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MAN'S HIGHEST PURPOSE

MAN'S HIGHEST PURPOSE

(THE LOST WORD REGAINED)

by

KAREL WEINFURTER

Translated by

Prof. ARNOLD CAPLETON and CHARLES UNGER

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FOREWORD

MY arduous task in connection with this work has been to correct, and in many places completely re-translate, an English translation already existent. The labour could scarcely have been greater had I made an immediate translation myself. The object of these remarks is not to solicit silent sympathy on the part of the reader, but to prepare him to find, here and there throughout this work, something quaint and naive in its style. But such quaint peculiarities of diction I have, not a few times, carefully left alone, as they have a charm all their own, not by any means unadapted to a work of this nature. Those readers who find such peculiarities a weakness are politely reminded that it is, after all, the matter which counts, and not the manner of its expression. Further, before all, I would point out to *everybody* that the experiences, phenomena, and many deductions stated in this book could only have been rendered by a person initiated in the Secret Lore. Thus it became necessary to have the work translated by a non-Englishman, as at that time I was not sufficiently advanced in the subject.

PROF. ARNOLD CAPLETON.

PREFACE

Though God is immeasurable
And infinitely high,
Yet there is place for Him
Within a small heart.

IT is a fact that the majority of the students of the Occult Science have no notion at all of the fundamental principles of the Mystic, especially as far as the practical way is concerned.

In my translations of different mystical works, I have endeavoured to explain some mystical symbols and ideas, but have always been aware that readers have failed to follow them.

Of course, the individuals, who are in personal touch with me, and to whom I can give oral explanations, show more interest and understanding.

But my purpose is to disseminate this lore, and I have therefore decided to write down my experiences and help readers with my limited knowledge.

In this book I endeavour to show not only the idea of the Christian Mystic, but also its purpose, and last, not least, the WAY to attain it.

To begin with, the way shown in the present book is by no means a dangerous one, and those who shall start on the way, will have a safe crossing, although the way of the Mystic is narrower than a hair, and can be compared to the edge of a razor stretched over a precipice.

One more reason which leads me to publish this book is the intolerable mental state of the would-be Occult Societies nowadays. They do not allow the carrying out of any practice, declaring that telepathy or any spiritualistic experiments are very dangerous, though secretly they

themselves try to do so or at least would do so, if they could.

They say you should first perfectly purify yourself and then take up the practical training, after having secured a leader. They ask you to be a saint first of all, and then allow you to start. By that they mix up the cause with the result, as the Union with God is *only* to be attained by patient training, and no one can become a saint of his own accord. But of that later. A worse case are those who venture to declare they have attained certain degrees on the Occult Path by asceticism. They pretend to be leaders able to penetrate into the astral realms or pass through them. Those are but boasting of capacities they do not possess.

We have among us a great many false prophets, and the only means to unveil them is LOVE. This is the touch-stone, as fire is for gold. Then there is another party: the bookworms, presuming to attain initiation by reading a lot of old and new books. I do not mean to say that one's knowledge cannot be enlarged by reading good books, but spiritual evolution cannot be obtained by merely reading. One cannot become a virtuoso by heaping up literature on music, or studying the history of the violin, its parts, its composition, the varnish used in old times by the violin makers, without having touched either the fiddle or the fiddle-stick in trying to play. Can a man like that ever become a virtuoso? Everybody will agree that such a supposition would be silly. Well, many occultists, however, boast of big libraries and the wisdom collected from the books, but they never dare to touch the strings of the most perfect instrument given them by the Creator, and from which the sublimest symphonies and the real music of Pythagorean spheres could be drawn out.

The human body is that instrument. And the human soul is the musician, as well as the composer and the creator of the instrument.

And there is another category of individuals, who would like to penetrate the Eternal and the spiritual fundamentals

of Man. But——! They try to solve the highest and deepest problems by another path than that leading straight to the Sun. Instead of walking on flowery meadows and through shadowy forests, where choirs of birds give concerts, instead of treading pure paths along melodious brooks, and then continuing their way up to the great rivers falling into the Ocean of Eternity, they prefer to tread on stony and thorny ways, so going astray. They are erring in circles and spirals, and naturally arrive at the same dark spot where they started from. They are those who want to solve the Greatest Mystery by arguing and philosophizing. They seek and build up theories on theories, raising hypothesis on hypothesis, but do not reach the final point. Instead of concentrating the whole power of their mind exclusively on the Highest Truth, to direct their sight without fear towards the Sun, they creep like moles under the earth, and when it gets a bit light they dig themselves back into the philosophical labyrinth of their theories.

Of course, the philosophical way is one of the ways, too, leading to Rome. But it is a very troublesome and rather a dangerous one and can easily lead astray, as the way of the magician. For this way there is need of other people than we are to-day, and if there are any who follow this way and attain the goal, they are exceptions. To them belonged the Greek Initiates and some of the Indian Adepts. The greatest handicap for that way is the fact that we have many philosophical directions, but all of them theoretical, and none practical. So it follows that a student goes on the one way to come back and tread another path without ever reaching the goal.

It is therefore ridiculous for a man, never having made the first step, to judge the real and experienced results attained by adepts, sacrificing half of their lives to that way, as Jacob Böhme, Pordage, Jane Leade, Gichtel, Eckartshausen, Kerning, and a great many others, marching the same way as did and do the members of the sublimest Brotherhood upon earth, known as Rosicrucians, or the Brotherhood of the Rosy Cross.

It is necessary to mention a few words about this Brotherhood. As it is the way of this world that the highest and purest things are misused and soiled, so it has happened to the name of this Holy Order. A lot of false Rosy Cross Orders have been created. I have been told that in certain towns of the U.S.A. there are sometimes as many as three of such Orders in one town, each of them having its own lore and its own rituals. In Europe, too, there were and are Lodges adopting the name of the Rosy Cross. *All of them, with no exception whatever,* are false Orders, as the actual Rosicrucians have no visible Brotherhood, no Lodge where they meet each other, whereas they do exist, and there is a possibility to get into personal touch with them. But this is only reserved to those mystics who have attained the actual inner Fire Baptism. Some of those Brothers published in different times books containing their LORE, their mystical way, and their philosophy. The most important of those scripts is *The Chymical Marriage* of Christian Rosenkreutz, published in 1459, and now reprinted by Barsfeld, in Berlin. This book describes in detail the whole mystical way, and those who understand it, to the last page, can call themselves Initiates of the highest degree and reborn Mystics. I must point out that after a twenty years' training a few only understand a third of the book. Of course, there is a difference between understanding and understanding. The Mystic understands only what he has experienced himself and in himself. All other understanding through the medium of human brains is deceiving. We can't penetrate the Mystery except through the inner revelation. You have to have courage and start as Mme. Blavatsky states, and then you can fathom the depths of the human soul.

Other actual Rosicrucian scripts are the *Fama Fraternitatis et Confessio.* Both the scripts have been now reprinted by the aforementioned publishers. But I would recommend the readers of those German works to leave out the introduction of Ferd. Maack, M.D., where the would-be explanations show the ignorance of the writer.

Other books of importance are those of Jane Leade, then the works of Jacob Böhme, Gichtel, John Pordage, and of those published in the last century there are Kerning's *Schlüssel zur Geisteswelt*, and *Der Weg zur Unsterblichkeit*, and finally *The Voice of the Silence*, by Mme. Blavatsky (wherein the Indian way is shown, the principles being quite analogous). A further remarkable book is that of Bo-Yin-Ra, *Das Buch vom lebendigen Gott.*

Those who are anxious to have an actual idea of our Lord are recommended to read the Indian Bhagavad Ghita.

Man's Highest Purpose

CHAPTER I

THE MEANING OF THE MYSTIC IN GENERAL AND THE CHRISTIAN IN PARTICULAR

THE outer world is generally convinced that the Mystic is something quite incomprehensible, nebulous, and inexplicable. It is because to that outward world the Mystic is identical with Mysticism. But, in fact, the Mystic has nothing in common with Mysticism. The word Mysticism means the mysterious, inexplicable, nebulous, and rather fearsome, while the idea of Mystic is quite different. The Mystic is a lore and a practical way, enabling the mortal, while alive, to attain to union with his Creator. The Mystic is not a mere theory, but an experience.

The reader will at once grasp that there is here a question of something tremendous and sublime for a religious man. On the other hand, it will appear as an absurd idea to a man with no feeling and understanding for religious matters. But I am not writing for them. They will put aside this book, after having read a few pages, as the words referring to spiritual realms have a repulsing effect on people with materialistic or atheistic views. The same applies to the scepticism towards spiritualism, whereas this scepticism greatly increases against the Mystic. When meeting an individual of materialistic views, whose outer and inner life is filled by sensual, earthly, and material ideas, and telling him of spiritualistic sittings and their phenomena, he will not only ridicule them, but will fly into a rage. For a long

time I tried to make out what the queer cause could be, and have come to the conclusion that such people are so full of material ideas that these form an actually live part of their natures, and they are consequently convinced they would become ridiculous if they adopted these foolish explanations. And, indeed, that is so, they would lose something, something would die within them—i.e., their old conviction, and then they would perhaps change their life, and lay down their beloved prejudices [which are the greatest enemies of any progress], then many hobbies, faults, and vices. Rather they prefer to repudiate all to avoid leaving their obscure cell.

As to the " after-death "—well, perhaps there is nothing afterwards—and if—oh, one had better not think of it. Such are the thoughts of materialistic people. But there is yet another cause keeping many from adopting the spiritualistic lores, or that of the Occult Science. The real cause is KARMA. The law of recompense constrains them not to adopt, at least in their present life, the high lores and the highest wisdom. They have to stop before the veiled picture of Sais, even should someone offer to them to unveil it. The Sceptic is instinctively frightened of the after-death recompense and particularly of the punishments, and therefore buries his head in the sand like an ostrich, hoping to escape them. It is not necessary to comment upon this ridiculous beginning.

There are a great many visible proofs that Karma has tremendous effects on cases, where the path of the human individual has to change, i.e., where the descending curve becomes an ascending one. This Law hinders certain people from getting acquainted with the occult and mystic lores, it further hinders them from reading books which they have bought themselves. It sounds strange, but I shall quote a concrete example among many I know. (In some occult circles it is supposed that Karma has only a general and an outlining effect. This is not correct. If Karma exists, then it affects the slightest things, as these slight things have often a big influence on the human life. Besides, it is necessary to point out that the Universe, as

a live unity, has at its disposal many kinds of invisible beings, used by the Higher Powers to influence man. This is very comprehensively described and proved in Mulford's *The Gift of the Spirit.*)

But let us revert to the case forementioned, which will best illustrate how higher powers do not allow a man the reading of a certain book. It is to be understood that the reading of an actually mystical book will leave an eternal trace on the reader's soul and can never be erased. Though it may happen that the human soul has adopted this holy, unalterable, and eternal Truth unwittingly and without the necessary comprehension, this Truth must finally bear fruit, should it last ages. But the transcendental law, being as unalterable as the coarse physical laws, ordains that any spiritual progress must be deserved, and nobody can penetrate certain transcendental truths unless his time has arrived, else the individual's future evolution would have to alter.

About the year 1890 we established the first Theosophical Lodge, whose members used to meet on certain days. Among others, there was a well-educated young gentleman, speaking several [illegible] and an enthusiastic occultist, as far, at least, as book reading was concerned. Being very well off, he was in a position to buy heaps of books in different languages, which he collected and studied. By chance, the well-known author, Gustav Meyrink, who was a member of our Lodge, asked the young gentleman, whom we shall henceforth name Mr. Z., if he had already acquired the *Bhagavad Ghita.* As stated in the preface, the *Bhagavad Ghita* is one of the most sublime mystical scripts, and was at that time our most favourite reading and theme on which our conversation hinged, owing to the deep mysteries it contains. Mr. Z.'s reply was a negative one, which was rather amazing, as he was known to buy all occult works. Then Mr. Z. observed that he would buy the book the next day.

A month later, Meyrink, meeting Mr. Z. at a coffee-house, asked him if he had succeeded in getting the book. Mr. Meyrink being of a sharp mind, came to certain conclusions,

of which later on he informed us. We then learnt that Mr. Z. had not bought the book as yet, but was going to. The matter dragged on for almost six months, during which time Mr. Meyrink repeated the question on several occasions. But Mr. Z. neither bought nor ordered the book, and finally declared that he could not understand the reason of his not buying the *Bhagavad Ghita*. We others commenced to see through it all and wondered at the result. At last Mr. Meyrink (who is of a rather tenacious character) brought up the matter for discussion again :

M. : Have you at last got the *Bh. G.* ?

Z. : I am sorry, I forgot to order it.

M. : It does not matter, we can do it here.

Then the waiter was asked to bring writing materials, and the letter was properly posted. We were greatly impatient to see the development of that adventure, and presumed that either the edition would be sold out, or the book lost on the way, while we were quite sure that Mr. Z. would not receive it.

But quite the contrary happened. The book finally arrived, and Mr. Z. brought it, like a conqueror, in its paper cover to the next meeting. We impatiently waited to hear a partial report of what he had read, but Mr. Z. was silent for two, three, four weeks and longer, until Meyrink at last ventured the question: "Well, how do you find the *Bh. G.* ?" Mr. Z. smiled and replied: "I am not able to read books only stitched together, and shall therefore first have it bound. For several weeks I have been racking my brains about selecting a special design for its cover." Such remarks went on for some few weeks, which was of no more importance, as we were quite sure of Mr. Z. reading the *Bh. G.* after having it bound. Some time afterwards Mr. Z. appeared at a meeting with a joyous face, declaring he had just ordered a design for an engraved copper cover, which would suit a book like *Bh. G.*

More weeks elapsed, until the design was ready and the whole copper cover finally done. At last Mr. Z. brought the bound book lying in a nice case to show us. But we

waited to hear he had read it through and know the impression it had made on him. But, strange thing, when asked, he always had the same answer: "I don't know what is the matter with that book. I am used to reading in bed until late in the night, or when awaking in the morning. I never fell asleep, when reading other books, but as soon as I take up the *Bh.-G.* I immediately fall into a deep sleep both at night and in the morning. I therefore decided to take the book to a Public Garden. There, many a time, I looked for a quiet place, where I could enjoy undisturbed the profound beauties of this selection of the Indian literature. When at last I found such a place, there always appeared an acquaintance of mine starting a conversation and so depriving me of my reading. The same happens to me during the day; as soon as I am going to read the *Bh. G.*, the electric bell starts ringing and someone comes to see me."

So finished the adventure of Mr. Z., who passed over some years ago, without, I presume, having ever read the *Bh. G.* There are many reliable witnesses of that strange case. Why he did not read the book may be solved by the foregoing explanation of Karma, but this does not enter the frame of the present book.

To show of what importance this mystical book is, we here quote the part of Chapter XVIII, verse 67, where Krishna Himself says:

"But this lore is not for those who cannot control themselves, who do not worship Me and will not hear My voice. Nor is it for stubborn ones and blasphemers.—He who reveals this mystery of all mysteries to those who worship Me, and who at the same time sacrifices to Me the best of all works, will surely come to Me.—There is nobody else who could render Me a better work, than such a one. Also none will be dearer to Me, and he who shall read this Holy Lore, shall try to attain Me by sacrificing his knowledge. This is My commandment. He who accepts this Lore with Faith and without blaspheming, shall enter the realm of the blessed without hindrance."

But let us revert to the question regarding the Mystic.

We have mentioned that the Mystic is a lore and a practical way to attain God while alive. The Godhead shall be as desirable to a mystic as a golden treasure to a thief, whom only a thin wall separates from it, as says Ramakrishna, the great Brahman mystic of our time. Those only who are possessed of such a love and such an untameable longing for God, who are so thirsty for Him, who attain that degree of inner spiritualization whereby the thought of God prevails in them when performing any material task, when it overpowers all their own interests and appears to them even in their dreams—can hope to reach the goal. But, in our daily life, we are not in a position to devote ourselves wholly to such thoughts, thinking uninterruptedly of God. Should we do so, we should neglect our duties and would not be able to earn our living. But, we can become Mystics and continue to be actual Mystics, without any change in our daily occupations. It will not be a handicap to us in obtaining the necessary resources to remain normal members of human society in the materialistic sense.

But how shall we arrange our life in order to make the mystical way and the materialistic struggle harmonious? This is a most difficult question for Europeans and Americans. I know a great many people well acquainted with the occult literature and belonging to divers classes and ranks, who know quite well the mystical Lores and are convinced of their sublime truths, and are quite aware that the mystical way only is a right and safe one to attain spiritual development and the highest in human life. Yet they cannot decide to set out. How often have I heard those people saying: "After having carried out this or that, I will begin the mystical training." Or: "As soon as I get rid of that or this trouble, or when I get this situation—immediately I will commence."

Experience shows that no one thinking as mentioned will ever adopt the mystical way. Similar hindrances *everybody* has got. And if every one thought so, there would be no one in the wide world determined to take up the mystical way. Nowadays it is not possible to leave the family and

set out for the mountains or a desert to become a hermit, devoting one's whole life to religious concentration and the mystical lore in asceticism. The only one solution to this difficult problem is *to go on* doing one's business, intolerable as it may be, longing for the truth all the same. Who has the will, can do it.

If we have the will, we shall always find plenty of time to devote it to the mystical training. Yes, under the most inconvenient and annoying circumstances, he, who will, shall find moments where he will be alone and undisturbed, should he even steal them from his night sleep to devote himself to the thought training, which is the only way of attaining the spiritual development.

The Mystic is consequently the desire to attain God and to perceive God's Spirit both in the Universe and within oneself. At the same time, it is the desire to penetrate the mystery of the human soul, rising to the Celestial Heights. It is the desire for redemption and the deliverance from the material, as for the attainment of Jesus Christ, dwelling within our Self. He literally exists in our hearts, waiting till we raise our eyes to Him and stretching His hand towards us to lift us up and raise us to Himself. These conceptions are not chimerical, but actually as real as the material world around us. Any man or woman deciding to tread the mystical way will experience them. I repeat, it will be experienced by any individual of either sex and of *any age, within a few weeks*, for the Godhead is as much within ourselves as without; It irrefutably exists, and if we endeavour to approach It by one step, It will make ten towards us, and, once more be it said, we shall experience both spiritual and bodily evidence with the same reality as any of our fellow-creatures.

At all times we can immediately start on the way to God, whatever the circumstances and our occupations be, though we be rich or poor, of low or high rank, educated or not, good or evil, pure or impure; we only need to be candid and we shall attain to the summit. If not at once, then after a shorter or longer period. Let it be remembered

that the slightest effort along this way has and will have its effect for ages. The mere desire to approach the Spirit will already have an influence upon our spiritual evolution, should our soul reincarnate for one hundred thousand times. The mere desire will bear its fruits for good and all, and will attract new ones, higher and loftier, till the real holy ecstasy enraptures us and we set out on our travels. Many are afraid of treading the path, being sinful. But who can or dare measure God's Love? Yet the greatest sinner starting on the way, will soon change by God's Mercy, becoming good and pure. Therein lies the superiority of the Mystic and its way described in this book, for its means are not, before all else, forcible or violent, and yet lead to the Summit all the same.

The mystical training influences our spiritual life, the mere moments devoted to that lofty training having a tremendous, although unobserved effect on the growth of our soul, which, misunderstood by us, hides itself in the depths of our Self. Who knows what the soul is like? Who knows it? Who can converse with it? It is not necessary for us to be cheated by hypnotic or somnambulistic demonstrations, or by the so-called appearances of the spirits of dead people, through mediums. All these appearances refer to the lower principles of the human entity. The human soul is far above them. And he, within whom the soul is resuscitated, is quite unlike the mortal individual.

I mentioned that the Mystic's end is to know God, while alive. This means that it is possible to attain immortality in the material body, as declares Prentice Mulford in his works. He who has succeeded in knowing God, when alive, becomes a god himself, and it depends upon him to change his mortal body into immortal by spiritual forces. The Bible shows us two such cases, where two biblical personages were " brought while alive by God to Heaven." There was Enoch walking with God, until he became invisible, i.e., until he disappeared together with his body. The other case was that of the prophet Elias, who ascended alive to Heaven in a fiery chariot. As to other Initiates,

direct reports are wanting, but we do know that there were and are many Adepts appearing from time to time on our earth in apparently human bodies and who do not die. Such an example, although fictitious, is Mejnour, in Lord Lytton's *Zanoni*. But living examples were the Count Cagliostro and the Count de Saint-Germain. Both came, no one knows where from, and both disappeared, nobody knows whither. Here I have to point out that recently the English Occultists succeeded in proving that Cagliostro never died under the name of Joseph Balsamo, but vanished without leaving a trace like de Saint-Germain. Any reborn Mystic will rather be glad to leave the mortal frame, to live in the immortal life in spiritual realms. If necessary, he can always enter the material plane in any human body whatever, staying here as long as he likes. In India there are many examples of immortality attained by Yogis, even nowadays. It is quite obvious that those Initiates do not find it necessary to convince a Western ignoramus of it. From the above it is obvious that the Mystic needs the highest piety, as without it the tremendous longing for God is not possible. But on the other hand, there is no need for any religion. By that I intend to say that it is not necessary to be a member of a particular religious system. We can be real and actual Mystics without it. But best is to keep to that religious form which we have been brought up in. According to Ramakrishna, the Buddhist has to go the Buddhistic, the Brahmin the Brahmin, the Christian the Christian way, etc. It is absurd and unreasonable to think that the Buddhist or the Indian way would be better than the Christian. The ideas of God inculcated in childhood, have left in everybody unerasable traces absorbed by our soul. These ideas have germinated, grown, and sometimes flourished and born fruits. And then of a sudden, we try to inoculate in this spiritual tree of religious ideas quite other forms, rather strange ones, for which another soil, another bringing-up, and another sap were necessary. If, exceptionally, an individual, brought up in the Christian religion, has actually succeeded in

penetrating the mysteries of the Indian Mystic, attaining supreme results, then his is to be looked upon as a particularly exclusive case.[1]

But by such cases we cannot judge in general. Though the Indian scripts may be, in the beginning, of a certain advantage to us as far as mystical concentration is concerned, yet our *religious* ideas must be retained in those forms and shapes to which we grew accustomed in our childhood.

It is to be remembered that every Mystic must have in the beginning a certain Divine Ideal in a certain form always before his eyes. And Ramakrishna says that, as soon as the Mystic has attained the point where he deserves it and it be possible, the Divinity will appear before him, namely, in that shape which the Mystic imagined. That

[1] I know only one case where a European really attained the higher degrees, or even became a Yogi through the Indian training. It was the English captain Seymour, whom Dr. Paul, a military surgeon at Benares, whose name is well known as that of a scientist and a physiologist, mentions. Dr. Paul published a treatise on the philosophy of Yoga, which caused excitement among the physicians in India and vivacious debates between the Anglo-Indian and the native journalists. But for long he could not reach the source of the Indian Mystic, until he got acquainted with Capt. Seymour. I quote what Mme. Blavatsky wrote about him in her book *In the Caves and Jungles of Hindustan*. "The history of that man is indeed incredible and was very popular among the Indian Army about twenty years ago. Capt. Seymour, a very rich and well-educated officer, turned Brahmin, intending to become a Yogi. He was therefore declared to be a lunatic and sent back to England as a prisoner. But on the way Seymour escaped, disguised as a Sanyasin (an Indian Initiate) and returned to India. He was caught once more and imprisoned in London. But, in spite of being strictly watched, he disappeared the third day. Later on, his friends met him at Benares and the General Governor received a letter from him from the Himalayas. In his letter Capt. Seymour pointed out that, though having been kept in a lunatic asylum, he was never insane, and advised him not to interfere in matters not concerning anyone but himself. At the same time he declared that he had firmly decided never to return to civilized society. 'I am a Yogi,' he wrote, 'and hope to be able to attain my life's purpose before I die, and become a Radja Yogi.' After that letter he was not troubled any more, and since then no European, except Dr. Paul, has seen him. It is said that Dr. Paul was in uninterrupted correspondence with him and visited him twice, under the pretext of botanic excursions to the Himalayas." Thus Mme. Blavatsky.

Initiate says that the Divinity has a countless number of forms, but is also without them. (Max Müller, *Ramakrishna, his Life and Sayings.*)

In one of the foregoing sections I mentioned that even an impure person or sinner can set out on the mystical way and he will have results. This refers to a great Mystery described by Jacob Böhme, in the words: "The Choice of the Divine Mercy." It means that God may descend in His mercy to the greatest of sinners and may raise him to Himself. The reader will find many an example of it in the Old and the New Testament. This is of importance to know and remember, as the biggest fault of our to-day's occultists is the fact that they are concentrating all their will and force on the so-called purification, as provided by the Indian Mystic Lore. It is obvious that the Christian Mystic demands from its disciple piety, to have pure thoughts and carry out only pure deeds, but remarks: "If thou are not pure, sacrifice thy sins, thy vices, and the rest with a childlike heart to thy Lord and thou wilt be purified by His Mercy." The proof that the Indian Mystic does not refute this is the Chapter IX, 30, of the *Bhagavad Ghita*, which says: "Should even a great sinner revere Me only and love Me above all, he is to be considered a good one, as he will attain the truth. Such a one will soon set out on the right path and shall attain the eternal peace. Be convinced, Khauntedja, that he who reveres Me in truth shall not perish, for he who takes refuge in Me, O Partha, treads the highest path, be he a woman, a husbandman, or a servant, and should he have started in sins."

A further proof is the *Yoga Sutra*, by Patanjali, translated by Manilal N. Dvivedi. It says on page 14, section I, XXIII, "Or by devotion to Ishvara." The commentary adds: "The Parasamadhi, i.e., the unconscious concentration (being the way to the resurrection) can also be attained by another method, as the word 'Or' indicates. Ishvara means the Inner Divinity. The devotion not only means the spiritual submission, but a perfect sinking and renunciation of one's Self. The most important cause of the hindrance

to the attainment of Samadhi[1] is materialism (*raga*), which affects the changes of the thinking principle. This materialism is caused by our presumption of being sufficiently strong to secure the good and evade the evil. (Or, in other words, that we believe to be able of our own will to get rid of our vices and to become pure). If we give up this incorrect idea, the result will be a perfect independence, which is the next step to Samadhi. By the resignation of our selves, we shall submit to the Divine Will, so that His Will only be done, and then we have to throw all things upon His mercy—be they good or evil or indifferent things, so that He can do with us whatever He likes. The firm conviction that any of our deeds happen of His own will, without regard to the result, means the real devotion to Ishvara (i.e., to Jesus Christ), being the way and the door to Samadhi."

As to the conception of the so-called "pure" or "moral" life, it is to be observed that our ideas of it are quite different to those, for instance, in India, where, as known, do exist to this day really Holy Ones. But what is Holiness? The word holy is derived from the German "heilig" and "hell," i.e., clear and shining. It is known from myths and legends that Holy Ones often really shone, particularly around their heads, as is to be seen on the images of Saints, not only of Christian Initiates, but also of Chinese, Indian, Egyptian, etc. Many occultists see therein something else, namely, the human aura owned by all men, though invisible. The shining of the Saints is quite different, being the heavenly light, which has nothing in common with the animal body of a man. Besides, any living being possesses that aura, not only man. In addition to the conception of shining the word holy contains other conceptions, as, e.g., God's Son, the Divine Substance being the Light, the Fire and the Brightness. It further means the Supreme Piety and Purity. If an Indian Yogi,

[1] Samadhi means the mystical ecstasy, whereby the Mystic unifies himself with his inner Divinity. Only in this state can the resurrection and initiation be attained.

treading the forcible way, makes himself a Saint (as he presumes), there is the Divine contribution all the same, as the Divinity has revealed Itself to him and made him a Saint. Though a man may presume that he has attained it by himself, yet it is not so. Nobody can make himself Holy, this can only be done by God. As already mentioned, there are deceiving Lores in existence, advising their disciples to become Saints first, as the theosophical school prescribes. They say that only then can one set out on the practical training of the mystical concentration. He who speaks so ignores the fact that he begins with the end. For those who are Saints, or nearly so, do not need the preliminary training, as they at least partially know God and their souls are uninterruptedly united with Him. (*Vide* Müller, *Ramakrishna, his Life and Sayings.*) The aforementioned schools teach that those who are practising the concentration, without a foregoing purification, will become mediums, or obsessed, or fall into the Black Magic. I would like to see an example. One of the best known authors declaring that the Black Magic Schools are using the Holy Serpent Power for excitement of the sexual centres is the Theosophist Leadbeater (see his work, *The Inner Life*, page 443 and further). This distinctly shows his ignorance of the Serpent Power and its activity, and that he has no notion of its arousing and its manifestations. Another writer of this kind is the American occultist, J. Pryse, who says in his script, *The Apocalypse Unsealed*, that: "The mere dabbler in pseudo-occultism will only degrade his intellect with the puerilities of psychism, become the very prey of the evil influence of the phantasmal world, or ruin himself by the foul practices of phallic sorcery—as thousands of misguided people are doing even in this age." (p. 62.)

Which is another example of a fantastic assertion, which cannot be proved.

There is no doubt whatever that certain people would nowadays use even the holiest things for the satisfaction of their hobbies. But luckily this is not possible

with pure powers, and to the impure ones they have not the key.

Avalon, the author of the work, *The Serpent Power*, whom we have already mentioned, and who has lived many long years in India, is continually translating Sanskrit scripts into English, and is in constant touch with celebrated pandits and Yogis. He says on page 40 of his book: "I have, however, never heard Indians refer to this matter, probably because by reason of the antecedent discipline required of those who would undertake this Yoga, the nature of their practice, and the aim they have in view, such a possibility does not come under consideration. The Indian who practises this or any other kind of spiritual Yoga, ordinarily does so not on account of a curious interest in occultism, or with a desire to gain 'astral' or similar experiences. His attitude in this as in all other matters is essentially a religious one, based on a firm faith and inspired by a desire for the union with God, which is liberation. Those who do practise magic of the kind mentioned have recourse to the Prayoga, which leads to Nayika Siddhi, whereby commerce is had with female spirits. The process in this work described is one upon the path of liberation, and has nothing to do with sexual black magic."

With true jesuitic perseverance the Western theosophists declare that occultists, theosophists, and especially Mystics have to renounce sexual intercourse. The Mystic must not lead an impure and depraved life, but it is to be seen from the example I am going to quote that complete celibacy is only to be observed in certain periods. Of course, it is better to be chaste, but not essential. The Indian scripts, disfigured by Western ignorance, tell us quite the opposite. According to the Indian idea, the greatest sin is anger. And all those who tread the mystical way have experienced the truth of this. But the already quoted Avalon mentions that the Hatha-Yogi (Hatha-Yoga is the strictest form of Indian Yogas) has to observe chastity, until he has quite mastered the prescribed position (asana), that is the bodily

position in which the breathing and the concentration training are to be made.

The Yogi Swatmaram Swami in his book, *Hatha-Yoga Pradipika*, says on page 24, chap. I, verse 61: "In the beginning the Yogi has to avoid bad society, sitting at the fire in winter, sexual intercourse, and long walkings, bathing in the early morning, fasting and hard labour." The commentary adds: "It is to be understood that the aforesaid is to be avoided by the Yogi at the time of his training. As soon as he masters the training, he may undertake long walks, sitting at the fire in winter, and having intercourse with his wife."

The *Yogatattwa Upanishada* says (verse 90): "The Hatha-Yoga bestows such personal beauty on the Yogi that all women will desire him, but they must be resisted. In the early stages of the Hatha-Yoga the heat goes upwards, the penis shrinks, and the sexual powers are largely lost. Cohabitation with emission of semen at this stage is like to prove fatal. But a Siddha (i.e., he who has attained liberation) regains his sexual power and can exercise it. For if fire and the other elements cannot hurt him, what can a woman do?"

I have already stated that, for instance, the Jewish Adepts, as it is known from the Bible, and surely they were of the highest degree, were Holy Ones, having, however, wives and children. Those to whom the above facts are not sufficient, simply blind themselves to the truth.

It does not, however, follow from the forementioned that the Mystic can devote himself to sexual debauch. This cannot be compatible with the mystic way and must be renounced.

There were and yet are mystical schools throughout the world emphasizing chastity on account of the reasons mentioned. But chastity is not a condition to the attainment of the highest stages of the mystical evolution. With this the celebrated Adept Kerning also agrees, as is to be seen in his works. This sticking to sexual purity of the Western schools has another cause. The theosophical way,

as laid down by Mme. Blavatsky, has deviated from its original purpose, namely, the attainment of God. It is no more a mystical lore, but a magical. This is to be seen from the writings of their leaders, proclaiming that the essential aim is to obtain clairvoyance and before all the visiting of the astral realm in full consciousness. This, however, is the characteristic feature of Magic. Though it often occurs on the mystical way, yet it is never of importance. The modern theosophists intend to obtain the so-called "siddhis," i.e., magical mental powers, and then the union with God. The latter is quite left out in some of the recent works. Instead of it they set in the first place the communication with Adepts.

The Mystic has no desire for such powers and qualities, but treads the path to God like a child fully trusting his Father. He goes on simply with pure love and ignores dangers, which he neither takes notice of nor is afraid of, just as an unwitting child would not fear tigers. The Mystic, therefore, goes safely and nothing can happen to him, should he even commit errors, provided he relies on God and not on any invisible Adepts. There are, however, individuals who know everything better, though they have never practised the Mystic and cannot consequently understand "the live faith."

I have over a twenty-years' experience and have often written about the erroneous and sometimes dangerous training we were carrying through, but as we have always been filled up with pure faith, we have stepped as trustful children without getting hurt. He who has fears of becoming a medium or of turning to Black Magic, or of his nerves or brain being affected, he shall never attain anything. The human imagination is especially, as far as the occult science is concerned, unlimited, so that those who have just tasted the occult lore consider themselves leaders and are waiting for the crowd's applause.

He who fears to become a prey to mediumship or Black Magic (both are quite foolish ideas and suppositions, as it can never happen through the concentration training, but

only when using magical mirrors, or when preparing oneself for the excursion to the astral plane, or by invoking tatvic powers by tantra vowels) has, in a word, not the faith wanted by the Mystic and he shall never be able to carry on any practice whatever. In short, such a one is not sure of himself. He who has attained God, or is on that way, will gradually get all these powers—additionally. It has not been said in vain: "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

As the theosophical and the anthroposophical ways of to-day are identical with Magic, they first lead to the attainment of powers, provided the student has succeeded in obtaining the highest possible moral purity. Otherwise he would be exposed to great dangers on the astral plane.

Therein lies the difference between the Mystic and the modern Theosophy, which, however, is not understood by the theosophists. On the other hand, the middle-age theosophy or the Divine Wisdom is identical with the modern Mystic. Its representatives were the Rosicrucians and in olden times the Gnostics.

He who like a child, though he be not pure, is longing for God and sets out on the way to Him by the practice I am going to describe, he shall soon alter his former life or at least renounce his chief vices. It will take place, provided the student considers the Mystic his principal aim in his lifetime and never discontinues the practice. But this alteration will not occur of his own, but of the Divine Will. The Divinity will put in his way insurmountable obstacles when the student is about to commit his old faults and sins; in a word, he will be led and warned, and so obtain purification in a slow but sure manner. Many hundreds of such cases are known to me from the lives of students who are personal friends of mine.

Besides, the purification, as prescribed by the Indian Yogas, cannot be carried through in Europe, for this purification not only refers to deeds, but also to ideas and our thinking principle, and the circumstances which we are

living in, especially since the war, are mentally poisoning, and those who pretend living as the Yogas prescribe are either hypocrites or deceiving themselves. An exception occurs in those living in solitude or living in monasteries. All Indian books treating of the Yoga practice demand above all from the student that he retire to a solitary place before beginning to practise, this having its good reason.

One of the sad proofs that life in Europe or the U.S., in the centre of the modern civilization, is repugnant to the Yoga practice, is the pitiable fate of the well-known Indian author Swami Vivekananda, a former disciple of the Indian Adept Ramakrishna. After the Adept's death, Vivekananda got into touch with Indian theosophists and was sent on a lecturing tour to the U.S. The result of those lectures are his well-known writings, as *Karma Yoga, Raja Yoga*, etc. But during his stay in the States something happened which nobody expected. The fair sex fell in love with the smart Indian to that extent that it proved fatal to him. He was called back to India, where he soon died of grief for the lost Yoga practice.

It is quite natural that the progress of a Mystic is the faster the purer his life is. But to reach that effect preceding dispositions of Karma are necessary, and therefore this cannot be applied to all students.

But there is yet another touchstone to discern all untrue occultists by, and especially those pretending to lead a pure life or boasting of having attained to a high degree on the occult path. It would suffice if they would explain mysteries. Of course not those described in books, but such as are experienced by the mystic student, when he has attained a certain degree of the inner evolution. Every student, I repeat *every*, who treads the mystical way a longer time, will unveil the lesser and the greater mysteries—but only for himself, and will never disclose them to profane people. Of course, the students among themselves can discourse of their revelations and do so.

Those unveiled mysteries, which have never been published or publicly revealed, are the true proofs of the mystical

way to its students. He who knows them is a Mystic and has obtained them by his inner life, which he has awakened within himself. The mysteries must be personally experienced, and are not phantasmagoria or mere mental states, as profane people often presume. They are a reality and identical with all students. As it has been already stated, the student never knows just what is to be expected and therefore any auto-suggestion is excluded. Besides, owing to the nature of these experiences, an auto-suggestion could not be possible at all. These experiences repeating themselves innumerable times in different ways, will show the student the correctness of the mystical way.

The Initiates always used to and do speak and write in allegories and symbols. Therefore any book talking in philosophical and inflated phrases is far away from the Mystic. The symbolical teachings of the true Mystics are now often imitated by insipid sentences containing borrowed allegories. The Mystic will immediately perceive their untrue origin when comparing one with the other. There are plenty of such pseudo-mystical writings in modern literature. All perceptions talking to the outward brain and trying to analyse scientifically the mysteries are worthless. The mysteries cannot be explained or understood by presumptions and suppositions: "The modern reader being accustomed to everything except mystical thinking, is at a loss to understand a mystical book, unless he has experienced the mysteries within his Self. A layman has to put aside all forms and perceptions of this world and concentrate himself on quite different ideas. which are not abstract, but to be personally experienced. No book can supply these events, unless the reader possesses such an inclination." (Prof. Wolfgang Schultz, *The Documents of the Gnosis*, Introduction, page 3.)

This author also mentions the fact that all Mystics and all their disciples understand each other, should they have lived at any time and anywhere, for the allegories and the symbols of the spiritual life have always been and are quite the same, and each Mystic must have experienced

them for himself. He therefore knows them and does not want an explanation. But to profane people they have been, are, and shall always be sealed by seven seals.

It is manifest from what I have said that our ideal on the mystical way is to be either Jesus Christ or any holy entity of the Christian religion. It may be the Creator Himself in some form or other, or the Holy Mother, or any great prophet or Adept. But this idea must distinctly correspond with our religious feeling. This is of a great importance.

He who cannot decide as to the religious form for his meditation, has but to address a prayer to the Divinity before going to bed, and perseveringly ask for the solution of his question. Of a surety, he shall shortly receive the answer in dream or through inner presentation, according to which he then shall act.

In this work it is not my task to explain the theories leading to the mystical practice. I have mentioned in the beginning several books to that effect and will yet do so in my next chapters. He who has within himself the feeling to look for the truth, for the light and the Divinity is referred to the works of Kerning or Bo-Yin-Ra and the Old and New Testaments, to bring his soul into harmony and the right mood. Afterwards he shall commence with a candid heart and with devotion to the Divine Will with the practice described in later chapters. The Mystic is not a game and dare not be profaned by the curious, who would but learn its depths to boast of and ridicule it. He who sets out with such a resolution will attain nothing, though it will not do him any harm. The Mystic is not like Magic or the other occult ways, unmercifully punishing those who set out from mere curiosity, or for the attainment of supernatural powers.

These supernatural powers are first acquired by the occultist and are the most poisonous plants and serpents on his way, and as soon as he is nearing the summit they will draw him to the precipice.

While the mystical way is quite a different one. He who

has started with an insincere heart will not endure the inner pressure very long and will soon give it up. All the same it will not hurt him, as the slightest longing for the union with God will some day bear fruit and cannot harm anybody, just as the child cannot be harmed when longing for its father.

Someone has compared the Mystic with a leap into the darkness, as the Mystic has to resign arguing and reasoning and has to devote himself solely to feeling and to his heart, without any after-thought. Therefore the occultists of other directions, deceiving the layman by their lofty philosophical theories, lift themselves above the Mystic, presuming that the renunciation of logical reasoning will bring disaster to its disciples. They think the Mystic will forget logical thinking entirely and that this habit will affect his daily life. Such a false perception can only originate in those who never dared to undergo any practice. Besides, the reader shall judge for himself from the following pages.

CHAPTER II

THE MYSTICAL SCHOOLS

IT is not my task to relate the history of the Mystic. My aim is, as the title of this book indicates, to show forth the practical side of the Mystic, especially of the Christian, the evolution of which has been influenced for thousands of years by the different religious forms, maybe even those from the Atlanteans, the Egyptians, the Babylonians, then from the Greek and Roman Mystics up to the Mystic of the Greek Church influenced by the Kabbala, the Indian lore, etc., from the so-called Gnostics up to the Roman Catholic. From all those sources the modern Christian Mystic is derived, of which the file-leader remains J. B. Kerning.

The mystical schools exist in many secret societies, of which we cannot take notice here, as it would lead too far from our purpose. It will suffice to say that in the ideal sense of the word a mystical school was formed by Jesus Christ with His apostles and disciples. The mystical teaching was propounded in Egypt, then in the philosophical schools of Greece and the Roman Empire, as in those of the Neo-platonists and in many orders of the Middle Ages. The Hebrews possessed mystical or prophetical schools.

But our ideal is the school of Christ. How did Christ select His disciples? We know that when meeting a man unknown to Him—it was always either a fisherman or a worker, in a word an uneducated man—He of a sudden asked him to follow Him. And the man, moved by some inner power, followed Him without word and became His

disciple. The Gospel nowhere tells us how the Highest Leader taught His disciples in the practical Mystic, of which He was the most sublime representative. We are unaware whether His disciples practised any particular system. In the Gnostic scripts, however, as in the so-called supplementary Gospel (the Apocrypha) are certain references indicating that Jesus Christ celebrated certain rituals together with His disciples, but these have not been incorporated in the Christian Church. Many such examples are to be found in the Gnostic scripts *Pistis Sophia* and in the book *Jeu.*

But of that later. I would only mention that Jesus Christ, as the Highest Leader, accepted disciples and led them spiritually.

The same happens in the mystical schools to this day. Among people who have devoted their lives to spiritual evolution is always to be found one who has attained to such a degree of inner perception, and development of mind, that he is eligible as a teacher of all those who are ready for it. It is necessary to point out that the teacher cannot accept every student, as there are certain spiritual laws under which both the teacher and the disciple must be in the same spiritual *sphere*, i.e., in the same Divine Ray. There are seven Rays, according to the Eastern Lore. The teachers or the leaders of the lower degrees are supposed to be occasionally allowed to accept disciples of a different sphere, but first the spiritual connection is to be attained—which of course is unnecessary if both are of the same sphere. The attainment of such a connection is a great sacrifice.

In all mystic and occult schools it is stated that any disciple having attained a certain degree of inner evolution will find his leader. By the latter is meant a developed Mystic in the human body, who has attained that degree of spiritual development which enables him to lead others on the right and safe way. In the mystical and occult books leaders are also mentioned not living on the material plane, but inhabiting higher realms and descending

to us from time to time, materializing, to be seen by the outward eye, and leading their wards. There is a further mention of the Highest Leader, i.e., the Divine Spark or the Divine Self latent within all men.

Each mystical school has its own form according to the sphere to which its leader and students belong. Their purpose, however, is always the same, namely the so-called enlightenment, preceded by " the mystical death " and " the re-birth." But these are subjects I am going to discuss in the following chapters.

He who through his longing has reached that degree where he commences involuntarily to act on the higher planes, is somehow broadcasting his spiritual waves in the neighbourhood of the leaders, and then it always happens that the student who has patiently waited long years for one leader, or has commenced the right practice without one, is called on by several at one time. It is of great importance to point out this circumstance, for in that moment the student has moved the spiritual world and drawn near to himself leaders of all kinds. Now it is up to him to select. There comes a leader of the pure mystical school, one of the occult, another of the magic, and it may also happen of the black-magic. Whoever they may be, it is certain that there always come at least two leaders offering the student their services. Usually one is from above, the other from below, and it is up to the student to decide on the right one.

As the question of the leader is one of the greatest importance, and the neophytes of the Mystic and the Occult Lores do not know, in spite of all book-reading, how to secure a leader, I think it to be of use to show of my own experience how to find one, or better, how to act to have him come, for we cannot force a leader to accept us as his disciples, should we even be personally acquainted with him and know him to be capable of the mystical guidance. The leader must have " the inner word," i.e., he must hear his inward Master's voice, who infallibly tells him whom he may accept or not for his disciple. Until the student is

sufficiently prepared it would be impossible to influence the leader in any way, as the latter cannot do anything unless his " inner word " ordains it. As for the leaders in Magic, there are different laws, and they are looking themselves for apt disciples.

After the establishment of the Theosophical Lodge at Prague, named " The Lodge of the Blue Star," and founded in 1891, we used to have regular meetings at G. Meyrink's flat. By every means we endeavoured to attain some progress in occult science, especially trying to secure a mystical leader. I am stating all details, so the reader may judge for himself how results are to be obtained. In the occult circles of to-day (at least here in Prague) there is no more of that solemnity and zeal which prevailed in our small circle, though the membership hardly amounted to ten persons. But their zeal and enthusiasm overwhelmed all obstacles whatsoever. To our reading belonged the works of Mabel Collins, of Mme. Blavatsky, Sinnett's *Esoteric Teaching*, Bulwer's *Zanoni* and *The Strange Story*, as well as Kerning's works, a whole range of English works, and the old German literature of the Mystic procured by G. Meyrink. In our free hours we were meeting at a coffee-house where we exchanged our ideas, talking about books read, and making propositions as to the different practices each of us should carry through.

