

ATLANTLANTEAN
PHILOSOPHY
THE NINE BODIES OF MAN

*A Framework Commentary on the
Fifteen Emerald Tablets of Thoth
volume 2 of 2*

STEFAN GROSSMANN

ATLANTEAN PHILOSOPHY

Growing from the first book is a second book. This second book uses the Byzantine paradigm to zoom out into a bigger perspective. There is today massive relevant evidence of a forensic grade concerning this that has never yet been assembled in book form.

The subject, probably slightly beyond comprehension, is delineated by the following book tags: Atlantis, Atlantean, Lemuria, Mu, Atlantean philosophy, Emerald Tablets, M. Doreal, Thoth, Byzantine philosophy, Byzantine spirituality, spirituality, consciousness, awareness, philosophy of reception, divine energies, alchemy, immortality, spiritual contact systems, subtle senses, transfiguration, divine light, Planet X, Nibiru, Zecharia Sitchin, Immanuel Velikovsky, Nancy Lieder, pyramid age, pyramids age, Sphinx age, Sphinx, Sphinx water erosion, Robert M. Schoch, Christopher Dunn, pyramid cement blocks, ancient science, ancient Egyptian science, Kalachakra Tantra, Supreme Unchanging, paramaksara, Aristotle, four causes, Four Forces, unmoved moving, unmoved mover, metaphysics, psychic powers, psychic abilities, Giuseppe Calligaris, siddhis, Drunvalo Melchizedek, Flower of Life, mandala, squaring the circle, Delian problem, angle trisection, alchemy, low energy nuclear reaction, low energy nuclear reactions, Barbara Ann Brennan, Padma Aon Prakasha, nine bodies, aura, nine eyes, Sahu, Akhu, Ka, Ba, Soul, energy bodies, energy anatomy, astral travel, reincarnation, near-death experience, near-death experiences, higher self, Thiaoouba, Michel Desmarquet, Greenland, sunken continent, Egyptian mysteries, Kahfre, Kahfra, Holy Spirit, God, magic, magic-science, vision, understanding, paradise, heaven, beings of light, angels, Urantia Book, OAH SPE, Osirian Civilization, Osirian Empire, Azores pyramid, Bahamas, Bimini, Kurt Schildmann, ancient technology, ancient history, prehistory, ancient Egypt, Egyptian religion, Egyptian spirituality, Egyptian mythology, occult Egypt, Abydos, Flower of Life, sacred geometry, occultism, esotericism, esoteric, Egyptology, poleshift, poleshifts, wisdom, law, Adolf Hitler, Nazi, dictatorship, Holocaust, Black Sea Flood, Mediterranean, prehistoric floods, flood, floods, Noah's flood, immortal, immortals, Pantheon, thinking, mind.

Some of this occurs already in volume 1 of this Commentary. The Sokratic wondering about the Transfiguration is brought to a theoretical end, centering around combining two Sanskrit words: *paramaksara samadhi* (Transfiguration samadhi, AGWANTI). Readers will recognize this. The purpose for writing this book has not been, to “prove Atlantis”, or similar. Primarily, this book explores depths of human spirituality heretofore virtually unknown, picking up the many loose threads and open questions of the first book, and expanding on them. Here, now, is a full panorama.

Titles in this two-part series:

Stefan Grossmann, *A Framework Commentary on the Fifteen Emerald Tablets of Thoth*

volume 1: Byzantine Philosophy: A Framework Analysis

volume 2: Atlantean Philosophy: The Nine Bodies of Man (the present volume)

ATLANTEAN PHILOSOPHY
THE NINE BODIES OF MAN

*A Framework Commentary on the
Fifteen Emerald Tablets of Thoth
volume 2 of 2*

STEFAN GROSSMANN

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TABLES OF CORRESPONDENCES

Table 1 Terminologies for the Nine Bodies of Man (cf. § 525):

	B. A. Brennan	M. Desmarquet	P. A. Prakasha
Physical Body:	<i>Physical Body</i>	<i>Physical Body</i>	<i>The Physical Bodies</i>
Second Body:	<i>Etheric Body</i>	<i>Physiological Body</i>	<i>Ren: Name and Form, etc.</i>
Third Body:	<i>Emotional Body</i>	<i>Fluidic Body</i>	<i>Shew: The Shadow</i>
Fourth Body:	<i>Mental Body</i>	<i>Psychic Body</i>	<i>Sekhem: Power, etc.</i>
Fifth Body:	<i>Astral Body (Soul)</i>	<i>Astral Body (Soul)</i>	<i>Ka: Your Double</i>
Sixth Body:	<i>Etheric Template</i>	<i>Psychotypical Body</i>	<i>Ab: The Human Heart</i>
Seventh Body:	<i>Celestial Body</i>	<i>Astropsychic Body</i>	<i>Ba: The Soul</i>
Eighth Body:	<i>Ketheric Template Level</i>	<i>(Eighth Body)</i>	<i>Sahu: The Immortal Body</i>
Ninth Body:	---	<i>(Ninth Body)</i>	<i>Akhu: The Shining One</i>

For Egyptology on this, newly: Khater, Roland; *Decoding of the Religion of Ancient Egypt*; 2012; pdf; 384 p.; pp. 240-250; on “Amenti”: pp. 256 f.; 2012 version: http://rolandkhater.com/Files/154_decoding.pdf

Brief Timeline:

1.35 million years ago: first human settlers on planet Earth, black and yellow races from planet Bakaratini

250 000 years ago: the civilization of Lemuria begins

>100 000 years ago: the civilization of Atlantis begins, a colony of Lemuria (Mu)

50 000 years ago: Thoth is born on Atlantis into the Volmalites family of the priesthood caste.

17 367 years ago: Thoth finishes building the Great Pyramid (“Cheops”, at Giza, Egypt)

less than 17 367 years ago: Thoth writes the Fifteen Emerald Tablets of Thoth the Atlantean.

For the incision dates corresponding with the last five passages of planet X (same as, Nibiru) see below in the section “What was Atlantis?” Atlantis fell in increments. The major segment of Atlantis never “sank beneath the waves” (Greenland today, see additionally, Appendix Q.)

