

Dr. Stylianos Atteshlis

**The Symbol  
of Life**

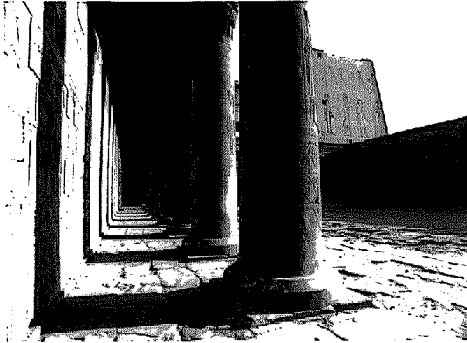
**Das Symbol des  
Lebens**

# The Symbol of Life

Dedicated to  
my beloved daughter  
Panayiota Ch. Theodoki  
(Atteshli)  
Styl. Atteshli

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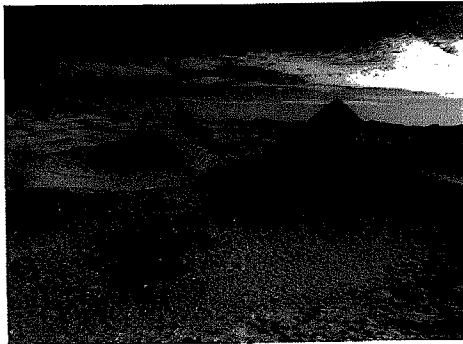
Das Symbol des Lebens  
Meiner geliebten Tochter  
Panayiota Ch. Theodoki (Atteshli)  
gewidmet.  
sig. Styl. Atteshli



*Edfu*



*Thebes*



Sakkarah

## Preface

I shall never forget the moment my father, with so much love, placed in my hands this invaluable manuscript. I have never received a greater gift.

I can still hear him saying, "I have written all that is permissible to reveal at the present moment. I will continue to guide you as to when, and how, you may present more of the Symbol of Life. Regrettably," he added, "people remain too materially inclined." "But Father," I quickly replied, "How can you place your trust in me, when there are times I do not trust myself?" Embracing me he said, "You are my child. I know you, my love, and I will always be with you, especially in the times you are most in need."

It is impossible to share with you what I felt at that moment; overwhelming joy, mixed with a great sense of responsibility.

My father has since passed over and the moment has arrived to share this work. Out of love and respect for my father's memory I present the original English manuscript, a faithful facsimile of the pages he gave me that day. I know that you will feel blessed in reading the original, hand-written text.

As many of you know, English was not my father's mother language, so please forgive any errors that you may come across. To help, we have provided a slightly corrected transcript of the text.

May this book help guide you along your path of Self-realisation.

I wish to express my deep gratitude to all my friends without whose selfless help the publication of this book would not have been possible.

Panayiota Th. Atteshli

## Vorwort

Nie werde ich den Augenblick vergessen, als mein Vater mit viel Liebe dieses unschätzbare Manuskript in meine Hände legte. Nie habe ich ein kostbareres Geschenk erhalten.

Ich höre immer noch seine Stimme: «Ich habe alles über das Symbol des Lebens niedergeschrieben, das heute zu veröffentlichen erlaubt ist. Ich werde dich weiterhin führen, wann und wie du mehr darüber bekannt machen darfst. Leider bleiben die Menschen im Materialismus stecken,» fügte er bei. «Aber Vater,» antwortete ich schnell, «Wie kannst du dein Vertrauen in mich setzen? Ich vertraue mir ja selbst oft nicht.» Er umarmte mich und sagte: «Du bist mein Kind. Ich kenne dich, meine Liebe, ich werde immer bei dir sein, ganz besonders in Zeiten der Not.»

Was ich damals fühlte, läßt sich kaum in Worte fassen – überwältigende Freude vermischt mit großem Verantwortungsbewußtsein.

Mein Vater hat seither die physische Ebene verlassen. Nun soll sein Werk weitergegeben werden. Aus Liebe und Respekt für meinen Vater veröffentliche ich die englische Originalfassung, eine getreuliche Wiedergabe der Manuskriptseiten, so wie er sie mir damals übergeben hatte.

Das Studium dieser handgeschriebenen Originaltexte möge allen Lesern zum Segen gereichen.

Wie viele von Euch wissen, war Englisch nicht die Muttersprache meines Vaters. Bitte, verzeiht die sprachlichen Fehler. Um die Lektüre zu erleichtern, haben wir eine leicht verbesserte Umschrift beigefügt.

Möge dieses Buch Euch führen auf dem Weg zur Selbstverwirklichung.

Herzlich danken möchte ich allen meinen Freunden, ohne deren selbstlose Hilfe die Veröffentlichung dieses Buches nicht möglich gewesen wäre.

Panayiota Th. Atteshli

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Neter Ankh Tetta em Kheh Neter en Pet hua en Taa  
God everlasting in eternity God of Heaven and Earth  
Life

## Observations

This manuscript was a draft for a book. Under the author's guidance, a group of students was to review the language and the sequence of the Chapters. The additional details on the Centres in Chapters 11 and 12 could have been incorporated in previous Chapters in order to avoid repetition and the two Chapters which relate historic events of Ancient Egypt could have been brought together. Unfortunately, the author passed over before this could be done. The text has now been slightly edited to facilitate reading and to help bring out its full meaning. Names have often been spelled in different ways in the original text, e.g. Gha-vir-el and Kha-vir-el. The transcription uses one version. Some obvious mistakes have been corrected, but care has been taken not to deviate from the author's language and style.

No attempt has been made to explain and interpret any concept of Daskalos' teaching. The reader who has difficulties will have to consult the author's previous books, e.g. The Esoteric Teachings and The Esoteric Practice.

The text contains many question marks. The meaning of the question mark depends on the context. Sometimes it asks the reader to think and meditate on the statement, sometimes it indicates that the word may not be completely accurate but there is no better word in our language.

Some readers may be disappointed when they read that "Brother Instructor and Guide in the inner, in-more and in-most circles" will give the necessary instructions. Be assured, however, that he who takes the first steps on the way from Centre 10 to Centre 8, i. e. he who has succeeded in mastering his egoism to a certain degree, will be helped and guided by his Guardian Archangel, his Inner Teacher.

In the beginning of the book and at the end, there are flaps which contain on the inside illustrations of the Symbol of Life. If the reader opens the flaps, while reading, the illustrations will be useful references.

## Bemerkungen

Dieses Manuskript war der Entwurf für ein Buch. Unter der Leitung des Autors hätte eine Gruppe seiner Studenten den Text sprachlich überarbeiten und inhaltlich neu gliedern müssen. Die zusätzlichen Einzelheiten über die Zentren in den Kapiteln 11 und 12 hätte man in die vorhergehenden Kapitel aufnehmen können, um Wiederholungen zu vermeiden. Es wäre auch folgerichtig gewesen, die beiden Kapitel, die sich mit geschichtlichen Ereignissen im Alten Ägypten befassen, zusammenzulegen. Doch ehe diese Gruppenarbeit ausgeführt werden konnte, hat der Autor den physischen Körper abgelegt. Nun ist der Text nur leicht überarbeitet worden, um die Lektüre zu erleichtern und um die Aussage klarer zu gestalten. Im Originaltext sind manche Namen auf unterschiedliche Weise geschrieben, z. B. Gha-vir-el und Kha-vir-el. Die Übersetzung verwendet nur eine Version. Einige offensichtliche Fehler wurden richtiggestellt, des Autors Stil und Sprache sind jedoch sorgfältig beibehalten worden.

Die von Daskalos in seinen Lehren verwendeten Begriffe werden in diesem Buch weder erklärt noch interpretiert. Vielmehr wird der Leser, der damit Schwierigkeiten hat, auf die bereits veröffentlichten Bücher des Autors verwiesen, z. B. Die Esoterischen Lehren und Die Esoterische Praxis.

Der Text enthält viele Fragezeichen. Die Bedeutung der Fragezeichen hängt vom Kontext ab. Manchmal wird der Leser aufgefordert, sich dazu Gedanken zu machen oder über die Aussage zu meditieren, manchmal deutet es auf die Unzulänglichkeit eines Wortes, das mangels eines besseren verwendet wurde.

Einige Leser werden vielleicht enttäuscht sein, wenn sie lesen, der «Lehrer-Bruder und Leiter der inneren, innersten und allerinnersten Kreise» werde die nötigen Anweisungen erteilen. Seid jedoch versichert, daß alle, die die ersten Schritte auf dem Pfad von Zentrum 10 zu Zentrum 8 unternommen haben, d. h. die ihren Egoismus in einem gewissen Maße zu meistern vermögen, Hilfe und Führung von ihrem Schutzengel, ihrem Inneren Lehrer, erhalten werden.

Am Anfang und am Ende des Buches befinden sich Klappen mit Illustrationen des «Symbol des Lebens» auf der Innenseite. Der Leser, der während der Lektüre diese Seiten offen hält, wird es hilfreich finden, sich an den Illustrationen zu orientieren.



To draw a sketch of the "Symbol of Life" on a two-dimensional surface, is not a difficult work to do. It is not difficult also to draw and to paint the Centres and the Paths and place on them some of the principal symbols informing of the nature of the Centre.

Secret and sacred Symbols are on the Centres but they are not drawn on the sketch of the Symbol of Life. These are given to the worthy brothers and sisters of the in-more and of the in-most circles of the Order by their Brother-Instructor and Guide to work with them.

What is difficult to do is one to construct three-dimensionally, the Symbol of Life in the Etheric Doubles of his bodies. The seeker of the Truth must by vivid and uninterrupted visualization construct at first the Symbol of Life in the Etheric Double of his gross material body.

Needless to point out that the one who will decide to engage one's self with this serious work one must work daily at the same hour. Punctuality and discipline is most important.

The Symbol of Life must be constructed

To draw a sketch of the Symbol of Life on a two-dimensional surface is not a difficult work to do. It is not difficult also to draw and to paint the Centres and the Paths and place on them some of the principal symbols informing of the nature of the Centres.

Secret and sacred symbols are on the Centres but they are not drawn on the sketch of the Symbol of Life. These are given to the worthy brothers and sisters of the in-more and of the in-most circles of the Order by their Brother-Instructor and Guide to work with.

What is difficult is to construct three-dimensionally the Symbol of Life in the etheric doubles of his bodies. The seeker of the Truth must, by vivid and uninterrupted visualisation, construct, at first, the Symbol of Life in the etheric double of his gross material body.

Needless to point out that the one who will decide to engage himself with this serious work must work daily at the same hour. Punctuality and discipline are most important.

Das Symbol des Lebens auf einer zwei-dimensionalen Zeichenfläche zu skizzieren ist keine schwierige Aufgabe. Es ist auch nicht schwierig, die Zentren und Pfade zu zeichnen und zu malen und auf ihnen einige der grundlegenden Symbole, die über die Natur der Zentren Auskunft geben, zu plazieren.

Auf den Zentren befinden sich auch geheime, heilige Symbole, die auf dem Bild des Symbols des Lebens nicht gezeichnet wurden. Diese werden würdigen Brüdern und Schwestern der innersten und allerinnersten Kreise des Ordens von ihrem Lehrer-Bruder und Leiter gegeben, um damit zu arbeiten.

Die Schwierigkeit besteht darin, das Symbol des Lebens als dreidimensionale Form in den ätherischen Doppeln seiner Körper zu errichten. Zu Beginn muß der Wahrheitsforscher das Symbol des Lebens durch lebhaftes und ununterbrochenes Visualisieren in das ätherische Doppel seines grobstofflichen Körpers projizieren.

Selbstverständlich muß derjenige, der den Entschluß gefaßt hat, sich dieser ernsthaften Arbeit zu widmen, dies täglich um die gleiche Stunde tun. Pünktlichkeit und Disziplin sind äußerst wichtig.



also in the Etheric Double of one's psychical body and on the Etheric Double of one's noetical and noetic body. How one will work four-dimensionally and five-dimensionally in the Etheric Doubles of the psychical and of the noetical and noetic bodies needs special training. Complicated exercises must be carried out.

Three to five years of uninterrupted meditation and visualization work are needed for the construction of the Symbol of Life in us as an angelic and powerful Elemental, a living Elemental, of pure Mind super-substance, on which the seeker of the Truth will be working every day to be able, through it to purify completely himself and raise his consciousness, his so called waking consciousness to Self-consciousness and later to Self-superconsciousness. The attunement to anything, and the at-one-ment with the Beloved Ones and with the Logos will reward our efforts.

The Symbol of Life must be constructed also in the etheric double of one's psychical body and then on the etheric double of one's noetical and noetic body. How one will work four-dimensionally and five-dimensionally in the etheric doubles of the psychical and of the noetical and noetic bodies needs special training. Complicated exercises must be carried out.

Three to five years of uninterrupted meditation and visualization work are needed for the construction of the Symbol of Life in us as an angelic and powerful Elemental, a living Elemental of pure Mind super-substance, on which the seeker of the Truth will be working every day so as to be able through it to purify completely himself and raise his consciousness from his so-called waking consciousness to Self-consciousness, and later to Self-superconsciousness. Attunement to anything, and the at-one-ment with the Beloved Ones and with the Logos will reward our efforts.

Das Symbol des Lebens muß auch im ätherischen Doppel des psychischen und später im ätherischen Doppel des noetischen und mentalen\* Körpers errichtet werden. Die Durchführung dieser Aufgabe im vierdimensionalen ätherischen Doppel des psychischen Körpers sowie im fünfdimensionalen ätherischen Doppel des noetischen und mentalen Körpers erfordert eine besondere Ausbildung. Komplizierte Übungen müssen ausgeführt werden.

Drei bis fünf Jahre ununterbrochener Meditations- und Visualisierungspraxis sind erforderlich, um das Symbol des Lebens als engelhaftes und mächtiges Elemental in uns zu errichten; als lebendige Form aus makelloser Geist-Übersubstanz, mit der der Wahrheitsforscher täglich arbeiten wird, um seine Reinigung mit ihrer Hilfe zu vollenden und sein Bewußtsein vom sogenannten Wachbewußtsein zum Selbst-Bewußtsein\*\* und später zum Selbst-Überbewußtsein zu erweitern. Die Fähigkeit des Einstimmens auf beliebige Dinge und des Einswerdens mit innig geliebten Wesen und dem Logos wird unsere Anstrengungen belohnen.

\*Der Autor spricht vom niederen noetischen Körper (engl. «noetical body») und dem höheren noetischen Körper (engl. «noetic body»). Zur klaren Unterscheidung wurde «noetical» mit «noetisch» und «noetic» immer mit «mental» übersetzt.

\*\*Der Begriff «selbst-bewußt» ist im Sinne des Autors als «sich seines Selbst bewußt» zu verstehen.

The "Symbol of Life" the Order for the Research of the Truth is using is purely a Christian system and should not be confused with the so called "Etz Ha' Chayim" i.e. the Tree of Life, the Qabalah a Jewish symbol

More on both the "Symbol of Life" and on the "Etz Ha' Chayim" will be given in a separate chapter.

Once the "Symbol of Life" is constructed in the Etheric Doubles of the three bodies - an angelic and a most powerful Elemental is becoming a part of the Permanent Personality. The Soul-Ego embraces this angelic Elemental with pleasure and with love

When a seeker of the Truth passes over he continues to work with his Symbol-of-Life Elemental, which follows him in his new incarnation. The Permanent Personality passes this Elemental to the new

The Symbol of Life that the Order for the Research of the Truth is using is a purely Christian system and should not be confused with the so-called "Etz Ha' Chayim", i.e. the Tree of Life, the Qabalah, a Jewish symbol.

More on both the Symbol of Life and on the "Etz Ha' Chayim" will be given in a separate Chapter.

Once the Symbol of Life is constructed in the etheric doubles of the three bodies this angelic and most powerful Elemental is becoming a part of the Permanent Personality. The Soul-Ego embraces this angelic Elemental with pleasure and with love.

When a seeker of the Truth passes over he continues to work with his Symbol-of-Life Elemental, which will follow him in his new incarnation. The Permanent Personality passes this Elemental on to the new personality.

Das Symbol des Lebens, das der Orden der Wahrheitsforschung gebraucht, ist ein rein christliches System und sollte nicht mit dem sogenannten «Etz Ha' Chayim», dem Baum des Lebens der Kabbala, einem jüdischen Symbol, verwechselt werden.

Das Symbol des Lebens und der «Etz Ha' Chayim» werden in einem späteren Kapitel noch ausführlicher einander gegenübergestellt.

Wenn das Symbol des Lebens einmal in den ätherischen Doppeln der drei Körper errichtet wurde, dann wird dieses engelhaft und überaus machtvolle Elemental Teil der permanenten Persönlichkeit. Das Seelen-Ego nimmt es mit Freude liebevoll an.

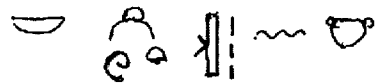
Ein Wahrheitsforscher, der seinen irdischen Körper verläßt und hinübergeht, setzt die Arbeit mit seinem Elemental des Symbols des Lebens fort. Es wird ihm in seine nächste Inkarnation folgen. Die permanente Persönlichkeit übergibt das Elemental der neuen Persönlichkeit.

personality.

Unfolding his consciousness to the higher levels of consciousness, now in this incarnation or if the seeker of the Truth had done it in a previous incarnation, that seeker of the Truth remembers in every detail, his previous incarnations and he is able to talk all the languages he was using in the past. An incarnation for him is a day at school.



A-anet Khrak A-m em Khe-tepu  
 Respect to you resting in peace



Neb aut en ab  
 Lord of joy of heart.

Unfolding his consciousness to the higher levels of consciousness now, in this incarnation, or if the seeker of the Truth had done it in a previous incarnation, that seeker of the Truth remembers in every detail his previous incarnations and he is able to talk all the languages he was using in the past. An incarnation for him is a day at school.

A-ANET KHR RAK A-M EM KHE-TEPU  
 NEB AUT EN AB  
 Respect to you resting in peace  
 Lord of joy of heart

Sobald ein Wahrheitsforscher sein Bewußtsein auf den höheren Ebenen entfaltet hat, wird die Erinnerung an seine früheren Inkarnationen auftauchen und auch in allen folgenden Leben nicht mehr verloren gehen\*. Er wird jedes Detail vergangener Leben in seinem Gedächtnis finden und all die Sprachen wieder sprechen können, die er in der Vergangenheit beherrschte. Eine Inkarnation ist für ihn nichts weiter als ein Tag in der Schule.

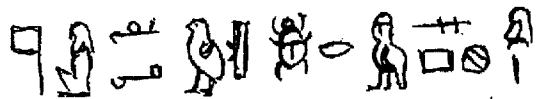
A-ANET KHR RAK A-M EM KHE-TEPU  
 NEB AUT EN AB  
 Ehrfurcht vor Dir ruhend in Frieden  
 Herr der Freude des Herzens

\* Exakt: Indem ein Wahrheitsforscher sein Bewußtsein auf höheren Bewußtseisebenen entfaltet – jetzt, in dieser Inkarnation, oder wenn er das in einer Vorinkarnation getan hat – erinnert er sich an alle Details seiner vergangenen Inkarnationen und er kann alle Sprachen sprechen, die er in der Vergangenheit gebrauchte.

# The "Symbol of Life"

## Chapter I

### The Human BE-ing and the Creation.



Neter U-aaui Kheperu em Ssep tep  
One God came into being in time primeval.

Man — A Spirit-Soul Ego an immortal Self I-ness (Self-conscious BE-ing) making use of the supersubstance, the Mind, by his own free will and the Will of Its origin, the Absolute Infinite BE-ingness, the Logos and the Holy Spirit, and with the Love and the co-operation of Its Holy Brothers, the Archangels and especially the Archangels the Lords of the Elements had created Its three bodies, the gross material body with its etheric double, the so-called psychical body with its etheric double (the body of the emotions), the Mind body (the noetical and noetic body — the body of thoughts) with its superetheric double.

Making use of the Holy Substance or rather the

## Chapter 1 The Human BE-ing and the Creation

## Kapitel 1 Der Mensch und die Schöpfung

NETER U-AAU KHEPERU EM SSEP TEP  
One God came into being in time  
primeval

NETER U-AAU KHEPERU EM SSEP TEP  
Gott All-Ein kam in das Sein vor aller Zeit

Man — a Spirit-Soul Ego, an immortal Self I-ness, Self-conscious BE-ing — makes use of the supersubstance, the Mind, by his own free will and the Will of his origin, the Absolute Infinite BE-ingness, the Logos and the Holy Spirit, and with the Love and the co-operation of his holy brothers, the Archangels, and especially the Archangels the Lords of the Elements, to create his three bodies: the gross material body with its etheric double, the so-called psychical body (the body of emotions) with its etheric double, and the Mind body (the noetical and noetic body — the body of thoughts) with its super-etheric double.

Ein Mensch — ein Geist-Seelen-Ego, ein unsterbliches Ego-Selbst, ein selbstbewußtes Wesen — macht von der Übersubstanz des Geistes Gebrauch, indem er seinen eigenen freien Willen im Einklang mit dem Willen seines Ursprungs, der Absoluten Unendlichen Seinsheit, des Logos und des Heiligen Geistes, einsetzt, um seine drei Körper zu erschaffen; den grobstofflichen Körper mit seinem ätherischen Doppel, den sogenannten psychischen Körper (Gefühlskörper) mit seinem ätherischen Doppel und den Verstandeskörper (noetischer und mentaler Körper, Gedankenkörper) mit seinem überätherischen Doppel. Das geschieht unter liebevoller Mitwirkung seiner heiligen Brüder, der Erzengel, ganz besonders derjenigen, welche die Herrschaft über die Elemente haben.

Supersubstance, the Mind - - - But what is the Mind?

Is the Mind God? Is the Mind Divine?

The Mind is not God, It is not the Logos or the Holy Spirit.

The Logos and the Holy Spirit are the Absolute Infinite BE-ingness using the Mind to express their pleasure-will to create the Universes using their total Wisdom and their Almightyness

The Holy Archangels of all the Orders and other Divinities are both Logoic and Holy Spiritual.

The Mind is the created living supersubstance by which the Divinities create. Its nature is to serve life, it is not LIFE. The Mind has in it the total Wisdom and the Almightyness of its Creators.

The Absolute Infinite Beingness as the Logos and as the Holy Spirit using the superconsciousness one of Their aspects are giving their life to living creatures favouring them with a kind of instinctive awareness, and to the Imman BE-ing his personality's self-consciousness and the Mind supersubstance to use it to develop the personality's petty, time and place-space self

Making use of the holy substance, or rather the supersubstance, the Mind... but what is the Mind? Is the Mind God? Is the Mind Divine?

The Mind is not God. It is not the Logos or the Holy Spirit.

The Logos and the Holy Spirit (the Absolute Infinite BE-ingness) use the Mind to express Their pleasure-will to create the Universes by using Their total Wisdom and Their Almightyness.

The holy Archangels of all the Orders, and other Divinities, are both Logoic and Holy Spiritual.

The Mind is (by emanation) created living supersubstance by which the Divinities create. Its nature is to serve life, it is not LIFE. Yet, the Mind has in it the total Wisdom and the Almightyness of its Creators.

The Absolute Infinite BE-ingness as the Logos and as the Holy Spirit, using the superconsciousness (one of Their aspects), give to living creatures their life and favour them with a kind of instinctive awareness. To the human BE-ing is given his personality's self-consciousness, and the Mind supersubstance to use to develop the personality's petty, time and place-space self-consciousness.

Er macht Gebrauch von der heiligen Substanz, oder besser Übersubstanz, des Geistes – aber was ist dieser Geist\* (Mind)? Ist Geist (Mind) gleich Gott? Ist Geist (Mind) göttlich?

Geist (Mind) ist nicht Gott. Geist (Mind) ist nicht der Logos oder der Heilige Geist. Der Logos und der Heilige Geist sind die Absolute Unendliche Seinsheit. Sie benützen Geist (Mind), um als Ausdruck ihrer Schaffensfreude Universen zu erschaffen, indem sie aus ihrer Allweisheit schöpfen und ihre Allmacht ausüben. Die heiligen Erzengel aller Ränge sowie andere Gotteswesen sind sowohl logoisch als auch heilig-geistig.

Geist (Mind) ist die erschaffene (eigentlich emanierende, d.h. ausströmende, Anm.) lebende Übersubstanz, aus der Gotteswesen alles erschaffen. Seine Natur ist es, dem Leben zu dienen, doch ist er nicht das LEBEN selbst. Trotzdem birgt Geist (Mind) die Allweisheit und die Allmacht seiner Schöpfer in sich.

Der Logos und der Heilige Geist (die Absolute Unendliche Seinsheit) benutzen ihr Überbewußtsein (ein göttlicher Aspekt) um den lebendigen Kreaturen ihr Leben zu schenken und sie mit einer Art instinktiven Gewahrseins auszustatten. Dem menschlichen Wesen wird eine selbst-bewußte Persönlichkeit geschenkt sowie Geist-Übersubstanz, um das kleine, zeit- und raum- bzw. ortsgebundene Selbst-Bewußtsein dieser Persönlichkeit weiterzuentwickeln.

\*Das englische Wort «Mind» wurde in Klammern überall dort hinzugefügt, wo die Gefahr der Verwechslung mit dem im Deutschen ebenfalls mit «Geist» zu übersetzenden englischen Wort «Spirit» besteht. Diese Unterscheidung ist wesentlich, da Geist («Spirit») einen Aspekt Gottes selbst bezeichnet (der Heilige Geist, Geist-Seelen-Ego) während Geist («Mind») die heilige Übersubstanz bezeichnet, die von Gott ausströmt.

consciousness destined to develop its little self to the dimensions of its inner Reality, its real self, the Spirit-Soul Ego SELF.

Using the supersubstance, the Mind, the Absolute Infinite BE-ingness is manifesting Its Divine SELF, expressing Its total wisdom and Its Almightyness, showing and proving to the human Intelligence Its creativeness in Its Universes in the most obvious, clear and easily perceptible manner.

The Mind as formless supersubstance, as substance, as Etheric energy and as gross matter obeying to the creative Will of the Logos and the Will of the Holy Spirit, being also under the commands and the Authority of the Holy Archangels Super Intelligent BE-ings in the multiplicity of the Absolute Infinite BE-ingness, builds up and provides with vitality and energy, all the living forms existing.

We repeat again that the multiplicity of the Absolute Infinite BE-ingness does not mean that the Absolute Infinite BE-ingness is multiplied by cre-

Man is destined to develop its little self to the dimensions of its inner Reality, its Real Self, the Spirit-Soul Ego SELF.

Using the supersubstance, the Mind, the Absolute Infinite BE-ingness is manifesting Its Divine SELF, expressing Its total Wisdom and Its Almightyness, showing and proving to the human intelligence Its creativeness in Its Universes in the most obvious, clear, and easily perceptible manner.

The Mind as formless supersubstance, as substance, as etheric energy, and as gross matter, obeys the creative Will of the Logos and the Will of the Holy Spirit, and is also under the command and the Authority of the holy Archangels. The Archangels are superintelligent BE-ings in the multiplicity of the Absolute Infinite BE-ingness who build up and provide with vitality and energy all the existing living forms.

We repeat that the multiplicity of the Absolute Infinite BE-ingness does not mean that the Absolute Infinite BE-ingness is multiplied by creating in Its Divine SELF new Gods. All the Divine BE-ings in the Absolute Infinite BE-ingness were always in It, and will always be in It, as immortal BE-ings, Gods.

Der Mensch ist dazu bestimmt, sein kleines Selbst bis zu den Dimensionen seiner inneren Wirklichkeit, seinem wahren Selbst, dem Geist-Seelen-Ego-Selbst, wachsen zu lassen.

Durch den Gebrauch von Geist als Übersubstanz manifestiert die Absolute Unendliche Seinsheit ihr göttliches SELBST. Sie drückt ihre Allweisheit und ihre Allmacht aus und zeigt und beweist der menschlichen Intelligenz ihre universale Schöpferkraft in überaus anschaulicher, klarer und einfach wahrzunehmender Weise.

Geist als formlose Übersubstanz, als Substanz, als ätherische Energie und als grobe Materie gehorcht dem schöpferischen Willen des Logos und des Heiligen Geistes, und auch die heiligen Erzengel haben die Vollmacht, über ihn zu verfügen. Erzengel sind überintelligente Seinsheiten innerhalb der Vielfalt der Absoluten Unendlichen Seinsheit, die alle lebenden existenten Formen gestalten und mit Lebenskraft und Energie versorgen.

Wir betonen, daß Vielfalt der Absoluten Unendlichen Seinsheit keinesfalls bedeuten soll, daß diese sich vervielfältigt, indem Sie in ihrem göttlichen Selbst neue Götter erschafft. All die göttlichen Seinsheiten in der Absoluten Unendlichen Seinsheit waren schon immer in ihr – und werden immer in ihr sein – als unsterbliche Wesen, als Götter.

ating in Its Divine SELF new Gods. All the Divine BE-ings in the Absolute Infinite BE-ingness were always in It and will always be in It as immortal BE-ings, Gods.

The System we believe to, is not a polytheistic System. It is purely a Christian System

God, the Absolute Infinite BE-ingness, God, the Father as stated in the Christian Credo is ONE, in Its multiplicity

The Logos, the Holy Spirit - The Holy Trinity, and the Holy Archangels are the Absolute Infinite BE-ingness in manifestation.

Everything which had ever existed and had ever happened, which is existing now and which will come, in future, to existence, is the manifestation of the Spirit, GOD-LIFE in the eternal and ever lasting NOW.

Every phenomenon of life is in the Cosmic Consciousness which can be contacted in any one of the Universes

The Mind exists, existed always and will always exist, as:

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Das System, an das wir glauben, ist kein polytheistisches System. Es ist ein rein christliches System.

GOTT, die Absolute Unendliche Seinsheit, GOTT, der Vater, ist EINS in seiner Vielfalt, so wie es das christliche Glaubensbekenntnis darstellt.

Der Logos, der Heilige Geist - die heilige Dreifaltigkeit - und die heiligen Erzengel sind die Absolute Unendliche Seinsheit in ihrem Ausdruck.

Alles, was jemals existiert hat, und alles, was jemals geschehen ist, was im Moment existiert und was in Zukunft in die Existenz treten wird, ist Ausdruck des Geistes, GÖTTLICHES LEBEN im ewigen und immerwährenden Jetzt.

Jedes Phänomen des Lebens befindet sich im Kosmischen Bewußtsein, zu dem in jedem Universum Verbindung aufgenommen werden kann.

Formless supersubstance having in it the Law the Principles, the Causes and the Ideas of the total Wisdom of the Absolute Infinite BE-ingness;

The creating and the constructing substance in any kind of phenomenon of life living using a form

Ethereal power-energy (The Etheric Vitality) is Matter, (Matter is Mind solid)

The Galaxies, the Solar System, all the Solar Systems and all the Galaxies existing in Space material (three dimensional), or nonmaterial (four dimensional things and objects) and everything existing in worlds of other dimensions is Mind.

The Mind is the means the Absolute Infinite BE-ingness is manifesting Its Divine Self in Its Self.

The Creators (the Holy Archangels) are creating every living form (trees, animals, etc), only the material bodies, and for the Human BE-ing His material, His psychical, His Noetical and Noetic bodies with their etheric doubles, the moulds of the bodies.

The Mind exists, existed always, and will always exist, as:

- formless supersubstance having in it the Law, the Principles, the Causes and the Ideas of the total Wisdom of the Absolute Infinite BE-ingness
- the creating and the constructing substance in any kind of phenomenon of life living in a form
- ethereal power-energy (the etheric vitality)
- matter (matter is Mind solid).

The Galaxies, the Solar System, all the Solar Systems, and all the Galaxies existing in space, material (three-dimensional) or non-material (four-dimensional) things and objects, and everything existing in worlds of other dimensions, is Mind.

The Mind is the means by which the Absolute Infinite BE-ingness is manifesting Its Divine Self in Its Self.

The Creators (the holy Archangels) are creating every living form (trees, animals, etc.) only as the material bodies. For the human BE-ing they create his material, his psychical, his noetical and noetic bodies with their etheric doubles (which serve as the moulds of the bodies).

Geist (Mind) existiert, hat immer existiert und wird immer existieren als:

- formlose Übersubstanz, in sich das Gesetz, die Prinzipien, die Ursachen und die Ideen der Allweisheit der Absoluten Unendlichen Seinsheit bergend
- Substanz, erschaffend und gestaltend in allen Arten von formgebundenen Lebensphänomenen
- ätherische Kraft, Energie (ätherische Vitalität)
- Materie (verfestigter Geist (Mind))

Unser Sonnensystem, unsere ganze Milchstraße, alle anderen Sonnensysteme und alle anderen Galaxien im Weltraum, materielle (dreidimensionale) und nicht-materielle (vierdimensionale) Dinge und Objekte, sowie alles, was in den höherdimensionalen Welten existiert, ist Geist (Mind).

Geist (Mind) ist das Medium, durch das die Absolute Unendliche Seinsheit ihr göttliches Selbst in sich selbst ausdrückt.

Die Schöpferwesen (die heiligen Erzengel) erschaffen alle lebenden Formen (Bäume, Tiere, etc.) nur als materielle Körper. Dem Menschenwesen erschaffen sie seinen materiellen, seinen psychischen, seinen noetischen und mentalen Körper und deren ätherische Doppel (die als Modell für die Körper dienen).



The Creators, the Archangels, Lords of the Elements, one from every Order, using the moulds, the etheric doubles, of the bodies of Man are building his bodies and unceasingly are working in the moulds as long as the human being is living in his bodies

The Logos and the Ego, the Spirit-Soul Self of a Human BE-ing are building the personality of a Man. The personality of a Man as a self-Ego, is immortal. The personality after casting off the time-and-place petty, little self, the egoism, that person expresses his real Ego-Self, the Soul.

So, Man as a phenomenon of life had, and has now, to live on the planet Earth amongst and surrounded by billions of other phenomena of life, which had been created by the Absolute BE-ingness, the Logos, the Holy Spirit and the Holy Archangels, the Lords of the Elements

The Holy Bible — Genesis 1

24. Then God said "Let the earth bring forth the living creature according to its kind, cattle and creeping thing, and

The Creators – the Archangels, Lords of the Elements, one from every order – use the moulds of the etheric doubles of the bodies of Man, to build his bodies and then unceasingly work in the moulds as long as the human BE-ing is living in his bodies.

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So, Man as a phenomenon of life had, and has now, to live on the planet Earth amongst and surrounded by billions of other phenomena of life, which have been created by the Absolute BE-ingness, the Logos, the Holy Spirit, and the holy Archangels, the Lords of the Elements.

The Holy Bible, Genesis 1:24-27, reads:

*24. Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beasts of the earth, each according to its kind;" and it was so.*

Die Schöpferwesen – die Erzengel, die Herren der Elemente, einer von jedem Rang – benutzen die ätherischen Doppel der Körper als Modelle für diese Körper, um dieselben aufzubauen und um dann in diesen Formen unermüdlich zu arbeiten, solange das menschliche Wesen in seinen Körpern lebt.

Der Logos und das Ego, das Geist-Seelen-Selbst eines menschlichen Wesens, bauen die Persönlichkeit dieses Menschen auf. Die menschliche Persönlichkeit als Ego-Selbst ist unsterblich. Nachdem sie das kleine, unbedeutende, zeit- und ortsgewundene Selbst, den Egoismus, abgelegt hat, kann sie ihr wahres Ego-Selbst, ihre Seele ausdrücken.

So mußte der Mensch – und er muß immer noch – als Phänomen des Lebens auf dem Planeten Erde leben, umgeben von Milliarden anderer Ausdrucksformen des Lebens, die von der Absoluten Unendlichen Seinsheit, dem Logos, dem Heiligen Geist und den heiligen Erzengeln, den Herren der Elemente, erschaffen worden sind.

In der heiligen Bibel\*, Genesis 1:24-27, steht geschrieben:

*24. Dann sprach Gott: Das Land bringe alle Arten von lebendigen Wesen hervor, von Vieh, von Kriechtieren und von Tieren des Feldes. So geschah es.*

\*Für die Übersetzung aller Bibelzitate wurde die katholisch-evangelische Einheitsübersetzung herangezogen.

beasts of the earth, and according to its kind"; and it was so-

25. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

26. Then God said "Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle over the earth and over every creeping thing that creeps on the earth"

27 So God created man in His own image; in the image of God, He created him; male and female He created them.

The Adams at the beginning were hermaphrodite beings - - - this can be seen recorded in the Cosmic Consciousness of our planet.

Genesis 2.

7. And the Lord God formed man of the dust of the ground and breathed into

25. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

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Genesis 2:

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 being.

25. Gott machte alle Arten von Tieren des Feldes, alle Arten von Vieh und alle Arten von Kriechtieren auf dem Erdboden. Gott sah, daß es gut war.

26. Dann sprach Gott: Laßt uns Menschen machen als unser Abbild, uns ähnlich. Sie sollen herrschen über die Fische des Meeres, über die Vögel des Himmels, über das Vieh, über die ganze Erde und über alle Kriechtiere auf dem Land.

27. Gott schuf also den Menschen als sein Abbild; als Abbild Gottes schuf er ihn. Als Mann und Frau schuf er sie.

Die «Adams» waren zu Beginn Hermaphroditen – das kann man den Aufzeichnungen des Kosmischen Bewußtseins unseres Planeten entnehmen.

Genesis 2:

7. Da formte Gott, der Herr, den Menschen aus Erde vom Ackerboden und blies in seine Nase den Lebensatem. So wurde der Mensch zu einem lebendigen Wesen.

his nostrils the breath of life and man become a living being.

18. And the Lord God said "It is not good that man should be alone: I will make him a helper comparable to him."

21. And the Lord God caused a deep sleep to fall on Adam and he slept and He took one of his ribs and closed the flesh in its place.

22. Then the rib which the Lord God had taken from man He made into a woman and brought her to the man.

In the Cosmic Consciousness, a clairvoyant seeker of the Truth can see the real events which had taken place on the planet regarding the phenomenon of Life called man.

The Absolute Infinite BE-ingness had created man - - - but when it was that?

No one can say. Time without the events is not possible to rouse any conception to the human intelligence.

On the planet earth, Man is destined to live

18. And the Lord God said, "It is not good that man should be alone: I will make him a helper comparable to him."

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In the Cosmic Consciousness a clairvoyant seeker of the Truth can see the real events which had taken place on the planet regarding the phenomenon of life called "Man".

The Absolute Infinite BE-ingness had created Man... but when was that?

No one can say. Time without the events cannot rouse any conception in human intelligence.

On the planet earth, Man is destined to live as a human BE-ing.

18. Dann sprach Gott, der Herr: Es ist nicht gut, daß der Mensch allein bleibt. Ich will ihm eine Hilfe machen, die ihm entspricht.

21. Da ließ Gott, der Herr, einen tiefen Schlaf auf den Menschen fallen, so daß er einschlief, nahm eine seiner Rippen und verschloß ihre Stelle mit Fleisch.

22. Gott, der Herr baute aus der Rippe, die er vom Menschen genommen hatte, eine Frau und führte sie dem Menschen zu.

Im Kosmischen Bewußtsein kann ein Wahrheitsforscher, der hellsehen kann, die realen Begebenheiten sehen, die im Zusammenhang mit dem Lebensphänomen namens «Mensch» auf diesem Planeten stattfanden.

Die Absolute Unendliche Seinsheit hat den Menschen erschaffen – aber wann war das?

Das kann niemand sagen. Zeit ohne bestimmte Ereignisse ist für den menschlichen Verstand nicht vorstellbar.

Auf dem Planeten Erde ist es dem Menschen bestimmt, als ein menschliches Wesen zu leben.

as a human being.

Is man a Spirit-Soul Ego God, a God in exile? In exile with His own free will? Is Man really a prodigal Son? Or is man, a God-in-nature Being, a God tired of the bliss and the happiness in the Absolute Infinite God, who was longing to create for Him a new little self in a world of separateness, to create a little self in time and place? But why??

Is the humanisation of a God in the Divine Plan for reasons the human mind cannot reach?

On these burning questions, no one can give an answer. Even those Great Ones who had raised their self-consciousness to the highest levels of the Self-superconsciousness - - - remain silent.

On the material plane of the planet Earth no trust-worthy remains can be traced to lead Scientists to reach to reasonable conclusions regarding the origin of Man.

The theory of Charles Darwin cannot satisfy serious seekers of the Truth.

Is Man a Spirit-Soul Ego God, a God in exile? In exile with his own free will? Is Man really a Prodigal Son? Or is Man a God-in-nature Being, a God tired of the bliss and the happiness in the Absolute Infinite God, who was longing to create for Him a new little self in a world of separateness, to create a little self in time and place? But why??

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Ist der Mensch ein Geist-Seelen-Ego-Gott, ein Gott in der Verbannung? Im Exil auf Grund seines eigenen freien Willens? Ist der Mensch wirklich ein verlorener Sohn? Oder ist der Mensch ein Wesen mit Gott-Natur, ein Gott, müde der Seligkeit und des Glücks im Absoluten Unendlichen Gott, der sich danach sehnte, sich selbst ein neues kleines Selbst in den Welten der Getrenntheit zu erschaffen, ein kleines Selbst in Zeit und Raum? Aber warum??

Ist die Menschwerdung eines Gottes im göttlichen Plan, ohne daß der menschliche Geist die Gründe erfassen kann?

Auf diese brennenden Fragen kann niemand eine Antwort geben. Sogar die ganz Großen, die ihr Selbst-Bewußtsein auf die höchsten Ebenen des Selbst-Überbewußtseins erheben konnten, bleiben still.

Auf der materiellen Ebene des Planeten Erde gibt es auch keine verlässlichen Spuren mehr, durch deren Rückverfolgung Wissenschaftler zu vernünftigen Schlußfolgerungen, den Ursprung des Menschen betreffend, geleitet werden könnten.

Die Theorie von Charles Darwin kann ernsthafte Wahrheitsforscher jedenfalls nicht befriedigen.

The only reliable source of information is the Cosmic Consciousness - - - on everything.

At all times, and even now, real seekers of the Truth, could and even now can contact the Cosmic Consciousness - the Mind of God? by unfolding in themselves the Self superconsciousness in the highest levels of the Self superconsciousness, but how They will be able, even these, these seekers to be able to decipher This great mystery?

In the Cosmic Consciousness everything which had happened on the material plane of the planet, which had happened on any other planet of our Solar System, - - on any other Solar System of our Galaxy and elsewhere is recorded with the greatest accuracy. Nothing which had taken place, which had ever happened can escape from the Cosmic Consciousness - - the Divine Memory.

In the Cosmic Consciousness is also recorded everything which takes place in all the World (the Universes), i.e. in the Worlds

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In the Cosmic Consciousness is also recorded everything which takes place in all the worlds (the Universes), i.e. in the worlds of the four-, of the five-, of the six-, of the seven-dimensions; the psychical world, the noetical world, etc.

Die einzige verlässliche Informationsquelle ist das Kosmische Bewußtsein - alles ist in ihm aufgezeichnet.

Zu allen Zeiten konnten echte Wahrheitsforscher - und das können sie natürlich auch in der heutigen Zeit - mit dem Kosmischen Bewußtsein, dem Gedächtnis (?) Gottes, in Verbindung treten, indem sie in sich selbst das Selbst-Überbewußtsein entfalten, um zu den höchsten Ebenen vorzudringen. Aber wie sollen sie, selbst in diesem Zustand, das ganz große Geheimnis enträtseln?

Im Kosmischen Bewußtsein ist mit der größten Genauigkeit alles aufgezeichnet, was sich auf der materiellen Ebene unseres Planeten oder irgendeines anderen Planeten unseres Sonnensystems oder in irgendeinem anderen Sonnensystem unserer Milchstraße oder irgendwo sonst ereignet hat. Nichts, was je stattgefunden hat, nichts, was jemals geschehen ist, kann dem Kosmischen Bewußtsein, dem göttlichen Gedächtnis, entgehen.

Im Kosmischen Bewußtsein ist aber auch alles aufgezeichnet, was in den anderen Welten (Universen) geschieht; das sind die Welten der vier, fünf, sechs und sieben Dimensionen (die psychische Welt, die noetische Welt etc.).

of the four-, of the five-, of the six-, of the seven-dimensions, the psychical world, the noetical world, etc.

A researcher of the Truth after raising his self-consciousness with the attainment to, can come in contact with the Cosmic Consciousness and he can see these scenes and events and also anything he wishes to see which had taken place any time in the past.

Seeing in the Cosmic Consciousness the seeker is not seeing images as one can see on the screen of a television set, but he finds himself in the scene - three dimensionally. He finds himself in the scene and can move about anywhere in that place. He can see birds flying and singing, he can see animals grazing in the fields, he can see people who had lived at that time walking, working and even talking in a language unknown to him. If the seeker of the Truth contacts the same scene with the at-one-ment, he will see exactly the same things as things had happened.

A researcher of the Truth, after raising his self-consciousness to the "attunement to", can come in contact with the Cosmic Consciousness and he can see there scenes and events, as well as anything he wishes to see which had taken place any time in the past.

Seeing in the Cosmic Consciousness the seeker is not seeing images as one can see on the screen of a television set, but he finds himself in the scene three-dimensionally. He finds himself in the scene and can move about anywhere in that place. He can see birds flying and singing, he can see animals grazing in the fields, he can see people who had lived at that time walking, working, and even talking in a language unknown to him.

Ein Wahrheitsforscher kann in einem bestimmten erweiterten Bewußtseinszustand, dem Zustand des «sich auf etwas Einstimmens», mit dem Kosmischen Bewußtsein Kontakt aufnehmen und dort Zeuge von Szenen und Ereignissen werden oder irgend etwas, das sich zu irgend einer vergangenen Zeit zuge tragen hat und was er zu sehen wünscht, beobachten.

Im Kosmischen Bewußtsein sieht der Forscher nicht Bilder oder Filme, so ähnlich wie man das vom Bildschirm eines Fernsehgerätes gewohnt ist, sondern er befindet sich selbst in der dreidimensionalen Szene. Er befindet sich am Ort der Handlung und kann sich nach Belieben an diesem Ort umherbewegen. Er kann Vögel fliegen sehen und singen hören, er kann Tiere auf den Feldern grasen sehen, er wird Menschen, die zu jener Zeit gelebt haben, herumgehen sehen, sie bei der Arbeit beobachten und sie sogar in einer ihm unbekanntem Sprache sprechen hören.

he can hear the people talking in that unknown language to him, but now contacting the cosmic Consciousness with the at-one-ment, Self superconsciously he can understand what those people are talking about using his ability of thought reading. He can even be able to know their feelings.

Many Mystics in the past had seen and had described scenes and events which had taken place some time in the past and they all had described them accurately and now a trained seeker of the Truth can see the same scenes and see the same events if he wishes to do so. No changes can be seen in the Cosmic Consciousness.

A seeker of the Truth who had succeeded to raise his self-consciousness to the levels of the Self-superconsciousness after a long training, if he wishes by moving in space to some distance from the planet and moving also back in time, he can see the planet Earth as an enormous blazing sphere of burning

When the seeker of the Truth contacts the same scene through "at-one-ment", he will see the things exactly as they had happened, he can hear the people talking in that unknown language to him, but now contacting the Cosmic Consciousness with the "at-one-ment" Self-superconsciously, he can understand what those people are talking about using his ability of thought-reading. He can even be able to know their feelings.

Many mystics in the past had seen and have described scenes and events which had taken place some time in the past and they all had described them accurately. Now a trained seeker of the Truth can see the same scenes and see the same events if he wishes to do so. Nothing has changed in the Cosmic Consciousness.

A seeker of the Truth - who has succeeded to raise his self-consciousness to the level of the Self-superconsciousness after long training - if he wishes to move in space to some distance from the planet and moving also back in time, can see the planet Earth as an enormous blazing sphere of burning matter

Wenn der Wahrheitsforscher die gleiche Szene durch den Vorgang des «Eins-werdens», das ist bereits ein selbst-überbewußter Zustand, wahrnimmt, dann wird er zwar exakt dieselben Dinge sehen und er wird wiederum hören, wie Menschen in dieser unbekanntten Sprache zu ihm sprechen, doch unterschiedlich zu vorher kann er jetzt verstehen, worüber diese Menschen sprechen, indem er seine Fähigkeit des Gedankenlesens benutzt. Er wird sogar fähig sein, ihre Gefühle wahrzunehmen.

Viele Mystiker haben in der Vergangenheit Szenen und Ereignisse, die zu irgendeiner Zeit stattgefunden haben, gesehen und beschrieben, und sie alle haben genau beschrieben. Wenn nun ein geübter Wahrheitsforscher das möchte, dann kann er dieselben Szenen und Ereignisse noch einmal sehen. Das Kosmische Bewußtsein wird alles unverändert wiedergeben.

Sobald ein Wahrheitsforscher durch ausdauerndes Üben die Fähigkeit erlangt hat, sein Selbst-Bewußtsein auf die Ebene des Selbst-Überbewußtseins zu erheben, kann er sich, sofern er das möchte, im Weltraum eine bestimmte Distanz von der Erde entfernen und auch in der Zeit zurückgehen. Er wird den Planeten Erde als glühende Kugel aus brennender Materie sehen,

matter surrounded and covered in a great distance of many thousands of kilometers, from the surface of the blazing sphere, with rings of clouds of smoke and water.

At that time these thick and heavily loaded clouds were not allowing the light of the sun to penetrate them and to reach the fiery surface of the planet.

These conditions lasted for thousands of centuries?

In the course of time thousands of centuries later — the seer can cover, if he wishes, this time in a few minutes — the seer can see an uneven crust covering the planet with very long cracks emitting lava and also many volcanoes in eruption.

The heavily loaded clouds were causing deluges. This clash? of the element of fire with the element of water lasted for many thousands of centuries also.

The rings of the clouds were becoming thinner and the surface of the planet was cooling down. Now the rays of the light from the sun could pierce the thinner clouds caressing the surface of the Earth.

During all that time, many thousands of centuries, how many? who can say. No

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umgeben und eingehüllt von ringförmigen Wolken aus Rauch und Wasser bis hinauf in große Höhen von vielen Tausenden Kilometern über der Oberfläche der glühenden Kugel.

Zu jener Zeit erlaubten diese dicken und schwer beladenen Wolken dem Licht der Sonne nicht, sie zu durchdringen und die feurige Oberfläche des Planeten zu erreichen.

Dieser Zustand dauerte vielleicht mehrere hunderttausend Jahre?

Im Lauf der Zeit, innerhalb einiger weiterer hunderttausend Jahre, bildete sich, wie der Seher beobachten kann (mehrere hunderttausend Jahre müssen für ihn nicht länger als ein paar Minuten dauern), eine ungleichmäßige Erdkruste, die den Planeten bedeckte. Diese hatte lange Furchen, aus denen Lava austrat, und es gab viele aktive Vulkane.

Die schwer beladenen Wolken verursachten sintflutartige Überschwemmungen. Viele weitere hunderttausend Jahre lang prallten das Element des Feuers und das des Wassers so gegeneinander.

Die Wolkenringe wurden dünner und die Oberfläche des Planeten kühlte ab. Jetzt konnten Strahlen aus Sonnenlicht durch die durchscheinender gewordenen Wolken hindurchdringen und sanft die Oberfläche der Erde streicheln.



matter what was happening on the surface of the planet some hundred thousands of kilometers from the surface of the planet and the rings of clouds an ethereal, electro-magnetic world had appeared with an emerald light. Peace and quietness was in that emerald-greenish ethereal world. This must be the Paradise mentioned in the Holy Bible.

This Paradise must have been that time a more ethereal than material world created by the ethereal substance of the Mind.

In that perfect peace and quietness prevailing there, in that Paradise, ethereal living forms of trees and of animals had appeared reflections from the higher planes, the planes of the Ideas, Causes, and Laws in the total Wisdom of the Absolute Infinite BE-ingness. The electro-magnetic substance was feeding all the living forms there. So the ethereal phenomena of life had been created.

The Human BE-ing as an hermaphrodite Man had appeared as a living BE-ing in that Paradise.

At times the he-she Adam was feeling BE-ing double. The abdomen was swollen. He-she was not feeling pain. The Adam was feeling sleepy.

During all that time, lasting many thousands of centuries (... how many? Who can say?), no matter what was happening on the surface of the planet, some hundred thousand of kilometres from the surface, in the rings of clouds, an ethereal, electro-magnetic (?) world of emerald light appeared. Peace and quietness was in that emerald-greenish ethereal world. This must be the Paradise mentioned in the Holy Bible.

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The human BE-ing, as hermaphrodite Man, had appeared as a living BE-ing in that Paradise.

At times the he-she Adam was feeling a sense of being double. The abdomen was swollen. He/she was not feeling pain. The Adam was feeling sleepy.

Während all dieser Zeit, für eine Dauer von vielen hunderttausend Jahren (... wie viele? - Wer kann das schon sagen...) gab es in einigen hunderttausend Kilometern Höhe, mitten in den Wolkenhüllen und unbeeinflusst von den Vorgängen auf der Erdoberfläche, eine ätherische Welt aus smaragdgrünem Licht, möglicherweise elektromagnetischer Natur. In dieser smaragdgrünen, ätherischen Welt war Friede und Stille. Das muß das Paradies gewesen sein, von dem die heilige Bibel spricht.

Dieses Paradies muß zu jener Zeit eher eine ätherische und weniger materielle Welt gewesen sein, erschaffen aus ätherischer Geist-Substanz.

In einer in diesem Paradies vorherrschenden Umgebung vollkommenen Friedens und absoluter Ruhe traten ätherische Lebensformen wie Bäume und Tiere auf. Diese waren Abbilder von entsprechenden Formen auf höheren Ebenen, den Ebenen der Ideen, Ursachen und Gesetze in der Allweisheit der Absoluten Unendlichen Seinsheit. Alle diese paradiesischen Lebensformen ernährten sich von elektromagnetischer Substanz. Auf diese Weise wurden die ätherischen Phänomene des Lebens erschaffen.

Jetzt erschien der Mensch als lebendes Wesen, als Hermaphrodit, in diesem Paradies.

Manchmal hatte der männliche und zugleich weibliche Adam das Gefühl, doppelt zu sein. Der Unterleib war angeschwollen, ohne daß er/sie Schmerzen hatte. Adam fühlte sich schläfrig.

While Adam was sleeping a crack on his abdomen was allowing a plasma gently to come out, (the upper lobe of his liver?) the crack, we cannot call it wound, closed immediately - - and Adam was waking up to go his way. Care for the offspring was <sup>not</sup> needed. That plasma was soon taking the form of a human body. Breathing the electro-magnetic substance was enough to live and to grow up.

The Adams were expressing a semi-consciousness. No cares and no feelings. Not expressing even a primitive little self yet.

One reads in the Holy Bible. Genesis 2.

18 And the Lord God said "It is not good that man should be alone. I will make him a helper comparable to him

21 And the Lord God caused a deep sleep to fall on Adam and he slept and He took one of his ribs (the one of the lobes of the liver?) and created the woman and He brought her to the man.

Now, Adam was no longer an hermaphrodite being. In the Cosmic Consciousness one can see in the Paradise man and woman.

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Während Adam schlief, trat durch einen Spalt in seinem Unterleib sachte Plasma aus (der Oberteil seiner Leber?) und der Spalt - wir können es nicht Wunde nennen - schloß sich sofort wieder. Adam wachte auf und ging seiner Wege. Es war nicht notwendig, den Nachkommen zu betreuen. Bald hatte das Plasma die Form eines menschlichen Körpers angenommen. Die elektromagnetische Substanz einzuatmen war genug, um zu leben und aufzuwachsen.

Die Adams waren nur teilweise bewußt, sie hatten keine Sorgen und Gefühle. Bis zu diesem Zeitpunkt drückten sie noch nicht einmal ein primitives kleines Selbst aus.

In der heiligen Bibel, Genesis 2, kann man lesen:

18. Dann sprach Gott der Herr: Es ist nicht gut, daß der Mensch allein bleibt. Ich will ihm eine Hilfe machen, die ihm entspricht.

21. Da ließ Gott der Herr einen tiefen Schlaf auf den Menschen fallen, so daß er einschliefe, nahm eine seiner Rippen (die über der Leber?) und verschloß ihre Stelle mit Fleisch.

22. Gott, der Herr, baute aus der Rippe, die er vom Menschen genommen hatte, eine Frau und führte sie dem Menschen zu.

Jetzt war Adam nicht länger ein zweigeschlechtliches Wesen. Im Kosmischen Bewußtsein kann man den paradiesischen Mann und seine Frau sehen.

An attraction between man and woman created feelings in both, their psychical bodies became active. This created in both, to the man and to the woman a primitive self-consciousness.

Adam and Eve were still in the ethereal electro-magnetic Paradise with all the other phenomena of life, living in peace as no living being was in need of any other kind of food.

The last ring of clouds unloaded the water. This created on the planet new conditions. The semi-ethereal semi-material Paradise had vanished gradually giving to the planet its etheric double, the purely etheric world as it is now.

All the semi-ethereal and semi-material forms of life, trees, plants, animals and man became more material with a solid material body with its etheric double.

The etheric substance of the etheric double of the Earth was no more available to feed their gross now material bodies.

The Holy Bible. Genesis 2.

21. Also for Adam and his wife the Lord God made tunics of skin and clothed them.

Man was made a human being with a solid gross material body developing the

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The Holy Bible. Genesis 3

21. Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

Man was made a human being with a solid gross material body developing the nervous system and his etheric double as it is now.

Eine Anziehungskraft zwischen Mann und Frau weckte in beiden die Gefühle und ihr psychischer Körper wurde aktiv. Dadurch entstand in beiden, im Mann und in der Frau ein primitives Selbst-Bewußtsein.

Adam und Eva lebten immer noch im ätherischen, elektromagnetischen Paradies zusammen mit all den anderen Phänomenen des Lebens. Sie lebten in Frieden, denn kein Lebewesen benötigte irgendeine andere Art von Nahrung.

Als der letzte Wolkenring sich seiner Wasserlast entladen hatte, änderten sich die Lebensbedingungen auf dem Planeten. Das halb ätherische und halb materielle Paradies verschwand in dem Maß, in dem der Planet sein ätherisches Doppel erhielt, die rein ätherische Welt, so wie sie jetzt ist.

Alle halb ätherischen und halb materiellen Lebensformen – Bäume, Pflanzen, Tiere und der Mensch – wurden grobstofflicher mit einem festen materiellen Körper und seinem ätherischen Doppel.

Die ätherische Substanz aus dem ätherischen Doppel der Erde konnte ihre grobstofflich gewordenen Körper nicht länger ernähren.

Aus der heiligen Bibel, Genesis 3

21. Gott, der Herr, machte Adam und seiner Frau Röcke aus Fellen und bekleidete sie damit.

Der Mensch wurde zu einem Wesen mit einem festen, grobstofflichen Körper, dessen Nervensystem und ätherisches Doppel sich bis zu ihrem heutigen Zustand weiterentwickelten.

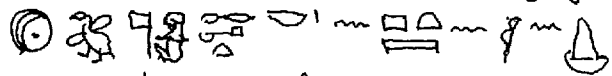
Nervous system and his etheric double as it is now.

In the Holy Bible, the Old Testament there are great Truths on the "Creation" symbolically.

Our intention is not to discredit what is written in the Holy Bible in the chapters on Genesis and in other chapters... but we cannot accept some of the views of the writers stated there.

Emphatically we cannot allow ourselves to accept that the Absolute Infinite BE-ingness God and the Most Wise and Almighty LOGOS, as having human weaknesses -- to punish His offspring Man for disobedience.

A seeker of the Truth believes to the Most Wise Divine Plan incomprehensible to the human intelligence but definitely expressing the pleasure, the Will and the total Wisdom, the Almightyness and especially the Love and the Mercy of God.



ATON PA NETER AA-A NEB-AEI PET EN MAATEN UTA

ATON, The God Great Lord of Heaven of Justice of power.

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Im Alten Testament der heiligen Bibel sind große Wahrheiten über die Schöpfungsgeschichte in symbolischer Form dargestellt.

Unsere Absicht ist es nicht, das, was in der heiligen Bibel in der Genesis und in anderen Kapiteln steht, abzuwerten, aber wir können einige Ansichten der Autoren, so wie sie dort wiedergegeben wurden, nicht teilen.

Mit allem Nachdruck müssen wir die Ansicht zurückweisen, daß die Absolute Unendliche Seinsheit, Gott, und der Allweise und Allmächtige LOGOS, so als wären sie mit menschlichen Schwächen behaftet, ihre Nachkommen, die Menschen, für Ungehorsam strafen.

Ein Wahrheitsforscher glaubt an den überaus weisen göttlichen Plan - unaßbar für den menschlichen Verstand - der ganz bestimmt die Freude, den Willen, die Allweisheit, die Allmacht und ganz besonders die Liebe und die Gnade Gottes ausdrückt.

ATON PA NETER AA-A NEB-A EI PET EN MAAT EN UTA

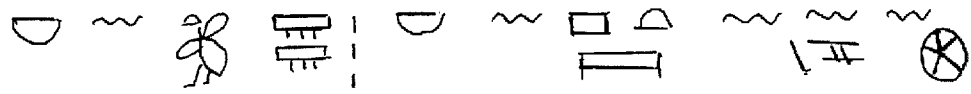
Aton. Der Gott Großer Herr des Himmels der Gerechtigkeit der Kraft

## Chapter 2

### The Symbols



Aton Neter tteta Ankh neb ent Maa-ati  
 Aton God everlasting Life lord of Right and Truth



neb en pa Ta-ui neb en Pet en t-ta en Tuat  
 lord of the worlds lord of Heaven of Earth of the  
 underworld.



Hna en Amentet neb en Mer.  
 and of Paradise lord of Love.

Man, in the pre-historic times, many thousands of centuries ago, is seen in the Cosmic Consciousness of our Planet, by a clairvoyant seeker of the Truth, living in a most unfriendly world, the

## Chapter 2 The Symbols

## Kapitel 2 Die Symbole

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ATON NETER TTETA ANKH  
 NEB ENT MAA-ATI  
 Aton Gott immerwährendes Leben  
 Herr von Recht und Wahrheit

NEB EN PA TA-UI NEB EN PET  
 EN T-TA EN TU-AT  
 Herr von den Welten Herr des Himmels  
 der Erde der Unterwelt

HNA EN AMENTET NEB EN MER  
 und des Paradieses Herr der Liebe

Der Mensch lebte in prähistorischen Zeiten, vor vielen hunderttausend Jahren, – wie hellseherische Wahrheitsforscher im Kosmischen Bewußtsein sehen können – in einer überaus unfreundlichen Welt, der materiellen Ebene des Planeten Erde.

The material plane of the planet Earth.

Many volcanoes around him in eruption emitting blazing red-hot lava, tempests and thunderstorms for many days, earthquakes causing huge rocks to roll down killing many. A very suffocating to man atmosphere was completing a hellish environment.

Monstrous huge beasts, most of them carnivorous, fighting amongst them to death to fill their stomach with the flesh of the defeated one, roaring while fighting causing a paralysing terror to man.

Man, at that time, was seen holding a heavy club to use it to protect himself from the wild animals and from his enemies and to kill small animals for his food.

Man, at that time was expressing a very primitive self-conscious personality, using very little the super-substance of the Mind. Except using the Mind to find ways to protect himself and to satisfy his primitive and very strong emotions.

The cave man, in the course of time had succeeded to make use of fire, keeping it in his cave burning wood, to warm up himself and his family in the very cold days and the cold nights in winter.

Many volcanoes around him were erupting, emitting blazing red-hot lava, tempests and thunderstorms lasted many days, while earthquakes caused huge rocks to roll down, killing many. A very suffocating atmosphere for Man was completing a hellish environment.

Monstrous huge beasts, most of them carnivorous, fought amongst themselves to death to fill their stomach with the flesh of the defeated ones. Their roars, while they fought, caused a paralysing terror in Man.

Man, at that time, was seen holding a heavy club to use to protect himself from the wild animals, and from his enemies, as well as to kill small animals for food.

Man, at that time, was expressing a very primitive self-conscious personality, using very little of the super-substance of the Mind, except when using the Mind to find ways to protect himself and to satisfy his primitive, very strong emotions.

The cave man, in the course of time, had succeeded to make use of fire, keeping in his cave burning wood to warm up himself and his family in the very cold days and cold nights of winter.

Um ihn herum gab es viele aktive Vulkane, aus denen heiße, rotglühende Lava austrat, Stürme und Gewitter dauerten jeweils viele Tage lang, während Erdbeben riesige Felsen zu Tal rollen ließen, wodurch viele umkamen. Die für Menschen sehr erstickende Atmosphäre vervollständigte eine höllische Umgebung.

Wilde Tiere, unförmige Monster, die meisten fleischfressend, fochten tödliche Kämpfe untereinander aus, um ihren Magen mit dem Fleisch der Besiegten zu füllen. Ihr Kampfgebrüll erfüllte die Menschen mit lähmendem Entsetzen.

Zu dieser Zeit sah man die Menschen schwere Keulen tragen, die sie brauchten, um sich vor den wilden Tieren und vor Feinden zu schützen, aber auch um kleine Tiere zu töten, die ihre Nahrung darstellten.

Der Mensch dieser Zeit drückte eine sehr primitive selbst-bewußte Persönlichkeit aus. Er verwendete sehr wenig von der Geist-Übersubstanz, außer es galt, Geist (Mind) zu gebrauchen, um Wege zu finden, sich zu schützen und seine primitiven, sehr starken Gefühle zu befriedigen.

Mit der Zeit gelang es dem Höhlenmenschen, sich das Feuer zu Diensten zu machen, indem er sich und seine Familie während der strengen Wintertage an einem Holzfeuer in seiner Höhle erwärmte.

Surrounded by many dangers, man was feeling the need to rely on a stronger entity for protection. He had created his Gods to stimulate his courage to face the difficulties of life he was facing at that time.

Man had worshipped the Sun, feeling that the Sun God was giving him strength. He had worshipped the moon, fire, rivers and mountains and the nature. He was very often giving to his God the human form, giving also to his Gods names.

Of course those Gods man had worshipped were Elementals which worshipped by many people were gaining strength and a kind of intelligence. (On the Elementals more in a following chapter).

These Elementals strengthened by the prayers of those worshipping them could influence greatly their worshippers.

Man, having many experiences, he had decided to find a way to record them. To record his beliefs for himself and for his descendants man had found as the easiest way to use symbols.

Man was engraving these symbols with a sharp iron tool (iron age) - on

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Umgeben von Gefahren, fühlte der Mensch das Bedürfnis, sich auf den Schutz einer stärkeren Macht verlassen zu können. Er hatte sich Götter erschaffen, um seine Tapferkeit anzuspornen, damit er den Widrigkeiten des Lebens in der damaligen Zeit trotzen konnte.

Der Mensch vergötterte die Sonne, da er fühlte, daß er seine Kraft vom Sonnengott erhielt. Er betete auch zum Mond, zum Feuer, zu Flüssen, Bergen und zur Natur. Er stellte sich sehr oft vor, seine Götter hätten menschliche Gestalt, und er gab ihnen auch Namen.

Natürlich waren die Götter, die der Mensch damals anbetete, Elementale, die Kraft und eine Art von Intelligenz dadurch erhielten, daß viele Menschen ihnen göttliche Verehrung zu Teil werden ließen. (Mehr über Elementale enthält ein folgendes Kapitel).

Diese Elementale konnten, gestärkt durch die Gebete derer, die zu ihnen beteten, großen Einfluß auf ihre Verehrer ausüben.

Die Menschen hatten viele Erfahrungen gemacht und wollten Mittel und Wege finden, diese aufzuzeichnen. Um seine Anschauungen für sich selbst und für seine Nachkommen festzuhalten, fand der Mensch schließlich den Gebrauch von Symbolen am einfachsten.

Er meißelte diese Symbole mit einem scharfen Eisenwerkzeug (Eisenzeit) in die Felsen seiner Höhle.

the rocks in his caves.

Engraving his Symbols man could later bring back in his mind what these Symbols meant to him. Man was explaining the meaning of his Symbols to his descendants who could be able to share with him his beliefs and his experiences.

Combining the Symbols, man created the combined Symbols thus expressing his beliefs and the sequence of his thoughts.


Of course those Symbols were creating Elementals (living thought forms) most powerful some times.

Some of those Symbols were:

1. Straight lines, parallel lines and lines crossing one another;
2. Curves
3. Triangles, equal-sided ones or Triangles with unequal sides;
4. Circles and semi-circles;
5. Squares and parallelograms.

Combined symbols showing sequence of thoughts

1. The ancient Egyptian holy,

 Knut-Kha symbolising the dis-carnated Soul.

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5. Squares and parallelogrammes.

Combined symbols showing sequence of thoughts included the following ancient Egyptian holy symbols:

KNUT-KHA symbolising the dis-carnate Soul.

Indem er seine Symbole eingravierte, konnte der Mensch später wieder das in sein Gedächtnis zurückrufen, was ihm diese Symbole bedeuteten. Er erklärte die Bedeutung seiner Symbole seinen Nachkommen, die auf diese Weise in der Lage waren, seine Anschauung und Erfahrungen mit ihm zu teilen.

Durch Kombination von Symbolen war der Mensch in der Lage, Sequenzen zu bilden, mit denen sich nicht nur seine Anschauungen, sondern auch eine Abfolge seiner Gedanken wiedergeben ließen.

Natürlich wurden durch diese Symbole Elementale (lebende Gedankenformen) mit bisweilen ungeheurer Kraft erschaffen.


Einige dieser Symbole waren:


1. Gerade, parallele, und einander kreuzende Linien.
2. Kurven.
3. Dreiecke, gleichseitige oder ungleichseitige.
4. Kreise und Halbkreise.
5. Quadrate und Parallelogramme.



Symbolkombinationen, die eine Folge von Gedanken darstellen, waren unter anderen folgende heiligen Zeichen des Alten Ägypten:


KNUT-KHA, symbolisiert die diskarnierte Seele.




 ANKH, Life, symbolising man living in his three bodies, the material body, the psychical body and the noetical and the noetic body.


 ANKH-KHA-KHA symbolising the Initiated Hierophant, master of his three bodies.


 Tuat or  Neter Khet symbolising the psychical body and the psychical plane, also the underworld.

 SBA TUAU, the five-pointed star symbolising the personality of Man on the Symbol of Life is the Centre 9.

 SBA SA-AS, the six-pointed star symbolising the Soul-Ego, the individuality of Man, on the Symbol of Life is the Centre 6.

Other symbols used by the seeker of the Truth are the seven-pointed, the eight pointed, the nine-pointed and the ten-pointed Stars.

 Mer or Khen symbolising Love

 AB symbolising the heart

ANKH, Life, symbolising Man living in his three bodies; the material body, the psychical body, and the noetical and noetic body.

ANKH-KHA-KHA, symbolising the Initiated Hierophant, master of his three bodies.

TUAT OR NETER KHET, symbolising the psychical body, the psychical plane, and also the underworld.

SBA TUAU, the five-pointed star symbolising the personality of Man. On the Symbol of Life it is Centre No.9.

SBA SA-AS, the six-pointed star symbolising the Soul-Ego, the Individuality of Man. On the Symbol of Life it is Centre No.6.

Other symbols used by the seeker of the Truth are the seven-pointed, the eight-pointed, the nine-pointed, and the ten-pointed stars.

MER OR KHEN, symbolising Love.

AB, symbolising the heart.

ANKH, Leben, symbolisiert den Menschen, der in seinen drei Körpern lebt, im materiellen Körper, im psychischen Körper, im noetischen und mentalen Körper.

ANKH-KHA-KHA, symbolisiert den eingeweihten Hierophanten, Meister seiner drei Körper.

TUAT oder NETER KHET, symbolisiert den psychischen Körper, die psychische Ebene, und auch die Unterwelt.

SBA TUAU, der fünfzackige Stern symbolisiert die Persönlichkeit des Menschen. Im Symbol des Lebens ist er das Zentrum 9.

SBA SA-AS, der sechszackige Stern symbolisiert das Seelen-Ego, die Individualität des Menschen. Im Symbol des Lebens ist er das Zentrum 6.

Andere Symbole, die der Wahrheitsforscher benützt, sind der siebenzackige, der achtzackige, der neunzackige und der zehnzackige Stern.

MER oder KHEN, symbolisiert Liebe.

AB, symbolisiert das Herz.

⚡ Uka symbolizing the power, the force, energy and sometimes action.

⌈ Senb symbolising the health.

Many more secret and sacred Symbols are on the Symbol of Life, the seeker of the Truth to work with.

The Symbol of Life the seekers of the Truth for centuries are using and today the seekers of the Truth are using is a system leading to the Truth --- and is giving to the serious seeker of the Truth the possibilities to raise his personality's self-consciousness to higher levels of consciousness --- to the Self superconsciousness.

This system had been proved to be the best and safest system. Of course this system is not the only one leading to the Truth and to the Self spiritual upliftment. Some other systems are as good.

UTA, symbolising the power, the force, energy and, sometimes, action.

SENB, symbolising health.

Many more secret and sacred symbols are on the Symbol of Life, which the seeker of the Truth can work with.

The Symbol of Life the seekers of the Truth for centuries have been using, and today the seekers of the Truth are still using, is a system leading to the Truth... and is giving to the serious seeker of the Truth the possibilities to raise his personality's self-consciousness to higher levels of consciousness... to Self-superconsciousness.

This system has proven to be the best and safest system. Of course, this system is not the only one leading to the Truth and to the Self-spiritual-upliftment. Some other systems are as good.

UTA, symbolisiert Kraft, Stärke, Energie und, manchmal, Aktivität.

SENB, symbolisiert Gesundheit.

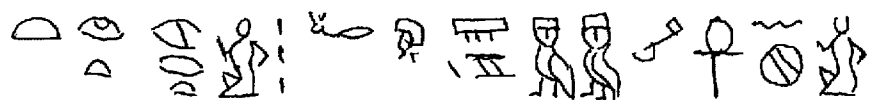
Auf dem Symbol des Lebens gibt es noch weit mehr geheime heilige Symbole, mit denen der Wahrheitsforscher arbeiten kann.

Das Symbol des Lebens, das Wahrheitsforscher durch Jahrhunderte hindurch benutzt haben und immer noch benutzen, ist ein System, das zur Wahrheit führt und das dem, der ernsthaft damit arbeitet, die Möglichkeit gibt, das Selbst-Bewußtsein seiner Persönlichkeit auf höhere Bewußtseinsebenen, bis zum Selbst-Überbewußtsein, zu erheben.

Es hat sich gezeigt, daß dieses System überaus gut und sicher ist. Natürlich ist es nicht das einzige, das zur Wahrheit führt und dem Selbst spirituellen Auftrieb gibt. Einige andere Systeme sind genauso gut.

# Chapter 3

## The Ets Ha' Chayim The "Tree of Life"



Er Aart merk f Etep tta Em-maa Ankh-iu  
To do His Will upon earth among the living.

In the fifteenth century before the birth of our Lord the God-man, Joshua, the Christ.

in Egypt or

were living The Egyptians, the Yafnanese-Egyptians (The Graeco-Egyptians) and the Israelite Egyptians

In Khemt or Taa-me-Ra, in Ancient Egypt two sister languages, both Egyptian and the Yafnanese (Ancient Greek langu-

# Chapter 3 The Ets Ha' Chayim – The Tree of Life

# Kapitel 3 Der Ets Ha' Chayim – Der Lebensbaum

ER AART MERI-F TTEP TTA EM-MAA ANKH-IU  
To do His Will upon earth among the living

In the fifteenth century before the birth of our Lord the GOD-Man, Joshua the Christ, in Egypt, EM KHEMT OR EM TAA-ME-RA, were living the Egyptians, the Yiatnanese-Egyptians (the Graeco-Egyptians), and the Israelite-Egyptians.

In Khemt, or Taa-me-Ra (in Ancient Egypt), two sister languages, Egyptian and Yiatnanese (Ancient Greek language) were in use by both the Egyptians and the Yiatnanese-Egyptians.

ER AART MERT-F TTEP TTA EM-MAA ANKH-IU  
Zu tun seinen Willen auf Erden mitten unter den Lebenden

Im fünfzehnten Jahrhundert vor der Geburt unseres Herrn, des Gottmenschen Joshua, des Christus, lebten in Ägypten, EM KHEMT oder EM TAA-ME-RA, neben den Ägyptern die Yiatnanese-Ägypter (Graeco-Ägypter) und die israelitischen Ägypter.

In Khemt oder Taa-me-Ra (im Alten Ägypten) wurden die beiden Schwestersprachen Ägyptisch und Yiatnanesisch (eine altgriechische Sprache) sowohl von den Ägyptern als auch von den Yiatnanese-Ägyptern gesprochen.

age were in use by both the Egyptians and the Yafnanese Egyptians. The Israelite Egyptians were using the Egyptian languages. Few of the Israelite Egyptians knew the language of their fathers.

The Egyptians and the Yafnanese Egyptians were worshipping the sun-God, Amon-Ra and the other Egyptian and Yafnanese Gods, more than 42 Gods.

The Israelite Egyptians were worshipping the One God of space, Amun? Calling him Jehova?

Most of the Israelite Egyptians poor and unable to pay the taxes and other obligations imposed on them were taken as slaves of the State or of some Egyptians or of Yafnanese Egyptians who were paying to the State those obligations, which means that those persons were buying their slaves from the State. Some Israelite-Egyptians were free citizens.

A slave was allowed to get married to a slave woman serving the same master, but the children were also slaves.

The Pharaoh wasyng, seeing the Israelite Egyptian slaves increase in numbers had ordered the State midwives attending the slave women giving birth to cause the death

The Israelite-Egyptians were also using the Egyptian languages. Few of the Israelite-Egyptians knew the language of their fathers.

The Egyptians and the Yafnanese-Egyptians were worshipping the Sun-God, Amon-Ra, and the other Egyptian and Yafnanese Gods, totalling more than 42 Gods.

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Most of the Israelite-Egyptians – poor and unable to pay the taxes and other obligations imposed on them – were taken as slaves of the State or enslaved to some Egyptians or to Yafnanese-Egyptians who were paying to the state those obligations (which meant that those persons were buying their slaves from the state). Some Israelite-Egyptians were free citizens.

A slave was allowed to get married to a slave woman when serving the same master, but the children were also slaves.

The Pharaoh worried – seeing the Israelite-Egyptian slaves increase in numbers – and ordered the state midwives, attending the slave women while they gave birth, to cause the death of all the male children being born by an Israelite-Egyptian slave woman.

Auch die israelitischen Ägypter sprachen die ägyptischen Sprachen. Nur wenige von ihnen beherrschten die Sprache ihrer Vorfäter.

Die Ägypter und die Yafnanese-Ägypter verehrten den Sonnengott, Amon-Ra, und die anderen ägyptischen und yafnanesischen Gottheiten, insgesamt mehr als 42 Götter.



Die Israeliten beteten zu dem einen Gott des Alls, vielleicht war das Amon, vielleicht nannten sie ihn auch schon Jehova.

Die meisten israelitischen Ägypter waren arm und konnten die Steuern und die anderen finanziellen Verpflichtungen, die man ihnen auferlegte, nicht bezahlen. Sie wurden daher vom Staat oder von Ägyptern bzw. Yafnanese-Ägyptern, die ihre Schulden übernahmen und die dadurch dem Staat die Rechte an ihnen abkauften, als Sklaven gehalten. Einige israelitische Ägypter waren auch freie Bürger.

Dem Sklaven war es erlaubt, eine Sklavin zu heiraten, die dem gleichen Herrn diente, doch die Kinder aus einer solchen Verbindung blieben Sklaven.

Der Pharaosah ein Problem in dem Umstand, daß sich die israelitischen Sklaven an Zahl vermehrten, und er ordnete an, daß die vom Staat bezahlten Hebammen, die den Sklavinnen bei der Geburt beistanden, den Tod aller männlichen Kinder von israelitisch-ägyptischen Sklaven herbeiführen sollten.

of all the male children being born by an Israelite Egyptian slave woman. It seems that the Egyptian State midwives did not obey and the Pharaoh had ordered all the male children born by a slave woman to be thrown, as an offer to the god Hapu the god of the river Hap (The Nile) in the Nile.

In Apts  Kharanak very near to  Uast the Thebes, in the month of Khator (January) a male child was born to an Israelite-Egyptian woman slave of the State.