It is necessary to mention that after having read the works of J. B. Kerning, *The Key to the Spiritual World* and *The Way to Immortality*, we presumed that for our further evolution we needed a leader and tried everything possible to find one. We observed the Indian instructions and resigned all worldly pleasures, renouncing smoking and alcoholic drinks, becoming even vegetarians. That we carried on for two and a half years, but without any result whatever.

At the same time we looked to control our thoughts, and when we read in a book of any practice which we considered to be right—it was generally an Indian practice—we did not shirk starting it, sitting long hours in the Yogi position,

and practising the breathing trainings, in which one of us, Mr. R., attained proficiency. When we obtained Rama Prasada's book *Nature's Finer Forces* we immediately commenced carrying out the practice described therein. As to the Pranayama, i.e., the retaining of breath by the Indian method, it has not, according to my experience, the result of which the modern authors speak. Either they are writing without having experienced it for themselves, or it is a self-deception. It is quite evident that there are people who have no notion at all of the mystical or occult practices, and whose business is the retaining of the breath for a longer time, and who of course have not obtained by it the slightest result in Occultism. To them firstly belong the musicians of the different wind-instruments, and then glass-blowers, and finally the pearl-fishers who reach enormous records in retaining the breath. But none of them can even boast of perfect health, much less of having attained some occult powers or qualities.

From the above it is manifest that the mere suppression of breath, without concentration, has not that influence to which unscrupulous writers of American sensationalism and other charlatan practices refer.

Reverting to our former society, I have to point out that unwittingly we were often carrying out very dangerous practices indeed—but none of us was ever hurt by same. It generally happened that, when somebody started such a practice, before long we learned " by chance " that the way in question was dangerous, and the particular member of our society immediately gave it up.

Therefore I do affirm that he who strives hard from pure love to approach the Divinity can never run into danger, as he is treading an unknown path on which he hopes to find God.

It is a different thing if the individual commences a practice, in spite of knowing it to be dangerous. Then, the circumstances being quite reversed, the punishment may come very soon indeed.

From the wrong practices may emanate :

1. Obsession.

2. A grave heart defect.

3. Awakening of slumbering base desires and vices.

4. Disastrous influence of the astral realm, which may lead to the mediumship by uncontrollable beings. (It is an obsession of a higher degree, whereby beings of more advanced spheres take hold of the medium, keeping same in their power and not allowing any spiritual progress.)

5. Madness.

6. Lighter or graver degrees of nervous disease.

But as stated, none of our circle was ever hurt, for we ourselves were filled with a sacred longing for the Divinity and the way to It.

Besides, we were assiduously corresponding in all directions. As soon as a book was anywhere published, the author of which we supposed " to know something," we immediately wrote to him, provided that the contents of the book indicated that the writer should have some higher knowledge of the Mystic or Occultism. In the majority of cases we were disappointed, as the answer was not a satisfying one. Sometimes we succeeded in getting into touch with persons—dispersed over the world—who had very likely attained at least a certain degree of the occult evolution, and professed to have an occult leader and to have developed some of the occult powers; but we never succeeded in getting into touch with their leaders. Such efforts always failed.

Then of course we did not know the cause thereof, but later on we learned that there are higher powers influencing the lives of all, and prohibiting such connections. The persons aforementioned were all disciples of leaders of Magic, and that way was not destined for us. Once we got into direct touch with an English magician. He was over eighty years old and published his own journal entitled *The Magic Mirror*. He possessed an enormous energy in spite of living

in great simplicity and poverty. His journal he composed and printed himself and sold it at a very low price. From the contents of the journal it was manifest that he had attained certain results in ceremonial Magic. In particular he was able to evoke the different forces dwelling in old trees. Some of our fellow-members did not hesitate to start the concentration practice, as advised by the old Englishman. The concentration referred to the Pole Star and was combined with the evocation of a certain spiritual Brotherhood, of which the Pole Star was both the symbol and the force-giving centre. All those of us who carried on that practice obtained identical visions confirming that there was something in that matter. But in time we were warned by our Viennese friends to abstain from that training, which was very dangerous.

So we continued our investigations. As then the famous Tantric book of Rama Prasad, *Nature's Finer Forces*, was published, we started the training described therein, but without obtaining any results. We further practised different Indian concentrations, but only for a certain period, so that it did not hurt us. Not being advised nor helped by anybody, we could take refuge only in books which we acquired.

Nevertheless we were not quite forsaken, as some members of the Theosophical School of Vienna were in touch with us and advised us by letter. Of course they were clever enough not to prescribe any training, but they at least watched us. As we were candid in our doings and always communicated to them the kind of practice started by our members, the Viennese Mystics warned us in time, indicating why the respective practice was not the right one.

I have already mentioned that for some time we were carrying out certain ascetic practices. But all was in vain. A similar result was to be seen in Vienna, where one of the occultists had been fasting for fourteen years, being emaciated to the bones. At the same time he was sleeping on a ladder, carrying out different ascetic practices, a descrip-

tion of which is unnecessary. But all without any result whatever. Therefore after a practice of two and a half years we gave it up. Nobody, therefore, can persuade me of such training being crowned with success, unless carried out under quite different circumstances and in a quite different *milieu* than in Europe. After such experiences I cannot help looking down upon the so-called occultists who boast of a would-be ascetic life, and of having attained by it to clairvoyance or even to the setting out in full consciousness for the astral plane, and who dare to give prescriptions as to practice to their acquaintances. Such a deception of trustful persons longing for the truth will certainly be severely punished, being a conscious encroachment upon the transcendental laws, which unite the leader with the disciple. He who sins against this law commits a sin greater than the parricide, being a "false prophet" and sinning against the Holy Spirit. Besides, there is a safe way to unmask those who pretend to live on the astral plane. There are three questions which can only be answered by those who are indeed living in the astral realm in full consciousness. Another proof is that anyone able to live there consciously is able of his own will to appear to anybody far away from his home. Finally the real magician visiting the realm consciously can evoke material and physical phenomena analogous to those produced in the spiritualistic sittings, i.e., such as are to be seen and heard by everybody. It is therefore very easy indeed to get to the bottom of such tales. Subterfuges that such demonstrations are not allowed are of no value. I have plenty of proofs that anybody living on our plane may do it, especially if the necessity arise of convincing others. The best proof of this is Mme. H. P. Blavatsky and the phenomena of that kind produced by her. She was never at a loss to prove her powers before the greatest of sceptics.

Reverting to our scheme, I would mention that three members of our circle (I was not among them) entered the so-called "esoteric circle" of the Theosophical Society of London, the leader of which was Mrs. Annie Besant. We

always used to carry out both the self-chosen and the prescribed practice with the greatest assiduity and sincerity, and therefore we were soon aware that the practice of the London Society was quite wrong and not suitable for Europeans. If, in spite of it, some members of the London Society—with the honourable exception of Mme. Blavatsky and Mabel Collins—pretend having developed in themselves clairvoyance or other occult abilities, I doubt it, as it is known to me that, for instance, the greatest of the so-called clairvoyants does not possess that ability himself, but uses instead of himself a well-known medium. In spite of this fact, the Theosophical Society did not deem it necessary to publish the truth, and goes on declaring the member in question to be a real clairvoyant. It is manifest that such circumstances do not help to increase the confidence in the leadership of that Society. Those who are interested in details are referred to C. G. Harrison's *The Transcendental Universe.*

After an assiduous investigation of three years Mr. R. made up his mind to carry out an imagination practice. I shall describe that practice in detail, but at the same time I warn everybody against it, as the result of it may be—a lunatic asylum if not something worse. In the beginning the student imagines with closed eyes some common objects such as white pictures on a dark background or vice versa, concentrating his thoughts as perfectly as possible. After having succeeded in seeing them quite distinctly before himself for a certain time, he proceeds to more complicated objects, as for instance flowers, divers vessels, books, etc. Having obtained a considerable success in the above-mentioned practice, the student may continue doing it with open eyes and then he will have interesting but very dangerous results. He, for instance, imagines a closed china-case and it lies before him looking like a real object. By his will the experimenter may open the case and take out of it different objects, according to his liking, and may then replace them in the said box.

In our case, it happened that Mr. R. went so far that he

actually cut his finger with a knife he imagined in the way described. The imagined knife must have materialized itself for a while. Further, he burnt his finger in the flame of a candle standing in a candlestick, both being creations of his phantasy. This was not all. Our friend finally succeeded in imagining himself in the garden, while he was walking in full consciousness in his room. And he actually saw himself in the garden, where the sun was shining and the birds were singing.

To many of my readers the above description will appear improbable or exaggerated. Those I refer to Prof. Staudenmeier's work *Die Magie als experimentelle Naturwissenschaft.* This book was published eighteen years after the imagination practice of our fellow-member. The author, a sceptic and a materialist, describes therein his experience obtained by the imaginative training, referring not only to the sight but also to the hearing and the other senses. By this means he obtained certain magical powers, but it is important that his results were identical with those of our Mr. R. The author himself confesses the enormous danger connected with such a practice.

But that practice did not last long enough to do any harm to Mr. R. Soon afterwards he left for Vienna to boast of his results to his friends in the Theosophical Society, who, as already stated, were advising us. But they received his communication with a grave and perplexed mien and told him that that practice was to be considered one of the most dangerous. He was not told more. Mr. R. returned home, but a few days afterwards he received a wire from Vienna with the following contents: "Come at once, the way is open."

That wire was a remarkable event of great importance to all of us. It meant that the occult or even the mystic way should be opened to Mr. R., and then we all perceived that our Viennese friends had been in touch with an Adept or a Leader. Of course, during our intercourse of several years, we had thought so, but nobody had ever mentioned it. This was quite right, as such matters dare not be discussed

except among Initiates. *And no one* having a real leader will ever boast of it to others, should they even be of the same mode of thinking. I am pointing out this circumstance to my readers, as silence in this matter, as in all others, is an essential part of the occult evolution. He who cannot keep silent and would like to have all said or written or even published—such a one does not understand the most primitive and fundamental laws of occultism. In the books it is possible to say very much or nearly all, but not so openly as to be understood by anybody without the necessary preparation. The Initiates always spoke in allegories and symbols, and Jesus Christ Himself declared that He spoke in parables, as the majority could not grasp the naked Truth and should not do so (Mark IV).

As the profoundest mysteries are for the chosen ones, so also are the lesser mysteries for those destined to learn them. In the next chapter I will deal with this in full, but I fear that it will escape the attention of the majority of my readers.

But let us revert to Mr. R. and his wife. By the next train he again left for Vienna and returned the following evening. I remember quite well how we went in a body to the station, all in great excitement to meet our friend. When at last we perceived him, we were very much disappointed at his sad mien. After a frugal dinner he commenced to talk. We then learnt that in fact some members of the Theosophical Society had a leader. But it was a mystical leader and he led the Christian way. To us, who had been presuming that the only correct way was either the Indian Mystic or an occult training, it was a comedown.

I have described the above to show first the history of occult investigation in Prague, and then to show the reader how individuals get into touch with the transcendental world, which way is like a labyrinth and needs patience. Of course, it is not at all analogous to the others. There are persons destined by the Karma to find a leader without trouble. But such are exceptions. Then there are

others setting out on the mystical practice without any leader at all, yet attaining high degrees all the same; for since the latter years of the past century another cycle has commenced, when the entrance to the spiritual realm has been made easier.

CHAPTER III

THE LEADER AND HIS RELATION TO HIS DISCIPLE

TO appease the curiosity of my readers, I must yet mention that the leader in question gradually accepted nearly all members of our circle for his disciples, having led them for long years. As to that leading, I shall revert to it in detail in Chapter VII. On his death he left us a certain message from the Higher Realms for those who were filled with the same longing as we were. That message is of great importance, and will be mentioned in this book in the right place. Now I am going to describe the relation of a leader to his disciple.

Before all, it is necessary to state that by such a leader I mean a live person in the human body, and not some higher being coming down from time to time to our plane to get into touch with the human. Neither do I mean the supreme inner Leader living within our interior and revealing Himself by the so-called "Inner Word." When the disciple has found his leader, he must usually promise to conform implicitly to the leader's advice and hints, and bind himself to practise every day for at least half an hour the concentration training, as prescribed by the leader. When those outward though important formalities are set right, the leader will immediately take up his leading. In the beginning he usually endeavours to inculcate and to explain some wrong perceptions referring both to material and spiritual matters, which perceptions might detain the disciple on his way. Some leaders possess their own manuscripts, circulating them, of course, only among their disciples, and which must not be shown to anybody else. I point out that circumstance to my readers, referring them

to Marie Corelli's *The Romance of Two Worlds*, where the authoress describes how she has been given two manuscripts by her leader, one of which she is publishing, withholding the other which refers to the practice to be carried out by herself.

If the leader entrusts the disciple with such a personal script, the student has to study it carefully and meditate over it for a longer time, asking the leader for explanations, should anything not be clear enough to him. We must not forget that, when a disciple has been accepted by his leader, a certain change has taken place within his inner self. He then enters the spiritual sphere of his leader, for he has become a member of his school and is subject to his leader's mental influence. This usually has its outer reflexes too; for, without being aware of it, the student becomes more sensitive to certain spiritual influences, and his inner self gradually awakens, growing more comprehensive for ideas and forms, which he could not understand before. The farther the student proceeds on his way, and the more assiduously he carries through the practice ordained, the duration of which is not limited, the easier he will understand the spiritual lore taught by his leader.

Sometimes the leader imparts to the disciple, immediately on his acceptance, a certain spiritual lesson—usually a sentence—to be repeated by the student in thought for at least half an hour daily in strict solitude. He has to think of its contents and vividly imagine what the sentence means. A mere mechanical repetition without concentrating one's thoughts on its meaning, would be but a loss of time and without any result. In our mystical school each student received his own lesson, it being quite different to the others. On the attainment of certain results, the lesson was individually altered, which used to happen in unequal periods, as the necessity arose.

As each leader has to be a clairvoyant, he easily perceives the inner self of all his disciples and accordingly imparts to them right lessons. Besides, such lessons are prescribed for each student by the leader's inner word, that is—the voice of the Holy Spirit, Who has realized Himself in the leader.

Such a leadership cannot then be erroneous, and the student can rely upon the practice given to be the only safe and correct one. Under the right leader it has always been proved.

The best examples of the guidance of the student by means of a leader are given by the great Mystic and clairvoyant, J. B. Kerning, in his works *The Way to Immortality* and *The Key to the Spiritual World.* In one of his works he says: "From a child it had been impressed upon my mind that Providence was watching over us and would fulfil our prayers, provided they were indefatigably sent forth. I believed in this teaching, for it was granting me clear prospects for the whole of my life. My faith pressed me to pray and not to faint, until I should be heard. By a persevering practice my mental horizon became extended, and *I found within myself a new life,* of which I did not know before. To that life I gradually devoted myself in full, and have reached that point where I seek all counsel in eternity, whereby I obtain surety and peace." (Kerning, *The Key* . . . p. 31.) Elsewhere it is said: "I devoted myself to a full meditation of the Old and the New Testament, and hoped to find satisfaction therein. Verses such as these: 'He who sins against the Father will be forgiven, he who sins against the Son will be forgiven, he who sins against the Spirit can nevermore be forgiven'; further: 'When thou prayest do not use many words, as heathens do. When thou prayest say but: Our Father . . . ' became manifest to me as containing some meaning concealed therein, the revelation of which could make all comprehensible to me. 'What does it mean?'—I asked myself—'Is the Spirit more than the Father and the Son? Or is It given to man for a leader, or is It his property? Why not use many words?'"

By these words Kerning endeavours to point out that our prayers should not be long; that few words only should be said. Of course, by prayer he understands not the common prayer said by the people, but mystical concentration of thought.

He then describes how the leader, after having prepared his disciple, imparts to him the lesson: "Let the man think in you." After the disciple has practised it for a few months, the leader orders him to continually pray "Our Father," and explains:

"Hereby it is said: You shall pray nothing else but that, repeating it so often in silence, until not only your mouth, but also your heart, why your whole nature from the skin into the inmost point of your body knows it by heart. If then you feel the effect of it, when your hair is standing up and your bones are burning, then think you have received the baptism.[1] You are called and, as I hope, chosen too. We are Christians. Christ must be our Leader. You know His Baptism, let Him wash your feet. Do not meditate, but do what I am teaching you. As sure as the first happened, so will the second. I cannot say any more."

"After six months of struggle, he could tell his leader: 'My feet are pure.' The leader submitted him to an examination to convince himself of the truth, and, having found it confirmed, he promised to give him soon a new lesson."

"The next practice was to animate his hands. After three months the disciple declared to his leader: 'Though I cannot yet place my hands on the sick, as our Prototype did, saying "Be healed," yet my hands are animated.' The leader examined him and gave him the next day the following information:

"From the day of the washing of feet up to the death on the cross all is written for us. If we believe like children, and blindly practise, then we shall rise from the dead. All that occurred to the High Master in those three days is our prototype. We are to receive blows and to feel the flagellation, the weight of the cross must oppress us and an exhaustion shall take place in all of our limbs to give place to the new man. Should our reason struggle against it, our senses rebel, and all our nature revolt—we must not waver,

[1] Kerning, *The Key*, p. 104. The baptism and other mystical stages are described in a separate chapter.

but bear it with firmness, transforming the crown of thorns into a crown of life. He who does not use many words, but brings the few everywhere into action, so making his whole nature capable of thinking, he walks the way towards victory and shall be glorified on the cross of life."

The last words need some explanation. In Bo-Yin-Ra's work, *The Living God*, it is said, on page 88: "Until you feel your Self—in the whole of your body—from the tips of your toes up to the temples of your head, so long you cannot feel the Spirit, nor can you ever unite your Self with It. Your first task shall be to feel yourself in all your body, this being the Spirit's sanctuary." The work from which I am quoting is the best of the modern publications, being the right continuation of Kerning's works. It indicates a practice which may be carried out by anybody having good will and a live faith, without any risk or danger.

It is, however, necessary to point out that while the works of Kerning contain profound truths of the mystical lore, there are lessons not suitable for everybody. They are only quoted for example and not to be carried out. In some of his works, however, the author speaks quite openly, and I shall quote some epitomes. As to the lessons indicated in Bo-Yin-Ra's work, they may be practised with safety.

The communication between the leader and his disciple must not be a personal one. The leader may live far away, and it is sufficient if the disciple correspond with him. Of course, they need to meet each other once, and such a meeting suffices for ever or at least for a long while.

As soon as the disciple has started, he must devote his attention to a multitude of things, of which he did not take notice before, or but a slight one. There are in the first place dreams, showing the first understanding between our outward Self and our Divine Leader. As I have already stated, the Holy Ghost continuously endeavours to get into touch with us, but the grossness of our senses and of our feeling do not heed that delicate influence, permitting it to escape. As soon as we increase our attention to our Inner Self, the acting of the Spirit will be revealed to us in different

ways, the first of which are dreams which are of the utmost importance. Therefore the disciple has to write down each of them, although they might appear insignificant. It concerns everybody setting foot on the mystical way without a leader, as dreams are the heralds of spiritual evolution. Though they ever speak in symbols, he who seriously longs for their interpretation, may be assured of meeting an Initiate who will explain their meaning. There is no doubt whatever that all individuals of similar mental desires are connected with each other by invisible ties, which will bring them together sooner or later. It is further necessary to mention here the outward life of the disciple, as prescribed by leaders such as Kerning and others. Any ascetism or celibacy is quite superfluous. Neither vegetarianism nor anti-alcoholism are necessary, though on the other hand they do not prevent the mystical evolution. Of course, it is better to live without either alcoholism or smoking. The vegetarian diet forms an exception. With some persons it weakens the body, while the Mystic must in the first place be healthy.

The only vices the leaders warn against are excessive alcoholism, Magic, and furious anger. When even an advanced Mystic commits one of these sins, they thrust him back for a long time, and then he can regain his former degree only with great effort. As far as religious conviction and the religious form are concerned, they are not necessary at all in the beginning, provided the disciple fully trusts his leader and possesses sufficient spiritual power to carry out the practice prescribed. Any uncertainty will not last very long, as soon, sometimes after a fortnight or one month, the disciple will become convinced of going the right way. The Divinity possesses innumerable means of showing the Mystic Its action, even after the slightest mystical effort, and will convince the Mystic of it visibly and palpably. Of course, as soon as the student has received such a proof, his faith becomes a live one, having got incontestable, though subjective, proofs. These experiences are not only the same with each student, but also their order of succession

is identical with all. Therein lie the tremendous power and force of the conviction. Though that which the student experiences is described in the rituals of all Hermetic brotherhoods and societies, yet no one knows how such phenomena appear to the individual. No one will find the description of such mystical stages in any book or elsewhere. While to those who know them, their description in the Holy Scripts of all nations, as well as in all mysteries and in secret rituals, are quite clear. Their concealment has two reasons. First that they be not profaned by non-initiated persons, and secondly to prevent their [illegible] with the student when he sets out on the way. Not known to the student, their auto-suggestion becomes impossible. But after having experienced them and communicated with his more progressed comrades, he gets the conviction of going the right way. Owing to the fact that these experiences are innumerable and not imaginable to any one who has not had them himself, their very conformity is a great proof and a hearty incitement towards eager perseverance.

CHAPTER IV

MEDITATION AND CONCENTRATION

IN the preceding chapters I have often referred to concentration of thought, i.e., the mystical practice. In the present chapter, I am going to explain the technical side of both meditation and concentration.

Meditation is only a preliminary training, and does not directly lead to any mystical results. It is but the preparation of the soul to devote itself to the necessary concentration. We can meditate at any work which does not need the concentration of our thoughts. Anyone pondering over mystical or occult matters, over the Divinity, religion, the problem of humanity, its future, its evolution and the immortality of the human soul, and after-death states, is carrying out meditation.

I do not mean to say it is not of any utility. On the contrary, to many such meditations are the necessaries of life. But they must not be identified with the mystical meditations, the form of which I will endeavour to explain. The purpose of the mystical meditation is to accustom our thinking principle to become concentrated.

For the mystical concentration we need to create a logical circle of thoughts, which shall bear upon the purest and highest ideals. Then we have to constrain our thinking principle to continually rotate within this circle. By this means dispersed and scattered thoughts may be captivated for some time and concentrated on certain conceptions, whereby it is necessary that the thoughts do not leave the circle.

There are, however, people who do not need this preliminary practice, as they are at once able to start the

proper concentration, while others have to be prepared by meditation.

There are a great many practices which are quite wrong. I know of a certain case where an improper leader advised his students to think of the exploitation of pit-coal. Such an idea can originate only in an individual not having the slightest notion of the influence of such a meditation on the whole of the human organism, on its astral body and even the soul. As already indicated, meditations may only refer to ideal or religious conceptions, otherwise one could concentrate oneself on a piece of coal, instead of doing so on one's Divine Self.

The most important and the one and only mystical practice leading direct to the goal is the concentration of thought, called, in Sanskrit, Yoga.

Patanjali says in his work, *The Yoga Sutra:* "Yoga is the suppression of the transformations of the thinking principle." (Vol. I, 2).[1]

The thinking principle is that which thinks within ourselves. It is neither our mind, nor our soul, nor our own self, but a particular faculty of ours, arousing thoughts and conceptions inside ourselves. The proof of this thinking principle not being our own self is that when thinking anything, we have the sensation that behind our thoughts there exists something else *quietly watching* these thoughts of ours. And this quiet watcher is our proper self, is our soul. As soon as we stop, by any means whatever, the flood of our thoughts, and succeed in controlling them for some time, we then cease to cry down the voice of our inner self, which is of a divine origin and constantly endeavours to speak to us in its whispered way. But its still voice is incessantly cried down by our thoughts and our outer perceptions, reaching us through our senses, and issuing from the outward world or our body. Therefore the Mystic has to shut himself in and retire into his interior like a

[1] Patanjali is a very old Indian author and an Initiate of the highest degree, whose work *The Yoga Sutra* is the best description of the Yoga practice.

tortoise into its shell. Moreover, he has to stop the current of his thoughts, for by that means only may he perceive the still voice of his higher self.

When explaining the suppression of the transformations of the thinking principle, Patanjali says that our thinking principle adopts each time the shape of the perception we are just thinking of; e.g., whenever we think of a horse, it adopts the shape of a horse, etc. If the next moment we look at a bottle, our thinking principle adopts the shape of this perception; i.e., of the bottle. The Indian translator of Patanjali's works remarks that it can be compared with water poured into different vessels of varying shapes. While one of the vessels is of a globular shape, another being oblong and narrow, and a third wide at the top and narrow at the bottom, yet the water poured in always remains water, though it takes on the shapes of the vessels.

These are the principles and the fundamentals of the concentration practice. It is all one whether we concentrate our thoughts on a word or on a conception, which of course must be the purest possible, or whether we force our thoughts to repeat constantly one and the same sentence imparted by our leader or gathered from some Holy Script. It is equally the same, if we succeed in blotting out all thoughts whatever and all perceptions whatever, whereby our attention is concentrated on one internal focus. The last mentioned practice is the most difficult, but the quickest one, as through this practice the student succeeds in making his interior quite void, and, as in physics, the void permits of being filled with something else, namely, the perceptions from the man's higher self, whereby the mystical connection is immediately produced.

The concentration of thoughts, be it on a sentence or a word or a letter, or the total suppression of thinking, is in the beginning so irksome a task that it can hardly be compared even with any study or any philosophical meditation, or with the solution of mathematical problems. The only one comparison may be made with the chess combination, where the player has always to return to the first

move, after losing the chain of the consecutive moves, which easily escape his memory. Of course, this effort is not the same with all students. There are people able to concentrate themselves from the beginning, while others need several months' training for the attainment of the concentration power. It is necessary to point out that the Yoga concentration is a particular faculty which cannot be described in words, and is only known to those who have attained it. But he who has acquired it, can lose it nevermore. We shall know it only by its acquisition, for it is impossible to describe it to anyone not having experienced it for himself. It is similar to the explanation of what is sweet, if the questioner has never tasted anything sweet. Should we explain sweetness to such a one, he would never understand it. The concentration faculty is a subjective conception which is to be experienced. In the beginning the concentration is connected with a certain mental effort, which is quite natural, for we can control our thoughts only by will. As soon as we have practised for a short time, we are no more aware of that effort and perceive quietude and in particular mental silence and emptiness. With some individuals this emptiness can be transformed into a different and quite a particular feeling, although this is not of necessity. The student then loses the sensation of his body, but never his consciousness—which is of importance. The emptiness then increases and the student gets the sensation as of being suspended over an infinite precipice. This sensation is known in mystical literature by the term: "the Gnostics' abyss."

I expect the reader to be aware of man's having several stages of consciousness. In the mystical concentration our normal outward consciousness is to be removed into the interior. This is by no means a difficult or an uncommon or even a dangerous stage, but on the contrary one known by all of us from the present life. It has often happened to everybody that when meditating over anything or when reading an exciting book, another person has entered the room and called him to dinner or so. But the reader has

not heard either the other's coming nor his calling, though it may have been done repeatedly. Sometimes it is even necessary to touch such a person to awaken him in his realm of dreams—i.e., from his concentration to the normal consciousness. The soldier at the front does not hear the whistling of the bullet, nor does he feel having been wounded, when attacking. It is an old fact and can be confirmed by those who fought in war.

But how can our senses, and especially the sight, the hearing, and the feeling, which function quite mechanically in reporting without any interruption as to what happens in the outer world or in our body, be excluded from their wireless connection with the brain, namely, when our thinking is firmly and inevitably concentrated on some subject? Although some learned ones explain it quite simply, yet the actual process of such a vigilance is very complicated, being inexplicable and inaccessible to modern science.

I doubt whether materialistic science will ever succeed in explaining these matters by actual proofs, and not by presumptions and theories. Occultism and the Mystic explain these phenomena by theories, too, for to understand them, it would be necessary to rise far above the material plane, and to become a real Initiate.

It is said that our consciousness frees itself from certain nerve channels, which report our sensual perceptions to the brain. Although our senses, of a surety, deliver such perceptions mechanically to the nerve centres, as in the normal state, that is to the brain and the spinal marrow, yet they do not reach our consciousness, so that we are ignorant of them.

Something similar, namely, that, though we are alive, our senses do not function, takes place when sleeping. Sleep is another kind of consciousness. When sleeping, we are conscious of ourselves, but being in quite a different world we no more perceive any sensations of our body, except under certain circumstances. On the other hand, we are then receiving perceptions from another plane,

namely, from the astral plane, as the Occult Science calls it. Concentration is, so to say, a state, as if balancing our consciousness on a knife's point, between waking and sleeping. There are persons not able at all to become concentrated, as they fall asleep as soon as they start. This falling asleep is one of the greatest obstacles—with certain people—to the correct concentration. If it occurs to the student it becomes very troublesome, and sometimes impossible to be overcome, as he will immediately fall asleep as soon as he commences practising, so becoming deprived of the fruits of his effort. Then there does not remain anything but to practise while walking or standing. By this means it can be avoided, provided it has been applied in time, i.e., as soon as the obstacle in question has appeared. This falling asleep always takes place with those students who practise concentration on the *physical heart.*

The mystical books teach that the Divine Spark (Atma) is situated in the heart of all beings. The student, ignoring the peril threatening him by falling asleep, concentrates his thoughts on his heart, searching therein his inward Leader. Why the neophyte falls asleep when concentrating himself on his heart cannot be explained here. Everything known about it relies upon presumptions which are, as is well known, quite valueless as far as transcendental matters are concerned. He who concentrates his thoughts on the *mental* heart, this being in the middle of the chest, *does not* fall asleep.

But let us revert to the state wherein the Mystic is when concentrating himself in a correct way. Let us imagine that the soul is standing on the point of a knife stretched out over a precipice. On one side is the normal consciousness and on the other side the unconsciousness of the sleeper, i.e., in other words, the astral consciousness. By the concentration of our thoughts we may so succeed that our consciousness remains inflexible like " a quiet flame protected from the wind " on the said point, passing neither to the state of the normal nor to that of the astral con-

sciousness. This is the seeming wonder which the Mystic will sooner or later attain to, and which to common people seems an impossibility, for its result is the total suppression of thinking.

As soon as the student has reached that stage, he has only to remain therein uninterruptedly for twelve seconds.

The following quotation is taken from Swami Vivekananda's *The Raja Yoga :* " If the mind can be fixed on one centre for twelve seconds it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi."

Dharana means in Sanscrit concentration, and at the same time the student's struggle with the obstacles which are in his way to the attainment of the concentration. Dharana means *the concentration attained* for at least twelve seconds, during which the [illegible] are to be quietly and undisturbedly concentrated on the subject chosen. If we have attained the Dharana, i.e., if we have succeeded in being concentrated on any subject for twelve seconds, we have attained the concentration power which we cannot lose any more. But at the same time we have attained to something else. When we have been concentrated for twelve seconds without the slightest diversion and without the slightest secondary perception, we have through it lighted the inward mystical fire, or in other words we have paved the way for *indissoluble connection* with our Divine Self, our inner Leader, for ever and ever. This connection cannot be any more broken, and if we do not attain to the goal in this life, we shall start in our next life just from the point whereat we stopped, to go on in our task until we have obtained freedom and knowledge. By the attainment of Dharana, we have also contracted an indissoluble connection with God. And the Divine stamp is not only imprinted on our soul, but also on our body. This contract may be apparently infringed by the human, for there are people succumbing from time to time to their foibles, discontinuing after a certain time in their effort to attain to re-birth or liberation—both being identical.

But either they will resume their practice after some time, or will do so in their next incarnation. The mystical concentration once attained is a cosmic event, and its influence, i.e., the influence of the contact with the Divinity, will endure for ever and ever and will be manifested in due course. It cannot be otherwise. He who is longing for God in a faithful and loyal way with love, attachment, and without egotism, to him will God stretch out a helpful hand, and he to whom this hand has been once stretched out, shall not be any more abandoned.

Therefore he who has attained to the Dharana will again be able to become concentrated—not at any chosen time, but *of a surety*, at certain intervals, at least, in the beginning. The more he then practises the shorter become the intervals, until finally he reaches the desired stage at each practice. In the Dharana—we have not the right expression for this stage of the concentration, therefore I am using the Sanscrit word—commence to appear *at once* the effects of concentration, the student experiencing the mystical stages and the inner senses beginning to be aroused. To that we shall revert later on.

The duration of twelve seconds, whilst the student shall concentrate his thoughts without any perceptions whatever or without any secondary perceptions, will appear very short to everybody, and any inexperienced beginner will think to carry it out without any effort at all. But he will be deceived. Let anybody whatsoever sit down in a comfortable position, concentrating his thoughts at most on the middle of the chest, but never on the heart, and imagining there a bright shining point or a flame or a star, praying with a few words to his inner Leader for help and saying: This moment I will solely devote to my Divine Self (or to my Leader or to Jesus Christ) dwelling within me. And then let him try to persevere in that one conception, without any faltering, without any other thoughts or conceptions for the whole twelve seconds! Everybody, I say everybody, will find that even after a few seconds his mind will be wandering to quite different matters, and suddenly

he will become aware that, instead of thinking of the subject chosen, he is in fact thinking of a theatre, of pictures, of his sweetheart, or if it be a woman, of her new clothes, etc.

In short, concentration is a continuous and a wearisome struggle against our perceptions and our thoughts; for the whole of our lives they are unfettered in all of us and flow upon their own course against our will, trying so to escape our control. For the whole of our lives we allow our thoughts to wander without any control, or even without an attempt at controlling them, and then suddenly we want to subjugate them, to lasso them like the wild horses of the prairies. As soon as we start this work a reaction is aroused in our thinking principle, so that during the practice we receive thousands of perceptions more than we usually do. But the student has to remain quiet, refusing all secondary perceptions as well as the transformations of the thinking principle, suppressing them by his will and steadily returning to the perception chosen, to his Divinity. For a beginner who has not yet that strong support which gives the living faith, and which will set in later when the first results and proofs of the practice have appeared, it means indeed a herculean labour.

I have already stated that effort connected with such a practice cannot be compared with anything but the concentration of a chess champion combining long sequences of different moves in his thoughts. But by the very practice all obstacles can be overcome and all that is possible will be attained to, provided we carry it through with love and devotion. Nearly all men may become perfected in a measure not anticipated in any art whatsoever, provided they master two magical words opening all locks, destroying the mountains of obstruction and creating magnificent palaces of success. These two words are love and patience. Not long ago a clock was exhibited in Prague, constructed by a convict who in civil life was a tailor. That man had worked for long years in his cell, studying books on mathematics, astronomy, and mechanics. Then he took

a needle and the bottom of a tin vessel, of which, by scratching it with the needle, he made a toothed wheel, and then, with tremendous effort and an inconceivable patience and persevering love towards his work, he contrived out of tin, reels, twine and paper, a clock, the construction of which was based on a quite new principle, showing not only the hours and the week-days, sun-rise and sun-set, as well as the changes of the moon, but also for many years to come the solar and lunar eclipses. And this was achieved by a man who had never heard of nor known anything about such things, who had never read a professional work, having constructed it almost without any instruments or expedients. It is indeed an uncommon work, showing the tremendous power of the human mind if it becomes concentrated on one thing, be it material or spiritual!

But it is a pity that people devote such an enormous effort to material things, i.e., to earthly and therefore fleeting matters, while they do not know how to devote and cannot devote even a tenth of that work and effort to that which is of value for ever and ever. You will answer that people must have something material to which they shall devote their work and their love, and that the conception of God is too nebulous and too far away, and that consequently people cannot devote to it so great an effort as, e.g., to an art, or to invention, and so forth.

But, on the other hand, the question arises whether that tailor had anything material in his mind when he commenced to think of his clock. Was it not in the beginning a purely immaterial conception, merely a nebulous and obscure thought, which took possession of and filled his soul, forcing him to study and work, strengthening him the nearer he approached the goal, until it brought him to it?

With any invention, any human creation, be it an artistic work or a scientific book or anything else, with all human works—first and foremost the idea must be awakened. That idea is the basis and the incitement towards further activity, and if we persevere therein we shall soon

transform it into a deed, materializing the fugitive conception and obtaining so the material result of our inner activity.

Prentice Mulford, the well-known author of the practical occult work *The Gift of the Spirit*, says rightly that "thoughts are things." For the thoughts are not imaginary unreal conceptions, nor are they immaterial and powerless. They are real things like air, water, or electricity, and the very fact that they are able to act on our body both in a salutary or a destructive way, proves their having different functions in man and in the universe besides those which modern psychology attributes to them. According to Occult Science, thoughts are the seed which everybody is sowing around himself and out of which grow, in the invisible astral realm, objects as well as live beings, with which one may also magically operate. Each of our conceptions is projected into the astral realm and remains there plastically and vividly reimpressed according to its power and the perseverance with which it has been broadcast. People engaged for long years in a certain idea are not only permeated with it through and through, but they also have been creating in the astral realm a real being or a durable construction thereof, which according to the case, may be of utility or of harmfulness to them. Developed clairvoyants and those occult students who are able to set out consciously into the astral realm, see there, besides other things, these creations of human souls, which have been sown there for thousands of years and are bearing their fruits here on *our material plane*. Our thoughts—not only our acts—appear in our further reincarnations, as the results in the material world of those astral forms. It is to be remembered that the astral world is the world of causes, and the material the world of results. He who understands how to act on the astral plane with full consciousness is a magician (although a good one), for he evokes without visible causes material phenomena, the seed of which he has sown on the astral plane, forcing it hastily to germinate. In the ordinary case, so sown a seed will germinate only after

a longer time—perhaps after thousands of years—but it will germinate infallibly.

People think in two different ways, and they may be divided into two big classes accordingly. The one class thinks in words and the other in pictures or conceptions. The last are more advanced in occult or mystical matters than the first, for they are broadcasting ready conceptions and not only words into the astral realm, where from the words the conceptions are yet to be created. Therefore the influence of the second class on the astral and yet higher realms is manifestly greater.

Here the proper aim of this chapter has been reached. Our thoughts, according to their contents, are broadcast either to the astral realm, as next to ours and the coarsest,—or to higher realms, as the mental and lastly the spiritual. The thoughts referring only to matter or to the material life, as well as those connected with base and coarse perceptions, enter the astral plane and remain there to bear fruits. A more ideal thought, as for instance an invention of public utility, or artistic conceptions, fair and good, enters the mental plane to stay there. Their fruits are always good and bring their producer profit, joy, and good luck. But the purest thought, such as contains the conception of the Divinity or Its qualities, enters the spiritual sphere, where it remains for æons. Its fruit is the highest bliss, and if it be of perseverance and firmness, it may eventually bear its fruits already in this earthly life, its producer being identified with God—in this or that form. "God has many forms and is also without form, and the disciple first knows Him in a form, and only later without any form," says the Indian Mystic Ramakrishna.

In whatsoever form we conceive God in our mystical practice, in the same He will appear to us at last face to face, and we shall be able to talk with Him "as a brother with a brother," according to the same Leader.

If we then devote all our efforts to the attainment of union with God, just as the prisoner did to his clock, and with the same energy, we are broadcasting our thoughts into the

spiritual sphere, causing them to bear fruits already in our earthly life, and those fruits will come in the shape of the mystical way which will be unveiled to us. On that mystical way we shall personally learn that God is not an imaginary idea, but as real—even more real—than is any earthly being. This assertion is not a dream or anything of that kind, but is confirmed by thousands of experiences, by the utterances of many eminent Mystics and the experiences of persons personally known to me.

It is quite natural that such a practice needs a certain resoluteness and faith. He, who has not got either of them, is not able to devote himself with the whole power of his soul to mystical concentration and cannot attain to any results. We have to bear in mind that the high mystical aim is to be our *foremost* effort, which must not be displaced by anything else. Only then will our effort lead to success.

The twelve-seconds' concentration or the Dharana is the first real degree in the mystical evolution, and when we have attained to it, we receive proofs of our advancement both inwardly and outwardly. More of this later. But in Dharana we have not reached all. There is another degree called Dhyana. In Dhyana the concentration must last twelve Dharanas, i.e., for 144 seconds, and then comes the third degree, the Samadhi, or 12 Dhyanas or 1,728 seconds, that is about half an hour. Even the second degree leads to high occult and mystical powers, if we are concentrated on certain inner centres or, as the Christian Mystic calls them, planets. These planets may be transposed at our will. This transposition is beautifully described in G. Meyrink's book *The Green Face*. The third degree or Samadhi is the highest degree, as we may attain therein to the union with God. In that stage, though the Mystic is in full consciousness, yet his body becomes torpid and insensible. Once, when Ramakrishna was quite alone in a temple, he fell into Samadhi, and in this stage he collapsed on live coals prepared for incense. The live coals burnt out a deep hole in his foot without his knowing it, until he returned to the normal stage, when his senses resumed their work. To

persevere in a 144-seconds' concentration is an enormous labour, though within the reach of the majority of human beings. How difficult it is to attain the Samadhi those can understand who have reached at least the first degree, the Dharana.

But there is no reason to despair at such obstacles. Through patience and indefatigability all may be obtained. To illustrate the way in which the Indians regard these matters, I quote a tale from Swami Vivekananda's *The Raja Yoga:*

"There was a great god-sage called Narada. Just as there are sages among mankind, great Yogis, so there are great Yogis among the gods. Narada was a good Yogi, and very great. He travelled everywhere, and one day he was passing through a forest, and he saw a man who had been meditating until the white ants had built a huge mound round his body, he had been sitting in that position so long. He said to Narada: 'Where are you going?' Narada replied: 'I am going to heaven.'—'Then ask God when He will be merciful to me, when I shall attain freedom.' Further on Narada saw another man. He was jumping about, singing, dancing, and said: 'Oh, Narada, where are you going?' His voice and his gestures were wild. Narada said: 'I am going to heaven.'—'Then ask when I shall be free.' So Narada went on. In the course of time he came again by the same road, and there was the man who had been meditating till the ant-hills had grown round him. He said: 'Oh, Narada, did you ask the Lord about me?'—'Oh, yes.'—'What did he say?'—'The Lord told me that you would attain freedom in four more births.' Then the man began to weep and wail, and said: 'I have meditated until an ant-hill has been raised around me, and I have four more births yet.' Narada went to the other man. 'Did you ask my question?'—'Oh, yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times you will be born, and then you will attain freedom.' Then the man began to dance for joy, and said: 'I shall have freedom after such a short time.' A voice

came: 'My child, you shall have freedom this minute.' That was the reward for his perseverance. He was ready to work through all those births, nothing discouraged him. But the first man felt that even four more births were too long. Only perseverance like that of the man who was willing to wait æons will bring about the highest results."

As to the obstacles the student meets on his way, there are not only those produced by our thinking principle revolting against the thraldom into which our will forces it. Our nature as well as our surroundings, and, if I may say so, the whole universe rebels against us at the beginning of our practice as though to prohibit our entrance into the mystical realm.

Whosoever has started the practice will before long personally learn the truth of what I say. All our senses rebel and try to manifest themselves with an unexpected force. The dormant passions awake and endeavour to lay hold of us. But this is not all. As soon as we sit or lie down at home to begin the practice, our acquaintances come to see us, barrel-organs sound and gramophones start playing. In our vicinity people begin to quarrel or to laugh and sing aloud. Other obstacles of this kind, disturbing us in our meditation or concentration, appear regularly at the time of our practice. If then we purposely put off the hour of our training, the disturbances come simultaneously with our concentration just the same.

If we choose a distant place out of doors, people come and put questions to us in a place not frequented all the year round. If there are not people, there will be animals, as birds, etc., coming near as without fear and looking at us with curiosity. Once, on such an occasion, a squirrel came and sat down upon my foot. But all this takes place only in the beginning. As soon as we have acquired some dexterity in concentration, all that resistance of "the spirit of the universe" is broken down, and nothing more will disturb us.

I therefore advise the student to select in the beginning an advanced hour in the night, amidst complete silence and

of course in a separate room. Even then, he will observe a certain kind of disturbance, as rapping in the furniture, in the floor, in the ceiling, and on the windows, similar to the rapping-phenomena of the spiritualistic circles. Sometimes there are single but very loud knocks manifesting around the students, and sometimes the practice is accompanied by other phenomena, but never by any appearances, which I wish distinctly to point out. The seeing of elementals or spirits will come later.

If we intend to devote ourselves to the practice, it is always necessary to do so in complete solitude. If we carry it out during the night, it is neither right nor of advantage if another person is sleeping in the same room. As soon as we have attained the right concentration, the person sleeping in the same room will immediately awake, and if falling asleep again for a short time, he or she will awake again and again. This has been observed by all who have practised under the stated circumstances.

I know quite well that this, as many other subjects, are alluded to in this book for the first time by me, for nobody else has written of them hitherto. Therefore I point out to all that that of which I am writing is extracted from practical experience, and has never been mentioned in books before.

As soon as we have succeeded in concentrating our thinking principle, we cause around us in the astral a very vigorous whirl, of which we are the centre. The diameter of this whirl is often of ten to twelve yards, and no astral body whatever can enter it. During the sacred mystical concentration no " spirit," no elemental being, nor even an angel can enter that circle of ours, as they would get torn to pieces by the whirl in question. As the human soul leaves its body during sleep, it is constrained to re-enter the body owing to the whirl caused by the practice. When it re-enters the body, the latter is then awakened. It is so because of the peril threatening the soul of becoming affected by the whirl, while remaining on the astral plane.