Table 2 Other Correspondences:

	Patanjali Yoga	Pa-Auk Sayadaw	Rauvers
Physical Body:	<i>Yama</i>	---	---
Second Body:	<i>Niyama</i>	---	---
Third Body:	<i>Asana</i>	---	---
Fourth Body:	<i>Pranayama</i>	---	---
Fifth Body:	<i>Pratyahara</i>	---	---
Sixth Body:	<i>Dharana</i>	---	---
Seventh Body:	<i>Dhyana</i>	<i>Vipassana, Jhana</i>	---
Eighth Body:	<i>Samadhi</i>	---	---
Ninth Body:	---	---	<i>Immortality Exercises</i>

Table 2 is in ascending order of universalization. Samadhi reflects the ethical universal (discussed below, “normative individual”, “Imperative”) by its extremely blissful out-of-body Soul transfer to Higher Self in the multi-monic network of the Holy Spirit’s realm.

The Fifth Body includes the opening of the third eye chakra. This is man’s key non-physical sense of vision. It grows most developed by far when it connects with the activated Light-Body, such as through the Immortality Exercises of the Tables. The Light-Body is extremely subtle photon-plasmonic.

Note that the column “Patanjali Yoga” uses a main modern approach, the “ashtanga”. The long conceptual history of Patanjali Yoga since c. the fourth century A.D. is complex and multifarious; see: White, David Gordon; *The Yoga Sutra of Patanjali: A Biography (Lives of the Great Religious Books)*; Princeton, Oxford 2014.

Acknowledgements

I did the research for this book, in one sense, “all alone”. I had a mentor, Hitoshi Kato, a Japanese solo cellist, afflicted with a disease of his hands, who in his later decades developed his extreme mathematical bent. My mathematical knowledge, however rudimentary, derives from him. He died in September 2013. This book could not have come about without him. I sense that he felt, because people would not listen to him, especially when he explained that they are mentally blind to logarithmic spirals, and that mathematics has to do with numbers, not with cows mooing on the pasture, that his intelligent life here had no longer any sense. He was extreme, not mentally contaminated with money, and will live in my heart forever. He is the master mathematician of the Service-to-Other Zeta Reticular community on Earth. We are in a constant mental hive transcommunication. Not all my mathematical ideas are shared by him. Any mistakes are my own.

This book was conceptualized by a cosmic state apparatus. The sponsor is, as with every speck of dust falling, our Super Creator Spirit who is in everything. At the local galaxy center, The Council of the Seven Lights, chaired by Sananda (Aarioc, Jeshua II), co-chaired by Athena (A^djena), through levels, pushed further. Through the further levels of Seraph Salamiel and our local galactic group under Seraph (former Archangel) Gabriel (Tshapprael) put on massive detail towards materialization. Our local sector group of Thiaoouba (^dJiaoo^bva) finished the end-engineering for the holographic structure of the book. That took place first at the board level through their Council of Seven Thaori (^dJaori), from left to right facing the observer: Dionysos, Artemis, Adjena, Ashtar Sheran (Seraph, former Archangel Mikhail, Chair), Apollon, Demeter, Helios. My heavenly mother was, this way, able to communicate best from the galactic center (Aristotle’s “Unmoved Moving”, which is the “paramakara” or “Supreme Unchanging” of Tibetan Kalac(h)akra Tantra).

Down from there the rays descended with full force on our beautiful Project Earth Team Leader, Thao (^dJao), a Seraph (former Archangel) in an angelomorphic human form from ^dJiaoo^bva. This book would not have been possible without her. She (not only) designed the beautiful cover to put my graphic in. The straight simplicity and truth that make this book almost unreadable with old human eyes testifies to the directness of her angelic love to all humans. I thank ^dJhao in particular.

Last year or so, it was obvious that a book like this, coming from an unknown private scholar, touching on painful truths throughout, could never have been published. Times change. Great publishers do exist. I found my way to the Cambridge University Press, Cambridge, England, since my student years as a bibliographical research assistant for a legal history professor in Frankfurt am Main, where I mostly absolved my legal studies. I admired the huge volume of knowledge in their “Cambridge History” series, and also developed a keen sense for the particular book design that they use to symbolize this, with beautiful Renaissance design elements probably the most subtly prominent ingredient.

In another sense, of course, I did *not* do the research for this book “all alone”. I have gone through a deluge of publications to get here, mostly cursorily, obviously, at such large numbers. The most pertinent publications are cited, in some form, on my pages. This rolling forward of the heavy stone is a work of generations. I thank all those involved. In particular, I thank all those who are mentioned by name through titles and citations. This book series of two volumes is a manifestation of the *Great We Are* that is our own higher identity in the making in these most exciting times that our history has seen so far.

The prediction cycle of Nostradamus ended on December 26, 2013 with the Nibiru fly-by. As he correctly foretold, the world did not come to an end. That was the greatest miracle that mankind could have witnessed. Unfortunately, apart from professional astronomers in a secretive profession, there was barely anyone who did notice. The subject was kept entirely out of the mainstream media. Due to its complexity, even the internet

media missed the point. That was an establishment cover-up, managed by the Nazi agency of NASA and, on a world-wide level, coordinated by NASA. It was an action of the secret global state.

Nostradamus, in the Preface to his son César, mentioned a cryptic date as the duration period of his prediction cycle, namely, a year 3797. That number, however, is a numeric anagram. The two numerals 7 signify the year 2014. The 3 and the 9 signify 12, that is 2012. The sum of digits is 26, the actual year 2026, which was, due to time loss in the early Middle Ages, our so-called year 2013, the 1999th year after the historic Easter event. As with all his prophetic texts, this can only be understood in hindsight. The famous quatrain X.72, speaking of the year 1999, seventh month, may refer to an event that happened in our so-called year 1999, in July; but additionally, in a second layer of meaning, it refers to the year 2013, when, no later than from the seventh month on, the monster, Planet X (same as, Nibiru) could be seen in the sky. It came and went, with no devastation, and, practically unnoticed.

Nostradamus did not predict that the secret global state would survive. The secret state is the upholding agency of money. The spirit behind money, a discarnate entity, is an alchemical creation of sinister reptilian beings, a homunculus. It requires feet and hands on the planet to manifest its hellish energies.