The parents of the child were doing their best to hide the birth of the child. The child was growing up and it was not possible to hide the child any more, so in the month of Pakhon (July) five months after the birth of the child the mother and the grown-up sister of the child had put the child in a wooden and safe box and hiding themselves in the weeds on the bank of the river Nile after they had place the box in such a way as the current of the river to carry the box with the child in a very near place where the Shahn, the daughter of the Pharaoh was having her bath with her

It seems that the Egyptian state midwives did not obey, and so the Pharaoh had ordered all the male children born by a slave-woman to be thrown, as an offering to the God Hapu, the God of the river Hap (The Nile), into the Nile.

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Offenbar hielten sich die Hebammen nicht an die Anordnung, und der Pharaos befahl deshalb, daß alle männlichen Kinder von Sklavenfrauen als Opfer für den Gott Hapu, den Gott des Flusses Hap (der Nil), in den Nil geworfen werden sollten.

In APTS (Kharanak), ganz nahe bei UAST (Theben), im Monat des Khator (Januar), gebar eine israelitisch-ägyptische Sklavin des Staates einen Knaben.

Die Eltern des Kindes taten ihr Bestes, um die Geburt ihres Nachkommen zu verbergen. Das Kind wuchs heran, und es war nicht mehr möglich, es länger zu verstecken. Der Monat des Pakhon (Juli) war gekommen, als die Mutter das nun fünf Monate alte Kind mit Hilfe seiner erwachsenen Schwester in eine schützende, hölzerne Kiste legte. Während sie sich im Schilf einer Sandbank des Nils verbargen, brachten sie die Kiste mit dem Kind so zu Wasser, daß die Strömung sie ganz in die Nähe einer Stelle trug, wo die Shahn, die Tochter des Pharaos, mit ihren Begleiterinnen gerade ein Bad nahm.

attendants.

The Shakn was a widow who could not have children being sterile.

When the attendant ladies saw the floating on the water, the box with a child got it and brought it to the Shakn.

The Shakn took the child in her arms, looking very puzzled. The child was so beautiful smiling to her - - - That was enough to make the Shakn to give to the child all her love.

The mother and the sister of the child had appeared asking the Shakn if she wanted someone to take care of the child.

The Shakn understood - - - and she had granted to the parents and to the sister of the child their freedom asking them to stay with her in the palace in Apts to look after - - - her son.

On the same day the Shakn with her attendants brought the child to the temple of Amon Ra in Apts asking the Neter Khen, the high priest of Amon Ra to give to the child the blessings of Ra and to proceed with the rites of adoption.

The Shakn gave to her adopted son the name Kniumu Mosis.

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The Shakn gave to her adopted son the name Kniu-Mu Mosis.

Die Shakn war eine Witwe, die keine Kinder bekommen konnte, da sie unfruchtbar war.

Als die Begleiterinnen auf dem Wasser die Kiste mit dem Kind schwimmen sahen, bargen sie diese und brachten sie zur Shakn.

Äußerst verwundert nahm die Shakn das Kind in ihre Arme. Es war von außerordentlicher Schönheit und es lächelte ihr zu. Das genügte. Damit hatte der Knabe die ganze Liebe der Shakn gewonnen.

Die Mutter und die Schwester des Kindes zeigten sich jetzt und fragten die Shakn, ob sie nicht jemanden bräuchte, der für das Kind sorgte.

Die Shakn verstand, und sie gab den Eltern und der Schwester des Kindes die Freiheit und bat diese, mit ihr im Palast in Apts zu bleiben, um ihren Sohn zu betreuen.

Noch am selben Tag brachten die Shakn und ihre Begleiterinnen das Kind in den Tempel von Amon-Ra in Apts, und die Shakn bat den Neter Khen, den Hohen Priester des Amon-Ra, dem Kind die Segnungen von Ra zu geben und dann mit den Riten der Adoption fortzufahren.

Die Shakn gab ihrem adoptierten Sohn den Namen Kniu-Mu Mosis.

The name Knui-mu means water treasure. The word mosis means "His Grace" and was following the name of a King or of a prince.

From that time the Israelite-Egyptian child was the Shakh Knui-mu Mosis an Egyptian prince

The Shakh Knui-mu Mosis was brought up as an Egyptian prince in the palace in Apts with the Shakhn he loved in all his life, happy with his parents and his sister

The Pharaoh, the father of the Shakhn for many years was indifferent giving all his love to his son Akh-Mosis twelve years elder than Knui-mu Mosis. Knui-mu Mosis grew up to a very handsome young man. He was very gentle and hard working in the service of the Pharaoh carrying the Pharaoh's plans always satisfactorily. The Pharaoh was interested in the building of certain constructions and the Shakh Knui-mu Mosis was both the Architect and the supervisor of the work enjoying now the love of the Pharaoh to the great pleasure of his step mother the Shakhn.

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Akh-Mosis, the son of the Pharaoh, was a lazy and irresponsible man to the great grief of the Pharaoh.

Der Name Knui-mu bedeutet «Wasser Schatz». Das Word Mosis bedeutet «Seine Gnaden» und folgte gewöhnlich dem Namen eines Königs oder eines Prinzen.

Ab dieser Zeit war der israelitisch-ägyptische Knabe der Shakh Knui-Mu Mosis, ein ägyptischer Prinz.

Der Shakh Knui-Mu Mosis wurde im Palast in Apts wie ein ägyptischer Prinz erzogen. Er führte mit der Shakhn, die er sein Leben lang liebte, seinen Eltern und seiner Schwester ein glückliches Leben.

Der Pharao, der Vater der Shakhn, schenkte ihm viele Jahre lang keine Beachtung und gab seine ganze Liebe seinem Sohn Akh-Mosis, der zwölf Jahre älter als Knui-Mu Mosis war. Knui-Mu Mosis wuchs zu einem sehr hübschen jungen Mann heran. Er war sehr liebenswürdig und gab sich große Mühe, dem Pharao gute Dienste zu leisten, und er führte dessen Absichten immer zufriedenstellend aus. Der Pharao hatte ein Interesse, bestimmte Bauwerke zu errichten, und der Shakh Knui-Mu Mosis war sowohl Architekt als auch der mit der Bauaufsicht Beauftragte. Zur großen Freude seiner Stiefmutter, der Shakhn, konnte er sich jetzt der schließlich errungenen Liebe des Pharaos erfreuen.

Akh-Mosis, der Sohn des Pharaos, war ein fauler, verantwortungsloser Mensch, sehr zum Kummer des Pharaos.

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When the Pharaoh had passed over and the Shakh Akh-Mosis became

The   Pharaoh of Egypt  
Aa-perti em KheMT

an open enmity between the Pharaoh and the Shakh Knui-mu Mosis was giving a great grief to the Shakh.

The Egyptian Symbol of Life neglected could be seen only in few temples of the sun-god Amon Ra as an ornament.

Very few Hierophants were using it and the Shakh Knui-mu Mosis was one of them.

Shakh Knui-mu Mosis had succeeded to raise his self-consciousness to high levels and to contact intelligences in space (Elementals?) and by invoking them he had succeeded to put their forces under his commands which enabled him to perform great wonders -- using them against the Pharaoh Akh-Mosis and the Egyptians.

Akh means pleasure. Ankh means Life.

When the Pharaoh had passed-over and the Shakh Akh-Mosis became the AA-PERTI EM KHEMT (the Pharaoh of Egypt) an open enmity between the Pharaoh and the Shakh Knui-Mu Mosis gave great grief to the Shakh.

The Egyptian Symbol of Life was neglected and could be seen only in few temples of the Sun-God Amon-Ra as an ornament. Very few Hierophants were using it; and the Shakh Knui-Mu Mosis was one of them.

Shakh Knui-Mu Mosis had succeeded in raising his self-consciousness to high levels. He was able to contact intelligences in space (Elementals?), and by invoking them, he succeeded to put their forces under his commands, which enabled him to perform great wonders... using them against the Pharaoh Akh-Mosis and the Egyptians.

Akh means pleasure. Ankh means Life.

Nachdem der Pharo hinübergewandert war und der Shakh Akh-Mosis seine Nachfolge als AA-PERTI EM KHEMT (Pharo von Ägypten) angetreten hatte, bereitete eine offene Feindschaft zwischen dem neuen Pharo und dem Shakh Knui-Mu Mosis der Shakh großen Kummer.

Das ägyptische Symbol des Lebens wurde vernachlässigt und war nur mehr in wenigen Tempeln des Sonnengottes Amon-Ra als Verzierung zu sehen. Nur sehr wenige Hierophanten benutzten es noch, doch der Shakh Knui-Mu Mosis war einer von ihnen.

Der Shakh Knui-Mu Mosis vermochte erfolgreich sein Selbst-Bewußtsein auf hohe Ebenen zu erheben. Er hatte die Fähigkeit, sich mit Intelligenzen aus dem All (Elementalen?) in Verbindung zu setzen, und durch deren Beschwörung gelang es ihm, ihre Kräfte unter seine Herrschaft zu stellen. Das gab ihm die Möglichkeit, große Wunder zu wirken, die er gegen den Pharo Akh-Mosis und die Ägypter einsetzte.

Akh bedeutet Vergnügen. Ankh heißt Leben.



In the Holy Bible in the Old Testament in the chapter "The Exodus" are given clearly the events, the plagues, and also what the Shakh had succeeded to achieve by using the Egyptian Symbol of Life.

The Shakh Knui-mu Mosis had changed the old Egyptian Symbol of Life giving to the world the "Etz Ha' Chayim" the "Tree of Life" the Hebrew Qabalah

On the "Etz Ha' Chayim" the names of the Egyptian gods were taken out from the Centers, the Sefhira, and new names were given to each Sefhiroth, as Kether, Chokmah, Binah, Chesed, Geburah, Netzah, Hod, Tiphazeth, Yesod and Malkuth.

On the sketch of the "Etz Ha' Chayim" one can see on the Sefhira, on each Sefhiroth the name of either an angel or the name of an Archangel and also the name of a Greek god or a Greek Goddess.

On the "Symbol of Life" the seekers of the Truth are using all the Archangels can be contacted in every Center.

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In der heiligen Bibel, im Alten Testament, beschreibt das Zweite Buch Mose ganz klar die Ereignisse, die Plagen und damit auch, was dem Shakh durch den Gebrauch des ägyptischen Symbols des Lebens zu erreichen gelang.

Der Shakh Knui-Mu Mosis veränderte das ägyptische Symbol des Lebens und gab der Welt den «Etz Ha' Chayim», den «Baum des Lebens», die hebräische Kabbala.

Auf dem «Etz Ha' Chayim» wurden die Namen der ägyptischen Götter aus den Zentren, den Sefhira, entfernt, und jeder Sefhiroth wurde ein neuer Name gegeben, und zwar Kether, Chokmah, Binah, Chesed, Geburah, Netzah, Hod, Tiphareth, Yesod und Malkuth.

Auf der Zeichnung des «Etz Ha' Chayim» kann man auf jeder Sefhiroth den Namen entweder eines Engels oder eines Erzengels finden sowie den Namen eines griechischen Gottes oder einer griechischen Göttin.

Auf dem Symbol des Lebens, das die Wahrheitsforscher verwenden, können alle Erzengel in jedem Zentrum angesprochen werden.

Of course, the writer's intention is not to give an opinion on the "Etz Ha'Chayim" the Tree of Life or to criticise the work and the aims of those using it.

The writer himself had never engaged himself with the "Etz Ha'Chayim" except by reading some books on it, lent to him.

Some good friends of the writer, both Christians and Jews had used it and are even using it now as they claim with success. They say that the "Etz Ha'Chayim" had really helped them much in their life and we have no reasons to doubt about it as these friends are really very good persons.

Using the "Etz Ha'Chayim" a serious person can succeed to develop in himself the so-called psychic powers as clairvoyance and even the exosomatosis, and even to become a very good healer and have success in his life --- in the material world but --- is that all?

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Selbstverständlich ist es nicht die Absicht des Autors, ein Urteil über den «Etz Ha'Chayim», den Baum des Lebens, abzugeben oder Arbeit und Ziele derer zu kritisieren, die mit ihm arbeiten.

Der Autor selbst hat sich niemals näher mit dem «Etz Ha'Chayim» beschäftigt, abgesehen von der Lektüre einiger Bücher zu diesem Thema, die man ihm geliehen hatte.

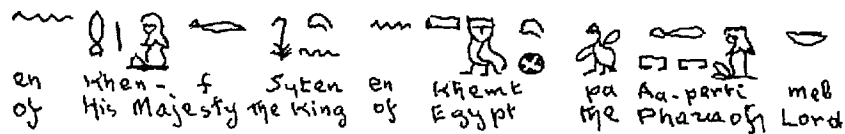
Einige gute Freunde des Autors, sowohl Christen als auch Juden, haben den Lebensbaum benützt und benützen ihn sogar noch heute, wie sie sagen, mit Erfolg. Sie sagen, daß der «Etz Ha'Chayim» ihnen in ihrem Leben wirklich sehr geholfen hat, und wir haben keinen Grund, das anzuzweifeln, besonders da diese Freunde sehr gute Menschen sind.

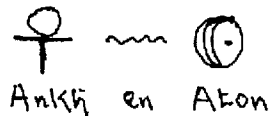
Durch den Gebrauch des «Etz Ha'Chayim» kann es einem Menschen mit ernsthaften Absichten gelingen, in sich die sogenannten psychischen Kräfte des Hellsehens oder sogar der Exosomatose zu erwecken, und er kann überdies ein sehr guter Heiler werden und Erfolg in seinem Leben in der materiellen Welt haben – aber ist das alles?

# Chapter 4

## The Symbol of Life. Description and Commentary.

The "Symbol of Life" given now is a purely Christian system. It is the old Egyptian Symbol of Life changed and modified by the Prince and High Hierophant Khor Aton (☉☉) at the time of his Majesty the King of Egypt, the Pharaoh Ank-en-Aton


  
 en Khen-f Suten en Khemt  
 of His Majesty the King of Egypt  
 pa Aa-Periti meb  
 the Pharaoh of Lord


  
 Ankhi en Aton

who was re-incarnated as the Christian Bishop again in Egypt, Origenes

Origenes made also some changes in the Divine part of the Symbol and elsewhere using the Revelation of St. John in the New Testament giving the "Symbol of Life" as it is now to the Essenes.

## Chapter 4 Description and Commentary

The Symbol of Life given now is a purely Christian system. It is the old Egyptian Symbol of Life changed and modified by the Prince and High Hierophant Khor-Aton at the time of his Majesty the King of Egypt, the Pharaoh Ank-en-Aton,

EN KHEN-F SUTEN EN KHEMT  
PA AA-PERTI NEB  
of His Majesty the King of Egypt  
the Pharaoh Lord

ANKH-EN-ATON.

Khor-Aton was re-incarnated, again in Egypt, as the Christian Bishop Origenes (Origen).

Origenes made also some changes in the Divine part of the Symbol and elsewhere, using the Revelation of St. John in the New Testament, giving the Symbol of Life (as it is now) to the Essenes.

## Kapitel 4 Beschreibung und Anmerkungen

Das Symbol des Lebens, so wie es hier behandelt wird, ist ein rein christliches System. Es ist das alte ägyptische Lebenssymbol, verändert und angepaßt vom Prinzen und Hohen Hierophanten Khor-Aton, in der Zeit von Seiner Majestät, dem König von Ägypten, dem Pharaon Ank-en-Aton.

EN KHEN-F SUTEN EN KHEMT  
PA AA-PERTI NEB  
von Seiner Majestät König von Ägypten  
der Pharaon Herr

ANKH-EN-ATON.

Khor-Aton wurde später nochmals in Ägypten inkarniert als der christliche Bischof Origenes.

Origenes änderte wiederum manches im Göttlichen Teil des Symbols und an anderen Stellen, indem er sich auf die Offenbarung des Johannes im Neuen Testament bezog. Er gab das Symbol des Lebens, so wie es heute ist, an die Essener weiter.

The Symbol of Life as a sketch is drawn in colours on a black background

The black background is symbolising the unknown, the incomprehensible to the human intelligence, the unmanifested Reality – the Infinite Absolute BE-ingness, the Real nature of GOD.



pa KHE-H TTET-TA NETER TTET-TA ANKH  
The Absolute Infinite God everlasting Life

The black-in-colour-background symbolises what we know to be the darkness in space. But what is the darkness. Does darkness really exist? Is it not what we call darkness the real source and origin of everything existing? Is it not the darkness the source of the light? And now what is the light?

In the Holy Bible in the Old Testament one reads.  
Genesis – 1-2

1. In the beginning God created the heavens and the earth
2. The earth was without form and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters; (the primum mobile?)
3. Then God said "Let there be light"

The Symbol of Life, as a sketch, is drawn in colours on a black background.

The black background is symbolising the unknown, that which is incomprehensible to the human intelligence, the unmanifested Reality – the Infinite Absolute BE-ingness, the Real nature of GOD.

PA KHE-H TTET-TA NETER TTET-TA ANKH  
The Absolute Infinite God  
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In the Holy Bible, in the Old Testament, one reads:

Genesis 1:1-4:

1. In the beginning God created the heavens and the earth.
2. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters (the primum mobile?).
3. Then God said, "Let there be light"; and there was light;

Um das Symbol des Lebens zu skizzieren, zeichnet man in Farbe auf schwarzem Hintergrund.

Der schwarze Hintergrund steht für das Unbekannte, für das, was der menschlichen Intelligenz unzugänglich ist, für die nichtmanifestierte Wirklichkeit, die Absolute Unendliche Seinsheit, die wahre Natur GOTTES.

PA KHE-H TTET-TA NETER TTET-TA ANKH  
Der Absolute Unendliche Gott Immerwährendes Leben

Die schwarze Farbe des Hintergrundes symbolisiert das, was wir als die Dunkelheit des Weltalls kennen. Aber was ist Dunkelheit? Existiert Dunkelheit überhaupt? Ist das, was wir Dunkelheit nennen, nicht die wahre Quelle und der Ursprung von all dem, was existiert? Ist Dunkelheit nicht der Ausgangspunkt für das Licht? – Aber was ist jetzt das Licht?

In der heiligen Bibel, im Alten Testament, steht geschrieben:

Genesis 1:1-4:

1. Im Anfang schuf Gott Himmel und Erde;
2. die Erde aber war wüst und wirr, Finsternis lag über der Urflut, und Gottes Geist schwebte über dem Wasser (Das primum mobile?).
3. Gott sprach: Es werde Licht. Und es wurde Licht.

and there was light;

4. And God saw the light that it was good and God divided the light from the darkness.

What can be the light? Is it not the darkness or the "primum mobile" plus the Absolute Divine Super-Intelligence (God), creating at all times expressing His Divine Will-pleasure (Εὐαρέσκεια) the Super and formless substance the Mind-light? Is it not the formless supersubstance the Mind-Light the Cause-source of all the Worlds of Existence the means by which the Infinite Absolute BE-ingness as the Logos and as the Holy Spirit and the Holy Archangels are creating and are sustaining the Universes and what is existing in the Universes? But is light only a very small and very limited frequencies of the Ethereal vibrations emanating from a blazing material object as the sun, the moon, the stars -- an electric lamp or a torch or any burning thing.

"Joshua the Christ as the Logos said; "I am the light of the World" What light?"

A seeker of the Truth knows the darkness for the human eyes gives rise to, and begets the light in the world of the perceptible in the material world.

4. And God saw the light, that it was good and God divided the light from the darkness.

4. Gott sah, daß das Licht gut war. Gott schied das Licht von der Finsternis.

What can be the light? Is it not the darkness or the primum mobile, plus the Absolute Divine Super-Intelligence (God), creating at all times, by expressing Its Divine Will-pleasure (Εὐαρέσκεια) as the formless supersubstance, the Mind-Light? Is not the formless supersubstance, the Mind-Light, the Cause-Source of all the worlds of Existence, and the means by which the Infinite Absolute BE-ingness – expressed as the Logos, as the Holy Spirit, and as the holy Archangels – is creating and is sustaining the Universes and what is existing in the Universes? But is light only a very small part and very limited range of frequencies of the ethereal vibrations emanating from blazing material objects like the sun, the moon, the stars... an electric lamp or a torch or any burning thing?

Joshua the Christ, as the Logos, said: "I am the Light of the World." What light?

A seeker of the Truth knows that darkness for the human eyes gives rise to and begets the light in the world of the perceptible, in the material world.

Was kann das Licht sein? Sind es nicht die Dunkelheit, das primum mobile, und die Absolute Göttliche Überintelligenz (Gott), die zu allen Zeiten erschaffen, indem sie der göttlichen Schaffensfreude (Griech. Εὐαρέσκεια) durch formlose Übersubstanz von Geist-Licht Ausdruck verleihen? Ist es nicht diese formlose Übersubstanz, das Geist-Licht, das die Ursache und die Quelle aller Welten der Existenz darstellt? Und ist sie nicht das Mittel, durch das die Absolute Unendliche Seinsheit, manifestiert als Logos, Heiliger Geist und als die heiligen Erzengel, die Universen und alles was in ihnen existiert, erschafft und erhält? Aber ist Licht nur der sehr kleine und äußerst beschränkte Bereich des ätherischen Schwingungsspektrums, der von hell scheinenden, materiellen Objekten ausgeht, wie der Sonne, dem Mond, den Sternen – oder einer elektrischen Lampe, einer Fackel oder irgendeinem anderen Ding, das brennt?

Joshua der Christus sagte als Logos: «Ich bin das Licht der Welt.» – Welches Licht?

Ein Wahrheitsforscher weiß, daß für die menschlichen Augen in der Welt des Wahrnehmbaren, der materiellen Welt, das Licht nur dank der Dunkelheit entsteht und zu sehen ist.

Again comes forward the question for more clarification, what is darkness and what is the light.

A seeker of the Truth, having himself personal experience knows that the material the psychical, the noetical and even the noetic worlds, the worlds of existence, are worlds of the perceptible reflection of the Reality. They are worlds of illusions. The Truth is beyond the illusions. In the world of the illusions and of the perceptible one can understand the relative truth concerning material conceptions by comparison, but what one can know as the truth in the worlds of existence is the relative truth and not the Real Truth.

No one can rely on perceptions one is having using the five senses and claim that he knows the Truth.

Yet, the seeker of the Truth knows that the cause of the perceptible is the Truth and the Reality causing it - - - and he is searching to find the Truth

With careful training and practising concentration, meditation and visualization and continuous observation one can be sure that one can see - - - The real light.

Again comes forward the question for more clarification: What is darkness and what is the light?

A seeker of the Truth, having himself personal experience, knows that the material, the psychical, the noetical, and even the noetic worlds (as the worlds of Existence) are worlds of the perceptible reflection of the Reality. They are worlds of illusions. The Truth is beyond the illusions. In the world of the illusions and of the perceptible one can understand the relative truth concerning material conceptions by comparison. But what one can know as the truth in the worlds of Existence is the relative truth and not the Real Truth.

No one can rely on the perceptions one is having, by means of the five senses, and claim that he knows the Truth.

Yet, the seeker of the Truth knows that the cause of the perceptible is the Truth and the Reality ... and he is searching to find the Truth.

With careful training, practice, concentration, meditation, visualisation, and continuous observation, one can be sure that one can see ... the Real Light.

Wieder steht die ungeklärte Frage im Raum: Was ist Dunkelheit und was ist Licht?

Ein Wahrheitsforscher, der bereits eigene Erfahrungen sammeln konnte, weiß, daß die materielle, die psychische, die noetische und sogar die mentale Welt (die Welten der Existenz) Welten einer wahrnehmbaren Spiegelung der Wirklichkeit sind. Es sind Welten der Illusionen. Die Wirklichkeit ist jenseits der Illusionen. In den Welten der Illusionen und der wahrnehmbaren Sinneseindrücke kann man die relative Wahrheit materieller Begriffe verstehen, indem man Vergleiche anstellt. Aber was man in den Welten der Existenz als Wahrheit erkennen kann, ist die relative Wahrheit und nicht die absolute Wahrheit und Wirklichkeit.

Niemand kann behaupten, die Wahrheit zu kennen, indem er sich auf die Wahrnehmungen verläßt, die ihm seine fünf Sinne vermitteln.

Der Wahrheitsforscher jedoch weiß, daß die Ursache für das Wahrnehmbare die absolute Wahrheit und Wirklichkeit sind, und um diese zu finden, macht er sich auf die Suche.

Durch sorgfältige Übung und Praxis, durch Konzentration, Meditation, Visualisieren und fortgesetztes Beobachten werden sich die Augen mit Sicherheit dem wahren Licht öffnen.

The seeker for the Truth after succeeding to silence completely by a long training the turmoil of his personality's subconsciousness having under his will the mind is proceeding with meditation, practising also to visualize his thought forms (the elementals).

The visualization with the meditation are raising in the course of time the so-called waking consciousness to the levels of the self-consciousness. The self-consciousness of the personality not the real self-consciousness of the Spirit-soul, the real Ego.

The real self-consciousness of the Spirit-Soul Ego comes after a person succeeds to annihilate completely his personality's the egoism.

Intuition and contemplation follows leading to the self-consciousness of the seeker of the Truth to higher levels of consciousness the Self-superconsciousness. The seeker of the Truth can experience now what one calls attunement to, and reaching yet higher levels the seeker of the Truth reaches the Divine Archangelic State the One-ness or the At-one-ment. What are these states of Self-superconsciousness no one can say or can describe using words - - - yet a seeker of

The seeker of the Truth, after succeeding to silence completely, by a long training, the turmoil of his personality's subconsciousness, having placed under his will the mind, is proceeding with meditation, and the practice of visualising his thought-forms (the Elementals).

Visualisation and meditation are raising, in the course of time, the so-called waking consciousness to the levels of self-consciousness. The self-consciousness of the personality is not yet the real Self-consciousness of the Spirit-Soul, the real Ego.

The real Self-consciousness of the Spirit-Soul Ego comes after a person succeeds to annihilate completely his personality's egoism.

Intuition and contemplation follow, leading the self-consciousness of the seeker of the Truth to the higher levels of consciousness of Self-superconsciousness. The seeker of the Truth can now experience what one calls "attunement to", and reaching yet higher levels, the seeker of the Truth reaches the Divine Archangelic state of the One-ness or the "At-one-ment". What these states of Self-superconsciousness are, no one can say or can describe using words...

Nachdem es dem Wahrheitsforscher durch lange Übung gelungen ist, den Aufruhr im Unterbewußtsein seiner Persönlichkeit in vollkommene Stille zu verwandeln und die Gedanken unter die Herrschaft seines Willens zu bringen, wird er die Meditation üben und das Visualisieren seiner Gedankenformen (Elementale) praktizieren.

Visualisieren und Meditation werden dann im Lauf der Zeit das sogenannte Wachbewußtsein auf die Ebene des Selbst-Bewußtseins anheben. Das Selbst-Bewußtsein der Persönlichkeit ist noch nicht die wahre Selbst-Bewußtheit der Geist-Seele, des wahren Ego.

Die wahre Selbst-Bewußtheit des Geist-Seelen-Ego wird erst erreicht, nachdem es dem Menschen gelungen ist, den Egoismus seiner Persönlichkeit vollständig auszulöschen.

Es folgen Intuition und Kontemplation, wodurch das Selbst-Bewußtsein eines Wahrheitsforschers auf die höheren Bewußtseinsebenen des Selbst-Überbewußtseins geführt wird. Der Wahrheitsforscher kann dann erleben, was man das «Einstimmen auf etwas oder auf jemanden» nennt. Auf noch höheren Ebenen kann der Wahrheitsforscher den göttlichen, erengelhaften Zustand der «Einheit» oder des «Eins-Seins» erreichen. Diese Zustände des Selbst-Überbewußtseins lassen sich nicht erklären oder mit Worten beschreiben...

The Truth can experience, living in the material body of a man or of a woman can succeed to reach these states of the mind.

The Reality is the cause-source of everything perceptible. There can never exist a shadow unless the light exists. The perceptible is the shadow of the Reality.

The seeker of the Truth knows by personal experience that what a common person knows to be the light using his material eyes is only a very small and limited range of ethereal vibrations.

These ethereal vibrations, the light, are travelling to all the directions from their source. Falling on surfaces these ethereal vibrations are reflected carrying with them the forms and the colours of the surface of the objects they have fallen on. After being reflected these ethereal vibrations falling on the eye of a person they are imprinting on the eyes the form and the colour of the object from which they had been reflected, creating in the eye a microscopical image of the object. This image raises on the optic nerve an irritation which is carried to a center in the

yet a seeker of the Truth can experience these states while living in the material body of a man or a woman, and succeed in reaching these high states of the Mind.

The Reality is the cause-source of everything perceptible. There can never exist a shadow unless the light exists. The perceptible is the shadow of the Reality.

The seeker of the Truth knows, by personal experience, that what a common person knows to be the light (through the use of his material eyes) is only a very small and limited range of ethereal vibrations.

These ethereal vibrations, as light, are travelling in all directions from their source. Falling on surfaces, these ethereal vibrations are reflected, carrying with them the forms and the colours of the surface of the objects that they have fallen on. After being reflected these ethereal vibrations, when falling on the eye of a person, are imprinting on the eye the form and the colour of the object from which they had been reflected, creating in the eye a microscopical image of the object. This image raises on the optic nerve an irritation which is carried to a center in the material brains.

aber ein Wahrheitsforscher kann diese hohen Zustände des Geistes erreichen und erfahren, während er im materiellen Körper eines Mannes oder einer Frau lebt.

Die Wirklichkeit ist Ursache und Quelle von allem Wahrnehmbaren. Es kann niemals Schatten ohne eine Lichtquelle geben. Das Wahrnehmbare ist der Schatten der Wirklichkeit.

Der Wahrheitsforscher weiß aus persönlicher Erfahrung, daß das, was üblicherweise als Licht bekannt ist (durch Gebrauch der materiellen Augen), nur einen sehr kleinen und begrenzten Bereich ätherischer Schwingungen darstellt.

Diese ätherischen Schwingungen breiten sich von der Quelle als Licht in alle Richtungen aus. Wenn die Ätherwellen eine Oberfläche erreichen, dann werden sie reflektiert und tragen die Formen und Farben der Oberfläche des Gegenstandes, auf den sie gefallen sind, mit sich. Nachdem sie reflektiert wurden, prägen diese ätherischen Schwingungen, wenn sie in das Auge eines Betrachters fallen, Form und Farbe des Objektes, von dem sie kommen, im Auge ein und erschaffen dort ein mikroskopisch kleines Bild des Gegenstandes. Dieses Abbild erzeugt im Sehnerv eine Reizung, die zu einem Zentrum des materiellen Gehirns weitergeleitet wird.



material brains. These irritations? give the sensation of seeing. Is seeing though it is an illusion not wonderful? and what is clairvoyance? Is the light emanating from the material sun or from any other material object giving to a clairvoyant seeker of the Truth the sensation of seeing? Is light emanating from the sun only? A seeker of the Truth can enjoy the light from the sun, but for him exists, and he can: come in contact with the purely ethereal light in the ethereal world, with the psychical light in the psychical world, with the noetical light of the noetical world and with the unsetting everlasting Light of the Noetic World and the worlds beyond the Noetic. The Godman Joshua the Christ feeling His Divine Nature He said "I am the light of the World and in His transfiguration He had manifested also the light emanating from the sun

And what is hearing? Do sounds really exist? Is the sense of hearing not a sensation given by ethereal vibrations affecting the acoustic nerve giving the sensation to the material brains through its etheric double?

These irritations (?) give the sensation of seeing. Is seeing, though an illusion, not wonderful? And what then is clairvoyance? Is the light emanating from the material sun or from any other material object giving to a clairvoyant seeker of the Truth the sensation of seeing? Does light emanate from the sun only? A seeker of the Truth can enjoy the light from the sun, but for him there exists, and he can come in contact with, the purely ethereal light in the ethereal world, with the psychical light in the psychical world, with the noetical light of the noetical world, with the unsetting everlasting Light of the noetic world, and the worlds beyond the noetic. The God-man Joshua the Christ, feeling His Divine Nature, said "I am the light of the World," and in His transfiguration He had manifested also the light emanating from the sun.

And what is hearing? Do sounds really exist? Is the sense of hearing not a sensation given by ethereal vibrations affecting the acoustic nerve, giving a sensation to the material brain through its etheric double?

Diese Reize (?) geben uns die Empfindung des Sehens. Ist Sehen, obwohl Illusion, nicht wunderbar? Und was ist dann Hellsehen? Ist es das Licht, das von der materiellen Sonne ausstrahlt oder von einem anderen materiellen Gegenstand, das einem hellsehenden Wahrheitsforscher die Empfindung des Sehens ermöglicht? Geht alles Licht von der Sonne aus? Ein Wahrheitsforscher kann sich des Sonnenlichtes erfreuen, aber für ihn gibt es auch – und das kann er persönlich erfahren – das rein ätherische Licht der ätherischen Welt, das psychische Licht der psychischen Welt, das noetische Licht der noetischen Welt und das niemals untergehende, immerwährende Licht der Mentalwelt und der noch höheren Welten. Der Gottmensch Joshua, der Christus, sagte, als er seine göttliche Natur fühlte: «Ich bin das Licht der Welt», und während seiner Verklärung manifestierte er Licht, das dem Sonnenlicht entspricht.

Und was ist Hören? Existieren Klänge in Wirklichkeit? Ist der Eindruck des Hörens nicht eine Empfindung, die, ausgelöst durch den Einfluß ätherischer Schwingungen auf den Hörnerv, dem materiellen Gehirn über sein ätherisches Doppel vermittelt wird?

is hearing also not wonderful, though we know it is an illusion.

One can listen to a combination of such ethereal vibrations (these vibrations are never mixed up to the point of being distorted) hearing a musical symphony in a concert. The sensation given can reach the psychical (emotional) body through its etheric double. No one can deny that hearing is not wonderful. Yet hearing is an illusion -- the sensation is not an illusion.

A trained seeker of the Truth can become an expert clairvoyant and an expert clairaudient. What is clairvoyance? What is clairaudience? What is seer-ship? The seeker of the Truth by means of which light he is seeing and by what kind of sounds he is listening to?

All these Mind-vibrations are symbolised by the white semicircles having between them the five arches on the top of the "Symbol of Life" above the Divine Triangle, on the black background. On these super-etherial Mind-vibrations, the five qualities of the Mind-Super-Light, no one can speak not even the

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One can listen to a combination of such ethereal vibrations (and these vibrations are never mixed-up to the point of causing distortions) and hear a musical symphony in a concert. The sensation thus experienced can reach the psychical (emotional) body through its etheric double. No one can deny that hearing is wonderful. Yet hearing is an illusion... although the sensation is not an illusion.

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All these Mind-vibrations are symbolised by the white semi-circles, having between them the five arches on the top of the Symbol of Life above the Divine triangle, and against the black background. Of these super-etherial Mind-vibrations, the five qualities of the Mind Super-Light, no one can speak, not even the Great ONES.

Ist Hören nicht etwas Wundervolles, obwohl wir wissen, daß es eine Illusion ist?

Jemand kann einer Kombination derartiger ätherischer Schwingungen lauschen (und diese Schwingungen mischen sich niemals so weit, daß sie sich gegenseitig entstellen) und eine musikalische Symphonie oder ein Konzert hören. Die Empfindung, die dadurch erfahren wird, kann den psychischen (Emotional-) Körper über sein ätherisches Doppel erreichen. Niemand kann abstreiten, daß Hören etwas Wundervolles ist. Und doch, Hören ist eine Illusion -- nicht jedoch die damit verbundene Empfindung, die ist keine Illusion.

Ein geübter Wahrheitsforscher kann ein ausgezeichnete Hellseher werden oder auch Experte im Hellhören. Was ist Hellsehen? Was ist Hellhören? Was ist das «zweite Gesicht»? Welcher Art ist dieses Licht, das einem Wahrheitsforscher zu sehen erlaubt, und welcher Art sind die Klänge, die er hört?

Alle diese Geist-Schwingungen werden durch die weißen Halbkreise mit den fünf Bögen dazwischen dargestellt, die sich ganz oben im Symbol des Lebens, über dem göttlichen Dreieck, vom schwarzen Hintergrund abheben. Über diese über-ätherischen Geist-Schwingungen, die fünf Qualitäten des Geist-Überlichtes, kann niemand etwas aussagen, nicht einmal die ganz Großen.

Great ONES. No words can describe the great splendour and the dazzling brightness of the Mind supersubstance. The seeker of the Truth finding himself in the highest level of the Self-Spirit-Soul superconsciousness can contact this splendour of the Mind - - - but he cannot utter any words to express his amazement and great pleasure.

The seeker of the Truth making use of the "Symbol of Life" in his etheric double and using the sacred Symbols can unfold in himself the capability of contacting, of conceiving and of interpreting many of the vibrations and of the frequencies of the Ethereal substance and of the supersubstance of the Mind thus becoming an expert clairvoyant and an expert clairaudient.

The seeker of the Truth by personal experience knows that everywhere in all the Worlds of all dimensions, in all the Universes and in all the Heavens there is light, ample light, dazzling light and that darkness is the inability of the material eyes to conceive and

No words can describe the great splendour and the dazzling brightness of the Mind supersubstance. The seeker of the Truth, finding himself in the highest level of the Self-Spirit-Soul superconsciousness, can contact this splendour of the Mind... but he cannot utter any words to express his amazement and great pleasure.

The seeker of the Truth, making use of the Symbol of Life in his etheric double, and using the sacred symbols, can unfold in himself the capability of contacting, of conceiving, and of interpreting many of the vibrations and of the frequencies of the ethereal substance, and of the supersubstance of the Mind, thus becoming an expert clairvoyant and an expert clairaudient.

The seeker of the Truth, by personal experience, knows that everywhere in all the worlds, of all dimensions, in all the Universes, and in all the Heavens, there is light, ample light, dazzling light. And the seeker knows that darkness is only the inability of the material eyes to conceive and interpret the ethereal vibrations of the Mind.

Es gibt keine Worte, um die große Pracht und den blendenden Glanz der Geist-Übersubstanz zu beschreiben. Der Wahrheitsforscher, der sich selbst auf der höchsten Ebene des Geist-Seelen-Selbst-Überbewußtseins befindet, kann diese geistige Pracht aufsuchen, aber er wird keine Worte finden, um sein Erstaunen und seine große Freude auszudrücken.

Der Wahrheitsforscher kann durch den Gebrauch des Symbols des Lebens in seinem ätherischen Doppel, sowie der heiligen Symbole, in sich die Fähigkeit entfalten, sich auf viele verschiedene Schwingungsarten und -frequenzen der ätherischen Substanz und der Geist-Übersubstanz einzustimmen, sie wahrzunehmen und zu deuten, und auf diese Weise zu einem Experten im Hellsehen und Hellhören werden.

Durch persönliches Erleben erfährt der Wahrheitsforscher, daß es überall in allen Welten aller Dimensionen, in allen Universen und Himmeln Licht gibt, und zwar reichlich Licht, gleißendes Licht. Und er erkennt, daß Dunkelheit nur in der Unfähigkeit der materiellen Augen besteht, ätherische Schwingungen des Geistes entsprechend wahrzunehmen und auszuwerten.

interpret the Ethereal vibrations of the Mind.

The seeker of the Truth, who has succeeded to unfold in his purified personality the Spirit-Soul Self-superconsciousness can contact, any time he wishes to, day or night, the Cosmic Consciousness. He can travel in time and he can live any event which had ever happened and he can have any information he wishes to have.

The Cosmic Consciousness can be contacted in any world of Existence. i.e. it can be contacted in the gross material world, in the ethereal world (the etheric double of the planet), in the psychical world, in any of its 49 sub-planes, in the noetical world and in its planes and in the Noetic world also. In all the worlds of Existence. \*

In the worlds of Existence any event which had ever taken place had been recorded with great accuracy.

The trained seeker of the Truth can

The seeker of the Truth who has succeeded to unfold in his purified personality the Spirit-Soul Self-superconsciousness can contact, any time he wishes to, day or night, the Cosmic Consciousness. He can travel "in time" and he can live any event which had ever happened, and he can have any information he wishes to have.

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\*

In the worlds of existence any event which had ever taken place had been recorded with great accuracy.

Der Wahrheitsforscher, dem es gelungen ist, in seiner geläuterten Persönlichkeit das Geist-Seelen-Selbst-Überbewußtsein zu entfalten, kann zu jeder Zeit, wann immer er dies wünscht, bei Tag wie bei Nacht, Verbindung zum Kosmischen Bewußtsein herstellen. Er kann Zeitreisen unternehmen und jedes Ereignis, das jemals stattgefunden hat, erleben und sich jede Information beschaffen, die er haben möchte.

Dem Kosmischen Bewußtsein kann man in allen Welten der Existenz begegnen; in der grobstofflichen Welt, der ätherischen Welt (dem ätherischen Doppel unseres Planeten), der psychischen Welt und allen ihren 49 Unterebenen, der noetischen Welt und ihren Ebenen und auch in der mentalen Welt, kurz, in allen Welten der Existenz.

\*

In den Welten der Existenz wird jedes Ereignis, das jemals stattgefunden hat, ganz genau festgehalten.

\*At this point the author inserted at a later date more information about the Cosmic Consciousness. The additional text is printed on the following page.

\*An dieser Stelle hat der Autor später zusätzliche Angaben über das Kosmische Bewußtsein eingefügt. Der ergänzende Text befindet sich auf der nächsten Seite.

10 \*

The writer is using the words "Cosmic Consciousness" instead of the word the Cosmic MIND.

In the Cosmic Consciousness of the Planet Earth is recorded everything that had ever happened and had taken place on and in the material planet and its counterparts, i.e. the Ethereal world of the planet, the psychical world, the noetic world and the Noetic --- and whatever concerns the Planet Earth --- but what is our planet in the Solar System. How many thousands of Solar Systems exist in our Galaxy? How many Galaxies exist in the Chaos - Space - and all the Galaxies and everything existing are floating in the Cosmic or in the Pan-Sympantic MIND.

Now what is the planet Earth in the Galaxy? a grain of sand in a sandy sea shore? What is now the difference between the Cosmic Consciousness of our planet and the Cosmic MIND?

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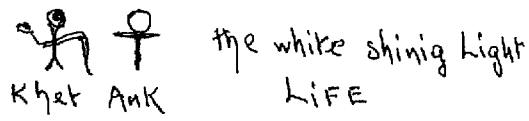
Now what is the planet Earth in the galaxy? A grain of sand on a sandy sea shore? What is now the difference between the Cosmic Consciousness of our planet and the Cosmic MIND?

Der Autor verwendet allgemein den Begriff «Kosmisches Bewußtsein» statt des Terms «Kosmischer Geist (MIND)».

Im Kosmischen Bewußtsein des Planeten Erde gibt es Aufzeichnungen über alles, was sich jemals im oder auf dem materiellen Planeten und seinen Entsprechungen, d.h. der ätherischen planetaren Welt, der psychischen, der noetischen und der mentalen Welt ereignet hat, oder was jemals stattgefunden hat - zudem über alles, was den Planeten Erde betrifft - aber wie klein ist doch unser Planet verglichen mit dem Sonnensystem? Und wie viele tausend Sonnensysteme existieren in unserer Milchstraße? Wie viele Galaxien gibt es im Weltraumchaos? Alle Galaxien und alles, was existiert, schwebt im Kosmischen oder Pan-Sympantischen Geist (MIND).

Was also ist der Planet Erde in der Milchstraße? Ein Sandkorn an einer sandigen Meeresküste? Was ist nun der Unterschied zwischen dem Kosmischen Bewußtsein unseres Planeten und dem großen Kosmischen Geist (MIND)?

Come in Self-conscious contact with any Archangel of any Order who is creating in his bodies the possibilities for him to live in them and to use them. He can come into Self-conscious contact with the Logos Christ (Christo-eno-aesthisia), the (Χριστοενοαισθησία), with the Holy Spirit, and with his Guardian Archangel, to Its great pleasure. The Archangels rejoice when a prodigal Son, returns back HOME. i.e. realizes His Divine and His real Spirit-Soul Ego superconscious nature. The way back HOME is the



The "Symbol of Life".

Below the white semicircles with the five white arches (the five principles of the Mind-Light touching the three corners of the Divine Triangle is in canary-yellow colour the three-triangular Triangle, the Trinity.

The Divine Triangle has in It, three equal-sided triangles, the one on top of It.

The trained seeker of the Truth can come in self-conscious contact with any Archangel of the Orders who are creating in his bodies the possibilities for him to live in them and to use them. He can come into Self-conscious contact with the Logos Christ (Gr. Χριστοενοαισθησία, Christo-eno-aesthisia), with the Holy Spirit, and with his Guardian Archangel, to Their great pleasure. The Archangels rejoice when a Prodigal Son returns back home, i.e. realises his Divine and his real Spirit-Soul Ego superconscious nature. The way back HOME is the

KHET ANKH  
White Shining Light LIFE

The Symbol of Life\*

Below the white semi-circles, with the five white arches (the five principles of the Mind-Light), that are touching the three corners of the Divine triangle, is a canary-yellow coloured triangle. The Divine triangle of the Holy Trinity has within it three equal-sided yellow triangles.

Der geübte Wahrheitsforscher kann selbst-bewußte Begegnungen mit den Erzengeln jener Ränge herbeiführen, die in seinen Körpern die Bedingungen schaffen, die es ihm ermöglichen darin zu leben und sie zu gebrauchen. Er kann auch eine selbst-bewußte Begegnung mit dem Christus-Logos haben (Gr. Χριστοενοαισθησία, Christo-eno-aesthisia), mit dem Heiligen Geist und mit seinem Schutzerengel, zu deren großer Freude. Die Erzengel jubeln, wenn der verlorene Sohn zurück nach Hause kommt, das heißt, wenn er seine göttliche und wahre, überbewußte Geist-Seelen-Ego-Natur verwirklicht. Der Weg zurück in unseres Vaters Haus ist das

KHET ANKH  
Weiße Strahlende Licht LEBEN

Das Symbol des Lebens\*

Unterhalb der weißen Halbkreise mit den fünf weißen Bögen dazwischen (die fünf Prinzipien des Geist-Lichtes), die die drei Eckpunkte des göttlichen Dreieckes berühren, ist das hellgelb gefärbte Dreieck. Das göttliche Dreieck der heiligen Trinität hat in sich wiederum drei gleichseitige gelbe Dreiecke.

\*Remember that the Symbol of Life is always viewed from behind, as placed upon the human form.

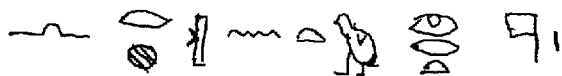
\*Es ist zu beachten, daß das Symbol des Lebens einem zugewandt ist. Die Korrespondenzen zum eigenen Körper stimmen nur dann, wenn man sich umdreht und darstellt.

In the three-triangular Triangle is found a triangle the two corners of which are at the top divided into two triangles by a so called canary-yellow Path. The top side corner on the right of the Path and the top side corner on the left of the Path is a right-angled corner.

The upper part of the right triangle is coloured black and the lower part is coloured red. The upper part of the left side triangle is also coloured black and the lower part of it is coloured dark violet. These two upside down triangles are not numbered and microcosmically coincide to the two lobes of the material brains.

Giving a number to a center of the "Symbol of Life" The whole Divine Triangle is given the number 1.

Sketch of the Divine Triangle is given herewith.



A-an rekh en tu Aarit Neter  
Not are known The works of God.

Within the triangle containing these three triangles is found a fourth triangle, this one directed downward. This triangle is divided into two triangles by the so-called canary-yellow Path. The top side corner on the right of the Path and the top-side corner on the left of the Path form right-angled corners.

The upper part of the right side of this downward directed triangle is coloured black and the lower part is coloured red. The upper part of its left side is also coloured black and the lower part of it is coloured dark violet. These two upside down triangles are unnumbered. Microcosmically they coincide with the two lobes of the material brain.

As we begin to number the Centres of the Symbol of Life, the whole Divine triangle is given the number 1.

Sketch of the Divine triangle is given herewith:

A-AN REKH EN TU AARIT NETER  
Not are known, the works of God

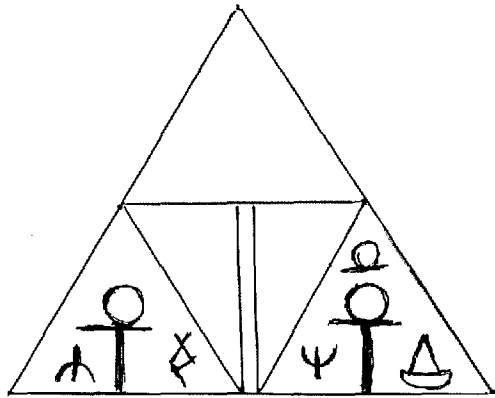
In der Mitte des Dreieckes, das diese drei Dreiecke enthält, kann man ein viertes Dreieck entdecken, das jedoch mit der Spitze nach unten zeigt. Dieses Dreieck wird durch einen hellgelben sogenannten Pfad in zwei Hälften geteilt. Die oberen, inneren Ecken der beiden Teile beiderseits des Pfades sind rechtwinkelig.

Der obere Teil der rechten Seite des nach unten gerichteten Dreieckes ist schwarz und der untere Teil rot gefärbt. Der Ober- teil der linken Seite ist ebenfalls schwarz während hier der untere Teil dunkelviolet gefärbt ist. Diese beiden verkehrten Dreiecke haben keine Nummer. Ihre mikro- kosmische Entsprechung sind die beiden Lappen des materiellen Gehirns.

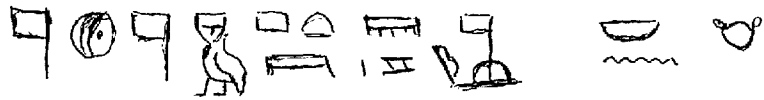
Wenn wir jetzt beginnen, den Zentren des Symbols des Lebens Nummern zu geben, dann bezeichnen wir das ganze göttliche Dreieck mit der Nummer 1.

Hier ist eine Skizze des göttlichen Dreiecks:




A-AN REKH EN TU AARIT NETER  
Nicht sind bekannt die Taten Gottes



♀  Ankh Teetka Life everlasting



Neter ATON em Pet Tea Neter Khert Neb ab  
 God ATON in Heaven, earth, underworld Lord of my heart.

Some more Symbols to be used in meditation   Kheh, infinity.  senb, health

★ sba, Teua, star

★ Truau sba  
 five-pointed star

sa-as sba  
 six-pointed star



ANKH TTETTA  
 Life everlasting

NETER ATON EM PET TTA NETER  
 KHERT NEB AB  
 GOD ATON in Heaven, earth, under-  
 world, Lord of my heart.

Some more symbols to be used in  
 meditation:

KHEH – infinity

SENB – health

SBA, TTUA – star

TTUAU SBA – five-pointed star

SA-AS SBA – six-pointed star

ANKH TTETTA  
 Leben immerwährend

NETER ATON EM PET TTA NETER  
 KHERT NEB AB  
 GOTT ATON im Himmel, Erde, Unterwelt,  
 Herr meines Herzens.

Weitere Symbole zum Gebrauch in der  
 Meditation:

KHEH – Unendlichkeit

SENB – Gesundheit

SBA, TTUA – Stern


TTUAU SBA – fünfzackiger Stern

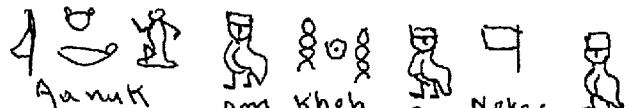
SA-AS SBA – sechszackiger Stern

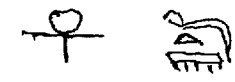


Touching the outer center of the Logoic Triangle is a circular figure in canary yellow colour with a red circumference. This is the Center No. 2 macrocosmically this center symbolizes a State, a mode of BE-ingness, everywhere, of a group of BE-ings, The Holy Monads, many, beyond number, yet so similar as to be considered as ONE. In The Holy Monads are Spirit Self superconscious BE-ings, all the Archangelic Orders and the Spirit-Ego part of which becoming a Soul Self-conscious Ego is humanized.

What then are We, even as Human beings.


  
 Kheper Sat T-tu
   
 Not came into being the Earth and the mountains


  
 Aanuk em Kheh em Neter em
   
 I am in eternity in God in


  
 Ank Teetta
   
 Life everlasting

Touching the outer Centre of the Logoic triangle (the lower right-side triangle within the Divine triangle) is a circular figure of canary-yellow colour within a red circumference. This is the Centre No. 2. Macrocosmically this Centre symbolises a state, a mode of BE-ingness, everywhere, of a group of BE-ings. These Holy Monads are many, beyond number, yet so similar as to be considered as ONE. In the Holy Monads are Spirit Self-superconscious BE-ings, all the Archangelic Orders, and the Spirit-Ego part of which is to become a Soul self-conscious Ego humanised.

What then are We, even as human BE-ings?

AN KHEPERT SAT  
 T-TU AANUK EM KHEH  
 EM NETER EM ANKH TTETTA  
 Not came into being, the Earth  
 and the mountains, I am in eternity  
 in God in Life everlasting

Eine kreisförmige Zeichnung in hellgelber Farbe mit rotem Rand berührt das äußere Zentrum des logoischen Dreieckes (das untere Dreieck auf der rechten Seite innerhalb des Göttlichen Dreiecks). Das ist das Zentrum mit der Nummer 2. Makrokosmisch symbolisiert dieses Zentrum einen Zustand, eine Art allgegenwärtigen Seins einer Gruppe von Wesen. Von diesen heiligen Monaden gibt es unzählbar viele, aber sie sind sich so ähnlich, daß man sie als Einheit betrachten kann. In den heiligen Monaden sind selbst-überbewußte Geist-Wesen, wie alle Erzengelränge und das Geist-Ego, von dem ein Strahl ausgeht, um als selbstbewußtes Seelen-Ego Mensch zu werden.

Und wir, was sind dann wir, selbst als Menschen?

AN KHEPERT SAT  
 T-TU AANUK EM KHEH  
 EM NETER EM ANKH TTETTA  
 Nicht traten ins Sein die Erde  
 und die Berge, ich bin auf ewig  
 in Gott im Leben ohne Ende

Microcosmically the Center No 2 is above the right shoulder.

Macrocosmically the Center No. 2 is the Center - state of becoming. An Archangel of the Order of the Thrones as a Metathronios is projecting a part of His Ego-Self-superconsciousness to be Ego-fied with the Spirit-Ego Soul of a Human BE-ing as the guardian Archangel of the personality of Man.

The Symbols in this Center macrocosmically and microcosmically are in blazing red colours and are:



ANKH Maat Utta Mer

LIFE Truth Power LOVE

These Symbols can be used by everyone in meditation, and by the seeker of the Truth especially in the Center No 9 the Center in the Solar Plexus together with other Symbols which will be given by the brother-instructor and guide.

Microcosmically the Centre No.2 is above the right shoulder.

Macrocosmically the Centre No.2 is the Centre - state of becoming. An Archangel of the Order of the Thrones, a Metathronios, is projecting a part of his Ego-Self-superconsciousness to be Ego-fied with the Spirit-Ego Soul of a human BE-ing. The Metathronios becomes the Guardian Archangel of the personality of Man.

The symbols in this Centre macrocosmically and microcosmically are in blazing red colours and are:

ANKH - Life  
MAAT - Truth  
UTTA - Power  
MER - Love

These symbols can be used by everyone in meditation, and by the seeker of the Truth especially in the Centre No.9 (the Centre in the Solar Plexus), together with other symbols which will be given by the Brother-Instructor and Guide.

Mikrokosmisch befindet sich das Zentrum 2 über der rechten Schulter.

Makrokosmisch steht das Zentrum 2 für den Zustand des Werdens. Ein Erzengel vom Rang der Throne, ein Metathronios, sendet einen Strahl seines Ego-Selbst-Überbewußtseins aus, um mit dem Geist-Seelen-Ego eines Menschen eins zu werden. Der Metathronios wird zum Schutzerengel der menschlichen Persönlichkeit.

Die Symbole in diesem Zentrum haben sowohl makrokosmisch als auch mikrokosmisch glühend rote Farbe und sind:

ANKH - Leben  
MAAT - Wahrheit  
UTTA - Kraft  
MER - Liebe

Diese Symbole können in der Meditation von jedem benützt werden. Auch der Wahrheitsforscher wird sie verwenden, besonders im Zentrum 9, dem Zentrum im Solarplexus, gemeinsam mit anderen Symbolen, die ihm vom Lehrer-Bruder und Leiter gegeben werden.

In Center No 2 macrocosmically is also the Noetic world, the world of the Principles, the Laws, and the Ideas.

In this Center which is Logocentric nature is the Idea of the Heavenly Man, the Holy Archangels of the Elements, the Lord of Fire, Maha-El, the Lord of the Power-energy Ra-pfa-El, the Lord of the liquids, Ga-vir-El and of the Lord of Harmony Yiu-Ra-El are creating the Permanent Atom on or in which the bodies of a Human BE-ing will be built up and by which the Holy Archangels will continue unceasingly to work creatively on the Circle of Possibilities for Man.

On the "Symbol of Life" the three Triangles in One symbolising the Absolute Infinite BE-ingness and the Centers No 2 and No 3 the Holy Spiritual Center expressing and manifesting the multiplicity and the Pleasure of the Absolute Infinite BE-ingness are Divine.

On Center No 2 there are two Paths. The one Path goes downwards. It is the Path which the Spirit-Soul Ego of the Human BE-ing together with the Ego-fied Guardian Archangel and the Archangels

In Centre No.2 macrocosmically is also the noetic world, the world of the Principles, the Laws, and the Ideas.

In this Centre – which is Logocentric nature – is the Idea of the Heavenly Man. The holy Archangels of the Elements work through the Idea of Man. The Lord of fire, Maha-El; the Lord of the power-energy, Ra-pfa-El; the Lord of the liquids, Kha-vir-El; and of the Lord of Harmony, Yiu-Ra-El, work together to create the Permanent Atom on or in which the bodies of a human BE-ing will be built-up, and through which the holy Archangels will continue unceasingly to work creatively on the Circle of Possibilities for Man.

On the Symbol of Life the three triangles in one symbolise the Absolute Infinite BE-ingness. Centre No.2 and Centre No.3, the Holy Spiritual Centre, express and manifest the multiplicity and the pleasure of the Absolute Infinite BE-ingness. The whole triangle and the Centres No.2 and No.3 are Divine.

Out from Centre No.2 there are two Paths. One Path goes downward. This is the Path which the Spirit-Soul Ego of the human BE-ing (accompanied by the Ego-fied Guardian Archangel and the Archangels of the Elements) will take for the humanisation of the Spirit-Soul Ego Self-consciousness.

Makrokosmisch finden wir im Zentrum 2 auch die Mentalwelt, die Welt der Prinzipien, der Gesetze und der Ideen.

In diesem von Natur aus logocentrischen Zentrum befindet sich die Idee des Himmelsmenschen. Die heiligen Erzengel der Elemente wirken in Übereinstimmung mit dem Urbild des Menschen. Der Herr des Feuers, Maha-El, der Herr der Kraft und Energie, Ra-pfa-El, der Herr der Flüssigkeiten, Kha-vir-El, und der Herr des Ausgleichs, U-Ra-El, arbeiten zusammen, um das Permanente Atom zu erschaffen, auf dem oder in dem die Körper eines Menschen aufgebaut werden und durch das die heiligen Erzengel in der Folge unermüdlich tätig sind, um im Rahmen des Möglichkeitszyklus dem Menschen auf schöpferische Weise zu dienen.

Im Symbol des Lebens stehen die vereinten drei Dreiecke für die Absolute Unendliche Seinsheit. Zentrum 2 und Zentrum 3, das heilig-geistige Zentrum, offenbaren die Vielfalt und die Freude der Absoluten Unendlichen Seinsheit und drücken sie aus. Das ganze große Dreieck sowie die Zentren 2 und 3 sind göttlich.

Vom Zentrum 2 gehen zwei Pfade aus. Ein Pfad führt nach unten. Das ist der Pfad, den das Geist-Seelen-Ego des Menschen, begleitet vom Ich-gewordenen Schutzerengel und den Erzengeln der Elemente, gehen wird, um als Geist-Seelen-Ego-Selbst-Bewußtsein Mensch zu werden.

of the Elements will take for the Humanisation of the Spirit-Soul Ego Self-consciousness,

The Path from the Center No 2 goes leftwards to the Center No 3. This is the Path 2 → 3. Through this Path the Holy Archangels of the Elements and Archangels from other Orders take to go to the Holy Spiritual Center No. 3, the Center of the Lightning-

On the left side of the "Symbol of Life" the Center of the Holy Spirit and the Holy Archangels, the Center of Splendour, the Center of the blazing Light, nothing can be given out to the public. No one can contact that Center except with the consent and the company of the Holy Archangels, being attuned to them. The Guardian Archangel of that One is in the greatest pleasure and joy. He has achieved his purposes. Splendour is in Center No 3.



The other Path from the Centre No.2 goes leftwards to the Centre No.3. This is the Path 2→3. This Path the holy Archangels of the Elements, and Archangels from other Orders, take to go to the Holy Spiritual Centre No.3; the Centre of the Lightning.

On the left side of the Symbol of Life – the Centre of the Holy Spirit and the holy Archangels, the Centre of Splendour, the Centre of the blazing Light: nothing can be given out to the public. No one can contact that Centre except with the consent and in the company of the holy Archangels and not without being in attunement to them. The Guardian Archangel of a human who reaches these heights, is in the greatest pleasure and joy, for he has achieved his purposes. Splendour is in Centre No.3.

ENTEF SES-SEM U-AA EM ANKH  
 He is leading me in Life.

Der zweite Pfad führt vom Zentrum 2 nach links zum Zentrum 3. Wir bezeichnen ihn als Pfad 2→3. Das ist der Pfad, den die heiligen Erzengel der Elemente und Erzengel anderer Ränge benutzen, um zum Zentrum 3, dem heilig-geistigen Zentrum des Blitzes, zu gelangen.

Dieses Zentrum auf der linken Seite des Symbols des Lebens ist das Zentrum des Heiligen Geistes und der heiligen Erzengel, das Zentrum der Pracht und des flammenden Lichtes – doch ist es nicht möglich, der Allgemeinheit davon irgend etwas zugänglich zu machen. Niemand kann dieses Zentrum aufsuchen, ohne Zustimmung und Begleitung der heiligen Erzengel und ohne auf sie eingestimmt zu sein. Der Schutzerengel eines Menschen, der diese Höhen erreicht, ist in größter Hochstimmung und voller Freude, denn er hat seine Aufgabe erfüllt. Im Zentrum 3 ist Pracht.

ENTEF SES-SEM U-AA EM ANKH  
 Er führt mich im Leben

In the Divine Center No. 3, the Holy Spiritual Center, the Holy Spirit Absolute Infinite BE-ingness in the eternal, everlasting Now expressing Its Will-pleasure and Its Divine Plan vibrates causing the laws, the Principles, the Ideas the Sources - - - of everything which will take a form to come into being.

The Holy Archangels of the Elements to the vibrations of the Holy Spirit and of the Logos of cause, vibrate as well ready to create the Universes and everything which will come to existence, working on the Divine Plan. Nature of these Holy Archangels is the Total Wisdom of the Absolute Infinite BE-ingness and Its Almightyness.

From Center No. 3, the Center of Laws, Principles, causes and Ideas a Path 3 → 4 leads to Center No. 4, the world macrocosmically of the Creation, the world of forms.

In Center No. 4 the Holy Archangels are working on the Forms and the Circles of Possibilities of all the Forms and of all the Phenomena of Life in the Forms. This Center is the Center of manifestation.

The Divine Centre No.3 is the Holy Spiritual Centre. In this Centre the Holy Spirit Absolute Infinite BE-ingness, in the eternal, everlasting Now, is expressing Its Will-pleasure and Its Divine Plan by vibrating and causing the Laws, the Principles, the Ideas, and the Sources... of everything which will take a form to come into being.

The holy Archangels of the Elements vibrate as well - to the vibrations of the Holy Spirit and, of course, of the Logos - ready to create the Universes and everything which will come to existence by working on the Divine Plan. In the nature of these holy Archangels is the Total Wisdom and Almightyness of the Absolute Infinite BE-ingness.

From Centre No.3 (a Centre of Laws, Principles, Causes and Ideas) the Path 3 → 4 leads into Centre No.4; the world, macrocosmically, of the creation. This is the Centre of the world of Forms.

In Centre No.4 the holy Archangels are working on the Forms, and the Circles of Possibilities of all the Forms and of all the phenomena of life in the Forms. This Centre is the Centre of manifestation.

Das göttliche Zentrum 3 ist das heilig-geistige Zentrum. In diesem Zentrum drückt, im ewigen und immerwährenden Jetzt, die Absolute Unendliche Seinsheit als Heiliger Geist die Schaffensfreude aus und erfüllt den göttlichen Plan, indem sie Schwingungen hervorbringt und so die Gesetze, Prinzipien und Ideen sowie die Quellen all dessen, was später Gestalt annehmen wird, ins Sein treten läßt.

Die heiligen Erzengel der Elemente schwingen ebenfalls, und zwar im Einklang mit den Schwingungen des Heiligen Geistes und natürlich auch des Logos, bereit, die Universen und alles, was dann in die Existenz treten wird, zu erschaffen und im göttlichen Plan zu wirken. Es liegt in der Natur dieser heiligen Erzengel, daß sie über die Allweisheit und Allmacht der Absoluten Unendlichen Seinsheit verfügen.

Vom Zentrum 3 (ein Zentrum der Gesetze, Prinzipien, Ursachen und Ideen) führt der Pfad 3 → 4 zum Zentrum 4, makrokosmisch die Welt der Schöpfung. Das ist das Zentrum der Welt der Formen. Im Zentrum 4 arbeiten die heiligen Erzengel an den Formen, an den Möglichkeitszyklen aller Formen und aller Phänomene des Lebens in diesen Formen. Dieses Zentrum ist das Zentrum der Manifestation.

From Center No. 4, the World of the Creation the Path 4→5 crossing three other Paths leads to Center No. 5.

The Center No. 5 for the humanization of the Ego-Spirit-Soul from left to right has the Path 4→5 and upwards has the Path 2→5.

In the Center No. 2 The Will of the Logos Absolute Infinite BE-ingness, expressing His Will-pleasure and that of the Holy Archangels of the Elements and also the Will-pleasure of the Guardian Archangel and that of the Spirit-Ego for humanization, the whole process of the humanization takes place

In the Holy Bible - Old Testament Genesis 1, 26

I 26. Then God said "Let us make Man in Our image according to our likeness".

and the Holy Archangels, the Lords of the Elements undertook the great undertaking.

A Self-superconscious Spirit-Ego, a BE-ing from the Archangelic Order of the

From Centre No. 4, the world of the Creation, the Path 4→5 crosses three other Paths as it leads to Centre No. 5.

The Centre No. 5, the Centre for the humanisation of the Ego-Spirit-Soul, has, from left to right, the Path 4→5, and upwards has the Path 2→5.

In Centre No. 2 the Will of the Logos Absolute Infinite BE-ingness expresses His Will-pleasure, the holy Archangels of the Elements express theirs, the Will-pleasure of the Guardian Archangel is expressed along with the Will-pleasure of the Spirit-Ego for humanisation. And so the whole process of the humanisation takes place.

In the Holy Bible, Old Testament, Genesis 1, we read:

26. Then God said, "Let us make Man in our image according to our likeness. . ."

And the holy Archangels, the Lords of the Elements, engaged themselves in this great undertaking.

Vom Zentrum 4, der Welt der Schöpfung, ausgehend, kreuzt der Pfad 4→5 drei andere Pfade ehe er das Zentrum 5 erreicht.

Das Zentrum 5, das Zentrum für die Menschwerdung des Geist-Seelen-Egos, ist Endpunkt für den von links nach rechts führenden Pfad 4→5 sowie den von oben kommenden Pfad 2→5.

Im Zentrum 2 drückt der Wille des Logos, der Absoluten Unendlichen Seinsheit, seine Schaffensfreude aus, während die heiligen Erzengel der Elemente die ihre zum Ausdruck bringen. Die Schaffensfreude des Schutzerzengels drückt sich gemeinsam mit der des Geist-Ego durch die Menschwerdung aus. Und so kommt der ganze Prozeß der Menschwerdung zustande.

In der heiligen Bibel, Altes Testament, Genesis 1, lesen wir:

26. Dann sprach Gott: Laßt uns Menschen machen als unser Abbild, uns ähnlich...

Und die heiligen Erzengel, die Herren der Elemente, ließen sich auf dieses große Unterfangen ein.

Heavenly Man, of the Idea of Man feeling the Will-Pleasure of the Absolute Infinite BE-ingness as the Logos and as the Holy Spirit, feeling also that the Divine Will-pleasure was also His Will-pleasure had projected a part of His Divine Self for humanization

An Archangel from the Order of the Thrones projected also a part of Himself to be Ego-fied and become the Guardian Archangel of the human Being destined to be incarnated and to live in the worlds of Existence

So doing The Archangel from the Order of the Thrones was expressing the Divine love to His brother Spirit-Ego destined to be humanized

The Holy Guardian Archangel keeps in Himself the Archetypes of Perfection regarding the bodies of Man but especially of the Personality of a human Being.

Only a part of our Spirit-Soul Ego Self is humanized and incarnated, Our Real Ego Self is always in God,

A Self-superconscious Spirit-Ego, a BE-ing from the Archangelic Order of the Heavenly Man, of the Idea of Man, feeling the Will-pleasure of the Absolute Infinite BE-ingness as the Logos and as the Holy Spirit, and feeling the Divine Will-pleasure as His own Will-pleasure, projects a part of His Divine Self for humanisation.

An Archangel from the Order of the Thrones also projects a part of himself to be Ego-fied with, and become the Guardian Archangel of, the human BE-ing who is destined to be incarnated and to live in the worlds of Existence. In so doing, the Archangel from the Order of the Thrones was expressing the Divine love towards his brother Spirit-Ego destined to be humanised.

The holy Guardian Archangel keeps in himself the Archetypes of perfection regarding the bodies of Man, especially of the personality of a human BE-ing.

Only a part of our Spirit-Soul Ego Self is humanised and incarnated.

Ein selbst-überbewußtes Geist-Ego, ein Wesen vom Erzengelrang des Himmelsmenschen, des Urbildes des Menschen, fühlt die Schaffensfreude der Absoluten Unendlichen Seinsheit als Logos und als Heiliger Geist, und es empfindet die göttliche Schaffensfreude als seine eigene Schaffensfreude und sendet einen Strahl seines göttlichen Selbst aus, um Mensch zu werden.

Ein Erzengel vom Rang der Throne sendet ebenfalls einen Strahl seiner selbst aus, um mit dem Ich des Menschen zu verschmelzen, der dazu bestimmt ist, inkarniert zu werden und in den Welten der Existenz zu leben, und er wird sein Schutzerengel. Diese Tat ist Ausdruck der göttlichen Liebe dieses Erzengels vom Rang der Throne zu seinem Bruder-Geist-Ego, das gerade im Begriff ist, Mensch zu werden.

Der heilige Schutzerengel bewahrt in sich selbst die Urformen vollkommener menschlicher Körper, im speziellen den Archetyp einer vollkommenen menschlichen Persönlichkeit.

Nur ein Teil unseres Geist-Seelen-Ego-Selbst wird Mensch und inkarniert.

in the Absolute Infinite BE-ingness the Logos and the Logos is always in us, not with us.

All human Beings manifesting a personality are Logoic. The bodies of a human Being, the gross material body, the Etheric Double, the psychical and the mental bodies are mainly Holy Spiritual and also Logoic.

The relationship of Man to the Logos is stated in the Holy Bible, in the New Testament, in the Gospel according to John 1-5

1. In the beginning was the Word and the Word (Logos) was in God and the Word was God
- 2 He was in the beginning? (Authority) with God
- 3 All things were made through Him and without Him nothing was made that was made.
- 4 In Him was Life and the Life was the light of men
- 5 And the Light shines in the darkness and the darkness did not comprehend It

The Gospel according to John was written by

Our Real Ego Self is always in God, in the Absolute Infinite BE-ingness the Logos, and the Logos is always in us (and not with us).

All human BE-ings manifesting a personality are Logoic. The bodies of a human BE-ing – the gross material body, the etheric doubles, the psychical and the noetical bodies – are mainly Holy Spiritual, but also Logoic.

The relationship of Man to the Logos is stated in the Holy Bible, in the New Testament, in the Gospel according to John 1:1-5, we read:

1. In the beginning was the Word, and the Word (Logos) was in God, and the Word was God.
2. He was in the beginning (authority\*) with God
3. All things were made through him, and without him nothing was made that was made.
4. In him was Life, and the Life was the Light of men.
5. And the Light shines in the darkness, and the darkness did not comprehend it.

\*The gospel according to John was written by the disciple of the Lord on the Island of Patmos, Greece, in the Greek language. St. John uses the Greek word «Ἀρχή» which means "Authority" and not the Greek verb «ἀρχίζω» which means the "beginning".

Unser wahres Ego-Selbst ist immer in Gott, in der Absoluten Unendlichen Seinsheit, dem Logos, und der Logos ist immer in uns (und nicht mit uns).

Alle menschlichen Wesen, die einer Persönlichkeit ausdrücken, sind logoisch. Die Körper der Menschen, der grobstoffliche Körper, die ätherischen Doppel, der psychische und der noetische Körper, sind hauptsächlich heilig-geistig, aber auch logoisch.

Die Beziehung des Menschen zum Logos wird in der heiligen Bibel erklärt. Im Neuen Testament, im Evangelium nach Johannes, 1:1-5 lesen wir:

1. Im Anfang war das Wort, und das Wort (Logos) war bei Gott, und das Wort war Gott.
2. Im Anfang (Vollmacht\*) war es bei Gott.
3. Alles ist durch das Wort geworden, und ohne das Wort wurde nichts, was geworden ist.
4. In ihm war das Leben, und das Leben war das Licht der Menschen.
5. Und das Licht leuchtet in der Finsternis, und die Finsternis hat es nicht erfaßt.

\*Das Evangelium nach Johannes wurde vom Jünger des Herrn auf der Insel Patmos in Griechenland in griechischer Sprache verfaßt. Der heilige Johannes gebraucht das griechische Wort «Ἀρχή», das «Vollmacht» bedeutet und nicht das griechische Verbum «ἀρχίζω», das mit «beginnen» übersetzt wird.



The disciple of the Lord in the island of Patmos in Greece in the Greek language. St John uses the Greek word "Αρχη" which means Authority and not the Greek verb "αρχισω" which means the beginning.

A ray of the Logos and a ray of the Holy Spirit accompanied by the ray of the Spirit Ego to be humanized and a ray of the Holy Guardian Archangel Ego-fied, also, accompanied by a Maha-El, Lord of the Element of fire and the sun-light, by a Kha-vir-El, Lord of the Liquids, by a Ra-pfa-El Lord of the Etheric Vitality (energy?), by an Yiu-Ra-El, the Lord of Harmony and also accompanied by other Intelligences descent from the Centre No. 2 downwards through the Path 2→5, to the Center No. 5.

On the Center No. 5 is without being inscribed on the sketch in blazing red colour (fire) the Holy ANKH - Life, also in red fire-light the Mer - Love and the Ut-ta - Power



ANKH - Life



MER - Love



UT-ta - Power

A ray of the Logos and a ray of the Holy Spirit accompany the ray of the Spirit Ego which is to be humanized. A ray of the holy Guardian Archangel Ego-fied also accompanies, along with a Maha-El (Lord of the Element of fire and of the sun-light), a Kha-vir-El (Lord of the liquids), a Ra-pfa-El (Lord of the etheric vitality - energy?), and a Yiu-Ra-El (the Lord of harmony). Other Intelligences also care for the Spirit Ego in its descent from the Centre No. 2 downward, through the Path 2→5, into the Centre No. 5.

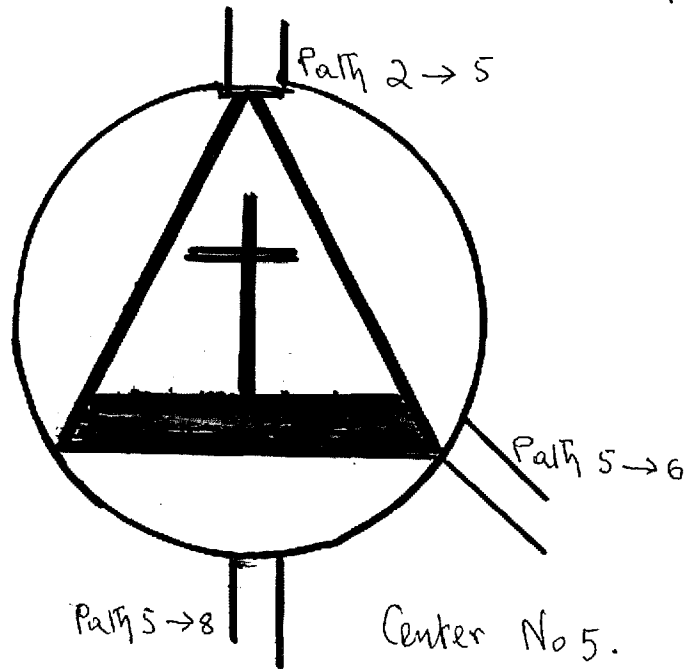
On the Centre No. 5 are - without being inscribed on the sketch - in blazing red colour (fire), the holy Ankh, Life, and, also in red fire-light, the Mer, Love, and the Ut-ta, Power.

ANKH - Life  
MER - Love  
UT-TA - Power

Ein Strahl des Logos und ein Strahl des Heiligen Geistes begleiten den Strahl des Geist-Ego, der inkarniert werden soll. Ferner begleiten ihn ein Strahl des heiligen Schutzerzengels, der mit seinem Ich verschmolzen ist, gemeinsam mit einem Maha-El (Herr über das Element des Feuers und des Sonnenlichtes), einem Kha-vir-El (Herr der Flüssigkeiten), einem Ra-pfa-El (Herr über die ätherische Vitalität - über die Energie?) und einem U-Ra-El (Herr des Ausgleichs). Auch andere intelligente Wesen sorgen für das Geist-Ego auf seinem Abstieg vom Zentrum 2 nach unten, über den Pfad 2→5 bis in das Zentrum 5.

Im Zentrum 5 sind, was jedoch nicht in der Skizze vermerkt wurde, in flammend roter Farbe (Feuer) das heilige Symbol Ankh, Leben, sowie wieder in rotem, feurigen Licht die Zeichen Mer, Liebe, und Ut-ta, Kraft.

ANKH - Leben  
MER - Liebe  
UT-TA - Kraft



The Circle of Possibilities of a human BE-ing, part of the Divine Plan in the Total Wisdom and the Almightyness of the Logos Absolute Infinite BE-ingness is in the Center No. 2. The Circles, many, of probabilities are in the Center No. 5. Three Paths are on the Center No. 5. On top of it is the Path 2 → 5. On the left downwards is the Path 5 → 6 and downwards is the Path 5 → 8. The work of a seeker of the

The Circle of Possibilities of a human BE-ing, part of the Divine Plan in the Total Wisdom and the Almightyness of the Logos Absolute Infinite BE-ingness, is in the Centre No. 2. The many Circles of probabilities are in Centre No. 5.

Three Paths lead from Centre No. 5. On top of it is the Path 2 → 5. Off the left and angled downward is the Path 5 → 6, and directly downward is the Path 5 → 8.

Der Möglichkeitszyklus eines menschlichen Wesens als Teil des göttlichen Planes in der Allweisheit und Allmacht des Logos-Aspektes der Absoluten Unendlichen Seinsheit befindet sich im Zentrum 2. Die vielen Wahrscheinlichkeitszyklen sind hingegen im Zentrum 5.

Drei Pfade gehen vom Zentrum 5 aus. Über dem Zentrum befindet sich der Pfad 2 → 5. Schräg nach links unten führt der Pfad 5 → 6 und senkrecht nach unten geht der Pfad 5 → 8.

Truth on the Paths cannot be given to the public. The work on Center No. 5 is for the Archangels not only macrocosmically but also microcosmically. Very few human BE-ings who have raised their self-consciousness to the levels of Self-superconsciousness can co-operate with the Holy Archangels, self-consciously, of course, on the Circles of probabilities concerning them and/or concerning their fellow men.

Every phenomenon of life in the worlds of Existence, living in a form, any form, is under its never changing Circle of its possibilities and under the circles of probabilities concerning that phenomenon of life to the right Judgment and the discretion of the Holy Archangels, Lords of the Elements, but also to the Mercy of the Logos, the most Merciful God.