How that whirl acts, we have experienced many times

when the members of our mystical school were present at a spiritualistic sitting. As soon as any Mystic begins to practise at such a sitting, all phenomena are at once discontinued, be they of a material or the so-called voice kind. Of course, the student has to carry through the practice in the right way, and has to attain at least the first degree, i.e., Dharana.

I have also seen what influence mystical concentration has on obsessed persons or on such as have mediumistic faculties, and are therefore exposed to uncontrolled influences of the invisible world.

In one case, a friend of mine commenced out of ignorance to practise the word " myself," quoted as an example, but *by no means* to be practised, in a work of Kerning's. It happened that I did not meet him for about three weeks. When we met then, he was glad to communicate to me that " he was already seeing a lot of moving figures around himself." I got frightened at that, and asked how it occurred. He had read that book of Kerning's and started the practice in good faith, and then the figures began to appear.

I was aware of having before me a gifted individual, who might become a victim of dangerous visions unless rightly advised, and therefore explained to him the correct concentration. My friend immediately understood, and a week later the figures began to disappear. Another week passed, and my friend received the first signs of the mystical way. I have to mention that he was gifted with unusual psychical powers, being very sensitive.

Another case was a great deal worse. A lady was brought to us from the country. She was very well educated and had become the prey of a wicked astral being. The poor lady was obsessed by it to that degree that she was constantly menaced by death, owing to her great psychical powers. When the mystical concentration had been explained to her, namely the one without words, as I will describe at the end of this chapter, she immediately began to practise, and almost at once she became free of her tormentor. At the same time she experienced whole series of

the so-called mystical stages, indicating the inner evolution. With surprise we learned how she attained stages within two or three hours, the attainment of which was not possible to many of us after an assiduous practice of several years. The reason of this quick result was that the lady possessed high psychical powers and that all her vexation and liberation were predestined.

It follows from the above how important is the mystical concentration, when we are threatened by any perils of the astral world.

I have already mentioned that the object of our concentration must always be something ideal, the purest possible, in a word the divine. The best of course is to concentrate one's thoughts on the Divine Leader dwelling within us. He who would like to practise some sentence, without having a leader, will find instructions in Bo-Yin-Ra's work *The Living God*, unless he prefers the easiest practice described in Chapter V.

I have promised to describe in this chapter the practice imparted to us by our mystical leader before his death, and call attention to his remark that the time being is of so great an advantage to anyone longing for the attainment of higher mystical stages, that there is *no need* of having a leader, and that *everybody may practise by himself and for a long time.* As soon as the student has attained a certain stage there will come a leader of a higher rank.

The practice recommended by the said leader and carried out with good results by many of his disciples is the practice without words. In the *Bhagavad Gita* the following sentence is to be repeatedly found: " If anyone think constantly of Me (i.e., GOD), he will verily come to Me." So counsels Krishna (Christ) in many forms to Arjuna (human). The above practice is to be understood as follows:

We take a seat in a comfortable chair or on a sofa, whereby it is of necessity that our back be rectilinear with our neck and our head. The hands may be held either along the body or on the knees. To avoid in the beginning any distraction through outward perceptions we shut our eyes

and send up a brief prayer to the Highest, deciding to devote all our being and our interior to our Lord. Then concentrating all our attention on our interior, we therein imagine the Divinity in any ideal form. The more primitive and more simple that conception is the better it is. Some persons use to that effect a luminous triangle, others a shining flame, or stars and pearls. The complicated conceptions are always more difficult. Besides, the simpler conception is better adapted to the purpose of this practice, which is to prevent the admission of other thoughts and perceptions and to enable our minds to become identical with our inner Divinity, with which we shall become merged.

The conception of the luminous triangle, the stars or the flame is only preliminary, and must disappear later on, when our consciousness, our Self planted in the depths of our inner being and in God's womb, is better conscious of itself and the object of its longing, i.e., its God and nothing else. No perception at all, no thought though the purest, no image though the holiest must eclipse our thinking principle at that practice. Whatsoever appears therein has to be immediately repelled, and we have to return to God's womb to stay there inflexibly.

Thus we may attain the entire evacuation of our thought, we shall suppress the transformations of our thinking principle, and before long shall attain the right concentration faculty. This practice may be carried out by anybody without any risk, and everyone will hereby reach the goal. Of course, he who has no faith has neither sufficient strength. I advise all those intending to practise the above to read several times beforehand a good translation of the *Bhagavad Gita*, the works of Kerning, and the very good booklet of Mme. H. P. Blavatsky, *The Voice of the Silence*. At the end of this chapter I cannot refrain from mentioning the wrong practice imparted to students of good faith by unscrupulous individuals. There are a great many occult schools in Europe and the U.S. conducted by persons passing themselves off for leaders. They are the poisonous weeds grown on the beds of occultism and the modern Mystic, and

all candid confessors of these lores have inexorably to fight against those dangerous monsters. I have already mentioned how a leader, of course an improper one, urged his friends to think of the exploitation of pit-coal. Such extravagances are severely punished both in the invisible and in the visible world. I hope this admonition will do.

To make the practice described easier, it is recommended to listen both spiritually and physically to our inner being as though *waiting* for a communication therefrom. In all practices described in this book the student has to breathe through the nose.

CHAPTER V

THE MANTRA PRACTICES

MANTRA is a Sanscrit word and means a holy verse or song, or a magical sentence or formula, and lastly the magical syllables or letters. In the Mystic there are two kinds of practice. The first is that without words, i.e., silent concentration, as described in the last chapter. The other, much easier and with many more efficient, is the practice of letters, syllables, words and sentences. This is to be carried out under the same conditions as the silent concentration, and in the beginning it will be sufficient to devote to it at least a quarter of an hour daily, but always at the same time and if possible in the same place, where one is not disturbed. If the student is in a position to practise in the open air he should do so as often as he can, for then the practice brings quicker results. It is particularly recommended to practise on lovely days, when there is full sunlight, as we then inhale a great deal of the ethereal vital power, the so-called Prana, which furthers considerably the mystical evolution. We must not forget that our bodily health is a very important factor in any mystical practice. He who is not quite healthy must try to get cured if possible by occult means, such as magnetism or the inhaling of Prana, and only when he can recover neither by the said means nor the mental training of Mulford, should take refuge in material remedies.

Bo-Yin-Ra recommends in his book *The Living God* a practice dealing with the repetition of a particular sentence from the Holy Scriptures, or from a mystical book, or the works of an eminent author. But those sentences are to be such as to influence our soul in a lofty and sublime way.

Such a practice of a short sentence or one word is called in India Japa. It was known to the ancient Egyptians, having been imparted to the neophytes. The German author Kerning, probably owing to his clairvoyance, succeeded in discovering a much simpler practice of a great efficiency, the proper one to precede the practice of sentences.

Each sentence and each word consists of letters. The letters being the elements of the language, and the Mystic having to attain the Divine Word, this practice of letters, i.e., their constant repetition in thought in all parts of the human body, is the best and most proper means for the attainment of the high purpose.

Christ said: "I am Alpha and Omega." The apparent explanation of this utterance is "the beginning and the end"; but this is a mistake, as it signifies: *I am the whole ABC.* This will appear to many very strange, but I shall prove it in the next chapter by quoting the old Gnostic scripts.

The letters as the elements of the language are the simplest conceptions, and the fundamentals not only of our speech, but also of our thinking. By introverting them into our body we shall succeed in getting all our fibres to speak the language of the Spirit. All our body then becomes penetrated by the new life and will be reborn.

The author of the book *The Re-Birth*, a disciple of Kerning's, says: "When the man is born he learns to stand upright, to walk and to speak. By the outer speech his consciousness becomes awakened. So the brain, the understanding, and the will become developed. Then just as the outward man has learnt thinking and feeling the language of the mouth, so must the mental man learn inside himself the language of thought, or he must desire, think, and feel the language of the thoughts. As the child had first to pronounce the letters, so the inward man has to learn first to think and then to feel the letters. But as the child had first to learn how to stand and walk, so the man, desiring to awaken the inner life and become independent, has first to think and to feel the letters *in his feet*, these being his foundation."

Here we have touched the very mystery of this practice, i.e., that we start with the feet. The proofs of this are known in India and have been one of the oldest traditions of occultism, namely in the Tarot cards, and will be given in the next chapter.

A man is connected with the higher realms not by his head but by his feet. We know that at a natural death a man first loses the control and feeling in his feet. The same happens when the astral body sets out for the invisible worlds, for then man first feels his feet getting torpid.

Best is in the beginning to think the letters on the soles, proceeding then in time towards the toes, but always on the skin surface, when we finally reach the ankles. In the ankles there is a particular mystical centre. The student when reaching that centre will experience certain phenomena, provided he has practised thoroughly and not quickly. *Until he has received the sign, he must not go on, but has to continue the practice up to the ankles.* Having had certain signs, he can go on in his practice without precipitation up to the knees, these being the second mystical centre, the attainment of which has already effects on the whole body. First we should practise the vowels in the following succession I, E, O, U, A. The very fundament of that practice is the mystical word and the divine name IAO, known as well to the ancient Chinese as to the Gnostics. It contains the visible mystery of the flower and the fruit, namely the " I " being the stalk, the " A " the scar, and the " O " the ovary. Likewise are concealed therein the eternal mysteries of the sexual organs in the cosmical sense, i.e., the phallus, the vagina, and union in the creative action. In brief IAO is the symbol of the spiritual fecundation and the spiritual rebirth. Later on, after having obtained certain results which we always distinctly feel, we may think on the said places consonants too. Before practising the complete alphabet, it is advisable to divide it into three parts, practising each part for about a month.

Everyone who has commenced any mystical practice has got into touch with the spiritual world, though it may

be unwittingly. He should not, therefore, presume to be forsaken, if he be without a leader. Each mystical student will meet in time either a leader or a progressed student, who may advise him as to further practice. Besides, at least progressed students receive hints as to their practice in a spiritual way.

As any Mantra practice ceases to be effective after a longer period, it is necessary to alternate them from time to time. As soon as the student has become aware of their inefficacy, he has to return to his original practice, which will always be of a powerful effect. So it will be possible to practise the alphabet for a few years.

He who has got accustomed to that practice has to carry it on for at least half an hour daily.

According to the old sources, to be quoted later, man is divided into seven sections, to be compared with the seven rungs of a ladder. The first rung is in the feet and the last in the head. On these rungs the student progresses internally. The first rung is in the ankles, the second in the knees, the third a little below the sexual organs, the fourth in the navel, the fifth in the breast, the sixth in the throat pit, and the seventh in the temples. He who has started the correct practice will soon learn that the human body is tuned like a musical instrument, containing a great octave consisting of seven under-octaves.

The division of the said ladder is somewhat different in the Indian Yoga scripts, as the Indians commence their concentration practice in a certain centre at the base of the spinal column, proceeding then to the other centres up to the vertex.

Those centres or Chakras will be fully dealt with in due place.

The mystical evolution corresponds with the "zodiacal" man's evolution, or Adam Kadmon's, as he is called in the Kabala. According to all astrological scripts, his evolution started under the zodiacal sign of the Fish, which is in the zodiacal man's feet. The evolution is going on and is at the time being in the calves, namely, in the sign of the Fisher-

THE ZODIACAL MAN

man. As, according to the "emerald table," all above is like all below, it also applies to the earthly man, i.e., the microcosmos, in whom the mystical evolution also begins in his feet. The sign of Jesus Christ was the fish, and now after a period of 2300 years shall come another Saviour in the sign of the Fisherman. (*v.* Plate No. 1.)

The practice of letters is best carried out as follows: While mentally pronouncing "I," we should at the same time think of our feet. Within small intervals, not exceeding a few seconds, we think the other vowels as above, i.e. E, O, U, A. But thereby we constantly think of the corresponding points in both our feet or other parts of our body, according to our progress. Some people are not able to think letters in both their feet at the same time. Those are recommended in the beginning to think the letters in each foot separately, first in the left and then in the right one. All letters are to be repeated on each spot for at least a minute, whereupon we proceed to the next point.[1]

In the beginning we may imagine the letters as being just printed or written on our feet, later on it will not be necessary any more. The same applies to other letters too. First we practise on the skin surface of all our body, whereupon we shall do so inside in our muscles, nerves, and bones, into the marrow of the latter. In all practices, be it the silent or the Mantra practice, we must always breathe through the nose. It is of importance while practising not to think of other things, which is achieved by not allowing our attention to leave the place of our concentration.

In all mystical practices the body is to be kept quite still. We are to be either comfortably seated or to lie on our back, the spine being rectilinear with the head. When walking the concentration is not easy. With some students the results have been accelerated by looking at the bare feet while practising. Others, to avoid the transformation of their thoughts, close their eyes. All these details are at the student's will. The effect of our practice will be greater if,

[1] The space covered by the letters thought must not exceed a square inch.—C. U.

according to the Gnostic combination, we repeat each letter for a certain time on the same spot, e.g., iiiiiiii, eeeeeeee, oooooooo, etc. Later on it is advisable to practise the numbers too, namely, from 1–10 or from 1–12. It is not possible to fix the time when the student shall commence the word or the sentence practices, this depends on his individual progress. The student will get the advice in time. Some students are more sensitive to vowels connected with consonants, i.e., syllables. For that purpose the guttural consonants, as h, k, gh, ngh, are specially recommended. They are practised as follows: ih, eh, or hi, he, ki, ke, etc., while ng must be preceded by a vowel as ing, ong, eng.

The student has to bear in mind that the practices in question aim at the attainment of God, and must not therefore be carried out frivolously. Besides, the Spirit would not admit it, and the person in question would soon lose patience, meeting too many obstacles.

The author of the *Re-Birth* says on page 52: "This art of thinking letters is the elementary and original religion. It is the general law of life, without which the comprehension of God, of oneself, of the truth, of the inner life, the re-birth and the eternal constant happiness are not attainable. Everybody should practise it from his seventh year of age. The practice itself is very easy indeed, you have but to stand straight pronouncing the letters mentally and projecting your Self into the feet. To do so is very easy, but to persevere therein it will be necessary to employ one's whole force."

As soon as we have progressed, we must practise the letters in all parts of our body, in all muscles, bones, nerves, veins, teeth, ears, eyes, etc.; in a word, the letters must penetrate ALL OUR ATOMS TO VIVIFY THEM. But I warn everyone not to hasten with the practice in the upper parts, although striking results have been obtained. For the ordinary man it is advisable to practise the first six months only up to the knees. Nobody need fear being at any time without advice. The sentence and the word practices are

an inheritance of the Rosicrucians, one of whom initiated the leader of our school.

Other details are known only to those who are actually practising. EACH STUDENT HAS TO EXPERIENCE A WHOLE SERIES OF PHENOMENA, THESE BEING QUITE ANALOGOUS WITH EVERYONE. They are so striking that they are often observed by other people who are with the student. Consequently any supposition of a hallucination does not come into consideration.

I wish to point out distinctly, to make it comprehensible, that the mystical stages are by no means mere imaginations or uncertain and nebulous mental events, as they are often said to be in so-called "mystical works," the authors of which have not the slightest notion of the Mystic. I am purposely writing this book without any symbols, [illegible], or comparisons, so enabling the reader to get the correct and real idea of the mystical way. I am writing as openly as some Indian scripts do of the Indian Mystic. To poetize about the Mystic is all very nice, but then the practical side looks very dismal. Our purpose is to give the readers the key to the practical action and not to an impracticable doctrine.

All other concentration on outer or inner objects is dangerous and may lead to dreadful bodily and mental diseases.

But let us revert to the already mentioned phenomena accompanying the student on his mystical way and serving as [illegible] to show him the degree he has attained to. The whole mystical way consists of many main chapters which shall be dealt with in a particular section.

The spiritual evolution of man has been the same since the beginning of the Universe with all nations. The transformations taking place inside the student to-day are identical with those of the time of Atlantis, of Egypt, India, Persia, Ancient Greece, and Rome. Therefore, as I have repeatedly stated, the Mystic is the ONE AND ONLY key to all mysteries, which in their essence are quite analogous.

The following is extracted from Kerning's *The Mysteries:*

" Are there mysteries ?—Yes, there are.—Why are they not revealed ?—They cannot be revealed.—Why not ?—For we do not seek them.—But all the world seeks them.—It is not true ; people have neither courage nor faith. Courage is necessary ; for without it nothing can be obtained. Likewise is faith necessary ; for without it who would make any efforts ? "[1]

" The mysteries do exist, only a few people have the courage to deny it. He who believes in God, believes in mysteries ; for the very idea of God is of the greatest mystery to everybody. He who has a religious feeling and respects the Commandments, he also believes in mysteries, and the believers' task is to unveil them."

" There is yet another class of people neither believing in God nor in religious truth, but for those these lines are not destined."

" If we consider positive religions, we see that they stand upright like a natural law, which we cannot doubt and of which nothing can be altered. Then it seems that these religions are no more mysteries, for custom and blind faith so bind them together with man that they enter his self and become a part thereof."

" But to many mere blind faith is not good enough. They look for understanding, and create of themselves a God as colossal and great as their kindled imagination can manage."

" But the greater they have made and imagined Him, the greater becomes the distance, and at last both God and Heaven become too strange a realm to be entered."

" The conception of God in His qualities is the purpose of all endeavour which both philosophy and theology have to submit to, if they want to get results. The transition from man to God, from the creature to the Creator, is the

[1] Courage and faith are lacking in those people who would depreciate the enormous importance of the Mystic as being the loftiest and the highest occult way, and they would take that courage and faith from those who possess them. To those apply the words of the Gospel : " Ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in."

basis of all knowledge, of all education and all prosperity, wherefore all countries should support their investigators of the mysteries, enabling them to work in retirement, free from prejudice and superstition."

"Once nearly all countries had their mysteries. This fact is admitted by opponents who endeavour to show hereby their insufficiency. Though they admit their being analogous in all countries, yet they do not suffer the slightest deviation, pretending that the eternal law would then lose its validity. It is because they cannot understand that God is infinite in all and must be so in His qualities too."

"India, the old Jewish State, and Egypt are the fundamental countries of the mysteries for the investigator, as history goes back thus far. The mysteries were taught there systematically in schools, and we have inherited their tradition, giving us a clear outline of their system and their results."

"Those mysteries deviated from each other as to their form and purpose but were apparently quite identical and analogous in their desire to know God in His sublime qualities."

"The Indians mostly endeavoured to arouse their inner sight to perceive God in His Light, for which purpose they used different signs and postures, these often being very wearisome."

"The shutting up of all bodily apertures by the hands and feet was a task wherein but few succeed, owing to its difficulty. To arouse the inner sight, they had a simple practice in repeating for innumerable times the word AUM."

"The ancestors of Israel and a part of their descendants searched for the Divine Word in its widest meaning, wherefore they are to be considered as the most ideal example for the investigator. To speak with God, to ask His advice, to be taught and led by Him was their LIFE-PURPOSE, and gave them peace and safety, as in no other country."

"Egypt was the country of innumerable mysteries, where the investigation was rather carried out in a scientific manner. He who received the first initiation had to attain

to a certain perfection in some branch of the Divine Science, even should he have been constrained by force. Their essential occupations were medicine, measures, astronomy, astrology, and prophecy. The last applied to the nation's and individual's fate and to the fertility of the soil. For that purpose they applied signs, words, touchings, and bodily postures. The sign they took from the circle, dividing it into angles or quadratures. The single words passed for prayers, pronounced with shut lips into one's interior to awake the inner life and to enter the Spirit."

" The touching they used for the arousing of the Spirit in any part. By means of the position connected with the touching, the words and the signs, they observed the graduations of the body and their spiritual action." (Here Kerning means the mystical centres.)

" Their school provided the following preparation: The student had to practise daily for a few hours, and the instruction lasted seven years, if he would pass all the degrees."

" The sphere of his activity was not assigned to the student, unless he was found worthy."

" For the attainment of their aims, the Egyptians possessed special expedients which no other country could boast of. The colossal buildings, the remains of which even to-day arouse our admiration, were built for the support of their LORE. The obelisks and pyramids, the tombs and the temples with their inscriptions were the signs and the letters not of the country, but so as they are seen by the Spirit speaking the elementary language of God." (Kerning, *The Mysteries*, 1–8.)

As far as signs are concerned, which the author mentions above, I may add that all who are practising will receive the proof that the hieroglyphics, i.e., the metaphorical writing, originated in the Spirit's acting on *the Mystic's body*. This very fact must be sufficient to show to any unprejudiced mind that the Mystic is the only right way, for from the beginning God speaks there through the medium of the Mystic's body. The human body is to its last cell built up

by the Spirit. In truth the life of each cell is the manifestation of God. Therefore the Spirit may evoke at any time on the human body, as well as within it, phenomena named the mystical stages, which may be perceived by other people too. Those phenomena are identical with any mystical practice, be it the silent one or that of letters, words, or sentences, or both alternately. The phenomena appear according to the student's progress.

To those phenomena also belongs a certain kind of the metaphorical writing of letters, numbers, and whole sentences, appearing on the disciple's body, and perceivable by anybody else. Of course, no disciple will show them to sceptics or laymen, while he may do so to persons seriously interested in the Mystic. Nevertheless, those signs may be perceived by profane people, when they have appeared on the student's body unexpectedly in the presence of others. The mentioned signs or stigmas (for that in fact they are) show the student the degree he has attained to on his way, or the promise of the progress to come. They may also prescribe the practice of letters appearing.

The adversaries of the Mystic—they are particularly to be found among the pseudo-occultists—presume that the mystical practice first affects the senses and the soul. That is a *great error*, as just the contrary happens. In fact, however, the mystical practice first affects the material body, and this in a salutary way. The mystical practice fortifies the health, this having been testified to by many physicians. It further evokes remarkable transformations in the whole organism, calming the nerves, and then it gradually influences the finer parts of the man, as the ethereal and the astral body.

I know well that like many subjects in this book this assertion, too, has never been touched upon before. Up to the present anything connected with the mystical evolution has been kept secret, although some Mystics, especially Kerning, have mentioned it in their works, but in a disguised way, so that profane folk cannot comprehend it.

But let us revert to the signs mentioned. They appear

on the body of all students in a comparatively short time, and make themselves known by a particular sensation, so calling the student's attention to the place which they have appeared on. Sometimes there are single signs while next time there appears a whole row of them on different parts of the body. As already stated, these stigmas are the first language of the Divine Spirit, wherefore the student has to pay careful attention to them, entering them into his diary specially provided for that purpose. At the same time, these signs are the guides of the student on his way, and consequently there is no risk that the student will not know how to proceed in his practice.

The signs in question are not only the true origin of the hieroglyphics, but also the origin of writing itself. The primitive man who led the mystical life, being more penetrated by the Spirit than the present generation, imitated these signs and so learned writing. But this is not all. From the symbols and the sacred sentences appearing on the student's body and taking sometimes human and animal shapes, the man learned to imitate them, which in the olden times led to the archaic art. Likewise the so-called tattooing with uncivilized nations has its origin in the mystical signs.

Once more I have to point out that these signs can never be created out of mere auto-suggestion. Before all, the student cannot produce them at his will or out of his imagination, as he does not know their form and cannot foresee it. For the rest, personal experience will prove it.

We can attain to the truth but by personal experience, i.e., when practising ourselves. Unless we have commenced the practice, we cannot have the slightest notion of the inner life's beauty, of which all Initiates speak.

The whole mystical way consists of some principal chapters, accompanied by different phenomena, the basis of which is the cross, i.e., the death on the cross. Our Saviour came to show us the mystical way, and He did it more clearly than anyone before. But the way was known in the darkest antiquity, being the way of the COSMICAL EVOLUTION. In Ancient Egypt, as well as on all

antique relics which belonged to nations of which we do not even know the name, we meet with the cross as the principal symbol of theirs. In Egypt have been found crosses of iron with human figures either thereupon or beneath. This should be sufficient to anyone possessing common sense.

In all ancient myths we find the mystical way described. For an example I have selected that of the Greek king Œdipos, as being the most remarkable.

The king Laios received the news that his own son would take his mother for his wife. When the queen Yocaste bore a son, the king, intending to make the oracle impossible, pierced the child's feet at the ankles and, passing a cord through, bound them together, ordering the child to then be abandoned in impassable mountains. But the child was brought up by a shepherd, who gave him the name of Œdipos because of his swollen feet. When he had grown up he learnt the horrid oracle that he was destined to murder his father and to take his mother for his spouse. He therefore left Corinth, his home, going abroad, where one day he met his father's carriage. The carriage would not make room for him, so he went on silently and courageously, till the horses made his feet bleed by their trampling on them. Thereat—the son killed the father. Then he journeyed to Thebes, where he destroyed the raging Sphinx, solving her riddles. Thus the unknown stranger, Œdipos, in conformity with the proclamation that the liberator who destroyed the Sphinx should get the queen for his wife, married his own mother, the queen Yocaste.

This myth is the key to the mystical evolution of man. King Laios being the old man, the old Adam, is to be killed by the new man, born within ourselves, i.e., Jesus Christ. And the reborn Jesus Christ takes for His wife His mother, i.e., the Soul, as His immaculate bride who bore Him before. This myth contains the great mystery of the Immaculate Conception. It will be clear to all that the symbol of the feet pierced through at the ankles corresponds with Christ's feet nailed through. Besides, there are many other mystical symbols concealed in this myth, which may not be unveiled.

The bleeding feet mean baptism of blood, after which follows the killing of the Sphinx, i.e., the Old Serpent or Dragon, namely the gross worldly power or the material body. This killing will take place after the riddle has been solved. Who saw behind matter, he conquered and overcame it, and at the same time he destroyed it, as it ceased to exist for such a one any more.

Then follows the so-called mystical marriage, symbolized by the marriage of Œidipos with Yocaste. That mystical marriage is the culminating point of man's inner evolution, being the union of the King with the Queen, the bridegroom being Jesus Christ and the bride the Soul. This marriage means the association of the student's soul with the Holy Spirit, whereby the mystical evolution is brought to an end, the student having become the Master of the Royal Art.

But not only is the Œidipos myth a description of the mystical way; all ancient tales and fables are so. I cannot show the conformity of those old tales and traditions, owing to the limited space of this book. A critical reader may easily discover the conformity according to the above-stated scheme, and he who will do so will soon see the profit to be derived therefrom.

CHAPTER VI

THE ORIGIN OF THE MANTRA PRACTICES

In the beginning was the Word, and the Word was with God and the Word was God. (John i, 1.)

WHEN discussing the Mantra practices, we have to revert back to the oldest occult traditions, comparing those of several languages with each other. As the Indian sacred Scripts speak the clearest and the most distinct language, and the Indian Mystic is both practically and theoretically best worked out, we shall look first for its sources to enable the reader the easier to understand.

I have already mentioned that modern occultism has brought to the Western countries many translations of the mystical literature of India ; but these translations are not always correct, owing to wrong commentaries on the part of the translators themselves. This is very regrettable with these important things, for it follows that the Western translations distort the truths contained in Indian scripts, and conceal the most important ones.

It is therefore necessary to procure books which are impartial and true translations, if we intend to compare the Indian Mystic with the Western. To such belong in the first place the books of A. Avalon. Quotations from his writings will be given in inverted commas.

A mystical power of the most importance, being in truth the root of the eternal life and the regenerator and preserver of the material body, as well as the basis of all life throughout the Universe, is the sacred Serpent Power or Kundalini, possessing in India many names as Kutilanghi, Bhujanghi, Isvari, Arundhati, Fanavati, Mahashakti, and

Paramesvari. The name of Kundalini was first brought to Europe by Mme. Blavatsky, who in her writings did not discuss it as it were necessary. Her writings only mention that She is coiled three and a half times like a serpent and lies at the base of the spinal column, and is the " ardent mystical power."

I shall try as far as I may to unveil the mystery of that mystical power without using any symbols or allegorical expressions, as many of the modern writers do when discussing the mystical forces, whereby they only try to hide their superficial knowledge of the matter.

The name of Kundalini derives its origin from the word " kundala," meaning coiled. Therefore this power is called the Serpent Power, having been known to all nations. We shall also name it so. In India the Serpent Power is known as the Goddess Kundalini. She is consequently of the feminine sex, Her form resembling a coiled serpent asleep. And She is asleep, until She has been aroused by Yoga practice, which is called after Her the Kundalini-Yoga. " Kundalini is the Shabdabrahman—that is, Divine Cosmic Energy—in bodies " (Avalon, *The Serpent Power*, p. 1). " This form of Yoga is, however, in particular associated with the Tantras or Agamas, firstly, because these Scriptures are largely concerned therewith. In fact, such orderly descriptions in practical full detail, as have been written, are to be found chiefly in the Hathayoga works and Tantras which are the manuals, not only of Hindu worship, but of its occultism " (Avalon, *The S.P.*).

Tantra means a net and is a special form of Yoga, according to which letters and syllables are practised. But the Tantrik scripts have in Europe a very bad reputation, owing to the fact that certain theosophical authors have held them identical with the Black Magic, which of course is quite wrong. The same applies to the Hathayoga practice, of which it has been asserted that it is but a means for strengthening and healing the body. Both Tantra and Hathayoga are profound religious scripts, prescribing the hardest asceticism, and their aim is the attainment of the

Highest Divinity. On the other hand, it cannot be denied that there are certain Tantrik scripts referring to the Black Magic, but they form only a very insignificant part of those scripts. It was Mme. Blavatsky who committed this error with the Tantras, because she was not told all while staying in India. Since then the bad reputation of the Tantric scripts has been obstinately maintained, of course only by those who do not know them.

As already mentioned, the Serpent Power is at the base of the spine in a particular MYSTICAL centre, and not a bodily one. This centre is named Chakra and resembles a four-petalled lotus. Such Chakras are seven in the human body, as is to be seen from the table on the next page. The lowest centre is called in India Muladhara.

The Serpent Power is in the Muladhara centre and can be awakened by the mystical fire, i.e., the concentration on our Inner Divinity, or by the repetition of letters in thought, or by any of the other Indian methods. When the Serpent Power has been awakened She gradually enters the Chakras, which is connected with particular sensations, and sometimes it involves considerable pain. When the Serpent Power has entered the Anahata centre, i.e., the heart lotus, then the turning-point has been reached, as the further ascent is very difficult. Once aroused, the Serpent Power does not at once ascend to the highest centre, but gradually enters the seven centres, the latter being identical with the mystical ladder. It is Jacob's ladder, which the angels ascended and descended. It is the ladder known to all Egyptian investigators to be a particular symbol found in the excavations on the papyri and among the inscriptions on the temples and sepulchres. Later on we shall read its description by Kerning.

It is enormously difficult to make the Serpent Power ascend the last three centres, but according to Avalon there are experts in India able to do so within one hour, but then that mystical power returns to the lowest centre and is to be aroused again each time. Of course, each time it grows easier, but the purpose has not been attained until the

CHAKRA	SITUATION	NUMBER OF PETALS	LETTERS ON SAME	REGNANT TATTVA AND ITS QUALITIES	COLOUR OF TATTVA	MYSTICAL FIGURE IN THE LOTUS	SENSES AND ORGANS
Muladhara	Spinal centre of region below genitals	4	va, sha, *sha*, sa	Prithivi	Yellow	Square	smell, feet
Svadhi-shthana	Spinal centre of region above the genitals	6	ba, bha, ma, ya, ra, la	Ap	White	Crescent	taste, hands
Manipura	Spinal centre of region of the navel	10	*da*, *dha*, na, *na*, ta, da, tha, dha, pa, pha	Tejas	Red	Triangle	sight, anus
Anahata	Spinal centre of region of the heart	12	ka, kha, ga, gha, nga, cha, chha, ja, jha, nya, *ta*, *tha*	Vayu	Smoky	Six-pointed hexagram	touch, penis
Vishuddha	Spinal centre of region of the throat	16	the vowels a, *a*, i, *i*, u, *u*, ri, *ri*, lri, lr*i*, e, ai, o, au, ang, ah	Akasha	White	Circle	hearing, mouth
Ajna	Centre of region between the eyebrows	2	ha, k*sha*	Manas (mental faculties)	—	—	Mahat The Holy Spirit

Above the Ajna is the causal region and the Lotus of a thousand petals, with all letters, wherein is the abode of the Spirit.

Serpent Power is retained in the head top in the Sahasrara centre for a certain time, of which I shall still speak later.

As is to be seen from the annexed table, the number of the petals of the mystical lotus corresponds with the number of letters of the Sanscrit alphabet. According to the Tantrik scripts the Yogi has to repeat in each of the mentioned centres those letters which are on the petals of the lotus in the respective centre. This practice is called Mantra. It is therefore evident that the letter practice has been known long in India. Through this practice the Yogis arouse the greatest of the mystical powers, i.e., the Kundalini, who on entering the Sahasrara centre effects Her union with Brahma or the Divine Spirit, this being identical with the alchemical "marriage" of the Western Mystics. But as with the Western Mystics the bride is called the Virgin Sophia (the Divine Wisdom), it follows that thereby is meant the Divine Soul of the man (Buddhi), who is nothing else than the Yogi's Sacred Serpent Power or Kundalini, as we shall convince ourselves by the manifestation of the Gospel.

For a long time this truth was not revealed to me. It took twenty years until the understanding thereof was given me, enabling me so to apply the comparative methods of the respective religious forms.

In the Indian scripts one of the names of the Serpent Power is also Mantradevata, i.e., the Goddess of all Mantras, the substance of which is the letters, being consequently the Mother of the whole Universe. A. Avalon writes in his book *The Serpent Power*, p. 236: "She is the Mother of all and not the child of any. She is the world-consciousness as a whole. She, the subtlest of the subtle, holds within Herself the mystery of the creation, and the stream of Ambrosia which flows from the attributeless Brahma. By Her radiance the Universe is illumined, and by it eternal knowledge is awakened—that is, She both binds the ignorant in the bondage of this worldly life and is the means whereby liberation may be attained. Kundalini is the Shabdabrahman (the sound of God) and all Mantras are Her manifestation. The body of Kundalini is composed of the

fifty letters or sound-powers. For this reason it is said in the Hathayogapradipika that She gives liberation to Yogis and bondage to the ignorant. For he who knows Her knows Yoga, and those who are ignorant of Yoga are kept in bondage of this worldly life. Her sweet murmur is like the indistinct hum of swarms of love-mad bees and the soft cadence of sweet harmonious music."

The awakening of the Serpent Power is manifested to the student in different ways. All cannot be revealed, being the mystery of the mystical practice, but I will mention those stated by Avalon in his book. The student first perceives vivid flashes of lightning. Another infallible sign of the arousing of the Serpent Power is the humming of swarms of bees and a full series of other sounds, commencing with the chirping of a cricket up to thundering and terrible thunder-claps.

" She maintains all the beings of the world by means of inspiration and expiration, and shines in the hollow of the Mula lotus like a chain of brilliant lights. Mantras are in all cases the manifestations of Kundalini Herself, for She is all letters, all words, and all human languages. Hence Mantras are used in the rousing of Kundalini. Words in themselves seem lifeless, but the Mantra power which they embody is Siddha (magical power)—that is, the truth and capable of teaching it " (p. 237).

As soon as the Serpent Power has entered a centre, the flower of the lotus in that centre turns upwards, while it was turned downwards before. The aroused Kundalini causes that the Prana (the vital power) circulating before in two channels named Ida and Pingala, does so now in the middle channel called Sushumna, while the two lateral channels get devitalized. When Prana is in Sushumna there is neither day nor night, for Sushumna devours time. The Yogi has then entered eternity.

" It generally takes years from the commencement of the practice to lead the Serpent Power to the Sahasrara. At first She can only be led to a certain point, and then gradually higher. He who has led Her to a particular centre

can reach the same centre more easily at the next attempt. But to go higher requires further effort. At each centre a particular kind of bliss is experienced, and particular powers are gained, until at the Ajna centre the whole universe is experienced" (p. 240).

" Kundalini does not at first stay long in Sahasrara. The ength of stay depends on the strength of the Yogi's practice. There is then a natural tendency on the part of Kundalini to return. The Yogi will use all effort at his disposal to retain Her above, for the longer this is done the nearer approach is made to the time when She can be in a permanent manner retained there. For it is to be observed that liberation is not gained by merely leading Kundalini to Sahasrara, and of course still less is it gained by stirring it up in the Muladhara or fixing it in any of the lower centres. Liberation is gained only when Kundalini takes up Her permanent abode in the Sahasrara, so that She only returns by the will of the Yogi. It is said that after staying in Sahasrara for a time, some Yogis lead the Kundalini back to the heart and worship Her there. This is done by those who are unable to stay long in Sahasrara. If one should die after attaining any of these stages, he is born again having all the advantages of the stages gained, and will begin in his next birth where he has last left off" (p. 250).

As is to be seen from the table annexed, the sixth lotus includes the mystical figures of the moon and sun. These figures appear in all times and in the most ancient scripts, meaning the ROYAL MARRIAGE, i.e., the union of the soul with Jesus Christ. Likewise in the alchemical scripts (which are always of a twofold meaning, i.e., the alchemical and mystical) we meet with the same symbols of the Royal Marriage. The same is to be found in Gnostic scripts. I was therefore much surprised at finding this union of " planets " in Avalon's book, too, on the coloured plates representing the different centres. This is the best proof that the mystical way is everywhere the same, its symbols being analogous in all times with all students.

Now I am going to touch upon a very interesting point, being quite new to the Western occultists, namely the problem why not all Adepts or Mystics can gain immortality of their material body, as the Indian scripts promise with certainty.

He who has aroused the Serpent Power, and made it permanently stay in the Sahasrara, becomes immortal in his body, at least until he chooses to leave it. Such a Mystic is no more subject to any disease or age. On the other hand, it is known that many high Initiates died of diseases or age. This apparent contradiction is explained by the fact that the liberation may be obtained either by the arousing of the Serpent Power—which is connected with the preservation of the material body—or without it, namely by the Jnanayoga (the path of knowledge) or Bhaktiyoga (path of devotion). If such a Yogi practises without regard to the Serpent Power, trying to attain the liberation and union with God, he can attain it, though his body remain subject to death. When he is in Samadhi the Serpent Power is still sleeping in the lowest centre. He cannot therefore die at will, though the hour of his death is known to him. So died the celebrated Bhakta-Adept Ramakrishna of a cancer. So died many other Adepts, as Jacob Böhme, etc. On the other hand, it is known that many members of the Rosy Cross did not decease, but are yet living on this plane unknown. They gained their bodily immortality either by arousing the Kundalini or by the life-elixir. The last-mentioned means cannot prolong the life of the material body for ever, but only for a certain period, after which the dose is taken again. (Compare Avalon, p. 265.)

From the above it results that the mere arousing of the Serpent Power or its leading up to some higher centres is considered from the Yogi's point of view but a preliminary stage. Therefore no one should be surprised at learning that under our letter practice or that of the silent concentration the Serpent Power is aroused very soon indeed. This is the very advantage of our practices, for they lead the student to the highest goal, and not only to the mere

union of the Spirit with the Soul, as is the case with the different Yogas. The Christian Saints did not know the right concentration nor the letter practice, wherefore they suffered so much physically and did not attain the immortality of the material body. They practised the Yoga of devotion (Bhaktiyoga), but not perfectly, as this also needs concentration.

The Serpent Power may be also aroused by accident, i.e., by a man who had not the slightest notion of it. It may happen so when running or forcibly breathing. Of course, that Divine Power retires again, for he who awakened it cannot make it stay above.

The author of *The Serpent Power* mentions such a case on p. 47 of his quoted book: "As regards practice, I am told that Kundalini cannot be roused except in the Muladhara and by the means here indicated, though this may take place by accident when by chance a person has hit upon the necessary positions and conditions, but not otherwise. Thus the story is told of a man being found whose body was as cold as a corpse, though the top of the head was slightly warm. (This is the state of the Kundalini Yoga Samadhi.) He was massaged with ghee (clarified butter), when the head got gradually warmer. The warmth descended to the neck, when the whole body regained its heat with a rush. The man came to consciousness, and then told the story of his condition. He said he had been going through some antics, imitating the posture of a Yogi, when suddenly 'sleep' had come over him. It was surmised that his breath must have stopped, and that, in being in the right position and conditions, he had unwittingly roused Kundalini, who had ascended to Her cerebral centre. Not, however, being a Yogi, he could not bring her down again. The Pandit who gave me this story was learned in this Yoga, and his brother practised it." (Where the Serpent Power steps forth from the head, there the clergy wear the round tonsure.)

At the commencement of this chapter I promised to explain the meaning of Mantra. It is a magical formula, a

prayer, sometimes a syllable, or a letter to be repeated in a low voice or mentally by the student. The latter method comes into consideration with the mystical practice as described here. Each Mantra is to be practised until it resounds in the whole body. How this happens, the student will learn when practising. Each other Mantra is without any effect.

Avalon writes on it as follows in his already cited work on p. 103 :

" There is perhaps no subject in the Indian Scripts which is less understood than Mantra. Commonly Orientalists and others describe Mantra as ' prayer,' ' formulæ or worship,' ' mystic syllables,' and so forth. These are the superficialities of those who do not know their subject. Whilst I am not aware of any work in any European language which shows a knowledge of Mantra and its science, yet there is perhaps no subject which has been so ridiculed—a not unusual attitude of ignorance. There is nothing necessarily holy or prayerful about a Mantra. Mantra is a power which lends itself impartially to any use. A man may be injured or killed by Mantra, by Mantra a kind of union with the physical Shakti is by some said to be effected, by Mantra, in the initiation called Vedhadiksha, there is such a transference of power from the Guru to the disciple that the latter swoons under the impulse of it, by Mantra the Homa fire may and, according to ideal conditions, should be lighted, by Mantra man is saved, and so forth. Mantra in short is a power which is thought-movement vehicled by and expressed in speech. The root ' man ' means ' to think.' To quote an example which I recently read in an account of an author nowise ' suspect ' as an Occultist, Theosophist, etc. General J. T. Harris noticed a scorpion close to the foot of a Sadhu. ' Don't move,' he said, ' there is a scorpion by your foot.' The Sadhu leaned over, and when he saw the scorpion he pointed at it with his fingers, on which the animal immediately and in the presence of the General shrivelled up and died. ' You seem to have some powers already,' the General said, but the Sadhu

simply waved the matter aside as being of no importance. (*China Jim: Incidents in the Life of a Mutiny Veteran*, by Major-General J. T. Harris, p. 74.) Of an extraordinary use to which Mantra is put, I am informed by some worshippers of the Bhairava Mantra. The man projects the Mantra on to the woman, who then experiences the sensation of a physical union. The Vishnu Purana speaks of generation by will power. As the Kularnava Tantra says, and as may be readily understood, such a Guru is hard to get. The disciple who receives this initiation gets all the powers of his initiator. It is said that there are Gurus who can at once make their disciples fit for the highest aims. As actually happened lately in the house of a friend of a collaborator of mine, a man lit the fuel in Kushandika Homa simply by Mantra without recourse to light or match."

"The creative power of thought is now receiving increasing acceptance in the West. Thought-reading, thought-transference, hypnotic suggestion, magical projections (Mokshana), and shields (Grahana) are becoming known and practised, not always with good results. The doctrine is ancient in India, and underlies the practice to be found in the Tantras, some of which are in general kept concealed to prevent misuse. What, however, is not understood in the West is the particular form of thought-science which is Mantravidhya. Those familiar with the Western presentment of similar subjects will more readily understand when I say that, according to the Indian doctrine here described, thought (like mind, of which it is the operation) is a power of Shakti. It is, therefore, not only as real, but in a sense more real than outer material objects, which are themselves but the projections of the creative thought of the World-thinker. The thought-movement vehicled by and expressed in speech is Mantra."

In India there exists an actual literature on Mantras, partially described in Avalon's works. What we have quoted will be sufficient to prove the correctness of the letter practice, which was and is yet carried out in India, in

accordance with some very ancient scripts, two of which have been translated into English by A. Avalon, namely, *Shatchakra Nirupana* and *Paduka panchaka.*

" Kundali is a form of the Supreme Divine Power who maintains all breathing creatures. She is the source from which all sound or energy, whether as ideas or speech, manifests. That sound Matrika when uttered in human speech assumes the form of letters and prose and verse, which is made of their combinations." (Avalon, p. 181.) This clearly shows the conformity of the Indian lore with the Christian conception of the Word, as some quotations of European authors—to be quoted later—will confirm.

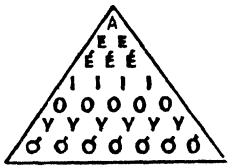
Now we pass on to the further sources concerning the letter practice.

The most ancient sources are the Egyptian. In the Chapters of the *Book of the Dead,* particularly CLXII, CLXIII, CLIV, and CLXV, we find a great number of names of " magical power " used by the priests not only for prayers, but also for evocation. It is further supposed these words were used for the mystical practice in order to awaken the INNER LIFE. In *Chapters of Coming Forth by Day,* we see that God Amen, which means the Hidden One, had many names, and the deceased hoped to be saved from the injurious influences beyond, if he knew those names. In many places of that book the names of other gods are repeated, and the following saying is to be found : " I have Thy Divine Name in my mouth and will utter it." (*The Chapters of Coming Forth by Day,* p. 289.)

It is a pity that only insignificant remnants of the Egyptian rituals have been preserved. Besides, the mystical practice was probably kept secret and nothing was written down thereof, all being handed down orally. All the same, the reader will find that the Egyptians knew well the practice of the inner evolution. From the Greco-Egyptian papyri will be seen that their magicians and mystics knew the letter practice composed of the vowels IEOUAY.

