality and Religion. Again, many Human Beings remain at this step, without having proven the recognition through practice.

The fifth step is the recognition of a Revelation - Belief, mixed with erroneous concepts. Here, many return to the darkness and walk in superstitions and fanaticism.

The sixth step is the right concept in regards to the Revelations; the right Belief, humility and submissiveness, but without unification of the Works with the Belief. Here, again, many Human Beings remain and do not ascend again.

The seventh step is the true recognition of the Revelation, with the unification of the Works with the Belief; transformation of the heart to the Temple of God; participating with the common harmony and the divine Unity.

This is the step to which the true Sage ascends.

Through this ascension, he enters into the proximity of the Prime Power of all things and he becomes a participant of her powers and effects. But, how few Human Beings raise themselves to this Greatness? And, how true become the Words in the Scriptures: Many are called, but only a few are chosen.

79. Principal Recollections In Regards To The Whole.

So far, everything said belongs essentially to the true Magic. Through these Laws alone can these things, which are otherwise incomprehensible to our reason or intelligence, be explained. The great Secret of the Wonder-Works (miracles), is to be working in God and with God.

It is a certainty that the greatest part of the human race will not be satisfied with these explanations, even though every possible explanation to higher things is contained in these two books.

It is the wish of most Human Beings to be able to perform miracles, or wonder-works, without making any effort to think. And when it comes to the sensuous Human Being, he is still afflicted with the punishable thought: we want to eat from the fruit of the tree and, at the same time, become equal to the gods.

The wishes of many Human Beings are equal to the wishes of unintelligible children who have no understanding of the fact that Skanderbeg's Sword serves no purpose when the arm does not have the power to wield it.

That also applies to the higher Magic. Human Beings have to be guided when it comes to the preparation of their Soul, to strengthen the powers of their Soul, to strengthen the powers of their Spirit. Then their ability develops by itself. This is the Path to Wisdom, there is no other.

The Unity is the Centre of all Things; Nature is situated on the circumference. Only in the centre, all radii of a circle are concentrated and out of the centre the power of the Unity is effective in equal measure upon the circumference.

To seek out remarkable things, wanting to do things which exceed normal concepts, or wanting to become a Magus, without preparing your Spirit and your Soul for Magic, is nothing but nonsense which leads to destruction.

This nonsense distances us from the Truth, and concentrates everything upon our Self and upon incidental powers which cannot exist without the Power of the Unity.

That is how Self-Love very soon leads us astray onto the path of error. We turn the knowledge of Nature into the servant of our passions and heap misery upon our crown because we are walking the path of falsehood and evil.

You! Whoever you are, You! who feels an inclination to approach the great Temple of the Holy Nature and to search for her

Secrets and to listen to the Wonder-Works of Creation, do not approach the Fire of the Deity until you are as pure as crystal, so that the Flame of Nature will not find anything in you which it can consume. However, if it is your belief that you are strong enough to be lord over your Self-Love, and be able to determine your feelings in accordance to the Feelings of the Unity, and your Heart in accordance to the common Harmony of Nature, then give me your hand so that I can lead you to the Throne of the Deity, which the Sage in his Spirit worships.

Child of Error! You search for Wisdom! You search for the Light and you are sitting in the Darkness.

Wisdom is only there where there is Truth; Light, where Goodness is united with Truth; there, where there is Life and Peace, and Life and Peace are only there where there is Harmony, and Harmony is only in God.

Look around! Where do you live? In the Valley of Misery, where one hour consumes the other, one moment destroys the other; a Slave of Time, a Child of Change.

Happiness and suffering change from hour to hour. In vain your Soul languishes for everlasting joy; your chest breathes in vain for everlasting delight. Desire triggers desire, and does not satisfy you; the Night conquers the Day, and one moment destroys the work of years.

Distance, death and separation tear out of your arms what you love. Age, illness and worries rob you of the happiness of your days. Death causes the pallor on your loved one's cheeks, and in the evening, the roses wilt, which the morning made you a gift of.