The personality of a human BE-ing is a petty self-consciousness of that BE-ing, is the creation of Elementals (thought forms) created in time and in place-space and the circumstances and the emotional reactions of that personality. That petty time and place-space self-consciousness immortal

The work of a seeker of the Truth on these Paths cannot be given out to the public. The work on Centre No. 5 is for the Archangels, not only macrocosmically, but also microcosmically. Very few human BE-ings have raised their self-consciousness to the levels of Self-superconsciousness enabling them to co-operate with the holy Archangels, self-consciously of course, on the Circles of probabilities concerning themselves and/or concerning their fellow men.

Every phenomenon of life in the worlds of Existence, living in a form, any form, is under its never changing Circle of its possibilities and under the Circles of probabilities concerning that phenomenon of life as overseen by the right judgment and the discretion of the holy Archangels, Lords of the Elements, as well as the Mercy of the Logos, the most Merciful God.

The personality of a human BE-ing, the petty self-consciousness of that BE-ing, is the sum-total of Elementals (thought-forms) created in time and place-space, according to the circumstances and the emotional reactions of the personality.

Informationen über die Aufgaben eines Wahrheitsforschers zu diesen Pfaden können nicht öffentlich gegeben werden. Die Arbeit am Zentrum 5 ist den Erzengeln vorbehalten, nicht nur makrokosmisch, sondern auch mikrokosmisch. Nur sehr wenige Menschen haben ihr Selbst-Bewußtsein auf eine Ebene des Selbst-Überbewußtseins erhoben, welche ihnen die Möglichkeit gibt, mit den heiligen Erzengeln zusammenzuarbeiten – natürlich selbst-bewußt –, um den Wahrscheinlichkeitszyklus, soweit er sie selbst oder ihre Mitmenschen betrifft, mitzugestalten.

Jedes Phänomen des Lebens in den Welten der Existenz besitzt eine Form und lebt im Rahmen seines sich niemals verändernden Möglichkeitszyklus. Es steht auch unter dem Einfluß von Wahrscheinlichkeitszyklen, die für diese Ausdrucksform des Lebens zutreffend sind und die von den heiligen Erzengeln, den Herren der Elemente, überwacht werden. Ihr gerechtes Urteil und ihre Umsicht sowie die Gnade des Logos, des überaus barmherzigen Gottes, gestalten diese Wahrscheinlichkeitszyklen.

Die Persönlichkeit eines Menschen – sein kleines, beschränktes Selbst-Bewußtsein – ist das Erzeugnis der von ihr in Zeit und Raum erschaffenen Elementale (Gedankenformen), ihrer Begleitumstände und ihrer emotionalen Reaktionen.

in nature yet changing continuously as a time and place-space egoism, by bitter experiences will reach the Self-realisation casting away His egoism and expressing His real Ego-Self. The prodigal Son returns back HOME. This of course does not mean that He is not allowed to go out, He can do that but not as a prodigal Son any more but as the rightful Prince. Returning back home does not mean slavery - - - the father offered Him the ring placing that on his finger. The ring means the eternity. This is the meaning of the Circle to a seeker of the Truth - - - eternity.

All the Centers on the "Symbol of Life" have a red circumference. That red Circle around a Center symbolizes eternity.

On the Center No. 5 the Logos, the Holy Spirit the Archangels of the Elements and other Intelligences creatively construct on the Permanent Atom of Man, His Circle of Possibilities

The right side of the yellow Triangle is Logic. The left side of the Triangle

That petty time and place-space self-consciousness is immortal in nature, yet changing continuously as a time and place-space egoism until, through bitter experiences, it reaches Self-realisation, casting away its egoism and expressing its real Ego-Self. The Prodigal Son returns back HOME. This of course does not mean that he is not allowed to go out again. He can, but no longer as a Prodigal Son, but rather as the rightful Prince. Returning back home does not mean slavery... for the father offered him the ring, placing it on his finger. The ring means eternity. This is the meaning of the Circle to a seeker of the Truth... eternity.

All the Centers on the Symbol of Life have red circumferences. These red circles around a Centre symbolise eternity.

On the Centre No. 5 the Logos, the Holy Spirit, the Archangels of the Elements, and other Intelligences, work creatively to construct - on the Permanent Atom of Man - his Circle of Possibilities.

The right side of the yellow triangle in Centre No. 5 is Logic and the left side of the triangle is Holy Spiritual.

Dieses Bewußtsein des kleinen, durch Zeit und Ort beschränkten Selbst ist seiner Natur nach unsterblich, doch es verändert sich ständig als der innerhalb der Grenzen von Zeit, Raum und Ort bestehende Egoismus, bis es auf Grund bitterer Erfahrungen die Selbstverwirklichung erreicht, indem es den Egoismus aufgibt und seinem wahren Ego-Selbst zum Ausdruck verhilft. Der verlorene Sohn kehrt nach Hause zurück. Das heißt natürlich nicht, daß es ihm nicht erlaubt wäre, wiederum auszugehen. Er kann das tun, aber nicht mehr als ein verlorener Sohn, sondern als der rechtmäßige Prinz. Zurück nach Hause zu kommen, heißt nicht, unfrei zu sein - der Vater bot ihm ja den Ring an und steckte ihm diesen an den Finger. Der Ring steht für die Ewigkeit. Das ist für einen Wahrheitsforscher die Bedeutung des Kreises - Ewigkeit.

Alle Zentren des Symbols des Lebens haben rote Ränder. Diese roten Kreise um die Zentren symbolisieren die Ewigkeit.

Im Zentrum 5 sind der Logos, der Heilige Geist, die Erzengel der Elemente und andere intelligente Wesen auf schöpferische Weise tätig, um den Möglichkeitszyklus dem Permanenten Atom des Menschen einzuprägen.

Die rechte Seite des gelben Dreiecks im Zentrum 5 ist logisch und die linke Seite des Dreiecks ist heilig-geistig.

is Holy Spiritual. Both sides are equal. The lowest side of the Triangle in three sections is the material body, (brown colour), the psychical body (blue colour) and the noetical and the Noetic body (red colours), two red lines.

The red cross in the middle of the Triangle symbolizes the balancing of the four Elements, the Element of fire on the right, the Element of water and of other liquids on the left, the Element of the Ether and of Vital energy, on the top and the Element of matter downwards.

Other Symbols on the Center No. 5 which can be given out to the public are:



Khet  
shining light



Ses-set  
fire



Aapitu-f  
Judgment

These Symbols are to be used by the seeker of the Truth in the Center No. 5 also microcosmically.

Both sides are equal. The base of the triangle is divided into three sections; the material body is symbolised by the brown colour; the psychical body by blue colour; and the noetical and the noetic body by red colours (as two red lines).

The red cross in the middle of the triangle symbolises the balancing of the four Elements. The Element of fire is on the right, the Element of water and of other liquids is on the left, the Element of the ether and of vital energy is on the top, and the Element of matter is directed downward.

Other symbols on the Centre No. 5 which can be given out to the public are:

KHET - Shining light  
SES-SET - Fire  
AAPITU-F - Judgement

These symbols are to be used by the seeker of the Truth in the Centre No. 5 also microcosmically.

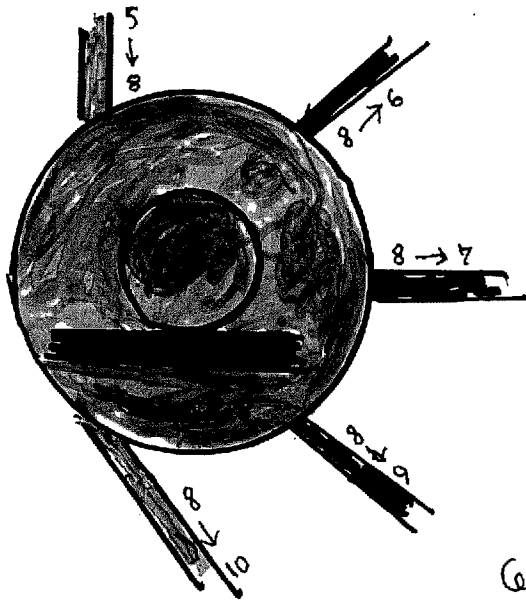
Beide Seiten sind gleich. Die Basis des Dreiecks ist in drei Abschnitte unterteilt. Der materielle Körper wird durch die braune Farbe dargestellt, der psychische Körper durch die blaue Farbe und der noetische sowie der Mentalkörper durch die rote Farbe (als zwei rote Linien).

Das rote Kreuz in der Mitte des Dreiecks symbolisiert den Ausgleich der vier Elemente. Das Element des Feuers ist auf der rechten Seite, das Element des Wassers und der anderen Flüssigkeiten auf der linken, das Element des Äthers und der Lebenskraft zeigt nach oben und das Element der Erde ist nach unten gerichtet.

Andere Symbole im Zentrum 5, die der Allgemeinheit gegeben werden können, sind:

KHET - Strahlendes Licht  
SES-SET - Feuer  
AAPITU-F - Gericht

Diese Symbole sollten vom Wahrheitsforscher im Zentrum 5 auch mikrokosmisch verwendet werden.



Center No. 8

Center No. 8 is the Center in which the Logos the Holy Spirit and the Holy Archangels of the Elements and other Intelligences are working creatively to dress the Soul Individuality of the human Being with its so called present-day petty time and place-space Self-personality.

Subconsciously self-aware the human being now knows what is time and what is eternity. The red lines below the symbol of a petty self-awareness are his three bodies, now lives his or her life in the material world the incarnated Man.

Centre No.8 is the Centre in which the Logos, the Holy Spirit, the holy Archangels of the Elements, and other Intelligences are working creatively to dress the Soul Individuality of the human BE-ing with its so called present-day petty time and place-space self personality.

Subconsciously self-aware, the human BE-ing now knows what is "time" and what is "eternity". The red lines below the symbol of a petty self-awareness are his three bodies, as he now begins to live his life in the material world as an incarnated Man.

Das Zentrum 8 ist das Zentrum, in dem der Logos, der Heilige Geist, die heiligen Erzengel der Elemente und andere intelligente Wesen auf schöpferische Weise tätig sind, um die Seelen-Individualität des Menschen mit seiner, wie wir sagen, derzeitigen, kleinen, an Zeit, Raum und Ort gebundenen Persönlichkeit (seinem kleinen Selbst) einzukleiden.

Unterbewußt seiner selbst gewahr, weiß der Mensch jetzt, was Zeit und was Ewigkeit bedeuten. Die roten Linien unter dem Symbol des kleinen Selbstgewahrseins sind seine drei Körper, da er nun beginnt, als inkarnierter Mensch in einer materiellen Welt zu leben.

Work on the Path  $8 \rightarrow 7$ ,  $8 \rightarrow 6$  and  $8 \rightarrow 9$  is given to the seekers of the in-more and the in-most circles by the Brother Instructor and Guide responsible for the inner, in-more and the in-most circles. The exercises given are difficult and most complicated and the seeker of the Truth before undertaking to engage himself or herself with this work must be very skilful in the constructive visualization and expert in materialization, as he or she will have to co-operate with the Holy Archangels the Lords of the Elements. This work is not magic. It is theurgy.

The Path  $8 \rightarrow 10$  is a Path for descend and for ascend. This Path is divided into twelve parts each part corresponding to a labour of the twelve labours of the hero Hercules. By meditation and visualization the seeker of the Truth is purifying his or her personality. The symbolism of the labours will be given in this book for everyone to work with and instructions will be given also.

Work will be given also to be undertaken in the Center No. 10, the etheric double of the material body.

Work on the Path  $8 \rightarrow 7$ ,  $8 \rightarrow 6$ , and  $8 \rightarrow 9$  is given to the seekers of the in-more and of the in-most circles by the Brother-Instructor and Guide responsible for the inner, in-more and the in-most circles. The exercises given are difficult and most complicated and the seeker of the Truth, before undertaking to engage himself or herself with this work, must be very skilful in constructive visualisation, and an expert in materialisation as he or she will have to co-operate with the holy Archangels the Lords of the Elements. This work is not magic. It is theurgy\*.

The Path  $8 \rightarrow 10$  is a Path for descending and for ascending. This Path is divided into twelve parts, each part corresponding to a labour of the twelve labours of the hero Hercules, through which, by meditation and visualisation, the seeker of the Truth is purifying his or her personality. The symbolism of the labours will be given in this book for everyone to work with and instructions will be given also.

Work will also be given which is to be undertaken in the Centre No. 10, in the etheric double of the material body.

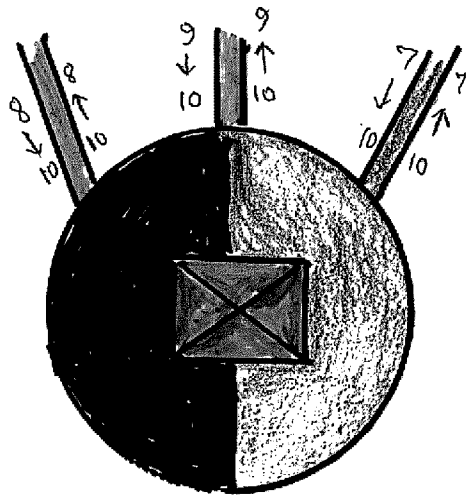
Die Aufgaben für die Pfade  $8 \rightarrow 7$ ,  $8 \rightarrow 6$  und  $8 \rightarrow 9$  werden den Wahrheitsforschern der innersten und allerinnersten Kreise vom Lehrer-Bruder und Leiter gegeben, der für die inneren, innersten und allerinnersten Kreise verantwortlich ist. Diese Übungen sind schwierig und überaus kompliziert, und ein Wahrheitsforscher muß, bevor er sich entschließt, sich diesen Aufgaben zu widmen, bereits große Fertigkeit im schöpferischen Visualisieren sowie Erfahrungen im fortgeschrittenen Materialisieren mitbringen, denn er wird mit den heiligen Erzengeln, den Herren der Elemente, zusammenarbeiten müssen. Diese Arbeit ist nicht Magie, es ist Theurgie\*.

Der Pfad  $8 \rightarrow 10$  ist ein Pfad des Abstiegs und des Aufstiegs. Dieser Pfad besteht aus zwölf Abschnitten und jeder Abschnitt entspricht einer der zwölf Aufgaben des Helden Herkules, durch welche der Wahrheitsforscher in der Meditation und mittels Visualisieren seine Persönlichkeit reinigt. Die Bedeutung dieser symbolischen Aufgaben wird in diesem Buch erklärt, und es werden auch Anleitungen gegeben, um damit arbeiten zu können.

Auch für die Arbeit im Zentrum 10, im ätherischen Doppel des materiellen Körpers, wird es Anleitungen geben.

\*from Greek: Theos = God, ergos = working

\*von Griechisch: Theos = Gott, ergos = Werk



Center No 10

iu-kh en n em Aaru-Kh  
 Come to us in your form

Center No. 10 macrocosmically is The Planet Earth for us, but it is also any other material Planet, Solar System and Galaxy with Their Etheric Doubles, The mesocosmi,

Microcosmically the Center No. 10 is the Human gross material body with its Etheric Double - - - also the organs of generation.

IU-KH EN N EM AARU-KH  
 Come to us in your form

IU-KH EN N EM AARU-KH  
 Komm zu uns in deiner Form

Centre No. 10 macrocosmically is the Planet Earth for us, but it is also any other material Planet, Solar System and Galaxy with their etheric doubles (mesocosmos).

Makrokosmisch ist das Zentrum 10 für uns der Planet Erde, doch auch alle anderen materiellen Planeten, Sonnensysteme und Milchstraßen mit ihren ätherischen Doppeln (Mesokosmos) sind diesem Zentrum zuzurechnen.

Microcosmically the Centre No. 10 is the human gross material body with its etheric double... and also the organs of reproduction.

Mikrokosmisch ist das Zentrum 10 der menschliche grobstoffliche Körper mit seinem ätherischen Doppel - und auch die Fortpflanzungsorgane.



The figure seen in the Center No. 10 is symbolizing a pyramid with a square, four-sided, equal-sided base. This Center is not having the canary yellow colour the colour of the Logos, though the pyramid in it which is Logic is seen in the canary yellow colour. The right half of the Center has the red colour and it is the domain of the Archangel Maha-El the Lord of the Element of Fire and of the light emanating from the sun. The left half of the Center No. 10 has the deep violet colour and it is the domain of Ra-pfa-El the Lord of the Ethereal Vitality, the energy, of electricity and of magnetism. The base of the pyramid has the snow white colour, and the triangular side of the pyramid on the Path  $10 \rightarrow 9$  has the canary yellow colour. The triangular side of the pyramid on the lowest part of the "Symbol of Life" has the sky blue colour.

The colours to be used in the visualization of the seeker of the Truth should not be the colours seen on a painted surface by oil paint, but colours projected by light through a painted transparent glass.

The figure seen in the Centre No. 10 symbolises a pyramid with a square, equal-sided base. This Centre is not in canary-yellow colour, the colour of the Logos, though the pyramid on it (which is Logic) is seen in the canary-yellow colour. The right half of the Centre has the red colour and is the domain of the Archangel Maha-El, the Lord of the Element of fire, and of the light emanating from the sun. The left half of the Centre No. 10 has the deep violet colour and is the domain of Ra-pfa-El, the Lord of the ethereal vitality and the energy of electricity and of magnetism. The base of the pyramid has the snow-white colour, and the triangular side of the pyramid facing the Path  $10 \rightarrow 9$  has the canary-yellow colour. The triangular side of the pyramid facing the lowest part of the Symbol of Life has the sky-blue colour.

The colours to be used in the visualisation of the seeker of the Truth should not be the colours as seen on an oil painted surface, but rather as colours projected by light when passing through a painted transparent glass.

Das Symbol im Zentrum 10 stellt eine Pyramide mit quadratischem Grundriß dar. Das Zentrum selbst hat nicht die hellgelbe Farbe, die Farbe des Logos, die Pyramide jedoch ist logisch und daher hellgelb dargestellt. Die rechte Hälfte des Zentrums ist rot. Dort ist der Bereich des Erzengels Maha-El, des Herrn über das Element des Feuers und des Lichtes, das von der Sonne ausgeht. Die linke Hälfte des Zentrums 10 ist tief violett. Hier ist der Bereich Ra-pfa-El, des Herrn der ätherischen Vitalität und der elektromagnetischen Energie. Die Basis der Pyramide ist schneeweiß, und die dreieckige Seitenfläche, die dem Pfad  $10 \rightarrow 9$  zugewandt ist, hat hellgelbe Farbe. Die dreieckige, dem untersten Teil des Symbols des Lebens zugewandte Pyramidenfläche ist himmelblau.

Die Farben, die ein Wahrheitsforscher beim Visualisieren verwendet, sollten nicht so wirken, wie die Farben einer mit Ölfarbe bemalten Fläche, sondern eher so, wie die Farben, die entstehen, wenn Licht durch bemaltes durchscheinendes Glas projiziert wird.

Much work is given to the seeker of the Truth by his Brother Instructor and Guide in the pyramid in the Center No. 10, in the space in the outer parts of the Center, and on the Path No. 10 → 8, the labours of the hero, i.e. the Seeker of the Truth as an Ego-Self to cast out of His personality the time and place egoism overshadowing His real Ego-Self.

On the labours is given a separate Chapter

Before proceeding any further on the Centers and on the Paths in the Central Column of the "Symbol of Life", which will follow, some particulars concerning the Elementals to facilitate the work of the seeker of the Truth must be given.

Much work is given to the seeker of the Truth by his Brother-Instructor and Guide to be carried out in the pyramid of Centre No. 10, in the space in the outer parts of the Centre, and on the Path No. 10 → 8, as the labours of the hero. The seeker of the Truth as an Ego-Self has to cast out of his personality the time and place egoism overshadowing his real Ego-Self.

The labours of the hero are given a separate Chapter.

Before proceeding any further on the Centres and Paths of the Central Column of the Symbol of Life (which will follow), some particulars must be given concerning the Elementals which will facilitate the work of the seeker of the Truth.

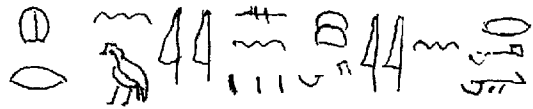
Viele Übungen werden dem Wahrheitsforscher vom Lehrer-Bruder und Leiter gegeben, die in der Pyramide des Zentrums 10, im äußeren Bereich des Zentrums oder auf dem Pfad 10 → 8 auszuführen sind, so wie die Aufgaben des Helden Herkules. Der Wahrheitsforscher muß als Ego-Selbst den an Zeit und Ort gebundenen Egoismus, der sein wahres Ego-Selbst überschattet, aus seiner Persönlichkeit vertreiben.

Die Aufgaben des Helden werden in einem eigenen Kapitel behandelt.

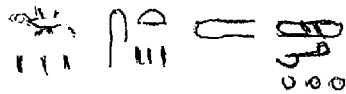
Bevor mit den Zentren und Pfaden der mittleren Säule des Symbols des Lebens fortgesetzt werden kann (was später geschieht), müssen Einzelheiten über Elementale erläutert werden, die die Arbeit des Wahrheitsforschers erleichtern.

# Chapter 5

## The Elementals.



Kher noi sen Kha-ai en ra  
With their weapons name-



A-as set em s-sa  
rous were they as the sand.

Before a seeker of the Truth decides to engage himself with the study on the Elementals he must be sure that he has a thorough comprehension and a clear view of the Reality. This knowledge is gained by serious and hard thinking and reasoning in deep meditation and observation and the ardent desire to approach the Truth.

# Chapter 5 The Elementals

KHER NAI SEN KHA-AI EN RA  
A-AS SET EM S-SA  
With their weapons numerous  
were they as the sand

Before a seeker of the Truth decides to engage himself with the study of Elementals he must be sure that he has a thorough comprehension and a clear view of the Reality. This knowledge is gained by serious, hard thinking and reasoning in deep meditation, observation, and through an ardent desire to approach the Truth.

# Kapitel 5 Die Elementale

KHER NAI SEN KHA-AI EN RA  
A-AS SET EM S-SA  
Mit ihren Waffen zahlreich  
waren sie wie der Sand

Bevor ein Wahrheitsforscher sich dazu entschließt, sich dem Studium der Elementale zu widmen, muß er sicher sein, ein tiefgehendes Verständnis der Wirklichkeit und eine klare Sicht der Realität zu besitzen. Dieses Wissen erhält man durch ernsthaftes, scharfes Nachdenken und vernünftiges Überlegen in tiefer Meditation, durch Beobachten und durch den glühenden Wunsch, der Wahrheit näher zu kommen.

## What is the Reality?

What Is in Eternity, BE-ing, and what is in the sense of Time and of place-space BE-ing and existing also, is the Absolute Infinite Reality. This can be conceived in deep meditation, in contemplation, by attunement to, and by the One-ness with the Absolute Infinite BE-ingness, the everlasting and the eternal LIFE - GOD.

This Absolute Infinite BE-ingness is SELF-sufficient yet It expresses in Itself the will-pleasure to manifest in Itself, Its Total Wisdom and Its Almighty-ness.

This Will-pleasure of the Absolute Infinite BE-ingness as the Logos and as the Holy Spirit - - and otherwise causes the emanation from Its Magnificence the Mind.

The Mind is the formless supersubstance by means of which. everything which existed, and of which anything coming to existence by the Total Wisdom of

## What is the Reality?

What is in eternity BE-ing, and what is - in the sense of time and of place-space - BE-ing and also existing, is the Absolute Infinite Reality. This can be conceived in deep meditation, in contemplation, by attunement to, and by the ONE-ness with, the Absolute Infinite BE-ingness, the everlasting and the eternal LIFE, GOD.

The Absolute Infinite BE-ingness is SELF-sufficient yet It expresses in Itself the Will-pleasure to manifest in Itself Its Total Wisdom and Its Almightyness.

This Will-pleasure of the Absolute Infinite BE-ingness when expressed as the Logos and as the Holy Spirit ... and otherwise, causes the emanation, from Its magnificence, of the Mind.

The Mind is the formless supersubstance, the means of which everything which existed, and anything which is coming into existence is created - through the work of the holy Archangels, according to the total Wisdom of the Absolute Infinite BE-ingness.

## Was ist die Realität?

Was sich in einem Zustand des Seins, des Seins in Ewigkeit, befindet und was Sein und zugleich auch Existenz im zeitlichen und räumlich-örtlichen Sinn besitzt, das ist Absolute Unendliche Wirklichkeit. In tiefer Meditation wird man das erfahren können, aber auch durch kontemplative Betrachtung, durch Einstimmen auf und schließlich durch Einssein mit der Absoluten Unendlichen Seinsheit, dem immerwährenden und ewigen LEBEN, GOTT.

Die Absolute Unendliche Seinsheit genügt sich SELBST, und doch bringt sie in sich selbst die Schaffensfreude zum Ausdruck, die Freude an der Offenbarung ihrer Allweisheit und ihrer Allmacht in sich selbst.

Diese Schaffensfreude der Absoluten Unendlichen Seinsheit ist, wenn sie sich als der Logos und der Heilige Geist - oder durch andere Wesen - ausdrückt, die Ursache dafür, daß aus ihrer Herrlichkeit Geist (Mind) ausströmt.

Geist (Mind) ist die formlose Übersubstanz, der Stoff, aus dem durch das Wirken der heiligen Erzengel im Einklang mit der Allweisheit der Absoluten Unendlichen Seinsheit alles erschaffen ist, was je existiert hat und was jemals in die Existenz treten wird.

The Absolute Infinite BE-ingness through the Holy Archangels is created.

The Mind is also the means by which a human Being subconsciously, consciously or self-consciously is creating or is re-vitalizing his Elementals.

Whatever draws the attention of someone even before thinking about it, it creates an elemental

Any thought, desire and emotion in a human being is creating or is re-energizing an elemental

The elemental has after being created a form and after being re-vitalized a similar to the existing one new form.

An elemental has colours according to its nature and quality.

An elemental has intelligence similar to the intelligence of its creator or of the one who has re-energized it.

The Mind is also the means by which a human BE-ing subconsciously, consciously, or self-consciously, creates or re-vitalises his Elementals.

Whatever draws the attention of someone, even before thinking about it, creates an Elemental.

Any thought, desire, or emotion in a human BE-ing creates or re-energises an Elemental.

The Elemental has, after being created, a form. After being re-vitalised the Elemental has a new form, similar to the previously existing one.

An Elemental has colours according to its nature and quality.

An Elemental has an intelligence similar to the intelligence of its creator (or of the person who has re-energised it).

Geist (Mind) ist auch das Mittel, das der Mensch gebraucht, wenn er unterbewußt, bewußt oder selbst-bewußt Elementale erschafft oder wiederbelebt.

Sobald irgend etwas jemandes Aufmerksamkeit auf sich zieht, wird ein Elemental erschaffen, sogar noch bevor das bewußte Denken einsetzt.

Jeder Gedanke oder Wunsch sowie jede Gefühlsregung eines Menschen führt zur Erzeugung eines Elementals bzw. führt einem vorhandenen Elemental frische Energie zu.

Ein Elemental, das neu erschaffen wurde, besitzt eine bestimmte Gestalt. Ein Elemental, das wiederbelebt wird, erhält eine neue Form, ähnlich der, die es vorher besaß.

Ein Elemental besitzt Farben gemäß seiner Natur und Beschaffenheit.

Ein Elemental besitzt eine Intelligenz, die der seines Erzeugers ähnelt (oder der Person, die ihm neue Energie zugeführt hat).

Though an elemental is not visible by a material eye yet it is loaded with great amount of energy and can be felt --- sometimes it can even crush its creator or other persons vibrating to the same frequency as the elemental is vibrating.

An elemental can be seen by a clairvoyant seeker of the truth and can be heard by a clairaudient expressing a kind of intelligence.

An elemental sometimes under favourable circumstances can even be materialized and can be seen with the material eye.

At least eighty-percent of the elementals created or re-vitalized are created and are re-vitalized subconsciously and these elementals remain in the so-called subconsciousness of a person coming very often to the surface of his waking consciousness as a strong memory, thus as undesirable vampires to draw energy from their creator.

Although an Elemental is not visible by a material eye, it is loaded with a great amount of energy and can be felt... sometimes it can even crush its creator or other persons who are vibrating to the same frequency as the Elemental.

An Elemental can be seen by a clairvoyant seeker of the Truth and can be heard by a clairaudient as it expresses a kind of intelligence.

Sometimes an Elemental, under favourable circumstances, can even be materialised and can be seen with material eyes.

At least eighty-percent of the Elementals created or re-vitalised are created and are re-vitalised subconsciously. These Elementals remain in the so-called subconsciousness of a person, very often coming to the surface of his waking consciousness as a strong memory, thus as undesirable vampires to draw energy from their creator.

Obwohl ein Elemental für das menschliche Auge nicht sichtbar ist, trägt es eine große Menge Energie mit sich, und man kann es spüren - manchmal kann es seinen Erzeuger oder andere Personen, die mit dem Elemental in Resonanz geraten, vernichten.

Ein Elemental kann von einem Wahrheitsforscher, der die Fähigkeit des Hellsehens besitzt, beobachtet werden, und jemand, der die Gabe des Hellhörens entfaltet hat, kann hörend wahrnehmen, wie es eine Art von Intelligenz ausdrückt.

Manchmal, wenn die Umstände günstig sind, kann ein Elemental sogar materialisiert und mit materiellen Augen gesehen werden.

Mindestens achtzig Prozent aller Elementale, die erschaffen oder wiederbelebt werden, werden unterbewußt erschaffen und wiederbelebt. Diese Elementale verbleiben im sogenannten Unterbewußtsein einer Person. Sehr oft kommen sie in Form lebhafter Erinnerungen an die Oberfläche ihres Wachbewußtseins, wo sie, wie unerwünschte Vampire, Energie von ihrem Schöpfer absaugen.

The sum total of the elementals, good or bad are composing our present-day personality. So the quality of our present day personality depends on the quality of the elementals composing it.

A seeker of the Truth by means of a serious introspection boldly entering in that part of his personality called subconsciousness can study the nature of the elementals composing it, can study the nature of his desires, of his emotions, of his weaknesses and of his thoughts, serving his emotions and his desires, and come to conclusions and serious decisions.

The introspection is for the seeker of the Truth an obligation and it is done every evening before the seeker of the Truth goes to bed.

An elemental, desire-thought elemental after being created or after being revitalized is working unceasingly for the fulfilment of the desire which brought it to life. After the fulfilment of the desire the elemental disenergized enters in the

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An Elemental, desire-thought Elemental, after being created or after being revitalised, is working unceasingly for the fulfilment of the desire which brought it to life. After the fulfilment of the desire the Elemental dis-energises, enters in the Cosmic Consciousness of our planet (where the Elemental was continuously recording the whole course of its life).

Die Gesamtsumme aller Elementale, der guten wie der schlechten, bildet unsere derzeitige Persönlichkeit. Daher hängt die Beschaffenheit unserer derzeitigen Persönlichkeit von der Beschaffenheit der Elementale ab, die sie zusammensetzen.

Wenn der Wahrheitsforscher in ernsthafter Innenschau unerschrocken den Teil seiner Persönlichkeit betritt, der Unterbewußtsein genannt wird, dann kann er die Natur der Elementale studieren, aus denen seine Persönlichkeit besteht. Er kann die Natur seiner Begierden, seiner Gefühlsregungen, seiner Schwächen und seiner Gedanken, die seinen Gefühlen und Wünschen dienlich sind, studieren, daraus Schlüsse ziehen und schwerwiegende Entscheidungen fällen.

Innenschau ist eine Verpflichtung des Wahrheitsforschers und sollte allabendlich durchgeführt werden, bevor der Wahrheitsforscher zu Bett geht.

Nachdem ein Elemental, ein Wunsch-Gedanken-Elemental, erschaffen oder wiederbelebt wurde, drängt es unaufhörlich auf Erfüllung des Wunsches, der es ins Leben gerufen hat. Ist das Verlangen erfüllt worden, gibt das Elemental seine Energie ab und geht in das Kosmische Bewußtsein unseres Planeten ein (wo das Elemental den Gang seines Lebens ständig aufgezeichnet hat).

Cosmic Consciousness of our planet in which that elemental was recording all the time the whole course of its life. There, in the Cosmic Consciousness the disenergized elemental remains inactive until someone will pick it up and will re-energize it.

An elemental once created is never destroyed or annihilated - - - but it can be disenergized - - -

The elementals good and/or bad composing our personality create a shell around our real Ego-Self, the egoism of our present-day personality. That inconsistent petty self, the egoism of our personality, we make the great mistake to consider it as our real Self. By introspection in the course of time we cast off from our Ego-Self that shell (the egoism) reaching to the Self realization, knowing that we are not the present-day personality, but that we are the Ego-Spirit-Soul, the real Self-superconscious BE-ing and everlasting immortal God. LIFE

There, in the Cosmic Consciousness, the dis-energised Elemental remains inactive until someone will pick it up and re-energise it.

An Elemental once created is never destroyed or annihilated... but it can be dis-energised.

The Elementals good and/or bad composing our personality create a shell around our real Ego-Self, and form the egoism of our present-day personality. It is that inconsistent petty-self, the egoism of our personality, we make the great mistake to consider our real Self. By introspection, in the course of time, we cast off from our Ego-Self that shell (the egoism) to reach Self realisation. We then know that we are not the present-day personality, but that we are the Ego-Spirit-Soul, the real Self-superconscious BE-ing, an everlasting immortal God, Life.

Dort, im Kosmischen Bewußtsein, verharrt das energielose Elemental in passivem Zustand, bis es jemand aufgreift und wieder mit Energie auflädt.

Ein Elemental, das einmal erschaffen wurde, kann niemals zerstört oder ausgelöscht werden - aber man kann ihm die Energie entziehen.

Die guten und/oder schlechten Elementale, die unsere Persönlichkeit zusammensetzen, bilden eine Schale um unser wahres Ego-Selbst, wodurch der Egoismus unserer derzeitigen Persönlichkeit Gestalt erhält. Es ist dieses widersprüchliche, kleine Selbst, der Egoismus unserer Persönlichkeit, von dem wir irrigerweise annehmen, es wäre unser wahres Selbst. Durch Innenschau werden wir im Lauf der Zeit die Schale (den Egoismus), die unser Ego-Selbst umgibt, abwerfen, um die Selbstverwirklichung zu erreichen. Dann werden wir wissen, daß wir nicht die derzeitige Persönlichkeit, sondern ein Geist-Seelen-Ego sind, ein wirkliches, selbst-überbewußtes Wesen, ein immerwährender, unsterblicher Gott, Leben.



A human BE-ing, the image and the likeness of GOD the Logos, is authorized to use the Mind self-consciously creating His own constructive elements, His own pure and angelic thought-forms constructing thus His own world. He becomes the master of the Mind

We repeat once again that everything existing — — — is the Mind as,

Mind supersubstance  
The noetical, the Noetic worlds  
and Worlds beyond the Noetic.

Mind substance (the worlds of Forms  
The noetical, the psychical and  
the Ethereal worlds

Mind Substance — matter  
The material worlds with  
their etheric doubles.

A human BE-ing can become the Master of the Mind — — — master of His own destiny in the worlds of Existence.

A human BE-ing, the image and the likeness of GOD the Logos, is authorized to use the Mind self-consciously, creating his own constructive Elements, his own pure and angelic thought-forms, constructing thus his own world. He becomes the master of the Mind.

We repeat once again that everything existing... is made of Mind as:

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the noetical, the noetic worlds and  
worlds beyond the noetic

Mind substance — the worlds of Forms  
the noetical, the psychical and the  
ethereal worlds

Mind Substance — matter  
the material worlds with their etheric  
doubles

A human BE-ing can become the  
Master of the Mind... master of his  
own destiny in the worlds of Existence.

Ein Mensch, Abbild GOTTES, des Logos, und ihm ähnlich, hat die Berechtigung, Geist (Mind) selbst-bewußt zu gebrauchen, um eigene, schöpferische Elementale, eigene, reine und engelhaftige Gedankenformen zu erschaffen. Auf diese Weise erschafft er seine eigene Welt. Er wird Meister über den Geist (Mind).

Wir wiederholen noch einmal, daß alles, was existiert, aus Geist (Mind) gemacht ist. Wir finden:

Geist-Übersubstanz  
in den noetischen und mentalen Welten  
sowie in den noch höheren Welten

Geist-Substanz  
in den Welten der gestalteten Formen,  
den noetischen, den psychischen und den  
ätherischen Welten

und schließlich verfestigte Geist-Substanz,  
Materie, in den materiellen Welten und  
ihren ätherischen Doppeln

Ein Mensch kann Meister über den Geist (Mind) werden — Meister seines eigenen Schicksals in den Welten der Existenz.

An Elemental once created it can never be destroyed, rooted out or exterminated. In some cases an Elemental can undergo some changes, or it may be made inactive.

The duration of the life of an Elemental in the subconsciousness of a person is until the desire and the scope of the person who had brought it to life is fulfilled --- then that Elemental becomes inactive and withdraws disenergized in the Cosmic Consciousness of the planet, remaining there until some other person vibrating to the vibrations of the desire which brought that Elemental to life before --- reawakens that Elemental re-energizing it --- to serve its new master in the accomplishment of his desire.

An Elemental remains active until the fulfilment of the desire of the person who has brought it to life --- sooner or later that desire will be fulfilled --- after weeks? after years? after centuries? The Elemental is a powerful entity and will remain active until that desire is fulfilled at the end. In this incarnation? In another?

An Elemental once created can never be destroyed, rooted-out, or exterminated. In some cases an Elemental can undergo some changes, or it may be made inactive.

The life of an Elemental, in the subconsciousness of a person, lasts until the desire and the scope of the person who had brought it to life is fulfilled. That Elemental then becomes inactive and withdraws, dis-energised, into the Cosmic Consciousness of the planet where it remains until some other person vibrates to the same vibrations of desire which brought that Elemental into life before. Reawakened, that Elemental is re-energised to serve its new master in the accomplishment of his desire.

An Elemental remains active until the fulfilment of the desire (of the person who has brought it to life). Sooner or later that desire will be fulfilled... After weeks? After years? After centuries? An Elemental is a powerful entity which will remain active until that desire is fulfilled at the end. In this incarnation? In another?

Ein Elemental, das einmal erschaffen wurde, kann niemals zerstört, mit der Wurzel ausgerissen oder vernichtet werden. In manchen Fällen kann ein Elemental sich wandeln oder ruhig gestellt werden.

Das Leben eines Elementals im Unterbewußtsein einer Person währt solange, bis das Verlangen der Person, die es ins Leben gerufen hat, ihren Vorstellungen entsprechend gestillt wurde. Danach wird dieses Elemental inaktiv, und es zieht sich entkräftet in das Kosmische Bewußtsein des Planeten zurück, wo es verbleibt, bis irgendeine andere Person sich in die gleiche Schwingung versetzt - in die Schwingung, die dem Verlangen entspricht, das dieses Elemental ursprünglich ins Leben gesetzt hat. Dadurch wird das Elemental reaktiviert und mit neuer Energie aufgeladen, um seinem neuen Herrn beim Stillen seines Verlangens zu dienen.

Ein Elemental bleibt aktiv, bis der Wunsch der Person, die es ins Leben gerufen hat, sich erfüllt hat. Früher oder später wird der Wunsch erfüllt. - Nach Wochen? - Nach Jahren? - Nach Jahrhunderten? Ein Elemental ist eine mächtige Geistform, die solange nicht ruht, bis der Wunsch zu guter Letzt erfüllt ist. Wer weiß, ob in dieser Inkarnation oder in einer anderen?

A seeker of the Truth must be careful his present ardent desires today not to be the stumbling huge stones on his way tomorrow.

In this life one notices that some of his desires are fulfilled long after he is not interested any more in them. Brooding over a desire one is giving no time to the Elemental to work. When one tired of brooding all the time over a desire, having in his mind other desires and thoughts, or even forgetting that desire -- it gives time to the Elemental to work. Sooner or later all the desires are fulfilled.

Many Elementals created as guardians of monuments and of graves of Pharaohs in Ancient Egypt many centuries ago, are still active guarding those monuments. Many Egyptologists and archaeologists, had bitter experiences by the attacks of those guardian Elementals.



em Aazi mekh ab-K      A-akhetu      K-Khai

Do not make to fill your heart with the wealth of another.

A seeker of the Truth must be careful that his ardent desires of today do not become the huge stumbling stones on his way tomorrow.

In this life one notices that some of his desires are fulfilled long after he ceased being interested in them. In brooding over a desire one is giving no time to the Elemental to work. When one tires of brooding all the time over a desire, having in his mind now other, new desires and thoughts (or even forgetting that desire), he has given time to the forgotten Elemental to work. Sooner or later all the desires are fulfilled.

Many Elementals created as guardians of monuments and graves of Pharaohs in Ancient Egypt -- many centuries ago -- are still actively guarding those monuments. Many Egyptologists and archaeologists have had bitter experiences when attacked by those guardian Elementals.

EM AARI MEKH AB-K A-AKHETU K-KHAI  
Do not make to fill your heart with the wealth of another.

Ein Wahrheitsforscher muß sehr darauf achten, daß seine brennenden Wünsche von heute nicht zu riesigen Stolpersteinen auf seinem Weg von morgen werden.

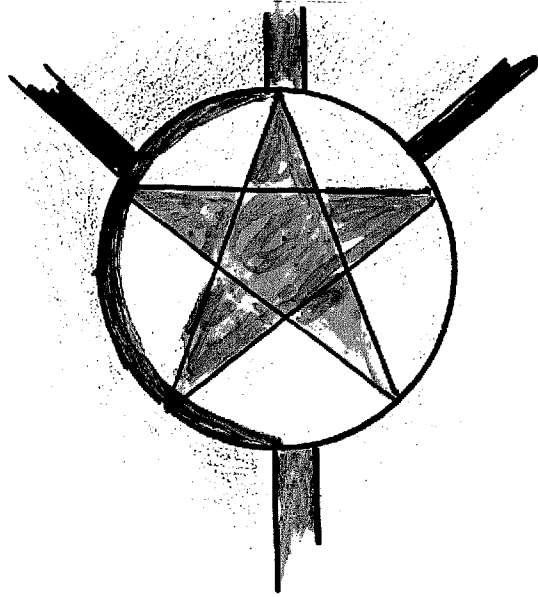
In diesem Leben hat manch einer vielleicht bemerkt, daß einige seiner Wünsche sich erst erfüllten, lange nachdem er aufgehört hatte, ihnen Beachtung zu schenken. Während man über einem Verlangen brütet, gibt man dem Elemental keine Zeit, seine Wirkung zu entfalten. Erst wenn man müde geworden ist, sich andauernd mit seinem Verlangen zu beschäftigen, weil man vielleicht andere, neue Wünsche und Gedanken hegt oder das ursprüngliche Verlangen einfach vergessen hat, dann gibt man dem vergessenen Elemental Zeit zu arbeiten. Früher oder später werden alle Wünsche erfüllt.

Viele Elementale, die als Hüter von Monumenten oder Pharaonengräbern vor vielen Jahrhunderten im Alten Ägypten erschaffen wurden, sind immer noch aktiv und bewachen diese Denkmäler. Viele Ägyptologen und Archäologen mußten bittere Erfahrungen machen, als sie von diesen Hüter-Elementalen angegriffen wurden.

EM AARI MEKH AB-K A-AKHETU K-KHAI  
Strebe nicht zu füllen dein Herz mit dem Reichtum eines anderen

## Chapter 6

### Center No. 9



The Center No 9 to the seeker of the Truth is of great importance, as this Center microcosmically concerns his whole personality.

This Center is located on the Solar Plexus in the belly, and though it symbolizes the psychical body yet in the Etheric Double of the material body, this Center is the storehouse of the Etheric

## Chapter 6 Diagram of Centre No.9

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This Centre is located on the Solar Plexus in the belly, and although it symbolises the psychical body, yet in the etheric double of the material body this Centre is the storehouse of the etheric vitality (the energy) for the needs of the whole material body of Man.

## Kapitel 6 Darstellung des Zentrums 9

Das Zentrum 9 ist von besonderer Wichtigkeit für den Wahrheitsforscher, da es mikrokosmisch die gesamte Persönlichkeit betrifft.

Dieses Zentrum befindet sich auf dem Solarplexus in der Mitte des Bauches und symbolisiert hauptsächlich den psychischen Körper. Im ätherischen Doppel des materiellen Körpers dient dieses Zentrum jedoch als Speicher für die ätherische Vitalität (Energie), die der ganze materielle Körper des Menschen benötigt.

Vitality (the energy) for the needs of the whole material body of man.

How one can consciously fill this Center with the Etheric Vitality and how a seeker of the Truth can keep this Center always overfull with the Etheric Vitality is a matter of special training and discipline. Instructions are given on this matter to the seekers of the Truth - - - and to others also, by the Brother Instructor and Guide of the System for the Research of the Truth.

As the Center No. 9 microcosmically concerns the psychical body, and its Etheric Double, of the seeker of the Truth i.e. the emotional part of the personality of a man, work on this Center, difficult and complicated, is of great importance -

The work, or rather the training begins on the Etheric Double of the physical body as the Etheric Doubles of all the three bodies, the material body, the psychical body and the noetical body are co-vibrating.

How one can consciously fill this Centre with the etheric vitality and, how a seeker of the Truth can keep this Centre always overfull with the etheric vitality, is a matter of special training and discipline. Instructions are given on this matter to the seekers of the Truth... and to others also, by the Brother Instructor and Guide of the System for the Research of the Truth.

The Centre No. 9 microcosmically concerns the psychical body, and its etheric double, of the seeker of the Truth (i.e. the emotional part of the personality of Man). Work on this Centre, though difficult and complicated, is therefore of great importance.

The work, or rather the training, begins on the etheric double of the physical body as the etheric doubles of all the three bodies (the material body, the psychical body and the noetical body) are co-vibrating.

Wie dieses Zentrum bewußt mit ätherischer Energie gefüllt und wie es immer übertoll gehalten werden kann, ist für den Wahrheitsforscher eine Frage gezielter Übung und Disziplin. Anleitungen dafür werden nicht nur Wahrheitsforschern, sondern auch anderen, vom Lehrer-Bruder und Leiter des Systems für Wahrheitsforschung gegeben.

Da das Zentrum 9 mikrokosmisch für den Wahrheitsforscher den psychischen Körper sowie sein ätherisches Doppel betrifft, d.h. den emotionalen Teil seiner Persönlichkeit, ist die Arbeit in diesem Zentrum zwar schwierig und kompliziert, aber von großer Bedeutung.

Die Arbeit, oder besser das Übungsprogramm, beginnt im ätherischen Doppel des physischen Körpers, da die ätherischen Doppel aller drei Körper (materieller, psychischer und noetischer Körper) im Einklang schwingen.

The parable of the ten virgins, five wise and five foolish, given by the beloved Godman Joshua, the Christ, refers to the work to be undertaken by the seeker of the Truth on this Center No 9 symbol of which is the



Sba Ttau, the five-pointed star.

In the Gospel according to St Matthew in the New Testament, 25, 1-13 one reads:

- 1 "Then the Kingdom of heaven shall be likened to ten virgins who took their lamps and went to meet the bridegroom.
- 2 Now five of them were wise and five were foolish.
- 3 Those who were foolish took their lamps and took no oil with them.
- 4 "But the wise took oil in their vessels with their lamps.
- 5 "But while the bridegroom was delayed they all slumbered and slept.
- 6 And at midnight a cry was heard:  
"Behold the bridegroom is coming go out to meet him!"
- 7 Then all those virgins arose and trimmed their

The parable of the ten virgins, five wise and five foolish, given by the beloved God-man Joshua, the Christ, refers to the work to be undertaken by the seeker of the Truth on Centre No.9, the symbol of which is

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In the Gospel according to St. Matthew, in the New Testament Matt. 25:1-13, one reads:

1. Then the Kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.
2. Now five of them were wise and five were foolish.
3. Those who were foolish took their lamps and took no oil with them,
4. but the wise took oil in their vessels with their lamps.
5. But while the bridegroom was delayed, they all slumbered and slept.
6. And at midnight a cry was heard:  
"Behold the bridegroom is coming; go out to meet him!"
7. Then all those virgins arose and trimmed their lamps.

Das Gleichnis der zehn Jungfrauen, der fünf weisen und der fünf törichten, das der geliebte Gottmensch Joshua, der Christus, uns gegeben hat, bezieht sich auf die Arbeit, die ein Wahrheitsforscher im Zentrum 9 verrichten muß. Das Symbol dieses Zentrums ist

SBA TTUAU, der fünfzackige Stern.

Im Evangelium nach St. Matthäus, Neues Testament Matth. 25:1-13, kann man lesen:

1. Dann wird es mit dem Himmelreich sein wie mit zehn Jungfrauen, die ihre Lampen nahmen und dem Bräutigam entgegen gingen.
2. Fünf von ihnen waren töricht, und fünf waren klug.
3. Die törichten nahmen ihre Lampen mit, aber kein Öl,
4. die klugen aber nahmen außer den Lampen noch Öl in Krügen mit.
5. Als nun der Bräutigam lange nicht kam, wurden sie alle müde und schliefen ein.
6. Mitten in der Nacht aber hörte man plötzlich laute Rufe: Der Bräutigam kommt! Geht ihm entgegen!
7. Da standen die Jungfrauen alle auf und machten ihre Lampen zurecht.

lamps:

- 8 "And the foolish said to the wise,  
"Give us some of your oil for our lamps  
are going out."
- 9 "But the wise answered saying - "No lest  
there should not be enough for us and you;  
but go rather to those who sell and buy for  
yourselves".
- 10 "And while they went to buy the bridegroom  
came and those who were ready went in with  
him to the wedding and the door was shut."
- 11 "Afterwards the other virgins came also say-  
ing "Lord, Lord, open to us".
- 12 "But he answered and said "Assuredly I  
say to you I do not know you"
- 13 "Watch therefore, for you know not neither  
the day nor the hour in which the Son of  
Man is coming".

The five wise virgins symbolize the five  
aspects of the permanent personality (the individua-  
lity) expressions of the Ego-Soul Self. The five fool-  
ish virgins symbolize the five aspects of the pre-  
sent-day personality with its egoism not

8. And the foolish said to the wise  
"Give us some of your oil, for our lamps  
are going out".

9. But the wise answered, saying, "No, lest  
there should not be enough for us and you;  
but go rather to those who sell, and buy  
for yourselves".

10. And while they went to buy, the bride-  
groom came, and those who were ready  
went in with him to the wedding; and the  
door was shut.

11. Afterwards the other virgins came  
also, saying "Lord, Lord, open to us!"

12. But he answered and said, "Assuredly,  
I say to you, I do not know you."

13. Watch therefore, for you know not  
neither the day nor the hour in which the  
Son of Man is coming.

The "five wise virgins" symbolise the  
five aspects of the Permanent Person-  
ality, the Individuality, the expressions  
of the Ego-Soul Self. The "five foolish  
virgins" symbolise the five aspects  
of the present-day personality, with its  
egoism, without any light-giving ma-  
terial; oil for reasoning.

8. Die törichten aber sagten zu den klugen:  
Gebt uns von eurem Öl, sonst gehen unsere  
Lampen aus.

9. Die klugen erwiderten ihnen: Dann  
reicht es weder für uns noch für euch; geht  
doch zu den Händlern und kauft, was ihr  
braucht.

10. Während sie noch unterwegs waren,  
um das Öl zu kaufen, kam der Bräutigam;  
die Jungfrauen, die bereit waren, gingen  
mit ihm in den Hochzeitssaal, und die Tür  
wurde zugeschlossen.

11. Später kamen auch die anderen Jung-  
frauen und riefen: Herr, Herr, mach uns auf!

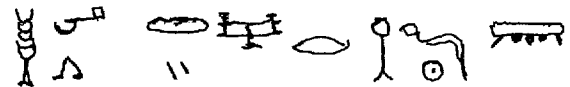
12. Er aber antwortete ihnen: Amen, ich  
sage euch: Ich kenne euch nicht.

13. Seid also wachsam! Denn ihr wißt weder  
den Tag noch die Stunde.

Die «fünf weisen Jungfrauen» symboli-  
sieren die fünf Aspekte der Permanenten  
Persönlichkeit, die Individualität, die  
Ausdrucksformen des Seelen-Ego-Selbst.  
Die «fünf törichten Jungfrauen» symboli-  
sieren die fünf Aspekte der derzeitigen  
Persönlichkeit, und ihren Egoismus, der  
über kein lichtspendendes Material –  
das Öl des vernunftgemäßen Denkens –  
verfügt.

having the light-giving material, the oil for reasoning. The bridegroom is the Son of Man, the Spirit-Soul Ego, the Real Self consciousness as the manifestation of the Spirit-Soul Ego.

Work on the five-pointed star symbolizing the personality, for its purification as reasoning-meditation and as visualization is given to the seekers of the Truth by their brother instructor and guide in the in-more and in the in-most circles.



Aaha fi er Khet-Tta  
Stand up, wait until the day break.

The "bridegroom" is the Son of Man, the Spirit-Soul Ego, the Real Self-consciousness as the manifestation of the Spirit-Soul Ego.

Work on the five-pointed star – symbolizing the personality – for its purification, through reasoning-meditation and visualisation, is given to the seekers of the Truth by their Brother Instructor and Guide in the in-more and in the in-most circles.

AAHA FI ER KHET-TTA

Stand up, wait until the day break

Der «Bräutigam» ist der Menschensohn, das Geist-Seelen-Ego, die Bewußtheit des wirklichen Selbst, als Ausdruck des Geist-Seelen-Ego.

Übungen für die Arbeit am fünfzackigen Stern, der Persönlichkeit, die seiner Reinigung durch vernünftiges Denken, Meditieren und Visualisieren dienen, erhalten Wahrheitsforscher der innersten und allerinnersten Kreise von ihrem Lehrer-Bruder und Leiter.

AAHA FI ER KHET-TTA

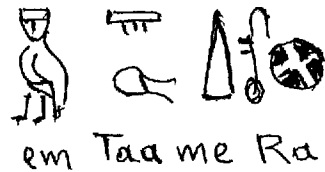
Steh auf, warte bis zum Tagesanbruch



## Chapter No. 7



in Egypt



KheMt or Taa-meRa. Egypt is a country North-East of the vast land known as Apf Ra Kha, Afrika. Apf Ra Kha in the ancient Egyptian language means "the pleasure of Ra" is here. West of KheMt is the sandy desert of Sa Kha Ra. Sa Kha Ra means the Truth is the pleasure of Ra. North of KheMt was the sea and the Egyptian-Yiatnaneses (Graeco-Egyptian) island was Nibi-Naitet, (Cyprus).

Yiatnana (Ioria) was Cyprus, Asia Minor

## Chapter 7 In Egypt

## Kapitel 7 In Ägypten

KHEMT or TAA-ME-RA (Egypt) is a country north-east of the vast land known as Apf-Ra-Kha, Afrika. Apf-Ra-Kha, in the ancient Egyptian language, means "the pleasure of Ra is here". West of KheMt is the sandy desert of Sa-Kha-Ra. Sa-Kha-Ra means "the Truth is the pleasure of Ra". North of KheMt was the sea, and the Egyptian-Yiatnaneses (Graeco-Egyptian) Island of NIBI-NAITET (Cyprus).

Yiatnana (Ioria) was composed of Cyprus, Asia Minor (Turkey), Greece, and the Islands of the Aegean and of the Ionian seas.

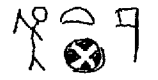
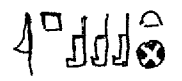
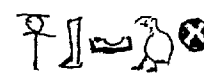

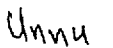
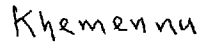
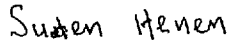
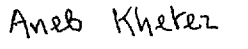
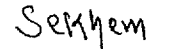
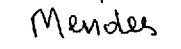
KHEMT oder TAA-ME RA (Ägypten) ist ein Reich nordöstlich des ausgedehnten Landes, das als Apf-Ra-Kha, Afrika, bekannt ist. Apf-Ra-Kha heißt in der alten ägyptischen Sprache «die Freude von Ra ist hier». Westlich von KheMt liegt die Sandwüste Sa-Kha-Ra. Sa-Kha-Ra heißt «Wahrheit ist das Vergnügen von Ra». Nördlich von KheMt war Meer und die ägyptisch-yiatnanesische (graeco-ägyptische) Insel NIBI-NAITET (Zypern).

Yiatnana (Ioria) bestand aus Zypern, Kleinasien (Türkei), Griechenland und den Inseln der Ägäis und des Ionischen Meeres.

(Turkey), Greece, and the islands of the Aegean and the Ionian seas.

Two sister Egyptian languages and the Yiatnanese (ancient Greek) languages were in use in the Khemt, the ancient Egypt in the commercial transactions.

In Khemt nearly all the towns had both Egyptian and Yiatnanese (Greek) names as:

-  Uast - Thebes (Θήβαι).
-  Apts - Kha-Ra-nak (Κάρνακ).
-  Abtu - Abydos (Άβυδος).
-  Annu - Heliopolis (Ήλιούπολις).
-  Unnu - Hermopolis (Έρμούπολις).
-  Khemennu " "
-  Suten Henen (Ηρακλεοπολις (Ηρακλεούπολις)).
-  Aneb Kheter (Memphis (Μένφη)).
-  Sekhem (Letopolis (Λετούπολις)).
-  Mendes (Μένδαι).

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- Suten Henen - Herakleopolis (Ηρακλεούπολις)
- Aneb Kheter - Memphis (Μένφη)
- Sekhem - Letopolis (Λετούπολις)
- Mendes - (Μένδαι)

Zwei sehr nahe verwandte ägyptische Sprachen sowie das Yiatnanesische (Altgriechisch) wurden in Khemt (im Alten Ägypten) im Rahmen von Handelsgeschäften verwendet.

Fast alle Städte in Khemt hatten sowohl ägyptische als auch yiatnanesische (griechische) Namen, so wie:

- UAST - Theben (Θήβαι)
- APTS - Kha-Ra-nak (Κάρνακ)
- ABTU - Abydos (Άβυδος)
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An Egyptologist to undertake to decode and decipher the hieroglyphic signs is undertaking an exceedingly difficult task for many reasons - - - unless this Egyptologist himself had lived in Kheft as an Egyptian Scholar at that time or had lived in Kheft as an Egyptian Hierophant at least once or more times - - - and that knowledge is latent and inherent in him and that person can decode the hieroglyphic signs which were in use at the time he had lived in Kheft.

The hieroglyphic signs in the course of time had undergone many changes and modifications

A real mystic, seeker of the Truth, to decode the hieroglyphic signs of any period of time in use is very easy - - - if he had succeeded to raise his self-consciousness to the highest levels of Self-supercsciousness and by attunement to the events and by the at-one-ment or the Oneness with the personalities then of

An Egyptologist seeking to decode and decipher the hieroglyphic signs is undertaking an exceedingly difficult task for many reasons... unless this Egyptologist himself had lived in Kheft as an Egyptian Scholar at that time, or had lived in Kheft as an Egyptian Hierophant at least one or more times... and that knowledge is latent and inherent in him, perhaps then that person can decode the hieroglyphic signs (which were in use at the time he had lived in Kheft).

Hieroglyphic signs, over the course of time, had undergone many changes and modifications.

A real mystic, seeker of the Truth, seeking to decode the hieroglyphic signs of any period of time, finds it is very easy... if he had succeeded to raise his self-consciousness to the highest levels of Self-supercsciousness, and by "attunement to" the events, and by the "at-one-ment with", or the Oneness with, the previous, historical personalities of the persons concerned (i.e. the living Elementals of those persons stored in the Cosmic Consciousness of our planet).

Ein Ägyptologe, der hieroglyphische Texte entschlüsseln und entziffern möchte, übernimmt aus vielen Gründen eine äußerst schwierige Aufgabe - außer der Ägyptologe hat selbst bereits zu jener Zeit in Kheft als ägyptischer Gelehrter oder als Hierophant, zumindest einmal oder auch öfter, gelebt. Dann ist das Wissen in seinem Inneren bereits latent vorhanden, und er wird möglicherweise die Bedeutung der hieroglyphischen Zeichen, die zu der Zeit verwendet wurden, als er in Kheft lebte, erkennen.

Die hieroglyphischen Zeichen erfuhren im Verlauf der Zeit viele Veränderungen und Abwandlungen.

Ein wahrer Mystiker oder Wahrheitsforscher, der hieroglyphische Texte irgendeiner Epoche entschlüsseln möchte, wird herausfinden, daß das sehr einfach ist... falls er über die Fähigkeit verfügt, sein Selbst-Bewußtsein auf die höchsten Ebenen des Selbst-Überbewußtseins zu erheben. Das bedeutet, Einstimmen auf die Ereignisse und Einswerden oder Einssein mit den früheren, historischen Persönlichkeiten der betreffenden Personen (das sind die lebendigen Elementale dieser Personen, die im Kosmischen Bewußtsein unseres Planeten gespeichert sind).

The persons concerned (the living Elementals of those persons) now being in the Cosmic Consciousness of our planet. That mystic by using the Mind reading can approach the Truth concerning the real events and the feelings, the thoughts and the actions of the persons he wishes to come in contact.

Needless to repeat once more that everything which had ever taken place on the planet is recorded with the greatest accuracy, in the Mind of God (the Cosmic Consciousness) of our planet).

To satisfy the request of many good friends and some Egyptologists some details on the Egyptian hieroglyphics are given.

In the ancient Egyptian languages the adjectives were always following the nouns and the adverbs were following the verbs. For the words  $\text{ꜥꜣ}$   $\text{ꜥꜣ}$   $\text{ꜥꜣ}$   $\text{ꜥꜣ}$  royal and the word  $\text{ꜥꜣ}$   $\text{ꜥꜣ}$   $\text{ꜥꜣ}$   $\text{ꜥꜣ}$  Neter Khen Divine or Holy the adjective is not following the noun.

That mystic, by using Mind-reading, can approach the Truth concerning the real events, and experience the feelings, the thoughts and the actions of the persons he wishes to contact.

Needless to repeat once more, everything which had ever taken place on the planet is recorded, with the greatest accuracy, in the Mind of God (the Cosmic Consciousness of our planet).

To satisfy the requests of many good friends and some Egyptologists some details on the Egyptian hieroglyphics are given here.

In the ancient Egyptian languages the adjectives were always following the nouns, and the adverbs were following the verbs. For the word SUTEN, (royal), and the words NETER Khen (Divine or holy) the adjective is not following the noun.

Dieser Mystiker kann im Kosmischen Geist (Mind) lesen und der Wahrheit über die wirklichen Ereignisse auf den Grund gehen, und er kann Gefühle, Gedanken und Handlungen der Personen erleben, mit denen er in Berührung kommen möchte.


Es ist wohl überflüssig, ein weiteres Mal zu wiederholen, daß alles, was jemals auf diesem Planeten stattgefunden hat, mit größter Genauigkeit im Geist (Mind) Gottes (das Kosmische Bewußtsein unseres Planeten) aufgezeichnet ist.






Um dem Wunsch vieler guter Freunde und auch mancher Ägyptologen nachzukommen, werden an dieser Stelle einige Details über ägyptische Hieroglyphen behandelt.


In den altägyptischen Sprachen folgten die Adjektive immer den Substantiven und die Adverbien den Verben. Ausnahmen bilden die Wörter SUTEN, königlich, und NETER KHEN, göttlich oder heilig, wo das Adjektiv nicht dem Substantiv nachgestellt wird.

In the Egyptian languages many words were used both as adjectives and as nouns and many adverbs as verbs.

An hieroglyphic sign following any other hieroglyphic signs or having any other hieroglyphic sign over it changes its vocalic structure. An example is given.


The hieroglyphic sign <sup>①</sup>  K, Kh, H.

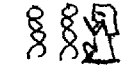
The hieroglyphic signs also , , ,  
<sup>②</sup> ,  give the sound K, Kh, H.

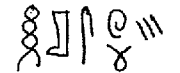
Words with  =

 Kh - rope

 Khen - eternity

 Khu-nut - young girl.

 Kheh = 1,000,000

 Khebsu - clothes

In the Egyptian languages many words were used both as adjectives and as nouns, and many adverbs as verbs.

An hieroglyphic sign following any other hieroglyphic signs, or having any other hieroglyphic sign over it, changes its vocalic structure.

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The hieroglyphic sign <sup>①</sup>: K, Kh, H.

The hieroglyphic signs <sup>②</sup> also give the sound Kh, K, H.

Words with <sup>①</sup>:

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KHEN - eternity

KHU-NUT - young girl

KHEH - 1,000,000

KHEBSU - clothes

In den ägyptischen Sprachen wurden viele Wörter sowohl als Adjektive als auch als Substantive gebraucht, und viele Adverbien waren auch Verben.

Ein hieroglyphisches Zeichen, das anderen hieroglyphischen Zeichen folgt, oder das ein anderes über sich hat, ändert seine Vokalstruktur.

Hier ist ein Beispiel:

Die Hieroglyphe <sup>①</sup>: K, Kh, H.

Die Hieroglyphen <sup>②</sup> haben ebenfalls den Lautwert Kh, K, H.

Wörter mit <sup>①</sup>:


KH - das Seil

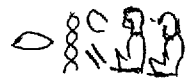
KHEN - die Ewigkeit

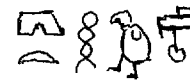
KHU-NUT - das junge Mädchen


KHEH - 1000000


KHEBSU - Kleider


 Met-keh - with the belt.

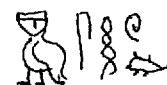
 Khekhki - rivals

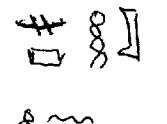
 Kher-khu - the night

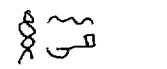
 Khem-khet - to look at




 Khen-Ku - Judge

 Khena - with

 Emsekhu - crocodiles

 Saak-Khu - The Spiritual  
body.

 Khna - and

The combinations with the  is really very confusing. The same difficulty is to be found in the combinations of other hieroglyphic signs, as of the hieroglyphic signs  $\downarrow$  A or E,  Tch,  or  $\leftarrow$  M.

MET-TEH - with the belt

KHEKHTI - rivals

KHER-KHU - the night

KHEM-KHET - to look at

KHEN-KU - judge

KHENA - with

EMSEKHU - crocodiles

SAAK-KHU - the spiritual body

KHNA - and

The combinations with the ① are really very confusing. The same difficulty is to be found in the combinations of other hieroglyphic signs, as with the hieroglyphic signs A or E, Tch or M.

MET-TEH - mit dem Gürtel

KHEKHTI - Rivalen

KHER-KHU - die Nacht

Khem-Khet - betrachten

KHEN-KU - der Richter

KHENA - mit

EMSEKHU - Krokodile

SAAK-KHU - der geistige Körper

KHNA - und

Verbindungen mit dem Zeichen ① sind wirklich sehr verwirrend. Ähnliche Schwierigkeiten treten in Kombinationen anderer hieroglyphischer Zeichen auf, wie A oder E, Tch, oder M.

Some other ancient Egyptian words in hieroglyphic signs used by the seekers of the Truth in using the Symbol of Life are included in the following list.

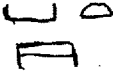
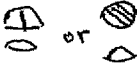

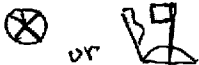
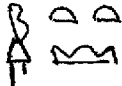
- ☉ Aton - Absolute infinite BE-ingness. GOD
- ☥ Neter - GOD.
- ♀ Ankh - Life
- ☥ Neter Khen - Hierophant, priest
- ☥ Neter Khe Ur - High hierophant.
- ☥ Neter Khet - Holy of Holies.
- ☥ Khat - The material body
- ☥ Saakh Khu - The Spiritual body
- ☥ AB - The heart

Some other ancient Egyptian words in hieroglyphic signs, used by the seekers of the Truth in using the Symbol of Life, are included in the following list.

Einige andere altägyptische Wörter in hieroglyphischer Schreibweise, die Wahrheitsforscher verwenden, wenn sie mit dem Symbol des Lebens arbeiten, finden sich in der folgenden Zusammenstellung.

- ATON - Absolute Infinite BE-ingness, GOD
- NETER - GOD
- ANKH - Life
- NETER KHEN - Hierophant, priest
- NETER KHE UR - High Hierophant
- NETER KHET - Holy of Holies
- KHAT - the material body
- SAAKH KHU - the spiritual body
- AB - the heart

- ATON - Absolute Unendliche Seinsheit, GOTT
- NETER - GOTT
- ANKH - das Leben
- NETER KHEN - der Hierophant, der Priester
- NETER KHE UR - ein Hoher Hierophant
- NETER KHET - das Allerheiligste
- KHAT - der materielle Körper
- SAAKH KHU - der geistige Körper
- AB - das Herz

|   |                         |   |
|---|-------------------------|---|
|    | Mer                     | - Love  |
|    | Ren                     | - name  |
|    | Pen                     | - Heaven  |
|    | en                      | - To, for, in<br>because of -                                 |
|    | em                      | - out of, in, from<br>into, on, as, with<br>among, being so - |
|    | ez                      | - into, to, by, at<br>until, against - -                      |
|    | or Kher                 | - from, under, with<br>during - - - -                         |
|   | Tka                     | - Earth   |
|  | Maat                    | - Truth, law,<br>Justice, etc                                 |
|  | or<br>Tu-at Neter Khert | - The world beyond  |
|  | Amentet                 | - The psychical<br>world =                                    |

|   |   |
|---|---|
| MER - Love  | MER - die Liebe   |
| REN - Name  | REN - der Name  |
| PEN - Heaven  | PEN - der Himmel  |
| EN - to, for, in, because of                                      | EN - zu, für, in, wegen                                     |
| EM - out of, in, from, into, on, as, with,<br>among, being so ... | EM - aus, in, von, hinein, auf, wie, mit,<br>unter, während |
| ER - into, to, by, at, until, against ...                         | ER - in, zu, durch, bei, bis, gegen                         |
| KHER - from, under, with, during ...                              | KHER - von, unter, mit, während, etc.                       |
| TTA - Earth   | TTA - die Erde  |
| MAAT - Truth, Law, Justice, etc.                                  | MAAT - Wahrheit, Recht, Gerechtigkeit,<br>etc.              |
| TU-AT OF NETER KHERT - the world<br>beyond                        | TU-AT oder NETER KHERT - die jenseitige<br>Welt             |
| AMENTET - the psychical world                                     | AMENTET - die psychische Welt                               |



|   |                     |  |
|---|---------------------|--|
|    | Kha                 | - The body                             |
|    | Nu                  | - Town, City                           |
|    | Nefer               | - Beautiful, good<br>pleasing, happy - |
|    | Ma-Ut               | - The altar                            |
|    | pa                  | - The                                  |
|    | Ur                  | - Great, High                          |
|    | Re-Kha              | - I know                               |
|   | Kheper              | - to become                            |
|  | T-taa               | - to give                              |
|  | Aa-Ussar            | - Osiris                               |
|  | Aa-Ussat<br>or Aast | Isis                                   |

KHA - the Body

NU - Town, City

NEFER - Beautiful, good, pleasing, happy

MA-UT - the altar

PA - the

UR - Great, High

RE-KHA - I know

KHEPER - to become

T-TAA - to give

AA-USSAR - Osiris

AA-USSET or AAST - Isis

KHA - der Körper

NU - die Stadt

NEFER - schön, gut, angenehm, glücklich

Ma-Ut - der Altar

PA - der, die, das

UR - groß, hoch







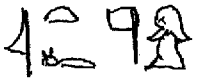
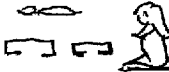
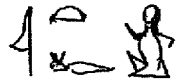
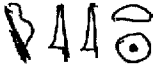



RE-KHA - ich weiß

KHEPER - werden

T-TAA - geben

AA-USSAR - Osiris

AA-USSET oder AAST - Isis

|   |          |                    |
|---|----------|--------------------|
|    | Khen     | - Majesty          |
|    | Rarit    | - work             |
|    | Aakh     | - what             |
|    | A-nuk    | - I am             |
|    | Era      | - to me            |
|    | Sen      | - brother          |
|    | Aatef    | - Divine father    |
|   | Aa-perti | - Pharaoh          |
|  | Atef     | - the father       |
|  | Ssuit    | - light            |
|  | Mu       | - water            |
|  | Per      | - house, to go out |
|  | Het      | - fire             |

KHEN - Majesty

RARIT - work

AAKH - what

A-NUK - I am

ERA - to me

SEN - brother

AATEF - Divine father

AA-PERTI - Pharaoh

ATEF - the father

SSUIT - light

MU - water

PER - house, to go out

HET - fire

KHEN - Majestät

RARIT - die Arbeit, das Werk

AAKH - was

A-NUK - ich bin

ERA - zu mir, für mich

SEN - der Bruder

AATEF - der Göttliche Vater

AA-PERTI - der Pharaon

ATEF - der Vater

SSUIT - das Licht

MU - das Wasser

PER - das Haus, hinaus gehen

HET - das Feuer

 Sba Tuau = Five-pointed star

 Sba Ssaas - Six-pointed star

 hekepu - peace

Sentences for meditation to begin with-







Petra erta en sen nek? besu pu en ses-set  
What did they give you? A flame of fire?  
The Holy Archangels.



maa-a neferuk uta-a tep tea neter ATON  
I shall see Your beauties. I shall be strong on earth. God ATON



Nuk pa bee en ta khat a-aat  
I am the Soul of the body so important.

 Ankh Life  
 Mer Love  
 Maat Truth  
 Khe-te-pu Peace

SBA TUAU – five-pointed star

SBA TUAU – der fünfzackige Stern

SBA SSAAS – six-pointed star

SBA SSAAS – der sechszackige Stern

HETEPU – peace

HETEPU – der Friede

Sentences for meditation to begin with:

Für den Anfang geeignete  
Meditationssätze:

PETRA ERTA EN SEN NEK?  
BESU PU EN SES-SET  
What did they give you?  
A flame of fire?  
The holy Archangels.

PETRA ERTA EN SEN NEK?  
BESU PU EN SES-SET  
Was gaben sie dir?  
Eine Flamme aus Feuer?  
Die heiligen Erzengel

MAA-A NEFERUK UTA-A TEP TTA NETER  
ATON

I shall see your beauties. I shall be  
strong on earth. GOD ATON

MAA-A NEFERUK UTA-A TEP TTA NETER ATON  
Ich werde sehen deine Schönheiten. Ich  
werde stark sein auf Erden. GOTT ATON

NUK PA BA EN TA KHAT A-AAT

I am the Soul of the body so important.

NUK PA BA EN TA KHAT A-AAT

Ich bin die Seele des Körpers so wichtig.

ANKH, MER, MAAT, KHE-TE-PU  
Life, Love, Truth, Peace

ANKH, MER, MAAT, KHE-TE-PU  
Leben, Liebe, Wahrheit, Friede

When a real seeker of the Truth, visualizes strongly in his mind any one of the sacred symbols whispering rhythmically the Khe-Kau, the words of power in the ancient Egyptian language for some time - - - tremendous intelligent forces are invoked - - - highly intelligent entities can be materialized, real brothers - instructors, guides and beloved ONES, angels and even Archangels.

These Holy ONES instruct a seeker of the Truth the secrets of materialization and of dematerialization and of real healing. This has nothing to do with magic - - - this can be called Theurgy?

The Khe-Kau, the words of power, are words of adoration to the Absolute-Infinite BE-ingness - - to God and are real worshipping prayers - - - which should not be used coming out of dirty lips. lips using words wounding their fellow men.

When a real seeker of the Truth strongly visualises in his mind any one of the sacred symbols, whispering rhythmically the Khe-Kau - the words of power in the ancient Egyptian language - for some time ... tremendous intelligent forces are invoked ... highly intelligent entities can be materialised; real brothers, instructors, guides and beloved ONES, angels and even Archangels.

These holy ONES instruct a seeker of the Truth on the secrets of materialisation, de-materialisation, and of real healing. This has nothing to do with magic ... this can be called Theurgy\*.

The Khe-Kau, the words of power, are words of adoration to the Absolute-Infinite BE-ingness ... to GOD and are real worship prayers ... which should not come out of dirty lips, lips using words which wound their fellow men.

Wenn ein ernsthafter Wahrheitsforscher voller Überzeugung eines der heiligen Symbole im Geiste visualisiert und dabei eine Zeitlang rhythmisch die Khe-Kau, die Worte der Kraft, in der altägyptischen Sprache flüstert, dann werden gewaltige, intelligente Kräfte angerufen und höchst intelligente Existenzen können sich materialisieren - wahre Brüder, Lehrer, Führer und geliebte Wesen, Engel und sogar Erzengel.

Diese heiligen Wesen unterrichten den Wahrheitsforscher in den Geheimnissen der Materialisation, Dematerialisation und des echten Heilens. All das hat nichts mit Magie zu tun, man könnte es Theurgie\* nennen.

Die Khe-Kau, die Worte der Kraft, sind Worte der Verehrung für die Absolute Unendliche Seinsheit, für GOTT, es sind Gebete des wahren Gottesdienstes; - sie sollten nicht aus unreinen Lippen kommen, aus Lippen, die Mitmenschen durch ihre Worte verletzen.

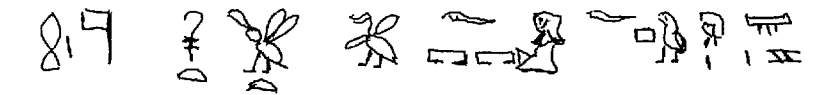
\*see page 147.

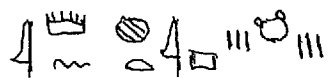
\*siehe Seite 147

In Khemt - Part II

The true and real events which had taken place in Khemt during the 14<sup>th</sup> and the 13<sup>th</sup> centuries before the birth of our Lord the GOD-man Joshua, the Christ.


  
 em Khemt neb en Taa-me Ra  
 in Egypt Lord of Egypt


  
 Suten Barat Pa Aa-perki F pu tep Taa  
 His Divine Majesty The Pharaoh victorious on earth.


 a very wise Ruler, peaceful  
 Amen Hotep The III

and loving his country Pharaoh. Amen Hotep the third made Khemt a wealthy country encouraging commerce industry and love for work. In less than two centuries the Egyptian-Hebrew Prince Knui-mu Mosis had taken out of Egypt the slaves to the

In Khemt

These are the true and real events which had taken place in Khemt during the 14<sup>th</sup> and the 13<sup>th</sup> centuries before the birth of our Lord the GOD-man Joshua, the Christ.

EM KHEMT NEB EN TAA-ME RA  
in Egypt Lord of Egypt

SUTEN BA-AT PA AA-PERTI F PU TEP TTA  
His Divine Majesty, the Pharaoh  
victorious on earth.

AMEN-HOTEP III a very wise Ruler, a peaceful Pharaoh, with a great love for his country. Amen-Hotep III made Khemt a wealthy country through encouraging commerce, industry, and love for work. In less than two centuries, the Egyptian-Hebrew Prince Knui-Mu Mosis had taken out of Egypt the slaves of the Egyptian State.

In Khemt

Dies ist eine wahrheitsgetreue Schilderung der tatsächlichen Ereignisse, die in Khemt im 14. und 13. Jahrhundert vor der Geburt unseres Herrn, des Gottmenschen Joshua, des Christus, stattgefunden haben.

EM KHEMT NEB EN TAA-ME RA  
In Ägypten Herr von Ägypten

SUTEN BA-AT PA AA-PERTI F PU TEP TTA  
Seine göttliche Majestät, der Pharao  
siegreich auf Erden,

AMEN-HOTEP III., ein sehr weiser Herrscher, ein friedliebender Pharao, der sein Land sehr liebte. Amen-Hotep III. machte Khemt zu einem wohlhabenden Reich, indem er Handel und Industrie förderte und Freude an der Arbeit weckte. Innerhalb der letzten knapp zweihundert Jahre hatte der ägyptisch-hebräische Prinz Knui-Mu Mosis die Sklaven des ägyptischen Staates aus Ägypten herausgeführt.

State Egyptian slaves. New ways of life now were encouraged in Kemt by the wise Pharaoh who was abolishing gradually the slavery without provoking the rich Egyptians and the Yutnanese persuading them to give the freedom to their slaves after a certain period of work.

Amen Hotep III a peaceful Pharaoh had succeeded to create a sincere friendship with all the Rulers of all the countries near Egypt and he was reconciling them if they had between them differences. All the Kings of the neighbouring countries were calling Amen Hotep the Ma-ati Aa-perti.