One of those papyri begins as follows :

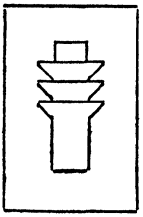
" I call upon Thee that didst create the earth and bones, and all flesh and all spirit, that didst establish the sea and that shakest the heavens, that didst divide the light from the darkness, eye of the world. IAOÓUEI, hear my voice. I call upon Thee, the ruler of the gods, high thundering Zeus, Zeus, king, Adonai, Lord, IAOÓUEÉ, etc." (Goodwin, *Fragment of the Greco-Egyptian Work upon Magic*, p. 21.) The spell ends with the statement that it " loosens chains, blinds, brings dreams, creates favour." He who understands the Mystic knows that it actually refers to the inner evolution, for it is the only one means to loosen the chains of the material world, for only then we receive dreams from the Spirit (being the first interpretation of his being in touch with us), and only the Spirit can protect us against all. We find in this formula the names of the seven vowels wherein all names, all light and all Power are contained. It does not matter at all that there are the influences of the Hebrew Kabbala and the Greek mythology, as the very base of all mysteries is always the same and only their external dress differs. On the papyri and amulets we find vowels in magical combinations forming triangles and rectangles, e.g. :



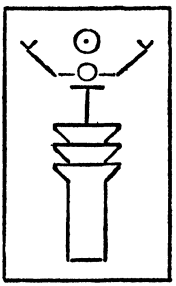
Such inscriptions were engraved upon metallic plaques serving as talismans. When, later on, those mystical signs passed into the hands of profane people, their signification became lost, and they were used by them for " magical " purposes. The same happens to-day in the European countries, where the masses are ignorant of the cross being a mystical sign and use it for protection against evil.

The old Egyptians knew well the mystical practice, as we carry it through nowadays. Their different symbols—

misunderstood by the Egyptian investigators ignorant of the occult and still more of the mystical lore—bear witness thereof. I am going to point out some of them.



In the first place, there is the sign TETH or TET. For a long time it was not understood by the investigators, until they finally discovered in a papyrus that it was the backbone of the god Osiris. But there the matter remained. The Mystic, however, finds at first sight that it is really a part of a backbone with the dorsal vertebra, for in the backbone is the spinal marrow, where the mightiest of the mystical powers, the Kundalini, is sleeping. When we then find the following ideograph :



it will be clear that it represents an Initiate, who has gained the liberation by the arousing of the Serpent Power, evoking God (in the shape of the disk of the sun). The above drawing contains the sign ANKH, i.e. TAU with a sling, the known Egyptian cross, the sign of death and life. Well, again the cross ! The arms uplifted above the cross are the hieroglyphics for prayer or evocation. The sun represents the spiritual enlightenment. The Egyptians were masters

in composing symbols from the signs of their alphabet. We find here that the sign Tau rises straight out of the backbone, for the Serpent Power hidden in the spinal column is the sole dispenser of the eternal life. That sign was in later times put with the deceased into the coffin for protection. Chapter CLV of the *Book of the Dead* contains the following sentence: "Rise up thou, O Osiris. Thou hast thy backbone, O Still-Heart." (This is he who has succeeded in stilling his thoughts, i.e., in concentrating himself.) "Thou hast the fastenings of thy neck and back, O Still-Heart." As already indicated, when practising, the student has to keep his back and head in one straight line, as otherwise the practice might injure him, the Serpent Power ascending only if the backbone is straightened.

Before passing to the meaning of the different amulets of Egypt, it will be necessary to point out that these mystical symbols were known in Egypt from the earliest times, and represent certain spiritual ideas, about the origin of which even the Egyptians were at times doubtful. (*Vide* Budge, *Egyptian Magic*, p. 26.) "The oldest Egyptian amulets known are pieces of green schist, of various shapes, animal and otherwise, which were laid upon the breast of the deceased; these are found in large numbers in the prehistoric or pre-dynastic graves at several places in Egypt." According to the investigations of Egyptologists, the principal cults were brought to Egypt from Lydia. But there is no doubt whatever that the true origin of these mystical signs, as well as of mystical lore altogether, is to be looked for in the Far West of the olden times, i.e., in Atlantis. According to the inscription on the sarcophagus of the Queen Khnem-Nefert, the spouse of Mentu-Hetep, a king of the eleventh dynasty (about 2500 B.C.), one Chapter of *the Book of the Dead* had been found during the reign of the fifth king of the first dynasty, named Hesepti, who lived about 4266 B.C. Just that Chapter of the wonderful *Book of the Dead* was considered to be the most mysterious and the most difficult to comprehend. Of course, it was not comprehensible to profane people. It is further of great

importance that the inscription in question says that the above-named Chapter was "revealed" about 4266 B.C. If it was only revealed at that time, when was it written down? Besides, if it was but revealed, it was probably not of Egyptian origin. I am stating this only to make it clear that the Occult and Mystical Science of Atlantis was the very origin of those insignificant relics of which we know to-day, and that their spiritual evolution must have been an enormous one and quite incomprehensible to us.

The same applies to certain amulets. According to de Morgan their use was exceedingly widespread until the end of the neolithic period, but with the advent of the people whom we call Egyptians they become very rare. In the subsequent period the animal forms disappear, and their place is taken by plaques of schist, rectangular in shape, upon which are inscribed, in rough outline, figures of animals, etc. These inscriptions were called "hekau," i.e., words of power or magical formulae. The Egyptians possessed complete books of such words of power, for we see from the inscription on the wall of the corridors and chambers of the pyramid of Unas, king of Egypt about 3300 B.C., that a "book with words of magical power" was buried with him.

In the following sections we shall describe only those Egyptian amulets on which we could trace a mystical meaning. The first of them is the amulet of the HEART.

Its meaning must be obvious to everybody having but a slight notion of the occult tradition, for in the heart dwells the Divine Self of man. The symbol of the human heart was one of the most important in the Egyptian religion. After death the human heart was weighed in the presence of Osiris in a balance against its deceased proprietor. Therefrom its divine meaning and importance ensue.

Another amulet was that of a human-headed bird, which was the symbol of the SOUL. The Mystic will soon learn that this symbol is yet in force in the spiritual world, appearing on the mystical path in different shapes and degrees very often indeed.

One of the most important symbols of the Mystic in the form of an amulet is the LADDER. In the Egyptian tombs of the ancient empire ladders of wood and other substances are often found, but the Egyptologists do not understand their meaning, which is quite natural, for they are not Mystics. This ladder is nothing else but the Jacob's ladder of the Bible, upon which the Divine Serpent Power gradually ascends the individual centres. This ladder is in the human body, or in other words man is this ladder, for he reaches on same the spiritual understanding, the single rungs of it being the centres (lotus) described in chapters dealing with the Serpent Power. According to the Egyptian tradition, Osiris himself experienced some difficulty in getting up to the " heavens." He succeeded therein only by means of the ladder provided by his father Ra. In the Egyptian texts the ladder is often said to be the means of the ascent of the deceased into heaven. This, of course, was written for laymen, for the priests knew well enough that the ladder was but for the living, and that only those who ascended it, while alive, could enter the true Heaven after their death. In the text written for the king Pepi it is said :

" Homage to thee, O Divine Ladder. Homage to thee, O Ladder of Set. Stand thou upright, O Ladder of Set. Stand thou upright, O Ladder of Horus, whereby Osiris came forth into heaven, for Pepi is thy son, and Pepi is Horus," etc. This ladder has been preserved until our times in some secret societies, the members of which, however, no longer understand its meaning.

Another important symbol is the amulet of two fingers. It represents the index and the medius, close to each other and upraised. They represent the two fingers which the god Horus employed in helping his father Osiris up the ladder into heaven, as has been described above. In the already mentioned text for the king Pepi, it is further said : " Pepi rises like the Uraeus on the forehead of Set, and every god and every spirit stretches out his hand to Pepi on the Ladder . . . he has gone quickly into heaven by means of the two fingers of the god of the Ladder (i.e.,

Horus)." (Budge, *Egyptian Magic*, p. 54.) The Uraeus is a serpent issuing forth from the forehead of many gods, being also an ornament of the royal crown. It is not very difficult to guess that this serpent is but the Divine Kundalini which also appears outwardly, when it has entered the top centre. It is not by accident that in the above text the Uraeus is mentioned together with the Ladder, which is one proof more of its reference to the spinal centre and the Serpent Power.

The symbol of the Two Fingers is very important on the mystical path, and we meet with it very often elsewhere, as for instance on the "emerald-table" of Hermes Trismegistus, whereon they appear on both the sides with hands thrust out of the clouds, i.e., "the heaven." The practising Mystic will conceive their full meaning after a longer training. This is all that can be said of it.

A known amulet of the Egyptians is THE EYE OF HORUS. It is one of the commonest of all, and its use seems to have been universal at all periods. Its Egyptian name is Utchat and is of two kinds, one facing to the left and the other to the right, and together they represent the two eyes of Horus, one of which, according to an ancient text, was white and the other black. One represents the Sun and the other the Moon. (Budge, p. 56.) Here once more we find the two symbols of the so-called Royal Wedding, i.e., the union of Jesus Christ with the Soul. In all mystical scripts, old as well as new ones, we always find both the symbols together, namely the crescent containing a small sun. This twofold symbol is also not missing on the Tabula Smaragdina, and is also indicated in the mystical tarots. Likewise we have found it in Indian pictures representing the inner centres, up to which the Serpent Power is ascending. In Avalon's quoted book *The Serpent Power* they are best indicated in the forehead-centre, i.e., Ajna, where the union is effected. (*v.* Avalon, Table 7.) On the plate representing the reborn man or the Master, according to an old engraving from the works of Jacob Böhme, we find below the Sun with the Moon. (Table 2.) Both the signs are also to be found in

the astrological sign of Mercury. Above is the crescent and below the sun on a cross. Mercury was called by the Greeks Hermes, and is a neutral planet. Its symbol was the Caduceus, i.e., a stick around which two serpents are twisting and at the end of which are two wings. The meaning of the stick is quite clear—it is once more the Kundalini rising up the backbone. The two wings represent the two-petalled lotus between the eye-brows, of which already mention has been made. The meaning of the Moon united with the Sun is likewise to be seen from the astronomical sign, where the crescent is united with Venus or Aphrodite. Hermes (Mercury) and Aphrodite gave the bisexual god the Hermaphrodite, which indicates the mystical wedding, the union of the Virgin Soul with Jesus Christ.

The amulet " NEFER " represents a kind of a lute. The Egyptologists declare it to mean good luck, but its real meaning is a mystical one. It refers to certain musical sounds to be heard by the Mystic during his evolution, and which are of a great importance.

The amulet of the SERPENT HEAD is the symbol of the goddess Isis who is often represented by a serpent. It is the Soul or the Serpent Power, as already explained. The Serpent, as a symbol of the Kundalini, has been preserved until our times in certain pictures of the Virgin Saint, who, as is well known, is the modern aspect of Isis and many other goddesses of ancient times, always shown with the symbol of the Serpent.

The amulet MENAT and SAM represent from the mystical point of view the union of the organs of generation (menat), i.e., the mystical wedding and then the [illegible] spiritual power in the shape of phallus (sam).

The amulet of the STEPS has the same meaning as that of the Ladder. It means the divers degrees of the mystical evolution with the student. It is interesting that, like many others of these symbols, this symbol has been preserved up to to-day in the secret societies.

The actual and the hidden meaning of the majority of these symbols is to be concealed from laymen, for it refers

to the mystical evolution, which cannot be unveiled in all its details. He who is honestly determined to set out on the Way, will easily have their meaning explained, and the same symbols will be his proofs as to the truth of the aforesaid. Only for that purpose are they indicated in this book.

From the Egyptians the way leads us direct to the Gnostics who existed about 200 B.C. until A.D. 200. The Gnostic or Gnose means the understanding of, i.e., a better and deeper insight into religious truth. The Gnostic is the very ancient form of the Mystic. There was a great number of the Gnostic systems and all were either philosophical or practical. The following extracts from the Gnostic are for the first time explained in this book from the *mystical point of view*. They are undoubtedly documents of the Mantra letter system—revealed by Kerning and known in India too—which was practised on a large scale by Gnostics. It does not matter at all that the modern scientists presume it to be but some " magical formulæ," for it is well known how these scientists, ignoring the occult and yet more the mystical mysteries, let themselves be deceived in all directions. Of course, the Gnostics knew also of the Serpent Power. The proof of it is their different symbols, e.g., of the human figure around which, from the feet up to the head, a big serpent is twining, over the human vertex. The same symbol is to be found on the gems of the god Khnubis (or Khnumis), who is, of course, the ancient Egyptian god Khnemu, i.e., the Creator of all which breathes, of man and beast. He is usually depicted on the gems as a huge serpent having the head of a lion, surrounded by seven or twelve rays. Over the rays are the *seven vowels* of the Greek alphabet. This is quite natural, for the Kundalini is the Mother of all letters and sounds. On the back of the gems is usually found the sign of the triple S and a bar, ~~SSS~~ i.e., the Kundalini's three coils and the backbone. (*Vide* Budge, *Egyptian Magic*, p. 179.)

The limited space of this book does not allow the explanation of all Gnostic systems, for, from the mystical point of view, it would fill several volumes. We shall point out

only those systems which quite clearly show the principles of the Mantra letter-practices. But nobody must suppose the Gnostics to have accepted their number system connected with letters from the Hebrew Kabbala. Though this presumption might be possible, yet it is not true. The Gnose adopted this lore from the Pythagoreans.

This already shows itself from the fact that the Gnostics considered the sound of the vowels to be the music of the heavens, i.e., of the spheres. And the music of the spheres is a particular conception of the Pythagoreans.

Let us draw attention to the founder of one of the well-known Gnostic systems, i.e., Marcos.

Marcos had elaborated a complete letter system, which I am going to quote from W. Schulze's *The Documents of the Gnosis* (p. 189 *et seq.*). The extracts here quoted are those of Irenaios, Hyppolitos, and Epiphanios.

" From the invisible and unutterable spheres there ascended to me the Quaternity in the shape of a woman, for her male shape could not be suffered by this plane. She told me her meaning, and how the Universe had been created, both the mysteries not having been revealed to any god or man before. She spoke to me :

" ' In the beginning, when the Unimaginable and Unrevealed, Who is both a man and a woman, was circling, He wanted the Unutterable and Invisible to be born. Wherefore He opened His mouth and sent out the Word, which was equal to Him, and which took a place at His side and shewed Him what it was, for it represented the Invisible's Image.

" ' The utterance of that word happened as follows :

" ' He spoke the first word of His name, which was the Beginning (arche). It was composed of four elements. Then He added the second word composed also of four elements, and then He said the third word composed of ten elements, and the fourth consisting of twelve elements. Thus the utterance of the complete name was achieved by four words and thirty elements.

" ' Each of those thirty elements has its own letters and

its own character and its own pronunciation, as well as its own shape and image. For the names of those elements are usual and utterable signs for secret and unutterable eternals, words, roots, seeds, fulfilments, and fruits. And none of those elements perceives the figure of that of which it is itself only an element; it does not even recognize the pronunciation of its neighbour-element, but sounds so as if it could itself express the All in tone, as it supposes itself to delineate the Whole. For although each of these elements is only a part of the whole, it holds its tone to be the All and does not cease to let it sound. And it does not leave off till the tone has reached to the last element of the last word.

" ' Yet it happened with the first and the last element of the whole name that each made its voice sound. Its sound set out, according to the images of the former elements, creating new elements, from which were then shaped those following later, the foregoing consisting of the latter ones. (The practical occultists will know that here it is a question of a lore similar to that of the Indians, namely the breathing in and out of Brahma in Manvatars and Pralayas.) For the letter, whose tone followed the direction of the whole name sounding into the depths, was taken up into the heights by that word of the whole name to which it belonged, and its tone used for the fulfilment of the whole, while the tone itself rushed into the depths, as if lost in the distance.

" ' Now, the whole word whose single letters, as a consequence of their utterance, penetrated into the depths, consisted of thirty such letters, and each one of these thirty letters was composed of other letters, by which the name of the letter is indicated. (For instance, A is called Alfa in Greek and is composed of A, L, F, A.) And these new letters again receive names, which consist of further letters, and so on continuously, so that an endless abundance of letters, whose names are again written with letters, arise. So the element D bears, for example, the name of Delta, and consists therefore of five letters, namely, D, E, L, T, A,

of which each again has its own name, which produces new letters, so that an unending quantity of letters answers to such an element. If, however, one single element alone gives rise in this fashion to always more and more letters, out of which others are again uninterruptedly formed—then see the abyss of plenty which, consisting of thirty such elements, is hidden in the name of the Primordial Father.

" ' But if all these elements, of which each further sounds for itself its own tone (as a single one is not able to utter the whole name), and of which each only began to sound, after its being preceded in the utterance of the whole name, and of which each will sound the particular tone like the other—then the All will again return into itself, and the tone which then sounds will be : Amen.' (This is the end of the Manvatar and the beginning of the Pralaya.)

" And the Quaternity further spoke to me :

" ' Look and I will show thee the truth. For I have brought her down from her unearthly abode, that thou mayest see her naked and know her beauty, but also hear her words and admire her understanding :

See her head	A Ó	(alfa, omega)
,, throat	B P	(beta, psi)
,, arms	G CH	(gamma, Khi)
,, breasts	D F	(delta, phi)
,, womb	E Y	(epsilon, ypsilon)
,, belly	Z T	(dzeta, tau)
,, sex	E S	(éta, sigma)
,, thighs	Ŧ R	(theta, rho)
,, knees	I P	(iota, pi)
,, shin-bones	K O	(kappa, omikron)
,, ankles	L X	(lambda, xi)
,, feet	M N	(mi, ni)

" ' This is the body of the Truth, this the shape of her name, this the character of her letters. And she is also called MAN. She is the source of each word and the origin of each voice, the utterance of all unutterable and the

mouth of the silent silence. But thou, awaken all the heavenly power of thy mind and listen to what has been uttered of itself from the mouth of the truth by means of the Word given her by the Father.' "

From the last sentences, we see that the lore described above is quite identical with that of the Indian Mantra system with the Serpent Power, who is said to be the mother of all sounds, letters, words, etc. That which Marcos here calls the Truth is nothing else but the manifestation of the Gospel.

" When the Quaternity said it, the Truth looked at me, opened Her Mouth and uttered the Word, and the Word became the name, and this name was He, Whom we know and confess: JESUS CHRIST (ΙΗΣΟΥΣ ΧΡΕΙΣΤΟΣ). And when she named Him, she at once grew speechless. But as I thought she would go on, so the Quaternity approached and spoke:

" ' Do you consider the Word you heard from the mouth of the Truth so insignificant? Not so! For what you know and presume to possess for long is but the name of which you know the sound, while its meaning rests concealed from you. For Jesus is an important name, composed of six letters, which are convoked by all letters called. Christ, however, is a name of a different quality and form, to be perceived but by kindred spirits, whose greatness abides with Him through all times.

" ' Therefore listen: Those twenty-four letters of the alphabet (Greek) which you know are emanations delineating on high the three powers which encompass the Universe and the number of the elements. For the nine soundless letters (b, g, d, th, k, p, s, t, f) belong to the Father and the Truth, being soundless, i.e., unutterable and unmanifestable. The half-sounding (l, m, n, r, z, x, kh, f), eight in number, apply to WORD and LIFE, for they are between the soundless and the sounding, receiving from the former their flow from above, and from the latter their ascension out of the depths. Finally the sounding seven (a, e, é, i, o, y, ó) point to MAN and the CHURCH, for the

voice came out of man and created the All. For the sound of the voice gave shape to things.

" ' In this way the Seven belong to the WORD and the LIFE, the Eight to MAN and the CHURCH, and the Nine to the FATHER and the TRUTH.

" ' To that number then which remained behind came that one which is deprived of its seat in the Father, sent by him from whom it was severed to amend what had happened, that the unity of the fulfilments dwell in the Good and bring forth the power of all as fruits in each of its parts. And so the seven was adjusted with the nine to the average eight, and the three places of the Above, the Middle and the Below become each an eight.

" ' And these three united gave the number twenty-four. And the three pairs of the powers which encompass the All, and of which then there are six, give, simplified according to the secret ratios of the four-number, that number which answers to the Inexpressible.

" ' Yet they are borne by the six letters of the name of Jesus (ΙΗΣΟΥΣ), which are images and parables of those invisible powers, while, if one reckons these six letters to the twenty-four letters of the alphabet, one gets the number thirty, answering to the elements of the name uttered by the Primordial Father at the creation of the world.

" ' But this Jesus, mysterious genesis, is the following: From the first Quaternity, the Mother of All, arose as a daughter the second Quaternity at the utterance of the Divine Name by the Father, and so were formed the Eight, whence the Ten came. So the Eighteen were formed. Then the Ten came to the Eight, and multiplied they gave Eighty, which multipled with the Ten gave Eight Hundred, so that the total of the numbers originating from the Eight and Ten were the following: Eight, Eighty, Eight Hundred. And eight hundred and eighty-eight is the numeral value of the letters forming the name of Jesus (ΙΗΣΟΥΣ, i.e., $10+8+200+70+400+200=888$. *Vide* the annexed table of letters and the corresponding numbers). Wherefore the Greek alphabet contains eight unities, eight tens, and eight

hundreds. This is why Jesus is called the Alfa and the Omega' (i.e., all the alphabet). Therefore the mystical students of the Kerning school practise the letters.

"And further spoke to me the Quaternity about the origin of the twenty-four letters:

"'In the Aloneness was the unity, whence One and the One were derived. So they were four; for twice two are four. And further these two added to the four gave the number six, and the six quadrupled gives the number twenty-four. And the names of the first Quaternity, devised by Saints and unutterable, are perceived but by the SON, while the Father knows what they are.

"'Those names, however, which in silence are uttered in faith, are: UNUTTERABLE and SILENCE, FATHER and TRUTH. The total of this Quaternity is composed of twenty-four letters. For UNUTTERABLE (ΑΡΡΗΤΟΣ) has seven, SILENCE (ΣΕΙΓΗ) five, FATHER (ΠΑΤΗΡ) five, and TRUTH (ΑΛΗΘΕΙΑ) seven again, which are together 24.

"'Likewise, the second Quaternity gives the equal number of letters, namely WORD (ΛΟΓΟΣ) and LIFE (ΖΩΗ), MAN (ΑΝΘΡΩΠΟΣ) and CHURCH (ΕΚΚΛΗΣΙΑ) for 5+3=8 and 8+8=24. And the unutterable name of SON (ΥΙΟΣ) has twelve letters (y-iota-oi-sigma), but that of the ANOINTED (ΧΡΕΙΣΤΟΣ) twenty-four letters. Namely his very name (ΧΡΕΙΣΤΟΣ) is composed of eight letters, while his name unutterable of twenty-four, for ΧΕΙ are three letters, ΡΩ two, ΕΙ two, ΙΩΤΑ four, ΣΙΓΜΑ five, ΤΑΥ three, ΟΥ two, ΣΑΝ lastly three. So in the name of the Anointed is contained his name unutterable in twenty-four letters.'

"But on account of this relation of his to the alphabet, the Anointed says of himself: I am the Alpha and Omega. For unto him descended the dove, when he was anointed, and the numeral value of the letters of which the name of the bird is composed is 801, which rendered in letters again means: ΩΑ (alpha's numeral value is 1 and omega's 800, *vide* the table).

"And further spoke to me the Quaternity of the Soul of the Universe and of Man:

" ' The Six, expressed by the letters of the name of Jesus (ΙΗΣΟΥΣ), makes use of the greatness of the seven to manifest through the latter the fruit of self-determination. And through her power and knowledge she created and animated, by means of the influence emanating from her, the world, whose collective animation, as far as it is to be seen, is nothing other than an imitation of the seven powers, whose virtues are contained in each Seven. And she makes use of this accommodation, as if it were built by her, while the Seven fulfil their service as imitations of the inimitable, which is contained in the thought of their Mother—that is of the Six.

And the first heaven sounds	the Alpha
the following	the Ei
the third	the Eta
the fourth and the middle among the seven powers	the Iota
the fifth	the Oy
the sixth	the Y
the seventh and fourth after the middle	the ó (omega)

All these powers sound and praise, bound in unity, Him from whom they are brought forth, and the glory of this sounding rises up to the FATHER. And when the sound of this glory descended to the earth, it became the moulder and creator of all earthly things ' " (p. 194).

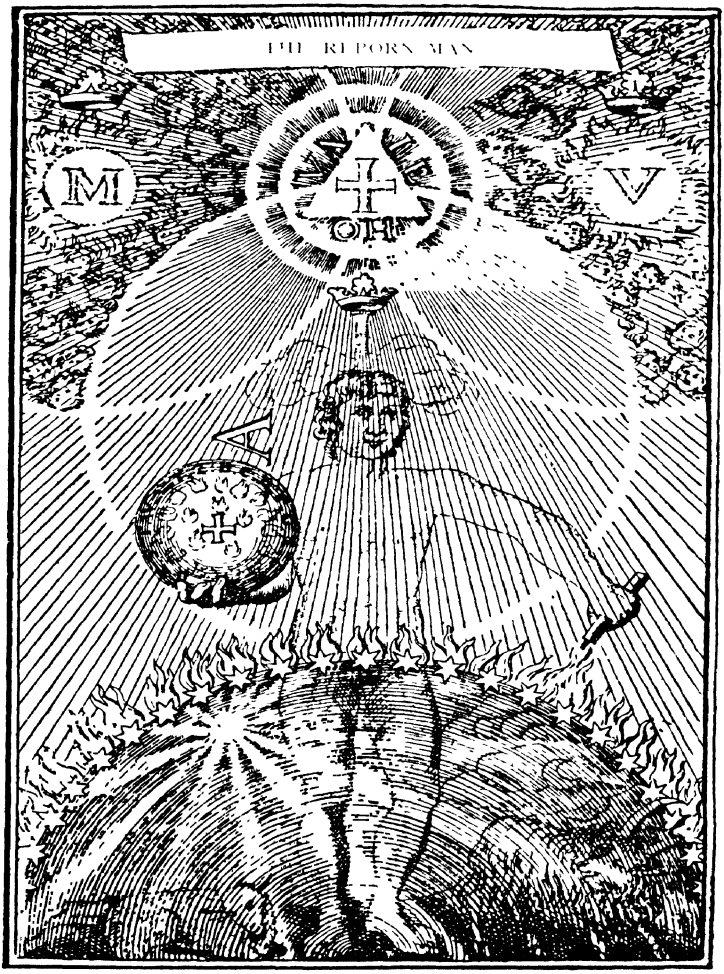
Here we meet again with a very important aspect of letters, and particularly vowels, each of which is said to be a heaven. If we, therefore, practise in thought (in the feet) the vowels, we make the heavenly sounds resound in our body. Herewith is explained their quick effect on the human body and the human soul from the mystical point of view. It is also clear why such a beginning is the best and surest way, for it *must lead* to the highest goal—to God.

I don't know how the investigators of Gnosticism could have gone astray in taking their magic formulæ (which equally consist of groups of vowels) to be the foremost part of the mysteries of the later Gnose, not knowing anything

whatever of their mystical meaning. If they had comprehended better the quoted texts, they could not have let themselves be deceived.

This Lore of the Divine Word was contained in almost all Gnostic systems, and it was thought that it revealed the secret Being of the Godhead. The Gnostic Simon opposed the mouth, where the word is formed, as a proper sphere of formation, to the improper sphere of formation, i.e., the woman's womb. Such an idea is either idle and vague, or is to be carried through to its consequences. But as the Gnostics attributed to the Divine Word the highest meaning, they could not but reach these results. Probably these were known not only to Marcos, but to all Gnostics. Being, however, a secret lore they were not handed down, except in some obscure intimations, so that it may be an unlucky chance that only just that part of his teaching, appertaining to the Word of the Godhead, has been handed down to us. For all that we are at least able to grasp the real essentials of the Gnostic Lore of the Logos. The consequences resulting from the idea that the World is the Divine Word and the mouth the sphere of its formation, are, according to W. Schultz, the following:

"If the world answer to the Word and the formation of the world to the formation of the Word, and the latter to the formation of the Child, then the parts of the world must be analogous to the parts of the Word and the Child. The parts of the world are the elements, the parts of the Word are the letters, and the parts of the Child are its limbs. Therefore the elements, the letters, and the limbs of the human body must correspond with each other in a mystical relation. The train of these ideas has been supported by the fact that both the letter and the element have one and the same name in the Hellenic language (stoicheion), further that the alphabet was composed of twenty-four letters, which could be allotted in sixes to the four elements, then that in the Universe the zodiac rested on the number of twelve constellations, to which the twenty-four letters could be applied in pairs. Thus finally the


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human body was divided, as Marcos shows us the division of the Truth's body, into twelve parts, whereby the microcosmos (the man) came into the same relation with the letters, as was the case with the macrocosmos through the medium of the zodiacal signs. (We have already alluded to Adam Kadmon's evolution by means of the zodiacal signs.) Further it was considered that all events in the world and all thought might be expressed in words, the words thus being adapted to things and thoughts in full. Therefrom it was concluded that the dividing of the words into letters must answer to the dividing of things and thoughts into the elements" (Schultz, p. 197).

I do not know whether the mystical author J. B. Kerning established his system on the basis of the Gnostic. Neither do I know whether he established it on the Indian basis expounded by me, and which fully agree in all their principles with the Gnostic Lore, as described above. Yet I shall prove later by quotations from Kerning's writings that the train of his ideas fully corresponds with what I have quoted from the Tantric system and the Gnose. To suppose Kerning to have known the Indian Yoga scripts and especially the Tantric one is absurd, for in his lifetime they had not yet been translated, and he did not master the Sanscrit language. Likewise it is very doubtful whether he could have known the Greek and Coptic text of the Gnostics, having reference to the above-mentioned systems. There remains but the presumption that Kerning as a developed mystic was a clairvoyant and discovered these laws in his interior by means of the inward word awakened in him.

If, however, formerly the numbers appearing in the subdivision of the year, the month, the zodiac and the alphabet became marked, then yet another possibility presented itself by forming names out of letters, of allotting to everything its numeral value, according to its name. This took place either in this way that each name was composed of a certain number of letters (and thus arose the numeral-symbolics of letters, which we have referred to

several times in the case of mystical names),—or by the custom, since the oldest times, of attributing to each letter of the alphabet some numeral value. This was done in the way shown below:

"If we want to make out the numeral value of the word Abraxas, we shall get:

A	—	1
B	—	2
R	—	100
A	—	1
X	—	60
A	—	1
S	—	200
		365

(Abraxas is the name of an essential Gnostic Divinity, having the body of a man with a head of a cock, his feet ending in serpents. In one hand he is holding a dagger and in the other a shield, whereon the sacred name of IAO is engraved. It is a secret symbol comprehensible but to advanced mystics.)

"Likewise the word Amen, wherein, according to Marcos, the world event shall be uttered in letters, may be calculated as follows:

A	—	1
M	—	40
E	—	8
N	—	50
		99

Equally it has been received:

I	—	10
É	—	8
S	—	200
O	—	70
Y	—	400
S	—	200
		888

"Or the name of the dove, the Greek name of which is PERISTERA, gives the total of 801.

"At the same time, we may render the number of 801 in letters, and shall get omega and alpha. For Omega is 800 and Alpha 1, which is a reversed sign of Alpha and Omega attributed to Jesus. The peculiarity of Marcos' calculations is his distinction between utterable and unutterable names. The name utterable is that word, e.g., IESOYS, while the unutterable is formed therein, when we put into a vertical row the names of the single letters the word is composed of. Therefore the name utterable IESOYS is composed of six letters, the unutterable one of twenty-four:

Iota	—	4	
Éta	—	3	
Sigma	—	5	
O	—	5	
Ypsilon	—	6	(Ψ (ps) = 1 Greek letter).
Sigma	—	5	
		24	letters.

"The Pythagorean influence on Marcos' system, without which such developed symbols of numbers would be inconceivable, is to be particularly recognized in the 'Quaternity,' the Greek name of which is Tetraktys, and which reveals all wisdom to Marcos. The Quaternity being one of the fundamental principles of the Pythagorean speculation of numbers, owes its signification to the observance of the first four numbers, 1, 2, 3, 4, which summed up give the total of 10, thus the perfect number being obtained. The ten has been therefore considered to be a perfect number, for each numeral over ten, according to the decade system, which as the Pythagoreans presumed, is the basis of [illegible] of *all* nations, is composed of the numbers under ten. When we consider that the 'WORD' is formed in the 'sphere of creation,' we may observe the strange fact that all theories referring to this 'creative sphere' teach that the Quaternity rules therein. Then we shall know how deeply

and harmonically the mystic meaning of numbers, the Lore of Logos, and Paradise have been connected with each other since the most ancient times—perhaps quite independent of Pythagoras." (*Schultz*, p. 200.)

Name of the letter.	Its numeral value.
alpha	1
beta	2
gamma	3
delta	4
epsilon (also ei)	5
sigma (only a numeral)	6
zeta	7
éta	8
theta	9
iota	10
kappa	20
lambda	30
my	40
ny	50
xi	60
omikron (oy)	70
pi	80
kappa (only a numeral)	90
rho	100
sigma or san	200
tau	300
ypsilon	400
phy	500
khi	600
psi	700
omega	800
sampi (only a numeral)	900.

As already mentioned, the mystic lore connected with the practice of vowels and letters was kept strictly secret, though in the subsequent centuries some obscure accounts of the effects of that practice fell into profane hands. Of course, in those surroundings it was not comprehended,

and people presumed that they were dealing with magical formulæ. Many writers of magical formulæ profited therefrom, using very often the sacred rituals of heathens and Christians for their purpose to deceive the masses. One of such relics is the so-called magical papyrus Abraxas, originating in Egypt, but written in Greek. We find there a very queer magical formula consisting of seven vowels representing here the seven planets. That formula has the following appearance:

A E É I O Y Ó
E É I O Y Ó
É I O Y Ó
I O Y Ó
O Y Ó
Y Ó
Ó
Ó Y
Ó Y O
Ó Y O I
Ó Y O I É
Ó Y O I É E
Ó Y O I É E A

The mystical power of letters had to be generally known among the initiates at that time. This fact is confirmed by the Mithras liturgy, extracted from the "magical papyrus," preserved in Paris. That papyrus derives its origin from the second century A.D. I am going to quote the translation of that liturgy, for mystical students will find therein many known subjects with reference to the inner evolution. It will serve them for an impulse and encouragement, being at the same time a proof that the mystic lore has been at all times *always* the same. Besides, the reader will find in the text the evocation formulæ composed of vowels, whereby the proof is given that also in Persia, for the Mithras liturgy is of Persian origin, were initiates in ancient times who knew the Mantra practice of letters. Of course, in the liturgy to be quoted all is

transferred into the outward form, while the reader must bear in mind that all described takes place in the student's *interior* and by no means outside. It is quite obvious that this liturgy is incomprehensible to investigators. They lack the mystic's key, without which comprehension is not possible. In truth, Mithras was the Persian God of the Sun, and his evocation was spread from Persia over Italy to Gaul and Roman Germany, and became so universal and public that nearly the half of Rome's population got initiated into his mysteries. The liturgy in question was performed in caves which were decorated in a way to represent the Universe.

I cite below an extract from the liturgy in question translated by Prof. W. Schultz:

"The beginning of the sacred action:

"Turned to the sun-set, holding a musty stuff of tombs in hands, say thy prayer: (follows a prayer in verse containing two lines of vowels: a i é e í a and magical words).

"When I said this prayer, there appeared to me the demon; and these are the mysteries handed down first, O Mysts,[1] which became that power of ours, which the great God Helios Mithras made his archangel hand over to me, so enabling me to enter the heaven alone as an eagle and see all there.

"This is the evocation of the prayer:

"Origin of origin, of the origin in me first!

—a e é i o y ó—

"Beginning of beginning, of the beginning in me first!

—thrice clicking—[2]

"The spirit's breath of the spirit's breath, of the spirit's breath in me first!

—thrice repeated howling—

"Fire of fire, of the fire in me first!

—puffing—

[1] The mysts are initiates or priests at the divine service.

[2] The sounds above mentioned are of the utmost importance in the mystical evolution. It is obvious they cannot be explained.

" Water of water, of the water in me first !

—r . . . . . —

" Earth-stuff of earth-stuff, of the earth-stuff in me first !

—thrice repeated roaring—

" My perfect body,
Created by an honourable arm
and an imperishable right hand
in a lightless and illuminated world,
on a spot soulless and full of souls,
causes, through its fundamental nature,
that I look, after my present distress, which presses me sorely,
because of my mortal origin
the immortal beginning
by means of the immortal breath of the spirit,
by means of the immortal fire,
by means of the immortal water,
by means of the most solid earth-stuff,
that the holy breath of the spirit breathe in me,
that I admire the holy fire,
that I behold the unfathomable water,
that I taste the earthen mixture,
that the lifegiving widespread lustre hear me,
for I will gaze to-day with immortal eyes
I, mortal, born in a mortal womb,
improved by a mighty power
and an imperishable right hand,
by means of the immortal breath of the spirit
at the immortal ETERNAL,
hallowed in holy hallowings,
for holy has my human soul become,
which I shall again attain
after my present distress, which presses me sorely and bitterly,
which is, under God's decree free of any compulsion and irrevocable,
for it would not else have been given to me, a mortal born,
to ascend the heights with the golden glory of the immortal light."

" And immediately thou wilt see an overflowing glory ; and go on to take breath of its rays, thrice inhaling as deeply as thou canst, and thou wilt see thyself risen, so that thou believest to be amidst the air. Nothing wilt thou hear, neither man nor beast, nor anything of the mortal on earth, yet thou wilt see nothing but immortal things.

" For thou wilt see on that day and at that hour the divine situation of the stars and the gods on the heavenly planes and such ones ascending the heaven, as well as others descending it.[1] But the wanderings of gods perceived will be visible by the disk of my father God : likewise the tube will be the outlet of the wind on service : for thou wilt see it from the disk like a tube hanging towards the West, as thou wilt see the counterpart of the appearance, when it will be directed towards the East. Also thou wilt see how the gods gaze at thee and assail thee. But thou placest at once the right finger on thy mouth and prayest :

> " Silence ! Silence ! Silence !
> Protect me, silence !
> Then whistle loudly twice,
> Then click loudly twice.

And thou wilt perceive how benevolently the gods gaze at thee and assail thee no more, returning to their activities. While contemplating the upper world, and when no god or angel assail thee, beware of fearing a mighty thunder-clap, which will shake thee. But thou goest on praying again :

> " Silence ! Silence !
> I am a star which goes with you on your way
> and is shining here out of the depths :
> oxyr oxer thuth."

When thou prayest so, the disk will immediately unfold itself. And after having said the second prayer, with the twofold silence and that which follows it, whistle twice and

[1] Jacob's ladder of the Bible with ascending and descending angels.—K. W.

click[1] twice: and at once thou wilt see five-tined stars coming down from the disk, filling up the air.

But thou, go on in thy prayer:

"Silence! Silence![2]

And as the disk is opening, thou wilt see an infinite circuit and closed doors of fire. But thou shalt quickly say the following prayer with shut eyes:

"Hear me, O Lord, who has shut the fiery castles of heaven by the breath of the Spirit.

Second Holy One, administrator of fire, creator of light, fire-sower, etc. etc., open to me: for I am calling, because of the oppressing and bitter and inexorable distress, to the names which never yet entered mortal nature, which have never been uttered by a human tongue, or by a mortal sound or voice, the immortal, living, most honourable names:

eeo e eeo ioo eeo o eeo ioo
oee eoe o oee eie o ooe ie ooe
ooe ie ooe ie eoe oe i oe oeo
io eo oie oie eo oi iii
eoe ooe eoe ooe eoe aea ee ee eee eee
ieo ieo oee oee eeo eeo eo eo oe oe
a ee eee iiii ooooo yyyyyy ooooooo[3]

[1] Once more I point out that the above stated sounds of the mystical evolution are of a profound meaning.—K. W.

[2] Unnecessary to observe that silence means the suppression of thoughts or the mystical concentration.

[3] Professor Schultz, the translator, remarks that he left out the signs showing which of these vowels are short or long, for, he says, we do not know their right pronunciation. Here I have to point out that the investigators of the Gnose suppose these vocal evocations to have been sung. So many occultists presume that magic results might be obtained if they knew the correct intonation of these vowels. But they are mistaken. The ritual described, as many others, might have been sung, for the secret of the mystical practices passed over in time to the profane, who, of course, were ignorant of their high importance, and degraded the high mysteries into quite superficial and external ceremonies, during which naturally nothing happened. What I have quoted is but a mere ritual, though containing a mystical substance. It is just the same in regard to the Christian ceremonies, in particular our mass. During the

(All this pray, after having ended the first with fire and the breath of the spirit, then begin in a similar way the second, until thou hast ended the seven immortal gods of the Universe.)

"When thou hast prayed so, thou wilt hear thunder and the crash of the surroundings, and wilt feel accordingly shaken thyself. Then open thy eyes, and thou wilt see the doors opened and the world of the gods inside, at the sight of which thy spirit will be delighted and rise to the heights.[1] Approach the Gods at once and looking straight at them inhale the breath of their spirit. As soon as thy soul has got quiet again, say this prayer:

"'Come to me, Lord, Creator, Illuminator, Founder.'

"When thou hast prayed so, the rays will turn into thee and thou wilt become their centre and wilt see a youthful, fair-shaped God, with fiery curls, in a white garment and a purple coat with a fiery garland. Immediately salute him with the fire-greeting:

"'Hail to Thee, Omnipotent Lord, mighty King, the greatest of Gods!
Helios, Master of heavens and earth, god of gods:
Mighty is Thy breath!
Mighty is Thy force!

mass, which is from its beginning to its end a mystical ritual, but brought down to the material plane, no miracles take place either on the material or the astral plane. But in a higher sphere, i.e., in the spiritual one, the effects are to be seen, and influence not only those present, but affect the surroundings of the church at which the mass is celebrated. These effects always take place, be the priest celebrating the mass, of whatsoever character, be he a believer or not, provided he has been appointed to his office in the right way, i.e., consecrated by a bishop. Therefore, presence at a mass is of a very efficient effect for all, and the mystical author Kerning recommends it in his work *The Student*. The combinations of letters given above may serve the mystic as a Mantra practice, but they are by no means to be sung. This is the mystery of the letters in question, and nothing is farther from the truth than the supposition of many occultists that it is connected with base magic.

[1] This breathing of the spirit is the Prana, which according to the Indian Yoga enters the head of the Yogi.

O Lord, if it please Thee, announce to the highest God,
Who begot and created thee, the following:

A man born of a mortal mother's womb
and a liquid seed, and who has been re-born to-day by Thee,
and called to immortality among so many thousands
at this hour under God's decree:
wants to worship thee
in his human way.'

"When thou hast so prayed, he will ascend the heavenly heights and thou wilt behold him as walking on a path.

"But thou, look at the god in the eyes, and at a loud noise, a mighty blare as from a horn, give forth the whole breath of thy spirit, press thy side and shout and kiss the amulet, and, turned to the right, pray:

"'Protect me, prosymeri.'

When thou has thus prayed, thou wilt see doors opened and stepping out of their depth seven virgins in byssos garments with snake faces: the mighty queens of fate in the heavens. When thou beholdest them, greet them thus:

"'Hail, ye seven fate-queens of heaven,
Ye worthy and good virgins,
Ye holy maidens living with Minimrophor
Ye most holy guards of the four pillars,

Hail	to	thee,	thou	first	Chrepsenthaes
,,	,,	,,	second	Meneschees
,,	,,	,,	third	Mechran
,,	,,	,,	fourth	Ararmaches
,,	,,	,,	fifth	Echommie
,,	,,	,,	sixth	Tichnondaes
,,	,,	,,	seventh	Erurombries

And there step out seven other gods, with the faces of black bulls, in linen aprons and seven golden diadems: the lords of the heavenly heights, whom thou shalt similarly greet so:

"'Hail to ye, ye guards of the tenons (i.e., of the Universe-axis)

Ye holy and strong youths
Ye who are turning the revolving axis of heaven and are sending
thunder and lightning and earth-quake and hail
on the crowds of blasphemers,
while on me, the pious favourite of god,
you send down the health of the body
the intactness of the soul
the power of hearing
and sharp-sightedness,
as well as peace of mind at the present good hour,
Ye my lords and mighty Gods :

Hail to thee, thou			first	Aieronthi
,,	,,	,,	second	Merchemeiros
,,	,,	,,	third	Achrichiur
,,	,,	,,	fourth	Mesargito
,,	,,	,,	fifth	Chichroalitho
,,	,,	,,	sixth	Ermichthathops
,,	,,	,,	seventh	Eorasiche.'

But when they take up their places, look straight into the air, and thou shalt see lightnings and lights coming down and glittering, and the earth quaking, and a very mighty God with bright face, young, with golden hair, in a white garment and wide trousers and a golden garland, in his right hand a golden shoulder of an ox, this being the constellation of the Great Bear, which moves and turns in the heaven, wandering up and down according to the hours.

" Then thou shalt see lightnings issuing from his eyes and stars out of his body. But thou, press thy body at once to arouse thy five senses, and mightily shout till thou canst no more, and kiss thy amulets and pray :

' Mokri mopheri mophere rizon
stay with me in my soul.
Desert me not, for thou art commanded by
enthophenenthropioth.'

And gaze at the god, mightily howling, and greeting him so :

'Hail to thee, Lord, the ruler of the water
,, ,, ,, leader of the earth
,, ,, ,, master of the spirit's breath
,, ,, ,, sovereign of the fire!
Re-born, I decease;
I am growing, and grown I finish;
born of the origin producing life
I become dissolved to expire.

I am treading the path, O Lord,
As thou hast founded it,
As thou has made it a law,
As thou hast created it to be a mystery.'

When thou hast said that, God will at once give thee the oracle. But thou wilt be enraptured and unconscious, as soon as he answers thee. He tells thee howbeit the oracle in verses, and then howbeit he will leave thee alone. But thou wilt be in ecstasy and comprehend all for thyself, infallibly remembering each word of the Great God, should the oracle be even composed of a thousand verses. Wilt thou, however, have a companion in this initiation, who shall hear only the words together with thee, then he shall be, as well as thee, chaste for seven days, and abstain from flesh-food and from bathing.