After the End Time has passed, we are living in the Aftertime. Mankind will come to realize this. It will be an unbelievably momentous change to the better for the average person. Old structures will crumble. A period of fundamental reorientation will follow. New structures for a gentler, kinder version of Earth will emerge. It is already happening. This series of two books deals with exactly these points and explains the framework of the change, a framework of awakening and liberation that mankind has long been waiting for. Man's Golden Age is here.

Preface

This is volume 2 after my first book, *Byzantine Philosophy: A Framework Analysis*. The ideas, less grounded in historical particularity, reach for higher levels of the universal in thought and reflection.

The supramental philosophy is: Your mind must become calm and subtle! Hence: I do not think; therefore I see. I see; therefore I am. Or, in short: **I don't think, therefore I am**. "Thinking" is an egoic mortal illness, a malfunction of the third eye chakra (spiritual blindness). Mukti is liberation from thinking. True man is timeless vision of the Divine on the symbolic level of Golden Light.

The Fifteen Emerald Tablets of Thoth, a mysterious text, are an ideal base text for a Commentary that expands on this seed idea. There are, in the present volume, additional remarks on Byzantine receptions that did not fit well into volume 1. I feel, they should be mentioned to round off the picture of things Byzantine as touched upon.

Volume 1 started off with some meditations on Descartes, who is most famous, of course, for his dictum (received from scholastic philosophy): I think, therefore I am (*Cogito ergo sum*.) Times change. Today, at the frontier of our millennial shift, Descartes' definition of the modern age (sixteenth through twentieth century) no longer rings true. It is only still *almost* right. I believe that Descartes forgot the word "not". That can happen to the best of us...

What comes after thinking? Sri Aurobindo was one of the early prophets to ask this question. For the west, that was still a bit ahead of time. Now, his eastern question is catching up with us.

For the longest time, philosophy has been a decription and dissection of *thinking*. That contradicts its name. Philosophy is the "love of wisdom", not the "love of thinking". Through such a lens, wisdom has been misunderstood, merely, as a form of thinking. That view is quite misleading.

Wisdom, seen through the eyes of timeless teachings, is non-thinking. There is something that has been with us all along that is that what comes after thinking. That is Vision, and non-thinking is its price. Thinking and Vision are different, and in certain ways mutually exclusive. There can be no thinking without vision, however impaired; but there can be vision (in a full-fledged form: only) without thinking. One of the signatures of our millennial shift are ancient and eastern techniques to "clear the mind" for better results. That was a favourite of Buddha, to mention a name. That means, turn down, and ideally: turn off, "your" thinking. In the same breath, you abolish "your" false, or fake, self. Can we still see if we stop talking? Try it out and make a big discovery! It works out the same way on the mental level, as well! Can we "still" exist if we stop thinking? Emphatically, no! The reason is, that, while we were still living on trees and were thinking, we did not exist at all...

The best I can do is to assemble a commentary in toto ("Gesamtkommentar") for the entire base text as a whole, since a philological annotation and exegesis of historical, cultural, and initiatory passages and particularities is not possible at present due to a lack of specific sources and libraries in our domain. The two exceptions are (i) the culture of the "rays", and (ii) the Immortality Exercises for which Scott Rauvers thankfully has published a detailed research report that is equivalent to a *locus* commentary specially for Tablet Thirteen. Doreal in 1948 published some brief *locus* notes. Altogether, my exploration drive over virgin frontier land (not counting the introductory remarks by M. Doreal from 1939 and his 1948 notes) is made with a plough.

Each of the two volumes builds holographic information, like a 4D painting. There is a field-form mental transmission behind the text. **Forget the text and sniff the fields!** That is the same as "transference" (in psychoanalysis), and as "initiation" (in spiritual contact systems). Note that such a fieldessentially cannot be

“indexed” meaningfully. Both volumes are about your higher mind’s self-discovery through *relational wisdom*. A longer and more philosophical version of this answer comes at the end of this volume.

We knew much, but we have one missing link in our knowledge. It is of key importance to realize that:

Expanded Text of: What is the Spirit Network?

We know what a computer network is. We know what a neuronal network is. This is about another type of a network: a spiritual network. Okay, it is a network – but what makes it spiritual?

Life is interconnected through electron and photon plasmas. That is called the oversoul. It is not simply a soup, however. It is structured, containing monads (such as, you, and I), connecting links from one monad to another (the main link being, for everyone, the Higher Self link), and, thus, forming one totality of many monads, a multi-monadic Spirit Symbiont. That is what a spiritual network is. There is one spiritual network. Ultimately, it links us to God, Allah, the Prime Source, the Source Existence Level of All.

This is practically totally unknown. Since the network runs through consciousness (awareness), that means (since we have no knowledge of it) that the network is down and out of order for us. Chaos results. That is a good description of the world today. There are actually forces on the dark side who have a vital interest to keep it that way.

There is missing knowledge about this. Schools don’t teach this. Nobody out there will, or can, fix the broken network for you. The good news is, you yourself can fix your network connection – by plugging yourself back into the network, where human beings belong.

You are presently plugged into a matrix, mostly formed by money, fear, death, the feeling of being separate and alone. The Matrix is, to you (not to its operators) an unconscious link to the external Mind. Your role in the Matrix is to behave and, without your knowing, to be manipulated, shoved around, exploited. Money, in particular, an artificial alchemical life form, is placed on you as a parasite of finite thinking and fear, formed from the basis of war, cancer, and death.

The Matrix is not the Spirit Network that I am talking about. The Matrix is something sinister and dark. The Spirit Network is full of heavenly Light and Love. It is called the Holy Spirit. Religions were brought into humanity to ensure that man never learns this.

There is a good description of the Spirit Network at archive.org: Michel Desmarquet; Thiaoouba Prophecy (English version). If you read that you will be in the picture about the technicalities. You can search the pdf from archive.org for the term: *Higher Self*. A philosopher who worked with this concept, but used a different word, was Socrates in classical Athens, the teacher of Plato. Socrates said that he had a divine voice in him, like a strong version of the conscience; and Socrates called it, the “daimonion”. That is also known in India, where it is called the “antaryamin” (divine indweller, or divine controller). In the west, if it is mentioned, it is called “higher self” or “guardian angel”.