The nomadic war-loving tribes, south of Khemt were giving to Amen Hotep a great headache by crossing very often the borders, stealing, killing and burning down Egyptian villages. These bandits could not be trusted.

Amen Hotep, a widower was living in his palaces either in Uast or in Apts

New ways of life were now encouraged in Khemt by the wise Pharaoh, who was gradually abolishing slavery without provoking the rich Egyptians and Yutnanese, persuading them to give freedom to their slaves after a certain period of work.

Amen-Hotep III, a peaceful Pharaoh, had succeeded to create a sincere friendship with all the rulers of all the countries near Egypt, reconciling them if they had differences between them. All the kings of the neighbouring countries were calling Amen-Hotep the Ma-ati Aa-perti.

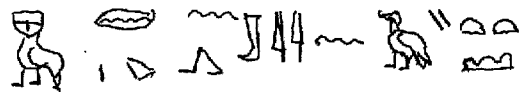
The nomadic war loving tribes south of Khemt were giving to Amen-Hotep a great headache by crossing the borders very often, stealing, killing and burning down Egyptian villages. These bandits could not be trusted.

Der weise Pharaos ermutigte die Menschen, neue Wege der Lebensgestaltung zu beschreiten, und er schaffte nach und nach die Sklaverei ab, ohne den Widerstand der reichen Ägypter und Yutnanesen herauszufordern, indem er sie überredete, ihre Sklaven nach einer bestimmten Dienstzeit freizulassen.


Amen-Hotep III., der friedliebende Pharaos, hatte es geschafft, ehrliche Freundschaft mit allen Herrschern der Länder aus der Nachbarschaft Ägyptens zu schließen und sie zu versöhnen, wenn sie Schwierigkeiten miteinander hatten. Alle Könige der benachbarten Länder nannten Amen-Hotep den Ma-ati Aa-perti.

Die kriegerischen Nomadenstämme südlich von Khemt bereiteten Amen-Hotep große Sorgen, da sie sehr oft die Grenzen verletzten und einfielen, um zu stehlen, zu töten und ägyptische Dörfer niederzubrennen. Diesen Banditen war nie zu trauen.

with his two children, his daughter Cha-Shep-Sut and his younger son Amen Ophis six years younger than his sister.



en A-a Nibi-naitet an Egyptian-  
in the island Nibi-naitet (Cyprus)

Yatnanese island (Graeco-Egyptian, one of the Rulers in the North in Kha-Ra-na (Kyrenia) was the Shakh Khor-Aa-ussar  with the Shakh Ma-Ra-Ku he had three son. The eldest Kha-Ra-mis ('Ερμης) a judge in Kha-Ra-na. The second son was and the youngest was A-Ra-sis (Αρης) though very young in the age of twenty six, he was a commander of the spearmen and the archers in Nibi-naitet fighting the pirates coming very often from the North West coasts of Africa.

The Shakh Khor Aa-ussar was a cousin of the Pharaoh Amen Hotep III and he had decided to send to the Pharaoh the Shakh A-Ra-sis for a

Amen-Hotep, a widower, was living in his palaces in Uast and in Apts with his two children, his daughter Kha-Shep-Sut, and his younger son Amen-Ophis, who was six years younger than his sister.

#### EN A-A NIBI-NAITET

On the Island of Nibi-naitet (Cyprus), an Egyptian-Yiatnanese (Graeco-Egyptian) Island, one of the Rulers in the North in Kha-Ra-na (Kyrenia) was SHAKH KHOR-AA-USSAR. Khor-Aa-Ussar and his wife, Shakh Ma-Ra-Ku, had three sons. The eldest, Kha-Ra-mis ('Ερμης) served as a judge in Kha-Ra-na. The second son was (text incomplete) and the youngest son was A-Ra-sis ('Αρης). A-Ra-sis, though very young at the age of twenty-six, was a commander of the spearmen and the archers in Nibi-naitet, fighting the pirates coming, very often, from the North-West coasts of Africa.

The Shakh Khor-Aa-Ussar was a cousin to the Pharaoh Amen-Hotep III and he had decided to send to the Pharaoh the Shakh A-Ra-sis on a courtesy visit.

Amen-Hotep, ein Witwer, lebte in seinen Palästen in Uast und in Apts mit seinen zwei Kindern, seiner Tochter Kha-Shep-Sut und seinem jüngeren Sohn Amen-Ophis, der sechs Jahre jünger als seine Schwester war.

#### EN A-A NIBI-NAITET

Auf der Insel Nibi-naitet (Zypern), einer ägyptisch-yiatnanesischen (graeco-ägyptischen) Insel, war SHAKH KHOR-AA-USSAR in Kha-Ra-na (Kyrenia) einer der Herrscher über den Nordteil. Shakh Khor-Aa-Ussar und seine Frau, Shakh Ma-Ra-Ku, hatten drei Söhne. Der älteste, Kha-Ra-mis ('Ερμης) diente als Richter in Kha-Ra-na, der zweite Sohn war (Text unvollständig) und der jüngste Sohn war A-Ra-sis ('Αρης). A-Ra-sis, obwohl noch sehr jung mit seinen sechsundzwanzig Jahren, war Kommandant der Speerträger und Bogenschützen in Nibi-naitet, die den Piraten Gefechte lieferten, wenn sie, wie so oft, von den nordwestlichen Küsten Afrikas hier ankamen.

Der Shakh Khor-Aa-Ussar war ein Cousin des Pharaos Amen-Hotep III., und er hatte beschlossen, den Shakh A-Ra-sis zum Pharaos zu senden, zu einem Höflichkeitsbesuch.

courtesy visit.

The Yatanese-Egyptian Prince Arasis arrived in Khemt and in two days he was in Uast (Thebes).

In the palace in Uast the Shakh Arasis met the Shakh Kha-Shep-Sut and Amen Ophis who had showed to him great love.

Shakh Arasis dressed, as a Yatanese Prince, gave his father's and his credentials to the Pharaoh in the Hall of the Throne. Kneeling before the Pharaoh -

The Shakh Arasis, a very handsome and rather tall, young man of a symmetrical and strong body was enjoying the admiration of all around him

The Pharaoh had proposed to the Shakh instead of staying in the quarters for the honoured guests, himself being a relative to stay with the Shakh Amen-Ophis and with the Shakh Kha-Shep-Sut in the palace in Apts

The Yatanese-Egyptian Prince A-Ra-sis arrived in Khemt and in two days he was in Uast (Thebes).

In the palace in Uast, the Shakh A-Ra-sis met the Shakh Kha-Shep-Sut and Amen-Ophis, who had showed to him great love.

Kneeling before the Pharaoh, Shakh A-Ra-sis, dressed as a Yatanese Prince, gave his father's greetings and presented his Credentials to the Pharaoh in the Hall of the Throne.

The Shakh A-Ra-sis, a very handsome and rather tall young man with a symmetrical and strong body, enjoyed the admiration of all around him.

The Pharaoh proposed to the Shakh that instead of staying in the quarters for the honoured guests, himself being a relative, he could stay with the Shakh Amen-Ophis and with the Shakh Kha-Shep-Sut in the palace in Apts.

Der yatanesisch-ägyptische Prinz A-Ra-sis kam in Khemt an und in zwei Tagen war er in Uast (Theben).

Im Palast in Uast traf der Shakh A-Ra-sis die Shakh Kha-Shep-Sut und Amen-Ophis, die ihm große Liebe entgegenbrachten.

Shakh A-Ra-sis kniete in der Kleidung eines yatanesischen Prinzen vor dem Pharao, überbrachte die Grüße seines Vaters und übergab dem Pharao im Thronsaal sein Empfehlungsschreiben.

Der Shakh A-Ra-sis, der ein überaus schöner und ziemlich großer junger Mann mit einem ebenmäßigen, starken Körper war, erfreute sich der Bewunderung aller, die um ihn waren.

Der Pharao schlug dem Shakh, der ja ein Verwandter war, vor, statt in den Unterkünften für Ehrengäste, mit dem Shakh Amen-Ophis und mit der Shakh Kha-Shep-Sut im Palast von Apts zu wohnen.



The Shakh Arasis gave to the palace in Apts a new atmosphere of joyousness. All in the palace were very happy with the Shakh. To look more familiar to all the Shakh was dressed as an Egyptian prince to the great pleasure of the Pharaoh.

A sincere friendship between the Shakh Amen Ophis and the Shakh Arasis gave in the palace an air of happiness --- which did last long.

Twenty days after the arrival of the Shakh Arasis in Khemt, the Shakh became gloomy silent and unhappy confining himself in his room as staying alone in the gardens.

The Pharaoh and Amen Ophis had noticed this change in the Yatnanese prince. Amen Ophis was worrying while the Pharaoh was smiling looking rather pleased.

The Shakh Arasis decided to reveal to Amen Ophis what was making the Shakh unhappy asking his friend's advice.

The Shakh A-Ra-sis gave to the palace in Apts a new atmosphere of joyousness. All in the palace were very happy with the Shakh. To look more familiar to all, the Shakh was dressed as an Egyptian Prince to the great pleasure of the Pharaoh.

A sincere friendship between the Shakh Amen-Ophis and the Shakh A-Ra-sis gave to the palace an air of happiness - which, however, did not last long.

Twenty days after the arrival of the Shakh A-Ra-sis in Khemt, the Shakh became gloomy, silent, and unhappy, either confining himself to his room or staying alone in the gardens.

The Pharaoh and Amen-Ophis had noticed the change in the Yatnanese Prince. Amen-Ophis was worried, while the Pharaoh was smiling, looking rather pleased.

The Shakh A-Ra-sis decided to reveal to Amen-Ophis what was making him unhappy and sought his friend's advice.

Der Shakh A-Ra-sis verbreitete im Palast von Apts eine vorher nicht bekannte Atmosphäre des Frohsinns. Alle im Palast waren sehr glücklich mit dem Shakh. Um vertrauter für alle zu wirken, kleidete sich der Shakh zur großen Freude des Pharaos wie ein ägyptischer Prinz.

Die aufrichtige Freundschaft zwischen dem Shakh Amen-Ophis und dem Shakh A-Ra-sis erzeugte im Palast eine glückliche Stimmung - die jedoch nicht lange andauerte.

Zwanzig Tage nach der Ankunft des Shakh A-Ra-sis in Khemt wurde der Shakh still, seine Miene verdüsterte sich und er wirkte unglücklich. Entweder sperrte er sich in seinem Zimmer ein, oder er verbrachte seine Zeit einsam in den Gärten.

Der Pharaos und Amen-Ophis bemerkten, wie der yatnanesische Prinz sich verändert hatte. Amen-Ophis war besorgt, während der Pharaos lächelte und eher zufrieden wirkte.

Der Shakh A-Ra-sis beschloß, Amen-Ophis zu eröffnen, was ihn bedrückte, und bei seinem Freund Rat zu suchen.

A-Ra-sis visited Amen Ophis in Amen Ophis' room, asking the Shakh to forgive him for this unexpected visit.

Amen Ophis embraced A-Ra-sis asking him what was the matter of his change.

A-Ra-sis revealed to Amen Ophis his feelings for Kha-Shep-Sut who was also avoiding him. He revealed to Amen Ophis that this was the first time in his life he had that feeling and was asking Amen Ophis if this is love, asking him if it would be better for all to leave Khemt at once and to return to Nibi-naitet.

The Shakh Amen Ophis said to Shakh A-Ra-sis to give him some days more to think the matter over. Amen Ophis wanted to inform the Pharaoh before expressing any opinion on that matter.

Next day the Pharaoh came to Apts from Uast at noon and Amen Ophis had asked his father for an audience.

A-Ra-sis visited Amen-Ophis in Amen-Ophis' room, asking the Shakh to forgive him for the unexpected visit.

Amen-Ophis embraced A-Ra-sis and asked him what was the cause of his change.

A-Ra-sis revealed to Amen-Ophis his feelings for Kha-Shep-Sut. (Kha-Shep-Sut had been avoiding A-Ra-sis). He revealed to Amen-Ophis that this was the first time in his life he had such feelings, asking Amen-Ophis if this was love, and if so, would it not be better for all if he left Khemt at once and returned to Nibi-naitet?

The Shakh Amen-Ophis asked Shakh A-Ra-sis to give him some days to think the matter over. Amen-Ophis wanted to inform the Pharaoh before expressing an opinion on that matter.

The next day the Pharaoh arrived to Apts from Uast at noon and Amen-Ophis had asked his father for an audience, if possible, immediately.

A-Ra-sis besuchte Amen-Ophis in dessen Zimmer mit der Bitte, ihm seinen unerwarteten Besuch nicht übel zu nehmen.

Amen-Ophis umarmte A-Ra-sis und er fragte ihn nach dem Grund für seine Verstimmung.

A-Ra-sis offenbarte Amen-Ophis seine Gefühle für Kha-Shep-Sut. (Kha-Shep-Sut ging A-Ra-sis aus dem Weg). Er gestand Amen-Ophis, daß er zum ersten Mal in seinem Leben derartige Gefühle hatte, und er fragte, ob das wohl Liebe wäre. In diesem Fall, so schlug er vor, wäre es wohl für alle besser, wenn er sofort Khemt verließ, um nach Nibi-naitet zurückzukehren.

Der Shakh Amen-Ophis bat den Shakh A-Ra-sis um einige Tage Bedenkzeit. Er wollte, bevor er ihm seine Meinung über diese Angelegenheit mitteilte, noch den Pharaoh beiziehen.

Am nächsten Tag kehrte der Pharaoh zu Mittag von Uast nach Apts zurück, und Amen-Ophis bat seinen Vater um eine nach Möglichkeit sofortige Unterredung.

if possible immediately.

The Pharaoh had called Amen Ophis in the Hall of the Throne an hour later.

In the Hall of the Throne Amen Ophis had informed the Pharaoh about the feelings of Anasis to Kha-Shep-Sut. The Pharaoh burst into loud laughter telling Amen Ophis that he was expecting this and had asked Amen Ophis to call his sister to the Hall.

The Pharaoh looking at the princess with great love, announced to her what her brother revealed to him asking her to tell him of her feelings for Anasis.

Kha-Shep-Sut kneeling before her father holding his hand with both her hands said to the Pharaoh that she also loved the prince but the court courtesy could not allow her to express her feeling to him and the decision on this matter was his.

The Pharaoh had asked Amen Ophis

The Pharaoh called Amen-Ophis into the Hall of the Throne an hour later.

In the Hall of the Throne Amen-Ophis had informed the Pharaoh about the feelings that A-Ra-sis had for Kha-Shep-Sut. The Pharaoh burst into loud laughter, telling Amen-Ophis that he had been expecting this. He asked Amen-Ophis to call his sister to the Hall.

The Pharaoh, looking at the princess with great love, announced to her what her brother revealed to him, asking her to tell him of her feelings for A-Ra-sis.

Kha-Shep-Sut, kneeling before her father, holding his hand with both of her hands, said to the Pharaoh that she also loved the prince but out of court courtesy she could not allow herself to express her feeling to him, and that the decision on this matter was his.

Eine Stunde später rief der Pharo Amen-Ophis zu sich in den Thronsaal.

Dort eröffnete Amen-Ophis dem Pharo, was er über die Gefühle von A-Ra-sis für Kha-Shep-Sut wußte. Der Pharo brach in lautes Gelächter aus und sagte Amen-Ophis, daß er so etwas erwartet hatte. Er bat Amen-Ophis, seine Schwester in den Saal zu rufen.

Der Pharo betrachtete die Prinzessin liebevoll und teilte ihr mit, was ihr Bruder ihm eröffnet hatte. Schließlich fragte er sie nach ihren Gefühlen für A-Ra-sis.

Kha-Shep-Sut kniete vor ihrem Vater, hielt mit beiden Händen seine Hand und gestand dem Pharo, daß sie die Liebe des Prinzen erwiderte, daß sie sich aber aus Rücksicht auf die höfischen Sitten nicht erlaubt hatte, ihren Gefühlen für ihn Ausdruck zu geben. Sie wollte die Entscheidung ihrem Vater überlassen.

to call the Shakh to the Hall.

Azasis approached and knelt before the Pharaoh keeping the formalities.

The Pharaoh helped the prince to get up on his feet and embracing him he had called him "my son", beckoning to Kha Shep-sut to approach.

The Pharaoh took the hand of Kha-Shep-sut placing it in the hand of Azasis giving to them his blessing, giving to Shakh Azasis and to the Shakh Kha-Shep-sut the greatest happiness.

That moment a wounded archer had entered the Hall and kneeling before the Pharaoh had informed him that the bandits more than five hundred well armed had crossed the borders two days ago devastating the country, burning, stealing and killing and that the commandant of the Egyptian spearmen was killed.

The Pharaoh had asked Amen-Ophis to call the Shakh to the Hall.

A-Ra-sis approached, and knelt before the Pharaoh, keeping the formalities.

The Pharaoh helped the prince to his feet, and embracing him, he called him "my son", beckoning to Kha-Shep-Sut to approach.

The Pharaoh took the hand of Kha-Shep-Sut and placed it in the hand of A-Ra-sis, blessing them, giving to Shakh A-Ra-sis and to the Shakh Kha-Shep-Sut the greatest happiness.

The next moment a wounded archer had entered the hall and kneeling before the Pharaoh had informed him that the bandits, more than five hundred well armed bandits, had crossed over the borders two days ago, devastating the country, burning, stealing, and killing. He also reported that the commandant of the Egyptian spearmen had been killed.

Der Pharao bat Amen-Ophis, den Shakh in den Saal zu rufen.

A-Ra-sis näherte sich und kniete vor dem Pharao nieder, um dem Protokoll zu genügen.

Der Pharao half dem Prinzen auf die Füße, umarmte ihn, sprach ihn mit «mein Sohn» an und winkte Kha-Shep-Sut, näher zu treten.

Er nahm die Hand von Kha-Shep-Sut, legte sie in die Hand von A-Ra-sis, segnete sie und schenkte so dem Shakh A-Ra-sis und der Shakh Kha-Shep-Sut das Gefühl allergrößter Seligkeit.

In diesem Augenblick betrat ein verwundeter Bogenschütze den Saal. Er fiel vor dem Pharao auf die Knie und brachte ihm die Nachricht, daß mehr als fünfhundert gut bewaffnete Banditen zwei Tage zuvor die Grenze überschritten hatten, um das Land zu verwüsten, zu brandschatzen, zu stehlen und zu töten. Er berichtete auch, daß der Anführer der ägyptischen Speerträger getötet worden war.

The bandits were only two hundred and fifty kilometers away from Uast

The Shakh Arasis kneeling before the Pharaoh had asked him to authorise him to chase the bandits away from Khemt beyond the borders south. The Pharaoh knew that Arasis was one of the commanders of the Nibi-naitet spears men and experienced in fighting the pirates invading at times Nibi-naitet.

The Pharaoh placing his hand on the shoulders of Arasis appointed him the commander of the Egyptian spearmen of the South. Arasis kissing the hand of the Pharaoh and kissing Kha-Shep-Sut and Amen Ophis left the Hall to undertake to fight the well organized bands of the bandits

The fighting lasted for two months and ten days. After very hard fighting most of the bandits were killed and some heavily wounded crossed the borders

The bandits were only two hundred and fifty kilometres away from Uast.

The Shakh A-Ra-sis knelt before the Pharaoh and had asked him to authorise him to chase the bandits away from Khemt, beyond the borders south. The Pharaoh knew that A-Ra-sis was one of the commanders of the Nibi-naitet spearmen, experienced in fighting the pirates invading, at times, Nibi-naitet.

The Pharaoh, placing his hands on the shoulders of A-Ra-sis, appointed him the commander of the Egyptian spearmen in the South. A-Ra-sis kissed the hand of the Pharaoh, then kissed Kha-Shep-Sut and Amen-Ophis, and left the Hall to undertake to fight the well-organised bands of bandits.

Fighting lasted for two months and ten days. After very hard battles most of the bandits were killed, while others, heavily wounded, crossed the borders, disgraced, returning to their country.

Die Banditen befanden sich nur mehr zweihundertfünfzig Kilometer von Uast entfernt.

Der Shakh A-Ra-sis kniete vor dem Pharaonieder und bat um die Vollmacht, die Banditen aus Khemt zu verjagen und sie bis hinter die Südgrenze zurückzudrängen. Der Pharaon wußte, daß A-Ra-sis einer der Oberbefehlshaber der Speerträger aus Nibi-naitet war und daß er aus den Kämpfen gegen die Piraten, die bisweilen in Nibi-naitet einfielen, beträchtliche Erfahrungen gewonnen hatte.

Der Pharaon legte seine Hände auf die Schultern von A-Ra-sis und ernannte ihn zum Kommandanten der ägyptischen Speertruppe im Süden des Landes. A-Ra-sis küßte dem Pharaon die Hand, dann küßte er Kha-Shep-Sut und Amen-Ophis und verließ den Saal, um den Kampf gegen die gut organisierten Verbrecherbanden aufzunehmen.

Die Kämpfe dauerten zwei Monate und zehn Tage. Nach überaus schweren Schlachten waren die meisten Banditen getötet, während andere, schwer verwundet, über die Grenze flohen, um in ihr Land zurückzukehren.

disgraced returning to their country.

Ara-sis triumphant and slightly wounded on the left shoulder returned to Uast honoured greatly by his father-in-law the Pharaoh. To his great pleasure and surprise Ara-sis found in the palace in Apts his father Khor-Aa-Ussar, his mother and his brothers invited by the Pharaoh to be present to the marriage festivities of their son and brother.

After the marriage ceremony Shakh Ara-sis, commander of the Egyptian fighting forces with his wife the Shakhn Kha-Shep-Sut left Uast and Apts to live in his headquarters near the borders promising to the Pharaoh and to Amen-Ophis to visit them at least once every year and stay with them at least for a week. Both the Shakh Ara-sis and the Shakhn Kha-Shep-Sut had promised to visit often the Pharaoh and Amen-Ophis their most beloved brother and friend.

A-Ra-sis triumphant, and slightly wounded on the left shoulder, returned to Uast and was honoured greatly by his father-in-law, the Pharaoh. To his great pleasure and surprise A-Ra-sis found, in the palace in Apts, his father, Khor-Aa-Ussar, along with his mother and his brothers, who had been invited by the Pharaoh to be present at the marriage festivities of their son and brother.

After the marriage ceremony Shakh A-Ra-sis, commander of the Egyptian fighting forces, with his wife the Shakhn Kha-Shep-Sut, left Uast and Apts to live in his headquarters near the borders. He promised the Pharaoh and Amen-Ophis to visit them at least once every year and to stay with them for at least a week. And so both the Shakh A-Ra-sis and the Shakhn Kha-Shep-Sut had promised to visit often the Pharaoh and Amen-Ophis, their most beloved brother and friend.

A-Ra-sis kehrte siegreich, doch an der linken Schulter leicht verwundet, nach Uast zurück, wo ihm sein Schwiegervater, der Pharao, die größten Ehren erwies. Zu seiner großen Freude und Überraschung traf A-Ra-sis im Palast von Apts seinen Vater Khor-Aa-Ussar an, der gemeinsam mit seiner Mutter und seinen Brüdern vom Pharao eingeladen worden war, um an den Hochzeitsfestlichkeiten ihres Sohnes und Bruders teilzunehmen.

Nach der Hochzeitszeremonie verließ Shakh A-Ra-sis, Anführer der ägyptischen Kampftruppen, mit seiner Frau, der Shakhn Kha-Shep-Sut, Uast und Apts, um in seinem Hauptquartier nahe der Grenze zu leben. Er versprach dem Pharao und Amen-Ophis, sie mindestens einmal im Jahr zu besuchen und zumindest eine Woche mit ihnen zu verbringen. Und so standen beide, der Shakh A-Ra-sis und die Shakhn Kha-Shep-Sut, im Wort, den Pharao und Amen-Ophis, ihren überaus geliebten Bruder und Freund, oft zu besuchen.

Shakh Arasis and his wife the Shakh Kha-Shep-Sut leaving the palace gave a great grief to both the Pharaoh and to the Shakh Amen-Ophis. Their beloved ones were far away.

A year later the Shakh Kha-shep-Sut came to Uast keeping her promise to her father and to her brother. Shakh Arasis could not accompany her fearing an invasion by the war-loving bandits. With great hardship the princess had arrived in Uast as she was in the last month of her pregnancy.

In the palace in Apts fifteen days after the arrival of the princess, Kha-Shep-Sut gave birth to her son the Shakh Khor-Amon. The first person who had taken in his arms the child was the Pharaoh who gave to the child the name Amon. As the name of the father of Arasis was Khor-Aa-Ussar, the child was given the name Khor-Amon.

The departure of Shakh A-Ra-sis and his wife the Shakh Kha-Shep-Sut gave great grief to both the Pharaoh and to the Shakh Amen-Ophis. Their beloved ones were to live far away.

A year later, the Shakh Kha-Shep-Sut came to Uast - keeping her promise to her father and to her brother. Shakh A-Ra-sis could not accompany her, as he feared an invasion by the war-loving bandits. With great hardship the princess had arrived in Uast, as she was in the last month of her pregnancy.

In the palace in Apts, fifteen days after the princess' arrival, Kha-Shep-Sut gave birth to her son the Shakh Khor-Amon. The first person to take the child in his arms was the Pharaoh, who gave to the child the name "Amon". As the name of the father of A-Ra-sis was Khor-Aa-Ussar, the child was given the name Khor-Amon.

Die Abreise von Shakh A-Ra-sis und seiner Angetrauten, der Shakh Kha-Shep-Sut, machte sowohl dem Pharaon als auch dem Shakh Amen-Ophis großen Kummer, da ihre Liebsten weit entfernt von ihnen leben sollten.

Ein Jahr später kam die Shakh Kha-Shep-Sut nach Uast, um ihr Versprechen, das sie ihrem Vater und ihrem Bruder gegeben hatte, einzulösen. Shakh A-Ra-sis hatte sie nicht begleiten können, da er eine Invasion der kriegerischen Banditen befürchtete. Die Prinzessin erreichte Uast nur mit großer Mühe, denn sie war im letzten Monat ihrer Schwangerschaft.

Im Palast von Apts gebar die Prinzessin Kha-Shep-Sut fünfzehn Tage nach ihrer Ankunft ihren Sohn, den Shakh Khor-Amon. Der erste, der das Kind in seine Arme nahm, war der Pharaon, der ihm den Namen «Amon» gab. Da der Name von A-Ra-sis' Vater Khor-Aa-Ussar war, erhielt das Kind den Namen Khor-Amon.

Two months later Shakh Arasis also visited the Pharaoh and his beloved friend Amen Ophis who was as handsome as his brother-in-law Arasis. The Pharaoh used to call Amen Ophis Neferkeperu-Ra. All in the palace were saying that the child Khor Amon had the features of his uncle Amen Ophis.

Arasis two days after visiting Apts, with his wife and his son had returned to Arasis's headquarters now as Governor of the territory east and west of the river Hap (the Nile), and also as commander of the Egyptian forces in South Khemt.

As the headquarters of Shakh Arasis were only two hundred kilometers from Apts the Shakh was visiting her father sometimes twice a year to bring to the Pharaoh and to Amen Ophis Khor Amon whom they were loving very much.

Five years later a philosopher from Yua-Ra-Kha (129) accompanied by the

Two months later Shakh A-Ra-sis also visited the Pharaoh and his beloved friend Amen-Ophis – who was as handsome as his brother-in-law A-Ra-sis. The Pharaoh used to call Amen-Ophis "Nefer Keperu-Ra". All in the palace were saying that the child Khor-Amon had the features of his uncle Amen-Ophis.

A-Ra-sis, two days after visiting Apts, with his wife and his son returned to A-Ra-sis' headquarters now appointed Governor of the territory east and west of the river Hap (the Nile) and also commander of the Egyptian forces in South Khemt.

As the headquarters of Shakh A-Ra-sis were only two hundred kilometres from Apts the Shakh was visiting her father sometimes twice a year to bring to the Pharaoh and to Amen-Ophis, Khor-Amon whom they loved very much.

Zwei Monate später besuchte Shakh A-Ra-sis gleichfalls den Pharao und seinen geliebten Freund Amen-Ophis – der ebenso stattlich war wie sein Schwager A-Ra-sis. Der Pharao hatte Amen-Ophis früher «Nefer Keperu-Ra» genannt. Alle im Palast sagten, daß das Kind Khor-Amon große Ähnlichkeit mit seinem Onkel Amen-Ophis habe.

Zwei Tage nach dem Besuch in Apts kehrte A-Ra-sis mit seiner Frau und ihrem Sohn in seine Garnison zurück. Inzwischen war er zum Gouverneur über die Gebiete östlich und westlich des Flusses Hap (Nil) ernannt worden, und auch zum Oberbefehlshaber über die ägyptischen Streitkräfte in Süd-Khemt.

Da das Hauptquartier des Shakh A-Ra-sis nur zweihundert Kilometer von Apts entfernt lag, besuchte die Shakh ihren Vater manchmal zweimal in einem Jahr, um Khor-Amon zum Pharao und zu Amen-Ophis zu bringen, die ihn sehr liebten.



daughter of his brother a Yia-Ra-Kha Shakh had visited the palace to give their greetings to the Egyptian Pharaoh.

The distinguished visitors were the Shakh Mikh-Ra-dat a famous scholar and philosopher and his niece Dhiti a highly educated young girl of an unusual beauty.

Shakh Mikh-Ra-dat was a fire worshipper well acquainted with the mysteries and with metaphysics to the great pleasure of both the Pharaoh and of Amen Ophis who both were high hierophants of Amon Ra, the Sun-God.

Amen Ophis who had admired both the beauty of Dhiti calling her Nefer-Dhiti and her unusual character soon had fallen in love with her to the great pleasure of the Pharaoh and of Mikh-Ra-dat.

As Amen Ophis was also a very handsome young man the Shakh Nefer-Dhiti also had fallen in love with Amen Ophis.

Five years later a philosopher from Yia-Ra-Kha (Iraq), accompanied by the daughter of his brother, a Yia-Ra-Kha Shakh, visited the palace to give their greetings to the Egyptian Pharaoh.

The distinguished visitors were the Shakh Mikh-Ra-Dat, a famous scholar and philosopher, and his niece, Dhiti, a highly educated young girl of unusual beauty.

Shakh Mikh-Ra-Dat was a fire worshipper, well acquainted with the mysteries and metaphysics. This brought great pleasure to both the Pharaoh and to Amen-Ophis, who were both High Hierophants of Amon-Ra, the Sun-God.

Amen-Ophis, who admired both the beauty and unusual character of Dhiti, called her Nefer-Dhiti. Soon he had fallen in love with her, to the great pleasure of the Pharaoh and Mikh-Ra-Dat.

As Amen-Ophis was a very handsome young man, the Shakh Nefer-Dhiti also had fallen in love with Amen-Ophis, and the love of Amen-Ophis to Nefer-Dhiti and of Nefer-Dhiti to Ankh-en-Aton (Amen-Ophis) continued to exist until the end of their lives.

Fünf Jahre später besuchte ein Philosoph aus dem Yia-Ra-Kha (Irak), begleitet von der Tochter seines Bruders, eines Yia-Ra-Kha Shakh, den Palast, um dem ägyptischen Pharao Grüße zu entbieten.

Die vornehmen Besucher waren der Shakh Mikh-Ra-Dat, ein berühmter Gelehrter und Philosoph, und seine Nichte Dhiti, ein sehr gebildetes junges Mädchen von seltener Schönheit.

Shakh Mikh-Ra-Dat war ein Feueranbeter, der sich in den Mysterien wie in der Metaphysik auskannte. Sowohl den Pharao als auch Amen-Ophis freute das sehr, waren sie doch beide Hohe Hierophanten des Sonnengottes Amon-Ra.

Amen-Ophis, der sowohl die Schönheit als auch den außergewöhnlichen Charakter von Dhiti bewunderte, nannte sie Nefer-Dhiti. Bald hatte er sich in sie verliebt, sehr zur Freude des Pharao und auch von Mikh-Ra-Dat.

Da Amen-Ophis ein sehr stattlicher junger Mann war, erwiderte die Shakh Nefer-Dhiti seine Liebe. Die Liebe von Amen-Ophis zu Nefer-Dhiti und die von Nefer-Dhiti zu Ankh-en-Aton (Amen-Ophis) hatte Bestand bis an ihr Lebensende.

and the love of Amen Ophis to Nefer-Dhiti and of Nefer-Dhiti to Ankh-en-Aton (Amen Ophis) continued to exist until the end of their life

Nefer-Dhiti had really made happy all in the palace and especially the Pharaoh and her husband... but unfortunately Nefer-Dhiti was sterile.

Some years later the health of the Pharaoh Neb-Maat-Ra, Amen Hotep III was declining. The Pharaoh was feeling being very ill and the attending the Pharaoh Suten Aan (the Royal scribe) responsible also for the health of the Pharaoh had expressed his fears to the Shakhn Kha-Shep-Sut on her last visit to her father. Amen Ophis was worrying as the feet of the Pharaoh were swollen and blueish and the Pharaoh could not walk. Great weakness and pain were torturing the Pharaoh who frequently was utterly insensible and some times in coma.

Nefer-Dhiti made all in the palace, especially the Pharaoh and her husband, very happy... but unfortunately Nefer-Dhiti was sterile.

Some years later, the health of the Pharaoh Neb-Maat-Ra Amen-Hotep III was declining. The Pharaoh was feeling very ill, and attending to the Pharaoh was Suten-Aan (the Royal scribe). Suten-Aan, who cared for the health of the Pharaoh, expressed his fears for the health of the Pharaoh to the Shakhn Kha-Shep-Sut on her last visit to her father. Amen-Ophis was worried, as the feet of the Pharaoh were swollen and bluish and the Pharaoh could not walk. Great weakness and pain were torturing the Pharaoh, who was frequently utterly insensible and, at times, slipped into coma.

Nefer-Dhiti machte alle im Palast sehr glücklich, besonders den Pharao und ihren Ehegatten – aber unglücklicherweise war sie unfruchtbar.

Einige Jahre später verschlechterte sich die Gesundheit des Pharaos Neb-Maat-Ra Amen-Hotep III. Der Pharao fühlte sich sehr krank, und er wurde vom Suten-Aan (dem königlichen Schreiber) gepflegt. Suten-Aan, der sich um die Gesundheit des Pharaos bemühte, drückte der Shakhn Kha-Shep-Sut während ihres letzten Besuches bei ihrem Vater, seine Befürchtungen um dessen Gesundheit aus. Amen-Ophis war besorgt, da die Füße des Pharaos geschwollen und bläulich waren und er nicht gehen konnte. Große Schwäche und Schmerzen quälten den Pharaos, der häufig völlig bewußtlos war und manchmal ins Koma fiel.

Though the last visit of the Shakn and of Khor Amon was only two months ago, the Pharaoh had expressed to Amen Ophis the wish to have near him the Shakn and his grandson.

Amen Ophis had sent immediately a royal attendant to bring the Shakn and her son to Apts

On the next day at noon in a very hot summer day greatly exhausted the Shakn had arrived in the palace in Apts. Amen Ophis could not conceal his tears -- he knew that the end of the life on earth of his father was approaching

Amen Ophis took his sister to a hall near the hall of the throne where the bed of the Pharaoh was now, to inform her about the condition of the health of their father

The Shakh Khor Amon did not follow them but he went straight to the Hall where his grand father was lying.

Though the last visit of the Shakn and of Khor-Amon was only two months ago, the Pharaoh had expressed to Amen-Ophis the wish to have near him the Shakn and his grandson.

Amen-Ophis sent immediately a royal attendant to bring the Shakn and her son to Apts.

The next day at noon, on a very hot summer day, the Shakn arrived, greatly exhausted, at the palace in Apts. Amen-Ophis could not conceal his tears ... for he knew that the end of his father's life on earth was approaching.

Amen-Ophis took his sister to a hall near the Hall of the Throne, where the bed of the Pharaoh was now, and informed her about the condition of their father's health.

The Shakh Khor-Amon did not follow them, but went straight to the Hall where his grandfather was lying.

Obwohl der letzte Besuch der Shakn mit Khor-Amon erst zwei Monate zurücklag, äußerte der Pharaos gegenüber Amen-Ophis den Wunsch, die Shakn mit seinem Enkelsohn in seiner Nähe zu haben.

Amen-Ophis schickte unverzüglich einen königlichen Boten, um die Shakn und ihren Sohn nach Apts zu bringen.

Am nächsten Tag kam die Shakn völlig erschöpft -- es war zu Mittag an einem sehr heißen Sommertag -- im Palast von Apts an. Amen-Ophis konnte seine Tränen nicht verbergen, denn er wußte, daß das Ende des irdischen Lebens seines Vaters nahe war.

Amen-Ophis brachte seine Schwester in einen Saal nahe dem Thronsaal, wo das Bett des Pharaos jetzt stand, und informierte sie über den gesundheitlichen Zustand seines Vaters.

Der Shakh Khor-Amon war ihnen nicht gefolgt, sondern ging auf direktem Weg zu dem Saal, in dem sein Großvater lag.

In the center of the hall was the bed on which the Pharaoh was lying. Near the bed near the head of the Pharaoh the High Hierophant of Amon-Ra and priest Uset-Ra and close friend of the Pharaoh was murmuring the Khe-Kau (the words of power). On the right side of the bed in a distance of six to seven feet four hierophants sitting cross-legged on cushions were praying silently. On the left side of the bed in a distance again of six to seven feet another four hierophants sitting cross-legged on cushions were praying silently.

Prince Khor Amon entered the hall going straight near the bed of his beloved grandfather. The high hierophant Uset-Ra had bowed to the Shakh, a boy fifteen years of age.

Prince Khor Amon knelt on the right side of the bed of the Pharaoh and got with both hands the hand of his grandfather kissing it.

In the centre of the hall was the bed on which the Pharaoh was lying. Near the bed, near the head of the Pharaoh, the High Hierophant of Amon-Ra and priest Uset-Ra, a close friend of the Pharaoh, was murmuring the Khe-Kau (the words of power). On the right side of the bed, in a distance of six to seven feet, four Hierophants sat cross-legged on cushions, praying silently. On the left side of the bed in a distance, also of six to seven feet, another four Hierophants, sitting cross-legged on cushions, were praying silently.

Prince Khor-Amon, upon entering the hall, went straight near the bed of his beloved grandfather. The High Hierophant Uset-Ra bowed to the Shakh, a boy fifteen years of age.

Prince Khor-Amon knelt on the right side of the bed of the Pharaoh and got in both hands the hand of his grandfather, kissing it.

In der Mitte des Saales stand das Bett, in dem der Pharao lag. Nahe beim Kopfende des Bettes murmelte der Hohe Hierophant und Priester von Amon-Ra, Uset-Ra, ein guter Freund des Pharaos, die Khe-Kau (Worte der Kraft). Auf der rechten Seite des Bettes saßen, in etwas mehr als zwei Metern Abstand, vier Hierophanten in stillem Gebet mit überkreuzten Beinen auf Kissen. Auf der linken Seite des Bettes saßen im gleichen Abstand vier weitere Hierophanten mit überkreuzten Beinen auf Kissen und beteten still.

Beim Eintritt in den Saal steuerte der Prinz Khor-Amon geradewegs auf das Bett seines geliebten Großvaters zu. Der Hohe Hierophant Uset-Ra verneigte sich vor dem Shakh, der zu dieser Zeit ein fünfzehnjähriger Knabe war.

Der Prinz Khor-Amon kniete auf der rechten Seite des Bettes und küßte die Hand seines Großvaters, die er mit beiden Händen hielt.

The kisses and the warm tears of the prince woke up the Pharaoh and a smile was seen on his lips. The Pharaoh tried to speak but he could not utter even one word. The prince had continued to kiss the hand of his grandfather wetting it with his tears.

The Shakh Amen Ophis and the Shakh Kha-Shep-Sut had entered the hall and both of them had knelt on the left side of the bed of the Pharaoh. A smile of satisfaction could be seen on the lips of the Pharaoh.

All, the Hierophant Uset-Ra, Amen-Ophis, the Shakh Kha-Shep-Sut and the Shakh Khor Amon, Nefer-Dhiti and a few attendants remained the whole night near the beloved Pharaoh.

At dawn the Pharaoh was passing over. In vain Khor Amon was trying to keep the hand of his grandfather warm. Khor Amon burst into an uncontrolled sobbing.

The kisses and the warm tears of the Prince woke the Pharaoh and a smile was seen on his lips. The Pharaoh tried to speak but he could not utter even one word. The Prince had continued to kiss the hand of his grandfather, wetting it with his tears.

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At dawn the Pharaoh was passing over. In vain Khor-Amon was trying to keep the hand of his grandfather warm. Khor-Amon burst into an uncontrolled sobbing.

Die Küsse und die warmen Tränen des Prinzen weckten den Pharao, und ein Lächeln kam über seine Lippen. Er versuchte zu sprechen, aber er brachte nicht ein einziges Wort heraus. Währenddessen küßte der Prinz weiterhin die Hand seines Großvaters, die von seinen Tränen naß wurde.

Der Shakh Amen-Ophis und die Shakh Kha-Shep-Sut betraten den Saal, und beide knieten auf der linken Seite des Bettes nieder. Ein Lächeln der Zufriedenheit kam über die Lippen des Pharaos.

Alle – der Hierophant Uset-Ra, Amen-Ophis, die Shakh Kha-Shep-Sut und der Shakh Khor-Amon, Nefer-Dhiti sowie ein Teil der Dienerschaft – blieben die ganze Nacht in der Nähe des geliebten Pharaos.

In der Dämmerung ging der Pharao hinüber. Umsonst versuchte Khor-Amon die Hand seines Großvaters warm zu halten. Khor-Amon brach in haltloses Schluchzen aus.

sobbing. Uset-Ra took the prince in his arms trying to calm him down. Amen Ophis came near Khor Amon crying also

Uset Ra had ordered the attendant to beat mournfully the gong in the palace and to announce the passing over of the Pharaoh.

According to the rites of the ancient Egyptian Constitution six hours after the passing over of the Pharaoh the new Pharaoh must occupy the throne. Already Amen Ophis was appointed by his father the Pharaoh as a co-Ruler in Egypt.

The hierophant Uset Ra four hours after the passing over of the beloved Pharaoh Neb-Maat-Ra Amen Hotep III had asked Amen Ophis and the others present there to approach the throne. Uset Ra asked Amen Ophis to kneel and placing the crown on his head and the Khek in the one hand and the tchaan in the other hand, the two sceptres to rule

Uset-Ra took the Prince in his arms, trying to calm him down. Amen-Ophis, also crying, came near Khor-Amon.

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According to the rites of the ancient Egyptian constitution, six hours after the passing over of the Pharaoh the new Pharaoh must occupy the throne. Already Amen-Ophis had been appointed by his father the Pharaoh as a co-ruler of Egypt.

The Hierophant Uset-Ra, four hours after the passing over of the beloved Pharaoh Neb-Maat-Ra Amen-Hotep III, had asked Amen-Ophis and the others present to approach the throne. Uset-Ra asked Amen-Ophis to kneel and, placing the crown on his head and the Khek in the one hand and the tchaan in the other hand (the two sceptres to rule), asked Amen-Ophis to give the oath to rule Khemt with justice.

Uset-Ra nahm den Prinzen in seine Arme und versuchte ihn zu beruhigen. Amen-Ophis, ebenfalls weinend, trat nahe zu Khor-Amon.

Uset-Ra hatte einem Diener den Auftrag gegeben, den Palastgong zur Trauer zu schlagen und den Hinübergang des Pharaos zu verkünden.

Entsprechend den Regeln der altägyptischen Verfassung mußte der neue Pharaoh sechs Stunden nach dem Tod des Pharaoh den Thron übernehmen. Amen-Ophis war bereits von seinem Vater, dem Pharaoh, zum Mitregenten über Ägypten ernannt worden.

Der Hierophant Uset-Ra bat Amen-Ophis und die anderen Anwesenden vier Stunden nach dem Hinübergang des geliebten Pharaoh Neb-Maat-Ra Amen-Hotep III. zum Thron zu kommen. Uset-Ra bat Amen-Ophis niederzuknien und, während er die Krone auf sein Haupt setzte und ihm den Khek in die eine und den Tchaan in die andere Hand gab (die zwei Zepter der Herrschaft), den Eid zu leisten, Khemt gerecht zu regieren.

had asked Amen Ophis to give the Oath  
to rule Khemt with justice


The new Pharaoh Amen Hotep IV  
sitting on the throne gave the Oath  
to rule Khemt with justice.

The hierophant Uset Ra knelt in front  
of the throne giving the oath of allegiance.

The Shakh Kha-Sep-Sut and the Shakh  
Khor Amon knelt in front of the new  
Pharaoh giving the oath of allegiance

Nefer-Dhiti the Pharaoh's wife and  
Mikh-Ra-dat had given the Oath of  
Allegiance.

Amen Ophis with tears in his eyes and  
with a great grief in his heart had  
been crowned

  
 pa    Aa-periti    en    Khemt  
 the Pharaoh    of    Egypt

The new Pharaoh Amen-Hotep IV,  
sitting on the throne, gave the oath to  
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giance.

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PA AA-PERTI EN KHEMT  
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Der neue Pharaos Amen-Hotep IV. setzte  
sich auf den Thron und schwor feierlich,  
Khemt mit Gerechtigkeit zu regieren.

Der Hierophant Uset-Ra kniete vor  
dem Thron nieder und schwor seinerseits  
die Treue.

Dann knieten die Shakh Kha-Shep-Sut  
und der Shakh Khor-Amon vor dem  
neuen Pharaos nieder und leisteten den  
Treueid.

Auch Nefer-Dhiti, die Frau des Pharaos,  
sowie Mikh-Ra-Dat schworen die Treue.

Amen-Ophis, mit Tränen in den Augen  
und großer Trauer im Herzen, war zum ...

PA AA-PERTI EN KHEMT  
der Pharaos von Ägypten

... gekrönt worden.

When the Hierophant-priest Uset-Ra had crowned Amen Ophis as the Pharaoh of Egypt, the Shakh Arasis was not present in the act of recognition. The Shakh had arrived in Uast three days later.

When the Shakh Arasis had arrived in the palace, the new Pharaoh Amen Hotep IV sitting on the throne crowned and having the two sceptres in his hands was hearing from the nobles arriving all the time their oath of allegiance. Uset Ra was standing at the left side of the throne.

The Pharaoh seeing Arasis entering the hall, had placed his crown and the sceptres on the throne and leaving the platform went straight to Arasis embracing and kissing him. Both the Pharaoh and the Shakh were expressing to each other their great love. Uset Ra with difficulty was concealing his displeasure seeing the Pharaoh and the Shakh not keeping the formalities.

The Pharaoh and the Shakh seeing the

When the Hierophant-priest Uset-Ra had crowned Amen-Ophis the Pharaoh of Egypt, the Shakh A-Ra-sis was not present in the act of recognition. The Shakh arrived in Uast three days later.

When the Shakh A-Ra-sis had arrived in the palace, the new Pharaoh Amen-Hotep IV was sitting on the throne, crowned and having the two sceptres in his hands, was hearing from the nobles, who were arriving all the time, their oath of allegiance. Uset-Ra was standing on the left side of the throne.

The Pharaoh, upon seeing A-Ra-sis enter the hall, placed his crown and the sceptres on the throne and leaving the platform, went straight to A-Ra-sis, embracing and kissing him. Both the Pharaoh and the Shakh were expressing to each other their great love. Uset-Ra had difficulty concealing his displeasure in seeing the Pharaoh and the Shakh not keeping the formalities.

Als der Hierophant und Priester Uset-Ra Amen-Ophis zum Pharo von Ägypten krönte, war der Shakh A-Ra-sis bei der Anerkennungszeremonie nicht anwesend. Der Shakh kam erst drei Tage später in Uast an.

Als der Shakh A-Ra-sis den Palast betrat, saß der neue Pharo Amen-Hotep IV. auf dem Thron, die Krone auf dem Haupt und die zwei Zepter in den Händen, um die Adelsleute anzuhören, die ständig ankamen, um ihren Treueid zu leisten. Uset-Ra stand zur Linken des Thrones.

Als der Pharo sah, wie A-Ra-sis in den Saal eintrat, legte er die Krone und die Zepter auf den Thron und verließ das Podest, um geradewegs auf A-Ra-sis zuzugehen, ihn zu umarmen und zu küssen. Sowohl der Pharo als auch der Shakh drückten einander ihre große Liebe aus. Uset-Ra fiel es schwer, sein Mißvergnügen darüber zu verbergen, daß sich der Pharo und der Shakh über die höfischen Formen hinweggesetzt hatten.



nobles waiting their turn to give the Oath of Allegiance had to return back to the formalities. The Pharaoh had occupied again the throne and Uset-Ra had placed again the crown on his head and the sceptres in his hands. Then Orasis as the Governor and Ruler of South Egypt and commander of the Egyptian forces of the South knelt before the Pharaoh embraced the Pharaoh's feet kissing them. This was the most sincere Oath of Allegiance.

A few days later Orasis told to the Pharaoh that for safety reasons he had to return back to his headquarters taking with him his wife and his son.

The Pharaoh had asked Orasis to leave Khor Amon in Apts to study in the High Institution of the Hierophants.

Orasis asked Khor Amon if he wanted to stay with his uncle and to study in the High Institution of the Hierophants his uncle being the

The Pharaoh and the Shakh, seeing the nobles waiting their turn to give the oath of allegiance, had to return back to the formalities. The Pharaoh had again occupied the throne as Uset-Ra replaced the crown on his head and the sceptres in his hands. Then A-Ra-sis, as the Governor and Ruler of South Egypt and commander of the Egyptian forces of the South, knelt before the Pharaoh, and embraced and kissed the Pharaoh's feet. This was the most sincere oath of allegiance.

A few days later, A-Ra-sis told the Pharaoh that for safety reasons he had to return back to his headquarters and that he would take with him his wife and his son.

The Pharaoh asked A-Ra-sis to leave Khor-Amon in Apts to study in the High Institute of the Hierophants.

A-Ra-sis asked Khor-Amon if he wanted to stay with his uncle and study in the High Institute of the Hierophants, his uncle being the Master Hierophant of the Institute.

Als der Pharaos und der Shakh sahen, daß Adelsleute darauf warteten, ihren Treueid zu leisten, mußten sie zum Hofzeremoniell zurückkehren. Der Pharaos hatte sich wieder auf den Thron gesetzt, als Uset-Ra die Krone zurück auf sein Haupt setzte und ihm die Zepter reichte. Dann kniete A-Ra-sis, als Gouverneur und Herrscher von Südägypten und als Oberbefehlshaber der ägyptischen Streitkräfte im Süden des Landes, vor dem Pharaos nieder und umarmte und küßte seine Füße. Das war der aufrichtigste Treueid von allen.

Ein paar Tage später sagte A-Ra-sis zum Pharaos, er müsse aus Sicherheitsgründen in sein Hauptquartier zurückkehren und werde seine Frau und seinen Sohn mitnehmen.

Der Pharaos bat A-Ra-sis, Khor-Amon in Apts zu lassen, damit er auf der Hohen Schule der Hierophanten studieren könne.

A-Ra-sis fragte Khor-Amon, ob er bei seinem Onkel bleiben und auf der Hohen Schule der Hierophanten studieren wolle, in der sein Onkel der leitende Hierophant war.

## Master Hierophant of the Institution

Khor Amon was looking at his father and at his mother with great love. He turned his look towards the Pharaoh and to Nefer-Dhiti. He had remained silent for some time and then he had replied to his father that nothing could make him happier than to stay with his uncle and with Nefer-Dhiti and to attend lessons at the Institution. Approaching and embracing his parents he had asked them to promise to him that they would visit Apts more often which they did which nothing could make them also happier.

Khor Amon in the palaces in Uast and in Apts was enjoying the love of all, of the Pharaoh of Nefer-Dhiti and also of the Shakh Mikh-Ra-dat. The Hierophant and priest of Amon Ra Uset Ra had undertaken to give the first lessons to the young prince Khor Amon who two years later in the age of seventeen he was considered a Hierophant, the youngest of all the

Khor-Amon looked at his father and his mother with great love. Then he turned his look towards the Pharaoh and Nefer-Dhiti. He remained silent for some time and then replied to his father that nothing could make him happier than to stay with his uncle and with Nefer-Dhiti and attend lessons at the Institute. Approaching and embracing his parents he asked them to promise him that they would visit Apts more often (which they did) and they replied that nothing could make them happier.

Khor-Amon in the palaces in Uast and in Apts was enjoying the love of all; of the Pharaoh, of Nefer-Dhiti, and also of the Shakh Mikh-Ra-Dat. The Hierophant and priest of Amon-Ra, Uset-Ra, had undertaken to give the first lessons to the young Prince Khor-Amon who two years later, at the age of seventeen, would be considered a Hierophant, the youngest of all the Hierophants.

Khor-Amon betrachtete seinen Vater und seine Mutter mit großer Liebe. Dann wendete er seinen Blick dem Pharao und Nefer-Dhiti zu. Er war einen Augenblick still und antwortete dann seinem Vater, daß ihn nichts glücklicher machen könnte, als bei seinem Onkel und Nefer-Dhiti zu bleiben und dem Unterricht auf der Hohen Schule beiwohnen zu können. Er trat auf seine Eltern zu, umarmte sie und bat sie zu versprechen, Apts öfter zu besuchen (was sie dann auch taten) und sie antworteten, daß sie nichts lieber täten.

Khor-Amon erfreute sich in den Palästen von Uast und Apts der Liebe aller; des Pharaos, der Nefer-Dhiti, und auch des Shakh Mikh-Ra-Dat. Der Hierophant und Priester von Amon-Ra, Uset-Ra, hatte die Aufgabe übernommen, dem jungen Prinzen Khor-Amon die ersten Lektionen zu geben. Zwei Jahre später, im Alter von siebzehn Jahren, galt er bereits selbst als Hierophant, als der jüngste aller Hierophanten.

## Hierophant,

The Shakh Mikh-Ra-dat who had been appointed as one of the High Hierophants in Khemt undertook to teach the young Shakh the mysteries given only to few of the Egyptian Hierophants. Most of the Hierophants in the Institution were seeing the presence of the Yu-Ra-Kha Shakh with great displeasure gossiping that the Pharaoh was under the influence of both the Shakh Mikh-Ra-dat and of his wife Nefer-Dhiti who was also taking lessons at the Institution

Under the supervision of the Shakh-Mikh-Ra-dat, Khor Amon in the age of twenty became a High Hierophant taking part in the Assembly of the High Hierophants to the great pleasure of the High Hierophant Uset Ra who was a great friend of both the Pharaoh Neb-Maat-Ra Amen Hotep the third and of his son the Pharaoh Nefer-Kheperu-Ra Amen Hotep the fourth Khor Amon's uncle.

The Shakh Mikh-Ra-Dat, who had been appointed one of the High Hierophants in Khemt, undertook to teach the young Shakh the mysteries given only to few of the Egyptian Hierophants. Most of the Hierophants in the Institute were seeing the presence of the Yia-Ra-Kha Shakh with great displeasure, gossiping that the Pharaoh was under the influence of both the Shakh Mikh-Ra-Dat and of his wife Nefer-Dhiti, who was also taking lessons at the Institute.

Under the supervision of the Shakh Mikh-Ra-Dat, Khor-Amon, at the age of twenty, became a High Hierophant, taking part in the Assembly of the High Hierophants. This pleased the High Hierophant Uset-Ra greatly, who was a great friend of both the Pharaoh Neb-Maat-Ra Amen-Hotep III and of his son, the Pharaoh Nefer-Kheperu-Ra Amen-Hotep IV, Khor-Amon's uncle.

Der Shakh Mikh-Ra-Dat, der zu einem der Hohen Hierophanten in Khemt ernannt worden war, hatte es sich zur Aufgabe gemacht, den jungen Shakh Mysterien zu lehren, die nur wenigen ägyptischen Hierophanten gegeben wurden. Die meisten Hierophanten der Schule sahen die Anwesenheit des Yia-Ra-Kha Shakh mit Argwohn, und sie verbreiteten Gerüchte, daß der Pharaos unter dem Einfluß sowohl des Shakh Mikh-Ra-Dat als auch seiner Frau Nefer-Dhiti stünde, die ebenfalls auf der Schule unterrichtet wurde.

Betreut vom Shakh Mikh-Ra-Dat wurde Khor-Amon im Alter von zwanzig Jahren ein Hoher Hierophant, Mitglied der Ratsversammlung der Hohen Hierophanten. Das erfreute den Hohen Hierophanten Uset-Ra sehr, der ein großer Freund sowohl des Pharaos Neb-Maat-Ra Amen-Hotep III. als auch seines Sohnes, Pharaos Nefer-Kheperu-Ra Amen-Hotep IV., Onkel Khor-Amons, war.

In one meeting of the Assembly the Pharaoh had asked the High Hierophants to enlighten the people to discontinue to worship the forty-two Gods and give offerings and sacrifices to them. This subject was presented to the Assembly at first by the Pharaoh Amen Hotep the Third who was obliged to withdraw (r finding great opposition by some Hierophants. Some Hierophant the same as before again had raise an objection as they had to lose considerable material benefits. The High Hierophants - priests of the God Aa-Ussar (Osiris) and of Anpuat (Anubis) threatened to leave the Assembly for ever if the Pharaoh insisted on this matter.

The Pharaoh said to the Assembly he would think the matter over again.

Two days later the Pharaoh had expressed his pleasure to conduct the service in the temple of Amon Ra, the Sun God.

In one meeting of the Assembly the Pharaoh had asked the High Hierophants to enlighten the people to discontinue the worship of the forty-two Gods, to cease all offerings and sacrifices to them. This proposal was previously presented to the Assembly by the Pharaoh Amen-Hotep III, who was obliged to withdraw it after meeting great opposition by some Hierophants. These same Hierophants now raised similar objections as they stood to lose considerable material benefits. The High Hierophants - priests of the God Aa-Ussar (Osiris) and of Anpuat (Anubis) - threatened to leave the Assembly forever if the Pharaoh insisted on this matter.

The Pharaoh said to the Assembly he would think the matter over again.

Two days later the Pharaoh had expressed his pleasure to conduct the service in the temple of Amon-Ra, the Sun God.

Bei einer Tagung der Ratsversammlung verlangte der Pharaon von den Hohen Hierophanten, das Volk darüber aufzuklären, daß die Verherrlichung der zwei- und vierzig Gottheiten zu unterlassen sei und ihnen nicht mehr geopfert werden sollte. Schon früher hatte der Pharaon Amen-Hotep III. der Versammlung einen solchen Antrag gestellt, ihn jedoch zurückziehen müssen, nachdem einige Hierophanten starken Widerstand leisteten. Die gleichen Hierophanten erhoben jetzt sehr ähnliche Einwände, standen sie doch im Begriff, beträchtliche materielle Vorteile zu verlieren. Die Hohen Hierophanten - Priester des Gottes Aa-Ussar (Osiris) und Anpuat (Anubis) - drohten, die Versammlung für immer zu verlassen, sollte der Pharaon auf seiner Weisung bestehen.

Der Pharaon kündigte der Versammlung an, er werde die Sache noch einmal überdenken.

Zwei Tage später leitete der Pharaon voller Freude den Gottesdienst im Tempel des Sonnengottes Amon-Ra.

Only five high Hierophants from the Assembly faithful to the Pharaoh, Mikh-Ra-dat, Nefer-Dhiti, Khor Amon and Uset Ra were present in the temple. Most of the high Hierophants with their absence wanted to force the Pharaoh to withdraw from the Assembly the Pharaohs claim to enlighten the people.

While the Pharaoh Amen Hotep the fourth was on the platform invoking Amon Ra repeating loudly the Hekau (the words of Power), a red flame appeared on the right side of the golden image of the sun and a violet flame had appeared on the left side of the golden image of the sun. In the flames two human-looking figures had appeared - - - the Pharaoh had lost his consciousness falling down on the platform. Khor Amon standing behind him took the Pharaoh in his arms carrying the Pharaoh to the nearby palace in Uast.

When the Pharaoh was feeling well he had called Khor Amon to see him in his bed room. Before the Pharaoh telling

Only five High Hierophants from the Assembly proved faithful to the Pharaoh. Mikh-Ra-Dat, Nefer-Dhiti, Khor-Amon, and Uset-Ra were present in the temple. Most of the High Hierophants, through their absence, wanted to force the Pharaoh to withdraw his proposal to enlighten the people from the Assembly.

When the Pharaoh Amen-Hotep IV was on the platform, invoking Amon-Ra, repeating loudly the Khe-Kau (the words of Power), a red flame appeared on the right side of the golden image of the sun. A violet flame then appeared on the left side of the golden image of the sun. In the flames two human-looking figures appeared. The Pharaoh lost his consciousness, falling down on the platform. Khor-Amon, who was standing behind the Pharaoh, took him in his arms and carried the Pharaoh to the nearby palace in Uast.

When the Pharaoh was feeling well he had called Khor-Amon to see him in his bedroom.

Nur fünf Hohe Hierophanten aus der Versammlung erwiesen dem Pharao ihre Treue. Mikh-Ra-Dat, Nefer-Dhiti, Khor-Amon, und Uset-Ra waren im Tempel anwesend. Die meisten Hohen Hierophanten wollten durch ihre Abwesenheit den Pharao zur Zurücknahme seines Antrags zwingen, das Volk durch die Versammlung aufzuklären.

Als der Pharao Amen-Hotep IV. auf dem Podest Amon-Ra anrief, indem er laut die Khe-Kau (die Worte der Kraft) sprach, erschien eine rote Flamme auf der rechten Seite des goldenen Sonnenbildnisses. Dann erschien eine violette Flamme auf der linken Seite des goldenen Sonnenbildnisses. In den Flammen erschienen zwei menschlich aussehende Figuren. Der Pharao verlor sein Bewußtsein und fiel vom Podest. Khor-Amon, der hinter dem Pharao gestanden hatte, nahm ihn in seine Arme und trug ihn zum nahen Palast in Uast.

Als der Pharao sich wieder besser fühlte, ließ er Khor-Amon rufen, um sich mit ihm im Schlafgemach zu treffen.

anything Khor Amon told him that he himself and all the others present had seen the flames and the human-looking figures. Mikh-Ra-dat said that the materialized figures were an Archangel of the Order of the Mikha-Els and of an Archangel of the Order of the Ra-pfa-Els.

Next day the Pharaoh had summoned the Assembly and contrary to the expectations of the opposing to him Hierophants the Pharaoh announced to them his decision to abolish the Assembly as a Body, and to expel from the Institution the hierophants opposing to the new order --- the Pharaoh had announced to the Assembly that he believed to and was worshipping the One Real God Aton, the Absolute Infinite BE-ingness, the everlasting Life symbol of which is the Holy Ankh-

An open war started between the Hierophants worshipping the Gods and the Pharaoh. The worshippers of Amon Ra remained at the beginning neutral

Before the Pharaoh could say anything, Khor-Amon told him that he himself, and all the others present, had seen the flames and the human-looking figures. Mikh-Ra-Dat said that the materialised figures were an Archangel of the Order of the Maha-Els and an Archangel of the Order of the Ra-pfa-Els.

Next day the Pharaoh summoned the Assembly and, contrary to the expectations of those Hierophants opposing him, the Pharaoh announced his decision to abolish the Assembly as a Body and to expel from the Institute all Hierophants opposing the new order. The Pharaoh announced to the Assembly that he believed in, and was now worshipping, the One Real God Aton, the Absolute Infinite BE-ingness, the everlasting Life, symbol of which is the holy Ankh.

An open war between the Hierophants worshipping the many Gods and the Pharaoh had begun. The worshippers of Amon-Ra remained, at the beginning, neutral.

Bevor der Pharao etwas sagen konnte, erzählte ihm Khor-Amon, daß er selbst und alle anderen, die anwesend waren, die Flammen und die menschlichen Gestalten gesehen hatten. Mikh-Ra-Dat meinte, daß die materialisierten Gestalten Erzengel gewesen wären, und zwar einer vom Rang der Maha-Els und einer vom Rang der Ra-pfa-Els.

Am nächsten Tag berief der Pharao die Versammlung ein, und, ganz im Gegensatz zu den Erwartungen der sich widersetzenen Hierophanten, verkündete der Pharao seinen Entschluß, die Versammlung als Körper aufzulösen und alle Hierophanten aus dem Institut auszuschließen, die sich weigerten, seiner jüngsten Anordnung Folge zu leisten. Der Pharao gab bekannt, daß er an den einen wahren Gott ATON glaube, den er nun zu verherrlichen gedenke, die Absolute Unendliche Seinsheit, das immerwährende Leben, dessen Symbol das heilige Ankh ist.

Ein offener Konflikt zwischen den Hierophanten, die die vielen Götter verherrlichten, und dem Pharao hatte begonnen. Die, die zu Amon-Ra beteten, standen anfänglich auf keiner Seite.

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The hierophants worshipping the Sun God Ra had asked the Pharaoh to give to them the temple of Amon Ra to worship Ra in Uast (Thebes). The Pharaoh consented to their request finding the Sun as the most convincing manifestation of Aton, the Spiritual Sun?

Mikh-Ra-dat suggested the big hall in the palace in Apts (Ka-Ra-nak) to be dedicated to ATON and be used as the suitable place for concentric meditation and for the adoration of ATON.

Mikh-Ra-dat and Khor Amon had painted the hall in a light canary yellow colour - in the place in the Temples of Ra where was placed a golden Sun, Khor-Amon had placed the Symbol of Life taking out from the centers of the Symbol the names and the images of the Gods placing in the centers the Sacred Symbols of ATON given to the Pharaoh, to Mikh-Ra-dat and to him by intuition. A big <sup>thut</sup>thut altar and incense burner in front of the "Symbol

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Die Hierophanten, die den Sonnengott Ra verehrten, baten den Pharao, ihnen den Tempel von Amon-Ra in Uast (Theben) für die Anbetung von Ra zu geben. Der Pharao gab ihrem Ansuchen statt, da er fand, daß die Sonne der überzeugendste Ausdruck von ATON, der spirituellen Sonne, sei.

Mikh-Ra-Dat schlug vor, den großen Saal im Palast von Apts (Ka-Ra-nak) ATON zu widmen und ihn als würdige Umgebung für konzentrische Meditation und die Verehrung von ATON zu verwenden.

Mikh-Ra-Dat und Khor-Amon malten den Saal in heller goldgelber Farbe aus. Dort, wo in den Tempeln von Ra die goldene Sonne gewesen war, plazierte Khor-Amon das Symbol des Lebens, von dem er zuerst die Namen und Bilder der Gottheiten aus den Zentren entfernt und durch heilige Symbole des ATON ersetzt hatte. Diese waren dem Pharao, Mikh-Ra-Dat und ihm durch Intuition geschenkt worden. Vor das Symbol des Lebens wurden ein großer KHAUT Altar mit einem Weihrauchgefäß gestellt.

of Life was placed and candles and sweet smelling incense were burning always.

After the inauguration and the dedication of the Hall to ATON daily prayers, not in words but in silent mental adoration were offered to the Absolute Infinite BE-ingness ATON.

On the first month the Hall was offered to ATON strange sounds were heard at the time of the mental prayers. The worshippers were sitting cross-legged in a semi-circular position in front of the Khaut. One of the worshippers standing in front of the Khaut was offering to ATON silently prayers.

When in one occasion the Pharaoh had to be standing in front of the Khaut the two flames, the red flame and the violet flames had appeared on the right and on the left sides of the Khaut. Maha-El appeared in the red flame and stepping out of the red flame, fiery though, had materialized himself beckoning to Khor Amon to approach

Candles and sweet smelling incense were always burning .

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In the first month, after the Hall was offered to ATON, strange sounds were heard at the time of these mental prayers. The worshippers sat cross-legged in a semi-circular position in front of the Khaut. One of the worshippers stood in front of the Khaut and was silently offering to Aton prayers.

When, on one occasion, the Pharaoh had to be standing in front of the Khaut, the two flames – the red flame and the violet flame – appeared on the right and on the left sides of the Khaut. Maha-El appeared in the red flame and, stepping out of the fiery red flame, he materialised himself and beckoned to Khor-Amon to approach to him.

Immer brannten Kerzen und süß riechender Weihrauch.

Nach der feierlichen Einweihung des jetzt ATON gewidmeten Saales, wurde täglich zur Absoluten Unendlichen Seinsheit, zu ATON, gebetet – nicht in Worten, sondern durch stille Anbetung im Geiste.

Im ersten Monat, nachdem der Saal ATON geweiht worden war, konnte man während der Zeit der geistigen Gebete seltsame Töne hören. Die Betenden saßen mit überkreuzten Beinen im Halbkreis vor dem Khaut. Einer von ihnen stand vor dem Khaut und bat im Stillen ATON, die Gebete zu erhören.

Als es einmal die Aufgabe des Pharaos war, vor dem Khaut zu stehen, erschienen die zwei Flammen wieder, die rote und die violette, zur rechten und zur linken Seite des Khaut. Maha-El erschien in der roten Flamme, und während er aus dem rot lodernen Feuer herausstieg, materialisierte er sich und gab Khor-Amon ein Zeichen, sich ihm zu nähern.



to Him. Mikh-Ra-dat had expressed great worry and fear. Khor Amon got up and had approached the Archangel who had embraced Khor Amon, half of the Archangel's body entering in the body of the prince. - - - when the Archangel had dematerialized himself, Mikh-Ra-dat approached Khor Amon who was still in a sweet slumber. The Pharaoh was also in a sweet slumber.

When the ceremony? had ended the Pharaoh addressing Khor Amon had called him Khor Aton addressing his wife Nefer Dhiti had called her Merit Aton addressing Mikh-Ra-dat had called him Mikh-Aton and had asked all in future to call him  $\text{𓆎} \text{𓆏} \text{𓆑}$  Ankh en Aton.

Raising both his hands, the Pharaoh had exclaimed



Aton Neter Ankh Tteta en Kheh rekhy  
God Aton, Life everlasting in eternity I know

$\text{𓆎}$   $\text{𓆏}$   $\text{𓆑}$   $\text{𓆒}$   $\text{𓆓}$   $\text{𓆔}$   $\text{𓆕}$   $\text{𓆖}$   
neb en pet Kna en Tta Neter en maat  
Lord of Heaven and of Earth God of Truth

Mikh-Ra-Dat expressed great worry and fear. Khor-Amon got up and approached the Archangel, who embraced Khor-Amon. Half of the Archangel's body entered in the body of the prince. ... After the Archangel had dematerialized himself, Mikh-Ra-Dat approached Khor-Amon, who remained in a sweet slumber. The Pharaoh was also in a sweet slumber.

When the ceremony had ended the Pharaoh, in addressing Khor-Amon, had called him "Khor-Aton". In addressing his wife Nefer-Dhiti, he had called her "Merit-Aton", and he addressed Mikh-Ra-Dat, "Mikh-Aton". He then asked all in future to call him ANKH-EN-ATON.

Raising both his hands, the Pharaoh exclaimed:

ATON NETER ANKH TTETA EN KHEH REKH  
God Aton, Life everlasting in eternity,  
I know

NEB EN PET KNA EN T-TA NETER EN MAAT  
Lord of Heaven and of Earth. God of  
Truth


Mikh-Ra-Dat zeigte sich sehr besorgt und voller Furcht. Khor-Amon stand auf und ging auf den Erzengel zu, der ihn umarmte. Der halbe Körper des Erzengels drang in den Körper des Prinzen ein. - Nachdem der Erzengel sich wieder dematerialisiert hatte, eilte Mikh-Ra-Dat zu Khor-Amon, der in süßem Schlummer verblieb. Auch der Pharaos war lieblich entschlummert.


Nach dem Ende der Zeremonie wandte sich der Pharaos zu Khor-Amon und sprach ihn mit «Khor-Aton» an. Als er seine Frau Nefer-Dhiti ansprach, nannte er sie «Merit-Aton», und Mikh-Ra-Dat nannte er «Mikh-Aton». Dann bat er alle, ihn selbst in Zukunft ANKH-EN-ATON zu nennen.

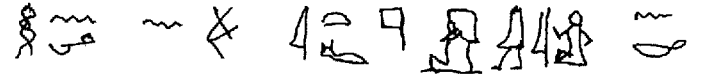
Mit erhobenen Händen rief der Pharaos aus:

ATON NETER ANKH TTETA EN KHEH REKH  
Gott Aton, Leben immerwährend in  
Ewigkeit, Ich weiß

NEB EN PET KNA EN T-TA NETER EN MAAT  
Herr des Himmels und der Erde. Gott der  
Wahrheit


  
 REKH A-at neb sek-hem-aa em utu
   
 I know Great Lord I have gained the mastery of what is asked


  
 A-arit er-a ttep t-ta neb en Ankh
   
 to be done for me on Earth, lord of Life


  
 Kna en Mer A-atef I-ia nek
   
 and of Love Divine Father I have come to You.

The Spirit now and matter, the light and illusion were at war in Khemt

The Pharaoh Ankh-en-Aton had showed the worship to Aton but he was not willing to impose the worship to Aton by force. Only the appointed by the Pharaoh as the Chief hierophant responsible for the worship of Aton in Khemt was from time to time attacking openly the worship to the Gods and especially the worship to the God with the head of a jackal, the God Anpuat (Anubis).

REKH A-AT NEB SEK-HEM-AA EM UTU  
I know Great Lord I have gained the mastery of what is asked

A-ARIT ER-A TTEP T-TA NEB EN ANKH  
KNA EN MER A-ATEF I-IA NEK  
to be done for me on Earth, Lord of Life and of Love. Divine Father I have come to you.

Now Spirit and matter, the light and illusion were at war in Khemt.

Although the Pharaoh Ankh-en-Aton was openly displaying the worship of Aton he was not willing to impose on others the worship of Aton by force. Only the Chief Hierophant, appointed by the Pharaoh as the one responsible for the worship of Aton in Khemt, was, from time to time, openly attacking the worship of the Gods, and especially the worship of the God with a head of a jackal, the God Anpuat (Anubis).

REKH A-AT NEB SEK-HEM-AA EM UTU  
Ich weiß Großer Herr Ich habe erlangt die Meisterschaft dessen was verlangt wird

A-ARIT ER-A TTEP T-TA NEB EN ANKH  
KNA EN MER A-ATEF I-IA NEK  
getan zu werden von mir auf Erden, Herr des Lebens und der Liebe. Göttlicher Vater ich bin gekommen zu dir.

Jetzt war in Khemt Krieg zwischen Geist und Materie, zwischen Licht und Täuschung.

Obwohl der Pharaon Ankh-en-Aton seine Verehrung von ATON öffentlich hervorkehrte, war er nicht geneigt, den Glauben an ATON anderen mit Gewalt aufzuzwingen. Nur der oberste Hierophant, dem der Pharaon die Verantwortung für die Gottesdienste des ATON in Khemt übertragen hatte, griff von Zeit zu Zeit die Götterkulte offen an, besonders den Kult des Gottes mit dem Schakalkopf, des Gottes Anpuat (Anubis).

God Osiris (𓂏𓂏 Neter A-ussar had taken the place of Amon Ra in many places in Khemt. Neter Aa-ussar was considered to be the lord of the world beyond the (𓂏𓂏 Neter en Neter Khert). The God Anpuat (Anubis) was considered to be the God responsible for the weighing of the hearts of the deceased persons against the feather of Maat. If the heart of the deceased was heavier than the feather of Maat the deceased was given to the devourer of the Souls - - - so the ignorant relatives of the deceased were offering very precious gifts to the priests of Anpuat trying to bribe the God weighing the hearts. The services for the worship of Anpuat were very noisy and disturbing.

The 𓂏𓂏 Neter Khem Aat, the high priest of Aton, the Hierophant Khor Aton very often was entering the temples of Anpuat during the noisy services breaking with an iron hammer to statues of stone of Anpuat. The priests of Anpuat had

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Der Gott Osiris, NETER AA-USSAR, hatte an vielen Orten in Khemt die Stelle von Amon-Ra eingenommen. Neter Aa-Ussar wurde für den Herrn der jenseitigen Welt, NETER EN NETER KHERT, gehalten. Der Gott Anpuat (Anubis) wurde als derjenige betrachtet, der mit Hilfe einer Waage die Herzen von Verstorbenen mit der Feder der Maat zu vergleichen hatte. Wenn das Herz des Verstorbenen schwerer wog, als die Feder der Maat, dann wurde der im Jenseits Angekommene dem Verschlinger der Seelen ausgeliefert. - Auf diese Weise kam es dazu, daß unwissende Verwandte des Verstorbenen den Priestern des Anpuat überaus kostbare Geschenke machten, um den Versuch zu unternehmen, den Gott zu bestechen, der die Herzen zu wiegen hatte. Die Gottesdienste zu Ehren des Anpuat waren sehr laut und störend.

Der NETER KHEN AAT, der Hohe Priester des ATON, der Hierophant Khor-Aton, betrat sehr oft die Tempel des Anpuat während der geräuschvollen Gottesdienste und zerbrach mit einem eisernen Hammer die Steinstatuen des Anpuat.

sworn to kill Khor Aton.

The high hierophants of Ra and of the other Gods were spreading in Khemt that the Pharaoh was an insane person very ill and epileptic. The wife of the Pharaoh was sterile and the high hierophants of Amon Ra and of Aton also wanted an heir to the throne.

The daughter of the high hierophant of Amon Ra, Ra-Aa-Ussar was married to a nephew of the Pharaoh Amen Hotep the third and cousin of the Pharaoh Ankh-en-Aton, the Shakh Kha-Ra-Nukh. The Shakh Kha-Ra-Nukh was an alcoholic person very ill and of a very weak character.

The daughter of the hierophant Ra Aa-Ussar and wife of the Shakh gave birth to a boy and the hierophant Ra-Aa-Ussar had persuaded the hierophants of Amon Ra and of Aton to ask the Pharaoh Ankh-en-Aton to adopt the son of his cousin.

The priests of Anpuat had sworn to kill Khor-Aton.

The High Hierophants of Ra and of the other Gods were spreading rumours in Khemt that the Pharaoh was an insane person, very ill, and epileptic. The wife of the Pharaoh was sterile and the High Hierophants of Amon-Ra and of Aton wanted an heir to the throne.

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Die Priester des Anpuat hatten daher geschworen, Khor-Aton zu töten.

Die Hohen Hierophanten von Ra und den anderen Gottheiten verbreiteten Gerüchte in Khemt, daß der Pharao ein Geisteskranker wäre, schwer krank und epileptisch. Die Frau des Pharaos war unfruchtbar und die Hohen Hierophanten des Amon-Ra und des ATON wünschten einen Thronfolger.

Die Tochter des Hohen Hierophanten von Amon-Ra, Ra-Aa-Ussar, war mit einem Neffen des Pharaos Amen-Hotep III. verheiratet, einem Cousin des Pharaos Ankh-en-Aton, dem Shakh Kha-Ra-Nukh. Der Shakh Kha-Ra-Nukh war Alkoholiker, schwer krank und hatte einen sehr schwachen Charakter.

Die Tochter des Hierophanten Ra-Aa-Ussar und Frau des Shakh gebar einen Sohn, und der Hierophant Ra-Aa-Ussar hatte Hierophanten des Amon-Ra und des Aton überredet, den Pharao Ankh-en-Aton zu bitten, den Sohn seines Cousins zu adoptieren.

The Shakh Kha-Ra-Nukh was living with his wife in a small house in the suburbs of Uast.

The Pharaoh found the idea of the Hierophants very reasonable and had asked Khor Aton to visit his second cousin the Shakh Kha-Ra-Nukh and see the child.

On the next day the Pharaoh and Khor Aton carrying the Holy Ankh had visited the Shakh Kha-Ra-Nukh. The child was only two months old and very weak. The Neter Khen Aat Khor Aton had placed the Holy Ankh on the child calling it Tut-Ankh-Aton.

The Pharaoh Ankh-en-Aton had offered the palace in Uast to the Shakh to live there with his wife and his son Tut-Ankh-Aton and the adopted son of the Pharaoh Ankh-en-Aton, and also enough money to live a princely life.

The Shakh Kha-Ra-Nukh very ill

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The Pharaoh Ankh-en-Aton had offered the palace in Uast to the Shakh to live there with his wife and his son Tut-Ankh-Aton (the adopted son of the Pharaoh Ankh-en-Aton). Ankh-en-Aton also provided enough money that Tut-Ankh-Aton could live a princely life.