"But if thou wilt only show him what thou wilt see thyself at thy elevation to immortality, then impart to him the prayer beginning thus: 'Origin of origin, of the origin in me first—aeéioyó!' But the rest tell as an initiate to his head in a subdued voice, that he hear it not. Then anoint his face with myrrh.

"This elevation to immortality takes place thrice a year." (*Schultz*, pp. 83–90.)

Here I must remark that the letters seen in Marcos' vision on the body of the Truth (*v.* p. 167), who is said to be a man, concern both the earthly and the zodiacal man (*v.* plate 1). The zodiacal signs on the plate correspond with Greek letters mentioned in Marcos' vision. The

planetary circuits, cutting through the body of the zodiacal man on the plate in question, refer to the mystical ladder in the human body, which I have already mentioned before.

Now let us turn to the mystical interpretation of the TAROTS.

The Tarot cards, supposed by many occultists to be the oldest book in the world, are also called the book of Toth, and are said to derive their origin from Egypt, and may be from Atlantis. A pack is composed of 78 cards, of which 22 are the great Arcana (mysteries), corresponding with the 22 letters of the Hebrew alphabet. In these arcana is contained the whole mystical evolution, but comprehensible to those only who know the way. In Egypt the Tarots were made out of metallic plates. Nowadays they are altered and disfigured. As an example, I maintain that the card XVIII, so called the lunar, was quite different on the Tarots of the fourteenth century than to-day. Nowadays this card has dogs painted thereon, while on the old one there were lions. From the mystical point of view, there is, of course, a great difference between the two symbols.

Yet the symbols of importance have remained the same until now.

The mystical way commences with the card VI.. The cards O–V refer to the outer world. No. I is a magician, No. II is Isis, III an empress, IV an emperor, and No. V is the pope. The card O represents a fool. It is the worldly man who has not yet taken up the mystical practice. On card II the picture of Isis represents the outward form of the religions.[1]

Card VI: Hercules on the cross-road. It represents the

[1] I must observe that the Tarots admit of many other interpretations, whereas the above one is the *first* interpretation from the mystical point of view, at least as far as the written or printed word is concerned. It is to be attained to only by the mystical training and not otherwise. My interpretation can only be given in a general sense and not in detail, to prevent the disclosure of the mysteries. Other interpretations refer to the lower planes (particularly the astral), and are rather incomplete.

human soul on the cross-road. This card represents a youth between two ladies. The lady on his right bears a crown on her head, while she on the left has no crown at all. The card means the moment when the man decides either for the Mystic, i.e., the right, or the Magic, the left way. This card is wrongly called " love," or " amorousness."

Card VII. A carriage. It is the spirit as the master of the body, the latter being represented by a carriage. The horses mean the thoughts.

Card VIII. Justice. This card refers to the spiritual man, who has commenced the practice.

Card IX. An eremite. He is showing the WAY, holding a lamp in his hand, and hiding it with his coat. In fact, he is not an eremite, but a mystical leader. In his right he is holding a stick with seven knots, representing the seven centres, through which the Serpent Power rises upwards.

Card X. The wheel of fate. This card represents the action of the Karma.

Card XI. Power. It means the overcoming of the lower self, which is represented by a beast—a lion. This overcoming is attained by means of the concentration practice.

Card XII. A gallows. This card ever was and is yet one of the most difficult riddles to the expounders of the Tarots, for the majority do not comprehend it. This is quite natural, as this card is the clue to the mystical way, and at the same time its *basis*. It represents a young man hanging on a cross-bar placed on two trees. Between their stems, he is hanging head down, tied by his foot, while his other foot is bent at its knee, the two legs thus forming a *cross*. Already Papus guessed that the cross is here the point in question, but he was unaware of the fact of the cross-way being the sole mystical way with all people—long before Christ. On many cards the head of the man hanging down is surrounded by a glory of Saints, which is a proof of his being a Holy One, or that he is doing something holy.

It is therefore an intolerable absurdity to explain this card as representing a punishment—of an Adept. Not at all, this card is the clue to the mystical practice, known since the most ancient times, and revealed once more by J. B. Kerning. The man hanging has his feet where another has his head. It seems we shall think in our feet, as taught by Kerning and in some Indian scripts, of which I am going to quote but a section.

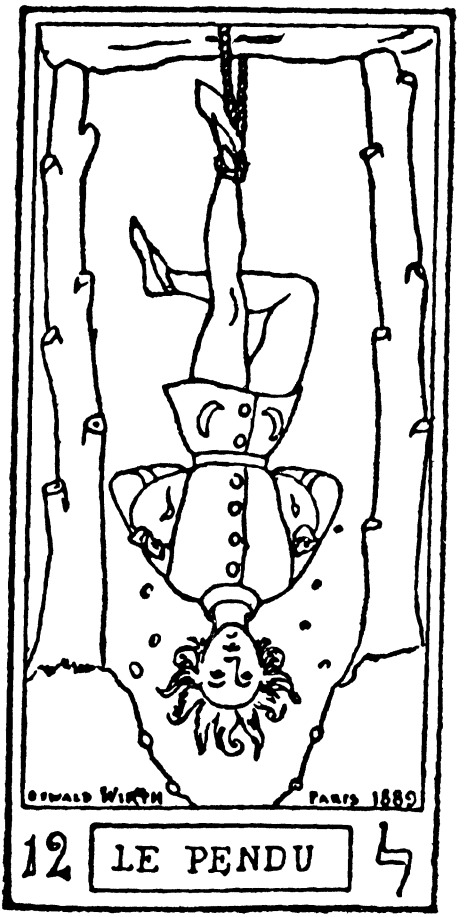
The section to be quoted deals with the so-called nectar, named also Ambrosia, that is the food of gods, and which flows out of the moon. But in the ordinary human body it is swallowed up by the sun. From which it follows that the human body *grows old.*

According to the Indian idea, the moon is situated at the root of the palate, and is continually pouring downwards a stream of the nectar, which, however, is swallowed up by the sun situated near the navel of the human body.

" But there is a most excellent proceeding to *deceive* the the sun. This proceeding can be learnt only from a Guru (leader). The theological studies of a heap of books cannot explain this matter." (For it is the mystery of the highest practice, not to be found in a script. As we see, the Indians preserve the deepest silence about it. But we have found the secret clue to it somewhere else. We will show it immediately.)

" This position is called Viparitakarani, whereby we succeed in reversing both the sun and the moon, that is the sun now near the navel, and the moon on the palate shall change their places. This can be learnt only from a Guru." (*Hatha-Yoga Pradipika*, p. 61.)

The author of the Serpent Power, who never was a Yogi, and does not, therefore, understand the Yoga and the mystical practices, explains it by the presumption that the body has to rise in the air, standing on the head, with arms leaning upon the earth, while the hands support the flanks and the elbows also rest on the earth. The evidence of the great importance of the said practice for the Mystic is also the circumstance that, in an old tale, Parsifal is said



WIRTH'S CARD

to have found in a forest, while wandering round the castle of the Holy Grail, a knight hanging head down.

To revert to the Tarot card, I must point out some other interesting circumstances. For instance, the fact that the trees between which the youth is hanging have both seven knags. When connecting them we perceive that the man hanging is cut through just at the places where, as we already know, are the mystical centres. In one word, we have here the mystical ladder, already described. The youth is holding his hands behind, and between his elbows a bag is to be seen, from which small particles are scattered down. This bag is in connection with the bag on card O, carried by the fool. This bag is filled with the earthen clay, of which the student gets rid by and by when practising. But the culminating point of our proof is that on a rightly designed card there are *two crescents* on the lappets of the young man's coat round his navel, which means that the planet moon has been removed from the palate to the navel, just as the author of *Hatha-Yoga Pradipika* describes it. Out of ignorance this symbol has been left out on new cards, but it is to be found on Wirth's card (*v.* plate No. 3). This changing places of the sun (shining around the youth's head) and moon is also described in *Golem*, by Gustav Meyrink, the German occult writer.

The above is the correct interpretation of the Tarot card No. XII, an interpretation which has been discovered after many years of the mystical practice, for no work mentions anything like it. This card means then a man thinking in his *feet*, for in the feet begins the evolution of both the mystical and the zodiacal man.

Card XIII. This card means the mystical death. It represents a skeleton. All who have stepped on the path will sooner or later understand the meaning of this symbol.

Card XIV. This card is wrongly named " temperance." There is an angel pouring out a fluid from a golden vessel into a silver one. It is the symbol of pouring of the Holy Spirit into the soul. The Spirit is represented by the golden

vessel, this being an old symbol of all concerning the Divinity, and the soul by a silver vessel.

Card XV. The Devil. This card means the descent into hell in the so-called " fire of the divine wrath." (Where no detailed explanation is given, it is on account of the mystical stages, which must not be published to avoid their profanation, and to make it impossible that people who have not experienced them should plume themselves on their knowledge.)

Card XVI. The liberation and the re-birth. The card shows lightning striking into a tower which is collapsing, while out of its window a man is falling *head first.* His feet and hands form together with his body the shape of the Hebrew letter Hain. Another mystical stage to be experienced by every student.

Card XVII. The Baptism with Water. There is a butterfly on a flower, then the sun and the seven planets.

Card XVIII. The Baptism with Blood. There is the moon out of which drops of blood are falling down.

Card XIX. The Baptism with Fire. There is the sun, whence drops of fire are falling down on a couple. On some cards there are two lads embracing each other. Both the symbols represent the inner and the outer man, which is also the zodiacal sign of the Twins. At the baptism with fire the outward man is already nearing his Divinity.

Card XX. Resurrection. After the mystical death the man gets resurrected in his new body, being aroused by Jesus Christ.

Card XXI is called " The World," but, in fact, means a mystical Adept who has attained the highest goal.

I have mentioned in the beginning of this paragraph that the twenty-two great Arcana correspond with the twenty-two letters of the Hebrew alphabet. This very fact, as well as the numbering of the cards from 0–21, was the cause

of *wrong* interpretations by the uninitiated. The correspondence of the cards with letters of the Hebrew alphabet is quite accidental. Though the mystical way is completely shown in the Tarots, yet actually the sequence of the different stages does not agree with the numbered cards, with the exception of the three baptisms, which in fact take place in order indicated by the cards. If the Hebrew letters had been in correspondence with the *contents* of the Tarots, these cards could not have derived their origin from Egypt or Atlantis. But this is not the case. Besides, it is not my task to investigate it. My evidence regarding the mystic lore contained in the Tarots will be sufficient.

On the other hand, it is indisputable that the Hebrews equally knew the power of the letters, which is to be seen from their Sepher Yetzira. They of course knew also the mystical practice of letters, though they kept it secret, and handed it down to the next generations only orally. And this oral tradition has been preserved until our day by the Jews in some Eastern countries of Europe. It will be of interest to quote in this place the interpretation of the word Kabala by a French mystic, St.-Yves d'Alveydre, K's numeral value being 20 (Hebrew letter Koph), B's value 2 (Beth), and La meaning the Lore. Thus the word Kabala means the Lore of the twenty-two letters of the Hebrew alphabet. What is more, a very advanced mystic of Prague discovered in the Hebrew name of God, IHVH, in Hebrew Iod-Hé-Vau-Hé, the *clue* to the mystical practice of Christians. For

Iod	means	the hand
Hé	,,	wound
Vau	,,	nail
Hé	,,	wound

Hence it follows that in this sacred name, which the Jews must not utter aloud, is hidden the mystery of the *crucifixion*, that is, the mystical death on the cross. I have to add that each letter of the Hebrew alphabet has its own name, its own number, and each being a word has a meaning

in the Hebrew language. As the three conceptions, the hand, the wound, and the nail, are united in the Holiest Name, it proves that the Jews, as far as they were Initiates, must have known the mystical death on the cross. Besides, there are plenty of proofs of it in the Bible, for all Hebrew Initiates describe phenomena as they have been and are experienced by the mystics of all times.

Now I have to revert to the time when the flames of the Gnostic lore were slowly becoming extinguished in Southern Europe, in Asia and Northern Africa, and when, particularly in Egypt, were arising whole communities of monks belonging mostly to the religious order of the great initiate Pachomios.

Doctor A. Lang in his book *St. Hieronymus, the Father of the Desert*, mentions on page 151 some translations of the said Saint, who was also an Egyptian eremite and initiate. St. H. was first a rigorous ascetic, but when he came to Egypt he saw there that the monks of that country, though working and living in discipline, were carrying out a different practice to what he was accustomed. It is sure that he gave up asceticism, but there is no mention as to his carrying out the practice, put in letter by the founder of the Egyptian monks, Pachomios, and which was respected in Egyptian monasteries very much, about 400 years A.D.

(Pachomios' instructions were translated by St. Hieronymus.)

The mysterious language of that practice (which Pachomios was said to have learnt from an angel) uses *single letters of the Greek alphabet* as symbols of the mysteries known but to the initiates. Instead of long expoundings we quote here a translation of one of the twelve strange letters of Pachomios (IV).

" ' The ages fermented in evil, which is Delta. Beta Tau the fruit ripened on the lips, which is T. God made me forget the penury at my home, from the summit of the mountains to their foot, which is P O. Lambda Phy for the sleep of the widow and the glory of the poor, which is Omikron, Tau, Epsilon, Tau. Harken mountains to the joy

of the earth, which is Xi, Iota. The earth is hidden, valueless, which is E P. Thinkest thou that hells take notice of it, which is Pi. They drank in hidden joy, which is Iota. Rho, Omikron, they became prey without bloodshed. Ny Alpha Xi, became profound precipices in the grief of the heart, which is Xi Epsilon. They escaped without fear and were in hiding, which is Omikron Alpha Omega. Who knows if God returns and will repent. Tau Beta Psy. Rejoice heavens and twist Earth. Omikron Iota Xi. The day awaits the redemption. Omikron Alpha Phy. From Nazareth may come something good. Beta, Iota, Beta, Ypsilon. Praised be God, Who gave meekness to those who fear Him. Omega Kappa Zeta Tau. The fruit of my mouth grew sweet on my lips. Ypsilon Ny Sigma. The Lord gives me the speech of the discipline. Alpha Theta Ro. I shall not die, but shall live and ask for God's deeds. Iota Omega. He who enters me will be redeemed. Tau Kappa Omikron. Sought is the judgment of God, his Damascus. Omikron Lambda Zeta. For God had mercy on Israel and comforted his meek ones. My Ny. As the fresh water to the thirsty, thus is a messenger from a distant country good. Theta Rho Ypsilon Ny Zeta Omikron Rho Iota Pi.' "

The author of the work quoted says that it appears to be like a childish game with cryptograms, or the babbling of a lunatic. . . .

The mystic, however, finds therein the relics of the Gnostic practice of letters, connected with sentences for the concentration of thoughts. Once more I point out that these scripts were highly esteemed, and had been imparted, according to a legend, by an angel to Pachomios.

To show the strict analogy of the mystical practice with all nations would require to quote the enormous literature of the mediæval writers, and especially the scripts ascribed to the Brotherhood of the Rosy Cross. The alchymical scripts of note are of a twofold meaning. Partly they speak of alchemy, that is, the actual transmutation of ordinary metals into precious ones, and particularly gold, as well as the preparation of the Philosophers' Stone and the elixir of

life. I shall not delay in affirming that all this is obtainable by chemical processes, for, as far as the transmutation of the metals is concerned, already to-day's modern science admits its possibility, knowing that it is taking place in nature, too. As to the other problems of alchemy, I refer readers to the respective literature.

The alchymical works, however, at least the genuine ones, have yet another meaning, concealed in their symbols and the chemical signs, as in the planetary figures. They describe the mystical way, but in such a veiled manner that a layman and not initiated cannot have the slightest notion thereof. The alchymical procedure, its preparation, its unfoldment and the attainment of the goal, that is the stone of the philosophers—are but preparation for the mystical practice, its evolution and the attainment of the end, i.e., of Jesus Christ, Who is the genuine and the sole stone of the philosophers. The mystical way is, however, a spiritual way and consequently the original, while the alchymical is but *its reflection* on the material plane. It is not to be forgotten that the rule, stated on the emerald table of Hermes Trismegistus, that all above is like all below, comes here into force. Then, as in the spiritual so in the material world.

To give evidence that alchemy was but an instruction for the mystical practice I am going to give the discovery of a remarkable mystic of Prague (the same who revealed the mystery of the Divine Name, IHVH) respecting the alchymical "secret stuff," the so-called AZOT. This Azot was a universal *dissolvent* of the alchymists for "the production of gold" and is yet nowadays *the greatest riddle* to modern chemists. They suppose it to be nitrogen (which is still called in French "azot") or nitrogenous acid. But the word AZOT does not signify other than the *mysterious allusion to the letter-practice*, which dissolves anything material, i.e., bodily. It means as much as Christ's words "I am Alpha and Omega." The word AZOT is composed of the *first and last letters* of the Latin, the Greek, and the Hebrew alphabets: A–Z (the first and the last letter in

Latin), Alpha–Omega (a–o in Greek), and Alef–Tau (Hebrew). Omega (o) is the last letter of the Greek, while Tau (t) is of the Hebrew alphabet.[1]

To those who are interested in such alchymical scripts, I recommend the Rosicrucian work *Geheime Figuren der Rosenkreuzer aus dem XVI ten und XVII ten Jahrhundert.* This book was originally published in Altona in 1785, but has been recently reprinted by the Bartzdorf edition in Berlin. Its English translation by Dr. Franz Hartmann was published about the year 1880 under the title *The Secret Symbols of the Rosicrucians.* The second volume of this work contains the so-called " Parabola," wherein both the alchymical process and *the whole mystical way* are described. This Parabola is likewise cited by Herbert Silberer in his excellent book *Probleme der Mystik und ihrer Symbolik* (Leipsic and Vienna 1914). Though this Parabola is put in writing by an unknown author, yet it is an excellent proof of mediæval science and its skill in writing in allegories, whereby *both the ways*—the alchymical and the mystical—are touched upon. Of course, he who is ignorant of the practical Mystic will not find a great deal in the Parabola, because the stages described there are to be first *experienced,* and only then may they be comprehended. He who has but a slight notion acquired by the practice will find in those treatises safe instructions and evidence of his practice being correct. Such a perception belongs to the highest earthly joys a man may enjoy. . . .

In such moments we draw near to those of the old Adepts who until now appeared to be very far away in their strange sentences and symbols. In such moments their would-be nebulous talk becomes the most distinct of the world's languages, as the student then kindles the light to them inside himself. Their figures become more real, and we perceive then that those celebrated adepts were as much of flesh and bone as ourselves, and that our former conceptions of them were fancies; for, like ourselves, they were possessed of

[1] Though Eliphas Lévi gave a similar explanation, yet he did not know the true meaning.

their little human—purely human—deficiencies and defects. They were no superhuman beings, as they have been made to seem by those who have not the slightest idea of the actual Mystic.

By this I do not intend at all to depreciate their loftiness, as far as their spiritual conception and illumination are concerned; all the same, they were but human beings. Certainly there are also in this world initiates who already have left their material and mortal body, and who from time to time appear on this plane in an apparently human body. Concerning this more will be said in the chapter dealing with leaders.

To be sure, I could quote hundreds and hundreds of paragraphs from the different works of the Rosicrucians, as Basil Valentine, Valentine Andreae, Arnold de Villanova, Flamel, Fludd, Helmont, Jane Leade, Thomas Vaughan, Pordage, and many others, but my purpose is to unveil the mystic lore by ordinary words, without any symbols and parabolas, to enable everybody to understand it without any effort, as far as the degree of his spiritual unfoldment allows it. Therefore I avoid these quotations and explanations with the exception of some small examples. He who is more interested in this matter may search them for himself, and will be sure to find the confirmation of the mysteries stated in any scripts of that time.

To increase the interest in the mystic Lore further in the widest circles, I am adding to this book the reproduction of a picture representing the reborn man, according to Jacob Böhme's work *Seraphinisch Blumen-Gaertlein*, published at Amsterdam in A.D. 1700 (*vide* plate 2 on p. 120).

I chose this picture as it confirms Kerning's teaching of the letter practice, as everybody will ascertain by studying thoroughly the globe held by the man in his right hand. This globe bears a flaming cross in the middle, while its periphery shows the *letters of the alphabet*, i.e., the WORD. But this alphabet is *without vowels*, for the latter are at the top of the picture, above the adept's head, in a circle around a triangle with a cross. They are contained in the Divine

Word "IEHOVA," whereby the V replaces the U. In the right and left corners are two crowns above flaming circles, wherein the letters M and V are contained, meaning Mother and Father (Mutter, Vater). Around the flaming circles are drawn angelic heads signifying the heavenly world. Out of the initiate's head a steam is rising representing the conquest of the fire, while out of his vertex is sticking a little column with a crown on its top. This is the crown of wisdom attained by the aroused Serpent Power, who has burst forth out of the vertex. Over the globe with letters there is a capital letter A, signifying the beginning. In his left hand, the initiate is holding a burning candle reversed. It is his own light, being reversed to drop on to the lower world. A semicircle composed of stars and flames reaches up to the half of the initiated body, to his hips. This semicircle signifies the Baptism of Fire coming from below. Underneath is the material world with the firmament in which the sun and moon are shining. They represent the Mystical Marriage, as already stated before. At the initiate's right foot a lamb is lying, at his left a buck. They represent the magical powers, heavenly and earthly, of which the initiate is master.

It is obvious from the whole picture that Jacob Böhme, too, knew the meaning of the alphabet, and the mystical practice connected therewith.

Evidence of this are the few paragraphs I am going to quote from Böhme's *Mysterium Magnum*, this work being the explanation of the first Book of Moses, Chapter XXXV, section 49:

"The spirits of the alphabet's letters are the form of the uniform spirit in the natural language. The five vowels derive their origin from the name of JEHOVAH, out of WHOM the Holy Spirit speaks, for these five vowels are the sacred name of God, conforming to His Holiness. For the name Jehovah has but the five vowels i, e, o, u, a. The remaining letters signify and express nature, i.e., what the Divine Name is in the word created in nature, in love and wrath, in the darkness and the light. But these five vowels

only signify what God is in the light of Holiness, for nature is tinged by those five vowels to be the realm of joy.

"That the ancient wise men, who understood these languages, added to the name JEHOVA an H, so calling Him JEHOVAH, happened as a piece of great sagacity, for this very H makes the sacred name of God, composed of five vowels, visible in outer nature. It shows how the sacred name of God is breathed into the creature, and how it reveals itself therein. Those five vowels form the hidden name of God, Who dwells in Himself; while the H signifies the Divine Joy or Wisdom, and how this Divine Joy is exhaled out of itself."

It would not be difficult to fill up several volumes with quotations from the mediæval mystics, and particularly from the Rosicrucian scripts, but I hope those given will meanwhile do for an unprejudiced reader.

There is no doubt whatever that the mystical way and the means of reaching it, as stated in the present book, always have been and are the way of the Brotherhood of the Rosy Cross, that is of the loftiest community in the Universe. Likewise it is certain that he who sets out on this way, and perseveres therein, will solve in his interior the mystery of the rose and cross, about which nothing can be told to the profane. Try it and then you will know it.

Before taking leave of the mediæval mystics, I have to call the reader's attention to Johannes Scheffler, a German physician, philosopher, and mystic, the author of a well-known and ever beautiful and valuable mystical poem *Der Cherubinische Wandersmann* published by the Propyläen-Verlag, Berlin.

Johannes Scheffler was born in 1624 at Breslau of Lutheran parents. In 1648 he was promoted to Doctor Phil. and Med., and devoted himself to the practical Mystic. In 1653 he turned Roman Catholic, and published yet a few works besides the stated *Cherubic Wanderer.*

I select some stanzas from the *Cherubic Wanderer*:

In Silence You Worship God

" Who desires to worship God's Majesty
In truth, he must plunge himself into the sacred silence."

In these verses the author unveils the secret of the mystical concentration, that is the suppression of the thoughts, which is the loftiest prayer. It is, at the same time, the highest sacrifice and the *greatest self-denial*, because our thoughts are our *selves*, and, by keeping them silent, we are *killing* them, that is we are *sacrificing ourselves*.

" Who in heaven will crown his head with roses
He must be pricked on earth with thorns."

" May stands at the door. Bloom forth frozen Christian!
Who blossoms not to-day shall remain dead for ever."

In both verses the mystery of the rose and cross is alluded to, which I have already mentioned before. It is analogous to the mystery of the " blooming of flowers," of which Mabel Collins speaks in her *Light on the Path*.

To those evading the Cross.

" It has not yet come to your mind, my child, perhaps,
That you cannot rest for ever in the Lord's heart.
The dearest to God is he who in heart-break, death,
cross, and anguish and torments approaches nearest to Him."

In the above verses are indicated the preliminary mystical stages respecting the death of the old Adam.

The Spiritual Mater Dei.

Towards Mary, all meekness, God so flamed up in love
That He considered it a bliss to become Her Child.
If you be meek like the Virgin Immaculate
Yourself shall become your mother,—and God your Child.

Blessed Virgin.

Say, Lofty Lady, was it meekness Thine
Which won Thee the right of a Mother of God?
For I myself am longing to become
The Virgin, the Bride and God's Mother
On this earth.

St. Alex.

How could St. Alex be so valiant
as to dismiss his bride on the nuptial day ?
Why, could he be a bridegroom, who was the bride himself
and had betrothed himself for ever to the Divine Bridegroom ?

The above quotations indicate the mystery of the Soul, who first is to be the Virgin, and then the Immaculate Mother of God. It signifies the mystical rebirth inside the man, which is the sole clue to these mysteries. The Soul of every man must be *fecundated* by the Holy Spirit, thus to be then able to beget the Child Jesus. The Blessed Virgin, like all great goddesses of antiquity, represents the human Soul, as well as the female divine principle in the Universe. Therefore many of the ancient occult and religious schools taught that the universe had been created by the divine influence on the pre-egg born of the Virgin. Thus once more we see the fundamental sentence of the "emerald table," "As above, so below," confirmed. The unfoldment of that fecundation by the Holy Spirit, as well as the rebirth in the human body, takes place in such a way that the student is indubitably informed of the degree attained.

A Strange Marriage.

"Oh, what a marriage! The God of glory, the king of kings took a slave's daughter, my soul, for His spouse."

He who has attentively read the foregoing chapters of this book, understands from the contents of the above verses that they refer to "the mystical marriage," where Christ is bridegroom, while His bride is the human soul. As already stated, this mystical marriage is the culminating point of the mystical practice, for it means the union of God with man.

Another example showing clearly the mystical way :

"Vigilantly indeed is watched the heavens' eternal realm,
Of which the entrance is to be forced by fire and iron."

Details explaining the above cannot be given on account of the mysteries contained in the verses, but those who have decided to practise will soon have its solution.

A few verses referring to the mystical way and the re-birth :

" God sacrificed Himself (how mysterious it sounds), to be born to life again inside me."

By Silence We Learn :

" Be silent, my darling, for : whose soul has grown silent altogether, he shall receive more of God than he ever wished."

As the reader has certainly guessed, the latter verse has reference to the suppression of the thoughts and their becoming fixed, in the mystical concentration, on the divine substance of man in his interior. The last verse is literally true, for no one, not even the highest initiate, could ever dream or imagine what the Celestial Father has prepared for those who love Him. This, besides, is quite natural, for the human being cannot have the slightest notion of the things celestial.

To show in one example at least the transformation of an *actually enlightened* initiate, I cite the following verses, wherein it is distinctly said that the spiritual enlightenment is in fact connected with the Light in all senses, then of course in our sense, too, that is the material one, but not as interpreted by the Church or laymen—i.e., that such an enlightenment refers but to the soul.

God Is Full Of The Sun.

" When the just man blazes as the burning rays of the Sun then God in eternity must be full of Suns."

Here I have to point out that from time immemorial the Sun always has been and will be the symbol of the Highest Divinity. Let the reader recall the Mithras liturgy, which I quoted in full in this book, as well as many other religious forms—especially the Egyptian—where the sun was the

outward symbol of God. Likewise Jesus Christ appears to the mystic *as a sun.* For souls awakened this remark will be quite sufficient.

Of the Stable.

" Before the stable, at Bethlehem, stop O wanderer,
for it is many times better than Jerusalem.
Therein a night quarter awaits you, for the eternal Divine Child
With the Virgin, Its Mother, and the Bride will welcome you."

In this stanza is concealed the mystery of the Christ's rebirth and his lying in the manger, the latter being the human body. There is further an allusion to the mystical marriage and the mystery of the Mother and Virgin.

The Scholars.

" You are investigating the Son of God in scripts,
Where you search with your cunning ; give it up
And hurry for the stable : There kiss the Divine Child
And you will at once feel Its wondrous power."

Here the author points out in common words the great mistake of those who endeavour to grasp the divine mysteries by means of their outward brain. He advises such to give it up, and rather hasten to the stable, that is to their interior, with love towards the divine child, when he promises they will immediately taste his wonderful power. This promise of the great Mystic is the best affirmation of what I always said and wrote, i.e., that it is necessary but to enter with a loving heart one's own interior, searching there for God. Though you were the greatest sinner, you shall receive God's mercy, for God is not like a man, not forgetting the wrong, but He immediately receives who comes to Him. Therefore the author says elsewhere :

The Physician seeks the Sick Ones :

" You ask why God is often in touch with sinners ?
Why, a faithful physician must take care of the sick."

The Penitent quenches the Fire :

" You say the flames of hell are not extinguishable,
if they may be quenched by a penitent's solitary tear ? "

Here is to be mentioned that the Christ's way honestly trod *delivers of sins.* Those who cannot understand this, presuming that the so-called Karma or the law of recompense must be effected, are reminded of the words in the Lord's prayer : " And forgive us our sins." This prayer was imparted by Christ to His disciples, and He surely knew its importance better than anybody else He who believes will be forgiven ; who does not believe His words shall not be forgiven. Faith is a magical clue to everything in the worlds invisible. Without it not even the lowest realm may be entered, much less the highest one. If some are led astray by the wrongly expounded doctrine of " KARMA," then they cannot be helped—they will reap what they have sown. It is as with people who during their life-time did not believe in any life after death. When they die they are ignorant of it, and sometimes err for centuries in the dark regions, until they understand after long suffering what has happened with them. Therefore, once more I repeat : *faith* is the fundamental base of the earthly and spiritual life. He who has no faith has nothing ; and such a one, who had not even what is required for the earthly life, could not exist at all on this plane. Everybody without exception believes he will get up " the next morning " alive and safe. This faith of his influences, without his being conscious thereof, his organs, enabling him to overcome many diseases and dangers ;—without this faith in to-morrow man would sooner or later perish. So it is with faith in other things, be they small or large. We know well what Christ said of faith, and what he said thereof is a *literal* truth.

By the foregoing quotations I have shown the reader that Johannes Scheffler, like all other Mystics, knew the mystical way. It could not be otherwise. *There is only one way,* and everyone who treads the same must experience the same stages. *It is wrong* to think the ways may be

several, for the way to liberation is and must be only one, while the mere preparations may be different. Of course, these preparations are of a great importance, for some are of a short and some of a longer duration. Some are very easy, while the others are very difficult.

I think it advisable to mention here the circumstances which led me to the mystical practice, as described in this book. In Chapter II I already touched upon our mystical society consisting only of a few members, and which started its work about 1890, at Prague. I also remarked that one of our party after long sufferings finally found a Christian leader. That leader was, as far as his outward profession was concerned, a simple weaver and of a rather advanced age already when our friend got into touch with him. But, from the spiritual point of view, he was very educated and enlightened. At this point I call the reader's attention to the fact that our leader had been initiated by a Brother of the Rosy Cross, who came to him of his own accord and imparted to him the necessary. That leader of ours had the so-called INNER WORD, that is the voice of the Holy Ghost, Whom he had awakened within himself. If someone asked to be accepted as his pupil, the leader first asked his inner word, and only after an affirmative command he accepted the student in question. Otherwise it was impossible to demand of him his mystical leadership. There were many who were not accepted, while he had rather a great number of pupils spread over the whole of Europe. Here I may disclose that among his disciples was also Franz Hartmann, M.D., a known mystical and occult writer, who was also in touch with Mme. H. P. Blavatsky. In our leader's lifetime everyone had to strictly hide being his disciple. Therefore Hartmann, though he wrote a great many mystical works, never mentioned it, nor even indicated his own practice, as described in this book.

The leader in question had about himself some very progressed Mystics, to whom belonged also his wife and one of his relatives. The latter also possessed the inner word, but he could not be a leader, for his inner word only

replied to questions concerning himself. They were both employed in a big weaving factory, and were very poor indeed. One Saturday, when leaving the factory, they walked together home, and of a sudden the leader informed his relation of his having given notice. To this his relation replied: "So did I." They were both induced to do so by their inner word. Though they did not know what they should live on, yet they obeyed the command without any objections, and did what they had been asked to do.

But their uncertainty did not last long. The following day the leader was already proprietor of a handsome country house, a gift of a rich lady, a pupil of his.

I am mentioning here these episodes just to show that the practice described in this book is derived from the Rosicrucians, and had its origin prior to them, in far-off ancient times, in the religious mysteries.

As already indicated, this leader prescribed his pupils' training by the practice of *sentences*, which he did not impart to them himself, but by order of his inner word. Each student had a different sentence to practise, and after a certain time the respective sentence was alternated with another. Thus it was with any pupil, but each of them had always a different practice. This depended upon the inner unfoldment of the student, and the progress was, according to his individuality, a slower or quicker one. It further depended on his diligence, that is his fervour and the time devoted to the daily practice prescribed. Each disciple had to inform the leader of the mystical experiences, which were then explained to him, if the disciple was not in touch with some progressed students, who could expound them to him themselves. The spiritual practice imparted by this leader was identical with that of J. B. Kerning, which may be found throughout his works, but, of course, only by someone who is himself practising. To all others these things remain concealed. Any student practising *must* reveal these things to himself, that is they are revealed to him by the influence of the Holy Spirit. At the end of his life our leader announced that the time was approaching when the Spirit's realm

would be easily opened to all those who intended to practise with a sincere heart. He further communicated to us that there is one practice, which may be carried through by everybody without a leader, and that everybody will be brought to the same goal as those practising the sentences imparted by him. This practice is the *silent concentration*, described in the foregoing chapters.

Besides, to all Mystics of Prague he sent a special message of the Spirit, which, he told us, would have a certain influence on all those who would grasp it. This message is published here for the first time:

"I have often told you that I want to have spirits of power, i.e., such ones who persevere while on guard, because he who will render fire-offerings will admit it without any falsity. For it is a greater profit than that which only glitters and twinkles and which cannot be grasped."

Now I am going to quote some extracts from Kerning's works, which I hope will be appreciated by all friends of the mystic lore, as his works have not yet been translated from German into another language.

From the work *Ebbe und Flut:*

"What is the spirit properly composed of?

"He consists of feeling, love, and hate. He is dwelling in man's heart, bestowing on him a certain character. His whole basis is language. He built up man for speaking, in order that the latter could approach him by means of language and become one with him. His elements are the letters, words are the indication of his conceptions and ideas, from which the mind and the intellect derive their origin.

"But how may we know the Spirit?

"By introversion, hearing, and feeling. But he who would only introvert would never gain the vibrations and the elasticity of life, which are necessary for thinking. He would never feel any joy or love and could not rise to something higher. He would stare at the eternal ether and would lose himself in the blue of the heavens or in the stars

without number. He who would but listen would not see the blue and starred heaven. All colours, forms, and the beauty of nature were lost for him, and he would not have any positive means to preserve at will his individuality. And what would he have who should but feel? Such a one would dissolve himself, being submerged in pains and joys, and would renounce his independence. Seeing, hearing, and feeling are life-powers, which when once associated must succeed in obtaining the entrance into the sanctuary of life. But of course, this seeing, hearing, and feeling are not only to be used outwardly, but inwardly as well into the innermost bowels, even to the marrow of the bones,[1] then we shall be nearing the powers of life and dare ask them for the light, the truth, and protection" (p. 82).

"The mouth is the creative organ of the inner life spiritual. The mouth, as a material instrument of language, is to know how to send letters and words into the depths and foundations, out of which shall grow lips, teeth, and palate. Then the whole body will have arisen outwardly and inwardly to the language and the faculty of thinking. Our self, when uttered into our interior, will gain the faculty to be in any part of our body and on any altar to there lay down its wishes. This is a complete lore for an unprejudiced man, for it is in strict conformity with anything we do in the world. A prejudiced person, however, cannot be helped by the longest expoundings or whole libraries. He who has the courage to consider the elements of the language, uttered by the mouth, as well as the syllables and letters as a kind of a bodily food, and who can swallow them, will soon feel what a wonderful food he has taken, and how necessary it is to feed the spiritual life not only with puzzling conceptions but with elementary powers" (pp. 88–9).

From the work *Die Missionäre:*

"The tuning instrument I am about to speak of was at all times considered by many people to be a mere dream,

[1] The marrow of the bones signifies here the spine, where the student has to practise to arouse the Kundalini.—THE AUTHOR.

and only a few understood it, while those who were in fact using it could be counted on the fingers. I would not therefore mention it, if it were not your intention to travel for India, where this instrument exists to this day among the Brahmins. You who are going as missionaries to India, intending to propagate there the new spiritual lore, should know this, to avoid being attacked with unknown weapons. It is the art of tuning oneself with words. Each Brahmin on attaining a certain degree receives from his superior a special word to be used as a tuning instrument in all circumstances, as at prayers, at a speech, when supporting and comforting the unfortunate, and sick, etc. The first Church fathers used this instrument with the best results, and it only lies with you to make such a word feel and think within yourselves. Then you will see that its effect is as sure and infallible as nothing else in the whole creation.

" I would like to satisfy you in giving you a complete instruction, but—I must not. All the same, I may say this much that, by means of this tuning, we create in ourselves a power, which raises our existence to a point where we forget the passage of time, becoming one with eternity already on this earth " (pp. 91 and 93).

Kerning is referring here to certain sacred words, which, after the student has practised for some years, will be born in his interior. To such words belonged, with the ancient Hebrews, certain divine names as well as the names of some angels.

" Speaking is the loftiest, the loveliest, but also the most difficult art of human life. But it has been already stated before that, by actual speaking, is by no means meant the uttering of common matters, as the daily news, or scientific treatises, but the free coming forth of our inmost thoughts and feelings. This way of speaking is then a manifestation of that mental stage, into which the tuning has placed us, and which takes up all sounds about it, then developing thoughts and ideas, of which the speaker had often not the slightest notion before.

" We have spoken of the five ways of tuning oneself for a speech :

1. Through the impression of the objects and circumstances surrounding ourselves.
2. Through looking at or touching any tuning instruments.
3. Through the aptitude of our hands and limbs, as they may form different shapes, and through the positions of our body, as well as touching the same with our fingers and hands.
4. Through the imagination of such tuning instruments by our fancy and thinking.
5. Through a word thought into ourselves, which arouses and animates the speaking in an elementary and powerful way.

" The fifth way to tune oneself with words is the key-stone of thinking, the crown of liberty, the unquenchable light of the wise, the so much misunderstood stone of philosophers, which fooled so many of the unwise, and the clue to the understanding of GOD " (pp. 107, 110).

" The loftiest quality of a man, which we have to consider as the source of all his magnificent gifts of mind, of the reason, the regulated sensation and the independence of his being, is, after all we have heard and said, contained in language. If we are in a position to understand language in a similar way and to the same extent, then we have the fundamental cause of human knowledge, will, and feeling, not only within ourselves, but also in the creation as a WORD, and, as then the Word is God, we have discerned GOD in the Word. In this eternal creed, in this pre-conception of all wisdom, in this ever living philosophy, which is at the same time the principle of all religions and pre-religion itself, we have found a positive aim for our investigations, and the sight of this aim will preserve us from any confusion or delusion.

" To learn the substance of the language of the word in nature, first we ought to know that each vowel has its own

particular pre-form. This pre-form is not bound to any distance or any size, it flows from one star to another, from one cloud to cloud, from mountain to mountain, from tree to tree, from stone to stone, from being to being, from limb to limb, into the inmost folds of the heart and all inward and outward organs of the body. If we learn to feel within ourselves this vocalization, then the Divine Spirit is given to us, and we are bound unto the eternal power of creation, which, like ourselves, is able to think all, to will all, and to fulfil all" (pp. 115, 116).

"In the word are not only all forms of the tones contained, but they also multiply by the differing sounds of the vowels, by the different interruptions with the consonants, and finally by the ingenious melting together of letters into syllables and words. In the word may be found all forms of geometry. Each vowel has besides its form of tone a peculiar form of sound, by virtue of which the vowels create their scale not only to the height and depth of the harmonical relations, but also according to their original sound. Thus we get an abundance immeasurable: and as the form of sound is far more decidedly expressed than the form of tone, it must act much more forcibly on our senses, animating them to a free language.

"To make the matter clearer, it will suffice to consider the sounds of the five fundamental vowels—i, e, o, u, a, which sharply differ from each other, and to compare them with the imperfect sounds of the musical instruments, which are always perceived as imperfect sounds, as: ö, ü and ao (e.g., in the words 'burn' and 'all'). A high praise is to be given the musicians, who, despite the imperfection of the elements, succeeded in the realization of a complete and exhaustive system of tones, but what is surprising indeed is that the scientists, the so-called philosophers, have quite lost the system of a scale of sounds, and in their blindness even deny its very traces, along which they might regain their certainty. In the word is the creative power. The word is the highest in creation. God is the creative word, and therefore the outline of creation lies before in the

word already, and consequently God is at the same time the will and the power and the wisdom.

"In the word are contained all forms. Each vowel has its own pre-form, which may be represented through associations with others in innumerable modifications. If this is so, then any form must be a word too, expressing itself in our sensation by vibrations. Chaos was in a state of fermentation. This fermentation is an elimination of the coarse from the pure and spiritual, as we see distinctly in wine. The spiritual extends itself, when fermenting, in curves and straight lines, in angles and circles through the infinite reservoir, space. Formed into a word, it dominates and moves as a free agent. Thus, the highest faculty of the Universe, the word, works in its eternal lines, forms, and vibrations, and as the coarser parts, though driven away by the word's power, are surrounded and penetrated by it, they retain in their formation the word's character revolving round their own centre, placing themselves in certain lines and angles to other centres, so designing in this relation the letters of God's creative word in nature and its forms.

"According to what is stated, it is of importance to us not only to hear the word as a tone, but to perceive and feel it as a form. The pre-forms of the letters have become lost in ordinary life, so that now the whole thing is rather considered to be only a fancy of enthusiasts and impostors. Nevertheless such pre-forms do exist in nature, and anybody may put it to the test. There remains but the question, how such pre-forms may be recognized?

"A mechanician, when beholding an instrument he never saw before, will examine its purpose and its parts, judging at the same time the machines and means by which the instrument in question has been made, thus enabling himself to manufacture a similar instrument. Thus and not otherwise have we to proceed, too. The work is before our eyes, and nobody hinders us from viewing it. But the mere staring at it is of no use; we have to know the means by which the whole has been built up in this way and not in another. We perceive lines, circles, points and angles, the

changing of the days and years and the infinite space of the heavens studded with worlds without number. But this immensity rests on lines, circles, and angles, while its efficiency as word rests on the vibrations of the forms and in the graduations of the light. Lines, circles, and angles are therefore our elements, wherein we have to investigate. Should nature's proportions be too large for our investigation, nobody hinders us from doing like the astronomers, bringing the objects to be examined, in a reduced size, as near to us as possible. The astronomer makes a sketch of the immense firmament on a sheet of paper, calculating the course of the sun and stars up to a minute and second. Likewise the investigator, if he seriously endeavours to find the truth, makes the lines, the circles, and angles vibrate within himself, measuring, like the astronomer the firmament, the boundaries between time and eternity" (pp. 131, 134).

To the aforesaid I have to observe that Kerning is here pointing out the correlation of the Universe and man, i.e., the macrocosmos and microcosmos. It means that whta is in the whole Universe is also to be found in a man, and, if the substance of the Universe be the word, the same is consequently the substance of the man. But the word is composed of letters, and these are but geometrical forms formed out of lines, circles, and angles. By making these pre-fundamental powers of the Universe vibrate in our body, we realize our fundamental substance, i.e., the Divine Spirit, as well as the correlation of the Divine Spirit to the Universe, and thereby the whole Universe.

"A lot has been talked about the possibility of seeing the tone and word with the eye and to feel it, but an obstinate doubter cannot be helped, while to an unprejudiced person the following may serve as a confirmation:

"A musician takes in hand a composition, studies it with his eyes without uttering a tone or moving the lips, and then interprets its contents and value quite precisely. Another studies volumes upon volumes, imbibing the whole history of man or a part of his scientific systems, without

uttering a single word, or opening his mouth. Are these not actual proofs of the eye's being able to see the word, conferring it upon our senses and our thinking principle? After such considerations nobody will maintain that the following sentences are too risky for serving as a fundamental starting point.

" The form is word, and light is word.

" Any fermentation is a self-liberation of the light out of the darkness, or a separation of the coarser materials from the finer and spiritual ones.

" Any action of the light takes place by radiation, consequently by forming lines, circles, and angles.

" The whole Universe is a great ring, an immense globe, and therefore a form, a word-element.

" The word is alive, always active and is creating without rest or stop.

" The lines, circles, and angles are the root of the word and shoot forth branches of life and motion through worlds and life-systems.

" The word enters the coarser stuffs and becomes a sound and conception for the visible senses.

" God speaks and man speaks.

" God gave Himself to man, and thus man may elevate himself unto the Word by means of the feeling, whereby he perceives the pre-types and God's

" Thus a man stands on the summit of God's glory, being able to manifest God's substance, and to gain therewith the spiritual liberation and immortality.