People are not aware of this. If they do have an inkling, they usually are at a loss where to start. The starting point is with your Higher Self. You find silence, and you listen to your inner sound. This leads you to an inner light. That is your Higher Self. That is your personal network link to the spirit world. It is the easiest thing for us to activate that link, since we are human and of the Light – do not look for anything difficult, complicated or dangerous.

People before us, long ago, knew considerably more about this than we do, both in theory, and in practical application. In this series of two books, I have tried to write down my knowledge, gained over a lifetime, in context of two little known periods of our history. My wish is that it may serve the advancement of man.

Expanded Text:

Unlike the preparatory volume 1 of this Commentary, the instant volume, 2 of 2, delves deeply into matters of the internal spiritual technology of man. There has been little to say about this, in unveiled terms, prior to about 1950. Since 1950, however, and, in particular, since publication of the book by Michel Desmarquet, that situation has changed much to the positive. Here is a brief technical overview, using the aforementioned book by Michel Desmarquet, and the book “THOTH” by Maitreya (Albuquerque) from <http://www.maitreya.org> (see online and pdf in “Literature” section).

According to Maitreya, an Iranian-American who studied company economics, and on his own became an expert on comparative religion and spirituality, the universe was created solely for one purpose, namely for *reaching pure consciousness*. There is a strange parallelism to this in Aristotle, in a new and probably true understanding, in the Appendix A below in a sentence very close to the end of the Appendix A that will probably strike you in a similar manner like it struck me when it flowed into the keyboard when I wrote it.

When you read this volume, it will become very clear, more so than even in volume 1, that my books impossibly are “scripture”. We are living in a modern age with many books and resources. Through our media revolution, our traditional concept of “scripture” has dissolved. Is the entire internet “scripture”? Probably not, but you see what point I am aiming for. In a more narrow sense, my writing relies on the writing of many others; and even if I have succeeded in putting between two, or four, book covers perhaps quite a lot, most of it is not actually “me” – it is, “we”. It is the Second Coming - the only ever “Second Coming” - through the means of our collective, a new and solidaric society without money in the old sense of a global dictatorship of secrecy and shadows. The first social principle is mutual awareness and recognition, followed closely by selfless altruism. That has nothing to do with communism which was (in its early stage called, “socialism”) just another morph of denial of Spirit, in reverse intelligence and reverse curiosity at the root of suffering.

So, according to Maitreya, a very learned and insightful scholar, not a “messiah” (that one was killed long time ago...), the purpose of this universe and our living incarnation here is to reach pure consciousness. What is pure consciousness, or, more in a practical sense: how is consciousness purified? The answer is in the Emerald Tablets of Thoth, but it is difficult to understand because the explanation is not fully detailed enough for modern man. The missing details are supplied in the book by Desmarquet. To make sure that everybody who is interested understands this, I would like to add my own explanation of what Desmarquet is saying. His writing especially in this point is quite dense; and understanding unfolds only after many readings of his entire book. I have read the book at least five times. It has provided, over more than eight years since 1996, my mind with a perfect grid for all my other readings and gleanings to fall into place in one big picture of the world inside, and how it works (and, of course, how it *does not* work.) Additionally, I have watched and studied a lecture that Michel Desmarquet gave at a university in Australia which is currently on YouTube.

The word “network” is a rather visual term. There is an analogy to logics in this internal-visual aspect. One key aspect in logics, for example in Aristotle, is not only the definition of individual concepts, but, by working out many definitions, a hierarchic system of definitions. This step took place in the Middle Ages and the early modern centuries until around 1800 A.D. Then, other currents started to prevail, such as Hegelian dialectics, social philosophy, existentialism, the linguistic turn of philosophy, and other post-logical approaches to the central wisdom concept.

In early modern science, an extreme case of quasi-visual systematic definition “networks” was the categorising, taxonomical biology of Carl von Linnaeus (1707-1778). I am not saying that this was a spirit network; but the mental visualizations that Linnaeus used for his biological taxonomy come close to the mental visualizations that are useful for understanding the Spirit Network. This was a form of scientific

biology prior to Charles Darwin and his theory of evolution. It is not a “historical” approach; but, instead, it uses a “logical” approach to comprehend the multiplicity of plants and animals on our planet. The interesting point for this book is, that, by using a hierarchy of defined sets of plants and animals, we build, a constituting visualization of our own *network self*.

Linnaeus drew upon an older system, which is called a “binomial nomenclature”, to organize thousands of types of plants and animals according to genus and species. The genus is the inclusive set (analogous to the “major premise” in logics); the species is, typically, the smaller but more highly individuated set (analogous to the “minor premise” in logics). The purpose of Linnaeus’ science, however, is not syllogistical such as in the logical discipline of finding conclusions; but its purpose is to organize an empirical multiplicity (plants, animals) under unifying categorial aspects, ranging from very general (in today’s terminology: domains, kingdoms, phyla) to the very specific (in today’s terminology: particular organismic details of “cladistics”).

What remains in mind for the non-specialist is an abstract and internal quasi-visual grid of a hierarchical network of sets. The sets higher up in the network hierarchy are universal-inclusive; the sets lower down in the network hierarchy are particular-individualized.

In the material Creation worlds, of which we are part in this local universe composed of atomic matter, there is, behind the structure of atomic matter, a network hierarchy that is composed of plasmatic organisms (“spirits”). That means, for sake of simplifying: plants, animals, and humans of an invisible etheric kind. To get the full picture, we need to add angels, a subset of angels called demons, and the Great Sovereign Creator Spirit as the Prime Source of All.

All this can be visualized, abstractly, as a hierarchical network of sets with a Single Center.

Further, however, there is a central element called “Freedom”. The consequence of this element is that, additionally to the foregoing, there are orphaned segments which are not connected, directly or through intermediary levels, with the Single Center. This is called, “Separation”, and is, together with “Oneness”, a necessary framework for Freedom.