This is your residence now, chained to the shackles of the flesh, incarcerated in fragile bones, wherein your Soul is sighing for freedom - the same as someone who is a prisoner in a prison.

When the Sun rises, there is a reflection of the Sun in the tears of misery and the Moon shines upon the sleepless eye of the one who is submerged in his worries. The grove hears his sighs; the brook which flows through the meadows, his whining. Wherever you look, monsters terrify you. There, armies murder, and here, Laws and Judges; here the peaceful Poor immerse their bread in tears, and there feast the heartless wealthy who make their stomach their god. Hecatombs fall for their gluttony, with which they fatten their adventurous selves and innocence, virtue and morals are banned, and languish in chains, and die in prisons or bleed on scaffolds.

That is your place of residence. And where do you think this misery comes from? Who unfolded this Kingdom of Nature in this manner? Who turned the divine Eden into a desert? Who? Nobody but you yourself! You separated yourself from God, from the Unity, where there was only Goodness, Love, Truth and Harmony.

You - Human Being! You are the cause of your own misery; you have changed the point of view, the place which the Deity assigned for you. The first cause of your misery occurred by removing yourself from the Unity. Therefore, there are no other means, no other remedies, but to approach this Unity again, to unite yourself again with the Prime Force of Life and Light, where there can be no suffering, no death or darkness.

Learn to know this Unity, learn to know God. His Being is Goodness, His existence is Love. He is the Light, Truth and Life. Without Him there is only Evil and Falsehood. Without Him, there is only error, darkness and death.

Goodness and Truth is His Law of Being; Goodness and Truth the bond that connects us again with Him, the Bond of Love, the mood or the atmosphere to the Harmony of the Whole.

Unity is the attribute of God - Power and Deed - Volition and Activity - this is the hint towards reaction, towards Love-In-Return to the Deity, towards separation of the bonds of our Self and the World which, up to now, made up the centre of Evil and Falsehood.

Self-Love and World-Love are what separated us from the Deity. It was the distance from the Truth, the transition from the Spiritual into the material, the cause of separation, the misery, the death.

Approximation to the Unity is God-Love and Love for thy Neighbour, reaction, Assimilation, the Laws for Human Beings towards happiness and rebirth, to ascend to the Light and distance from the darkness and death. Within this lie the Laws of Morality, the Holiness of Religion, and the Miracles of the Sanctification.

There are, of course, things which are for the coarse, sensuous Human Being, incomprehensible, and they will also not become comprehensible unless he removes the scales from his eyes, which covered the Eye of his Soul with blindness.

80. Zozimus:
To His Students.

Learn to know God, my Son! The Being that is, that was, and that will be for Eternity.

This high designation explains the necessity of His Being and the fullness of His Existence.

No mortal can understand the infinity; the created do not understand the uncreated, only the feeling leads us to His recognition, through Nature. The Human Being is created to Love this Being, not to probe or explore this Being.

The Name of God should bring joy into your heart. Among all Beings who inhabit Planet Earth, if you are one of the Beings who is capable of recognizing his Creator, this difference shows you your greatness.

The Being, My Son, which cannot recognize God, descends to the lowest class of the sensuous Beings and lowers himself even to the level of an animal! All Beings and all creatures which surround you remind you by calling: We are, as you are, we came out of God's Hands, Who created us to serve you, to instruct you that there is a God, and that this God is total Love, to teach you and to coerce you to Love Him.

The Name of the Deity, My Son! is written in legible letters into every Being, upon the wings of the smallest insect, and also upon the wings of the eagle, who ascends to the Sun. God's Name is written everywhere, in the whole of Nature, and everything repeats to us His eternal existence.

What kind of concepts did Human Beings have from time immemorial about this Being? An oppressive fear towards an unknown might gave them false concepts of a God of necessity and blind coincidence. From this point of view they looked upon the Being of Love, and to this day, there are still many Human Beings who view God from this point of view.