" To a thinking man it does not suffice only to suspect a thing, he struggles after the certainty. Well, he asks himself, how is the eternal life to be attained?

" We have found the elements of the word in the eternal space, and as this has no boundaries, as far as time and locality are concerned, then also in eternity. If we endeavour to feel these elements in their form and efficiency, then we bear the unmistakable stamp of eternity in ourselves, and are in a small measure that which the pre-word is in the infinite All.

" Music is ordinarily taught on an instrument. But as soon as one has learnt it thoroughly, then the instrument ceases to be of importance, for the student bears the music within himself. To some their throat serves as an instrument, though they are rather to be considered as but outward organs, because the whole effect goes outside. So the Word! The throat, tongue, teeth, and lips are the organs for using the word outwardly; but as soon as the elements of the language stir within ourselves and manifest themselves, then can the outward organs of speech grow dumb, the hearing become lost; still, in our inmost being, the live language remains and cannot die, though even our body dissolve itself into atoms.

" But how may the word be recognized in its pre-forms, and how do we receive the conviction that we have it not only in our mouth, that is in our outer organ, but also in our interior? The mouth is an organ for the outer world, but at the same time it is a creative organ of the inner life. A man must get accustomed, as he speaks outwardly, to do so inwardly, and soon he will feel undoubted results. God breathed into man the live breath into his nostrils, says Genesis. Let us try to breathe in, instead of the air, the vowels, then words and finally complete sentences, making them to penetrate our body through and through, and we shall soon perceive what it means to feed ourselves with the life-essence. Have you succeeded so to feel distinctly your inner life, then you may inhale questions, awaiting the answer at your exhaling.

" That which has just been said could need a volume for its comprehension, but to a man of an earnest will a few words may suffice. We have already spoken of the word being a tuning instrument. Here it is not only an instrument but a power, and therefore he, who is tuning himself herewith, has not only a leader and a helper, no, he is ladling with his own hands out of the primordial stream, using it at his will" (pp. 132–142).

In the aforesaid the author is dealing with the *breathing in* of a question, to which we may expect an answer when

breathing out. It will be of use to observe that many young pupils presume, after a short practice or the first results obtained, to be able to arouse the inner word within themselves. I therefore request readers stepping on the way to bear in mind my warning concerning this point, as in the beginning divers lower SELVES may give the answer, which would not be the right one, and may lead the student astray, or mislead him altogether, if he should follow their advice. There are, however, instances, when in certain moments the necessity arises, that the student receives out of his interior a quite clear advice or hint, but this is an unproduced utterance, and quite different to the case where the student himself puts the question, *awaiting* an answer thereto. In the latter case the danger is so much the greater, as the student is wont to be restless in such a moment, whereby a correct answer is not possible.

" We have spoken before of the vibrations of tones. As the sound of the word is far more distinct than the common tone of music, therefore the vibration of the first must be of a greater efficiency."

Every one who starts to practise will convince himself of the vibrations produced by *thought letters* or words. Their effect is so mighty that the student is often amazed.

" It is easy to speak with confidence about the power of the vibrations of tone, for this may be experienced daily. Once I entered a concert hall, of which the walls and floor trembled and the windows clattered, as soon as somebody played a little loudly on the D-string. I asked the musician for the cause of that striking effect, and received the answer: The hall is tuned in the key of D. I expressed my doubts about it, but he persisted in his statement and played other tones yet louder than before, but nothing stirred; but as soon as the D resounded, at once the whole room was trembling. I thought over this case without getting cleverer than the musician had made me. Then I asked a scientist, who was very embarrassed how to reply at all. Yet he thought that the effect arose from aerial motion. Once more I went to see the musician and made him play several

times in the same hall the D; but I did not perceive a slightest motion of the air. Another day I was able to experience the same in a church, where its walls, windows, and altars trembled as soon as a certain key was played. Then I was sure of the fact that it was not the air which produced such an effect, for those walls did not tremble even at the heaviest gale. I asked the choir conductor for the cause of this phenomenon, and was told the following: It is the church-tone which makes the whole church tremble. —Through the medium of the air? I asked.—No, sir, he replied, this happens by the tone-vibration corresponding with the structure of this building. Of course, the vibration in question is in the air like the Spirit, or rather in the ether. —I thanked him for his explanation, and verily the conversation gave me to think.

" If we apply this observation to the effect of the word, which is still deeper and more spiritually hidden in the coarse elements, and which is subject to still more effectual vibrations, then we discover the divine power which dominates chaos, building up worlds, holding the stars in their courses, and able to create all that we see about us.— If we consider that the word works in the same manner as the sound and the form, and if we must conclude from these forms their attraction-phenomena, then we come to the basis of the teaching, and, from the above-cited—

" If the word is a form, then form is a word, too—we can come to the further conclusion:

" If the tone is in a position to make walls tremble, then the sound of words may move mountains.

" Tone and sound reinforce their efficiency in a reversed relation, so that with the tone the vibrations are mightier of tone, while with the sound they are mightier of form.

" This is the very riddle of the Sphinx, the simple but deeply concealed mystery of God and nature. Cleverness cannot solve it, while it was always open to the simple mind. Listen to a tone, and *imagine* its form, and the vibration will be more powerful. Let us think of the form of a Latin A or O, and the vibration will be mightier than when we utter

either of them. The word acts, deeply concealed as God's sanctuary; the tone is also part of the word, but it is rather in love with the senses, flattering them with lovely melodies. He who can comprehend it, let him comprehend. The time will perhaps come when it will be allowed to explain more distinctly, when everyone will have to look for it within himself, considering it his own property.

"This time, however, has not arrived as yet, for the mysteries experienced by an initiate must not be revealed. The very nature of the mysteries does not allow it. Nevertheless the time may be at hand when the Holy Spirit will be poured into all souls, which will mean the final revelation."

From the work: *Christianity:*

"The great mystery of humanity is contained in the art of praying, searching, and knocking. We have but to learn it, and we shall be able to make of our life a paradise" (p. 4).

By the said art, the author means the searching and knocking within ourselves either by means of the concentration on our Divine Self, or the repetition of letters, words, and sentences in thoughts. It is interesting that the ancient mystics as well as the Rosicrucians represented the art of concentration by an archer shooting his arrows at a target. The target is here of course the divine substance in ourselves, or that spot of our body whither we send our Mantra practice. The cross-bow is our soul, which is to be stretched like a string of a cross-bow, while our thoughts are the arrows and the archer is the outward man. He who understands target-shooting knows that the taking aim requires full attention and quiet. Likewise the mystical practice requires full attention and peace. Without it the arrows miss and our thoughts do not reach their target. The ancients were masters in symbolising, as the above example shows.

"The loftiest quality of a man is language. This, however, is to be awakened not only in the mouth, wherefrom it only issues forth, but in all inner and outer organs. Then

may a man understand spiritual power and freedom, then may he cure diseases, cast out serpents, and remove the perils of death" (p. 90).

Here I must observe that with the re-born man, or yet before the re-birth, in a word with a Mystic who has practised for some years, there appears, besides the inner word, in the first place the healing power, at least to a certain degree.

"The Hebrews possessed prophetic schools. All thorough investigators of history admit that Elias was the leader of such a school. The Bible speaks of the prophets' children. What kind of children could they have been? Surely none other than such men who were members of the prophetic schools and visited them. If we consider impartially the history of Persia and India, we meet with numerous things which cannot be understood without such a clarity of spirit" (p. 98).

It is certain that in the most ancient times, in Egypt, Babylon, and later in Greece, prophetic, or as we should call them to-day mystical, schools existed, where the students learnt to comprehend nature not only outwardly but also inwardly. In such schools the students were led by some high initiate, who imparted to them lessons for their inner unfoldment, and also led them in their outward life. The Greek literature alludes to many schools of this kind, but almost nothing has been preserved from ancient times.

"As the Christian religion is but a prophetic school, so it can do without all other religions" (p. 100).

Thereby the author means that he who is a Christian and acts [illegible] to the Spirit of the Gospel, and not to the [illegible] of the Holy Fathers, who often had not the slightest notion of the inner life, need not belong to any church, and may attain the inner consecration.

"What is prophecy? It is the manifestation of the awakened Spirit of Genius imparted to the outwardly material man. He will manifest himself to us as soon as we have put aside all we have heard, seen, learnt, and kept

in our mind; and when we renounce all earthly passions and desires, by overcoming them giving place to the inward life, enabling the latter to move and stir and teach us by feeling, speaking, and seeing" (p. 109).

"The personality of Christ is objective, while His Spirit is subjective. Without its spirit the personality is of no value. Christ Himself says hereof:

"The more we are occupied with His personality, the less we comprehend His Spirit. But the more we understand His Spirit, the more comforting is His personality to us; for, becoming our ideal and prototype, it enters our selves, transforming them in His way."

The last sentence contains a certain mystery of the mystical evolution, namely the transformation of the man earthly into a heavenly one. This heavenly or divine man is stamped upon or poured into the Mystic's soul, transforming his interior.

"The historical struggle about the personality of Christ leads and has led to the unbelief, the dogma, the sects, the specialization, and the quarrelsomeness, which all in all have lost the understanding of the eternal and divine, giving their attention to the flesh and blood" (p. 121).

"'Except ye become as little children, ye shall not enter into the kingdom of heaven.' What do the children do first? They learn to speak, first letters, then syllables, then words. Every one shall do so within himself" (p. 129).

"He who denies Christ's incarnation is not a Christian. The words of Christ are Spirit and Life. Both of these have no peculiar place in a body. They are spread over the whole body and dwell in the flesh. Hallow the flesh, extract the Spirit by a child's practice, then Christ will arise within yourself. Therefore become as little children are, and the re-birth must take place, as truly as a grape ripens in the sunshine" (p. 130).

"We have to learn the speaking of letters first, then syllables and words up to complete sentences. Now we understand the legend of the Chinese Emperor, Iao, who, in order to make his country happy, elected out of his

people a fellow-governor. Iao is the root of the Word, is God; while the fellow-governor is the earthly governor elected by God. Now we see why these three letters were of such high value to the Gnostics and the Neo-platonics" (p. 131).

The above-mentioned having been thoroughly explained in the chapters dealing with the letter-practice, there is consequently no necessity to add anything.

"The organic elements of the language are the lips, the teeth, the tongue, and the palate. Like the letters, they are so profoundly established in nature that none of them can supply the other. D cannot be uttered with the lips, nor B with the tongue, nor can either of the letters be pronounced with the palate. Likewise it is not possible to utter K or G with the lips, teeth, or tongue. Please bear this in mind! It is of a great importance, as we are thereby enabled to penetrate to *the interior of nature* and *investigate its spiritual powers.*

"The lips are the representatives of the skin and the muscles of a man. The teeth are the sucking branches of the osseous system. The tongue is in closest touch with the inner organs of the body, as the veins, the blood, and even the nerves. The palate is always either in a furthest angle or in the centre of a thing."

These instructions given by Kerning are very important for a practical Mystic, as they are *the clue* to the mystery of the *outer* nature. He who has learnt in his interior the alphabet and the inner Word is in a position to carry this procedure through in outward nature too, awakening there the voices of things living and unliving. For the whole of nature speaks to an initiate. Therefore many Brothers of the Rosy Cross are said to have understood the language of the animals. Jacob Böhme knew the paradisaic names of all animals, and could call to himself any shy animals by those magical names. They were given by Adam.

But this clue may not be used except by one who has found it within himself. For the majority of people this teaching is senseless and valueless. To show the profound

symbols hidden in these mysteries, I have but to point to the symbol of the circle with a point in its centre. Every occultist knows it to be the sign of the Sun, but that is not all, for the Sun is at the same time the material symbol of God, and therefore the circle with the point is also a symbol of God manifested or revealed. The point in the centre is, according to the above teaching of Kerning, " the palate." The periphery of the circle is the outward manifestation or the creation. With the palate we may utter the letters g, h, kh. Therefore our ancestors added to the divine name an H at the end (Jehovah), for this letter means the manifesting power. The same applies to the letters Kh and G. The letter Gh has the mightiest effects of vibration on all three worlds. Thus it is with all other letters, and he who succeeds in finding the corresponding organs of the language in the natural forms shall hear nature's language.

" All that exists bears the stamp of these four organic elements. Everything has an exterior, a fastness, an interior, and a middle. We feel the upper layer of earth, when brought into our imagination as the lip; the mountains, with their rocks extending over the whole globe, as teeth and bones; behind this skeleton we feel the tongue, while the centre of the globe we may imagine only by means of *our palate* " (p. 168).

He who brings about imagining these speaking elements of nature in his interior, but in correspondence with the speaking elements of his organism, obtains the key to the comprehension of outward nature.

Further on in the pages of the book quoted Kerning proves the mental impressions everyone may feel, unless he is full of prejudices, as is generally the case with an untrue philosopher:

" If you imagine the top of a steeple, where do you feel it ? "

" Of course, in my head."

" And the base of a steeple ? "

" Strange ! in my feet."

"And if you imagine a branch of this tree?"

"In my arm."

"And the roots of this tree?"

"Again in my feet."

"I intended to convince you of the possibility of mental impressions, for without having touched either the top of the steeple, or the tree's roots, yet you have felt them."

"What is the use of it?"

"We have been taught from our childhood to look for God in the heights, whereby he rises up to our head, where we think him over and work him up, until he dissolves and disappears from us. God is everywhere; the whole man, that is the whole human body has to learn feeling him, but then we shall have him in the whole, too. In our feet, knees, thighs, hips, loins, belly, breasts, in all inner organs, into the marrow of our bones he must stir, and then we feel him, and feel our positive life, and immortality becomes not only a possibility but a necessity. The head is the top of the steeple, it is the cock thereon, crying out into the world and turning at the most gentle breeze, it surveys all, yet is seen by all. In the tower itself the clock is going under the established regulations, and measuring the minutes, hours, and days. But all this would not be possible unless it stood on a firm foundation and on firm feet. Think of it!" (p. 182).

Master Kerning constantly shows the fact that God is present in a man *in his whole body*. Consequently, as soon as we begin to seek God within ourselves, be it through the practice in the mystical heart, or when practising in our feet, God commences to manifest Himself in *all our body*. Ninety-nine per cent of occultists suppose the mystical evolution to begin in a man's soul. *This presumption is one of the greatest errors in modern Occultism.* It originated from a complete ignorance of the spiritual laws, or therein that these matters are dealt with by people who have never experienced the mystical unfoldment—not even its very commencement.

The truth is just the contrary. The mystical evolution

begins in the *body*, manifesting itself before all in bodily sensations, of a kind unknown to any who have not started the practice and thus experienced them for themselves. Also the evolution of the inward senses is rather a bodily one. Here the magic spiritual powers affect the organism, yet their effect is materially felt. Their act of affecting is secret and incomprehensible to a man until he has attained his rebirth. But the effects of these powers are manifested in our *body*.

" Turn your face to the south and imagine the sun-rise. Where do you feel it ? "

" On my left hand."

" And the West ? "

" On my right."

" Where do you feel the country of our antipodes ? "

" In my feet."

" And the firmament over the antipodes ? "

" Also in my feet, but in a wider vault."

" Well, which conceptions are clearer, those directly from the clouds, or these from below ? "

" The latter."

" Can you imagine anything clearer than the aforesaid ? "

" No." (For the conception from below must penetrate *the whole body*, that is God's substance.)

" The purest conception a man can imagine and feel is the Holy Spirit. To arouse and refine the susceptibility of feeling in a natural way is self-knowledge, while the sensation is God, the perception of whom was the sole purpose of all founders of religions and spiritual institutions."

" And this is the foundation of the religions and priesthoods ? "

" Yes."

" Why then do we not see any trace of such a lore ? "

" Because it has been lost and because we endeavour to obtain all this by means of the steeple-cock " (p. 184).

It is obvious that by the cock on the steeple Kerning means the human brain, blinding our eyes and not allowing us to perceive the truth.

" Then we understand why the ancients never celebrated the divine service at noon, but always in the morning or evening. The Mithraists and the Pythagoreans greeted the sun at his rise, and let that lofty appearance act on their bodies, while the sky became light over their heads. The first Christians chose the night-time, and even to-day the Roman Catholics celebrate the birth of Christ at midnight.[1] When at the time of our midnight we imagine the full noon of our antipodes, then we feel as though included in a light vault, which is of a salutary, strengthening, animating, and instructive influence " (p. 186).

The Student:

" As the proverb ' Practice makes perfect ' occurred to my mind, I was imagining all possible things and regions of the creation, when I became distinctly aware of my head becoming excited in an unpleasant and almost painful way, as soon as I sent forth my thoughts straight upwards. On the other hand, when taking up into my imagination objects situated below me, the sensation was either lovely or of a salutary kind. As I finally determined to grow in the natural way, that is from below upwards, I occupied myself with tree-roots, fundaments, and my antipodes in the other hemisphere. The result thereof was that it seemed to me as if I were walking in water. What does it mean ? You have led me into a labyrinth, and consequently you must help me to get out."

" You may get out of it by yourself alone."

" How ? "

" By the continuation of what you commenced. The spiritual powers you have felt act in the beginning chaotically, then they grow and unfold to a certain activity, when you will be able to perceive their truth and importance."

" But this subject is so new and uncommon that no trace thereof may be found either in the history of to-day or of the past."

[1] The Rosicrucians' duty was to leave the town-gates on certain holidays at sun-rise.

As we have experienced, not only the letter-practice, carried on in our feet, but the mere transfer of the consciousness into our feet acts in an equal manner, that is it unfolds the mystical powers, and he who does so steps on the way. Of course, the letter-practice is mightier, and directly leads to the inner word of the prophets.

" He who looks for intimations shall find them ; he who evades them, declaring them at once to be nonsense, cannot perceive them."

" Please give me an example."

" Christ speaks to Peter : He that is washed needeth not save to wash his feet."

" And you presume that that washing of feet refers to something similar ? "

" To what else ? "

" To a moral purification."

" The narrow-minded, the orthodox, are always looking out for the moral everywhere, while the thinker sees nature everywhere."

" Consequently the Bible is not a lying book."

" It is the book of the spiritual powers revealed in human nature."

" Why do we not find nowadays these revealed powers any more ? "

" Because the Bible itself does not contain the revelation of such a lore."

" But then the Bible is but an imperfect book ! "

" As far as the lore in question is concerned it is so, while it is a divine book as regards the efficiency of the powers developed."

" Why is the lore missing ? "

" Either it was decided not to take it up, or it has got lost already."

" And is it still lost ? "

" It exists among a few only."

" And those few ? "

" Will not expose themselves to persecutions by the clergy and the rationalists."

"But the matter as you are dealing with it is quite rational."

"I hope so. But ask others and you will hear the names I am honoured with."

"One must not be afraid of speaking the truth."

"You are right, if favourable results may be expected" (p. 192).

In the last section Kerning refers to certain degrees of the mystical evolution. He does so very often in his writings, but always in a way incomprehensible to an uninitiate. He who is practising, however, will always find the confirmation of his own experiences. *As far as the lore of the inner evolution of man is concerned, it was concealed for a long time, and is now entering the stage of revelation, of which the present book bears the best evidence. It could never have been written and published, unless it had happened in accordance with the divine power. Besides, I may say that this book is the first plain revelation of these mysteries. This, too, is possible only by* higher *authority.* It is because a new era is arriving, because before long the mystical practice will be spread among people far more than ever. It is also possible that it is to be brought into connection with the prophecies of the coming Saviour. Those who presume the Saviour has already come, and has—according to some—written a book already published, are greatly mistaken. Others consider a founder of an enormous society, who by lectures and books and ingenious behaviour managed to gather a great many intellectual and also less educated people about himself, to be the new Saviour. But it is to be remembered that before the coming of the Saviour a great many false prophets shall arise. *Therefore search within yourselves and not outside. When He comes whose coming has been foretold—it will be manifested in an infallible way—His word will penetrate the world like fire, and He will not use books, or papers, or outward societies, for "all power whatsoever will be given unto Him upon this earth."*

From Kerning's book *Die Grundzüge der Bibel:*

" There are three species of God's children mentioned by the Canon :

" Those who come into this world without fleshly parents, but are conceived by the Holy Spirit on soft earth forming an uterus ;

" Those who are born by a woman without having union with a man ;

" Children of natural parents who of their own and the power of the Spirit have produced the Messiah within themselves, and by their re-birth have risen to be God's children.

" Of all three kinds the Bible quotes examples, calling them God's children in contradistinction to the ordinary human children. Round the first the community gathers, hoping to participate in the promise they see already fulfilled in God's children. Thus, a church is formed, a realm of God, far from gloomy dogmas, obeying only the higher laws of nature, and able to reconcile and unite all, and to lead them to immortality " (p. 80).

" There are three species of God's children then, and they are the pillars of the Bible, pillars without which Christianity itself were without a foundation.

" There is ONE GOD ; who will deny it ? There is immortality. We all believe in it. But immortality is the most wonderful thing of the creation, and consequently we have no reason to doubt about any Biblical wonder. The human creature is not immortal ; all of which it consists returns to the original elements, and the former individuality cannot be traced any more. Immortality is gained when the Spirit has produced within the creature a new, an imperishable body, which unites itself with the creature, taking up the latter's feelings and thoughts. The purer and the more distant the ethereal and spiritual body is from the fleshly, and the coarser the material, the more imperfect will be their relation to each other, and the more uncertain the state of the eternal life. On the other hand, the more material the new ethereal body is, and the purer the fleshly one, the more uncertain is their union and so much the more sure may we be to take beyond with our-

selves our whole individuality. If we substitute for the ethereal body fine alcohol and for the fleshly body impure, muddy water, then it will be easy to understand that they cannot become united. The light spirit floats above, while the water stays underneath. When both are poured out upon the earth, we shall perceive them to be separated one from the other. There will neither be a trace of alcohol in the water, nor the slightest drop of water in the spirit. When, however, we condense the spirit with more substantial spirituous liquids, and cleanse and distil the water at the same time, then both parts will so mix together as if they had always been one from the beginning. The first case denotes the coldest indifference and the complete domination of the senses, while the second is the culminating point of human refinement, when the creature even overcomes death and does not suffer decomposition.

" There is a re-birth in spirit. The creation of an ethereal body by the spirit is the re-birth in question. This ethereal body is conceived like the fleshly in the womb, and grows out of it through all parts and organs. The creation of such a divine body being established in nature, and its approach towards the creature serving for our refinement, it would not be consequently against common sense to conclude that, under favourable circumstances, the ethereal body, having but tasted of the corporeal material food, is in a position to become so corporeal that, being a human being conceived by the spirit, it may leave its paternal roof, entering the outward world equipped with human qualities.

" This intimation, though an imperfect one, being yet in accordance with nature's laws, may explain the origin of the second class of God's children. The first must be possible, as otherwise there would not exist any human beings. The beginnings of nearly all nations, all mythologies and mysteries mention and render them in intuitive symbols and parables. If all nations at different periods are in accordance to this effect, we must not fear to be deceived, but must come to the conclusion that without being taught by nature such an agreement could never have taken place."

I have quoted this extract on purpose, as Kerning here touches upon the burning question of immortality and the most secret mysteries of humanity altogether, that is upon the origin of the human being in nature, and his transition from the material state into the spiritual. As we have seen, Kerning does not believe in immortality without the spiritual re-birth in the flesh, which has to take place in every mystical student. This lore is, however, in contradiction to the teaching of the occultists, who maintain that the soul of an individual survives the body to become re-incarnated again and again. So we assent rather to the occultistic teaching than to the theosophical and that of Kerning.

There are many reasons for this, especially the physical ones. Of course, they cannot be expounded in this book, which has a different purpose. Perhaps I may do so somewhere else. Though Kerning did not believe in the individual survival without the re-birth, it was not of importance to him, as he of a surety attained to the re-birth. The same applies to Buddha, who denied God, acknowledging only the LAW. All the same he attained the highest degree of an initiate. Our individual faith during our life-time on this plane is of a *magical influence* upon our *conscious state* after death. Who does not believe in the survival, the survival will not exist for him after his death. On the other hand, he who believes shall in full consciousness continue to live after death.

The opinions of all initiates at any time individually differ from each other. In their substance they are of course analogous, and we must not be misled by trifles and divergences of opinion. As long as the spirit is confined to the material body, be it that of the highest adept, yet he bears the human stamp. And let us not forget the saying: Oh imperfection, thy name is man. There was only one perfect and infallible in all matters, and it was Jesus Christ. But He was not a man, but an incarnated Son of God, and therefore there was nothing human about Him.

From Kerning's work, *The Key to the Spiritual World*

" Listen then: If all shall die, the Creator cannot die. If all dies, then the creature, in which the Creator has glorified himself, cannot die. To seek him and to realize his glorification with ourselves is our task. There are many ways of different advance. Some are slow, the others quick. He who has courage and strength may choose the latter. The weak are given easy ways. Which class do you count yourself as belonging to? "

To the forcible and quick ways belong, for instance, asceticism and the Yoga practices, as carried out from time immemorial up to the present day in India. Also the Egyptians knew slow and quick ways. The quick way is impossible to a European, and is rather dangerous, as it cannot be in accordance with the circumstances under which we are living. The Greeks knew different ways in their mysteries. They knew quick and slow ways, and their initiates imparted them to their disciples according to the latter's individual endowment and faculties.

" The Student: ' I have courage, but I am not sure of having the strength necessary. I am ignorant of what I have to perform, please therefore deal according to your own judgment.'

" ' Well then: Let the man think within you, then you shall succeed.'

" The Student: ' How shall I do it? '

" The Teacher: ' Let the man think within you, then you shall succeed.'

" The Student: ' I guess what you mean. The actual human nature! Shall I ever find it within myself? '

" The Teacher seized his hand, looked steadily into his eyes, and said: ' He who has courage and perseverance, to such a one no goal is far away.' He then left the student alone in the room to think it over " (p. 101).

" You arrive at knowledge of the Spirit, if you endeavour to recognize his qualities. These qualities are the components of his substance. They may be possessed theoretically and practically. Theory contents itself with naming them and knowing they exist. Practice, however, penetrates

into their substance and their activity. The latter is our task, whereby we gain the entrance into the spiritual world."

"When ye pray, use not vain repetitions. Therefore pray ye: 'Our Father,' etc., says the Bible.

"From that it follows you shall pray but that; repeating it as slowly and as often until not only your mouth, but also your heart, your whole nature, from the skin into the innermost part of your body, knows it by heart. When then you feel its result, when then your hair bristles up, your bones are burning, then think: you have received the baptism. Now either stay here or leave me. It appears to be a trifle, but to perform it all the strength of a man is required" (p. 104).

Here Kerning is alluding to the sentence practice, and recommends to practise in all parts of the body—Our Father. That this practice, too, is to be carried out in the feet, is to be seen from the following:

"From below grows the plant, on the ground all that is striving for security is fortified. Firmness exists for us only in solid stuffs, and what is more solid than the earth rotating unalterably within its own circle, and giving each being the support for its growth? On his feet stands man, and rests upon them; when the support is not good he is lost" (p. 106).

"From the day of the feet-washing to the crucifixion, all was written only for you. If we believe like children, blindly practising, then we shall rise from the dead. All that happened to our Master in those three days is to be our ideal. We must experience the passion of our Saviour, His scourging, the weight of the cross, and, in order to give place to the new man, exhaustion has to take place in all our limbs. Though the reason struggle against it, our senses rebel, even our whole nature revolt, we must suffer steadily to change the crown of thorns into one of life. He who does not use many words, but puts the few into action everywhere, thus raising his whole nature to the faculty of thinking, he treads the path towards victory and shall be glorified on the cross of life" (p. 108).

I am now going to quote an important section of Kerning's writings, namely, that where a chaplain teaches a young knight how to become an invincible warrior. The Spirit disposes of numerous gifts, one gets wisdom, another the healing power, yet another invulnerability, and so forth. Evidence thereof is to be found not only in the Bible, but also in all mythologies and legends. The following story takes place in the Middle Ages, when, especially for a nobleman, it was desirable to defend oneself successfully against one's enemies.

" The chaplain drew the young knight's attention to the inner forces, how they often slumber, then suddenly awaken and endow us with suppleness, courage, and sagacity.

" ' It's true," said the knight. ' Often we carry out something which seemed impossible a moment before. Thus it is with our thoughts: you may brood for days over a problem without being able to solve it, and of a sudden it appears quite clear to you. How does it come that this often happens so slowly ? '

" ' Because we go a round-about way.'

" The Knight: ' I do not understand.'

" The Chaplain: ' Yet it is so.'

" The K.: ' Please explain.'

" The Ch.: ' If you want to see someone and you do not know where he lives, then you must first find him out. The same applies to our powers. If we knew where the powers lie, we could arouse them quicker. So it is with the thoughts. If we knew the residence of the thoughts, it would not be at all difficult to receive therefrom ideas, which might explain to us anything hidden.'

" The K.: ' Well, now the question arises: How is it possible to know the residence of those powers ? '

" The Ch.: ' He who solves these questions has attained the goal. To avoid mixing up one thing with another, we will first examine the thought to find the way to same.'

" The K.: ' I am very anxious to hear it.'

" The Ch.: ' The following principle is to be considered:

Any power may think but of itself or of something in connection with it.'

" The K. : ' It seems strange.'

" The Ch. : ' Yet it is quite natural. The ear cannot think but of the powers of the ear, it cannot imagine colours or measure a superficies, in a word nothing which does not belong to its sphere. When speaking of the smell, the nose thinks, and only the palate may judge the savouriness of a meal.'

" The K. : ' It is true, I have just tested it, while you spoke. Verily it is true ! But where does it lead to ? '

" The Ch. : ' As far as a man's power reaches. As far as he is able to think and feel. Into the infinite, the highest of all, the heart of nature and his own being.'

" The K. : ' Please give me another rule, or better still, let me make a test.'

" The Ch. : ' Well, with what do you think of your mother ? '

" The K. : ' With my heart.'

" The Ch. : ' With what do you think of her figure ? '

" The K. : ' With my eyes.'

" The Ch. : ' With what do you think of the tone of her voice ? '

" The K. : ' With my ears.'

" The Ch. : ' But if you think of her as your mother, your leader, and your guardian, then you do so with your heart. And the more gratitude and love you imagine these qualities with, the deeper is the thought, which we call by the name of " the feeling," for we feel it in our heart.'

" The K. : ' I thank you very much for your information. I shall practise the dismemberment of these thinking powers, and hope to make out where the force of the fighter dwells.'

" The Ch. : ' Let me shake your hand, young man. I see you will get on ' " (p. 203).

" The Ch. : ' Welcome. I heard you were practising assiduously, and am glad of it. The experimenting by oneself is an evidence of zeal, which is praiseworthy. But

let us not forget that first we have to learn to stand upright before beginning to walk and fence. But please do not misunderstand! I do not blame you at all, but have to call your attention to how a ladder is to be ascended, namely, rung by rung, beginning with the lowest one!' "

Here the author refers to the mystical ladder in the human body, which has been already fully described in the foregoing chapters.

" The K.: 'Please lead me to the ladder.'

" The Ch.: 'First we have to erect it.'

" The K.: 'To erect it?'

" The Ch.: 'Yes. For it is yet hanging obliquely in a gloomy barn.'

" The K.: 'Please let me see it.'

" The Ch.: 'You are it, yourself.'

" The K.: 'Please explain.'

" The Ch.: 'When you think, where do your thoughts arise?'

" The K.: 'In my head.'

" The Ch.: 'In your head or upon it?'

" The K.: 'I am sorry I do not know.'

" The Ch.: 'You cannot erect the ladder unless you know.'

" The following day the knight came to see the chaplain, and was highly unsatisfied with himself. 'I have tried to solve it all day and all night,' he told the chaplain, 'but I am not able to do so. First you told me that each power knows but itself or what appertains to it, but now you ask me where thought arises? This is another question, and cannot be answered in the same way.'

" The Ch.: 'Quite right. First you see, hear, and feel a thing or you imagine it. But then that which you have seen or imagined comes into action, becomes yours, and you think over it. With what organ does this first take place?'

" The K.: 'I do not know.'

" The Ch.: 'Which are the resources of thinking?'

" The K. : ' Words.'

" The Ch. : ' Where are they formed ? '

" The K. : ' In the mouth.'

" The Ch. : ' Right. In the mouth the thought commences its activity, and returns then along a defined way to that power which produced it or is in accordance with it.'

" The K. : ' Please give me an example.'

" The Ch. : ' The miller takes the corn out of a bag, shoots it into the mill, turns it into flour, and fills the bag again with it.'

" The K. : ' I do not follow.'

" The Ch. : ' The sense receives an idea, and transmits it by means of language to the mouth, which makes it pass through the body to crush it, and then the idea returns as a perfect thought to the sense.'

" The K. : ' The teaching is now clear, but the practice ? '

" The Ch. : ' The practice is subject to some difficulties. But practice overcomes all.'

" The K. : ' Thank you. I am sure I shall not be lazy.'

" The Ch. : ' Do not forget the ladder ! '

" The K. : ' Is it in any connection with the aforesaid ? '

" The Ch. : ' Of course. When the mouth has started its activity, it is all important that we observe the corresponding step-ladder. First you have to erect the ladder, and then you may start.'

" The K. : ' Will you teach me how to do it ? '

" The Ch. : ' Listen then : A man stands upon his feet ; if they are not strong enough, he will easily fall over. Examine this and come then again to see me.'

" The young knight was in a desperate state how to carry out his task. He had to learn to think in his feet, and this he could not accomplish. He made all possible attempts, and often he was in despair. Finally he succeeded, and after five weeks he came to see the chaplain again : ' Excuse my having tarried so long, but it seemed to be very hard. Yet I have now made it out.'

" The Ch. : ' Listen : The feet are the first rung, whence you rise up to your knees, then into your hips, into the

navel, the pit of the stomach, the throat, and finally the head. The ladder is erected, now learn to rise thereon.'

" The knight required a full year to accomplish his task. Though he saw the chaplain daily, the latter did not impart to him any lessons, but they talked together about the value and the powers of man in general. Finally the disciple believed himself to have reached the top of the ladder, and asked his teacher to examine him. The chaplain replied: ' You have got it, but a skilful climber also makes progress with his hands, this I hope will be easy to you to perform. Difficult, however, will be what follows. All that you have performed outwardly has also to take place inwardly. The first climbing touched but the skin, and now we are going to penetrate the flesh and the bones, through the loins, liver, lungs, and heart, into the very marrow in order to come nearer to the desired perfection.'

" Now commenced the struggle. The disciple felt ill, and fire and cold penetrated his body. He would have succumbed without his teacher's encouragement. Finally the storm calmed down, and there was a new man.

" ' Now we are going to form the fighter,' said the chaplain. ' Your legs are standing upright, your hands are alive, and your whole body is ready for free action to receive the spirit. Ahead now! Do not tremble when you meet or perceive anything, for it is the inward self endeavouring to manifest its qualities.

" ' The audacious climber does not need to step from one rung to another, he often leaps over one, two, three, sometimes five rungs at once, to ascend so much quicker to the top. He gets rid of all ties and soars up like an eagle.

" ' The language is formed in our mouth, yet it must penetrate ourselves everywhere, until our entire nature becomes the language itself, where God's word resounds and shows us the Truth. Obey this word, when hearing it, and undertake nothing without its advice, then in truth a new day will break for you.

" ' The inner eye must see, the inner ear hear, and all the senses are to be aroused in a man's interior. Then the

human being is resurrected, having the crucifixion behind him.

" ' The powers being now known to you, it is but a matter of faith to learn what they are able to perform. They are immeasurable and none has yet got to their bottom. The Eternal says: " Art thou afraid to think a lot of Me? Look at the myriads of stars. I have set them there to shine for those who come nearer to Me. Look at the firmament in its loveliest azure. I have shaped it to give a temple to him who worships Me. Him who prays to Me in Spirit I hear, and it is already granted with the prayer. He who speaks My language speaks within Me and all Mine is his." I must not tell you more. Now you know all you want, and it lies only with you to win it ' " (pp. 202–11).

In the last sentence the great mercy is shown, in which any Mystic participates, provided he has been faithful to his task. He who knows how to pray in spirit and truth, his prayer is always favourably heard—often at once. We cannot learn prayer in Spirit and Truth, unless our whole body prays with all its atoms and cells. Of course, this kind of prayer is unknown to those who utter their prayer only with their lips. The prayer with the lips is of little value, for it cannot ascend to the Creator. The prayer of a Mystic is animated by his faith and love, and is therefore of a magical influence.

From the book, *Wege zur Unsterblichkeit:*

" Which are the elements of thinking? Reply: The language, the numbers, and forms. You have to learn with all your body to count, to create forms and to speak, and then you shall understand the universal history and your own being " (p. 125).

Kerning expresses here before all a new teaching, namely, that it is necessary to practise all numbers and divers forms, and observes that the student will know the history of mankind at the end of his practice, which means he may attain clairvoyance. As far as the practice of numbers and forms is concerned, the student shall not trouble about

that in the beginning, for it will be given to him when it will be necessary. Only those who are lacking both in faith and resolution fear they will not know how they are getting on with their practice. But, as Kerning says, everyone has to devote himself blindly to the mystic lore. He who lacks courage had better not touch it.

" A man has to possess himself fully ; this is the purpose of any teaching ; and thither we try to lead the student. Not only in his heart or head, but in his whole body a man must feel and know himself, lest he get mutilated and be incapable of the perfect life."

" Here human narrowness is manifest, for it appropriates to a certain part of our body more holiness than to others, though we experience every day that no limb is useless, but each is of use to carry out the Creator's intention."

" Try to keep that which you have, and think that where life exhibits itself most clearly, there you are nearest to God ; but do not be one-sided with your powers, and be convinced that perfection must possess all powers."

" In the lowest tone are contained the higher ones, descend therefore to the lowest apartments of your body, remembering Christ's descent into hell to call souls and powers to life."

" Do not rest until you have created everywhere within you a lens, through which you may gaze at eternity, and do not care for the world which perceives but your head and tries to fill it up with all possible dogmas, until your head threatens to separate itself from you and your feelings. Persevere and master yourself, else you are a crucified one whose bones have been broken on the cross, and whose body may therefore not be taken down."

" Have confidence in time and be master of the moment ! This teaching is distinctly described in the foregoing examples ; for it will require years until a man reaches his maturity, when he will discover the essence of his life, to use it for his leader " (pp. 168–170).

Many impatient ones would like to attain the complete mystical unfoldment within a few months or a few years.

This, of course, is absurd, and the reply thereunto is given by the Master. It will last many years until the inner word is aroused, while complete clairvoyance is needed in a leader. There are mystical students who are not destined for leaders at all, but for other tasks; for each one receives according to his powers and faculties.

CHAPTER VII

THE MYSTICAL STAGES

BEFORE beginning to enumerate the so-called mystical stages, according to which the inner unfoldment takes place (I can do so only in broad outline to prevent the profanation of what must not be revealed at all), I shall yet briefly mention certain Christian ceremonies examined from the mystical point of view, for they are but the symbolical representation of certain mystical stages taking place within each student.

The most important of these ceremonies are the so-called Sacraments, that is, according to the ecclesiastical expression, sacred rituals, which under their outward and visible signs should have an influence upon the spiritual side of an individual. There are seven sacraments in the Roman Catholic Church, namely Baptism, the Eucharist, Confirmation, Penance, Extreme Unction, Holy Orders, and the Sacrament of Marriage. These sacraments were first in the sixteenth century declared by some reformers to be holy ceremonies. It is doubtful whether Christ Himself established these ceremonies as they are performed nowadays. Their origin is obscure and quite unknown. Of course, they were introduced by the Holy Fathers, yet their origin cannot be verified, for their sources were either lost or burnt in the famous library of Alexandria. Nevertheless it seems to be certain that these ceremonies had their origin in some Gnostic sect, which existed 200 years B.C. up to A.D. 200, and that they were adopted by the Christian sect after the respective Gnostic sect had been destroyed. It is interesting that actual mystical stages and events are symbolized in all the sacred ceremonies, and it is, therefore, obvious that he

who introduced them was an Initiate of the highest degree. The true Mystic does not content himself with the first two sacraments, i.e., Baptism and Eucharist, for he has to experience them all up to Holy Orders and the Sacrament of Marriage. This of course is to be understood in a mystical sense and not outwardly. Baptism means the purification by the Holy Spirit and the unfoldment of the spiritual senses, the Eucharist means the entrance of the Spirit into the Mystic, Confirmation is the stability of the inner life, Penitence is the communication with the Divine Self, Extreme Unction is identical with the mystical death, which has to forego all, and finally Holy Orders mean the inner consecration and the Mystic's rising to leadership, after the Inner Word has been fully developed—in short that the Mystic has become a prophet; for the Inner Word is the voice of the Holy Spirit. The Sacrament of Marriage is the so-called mystical nuptials, that is the union of the Mystic's spirit (Jesus Christ) with the Virgin Sophia, who is but the ardent soul, named Kundalini by the Indian. This is the meaning of the sacraments in their mystical sense.

Besides the above sacraments, the most important ceremony is the Mass, whereat the most significant moment is when the priest lifts up the holy wafer to show it to those present and then the cup with wine, for at this very moment a mystical transformation of both the substances into Christ's flesh and blood takes place. Whosoever has the inner sight developed will perceive with his own eyes the transformation mentioned, manifested by a singular radiance extending to all present. Therefore the Mystics are advised (*vide* Kerning's *The Student*) to attend divine service on Sundays to the end. This actual mystical transformation has a salutary effect on everybody's soul, and always takes place, be the priest of whatsoever character. This process happens on the highest spiritual plane, and be the human instrument impure yet it is of a powerful effect. He may be compared with a very miserable and sinful individual, within whom the Divine Self is radiating and cannot be soiled by his deeds. The priest has but to be ordained by

a bishop—then the power to transform the holy wafer into Christ's flesh and blood is transferred unto him. If it were not so Christianity would be a mere farce, and millions of believers, possessing and knowing nothing else, would be deceived by Him Who suffers these ceremonies. This, of course, were inconceivable.

That the mystical transformation is a fact, and that the visible radiance transferred upon those present in a certain way really takes place, has been proved at Prague innumerable times by several mystic students. Once more I have to point out that, like everything in this book, this section, too, is written but for those who are longing to unveil the Divine mystery within themselves—while it is not destined for everybody, because it were as corn falling upon stones.

Hence it results that it is of importance to a Mystic to attend, at least on a Sunday, divine service. He who will do so regularly will soon know its great influence and its great support also for his practice.

The first mystical stage to be experienced by the student and consisting of hundreds of sections and subdivisions is called the mystical death.

If one is to be born, then he could not have in reality lived before, but could at best have led an apparent life. Such an apparent life is the ordinary earthly existence of all common mortals, that is those who have not started the mystical practice. He who has done so and stepped out on the sacred path has secluded himself from the crowd treading the wide comfortable main-road, and has set out for the far-away summit along small by-ways. Thus is symbolized the Mystic's errand, who has left the multitude alone, thereby *escaping* the ordinary laws which the rest of humanity is subject to, for the majority of these laws have no more power over him, he being subject to higher laws ruling the spiritual realm. This happens so that he may say that he has overcome his last and most stubborn enemy—death—and may exclaim: "O death, where is thy sting?"[1] The

[1] The mystical death begins with the crucifixion and manifests itself by stigmatisations, *i.e.* the five wounds of Christ:

re-birth of an already living and grown-up man may take place only on the condition that he somehow returns to the state of an unborn child resigning his present life. Therefore the sacred event of the re-birth consists of two acts, the first being the renunciation of life or the mystical death. The Mystic dies, according to the ancient myths and traditions, either a voluntary or an involuntary death, either he has to kill himself or is killed. This of course refers only to the *outward ceremonies* of the secret societies to which also the ancient mysteries belonged, while in fact it takes place inwardly, by degrees, yet in a very palpable way, being accompanied by impressions from the spiritual realm.

I presume all readers have heard of the Freemasons, who are an old occult society, and whose initiatory ceremonies represent *some* of the mystical stages described in this chapter. Of course, with the Freemasons, all happens only outwardly and symbolically. Also, with the Freemasons, the novice is put into a coffin, which signifies his death.

In fact the mystical death is connected with many interesting phenomena, giving the Mystic the clue to divers mysteries hitherto hidden from him. The Mystic will understand many and many myths referring to the different heroes and divinities. To quote but one example, the Mystic sees and hears around his head croaking ravens, like the Teutonic hero Siegfried before being killed by Hagen. This very fact, being one among thousands, is very characteristic. It is the proof that mystical stages were known in times immemorial, and that the mystical path was always the same with all nations; the laws governing it being as old as humanity. Therefore just the mystical practice alone gives us the clue to *all* mysteries, the oldest tales and fables and the Holy Scripts of all nations and all ages. I think that any evidence that, since the most ancient times, the *cross* has been the symbol of the mystical death is not necessary. Thus it always was and shall be. Jesus Christ came but to show us by His death and His whole life the way we are to go.

It is curious that we find with some savage people ceremonies symbolizing death. Some uncivilized nations possess their secret societies, secret occult brotherhoods, etc. On attaining their puberty, the novices are brought into forests, lying as though dead to await the natural decay of their bodies.

Together with the mystical death, a whole range of other stages takes place, having reference both to the re-birth and the three baptisms. There are three species of the re-birth and the baptism: by water, blood, and fire. In the Mystic's body an enormous process goes on, which is symbolically described by the alchemists, and which the profane presume to be chemical processes within a retort. The true alchemy in the first line speaks symbolically of the mystical unfoldment, and only in the second line does it treat of the transmutation of metals. He who desires to transmute the metals has first to attain the highest degree of an Initiate, and then he will very easily succeed. Who, however, is not initiated, he would trouble himself in vain.