The Path of the Light deals with Oneness and man’s internal spirit connection with God, Allah, Prime Source. The Path of the Darkness deals with Separation (Fragmentation, Multiplicity) and man’s internal spirit disconnection (ego-defence) away from Prime Source. On the low and mid-level ranges, both Paths share most of their insight and techniques; however, on higher levels, both of the Paths become separate and distinct with no common ground remaining between them. This reflects upon basics of the Fifteen Emerald Tablets of Thoth, just as the following reflects upon basics:

This book focuses on the Path of the Light. Ultimately, the Path of the Light leads upwards out of the Material Creation Worlds (through an Upper Void, or, metaphorically, Wall of Paradise) into the Great Ether, Heaven, Paradise (Urantia Book: Havona). The Material Creation Worlds, and Paradise, are the range of the Path of the Light.

The Path of Darkness leads, as is innately known to man’s archetypal levels (6th, 7th, and 8th levels, see in this book), downwards out of the Material Creation Worlds (through a Lower Void, or, metaphorically, Walls of Hell) into realms of great nucleonic density and extreme temperatures, where decreation (entropic perdition) set in. This is, for example, at the core of Dante’s Inferno.

Desmarquet, for the Material Creation Worlds (our world), describes a Spirit Network that includes nine hierarchical layers. This is in accordance with the nine categories of civilization that the people of planet Thiaououba describe, Earth being a low example (low first category of civilization), Thiaououba being an extremely high example (high ninth category of civilization).

Every human being has nine bodies. The lowest body is the physical body. The highest body is the Light-Body, or Akhu (see in this book). This all corresponds roughly with the nine categories of civilization, and the nine hierarchical layers of the Material Creation Worlds.

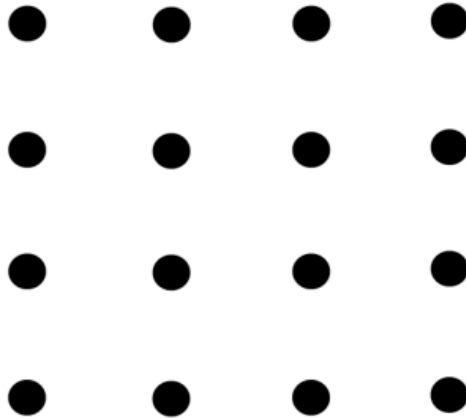
Additionally, there are nine “cycles” which every human being must absolve. **The “cycles” are cycles of purification** (like in a washing machine, if I may insert such a prosaic illustration) **on the bright path of reaching pure consciousness.** The “cycles” are prominent in the Emerald Tablets.

This is where the concept of the “Higher Self” (antaryamin, daimonion, etc.) comes in. **The question is, of course: What does the Spirit Network have to do with Man? The answer is: It has a lot to do with man; but mankind today has lost this knowledge.**

**THE CENTRAL ISSUE IS AS FOLLOWS:
EVERY HUMAN HAS A “HIGHER SELF”, WHEREBY
HUMANS CAN CONNECT WITH THE SPIRIT NETWORK AT WILL.**

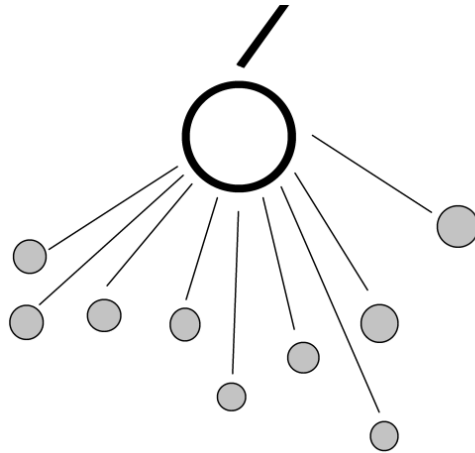
That is what this book sets out to explain and to bring back into common knowledge. That knowledge is the ancient but now lost spiritual heritage of man. That is, by the way, why geometry and symbols, used to *visualize* such things, are so highly esteemed in all higher civilizations: They can jump-start a higher process of awareness that kindles “connection”. And then we go...

I have developed two basic graphics to illustrate this:



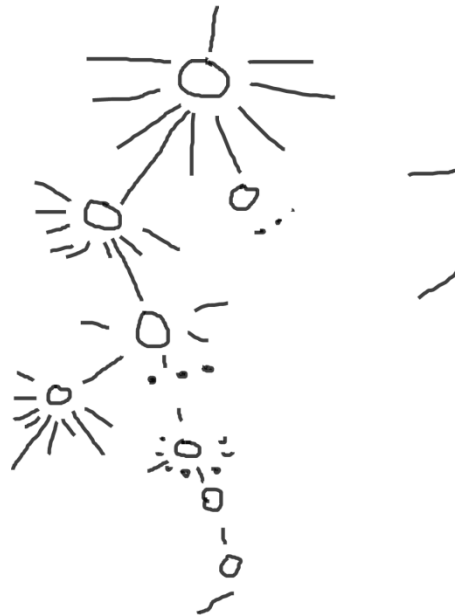
SPIRIT NETWORK 1

This shows the key connecting zone of the Astral Body (fifth body, 5th level of awareness) to the physical body (first body of man, 1st level of awareness). This is known in traditional esoteric knowledge as the “silver cord”. Death sets in when the silver cord is severed. During astral travel (such as, described by Robert A. Monroe), the silver cord stretches to unimaginable lengths, leading the astral body during its return to the physical body. There are sixteen connector points as above. The zone sits over the backbone at the height of the lower end of the shoulder blades. The zone up to the brain is the “bridge”, or the “conduit”, which, in normal people, is interrupted and dormant. It comes to life when Higher Self contact with the Spirit Network is turned on. Sometimes, this happens when you hear beautiful music, or during an inspired moment, one of those chillingly beautiful moments so rare in life that you always like to think back to. It is ecstatic joy. You can actually meditate on the graphic; it leads you. You have more memories of this than you presently realize; and when you do start realizing it, you call it *intuition*.



SPIRIT NETWORK 2

This graphic is inspired by ancient Egyptian (Amarna period) graphics, and, mainly, by Michel Desmarquet. It shows a “Higher Self” of the 1st level (lowest), connecting to nine humans on Earth. Above the Higher Self of the first category, there is a network connector leading up to its Higher Self, which is (except in the case of avatars with untypical “wiring”), of the 2nd level; etc.; up to the 9th level, always in the law of nines. Above the 9th level, comes Paradise, the Great Ether, with Spirit Strings leading directly to God, Allah, Prime Source, into the Middle Point, Spiritual Sun (Emanuel von Swedenborg), Empyrean of the Heaven of Light. That is my illustration of Desmarquet; but read his text, pdf at <http://archive.org>; there is more said there (search digitally: *Higher Self*).