Der Shakh Kha-Ra-Nukh lebte mit seiner Frau in einem kleinen Haus in einem Vorort von Uast.

Der Pharao fand die Idee der Hierophanten sehr vernünftig, und er bat Khor-Aton, seinen zweiten Cousin Shakh Kha-Ra-Nukh zu besuchen und das Kind zu sehen.

Am nächsten Tag besuchten der Pharao und Khor-Aton den Shakh Kha-Ra-Nukh. Sie trugen das heilige Ankh. Das Kind war nur zwei Monate alt und sehr schwach. Neter Khen Aat Khor-Aton legte das heilige Ankh auf das Kind und nannte es «Tut-Ankh-Aton».

Der Pharao Ankh-en-Aton bot dem Shakh an, mit seiner Frau und seinem Sohn Tut-Ankh-Aton (der adoptierte Sohn des Pharao Ankh-en-Aton) im Palast in Uast zu leben. Ankh-en-Aton stellte auch genügend Geld zu Verfügung, damit Tut-Ankh-Aton ein standesgemäßes Leben als Prinz führen konnte.

passed over when his son Tut-Ankh-Aton was only two years old. . . and the Hierophant Ra-Aa-Ussar was living in the palace in Uast with his daughter and his grandson Tut-Ankh-Aton.

The Pharaoh unable to tolerate the enmity of the Hierophants of Amon Ra and of the other Gods had moved to the ruined and abandoned town called Am-aRa-na giving to the town the new name Ankh-en-Aten, about hundred kilometers north of Uast.

The Pharaoh had given new life to Ankh-en-Aten living there with his wife Merit-Aten

The Shakh Mikh-Aton visited Yi-Ra-Kha and returning back to Khemt, he had brought with him the Shakh Sa-a-Ra a the daughter of Merit Aton's uncle

The Shakh Khor Aton was living for some time in the palace in Apts and

The Shakh Kha-Ra-Nukh grew very ill and passed over when his son, Tut-Ankh-Aton, was only two years old... and the Hierophant Ra-Aa-Ussar was living in the palace in Uast, along with his daughter and his grandson Tut-Ankh-Aton.

The Pharaoh, unable to tolerate the enmity of the Hierophants of Amon-Ra and of the other Gods, moved to the ruined and abandoned town called Am-aRa-na. He gave to the town the new name Ankh-en-Aten, which was about one hundred kilometres north of Uast.

The Pharaoh had given new life to Ankh-en-Aten, living there with his wife Merit-Aton.

The Shakh Mikh-Aton visited Yia-Ra-Kha, and in returning back to Khemt he had brought with him the Shakh Sa-a-Ra, the daughter of Merit-Aton's uncle.

Der Shakh Kha-Ra-Nukh wurde sehr krank und starb, als sein Sohn Tut-Ankh-Aton erst zwei Jahre alt war - und der Hierophant Ra-Aa-Ussar lebte im Palast in Uast, gemeinsam mit seiner Tochter und seinem Enkelsohn Tut-Ankh-Aton.

Der Pharao konnte die Feindschaft der Hierophanten des Amon-Ra und der anderen Gottheiten nicht ertragen, und er verlegte seinen Sitz in die zerstörte und aufgegebene Stadt, die Am-aRa-na genannt wurde. Er gab der Stadt, die ungefähr hundert Kilometer nördlich von Uast lag, den neuen Namen Ankh-en-Aten.

Der Pharao gab Ankh-en-Aten, wo er mit seiner Frau Merit-Aton lebte, neues Leben.

Der Shakh Mikh-Aton besuchte Yia-Ra-Kha, und von seiner Reise brachte er die Shakh Sa-a-Ra, die Tochter des Onkels der Merit-Aton, nach Khemt mit.

Some times in Ankh-en-Aten with the Pharaoh and with Merit-Aten.

The Shakh Mikh-Aton and the Shakh Sa-a-Ra after giving their greetings to the Pharaoh in Ankh-en-Aten had the proposal of Shakh Khor-Aton to live with him in the palace in Apts (Kha-Ra-nak). Mikh-Aton and Sa-a-Ra had accepted with pleasure the offer. In two months' time after the arrival of the Shakh in Khemt the Shakh Khor Aton had asked the Shakh to marry him. The marriage ceremony took place in Ankh-en-Aten to the great pleasure of the Pharaoh and of Merit-Aten of the parents of Khor Aton and of Mikh-Aton.

In a year's time the Shakh Sa-a-Ra was giving birth to a very beautiful child, to the Shakh Kha-Ausset and later Merit Aten.

The Shakh Khor Aton was visiting very often in the palace in last the Shakh

Shakh Khor-Aton was living sometimes in the palace in Apts and sometimes in Ankh-en-Aten with the Pharaoh and with Merit-Aton.

The Shakh Mikh-Aton and the Shakh Sa-a-Ra gave their greetings to the Pharaoh in Ankh-en-Aten. It was the proposal of Shakh Khor-Aton that they live with him in the palace of Apts (Kha-Ra-nak). Mikh-Aton and Sa-a-Ra had accepted with pleasure the offer. In two months' time, after the arrival of the Shakh Sa-a-Ra in Khemt, the Shakh Khor-Aton asked the Shakh Sa-a-Ra to marry him. The marriage ceremony took place in Ankh-en-Aten to the great pleasure of the Pharaoh, of Merit-Aton, of the parents of Khor-Aton, and of Mikh-Aton.

In a year's time the Shakh Sa-a-Ra gave birth to a very beautiful child, Shakh Kha-Ausset, later Merit-Aten.

Der Shakh Khor-Aton wohnte manchmal im Palast von Apts und dann wieder in Ankh-en-Aten beim Pharao und bei Merit-Aton.

Der Shakh Mikh-Aton und die Shakh Sa-a-Ra sandten dem Pharao in Ankh-en-Aten ihre Grüße. Shakh Khor-Aton machte ihnen den Vorschlag, mit ihm im Palast von Apts (Kha-Ra-nak) zu wohnen. Mikh-Aton und Sa-a-Ra nahmen das Angebot mit Freuden an. Zwei Monate nach der Ankunft der Shakh Sa-a-Ra in Khemt bat der Shakh Khor-Aton die Shakh Sa-a-Ra, ihn zu heiraten. Die Hochzeitszeremonie fand in Ankh-en-Aten statt. Der Pharao sowie Merit-Aton, die Eltern von Khor-Aton sowie Mikh-Aton freuten sich darüber sehr.

Innerhalb eines Jahres gebar die Shakh Sa-a-Ra ein sehr schönes Kind, Shakh Kha-Ausset, später Merit-Aten.

Tut Ankh Aton. Ra-Aausar the Hierophant of Amon Ra was all the time pretending to be a good friend of the Shakh Khor Aton being the cousin of his grandson Tut Ankh Aton.

Ra-Aausar had proposed to Khor Aton to conduct a service in the temple of Amon Ra the Sun God, the most magnificent expression of Aton.

Khor Aton wishing to calm down the worshippers of Amon Ra had accepted to officiate to Aton in the temple of Amon Ra in Uast (Thebes) provided that all the statues of the false Gods to be removed from the temple. Ra-Aausar had informed Khor Aton that the statues of all the Gods had be taken out of the temple of Amon Ra long time ago.

The day of the visit of Khor Aton in the temple of Amon Ra had come. The temple was over crowded purposely. When Khor Aton approached the image of the Sun, Ra-Aausar came near Khor Aton stabbing him with a sharp dagger, many

Shakh Khor-Aton very often visited Shakh Tut-Ankh-Aton in the palace of Uast. Ra-Aa-Ussar, the Hierophant of Amon-Ra, was all the time pretending to be a good friend to Shakh Khor-Aton, who was the cousin of his grandson Tut-Ankh-Aton.

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Khor-Aton, wishing to calm down the worshippers of Amon-Ra, accepted to worship Aton in the temple of Amon-Ra in Uast (Thebes) provided that all the statues of the false Gods be removed from the temple. Ra-Aa-Ussar informed Khor-Aton that the statues of all the Gods had been taken out of the temple of Amon-Ra a long time ago.

The day of the visit of Khor-Aton to the temple of Amon-Ra had come. The temple was purposely over-crowded. When Khor-Aton approached the image of the Sun, Ra-Aa-Ussar came near to Khor-Aton, stabbing him many times in the abdomen with a sharp dagger.

Shakh Khor-Aton besuchte sehr oft den Shakh Tut-Ankh-Aton im Palast von Uast. Ra-Aa-Ussar, der Hierophant des Amon-Ra, gab die ganze Zeit vor, ein guter Freund des Shakh Khor-Aton zu sein, der ein Cousin seines Enkelsohnes Tut-Ankh-Aton war.

Ra-Aa-Ussar machte Khor-Aton den Vorschlag, einen Gottesdienst im Tempel des Amon-Ra zu halten, im Tempel des Sonnengottes, des prächtigsten Ausdrucks von ATON.

Khor-Aton, der die Anhänger von Amon-Ra besänftigen wollte, nahm das Angebot, im Tempel des Amon-Ra in Uast (Theben) einen Gottesdienst zu Ehren von ATON zu halten, unter der Bedingung an, daß alle Statuen der falschen Götter aus dem Tempel gebracht würden. Ra-Aa-Ussar versicherte Khor-Aton, daß die Götzenbilder schon vor langer Zeit aus dem Tempel des Amon-Ra entfernt worden waren.

Der Tag war gekommen, an dem Khor-Aton den Tempel des Amon-Ra besuchen sollte. Der Tempel war, wie beabsichtigt, von Menschen überfüllt. Als Khor-Aton auf das Bild der Sonne zuing, kam Ra-Aa-Ussar ganz nahe zu Khor-Aton und versetzte ihm mit einem scharfen Dolch viele Stiche in den Unterleib.



times in the abdomen. Before falling down Khor Aton was carried out of the Temple by the worshippers of Anpuat (Anubis). In less than two hours the body of Khor Aton was burnt. No traces of the well planned crime were left. Ra-Aa-Ussar now a criminal was the master of Uast.

Two years later Ra-Aa-Ussar had invited the Pharaoh to visit Uast to stay with his adopted son for a day or two. Tut Ankh Aton was celebrating the ninth anniversary of his birthday.

The Pharaoh Ankh-en-Aton who had not recovered yet from his grief of the mysterious disappearing of his beloved Khor Aton had given his love to console himself to his adopted son Tut Ankh Aton. He had visited Uast giving to the Shakh Tut Ankh Aton many precious gifts for his birth day. The Pharaoh had stayed in the palace in Uast for three days and had returned to Ankh-en-Aton feeling very ill. In three days' time the Pharaoh Ankh-en-Aton had passed over being poisoned.

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The Pharaoh Ankh-en-Aton, who had not recovered yet from the grief of the mysterious disappearance of his beloved Khor-Aton, gave his love to his adopted son Tut-Ankh-Aton to console himself. While visiting Uast he gave to the Shakh Tut-Ankh-Aton many precious gifts for his birthday. The Pharaoh stayed in the palace in Uast for three days and then returned to Ankh-en-Aton feeling very ill. In three days' time the Pharaoh Ankh-en-Aton had passed over from poisoning.

Bevor er zusammenbrach, wurde Khor-Aton von den Anhängern des Anpuat (Anubis) aus dem Tempel getragen. In weniger als zwei Stunden war der Körper des Khor-Aton verbrannt. Von dem gut geplanten Verbrechen zeugten keine Spuren mehr. Ra-Aa-Ussar, zum Kriminellen geworden, war jetzt Herr von Uast.

Zwei Jahre später lud Ra-Aa-Ussar den Pharaon ein, Uast zu besuchen, um mit seinem Adoptivsohn einen oder zwei Tage zu verbringen. Tut-Ankh-Aton feierte seinen neunten Geburtstag.

Der Pharaon Ankh-en-Aton, der sich noch nicht von der Trauer um das geheimnisvolle Verschwinden seines geliebten Freundes Khor-Aton erholt hatte, schenkte seine Liebe seinem Adoptivsohn, Tut-Ankh-Aton, was ihn tröstete. Während des Besuchs in Uast gab er dem Shakh Tut-Ankh-Aton viele wertvolle Geschenke zu seinem Geburtstag. Der Pharaon blieb drei Tage im Palast von Uast, und als er dann nach Ankh-en-Aton zurückkehrte, fühlte er sich sehr krank. Drei Tage später schied der Pharaon aus dieser Welt. Das Gift hatte seine Wirkung getan.

Ra-Aa-Ussar had accused Merit Aton (Nefer Dhiti) that she had poisoned the Pharaoh

Two days after the passing over of the Pharaoh Ankh en Aton Ra-Aa-Ussar and the other Hierophants had crowned Tut Ankh Aton, a boy of nine years of age, as the Pharaoh Tut Ankh Amon changing the Pharaoh's name to Tut-Ankh-Amon.

The Shakh A-Ra-sis the father of Khor Aton took Merit Aton (Nefer Dhiti) Merit Aton the daughter of Khor Aton and Sa-a-Ra Khor Aton's wife to the South where he was the Governor and the commander of the Kemet forces of the South. A-Ra-sis had denied to acknowledge Tut Ankh Amon as a Pharaoh and giving a throne name to Merit Aton, the name Ankh-Keperu-Ra Smenkh-Kha-Ra who was ruling part of Kemet at the same time Ra-Aa-Ussar was ruling in the place of the Pharaoh Tut-Ankh Amon who had passed over ten years later in the age of nineteen years. These are the true events.

Ra-Aa-Ussar accused Merit-Aton (Nefer-Dhiti) of poisoning the Pharaoh.

Two days after the passing over of the Pharaoh Ankh-en-Aton, Ra-Aa-Ussar and the other Hierophants crowned Tut-Ankh-Aton, a boy of nine years of age, the Pharaoh "Tut-Ankh-Amon", thereby changing the Pharaoh's name.

The Shakh A-Ra-sis, the father of Khor-Aton, took Merit-Aton (Nefer-Dhiti), Merit-Aton (the daughter of Khor-Aton) and Sa-a-Ra (Khor-Aton's wife) to the South, where he was the Governor and the commander of the Kemet forces of the South. A-Ra-sis had denied to acknowledge Tut-Ankh-Amon as a Pharaoh and gave a throne name to Merit-Aton. She became Ankh-Keperu-Ra-Smenkh-Kha-Ra who ruled part of Kemet at the same time Ra-Aa-Ussar was ruling in the place of the Pharaoh Tut-Ankh-Amon (Pharaoh Tut-Ankh-Amon passed over ten years later at the age of nineteen).

These are the true events.

Ra-Aa-Ussar beschuldigte Merit-Aton (Nefer-Dhiti), den Pharao vergiftet zu haben.


Zwei Tage nach dem Hinübergang des Pharao Ankh-en-Aton krönten Ra-Aa-Ussar und die anderen Hierophanten Tut-Ankh-Aton, einen Knaben von neun Jahren, zum Pharao «Tut-Ankh-Amon», wobei sie seinen Namen änderten.

Der Shakh A-Ra-sis, der Vater von Khor-Aton, brachte Merit-Aton (Nefer-Dhiti), Merit-Aton (die Tochter von Khor-Aton) und Sa-a-Ra (Khor-Atons Frau) in den Süden, wo er Gouverneur und Befehlshaber der Khemtschen Streitkräfte des Südens war. A-Ra-sis weigerte sich, Tut-Ankh-Amon als Pharao anzuerkennen, und gab Merit-Aton einen Thronnamen. Sie wurde Ankh-Keperu-Ra-Smenkh-Kha-Ra und herrschte über einen Teil von Kemet zur selben Zeit als Ra-Aa-Ussar im Namen des Pharao Tut-Ankh-Amon regierte. (Pharao Tut-Ankh-Amon starb zehn Jahre später im Alter von neunzehn Jahren).


So spielten sich die Ereignisse in Wahrheit ab.

# Chapter 8


## The Central Column of The "Symbol of Life"



UN - NA - A NIMAA TRAA TU ENTEKH  
Open to me, who then you are?



NUK UAA AAM TEN NIMAA ENTI KHENA-K  
I am one of you who is with you



ANKH - K AKEF EM NETER PA AATEF  
You will live then with God the Divine Father

The purified personality of man addressing  
the Holy Archangels ready for the real Self  
awakening as the Soul Ego Self supercon-  
sciousness casting away the time and place  
mortal Egoism.

### Chapter 8 The Central Column of the Symbol of Life

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You will live then with God the Divine  
Father

The dialogue above is of a purified per-  
sonality of Man addressing the holy  
Archangels when Man is ready for the  
real Self awakening as the Soul Ego Self-  
Superconsciousness, after having cast  
away his time and place mortal egoism.

### Kapitel 8 Die Mittlere Säule des Symbols des Lebens

UN-NA-A NIMAA TRAA TU ENTEKH  
Eröffne mir, wer dann du bist?

NUK UAA AAM TEN NIMAA ENTI KHENA-K  
Ich bin einer von euch der ist mit euch.

ANKH-K AKEF EM NETER PA AATEF  
Du wirst leben dann mit Gott dem himm-  
lischen Vater.

Der obige Dialog ist der einer gereinigten  
menschlichen Persönlichkeit, die sich  
an die heiligen Erzengel wendet. Das kann  
geschehen, wenn der Mensch bereit ist,  
sein wahres Selbst als Seelen-Ego-Selbst-  
Überbewußtsein zu erwecken, nachdem  
er seinen sterblichen, zeit- und orts-  
gebundenen Egoismus weggeworfen hat.

On the central column of the "Symbol of Life" are found three circular Centers.

The lowest Center No. 10 mesocosmically is the planet and its Etherial World. microcosmically the Center No. 10 is the gross material body with its Etheric Double.

In the center of this Center there is a Pyramid on a square basis.

From the triangular left side of the Pyramid emanates violet light.

From the triangular right side of the Pyramid emanates red light.

From the back triangular side emanates sky-blue light.

From the front triangular side of the Pyramid facing the Path 10 → 9 emanates golden or canary yellow light.

The seeker of the Truth has much work to do for many years in this Pyramid.

All the work in meditation and in visualization on the Etheric Double will be done.

On the central column of the Symbol of Life are found three circular Centres.

The lowest Centre, No. 10, mesocosmically is the planet and its etherial world. Microcosmically the Centre No. 10 is the gross material body with its etheric double.

In the centre of this Centre there is a Pyramid on a square base.

From the triangle on the left side of the Pyramid violet light emanates.

From the triangle on the right side of the Pyramid red light emanates.

From the triangle at the back of the Pyramid sky-blue light emanates.

From the front triangle of the Pyramid, which faces the Path 10 → 9, golden or canary-yellow light emanates.

The seeker of the Truth has much work to do, over many years, in this Pyramid.

All the work in meditation and in visualisation on the etheric double will be done in Centre No. 10...

Auf der mittleren Säule des Symbols des Lebens findet man drei kreisförmige Zentren.

Das unterste Zentrum, das Zentrum 10, ist mesokosmisch der Planet und dessen ätherische Welt. Mikrokosmisch ist das Zentrum 10 der grobstoffliche Körper mit seinem ätherischen Doppel.

In der Mitte dieses Zentrums ist eine Pyramide mit einer quadratischen Basis.

Vom Dreieck auf der linken Seite der Pyramide geht violettes Licht aus.

Vom Dreieck auf der rechten Seite der Pyramide geht rotes Licht aus.

Vom Dreieck auf der Rückseite der Pyramide geht himmelblaues Licht aus.

Vom vorderen Dreieck der Pyramide, das dem Pfad 10 → 9 zugewandt ist, geht goldenes oder hellgelbes Licht aus.

Der Wahrheitsforscher muß während vieler Jahre viel Arbeit in dieser Pyramide verrichten.

Das Meditieren und das Visualisieren im ätherischen Doppel wird im Zentrum 10 durchgeführt...

in Center No. 10 - - - and also on the Path 10 → 8 on which are the labours of the personality of Man, Divine in nature but not so as an expression of It (the egoism) in time and in place.

The seeker of the Truth must by certain exercises in meditation, observation, concentration, and visualization be able to master and to use self-consciously the Etheric Double of his gross material body symbolized by the equal-sided ground of the Pyramid. The ground of the Pyramid is also the gross material body.

On the right side of this ground side of the Pyramid is the region of the Archangel Maha-El, the Lord of the Element of Fire and of Light. This side of the Pyramid is common with the triangular side of the Pyramid on the right, the down side. From this triangular side of the Pyramid emanates red light, the vibrations of the Archangel Maha-El.

and also on the Path 10 → 8, on which are performed the labours of the personality of Man. This personality is Divine in nature, but not so in its expression as an egoism in time and place.

The seeker of the Truth must by certain exercises, meditation, observation, concentration, and visualisation be able to master and to use, self-consciously, the etheric double of his gross material body (which is symbolised by the equal-sided base of the Pyramid). The base of the Pyramid is also symbolic of the gross material body.

The right side of the Pyramid's base is the region of the Archangel Maha-El, the Lord of the Element of fire and of light. This side of the base is common with the triangular side of the Pyramid on your right. From this triangular side of the Pyramid emanates red light, the vibrations of the Archangel Maha-El.

sowie auf dem Pfad 10 → 8, der die Arbeiten an der Persönlichkeit darstellt. Diese Persönlichkeit hat eine göttliche Natur, aber der Ausdruck in Zeit und Raum als Egoismus ist nicht göttlich.

Der Wahrheitsforscher muß durch bestimmte Übungen, Meditation, Beobachten, Konzentrieren und Visualisieren die Herrschaft über das ätherische Doppel seines grobstofflichen Körpers erlangen sowie die Fähigkeit, sich selbst-bewußt des ätherischen Doppels zu bedienen. Es wird durch die quadratische Grundfläche der Pyramide symbolisiert. Die Pyramidenbasis steht aber auch für den grobstofflichen Körper als solchen.

Die rechte Seite der Pyramidenbasis ist der Bereich des Erzengels Maha-El, des Herrn über das Element Feuer und Licht. Diese Seite des Basisquadrates ist auch zugleich eine Seite der dreieckigen Pyramidenfläche zu deiner Rechten. Von dieser dreieckigen Pyramidenfläche strömt rotes Licht aus, die Schwingungsfrequenz des Erzengels Maha-El.

On the left side of the Pyramid is the region of the Archangel Ra-pfa-El, the Lord of the Electro-magnetic energy, the Etheric Vitality. This side of the ground of the Pyramid is common to the down side of the triangular side on the left of the Pyramid. From this side of the Pyramid emanates violet light the vibrations of the Archangel Ra-pfa-El.

On the back side of the Pyramid on the ground side is the region of the Archangel Kha-vir-El, the Lord of the Element of Water and of the space around the planet. From this ground side and of the triangular side of the Pyramid touching this ground side of the Pyramid emanates some times white and some times sky-blue light, the vibrations of the Archangel Kha-vir-El.

From the side of the Pyramid in front, the side common with the down side of the triangular side of the Pyramid, facing the path 10→9 emanates Golden or canary yellow light the vibrations of the Logos and of the Holy Spirit.

On the left side of the Pyramid's base is the region of the Archangel Ra-pfa-El, the Lord of the electro-magnetic energy, the etheric vitality. This side of the base is common to the triangular side on the left of the Pyramid. From this side of the Pyramid emanates violet light, the vibrations of the Archangel Ra-pfa-El.

On the back side, within the Pyramid's base, is the region of the Archangel Kha-vir-El, the Lord of the Element of water and of the space around the planet. From this base, and from the triangular side of the Pyramid touching this base of the Pyramid, emanates sometimes white and sometimes sky-blue light; the vibrations of the Archangel Kha-vir-El.

From the Pyramid's base in front, the side common with the triangular side of the front of the Pyramid, which faces the path 10→9, emanates golden or canary-yellow light; the vibrations of the Logos and the Holy Spirit.

Die linke Seite der Pyramidenbasis ist der Bereich des Erzengels Ra-pfa-El, des Herrn über die elektromagnetische Energie, die ätherische Vitalität. Diese Seite des Basisquadrates ist zugleich eine Seite der dreieckigen Pyramidenfläche links. Von dieser Seite der Pyramide strömt violettes Licht aus, die Schwingungsfrequenz des Erzengels Ra-pfa-El.

Die Rückseite der Pyramidenbasis ist der Bereich des Erzengels Kha-vir-El, des Herrn über das Element Wasser und über den Weltraum rund um den Planeten. Von diesem Bereich der Basis sowie von der dreieckigen Pyramidenfläche, die diese Seite der Basis berührt, strömt manchmal weißes und manchmal himmelblaues Licht aus, die Schwingungsfrequenz des Erzengels Kha-vir-El.

Von der Vorderseite der Pyramidenbasis, die zugleich Basis der vorderen dreieckigen Pyramidenfläche ist und die dem Pfad 10→9 zugewandt ist, strömt goldenes oder hellgelbes Licht aus, die Schwingungsfrequenz des Logos und des Heiligen Geistes.

The most important work of the seeker of the Truth which will engage the seeker of at least five years of continuous daily and hard work will be on the Path 10 → 8 the labours, at least the nine of them

The seeker of the Truth will use the Center No. 10 as his station and workshop? and as a resting place after his going out on the Path 10 → 8 and his coming back to the Center. On the whole work and the use of the Center No. 10 and of the Path 10 → 8 the seeker of the inner, of the inner and of the inmost circles will be instructed and will be attended by his or her brother Instructor and Guide.

In Center No. 10 the seeker of the Truth can construct by creating visualization his or her sanctum, the place where he or she can meditate and pray. Of course the seeker's real sanctum and his Holy of Holies is in the Center No. 6. the Center of the heart

"Blessed are the pure in heart for They shall see God!"

Matthew 5 - 8

The most important work of the seeker of the Truth - which will engage the seeker at least five years in continuous, daily, and hard work - will be on the twelve labours of the Path 10 → 8 (at least the nine of them).

The seeker of the Truth will use the Centre No. 10 as his station, his workshop (?) and as a resting place after his going out on the Path 10 → 8 and returning back to the Centre. On the whole work and the use of the Centre No. 10, and of the Path 10 → 8, the seeker of the inner, of the in-more, and of the inmost circles will be instructed, and will be attended to, by his or her Brother Instructor and Guide.

In Centre No. 10 the seeker of the Truth can construct, by creative visualisation, his or her sanctum, a place where he or she can meditate and pray. Of course, the seeker's real sanctum, and his Holy of Holies, is in the Centre No. 6, the Centre of the heart.

*Blessed are the pure in heart for, they shall see God.*

Matthew 5: 8

Die wichtigste Arbeit eines Wahrheitsforschers, die mindestens fünf Jahre lang dauert und ununterbrochene, tägliche, harte Arbeit bedeutet, ist die Beschäftigung mit den zwölf Aufgaben auf dem Pfad 10 → 8 (oder mit wenigstens neun von ihnen).

Der Wahrheitsforscher wird das Zentrum 10 als seinen Arbeitsplatz verwenden. Dort wird er auch verweilen und einen Ruheplatz finden, wenn er von seiner Arbeit auf dem Pfad 10 → 8 zurückkehrt. Die Wahrheitsforscher der inneren, innersten und allerinnersten Kreise werden über alle Aufgaben im Zentrum 10 sowie auf dem Pfad 10 → 8 vom Lehrer-Bruder und Leiter unterrichtet und auf ihrem Weg begleitet.

Im Zentrum 10 kann der Wahrheitsforscher durch schöpferisches Visualisieren sein Heiligtum errichten, einen Ort, wo er meditieren und beten kann. Das wirkliche Heiligtum des Wahrheitsforschers, das Allerheiligste, ist natürlich im Zentrum 6, dem Zentrum des Herzens.

*Selig, die ein reines Herz haben; denn sie werden Gott schauen.*

Matthäus 5: 8

Sacred symbols in Center No. 10, which are found on this Center and on all the other Centers are:

The Holy ♀ Life - This symbol is seen in the personalities of a Human Being in many colours - - - black, not often, all the hues of the brown colour, of the green colour and all the hues of the green colour, of the blue colour and all its hues, etc.

The sacred ♀ for the seeker of the Truth must be of red, of sky blue, of emerald green, of white and of canary yellow colour.

The Holy ♂ mer, Love. This symbol is seen in the personalities of a Human being in many colours - - - Love can never be black. Usually this symbol is seen in a dirty yellow-brown colour, in a dirty blue colour (fanaticism in religious beliefs), in all the hues of the brown and of the green colours. For a seeker always snow white.

The ♂ Uktā. Power, strength. This symbol is seen in the personalities of a Human being very often black leading to murders and killing, and in all the other colours

The sacred symbols in Centre No. 10, which are found on this Centre and on all the other Centres, are:

The holy ANKH: Life. This symbol is seen in the personality of a human BE-ing in many colours... black, though not often, and in all the hues of the brown colour, of the green colour, all the hues of the green colour, and of the blue colour with all its hues, etc.

The sacred ANKH for the seeker of the Truth must be of red, of sky-blue, of emerald-green, of white, and of canary-yellow colour.

The holy MER: Love. This symbol is seen in the personality of a human BE-ing in many colours... but Love can never be black. Usually this symbol is seen in a dirty yellow-brown colour, in a dirty blue colour (i.e. fanaticism in religious beliefs), in all the hues of the brown, and of the green colours. For a seeker the symbol is always in the snow-white colour.

The UT-TA: Power, strength. This symbol is seen in the personality of a human BE-ing very often black (leading to murders and killing), and in all the other colours and the hues.

Die heiligen Symbole im Zentrum 10 - man findet sie hier und auch in allen anderen Zentren - sind:

Das heilige ANKH: Leben. Dieses Symbol sieht man in der menschlichen Persönlichkeit in vielen unterschiedlichen Farben: Schwarz (eher selten) und alle Brauntöne; Grün samt allen Schattierungen; Blau mit all seinen Tönungen und so fort.

Das heilige ANKH muß bei Wahrheitsforschern in roter, himmelblauer, smaragdgrüner, weißer und hellgelber Farbe erscheinen.

Das heilige MER: Liebe. Dieses Symbol erscheint in der menschlichen Persönlichkeit in vielen Farben, jedoch nie in schwarz. Liebe kann niemals schwarz sein. Üblicherweise sieht man dieses Symbol in schmutziger gelbbrauner Farbe oder in einem schmutzigen Blau (wenn religiöser Fanatismus damit einhergeht). Auch alle Brauntöne sowie alle Grünschattierungen kommen vor. Bei einem Wahrheitsforscher ist das Symbol immer schneeweiß.

Das UT-TA: Kraft, Stärke. Dieses Symbol sieht man in der menschlichen Persönlichkeit sehr oft schwarz, was auf Morden und Töten hinweist, sowie in allen anderen Farben und Farbtönen.



and the hues. The seeker of the Truth is using this symbol as a rosy, white, canary yellow and sky-blue colour

The canary yellow  $\Delta$  Ur-ta for a seeker of the Truth is his strength - will power to be of service to his or her fellow men, without expecting from them any material reward or of any other reward as recognition of gratefulness.

Other sacred symbols cannot be given out to the public.

Work on Center No. 10 is given in the training on meditation, and concentration, on visualization and on form-constructing.

The work on the Path 10  $\rightarrow$  8 is given in the Chapter on the Labours which will follow.

The Path from Center No. 10 to Center No. 9 is the Path 10  $\rightarrow$  9. This path in three sections, reflections of the physical and of the noetical bodies on the gross material body, need no effort to cover it.

The seeker of the Truth is using this symbol in the rosy, white, canary-yellow and sky-blue colours.

The canary-yellow UR-TA, for a seeker of the Truth, is his strength and willpower to be of service to fellow men without expecting from them any material reward - or any other reward such as recognition or gratefulness.

Other sacred symbols cannot be given out to the public.

Work on Centre No. 10 is given in the training on meditation, concentration, on visualisation, and on form-constructing.

The work on the Path 10  $\rightarrow$  8 is given in the Chapter on the labours (which will follow).

The Path from Centre No. 10 to Centre No. 9 is the Path 10  $\rightarrow$  9. This Path is in three sections (reflections of the physical and of the noetical bodies on the gross material body) which need no effort to cover.

Der Wahrheitsforscher gebraucht dieses Symbol in rosa, weißer, hellgelber und himmelblauer Farbe.

Das hellgelbe UR-TA ist für den Wahrheitsforscher seine Kraft und Willensstärke für den Dienst an seinen Mitmenschen, ohne die Erwartung einer materiellen Belohnung oder irgendeiner anderen Belohnung wie Anerkennung oder Dankbarkeit.

Andere heilige Symbole können der Allgemeinheit nicht bekanntgegeben werden.

Die Arbeit im Zentrum 10 ist in den Übungen enthalten, die zur Ausbildung in der Meditation, in der Konzentrationsfähigkeit, im Visualisieren und im Erschaffen von geistigen Formen gegeben werden.

Die Arbeit auf dem Pfad 10  $\rightarrow$  8 wird in einem folgenden Kapitel über die Aufgaben (des Herkules) behandelt.

Der Pfad, der vom Zentrum 10 zum Zentrum 9 führt, der Pfad 10  $\rightarrow$  9, hat drei Abschnitte. Das sind die Spiegelungen des psychischen und des noetischen Körpers im grobstofflichen Körper. Es bedarf keiner Anstrengungen, um diesen Pfad zu gehen.

The work on the Path 10 → 8 covers the work on the material body and the Etheric Double the section of the Path 10 → 9 touching the Center No. 10. The work on the second section of the Path 10 → 9 will be accomplished on the Center No. 9 (the psychical body) and the work on the third section will be accomplished in the Center No. 6 and in the Path 9 → 6, the center of the heart, the center of the purity of the psychical of the noetical of the noetic and of all other principles.

No effort is required on the Path 10 → 9 as this is the Path of reflections.

The next center on the central column of the "Symbol of Life" in between the Centers No. 10 and No. 6 is the Center No. 9. More information is given in Chapter 6. This center microcosmically

is the psychical body symbolized by the five-pointed star the symbol of the personality of a human being.

The Center No. 9 in the Etheric Double of the material body is in the navel in the

The work on the Path 10 → 8 covers the work on the material body and the etheric double (i.e. the section of the Path 10 → 9 which touches the Centre No. 10). The work on the second section of the Path 10 → 9 will be accomplished on the Centre No. 9 (the psychical body), and the work on the third section will be accomplished in the Centre No. 6 and on the Path 9 → 6. Centre No. 6 is the Centre of the heart, the Centre of the purity of the psychical, of the noetical, of the noetic, and of all other principles.

No effort is required on the Path 10 → 9 as this is the Path of reflections.

The next Centre on the central column of the Symbol of Life, in-between the Centres No. 10 and No. 6, is the Centre No. 9. More information concerning this Centre was given in Chapter 6. This Centre microcosmically is the psychical body, symbolised by the five-pointed star, as the symbol of the personality of a human being.

The Centre No. 9 in the etheric double of the material body is in the navel, in the Solar Plexus.

Die Arbeit am Pfad 10 → 8 beinhaltet die Arbeit am materiellen Körper und seinem ätherischen Doppel (entspricht dem ersten Abschnitt des Pfades 10 → 9, das ist der Abschnitt, der das Zentrum 10 berührt). Die Arbeit am zweiten Abschnitt des Pfades 10 → 9 wird im Zentrum 9 (im psychischen Körper) durchgeführt, während die Arbeit am dritten Abschnitt im Zentrum 6 und auf dem Pfad 9 → 6 durchgeführt wird. Das Zentrum 6 ist das Zentrum des Herzens, das Zentrum der Reinheit des psychischen, des noetischen, des mentalen Prinzips und aller anderen Prinzipien.

Der Pfad 10 → 9 bedarf keiner speziellen Anstrengungen, denn er ist der Pfad der Widerspiegelungen.

Das nächste Zentrum auf der mittleren Säule des Symbols des Lebens, zwischen den Kreisen mit der Nummer 10 und 6 ist das Zentrum 9. Einzelheiten über dieses Zentrum wurden bereits im Kapitel 6 gegeben. Mikrokosmisch ist dieses Zentrum der psychische Körper, der durch den fünfzackigen Stern symbolisiert wird, das Symbol der Persönlichkeit des Menschen.

Das Zentrum 9 befindet sich im ätherischen Doppel des materiellen Körpers im Bereich des Nabels, im Solarplexus.

Solar Plexus. This Centre on the Etheric Double of the material body is the Storehouse of the Etheric Vitality for the whole material body. This, and the genitals is the Domain of the Holy Spirit of the Holy Archangels and of the Logos, of course - - - and of the evil one? Is there an evil one? or we call evil one the group of Elementals in our subconsciousness for the creation or for the revitalization of which we are responsible? The seeker of the Truth must elaborate much on this matter.

Dealing with the desires of a Human being, the nature of the various desires, how these desires are created - - - and the whole process connected with them, their development - - - the power these desires are exercising on their creators and how these Elementals created or revitalized by these desires can be devitalized, are matters which must be studied seriously by the seeker of the Truth. This is the work of the seeker on the Center No. 9

This Centre, on the etheric double of the material body, is the storehouse of etheric vitality for the whole material body. This, and the genitals, are the domain of the Holy Spirit, of the holy Archangels and of the Logos, of course... and of the evil one? Is there an evil one? Or is what we call "evil one" the group of Elementals in our subconsciousness for the creation or for the revitalisation of which we are responsible? The seeker of the Truth must elaborate much on this matter.

The desires of a human BE-ing, the nature of the various desires, how these desires are created, the whole process concerning their development, the power these desires are exercising on their creators, and how these Elementals, created or revitalised by these desires, can be de-vitalised, are all matters which must be studied seriously by the seeker of the Truth. This is the work of the seeker on the Centre No.9.

Dieses Zentrum ist im ätherischen Doppel des materiellen Körpers der Speicher der ätherischen Vitalität für den ganzen materiellen Körper. Dieses Zentrum sowie die Geschlechtsorgane sind der Bereich des Heiligen Geistes, der heiligen Erzengel und natürlich des Logos – und auch des Bösen? Gibt es einen Bösen? Oder ist das, was wir «den Bösen» nennen, nicht die Ansammlung von Elementalen in unserem Unterbewußtsein, für deren Erschaffung oder Belebung wir selbst verantwortlich sind? Der Wahrheitsforscher muß auf diese Frage sehr genau eingehen.

Die Begierden eines Menschen, die Natur der verschiedenen Wünsche, wie sie entstehen, der ganze Prozeß ihrer Entwicklung, die Macht, die das Verlangen über den Menschen ausübt, und wie Elementale, die durch Begierden erschaffen oder wiederbelebt worden sind, entkräftet werden können, – all das ist Stoff, den der Wahrheitsforscher ernsthaft studieren muß. Das ist die Arbeit des Wahrheitsforschers im Zentrum 9.

In Center No. 9 the seeker can contact his subconscious mind more easily and can work on it more effectively.

From Center 9 three Paths can be seen the one is the Path  $9 \rightarrow 8$  in burning red colour. This path concerns the Ones in full attunement with their Ego-Soul. The second Path on the left again in burning red colour is the Path  $9 \rightarrow 7$  and  $7 \rightarrow 9$  and concerns the seven Orders of the Archangels. The third Path in the middle of the "Symbol of Life" in canary yellow colour, the Path  $9 \rightarrow 6$ , concern the seeker of the Truth.

The Path  $9 \rightarrow 6$  passes across the path joining Center No 7 with the Center No 8, the Path  $7 \rightarrow 8$ . These two Paths  $7 \rightarrow 8$  and  $9 \rightarrow 6$  give to the seeker of the Truth his cross. On this cross the seeker's egoism is to be crucified and --- become inactive so that the seeker's real Ego Self will be resurrected.

Center No 6 is the Center of the heart microcosmically. In this center is the six pointed star with a red cross.

In Centre No.9 the seeker can contact his subconscious mind easily and can work on it effectively.

From Centre No.9 three Paths can be seen. One is the Path  $9 \rightarrow 8$  in burning red colour. This path concerns those in full attunement with their Ego-Soul. The second Path, off the left, also in burning red colour, is the Path  $9 \rightarrow 7$  (and  $7 \rightarrow 9$ ) and concerns the Seven Orders of the Archangels. The third Path, in the middle of the Symbol of Life, is of canary-yellow colour. The Path  $9 \rightarrow 6$  concerns the seeker of the Truth.

The Path  $9 \rightarrow 6$  passes across the Path joining Centre No.7 with the Centre No.8., the Path of  $7 \rightarrow 8$ . These two Paths  $7 \rightarrow 8$  and  $9 \rightarrow 6$  give to the seeker of the Truth his cross. On this cross the seeker's egoism is to be crucified and... become inactive, so that the seeker's real Ego Self will be resurrected.

Centre No.6 is, microcosmically, the Centre of the heart. In this Centre is the six-pointed star with a red cross.

Im Zentrum 9 kann der Wahrheitsforscher auf einfache Weise Verbindung mit seinem Unterbewußtsein aufnehmen und in ihm wirksam werden.

Wie man sieht, gehen drei Pfade vom Zentrum 9 aus. Einer ist der Pfad  $9 \rightarrow 8$ , der in flammendem Rot gehalten ist. Dieser Pfad ist für diejenigen wichtig, die in völligem Einklang mit ihrem Seelen-Ego stehen. Der zweite Pfad, der nach links wegführt, ebenfalls in flammendem Rot, der Pfad  $9 \rightarrow 7$  (und  $7 \rightarrow 9$ ) betrifft die sieben Erzengelränge. Der dritte Pfad, in der Mitte des Symbols des Lebens, hat hellgelbe Farbe. Der Pfad  $9 \rightarrow 6$  geht den Wahrheitsforscher an.

Der Pfad  $9 \rightarrow 6$  kreuzt den Pfad, der Zentrum 7 mit Zentrum 8 verbindet, den Pfad  $7 \rightarrow 8$ . Diese zwei Pfade  $7 \rightarrow 8$  und  $9 \rightarrow 6$  stellen das Kreuz des Wahrheitsforschers dar. Auf diesem Kreuz soll sein Egoismus gekreuzigt werden und still bleiben, so daß sein wahres Ego-Selbst auferstehen kann.

Mikrokosmisch ist das Zentrum 6 das Zentrum des Herzens. In diesem Zentrum befindet sich der sechszackige Stern mit einem roten Kreuz.

The red cross is symbolizing the balancing of the four Elements -- by the Holy Archangels in the three bodies of a person and for the seeker is the balancing of the material body, the balancing of the Etheric Double, the balancing of the psychical body and the balancing of the noetical body.

The balancing of the bodies in them and amongst them. Instructions will be given to the brother seeker by his brother instructor and guide.

In This Centre the Sacred symbols are:

The Holy  $\rho$  Ankh (Life). This can be seen by a clairvoyant in many colours and hues according to the temperament of a person

The  $\rho$  in the heart of a seeker of the Truth must be Snow White for all Sky-blue the colour of devotion and canary yellow for the Logos and for the Holy Spirit

The red cross symbolises the balancing of the four Elements -- by the holy Archangels -- in the three bodies of a person. For the seeker of the Truth the cross symbolises the balancing of the material body, the balancing of the etheric double, the balancing of the psychical body, and the balancing of the noetical body.

The balancing occurs within the bodies and amongst them. Instructions on this work will be given to the brother seeker by his Brother-Instructor and Guide.

In this Centre the sacred symbols are:

The holy ANKH (Life). This can be seen by a clairvoyant in many colours and hues according to the temperament of a person.

The ANKH in the heart of a seeker of the Truth must be snow-white (for all aspects), sky-blue (the colour of devotion), or canary-yellow (for the Logos and the Holy Spirit).

Das rote Kreuz steht für das Gleichgewicht der vier Elemente, das durch die heiligen Erzengel in den drei Körpern eines Menschen aufrecht erhalten wird. Für den Wahrheitsforscher symbolisiert das Kreuz das Herstellen der Harmonie im materiellen Körper, im ätherischen Doppel, im psychischen Körper und im noetischen Körper.

Harmonie bedingt das Gleichgewicht innerhalb der einzelnen Körper ebenso wie das zwischen den Körpern. Anleitungen für diese Arbeit erhält der Wahrheitsforscher vom Lehrer-Bruder und Leiter.

Die heiligen Symbole dieses Zentrums sind:

Das heilige ANKH (Leben). Dieses Zeichen kann von einem Hellseher in vielen Farben und Farbtönen gesehen werden, je nach dem Temperament der Person.

Das ANKH im Herzen eines Wahrheitsforschers muß schneeweiß sein (im allgemeinen), himmelblau (die Farbe der Hingabe) oder hellgelb (die Farbe des Logos und des Heiligen Geistes).

Other Sacred Symbols are:

✳ mer Love. This symbol can be seen in many colours and hues, clean colours and dirty colours.

To love properly is the most difficult lesson to learn




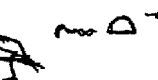


For the seeker of the Truth this symbol must always be snow white and some times rosy colour and canary yellow colour.

Another symbol is the:

△ ut-ta - Power - strength

Uniting the energies of these three symbols is most desirable - - -

✳△ to love strongly

|   |   |   |   |   |  |
|---|---|---|---|---|--|
|  |  |  |  |  |  |
| Nuk   | pa  | bo  | en  | tra   | khat   |
| I am  | the   | Soul  | of  | the   | body.  |

Other sacred symbols are:

MER (Love). This symbol can be seen in many colours and hues, both clean colours and dirty colours.

To love properly is the most difficult lesson to learn.

For the seeker of the Truth this symbol must always be either snow-white or sometimes rosy, or canary-yellow.

Another symbol is the:

UT-TA (Power/Strength)

Uniting the energies of these three symbols is most desirable...

MER and UT-TA is to love strongly.

NUK PA BO EN TTA KHAT  
I am the Soul of the body

Andere heilige Symbole sind:

MER (Liebe). Dieses Symbol kann man in vielen Farben und Schattierungen sehen, sowohl in reinen Farben als auch in schmutzigen.

Auf die rechte Art zu lieben ist die allerschwierigste Lektion, die wir zu lernen haben.

Beim Wahrheitsforscher muß dieses Symbol immer entweder schneeweiß oder manchmal auch rosa oder hellgelb sein.

Ein weiteres Symbol ist:

UT-TA (Kraft, Stärke)

Die Energie dieser drei Symbole zu vereinigen ist überaus wünschenswert...

MER UND UT-TA ist kraftvoll zu lieben.

NUK PA BO EN TTA KHAT  
Ich bin die Seele des Körpers

## Chapter 9

The Centers and the Paths  
on the right and on the left sides  
of the "Symbol of Life".

On the right side of the "Symbol of Life"  
on the right side column under the Divine  
Logoic Triangle are three Centers. The Center  
No. 2 touching the Divine Logoic Triangle, the  
Center No. 5 and the Center No. 8 all the three  
circular in shape center with red circumfe-  
rence are in canary yellow colour, the colour  
of the LOGOS.

All the Centers on the "Symbol of Life",  
are circular with red circumference.

On the right side of the "Symbol of Life".  
uniting the Centers are ten Paths. These Paths  
are =

Paths  $2 \rightarrow 3$ ,  $2 \rightarrow 6$ ,  $2 \rightarrow 5$ ,  $5 \rightarrow 4$   
 $5 \rightarrow 6$ ,  $5 \rightarrow 8$ ,  $8 \rightarrow 6$ ,  $8 \rightarrow 7$   
 $8 \rightarrow 9$  and  $8 \rightarrow 10$ .

The colours of these Path are not the same.

On all the Centers and on all the Paths

## Chapter 9 The Centres and the Paths on the Right and on the Left Sides of the Symbol of Life

On the right side of the Symbol of Life,  
on the right side column, under the  
Divine Logoic triangle, are three Cen-  
tres. The Centre No.2 (which touches  
the Divine Logoic triangle), the  
Centre No.5, and the Centre No.8 are  
all circular shaped Centres, with  
red circumferences that surround these  
canary-yellow coloured Centres.  
Canary-yellow is the colour of the  
LOGOS.

All the Centres on the Symbol of Life  
are circular with red circumferences.

On the right side of the Symbol of  
Life, uniting the Centres, are ten Paths.  
These Paths are:

Paths  $2 \rightarrow 3$ ,  $2 \rightarrow 6$ ,  $2 \rightarrow 5$ ,  $5 \rightarrow 4$ ,  $5 \rightarrow 6$ ,  
 $5 \rightarrow 8$ ,  $8 \rightarrow 6$ ,  $8 \rightarrow 7$ ,  $8 \rightarrow 9$ , and  $8 \rightarrow 10$ .

The colours of these Paths are not the  
same.

## Kapitel 9 Die Zentren und Pfade auf der rechten und auf der linken Seite des Symbols des Lebens

Auf der rechten Seite des Symbols des  
Lebens, in der rechten Säule unterhalb  
des göttlichen logoischen Dreiecks, gibt  
es drei Zentren. Das Zentrum 2, welches  
das göttliche logoische Dreieck berührt,  
das Zentrum 5 und das Zentrum 8 sind  
kreisförmige Zentren mit einer hellgelben  
Mitte und einer roten Umrandung. Hell-  
gelb ist die Farbe des LOGOS.

Alle Zentren des Symbols des Lebens sind  
kreisförmig mit rotem Rand.

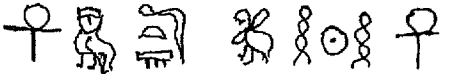
Auf der rechten Seite des Symbols des  
Lebens gibt es zehn Pfade, welche die  
Zentren verbinden. Diese Pfade sind:

Die Pfade  $2 \rightarrow 3$ ,  $2 \rightarrow 6$ ,  $2 \rightarrow 5$ ,  $5 \rightarrow 4$ ,  $5 \rightarrow 6$ ,  
 $5 \rightarrow 8$ ,  $8 \rightarrow 6$ ,  $8 \rightarrow 7$ ,  $8 \rightarrow 9$ , und  $8 \rightarrow 10$ .

Die Farben der Pfade sind nicht einheit-  
lich.

the Divine and the Holy "Symbol of Life"  
LIFE, the ♀ is found though this sacred  
symbol is not inscribed on the "Symbol of  
Life

The Ankh ♀ is in all the Centers in all the  
colours. The colours are showing the quality  
of the Life of a Human Being.

The  LIFE is in  
Ankh em Tetta pa Nekkeh Ankh  
Eternity as the everlasting LIFE.

The Absolute Infinite BE-ingness on  
the "Symbol of Life" is symbolized as  
The One equal-sided Triangle made of  
three equal-sided Triangles in canary  
yellow colour the Logoic Triangle right  
and the Holy Spiritual Triangle on the left  
side of the "Symbol of Life."

A Triangle has three sides and three  
corners, the three natures of the Absolute  
Infinite BE-ingness as a human Intelligence

On all the Centres and on all the  
Paths the Divine and the holy Symbol  
of Life LIFE, the ANKH, is found  
(although this sacred symbol has not  
been inscribed on the sketch of the  
Symbol of Life).

The ANKH is in all the Centres in all the  
colours. The colours are indicating the  
quality of the life of a human BE-ing.

ANKH EM TETTA PA NEKHEH ANKH  
The LIFE is in eternity as the everlasting  
LIFE.

The Absolute Infinite BE-ingness, on  
the Symbol of Life, is symbolised as the  
one equal-sided triangle made from  
three equal-sided triangles of canary-  
yellow colour. The Logoic triangle is on  
the right side and the Holy Spiritual  
triangle on the left side of the Symbol  
of Life.

A triangle has three sides and three cor-  
ners; the three natures of the Absolute  
Infinite BE-ingness which human  
intelligence can comprehend: the Total  
Wisdom, the Almightyness, and the  
WILL-LOVE to manifest Its Divine Self  
within Its SELF.

In allen Zentren und auf allen Pfaden fin-  
det man das göttliche und heilige Lebens-  
symbol, LEBEN, das ANKH, obgleich  
dieses geheiligte Zeichen in das Bild des  
Symbols des Lebens nicht eingezeichnet  
wurde.

Das ANKH gibt es in allen Zentren in allen  
Farben. Die Farben geben über die  
Lebensqualität eines Menschen Auskunft.


ANKH EM TETTA PA NEKHEH ANKH  
Das LEBEN ist in Ewigkeit als das immer-  
währende LEBEN.

Die Absolute Unendliche Seinsheit  
wird auf dem Symbol des Lebens durch  
das eine gleichseitige Dreieck symboli-  
siert, das von drei hellgelben, gleich-  
seitigen Dreiecken gebildet wird. Das  
logoische Dreieck ist auf der rechten und  
das heilig-geistige Dreieck auf der linken  
Seite des Symbols des Lebens.

Ein Dreieck hat drei Seiten und drei Eck-  
punkte. Die drei Naturen, der Absoluten  
Unendlichen Seinsheit, die der mensch-  
liche Verstand erfassen kann, sind:  
Allweisheit, Allmacht und der Schaffens-  
drang aus Liebe, der zum Ausdruck des  
göttliche Selbst in seinem eigenen Selbst  
führt.



can comprehend. The total wisdom, the All-mightiness and the Will-Love to manifest Its Divine Self in Its SELF.

The colours of the Holy ANKH  on the Centres and on the Paths microcosmically are changing according to the development of a personality. Also the colours of other sacred symbols on the "Symbol of Life" are changing?

The Center No. 2 touching the right down corner of the Logoic Triangle is symbolizing the state of the BE-ingness in which are the Holy Monads and All the immortal Spirit-Ego Self-super-conscious BE-ings in their Divine nature.

The Spirit BE-ings beyond numbers composing the Absolute Infinite BE-ingness multiplicity, are immortal Spirit Self-superconscious Egos - having as their own nature the total wisdom the Allmightiness and the Will Love also, of the Absolute Infinite BE-ingness.

Of the nature and of the creationism of these Divine BE-ings, their total wisdom, their Allmightiness and especially of their great love to the whole creation and to the human beings the seeker of the Truth can know intuitively and,

The colours of the holy ANKH, as seen microcosmically on the Centres and on the Paths, are changing according to the development of a personality. The colours of other sacred symbols on the Symbol of Life are also changing.

The Centre No. 2 - touching the bottom right-hand corner of the Logoic triangle - symbolises the state of the BE-ingness in which are the holy Monads, and all the immortal Spirit-Ego Self-superconscious BE-ings, in their Divine nature.

The Spirit BE-ings, beyond any number, compose the Absolute Infinite BE-ingness multiplicity. They are immortal Spirit Self-superconscious Egos, each having as its own nature the total wisdom, the Allmightiness, and the Will-Love of the Absolute Infinite BE-ingness.

The nature and the "creationism" of these Divine BE-ings, the nature of their total wisdom, their Allmightiness, and especially of their great Love towards the whole of creation and towards human BE-ings, the seeker of the Truth can know intuitively and, later, through attunement to them.

Die Farben des heiligen ANKH, wie sie mikrokosmisch in den Zentren und auf den Pfaden zu sehen sind, verändern sich entsprechend der Entwicklungsstufe einer Persönlichkeit. Auch die Farben der anderen heiligen Symbole auf dem Symbol des Lebens bleiben nicht gleich.

Das Zentrum 2, es berührt den rechten unteren Eckpunkt des logoischen Dreiecks, symbolisiert den Zustand der Seinsheit, in dem die heiligen Monaden und alle unsterblichen, selbst-überbewußten Geist-Ego-Wesen in ihrer göttlichen Natur sind.

Die unzähligen Geist-Wesenheiten bilden die Vielfalt der Absoluten Unendlichen Seinsheit. Es sind unsterbliche, selbst-überbewußte Geist-Egos, von denen ein jedes die Allweisheit, die Allmacht und den aus Liebe geborenen Schaffensdrang der Absoluten Unendlichen Seinsheit als ureigene Natur besitzt.

Die Natur und das schöpferische Wirken dieser göttlichen Wesen, die Natur ihrer Allweisheit, ihrer Allmacht, und ganz besonders ihrer großen Liebe zur ganzen Schöpfung und zu den Menschen, kann ein Wahrheitsforscher intuitiv spüren und später, durch das Einstimmen auf diese Wesen, auch erleben.

tively and later by attainment to Them - When the seeker of the Truth succeeds with Their help also to reach the levels of oneness, of At-onement - - - Then the Human mortal petty self of the seeker of the Truth gives its place to the real Ego-Self, immortal - - - - only then one can speak of Happiness.

The Archangels of the Elements can Teach Their beloved seeker of the Truth the materialization and the dematerialization, and the transmutation of matter - - - the transmutation of metals? yes, matter in the hands of real mystics seekers of the Truth is a toy - but He prefers to transmute the base metals in his mortal personality into gold, the gold of Truth.

The real seeker of the Truth prefers to work with living matter, the sick bodies of his brothers and sisters suffering with illnesses by becoming an instrument of the Holy Spirit and of the Holy Archangels of the Elements as a so-called psychical healer - always obeying the Will of God.

A healer is Love for all and service  
So was the great Healer Joshua the Christ,  
as the Son of Man.

When the seeker of the truth succeeds with their help in reaching the levels of Oneness, of At-one-ment... then the human mortal petty self of the seeker of the Truth gives its place to the real immortal Ego-Self... and only then one can speak of happiness.

The Archangels of the Elements can teach their beloved seeker of the Truth materialisation, de-materialisation, and transmutation of matter. The transmutation of metals? Yes, matter in the hands of real mystics, seekers of the Truth, is a toy. But he prefers to transmute the base metals in his mortal personality into gold. The Gold of Truth.

The real seeker of the Truth prefers to work with living matter, the sick bodies of his brothers and sisters suffering with illnesses, by becoming an instrument of the Holy Spirit and of the holy Archangels of the Elements. A so-called psychical healer always obeys the Will of God.

A healer is LOVE for all and service. So was the Great Healer Joshua the Christ, as the Son of Man.

Wenn es dem Wahrheitsforscher mit ihrer Hilfe gelingt, die Ebenen der Einheit, des Einsseins, zu erreichen, dann tritt das sterbliche, geringe Selbst seinen Platz an das wahre unsterbliche Ego-Selbst ab. Und erst dann kann man vom wahren Glück sprechen.

Die Erzengel der Elemente können ihren geliebten Wahrheitsforscher das Materialisieren, Dematerialisieren und Umwandeln von Materie lehren. Auch Umwandeln von Metallen? - Ja, Materie ist Spielzeug in den Händen von wahren Mystikern und Wahrheitsforschern. Aber ein solcher zieht es vor, die unedlen Metalle in seiner sterblichen Persönlichkeit in Gold zu verwandeln, in das Gold der Wahrheit.

Der echte Wahrheitsforscher zieht es vor, mit lebender Materie zu arbeiten, mit den Körpern seiner Brüder und Schwestern, die an Krankheiten leiden, indem er zum Instrument des Heiligen Geistes und der heiligen Erzengel der Elemente wird. Ein sogenannter Geistheiliger gehorcht immer dem Willen Gottes.

Ein Heiler verkörpert LIEBE für alle und Dienen. Genauso wie der große Heiler, Joshua, der Christus, als Menschensohn.

In the Divine mode of BE-ingness symbolized by the Center No. 2 the Absolute Infinite BE-ingness vibrates expressing Its Will-Pleasure to create the Human Being... and causes the vibrations of Its Will-Pleasure by the At-onement with the Divine BE-ings the Archangels to appear in Them as Their Will-Pleasure - - - so the Creation Macrocosmically and microcosmically proceeds.

In the Old Testament in Chapter 1 the Genesis one reads: 1-26

26 Then God said "Let us make man in our image, according to our likeness - - -"

A Spirit, a Self-superconscious BE-ing blended a Ray of Its Self to a Ray of an Archangel of the Thrones (the Guardian Archangel of Man) which is Ego-fied with that Ray of the Spirit to be humanized.

Vibrating likewise the Archangels, Lords of the Elements, engaging each a Ray of Them, using Their Creationism, the Total Wisdom and the Almightyness of the Absolute Infinite BE-ingness, being also Their nature - - - proceed

In the Divine mode of BE-ingness, symbolised by the Centre No. 2, the Absolute Infinite BE-ingness vibrates in expressing Its Will-pleasure to create the human BE-ing. The vibrations of Its Will-pleasure cause the Archangels (through Its At-one-ment with these Divine BE-ings) to experience in themselves the Will-pleasure of God as their Will-pleasure. And so the Creation, macrocosmically and microcosmically, proceeds.

In the Old Testament, in Chapter 1:26 of Genesis, one reads:

*Then God said, "Let us make man in our image, according to our likeness..."*

A Spirit, Self-superconscious BE-ing, blended a Ray of its Self with a Ray of an Archangel of the Thrones, the Guardian Archangel of Man, which then becomes Ego-fied with that Ray of the Spirit which is to be humanised.

The Archangels, Lords of the Elements, vibrate likewise and engaging each a Ray of themselves to the humanising Ray. And so the Archangels use their Creationism, the Total Wisdom, and the Almightyness of the Absolute Infinite BE-ingness - all part of their nature - and proceed with Great Work.

In dem göttlichen Zustand des Seins, der durch das Zentrum 2 symbolisiert wird, vibriert die Absolute Unendliche Seinsheit als Ausdruck ihrer Schaffensfreude, um den Menschen zu erschaffen. Die Schwingungen dieser Schaffensfreude veranlassen die Erzengel, die sich ja im Zustand des Einsseins mit der Absoluten Unendlichen Seinsheit befinden, die göttliche Schaffensfreude in sich selbst als ihre eigene zu erfahren. Und auf diese Weise kommt die Schöpfung makrokosmisch und mikrokosmisch in Gang.

Im Alten Testament, Genesis, Kapitel 1:26 steht zu lesen:

*Dann sprach Gott: Laßt uns Menschen machen als unser Abbild, uns ähnlich...*

Ein selbst-überbewußtes Wesen des göttlichen Geistes verschmolz einen Strahl aus seinem Selbst mit einem Strahl eines Erzengels vom Rang der Throne, dem Schutzerengel des Menschen, der auf diese Weise das selbe Ich annimmt, wie der Strahl des Geist-Wesens, das inkarniert werden soll.

Die Erzengel, die Herren der Elemente, vibrieren ihrerseits, und jeder entsendet einen Strahl von sich selbst in den Strahl, der im Begriff ist, Mensch zu werden. Auf diese Weise benützen die Erzengel ihre Schöpferkraft und die Allweisheit und Allmacht der Absoluten Unendlichen Seinsheit, die auch ihren Naturen zu eigen ist, um das große Werk fortzuführen.

## Great Work.

The Archangels using the Divine Plan in the Logos and in the Holy Spirit, the Absolute Infinite BE-ingness in manifestation are:

- A Maha-El, (Michael), Lord of the Element of Light and of Fire;
- A Kha-vir-El (Gabriel), Lord of the Element of Water and of all liquids and of the place-space around our planet;
- A Ra-pfa-El, (Raphael), Lord of the Etheric Vitality, (Energy, electricity and magnetism and the cosmic Rays);
- A U-Ra-El (Uriel), Lord of balancing the forces in the creationism of the other Archangels;
- A Khe-Ra-pa (Cherub) and a Sa-pa-Ra (Seraph), symbolized by the five-pointed and the six-pointed stars are working in the Etheric Doubles of the bodies of the human Beings - - - more cannot be given to the uninitiated.

Also other Archangels and angels are engaged in the Great Work, macrocosmically and microcosmically.

The Archangels, working in the Divine Plan of the Logos and of the Holy Spirit (i.e. the Absolute Infinite BE-ingness in manifestation), are:

A Maha-El (Michael), Lord of the Element of light and of fire;

A Kha-vir-El (Gabriel), Lord of the Element of water and of all liquids and of the place-space around our planet;

A Ra-pfa-El (Raphael), Lord of the etheric vitality, (Energy, electricity and magnetism and the cosmic rays);

A Yiu-Ra-El (Uriel), Lord of balancing the forces in the creationism of the other Archangels;

A Khe-Ra-pfa (Cherub) and a Se-Ra-pfa (Seraph), symbolised by the five-pointed and the six-pointed stars, are working in the etheric doubles of the bodies of the human BE-ings... more cannot be given to the uninitiated.

Other Archangels and angels are also engaged in the Great Work, macrocosmically and microcosmically.

Die Erzengel, die im göttlichen Plan des Logos und des Heiligen Geistes (der Absoluten Unendlichen Seinsheit, so wie sie sich uns offenbart) wirken, sind:

Ein Maha-El (Michael), Herr über das Element des Lichtes und des Feuers;

Ein Kha-vir-El (Gabriel), Herr über das Element Wasser und über alle Flüssigkeiten sowie den Weltraum um unseren Planeten;

Ein Ra-pfa-El (Raphael), Herr über die ätherische Vitalität, Energie, Elektrizität und Magnetismus sowie kosmische Strahlung;

Ein U-Ra-El (Uriel), Herr des Ausgleichs zwischen den kreativen Kräften der anderen Erzengel;

Ein Khe-Ra-pfa (Cherub) und ein Se-Ra-pfa (Seraph), symbolisiert durch den fünf- und sechszackigen Stern, wirken in den ätherischen Doppeln der menschlichen Körper - mehr kann dem Ueingeweihten nicht vermittelt werden.

Andere Erzengel und Engel nehmen ebenfalls Teil am großen Werk sowohl im Makrokosmos als auch im Mikrokosmos.

The work of these Archangelic BE-ings is to create and to sustain the living forms and the phenomena of life

The Logos as - - - the Life, is the light of men, the human self-consciousness?

The Logos, The Holy Spirit and the Archangelic BE-ings create and sustain;

Macrocosmically The Universes:

The Noetic Univers, the Worlds of the Mind super substance, the Worlds of the Laws, of the Principles, of the Causes and of the Ideas;

The Noetical Univers, the Worlds of the Mind substance, the Worlds of the Ideas - Forms;

The so-called psychical Univers, of the Mind substance - Ether;

The Material Univers, The Mind-Matter.

Microcosmically the Bodies of a human Being, i.e. the Noetic, the Noetical, the psychical body and the material body and the Etheric Double of the human bodies.

The work of these Archangelic BE-ings is to create and to sustain the living forms and the phenomena of life.

The Logos as... the Life, is the Light of men, the human self-consciousness?

The Logos, the Holy Spirit, and the Archangelic BE-ings create and sustain: Macrocosmically, the Universes:

The noetic Universe, the worlds of the Mind supersubstance, the worlds of the Laws, of the Principles, of the Causes, and of the Ideas;

The noetical Universe, the worlds of the Mind substance, the worlds of the Ideas-Forms;

The so-called psychical Universe of the Mind substance-ether;

The material Universe, the Mind-Matter.

Microcosmically: The bodies of a human BE-ing, i.e. the noetic, the noetical, the psychical body, the material body and the etheric doubles of the human bodies.

Aufgabe dieser Erzengelwesen ist es, die lebenden Formen und Phänomene des Lebens zu erschaffen und zu erhalten.

Der Logos als das Leben ist das Licht des Menschen - das menschliche Selbstbewußtsein?

Im Makrokosmos erschaffen und erhalten der Logos, der Heilige Geist und die Erzengelwesen die Universen:

Das mentale Universum: Die Welten der Geist-Übersubstanz, die Welten der Gesetze, der Prinzipien, der Ursachen und Ideen.

Das noetische Universum: Die Welten der Geist-Substanz, die Welten der in eine Form gebrachten Ideen.

Das sogenannte psychische Universum: Die Welten der Geist-Substanz, des Äthers.

Das materielle Universum: Die Welten der Geist-Materie.

Im Mikrokosmos entsprechen den Welten die Körper des Menschen, das sind der Mentalkörper, der noetische Körper, der psychische Körper, der materielle Körper sowie die ätherischen Doppel der menschlichen Körper.

The Divinities use the Path 2→5 which expresses that Logoic mode of the BE-ingness for the manifestation of the Worlds of Existence. This Path is both Noetic (Principles, causes, Ideas) and noetical (Ideas-Forms), (Cause and Effect), as regards the Human Being.

The Path 2→5 leads to the Center No. 5.

The Center No. 5 a circular figure symbolizing the everlasting mode of BE-ingness and of Existence, with a red circumference has in it the ANKH though it is not inscribed in it.

In Center No. 5 is seen a Triangle in red lines and the space in it in canary yellow colour.

In the Triangle is a red cross which symbolizes the balancing of the four Elements - the Elements of Fire of Water, of the Etheric Vitality (Ether) - - - and in Center No 10 the Element of gross matter. and of the Air.

The Divinities use the Path 2→5 in expressing the Logoic mode of the BE-ingness for the manifestation of the worlds of Existence. This Path is both noetic (Principles, Causes, Ideas) and noetical (Ideas-Forms), (Cause and Effect), as regards the human BE-ing.

The Path 2→5 leads to the Centre No. 5.

The Centre No. 5 has a circular figure symbolising the everlasting mode of BE-ingness and of Existence, with a red circumference, and has in it the ANKH (though it is not inscribed in the sketch).

In Centre No. 5 is seen a triangle, of red lines, with the space within it of canary-yellow colour.

In the triangle is a red cross symbolising the balancing of the four Elements; the Elements of fire, of water, of the etheric vitality (ether)... and in Centre No. 10 we find the Element of gross-matter (and of air).

Die göttlichen Wesen benutzen den Pfad 2→5, wenn sie dem logoischen Zustand der Seinsheit zum Ausdruck verhelfen, um sich in den Welten der Existenz zu offenbaren. Dieser Pfad ist sowohl mental (Prinzipien, Ursachen, Ideen) als auch noetisch (Ideen - Formen), (Ursache und Wirkung), soweit es den Menschen betrifft.

Der Pfad 2→5 führt zum Zentrum 5.

Das Zentrum 5 ist ein kreisförmiger Bereich mit rotem Rand und symbolisiert den immerwährenden Zustand des Seins und der Existenz. Er enthält das ANKH, auch wenn dieses in der Zeichnung nicht ausgeführt wurde.

Im Zentrum 5 sieht man ein Dreieck aus roten Linien mit einem hellgelben inneren Bereich.







Das rote Kreuz im Dreieck symbolisiert das Gleichgewicht der vier Elemente; das sind die Elemente des Feuers, des Wassers, der ätherischen Vitalität (Äther) - und im Zentrum 10 finden wir das Element der grobstofflichen Materie (und der Luft).

The Triangle symbolizes also the Logoic Self-Ego of the humanised BE-ing.

The right side of the Triangle symbolizes the Spirit-Ego BE-ing, the left side of the Triangle symbolizes the Soul-Ego BE-ing and the side under the Triangle, in three colours in red, in blue and in brown symbolize the three bodies of Man

The Noetic-noetical body of the Human BE-ing, on the top of the line in red colour, the Human Idea and the Human form, the psychical body of Man in blue colour, in the middle and the gross-material body and its Etheric Double in brown colour.

Found but not inscribed in the sketch in the Center No. 5 are sacred Symbols some of which are:

The Ankh  Life;  
 The Ut-tta  Power, force, strength;  
 The Ma-at  the Truth, Law, Justice-  
 The Mer  Love.  
 The Khen   
 The Senb  health.

The triangle also symbolises the Logoic Self-Ego of the humanised Be-ing.

The right side of the triangle symbolises the Spirit-Ego BE-ing, and the left side of the triangle symbolises the Soul-Ego BE-ing. The base of the triangle, in three colours (in red, blue, and brown), symbolises the three bodies of Man.

The noetic-noetical body of the human BE-ing, is the top line of red colour, the human Idea and the human form. The psychical body of Man is of blue colour and in the middle. The gross-material body and its etheric double are the brown colour at the bottom.

To be found (but not inscribed in the sketch) in the Centre No. 5 are sacred symbols some of which are:

The ANKH – Life

The UT-TTA – Power, force, strength

The MA-AT – the Truth, Law, Justice

The MER or KHEN – Love

The SENB – Health

Das Dreieck symbolisiert auch das logische Ego-Selbst des zum Menschen gewordenen Wesens.

Die rechte Seite des Dreiecks steht für das Geist-Ego-Wesen, während die linke Seite für das Seelen-Ego-Wesen steht. Die Basis des Dreiecks in den drei Farben rot, blau und braun symbolisiert die drei Körper des Menschen.

Der mental-noetische Körper des Menschen – das Urbild des Menschen sowie die menschliche Form – entspricht der obersten, roten Linie. Der psychische Körper des Menschen entspricht der blauen Linie in der Mitte. Für den grobstofflichen Körper und sein ätherisches Doppel steht die braune Linie ganz unten.

Im Zentrum 5 kann man heilige Symbole finden, die jedoch nicht eingezeichnet wurden. Einige von ihnen sind:

ANKH – Leben

UT-TTA – Macht, Kraft, Stärke

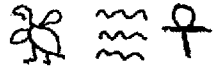
MA-AT – Wahrheit, Recht, Gerechtigkeit

MER oder KHEN – Liebe

SENB – Gesundheit

Many more sacred Symbols a seeker of the Truth has to work with also are on the Center No. 5. These Symbols and the work to be undertaken and instructions is given to the brothers and to the sisters of the 14-most circles of the System of the Research of the Truth by their brother-instructor and Guide.

The Path No. 5 → 8 is considered to be

the  (pa mu Ankh) Path of the water of Life. This Path leads to the Center No. 8.

The Center No. 8 a circular figure in canary yellow colour has in it another smaller circle in red circumference and in canary yellow colour also.

The smaller circular figure in the Center No. 8 has a black-in-colour spot. This Spot symbolizes our incomprehensible to our personality the nature of our immortal Spirit-Ego super Self, the real BE-ing in Man.

Many more sacred symbols that a seeker of the Truth has to work with are also on the Centre No.5. These symbols, the work to be undertaken, and instructions, are given to the brothers and to the sisters of the in-most circles of the System for the Research of the Truth by their Brother-Instructor and Guide.

The Path No. 5 → 8 is considered to be the (PA MU ANKH) Path of the "Water of Life". This Path leads to the Centre No.8.

Centre No.8 is a circular figure of canary-yellow colour which has within it another smaller circle with red circumference that surrounds more of the canary-yellow colour.

The smaller circular figure in the Centre No.8 has a black-in-colour spot. This spot symbolises, what remains incomprehensible to our personality, the nature of our immortal Spirit-Ego Super Self, the real BE-ing in Man.

Im Zentrum 5 gibt es noch viele weitere heilige Symbole, mit denen der Wahrheitsforscher auch arbeiten muß. Diese Symbole, die Aufgaben, die mit ihnen verbunden sind, sowie weitere Hinweise werden den Brüdern und Schwestern der allerinnersten Kreise im System der Wahrheitsforschung von ihrem Lehrer-Bruder und Leiter gegeben.

Der Pfad 5 → 8 gilt als der Pfad mit dem Namen (PA MU ANKH) «Wasser des Lebens». Dieser Pfad führt zum Zentrum 8.

Das Zentrum 8 ist die kreisförmige Figur in hellgelber Farbe, die einen weiteren kleineren, hellgelben Kreis mit rotem Umfang in sich birgt.

Der kleinere Kreis im Zentrum 8 enthält einen schwarz gefärbten Punkt. Dieser Punkt symbolisiert die für unsere Persönlichkeit unfaßbare Natur unseres unsterblichen Geist-Ego-Übersebst, das wahre Wesen des Menschen.



Under the canary yellow circular figure in the Centre No. 8 is the thick line in three colours as seen in the Centre No. 5. The canary yellow disc with the black-in-colour spot symbolizes the Ego-Self as the time and place-space personality of Man. The thick line under the circular figure in three colours, red, blue and brown, is symbolizing the three human bodies with their Etheric Doubles.

The Path No. 8 → 10 in canary yellow colour is in two paths. Path 8 → 10, touching the red colour on the right side of the Symbol of Life, the domain of the Lords of Fire, the Archangels of the Archangelic Order of the Maha-El's. This Path is the way down to the material world.

The Path 10 → 8 is divided into twelve sections symbolizing the labours of the human Self-ego, the personality with its egoism to purify its self to express as her real Self -- the Ego-Self. The Path 10 → 8 is both for ascending and for descending. This is the Path of the labours.

Under the canary-yellow circular figure in Centre No. 8 is a thick line of three colours (as seen in the Centre No. 5). The canary-yellow disc, with the black-in-colour spot, symbolises the Ego-Self as the time and place-space personality of Man, while the thick line under the circular figure in three colours (red, blue and brown) symbolises the three human bodies with their etheric doubles.

The Path No. 8 → 10 of canary-yellow colour goes in two ways. Path 8 → 10, touches the red colour on the right side of the Symbol of Life. This is the domain of the Lords of fire, the Archangels of the Archangelic Order of the Maha-El's. This Path is the way down to the material world.

The Path 10 → 8 is divided into twelve sections symbolising the labours of the human self-ego, the personality with its egoism, which is to purify itself in order to express her real Self... the Ego-Self. The Path 10 → 8 is both for ascending and for descending. This is the Path of the labours.

Unter dem hellgelben kreisförmigen Symbol im Zentrum 8 gibt es eine dicke Linie in drei Farben (so wie die, welche auch im Zentrum 5 zu sehen ist). Die hellgelbe Scheibe mit dem schwarzen Punkt in der Mitte symbolisiert das Ego-Selbst, als zeitliche, örtliche und räumliche Persönlichkeit des Menschen, während die dicke Linie in den drei Farben rot, blau und braun, auf der das kreisförmige Symbol ruht, die drei Körper des Menschen mit ihren ätherischen Doppeln repräsentiert.

Der in hellgelber Farbe gezeichnete Pfad 8 → 10 kann in beiden Richtungen benützt werden. Der Pfad 8 → 10, berührt die rote Farbe auf der rechten Seite des Symbols des Lebens. Das ist der Bereich der Herren des Feuers, der Erzengel vom Rang der Maha-El's. Dieser Pfad ist der Weg nach unten in die materielle Welt.

Der Pfad 10 → 8 ist in zwölf Abschnitte unterteilt, die für die Aufgaben des kleinen menschlichen Ego-Selbst stehen, der Persönlichkeit mit ihrem Egoismus, die sich selbst reinigen soll, um ihr wahres Selbst – das wahre Ego-Selbst – ausdrücken zu können. Der Pfad 10 → 8 ist sowohl für den Aufstieg als auch für den Abstieg gedacht. Es ist der Pfad der Arbeiten (des Herkules).

The Path  $10 \rightarrow 8$  has on the right the Path  $8 \rightarrow 10$  and on the left the sky-blue colour of the Archangelic Order of the Kha-vir-El.

The work of the seeker of the Truth, daily will be on the path  $10 \rightarrow 8$ , on the labours. The tale of the hero, Hercules fits well and this tale was used also by the Egyptian Hierophants, especially in Herakleopolis in Egypt.

For the paths  $2 \rightarrow 3$  and  $3 \rightarrow 2$ ,  $2 \rightarrow 6$  and  $6 \rightarrow 2$ ,  $5 \rightarrow 4$  and  $4 \rightarrow 5$ ,  $5 \rightarrow 6$  and  $6 \rightarrow 5$ ,  $8 \rightarrow 7$  and  $7 \rightarrow 8$ ,  $8 \rightarrow 9$  and  $9 \rightarrow 8$  information cannot be given to the uninitiated. These Paths are used by the Holy Archangels expressing their creationism. No words can describe this great work.

The centers and the Paths on the left side of the "Symbol of Life" is concerning the Holy Archangels and a seeker of the Truth by attunement to the Archangels, a self-conscious attunement, can be taught by them many of their -- secrets? and later by the At-onement with them still much more -- and the first thing

The Path  $10 \rightarrow 8$  has on its right side the Path  $8 \rightarrow 10$  and on the left side the sky-blue colour of the Archangelic Order of the Kha-vir-El.

The work of the seeker of the Truth, daily, will be on the path  $10 \rightarrow 8$ , on the labours. The tale of the hero Hercules fits well. This tale was also used by the Egyptian Hierophants, especially in Herakleopolis in Egypt.

For the Paths  $2 \rightarrow 3$  and  $3 \rightarrow 2$ ,  $2 \rightarrow 6$  and  $6 \rightarrow 2$ ,  $5 \rightarrow 4$  and  $4 \rightarrow 5$ ,  $5 \rightarrow 6$  and  $6 \rightarrow 5$ ,  $8 \rightarrow 7$  and  $7 \rightarrow 8$ ,  $8 \rightarrow 9$  and  $9 \rightarrow 8$  information cannot be given to the uninitiated. These Paths are used by the holy Archangels for the expression of their creationism. No words can describe this great work.

The Centers and the Paths on the left side of the Symbol of Life concern the holy Archangels. A seeker of the Truth, by attunement to the Archangels, a Self-conscious attunement, can be taught by them many of their... secrets (?) and later, by At-one-ment with them still much more... and the first thing a seeker of the Truth will be taught by them is what is real LOVE.