To believe in God means to recognize the Highest of Beings, Who is in control of everything through His Wisdom; to love your fellow Beings, as He loves them, to keep His Laws, and to relinquish yourself to His Providence, Goodness and Righteousness. The Righteous sees his God everywhere - in Nature and in society. He sees in every created Being the active hand of his Creator, which is active within him.

Being of all Beings! Most Human Beings do not know your Name. The world laughs at those Human Beings and scorns those Human Beings who sing Your Psalms and Praises. Oh, how unfortunate are those who close their mouths to the Hymns of Nature, which ascend to the Deity.

My Son! God is Spirit, that is what the Belief tells us, but He is a Spirit which cannot be compared to any other created Spirit. To be in His manner, His perfection, transcends our common concepts and there are perfections within Him, which are far beyond the capabilities of our thoughts. God is holy and only that Being which ascends to Him, to Him, the Centre of all Reality, approaches this sacredness; without this, a created Being languishes in darkness and in misery.

When we think of the years of Eternity which the Belief proclaims, then our feeling convinces us that we Human Beings are created for the Unification with the Creator, and this Union is the work of the Religion which Christ taught.

Not the Majesty of this Truth, which is so deserving of the divine Love, places the Human Being against the imperviousness of God' s resolutions into astonishment, but instead, our sensuousness clouds our Spirit with darkness and we cannot, therefore, recognize the Truths of the Eternal Light.

God is the Soul of our Soul. This Soul, our Soul, is without Life and without Light if she separates from the Soul which vitalizes everything. The Spirit of the Human Being lives only through the Spirit of the Deity. Only when Her holy Light illuminates the Spirit of the Human Being can the Human Being see, and when Her flame burns in him, then he becomes active and he performs works of Love.

Our Life is only the childhood of our existence; the eternity which follows this is only the continuance of this Life.

Wrapped in our physical body, the sensuality cannot be the destiny of our Soul, because the Soul languishes in the bonds of the flesh, yet the future beckons her towards the knowledge of the Harmony, the Order and the Beauty.

The Holy Truth, which is inhabiting the heavens, is the source of Life for all thinking Beings out of which they gather the Light, and this is the sole source.

In the lap of religion rests the magnificent pledge of divine Love, surrounded by the rays of the Deity, who illuminates those, who with a sincere heart seek instructions and wish to know what they should be and what they should become.

But only the one who in quiet and solitary hours contemplates about the Truths of Religion, will be able to make her heavenly feeling, the feelings of his own Soul. Then the gift of the Deity, the Belief, will secure his work.

Not in the great circle of the world or on the stages of passion will the ear hear the sounds of harmony of Nature. The music of the spheres can only be heard by the Sage in solitude.

The true Philosophy feels the necessity of help from Religion. On her hand, she glides with courageous steps between blind Belief and contempt; out of her, she receives the guidance of reason, which leads her from the wrong path, the path of passion, to the Temple of Truth.

The Religion is to the Soul, what Light is to the eye. Without that, Human Beings walk in darkness, but the heart, as well as the eye, can open or close itself to the Light.

God does the greatest things in Human Beings; with His help, Human Beings are capable of doing everything, but Human Beings cannot take any credit and attribute this to their own powers Human Beings can only consider themselves as a tool of the One, Who alone is Great and Almighty.

As To The Conclusion Of This Book A Chapter That Should Be Read Three Times.

I am beseeching the reader: Should you not understand the Higher Principles of Knowledge in their totality, and if you are not totally convinced, to put this book aside and delay any judgement until later.

I am also asking those readers who admire the Secret Sciences to probe their heart very carefully in order to protect it from the impressions of daydreaming or fancies.

There is nothing more dangerous than the extraordinary inclination towards miraculous things. The Powers of the Imagination are very easily deceived, and then the Human Being is very easily seduced to daydreaming.

In this century, there are many Human Beings who indulge in daydreaming when they occupy themselves with the Secret Sciences, and according to Zimmermann's account of it, they are people who, with a burnt brain, believe to have read in mystical writings something which is not contained therein. Hopefully, through the most venerable solitude and the most exalted style and out of the most devout, sought-after union with God, those Human Beings are not lead down the wrong path, and instead of finding the true Wisdom, they become a game of the imagination and a victim of a fanatic deceit.