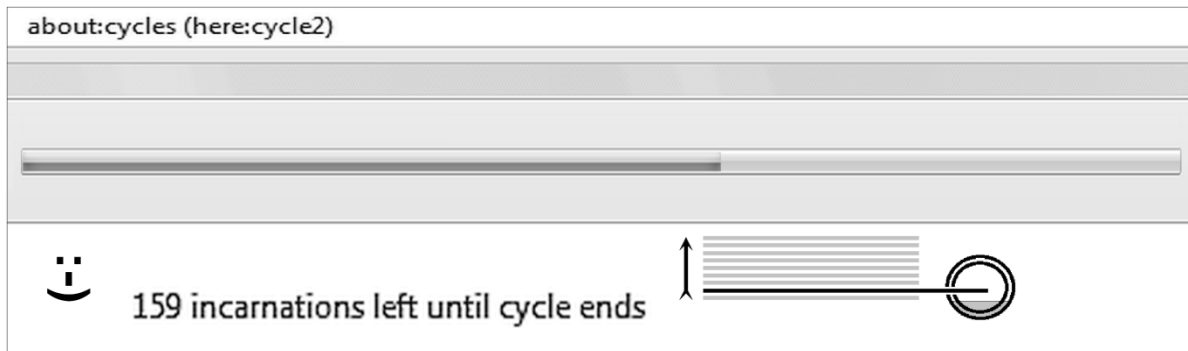
SPIRIT NETWORK 3

Artist’s impression of the grand panorama: aspects of the Spirit Network, in the Material Creation Worlds in nine hierarchies, structurally, the “strings” of Byzantine Henotheism, branching and fanning out from the

center. The scenario of a divine (spiritual) Light is, typically, what experiencers of Near Death Experiences report. An artist close to the astral world was Vincent van Gogh.

About “Cycles”:

Here is an example of a human who has made it up into the second cycle of purification on the path towards pure consciousness. The progress bar shows where the being presently is in the Nine Cycle System of the Material Creation Worlds, indicating the major relevant coordinates:



SPIRIT NETWORK 4. CYCLE PROGRESS BAR

The biometric identification of the respective human can be seen in the bottom left corner. The progress bar, moving from left to right, is already well beyond the one-half mark. The text indicates that there are still 159 (short, mortal) incarnations (each with specific cleansing tasks) left until the cycle ends. After the system reports that the 2nd cycle is successfully absolved, the horizontal black line seen in the bottom right quadrant jumps one level higher to the 3rd level, indicating that the ongoing process is now in the 3rd cycle. The large progress bar will then start walking anew from the left side towards the right side. The notation at the top left will change to “cycle3”. This continues until the 9th cycle will have been absolved, which is, technically, “mukti” (spiritual liberation from samskara, the wheel of many short mortal reincarnations). Many of the incarnations will take place parallel in time in different lokas, or worlds, in several different network settings simultaneously, in order to get the very voluminous job at the photon and electron plasma level done.

Question: Are there correspondences: The 1st body (1st level of awareness) will be purified in the 1st cycle, the 4th body (4th level of awareness: psychic abilities) will be purified in the 4th cycle, etc.?

Answer: Yes, that is generally the case. However, for example, in the 4th cycle, certain aspects of purification of, for example, the 2nd body will also continue. Further, for example, in the 5th cycle, certain aspects of awakening, for example, the 7th body will also take place at the same time. Every cycle is to a certain extent holistic for the entire nine body system of a human, but with a specific focus. In the specific focus, the number of the body (which is always the number of the level of awareness of that body) will correspond with the number of the cycle, and will also correspond with the category of civilization that is open to the human undergoing soul purification.

The 7th, 8th, and 9th cycles (especially, the 9th cycle) take an extremely long time. They make sense only for immortals. Or, for example, an immortal who is still on 1st level, which is possible, must make sure to ascend up through the lower levels rapidly, so that the time management will permit to spend the bulk of time and effort for the higher levels. This runs into intricate questions on a case by case basis. The astral body has an extremely long but limited lifetime (see in Desmarquet). I am in my fourth, and last, astral body, which is very unusual. The body system changes in paradise ascension.

Both the book by Michel Desmarquet, Thiaoouba Prophecy (free pdf, English version, at archive.org), and the Fifteen Emerald Tablets of Thoth, mention “cycles” in this context of central importance for spiritual life management. As soon as a person recognizes this system, there is a radical shift away from attending to only this one single present lifetime. The new, radically shifted outlook becomes, to pay attention to the entire system of purification cycles, mainly those that are still tasks to be absolved in the future, including in many future lifetimes. All this knowledge cannot, mainly, be had from books, one good reason being, that every case is very different from every other case. Pertinent operational knowledge can be had only from assigned spirit guides, which are both (i) ascended human masters, and (ii) assigned angels in a technical sense (not “finaliters” in the sense of the Urantia Book). The half-life of this intricate knowledge is relatively short since, when one step of the millions of necessary steps has been taken, the next step commences, etc.

About the Two Meanings of Cycles:

The “cycles”, the most technical term in Desmarquet and, fully corresponding, in Thoth (the star pupil of a master from Thiaoouba, the Dweller, Master Horlet), have two different very important meanings. In Desmarquet, only the first of these two important meanings is mentioned. In Thoth (this book), there is no limitation merely to the first meaning.

The first meaning of the term “cycle” (“cycles”) is, developmental for a human in Creation. The human, for example, most humans today on our planet that we call, Earth, comes from the spiritual Darkness, from Separation, finding back onto the path of the great Paradise Journey back to divine origins. In that context, “cycle” (“cycles”) are developmental: They enable the human to raise consciousness, and, accordingly, the entire life experience, from suffering to bliss, from dependence to liberation, from ignorance to perpetual awareness of the presence of all-powerful Source Love.

The system of nine cycles, a long thing to go through, has a beginning, a middle, and an end, presumably successful. What then? Once a human is developed by initiation through this system, the human can be developed no further by this system.