In the Mystic's body two important events take place at the same time: the death of the old Adam and the birth of Jesus Christ.

It is obvious that nothing may be published of these events. It would not only be a profanation of sacred matters, but an auto-suggestion could arise with future students. To the re-birth belongs the symbol of a child. A child knows no shame and walks nude, wearing at most a shirt or a cloth around its loins. Of course, it cannot yet speak. It knows but babbling and has to learn the a b c. Hence the mystical practice imparted by Kerning to think all letters of the alphabet in the whole body from the feet to the head.

All occult writings mention that Mystics and occultists have to develop within themselves the five spiritual, or as they are sometimes named astral, senses, these being essential for the finer impressions from the invisible world. This assertion is quite true.

I, however, do not know how those inner senses become

unfolded with occultists or magicians (not the conjurers, but those practising to set out for the astral plane); for their schools are unknown to me. On the other hand, I do know how these spiritual senses become developed with a Christian Mystic.

The direction evolved from the teachings of the Essenian School and the later Neo-Platonism is named the Christian Mystic. To the Essenian School also Jesus Christ belonged, but the New Testament does not mention any mystical practice imparted by Christ to His disciples, for it contains but a teaching and the revelation from the religious point of view.

While with an occult student the point in question is the evolution of the astral senses, it is not so with a Mystic. With the latter also, in the beginning these lower senses get developed, but later on also the higher senses, by means of which the Mystic is able to receive impressions from the spiritual world, and even the Divine. The confirmation of the aforesaid are the ordinary clairvoyants at spiritualistic sittings. Such persons are wont to have the astral senses developed, namely the senses of a lower grade. Usually it is the sight and the hearing, sometimes also the touch. The other senses are not so often developed with them. This unfoldment with clairvoyants and mediums, who have never undergone a preliminary occult or mystical practice, may be explained only by Karma, that is that their inner senses are the result of some work performed in one of their former incarnations.

Nowhere so much as to occultism and the mystic can the proverb be applied: "No pains—no gains." The following quotation from Patanjali's *Yoga Sutra* will explain this circumstance better:

"These siddhis (i.e., Yogi powers) may be attained in different ways. (To those powers also belong the inner senses.) They are gained by birth, plants, incantations, asceticism, or samadhi."

Their attainment by birth means that a man has gained them by a succession of his earthly existences, according to

the law of reincarnation. This is the case with the ordinary clairvoyants and the spiritualistic mediums. By plants are understood opiates, hashish and other narcotics, by means of which the astral body is freed and thereby the contact with the transcendental world is obtained. The Orientals know a great many of those vegetable means for the arousing of the higher senses and for the attainment of magical powers. The Indian vegetable mixture used for gaining these powers is secretly kept and usually known but by the Guru (leader) how to be applied. It is not necessary to use these means for a long time, for as soon as the disciple has entered the astral, where his leader, also in his astral body, is awaiting him, he will receive hints how to move on that plane, how to evade the vehement and rapid currents blowing in all directions with an enormous force and speed, for they may carry off the astral body of one inexperienced to spots where he did not intend to go, or force him involuntarily to return into his material body, whereby the excursion into the astral is interrupted. To move and live on the astral plane is not so easy as the majority of readers expect it to be, who suppose one to feel at home immediately on entering that plane. The astral world is much more alive than ours, more lovely, but also much more dangerous than the material world. These remarks are by a friend of mine, who was in personal touch with two Oriental magicians.

As soon as the disciple has to a certain extent got used to the impressions of the astral realm, and especially to the laws ruling there, he may enter it without any material expedients, namely by the *mere reminiscence* of the impressions already experienced and by concentrating himself on them. For the setting out for the astral plane there is no need of any moral purification, and any commonplace person may do so without any preliminary preparation. Evidence of this are the innumerable cases of the so-called wizards and witches of the Middle Ages, who " fled " to the astral realm to participate in orgies and bacchanals. In these cases, too, vegetable narcotics were used, under the

name of the notorious ointments mostly prepared from nightshade, henbane and poison-nut and other noxious plants. These ointments were rubbed in either over all the body or into the armpits, the straddling and other parts, where certain glands exist.

By the incantation, Patanjali means the Mantra practice, i.e., the repeating of single sentences, words, or letters. As shown in the foregoing chapters, by their means the Yogi, i.e., the mystical powers, are attained. It is also possible to acquire the *coarse* magic powers by evocational formulæ or by the association with some higher astral denizen, by the so-called pact or contract.

It is obvious that an act like that is very dangerous and repugnant.

The strict asceticism in its widest sense belongs to the practices of many saints, especially Christians, and then to the Indian fakirs, who, though gaining certain Yogi powers, never attain the *liberation* and the union with God. Asceticism itself does not lead to the mystical marriage, that is the union of the soul with Jesus Christ. Besides, the Christian Saints suffered infinitely, because they did not know the right, direct, and safe way. The Christian Saints could not find in the Bible or the New Testament any practical instruction for their inner evolution, and endeavoured consequently to get through the heavenly gates by devotion to God and by the mortification of their body. Many really succeeded in attaining their purpose, but at what a price! But this will be dealt with in my book on the Western Mystic.

The ascetic, mortifying his body, involuntarily turns away from the outward world, thus carrying through the introversion, though involuntarily. This also leads to the mystical way—but of course through by-ways and with great sufferings.

But let us revert to our principal subject, i.e., the mystical stages accompanying the inner evolution. It would be a profanation to give a detailed statement of them. In his work *Die Missionäre,* Kerning says on page 216 as follows :

" God is the brightest Light. He wants us to keep Him holy. Only the sensation of Holiness, which we have in His proximity, can make us worthy of Him. If the human languages would systematically expound His proximity, then this very proximity would destroy the sensation of holiness and would make us unworthy of it. Therefore it became a law to observe a strict silence on this point, and this law has ever existed. This law I must not transgress, though I have spoken against it often enough. Thus, instead of a teaching, I must give you only intimations. Act according to them ! "

There are many who would like to expound God by philosophy, and others who desire all mysteries to be fully published. Such are advised first to start the mystical practice, whereby they will obtain the solution of all these problems, *only then will they even so keep silence, as others did before them.*

Further mystical stages to be experienced by *all* students (I have recently learnt that the Indian Yogis equally experience the mystical death and the re-birth) are the three baptisms, namely the Baptism of Water, of Blood, and of Fire. To the first one belongs the awakening of the inner or the spiritual senses. In the beginning, quite naturally, first the astral senses are aroused, but gradually also the higher are developed, until the student is able to receive impressions from the Divine Realm.

These inner senses are : the sight, the hearing, the smell, the taste, and the touch or the feeling. Under the ancient rituals the student was immersed head downwards into water, and held there for a moment, at an apparent risk of his life. At that moment, " the eyes became incapable of tears and the ear became insensitive." This is the sole interpretation of the profoundly expressive sentences with which the beautiful work of Miss Mabel Collins, *The Light on the Path,* commences. He who is practising will experience it.

According to Philon, the Egyptian priests at their nocturnal service used to undertake a symbolical pilgrimage,

on which they had to pass water. At the end of the pilgrimage they saluted the rising sun. Thence we learn that the water-pilgrimage prepares for the worship of the sunrise (Christ), and that only those who are purified by the baptism (but a mystical and not an outward one) are worthy of gazing at the ray of the sacred light, that is at the rising aurora. But this purification is not brought about by a man himself, but the God within him.

Whenever I conceal certain higher mystical stages, it is to avoid their profanation by the depraved world of to-day. I am not writing this book for the appeasing of one's curiosity, but for enabling those who are longing for the Truth to know it by the practice described. To those this book will be a safe guide, and for a long time they will not be in need of a leader. They will be in a position to judge whether they are going the right way or not. I have already remarked that until to-day nobody has written on the Christian Mystic in such a detailed manner as is to be found in this book. And if anybody ever did so—as, for instance, the most celebrated European Mystic, Jacob Böhme—he wrote so mysteriously and symbolically that his work is understood only by Initiates, i.e., those who have already experienced these stages for themselves.

On account of the aforesaid reasons, nothing more can be revealed as far as the Baptism of Water is concerned. It will be, however, necessary to mention the inner senses, among which the most important is that of *taste*. This I am pointing out to all who intend to practise.

As far as the inner sight of a man is concerned, it is of different species. First, the student is taught by his inward leader by means of symbolical pictures, which he perceives either with open or closed eyes, either in the darkness or by light, either before or behind or within himself. The Spirit's symbols are so plain that there is no necessity of being versed in the mystical literature to understand them. Any symbol perceived means either the stage attained by the student or the *promise* of further stages. Together with the inner sight yet another faculty gets developed in the

Mystic, namely, that of mystical dreams. Each student has from time to time certain very clear dreams speaking also symbolically and identical with all students. In this direction there exist certain strict spiritual laws. As not only the phenomena of the inner senses but also the dreams are the very milestones of the mystical way, the student has to note them from their beginning in a special diary, stating the date when he experienced them. Such a mystical diary is to be carefully concealed from the uncalled. Only a mystical brother may peruse it. He who does not act accordingly will lose for a long time what he gained. Though the degree he attained to is not taken from him, yet the contact with the divine is interrupted, and the student appears to be quite forsaken.

As to the apparition of astral beings, this comes to pass at the last struggle, when the Baptism of Fire is finishing. But then all possible monsters assail the Mystic, but he must not care for that, concentrating himself on his Divine Self. Thus he will always drive them away. Higher spiritual beings—angels—do not appear so easily. On certain degrees of his way, the student will *feel* their proximity, and may even hear them, but to perceive them requires the attainment of higher stages.

The second baptism is that of Blood. Since time immemorial the blood has been considered rightly to be a peculiar liquid, to be the actual residence of the soul, as supposed by the ancient Hebrews. The Mithraic cult ordained a particular baptism of blood, the so-called Taurobolium. In fact it was the ritual of initiation representing the re-birth, by means of which it was supposed to be able to attain regeneration for ever. According to such a ritual, the Mystic was to promise its repetition after twenty years. The procedure was as follows. A deep pit was dug out, into which the neophyte descended, and which was then covered by planks. On to these planks a bull or a sheep was brought and was slaughtered there, so that its blood poured down through the apertures in the planks into the pit upon the neophyte, wearing a white garment. The

blood had to flow into the neophyte's eyes, ears and mouth under the said ritual. Hence it is evident that that ceremony represented the awakening of the inner organs. It is further of interest to mention that the neophyte entered a grave, being symbolically dead. He returned to the Mother Earth, but the sacred blood animated and aroused him to a higher life. The victim represents the Divinity. The Baptism of Blood is accompanied by many hundreds of different stages, which must not be published. The third and the highest mystical baptism is that of Fire, ascending from the feet up to the head.

Here it is necessary to mention that all sensations, all phenomena of the inner senses, as far as the Divinity is concerned, always appear in a burning state. These burning phenomena come to pass when the *Baptism of Fire* is on the way. Evidence thereof may be found in several places in the Old and New Testaments. The readers only have to recall Moses' burning bush, the vision of Abraham (Gen. xv, 17) and so forth. The fire is not a mere symbol of God, but it is His very substance. Here it is not an earthly fire, but a heavenly one, and these shall not be confused. There are, however, certain parallels between the divine and the earthly fires, just as there exist everywhere parallels between the material, physical laws, the astral laws, and the highest spiritual laws. Just as the laws of gravitation, the power of attraction, magnetism and electricity, and all other laws of the material world govern the physical plane, *so the same laws, but in a higher octave,* govern the astral, the spiritual, and the divine realms. The "emerald table" of Hermes Mercurios Trismegistus confirms this by its first verse: "As above, so below." This sentence applies to the slightest details, and he who presumes its meaning to be but a symbolical one will be deceived. The reason of the great mistakes committed by the modern occultists and also Mystics is the fact that many passages in the Holy Scriptures are interpreted symbolically, while they are to be *literally* understood and vice versa. Evidence thereof are the words of Christ: "Use not vain words," whereby

the mystical sentence-practice was meant. At the baptism the Mystic is given a new name, while in secret societies certain mysterious words of a sacred nature were used in case of need. We shall deal only with the name. With the ancient Egyptians we find the teaching that a man consists of a material body, and several internal invisible principles, as his double, his spirit and his *name*. The neophyte's name is an important factor at his meditations or concentrations, and when he has found a leader, the latter will communicate to him his name, as soon as he has attained a certain stage of the first Baptism. Otherwise the student has to wait, until his name is communicated to him in another way. The Mystic must not reveal his name to the non-elect, for a certain sacred power rests therein, which could be lost at its disclosure. He may communicate his new name to his fellow-students belonging to the same school. Also at the Catholic ceremony the child is given a new name, and in all secret societies the neophyte receives it at his initiation; but these are but outward names given by men, and not imparted by GOD. These names are meaningless, while the name given by God contains that sacred magical power, which at the same time expresses the inner individuality of the mystical student.

This imparting of a new name means the transformation of the Mystic into a new man. This name is impressed upon the Mystic with the *divine stamp* and remains fixed for ever on his soul. The new name makes of a man what his soul expresses.

This divine stamp is represented in the secret societies by a mark placed on the neophyte's forehead or tongue or another part of the body. In the Mithraic cult this ceremony was rather barbarous, for this mark was burnt in. But on the other hand, this branding is in conformity with certain mystical stages experienced by the student. The Divine stamp is *visible* on a certain spot with a progressed student. Of course, no Initiate will ever show it to an uninitiate, for it is quite necessary, *I repeat it emphatically*, to conceal all experiences from people uncalled. He

who does not comply with that law, will immediately lose an enormous part of his spiritual possession hardly won, and is thrown back for a long time, having committed a profanation and a sacrilege. He who has no taste for the mystical way, will have no taste either for these transgressions. But for such people this book is not written. The keeping of a secret is a power appearing in the *results*. Likewise Prentice Mulford advises in his *The Gift of the Spirit* never to reveal one's ends and plans, if one wants to *realize* them. If, however, we reveal them, we may do so to persons of whom we are quite certain they will support us in our aims by their thoughts. Thus, the mystical student, if communicating to his fellow-student his results, is sure to be supported by him, while from an uninitiate he would meet but with disbelief and doubts, which poison his inner life, bringing on disasters.

Before the last baptism and very soon in the beginning of the mystical practice a new "immortal" body commences to form itself within the Mystic. This is connected with peculiar sensations felt from the skin into the marrow. This process is *very* important, and known to the Mystics as "weaving."

Then comes the covering of the head.

The habit of veiling one's head at the religious ceremonies, and especially at the mysteries of the secret societies, is very ancient and very widely spread. Be it remembered that Christ, on His way to Golgotha, had His head covered for a moment by St. Veronica's garment, when she wiped from His face the bloody perspiration. In some secret societies this covering is symbolized by a ribbon around the head, or a crown, or a wreath of flowers.

In the Gnostic sect of Marcos, the neophyte's head was covered at the solemn purification (Apolytrosis) with a hat, which was said to make its wearer invisible, to enable him to escape the vengeful demons. Therein the purpose of head-covering is quite obvious, this being a mystical protection.

The next sections of the mystical way, running parallel

with the baptisms, are the three re-births, namely, of water, blood, and fire. This process, too, is accompanied by many hundreds of different stages.

This feature is to be found with many primitive nations at their pubescent rituals. The initiates have to behave like babies, pretending not to understand the language, using a mimic language, and uttering sounds of spirits, that is speaking " tongues." as the New Testament puts it. It is said that the language of the angels and spirits, being likewise that of the initiates, is very peculiar, consisting of incomprehensible sentences or single syllables and letters.

The Egyptian god of mysteries, Harpokrates, was represented as a baby with its finger on its lips. Harpokrates, like Horus, is the child of Osiris and Isis, and it seems to symbolize a Mystic just awakening after his re-birth. It is a divine child, and its conception was then perhaps transferred to the Child Jesus. Christ said that only children can enter the kingdom of heaven, that is the realm of the chosen ones, and shows us the way to perfection by becoming as little children. This means we are to be re-born, whereby we get rid of our yoke and sins burdening those who are born but once. Thus, Jesus Christ is our prototype of a Mystic deceased, and re-born, as the Lord of death and life, in the form of a child watched by its mother, and surrounded by His Father's Spirit. The finger put on its mouth, in the case of Harpokrates, means silence. The divine child orders the Mystic to conceal all he knows, indicating at the same time the mysterious origin of its being and the sacred Mystery of the re-birth. This placing of the finger on the lips, as a symbol of silence, was later adopted by the secret societies and included in many mysteries.

Here the necessity arises to mention the symbols of the alchemists. He who reads the alchymical scripts and tries to explain them in a material way will not get far. But he who is initiated in the mystical secrets, i.e., who has experienced himself their metaphorical descriptions, such a one will understand them easily and be amazed at the clearness and the strength with which the mystery of the

re-birth and the ascent to a higher life through the mystical death are described. Alchemy is a science, the symbols of which carry a double meaning. He who finds therein only the recipes and instructions for the transmutation of base metals into gold, or the attainment of the Stone of Philosophers, or the Elixir of Life, sees only obscure hints and allusions to higher though possible ends. But he who has experienced at least a part of the mystical stages personally, he will find therein the whole evolution from a common-place being to a re-born man, to his greatest surprise.

Another great mystery, known but to a few, is to be mentioned in this place. From the different alchymical and especially Rosicrucian scripts it is known they often speak of a Mystic as of *three* persons. Firstly, he is his own father, secondly his own mother, and thirdly his own child. The Mystic is his own father, for he has begotten *within himself* a new self, a re-born child. Therefore he is also his own mother. It is also of importance to know that the ancient occultists and mystics, especially the Kabbalists, imagined Adam as an androgyne, that is a bi-sexual being. " And male and female created He them," as the Bible says, which does not mean that men and women were created *separately*, but in one as hermaphrodites, bi-sexual beings. At the conception " of the Holy Spirit," and still more during the re-birth, many religious mysteries of an unexpected profundity are unveiled to the Mystic, who to his great amazement will learn that unbelievers ridicule just the most sacred things.

Welling, in his *Opus mago-cabbalisticum* (p. 139), says :

" This man, Adam, was created, as says the Holy Scripture, of the male and female sexes, not as two different bodies, but according to his nature as one body, though as two bodies according to their capacities, for he was of the earth Adamah, the red and white Mercury of the spiritual Sun and Moon, he was a male and female seed, the dust Adamah with the Shanai, and had (as a celestial being) the power to multiply magically, as needs had to be, in

order to prevent united manhood and womanhood from falling asunder."

Here I must remind the reader that also Mercury is bi-sexual. As it is known, Hermaphroditism plays a great part in mythology. It is said, though I have no evidence thereof, that a perfect re-born Adept loses his sexual organs, be he a man or woman, becoming instead a spiritual hermaphrodite.

During the re-birth many phenomena take place, one of which is the *fettering and imprisonment.* In short, the neophyte has to undergo many trials, among which the crucifixion is neither the last nor the worst. Only when liberation has been attained and the prison has fallen to ruin is the Mystic free, but then follows another task, *the descent into hell.* According to Jacob Böhme, there are two fires in the Divinity. One is called the fire of the divine love, being the reward to the chosen and initiates, while the second is the fire of the divine anger, persecuting the rest of mortals, including those who have started the mystical way.

The descent into hell is a manifestation of that divine anger, and is remarkably symbolized in mystical stages.

When the Mystic has attained the re-birth by fire, the last act of the great inner drama, the mystical marriage, follows. Jesus Christ or the Divine Self is the bridegroom, and his bride the Soul, or, as the ancient Mystics called her, the Virgin Sophia. This marriage is accompanied by the most sumptuous and magnificent stages, until finally both the bride and her bridegroom take their places, as a queen and a king, on their throne to command the earthly world, that is the material body of the Mystic (see Plate 4). The adjoining illustration of the mystical marriage is from an engraving of the famous English painter, mystic, poet, and seer, William Blake (1757–1827). He was one of the greatest artists in the world, but was in his lifetime without renown and often ridiculed. His faculty as a seer was extraordinary, he saw spirits of all degrees up to the angels and prophets, and was *uninterruptedly* in touch with them. His poems



WILLIAM BLAKE — THE MYSTICAL MARRIAGE

were dictated to him by beings of the invisible realms, and his pictures (he mostly printed and published them himself as albums), of which a great number exists, he drew in his visions. He said of them: "Spirits and visions are not, as the modern philosophers *presume*, a nebulous and cloudy nothingness, but they have always appeared to me as more perfect and much better organized than anything else I have ever seen." He also declared their voices and words to be quite comprehensible.

The illustration represents the Soul unifying herself with the Spirit, who is just rising from the dead amidst flames.

The mystical evolution is accompanied by many and many other manifestations. All nature is at the Mystic's feet. All realms are opened to him, the lightning and the thunder being his servants, and angels come down to carry out his commands. But all this is of a secondary order always, as well as all the mystical stages described, for the one and only purpose is and must always be the ETERNAL SUN OF LIFE—GOD—WHO will finally appear to the Mystic face to face.

CHAPTER VIII

THE INNER WORD

IN the chapter dealing with leaders I have already mentioned that every leader has to have the so-called inner word, or an inner mystical voice, which leads and advises the Mystic in things spiritual and sometimes material. This inner word is the voice of our Divine Self. As already explained, it is the voice the prophets heard, and thereby this inner word is sufficiently characterized.

The inner word is *infallible and incapable of erring.* He who has it must yield and conform to it, for should he not do so he would harm himself. Yet there are cases rather incredible, when the Initiates did not obey their inner word.

So Moses, himself, though he surely was an Initiate of the highest degree, many times disobeyed the Divine Voice and opposed himself to the Lord; for instance, when God was about to annihilate the people of Israel, because of their rebellion and idolatry, and when many of Israel were dying, Moses opposed himself to God's command, sending Aaron amongst the people with a censer to fumigate those who were not as yet infected, so stopping the plague.

The foregoing confirms that a man, whilst in his material body, always remains a man subject to his earthly intellect, and opposes God's will. Wherefore let us not be discouraged, when perceiving on our mystical [illegible] that we are failing somehow. Let us pull ourselves together, not looking either to the left or to the right, struggling steadfastly inward towards the lofty end to which we are to attain. Now I am going to give a few explanations with reference to the inner word, presuming that the best to begin with will be a quotation from the *Mysterium Magnum or the Explana-*

tion of Genesis, by the greatest of the European Mystics, Jacob Böhme. This author says in Chapter XXXV, 2:

"Adam was the first Ens[1] to the seed, and this Ens to the human life was in the Divine Wisdom, in the Word of the Divine Power, the Divine Mind. This very Ens was transferred by the Divine Spirit from the Divine Wisdom and Joy into Verbum Fiat, as into the longing of the creative word and into nature, and therein the Divine Spirit effigiated that Ens of the Divine Wisdom into plastic life speaking the Word, and into the character of the three principles in the body, into which body the Divine Spirit breathed in the said life of the Divine Mind. 11. The reason of our forefathers having had such long lives before the Flood was that the powers of the Word created by the Divine faculty were with them yet, undivided and unborn, just as a young tree, full of force and sap, manifests its beauty in its growth and its branches. But when it begins to bloom, then this good power passes over into the blossoms and fruits.

"12. The foregoing sentence applies to the first age of man. When the forces of the one and only quality rested in the stem, then people understood nature's language, because therein all other languages were included.[2]

"13. Later they did not live so long, for the true power of the human life, from which the mind derives, came from

[1] Ens is the most hidden part of the seed, the greening of the being. Each being has its individual Ens, which is its earth, wherein it acts as the Archaeus-Separator, the fiery Mercury in the thought, as the emanated Divine Word in a threefold action: Archaeus is the foreman and divider of the bodily being from the ethereal substance, while the Separator sets apart the good from the evil, and the bright beings from the dark ones.

[2] Böhme means here the so-called natural tongue understood by all high Initiates to whom all nature speaks, the lightning and the thunder, the stars and the firmament, the earth, waters, mountains, and all which exists on earth, as the plants, trees, all animals, from the highest to the lowest, as birds, reptiles, fish, insects, etc. Jacob Böhme mastered this language perfectly. He knew the names of all live beings, plants, and minerals, namely those which, according to the myth, "Adam gave to the animals in the paradise." These names are magical ones. In the sections quoted from Kerning in this book the ways to the attainment of this faculty by the student are indicated.—THE AUTHOR.

the Divine Word. But as the mind was divided into many languages and qualities, the human nature weakened thereby, and the lofty wisdom of 'the quality' descended into the spirit of the letters, for the inward was transformed into the outward. 14. Of such man was deprived at Babel, when he magnified so highly the natural, and was going to erect from the outward understanding a tower, the summit of which should have touched the heavens, whereby something lofty is meant, and which is hidden in the names of Noah's descendants (to be cabbalistically understood). 15. For the names of Noah's children and their children, from which all other monarchies derive their origin upon earth, are 72, which the Spirit declared in Moses. Herein is hidden the great mystery of the tower Babel, the confusion of tongues. 16. For the total number of the Divine Manifestations in the world of forms is 77, while Babel is the number 72, as the tongues of miracles. The remaining five are holy ones and are hidden among those 72, having originated from I or Iod, and Iod stands in O, that is in one, that is in the eye of eternity, which is without foundation and number.

"17. Through the five holy tongues out of IOD the Spirit speaks in the formed word of nature holy divine words in the children of the holy, and through the 72 tongues He speaks through the nature of miracles evil and good, according as the Word takes hold in an Ens.

"21. The seven sons of Japhet represent the seven qualities of nature, and in their names is hidden the mystery of the Japhet line in nature's realm, from which nations and empires will spring up to the end of the world. (See the quotation of Böhme on page 145 of this work.) The inner meaning of these five vowels is this: I is the name Jesus, E is the name of the Angel. O is the form of the wisdom or joy of I, that is Jesus, and is the centre or the heart of G⊙D.[1] U is the spirit, that is SUS in the word Jesus, proceeding from the joy. A is the beginning and end, as the will of the whole conception, and is at the same time the Father. 52. And those five vowels become united in the

[1] ⊙ means the Sun or the Divine Eye.

conception into three, that is a word, that is A, O, U, namely the Father, the Son, and the Spirit. The triangle means the trinity of the Persons' quality, and the U in the triangle means the Spirit in the H as breathing in, for the All God manifests Himself spiritually, proceeding from Himself."

To many readers this quotation will be rather unintelligible. They are advised to meditate inwardly on the meaning of the single sentences, for then they will soon appear quite comprehensible. Jacob Böhme's works are all written in a similar way, and he who wants to understand them must read them assiduously.

Now I am going to quote an easier expounding of the inner word from the work of one of Kerning's disciples (*Die Wiedergeburt*)[1]:

" 137. But the powers of the universe have their roots in the elements of thinking, in the letters, in the language, or, as the Holy Scriptures call it, in the 'Word.'

" 138. Proof.
Elements of Thinking—Nature of the Powers.

" 139. The Thinking comprehends all things which one can imagine.

" 140. The Conceptions denote the signs of the Imaginings.

" 141. Absolutely simple thoughts are such whose signs and conceptions are one (identical).

" 142. Each Power is a kind of Movement.

" 143. Each Movement occurs in space and time and thereby conditions Substance and Form.

" 144. Absolutely simple Powers are such in which Substance and form are one (identical).

[1] The Re-birth.

" 145. This Simplicity is possessed by the ' Letters,' consequently they are the Elements of Thinking—the Nature of the Powers.

" 146. In order, before all, to prevent a gross misunderstanding, I must remark that, by ' Letters,' not the arbitrary signs of the different written languages are meant—no, by ' Letters ' only the Character, the Spirit lying in the Letter—Ideas can be meant,—only the Primal Form, corresponding with the Character of these absolutely simple ideas, or identical, can be meant.

" 147. A few examples will suffice to clearly outline this relation. If, for example, one unexpectedly pricks somebody with a needle, he will start and in his pain cry I (in English ' e '). If one suddenly strikes a person heavily on the shoulder with the fist, in this case he cries U or O (in English ' oo ' or ' o '). If on a dark night a beautiful Bengal light burns, the sight brings forth as a rule a general A (in English ' ah '). It will be seen that between the character of a pin-prick and I (' ee '), between the character of a blow from a fist and O, and between that of a Bengal light and A (' ah') a certain agreement is recognizable. If one regards a little forget-me-not, one cannot think ' U how lovely,' but ' I how lovely.' On the other hand, if one imagines a bear or a bull, one cannot think ' I how terrible,' but ' O how terrible.' In viewing a sunrise nobody will be capable of exclaiming ' U how beautiful,' but ' A how splendid.'

" 148. Of all letters the characters I, A, O contrast most sharply one with another, so that even the weakest power of feeling and thought must recognize their all-forceful nature.

" 149. As soon as Man dismembers the outward world in this way, so he finds that he is surrounded by nothing

but letters. Everywhere is the Word of God, everywhere God speaks in the heights and in the depths, in solitude and amidst sounds, in heat and in frost, in the great and the small, in the vicinity and in the distance; everywhere whither the senses of man penetrate are letters, the Word of God, the language of God; and man has nothing to do but understand these letters, these spiritual characters, this living scale, the primal forms of the Word, the lingual Powers of God—to learn to perceive and feel them, in order to reach the final purpose of his life.

" 154. The lingual powers of nature are for the inner life what the scale of tones is for the musician. The letters are the school for the inner life. Man must let the spirit of the characters so long work upon him until his life's feeling becomes powerful to the point of infallibility, similar to the musical ear; until God ceases to be something far and strange, and he is able to speak with God as with himself.

" 155. Every tree, every bush, every flower, every leaf—each mountain, each rock, each stone, each spring, every star, each lake and the sea—the sky and the firmament, day and night—summer and winter—snow and rain—the breeze and the tornado—cold and heat—lightning and thunder—the hard and soft—in short, All, each form, each colour, each sound, each movement—all things that the senses can perceive have their distinctive character, and these characters are the lingual Powers of God, which in the last instance can be reduced to the spirit of the letters, and this spirit must be taken by man into himself, this spirit as letters must man learn to feel and be sensitive to—then will he learn to speak with God—then will he build his inner life, then will he awaken Christ within himself, then he will become a child, a son, a likeness of God, and participate in

all spiritual powers lying in the nature of the Godhead.

" 156. God is the Word and the Word is letters. How is that to be understood ? Let us imagine a beginning of the creation. There were not yet worlds, beings, creatures then anywhere—there was nothing but empty space. But quite empty this space cannot have been, else nothing could have arisen. Space was therefore filled with powers, and as far as space reaches it was filled with this Force without the slightest interruption or rift. There was then, in the beginning, nothing but a simple Substance, a Being, a Power, name it what we will—in short a Something filling the universe. Now, if this Being wanted to do something, to produce something, It had to be active. But every action is a movement. Again every movement is a form. Each movement has its specific character. The simplest forms, the simplest characters, consequently the simplest movements are the letters. Therefore as soon as God is active He speaks. His activity is His language and the language is the nature or the name of God.

" 158. Language serves man for the building of conceptions, for the communication of his thoughts. This manner of use is only a less important quality of language. Its true, but unfortunately almost completely unknown, worth rests in its strength.

" 166. But the spirit is the specific character of these movements, and man must learn to feel, perceive, and understand these characters in all parts of his body ; then he learns to speak with God, he becomes a luminary for whom all mysteries become clear and is lifted up to the highest virtue, to love, to God.

" 171. I challenge all thinkers of the whole world to split the thoughts I, A, O, U, M, P, R, K, etc., in short the 9 vowels and 16 consonants into still simpler ingredients!

" 172. Here is stability, here is the essence of God. While all matter in the whole world is subject to eternal change—the letters do not change. And should the whole universe fall into ruins, and become transformed into a new chaos, the letters will remain eternally that which they were and are.

" 174. In the elements of thinking man possesses the key to the inner life, to the understanding of all things, to the powers of the whole creation, to the highest perfection, infallibility—union with God.

" 175. God has given Himself to man, for the spirit of man is a part of God. But more than that, through the letter-language He has bestowed upon man the capacity of learning to know this spirit in its strength, and of identifying the Ego with this strength.

" 178. As soon as man is seven years old, he must dedicate daily one hour exclusively to this employment, this activity. This activity in itself is as easy as a child's game; one may do nothing but hold oneself upright, speak the letters in *thought*, and transfer one's self in imagination into the feet. The practice is easy, but the whole energy a man is capable of is necessary in order to persevere and hold out.

" 180. The art of letter-spelling is the universal law of life which can be put into practice in all life's businesses.

" 181. When a man gets up in the morning he should think letters into himself whilst he dresses.

" 182. The peasant must now go to the stables to feed and clean the cattle. These tasks demand so little

thought that he can at the same time quite comfortably think of letters in his feet.

" 183. Now he goes forth into the field and sows, or ploughs or harvests. Thereby he can quite easily speak letters in his thoughts and try to learn to feel them in his feet.

" 184. The craftsman can almost always, in spite of his work, spell into his feet.

" 187. The soldier, standing on guard, cannot do better than use the time, whilst in a fine upright attitude, to spell into his feet. The factory-worker, who stands without thought at his machine and mechanically performs the few things necessary, can at the same time learn to feel letters in his feet.

" 188. An invalid, confined to the monotony of his bed, cannot do better for his physical and mental health than continually think letters into himself and learn to feel them in the feet.

" 189. The female sex, in performing most duties, can in thought spell into themselves, and thanks to their finer nerve-systems they are much easier and quicker able to feel the letters in the feet. Young maidens of noble pedigree especially would learn the thing in a fabulously short time, and when this art of spelling will once be generally taught, then prophetesses will grow up amongst such maidens like mushrooms from the earth.

" 190. Business people and scholars have it worst. These cannot, in the following of their callings, think letters, because their thinking powers are engaged in other things. But it has been said and not for nothing : the first shall be last.

" 191. It is absolutely necessary for these to sacrifice one hour daily in order to apply themselves to the

spelling-art. To whom this seems impracticable, let him think that as soon as a man has an eager wish he always knows how to find time to realize it. Who before slept 8 hours, let him now sleep only 7. Who formerly spent 2 hours at the inn, let him now be satisfied with 1 hour. And so on. There is no greater stupidity than when a business man says that he cannot come to himself, having so much work to do. Who does not come to himself, does not also come to his home, and who wants then to everlastingly wander aimlessly in foreign places and trouble and plague himself amongst strangers, without payment, without thanks, when he could live a costly life of joy at home? The learned generally have more free time. Our country parsons often do not know what to do with their time. They should but in thought speak the word of life into their feet so long until the inner life has caught fire and they have found the right commentary to the *written* word of God, the right interpreter, the living Word.

" 193. The spelling-art is open to all. No position, no form, no religion, no language, no grade of education is shut out.

" 194. The miner, who, deep down in the earth, spends his precarious existence in hard work, can thereby spell. Let him awaken in his feet the inner life and thus open up for himself the view of a happy life.

" 195. The criminal who in lonely cell pays for his misdeeds, cannot do better than continuously think the alphabet in his feet and thus share in the promise: And though your sins were red as blood, yet will I (the inner life) wash them white as snow.

" 203. Let a man employ one hour daily for the nourishing and awakening of the inner life, by retiring into solitude and learning to feel the spirit of the letters

in the feet. For the rest, isolation is unnecessary, it can even become harmful and does not lie in the plan of the Creator.

" 204. What breathing is for the earthly body, the spelling is for the spiritual body. Man must make himself able, in thinking letters, to inhale and exhale in all organs and parts of his body; in so doing he fills himself with heavenly, unperishable manna, whence flows life eternal; for the nature of the letters is nothing but pure power and strength.

" 205. The mere raking-up of questions, quarrellings, and opinions helps nothing here. A man must set to work, and if he has exercised himself daily in letter-thinking thirty years long, it will have become clear to him what the power of the letters means. Through cunning a man cannot reach to the knowledge of the power which lies in him—but through activity.

" 254. As we have seen above, the letters are the name of God, because the characters of all powers or movements can be simplified to the letters.

" 255. But all movements can be considered as variations of a triple ground-theme, or among all movements there are three which pronounce their character the most clearly, namely, the line, the angle, and the circle. As, however, the line always makes itself known to the mind as an I, the angle as an A, and the circle as an O, so IAO is the root of the name of God.

" 256. This root-name we find in the mysteries of all religions.

" 257. With the Jews it is to be found in the names of the three patriarchs: Abraham, Isaac, and Jacob. The Jew should therefore bring at first the A, then the I, then finally the O to life within himself. Abraham, Isaac, and Jacob spoke with God. The Jew could

also learn to speak with God in these three names—that is to say, if he brought to life in himself the root of the name of God, by means of these three names, then he felt the movements of the lingual powers of God—he spoke with God.

" 258. The same root is to be found in the holy name of God—Jehova. The real name was surely at one time Jeoua, that is : five vowels as five life-streams. These life-streams the Jew had to constantly *think* into himself, for it was forbidden as a sacrilege to speak them aloud.

" 260. The root of God's name is to be found again in Christ's forerunner, John (Johannes), who in accordance with the express command of God was thus named. Why ? In order to characterise the symbolical interpretation of Christ, that is to say the inner life, also in this direction. First man must be sensitive to and feel I O A in himself, before Christ, the full inner life, can take root and reach the highest maturity.

" 261. Christ finally delivers this root to his followers again in Simon. He calls him at first Peter (Petrus), and says : on this rock He will found His church and the gates of hell shall not prevail against it. Before His ascension He gives to Simon further the name of Jonas, the root of the name of God (John xxi. 15–17). Peter should then first have learnt to feel E U and then I O A in himself. These letters again form the most ancient name of God, and on this rock the Church of Christ shall remain established."

In the same way we may practise a sentence from the Holy Scripts, or from other works, provided it is by an author whose works exalt us highly. I finish this chapter with some words of Jacob Böhme :

" Only seek the word and heart of God, who became man in a stable amongst cattle and in the depth of night. When

thou hast found it, so thou wilt find Christ as Word unto the Father, as unto Father, Son and Holy Ghost, and also unto everlasting life and the world of angels and Paradise. Thou wilt convince thyself that thy blind reason has led thee for a long time, that thou has been reeling like a drunken man. Thou mayest not tax thy mind with high thoughts, for through high thinking and vain imagination thou wilt not find the ground. Search in thy mind and thy senses and in thy reason to make the love and charity of God thy own" (*Vom dreifachen Leben des Menschen*, Chap. III, 30).

CHAPTER IX

THE RESULTS OF THE MYSTICAL PRACTICE

IN this chapter I would indicate what the mystical student may expect after having devoted himself to the mystical concentration for at least two or three years. Besides the fact that he will gain the conviction of the truth, described in this book, by the medium of his dreams and visions, as well as by means of the mystical stages experienced by himself, which conviction will give him the impulse and strength to continue in his efforts, the first faculty appearing will be that he be endowed with the so-called inward comprehension in questions mystical, in matters appertaining to the astral, mental, and spiritual realms, and finally in daily questions having reference to the material life of the student. By this spiritual comprehension I mean that, when the student be at a loss how to explain one thing or another, or does not know in certain important cases of his earthly life what decision he shall take and how to make up his mind, he can concentrate his thoughts in his interior, *just* as he does at his mystical practice, but he must not await his answer from within, because he could thus bring himself into a great danger. He could consider some inward voice, a very fine and scarcely observable one, to be his Inner Word, while it were the voice of some spirit, which though he might speak the truth, yet this truth would not necessarily be a reliable and absolute one. In other words, the student could become a medium, which, as is evident from the foregoing, is not at all desirable in the mystical evolution. Thereby I do not mean to say that the spiritualistic mediums are of no value; on the contrary, in another of my works I have endeavoured to

explain my view in this respect, and have stated that the mediums are on the first rung of the mystical evolution. Only, if they desire to go on, they must become mediums of *God and by no means of spirits.* Besides, in such moments the danger is at hand that some *lower* self could answer and lead the student astray.

Therefore the student must not wait for a direct answer to his question, but he has to hold out through the night till the next morning, eventually remaining in bed after his awakening for a few minutes, and recalling the question he put to himself. Then, in nine cases out of ten, the answer will appear in his thought quite clearly and " self-evidently." Inasmuch as such counsels from within have proved true, the student may judge of their value. Yet it often happens that the student, blinded by his outward mind, does not conform to these counsels, recognizing his error after he has been harmed. As far as answers and advices in questions mystical are concerned, everybody who has devoted himself to the matter will arrive at surprising results. Not only that, without reading any books, all secrets of the highest Mystical philosophy will be opened to him, but the student will find the key to all other mysteries. The practising Mystic will arrive at the conviction that in the sagas and fairy-tales are contained the same truths as I have stated, referring to the mystical death, the re-birth, the baptisms, the mystical marriage, etc. In each saga there remains some vestige of this ancient lore manifesting itself throughout all religious systems of mankind in all ages.

He who but partially grasps these miraculous spiritual laws, will bow in spirit before this tremendous power, which has at all times understood how to find its way to the light even from the deepest obscurity, and his surprise will be boundless, when finding the same laws among the savage tribes of Central Africa, as among the Indians, and again among the ancient Egyptians, Akkadians, and Babylonians, and then finding the same symbols and undeniable elements, as well as the same secret teachings in the Christian religion, which is the crown of all, in its esoteric

meaning transcending all others by its clearness and transparency.

All ancient myths of gods, goddesses, and heroes are like single pearls slipped on to the same thread. Be they the Greek or Roman myths, the Egyptian or Pythagorean mysteries, or any others, we shall always find a great many correlations, which may explain to us their origin, fundaments, and secret purpose.

When the student, after he has experienced certain mystical stages, perceives that the twelve labours of Hercules represent the mystical evolution, and the crab sent by the angry goddess to bite his heel, when the hero fought the hydra, may be compared with the symbol of the Serpent of which the Bible says: "It shall bruise thy head, and thou shalt bruise his heel"—then of a surety he will gain the conviction that the path he is treading is the *sole way to the goal.*

The ancient myths and legends, as well as fairy-tales contain the mystical way, as it is described in this book. Very much is quite clearly indicated in the German epic, the *Nibelungen,* and Richard Wagner, who composed the trilogy *The Ring of the Nibelungen* must have been either an inspired poet, or have been in touch with some initiated Mystic, for his libretti contain different mystical stages, of which there is no mention in the original legend. The same applies to the libretti of the operas *Parsifal* and *Lohengrin* where many allusions to the mystical practice are to be found. Hence it follows that the mystical way was also known to the ancient Teutons, for the origin of the Nibelungen legend is purely Teutonic. I would advise readers to read and study the libretti to the aforementioned operas of Wagner, but if possible in the German language, for the translations are not quite correct, which is quite comprehensible, as the translators tried to conform to their outward sense, their poetical form and the vocal part, while the mystical conception of these texts was unknown to them and escaped their comprehension. The poem *Parsifal,* by Wolfram of Eschenbach, as well as Wagner's

opera of the same name, are and will yet for a long time remain unintelligible, because of their mystical meaning. When speaking of Wagner and his musical compositions, I have to point out that he was one of the few composers who really understood how to compose magically. Another composer to be placed with Wagner on the same level *in this respect* was van Beethoven. A person only a little psychically sensitive, when closing the eyes during some compositions of Wagner rendered by a *complete orchestra*, will perceive certain colours until the last chord of a certain melody has sounded. In the opera *The Valkyries* such a part is " the fiery magic," at which with eyes closed and face turned away from the stage a blood-red light is to be seen. In the opera *Die Meistersinger* at the scene of the commotion, a green light and colour are to be seen.

The practising Mystic will also find within himself an infallible key to the mysteries of the Bible, the New Testament, the old Egyptian texts, the meaning of which, of course, escapes the philologists. The same can be said of the symbols astrological, ornamental, and formal of all nations, as well as of the obscure symbols of *alchemy*, wherein a great many people cannot get at a result. From the simple " Druidical stones " up to the most wonderful cathedrals of the middle ages, from the pyramids up to the Indian rock-temples, everywhere as practising Mystics we find the clearest evidence of the ancient mystical tradition, which outlasted all suppression and the innumerable struggles with darkness and matter.

But the strangest is the fact that mystical teachings and stages are contained in the poems of the modern poets, as well as in modern pictures and sculpture.

And here a strange and seemingly incomprehensible matter strikes us ! How is it possible that these thoughts are owned by poets and artists, who never heard of the Mystic ? But the answer to it is easy. Each poet and each artist enters, though unconsciously, at his inspiration, the spiritual world, where conceptions and ideas are impressed upon his mind, which he then embodies in his works, without

understanding what he is creating. The Holy Spirit penetrates all and understands how to manifest Himself there where we should never expect His presence.

Like all other symbols, the mystical student can also solve the symbolical dreams without another's aid, in the beginning only his own, but later on also those of other persons. All this depends upon his diligence and perseverance in the practice, for the frequency of practising is in equal proportion to his *progress*.

He who perseveres will know what symbol the cock was which crowed at Peter's betrayal, as well as the meaning of the cross as a symbol and the very important sentence from Genesis II, 7: "And the LORD GOD formed man of the dust of the ground, *and breathed into his nostrils the breath of life;* and man became a living soul."

This act of Creation is the second epoch in the creation of man, and refers to quite different matter than verse 27, Ch. I, of Genesis, which says: "And God created man in His own image, in the image of God created He him; *male and female* created He them!" This verse indicates the first creation of man, in the first epoch, when man was bisexual in one body, as already mentioned elsewhere.

CHAPTER X

THE MYSTIC AND KARMA

BY the word Karma is meant, according to Indian sources, a certain natural law working mechanically and inevitably on every man, and controlling his earthly fate. Karma is then the law of return for good and evil, caused by human acts in each incarnation (perhaps also in the life spiritual). The German occultist Bo-Yin-Ra affirms that this law controls also the fate of the discarnate, that is the destiny of the deceased. Of course, this matter cannot be discussed. Karma is then in a certain sense the law of recompense. From another point of view Karma is the working out of the Divine Power, the Divine Justice, which nothing can escape. Each good, evil or mixed act (thus are acts divided, according to the Indian sage Patanjali, see his *Yoga-Sutra*, Book IV, v. 7) bears its fruits in some of the next incarnations, eventually even in this.