Der Pfad  $10 \rightarrow 8$  hat den Pfad  $8 \rightarrow 10$  auf seiner rechten Seite und die himmelblaue Farbe des Erzengelranges der Kha-vir-El zu seiner linken.

Die tägliche Arbeit eines Wahrheitsforschers wird auf dem Pfad  $10 \rightarrow 8$ , dem Pfad der Arbeiten (des Herkules) stattfinden. Der Mythos vom Helden Herkules paßt hier gut. Dieser Mythos wurde auch von den ägyptischen Hierophanten verwendet, besonders in Herakleopolis in Ägypten.

Informationen über die Pfade  $2 \rightarrow 3$  und  $3 \rightarrow 2$ ,  $2 \rightarrow 6$  und  $6 \rightarrow 2$ ,  $5 \rightarrow 4$  und  $4 \rightarrow 5$ ,  $5 \rightarrow 6$  und  $6 \rightarrow 5$ ,  $8 \rightarrow 7$  und  $7 \rightarrow 8$ ,  $8 \rightarrow 9$  und  $9 \rightarrow 8$  kann Uneingeweihten nicht vermittelt werden. Diese Pfade werden von den heiligen Erzengeln benutzt, um ihre Schöpfermission zu erfüllen. Es gibt keine Worte, um dieses große Werk zu beschreiben.

Die Zentren und Pfade auf der linken Seite des Symbols des Lebens betreffen die heiligen Erzengel. Ein Wahrheitsforscher kann, durch Einstimmen, durch selbst-bewußtes Einstimmen auf die Erzengel, von ihnen viele ihrer - Geheimnisse (?) gelehrt bekommen; und später, durch Einswerden noch viel mehr. Und das erste, was ein Wahrheitsforscher von ihnen gelehrt werden wird, ist, was wahre Liebe bedeutet.

a seeker of the Truth will be taught by Them  
is what is the real LOVE

They, the Archangels had taught St. Paul  
and many others also what is the true  
LOVE.

The First Epistle of Paul the Apostle to the  
Corinthians

- 13 though, I speak with the tongues of men  
and of angels, but have not LOVE, I have  
become as sounding brass or a clanging  
cymbal
- 2 And though I have the gift of prophecy  
and understand all mysteries and all  
knowledge, and though I have all faith  
so that I could remove mountains, but  
have not love, I am nothing.
- 3 And though I bestow all my goods to  
feed the poor, and though I give my body  
to be burned but have not love it pro-  
fits me nothing.
- 4 LOVE suffers long and is kind: love  
does not envy: love does not parade  
itself, is not puffed up:
- 5 Does not behave rudely, does not seek

The Archangels had taught St. Paul,  
and also many others, what is the true  
LOVE.

The First Epistle of Paul the Apostle to  
the Corinthians 13:1-10:

1. *Though I speak with the tongues of  
men and of angels, but have not LOVE,  
I have become as sounding brass or a  
clanging cymbal.*
2. *And though I have the gift of prophecy  
and understand all mysteries and all  
knowledge, and though I have all faith, so  
that I could remove mountains, but have  
not love, I am nothing.*
3. *And though I bestow all my goods to  
feed the poor, and though I give my body  
to be burned, but have not love, it profits  
me nothing.*
4. *LOVE suffers long and is kind; Love  
does not envy; love does not parade itself,  
is not puffed up;*
5. *Does not behave rudely, does not seek  
its own, is not provoked, thinks no evil;*

Die Erzengel hatten den heiligen Paulus –  
und viele andere – gelehrt, was wahre  
Liebe ist.

Aus dem ersten Brief des Apostels Paulus  
an die Korinther 13:1-10:

1. *Wenn ich in den Sprachen der Menschen  
und Engel redete, hätte aber die Liebe nicht,  
wäre ich dröhnendes Erz oder eine lärmende  
Pauke.*
2. *Und wenn ich prophetisch reden könnte  
und alle Geheimnisse wüßte und alle  
Erkenntnis hätte; wenn ich alle Glaubens-  
kraft besäße und Berge damit versetzen  
könnte, hätte aber die Liebe nicht, wäre ich  
nichts.*
3. *Und wenn ich meine ganze Habe  
verschenkte, und wenn ich meinen Leib dem  
Feuer übergäbe, hätte aber die Liebe  
nicht, nützte es mir nichts.*
4. *Die Liebe ist langmütig, die Liebe ist  
gütig. Sie ereifert sich nicht, sie prahlt nicht,  
sie bläht sich nicht auf.*
5. *Sie handelt nicht ungehörig, sucht  
nicht ihren Vorteil, läßt sich nicht zum Zorn  
reizen, trägt das Böse nicht nach.*

its own, is not provoked, thinks no evil  
6 does not rejoice in iniquity, but re-  
joices in the truth;

7 bears all things, believes all things, hopes  
all things, endures all things:

8 LOVE never fails. But whether there are  
prophecies, they will fail; whether there are  
tongues, they will cease: whether there is  
knowledge, it will vanish away:

9 For we know in part and we prophesy  
in part:

10 But when that which is perfect has come  
then that which is in part will be done  
away.

Self-conscious contact with the Archangels  
working unceasingly in the bodies and  
in the Etheric Doubles of a seeker of the  
Truth creates a real love for them in the  
heart of the seeker of the Truth. The  
Archangels always had a real love for a  
human being even if that man is a criminal  
- - - waiting the return of the pro-  
digal son - - their beloved brother  
back home, i.e. to the real Ego-Self  
awakening.

6. does not rejoice in iniquity, but rejoices  
in the truth;

7. bears all things, believes all things,  
hopes all things, endures all things;

8. LOVE never fails. But whether there are  
prophecies, they will fail; whether there  
are tongues, they will cease; whether there  
is knowledge, it will vanish away.

9. For we know in part and we prophesy in  
part.

10. But when that which is perfect has  
come, then that which is in part will be  
done away.

Self-conscious contact with the Archangels, who work unceasingly in the bodies and in the etheric doubles of a seeker of the Truth, creates a real love for them in the heart of the seeker of the Truth. The Archangels always have real love for a human BE-ing even if that man is a criminal... as they await the return of the Prodigal Son... their beloved brother back home, i.e. to the real Ego-Self awakening.

6. Sie freut sich nicht über das Unrecht,  
sondern freut sich an der Wahrheit.

7. Sie erträgt alles, glaubt alles, hofft alles,  
hält allem stand.

8. Die Liebe hört niemals auf. Prophetisches  
Reden hat ein Ende, Zungenrede verstummt,  
Erkenntnis vergeht.

9. Denn Stückwerk ist unser Erkennen,  
Stückwerk unser prophetisches Reden;

10. wenn aber das Vollendete kommt,  
vergeht alles Stückwerk.

Der selbst-bewußte Kontakt mit den Erzengeln, die ununterbrochen in den Körpern und den ätherischen Doppeln eines Wahrheitsforschers tätig sind, bewirkt wahre Liebe zu ihnen im Herzen des Wahrheitsforschers. Die Erzengel empfinden immer wahre Liebe zum Menschen, sogar wenn dieser Mensch ein Verbrecher ist - da sie auf die Heimkehr des verlorenen Sohnes, ihres geliebten Bruders, warten, auf das Erwachen des wahren Ego-Selbst.

The canary yellow Triangle on the left side of the "Symbol of Life" heading the left column is the Holy Spiritual manifestation of the Absolute Infinite BE-ingness.

The Center No. 3 is the domain of the Holy Archangels of all the Archangelic Orders ready to manifest Their Creationism in building up, macrocosmically the Universes. The lightning (light and power-motion) is symbolising the mode of the Holy-Spiritual BE-ingness as the almightiness.

The Path  $3 \rightarrow 2$  and the  $2 \rightarrow 3$  concerns only the Holy Archangels macrocosmically and in the Human bodies microcosmically the Holy Spirit and the Archangels of the Elements.

All the Archangelic Orders are Logoic and Holy-Spiritual.

The Paths  $2 \rightarrow 6$  and  $6 \rightarrow 2$   
 $5 \rightarrow 4$  and  $4 \rightarrow 5$   
 $5 \rightarrow 6$  and  $6 \rightarrow 5$   
 $8 \rightarrow 5$  and  $7 \rightarrow 8$   
 $8 \rightarrow 9$  and  $9 \rightarrow 8$  are  
 for Those Ones who had mastered Their

In the Divine triangle of the Symbol of Life, the canary-yellow triangle on the left side of the Symbol of Life, sits above the left column. This is the Holy Spiritual manifestation of the Absolute Infinite BE-ingness.

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All the Archangelic Orders are Logoic and Holy Spiritual.

The Paths  $2 \rightarrow 6$  and  $6 \rightarrow 2$

$5 \rightarrow 4$  and  $4 \rightarrow 5$

$5 \rightarrow 6$  and  $6 \rightarrow 5$

$8 \rightarrow 5$  and  $5 \rightarrow 8$

$8 \rightarrow 9$  and  $9 \rightarrow 8$  are for those Ones who had first mastered their material, their psychical and their noetical bodies through long and serious training on the labours, and who have then mastered the self-conscious visualisation to the levels of Form-construction.

Im göttlichen Dreieck des Symbols des Lebens sitzt auf der linken Seite ein hellgelbes Dreieck über der linken Säule. Das ist die heilig-geistige Manifestation der Absoluten Unendlichen Seinsheit.

Das Zentrum 3 ist der Bereich der heiligen Erzengel aller Ränge; bereit, ihren Schaffensdrang auszudrücken, indem sie im Makrokosmos die Universen aufbauen. Der Blitz (Licht und Kraft - Bewegung) symbolisiert den Aspekt der heilig-geistigen Seinsheit als die Allmacht.

Die Pfade  $3 \rightarrow 2$  und  $2 \rightarrow 3$  betreffen nur die heiligen Erzengel im Makrokosmos und den Heiligen Geist und die Erzengel der Elemente im Mikrokosmos, in den menschlichen Körpern.

Alle Erzengelränge sind logoisch und heilig-geistig.

Die Pfade  $2 \rightarrow 6$  und  $6 \rightarrow 2$ ,

$5 \rightarrow 4$  und  $4 \rightarrow 5$ ,

$5 \rightarrow 6$  und  $6 \rightarrow 5$ ,

$8 \rightarrow 5$  und  $5 \rightarrow 8$ ,

$8 \rightarrow 9$  und  $9 \rightarrow 8$  sind für diejenigen, die zuerst durch lange und ernsthafte Beschäftigung mit den Arbeiten (des Herkules) Meisterschaft über ihren materiellen, psychischen und noetischen Körper erlangt haben und die dann das selbstbewußte Visualisieren soweit beherrschen, daß sie Formen erschaffen können.

material, their psychical and their noetical bodies after a long and serious training on the labours at first and after mastering the self-conscious visualization to Forms — unstructuring levels, be able to enter in the causal levels? — — — This can be achieved with the help of their Guardian Archangel being in self-conscious contact with Him.

The Centers and the Paths on the left side of the "Symbol of Life" column are macrocosmically for the Logos, for the Holy Spirit and for the Holy Archangels expressing and manifesting their Creationism and microcosmically the Paths,

10 → 7, 9 → 7, 6 → 4,

are for very few Men-Gods. For the most splendid Path 6 → 3 and 3 → 6 microcosmically — — — no words can describe. This most splendid Path is only for those who had self-superconsciously succeeded to Ego-fy their Soul-Self to the Logos, to the Holy-Spirit and to the Holy Archangels through their Guardian Archangel.

Only then is he able to enter in the Causal levels (?). This can be achieved with the help of the Guardian Archangel after developing self-conscious contact with him.

The Centres and the Paths on the left side of the Symbol of Life column are macrocosmically for the Logos, for the Holy Spirit, and for the holy Archangels expressing and manifesting their Creationism. Microcosmically, the Paths 10 → 7, 9 → 7, and 6 → 4 are for very few Men-Gods. For the most splendid Path 6 → 3 and 3 → 6 microcosmically... there are no words to describe it. This most splendid Path is only for those who had self-superconsciously succeeded to Ego-fy their Soul-Self to the Logos, to the Holy Spirit, and to the holy Archangels through their Guardian Archangel.

Nur dann ist jemand fähig, die kausalen Zustände (?) zu erreichen. All das kann mit der Hilfe des Schutzerengels erreicht werden, nachdem selbst-bewußt mit ihm Kontakt aufgenommen wurde.

Die Zentren und Pfade der linken Säule des Symbols des Lebens dienen dem Ausdruck des Schaffensdranges des Logos, des Heiligen Geistes und der heiligen Erzengel im Makrokosmos. Mikrokosmisch sind die Pfade 10 → 7, 9 → 7 und 6 → 4 ganz wenigen Menschengöttern vorbehalten. Um die überaus herrlichen Pfade 6 → 3 und 3 → 6 im Mikrokosmos zu beschreiben, finden sich keine Worte. Dieser besonders glanzvolle Pfad ist nur für diejenigen, denen es selbst-überbewußt gelungen ist, ihr Seelen-Selbst durch ihren Schutzerengel mit dem Logos, dem Heiligen Geist und den heiligen Erzengeln im Ich einwerden zu lassen.

No one can dare to claim that one has succeeded successfully, using any language in the world, to give a satisfactory description of the Divine Modes of the Absolute Infinite BE-ingness in Its own Nature on the Modes of Its Logos and of Its Holy-Spiritual manifestations as Its Will-Pleasure in creating Its Universes.

Describing the Great Work of the Creationism of the Logos and of the Holy Spirit in dealing with the so-called circles of possibilities of any of the living phenomena of life describing the total wisdom and the Almightyness of the Creator will be a vain undertaking.

The human Intelligence using the Mind only, through the gross material brains, a handful of matter in the skull cannot reach high levels of consciousness and of conception. Nothing is more dangerous to the material eyes than the strong light. No wise man dares gaze at the Sun, and nothing is more dangerous to the material brains one to engage ones self with Divine Matters especially those beyond the material world --

No one can dare to claim that he has succeeded, using any language in the world, to give a satisfactory description of the Divine modes of the Absolute Infinite BE-ingness either in Its own Nature or the modes of Its Logos and of Its Holy Spiritual manifestations as Its Will-pleasure in creating Its Universes.

Seeking to describe the Great Work of the Creationism of the Logos and of the Holy Spirit, dealing with the so-called Circles of possibilities of any of the living phenomena of life, describing the Total Wisdom and the Almightyness of the Creator, will be a vain undertaking.

The human intelligence, in using the Mind only through the gross material brains (a handful of matter in the skull), cannot reach high levels of consciousness and conception. Nothing is more dangerous to the material eyes than a strong light. No wise man dares gaze at the sun and nothing is more dangerous to the material brains than to engage oneself with Divine matters, especially those beyond the material world.

Niemand kann zu behaupten wagen, daß es ihm gelungen wäre, in irgendeiner Sprache dieser Welt eine zufriedenstellende Beschreibung der göttlichen Zustände der Absoluten Unendlichen Seinsheit zu geben. Und zwar weder der Zustände der eigenen Natur der Absoluten Unendlichen Seinsheit noch der ihrer logischen und heilig-geistigen Manifestationen als Schaffensfreude beim Erbauen ihrer Universen.

Das große Werk des Schöpferstrebens des Logos und des Heiligen Geistes zu beschreiben, das sich mit dem sogenannten Möglichkeitszyklus einer jeden Lebensform befaßt und die Allweisheit und Allmacht des Schöpfers zum Ausdruck bringt, wird ein nutzloses Unterfangen bleiben.

Der menschliche Verstand kann hohe Ebenen des Bewußtseins und des Verstehens nicht erreichen, wenn der Gebrauch des Geistes (Mind) sich auf den Einsatz des grobstofflichen Gehirns – einer Handvoll Materie im Schädel – beschränkt. Nichts ist gefährlicher für die materiellen Augen als starkes Licht. Kein kluger Mensch wagt es, in die Sonne zu schauen, und nichts ist gefährlicher für materielle Gehirne, als sich mit göttlichen Dingen zu beschäftigen, besonders, wenn diese die materiellen Gegebenheiten transzendieren.

Yet -- one is not only a mass of gross matter -- bones, flesh and blood, one is a Ray of Its Real Self, one is also a Ray of an immortal everlasting BE-ing, awaiting the assimilation of that Ray-Self of Its Self to It again.

One after the second exosomatosis, i.e. after succeeding self-consciously to leave his or her gross material body and his or her psychical body and be -- after a long training -- self-conscious in the noetical body as a BE-ing-Soul now, using the supersubstance of Mind now as a superconscious BE-ing, can without any danger approach the Absolute everlasting Reality (God-Life). Then he can exclaim:

UN - na-a ni-maa krq-a tu entek-h  
 Open Who then you are?

NUK UAA AAM TEN NIMAA ENTI KHENA-K  
 I am One of You who is with You

Yet, one is not only a mass of gross-matter, bones, flesh and blood. One is also a ray of Its Real Self, one is a ray of an immortal everlasting BE-ing, awaiting the re-assimilation of that Ray-Self of Its Self to It again.

If someone, after the second exosomatosis (i.e. after succeeding to self-consciously leave his or her gross material body and his or her psychical body) -- after long training -- is self-conscious in the noetical body as a BE-ing Soul, using the supersubstance of Mind now as a superconscious BE-ing, can -- without any danger -- approach the Absolute everlasting Reality (God-Life). Then he can exclaim:

UN- NA-A NI-MAA TRA-A TU ENTEK-H  
open who then you are?

NUK UAA AAM TEN NIMAA ENTI KHENA-K  
I am One of you who is with you

Jedoch ist der Mensch nicht allein eine Masse aus grobstofflicher Materie, Knochen, Fleisch und Blut. Er ist auch ein Strahl seines wahren Selbst, er ist ein Strahl eines unsterblichen, immerwährenden Wesens, das auf die Wiedervereinigung seines Strahl-Selbst mit seinem Selbst wartet.

Wenn jemand nach der zweiten Exosomatose (das heißt, nachdem es ihm gelungen ist, seinen grobstofflichen Körper und seinen psychischen Körper selbst-bewußt zu verlassen) in seinem noetischen Körper als ein Seelenwesen selbst-bewußt ist -- was einer langdauernden Schulung bedarf -- und wenn er dann die Geist-Übersubstanz als überbewußtes Wesen gebraucht, dann kann er -- ohne jede Gefahr -- der absoluten immerwährenden Wirklichkeit (Gott-Leben) näherkommen. Dann kann er ausrufen:

UN- NA-A NI-MAA TRA-A TU ENTEK-H  
eröffne mir wer dann du bist

NUK UAA AAM TEN NIMAA ENTI KHENA-K  
Ich bin einer von euch der ist mit dir



And the Holy Archangels, to the great pleasure of the Guardian Archangel reply:

Ankh-k akef em Neter pa Aa-tes  
 You will live Men with God the Divine Father.

No one can dare to claim that one has succeeded successfully to give even the slightest satisfactory description by using any language in the world of the Mode of BE-ingness of the Absolute Infinite BE-ingness in Its Divine Nature -- or of the Mode of This Absolute Infinite BE-ingness as the Logos or as the Holy Spirit manifesting Its Will-Pleasure in Its worlds of Existence

Giving to the seekers of the Truth Instructions concerning their work to succeed to reach to a degree approach to the Great Reality we request the reader to be lenient towards our efforts to give, most awkwardly our own experiences on these most Great Matters... hoping that our efforts will help others also to have these experiences - - -

And the holy Archangels, to the great pleasure of the Guardian Archangel, reply:

ANKH-K AKEF EM NETER PA AA-TEF  
 You will live then with God the Divine Father

No one can dare claim that he has successfully given, even to a slightly satisfactory degree, a description -- by using any language in the world -- of the mode of BE-ingness of the Absolute Infinite BE-ingness in Its Divine Nature ... or of the mode of this Absolute Infinite BE-ingness as the Logos or as the Holy Spirit manifesting Its Will-pleasure in Its worlds of Existence.

This is our attempt to give to the seekers of the Truth instructions on how to approach, to some degree, the Great Reality. We request the reader to be lenient towards our efforts to present, be it most awkwardly, our own experiences on these most great matters... and we hope that our efforts will help others also to have these experiences...

Und die heiligen Erzengel antworten, zur großen Freude des Schutzerzengels:

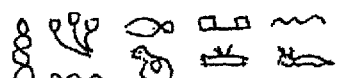
ANKH-K AKEF EM NETER PA AA-TEF  
 Du wirst leben dann mit Gott dem himmlischen Vater


Niemand kann zu behaupten wagen, daß es ihm gelungen wäre, in irgendeiner Sprache dieser Welt eine halbwegs zufriedenstellende Beschreibung des göttlichen Seins-Zustandes der Absoluten Unendlichen Seinsheit in ihrer göttlichen Natur zu geben -- oder auch des göttlichen Seins-Zustandes als Logos oder als Heiliger Geist, die ihre Schaffensfreude in den Welten der Existenz offenbaren.

Dieses ist unser Versuch, Wahrheitsforschern eine Anleitung zu geben, wie man der großen Wirklichkeit, bis zu einem gewissen Grade, näherkommen kann. Wir bitten den Leser um Nachsicht gegenüber unseren Bemühungen, unsere eigenen Erfahrungen auf diesem äußerst großartigen Gebiet darzustellen, mögen sie auch noch so unbeholfen sein, und wir hoffen, daß unsere Anstrengungen anderen helfen mögen, diese Erfahrungen ebenfalls zu machen.

# Chapter 10

The Center No 10 and  
The Path 10 → 8      The Labours.

 He weigheth  
Khen Ku nef

 the labours of right and Truth.  
fak Maa-at

The Center No. 10 macrocosmically is the gross material worlds, i.e. the Galaxies, the Solar Systems, and everything material existing in the three-dimensional worlds of matter and also the Etheric Doubles of all the gross material objects.

The Center No. 10 mesocosmically is the material, three-dimensional planet the Earth.

## Chapter 10 The Centre No. 10 and the Path 10 → 8 of the Labours

KHEN KU NEF FAT MAA-AT  
He weigheth the labours of right  
and Truth

Within Centre No. 10, macrocosmically, are the gross material worlds, i.e. the Galaxies, the Solar Systems, everything material existing in the three-dimensional worlds of matter, and also the etheric doubles of all gross material objects.

The Centre No. 10, mesocosmically, is the material three-dimensional planet, our Earth.

## Kapitel 10 Das Zentrum 10 und der Pfad 10 → 8 der Arbeiten des Herkules

KHEN KU NEF FAT MAA-AT  
Er wog die Mühen des Rechts und der  
Wahrheit

Im Zentrum 10, makrokosmisch gesehen, befinden sich die grobstofflichen Welten, das sind die Galaxien, die Sonnensysteme, alles Materielle, das in den dreidimensionalen Welten der Materie existiert, und auch die ätherischen Doppel aller grobstofflichen Objekte.

Im Mesokosmos ist das Zentrum 10 der materielle, dreidimensionale Planet, unsere Erde.

The Center No. 10, microcosmically is the gross material body and its Etheric Double. This Center is symbolising also the genitals, but as such it is not concerning the seeker of the Truth. As such the Center No. 10 concerns the Logos, the Holy Spirit and the Holy Archangels to manifest Their Creationism.

The genital organs of both, on a male or on a female person, for the seeker of Truth are Holy and sacred. The genital organs are the life-giving means of the Holy Spirit and of the Holy Archangels to manifest in the material world Their Creationism.

The Center No. 10 for the seeker of the Truth is not on the gross material body or on its Etheric Double but on the seeker's noetical nature.

The seeker of the Truth before engaging himself with this most important and serious work he must be sure that, by a long training, he is able to create from the formless supersubstance

The Centre No. 10, microcosmically, is the gross material body and its etheric double. This Centre is also symbolising the genitals, but as such it is not concerning the seeker of the Truth. In this respect, Centre No. 10 rather concerns the Logos, the Holy Spirit, and the holy Archangels to manifest Their Creationism.

The genital organs of both male and female persons, for the seeker of the Truth, are holy and sacred. The genital organs are the life-giving means of the Holy Spirit and of the holy Archangels to manifest in the material world their Creationism.

The Centre No. 10, for the seeker of the Truth, is not on the gross material body or on his etheric double but in the seeker's noetical nature.

The seeker of the Truth, before engaging himself with this most important and serious work, must be sure that, by a long training, he is able to create – from the formless supersubstance of the Mind – his thought-forms, clearly.

Im Mikrokosmos ist das Zentrum 10 der grobstoffliche Körper und sein ätherisches Doppel. Dieses Zentrum repräsentiert auch die Fortpflanzungsorgane, aber als solches betrifft es den Wahrheitsforscher nicht. In dieser Beziehung ist das Zentrum 10 vielmehr der Bereich des Logos, des Heiligen Geistes und der heiligen Erzengel, um ihren Schöpferdrang zu offenbaren.

Die Geschlechtsorgane des Mannes und der Frau sind dem Wahrheitsforscher heilig und geweiht. Die Genitalien sind die lebenspendenden Organe, deren sich der Heilige Geist und die heiligen Erzengel bedienen, um ihrem Schöpferdrang in der materiellen Welt zum Ausdruck zu verhelfen.

Für den Wahrheitsforscher liegt das Zentrum 10 nicht auf dem grobstofflichen Körper oder auf seinem ätherischen Doppel, sondern in seiner noetischen Natur.

Bevor der Wahrheitsforscher sich dieser höchst wichtigen und ernsten Arbeit widmet, muß er durch langes Üben die Sicherheit erlangt haben, deutliche Gedankenformen aus der formlosen Übersubstanz des Geistes erschaffen zu können.

of the Mind his thought forms, clearly and to be able to hold them in his Mind (his noetical body) as long as he works on them, and that he is able to store them in his subconsciousness intact and that he is able to bring them at all times, at will, in his personality's self-consciousness.

The thought-forms (Elementals) are living entities, intelligent to some extent and also powerful.

In the Center No. 10, in the seeker's mind the seeker of the Truth constructs his so-called workshop - - - as a place in which he will work, as an object, as a scenery to work in it, - - - an Elemental of himself. At the beginning the seeker of the Truth can feel his thought-forms - - but he must be able to see them becoming a clairvoyant. The exercises on visualization in due course lead to clairvoyance and to clairaudience.

Unfolding his powers, the seeker of the Truth will be able, at will to materialise

He must also be able to hold these thought-forms in his mind (his noetical body) as long as he works on them, be able to store them in his subconsciousness intact, and be able to bring them at all times, at will, into his personality's self-consciousness.

The thought-forms (Elementals) are living entities, intelligent to some extent and also powerful.

In the Centre No. 10 the seeker of the Truth constructs his so-called "workshop" in the seeker's mind... as a place in which he will work, as an object, as a scenery to work in... an Elemental of himself. At the beginning the seeker of the Truth can feel his thought-forms... but he must be able to see them by becoming a clairvoyant. The exercises on visualisation, in due course, lead to clairvoyance and clairaudience.

Unfolding his powers, the seeker of the Truth will be able, at will, to materialise his Elementals.

Er muß diese Gedankenformen auch in seinem Geist (seinem noetischen Körper) halten können, solange er mit ihnen arbeitet, und er muß die Fähigkeit besitzen, sie unversehrt in seinem Unterbewußtsein zu speichern, um sie jederzeit willentlich in sein Wachbewußtsein holen zu können.

Gedankenformen (Elementale) sind lebende «Wesen», bis zu einem gewissen Maß intelligent und auch mächtig.

Im Zentrum 10 erbaut der Wahrheitsforscher im Geist eine sogenannte Werkstätte - einen Arbeitsort, ein Objekt, eine Umgebung, in der er arbeiten wird - ein Elemental von sich selbst. Anfänglich kann der Wahrheitsforscher seine Gedankenformen nur fühlen, aber er muß die Fähigkeit erlangen, sie zu sehen, und zum Hellseher werden. Die Übungen im Visualisieren führen zur gegebenen Zeit zum Hellsehen und Hellhören.

Wenn der Wahrheitsforscher seine Kräfte entfaltet, dann wird er fähig sein, willentlich seine Elementale zu materialisieren.

like his Elementals.

Why should one call these phenomena magic? and not theurgy. The aim and the intentions of the one who can do them is colouring the phenomena into black, brown or white -- magic?

The thought-forms are not visible to the material eye but they are visible to a clairvoyant person, visible in form in colour and in size.

The emotion - thought forms, the Elementals in which the desire and/or the emotions have the main role, no matter what is their quality, are visible also to a clairvoyant person. The form is visible but the desires, the aims and the emotions are not visible. The colours on the Elemental are showing the nature of the Elemental. The desires and the emotions cannot be seen but they can be felt and by attunement be known.

The desires and the emotions in an Elemental are felt and conceived in various

Why should one call these phenomena magic and not theurgy? It is the aim and the intentions of the person creating Elementals that are colouring the phenomena as black, brown or white... magic?

Thought-forms are not visible to the material eye, but they are visible to a clairvoyant person; visible in form, in colour, and in size.

The emotion-thought forms - Elementals in which desires and/or emotions have the main role, no matter what is their quality - are visible also to a clairvoyant. The form is visible but the desires, the aims, and the emotions are not visible. The colours of the Elemental are showing the nature of the Elemental. The desires and the emotions cannot be seen, but they can be felt and, by attunement, be known.

The desires and the emotions in an Elemental are felt and conceived in various degrees of intensity by attunement to the Elemental.

Warum sollte man diese Phänomene Magie nennen und nicht Theurgie? Es sind die Ziele und Absichten dessen, der Elementale erschafft, die diese Phänomene zu schwarzer, brauner, oder weißer Magie (?) machen.

Gedankenformen sind für das materielle Auge unsichtbar, aber für einen Menschen, der hellsehen kann, sind sie sichtbar und haben eine Form, Farbe und Größe.

Die Emotional-Gedankenformen - Elementale, in denen Begierden und/oder Emotionen, ungeachtet ihrer Qualität, die Hauptrolle spielen - sind für Hellseher ebenfalls sichtbar. Die Gestalt ist sichtbar, jedoch die Begierden, Absichten und Gefühlsregungen sind unsichtbar. Die Farben des Elementals geben über seine Natur Auskunft. Die Begierden und Emotionen kann man zwar nicht sehen, doch man kann sie fühlen und durch Einstimmen kennenlernen.

Mit einem Elemental verbundene Begierden und Gefühlsregungen kann man mit unterschiedlicher Intensität spüren und wahrnehmen, wenn man sich auf das Elemental einstimmt.

degrees of intensity by attunement to the Elemental.

The seeker of the Truth will note that in creating or in re-vitalizing an Elemental a subconsciously existing factor appears. This factor, are the predispositions and the aspirations of the personality. The seeker of the Truth should be careful. He or she now is not the personality, a petty self (the egoism of his or her personality) but he or she is now a Soul - Ego, an immortal I-ness.

The seeker of the Truth must be able to control and to calm down his or her desires, emotions - - and weaknesses.

The seeker of the Truth before engaging himself in the Great Work he must be sure that he has achieved a degree of self-knowledge and of self-control. Self now is the personality.

Work in the Center No. 10, exercises in meditation, is given in the inner circle of the Order to brothers and to sisters by

The seeker of the Truth will note that in creating or in re-vitalising an Elemental a subconsciously pre-existing factor appears: the predispositions and the aspirations of the personality. The seeker of the Truth should be careful. Now, he or she is not the personality, a petty self (the egoism of his or her personality), but he or she is now a Soul-Ego, an immortal I-ness.

The seeker of the Truth must be able to control and to calm down his or her desires, emotions... and weaknesses.

The seeker of the Truth, before engaging himself in the Great Work, must be sure that he has achieved a degree of self-knowledge and self-control (self, now, is the personality).

Work in the Centre No. 10, exercises and meditations, are given in the inner circle of the Order to brothers and to sisters by the Brother Instructor and Guide (who is responsible for the work in the inner circle of the Order) before engaging themselves with the work on the Path 10→8, on the labours.

Der Wahrheitsforscher wird bemerken, daß beim Erschaffen oder Revitalisieren eines Elementals ein im Unterbewußtsein bereits vorhandener Faktor mitspielt, nämlich die Neigungen und Ziele der Persönlichkeit. Der Wahrheitsforscher sollte vorsichtig sein. Jetzt ist er nicht die Persönlichkeit, ein kleines, geringes Selbst (der Egoismus seiner Persönlichkeit), sondern er ist jetzt ein Seelen-Ego, eine unsterbliche Ich-heit.

Der Wahrheitsforscher muß fähig sein, seine Begierden, Emotionen - und Schwächen - im Zaum zu halten und zu beruhigen.

Bevor der Wahrheitsforscher ans große Werk geht, muß er sicher sein, sein Selbst bis zu einem gewissen Grad zu kennen und beherrschen zu können (mit Selbst ist jetzt die Persönlichkeit gemeint).

Die Arbeit für das Zentrum 10 - Übungen und Meditationen - werden den Brüdern und Schwestern im inneren Kreis\* des Ordens vom Lehrer-Bruder und Leiter gegeben, der für die Arbeit in diesem Kreis verantwortlich ist, bevor sie sich auf die Arbeit für den Pfad 10→8, den Pfad der Arbeiten des Herkules, einlassen.

\*Der Autor unterscheidet «inner circle», «in-more circle» und «in-most circle», was mit «innerer Kreis», «innerster Kreis» und «allerinnerster Kreis» übersetzt wurde.

the brother instructor and guide responsible for the work in the inner circle of the Order before engaging themselves with the work on the Path 10→8. on the Labours.

Exercises in meditation, observation, and visualization (form constructing and seeing it) are given in the inner circle of the Order by the brother instructor and guide who is helping the seeker of the Truth to succeed in his or in her endeavours.

The work on the Path 10→8 is for knowing better the petty ego of the personality, the time and place-space expressions of the personality (the egoism) — — — and the personality's purification to the point of acknowledging the personality, the seeker, its real Ego and Soul-Self.

The Path connecting the Centers No. 8 to the Center No. 10 is in two parts. The Path 8→10 on the right of the Symbol in canary yellow colour for descending into matter for the humanization. This

Exercises in meditation, observation and visualisation (form-construction and form-seeing) are given in the inner circle of the Order by the Brother Instructor and Guide who is helping the seeker of the Truth to succeed in his or her endeavours.

The work on the Path 10→8 is for knowing better the petty ego of the personality, the time and place-space expressions of the personality (i.e. the egoism)... and for the personality's purification to the point that the personality, the "seeker", acknowledges his real Ego and Soul-Self.

The Path connecting the Centres No. 8 to the Centre No. 10 is in two parts. The Path 8→10, on the right of the symbol, is in canary-yellow colour and symbolic of our descent into matter for the humanisation.

Übungen für die Meditation sowie für das Beobachten und Visualisieren (Formen-Erzeugung und Formen-Sehen) werden im innersten Kreis des Ordens vom Lehrer-Bruder und Leiter gegeben, der den Bemühungen des Wahrheitsforschers zum Erfolg verhilft.

Die Arbeit auf dem Pfad 10→8 dient dem besseren Kennenlernen des kleinen Ego der Persönlichkeit und ihrer zeit-, raum- und ortsgebundenen Ausdrucksformen (das ist der Egoismus) sowie der Läuterung der Persönlichkeit bis zu dem Punkt, wo die Persönlichkeit, der Wahrheitsforscher, sein wahres Ego und Seelen-Selbst anerkennt.

Der Pfad, der das Zentrum 8 und das Zentrum 10 verbindet, hat zwei Seiten. Der Pfad 8→10, auf der rechten Seite des Symbols, hat hellgelbe Farbe und steht für unseren Abstieg in die Materie zum Zweck der Menschwerdung.

Path (8→10) is touching all-through the red-in-colour domain of the Archangels of light and of Fire, the Maha-Els.

The Path 10→8 touching all-through the blue-in colour domain of the Archangels of light and of water, the Kha-vir-Els. The Path 10→8 for ascending and for descending is in 12 sections symbolizing the 12 labours of the Seeker's Self to free himself from his personality's petty self - - - his personality's behaviour.

The Labours of the Hero Heracles in the Greek myth fit perfectly to our work. This myth was in use by the Egyptian Hierophants in the Temples in Uast (Thebes) and in the Heracleopolis in Egypt.

After giving the myth on the hero and the 12 labours the symbolism will be given and the work to be undertaken.

Heracles was born in Thebes in Greece in the palace of the King Amphitryon by the Queen Alcmene.

This Path (8→10) is touching, all along the right side, the red-in-colour domain of the Archangels of light and of fire, the Maha-Els.

The Path 10→8 touches, all along the left side, the blue-in-colour domain of the Archangels of light and of water, the Kha-vir-Els. The Path 10→8, for ascending and for descending, is in 12 sections symbolising the 12 labours of the seeker to free himself from his personality's petty self... his personality's behaviour. The labours of the hero Heracles, in the Greek myth, fit our work perfectly. This myth was in use by the Egyptian Hierophants in the temples in Uast (Thebes) and in Heracleopolis in Egypt.

After giving the myth on the hero, and the 12 labours, the symbolism will be given along with the work to be undertaken.

Heracles was born in Thebes in Greece, in the palace of the King Amphitryon, to the Queen Alcmene.

Dieser Pfad 8→10 berührt auf seiner ganzen Länge rechtsseitig den rot gefärbten Bereich der Erzengel des Lichtes und des Feuers, der Maha-Els.

Der Pfad 10→8 berührt auf der ganzen Länge mit seiner linken Seite den blau gefärbten Bereich der Erzengel des Lichtes und des Wassers, der Kha-vir-Els. Der Pfad 10→8 ist für den Aufstieg und für den Abstieg in 12 Teilstücke unterteilt, welche die 12 Aufgaben symbolisieren, die der Wahrheitsforscher bewältigen muß, um sich vom kleinen Selbst seiner Persönlichkeit und ihren Verhaltensmustern zu befreien.

Die Aufgaben des Helden Herkules im griechischen Mythos decken sich vollkommen mit dieser Arbeit. Dieser Mythos wurde auch von den ägyptischen Hierophanten in den Tempeln von Uast (Theben) und Herakleopolis in Ägypten verwendet.

Nach der Wiedergabe des Heldenmythos und der 12 Aufgaben werden die Symbole gedeutet und die Arbeit behandelt, die auf sich genommen werden muß.

Herkules wurde als Sohn der Königin Alcmene in Theben, Griechenland, im Palast des Königs Amphitryon geboren.



One dark night while Amphitryon was away. The God Zeus, the father of Gods and of Men assumed the appearance of Amphitryon and lay with Amphitryon's wife, the Queen Alcmene who remained pregnant.

When Amphitryon came back to the palace Alcmene understood what had happened

In the myth the father of Heracles was God Zeus and his mother was Alcmene which means that our father is the God (The Absolute Infinite BE-ingness) and our mother matter.

The myth continues - - - sometime the hero Heracles in his life on Earth had committed a serious fault? and he was convicted to serve the King Eurystheus of Argolis (the material autocracy?) Is the serious fault the creation of the petty self of the personality, the egoism? So the hero was convicted to obey and to serve the King Eurystheus in everything he would ask him to do.

One dark night while Amphitryon was away, the God Zeus – the father of Gods and of Men – assumed the appearance of Amphitryon and lay with Amphitryon's wife, the Queen Alcmene, who became pregnant.

When Amphitryon came back to the palace Alcmene understood what had happened.

In the myth the father of Heracles was God Zeus and his mother was Alcmene, which means that our father is God (the Absolute Infinite BE-ingness) and our mother is matter.

The myth continues... at some point the hero Heracles, in his life on Earth, had committed a serious fault (?) and he was convicted to serve the King Eurystheus of Argolis (the material autocracy?).

Is the serious fault the creation of the petty self of the personality, the egoism?

So the hero was convicted to obey and to serve the King Eurystheus in everything he would ask him to do.

In einer dunklen Nacht, als Amphitryon nicht anwesend war, nahm der Gott Zeus – der Vater der Götter und der Menschen – die Gestalt von Amphitryon an und wohnte der Frau von Amphitryon bei, der Königin Alcmene, die schwanger wurde.

Als Amphitryon in den Palast zurückkehrte, verstand Alcmene was geschehen war.

Im Mythos war der Vater des Herkules der Gott Zeus, und seine Mutter war Alcmene; das heißt, unser Vater ist Gott (die Absolute Unendliche Seinsheit) und unsere Mutter ist die Materie.

Der Mythos setzt fort: Zu einem bestimmten Zeitpunkt seines Erdenlebens hatte der Held Herkules einen schweren Fehler (?) gemacht und wurde dazu verurteilt, dem König Eurystheus von Argolis zu dienen (der Alleinherrschaft der Materie?).

Ist der schwerwiegende Fehler das Erschaffen des kleinen Persönlichkeits-Selbst, des Egoismus?

Jedenfalls war der Held dazu verurteilt, dem König Eurystheus bedingungslos zu gehorchen und ihm zu dienen.

In the myth the King Eurystheus was hostile to the hero and he was planning to exterminate him ordering him to carry out very dangerous to his life labours

Heracles in the myth must symbolize that Ray of the Real Ego Spirit-Soul Self humanized - Divine in nature and immortal - the Real Ego-Self of Man free from its material shadow the egoism of the personality.

The 12 Labours are:

1. The killing of the Nemean Lions
2. The killing of the Lernaean Hydra;
3. The capturing and to bring alive to Eurystheus the boar of Erymanthus;
4. To search and to find and to capture the Cerynean Hind;
5. To kill and exterminate the Stymphalian Birds;

In the myth, the King Eurystheus was hostile to the hero and was planning to exterminate him, by ordering him to carry out life-threatening labours.

Heracles, in the myth, must symbolize the ray of the Real Ego Spirit-Soul Self that becomes humanised. Divine and immortal in nature, the Real Ego-Self of Man seeks to free itself from its material shadow, the egoism of the personality.

The 12 labours are:

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5. To kill and exterminate the Stymphalian Birds

Im Mythos war König Eurystheus dem Helden feindlich gesinnt, und er plante, ihn zu vernichten, indem er ihm befahl, lebensbedrohliche Aufträge auszuführen.

Die Figur des Herkules im Mythos muß den Strahl des wahren Geist-Seelen-Ego-Selbst symbolisieren, das zum Menschen wird. Von Natur aus göttlich und unsterblich, sucht das wahre Ego-Selbst des Menschen die Befreiung von seinem materiellen Schatten, dem Egoismus der Persönlichkeit.

Die 12 Aufgaben sind:

1. Das Töten des nemeischen Löwen
2. Das Töten der lernäischen Hydra
3. Das Fangen des erymanthischen Ebers, der lebend zu Eurystheus gebracht werden mußte
4. Das Suchen und Einfangen der kerynthischen Hirschkuh
5. Das Töten und Vernichten der stymphalischen Vögel

- 6 The cleaning of the stables of Augeas;
- 7 To capture and to bring alive the Cretan Bull;
- 8 To capture the mares of Diomedes the Son of Ares (Mars);
- 9 To bring to Eurystheus' daughter the girdle of the Amazon Hippolyte;
- 10 To bring to Eurystheus the cattle of Geryones
11. To bring to Eurystheus the golden apples of Hesperides; (This is work for the three exosomatoses).
- 12 The hero to journey to the underworld, contact and to tame the three-headed dog (Kerberos) the guardian of the gates of the underworld. This work concerns the invisible helpers.

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| 6. The cleaning of the stables of Augeias  | 6. Die Reinigung der Ställe des Augeias  |
| 7. To capture and to bring alive the Cretan Bull   | 7. Das Einfangen und Abliefern des lebenden kretischen Stieres   |
| 8. To capture the mares of Diomedes the Son of Ares (Mars)   | 8. Das Einfangen der Stuten des Diomedes, des Sohnes des Ares (Mars)   |
| 9. To bring to Eurystheus' daughter the girdle of the Amazon Hippolyte   | 9. Eurystheus' Tochter den Gürtel der Amazone Hippolyte zu bringen   |
| 10. To bring to Eurystheus the cattle of Geryon  | 10. Eurystheus die Rinder des Geryon zu bringen  |
| 11. To bring to Eurystheus the golden apples of Hesperides. (This is work for the three exosomatoses)  | 11. Die goldenen Äpfel der Hesperiden zu Eurystheus zu bringen (Das sind Übungen für die drei Stufen der Exosomatose)  |
| 12. The hero's journey to the underworld, to contact and to tame the three-headed dog (Cerberus), the guardian of the gates of the underworld. This work concerns the Invisible Helpers. | 12. Des Helden Reise in die Unterwelt, um den dreiköpfigen Hund (Kerberos) zu treffen und zu zähmen, den Wächter der Tore zur Unterwelt. Diese Aufgabe betrifft die unsichtbaren Helfer. |
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The first Labour was the Killing of the Nemean Lion and to bring to Eurystheus the head and the skin of the lion.

The Nemean lion was a very ferocious huge beast attacking and killing men and animals. Roaring the lion was causing great terror and paralysing fear. No weapons, arrows or spears could penetrate its skin while alive and Heracles' big club could do nothing to this beast.

#### Work on the Labour.

The seeker of the Truth in a comfortable place, sitting or lying down matters very little must relax completely his material body. No muscle on his body must be stiff. He must calm down all his feelings, emotions and thoughts and breathing deeply and rhythmically as instructed -- in perfect peace of mind he will enter in his noetical workshop in his mind in Center No 10 and stepping on the first step of the Path 10 → 8 --

The seeker of the Truth must clearly construct a tropical jungle, seeing in it huge

The first labour was the killing of the Nemean Lion and bringing to Eurystheus the head and the skin of the lion.

The Nemean Lion was a very ferocious huge beast, which attacked and killed men and animals. When it roared, the lion caused great terror and paralysing fear. No weapons, arrows, nor spears could penetrate its skin while it lived, and Heracles' big club could do nothing to this beast.

#### Work on the Labour:

The seeker of the Truth, in a comfortable place, whether sitting or lying down (it matters very little), must completely relax his material body. No muscle on his body must be stiff. He must calm down all his feelings, emotions, and thoughts. Breathing deeply and rhythmically, as instructed... in perfect peace of mind he will enter in his noetical workshop of his mind in Centre No. 10 and take the first step of the Path 10 → 8.

The seeker of the Truth must clearly construct a tropical jungle, seeing in it huge tropical trees, bushes, running waters, rocks, etc., etc. He must see himself actually being in that jungle, moving about.

Die erste Aufgabe war das Töten des nemeischen Löwen. Herkules sollte den Kopf und das Fell des Löwen zu Eurystheus bringen.

Der nemeische Löwe war eine riesige, sehr wilde Bestie, die Mensch und Tier angriff und tötete. Wenn der Löwe brüllte, verbreitete er großen Schrecken und lähmende Angst. Keine Waffen, weder Pfeile noch Speere konnten seine Haut durchdringen, solange er lebte, und auch die große Keule des Herkules konnte nichts gegen das Untier ausrichten.

#### Die Übung zu dieser Aufgabe:

Der Wahrheitsforscher muß seinen materiellen Körper an einem behaglichen Ort entweder im Sitzen oder im Liegen (das macht keinen großen Unterschied) völlig entspannen. Kein Muskel seines Körpers darf angespannt sein. Er muß alle seine Gefühle, Emotionen und Gedanken still werden lassen. Während er, so wie angegeben, tief und rhythmisch atmet, betritt er in vollkommenem Seelenfrieden seine noetische Werkstätte im Zentrum 10 und nimmt die erste Stufe auf dem Pfad 10 → 8.

Der Wahrheitsforscher muß vor seinem geistigen Auge einen tropischen Urwald klar entstehen lassen. Er sieht riesige tropische Bäume, Buschwerk, Wasserläufe, Felsen usw. und beobachtet schließlich sich selbst beim Durchstreifen dieses Dschungels.

The seeker of the Truth then must see to find in himself, in his personality, the lion-anger. Is this beast slumbering? and when it wakes up? He must kill this most dangerous beast in him - - - before it is, maybe, too late. He, himself must wrestle and with His Will-power strangle to death the lion-anger.

The seeker of the Truth must in no case and no matter how great is the provocation, allow anger appear in his or in her personality. The lion-anger must be completely exterminated and killed. . . . . but the hero Heracles cutting off the head of the lion placed it on his head. . . . . people should not know that the seeker of the Truth is completely harmless, evil opportunists may try to get advantage of this opportunity - - - the seeker of the Truth in such case must raise the tone of his voice, but in no case he or she must get excited, angry, and loose control of the course of things. The Seeker of the Truth must have the Self-control at all times love all but be always just and reasonable.

The seeker of the Truth must work to find in himself, in his personality, the lion-anger. Is this beast slumbering? And when it wakes up? He must kill this most dangerous beast in him ... before it is, maybe, too late. He himself must wrestle the beast and, with his willpower, strangle to death the lion-anger.

The seeker of the Truth must in no case, no matter how great the provocation, allow anger to appear in his or in her personality. The lion-anger must be completely exterminated and killed ... But remember that the hero Heracles cuts off the head of the lion and places it on his head ... for people should not know that the seeker of the Truth is completely harmless, as evil opportunists may try to take advantage of this opportunity ... The seeker of the Truth, in such cases, must raise the tone of his voice - but in no case must he or she get excited, angry, and lose control over the course of things. The seeker of the Truth must have self-control at all times, love all, and be always just and reasonable.

Der Wahrheitsforscher muß daran arbeiten, die Löwenwut in sich selbst, in seiner Persönlichkeit zu finden. Schlummert diese Bestie? Und wenn sie aufwacht? Er muß dieses äußerst gefährliche Untier in sich töten - bevor es vielleicht zu spät ist. Er selbst muß mit dieser Bestie ringen und die Löwenwut mit seiner Willenskraft zu Tode würgen.

Der Wahrheitsforscher darf auf keinen Fall zulassen, daß in seiner Persönlichkeit Zorn auftritt, wie sehr er auch provoziert wird. Die Löwenwut muß völlig vernichtet und getötet werden. - Aber man sollte sich daran erinnern, daß der Held Herkules das Haupt des Löwen abschneidet, um es über seinem Kopf zu tragen - denn die Menschen sollten nicht wissen, daß der Wahrheitsforscher völlig harmlos ist. Böse Opportunisten könnten sonst versuchen, Vorteile aus so einer Gelegenheit zu ziehen. In diesen Fällen muß der Wahrheitsforscher seine Stimme lauter werden lassen - jedoch darf es nie dazu kommen, daß er sich aufregt, wütend wird und die Kontrolle über den Lauf der Dinge verliert. Der Wahrheitsforscher muß zu jeder Zeit Selbstkontrolle üben, er muß alle lieben und immer gerecht und vernünftig sein.

The second labour of the hero Heracles was to find and to kill the Lernaean Hydra.

In the myth the King Eurystheus had ordered the hero to find the place where the Hydra was living, and to kill the serpent.

The Hydra was an enormous serpent with a bulky and a very ugly body with nine serpentine heads. Its den was a marsh near the town Lerna in Peloponnese.

The Hydra was causing great ravage to herds and to crops. Even the breath of the serpent was poisonous and whoever felt it was falling down dead.

Heracles accompanied by the son of his brother Iphicles, Iolaus had arrived in Lerna. He had found the serpent near the spring Amyone.

Heracles had forced the Hydra to emerge from the marsh by using flaming arrows. When the serpent came out from the marsh Heracles had used his heavy club but in vain. He had then tried his sharp dagger.

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Heracles, accompanied by Iolaus (the son of his brother Iphicles), arrived in Lerna. Heracles found the serpent near the spring Amyone.

Heracles had forced the Hydra to emerge from the marsh using flaming arrows. When the serpent came out from the marsh Heracles used his heavy club ... but in vain. He then tried his sharp dagger.

Die zweite Aufgabe des Helden Herkules war es, die lernäische Hydra zu finden und zu töten.

Im Mythos befahl der König Eurystheus dem Helden, den Ort, an dem die Hydra hauste, zu finden und die Schlange zu töten.

Die Hydra war eine gewaltige Schlange mit einem massigen und sehr hässlichen Körper mit neun Schlangenhauptern. Ihr Versteck war ein Sumpf nahe der Stadt Lerna im Peloponnes.

Die Hydra verursachte verheerenden Schaden an Viehherden und Ernten. Selbst der Hauch der Schlange war giftig, und wer ihm ausgesetzt war, fiel tot zu Boden.

Herkules, begleitet von Iolaos, dem Sohn seines Bruders Iphikles, kam in Lerna an. Er entdeckte die Schlange nahe der Quelle Amyone.

Herkules zwang die Hydra mit Hilfe von brennenden Pfeilen, aus dem Sumpf aufzutauchen. Als die Schlange aus dem Sumpf kroch, gebrauchte Herkules seine schwere Keule – doch vergeblich. Dann versuchte er den Kampf mit seinem scharfen Dolch.

Heracles saw that when he was cutting off a head of the Hydra immediately from the wound were appearing two heads and the wound was cured.

Iolaus had set the neighbouring forest on fire and he was giving to Heracles red-hot burning brands with which Heracles was burning the place from which a head was cut off before other heads appear.

Heracles had cut off all the heads of the serpent killing the Hydra.

Heracles and Iolaus had buried the dead body of the Hydra deep in the ground with the dead heads.

The seeker of the Truth by visualisation in his noetical space-place will create the whole scene - the environment, the marsh, the running water, the rocks the forest set on fire and Heracles killing the Hydra. He will see in his mind the hero Heracles strong and quick using his dagger cutting off the heads of the Hydra and Iolaus a handsome young man handling the fire and setting the

Heracles saw that as he cut off a head of the Hydra, immediately out of the wound were appearing two more heads, and the wound was cured.

Iolaus set the neighbouring forest on fire, and was giving to Heracles red-hot burning brands with which Heracles was burning the place from where a head was cut off, before other heads could appear.

Heracles had cut off all the heads of the serpent, killing the Hydra.

Heracles and Iolaus then buried the dead body of the Hydra deep in the ground along with the dead heads.

The seeker of the Truth, by visualisation in his noetical space-place, will create the whole scene. The environment, the marsh, the running water, the rocks, the forest set on fire, and Heracles killing the Hydra. The seeker will see in his mind the hero Heracles, strong and quick, using his dagger to cut off the heads of the Hydra, and Iolaus, a handsome young man, handling the fire and setting the forest on fire ...

Sobald er der Hydra ein Haupt abschlug, sah er, wie aus der Wunde zwei neue Häupter wuchsen und die Wunde sich schloß.

Iolaos setzte den benachbarten Wald in Brand und reichte Herkules rotglühende Holzscheite, mit denen Herkules die Stellen, wo er ein Haupt abgeschlagen hatte, ausbrannte, bevor neue Häupter nachwachsen konnten.

Herkules schlug der Reihe nach alle Köpfe der Schlange ab und tötete so die Hydra.

Dann begruben Herkules und Iolaos den toten Körper der Hydra samt den toten Köpfen tief in der Erde.

Der Wahrheitsforscher wird die ganze Szene erschaffen, indem er sie an einem Ort seiner noetischen Welt visualisiert: die Umgebung, den Sumpf, fließendes Wasser, Felsen, den brennenden Wald und Herkules, der die Hydra tötet. Der Wahrheitsforscher wird in seinem Geist den Helden Herkules sehen, wie er kraftvoll und gewandt seinen Dolch benützt, um die Häupter der Hydra abzuschlagen, sowie Iolaos, einen gutaussehenden jungen Mann, der den Wald in Brand setzt und ihm das Feuer reicht ...

forest on fire - - - -

The Hydra of Lerna symbolizes the uncontrolled desires. The many heads of the Hydra symbolize the many kinds of Desire.

The marsh symbolizes the subconsciousness of the personality.

Heracles symbolizes the Soul-Ego Self.

Iolaus symbolizes the Guardian Archangel.

Fire symbolizes the Mind and the burning brands the reasonable thought forms, giving an end to the uncontrolled desires and the uncontrolled emotions.

The dagger symbolizes the will-power of the one using it.

Cutting off a head of the serpent two heads appear unless the wound is burned. Giving up a desire two other desires appear in its place unless reason, the Mind-fire disperses the desire.

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Fire symbolises the Mind and the burning brands, the reasonable thought-forms, giving an end to uncontrolled desires and uncontrolled emotions.

The dagger symbolises the willpower of the seeker.

After cutting off a head of the serpent two heads would appear unless the wound is burned. Giving up a desire, two other desires appear in its place, unless reason - the Mind-fire - disperses the desire.

Die Hydra von Lerna symbolisiert unkontrollierte Wünsche. Die vielen Köpfe der Hydra stehen für die vielen verschiedenen Arten von Wünschen.

Der Sumpf repräsentiert das Unterbewußtsein der Persönlichkeit.

Herkules symbolisiert das Seelen-Ego-Selbst.

Iolaos steht für den Schutzerengel.

Feuer bezeichnet den Geist (Mind) und die Brandfackeln die aus der Vernunft geborenen Gedankenformen, die den unkontrollierten Wünschen und Gefühlen ein Ende setzen.

Der Dolch symbolisiert die Willenskraft des Wahrheitsforschers.

Das Abschlagen eines Hauptes der Schlange führte zum Erscheinen von zwei weiteren, außer die Wunde wurde ausgebrannt. Aufgeben eines Wunsches führt zum Auftauchen von zwei neuen Wünschen als Ersatz für den aufgegebenen, solange nicht die Vernunft, das Feuer des Geistes (Mind), den Wunsch auflöst.



The seeker of the Truth must meditate on the causes creating desires

One cause is the thirst of having or the desire of possessiveness.

Possessing and having to satisfy the needs of life without the enchantment of possessiveness and free from the attachment to - - - is not bad, especially when one is a reasonable person.

The seeker of the Truth in deep meditation will visualize the scenes and he will contemplate on possible causes, circumstances, arousing and stirring up into activity the desires. Then the seeker will visualize persons being under the stings of the Hydra-Desire.

What a person under an uncontrolled desire cannot do. He can lie, he can steal. He can attack others and he can even commit a crime killing other persons.

Much work and much thinking over cases arousing Desires, enslaving thoughtless and irresponsible persons must engage the mind

The seeker of the Truth must meditate on the causes that create desires.

One cause is the thirst of "having" or the desire of "possessing".

Possessing and having, to satisfy the needs of life without the enchantment of possessiveness, and free from the attachment to the desired thing... is not bad, especially when one is a reasonable person.

The seeker of the Truth, in deep meditation, will visualise the scenes and he will contemplate the possible causes and circumstances which arouse and stir up, into activity, desires. Then the seeker will visualise people being under the stings of the Hydra-desire.

What is a person under an uncontrolled desire not capable of doing? He can lie, he can steal, he can attack others, and he can even commit a crime, and kill other people.

Much work and contemplation over the cases which arouse desires and enslave thoughtless and irresponsible people, must engage the seeker's mind.

Der Wahrheitsforscher muß über die Ursachen, die Wünsche entstehen lassen, meditieren.

Eine der Ursachen ist das Verlangen, etwas zu «haben» oder der Wunsch, etwas zu «besitzen».

Besitzen und Haben, um die Erfordernisse des Lebens zu befriedigen, ohne im Banne der Habsucht zu sein und frei von Bindungen an das Objekt des Besitzes, ist nichts Schlechtes – besonders, wenn man gewohnt ist, Vernunft walten zu lassen.

Der Wahrheitsforscher wird in tiefer Meditation entsprechende Begebenheiten visualisieren und über die möglichen Ursachen und Umstände nachdenken, die Begierden wachrufen und in Aktivität versetzen können. Dann wird er Personen visualisieren, die unter dem giftigen Einfluß der Hydra-Begierden stehen.

Welcher Vergehen ist jemand, der von unkontrolliertem Verlangen beherrscht wird, nicht fähig? Er kann lügen, er kann stehlen, er kann über andere herfallen und sogar schwere Verbrechen begehen; er kann andere Menschen töten.

Auf diesem Gebiet ist viel geistige Arbeit zu verrichten. Der Wahrheitsforscher muß sich im Geiste mit all den Gelegenheiten auseinandersetzen, bei denen Begierden erweckt werden, die gedankenlose und unverantwortliche Menschen zu ihren Sklaven machen.

If a desire is fulfilled (heads of the serpent cut off) other desires appear immediately. The old desire loses much of its enchanting force and very often it is forgotten. Is then a desire worthy of the troubles and of the agony a person is undergoing for its fulfilment?

With right and reasonable thinking one can free one's self from the enchantment of the so-called ardent desires.

When a desire is fulfilled it is losing its influence on the one who gave it life an Elemental created, a desire-Elemental is living. After the fulfilment of a desire its fascination is considerably decreased and the expected satisfaction is nothing more than fatigue and sometimes disappointment.

The seeker of the Truth in deep meditation is analysing the nature of the desires -- what desires are in reality and what the fulfilment of desires can offer

How much pain, trouble, wasting of time and suffering and in some cases even sacrifices are in the way for the

If a desire is fulfilled (i.e. heads of the serpent cut off) other desires appear immediately. The old desire loses much of its enchanting force and very often it is forgotten. Is then a desire worthy of all the troubles and agony a person must undergo to see its fulfilment?

With right and reasonable thinking one can free one's self from the enchantment with the so-called ardent desires.

When a desire is fulfilled it is losing its influence over the person who gave it life as a desire-Elemental. After the fulfilment of a desire its fascination is considerably decreased, and the expected satisfaction is nothing more than fatigue and sometimes disappointment.

The seeker of the Truth, in deep meditation, is analysing the nature of the desires, what desires are in reality and what the fulfilment of desires can offer.

How much pain, trouble, wasting of time, suffering and -- in some cases -- even sacrifice, is entailed on the way of the fulfilment of a desire?

Sobald ein Verlangen gestillt wurde, das heißt, sobald der Schlange ein Haupt abgeschlagen wurde, entstehen sofort andere. Das ursprüngliche Objekt des Verlangens verliert viel von seinem Zauber und gerät sehr oft in Vergessenheit. Ist ein Wunsch dann wirklich all die Schwierigkeiten und Qualen wert, denen sich jemand unterziehen muß, um sehen zu können, wie er in Erfüllung geht?

Durch rechtes und von Vernunft geleitetes Denken kann man sein Selbst vom Zauber der sogenannten brennenden Wünsche befreien.

Sobald ein Wunsch sich erfüllt, verliert er seinen Einfluß auf die Person, die ihn als Wunsch-Elemental ins Leben gerufen hatte. Nachdem er in Erfüllung gegangen ist, nimmt seine Faszination beträchtlich ab, und es zeigt sich, daß die erwartete Befriedigung nicht mehr ist, als Ermüdung und manchmal Enttäuschung.

Der Wahrheitsforscher untersucht in tiefer Meditation die Natur der Begierden -- was sie in Wahrheit sind und was ihre Erfüllung uns verspricht.

Wie viele Schmerzen, Schwierigkeiten, Zeitverschwendung, Leiden und in einigen Fällen sogar Opfer säumen den Weg bis zur Erfüllung einer Begierde?

## fulfilment of a desire

Many times the fulfilment of a desire is not fulfilled. Bad calculations, maybe, or circumstances unfavourable for its fulfilment. Then the bites of the Hydra-Desire are very venomous and painful to the one who has given it a place in his heart and to many others related to this desire. In this case one envies, hates - - - in this case the bites of the Hydra-desire are very dangerous

The seeker of the Truth making use of the hero's dagger, his own will power and reasoning cuts off all the heads of the Hydra-Desire - - - rendering Desires harmless. The heads of the Hydra-Desire are not only nine - - - they are numerous.

Heracles with the help of Iolaus giving him the burning brands succeeded to kill the Hydra. The Seeker of the Truth - The Soul-Ego-Self - after deciding to kill the Hydra Desire, Iolaus - his Guardian Archangel using the Fire-Mind is helping the

Many times a desire is not fulfilled. Bad calculations, maybe, or circumstances unfavourable for its fulfilment arise. Then the bites of the Hydra-desire are very venomous, painful to the one who has given it a place in his heart, and to many other people related to this desire. In this case one begins to envy and hate... in this case the bites of the Hydra-desire are very dangerous.

The seeker of the Truth, making use of the hero's dagger (his own willpower and reasoning), cuts off all the heads of the Hydra-desire... rendering the desires harmless. The heads of the Hydra-desire are not only nine... they are numerous.

Heracles, with the help of Iolaus (who gives the hero burning brands) succeeds in killing the Hydra. The seeker of the Truth - the Soul-Ego-Self - after deciding to kill the Hydra-Desire, finds Iolaus, his Guardian Archangel, using the Fire-Mind in helping the seeker of the Truth to exterminate the enchantment of desires in the personality's petty ego-self.

Oft werden Wünsche nicht erfüllt. Vielleicht hat man sich verrechnet, oder es treten ungünstige Umstände auf. In diesen Fällen sind die Bisse der Hydra-Begierden sehr giftig und schmerzvoll für den, der ihnen einen Platz in seinem Herzen geschenkt hat, sowie für viele andere Menschen, die mit diesen Begierden in Beziehung stehen. Dann beginnen Neid und Haß - und das sind sehr gefährliche Bisse der Hydra-Begierden.

Der Wahrheitsforscher, der den Dolch des Helden gebraucht (die ihm eigene Willenskraft und das von Vernunft geleitete Denken), schlägt den Hydra-Begierden alle Häupter ab und macht so die Wünsche harmlos. Doch gibt es nicht nur neun Köpfe - die Häupter der Hydra-Begierden sind zahllos.

Es gelingt Herkules, mit der Hilfe von Iolaos, der dem Helden die brennenden Scheite reicht, die Hydra zu töten. Nachdem der Wahrheitsforscher - das Seelen-Ego-Selbst - sich dazu entschlossen hat, die Hydra-Begierden zu töten, findet er Iolaos, seinen Schutzengel, der Geist-Feuer (Fire-Mind) gebraucht, um dem Wahrheitsforscher zu helfen, den Zauber der Begierden im kleinem Ego-Selbst der Persönlichkeit auszulöschen.

seeker of the Truth to exterminate the enchantment of Desire from the personality's petty Ego-Self, being its Guardian Archangel, subconsciously at first and later consciously.

The burning brands of Iolaus for the seeker of the Truth are the right and reasonable thoughts given to the seeker of the Truth by his Guardian Archangel by inspiration - - - but the cutting off of the heads of the Hydra was Heracles' work to do. So the seeker of the Truth must use the dagger - Willpower, he must cut off the heads of the Hydra - Desire and the Guardian Archangel will give His help.

The seeker of the Truth after succeeding to kill the Nemean Lion (Anger) and after killing the Lernean Hydra (Desires and uncontrolled emotions) will find himself strong enough and able to carry on with the rest of the labours with success.

The third labour the hero Heracles, by orders of the King Eurystheus had to

The seeker's relationship to his Guardian Archangel is subconscious at first, and later conscious.

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The seeker of the Truth, after succeeding to kill the Nemean Lion (anger) and after killing the Lernaean Hydra (desires and uncontrolled emotions), will find himself strong enough and able to carry on with the rest of the labours with success.

In the third labour the hero Heracles, by orders of the King Eurystheus, had to engage himself in a search to find, to capture, and to bring back alive to Eurystheus, the boar of Erymanthus of Arkadia and Achaia.

Zu Beginn ist die Beziehung des Wahrheitsforschers zu seinem Schutzerengel unterbewußt, später bewußt.

Für den Wahrheitsforscher sind die brennenden Scheite des Iolaos gerechte und vernünftige Gedanken, die ihm von seinem Schutzerengel durch Eingebung geschenkt werden. Das Abschlagen der Häupter der Hydra jedoch, war Herkules' Aufgabe. Daher muß der Wahrheitsforscher seinen Dolch - seine Willenskraft - gebrauchen und die Köpfe der Hydra-Begierden abtrennen. Der Schutzerengel wird uns seine Hilfe zukommen lassen.

Nachdem der Wahrheitsforscher den nemeischen Löwen (den Zorn) und die lernäische Hydra (die Begierden und unbändigen Gefühle) erfolgreich bekämpft und getötet hat, wird er genügend Kraft sowie die Fähigkeit besitzen, auch in den übrigen Aufgaben mit Erfolg bestehen zu können.

In der dritten Aufgabe mußte der Held Herkules sich auf Geheiß des Königs Eurystheus der Suche nach dem Eber von Erymanthos in Arkadien und Achaia widmen. Er sollte ihn fangen und lebend zurück zu Eurystheus bringen.

engage himself with was to search and to find, to capture and to bring alive to Eurystheus the boar of Erymanthus of Arkadia and Achaia

This boar was devastating the country.

Hercules had not been ordered to kill the boar as he had been ordered to do in the first and in the second labours.

The wild boar of Erymanthus is symbolizing the gross material body of a person.

The body of a man under the influences of anger and of the desires is used by anger and by the desires behaving in a very bad and in a very wild manner.

The boar should be captured and the body to be put under control. The material body very often claims its rights and presents its demands - - - these are not desires - - - these are natural needs, but even for these needs control should be exercised always and reason should prevail always

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Der Eber verwüstete das Land.

Herkules war nicht befohlen worden, den Eber zu töten (wie er das in der ersten und in der zweiten Aufgabe hatte tun müssen).

Der wilde Eber von Erymanthos symbolisiert den grobstofflichen Körper des Menschen.

Der Körper eines Menschen, der unter dem Einfluß von Zorn oder Verlangen steht, wird von diesem Zorn oder Verlangen mißbraucht, ist außer sich und benimmt sich auf die übelste Art und Weise.

Der Eber sollte eingefangen und der Körper auf diese Weise unter Kontrolle gebracht werden. Der materielle Körper erhebt sehr oft Anspruch auf seine Rechte und stellt seine Forderungen - diese sind keine Begierden, sondern natürliche Bedürfnisse, aber selbst über diese Erfordernisse sollte jederzeit Kontrolle ausgeübt werden, und die Vernunft sollte sich immer durchsetzen.

The seeker of the Truth must always have his body under reasonable control

The fourth labour of the hero Heracles was to search and to find, to capture and to bring alive to Eurystheus the Ceryneian Hind.

This Hind was as dangerous as the lion of Nemea and as the Hydra of Lerna.

This Hind was a very wild and cunning animal under the protection of the Goddess Artemis.

Heracles was chasing the Hind for a whole year. Heracles was using his arrows with care wounding the Hind on the legs - - - at the end Heracles succeeded to capture the Hind giving it to Eurystheus.

The Hind symbolises the personality of a human Being expressing the egoism.

The present-day personality of a man is expressing very often a wild and a violent temperament, a wild kind as an unreasonable egoism.

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The present-day personality of a man is very often expressing a wild and violent temperament, and a wild kind of unreasonable egoism.

Der Wahrheitsforscher muß seinen Körper immer unter der Kontrolle der Vernunft halten.

In der vierten Aufgabe sollte der Held Herkules die kerynitische Hindin\* finden, einfangen und lebend zu Eurystheus bringen.

Diese Hindin war ebenso gefährlich wie der nemeische Löwe und die Hydra von Lerna.

Die Hindin war ein wildes und kluges Tier, das unter dem Schutz der Göttin Artemis stand.

Herkules verfolgte die Hindin ein ganzes Jahr lang. Er gebrauchte vorsichtig seine Pfeile und verwundete das Tier an den Beinen. Schließlich gelang es Herkules, die Hindin zu fangen und Eurystheus zu übergeben.

Die Hindin symbolisiert die Persönlichkeit des Menschen, die dem Egoismus Ausdruck verleiht.

Die derzeitige Persönlichkeit eines Menschen drückt sehr oft ein wildes und gewalttätiges Temperament und einen ungezügelten, vernunftlosen Egoismus aus.

\*Die Hirschkuh Kerynitis

The egoism is not to be killed by the Soul-Ego Self. The evil Elementals composing it must be disenergised and rendered harmless. The egoism of a man has in it good Elementals. The Soul-Ego Self (the seeker of the Truth) must disenergize the bad Elementals and he must transmute the egoism into his own Ego.

The fifth labour the hero Heracles had to engage himself was to kill the Stymphalian birds.

The Stymphalian Birds, in great numbers were living in the marshes of Stymphalis in Arkadia. These birds had wings, beaks and claws of iron and the Stymphalian birds were fed on human flesh.

Heracles using brass cymbals given to him by the Goddess Athena the Goddess of Wisdom and made by the infernal God Vulcan had forced the birds to fly. Heracles using his

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Der Egoismus soll vom Seelen-Ego-Selbst nicht getötet werden. Den bösen Elementalen, die den Egoismus zusammensetzen, muß Energie entzogen werden, und sie müssen unschädlich gemacht werden. Der Egoismus eines Menschen birgt aber auch gute Elementale in sich. Das Seelen-Ego-Selbst (der Wahrheitsforscher) muß schlechten Elementalen die Kraft entziehen und den Egoismus in sein eigenes Ego umwandeln.

Die fünfte Aufgabe, mit welcher der Held Herkules sich zu beschäftigen hatte, bestand darin, die stymphalischen Vögel zu töten.

Die stymphalischen Vögel lebten in riesigen Schwärmen in den Sümpfen von Stymphalos in Arkadien. Diese Vögel hatten eiserne Flügel, Schnäbel und Klauen. Die stymphalischen Vögel ernährten sich von Menschenfleisch.

Herkules scheuchte die Vögel mit Messingzimbelen auf, die ihm von der Göttin Athene, der Göttin der Weisheit, geschenkt worden waren. Die Zimbelen waren vom höllischen Gott Vulkan geschmiedet worden. Herkules benutzte dann seine Pfeile, um einen Vogel nach dem anderen zu töten.

arrows had killed all of them one by one.

The Stymphalian birds are symbolizing a certain class of evil Elementals created by the uncontrolled violent Desires and emotions

The Stymphalian birds were fed on human flesh - - - The evil desire-Elementals are fed on the etheric vitality of a person.

The seeker of the Truth has to find these desire-Elementals, if any, in his subconsciousness and to disenergize them all, one by one rendering them inactive. Using his well-directed thought forms (The arrows of Heracles), the seeker of the Truth must disenergize all the evil Elementals in his subconsciousness

The subconsciousness of a man is that state of his personality in which all the Elementals are, all good and evil, living fed on his etheric vitality. The subconsciousness of man is also the store of energy.

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The subconsciousness of a man is that state of his personality in which all the Elementals are, all, good and evil, living, fed on his etheric vitality. The subconsciousness of man is also the storehouse of energy.

Die stymphalischen Vögel symbolisieren eine bestimmte Klasse von bösen Elementalen, die durch unbeherrschte, heftige Begierden und Gefühlswallungen erzeugt werden.

Die stymphalischen Vögel ernährten sich von Menschenfleisch - böse Begierde-Elementale leben von der ätherischen Vitalität eines Menschen.

Der Wahrheitsforscher muß diese Begierde-Elementale in seinem Unterbewußtsein suchen und - falls es dort welche gibt - einem nach dem anderen die Kraft entziehen, um sie unschädlich zu machen. Der Wahrheitsforscher muß alle bösen Elementale in seinem Unterbewußtsein durch den Einsatz von gut gezielten Gedankenformen (die Pfeile des Herkules) entkräften.

Das Unterbewußtsein eines Menschen entspricht dem Zustand seiner Persönlichkeit, in dem alle Elementale - die guten und die schlechten - leben und sich von seiner ätherischen Vitalität ernähren. Das Unterbewußtsein des Menschen ist auch der Speicher für Energie.



The sixth labour the hero Heracles had been ordered to work with was the cleaning of the stables of Augeas the King of Elis.

King Augeas owned great numbers of herds of cattle among which were twelve white bulls, sacred animals belonging to the Greek God Apollo, the Sun-God.

These twelve white bulls were living also in the foul stables with manure of many years accumulated there.

Heracles by orders of the King Eurystheus had to clean these filthy stables of Augeas.

Heracles to be able to clean these stables had to alter the course of the rivers Alpheus and Pineus.

Heracles had succeeded to change the course of the waters of these two rivers which running now through the cow sheds had cleaned the filthy stables of Augeas.

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Heracles, to be able to clean these stables, had to alter the course of the rivers Alpheus and Pineus.

Heracles succeeded in changing the course of these two rivers to now run through the cow sheds and to clean the filthy stables of Augeias.

Die sechste Aufgabe, die zu lösen dem Helden Herkules aufgetragen wurde, war das Säubern der Ställe des Augeias, des Königs von Elis.

König Augeias besaß eine große Anzahl von Rinderherden. Unter den Rindern befanden sich auch zwölf weiße Stiere – heilige Tiere, die dem griechischen Gott Apollo, dem Sonnengott, gehörten.

Auch diese zwölf weißen Stiere lebten in den stinkenden Ställen, wo sich der Mist vieler Jahre angesammelt hatte.

Herkules hatte von König Eurystheus den Auftrag, diese ekelhaften Ställe des Augeias zu säubern.

Um diese Ställe zu reinigen, mußte Herkules die zwei Flüsse Alpheios und Pineios umleiten.

Es gelang ihm, den Lauf dieser zwei Flüsse so zu verändern, daß sie geradewegs durch die schmutzigen Ställe des Augeias strömten und diese gereinigt wurden.

The filthy stables of Augeas symbolize that part of the so-called personality of man or part of his subconsciousness. The subconsciousness of a man is in all his bodies and in their Etheric Doubles but usually it will be contacted in the Etheric Doubles.

The cow sheds and the animals in them symbolize the elementals in and the subconsciousness.

The twelve white bulls of the sun-god Apollo symbolize the quantity of energy, the Etheric Vitality, emanating from the sun and given by the nature to man, in the twelve months of the year. This energy is also to be found in the filthy subconsciousness of man pure though to be used by the Holy Archangels, lords of the elements in their creationism.

The two rivers, the river Alpheus and the river Peneus, symbolize the two etheric currents of energy (the Etheric Vitality) in the Etheric Doubles and also in the bodies of man. The first contact

The filthy stables of Augeias symbolize a part of the personality of Man, his subconsciousness. The subconsciousness of a Man is in all his bodies and in their etheric doubles. Usually the subconsciousness is contacted in the etheric doubles.

The cow sheds symbolize the subconsciousness, and the animals in them are symbolic of the Elementals.

The twelve white bulls of the Sun-God Apollo symbolize the quantity of energy, the etheric vitality, that emanates from the sun and is given by the nature to Man in the twelve months of the year. This energy is also to be found in the filthy subconsciousness of Man, where it remains in its pure form, to be used by the holy Archangels, Lords of the Elements in their Creationism.

The two rivers, the river Alpheus and the river Peneus, symbolize the two etheric currents of energy (the etheric vitality) in the etheric doubles and in the bodies of Man.

Die verschmutzten Ställen des Augeias symbolisieren einen Teil der menschlichen Persönlichkeit, das Unterbewußtsein. Das Unterbewußtsein des Menschen befindet sich in allen seinen Körpern und ihren ätherischen Doppeln. Üblicherweise stellt man die Verbindung zum Unterbewußtsein über die ätherischen Doppel her.

Die Kuhställe stehen für das Unterbewußtsein und die Tiere stellen bildlich die Elementale dar.

Die zwölf weißen Stiere des Sonnengottes Apollo symbolisieren die Menge von Energie, von ätherischer Vitalität, die von der Sonne ausströmt und von der Natur dem Menschen in jedem der zwölf Monate eines Jahres geschenkt wird. Diese Energie findet man ebenfalls im verschmutzten Unterbewußtsein des Menschen, wo sie in reiner Form erhalten bleibt, um von den heiligen Erzengeln, den Herren der Elemente, für ihre schöpferischen Tätigkeiten verwendet zu werden.

Die zwei Flüsse, der Fluß Alpheios und der Fluß Peneios, symbolisieren die zwei ätherischen Energieströme (die ätherische Vitalität) in den ätherischen Doppeln und Körpern des Menschen.

of the seekers of the Truth with these two currents will be in their Etheric Double of their gross material body. The Hindus call these etheric currents Ida and Pingala. These two currents are symbolised also with the two blended serpents on the staff of Hermes.

These two etheric vitality currents the seeker of the Truth will be instructed how he or she must use them to clean up the sheds (the Centers in the Symbol of Life) in the Etheric Doubles of the bodies.

The seeker of the Truth must control and must direct these two positive currents through the Centers of energy, to sweep away the filthy remains of the bad elementals in the Centers or of the elementals already dis-energized and taken out from the Etheric Doubles.

The Myth is not mentioning the central current between the two blended etheric currents (the two rivers in a central common course) — the serpent fire —

The first contact the seekers of the Truth has with these two currents will be in the etheric double of their gross material body. The Hindus call these etheric currents Ida and Pingala. These two currents are also symbolised by the two blended serpents on the caduceus of Hermes.