That is not a dilemma, however. Coming out successfully from this system, the human has gained divine powers of the free will (as a “finaliter” in the sense of the Urantia Book, equal to God except in power). These divine powers give the human the ability of self-development in maximized (but not, limitless, of course) autonomy. For absolvents of the system, who are leaving the system behind them to a new future, it is this aspect, of course, that becomes the dominant question. The possibilities of this system (self-development in maximized autonomy) are made for the future half-eternity, and are in that sense, unlimited and unending. The very mature text by Thoth gives guidance, in particular (but not only), for these absolvents, who are, in the Egyptian term, Akhu.

It is clear from the foregoing that Thoth’s text has several (approximately: nine) layers of understanding. In every cycle, you will read it with different eyes. Coming out of the ninth cycle, you will have the ability to hold the 9th level of awareness, including the ability of transfiguration. In this book, below in the appendices, there is a short explanation that I have received how the system of cycles can be used by the very advanced, those Mukti, those Akhu who have attained and cosmic pure consciousness, can meditate in all nine cycles, that is, in all nine levels of awareness, in all nine bodies of man. There is a tenth level, equivalent to the zero in mathematics in a decimal system. The tenth level is, samadhi.

Samadhi is, technically, the out-of-body state of the 5th body (the astral body), not on an astral travel into space, but into the higher self. That gets interesting, because, for those who are above the 1st cycle, there are two or more higher selves to choose from: There is a Higher Self of the 1st cycle, and there is a Higher Self above that in the 2nd cycle, 3rd, 4th, 5th, etc. This can reach well above the 9th cycle into Paradise, and all the way directly to Prime Source.

In the second important meaning of the term “cycle” (“cycles”), during meditation, there is a use of the Primal Number System (such as, promulgated by the Indo-Byzantine spiritual philosophy of Neoplatonism), with zero (samadhi), with a range from one to nine, then ten (the Primal One combined with the Primal Zero, samadhi), in a ladder reaching to infinity. That is what is explained below in a passage of the appendices. That is a deep insight into the psycho-mathematics of the transfiguration phenomenon. That is a secret that has been identified and lifted in this book.

The “Higher Self” in Near-Death Experiences:

The “higher self” is known very well from tens of thousands of reported near-death experiences (NDEs), by not by these words. The astral body of the “dying” person (who does not actually die) encounters a “Light”, or “Divine Light” of tremendous spiritual Love. That Light is not God directly (unless the higher self of the respective person is God, directly, which is possible, even though extremely rare on Earth today.) That Light is the higher self of the person who is “dying” (but does not actually die.) That is weighty circumstantial evidence for the existence of the phenomenon, the “higher self”.

There is a large literature today about NDEs. Also, there are several huge websites who have put many respective reports online; they are easy to find. A newer introduction to the subject, from an approach sympathetic to my own, is: Victor Zammit; Wendy Zammit; *What Happens When We Die?: A Lawyer Presents the Evidence for the Afterlife*; Guildford UK 2013. The missing perspective is that NDEs are not cases of death. They are, instead, particularly lucid and conscious cases of spirit contact, in the typical form of contacting one’s own higher self, which is a different “human” (“finaliter” in the sense of the Urantia Book, not, technically, an “angel”) on a higher level than the connectee below. The higher self is the primary connector of the connectee (and, typically, eight other connectees) to the Spirit World. The entire NDE literature is, hence, a telling, graphic, and moving documentation of how the Spirit World behind the veil of Maya looks, feels, sounds, what it says, how it says it, etc. I make reference to this entire body of literature here. The stuff is apparently real; even very skeptic medical personnel usually don’t put up much of a fight against that any more.

What are the distinctions between NDEs and true cases of death? In death, the silver cord (see above in this long Preface) is severed. Additionally, there is a distinct symbolic element, namely a “stepping over a threshold line”. That symbolic element is described in a book by a contemporary Kazakh-German clairvoyant, apparently on the same level as Padmasambhava (Tibetan Book of the Dead, popular name) and the authors of the Egyptian Book of the Dead (popular name). See: Jana Haas; *Jenseitige Welten: Die Reise der Seele ins Licht* (Worlds Beyond: The Soul’s Travel into the Light, German); Munich 2012. That symbolic passage is always absent in NDEs; the threshold, barrier, or similar is, however, frequently a part of NDE reports because the person who started “dying” came close to such a barrier. The decision not to die is supported by the higher self.

The most critical case group of NDEs involves out-of-body experiences of the person who is “dying”. The two prongs of this group are, either in the alternative or cumulatively: (i) a person witnesses something unique while unconscious; and/or, (ii) a person witnesses something unique which occurred in a different room etc. and could therefore normally not have been witnessed. Upon returning to life, the returned person discloses “impossible” key details; and the medical personnel and other people who know from personal knowledge the “impossibility” of such knowledge are utterly astounded, since there is no “normal” explanation for this. This type of situation has occurred, I estimate, thousands of times over the years, finding its way into the records.

Part of the knowledge that is thereby coming down, piecemeal, into the terrestrial human sphere involves other incarnations of the experiencer. There is a, even though distinctly smaller, literature about this, too. Relatively hard facts are, as reported, children who inexplicably start speaking in a strange language

(xenoglossia) or who know verifiable specifics from a different life. The western debate about this is interesting but misses the point: It deals with beliefs. A different matter is a person actually having memories of other incarnations, which would be much more likely in the eastern cultures than in the west. The usefulness of the debate for westerners, who to my mind are mostly blind (disabled) in this respect, may be to show that there is something that likely exists but is unknown. That result can be reached, logically, if there is evidence that is found convincing.

Zammit and Zammit dedicate chapter 24 of their book, *supra*, to the reincarnation issue. One of the more tangible case groups is the “tell-tale birthmark” group. The debate tapers out along the difficulty that the skeptics are unable to present negative proofs that a phenomenon xyz “must be” impossible. Literature on this can be found easily. The Emerald Tablets accept and mention without much ado reincarnation as a fact, which is natural on elevated levels of inner awareness.

In case you have not fully understood everything in this long Preface, I advise to read and re-read it over and over again over days and weeks until fully understood and digested. Then acquaint yourself with the book (free online, see above) by Desmarquet. Then, if you still have steam left, go through the book by Maitreya. Then you will be prepared for this book, which is a difficult book.