This " even in this " means that in some cases our acts influence our fate already in that incarnation, in which we have performed them. To this teaching we shall yet return later.

The Indian scripts say that Karma merely produces certain life-circumstances, which man is forced to enter, but that it has no influence on his *free-will*. This explanation is not quite correct, for the law of return or Karma, should it be effective, must also have to a certain extent influence on the human will, which consequently is not free.

The question of free-will with man is very complicated, and calculated to make one perplexed and confused. Therefore in many secret societies the discussing of this question is prohibited to the members.

People generally presume themselves to have a free-will in the full meaning of the term. That is that they may act according to their liking, and are consequently fully responsible for their acts. The so-called absolute free-will belongs but to those who have succeeded in becoming united with God, namely, to the initiates of the highest degree, *whose will has become one with God's will.* Hence follows that absolute free-will is owned only by God. Human beings have, according to their spiritual evolution, a more or less limited free-will.

Evidence that free-will is not absolutely owned by human beings is that all *prophecies* are fulfilled to their minutest details. With people of lower grade free-will is *very much* limited, for coarse, dark, and evil deeds are the substantial part of their individuality, as they stick fast in ignorance and matter. Such have very much in common with the animal world. Also the animals are by their nature led to a life, which from the human standpoint would seem utterly evil. Let us take, for instance, some blood-thirsty beast, as the tiger, which all its life kills other creatures, including man, often cruelly playing with its victim, like a cat with a mouse. This quality is, however, inborn and such an animal is not responsible for its acts.

The same applies to people of low, coarse, and ignoble characters. Their deeds are so connected with their gross and material nature that they cannot act otherwise. Thereunto come yet alien influences, especially those from the astral plane, inciting such ones to the worst acts, and they, unwittingly, become their suitable instruments.

Even human justice, in some cases, where a disturbance of mental balance is manifest, acknowledges the *irresponsibility* of such individuals whom society calls mad. All occultists know that the majority of insane persons are possessed by evil, invisible entities, or their own vicious ideas—that is by involuntarily created elementals. The confines between responsibility and irresponsibility cannot be easily traced, either from the point of view of human laws, or from the medical or occult point of view. Only an

initiate of the highest degree, who is able to behold both the past and future and to consider all hidden causes which have led the individual to his acts, may distinctly define the boundary in question.

To say that man's will is quite independent of any influences is unreasonable and shows ignorance of occult laws.

An individual can defend himself only against those evil influences, temptations, etc., which are *manifest* to him, which either have effect on him upon the material plane (i.e., by means of his senses) or which are *impressed* upon him. Impressions may be sometimes good and sometimes bad. Of course it depends upon the degree of his evolution how the individual *distinguishes the evil from the good.*

For an ordinary person the evil or the good may be relative: that is, what once is good may, under different circumstances, be bad, and vice versa.

The well-known occult fact that on this plane people are exposed to secret influences, both good and evil, bears witness that our destiny here is to fight—to decide for this or that. On the other hand, however, we know that there are factors deciding the majority of human inclinations.

Before all there is the inborn inner organization, and then the destiny of fate in the form of unhappy life-circumstances, which drag a man down into the morass. He, for instance, who was born into a family of criminals, or who later got into bad company, is lost, if his inner inborn organization be in conformity with such circumstances. We know that criminals are just as much born as geniuses. Where then is their responsibility. ? Where is the automatic working of Karma ? If such a criminal, according to the wrongly interpreted teaching of Karma, has incarnated himself a thousand times, he will always remain a criminal and will in one respect pay for crimes committed, while on the other hand he always incarnates himself with the same inclinations, for the one conditions the other. When, however, we admit that besides the automatically working law of recompense (Karma), the Divine Mercy is continually stepping

in, *forgiving* certain sins, and erasing their consequences, and offering at the same time the opportunity for a *thorough comprehension* of the right way—then the whole problem appears solved.

This Divine Mercy rests in the *comprehension of religion.* As soon as man has attained that degree of his evolution where he comprehends religion, be it of the most primitive and simple form, certain spiritual forces have already been awakened in his inner self, and his substance, i.e., his soul, endeavours constantly and uninterruptedly to lead him to his primordial origin, namely to God. Therefore it may happen, and surely does, that some savage is nearer on his way to God than a European atheist, be the latter a scholar of world-wide reputation.

But the way towards God is a good way. The higher a man ascends in his insignificant comprehension of the Highest Power in the Universe, the more he grows responsible and the more his moral substance and feeling become awakened, thus enabling him to distinguish between good, evil, and mixed deeds. Such an individual acquires in a smaller or larger measure free-will and responsibility for his acts. But by means of them he begins to have effect on his fate, on his Karma, which is *not* unalterable. If Karma were unalterable, then free-will would *not* exist, not even partially, nor would there be any progress. Certain theosophical writers who did not thoroughly know the Indian teachings and who were without any higher inspiration, brought a good deal of confusion into the Western occult literature. They particularly professed that Karma is an inexorable law, which can by no means be evaded. But this supposition is quite erroneous. The Indian author, Patanjali, the Father of Yoga, says in his *Yoga-Sutra,* Chapter IV, verse 16: "The suffering which has not yet taken place can be evaded." Swami Vivekananda in his English translation comments upon it as follows: "A part of our Karma has already worked itself out, another part we are just experiencing, and some part waits to bear fruit in the future. That part we now experience, we are to

suffer, and only what waits to bear fruits in the future can be overcome and mastered, wherefore all our powers are to be directed to master the Karma which has not yet borne fruit."

This is quite clear, and from the above words it follows that in a certain way it is possible to evade the Karma to come. But not only that. Man can alter his Karma already in this life. That this is possible and God allows it, thereof everybody can convince himself, if he follows the teachings given in Mulford's *The Gift of the Spirit.*

As soon as man has got so far that he grasps, at least partially, the spiritual laws and begins to comprehend at least an insignificant part of his relation to the creator, he is then given the power to influence his fate, his Karma, and to change it. This practice, however, is considered by some occultists to be Black Magic, and as something that may enormously harm a man, and that will be punished by hell fire. It is not our intention to persuade such short-sighted ones. They presume to be infallible in their systems and their teachings, while they place the greatest obstacles themselves in the way of real progress and evolution ; just like the materialists, who, blinded by their veil of matter, do not see therein the Spirit, those people do not know that God *wills* everybody to be happy already in this world, according to his faith. These would-be knowing ones forget that the greatest Leader of this world, Christ, taught us to pray : " Forgive us our sins."

What do these words mean ?

Nothing else than forgiveness of sins or the destroying of bad Karma by God's Mercy. He who will explain them in a different way is either an unbeliever—but with such we do not discuss the matter—or he is blinded by false doctrines. Christ, to be sure, as Son of God, knew best what He counselled and taught, and nobody has so far been able to refute even a single word of His.

Karma with all its mysterious and certainly tremendous power is before the power of the Divine Mercy a mere bubble which shall burst and melt away. And elsewhere

Christ said: "Whatsoever ye will ask your Heavenly Father, He will give ye." Is not therein also the *forgiveness of sins* comprised? Many will perhaps object that such a Divine Mercy must be deserved.

This is a great mistake.

The Divine Mercy is something so very tremendous that *no man*, not even the greatest among Holy Ones, can merit it. The Divine Mercy is a mystery of love, and as such it is incomprehensible to man. Jacob Böhme, one of the greatest mystics, devoted to that Mercy a whole book,[1] wherein he explains this mystery, where God chooses of His Will a certain man, without his meriting it, and bestows upon him His Mercy.

I can say with all certainty that all who have the power to set out on the mystical way and persevere therein shall participate in God's Mercy, for It alone has given them the determination and devotion and faith which are necessary for this self-sacrifice.

Therefore already this way is not for everybody, and therefore also there are a great many who though they started could not persevere. They will have to finish what they commenced in their next lives. Therefore the mystical way is not a *way of the mind*, but of the *feeling*, as it has been already stated many times. "The re-birth and the Stone of Philosophers cannot be found in a dispute and *never with the cleverest brain:* Thou hast to leave all worldly things, should they glitter more than anything, but thou hast to enter within thyself . . ." (Jacob Böhme, *The Threefold Life of Man*, Chap. VII, 11).

He who has learnt the law of the effect of the human thought on the astral realm, where also the causes of earthly fates exist, is able to influence that realm with great ease, for *everyone* influences it, though some do so unwittingly.

It is not in vain that the Eastern occult schools teach one to control one's thoughts, that is not to have hateful

[1] Jacob Böhme: *Von der Gnadenwahl oder dem Willen Gotten über die Menschen.*

and evil thoughts, but benevolent and good ones. For just as a hateful thought affects the astral realm, placing there its seed, which shall bear fruits on the material plane, just so a good thought will bear good fruits.

The same applies also to fearful and distressed thoughts, for they attract just that which we fear and before which we tremble. All, whether we know it or not, has its effect on the astral plane and sows there that which we gather sometimes already in this life. He who sows such thoughts consciously on the astral plane will soon know its effects, for a thought sustained by a conviction is far stronger than an unconscious one.

Karma can consequently be affected by thoughts. This is an incontestable fact. It is of importance to know how this influence is to be carried out and in what direction our thoughts are to be led, in order to alter our Karma to the best advantage.

I have already mentioned that as soon as man understands religion, his will becomes free to a certain extent, and this liberty of will grows with his spiritual evolution. But the highest *of any* religion is the *Mystic*, for in it one is quite conscious of stepping towards God to become united with Him. In it one refuses all that is earthly—not only material things but also worldly knowledge—as something of little value, or rather quite valueless, and looks for the highest attainable estate, namely eternal life, the highest wisdom and the union with the Heavenly Father. He who has arrived thus far has of course made his will free to a great extent, whereby he has become responsible for his acts in the highest degree. But he who has started the mystical way—he at the same time participates in the Divine Mercy. Both appear very manifestly in earthly life. The above words are of a profound [illegible] to all Mystics, but they refer to but one of innumerable mysteries which cannot be explained. From the above it follows that such a one participates in God's Mercy whom God particularly loves. I repeat that such men could never merit this gift, because whatever a man may do, in his insignificance,

he cannot deserve God's Mercy, should he even exert himself unnaturally to please God.

Jacob Böhme has tried in the book mentioned to explain the choice of God's Mercy, but this work is only for Initiates, for nobody who has not experienced a certain part of the spiritual unfoldment is able to comprehend his words. In brief, God, in His highest will, chooses certain men whom He marks out for His favour and bestows upon them His Mercy. This often appears thus that their life sometimes changes of a sudden, sometimes slowly, that all that is impure and evil becomes disgusting, and that such men pass through the mystical stages sometimes amazingly quickly to the right holiness—namely the re-birth. Sometimes some people partake of this Divine Mercy even though their life is apparently at variance to it. Such a salient example is the conversion of Paul, amongst many other examples. I quote the conversion of a prominent English mystical authoress, Jane Leade, member of the "Philadelphian Society" established in the seventeenth century by the famous Mystic, John Pordage. Jane Leade, who had not the slightest notion of the mystical teaching, fell into a state of ecstatic vision amidst a gay company, which she immediately left and to which she nevermore returned. She devoted all her further life to the mystical evolution and attained the highest stages, of which her work, *The Revelation of Revelations*, is the best evidence.

It is, however, necessary to mention in this place that our mystical way is but *one* of many ways towards the liberation from matter and towards the union with God. On the other hand, the spiritual evolution is and always was the same, that is to say the mystical progress, as indicated in the foregoing chapter "The Mystical Stages," takes place with everybody equally, though the students use these or those expedients. In India, for instance, a great many expedients for the starting the mystical way and its bringing to a finish are known and applied. Also our way is known there under the name of Bhakti-Yoga or Tantrika. The latter, as already said, particularly deals with the letter and

syllable practice. Bhakti-Yoga is the love of God—that is what Christ taught. Many of the Indian ways are of a very forcible nature, and they are used without any regard to God's Mercy. Under those practices the student acquires an apparently enormous will-power and through the fostering of inner faculties also the liberation and union with God. But in fact there is but the Divine Mercy, without which one could not attain anything. God's love is so unfathomable that it even encompasses those who deny God altogether, provided they seek the liberation from material fetters. Best evidence thereof is the way of Buddha who denied God—admitting only "the Law"—and yet he reached the goal.

But all these Indian expedients as well as any asceticism are quite inconvenient for a European, unless he were living in India, among Indian initiates, separated from the world. Our Western expedients are to be quite different, they must be moderate and slow ones, as otherwise the students might be harmed and would never obtain any results. The Indian way, i.e., the ascetic way, is quite impossible in our *milieu*, evidence of which is for example the fact that those who have come from India to Europe or the U.S., and have already been sufficiently advanced, have had to run away to avoid being overcome by the evil influences of our society.

He who will make himself holy *of his own accord* will soon perceive that it is impossible, and will admit it if he is honest, otherwise he will become a hypocrite.

The one and only way for Western students is the way of God's Mercy, when God Himself through His infinite love and power purifies a man and brings him to His bosom. The mystical way is of course a superhuman work, and therefore a man cannot carry it out of himself. This fact is already contained in its very purpose. If God did not constantly help a man, all would be in vain.

As far as Karma and its working on the Mystic are concerned, it will be necessary to mention some important things. As soon as one has been given the power to carry out the mystical practice—of whatever character he may

have been before—he is also given the mercy of gradual purification and of overcoming all bad Karma which may await him. The accumulated Karma will ordinarily work itself out *already before the beginning of this practice* in different sufferings following in quick succession. There is no Mystic who has not experienced cruel blows of fate, especially such as shake his soul. Karma, which has had to work eventually for twenty years, concentrates itself upon a very short period, perhaps on one or two years, so that one blow is followed by another. As soon as the way has been started, the Mystic has slipped out of the influence of earthly ranks and laws which govern the rest of mankind, and is now subject to laws quite different. Ordinarily it is obvious that he already carried on a similar practice in his foregoing life, but that he only attained to a certain stage of the evolution, without reaching the highest point. The mystical unfoldment, which he experienced in his foregoing incarnation, repeats itself again very quickly, but then the student's progress changes to go on more slowly.

He who has only once started the mystical practice, and *with whom the first initiation stages have taken place,* has made a contract with God, and in each of his coming incarnations will restart the way just at the point where he stopped, to continue until he reaches the *goal!*

The mystical way causes the full destruction of Karma, and is consequently the best means—and the only one indeed—for setting oneself free from it. The Mystic, however, has not to think that it is he who carries out the annihilation of Karma, for he only surrenders himself fully to God's Will, and only God destroys the waiting Karma fruits by His Mercy and Love.

The Pythagorean school taught the same, namely that blind fate is subject to Divine Providence. Fate is the reaction of nature (i.e., the Universe) upon man (Karma), and the human will, when in harmony with Providence, can escape the lower Karma powers. When thereby the Mystic " throws upon God " all his acts, in that he does all without awaiting any recompense, or repayment or

fruits of his deeds, then he will not create new Karma any more.

He, of the practising Mystics, who repeats to himself several times daily the psalm: "Commit thy way unto the LORD. Trust also in Him, and He shall bring it to pass" (Psalm XXXVII. 5), will soon know the effect of this submission to God.

All bad habits and in general harmful acts will gradually disappear from his life. There will be hindrances put in his way, *so that he will not be able to commit sinful acts*, for he will be warned in different ways and cautioned against coming temptations.

If the student, however, falls in spite of all, then he must raise himself quickly, and before all *he must not think of his stumbling*. When the student has fallen there will *always come a quick punishment* which must be endured for reconciliation. This has been experienced by a great many, and is at the same time an evidence that *a new Karma is no more formed*, in order not to hinder the student in his progress. Thus God constantly gives His faithful ones the proofs of His action, though not in the same measure to all, but to one more and to another less, according to one's wisdom.

The things I am writing here are not things dreamt, but experienced by all those who tread the mystical way. All students, without having been acquainted with these details before, will confirm it. And it cannot be otherwise, as the spiritual laws must affect everybody equally. Of course, it is necessary that the Mystic should turn completely into his interior, which state is called introversion. He who so seeks the highest treasure within himself will find it.

After a certain time, which is not, of course, the same with all, the Mystic's life will become so peaceful that it will flow like a quiet river to its end. If the student has reached a certain higher degree in his evolution—I hereby mean the mystical marriage—he is brought into such life-circumstances that he may live for a certain time in solitude and complete separation from other people. This he

needs in a high degree, for in that stage the highest concentration of all spiritual powers on one point is necessary, and for its attainment strict quietude and solitude are indispensable.

Every student will feel in the beginning of his way—sometimes after a very short period of his mystical practice—a disgust towards the world and a longing to leave society life for some solitary place. This longing is the first reflection of such a solitude, which may be fulfilled only later after long years. It is not necessary to mention that the student must not give way to this longing, for he would commit a great mistake, as in this world and this society in which he lives he has to do the duties he has accepted. Everyone can be sure that as soon as the suitable time for it arrives, he will be freed from his duties, and only then will the time of isolation have come.

The Mystic, through his practice, sets the highest forces into motion, and therefore it is also obvious that his concentration will also affect his outer fate. When he has reached a certain stage, he can ask whatever he desires and it will be given to him. Few would believe that among humans there are such whose prayers are always fulfilled. But, before all, man must learn the *right* prayer. It is not said in vain that man has to pray with his heart and by no means with his head. He who understands how to pray in his heart will always be heard. This is quite *literally* meant. Therefore also a Mystic, who at some moment has not prayed with his heart, will not be heard. But the heart does not mean feeling only figuratively, but it means the actual spiritual organ, which is not placed just where the anatomic heart is, but in the middle of the chest. This spiritual heart can be seen by an advanced Mystic gleaming in his chest. This is the eternal light, the sacred tabernacle, out of which a flame rises and where Jesus Christ resides. According to the old Rosicrucian script, *The Secret Symbols of the Rosicrucians,* this mystical heart is divided into five spheres. The author describes that heart to be narrow below and very wide above, to be open to God, but shut to

earthly things. In the inmost sphere, the fifth, is the Holy Spirit, teaching man divine things.

As to prayers, all students and those interested in the mystical way should remember Christ's words: "But seek ye first the kingdom of Heaven and His righteousness, and all other things shall be added unto ye."

You need only to have faith and not to care about tomorrow, for the Heavenly Father knows best what you want and the fulness of His gifts is inexhaustible. By this, of course, is not meant that we should fold our hands and wait, but that, if we want help, we should rely upon *God only*, and not on men. He who cares more for earthly than for spiritual things cannot progress spiritually, and he will not be given more than what he would have received if he had not devoted his efforts to spiritual life. But as regards him who has not got this faith, it cannot be given him, for it is also a part of God's Mercy.

He who is interested in the mystic lore may carry it out alone according to the outline given in this book; but it is of advantage if in one place two or three kindred spirits meet from time to time to discuss spiritual matters. By this means the inner feeling becomes supported and it creates the necessary frame of mind, which sometimes fails everybody. In bigger towns small circles can be founded, members of which can meet each other once weekly or fortnightly. It is recommended to lecture at such circles upon some important quotations from mystical works and discuss them. When this is done with sincere earnestness and zeal, the rest comes of itself. The Spirit will not forget to collaborate.

To make the studying of the mystic easy to my readers I quote below some works which I consider of the greatest importance. The reading of such books, though not constantly, fills one's soul with suitable ideas and supplies *the frame of mind* which facilitates concentration. It is not necessary to read long or to have many books. Among those I state here, one can choose at least a few:

The Bible and the New Testament.
The Bhagavad-Gita.
Andraee Valentin: The Chymical Marriage of Christian Rosenkreutz.
Jacob Böhme's works.
Jane Leade's works.
John Pordage's works.
Michael Molinos: The Spiritual Leader who liberates Souls.
Angelus Silesius: The Cherubic Wanderer.
Swami Vivekananda's works.
H. P. Blavatsky's The Voice of the Silence.
Mabel Collins: The Light on the Path, etc.. etc.
Eckartshausen: The Mystical Nights.
Sedir: The Seven Mystical Gardens.
Prentice Mulford: The Gift of the Spirit.
Jan van Ruysbroeck's works.
Patanjali: Yoga Sutra.
Oupnek Hat.
Kerning's works.
Rabindranath Tagore's works.
Bô-Yin-Râ's works.

I finish this book with the hope that at least to a few it will be a light in the deepest darkness of to-day, where all run after the sham gold of the world, after the foolishness of fame and renown, where truth and honour are trampled underfoot, and where robbers are apparently triumphant in the material and spiritual worlds. To him who will dare to tread the way described herein and should be in need of any advice, the author is always willing to give it. There is consequently no reason to fear going astray. The experiences acquired in the Mystic, as far as they do not concern the revealing of mysteries, belong to the whole of mankind, and by no means to him only who has gained them. According to the law that he who has received gratis must also gratis give to another, our duty is to teach there where we are asked to do so, but on the other hand to keep silent where we are not asked.

EXTRACTS FROM SOME MYSTICAL WORKS OF THE MIDDLE AGES

AFTER meditating long as to how best describe the whole mystical way, I have decided to include here before all the so-called "PARABOLA," from a Rosicrucian script named *The Secret Symbols of the Rosicrucians of the XVIth and XVIIth Centuries.* The proper title of that work is: "A Simple Spelling-Book for Young Disciples Daily Practising in the School of the Holy Ghost, in the Way of Pictures painted for the Eyes for the New-Year's Practice in a natural and theological light by a Brother of the Christ's Fraternity of the Rosy Cross P.F., for the first time published and by some pictures of the same content increased by P.S."

My explanations are at the end of this chapter.

PARABOLA

1. Once when I was walking in a young, green, and beautiful wood, reflecting upon the trouble of this life, also beweeping the misery caused us through the lamentable fall of our first parents, my thoughts made me to err from the usual path, and I found myself, I know not how, upon a narrow foot-path, quite wild, untended and impassable, which was so overgrown with many bushes and plants, that it was easy to see how little it was used. Therefore I started and had gladly turned back: but such was no longer in my power, especially as so mighty a wind blew behind me that I had rather been able to take ten steps forward than one back. (1)

2. Therefore I was constrained to wander on and not heed the rough going.

3. After walking a good time I came at last to a charming meadow, like a round circle, surrounded by beautiful fruitful trees, named by the inhabitants Pratum felicitatis. There I found a band of old men, all with ice-gray beards, except one rather young man with pointed black beard, as also another whose name I indeed knew, whose countenance, however, I could not for the time being see, and who was still younger. They disputed upon all sorts of things, particularly upon a high and large secret nut, hidden in nature, which God kept hidden from the great world, and only revealed to those alone who loved him.

4. I listened long to them, and their discourse pleased me well; but some of them wanted to break loose from the bridle, not indeed in respect of the *materiae* or work, but of the *Parabolas, similtudines*, and other *Parenga:* therein they followed the figments of Aristotle, Pliny and others, which one had copied from the other. Thereat I could not contain myself any longer, but mixed in some of my mustard, refuting such empty things from experience, until the greater part of them agreed with me, examined me in their Faculty and made it pretty hot for me, but my [illegible] was so good that I passed with honours, so that they all wondered among themselves, deciding unanimously to receive me into their College, whereat my heart rejoiced. (2)

5. But, said they, I could not become a real colleague until I had learnt to know their Lion right well and knew completely what he, inwardly as well as outwardly, knew and could do. Therefore I should put forth diligence that he become subject to me. I had enough trust in myself this to do, and promised them to do my best. For their society pleased me so well that it would not have taken much for me to separate from them. (3)

6. They led me to the Lion, describing him to me at great length: But how I was to proceed with him in the beginning, nobody would tell me: some of them hinted, but very confusedly, that the ordinary multitude could not understand him, but gave me to understand that when I had bound him fast and secured myself from his sharp

claws and pointed teeth, they would not hide anything further from me. Now, the Lion was very old, grim, and monstrous, his yellow mane hung over his neck, he seemed quite unconquerable, so that I was half horrified at my own temerity, and gladly would have turned back, had not my promise, and the circumstance that those ancients surrounding me were all-expectant as to what I should do, deterred me. I stepped up to the Lion in his trench with show of confidence and began to coax him, but he, with his brightly shining eyes, looked at me so fixedly that from very fear I nearly fled abjectly, although I remembered that I had heard from one of the ancients, whilst on the way to the Lion's trench, that very many people had undertaken to compel themselves to approach the Lion, of whom few had succeeded, yet would I not bring shame upon myself, and bethought me of certain grips learnt with great diligence in this *Athletica*, besides which I was well experienced in natural *magia*, and so forgot all flattery, and attacked the Lion with such nimble artifice and subtlety, that before he was well aware I drew the blood out of his body, yea from out his heart, which was beautifully red but very choleric. Then I anatomised further and found, to my no small wonder, that strangely enough his bones, of which there were many more than his blood, were white as snow. (4)

7. As all this became clear to my dear ancients, standing there above around the pit and watching, they began hotly disputing together as far as I could see, but what they said I could not make out, as I was still deep down below in the pit: Still, as they closed upon each other with words, I heard how one said, he must bring him to life again, otherwise he cannot be our Colleague. (5) I would not go a long way round and betook myself out of the pit over a great place, and came, I don't know how, upon a very high wall whose height climbed over 100 ells towards the clouds, but above it was not as broad as a shoe, and there went, as I went up, to the end an iron railing right in the middle of the wall with many cast-iron supports. On to this same wall I came, I say, and it seemed to me there went

somebody a few steps ahead of me on the right side of the rail.

8. After following this person a while, I saw behind me on the other side also somebody following, whether a man or a woman I am still in doubt, who called to me and said it were better to wander on his side than where I was walking, which I easily believed, for because of the rail, which so stood in the middle and made the way too narrow, walking was very bad at such a height. Then I saw several who wanted to go such a way fall over behind me. Therefore I swung myself under the rail, holding fast with the hands and continued my way on the other side (6), till I came at last to a part of the wall which was very precipitous and dangerous to climb down. Then I was sorry that I had not remained on the other side (7), and if I could not get through beneath to the same, so was it impossible for me to turn about and so get myself on to the other way. Therefore I dared, trusting to my good feet, held fast, and so arrived down below without hurt, and after I had wandered a little further, so I saw and knew of no more danger, and knew not where the wall and rail had gone to.

9. Arrived down below, there I found a beautiful Rose-bush, with beautiful red and white roses growing upon it, but of the red many more than of the white, of which I broke several off and stuck in my hat. (8) But I noticed there a wall which went round a large garden. In the garden there were youths. Maidens were standing outside the wall. These would gladly have joined the youths but fought shy of the trouble of going all the way round to the gate of the garden. Then I took pity on them, went again the way I had come, but on a level, and so quickly that I soon came to several houses, thinking to find the gardener's house. But I found there very many people, each having his own chamber. Working alone they were slow; together they worked diligently; yet each had his own work. But what they were doing, it occurred to me, I had done and worked before this, and all their work was known to me.

Strange, thought I, see, if so many other people do such dirty and slovenly work, a mere appearance, according to their own fancy, but having no *Fundament* in nature, so are you to be pardoned. Therefore, knowing that such arts disappear like smoke, I would not delay to no purpose, and went the way I had determined.

10. As I now went towards the garden gate, several to one side regarded me sourly, so that I feared they would hinder me in my *Proposito* (purpose): But others said: see, he wants to get into the garden, and we have so long done garden-service here, and have never got in, how we will laugh at him if he doesn't succeed. But I took no notice of all this, because I understood this matter of the garden better than they, though I was never inside, but I went straight to a door, which was locked fast, so that also from the outside one could neither see nor find a keyhole. But I observed that a small round hole, not to be perceived by the common eye, was in the door, and thought at once that there one would have to open the door: I got ready, therefore, with my specially prepared skeleton-key, unlocked the door, and went in. Once inside I found some other barred doors, which I however opened without trouble. But this was a passage, just as though it were in a well-built house, about six shoes wide and twenty long, with a ceiling above. And although the other doors were yet closed, still, since the first door was opened, I could see well enough into the garden.

11. I wandered on into the garden in the name of God. There I found in the middle a tiny garden, about square in shape, each side six measure-yards long, which was fenced with wild roses blooming very beautifully. But because it rained a little, and shone the sun thereby, there was a very charming rainbow. After I had gone by the tiny garden and wanted to go to the place where I should help the maidens, see, I became aware that in place of the wall stood a low trellissed fence, and there went the most beautiful maiden clad in pure white silk, with the most majestic of youths robed in scarlet, past the Rose-Garden, with their

arms about each other, and carrying many sweet-smelling roses in their hands. I spoke to them, enquiring how they had got over the fence? This my best-beloved bridegroom said she, helped me over, and we are now going out of this lovely garden to our chamber to cultivate friendship. I am glad, said I, that without further trouble on my part, satisfaction is done to your will: nevertheless look you how I have hurried and have come round such a long way in so short a time in order to serve you. After that I came to a great mill, built inside of stone, therein were no flour-bins or other things such as belong to grinding, but one saw through the wall some water-wheels going in water. I asked why this was. An old miller answered me that the mill-stones were shut off on the other side. When I then saw from the weir-bridge a mill-boy go in, him I followed. When I had now come over the bridge, which had to its left the water-wheels, I stood still and marvelled at that which I saw. For the wheels were now above the bridge, the water coal-black, yet its drops were white, and though the bridge was not over three fingers broad, yet I dared to go back again, and held on to the wooden rails which were over the weir-bridge, and so passed over the water in security and without getting wet. Then I asked the old miller how many water-wheels he had: Ten, he answered. The adventure would not go out of my thoughts, and I would gladly have known what the meaning was. But when I noticed that the miller didn't want to let out, I went away, and there was before the mill a lofty paved hill, on it were some of the aforesaid ancients. They walked in the sun, which was then shining very warmly, and had a letter written to them by the *Faculty*, about which they *consulted*. I soon perceived what the contents might be, and that they concerned me, therefore went to them and said: Gentlemen, is it about me? Yes, said they, the woman whom you took not long ago you must keep as your wedded wife, or we must report it to our Prince. I said, that will cause no difficulty, for I was born with her in the same moment and brought up with her from childhood, and having taken her

once I will always keep her, and death itself shall not separate us: For I love her with all my ardent heart. What complaint have we then? answer they, the Bride is also content, and we have her will; you must let yourselves be married. Well contented, said I. Very well, said the one, so will the Lion receive back his life again, and become much mightier and stronger than before. (9)

12. Then I remembered my foregoing trouble and work, and thought within myself, strangely enough, it must concern not myself, but another well known to me: In him I see our Bridegroom with his Bride, clothed as before, walking along, ready and prepared to be wedded, of which I was very glad: For I was in great anxiety lest the things should concern me. (10)

13. Now then, as expected, our Bridegroom in his gorgeous scarlet clothes, with his sweetest Bride, whose white silk gown gave out such bright rays, came to the ancients; they wedded the twain soon, and I was not a little astonished that this Maiden, who should be her Bridegroom's Mother, was still so young, that she even now seemed newly born. (11)

14. Now, I know not what sins these two must have committed, that they, although they were brother and sister, bound themselves together with love to such a degree, that they were also not to be separated, and so then were willing at the same time to be charged with incest. These two were brought, instead of to a bridal-bed, after a splendid wedding, into a perpetual prison. So that their doings could be watched the prison was transparent, a bright, crystal-clear apartment, like a celestial globe, fitting their high birth and prominent standing. To this prison they were condemned and therein locked up, there in constant tears and true repentance to do penance for their misdeeds committed. But beforehand all outward clothing and finery, used as ornament, was taken from them, so that they were obliged to live quite naked together. Nobody was allowed to go into the apartment to wait upon them, but after they

had been supplied with necessary food and drink, taken from the water before-mentioned, the door of the room was securely bolted and locked, also the seal of the Faculty was impressed upon it, and I received the order that I should guard them, and during the winter, before the door, sufficiently warm the room, that they neither freeze nor burn, and that they in no wise get out and escape. Should, however, contrary to expectations, this mandate be abused, I should be grievously punished for this. The thing didn't please me, my fear and care damped my courage: for, thought I to myself, it is no small thing which I have been commanded to do. I knew also that the *Collegium sapientiae* was not in the habit of lying but of putting into practice what it said. However, as I could not change matters, and further as this locked chamber was in the middle of a strong tower, which was yet again surrounded by strong bastions and high walls, wherein one could, with a fair but continual fire, warm the chamber, so I undertook the office, and began in God's name to warm the chamber and protect the imprisoned married couple from the cold. But what happens? As soon as they feel the least warmth, they embrace each other so tenderly that such a thing will not soon be seen again, and they remain also in such ardour that the heart of the young bridegroom melts for very fervour of love in his body, also his whole body melts at the same moment in the arms of his beloved and falls apart. As she, who loved him not less than he her, saw this, so she wept from her heart for him and at the same time buried him, so that one could not see, for the tears she had shed, which flooded everything, where he had gone to. She gave herself to her weeping and mourning for a short time, and such the pain at her heart that she did not want to live longer but gave herself up voluntarily to death. Alas for me, in what anxiety, distress and trouble was I, that I should see both of those entrusted to me in the same moment perish in water and lie dead before my eyes. My certain ruin stood before my eyes, and what was worse for me, I feared more the scorn and derision, which I saw in my mind's eye I

should be exposed to, than any harm which could happen to me. (12)

15. Whilst spending some days in such troubled thoughts, taking counsel with myself and turning the matter over and over again in my thoughts as to what was best to be done, it occurred to me how *Medea* brought the dead body of Aesonis to life again, and I thought to myself: If Medea could do such a thing, why should you not also succeed? I began to consider how I would do such a thing, but found no better way than to continue with warmth until the water had disappeared and I should see again the dead bodies of our loving couple, hoping then to escape all danger for my usefulness and earn praise. I proceeded, therefore, with my warmth begun, and *continued* with it for forty whole days, then I became aware that the longer the time the more the water decreased, and the dead bodies, though as black as coal, began to show themselves again: and indeed this would have happened sooner had not the apartment been so firmly locked and sealed. Which I might, however, under no circumstances open. Then I noticed how the water rose up and hurried towards the clouds, collected itself together above in the apartment and fell down like rain: so that it could not get away then, until our Bridegroom with his dearest Bride lay dead and putrified, and therefore stinking in the highest degree, before my eyes. Meanwhile a very beautiful rainbow was seen in the apartment, produced by the sunshine in the wet weather, with extraordinarily fine colours, which gladdened me not a little in the affliction I had passed through, but much more was I glad at seeing my two lovers lying before me. But there is no joy so great but what it is mixed with much sorrow: I also then experienced grief in my joy, for meanwhile those who had been commended to my care lay dead before me without a sign of life. But as I knew that their chamber was made of such pure and dense *Materia*, and also so firmly locked that their soul and spirit could not get out, but were kept close within, so I went on with my continual warmth day and night, in the carrying

out of my office, quite [illegible] that the twain would not return to the bodies, as long as the damp remained. For such are well preserved in damp nature. As this I then also found in very truth. For I became aware, through careful observation, that towards evening many vapours rose up from earth through the sun's force, and drew themselves up into the above, just as though the sun would draw water. They became condensed during the night into a lovely and very fertile dew, which in the morning fell and wetted the earth, also washing the bodies of our dead ones, so that the more the bathing and washing took place the longer, more beautiful and whiter they became from day to day. But the whiter and more beautiful they became, the more the moistures disappeared, till at last, when the air was clear and fair, and all misty and damp weather had passed, the spirit and soul of the Bride could no longer contain themselves in the clear air, but went into the clarified and now transfigured body of the Queen, which soon received them and immediately came to life: which gladdened me as you may easily understand with a strange joy, as I saw her arise in the costliest garments such as have rarely been seen, and adorned with a precious crown set all over with diamonds, and heard her say: Hear ye children of men, perceive all ye born of women, that the Almighty has the power to set up and depose kings: He makes rich and poor according to his will: He kills and brings to life again. (13)

16. Behold in me a true and living example of this. I was great and became small: but now, after being humbled, am I a Queen supreme over many kingdoms: I was killed and brought to life again; to me, poor one, have the great treasures of the wise ones and the mighty ones been entrusted and given over.

17. Therefore unto me has also been given the power to make the poor rich, and to bestow mercy on the humble, and to bring health to the sick. But I am not yet equal to my best beloved brother, the all-powerful King, who is

still to be awakened from the dead. When he comes he will prove that my words were his. (14)

18. After she had said this, the sun shone very brightly, and the day became warmer than before, and the dog-days were at the door. But because, long before, for the great and splendid wedding of our new Queen, all sorts of costly garments, as of black velvet, grey damask, grey silk, silver taffeta, snow-white silk, and one especially beautiful robe of silver, threaded with costly pearls and splendid diamonds, had been prepared, so also at the same time were prepared for the young King different clothes of costly stuffs of *Incarnat*, of yellow-gold colours, and lastly a red velvet garment sewn with costly rubies and carbuncles in great numbers. But the tailors who made the clothes were invisible, so that I wondered, when I saw one coat after another and one dress after another ready before my eyes, how it could happen, especially as I knew that nobody but the Bridegroom and his Bride had entered the chamber; but what made me marvel most of all was that, as soon as another coat or dress was ready, the former disappeared in the same moment before my eyes, so that I did not know where they went to, or who had locked them away. (15)

19. When this costly apparel was ready, there appeared the great and mighty King in glittering splendour, to which nothing can be compared: and when he found himself locked in, he begged me in friendly and very gracious words to open the door for him, and that I would grant that he come out, and it would be of great use to me. Although I had received the strict order not to open the door, yet I was so impressed by the great authority and gracious speech of the King, that I opened for him with good will. And as he went out he was so friendly, so gracious, even so humble, that he indeed bore witness thereto that nothing sits so well on high personages as these virtues.

20. But because he had passed through the dog-days in great heat, he was very thirsty, run-down and tired, and ordered me to bring some of the swiftly-running water from under the mill-wheels, from which, when I had brought

it, he quaffed a large draught with great avidity, then went again into his chamber, and ordered me to lock the door securely after him, so that nobody could disturb him or awaken him from sleep.

21. Herein he rested some days, and called to me to open the door. But I noticed that he had become much handsomer, richer in blood and more splendid, which observing also himself, and attributing this to such a splendid and wholesome water, he soon demanded more water, and also drank much of it, more than before, so that I at last began to consider building the chamber much wider. When then this King had drunk of this fine drink, despised by the ignorant, to his heart's content, he became so handsome and splendid, that I have never in all my life seen either such a magnificent person or such deeds and conduct. Then he led me into his kingdom and showed me all the treasures and riches of the world, so that I must confess that not only the Queen proclaimed the Truth, but left the greatest part to those who know him to describe: for gold and noble carbuncle-stones were there in endless quantities, rejuvenation and restitution of natural forces, as also restoration of lost health and taking away of all illnesses were common things there. But most excellent of all was that the people of that same land know their creator, fear and honour him, and obtain from him wisdom and understanding, and at last, after this temporary glory, attain to eternal beatitude. Thereunto may God the Father, Son and Holy Ghost help us.

AMEN. (16.)

EXPLANATIONS

(1) The author begins by the description how, after meditations on the vanities and sufferings of life, he started on the mystical way, which is narrow, uneven, and impassable, and only little used. When he tried to leave it, he could

not do so, for the natural power—the wind—hindered him. The wind is the symbol of the Holy Ghost. Allegorically it is said here that the author was driven to go on the way by the Holy Ghost.

(2) The author has been accepted by a mystical school.

(3) The lion spoken of means the outward man.

(4) Here there are already many secret hints as to the mystical practice. The author has been taught the natural Magic—that is he knew the Royal Art or the Yoga. To this also the remark concerning " grips " refers, of which some are preserved symbolically in certain secret societies, especially also with the Freemasons. The pit where the lion is means man's inside, the anatomizing of the lion means the penetration of the concentration practice through all parts of the human body, as explained in the chapter dealing with the letter-practice. The blood and the snow-white bones mean mystically and alchymically the red and the white tinctures, but also the female and male principles (menstruum and sperma). They both have an important meaning in the Mystic.

(5) The author describes the killing of the outward man —that is the lion, and at the same time he points out the duty to revive him, which in a mystical sense means the re-birth.

(6) The left.

(7) The right.

(8) Here the author speaks of white and red roses, which are one of the great mysteries on the mystical way. Of them only this much can be said: that the rose in full bloom is the attribute, quality, and adornment of the Virgin Sophia or the Soul, the Female Principle of the Godhead, who becomes united within the mystical student with Jesus Christ, which is the so-called chymical marriage. The rose is equivalent to the white lotus, i.e., the unfoldment of inner senses and mystical powers. But the rose means still very much which cannot be publicly expounded.

(9) The garden with a small aperture in the door and the peculiar key are certain mystical experiences to be under-

stood only by those who actually practise. The key means the mystical practice which opens the door into "the lotuses" (the roses in the garden), which are in the *spine* (*v.* table p. 96). All outward explanations would be idle talk. In paragraph 11 the bridegroom and the bride appear for the first time. This bridegroom is the author himself who describes here his vision. The mill which he came to is nature's laboratory, of course from a transcendental point of view. The ancients speak with the author of his coming wedding with his bride, with whom the author was born nearly at the same time and brought up, for this bride is, as often explained, his soul. By this marriage the lion, i.e., the mystically dead man, is brought to life again to be stronger and mightier, namely to become, as an Adept and an Initiate, the master of all in the mystical re-birth.

(10) Here the author alludes to certain psychic struggles to be gone through by every Mystic. There is the question of transposing consciousness from the lower self to the higher Self, which is accompanied by no small struggles and anguish. The student presumes that by transposing the consciousness to his higher Self he will lose his earthly individuality or personality. This anxiety is so strong that it retains very many people from treading the mystical way. But this anxiety is misleading, for he who becomes re-born, and whose consciousness is united with the universal consciousness of God, does not lose his individuality, but on the contrary thus only may he indeed save his personality. This is a mystery which cannot be further explained.

(11) Here the necessity arises to comment more in detail upon the evolutional system of Mystic which was known in the most ancient times to all the initiated, and which, as already stated, was and is the fundament of *all mysteries* of the world. All myths, sagas of the ancient heroes, the majority of the national legends, and all mysteries of the old occult and mystical societies of all nations speak of one and the same matter, namely the death of the old man, i.e.,

the mystical death, and his resurrection or re-birth. This old man (the old Adam) is killed by his son, and this son takes his *mother* for his spouse. This procedure is most clearly described in the Greek myth of King Laios (*v.* p. 97). This is the substance of all mysteries. In other myths we find at least fragments of this system or its modifications. But he who knows the substance of the mystical evolution will meet with it everywhere and discover it easily. The mystical evolution has taken place according to unchangeable spiritual laws ever since man has been on earth, and it is obvious that these laws are in force in the whole Universe, in all worlds equally.

The same applies to the " Parabola," where the author says that he was surprised to find the bride, who had to be the *mother* of her bridegroom, so young.

(12) The reader has perhaps guessed that the secret chamber where this bridal scene takes place is once more the human inner being, wherein the mystical bridegroom becomes united with his bride, which means the mystical wedding. The warming of the chamber is nothing else than the mystical concentration. The mystical practice or the concentration is like fuel put into the stove to avoid the fire's dying out. Jane Leade also compares the human interior with a stove, which it is necessary continually to heat. When the student discontinues the practice the mystical flame within him goes on burning for a certain time, until it so to say hides itself under the ashes—and then the mystical evolution slowly ceases. It may, however, take some years until all mystical stages have ceased, especially if the student discontinued the practice when he had already attained a higher degree. As soon, however, as he resumes the practice, that mystical flame becomes rekindled and the student proceeds on his way. We must not forget that the Parabola was written for those only who have already attained a certain degree of the mystical evolution. For other people it is meaningless. Also the author expressly hides everything under allegorical images and pictures, like all mystical writers. This is in order to

avoid the profanation of sacred mysteries by the uncalled. But these allegories are also used by many *false* alchemists who presume such treatises to refer to *outward* alchemy, to be applied in laboratories. Thus many explain that the chamber of the bridal couple is nothing else than a chemical retort, into which certain stuff is to be put, to be then heated from time to time. The Rosicrucian scripts have in fact, as already mentioned elsewhere, a double meaning : a mystical and an alchymical. They both aim at the same end—to obtain the Stone of the Philosophers, which is nothing else in the mystical sense than Jesus Christ to be found within ourselves. He who has found it in the mystical sense can easily find it also alchymically, i.e., outwardly. It would, however, be in vain to try to obtain the Stone only in a chemical way, without the preceding re-birth of the operator. The Great Work (Magnum Opus), of which these works always speak, refers first to the transmutation of man into a divine creature, an Adept or Initiate, who is not only able to carry out the " projectio " of precious metals, but will find the Elixir of Life and the Stone of Philosophers.

(13) This paragraph contains the description of further mystical stages taking place within the practising student. All disciples of mystical schools will meet here with well-known things.

(14) So speaks the awakened soul or the Virgin Sophia within the student before his mystical marriage.

(15) Here it is necessary to mention the remark referring to the dog-days. These dog-days occur in our times during the hottest period of the summer; but here something quite different is meant. The dog-star, or Sirius, was consecrated in Egypt to Anubis, i.e., the God of the dead, who, as known, was symbolized as having a dog's head. This Anubis, or, according to the Greek myths, Cerberus, is the guard of the underworld, and his presence will be announced to each Mystic, who in his evolution descends to hells, in an infallible way.

(16) This Parabola is then the description of the inner evolution of a practising student of the mystical Lore, or

the Hermetic Art, as it was often called in the Middle Ages. Readers are recommended to read it often and meditate on it. What has not been explained cannot be said, because it must not be revealed. He who will seek will quite surely find the right meaning of each word.