The seeker of the Truth will be instructed how he or she must use these two etheric vitality currents to clean up the sheds (the Centers in the Symbol of Life) in the etheric doubles of the bodies.

The seeker of the Truth must control and must direct these two positive currents through the Centers of energy to sweep away the filthy remains of the bad Elementals in the Centers, and Elementals already dis-energised which need to be taken out from the etheric doubles.

The myth does not mention the central current between the two blended etheric currents (the two rivers on a central, common course)... the serpent fire, the Kundalini of the Hindus.

Wahrheitsforscher kommen mit diesen zwei Strömen zuerst im ätherischen Doppel ihres grobstofflichen Körpers in Berührung. Hindus nennen diese ätherischen Ströme Ida und Pingala. Diese zwei Ströme werden auch durch die zwei ineinander verschlungenen Schlangen symbolisiert, die sich um den Stab des Hermes winden.

Der Wahrheitsforscher wird Hinweise erhalten, wie diese zwei Ströme ätherischer Vitalität benutzt werden können, um die Ställe (die Zentren im Symbol des Lebens) in den ätherischen Doppeln seiner Körper zu reinigen.

Der Wahrheitsforscher muß diese zwei konstruktiven Ströme kontrollieren und sie durch die Energiezentren leiten, um dort die schmutzigen Überreste von schlechten Elementalen wegzuschwemmen sowie Elementale, denen bereits alle Energie entzogen wurde und die aus den ätherischen Doppeln entfernt werden müssen.

Der Mythos erwähnt nicht den Zentralstrom, der sich zwischen den beiden verschlungenen ätherischen Strömen befindet (die zwei Flüsse in einem mittleren, gemeinsamen Lauf) — das Schlangenfeuer, die Kundalini der Hindus.

The Kundalini of the Hindus. This most powerful current was known of course to the Egyptian Hierophants and to the Yiatnanese (Greek) Hierophants in Delphi's oracles. Hermes' flying holds a rod - Kundalini? around of which the two positive currents are moving

The seeker of the Truth is instructed how to use these three etheric currents in the last degree of the in-more circle of the Order.

Unwise interference with these Etheric currents and with the etheric Vitality may injure organs in the material body seriously and some times without hope for recovery. Unwise interference with the etheric currents and the centers of energy in the body can drive the unwise one mad.

Instructions on how a seeker of the Truth can safely handle the etheric Vitality and the centers of energy is given by the brother Instructor and Guide of the Order in the in-more circle of the

This most powerful current was known, of course, to the Egyptian Hierophants and to the Yiatnanese (Greek) Hierophants in the Delphi Oracles. The flying Hermes holds a rod - Kundalini? - around which the two positive currents are moving.

The seeker of the Truth is instructed, in the last degree of the in-more circle of the Order, how to use these three etheric currents.

Unwise interference with these etheric currents, and with the etheric vitality, may seriously injure organs in the material body, sometimes beyond hope for recovery. Unwise interference with the etheric currents and the Centres of energy in the body can drive the unwise mad.

Instructions on how a seeker of the Truth can safely handle the etheric vitality and the Centres of energy is given by the Brother Instructor and Guide of the Order in the in-more circle of the Order.

Dieser äußerst kraftvolle Strom war den ägyptischen Hierophanten natürlich bekannt, ebenso wie den yiatnanesischen (griechischen) Hierophanten in den Orakeln von Delphi. Der fliegende Hermes trägt einen Stab - die Kundalini? - um den sich die zwei konstruktiven Ströme winden.

Der Wahrheitsforscher wird im letzten Grad des innersten Kreises des Ordens die Anleitungen erhalten, wie er diese drei ätherischen Ströme zu gebrauchen hat.

Törichtes Manipulieren dieser ätherischen Ströme und der ätherischen Vitalität kann die Organe des materiellen Körpers ernsthaft schädigen; manchmal so sehr, daß es keine Hoffnung auf Wiederherstellung mehr gibt. Ein unkluger Eingriff in den Lauf der ätherischen Ströme und in Energiezentren des Körper kann den Törichten zum Wahnsinn treiben.

Anweisungen für die sichere Handhabung der ätherischen Vitalität und Energiezentren gibt der Lehrer-Bruder und Leiter des Ordens dem Wahrheitsforscher im innersten Kreis des Ordens.

Order.

The cleaning by the hero Hercules of the stables of Augeas symbolizes to the seeker of the Truth the cleaning by himself as the Soul-Ego self in the present-day personality's sub-consciousness of the remains still in his subconsciousness from the dis-energizing of the bad elementals. These remains are the possibilities as dormant desires of the re-vitalizing similar in nature elementals.

Only the seeker of the Truth can claim to have succeeded to have good and satisfactory results working on this labour who has succeeded to purify to some degree his egoism - - - then and only then, that seeker of the Truth must dare to engage himself or herself with the three positive currents - the etheric vitality emanating from the sun and found in his etheric doubles under the care of the Holy Archangels of the elements and especially of the Archangel Ra-pfa-El with the co-operation of Maha-El. The Etheric Vitality

The cleaning, by the hero Hercules, of the stables of Augeas symbolises, to the seeker of the Truth, the cleaning performed by himself as the Soul-Ego Self in the present-day personality's sub-consciousness, removing from the sub-consciousness the remains of the dis-energised bad Elementals. These remains as dormant desires allow the possibility of being re-vitalised by similar Elementals.

The seeker of the Truth can only claim to have succeeded in having good and satisfactory results in working on this labour if he has succeeded to purify, to some degree, his egoism. Then, and only then, may that seeker of the Truth dare to engage himself or herself with the three positive currents - the etheric vitality emanating from the sun and found in his etheric doubles. This etheric vitality is under the care of the holy Archangels of the Elements, especially of the Archangel Ra-pfa-El with the co-operation of Maha-El. This etheric vitality is material and noetical fire.

Die Reinigung der Ställe des Augeias durch den Helden Herkules symbolisiert für den Wahrheitsforscher die Säuberung des Unterbewußtseins seiner derzeitigen Persönlichkeit durch sein Seelen-Ego-Selbst, bei der die Reste der entkräfteten schlechten Elementale aus dem Unterbewußtsein entfernt werden. Solche Reste bergen als schlafende Begierden die Gefahr in sich, durch ähnliche Elementale wiederbelebt zu werden.

Der Wahrheitsforscher kann erst dann behaupten, diese Aufgabe auf gute und zufriedenstellende Weise erfüllt zu haben, wenn es ihm gelungen ist, seinen Egoismus bis zu einem bestimmten Grad zu läutern. - Erst dann und nur dann darf dieser Wahrheitsforscher es wagen, sich mit den drei konstruktiven Strömen - ätherische Vitalität, die von der Sonne ausgeht und in seinen ätherischen Doppeln zu finden ist - zu beschäftigen. Diese ätherische Vitalität steht unter der Obhut der heiligen Erzengel der Elemente, besonders des Erzengels Ra-pfa-El, unter Mitwirkung von Maha-El. Diese ätherische Vitalität ist materielles und noetisches Feuer.

is material and Noetical Fire.

The consequences from the unwise use of the Etheric Vitality are dreadful and as already mentioned should be avoided. Uncontrolled rush of this material-noetical fire burns in its way upwards or downwards. This noetical fire is located at the base of the spine and it is distributed through the Etheric Double rhythmically in all the centers of energy in the material body by the Holy Archangels Rappa-El and Maha-El without diminishing the force energy in the base of the spine. Needless to mention the dreadful damages caused by the uncontrolled rush upwards of this Etheric Fire. Damages unreparable.

Using this energy properly in the Etheric Centers — — and in the Paths the Seeker of the Truth frees himself from the bondage of the material body and unconsciously at first and self-consciously later he can leave at his own free will the material body in a conscious exosomatosis, master of his psychical and of his noetical body.

The consequences of unwise use of the etheric vitality are dreadful and, as already mentioned, should be avoided. Uncontrolled rush of this material-noetical fire burns as it moves upwards or downward. This noetical fire is located at the base of the spine and it is rhythmically distributed, by the holy Archangels Ra-pfa-El and Maha-El, throughout the etheric double to all the Centres of energy in the material body (without ever diminishing the force-energy in the base of the spine). Needless to mention, the dreadful damage caused by the uncontrolled rush upwards of this etheric Fire. Irreparable damage.

In using this energy properly in the etheric Centres and in the Paths the seeker of the Truth frees himself from the bondage of the material body and — consciously at first, and self-consciously later — he can leave, at his own free will, the material body in conscious exosomatosis and become master of his psychical and of his noetical bodies.

Die Folgen törichten Umgangs mit ätherischer Vitalität sind schrecklich und sollten, wie bereits erwähnt, vermieden werden. Ein unkontrollierter Ausbruch dieses materiellen und noetischen Feuers verbrennt alles auf seinem Weg aufwärts oder — abwärts. Der Sitz des noetischen Feuers ist das untere Ende der Wirbelsäule, und es wird von dort durch die heiligen Erzengel Ra-pfa-El und Maha-El rhythmisch über das gesamte ätherische Doppel bis zu den Energiezentren des materiellen Körpers verteilt, ohne daß sich die kraftvolle Energie in ihrem Sitz jemals abschwächt. Es braucht wohl nicht nochmals erwähnt zu werden, daß ein unkontrollierter nach oben gerichteter Ausbruch dieses ätherischen Feuers schreckliche Zerstörungen verursacht — nicht wieder-gutzumachende Zerstörungen.

Wenn der Wahrheitsforscher die Energie in den ätherischen Zentren und Pfaden auf die richtige Art und Weise gebraucht, dann befreit er sich von den Banden des materiellen Körpers, und er kann ihn — anfänglich bewußt, später selbst-bewußt — in der Exosomatose willentlich und nach Belieben verlassen und schließlich die Meisterschaft über seinen psychischen und noetischen Körper erlangen.

There are many kinds of exosomatosis. The unconscious exosomatosis which nearly every one is doing at night. The subconscious exosomatosis which some one is doing from time to time thinking that he or she had a dream pleasing dream or not. In reality they get experiences in the psychical world with a shell their subconsciousness.

The conscious exosomatosis is that in which one is getting out of his material body at will having full control of his psycho-noetic body --- This needs long training. In this exosomatosis one can live consciously in the psychical world in the sub-plane he vibrates with --- or in a physical place on the planet. This needs long training.

The Self-conscious exosomatosis is when one can compose himself in any place of the planet or in the psychical world. The one who is doing it, he or she must know the nature of the worlds of other dimensions and especially of the worlds of the four and of the five dimensions.

There are many kinds of exosomatosis: The unconscious exosomatosis which nearly everyone is doing at night. The subconscious exosomatosis which some are doing from time to time, believing that he or she had a dream, be it pleasing or not. In reality, dreams are experiences in the psychical world as lived within a shell, i.e. their subconsciousness.

The conscious exosomatosis is one in which the seeker is getting out of his material body at will, having full control of his psycho-noetic body... This needs long training. In this exosomatosis one can live consciously in the psychical world, in the sub-plane according to which he co-vibrates... or in a physical place on the planet. This needs long training.

Self-conscious exosomatosis occurs when one can compose himself in any place of the planet or in the psychical world. He or she who is doing self-conscious exosomatosis must know the nature of the worlds of other dimensions, and especially of the worlds of the four and of the five dimensions.

Es gibt viele Arten der Exosomatose: Die unbewußte Exosomatose, in der sich fast jeder während der Nacht befindet. Die unterbewußte Exosomatose, die einige von Zeit zu Zeit erleben, wenn sie glauben, einen mehr oder weniger erfreulichen Traum gehabt zu haben. Träume sind in Wirklichkeit Erfahrungen in der psychischen Welt, wie sie im Käfig des eigenen Unterbewußtseins erlebt wird.

Die bewußte Exosomatose ist ein Zustand, in dem der Wahrheitsforscher nach Belieben aus dem materiellen Körper gelangt und die volle Kontrolle über seinen psychonoetischen Körper behält. - Das benötigt eine lange Ausbildung. In dieser Exosomatose kann man die psychische Welt auf der Unterebene, die seinen Schwingungen entspricht - oder auch einen physischen Ort auf dem Planeten - bewußt erleben. Dazu ist viel Übung erforderlich.

Selbst-bewußte Exosomatose liegt dann vor, wenn sich jemand an jeden Ort auf dem Planeten oder in der psychischen Welt zu projizieren vermag. Derjenige, der in den Zustand der selbst-bewußten Exosomatose gelangen möchte, muß die Natur der höherdimensionalen Welten kennenlernen, besonders der Welten der vier und fünf Dimensionen.

In the Self-conscious exosomatosis, the seeker of the Truth is no more "he" or "she". Self now is the Soul-Ego Self, the I-ness, the master of matter and of the Mind as the emotional and the thinking principle. In the so-called "Self-conscious exosomatosis", the seeker of the Truth can leave at will also the psychical body and be a Self-conscious Self using only the noetical body.

In the Self-superconscious exosomatosis the seeker of the Truth can compose the Self in many places on the planet and even materialize a body exactly similar to "his or her" body in any world of Existence i.e. the gross material, the Ethereal, the psychical and the noetical worlds. In the Self-superconscious exosomatosis the real seeker of the Truth is very near the TRUTH now free SELF from the barriers of the illusions of time of place-space and of the worlds of Existence. To achieve this most wonderful mode of Self Beingness-Existence many centuries of training are needed and very few seekers

In Self-conscious exosomatosis the seeker of the Truth is no longer a "he" or "she", but Self is now the Soul-Ego Self, the I-ness, the master of matter and of the Mind as the emotional and thinking principles. In the so-called "Self-conscious" exosomatosis, the seeker of the Truth can, at will, also leave the psychical body and be a Self-conscious Self using only the noetical body.

In the Self-superconscious exosomatosis the seeker of the Truth can compose the Self in many places on the planet and even materialize a body exactly similar to "his or her" body in any world of Existence (i.e. the gross material, the ethereal, the psychical and the noetical worlds). In the Self-superconscious exosomatosis the real seeker of the Truth is very near the TRUTH, a SELF free from the barriers of the illusions of time and place-space, of the worlds of Existence. To achieve this most wonderful mode of Self Beingness-Existence many centuries of training are needed.

In der selbst-bewußten Exosomatose ist der Wahrheitsforscher nicht länger ein männliches oder ein weibliches Selbst, sondern er ist das Seelen-Ego-Selbst, die Ich-heit, Meister der Materie und des Geistes (Mind) als Gefühls- und Gedankenprinzip. In der sogenannten selbst-bewußten Exosomatose kann der Wahrheitsforscher auch den psychischen Körper nach Belieben verlassen, um sich als selbst-bewußtes Wesen nur mehr des noetischen Körpers zu bedienen.

In der selbst-überbewußten Exosomatose kann der Wahrheitsforscher sein Selbst gleichzeitig an vielen Orten auf der Erde konzentrieren und sogar in jeder beliebigen Welt der Existenz (das sind die materielle, die ätherische, die psychische und die noetische Welt) «einen Körper» materialisieren, der dem «seinen» exakt gleicht. Im Zustand der selbst-überbewußten Exosomatose ist der echte Wahrheitsforscher bereits sehr nahe der WAHRHEIT, jetzt als ein SELBST, frei von den Schranken der Illusion von Zeit, Raum und Ort, frei von den Täuschungen der Welten der Existenz. Um diesen über alle Maßen wunderbaren Zustand des Selbst in der Seinsheit-Existenz zu erreichen, sind Jahrhunderte der Schulung vonnöten.



of the Truth are now living in a gross-material body also, in the worlds of Existence always as faithful workers in the Divine Plan on a very serious mission on the planet Earth.

More on the Self-superconscious Beingness-Existence cannot be given to the public as no words in any language can be found to be use to arouse proper meanings.

The re-awaking of the real SELF-Ego in a human being to assimilate the petty self (the human personality) to Its measures is not easy to be achieved now, -- though this will happen some time. The prodigal Son has to return back to his real nature.

The seventh labour which the hero Heracles had to undertake to engage himself with was, by the request also of the King of Crete, Minos, to find to capture and to bring alive to King Minos the Cretan Bull. This bull is not the monster the Minotaur, a bull with a human body

Very few seekers of the Truth have reached this state and are still living in a gross material body, in the worlds of Existence. They are ever-faithful workers in the Divine Plan, who have very serious missions on the planet Earth.

More on the Self-superconscious Beingness-Existence cannot be given to the public as no words, in any language, can be found to arouse proper meanings.

The re-awaking of the real SELF-Ego in a human BE-ing and the assimilation of the petty-self (the human personality) into the real SELF-Ego's measures, is not easy to be achieved now... though this will happen sometime. The Prodigal Son has to return back to his real nature.

The seventh labour with which the hero Heracles had to engage himself, at the request also of the King Minos of Crete, was to find, to capture, and to bring back alive to King Minos the Cretan Bull. This bull is not the monster Minotaur, a bull with a human body, that according to the myth was a son of Minos living in a maze, in the labyrinth in Crete.

Sehr wenige Wahrheitsforscher haben diesen Zustand erreicht und leben immer noch in einem grobstofflichen Körper in den Welten der Existenz. Sie sind ewig treue Arbeiter im göttlichen Plan, die sehr ernste Missionen auf dem Planeten Erde ausführen.

Mehr über den Zustand der selbst-überbewußten Seinsheit-Existenz kann der Allgemeinheit nicht vermittelt werden, da sich keine Worte in irgendeiner Sprache finden lassen, welche die richtige Bedeutung wiedergeben.

Das Wiedererwecken des wahren Ego-SELBST in einem Menschen und die damit verbundene Assimilation des kleinen Selbst (der menschlichen Persönlichkeit) mit dem Ego-SELBST ist derzeit nicht leicht zu erreichen - obwohl es mit Sicherheit irgendwann geschehen wird. Der verlorene Sohn muß zu seiner wahren Natur zurückfinden.

Die siebente Aufgabe, mit der sich der Held Herkules, auch auf Geheiß des Königs Minos von Kreta, beschäftigen mußte, war die Suche und das Einfangen des kretischen Stieres, der lebend zu König Minos gebracht werden sollte. Dieser Stier ist nicht gleichzusetzen mit dem Ungeheuer Minotaurus, einem Stier mit einem menschlichen Körper, dem Mythos gemäß ein Sohn des Minos, der in einem Irrgarten, dem Labyrinth auf Kreta lebte.

according to the myth son of Minos living in the maze, in the labyrinth in Crete - This bull was given to Minos by the sea-god, the Poseidon so that Minos may sacrifice it to him.

Minos was unwilling to satisfy the bull to Poseidon and the God Poseidon enraged by the behaviour of Minos had drove the bull mad. the mad bull was since the terror of the people of Crete

Heracles had to find and to capture the mad bull and to bring it alive to Minos. Heracles had succeeded to capture the bull and he brought it alive to Eurystheus the King of Argolis.

This labour in the myth has nothing much for the seeker of the Truth who by now, he is supposed to have succeeded to master his material body - - - and his egoism, the madness of the bull. The Cretan mad bull symbolizes a personality in confusion living in a material body.

This is the bull that was given to Minos by the sea-god, Poseidon, so that Minos may sacrifice it to him.

Minos was unwilling to sacrifice the bull to Poseidon, and the God Poseidon, enraged by the behaviour of Minos, had driven the bull mad. The mad bull was since the terror of the people of Crete.

Heracles had to find and capture the mad bull and to bring it back alive to Minos. Heracles had succeeded to capture the bull and he brought it alive to Eurystheus, the King of Argolis.

This labour of the myth has nothing much for the seeker of the Truth who, by now, is supposed to have succeeded in mastering his material body... and his egoism, (i.e. the madness of the bull). The mad Cretan bull symbolises a personality in confusion living in a material body.

Hier geht es um den Stier, der Minos vom Meeresgott Poseidon geschenkt worden war, um Minos als Opfertier für den Gott des Meeres zu dienen.

Minos war nicht willens, den Stier Poseidon als Opfer darzubringen, und aus Wut über das Verhalten von Minos ließ der Gott Poseidon den Stier wahnsinnig werden. Der verrückte Stier war seither der Schrecken der Bewohner von Kreta.

Herkules mußte den wahnsinnigen Stier suchen, einfangen und lebend zurück zu Minos bringen. Es gelang ihm auch, den Stier zu fangen, und er brachte ihn lebend zu Eurystheus, dem König von Argolis.

Diese Aufgabe des Mythos enthält nicht allzuviel Neues für den Wahrheitsforscher, der an dieser Stelle bereits die Meisterschaft über seinen materiellen Körper - und seinen Egoismus (der Irrsinn des Stieres), erlangt haben sollte. Der wahnsinnige kretische Stier symbolisiert eine verwirrte Persönlichkeit, die in einem materiellen Körper lebt.

In this labour both the King Minos and the King Eurystheus symbolize aspects of the force-principle ruling matter.

The God Poseidon the sea-god is symbolizing the Element of Water and of the solid matter and also the emotion-Mind substance.

The seeker of the Truth after killing anger and after being able to control and to render harmless for him and for others his emotions and desires, suppressing his egoism --- he has captured already the mad bull --- the material body and the undisciplined personality.

The ninth labour for the hero Heracles was to capture the mares of Diomedes, the son of the war-god Mars (Ares).

Diomedes was the King of the Bistones and Diomedes was feeding his mares on human flesh.

Heracles accompanied by some of his friends approached Thrace and had cap-

In this labour both the King Minos and the King Eurystheus symbolize aspects of the force-principle ruling matter.

The God Poseidon, the Sea-God, symbolizes the Element of Water, and of the solid matter and, as well, the emotion-Mind substance.

The seeker of the Truth, after killing anger and after being able to control and to render harmless (for him and for others) his emotions and desires, suppressing his egoism ... he is a seeker who has already captured the mad bull --- the material body and the undisciplined personality.

The eighth labour for the hero Heracles was to travel to Thrace and capture the mares of Diomedes, the son of the war-god Mars (Ares).

Diomedes, the King of the Bistones, was feeding his mares on human flesh.

Heracles, accompanied by some of his friends, approached Thrace and captured the mares.

In dieser Aufgabe stehen sowohl der König Minos als auch der König Eurystheus für verschiedene Aspekte des Gesetzes der Gewalt, das die Materie regiert.

Der Gott Poseidon, der Gott des Meeres, repräsentiert die Elemente Wasser und Erde ebenso wie Geist-Substanz (Mind) der emotionalen Ebene.

Der Wahrheitsforscher, der den Zorn bereits getötet hat, der seine Gefühlsregungen und Begierden zu beherrschen und für ihn und andere unschädlich zu machen vermag und der seinen Egoismus im Zaum hält, der hat den verrückten Stier bereits eingefangen --- den materiellen Körper sowie die unbeherrschte Persönlichkeit.

Die achte Aufgabe des Helden Herkules bestand darin, nach Thrakien zu reisen, um die Stuten des Diomedes, des Sohnes des Kriegsgottes Mars (Ares), einzufangen.

Diomedes, der König der Bistonen, fütterte seine Stuten mit Menschenfleisch.

Herkules, begleitet von einigen Freunden, erreichte Thrakien und fing die Stuten ein.

tered the mares. The Bistones rushed upon Heracles and a battle began. Heracles had succeeded to vanquish his assailants

For the seeker of the Truth Diomedes symbolizes Evil. Heracles, of course, symbolizes the Soul-Ego Self in a human being. The friends of Heracles are the good and constructive Elementals while the Bistones symbolize the bad and evil elementals. The mares of Diomedes symbolize the groups of elementals classified according to their nature

The mares of Diomedes were fed on human flesh - - - these group elementals are active by the etheric vitality of man which is becoming blood and flesh.

Diomedes symbolizes also the evil egoism

Heracles, the Spirit-Soul Ego Self is fighting with the evil egoism trying to exterminate the evil from it. transforming His personality into a good entity-

The Bistones rushed upon Heracles and a battle began. Heracles had succeeded in vanquishing his assailants.

For the seeker of the Truth, Diomedes symbolizes Evil. Heracles, of course, symbolizes the Soul-Ego Self in a human BE-ing. The friends of Heracles are the good and constructive Elementals, while the Bistones symbolize the bad and evil Elementals. The mares of Diomedes symbolize groups of Elementals classified according to their nature.

The mares of Diomedes were fed on human flesh... these group Elementals are kept active by the etheric vitality of Man, which is also becoming blood and flesh.

Diomedes also symbolizes the evil egoism.

Heracles, the Spirit-Soul Ego Self, fights with the evil egoism, trying to exterminate the evil from it, and transform his personality into a good entity.

Die Bistonen aber stürzten sich auf Herkules, und es begann eine Schlacht. Schließlich gelang es Herkules, seine Angreifer zu bezwingen.

Für den Wahrheitsforscher symbolisiert Diomedes das Böse. Herkules wiederum steht für das menschliche Seelen-Ego-Selbst. Die Freunde des Helden sind die guten und schöpferischen Elementale, während die Bistonen die schlechten und bösen Elementale repräsentieren. Die Stuten des Diomedes symbolisieren die Gruppen von Elementalen, in die sie ihrer Natur entsprechend eingeordnet werden können.

Die Stuten des Diomedes wurden mit Menschenfleisch gefüttert – diese Gruppelementale bleiben aktiv durch die ätherische Vitalität der Menschen. Ätherische Vitalität, die im Menschen ja auch zu Fleisch und Blut wird.

Diomedes symbolisiert auch den bösen Egoismus.

Herkules, das Geist-Seelen-Ego-Selbst, kämpft mit dem bösen Egoismus und versucht das Böse in ihm zu vernichten, um so seine Persönlichkeit in etwas Gutes zu verwandeln.

Heracles had given Diomedes to his mares who had eaten him.

As a general rule the Evil is fighting against the Good and against the evil also.

The Bistone, of course are the evil elementals in the subconsciousness of man. The friends of Heracles are good elementals -- so the seeker of the Truth can use good elementals to fight and to exterminate the evil elementals which they always do. Good always is the winner.

Evil fighting the evil causing damages to both sides proves the greater evil the winner but always exhausted greatly.

The Good is strengthening the good always.

The ninth labour Heracles had to engage himself with was to bring to King Eurystheus for his daughter the girdle of Hippolyte, the Queen of the Amazones.

Heracles gave Diomedes to his mares, who ate Diomedes.

As a general rule, evil fights against both good and against evil also.

The Bistones, of course, are the evil Elementals in the subconsciousness of Man. The friends of Heracles are good Elementals. So the seeker of the Truth can use good Elementals to fight and exterminate evil Elementals (which they always do). The good is always the winner.

Evil fighting evil causes damage to both sides, and proves that the greater evil is the winner, yet always exhausted greatly.

The good is strengthening the good always.

The ninth labour Heracles had to engage himself with, was to bring to King Eurystheus, for his daughter, the girdle of Hippolyte, the Queen of the Amazones.

Herkules lieferte Diomedes seinen Stuten aus, die ihn auffraßen.

Es ist eine allgemein gültige Regel, daß das Böse gegen das Gute, aber auch gegen das Böse kämpft.

Die Bistonen sind natürlich die schlechten Elementale aus dem Unterbewußtsein des Menschen. Die Freunde von Herkules sind die guten Elementale. Das heißt, der Wahrheitsforscher kann gute Elementale einsetzen, um böse Elementale zu bekämpfen und auszulöschen. Diese Strategie hat immer Erfolg. Das Gute gewinnt immer.

Wenn Böses gegen Böses kämpft, dann entsteht auf beiden Seiten Schaden. Es zeigt sich zwar, daß das größere Übel siegreich aus diesem Kampf hervorgeht, doch es erschöpft sich dabei in hohem Maße.

Das Gute hingegen stärkt das Gute immer.

Die neunte Aufgabe, mit der Herkules sich beschäftigen mußte, bestand darin, König Eurystheus den Gürtel der Amazonenkönigin Hippolyte für seine Tochter zu überbringen.

The Amazones were strong and war-loving women, well skilled in using the weapons and they were very experienced in fighting. The cirdle was given as a gift to Hippolyte by the war-god Ares acknowledging her as the Queen of the Amazones. The Amazones were living in Cappadocia.

Admete, the daughter of the King Eurystheus wanted to have for herself that cirdle.

Heracles was ordered to bring to Eurystheus the girdle of Hippolyte, a magnificent ornament, to offer it as a gift to Admete.

Heracles had to fight with the Amazones to defeat them and to force Hippolyte to give to him her cirdle. Heracles had asked the help of some of his friends the heroes Theseus, Telamon, Peleus and others.

Hippolyte feeling to be in love with Heracles had consented to offer her girdle to Heracles.

The Amazones were strong, war-loving women, well-skilled in using weapons. They were very experienced fighters. The girdle was given as a gift to Hippolyte by the war-god Ares, who acknowledged her as the Queen of the Amazones. The Amazones were living in Cappadocia.

Admete, the daughter of the King Eurystheus, wanted to have for herself that girdle.

Heracles was ordered to bring to Eurystheus the girdle of Hippolyte, a magnificent ornament, to be offered as a gift to Admete.

Heracles was to fight with the Amazones to defeat them and to force Hippolyte to give to him her girdle. Heracles asked the help of some of his friends, the heroes, Theseus, Telamon, Peleus, and others.

Hippolyte, falling in love with Heracles, had consented to offer her girdle to Heracles.

Die Amazonen waren starke, kriegerische Frauen, die mit Waffen sehr geschickt umzugehen wußten. Überdies waren sie im Kampf sehr erfahren. Der Gürtel war der Hippolyte vom Kriegsgott Ares zum Geschenk gemacht worden, der sie als Königin der Amazonen anerkannte. Die Amazonen lebten in Kappadokien.

Admeta, die Tochter des Königs Eurystheus, wollte den Gürtel für sich selbst haben.

Herkules hatte den Auftrag, den Gürtel der Hippolyte, ein prächtiges Schmuckstück, zu Eurystheus zu bringen, um ihn Admeta zum Geschenk zu machen.

Herkules sollte mit den Amazonen kämpfen, um sie zu besiegen und Hippolyte zu zwingen, ihm ihren Gürtel auszuhandigen. Herkules bat einige Freunde um Unterstützung. Er zog mit den Helden Theseus, Telamon, Peleus und anderen in den Kampf.

Hippolyte, die sich in Herkules verliebt hatte, willigte ein, ihm den Gürtel zu überlassen.

In the myth, Hera the goddess, wife of Zeus, hating Heracles enraged by the decision of Hippolyte had disguised herself to an Amazone spreading the story that Heracles was planning to abduct Hippolyte.

The Amazones deceived by Hera, the goddess of evil, had seized the weapons and had declared war against Heracles

Heracles compelled to fight had killed the Amazones and their Queen Hippolyte taking the girdle of Hippolyte with him.

Hippolyte symbolizes the present-day personality and the Amazones the elementals around the personality with their unreasonable fighting attitude

The girdle of Hippolyte is the energy (the Ethernic Vitality) in the Solar Plexus in the material body of man.

Admete symbolizes the group Elemental um-

In the myth, Hera the goddess, wife of Zeus, hated Heracles. Enraged by the decision of Hippolyte, Hera had disguised herself as an Amazone and spread the story that Heracles was planning to abduct Hippolyte.

The Amazones, deceived by Hera the goddess of evil, seized their weapons and declared war against Heracles.

Heracles, compelled to fight, killed the Amazones and their Queen Hippolyte, taking the girdle of Hippolyte with him.

Hippolyte symbolises the present-day personality. The Amazones symbolise the Elementals around the personality (with their unreasonable, warlike attitude).

The girdle of Hippolyte is the energy (the etheric vitality) in the Solar Plexus of the material body of Man.

Die Göttin Hera, die Gemahlin des Zeus, haßte Herkules – so der Mythos. Wütend über den Entschluß der Hippolyte, verkleidete sich Hera selbst als Amazone und brachte das Gerücht in Umlauf, Herkules plane die Entführung der Hippolyte.

Die von Hera, der Göttin des Bösen, getäuschten Amazonen ergriffen ihre Waffen und erklärten Herkules den Krieg.

Herkules, zum Kampf gezwungen, tötete die Amazonen und ihre Königin Hippolyte und nahm den Gürtel der Hippolyte an sich.

Hippolyte symbolisiert die derzeitige Persönlichkeit. Die Amazonen stehen für die Elementale, welche die Persönlichkeit umgeben. Die Elementale legen wie die Amazonen eine unvernünftige, kriegerische Einstellung an den Tag.

Der Gürtel der Hippolyte ist die Energie (die ätherische Vitalität) im Solarplexus des materiellen Körpers des Menschen.

posing the ignorant personality of man which will never have control of the vital energy. Heracles had not given the girdle to Admete the daughter of Eurystheus the principle of the gross material authority.

The seeker of the Truth only as the Soul-Ego Self can have the girdle and can use it. Not even Hippolyte the war-loving personality can have in her possession the Vital energy in the Solar Plexus (the girdle). Hippolyte had to hand over the girdle to Heracles.

The seeker of the Truth as the Soul-Ego Self can use the solar fire? in his or in her Solar Plexus by authority. Not even Eurystheus the principle of material authority can have it. The Etheric Vitality is giving energy to the material body but it does not belong to the material body.

Instructions are given to the seekers of the Truth in the in-more circle of the Order how to use the Vital energy

Admete symbolises the group Elemental composing the ignorant personality of Man which will never have control of the vital energy. Heracles did not give the girdle to Admete, the daughter of Eurystheus, the principle of the gross material authority.

The seeker of the Truth, only as the Soul Ego Self, can have the girdle and can use it. Not even Hippolyte, the war-loving personality, can have in her possession the vital energy in the Solar Plexus (the girdle). Hippolyte had to hand over the girdle to Heracles.

The seeker of the Truth as the Soul-Ego Self can use the solar fire (?) in his or in her Solar Plexus by authority. Not even Eurystheus, the principle of material authority, can have it. The etheric vitality is giving energy to the material body, but it does not belong to the material body.

Instructions are given to the seekers of the Truth in the in-more circle of the Order on how to use the vital energy in their Solar Plexus (in Centre No.9) safely and wisely.

Admete symbolisiert das Gruppenelemental, aus dem die unwissende Persönlichkeit des Menschen besteht. Diese wird niemals die Kontrolle über die Lebenskraft ausüben. Herkules brachte den Gürtel nicht zu Admete, der Tochter des Eurystheus, der das Prinzip der grobstofflichen Herrschaft verkörpert.

Der Wahrheitsforscher darf den Gürtel besitzen und von ihm Gebrauch machen, jedoch nur als Seelen-Ego-Selbst. Nicht einmal Hippolyte, die kriegerische Persönlichkeit, kann die Lebenskraft im Solarplexus (den Gürtel) in ihrem Besitz halten. Sie mußte den Gürtel Herkules aushändigen.

Der Wahrheitsforscher erhält als Seelen-Ego-Selbst die Ermächtigung, das solare Feuer (?) in seinem Solarplexus zu gebrauchen. Nicht einmal Eurystheus, das Prinzip der materiellen Herrschaft, kann über dieses verfügen. Die ätherische Vitalität versorgt zwar den materiellen Körper mit Energie, dieser hat jedoch kein Anrecht, darüber zu verfügen.

Anweisungen für den sicheren und klugen Gebrauch der Lebenskraft im Solarplexus (dem Zentrum 9) erhält der Wahrheitsforscher im innersten Kreis des Ordens.



in their Solar Plexus (in Center No 9) -  
safely and wisely.

The God-man Joshua, the Christ is  
calling this Vital Energy the living Water.

St John

4. 14

14 "but whoever drinks of the water  
that I shall give him will never thirst.  
But the water that I shall give him  
will become in him a fountain of  
water springing up into everlasting  
Life

St. John

7 38

38 "He who believes in me, as the Scrip-  
ture has said, out of his heart will  
flow rivers of living water

The Gospel according to St. John was  
written by the Apostle St. John in Greek  
and it is as follows :

The God-man Joshua the Christ calls  
this vital energy the Living Water.

St. John, 4

14. but whoever drinks of the water that I  
shall give him will never thirst. But the  
water that I shall give him will become in  
him a fountain of water springing up  
into everlasting Life.

St. John, 7

38. He who believes in me, as the  
Scripture has said, out of his heart will  
flow rivers of living water.

The Gospel according to St. John was  
written by the Apostle St. John in Greek  
and reads as follows:

Der Gottmensch Joshua, der Christus,  
nennt die Lebenskraft das «lebendige  
Wasser».

Johannes, 4

14. wer aber von dem Wasser trinkt, das  
ich ihm geben werde, wird niemals mehr  
Durst haben; vielmehr wird das Wasser, das  
ich ihm gebe, in ihm zur sprudelnden  
Quelle werden, deren Wasser ewiges Leben  
schenkt.

Johannes, 7

38. ... wer an mich glaubt. Wie die Schrift  
sagt: Aus seinem Inneren werden Ströme  
von lebendigem Wasser fließen.\*

Das Evangelium nach Johannes wurde  
vom heiligen Apostel Johannes in  
Griechisch geschrieben und liest sich so:

\*In der ökumenischen Einheitsübersetzung, die für die  
Übersetzung aller Bibelzitate herangezogen wurde, ist  
der vom Autor aufgezeigte Fehler (Herz statt Solarplexus)  
bereits im wesentlichen richtiggestellt.

7.38 ὅστις πιστεύει εἰς ἐμέ, καθὼς εἶπε ἢ γραφῇ, ποταμοὶ ὕδατος ζῶντος θέλουσι ρεῦσαι ἐκ τῆς κοιλίας αὐτοῦ.

κοιλία is the abdomen (the Solar Plexus) and not the heart.

The tenth labour which Heracles had to carry out was to bring to Eurystheus the cattle of Geryon.

Geryon was a triple-bodied monster and he was the owner of a herd of red oxen.

Heracles took possession of the herd killing the herdsman Eurytion and the dog Orthos.

The herd was handed over to Eurystheus by Heracles who had sacrificed the herd to the Goddess Hera

Geryon the triple-bodied and triple-headed monster is the egoism of the present day personality ruling the three bodies of man, the material physical body the

7.38 ὅστις πιστεύει εἰς ἐμέ, καθὼς εἶπε ἢ γραφῇ, ποταμοὶ ὕδατος ζῶντος θέλουσι ρεῦσαι ἐκ τῆς κοιλίας αὐτοῦ.

κοιλία is the "abdomen" (the Solar Plexus) and not the "heart".

The tenth labour which Heracles had to carry out was to bring to Eurystheus the cattle of Geryon.

Geryon was a triple-bodied monster and he was the owner of a herd of red oxen.

Heracles took possession of the herd, killing the herdsman Eurytion and the dog Orthrus.

The herd was handed over by Heracles to Eurystheus, who then sacrificed the herd to The Goddess Hera.

Geryon, the triple-bodied and triple-headed monster, is the egoism of the present-day personality ruling the three bodies of Man; the material physical body, the psychical body, and the noetical body.

7.38 ὅστις πιστεύει εἰς ἐμέ, καθὼς εἶπε ἢ γραφῇ, ποταμοὶ ὕδατος ζῶντος θέλουσι ρεῦσαι ἐκ τῆς κοιλίας αὐτοῦ.

κοιλία bezeichnet das Abdomen (den Solarplexus) und nicht das Herz.

In der zehnten Aufgabe mußte Herkules die Rinderherde des Geryon zu Eurystheus bringen.

Geryon war ein Ungeheuer mit drei Körpern, das eine Herde roter Ochsen besaß.

Herkules nahm von der Herde Besitz, indem er den Hirten Eurytion sowie den Hund Orthos tötete.

Die Herde wurde von Herkules an Eurystheus übergeben, der die Tiere der Göttin Hera opferte.

Geryon, das Ungeheuer mit den drei Köpfen und den drei Körpern, ist der Egoismus der derzeitigen Persönlichkeit, der die drei Körper des Menschen beherrscht, das sind der materielle Körper, der psychische Körper und der noetische Körper.

psychical body and the noetical body:

Hercules, the Soul-Ego Self kills Geryon, the Soul-Ego Self exterminates the egoism of the present day personality found in the material body, in the psychical body the body of the emotions and the noetical body the body of thoughts.

The Soul-Ego Self becomes the master of the three bodies exterminating the three-headed and three-bodied egoism. Now the purified personality of man proceeds towards the true Self-realization.

The nine labours of Hercules can be undertaken by all. The tenth labour concerns the Seeker of the Truth, who now triumphant is the master of his three bodies master of his destiny - - - Life Itself and not a phenomenon of Life. All the three Worlds of Existence are open to Him living in them Self-consciously at first and later by continued effort, living in them Self-superconsciously.

Hercules, the Soul-Ego Self, kills Geryon. The Soul-Ego Self exterminates the egoism of the present-day personality found in the material body, in the psychical body (the body of the emotions), and the noetical body (the body of thoughts).

The Soul-Ego Self becomes the master of the three bodies after exterminating the three-headed and three-bodied egoism. Now the purified personality of Man can proceed towards the true Self-Realisation.

The first nine labours of Hercules can be undertaken by all aspirants. The tenth labour concerns the seeker of the Truth who, now triumphant, is the master of his three bodies, master of his destiny... Life Itself and not a phenomenon of life. All the three worlds of Existence are open to him to live in them Self-consciously at first, and later, by continuous efforts, to live in them Self-superconsciously.

Herkules, das Seelen-Ego-Selbst, tötet Geryon. Das Seelen-Ego-Selbst löscht den Egoismus der derzeitigen Persönlichkeit im materiellen Körper, im psychischen Körper (dem Körper der Gefühle) und dem noetischen Körper (dem Körper der Gedanken) aus.

Das Seelen-Ego-Selbst wird zum Meister über die drei Körper, nachdem der Egoismus mit den drei Köpfen und den drei Körpern vernichtet wurde. Jetzt ist die geläuterte Persönlichkeit des Menschen bereit, zur wahren Selbstverwirklichung fortzuschreiten.

Die ersten neun Aufgaben des Herkules können von allen Aspiranten in Angriff genommen werden. Die zehnte Aufgabe betrifft den Wahrheitsforscher, der endlich triumphierend zum Meister über seine drei Körper geworden ist, zum Meister über sein Schicksal - Leben selbst, und nicht bloß ein Phänomen des Lebens. Alle drei Welten der Existenz stehen ihm offen, anfänglich um selbst-bewußt darin zu leben; später wird es ihm durch fortgesetztes Bemühen gelingen, sie selbst-überbewußt zu erleben.

The eleventh labour of Heracles was to bring to Eurystheus the golden apples of Hesperides

This labour is not for the seeker of the Truth living as a human being in the three worlds of Existence.

This labour? or the most high undertaking is for the Spirit-Soul Ego Self now a Man-god.

The apples of Hesperides are the planets and the Solar Systems. Heracles, the Master of the golden apples did not give them to Eurystheus but he had offered them to the Goddess of Wisdom, to goddess Athene

The twelfth labour of Heracles was to journey to the world beyond -- the psychical and the noetical worlds?

The worlds beyond were and are guarded by the three-headed dog, the

The eleventh labour of Heracles was to bring to Eurystheus the golden apples of Hesperides.

This labour is not for the seeker of the Truth while living as a human BE-ing in the three worlds of Existence.

This labour, or rather the most high undertaking, is for the Spirit-Soul Ego Self now as a Man-God.

The apples of Hesperides are the planets and the Solar Systems. Heracles, the Master of the golden apples, did not give them to Eurystheus but had offered them to the Goddess of Wisdom, to Goddess Athene.

The twelfth labour of Heracles was to journey to the world beyond... the psychical and the noetical worlds?

The worlds beyond were, and are, guarded by the three-headed dog, the Cerberus, the law of Order, and the ring pass-not for the unprepared ones.

Die elfte Aufgabe von Herkules war es, die goldenen Äpfel der Hesperiden zu Eurystheus zu bringen.

Das ist keine Aufgabe für den Wahrheitsforscher, solange er als Mensch in den drei Welten der Existenz lebt.

Das ist eine Aufgabe, oder vielmehr ein äußerst großes Unternehmen, für das Geist-Seelen-Ego-Selbst in seiner Identität als Menschengott.

Die Äpfel der Hesperiden sind die Planeten und Sonnensysteme. Herkules, der Meister der goldenen Äpfel, gab sie nicht Eurystheus, sondern er bot sie der Göttin der Weisheit, der Göttin Athene, an.

Die zwölfte Aufgabe des Herkules war die Reise in die jenseitige Welt – die psychischen und die noetischen Welten?

Die jenseitigen Welten waren und sind bewacht durch den dreiköpfigen Hund Kerberos, durch das Gesetz der Ordnung und durch den Ring, der für Unvorbereitete undurchdringbar ist.

Cerberus, the law of Under and the ring pass-not for the unprepared ones.

The material physical world for us human beings is the surface of the planet Earth.

The Worlds beyond is the Ethereal World of the planet, the psychical world of the planet and the noetical world of the planet. The material world is the world of the three-dimensions the psychical world is the world of the four dimensions and the noetical world the world of the five-dimensions. Different laws and different conditions prevailing.

To tame the Cerberus means to study, to know and to overcome these Laws and the conditions, a very long training is needed.

The physical, material world, for us human BE-ings, is the surface of the planet Earth.

The worlds beyond are the ethereal world of the planet, the psychical world of the planet, and the noetical world of the planet. The material world is the world of the three dimensions. The psychical world is the world of the four dimensions, and the noetical world the world of five dimensions. Different Laws and different conditions prevail in each dimension.

To tame the Cerberus means to study, to know, and to overcome these Laws and the conditions. Very long training is needed.

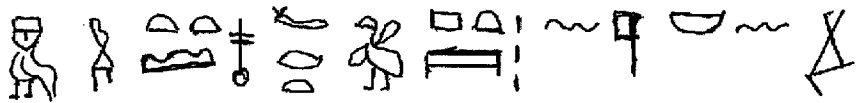
Die physische, materielle Welt für uns Menschen ist die Oberfläche des Planeten Erde.

Die jenseitigen Welten sind die ätherische Welt des Planeten, die psychische Welt des Planeten und die noetische Welt des Planeten. Die materielle Welt ist die Welt der drei Dimensionen. Die psychische Welt ist die Welt der vier Dimensionen und die noetische Welt ist die Welt der fünf Dimensionen. Jede Dimension hat ihre eigenen vorherrschenden Gesetze und Gegebenheiten.

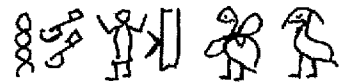
Den Kerberos zu zähmen, heißt, diese Gesetze und Bedingungen zu untersuchen, sie kennenzulernen und sie zu überwinden. Dafür ist eine sehr lange Ausbildung vonnöten.

## Chapter 11

More details on the  
Centres No. 9 and No. 6



Em Amentet nefert pa Pet-u en Neter neben Mer  
In Paradise beautiful the Heavens of God lord of Love



Kha-a pa Khu  
is rejoicing the Spirit

The Center No. 9 on the Symbol of Life macrocosmically symbolise the so-called psychical counterparts of all the existing Heavenly Spheres and of all the Heavenly Bodies

Everything existing in the gross material worlds has its Etheric Double, its psychical counterpart and its noetical counterpart with their Etheric Doubles.

## Chapter 11 More Details on Centres No. 9 and No. 6

EM AMENTET NEFERT PA PET-U EN NETER  
NEB EN MER KHA-A PA KHU  
In Paradise beautiful the Heavens of  
God Lord of Love is rejoicing the Spirit

The Centre No. 9 of the Symbol of Life macrocosmically symbolises the so-called psychical counterparts of all existing heavenly spheres and of all the heavenly bodies.

Everything existing in the gross material worlds has an etheric double, its psychical counterpart, and noetical counterpart, with their etheric doubles.

## Kapitel 11 Weitere Einzelheiten über die Zentren 9 und 6

EM AMENTET NEFERT PA PET-U EN NETER NEB  
EN MER KHA-A PA KHU  
Im Paradies wunderschön die Himmel  
von Gott Herr der Liebe es erfreut sich der  
Geist

Das Zentrum 9 des Symbols des Lebens symbolisiert im Makrokosmos die sogenannte psychische Entsprechung aller existierenden himmlischen Sphären und aller Himmelskörper.

Alles, was in den grobstofflichen Welten existiert, hat ein ätherisches Doppel sowie eine psychische und eine noetische Entsprechung mit ihren ätherischen Doppeln.

The seeker of the Truth cannot engage himself with the psychical and/or the noetical counterparts of the Heavenly Bodies before himself becoming master of the Mind in its Noetic mode of Existence, i.e. becoming himself master of the Noetic Self superconsciousness, the Mind supersubstance.

The seeker of the Truth will engage himself with the psychical and with the noetical bodies mesocosmically, i.e. with the psychical and with the noetical worlds, the psychical and the noetical counterparts of the Planet Earth — — — the worlds we are in subconsciously even now and in which sooner or later we will have to live in consciously.

The seeker of the Truth will engage himself also with the Center No. 9 microcosmically, i.e. will engage himself with his psychical body — — and later mesocosmically and microcosmically with the noetical world of our planet and with his or her noetical body, i.e. with the Center No. 6.

The seeker of the Truth cannot engage himself with the psychical and/or the noetical counterparts of the heavenly bodies before he has become master of the Mind in its noetic mode of existence, i.e. master of the noetic Self-superconsciousness, the Mind supersubstance.

The seeker of the Truth will engage himself with the psychical and with the noetical bodies mesocosmically, i.e. with the psychical and with the noetical worlds, the psychical and the noetical counterparts of the Planet Earth. These are worlds we are in even now, but subconsciously and in which, sooner or later, we will have to live consciously.

The seeker of the Truth will engage himself also with the Centre No. 9 microcosmically (i.e. he will engage himself with his psychical body) and later mesocosmically and microcosmically with the noetical world of our planet and with his or her noetical body (i.e. with Centre No. 6).

Der Wahrheitsforscher kann sich mit den psychischen und/oder noetischen Entsprechungen der Himmelskörper nicht beschäftigen, bevor er selbst Meister über den Geist (Mind) in dessen mentaler Existenzform geworden ist, d.h. bevor er die Meisterschaft des Selbst-Überbewußtseins auf der mentalen Ebene, die Meisterschaft der Geist-Übersubstanz, erlangt hat.

Der Wahrheitsforscher wird sich mit den psychischen und noetischen Körpern im Mesokosmos, d.h. mit den psychischen und noetischen Welten, den psychischen und noetischen Entsprechungen des Planeten Erde, beschäftigen. Das sind Welten, in denen wir uns bereits jetzt befinden, jedoch ohne uns dessen bewußt zu sein. Früher oder später werden wir in diesen Welten bewußt leben müssen.

Der Wahrheitsforscher wird sich mit dem Zentrum 9 auch mikrokosmisch beschäftigen. Das ist das Erforschen seines psychischen Körpers. Später wird er im Mesokosmos die noetische Welt unseres Planeten und im Mikrokosmos seinen noetischen Körper untersuchen, was der Beschäftigung mit Zentrum 6 entspricht.

Mesocosmically, the psychical world of our planet is in our planet and many thousands of kilometers around the planet, but not touching always the psychical counterpart of the moon.

The material world, our planet, is the one third of the planet only land nearly the two thirds are covered with saltish water --- and it is the three-dimensional world, i.e. in it never two solid things can occupy the same place-space.

The psychical world of the planet Earth is the so-called the world beyond? the  $\text{⊕}$  Tuat or the  $\text{⊕}$  Neter Khert of the Ancient Egyptians. The psychical world is a four-dimensional world of Existence. In the psychical world many things existing there giving the sense of solidity can occupy the same place-space without being distorted or being mixed up.

On the gross material planet, the material world only the one third of the spherical

Mesocosmically, the psychical world of our planet is within our material planet and extends many thousands of kilometres around the planet, but without always touching the psychical counterpart of the moon.

The material world, our planet, has one-third of the planet's surface covered in land, while nearly two-thirds are covered with salty water. Our planet is a three-dimensional world, i.e. two solid things can never occupy the same place-space in it.

The psychical world of the planet Earth is the so-called "World Beyond", the TUAT, or the NETER KHERT of the Ancient Egyptians. The psychical world is a four-dimensional world of Existence. In the psychical world many things that give a sense of solidity can occupy the same place-space without being distorted or being mixed-up.

On the gross material planet, the material world, only one-third of the spherical planet is land, on which human BE-ings are living.

Mesokosmisch befindet sich die psychische Welt unseres Planeten innerhalb der materiellen Erde und reicht viele tausend Kilometer hinaus in den sie umgebenden Weltraum, ohne jedoch die psychische Entsprechung des Mondes ständig zu berühren.

Die materielle Welt, unser Planet, besteht zu einem Drittel seiner Oberfläche aus Land, während fast zwei Drittel von Salzwasser bedeckt sind. Unser Planet ist eine dreidimensionale Welt, das heißt, zwei feste Gegenstände können niemals gleichzeitig den gleichen Raum beanspruchen.

Die psychische Welt des Planeten Erde ist die sogenannte «jenseitige Welt» (?), das TUAT, oder das NETER KHERT der Alten Ägypter. Die psychische Welt ist eine vierdimensionale Welt der Existenz. In der psychischen Welt können viele Gegenstände, die eine Empfindung von Festigkeit auslösen, gleichzeitig den gleichen Raum einnehmen oder sich zugleich am selben Ort befinden, ohne daß sie sich stören oder miteinander vermischen.

Auf dem grobstofflichen, kugelförmigen Planeten, der materiellen Welt, ist nur ein Drittel der Oberfläche Land, auf dem Menschen leben.



planet, the land, human beings are living.

The psychical World of the planet has in it the whole planet and it is also many thousands of kilometers around the material planet and it is a World of seven planes each plane having seven sub-planes i.e. the psychical world has 49 sub-planes and each sub-plane has many localities all sub-planes and localities are occupying the whole space the psychical world is occupying, the psychical World being a four-dimensional World

The planes and the sub-planes of the psychical world are not in layers, but they are different worlds, occupying the same space. The difference in them is the frequency of their vibrations

The psychical world of the planet Earth is a world of forty-nine different worlds of different rate of vibrations

The invisible helper, seeker of the Truth

The psychical world of the planet has in it the whole material planet while also extending many thousands of kilometres around the material planet. It is a world of seven planes, each plane having seven sub-planes. In total the psychical world has 49 sub-planes and each sub-plane has many localities. All sub-planes and localities are occupying the whole space that the psychical world is occupying, the psychical world being a four-dimensional World.

The planes and the sub-planes of the psychical world are not in layers, but are different worlds occupying the same space. The difference between them is in the frequencies of their vibrations.

The psychical world of the planet Earth is a world of forty-nine different worlds of different rates of vibrations.

Die psychische Welt des Planeten birgt den ganzen materiellen Planeten in sich und erstreckt sich noch viele tausend Kilometer weiter in die Umgebung hinaus. Sie ist eine Welt der sieben Ebenen, in der jede Ebene sich noch in sieben Unterebenen gliedern läßt. Insgesamt hat die psychische Welt 49 Unterebenen, deren jede viele Örtlichkeiten beherbergt. Alle Unterebenen und Örtlichkeiten beanspruchen den gesamten Bereich, den die psychische Welt einnimmt, was durch die vierte Dimension dieser Welt ermöglicht wird.

Die Ebenen und Unterebenen der psychischen Welt sind nicht in Schichten angeordnet, sondern es sind verschiedene Welten, die den selben Raum einnehmen. Sie unterscheiden sich nur durch ihre Schwingungsfrequenz.

Die psychische Welt des Planeten Erde ist eine Welt aus neunundvierzig Welten unterschiedlicher Schwingungszahlen.

after a very long training learns to alter at will, the rate of the frequency of the vibrations of his or of her psychical body thus finding himself or herself in that sub-plane of the psychical world vibrating to the rate of vibrations that seeker of the Truth had managed to make his or her psychical body vibrate.

Exercises for this training are given to the seekers of the Truth by the Brother Instructor and Guide in the second degree of the in-most circle of the Order.

A person passing over to the psychical world either by exosomatosis or by passing over to leave the material body for ever, will find himself or herself in the sub-plane of the psychical world, he or she is vibrating with.

The planes and the sub-planes of the psychical world are perceptible places and modes of the Mind. Objects and events there, are as real as they are in the ma-

The Invisible Helper, seeker of the Truth, after a very long training, learns to alter at will the frequencies of vibration of his or her psychical body, thus finding himself or herself in the sub-plane of the psychical world corresponding to the rate of vibration that seeker of the Truth had managed to make his or her psychical body vibrate to.

Exercises for this training are given to the seeker of the Truth by the Brother Instructor and Guide in the second degree of the in-most circle of the Order.

A person passing into the psychical world, either by exosomatosis or by passing over (i.e. leaving a material body forever), will find himself or herself in the sub-plane of the psychical world he or she co-vibrates with.

The planes and the sub-planes of the psychical world are perceptible places and modes of the Mind, where objects and events are as real as they are in the material plane, and the same is true of the noetical planes.

Als «unsichtbarer Helfer» lernt ein Wahrheitsforscher während einer sehr langen Schulungszeit, wie er die Schwingungsfrequenz seines psychischen Körpers willentlich verändern kann. Auf diese Weise wird er sich in der Unterebene der psychischen Welt wiederfinden, deren Schwingungsfrequenz derjenigen entspricht, die er in seinem psychischen Körper erzeugen konnte.

Übungen im Rahmen dieser Ausbildung werden dem Wahrheitsforscher vom Lehrer-Bruder und Leiter im zweiten Grad des allerinnersten Kreises des Ordens gegeben.

Jemand, der in die psychische Welt eintritt – entweder in der Exosomatose oder beim Hinübergehen, d.h. nachdem er den materiellen Körper für immer verlassen hat –, wird sich in der Unterebene wiederfinden, die seiner Schwingung entspricht.

Die Ebenen und Unterebenen der psychischen Welt sind wahrnehmbare Orte und Zustandsformen des Geistes (Mind). Gegenstände und Ereignisse dort sind ebenso wirklich, wie sie es auf der materiellen Ebene sind. Das gleiche gilt auch für die noetischen Ebenen.

terial plane and in the noetical planes also.

To the seeker of the Truth all the worlds of Existence, the three dimensional material world, the four-dimensional psychical world and the five-dimensional world the noetical world, the worlds of the continuous changes, the world of the separateness from the Absolute Infinite BE-ingness, the Whole, are worlds of Illusions. They are worlds in which Time is giving the sense of past, present and future, instead of the Reality --- the eternal Now and of the Everlasting Life,

All the worlds of the Existence, the world of the so-called physical material world, the world of the five senses, and of the material body, and the other worlds, the worlds of the super-senses, clairvoyance and clairaudience, and even of intuition, i.e. the psychical and the noetical worlds, the worlds the human Beings are living in with their psychical and with their

To the seeker of the Truth all the worlds of Existence (the three-dimensional material world, the four-dimensional psychical world, and the five-dimensional noetical world), the worlds of continuous change, the worlds of separateness from the Absolute Infinite BE-ingness, the Whole, are worlds of illusions. They are worlds in which time is giving the sense of past, present, and future, instead of the Reality... the eternal Now and Everlasting Life.

All the worlds of the Existence - the so-called physical-material world (the world of the five senses and of the material body), and the psychical and the noetical worlds where human BE-ings are living in their psychical and noetical bodies (in worlds of the super-senses of clairvoyance and clairaudience, and even intuition) - are the worlds of separateness.

Alle Welten der Existenz - die dreidimensionale materielle Welt, die vierdimensionale psychische Welt und die fünfdimensionale noetische Welt - die Welten der ständigen Veränderung, die Welten der Getrenntheit von der Absoluten Unendlichen Seinsheit, stellen für den Wahrheitsforscher Welten der Illusionen dar. Es sind Welten, in denen die Zeit den Eindruck von Vergangenheit, Gegenwart und Zukunft vermittelt. Die Wirklichkeit jedoch ist - ewiges Jetzt und immerwährendes Leben.

Alle Welten der Existenz - die sogenannte physische, materielle Welt (die Welt der fünf Sinne und des materiellen Körpers) sowie die psychische und die noetische Welt, in denen die Menschen mit ihren psychischen und noetischen Körpern leben (die Welt der übersinnlichen Wahrnehmungen wie Hellsehen, Hellhören und sogar Intuition) - sind die Welten der Getrenntheit.

noetical bodies are the worlds of the separableness, they are the worlds of a mode of life where a BE-ing, the human Being lives as he erroneously believes as a separate being from the whole creating a shadow-self his so-called present-day personality.

In the three worlds of the Existence a human personality is created, at first in the gross material world which continues to exist in the psychical and in the noetical worlds as a male or as a female person manifesting a petty self (the egoism of the personality) through the three bodies in the sense of Time and of place-space.

We repeat once again that the three bodies are the gross material body, the psychical body, the body of emotions and the noetical body of forms and of thoughts created and sustained by the Holy Archangels, the Lords of the Elements, by the Logos and by the

These are worlds of a mode of life where a BE-ing, the human BE-ing, lives, erroneously believing he or she is a being separate from the whole, creating a shadow-self, his so-called present-day personality.

In the three worlds of the Existence a human personality is created, at first, in the gross material world. This personality will continue to exist in the psychical and in the noetical worlds as a male or as a female person. It manifests a petty self, the egoism of the personality, through the three bodies in the sense of time and of place-space.

We repeat once again that the three bodies are the gross material body, the psychical body (the body of emotions), and the noetical body (of forms and of thoughts). These bodies are created and sustained by the holy Archangels, the Lords of the Elements, by the Logos, and by the Holy Spirit.

Es sind die Welten einer bestimmten Lebensweise, in denen ein Wesen, das menschliche Wesen, im irrigen Glauben, ein vom Ganzen getrenntes Wesen zu sein, ein schattenhaftes Selbst erzeugt, seine sogenannte derzeitige Persönlichkeit.

In den drei Welten der Existenz wird eine menschliche Persönlichkeit erschaffen, zuerst in der grobstofflichen Welt. Diese Persönlichkeit wird als Mann oder als Frau in der psychischen und noetischen Welt weiterexistieren. In den Grenzen von Zeit, Raum und Ort drückt sie durch die drei Körper ein kleines Selbst aus, den Egoismus der Persönlichkeit.

Wir wiederholen einmal mehr: Die drei Körper sind der grobstoffliche Körper, der psychische Körper (Körper der Gefühle) und der noetische Körper (Körper der Formen und Gedanken). Diese Körper werden von den heiligen Erzengeln, den Herren der Elemente, vom Logos und vom Heiligen Geist erschaffen und erhalten.

The Holy Spirit. The Bodies are living their own life independently from the life of the person living in them, though the behaviour of the person living in them can to some extent affect them.

The Personality slave of its egoism is not completely our Ego-Self. Our Ego-Self is the Soul-Individuality, the Life of the Personality and not the Personality's erroneous behaviour believing to be an independent entity free to all kinds of transgressions, violating the Laws and the Order in the Divine Plan.

Two are the ways the Personality of a Human Being, will have to go through to free itself from its egoism to purify itself to feel being the Soul-Individuality, the Real Self. The Personality has to go through both or through anyone of them for its purification: leading to the Self-realization

These bodies are living their own life independent of the life of the person living in them – although the behaviour of the person living in them can, to some extent, affect them.

The personality, when slave to its egoism, is not completely our Ego-Self. Our Ego-Self is the Soul-Individuality, the Life of the personality. The Ego-Self is not the personality's erroneous behaviour of believing it is an independent entity, free to commit all kinds of transgressions by violating the Laws and the Order in the Divine Plan.

Two are the ways the personality of a human BE-ing will have to go through to free itself from its egoism, to purify itself, to feel being the Soul-Individuality, the Real Self. The personality has to go either through both, or through anyone of them, for the purification leading to Self-realisation or to salvation.

Diese Körper leben ihr eigenes Leben, das vom Leben der Person, die in den Körpern lebt, unabhängig ist – obwohl das Verhalten dieser Person einen gewissen Einfluß auf sie nehmen kann.

Solange die Persönlichkeit vom Egoismus beherrscht wird, entspricht sie nicht völlig unserem Ego-Selbst. Unser Ego-Selbst ist die Seelen-Individualität, das Leben der Persönlichkeit. Das Ego-Selbst ist nicht das falsche Verhalten der Persönlichkeit: der Glaube, ein unabhängiges Einzelwesen zu sein, das die Freiheit besitzt, auf unterschiedlichste Art und Weise die Gesetze zu übertreten und die Ordnung des göttlichen Planes zu verletzen.

Für die menschliche Persönlichkeit gibt es zwei Wege, um sich vom Egoismus zu befreien, sich zu läutern und ihre Identität als Seelen-Individualität, ihr wahres Selbst, zu erleben. Die Persönlichkeit muß einen dieser beiden Wege oder beide beschreiten, um die Reinheit zu erlangen, die zur Selbstverwirklichung, zur Erlösung, führt.

or to salvation.

The one way is the way of using the Mind as reasoning... To study, to meditate and to understand evaluating things and conditions in life and reach to the right conclusions, living more wisely.

the other way, the painful is to face the consequences of violating the laws in nature. All the worlds of Existence are governed by laws immutable. Man is violating these laws and consequently Man has to face the whip of destiny. The restoration of Order is not a punishment. God is most merciful.

All the worlds of the Existence are governed by the immutable Law of Cause and Effect, or the Law of relativity. The Hindus call it Karma.

The petty self of the Personality of a Man following this way sooner or later learns the lessons sometimes very painful.

The one way is the way of using the Mind as reasoning... to study, to meditate, to understand, to evaluate things and conditions in life, reaching right conclusions, and living more wisely.

The other way, the painful way, is to face the consequences of violating the Laws in nature. All the worlds of Existence are governed by immutable Laws. Man is violating these Laws and consequently Man has to face the "whip of destiny". The restoration of order is not punishment. God is most merciful.

All the worlds of Existence are governed by the immutable Law of Cause and Effect, or the Law of Relativity. The Hindus call it karma.

The petty self of the personality of Man following this way, sooner or later learns the lessons, at times very painful, as the personality gradually casts off its egoism and its obstinacy.

Der eine Weg ist der Weg der Vernunft. Hier wird Geist (Mind) gebraucht, um vernünftig zu denken – zu studieren, zu meditieren, die Dinge und Umstände des Lebens zu verstehen und richtig zu bewerten; es werden die richtigen Schlußfolgerungen gezogen, und das Leben wird weiser gestaltet.

Der andere Weg, der schmerzvolle Weg, zwingt uns, die Folgen unserer Übertretungen der Naturgesetze zu tragen. Alle Welten der Existenz werden von unveränderlichen Gesetzen regiert. Der Mensch verletzt diese Gesetze, folglich muß er mit der «Peitsche des Schicksals» rechnen. Die Wiederherstellung der Ordnung ist keine Strafe. Gott ist überaus barmherzig. In allen Welten der Existenz regiert das unveränderliche Gesetz von Ursache und Wirkung, das Gesetz der Relativität. Die Hindus nennen es Karma.

Das kleine Selbst der menschlichen Persönlichkeit, das diesen Weg beschreitet, wird früher oder später die zuweilen sehr schmerzhaften Lektionen lernen und nach und nach seinen Starrsinn und Egoismus ablegen.

By casting off gradually its egoism and its obstinacy finding out that the egoism is not the real Ego-Self and the Personality purified feels to be the Soul Individuality. The Personality is transmuted into the Ego-Self, into the Soul Individuality

The God-man Joshua the Christ says;

"The mortal (phenomenally) will become immortal (being immortal in reality), and the perishable (continuously changing) will become imperishable.

The Personality of a man, even a sinful personality is the living reflection of the immortal Ego-Self, is a living reflection in time and in place-space of the Real-Self the Spirit-Soul Ego.

The Personality's Divine nature is in expressing its self in the various degrees of consciousness presenting a self. A human self and the Soul-Ego Self.

He finds out that the egoism is not the real Ego-Self, as the purified personality becomes the Soul Individuality. The personality is transmuted into the Ego-Self, into the Soul Individuality.

The God-man Joshua the Christ says:

*The mortal (phenomenal) will become immortal (being immortal in reality) and the perishable (continuously changing) will become imperishable.*

The personality of a man, even a sinful personality, is a living reflection of the immortal Ego-Self, a living reflection in time and in place-space of the Real-Self, the Spirit-Soul Ego.

The personality's Divine nature is in expressing its self in the various degrees of consciousness in presenting a self; a human self and the Soul-Ego Self.

Die geläuterte Persönlichkeit beginnt, die Seelen-Individualität zu fühlen, und findet heraus, daß der Egoismus nicht ihr wahres Ego-Selbst ist. Die Persönlichkeit wird in das Ego-Selbst, in die Seelen-Individualität, verwandelt.

Der Gottmensch Joshua, der Christus, sagt:

*Das Sterbliche (das Erscheinungsbild) wird unsterblich (in Wirklichkeit ist es unsterblich) und das Vergängliche (das ständiger Veränderung unterworfen ist) wird unvergänglich.*

Die Persönlichkeit des Menschen, selbst eine sündige Persönlichkeit, ist ein lebendes Spiegelbild des unsterblichen Ego-Selbst, ein durch Zeit, Raum und Ort begrenztes, lebendes Spiegelbild des wahren Selbst, des Geist-Seelen-Ego.

Die göttliche Natur der Persönlichkeit besteht darin, daß sie sich auf den verschiedenen Bewußtseinsstufen ausdrückt, indem sie ein Selbst darstellt, und zwar ein menschliches Selbst und das Seelen-Ego-Selbst.

The modes of Consciousness in Life are:

The instinctive sensibility;

(For the human Beings, for the plants and for the animals).

The sub-consciousness

The awoken consciousness;

The self-consciousness;

(The self in this mode of consciousness is the petty self of the personality).

The Soul-Self consciousness;

The Soul-Self superconsciousness;

(Wisdom achieved by attunement to).

The Spirit-Soul Ego Self-superconsciousness

(living in At-one-ment with), the Oneness.

A human BE-ing can enjoy all those modes of Consciousness and in the World of the Existence and in States of BE-ingness also.

The modes of consciousness in life are:

The instinctive sensibility (in human BE-ings, in plants, and in animals)

The sub-consciousness

The awoken consciousness

The self-consciousness (the "self" in this mode of consciousness is the petty self of the personality)

The Soul-Self-consciousness

The Soul-Self-superconsciousness (i.e. wisdom achieved by "attunement to")

The Spirit-Soul Ego Self-superconsciousness (living in "At-one-ment with", the One-ness).

A human BE-ing can enjoy all these modes of consciousness in both the worlds of Existence and in states of BE-ingness.

Die verschiedenen Arten des Bewußtseins im Leben sind:

Das instinktive Empfinden (in Menschen, Pflanzen und Tieren)

Das Unterbewußtsein

Das Wachbewußtsein

Das Selbst-Bewußtsein (in diesem Bewußtseinszustand bezieht sich «Selbst» auf das kleine Selbst der Persönlichkeit)

Das Seelen-Selbst-Bewußtsein

Das Seelen-Selbst-Überbewußtsein (das Erlangen von Weisheit durch «Einstimmen» auf etwas)

Das Geist-Seelen-Ego-Selbst-Überbewußtsein (Leben im «Einssein» mit ... dem Einen).

Ein Mensch kann sich all dieser Formen des Bewußtseins sowohl in den Welten der Existenz als auch in den Zuständen des Seins erfreuen.



The seeker of the Truth in the Center No. 9 in the Etheric Double of both his psychical and of his noetical body will work to achieve mastery of his material body and for its purification and to achieve mastery of his psychical body and of its purification also by becoming master of his or of her emotions and of his or of her desires. The seeker of the Truth must not be under the enchantment of things and of conditions in life. Of course this does not mean that the seeker of the Truth has to abandon anything and to lose interest in life. Life is good. A wise person is never over valuing anything or under valuing anything but he must free himself from the enchantment enslaving himself to things and to conditions.

A human Being, every day, every hour, every moment, he or she is living is creating or is revitalizing elementals building in this way his or her paradise

The seeker of the Truth in the Centre No. 9, in the etheric doubles of both his psychical and of his noetical bodies, will work to achieve mastery of his material body for its purification, and to achieve mastery of his psychical body for its purification (i.e. by becoming master of his or her emotions and of his or her desires). The seeker of the Truth must not be enchanted by the things and conditions of life. Of course this does not mean the seeker of the Truth has to abandon anything and to lose interest in life. Life is good. A wise person is never overvaluing anything, nor undervaluing anything. He must free himself from enchantment and from self-enslavement to things and to conditions.

Every day, every hour, every moment a human BE-ing is living, he or she is creating or revitalising Elementals, building in this way his or her paradise or hell.

Der Wahrheitsforscher wird im Zentrum 9 in den ätherischen Doppeln des psychischen sowie des noetischen Körpers arbeiten, um die Meisterschaft über seinen materiellen und psychischen Körper zu erlangen und diese zu reinigen, indem er Herr seiner Gefühle und Wünsche wird. Der Wahrheitsforscher darf sich von den Dingen und Umständen des Lebens nicht bezaubern lassen. Das heißt natürlich nicht, daß er irgend etwas aufgeben muß und daß er das Interesse am Leben verlieren soll. Leben ist gut. Aber ein kluger Mensch wird nichts überbewerten und nichts unterschätzen. Er muß sich von der Verzauberung und der Versklavung durch Dinge und Umstände befreien.

An jedem Tag, in jeder Stunde und in jedem Augenblick, in dem ein Mensch lebt, erschafft oder belebt er Elementale. Auf diese Weise zimmert er sein Paradies oder seine Hölle.

or hell. They are constructing a shell enclosing themselves in it. That shell can be a house, a place of their choice, a country, a mode of life.

The whole psychical world, all the planes and all the sub-planes, created and sustained by the Holy Archangels of the Elements, the Logos and the Holy Spirit are wonderful, even more beautiful than the material world but who cares of the beauties of a place, being enclosed in his or in her shell?

The psychical world is not different from the material world. There are mountains and seas, hills and lakes, forests, trees, plants and flowers and everything existing in the material world and many, many more things which do not exist in the material world, but from those finding themselves there very few wish to leave sometimes their shells and to enjoy the beauties of the psychical world. Is it not the same thing happening in the material world?

Human BE-ings are constructing a shell and enclose themselves in it. That shell can be a house, a place of their choice, a country, or a mode of life.

The whole psychical world, all the planes and all the sub-planes – as created and sustained by the holy Archangels of the Elements, the Logos and the Holy Spirit – are wonderful, even more beautiful than the material world. But who cares about the beauty of a place when enclosed in his or her shell?

The psychical world is not different from the material world. There are mountains and seas, hills and lakes, forests, trees, plants and flowers and everything existing in the material world and many, many more things which do not exist in the material world. Yet, of those finding themselves there very few wish to leave their shells to enjoy the beauties of the psychical world. Is not the same thing happening in the material world?

Menschen errichten einen «Käfig» und schließen sich darin ein. Dieser «Käfig» kann ein Haus sein, ein beliebiger Ort, ein Land oder eine Lebensart.

Die ganze psychische Welt mit allen Ebenen und Unterebenen – erschaffen und erhalten von den heiligen Erzengeln der Elemente, vom Logos und vom Heiligen Geist – ist wundervoll, noch schöner als die materielle Welt. Aber wer kümmert sich um die Schönheiten eines Ortes, wenn er in seinem «Käfig» eingeschlossen ist?

Die psychische Welt ist nicht anders als die materielle Welt. Es gibt Berge und Meere, Hügel und Seen, Wald, Bäume, Pflanzen und Blumen, und alles, was in der materiellen Welt sonst noch existiert, und viele, viele Dinge, die es in der materiellen Welt nicht gibt. Und doch wünschen nur ganz wenige von denen, die sich dort befinden, ihren «Käfig» zu verlassen, um sich an den Schönheiten der psychischen Welt zu erfreuen. Geschieht in der materiellen Welt nicht genau dasselbe?

If a person, living in his or in her shell-hell in the psychical world wishes to leave it completely, make changes in it, and live a better life, he or she can do it. No one can force them to be in that shell-hell against their will.

The work of the Invisible Helpers is not only in the material world. More important work is done in the psychical world. The Invisible Helpers both Human and Archangelic are doing their best to persuade unhappy denizens in the psychical world to try to live a better life.

Conditions to change life in the psychical planes are more favourable as there "Thinking means having". The psychical mind-substance is more adaptable to the thought than matter. Conditions for changing the life of people in the material world are very difficult and some times such changes are impossible. Life in the psychical world is much easier than life in the material world.

If a person living in his or in her shell-hell in the psychical world wishes to leave it completely or make changes in it and live a better life, he or she can do it. No one can force them to be in a shell-hell against their will.

The work of the Invisible Helpers is not only in the material world. More important work is done in the psychical world. The Invisible Helpers – both human and archangelic – are doing their best to persuade unhappy denizens in the psychical world to try to live a better life.

Conditions for changing life in the psychical planes are more favourable than on the material plane as "thinking means having" in the psychical planes. The psychical mind-substance is more adaptable to thought than matter. Conditions for changing the life of people in the material world are very difficult, and sometimes such changes are impossible. Life in the psychical world is much easier than life in the material world.

Wenn jemand, der in der psychischen Welt lebt, gefangen im «Käfig» seiner persönlichen Hölle, den Wunsch hegt, diesen zu verlassen oder zu verändern, um ein besseres Leben zu führen, kann er das tun. Niemand kann ihn zwingen, sein Leben gegen seinen Willen in einer Hölle, einem «Käfig», zu verbringen.

Die Aufgaben der unsichtbaren Helfer beschränken sich nicht auf die materielle Welt. Wichtigere Arbeit wird in der psychischen Welt geleistet. Die unsichtbaren Helfer – sowohl Menschen als auch Erzengel – tun ihr Bestes, um unglückliche Bewohner der psychischen Welt davon zu überzeugen, daß sie versuchen sollten, ein besseres Leben zu führen.

Auf den psychischen Ebenen ist es einfacher als auf der materiellen Ebene, seine Lebensbedingungen zu verändern, da es dort ausreicht, etwas zu denken, um es zu besitzen. Psychische Geist-Substanz paßt sich den Gedanken besser an als Materie. In der materiellen Welt ist es sehr schwierig, die Lebensumstände von Menschen zu verändern, und manchmal sind solche Veränderungen unmöglich. Das Leben in der psychischen Welt ist viel einfacher als das Leben in der materiellen Welt.

No higher authority is placing a person after passing over to the psychical world in this or in that plane or in that sub-plane. After a person passes over in the psychical planes according to the vibrations of his or of her psychical body finds himself or finds herself in that sub-plane vibrating to the same rate of vibrations with his or with her psychical body.

No one after passing over to the psychical world will find himself or herself in any paradise or in any hell they are not -- now.

There is not any punishing or any rewarding God keeping records. The Absolute Infinite BE-ingness as the Logos and as the Holy Spirit are Everlasting Life Love and Mercy -- yet everything taking place is automatically recorded in the Cosmic Consciousness of the planet. This is the nature of the Mind. Every thing is recorded with the greatest accuracy. We are writing in the book

No higher authority is placing a person, after passing over to the psychical world, in this or in that plane or sub-plane. After a person passes over into the psychical planes he or she finds himself or herself in the sub-plane corresponding to the vibrations of his or her psychical body.

No one after passing over to the psychical world will find himself or herself in any paradise or any hell that they are not already living in now.

There is not any punishing nor rewarding God who keeps records. The Absolute Infinite BE-ingness, as the Logos and as the Holy Spirit, is everlasting Life, Love, and Mercy. However, everything taking place is automatically recorded in the Cosmic Consciousness of the planet. This is the nature of the Mind. Everything is recorded with the greatest accuracy. We are writing in the book of our life by using the Mind supersubstance.

Ein Mensch, der in die psychische Welt hinübergegangen ist, wird von keiner höheren Instanz in diese oder jene Ebene oder Unterebene geschickt; er findet sich in der Unterebene wieder, deren Schwingungsfrequenz derjenigen seines psychischen Körpers entspricht.

Niemand, der in die psychische Welt hinübergeht, wird sich dort in einem Paradies oder in einer Hölle wiederfinden, in dem oder in der er nicht schon jetzt lebt.

Es gibt weder einen strafenden noch einen belohnenden Gott, der Buch führt. Die Absolute Unendliche Seinsheit als Logos und als Heiliger Geist ist immerwährendes Leben, Liebe und Gnade. Jedoch ist alles, was geschieht, automatisch im Kosmischen Bewußtsein des Planeten gespeichert. Das liegt in der Natur des Geistes (Mind). Alles wird mit größter Genauigkeit aufgezeichnet. Wir schreiben in das Buch unseres Lebens, indem wir Geist-Übersubstanz gebrauchen.

of our life by using the Mind supersubstance.