For those who search in Nature, who want to walk the dark paths of mysticism, it is absolutely necessary to study the symptoms of mysticism. Through our sensuality, they very often take the most peculiar turns, and we believe that it is nothing but a separation from our senses, that there is a change in our sensuality, since when we daydream, there is enough evidence to appease or satisfy us.

I repeat again: Nothing is as dangerous as occupying yourself with the mystical Sciences and then falling victim to daydreaming.

Every century has its share of people who speculate. There are also a number of sects that practice mysticism, but who totally fail to achieve their ultimate goal, and instead of finding the Truth and clearness, change over to folly and fury.

It is true, however, that the Soul of a Human Being can be set slowly into an exalted state, of which very few Human Beings have a concept.

The Soul, being separated from the, tight bonds of sensuality, receives the impetus of clearness, to which only a few Human Beings ascend. Pythagoras confirmed this when he said: The Soul dissolves into the One when in the view of God, and there is a condition, when all relations between the Soul and the physical body cease, and the Human Being ascends to Enlightenment through Prayer, Solitude and Silence.

We, Human Beings, should never forget that the abilities which are present in our Soul, which belong to the future development of our condition, do not belong to the present, and we should not neglect these forces which God has given us for our present Life on Planet Earth.

Because of lack of proper understanding, mysticism leads many hundreds of people astray into daydreaming. Those people dream of nothing but solitude, silence, no physical labour, a place of peace and rest, and to remove themselves of all other duties, to which they were called upon by God.

Not holy indolence, but true activity of Love is our destiny.

The Wise enjoy the joys of Life with reason and with gratitude towards God. He develops himself on Planet Earth into a useful tool of His Goodness; he learns to be intelligent among fools and wise among clowns. He learns to conquer his passions, because they also belong to the life of a Human Being.

All these matters have to be taken into consideration and they should be remembered, because there is enough proof that many Human Beings think about the higher Sciences from an entirely wrong point of view.

Every passion is dangerous and to the detriment of the human race. Every passionate condition is an unnatural condition - the religious daydreamer, the philosophical daydreamer, the sensuous daydreamer, only the objects are different.

We should not forget that the Power of the Imagination has more control over a Human Being than reason, therefore, it can very easily get out of hand.

A person who is intoxicated by wine is no more in a natural state than the one whose Power of the Imagination is fired up in a different manner. Continuous contemplation, excessive overheating of the imagination, bring forth a kind of passionate Human Being of an entirely different category.

Sensible abstinence, knowledge of Nature, a healthy Philosophy united with a noble and good will and true religion, all results in a Christian Philosophy.

We should never forget that the Human Being who lives on Planet Earth, has a physical body and a Soul, and the physical body in his present existence, in accordance to God's design, is absolutely necessary.

The Soul must be the ruler over the body; the body should serve her and not rule the Soul; this is the Law of the Philosophy of Religion. On the other hand, the Soul must treat the body as a servant and not as her slave, who she totally wants to destroy, since the Deity assigned the body to the Soul as a fellow worker on Planet Earth.

We have to remember: As long as a Human Being lives, the Soul has an effect on the body and the body has an effect on the Soul and, therefore, these effects and counter-effects have their laws and should not be violated.

To follow and obey the Laws of Reason and Religion, is in every point the measure of the behaviour of the Wise. It is his duty to keep the Power of the Imagination within its boundaries, because anything which outweighs the equilibrium, destroys the order and confuses the harmony of things.

It cannot be repeated often enough: Anybody who studies the secret Sciences should not be fascinated by the Powers of the Imagination and take chimeras for the Truth.

To explore secret things with calmness is the activity of the reasonable Human Being. To be fascinated by daydreaming is the attribute of a fool.

However, a large number of fools will always surpass a small number of Wise. Bene Vale!

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