In the four-dimensional world, the psychical world, the sense of space is altered but not the sense of place.

This event which really had happened is proving it. Three brothers living in different places, the one in England, the other one in Canada and the other one in Australia had decided to contact their father at the same time through famous mediums. Their father had passed over four months ago. The three mediums had described the room, furnitures, etc of the deceased father in the psychical world. The father had revealed to all of them that he had three hundred golden pounds pointing out the hiding place. The father had hidden the three hundred golden pounds in an iron box, dug a hole three feet deep in the ground in their garden placed in it the iron box covering it with earth. None of the brothers knew anything about the three-hundred golden pounds and the place they were hidden.

In the four-dimensional world, the psychical world, the sense of space is altered but not the sense of place. An event which really had happened proves it.

Three brothers were living in different places (one in England, the other in Canada, and the third in Australia). They decided to contact their late father at the same time through famous mediums. Their father had passed over four months earlier. The three mediums described the room, the furniture, etc. etc., of the deceased father in the psychical world. The father revealed to all of them that he left three hundred gold pounds, indicating the hiding place. The father had hidden the gold pounds in an iron box, dug a hole three feet deep in the ground of the garden, placed in it the iron box, and covered it with earth. None of the brothers had known anything about the three hundred gold pounds nor the place they were hidden.

In der vierdimensionalen, der psychischen Welt ändert sich der Sinn für Raum, aber nicht für den Ort. Ein Ereignis, das tatsächlich stattgefunden hat, belegt das.

Drei Brüder lebten an verschiedenen Orten – einer in England, der zweite in Kanada und der dritte in Australien. Sie beschlossen, mit Hilfe verschiedener berühmter Medien gleichzeitig Verbindung mit ihrem verstorbenen Vater aufzunehmen. Ihr Vater war vier Monate vorher hinübergegangen. Die drei Medien beschrieben das Zimmer, die Möbel und andere Einzelheiten aus der Umgebung des Verstorbenen in der psychischen Welt. Der Vater eröffnete allen Dreien, daß er dreihundert Goldpfunde hinterlassen hatte, und gab ihnen das Versteck bekannt. Er hatte die Goldpfunde in einer eisernen Kasette versteckt, ein drei Fuß tiefes Loch im Garten gegraben, die Kasette versenkt und mit Erde zugeschüttet. Keiner der Brüder hatte etwas von den dreihundert Goldpfunden gewußt, geschweige denn vom Versteck.

The three brothers had visited the house their father was living, dug the ground and found the three hundred golden pounds. This event proves that the father, six months after passing over had revealed to his sons his personality and a vivid and clear memory and the desire his three sons to get his money — — — and where in space was the room (the place) the three mediums had contacted the deceased father, describing furnitures, etc. in that room?

The seeker of the Truth with the help of his or of her Brother Instructor and Guide will study in introspection and observation, self-consciously, the nature of his or of her four-dimensional psychical body after a self-conscious exosomatosis and self-consciously study the four-dimensional world. Much and most interesting work awaits the seeker of the Truth to engage himself with.

The three brothers visited the house where their father had been living, dug up the ground, and found the three hundred gold pounds. This event proves that the father, four (six) months after passing over, had revealed to his sons his personality with a vivid and clear memory, expressing the desire that his three sons get his money. And where in space was the room (the place) where the three mediums had contacted the deceased father, even describing furniture, etc. in that room?

The seeker of the Truth, with the help of his or her Brother-Instructor and Guide, will study in introspection and observation, self-consciously, the nature of his or her four-dimensional psychical body after a self-conscious exosomatosis, and he or she will self-consciously study the four-dimensional world. Much and most interesting work awaits the seeker of the Truth to engage himself in.

Die drei Brüder besuchten das Haus, in dem ihr Vater gelebt hatte, gruben den Boden auf und fanden die dreihundert Goldmünzen. Dieses Ereignis beweist, daß der Vater vier (sechs) Monate nach seinem Tod seinen Söhnen seine Persönlichkeit offenbarte, ein lebendiges und klares Gedächtnis zur Schau stellte und den Wunsch äußerte, daß sie sein Geld bekommen sollten. Wo im Raum war das Zimmer (der Ort), in dem die drei Medien den verstorbenen Vater getroffen hatten, und dessen Möbel sowie andere Einzelheiten sie beschreiben konnten?

Nach einer selbst-bewußten Exosomatose wird der Wahrheitsforscher mit der Hilfe seines Lehrer-Bruders und Leiters in der Innenschau, selbst-bewußt beobachtend, die Natur seines vierdimensionalen, psychischen Körpers erforschen und selbst-bewußt die vierdimensionale Welt studieren. Viel äußerst interessante Arbeit erwartet den Wahrheitsforscher, um sich damit zu beschäftigen.

The seeker of the Truth will learn how to alter the rate of the vibrations of his psychical body, at will, so that he will be able to visit any sub-plane of the psychical world he wishes to visit.

People living in their shells in the psychical world for a long time are living in the way they used to live in the material world. Walking about, closing and opening doors, etc. Later they see that they can move about by gliding and by flying.

In the psychical world the expert seeker of the Truth is moving about by thought.

In the psychical world the seeker of the Truth must train himself or herself as a purified, skillful and self-conscious personality-Individuality.

On the material body the Center No. 9 is in the Etheric Double coinciding with the Solar Plexus over the navel.

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
Der Wahrheitsforscher wird lernen, die Schwingungsfrequenz seines psychischen Körpers willentlich zu verändern, um jede Unterebene der psychischen Welt aufsuchen zu können, die er besuchen möchte. Menschen, die sich in der psychischen Welt in ihren eingebildeten «Käfigen» befinden, leben lange Zeit so, wie sie das aus der materiellen Welt gewohnt waren. Sie gehen umher, schließen und öffnen Türen usw. Später begreifen sie, daß sie sich schwebend und fliegend umherbewegen können.

Der erfahrene Wahrheitsforscher bewegt sich in der psychischen Welt mit Hilfe von Gedanken.







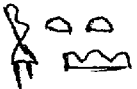
In der psychischen Welt muß der Wahrheitsforscher üben, um eine geläuterte und selbst-bewußte Persönlichkeit-Individualität mit entsprechenden Fertigkeiten zu werden.

Das Zentrum 9 im ätherischen Doppel des materiellen Körpers stimmt mit dem Solarplexus oberhalb des Nabels überein.

Exercises are given to the seekers of the Truth by their Brother Instructor and Guide for the awakening of the Center in the Etheric Double

The Symbol of the Center No. 9 is the five pointed Star, the sba Ttuau  symbolizing the personality of Man.

Other Symbols in the Center No. 9 are:

- The Holy Ankh  - Life.
- The  Neter Khet - The Holy of Holies
- The  Mer - Love
- The  Neter Khert  
or  Ttu-at - The Psychological world
- The  Ma-at - Truth, Law, Justice.
- The  Amentet - The higher psychical and Noetical worlds (Paradise?)

Exercises are given to the seeker of the Truth by their Brother-Instructor and Guide for the awakening of the Centre in the etheric double.

The symbol of the Centre No. 9 is the five-pointed star, the sba Ttuau, symbolising the personality of Man.

Symbols in Centre No. 9 are:

The holy ANKH - Life

The NETER KHET - The Holy of Holies

The MER - Love

The NETER KHERT or the Ttu-at - the psychical world

The MA-AT - Truth, Law, Justice

The AMENTET - The higher psychical and noetical worlds (Paradise?)

Übungen um dieses Zentrum im ätherischen Doppel zu erwecken, erhält der Wahrheitsforscher von seinem Lehrer-Bruder und Leiter.

Das Symbol im Zentrum 9 ist der fünfzackige Stern, sba Ttuau, der die Persönlichkeit des Menschen symbolisiert.

Symbole im Zentrum 9 sind:

Das heilige ANKH - Leben

NETER KHET - das Allerheiligste

MER - Liebe

NETER KHERT oder Ttu-at - die psychische Welt

MA-AT - Wahrheit, Gesetz, Gerechtigkeit

AMENTET - die höheren psychischen und noetischen Welten (Paradiese?)



- The ☰ ☱ Ssuir - Light
- The ☵ ☶ Mu - Water
- The ☲ ☳ Het - Fire
- The ★ Sba Tuau - The five pointed star

and many more other sacred symbols.

Though in the material world man can cause many changes, by removing even mountains, cutting down the trees destroying beautiful forests and building in their place big constructions, in the psychical world he cannot cause any changes, except in his own shell, in his or in her psychical world, in their shell-paradises or in their shell-hells

We repeat once again that in the psychical world and in the noetical world visualizing means having.

The Ssuir - Light

The Mu - Water

The Het - Fire

The SBA TTUAU - the five-pointed star  
along with many other sacred symbols.

Although in the material world Man can cause many changes, removing mountains, cutting down trees, destroying beautiful forests, and building in their place big constructions, in the psychical world he cannot cause any changes, except within his own shell, in his or in her psychical world, in his or her shell-paradise or shell-hell.

We repeat that in the psychical world and in the noetical world visualising means having.

Ssuir - Licht

Mu - Wasser

HET - Feuer

SBA TTUAU - der fünfzackige Stern,  
gemeinsam mit vielen anderen heiligen Symbolen.

Obwohl der Mensch in der materiellen Welt für viele Veränderungen verantwortlich ist - er trägt sogar Berge ab, fällt Bäume und vernichtet dadurch wunderschöne Wälder, um an ihrer Stelle große Bauwerke zu errichten -, kann er in der psychischen Welt keine Veränderungen vornehmen, außer in seiner privaten psychischen Welt, seinem eigenen «Käfig», sei er nun ein Paradies oder eine Hölle. Wir wiederholen, daß in der psychischen und in der noetischen Welt das Gesetz: «Visualisieren heißt Besitzen» gilt.

The denizens of the psychical world are taught how to construct forms (elementals) from the psychical Mind-substance. They are taught to use consciously the mind-substance.

Most people who pass over to the psychical world find themselves in the shell they have created with their desires and with their thoughts and of course in the sub-plane of the psychical world vibrating to the same rate of vibrations with their shell-world.

The seeker of the Truth training himself to the form-making technique and to the visualization while living in the material world, even while living in his material body and after passing over to the psychical world finds himself in a privileged state in the psychical world.

No one, living in the material world or in the psychical world can leave the psychical world of the planet with his

The denizens of the psychical world are taught how to construct forms (Elementals) from the psychical Mind substance. They are taught to use consciously the Mind substance.

Most people who pass over into the psychical world find themselves in the shell they have created with their desires and with their thoughts and find themselves, of course, in the sub-plane of the psychical world that co-vibrates with their shell-world.

The seeker of the Truth trains himself in the form-making technique and in visualisation while living in the material world, even while living in his material body. After passing over to the psychical world this seeker finds himself in a privileged state in the psychical world.

No one living in the material world or in the psychical world can leave the psychical world of the planet with his psychical body and visit the psychical world of another heavenly body.

Die Bewohner der psychischen Welt werden im Erschaffen von Gedankenformen (Elementale) aus psychischer Geist-Substanz unterrichtet. Sie werden im bewußten Gebrauch von Geist-Substanz unterwiesen.

Die meisten Menschen, die in die psychische Welt hinübergehen, finden sich in dem «Käfig», den sie sich durch ihre Wünsche und Gedanken geschaffen haben. Natürlich befinden sie sich in der Unterrebene der psychischen Welt, die mit ihrer eigenen «Käfig-Welt» in Einklang steht.

Der Wahrheitsforscher übt sich in der Technik des Erschaffens von Gedankenformen und im Visualisieren, solange er in der materiellen Welt lebt, während er sich im materiellen Körper befindet. Nachdem er in die psychische Welt hinübergegangen ist, findet er sich dort in einem vorteilhafteren Zustand.

Niemand der in der materiellen oder psychischen Welt lebt, kann die psychische Welt des Planeten in seinem psychischen Körper verlassen und die psychische Welt eines anderen Himmelskörpers besuchen.

psychical body and visit the psychical world of another heavenly body. To be able one to visit the psychical world of another heavenly body, he must be able to make the exosomatosis from the psychical body and with his noetical body he can visit the psychical body of another heavenly body materializing a psychical body around his noetical body from the psychical substance of that heavenly body.

With the noetical body one can visit any material, psychical or noetical world as all the heavenly bodies, solar systems and galaxies are floating or rather moving in the boundless ocean of the noetical mind supersubstance.

Training the noetical body is the work one will engage one's self with in the Center No. 6. symbolizing microcosmically the noetical body and mesocosmically the noetical counterpart of the planet, i.e. the noetical world.

To be able to visit the psychical world of another heavenly body one must be able to make exosomatosis from the psychical body and then with his noetical body, he can visit the psychical world of another heavenly body; he materialises (?) a psychical body around his noetical body from the psychical substance of that heavenly body.

With the noetical body one can visit any material, psychical or noetical world, as all the heavenly bodies, solar systems, and galaxies are floating, or rather, moving in the boundless ocean of the noetical mind supersubstance.

Training the noetical body is the work one will engage one's self with in the Centre No. 6. This Centre symbolises microcosmically the noetical body and mesocosmically the noetical counterpart of the planet, (i.e. the noetical world).

Um die psychische Welt eines anderen Himmelskörpers besuchen zu können, muß er die Exosomatose aus seinem psychischen Körper beherrschen. In seinem noetischen Körper kann er dann die psychische Welt eines anderen Himmelskörpers besuchen. Dort materialisiert (?) er einen psychischen Körper aus der psychischen Substanz jenes Himmelskörpers um seinen noetischen Körper.

Mit dem noetischen Körper kann man jede materielle, psychische oder noetische Welt besuchen, da alle Himmelskörper, Sonnensysteme und Galaxien im grenzenlosen Ozean aus noetischer Geist-Übersubstanz schweben, oder besser gesagt, sich bewegen.

Die Ausbildung des noetischen Körpers ist die Arbeit, die einen im Zentrum 6 erwartet. Dieses Zentrum symbolisiert mikrokosmisch den noetischen Körper und mesokosmisch die noetische Entsprechung des Planeten, d.h. die noetische Welt.

Few Archangels are willing some times to materialize themselves in the material world. Some Orders of Archangels are working in the psychical world having also human form and any other form they wish to have. Archangels of other Archangelic Orders, i.e. the Principalities, the Dominions and the Thrones having noetical forms are substantializing forms in the psychical world. These Archangels also like to take the human form.

The Path 9 → 6 is leading from the Center No. 9 to the Center No. 6. This path is leading from the four-dimensional psychical world to the five dimensional noetical world. Microcosmically it is on the material body in the Etheric Double between the Solar Plexus and the heart. Most of the work will be done on the Etheric Double of the psychical body.

On this Path (9 → 6) there are seven

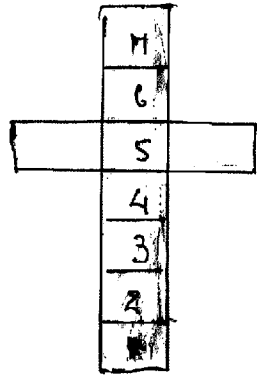
A few Archangels are willing, at times, to materialise themselves in the material world. Some Orders of the Archangels are working in the psychical world, having also a human form or any other form they wish to have. Archangels of other Archangelic Orders (the Principalities, the Dominions, and the Thrones) are having noetical forms and are substantialising forms in the psychical world. These Archangels also like to take the human form.

The Path 9 → 6 is leading from the Centre No. 9 to the Centre No. 6. This Path leads from the four-dimensional psychical world to the five-dimensional noetical world. Microcosmically it is on the material body in the etheric double between the Solar Plexus and the heart. Most of the work will be done on the etheric double of the psychical body.

Nur wenige Erzengel sind von Zeit zu Zeit bereit, sich in der materiellen Welt zu materialisieren. Einige Erzengelränge wirken in der psychischen Welt in menschlicher Gestalt oder in irgendeiner anderen Gestalt, die sie bevorzugen. Erzengel anderer Ränge (Fürstentümer, Herrschaften und Throne) haben noetische Gestalten und verdichten sich auf unterschiedliche Weise in der psychischen Welt. Diese Erzengel nehmen auch gerne die menschliche Gestalt an.

Der Pfad 9 → 6 führt vom Zentrum 9 zum Zentrum 6. Dieser Pfad führt von der vierdimensionalen psychischen Welt in die fünfdimensionale noetische Welt. Die mikrokosmische Entsprechung liegt im ätherischen Doppel des materiellen Körpers im Bereich zwischen Solarplexus und Herz. Der größte Teil der Arbeit wird im ätherischen Doppel des psychischen Körpers geleistet.

sections. the fifth section is found on the path 7 → 8 also.



This Path is the way for the crucifixion of the personality the symbolical death of the Personality's egoism and the Personality's resurrection into the Soul-Individuality.

This work is undertaken by the seeker of the Truth in the first degree of the m-most circle of the Order of the System of the Research of the Truth. This work will be done in the Etheric Double of the psychical body. The seeker of the Truth in the m-most circle is able to take the instructions of his brother instructor and Guide through the mind by the mental conceptions and not by words. Returning both to their material bodies looking at each other a loving

On this Path (9 → 6) there are seven sections. The fifth section is also found on the Path 7 → 8.

This Path is the way for the crucifixion (Diagram of the cross is given) of the personality, the symbolical death of the personality's egoism followed by personality's resurrection into the Soul-Individuality.

This work is undertaken by the seeker of the Truth in the first degree of the in-most circle of the Order of the System for the Research of the Truth. This work will be done in the etheric double of the psychical body. The seeker of the Truth in the in-most circle is able to take the instructions of his Brother-Instructor and Guide through the mind, by the mental conceptions, and not by words. After returning to their material bodies, student and teacher look at each other, a loving smile on the lips of both confirms success.

Auf diesem Pfad (9 → 6) gibt es sieben Abschnitte. Der fünfte Abschnitt befindet sich auch auf dem Pfad 7 → 8.

Dieser Pfad führt zur Kreuzigung [Illustration des Kreuzes] der Persönlichkeit, zum symbolischen Tod des Egoismus der Persönlichkeit und alsdann zur Auferstehung der Persönlichkeit als Seelen-Individualität.

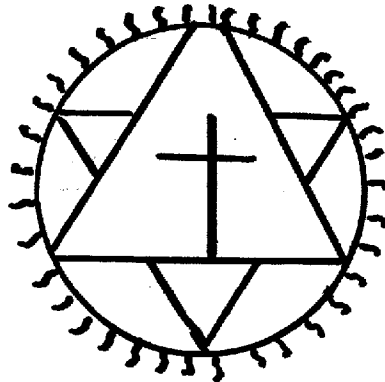
Diese Aufgabe stellt sich dem Wahrheitsforscher im ersten Grad des allerinnersten Kreises des Ordens im System der Wahrheitsforschung. Die Arbeit geschieht im ätherischen Doppel des psychischen Körpers. Der Wahrheitsforscher des allerinnersten Kreises hat die Fähigkeit, den Unterricht durch seinen Lehrer-Bruder und Leiter geistig (through the mind) aufzunehmen, durch geistige Begriffe und nicht durch Worte. Zurückgekehrt in ihre materiellen Körper, sehen Lehrer und Schüler einander an; ein liebevolles, wissendes Lächeln auf beider Lippen reicht aus, um den Erfolg zu bestätigen.

smile on the lips of both is confirming the success. In this undertaking full attunement between the brother instructor and guide and the seekers of the Truth is indispensable.

More details on the Center No. 6.

As stated already the Center No 6 is in the middle of the central column of the Symbol of Life in canary yellow colour.

This Center is it, for the seekers of the Truth of the Inner circle, in his Etheric Double of his material body, has the six pointed star the Sba Ssaas with a red cross in it, the balancing of the four Elements (Ether, Fire, Water and Earth) in his Bodies.



The Sba Ssaas

In this undertaking full attunement between the Brother-Instructor and Guide and the seeker of the Truth is indispensable.

Dieses Unternehmen setzt eine völlige Übereinstimmung zwischen dem Lehrer-Bruder und Leiter und dem Wahrheitsforscher voraus.

More Details on the Centre No.6

Weitere Einzelheiten über Zentrum 6

As stated already the Centre No.6 is in the middle of the canary-yellow central column of the Symbol of Life.

Wie bereits gesagt, liegt das Zentrum 6 in der Mitte der hellgelben Zentralsäule des Symbols des Lebens.

Within Centre No.6, in the etheric double of the material body of a seeker of the Truth (of the inner circle), is the six-pointed star, the Sba Ssaas, with a red cross in it, which symbolises the balancing of the four Elements (Ether, Fire, Water and Earth) in his bodies.

Im Zentrum 6, im ätherischen Doppel des materiellen Körpers von Wahrheitsforschern, die dem inneren Kreis angehören, finden wir den sechszackigen Stern, den Sba Ssaas, mit einem roten Kreuz darin, das für das Ausgleichen der vier Elemente – Äther, Feuer, Wasser und Erde – in ihren Körpern steht.

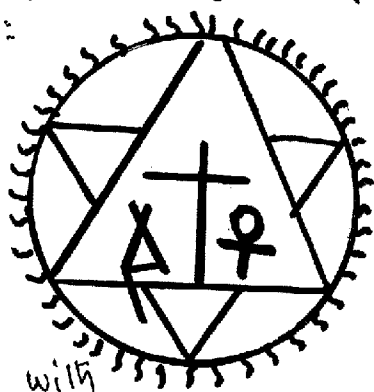
(Large sketch of Centre No.6, the Sba Ssaas).

(Große Zeichnung des Zentrums 6, des Sba Ssaas)

The Center No. 6 in the Etheric Double of his psychical body is:

♁ Mer LOVE

♀ Ankh LIFE



Other Symbols to work with

is ♁ Maat TRUTH

♁ 44 ☉ Ssuir Divine Light

This shall be the meditation every day.



Everlasting Life God Lord of the Heavens Love of my heart

ATON Neter Ankh Kheh neben pek-u mer neb en ab.

The God-man Joshua, the Christ said in His Beatitudes  
Matthew 5. 8

"Blessed are the pure in heart  
for they shall see, GOD."

Within Centre No. 6 in the etheric double of his psychical body are:

MER - LOVE

ANKH - LIFE

Other symbols to work with are:

MAAT - TRUTH

SSUIR - Divine Light

(Sketch of Centre No. 6 with symbols inscribed)

This shall be the meditation every day.

ATON NETER ANKH KHEH NEB EN PET-U  
MER NEB EN AB  
Everlasting Life God Lord of the  
Heavens, Love of my heart

The God-man, Joshua the Christ, said  
in His Beatitudes (Matthew 5:8):

*Blessed are the pure in heart for they shall  
see GOD.*

Im Zentrum 6 finden wir im ätherischen Doppel des psychischen Körpers:

Mer - LIEBE

ANKH - LEBEN

Andere Symbole für die Arbeit sind:

MAAT - WAHRHEIT

SSUIR - Göttliches Licht

(Zeichnung des Zentrums 6 mit eingezeichneten Symbolen)

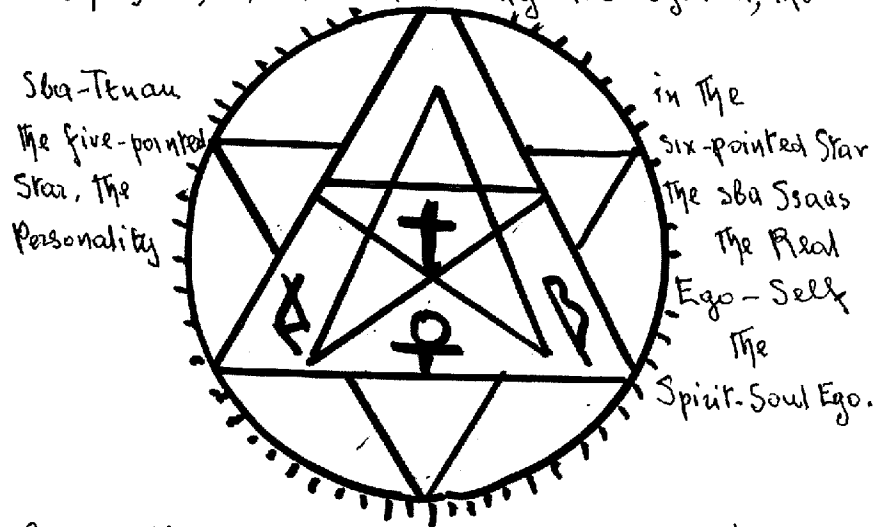
Dieses soll die tägliche Meditation sein:

ATON NETER ANKH KHEH NEB EN PET-U MER  
NEB EN AB  
Immerwährendes Leben Gott Herr der  
Himmel, Liebe meines Herzens

Der Gottmensch Joshua, der Christus,  
sagte in seinen Seligpreisungen  
(Matthäus 5:8):

*Selig, die ein reines Herz haben; denn sie  
werden Gott schauen.*

The Center No. 6, in the Etheric Double of the noetical body of the seeker of the Truth is, after passing, the Personality through the Path 9 → 6, exterminating its egoism, the



Personality as the Ego-Self Soul-Individuality is resurrected. The Symbols are the + balancing of the Elements, ♀ ANKH, Love-Life & mer, ♂ MAAT Truth

Many more sacred Symbols are in this Center. On a surface, on a piece of paper (the two-dimensional world) there is not space to inscribe the sacred symbols even if that was permitted to do it - - - but in the noetical heart of the seeker of the Truth there is enough space for all the living sacred Symbols to be there.

(In the centre of this page is a drawing of detailed Centre No.6. Within it are a six-pointed star, a five-pointed star and various symbols. The Sba-Ttuau is the five-pointed star, the personality. The Sba Ssaas, the six-pointed star, is the Real Ego-Self, the Spirit-Soul-Ego.)

The Centre No.6 in the etheric double of the noetical body of the seeker of the Truth is reached after passing through the Path 9 → 6 where the personality has exterminated its egoism. The personality is then resurrected as the Ego-Self Soul-Individuality. The symbols are the cross, the balancing of the Elements, and the ANKH - Life, MER - Love, MAAT - Truth.

Many more sacred symbols are in this Centre. On a surface, on a piece of paper (a two-dimensional world), there is not space to inscribe the sacred symbols (even if it was permitted)... but in the noetical heart of the seeker of the Truth there is enough space for all the living sacred symbols.

(In der Mitte dieser Seite ist eine ausführliche Zeichnung des Zentrums 6. Innen befinden sich ein sechszackiger Stern, ein fünfzackiger Stern und verschiedene Symbole. Der Sba Ttuau, ist er fünfzackiger Stern, die Persönlichkeit. Der Sba Ssaas, der sechszackige Stern, ist das wahre Ego-Selbst, das Geist-Seelen-Ego)

Das Zentrum 6 im ätherischen Doppel des noetischen Körpers eines Wahrheitsforschers wird erreicht, nachdem der Pfad 9 → 6 durchschritten wurde, auf dem die Persönlichkeit ihren Egoismus ausgelöscht hat. Die Persönlichkeit aufersteht als Ego-Selbst und Seelen-Individualität. Die Symbole sind das Kreuz, das Ausbalancieren der Elemente, sowie ANKH - Leben, MER - Liebe und MAAT - Wahrheit.

In diesem Zentrum gibt es viele weitere heilige Symbole. Auf einer Fläche, einem Stück Papier (in der zweidimensionalen Welt) ist nicht genügend Platz, um all die heiligen Symbole einzuzeichnen - selbst wenn das erlaubt wäre -, aber im noetischen Herzen eines Wahrheitsforschers gibt es genügend Raum für alle lebenden, heiligen Symbole.



## Chapter 12

### The Centers No. 3, No. 4 and No. 7

The Centers No. 3, No. 4, and No. 7 are on the left side column of The Symbol of Life, The Holy-Spiritual Column.

The Center No. 3 macrocosmically is that mode of BE-ingness - Existence, the first expression of the Will-Pleasure of the Absolute Infinite BE-ingness, i.e. The Divine Plan. It is the Center of the Lightning-Will having in it the Total Wisdom and the Almightyness of the Absolute Infinite BE-ingness as the Logos and as the Holy Spirit.

In the Center No. 3 all the Holy BE-ings all the Archangelic Orders coming from the Logos Center No. 2 are creating there their Spiritual Domain. In Center No. 3 the Absolute Infinite BE-ingness as the Logos, as the Holy Spirit and also all the Archangelic BE-ings, beyond numbers, all are vibrating in concord to the Will-Pleasure of the Absolute Infinite Authority and to their Will-Pleasure to

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The Centres No. 3, No. 4, and No. 7 are on the left side column of the Symbol of Life, the Holy Spiritual Column.

The Centre No. 3 macrocosmically is the mode of BE-ingness-Existence, the first expression of the Will-pleasure of the Absolute Infinite BE-ingness, i.e. the Divine Plan. It is the Centre of the Lightning-Will, which has within it the total Wisdom and the Almightyness of the Absolute Infinite BE-ingness as the Logos and the Holy Spirit.

In the Centre No. 3 all the holy BE-ings, all the Archangelic Orders coming from the Logos Center No. 2, are creating their Spiritual domain. In Centre No. 3 the Absolute Infinite BE-ingness, as the Logos, as the Holy Spirit, and also all the Archangelic BE-ings - beyond numbers - are all vibrating in concord with the Will-pleasure of the Absolute Infinite Authority, and with their own Will-pleasure, to present the Total Wisdom and the Almightyness in their Creationism.

## Kapitel 12 Die Zentren 3, 4 und 7

Die Zentren 3, 4 und 7 befinden sich auf der linken Seite des Symbols des Lebens, der heilig-geistigen Säule.

Das Zentrum 3 ist makrokosmisch der Zustand Seinsheit-Existenz, der erste Ausdruck der Schaffensfreude der Absoluten Unendlichen Seinsheit, d.h. der göttliche Plan. Es ist das Zentrum des Blitzes - des Willens -, der die Allweisheit und Allmacht der Absoluten Unendlichen Seinsheit als Logos und Heiliger Geist in sich birgt.

Im Zentrum 3 erschaffen sich alle heiligen Wesen, alle Erzengelränge, die vom logischen Zentrum 2 ausgehen, ihren spirituellen Bereich. Im Zentrum 3 befinden sich die Absolute Unendliche Seinsheit als Logos und als Heiliger Geist sowie alle unzählbar vielen Erzengelwesen, die mit ihrer Schaffensfreude - in Resonanz mit der Schaffensfreude der Absoluten Unendlichen Vollmacht - die Allweisheit und Allmacht durch ihren Schöpferdrang zur Geltung bringen.

present the Total Wisdom and the Almighty-ness in their creationism, classifying thus themselves according to their nature to their Archangelic Order according to the Divine Plan. So doing the Holy Archangels are causing the emanation from themselves the Mind supersubstance, the same as the Mind supersubstance emanating from the Logos and from the Holy Spirit Absolute Infinite BE-ingness

In this Center, the Center No. 3 are found all the Archetypes of the Total Wisdom as Principles, as Laws and Causes and as Ideas, and also there are found the reflections of those modes of the BE-ingness as Forms.

The Holy Archangelic Orders which can be known to a Human Being, the nature and the works of these Archangels in all the Universes, is at first by intuition and later by direct contact with them a great honour to Man granted by them. The Archangels are teaching the human Beings what is the real Love.

In so doing they are classifying themselves, according to their natures, to their Archangelic Order in accordance with the Divine Plan. So doing, the holy Archangels are causing Mind supersubstance to emanate from themselves – the same as the Mind supersubstance that emanates from the Logos and from the Holy Spirit, Absolute Infinite BE-ingness.

In this Centre, the Centre No. 3, are found all the Archetypes in the Total Wisdom as Principles, Laws, Causes and as Ideas. Also found there are the reflections of these modes of BE-ingness, the Forms.

Of the holy Archangelic Orders which can be known to a human BE-ing, and the nature and the work of these Archangels in all the Universes, we learn first by intuition and later by direct contact with them (a great honour to Man granted by them). The Archangels are teaching human BE-ings what is Real Love.

Bei diesem Vorgang ordnen sich diese Wesen, entsprechend ihrer Natur und im Einklang mit dem göttlichen Plan, selbst ihrem Erzengelrang zu. Auf diese Weise verursachen die heiligen Erzengel die Emanation von Geist-Übersubstanz aus sich selbst – die gleiche Geist-Übersubstanz, die auch vom Logos und vom Heiligen Geist, von der Absoluten Unendlichen Seinsheit, ausströmt.

In diesem Zentrum, dem Zentrum 3, sind alle Archetypen, die der Allweisheit zugeordnet sind, wie Prinzipien, Gesetze, Ursachen und Ideen. Auch die Formen findet man dort als Spiegelungen jener Seinszustände.

Das, was ein Mensch über die heiligen Erzengel, ihre Natur und ihr Wirken in allen Universen wissen kann, lernen wir zuerst intuitiv und später durch direkten Kontakt mit ihnen, womit sie dem Menschen eine große Ehre erweisen. Die Erzengel lehren Menschen, was wahre Liebe ist.

For Three Archangelic Orders nothing is known. These Archangelic order are:

1. The Authorities (Ἄρχαι)
2. Principalities (Κυριότητες)
3. The Thrones (Θρόνοι)

The Archangelic Orders approachable are:

4. The Yu-Ra-El's. Archangelic super-conscious BE-ings, self-conscious, beyond numbers. These Archangels are the Lords of Order and of Harmony. In the bodies of Man they are the co-ordinators. Their vibrations are creating a white silvery colour.
5. The Ra-pfa-El's. Archangelic super-conscious BE-ings, self-conscious. Beyond numbers. These Archangels are the Lords of the Etheric Vitality, of Power and energy, of the electricity, of magnetism and of all other

Of three Archangelic Orders nothing is known. These Archangelic Orders\* are:

1. The Authorities (Gr. Ἄρχαι)
2. The Principalities (Gr. Κυριότητες)
3. The Thrones (Gr. Θρόνοι)

The Archangelic Orders which are approachable are:

4. The Yiu-Ra-El's (Uriels). Archangelic superconscious BE-ings that are Self-conscious. These Archangels, beyond numbers, are the Lords of Order and of Harmony. In the bodies of Man they are the co-ordinators. Their vibrations are creating a white-silvery colour.
5. The Ra-pfa-El's (Raphaels). Archangelic superconscious BE-ings that are Self-conscious. These Archangels, beyond numbers, are the Lords of the etheric vitality, of power and energy, of the electricity, of magnetism, and of all other forces known and unknown in nature, in space and in the Universes.

Über drei Erzengelränge ist nichts bekannt. Diese Erzengelränge\* sind:

1. Mächte (Gr. Ἄρχαι)
2. Fürstentümer (Gr. Κυριότητες)
3. Throne (Gr. Θρόνοι)

Die Erzengelränge, an die man sich wenden kann, sind:

4. Die U-Ra-El's (Uriels). Überbewußte Erzengelwesen, die Selbst-Bewußtsein besitzen. Diese Erzengel – es gibt unzählbar viele – sind die Herren der Ordnung und Harmonie. In den Körpern der Menschen sind sie die Koordinatoren. Ihre Schwingungen erzeugen eine silberweiße Farbe.
5. Die Ra-pfa-El's (Raphaels). Überbewußte Erzengelwesen, die Selbst-Bewußtsein besitzen. Diese Erzengel – es gibt unzählbar viele – sind die Herren der ätherischen Vitalität, von Kraft und Energie, von Elektrizität, von Magnetismus und von allen anderen Kräften, bekannt und unbekannt, in der Natur, im Weltraum und in den Universen.

\*In the literature the following translations are generally used for the Archangelic hierarchies:  
Greek: Thronoi, Kyriothetes, Exousiai, Archai  
English: Thrones, Dominions, Authorities, Principalities

\*In der Literatur werden die Namen der Erzengelränge wie folgt übersetzt  
Greek: Thronoi, Kyriothetes, Exousiai, Archai  
Deutsch: Throne, Herrschaften, Mächte, Fürstentümer

other forces known and unknown in nature, in space and in the Universes. Macrocosmically these Archangels with the co-ordinators the Yu-Ra-El's are moving and are controlling the course of the Heavenly Bodies in space. Microcosmically these Archangels are providing the Etheric Vitality in the Etheric Doubles of the Human Bodies. These Archangels very often like to take the human form and even materializing themselves. The vibrations of the Ra-pfa-El's are creating the violet colour.

6 The Makha-El's (Michaels), superconscious Archangelic Intelligent BE-ings Self-conscious, beyond numbers, These Archangels are the Lords of the Element of Fire, of Light and of heat. Macrocosmically they are the Lords of every fiery Heavenly Body. Mesocosmically they are the Lords of the Sun and microcosmically they are the Archangels

Macrocosmically these Archangels, with the co-ordinators, the Yiu-Ra-El's, move and control the course of the heavenly bodies in space. Microcosmically, these Archangels are providing etheric vitality in the etheric doubles of the human bodies. These Archangels like, very often, to take the human form and even materialise themselves. The vibrations of the Ra-pfa-El's are creating a violet colour.

6. The Makha-El's or Maha-El's (Michaels) are superconscious Archangelic intelligent Be-ings that are Self-conscious. These Archangels, beyond numbers, are the Lords of the Elements of fire, of light and of heat. Macrocosmically they are the Lords of every fiery heavenly body. Mesocosmically they are the Lords of the Sun, and microcosmically they are the Archangels who provide the necessary heat to the material body of the human BE-ing, to the material bodies of all animals, and to every other kind of life.

Makrokosmisch bewegen und steuern diese Erzengel, gemeinsam mit den Koordinatoren, den U-Ra-El's, die Himmelskörper auf ihren Bahnen durch den Raum. Mikrokosmisch stellen sie die ätherische Vitalität in den ätherischen Doppeln der menschlichen Körper zur Verfügung. Diese Erzengel nehmen gern und sehr oft die menschliche Form an und materialisieren sich sogar. Die Schwingungen der Ra-pfa-El's erzeugen eine violette Farbe.

6. Die Makha-El's oder Maha-El's (Michaels) sind überbewußte intelligente Erzengelwesen, die Selbst-Bewußtsein besitzen. Diese Erzengel – es gibt unzählbar viele – sind die Herren des Elementes Feuer, des Lichtes und der Wärme. Im Makrokosmos sind sie die Herren aller feurigen Himmelskörper. Im Mesokosmos untersteht ihnen die Sonne und mikrokosmisch stellen sie den materiellen Körpern der Menschen, der Tiere und aller anderen Lebensformen die notwendige Körperwärme zur Verfügung.

providing the material body of human Beings, the material bodies of all animals and of every other kind of life with the necessary heat.

7 The Kha-vir-Els (Gabriels), superconscious intelligent BE-ings, self-conscious, the Lords of the Element of Water, of the Air and of all liquids, also of the space around the planet the Kha-vir-Els are also the Lords of the whole psychical world of all the planes and the sub-planes and of all the Mind-psychical substance. The Kha-vir-Els very often like to substantiate for themselves a human form in the psychical world and to materialize a human material body in the material world. These Archangels are providing the material body of human Being, of the animals and of every other kind of life on the planet with the Element of the Water and of the air. Co-operating with the Maha-

7. The Kha-vir-Els (Gabriels) are superconscious intelligent BE-ings that are Self-conscious. They are the Lords of the Elements of water, of air, of all liquids, and also of the space around the planet. The Kha-vir-Els are also the Lords of the whole psychical world, of all the planes, and of all the sub-planes, and of the Mind-psychical substance. The Kha-vir-Els very often like to substantiate themselves in a human form in the psychical world and to materialize a human material body in the material world. These Archangels are providing the material body of human BE-ings, of animals, and of every other kind of life on the planet with the Element of water and of air. In co-operating with the Maha-Els, with the Ra-pfa-Els, and with the Yiu-Ra-Els, they provide the human Be-ing and all the animals, with the red warm blood.

7. Die Kha-vir-Els (Gabriels) sind überbewußte intelligente Wesen, die Selbst-Bewußtsein besitzen. Sie sind die Herren der Elemente Wasser und Luft sowie aller Flüssigkeiten, und ihnen untersteht der Weltraum um unseren Planeten. Die Kha-vir-Els sind auch die Meister der gesamten psychischen Welt mit allen Ebenen und Unterebenen sowie der psychischen Geist-Substanz. Die Kha-vir-Els verkörpern sich gerne und sehr oft in menschlicher Gestalt sowohl in der psychischen Welt als auch in der grobstofflichen Welt, wo sie einen menschlichen Körper materialisieren. Diese Erzengel versorgen die materiellen Körper von Menschen, Tieren und allen anderen planetaren Lebensformen mit den Elementen Wasser und Luft. In Zusammenarbeit mit den Maha-Els, den Ra-pfa-Els und den U-Ra-Els stellen sie den Menschen und allen Tieren das rote, warme Blut zur Verfügung.

Els with the Ra-pfa-Els and with the Yu-Ra-Els They provide the human BEings and all the animals with the red warm blood.

8. The Se-Ra-pfa (Seraphim). These Archangels have the six-pointed star as their symbol. They are the superconscious BE-ings who do not like to take any form. Formless and unindividualized They are helping Man, when ready, to balance his emotions with his thoughts.
9. The Khe-Ra-pfa (Cherubim). These Archangels have as their symbol an eye. It is believed that these Archangels see everything everywhere, happening and with the Se-Ra-pfa and the Yu-Ra-Els They are recording everything taking place in the Mind - Cosmic Consciousness. They are the Lords of the Cosmic-Consciousness. These Archangels are formless Intelligences, never getting any form to present themselves.

8. The Se-Ra-pfa (Seraphim). These Archangels have the six-pointed star as their symbol. They are the superconscious BE-ings who do not like to take any form. Formless and unindividualized, they are helping Man, when he is ready, to balance his emotions with his thoughts.

9. The Khe-Ra-pfa (Cherubim). These Archangels have as their symbol an eye. It is believed that these Archangels see everything, everywhere, that is happening and with the Se-Ra-pfa and the Yiu-Ra-Els, they record, in the Mind - Cosmic Consciousness, everything taking place. They are the Lords of the Cosmic Consciousness. These Archangels are formless Intelligences, never taking any form to present themselves.

8. Die Se-Ra-pfa (Seraphim). Diese Erzengel haben den sechszackigen Stern als ihr Symbol. Es sind überbewußte Wesen, die nicht gerne irgendeine Form annehmen. Gestaltlos und ohne Individualität helfen sie dem Menschen - wenn er dazu bereit ist -, zwischen seinen Gefühlen und seinen Gedanken ein Gleichgewicht herzustellen.

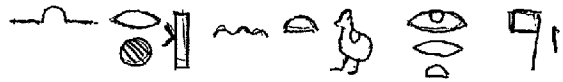
9. Die Khe-Ra-pfa (Cherubim). Diese Erzengel haben das Auge als ihr Symbol. Man glaubt, daß diese Erzengel alles sehen, was irgendwo geschieht, und gemeinsam mit den Se-Ra-pfa und den U-Ra-Els all das, was stattfindet, im Geist (Mind), im Kosmischen Bewußtsein, aufzeichnen. Sie sind die Herren des Kosmischen Bewußtseins. Diese Erzengel sind formlose Intelligenzen, die niemals eine Gestalt annehmen, um sich zu zeigen.

10 - The Sham-a-Els (Lucifers?) These Archangels are the Lords of the Element of gross-matter. They are the Lords of the negative aspect of the worlds of separateness and consequently the worlds of existence. They are considered to be the evil Ones - - - but what is Evil? These Archangels are very often materialising the human form, sometimes very ugly and sometimes very beautiful, approaching the human beings. They are materialising also any form. The Domain of these Archangels is only the Centers No. 10, sometimes the Center No. 9, the psychical world - the shell-hells of the personalities in ignorance and They are in continuous conflict with the Kha-vir-Els and the Yu-Ra-Els, but can we call that conflict or part of the Divine Plan? Is not the Absolute Infinite BE-ingness as the Logos

10. The Sham-a-Els (Lucifers?). These Archangels are the Lords of the Element of gross-matter. They are the Lords of the negative aspect of the worlds of separateness and consequently the worlds of Existence. They are considered to be the "evil Ones"... but what is "evil"? These Archangels are very often materialising the human form, sometimes very ugly and sometimes very beautiful, and approaching human BE-ings. They can also materialise in any other form. The domain of these Archangels is limited to the Centre No. 10, sometimes Centre No. 9, the psychical world - the shell-hells of personalities in ignorance. The Sham-a-Els are in continuous conflict with the Kha-vir-Els and the Yiu-Ra-Els. But can we call it a conflict or is it part of the Divine Plan? Is not the Absolute Infinite BE-ingness, as the Logos and as the Holy Spirit, able to put an end to this conflict?

10. Die Sham-a-Els (Luzifers?). Diese Erzengel sind die Herren des Elementes der grobstofflichen Materie. Sie herrschen über den negativen Aspekt der Welten der Getrenntheit und folglich der Welten der Existenz. Sie werden als die «Bösen» betrachtet - aber was ist «böse»? Diese Erzengel materialisieren sehr oft eine menschliche Gestalt, manchmal eine ausgesprochen häßliche, bisweilen eine wunderschöne, um sich Menschen zu nähern. Sie können sich auch in anderen Gestalten materialisieren. Der Wirkungsbereich dieser Erzengel ist auf das Zentrum 10 begrenzt; manchmal reicht er bis in das Zentrum 9, die psychische Welt - die Höllen, die «Käfige», der unwissenden Persönlichkeiten. Die Sham-a-Els stehen in ständigem Konflikt mit den Kha-vir-Els und den U-Ra-Els. Aber dürfen wir das einen Konflikt nennen, oder ist es Teil des göttlichen Planes? Hätte die Absolute Unendliche Seinsheit, als der Logos und als der Heilige Geist, nicht die Fähigkeit, diesem Konflikt ein Ende zu bereiten?

and as the Holy Spirit, able to give  
an end to this conflict?



An rekh en tu Aarit Neter  
Not are known the work of God.

May be there are more Archangelic Orders  
unknown to the Human Beings, living in the  
Worlds of separateness in the worlds of the  
illusions and in the darkness of ignorance.

The Path No. 3→4 in violet colour,  
having on the left side the deep violet colour  
the Kingdom of the Ra-pfa-Elis and on the  
right side the black colour on the top and  
the violet colour below of the unnumbered  
square, symbolizing the Abyss-space, the  
incomprehensible state of the Chaos-space,  
is leading to the Center No. 4.

The Center No. 4, in yellow-violet colour  
is the Domain of the Seven, known Or-  
ders of the Archangels, BE-ings in the

#### AN REKH EN TU AARIT NETER

Not are known the works of God

Maybe there are more Archangelic  
Orders unknown to human BE-ings  
that live in the worlds of separateness,  
in the worlds of illusion, and in the  
darkness of ignorance.

The Path 3→4, in violet colour, has on  
the left side the deep violet colour;  
this is the Kingdom of the Ra-pfa-Elis.  
On the right side, on the top, is the  
black colour and the violet colour  
below the black in an unnumbered rec-  
tangle (square). This is symbolizing  
the abyss-space, the incomprehensible  
state of the chaos-space. The Path leads  
to the Centre No.4.

#### AN REKH EN TU AARIT NETER

Nicht sind bekannt die Werke Gottes

Vielleicht gibt es weitere Erzengelränge,  
die den Menschen, die in den Welten der  
Getrenntheit, in den Welten der Illusion  
und in der Dunkelheit der Unwissenheit  
leben, nicht bekannt sind.

Der violett gefärbte Pfad 3→4 grenzt auf  
seiner linken Seite an einen tiefvioletten  
Bereich, den Herrschaftsbereich der  
Ra-pfa-Elis. Der Bereich zu seiner rechten  
Seite – ein nichtnumeriertes horizontales  
Rechteck (Quadrat) – ist im oberen Teil  
schwarz und darunter violett gefärbt.  
Es symbolisiert den Raum des Abyssus,  
den unergründlichen Zustand des  
Raumes im Chaos. Der Pfad führt zum  
Zentrum 4.



Holy Spiritual Light, engaged with the Total Wisdom of the Absolute Infinite BE-ingness, the Principles, the Laws and the Causes-Ideas in the Divine Plan — weaving continuously in Themselves, in perfect co-operation amongst Them the forms, substantiating them at first with the Mind-substance and afterwards materializing them, dressing them with the Mind-matter convincing Sham-a-El to co-operate with Them.

The Path No. 4 → 7 in violet colour having on the left side the deep violet colour of the Ra-pfa-Els and on the right side the light white-red colour of the Love of the Logos, is leading to the Centre No. 7 the Psycho-noetic Domain of the Archangels of the Elements to manifest through the Path No. 7 → 10 to the Center No. 10 their Creationism materializing Forms

The Path No. 7 → 10 is a double path. On the left, as Path 7 → 10, it has the deep violet colour of the Ra-pfa-Els and on the right it has the Path 10 → 7. The

The Centre No. 4, in yellow-violet colour, is the domain of the seven known Orders of the Archangels, BE-ings in the Holy Spiritual Light, engaged with the total Wisdom of the Absolute Infinite BE-ingness, and the Principles, the Laws, and the Causes-Ideas in the Divine Plan. They are continuously weaving in themselves, in perfect co-operation amongst themselves, the Forms; substantiating the Forms at first with the Mind-substance and afterwards materialising them — dressing them with Mind-matter — by convincing Sham-a-El to co-operate with them.

The Path No. 4 → 7, in violet colour, has on the left side the deep violet colour of the Ra-pfa-Els, and on the right side the light white-red colour symbolic of the Love of the Logos. Centre No. 7 is the psycho-noetic domain of the Archangels of the Elements who manifest their Creationism (through the Path No. 7 → 10) in Centre No. 10 by materialising Forms.

The Path No. 7 → 10 is a double Path. On the left side, as Path 7 → 10, it has the deep violet colour of the Ra-pfa-Els, and on the right side it has the Path 10 → 7, which has the white-blue colour to its right, the domain of the Kha-vir-Els.

Das Zentrum 4, in gelbvioletter Farbe, ist der Bereich der sieben bekannten Erzengelränge, Wesen im Licht des Heiligen Geistes, die sich, ausgestattet mit der Allweisheit der Absoluten Unendlichen Seinsheit, dem göttlichen Plan gemäß, mit den Prinzipien, den Gesetzen und den Ursachen-Ideen beschäftigen. Ständig weben sie in sich selbst die Formen, in vollkommenem Einklang miteinander. Zuerst verdichten sie die Formen durch Geist-Substanz, und nachher materialisieren sie diese, indem sie sie mit Geist-Materie einkleiden. Dazu ist es notwendig, Sham-a-El zu überzeugen, mit ihnen zusammenzuarbeiten.

Der violett eingezeichnete Pfad 4 → 7 grenzt ebenfalls mit seiner linken Seite an den tiefviolett gefärbten Bereich der Ra-pfa-Els. Zur rechten befindet sich die helle weißrosa Farbe, die für die Liebe des Logos steht. Das Zentrum 7 ist der psychonoetische Wirkungsbereich der Erzengel der Elemente, die ihren Schaffensdrang über den Pfad 7 → 10 im Zentrum 10 ausdrücken, indem sie Formen materialisieren.

Der Pfad 7 → 10 ist ein doppelter Pfad. Als Pfad 7 → 10 hat er auf seiner linken Seite die tiefviolette Farbe der Ra-pfa-Els und auf seiner rechten Seite den Pfad 10 → 7, der seinerseits rechts an den weißblau gefärbten Bereich der Kha-vir-Els angrenzt.

Path No. 10  $\rightarrow$  7 has on the left the Path No. 7  $\rightarrow$  10 and on the right it has the white-blue colour, the Domain of the Kha-vi-Els

The Path No. 7  $\rightarrow$  10 is the path for descending to the Center No. 10, while the Path 10  $\rightarrow$  7 is both for ascending and for descending.

Some Human BE-ings, purified personalities, who by a long training had raise their self-consciousness to high levels of Self-superconsciousness, at first by attunement to the Archangels working in their bodies and in the Universes can come into self-conscious contact with them and later see them also and make sincere and continuous friendship with them to the great joy of both, the human BE-ings who after all are Archangels themselves, and their brother-Archangels.

These Human BE-ings, the Human Archangels with the consent of the Archangels and of their Guardian Archangel, a consent which is always

The Path No. 7  $\rightarrow$  10 is the Path for descending to the Centre No. 10, while the Path 10  $\rightarrow$  7 is for both ascending and for descending.

Some human BE-ings, purified personalities, have by long training raised their Self-consciousness to the high levels of Self-superconsciousness. These personalities can come into Self-conscious contact with the Archangels (who are working in their bodies and in the Universes) by attunement to them. Later they can also see Archangels, making sincere and continuous friendship with them to the great joy of both the human BE-ings (who, after all, are Archangels themselves) and their brother-Archangels.

Der Pfad 7  $\rightarrow$  10 ist der Pfad für den Abstieg zum Zentrum 10, während der Pfad 10  $\rightarrow$  7 sowohl dem Aufstieg als auch dem Abstieg dient.

Einige Menschen, «gereinigte Persönlichkeiten», haben nach langer Schulung ihr Selbst-Bewußtsein auf die hohen Ebenen des Selbst-Überbewußtseins erhoben. Diese Persönlichkeiten können durch Einstimmen auf die Erzengel, die in ihren Körpern und in den Universen wirken, in selbst-bewußten Kontakt mit ihnen kommen. Später können sie die Erzengel auch sehen und ehrliche, dauerhafte Freundschaft mit ihnen schließen, zur großen Freude, der Menschen, die selbst auch Erzengel sind, sowie ihrer Erzengelbrüder.

granted accompanied by Them can safely at all times ascend to the Archangelic Kingdoms, the Kingdoms of the Heavens which as Joshua the Christ, the God-man stated, these Kingdoms of the Heavens are in us.

A human BE-ing ascending the Path No. 4→3 cannot bring to his memory any conceptions from the Center No. 3 except a feeling of great Happiness and Beatitude and the longing to be there again. There is the Life-love.


These human BE-ings, the human Archangels, with the consent (a consent which is always granted) and the accompaniment of the Archangels and of their Guardian Archangel, can safely ascend, at all times, the Archangelic Kingdoms, the Kingdoms of the Heavens. As Joshua the Christ, the God-man, stated, these Kingdoms of the Heavens are in us.


A human BE-ing ascending the Path No. 4→3 cannot bring into his memory any conceptions from Centre No. 3, except a feeling of great happiness and beatitude, and the longing to be there again. There is the Life-Love.

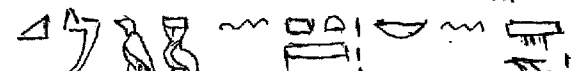
Diese Menschen können als menschliche Erzengel mit der Zustimmung (eine Zustimmung, die immer gewährt wird) der Erzengel und der Schutzerzengel, von ihnen begleitet, jederzeit auf sichere Art in die Reiche der Erzengel, das Königreich der Himmel, aufsteigen. Das Königreich der Himmel befindet sich in uns, wie schon der Gottmensch Joshua, der Christus, erklärte.

Ein Mensch, der den Pfad 4→3 erklimmt, kann keine Eindrücke vom Zentrum 3 im Gedächtnis behalten, außer dem Gefühl großer Seligkeit und außerordentlichen Glücks und der Sehnsucht, wieder dorthin zu kommen. Dort ist Leben und Liebe.

## Epilogue


  
 Kha Aton Neter Ua-a
   
 Hail Absolute Infinite BE-ingness God One


  
 A-Ankh em Ma-aat Aari enti
   
 living in Right and Truth maker of things that are


  
 Khe-mam en Pet-u Neb en Tta.
   
 Creator of Heavens Lord of Earth.

One, studying today, the ways the human Beings are living on Earth, in any place, in the so-called civilized countries or elsewhere one will find all the human Beings, men or women, facing all the same problems created by the erroneous way of living

One will find nearly all the human

## Epilogue

KHA ATON NETER UA-A  
 A-ANKH EM MA-AAT AARI ENTI  
 KHE-MAM EN PET-U NEB EN TTA  
 Hail Absolute Infinite BE-ingness God  
 One living in Right and Truth Maker of  
 things that are Creator of Heavens Lord  
 of Earth.

One who studies the ways human BE-ings are living today on Earth, in any place, be it a so-called civilised country or elsewhere, will find that all human BE-ings, men and women, are facing the same problems created by their erroneous ways of living.

## Epilog

KHA ATON NETER UA-A  
 A-ANKH EM MA-AAT AARI ENTI  
 KHE-MAM EN PET-U NEB EN TTA  
 Heil dir Absolute Unendliche Seinsheit  
 Gott All-Ein der lebt in Recht und Wahr-heit Erzeuger der Dinge die sind Schöpfer der Himmel Herr der Erde.

Wer die verschieden Lebensweisen der Menschen untersucht, die heutzutage auf der Erde leben, ganz gleich wo, sei es in den sogenannten zivilisierten Ländern oder woanders, wird herausfinden, daß alle Menschen, Männer wie Frauen, vor den selben Problemen stehen, vor Problemen, die sie durch ihre falsche Art zu leben erzeugt haben.

Beings living in confusion, slaves of their own uncontrolled desires and uncontrolled emotions, slaves of passions and of weaknesses giving birth to a tyrannical egoism torturing them and all the others living with them. Very often some people surrender themselves to malignity and to hateful enmity towards other people, creating in themselves a poison causing many illnesses, malignant and incurable in their material bodies.

Rich people, very rich sometimes, and poor people all are living in ignorance and in confusion continuously being the slaves of something, slaves of material things, slaves of the feeling of possessiveness or slaves of strenuous efforts to create a famous personality for themselves, and - - - the end comes, sooner or later, every human Being living in the material world has to pass over to the psychical world leaving behind everything material

One is born in the material world

One will find that nearly all human BE-ings are living in confusion, slaves of their own uncontrolled desires and uncontrolled emotions, slaves of passions and of weaknesses, which give birth to a tyrannical egoism that tortures them and all the others living with them. Very often some people surrender themselves to malignity and to a hateful enmity towards other people, creating in themselves a poison, which causes many illnesses - malignant and incurable - in their material bodies.

Rich people, sometimes very rich, and poor people are all living in ignorance and in confusion, continuously being slaves to something; slaves to material things, slaves to the feeling of possessiveness, or slaves to the strenuous effort to create a famous personality themselves and... the end comes, sooner or later, for every human BE-ing living in the material world has to pass over to the psychical world, leaving behind everything material.

Man wird entdecken, daß nahezu alle Menschen in Verwirrung leben: beherrscht von ihren eigenen unkontrollierten Wünschen und Emotionen, Sklaven ihrer Leidenschaften und Schwächen, welche einen tyrannisierenden Egoismus ins Leben rufen, der diese Menschen und alle, die mit ihnen zusammenleben, quält. Es kommt sehr oft vor, daß Menschen eine üble Gesinnung und haßerfüllte Feindschaft gegen andere Menschen pflegen, eine Geisteshaltung, die in ihnen ein Gift erzeugt, das bösartige und unheilbare Krankheiten in ihren materiellen Körpern hervorruft.

Reiche Menschen - manchmal sogar sehr reiche - leben genauso wie arme Menschen in Unwissen und Verwirrung, in ständiger Abhängigkeit von etwas. Sie sind Sklaven materieller Dinge, Sklaven ihrer Besitzgier oder Sklaven ihrer unermüdlichen Anstrengungen, berühmt zu werden. Das Ende kommt jedoch früher oder später, denn jeder Mensch, der in der materiellen Welt lebt, muß in die psychische Welt hinübergehen und alles Materielle hinter sich zurücklassen.

in a gross material body and he or she is growing up to a young man or to a young woman, presenting a human intelligence, a personality. A personality which knows very little about the gross material body he or she is using living in it.

Some questions which must occupy the mind of everyone, are:

Who had built up and who sustains the material body? Of course it is not the ignorant personality using it, and which is putting this question.

Who is the One sustaining it? and when the material body is getting ill due to the erroneous way of life the person using it is living, who insists to restore good health again closing down wounds and joining broken bones? and why?

What is Life? What are we as a phenomenon of life, as human BE-ings living in the material world to-

One is born into the material world, in a gross-material body, and he or she is growing up to become a young man or a young woman, to present a human intelligence, a personality; a personality which knows very little about the gross-material body that he or she is living in.

Some questions which must occupy the mind of everyone are:

Who built-up, and who sustains the material body? Of course, not the ignorant personality using it, and which is asking this question.

Who is the One sustaining the body? And when the material body is getting ill (due to an erroneous way of life that the personality lives) who insists on restoring good health, closing down wounds, and joining broken bones? And why?

What is life? What are we as a phenomenon of life? What are we as human BE-ings living in the material world – together with billions of other phenomena of life... all living their own lives, following their Circle of possibilities?

Jemand wird in die materielle Welt hineingeboren, erhält einen grobstofflichen Körper, wächst zu einem jungen Mann oder einer jungen Frau heran und äußert eine menschliche Intelligenz sowie eine Persönlichkeit – eine Persönlichkeit, die jedoch sehr wenig über den grobstofflichen Körper weiß, in dem sie lebt.

Einige Fragen, die jedem Menschen zu denken geben müssen:

Wer erschuf den materiellen Körper und erhält ihn? Wohl nicht die unwissende Persönlichkeit, die im Körper lebt und die diese Frage stellt.

Wer ist es, der den Körper gesund erhält? Und wenn der materielle Körper krank wird (als Folge einer falschen Lebensweise, die die Persönlichkeit führt), wer besteht dann auf Wiederherstellung der Gesundheit, indem er Wunden schließt und gebrochene Knochen heilt? Und warum?

Was ist Leben? Was sind wir als Phänomen des Lebens? Was sind wir als Menschen, die in der materiellen Welt leben, gemeinsam mit Milliarden anderer Lebensphänomene, die alle ihr eigenes Leben leben und ihrem eigenen Möglichkeitszyklus folgen?

gether with other billions of phenomena of life - - - all living their own life following their circle of possibilities.

What are the possibilities of a human Being - - - and what is a human BE-ing. All people apart from the life of their bodies, are building up a personality, a shadow-self in time and in a certain place, manifesting in time the personality's egoism which is the cause of every trouble and of pain prolonging its vicious life in the filthy dark waters of ignorance.

In the egoism of a person all the uncontrolled desires and all the uncontrolled emotions are born and are growing and also all vices, all the weaknesses and all the evil intentions are nourished. The egoism is enslaving the mind, the thoughts to serve to the accomplishment of the desires.

All these conditions in life must be studied by everyone, not only by

What are the possibilities of a human BE-ing... and what is a human BE-ing? All people, apart from the life of their bodies, are building up a personality, a shadow-self in time and in a certain place, manifesting in time the personality's egoism. The egoism is the cause of every trouble and all pain as it prolongs its vicious life in the filthy dark waters of ignorance.

In the egoism of a person all the uncontrolled desires and all the uncontrolled emotions are born and are growing. In the egoism all the vices, all the weaknesses, and all the evil intentions are nourished. The egoism is enslaving the mind, the thoughts, to serve the accomplishment of egoistic desires.

Worin bestehen die Möglichkeiten eines Menschen – und was ist ein Mensch? Unabhängig vom Leben ihrer Körper bauen alle Menschen eine Persönlichkeit auf, ein Schatten-Selbst, das, an Zeit und einen bestimmten Ort gebunden, mit der Zeit den Egoismus der Persönlichkeit ausdrückt. Der Egoismus ist die Ursache aller Schwierigkeiten und aller Schmerzen, deren brutales Wirken er in den schmutzigen, dunklen Wassern des Unwissens noch in die Länge zieht.

Im Egoismus eines Menschen entstehen und wachsen alle unbeherrschten Begierden und Gefühle. Im Egoismus werden alle Laster, alle Schwächen und alle bösen Absichten genährt. Der Egoismus versklavt den Verstand und die Gedanken, damit diese der Erfüllung egoistischer Begierden dienen.

The seeker of the Truth, very seriously so that one may be able to get out of the confusion and be able to become the master of his bodies and master of one's life.

One after studying one's own way of living one's desires, one's emotions and weaknesses boldly must enter in introspection in his personality's subconsciousness i.e. in the living elements the sum-total of which are composing his subconsciousness, a part of one's personality, and engage one's self in devitalizing the undesirable evil ones rendering them inactive, casting them out of one's self to remain inactive in the Cosmic Consciousness of the planet.

Many systems for the Self development had been given to Man, at all times, by great teachers.

All these systems were aiming at taking One out of confusion, out of one's illusions and to free the Personality of a Man from the ignorance and lead the Man to the Self-realization.

Some of these systems and all kinds of

All these conditions in life must be very seriously studied by everyone, not only by the seeker of the Truth, so that one may be able to get out of the confusion and become the master of his bodies, master of one's own life.

After studying one's own way of living, one's desires, one's emotions and one's weaknesses, one must boldly enter into introspection, enter his personality's subconsciousness, i.e. in the living Elements (the sum-total of which are composing the subconsciousness, a part of one's personality), and engage one's self in de-vitalising the undesirable evil ones, rendering them inactive, casting them out of the personality to remain inactive in the Cosmic Consciousness of the planet.

Many systems for self-development have been given to Man, at all times, by great teachers.

All these systems aim at taking Man out of the confusion, out of his illusions, to free the personality of Man from ignorance, leading to Self-realisation.

Alle diese Umstände des Lebens müssen von allen, nicht nur von Wahrheitsforschern, höchst ernsthaft untersucht werden, damit sie aus der Verwirrung herausfinden und Meister ihrer Körper, Meister ihres Lebens werden können.

Jemand, der seine Lebensweise untersucht hat, seine Begierden, seine Gefühlsregungen und seine Schwächen, muß in der Innenschau kühn in das Unterbewußtsein seiner Persönlichkeit eintauchen – d.h. in die lebendigen Elementale, die insgesamt den unterbewußten Teil seiner Persönlichkeit zusammensetzen – und sich mit dem Entkräften der unerwünschten, bösen Elementale beschäftigen, sie unschädlich machen und sie aus seiner Persönlichkeit vertreiben, wonach sie inaktiv im Kosmischen Bewußtsein des Planeten bleiben.

Viele Systeme zur eigenen Entwicklung wurden den Menschen zu allen Zeiten von großen Lehrern gegeben.

Alle diese Systeme haben das Ziel, den Menschen aus ihrer Verwirrung und ihren Illusionen zu helfen, um ihre Persönlichkeit vom Unwissen zu befreien und sie zur Selbstverwirklichung zu führen.



Yoga, very good for some persons are for other persons a very dangerous undertaking especially some ways of breathing aiming, as those trying it, at opening or at awakening? certain energy centers in their material body. These centers of energy, though they coincide with certain material organs in the material body, these centers of energy are on the Etheric Double of the material body. Concentrating on some of them and on that center coinciding with the material heart it can cause heart troubles.

The Etheric Centers on the Etheric Double of the material body are under the supervision and are used by the Holy Spirit and the Holy Archangels of the Elements and no one must engage one's self with them -- unless that one authorized for that, co-operating with the Archangels in healing, is trained in that.

Unwise interference with the Etheric Vitality in the Etheric Centers very often is causing great troubles injuring the organs in the material body beyond hope of recovery and causing a nervous breakdown.

Some of these systems and all kinds of Yoga are very good for some people, but for others a very dangerous undertaking -- especially some ways of breathing since they aim at opening or at awakening (?) certain energy Centres in the material body. These Centres of energy (though they coincide with certain material organs in the material body) are Centres of energy on the etheric double of the material body. Concentrating on some of them, especially the Centre coinciding with the material heart, is dangerous; it can cause heart troubles.

The Etheric Centres on the etheric double of the material body are under the supervision and care of the Holy Spirit and the holy Archangels of the Elements. No one must engage himself with them -- unless that person is trained and authorised to do so and is co-operating with the Archangels in healing.

Unwise interference with the etheric vitality in the etheric Centres very often causes great troubles, injuring organs in the material body beyond hope for recovery, and causing nervous breakdowns.

Einige dieser Systeme sowie alle Arten von Yoga sind für manche Menschen sehr gut, für andere jedoch ein sehr gefährliches Wagnis, besonders gewisse Atemtechniken, da sie das Öffnen oder Erwecken (?) bestimmter Energiezentren im materiellen Körper zum Ziel haben. Diese Energiezentren befinden sich im ätherischen Doppel des materiellen Körpers, obwohl sie mit gewissen materiellen Organen des grobstofflichen Körpers zusammenfallen. Sich auf einige von ihnen zu konzentrieren ist gefährlich. Besonders die Konzentration auf das Zentrum, das dem materiellen Herzen entspricht, ist zu unterlassen, denn das kann Herzprobleme verursachen.

Die ätherischen Zentren auf dem ätherischen Doppel des materiellen Körpers stehen unter der Aufsicht und Obhut des Heiligen Geistes und der heiligen Erzengel der Elemente. Niemand darf sich mit ihnen befassen, außer er ist dafür geschult und ermächtigt und tut dies im Einklang mit den Erzengeln zum Zweck der Heilung.

Unkluge Eingriffe in das Wirken der ätherischen Vitalität in den ätherischen Zentren verursachen sehr oft große Schwierigkeiten, indem Organe im materiellen Körper bleibend geschädigt und Nervenzusammenbrüche hervorgerufen werden.

The System of the Research of the Truth, the seekers of the Truth are using today is the Symbol of Life, a purely Christian System having in it nothing of the Hindu Systems. It is a System embracing Science and Religion, free from egoistic narrowmindedness and free from dogmatic fanaticism. It is the System of Scientific Research and of LOVE to all. It is a system free from dangers. It is a System concerning Life, God - the Absolute Infinite BE-ingness, the Logos and the Holy Spirit, the Archangelic BE-ings and the Human BE-ing.

Exercises in the safe way of breathing in concentration, in the right meditation, in observation, in contemplation, in the form - building (visualisation leading to intuition and to the raising the personality's consciousness to higher and higher levels of consciousness and to the levels of the Self-consciousness, the Soul consciousness and the Self-superconsciousness, the Spirit - Self superconsciousness are given by, and are supervised by the brother instructor and guide of the Order for the Research of the Truth.

The System for the Research of the Truth that the seekers of the Truth are using today is the Symbol of Life. It is a purely Christian System, having in it nothing of the Hindu Systems. It is a System embracing Science and Religion, free from the egoistic narrowmindedness, and free from dogmatic fanaticism. It is a System of Scientific Research and of LOVE to all, a system free from danger. It is a System concerning Life, God the Absolute Infinite BE-ingness, the Logos, the Holy Spirit, the Archangelic BE-ings, and the human BE-ing.

Exercises in the safe way of breathing, in concentration, in right meditation, in observation, in contemplation, in form-building (visualisation), which lead to intuition and raise the personality's consciousness to higher and higher levels of consciousness (to the levels of Self-consciousness, the Soul consciousness, to Self-superconsciousness, and the Spirit Self-superconsciousness) are given and supervised by the Brother-Instructor and Guide of the Order for the Research of the Truth.

Das System der Wahrheitsforschung, das Wahrheitsforscher heutzutage verwenden, ist das Symbol des Lebens. Es ist ein rein christliches System, das nichts von hinduistischen Systemen enthält. Es ist ein System, das Wissenschaft und Religion vereint und das von egoistischer Engstirnigkeit und dogmatischem Fanatismus frei ist. Es ist ein System wissenschaftlicher Forschung verbunden mit LIEBE zu allem, ein System, frei von Gefahren. Es betrifft das Leben, Gott, die Absolute Unendliche Seinsheit, den Logos, den Heiligen Geist, die Erengelwesen und den Menschen.

Ungefährliche Atemübungen sowie Übungen für das Konzentrieren, das richtige Meditieren, das Beobachten, das besinnliche Betrachten sowie für das Erschaffen von Gedankenformen (das Visualisieren) werden vom Lehrer-Bruder und Leiter des Ordens der Wahrheitsforschung gegeben, der auch ihre Ausführung beaufsichtigt. Sie öffnen den Wahrheitsforscher für die Intuition und führen das Bewußtsein seiner Persönlichkeit in immer höhere Bewußtseinszustände - auf die Ebenen des Selbst-Bewußtseins, des Seelenbewußtseins, des Selbst-Überbewußtseins und des Geist-Selbst-Überbewußtseins.

One to reach the higher levels of Self-consciousness needs, indeed, a very long training, of many -- centuries sometimes, and more difficult and complicated but safe exercises are given to be performed, not only in the material world but also in the psychical world and in the noetical world and in modes of Life even beyond in the noetic world. But is this undertaking not the Real meaning of Life?

No one is asked to abandon anything material in life. Everything created by the Creator is good. There is nothing bad in things. To make good use of the Mind-maker, to know the nature of matter and its right use never over-valuing it and never under-valuing it is a lesson to be learned by all living in the material world. What is bad is one to enslave one's self to the material things. What is bad is the enchantment, and the slavery to matter and to conditions in the material world. There is nothing wrong in "having". The God-man Joshua the Christ said:

For someone to reach the higher levels of Self-consciousness it needs, indeed, a very long training... sometimes centuries. More difficult and complicated, but safe, exercises are given to be performed not only in the material world, but also in the psychical world, and in the noetical world, and in the modes of Life even beyond, in the noetic world. But is this undertaking not the real meaning of Life?

No one is asked to abandon anything material in life. Everything created by the Creator is good. There is nothing bad in things. To make good use of Mind-matter, to know the nature of matter, and its right use (never over-valuing it and never under-valuing it), are the lessons to be learned by all living in the material world. What is bad is to enslave one's self to material things. What is bad is the enchantment with, and slavery to, matter and conditions in the material world. There is nothing wrong in "having". The God-man, Joshua the Christ, said, "Ask and it will be given to you."

Um die höheren Ebenen des Selbst-Bewußtseins zu erreichen, bedarf es tatsächlich einer sehr langen Schulung -- bisweilen dauert das Jahrhunderte. Weitere schwierige und komplizierte, aber trotzdem ungefährliche Übungen, die nicht nur in der materiellen Welt, sondern auch in der psychischen und noetischen Welt, ja sogar in den noch höheren Dimensionen des Lebens, in der Mentalwelt auszuführen sind, werden dem Wahrheitsforscher eröffnet. Liegt in diesem Unternehmen nicht der wahre Sinn des Lebens?

Von niemandem wird verlangt, irgend etwas Materielles im Leben aufzugeben. Alles, was der Schöpfer erschaffen hat, ist gut. Nichts ist schlecht an den Dingen. Von der Geist-Materie guten Gebrauch zu machen, die Natur der Materie zu erkennen und sie auf die rechte Art zu nutzen, d.h. sie weder über- noch unterzubewerten, sind die Lektionen, die von allen Lebewesen in der materiellen Welt gelernt werden müssen. Schlecht ist es, sein Selbst von materiellen Dingen abhängig zu machen. Schlecht sind die Verzauberung und Versklavung durch die Materie und die Bedingungen in der materiellen Welt. Es ist nicht falsch, etwas zu «haben». Der Gottmensch Joshua, der Christus, sagte, «Bittet, und es wird euch gegeben werden».

"Ask and it will be given to you".

There is nothing wrong in asking God to give to you. There is nothing wrong in "asking" and in "having" and make good use of what is given to you.

The Symbol of Life, once constructed in the Etheric Doubles of the three bodies is a living, conscious and an Angelic Elemental protected and often used by the Guardian Archangel of the one having it. It accompanies the seeker of the Truth in the psychical world at all times, in times of conscious exosomatosis and after passing over to the psychical world -- and also after one's passing over to the noetical world --- and it is full of live and activity accompanying one in one's re-incarnation. The life of a Symbol of Life Elemental is for ever?



Nuk pa Ba en tta Khat A-aat  
I am the Soul of the Body great

There is nothing wrong in asking God to give unto you. There is nothing wrong in "asking" and in "having" and making good use of what is given to you.

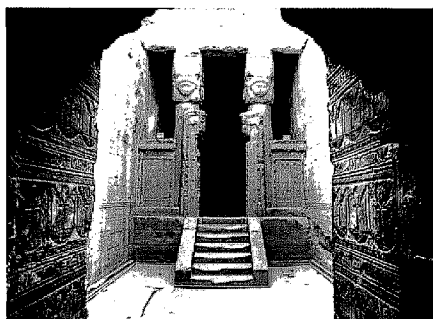
The Symbol of Life, once constructed in the etheric doubles of the three bodies, is a living, conscious and Angelic Elemental protected and often used by the Guardian Archangel of the seeker. The Symbol of Life accompanies the seeker of the Truth into the psychical world at all times, in times of conscious exosomatosis, and after passing over into the psychical world, and as well after one passes over into the noetical world. The Symbol of Life, full of life and activity, accompanies the seeker in reincarnation. The life of a Symbol of Life Elemental is forever?

NUK PA BA EN TTA KHAT A-AAT  
I am the Soul of the body great

Es ist nicht falsch, Gott zu bitten, euch etwas zu schenken. Es ist nicht falsch zu «bitten» und zu «haben» und das, was einem geschenkt wird, gut zu gebrauchen.

Ist das Symbol des Lebens in den ätherischen Doppeln der drei Körper einmal erschaffen, ist es ein lebendiges, bewußtes und engelhaftes Elemental, welches vom Schutserengel des Wahrheitsforschers beschützt und oft benutzt wird. Das Symbol des Lebens begleitet den Wahrheitsforscher jedesmal in die psychische Welt, während der bewußten Exosomatose genauso wie nach dem Hinübergehen in die psychische Welt und später auch in die noetische Welt. Schließlich begleitet das Symbol des Lebens – voller Leben und Aktivität – den Wahrheitsforscher in die nächste Inkarnation. Nimmt das Leben eines «Symbol des Lebens» - Elementals wohl niemals ein Ende?

NUK PA BA EN TTA KHAT A-AAT  
Ich bin die Seele des Körpers großartig



*Dendera*

## Appendix

8 colour plates by the author, illustrating the Symbol of Life

Page 530 (and Page 14)

**NETER ANKH TETTA EM KHEH NETER EN PET HUA EN TAA**

God everlasting Life in eternity, God of Heaven and Earth

Page 531

**ANUK UA AAM TEN NIMA ANTI HENA-K**  
I am one of you who is with you

Page 532

**ANET HRAA-K AAMI EM HETEPU NEB AUT AB**  
Homage to you dweller in peace,  
Lord of joy of heart

Page 533

**I KHUA KHER TEN TER TEN TU NEB AARI-A**  
I have come before you do you away with evil  
all dwelling in me

Page 534

**MAA-A NEFERU-K TEP TTA UT-TA-A TEP TTA**  
I shall see your beauties on Earth,  
I shall be strong on Earth

Page 535

**SEKHEM-A EM UT-TU AARIT ER AA TTEP TTA**  
I have gained the mastery of what was asked to be  
done for me on Earth

Page 536

**AAU-F AKH-F EM KHET PART ERA NETER KERT ENT AMENTET NEFERT**  
He will be incarnated after coming from the world  
beyond the magnificent world of God

Page 537

The Centres No.10, No.8, No.9 and the Paths 8→10  
and 10→8.

## Anhang

9 Farbtafeln des Autors zum Symbol des Lebens

Seite 530 (und Seite 14)

**NETER ANKH TETTA EM KHEH NETER EN PET HUA EN TAA**

Gott Leben immerwährendes in Ewigkeit, Gott des Himmels und der Erde

Seite 531

**ANUK UA AAM TEN NIMA ANTI HENA-K**  
Ich bin einer von euch, der ist mit euch

Seite 532

**ANET HRAA-K AAMI EM HETEPU NEB AUT AB**  
Huldigung dir, der du wohnst in Frieden, Herr der Freude  
des Herzens

Seite 533

**I KHUA KHER TEN TER TEN TU NEB AARI-A**  
Ich bin gekommen vor dir, beseitige dir das Böse, alles  
wohnt in mir

Seite 534

**MAA-A NEFERU-K TEP TTA UT-TA-A TEP TTA**  
Ich werde sehen eure Schönheiten auf Erden, ich werde  
stark sein auf Erden

Seite 535

**SEKHEM-A EM UT-TU AARIT ER AA TTEP TTA**  
Ich habe errungen die Meisterschaft über das, was ver-  
langt war getan zu werden von mir auf Erden

Seite 536

**AAU-F AKH-F EM KHET PART ERA NETER KERT ENT AMENTET NEFERT**  
Er wird inkarniert werden, nachdem er gekommen ist  
vom Jenseits, der herrlichen Welt Gottes

Seite 537

Die Zentren 10, 8, 9 und die Pfade 8→10 und 10→8