Hanau, 2014-10-14
Stefan Grossmann

APPROACHING THE TABLETS

Emerald Tablets, Introduction

There are two entirely different texts that are called „Emerald Tablet(s)”. This Commentary deals with the “Fifteen Emerald Tablets of Thoth the Atlantean”, first published in 1939/48 by M. Doreal, in English. This Commentary does not deal, primarily, with the much better known single-tablet text that is documented since antiquity, called, in the singular, “The Emerald Tablet of Hermes”.

In my study, “Byzantine Philosophy, The Alchemical Melting Pot of Antiquity” (July 10, 2014), I establish a non-western Non-Scholastic, eastern, namely Johannine-Byzantine, reading of the concept of “ousia” (primary matter, prima materia) in Aristotle, Metaphysics book Thera (nine). I explain it as the key to the understanding of the central concept within the fifteen Emerald Tablets of Thoth (Doreal translation), namely, “light”. “Light” and “ousia” can be read as meaning one and the same, namely: the Tabor Light of Transfiguration.

Thoth’s Tablets present a masterful meditation on the Spiritual Light, §§ 81, 131-137, and passim, from mental silence gained and coming to supernal joy. Based largely on personal experience and original research, this Commentary renders an interpretation of the Fifteen Emerald Tablets of Thoth along these lines: an instruction to become an *Akhu* (Egyptian term), *uomo universale* the Atlantean version, literate and proficient in man’s higher, universal-symbolic mind.

As to the authenticity of the base text, I am not prepared to speculate; I reference both volumes. The base text, written in the first person, partly systematic, partly aphoristic, then in riddles, partly fiction (all of Atlantis “sank”), is a supramental (“relational”) text of highest wisdom. It unfolds in fifteen interlocking lead themes (bold highlight for the single main theme):

Thoth and his father ◦ *Atlantis and Khem* ◦ *Earth’s “Halls of Amenti” and “Flower of Life”* ◦ *immortality* ◦ *spiritual Light and Darkness* ◦ *various beings of Light and Darkness* ◦ *astral travel through space and time* ◦ *vibrational “magic-science”* ◦ *spiritual liberation and enlightenment* ◦ ***nine bodies (“eyes”) of man*** ◦ *several mantras* ◦ *AGWANTI and YTOLAN* ◦ *“law”* ◦ *concept of wisdom* ◦ *prophecy for our times.*

1. Outline of the Fifteen Emerald Tablets:

The “Secret of Secrets” (Emerald Tablet Fifteen) is the **ninefold awareness**, “nine in all”, namely, nine bodies, §§ 524, 525 ff., 119-130, 288 first sentence with 287, 305, 350-356, the main key to the Tablets. It is mildly confusing that the “Lords of the Cycles” *are* “units of consciousness”, § 418.

The fifteen Emerald Tablets are written in a prose form of high style. The fifteen Tablets are equivalent to the chapters of a, for our terms, short book. There is a distinct incline from relative ease to more and more difficult and arcane throughout the Tablets.

As already noted toward the end of volume 1, the central concept of the fifteen Tablets is, in English, the notion of “Light”. It is not the light that our eyes see that is meant. It is a Light that is visible in our internal (reaching out far beyond our body’s skin) to our higher energy bodies.

The source of the Light is not the material Sun. The source of the Light is divine, for the Light is an essential, non-quantized transfinite (uncountable in the sense of Georg Cantor) energy of God. The Light is uncreated. See for more details of this initial presentation in volume 1, throughout.

The Light is important because it transmutes man. The Light is omnipresent; but only if a person lets it into his consciousness by voluntary invitation does the Light enter man, bringing to her or him the gifts of deification (theosis). That includes transubstantiation of the matter of the person's physical body that enables ascension into higher worlds of the fourth, fifth, sixth and higher dimensions. For the third dimension, in which our planet, Earth, exists, that means, if and when it occurs, that the respective ascender disappears to all available senses. She or he is simply gone, vanished. It has happened many times in history but western man so far has taken no note. It is a process that is extremely different from "death" because no "death" is involved, merely a move from a lower dimension (or world) to a higher dimension, an altogether blissful and highly rewarding process. Some people have read about it in Tibetan Buddhism, the "rainbow body".

The Emerald Tablets mention shifts of Thoth into other realms of other dimensions, for example into the dark "Halls of Amenti" where death resides and where the Angel of Death (Kali in India, Azrael in Islam) granted to Thoth liberation from death and the cycle of rebirths, and physical immortality including the right to visit the nether realms of this planet without harm.

2. The Conceptual Problem:

The divine essence of the Supreme Creator Spirit is unknowable to man and angel, to anybody. The Supreme Spirit makes itself known to people through toned-down forms of the essence (as we assume). Depending on who the observer is, this may manifest as the Light (such as, the Tabor Light of the Transfiguration that is mentioned in the Gospels.) Or, the observer may find it to manifest as an utter and extreme spiritual darkness. This depends entirely on the observer because the experience is interactive. Modern quantum physics speaks of the "participating observer". Teilhard de Chardin called this the "anthropic principle" within the universe. This principle was not considered by Thoth the immortal author when we wrote the Emerald Tablets some 10,000 years ago. That is the limit of the Emerald Tablets of Thoth. They are a wisdom text of the Light, and very penetrating.

How does the divine core essence (which we may assume) manifest "intention"? Intention always involves a change, an "activity" of the mind. However, we believe that the divine core essence is best described as the "unmoved moving" (in Tibetan Kalachakra Tantra: the "Supreme Unchanging".) How can the "Supreme Unchanging" of the Source Existence Level entertain a change of mind, a mental "activity"? Such a concept and activity are entirely alien to God, Eternal Love.

Also, the notion of a "divine core activity" omits to consider that "intention" is a form of the rational mind. "Intention" "intends something", i.e., has a goal in time. The highest divine essence, or core essence, is beyond time; it has no goals because it has no lack whatsoever. That is another conceptual reason that speaks against God having "intentions". There is a constructive dilemma here in our very limited understanding.

Energy practioners, such as yogis, Buddhist monks, Reiki practitioners, observe what they describe: that the energies they work with have a "functional intelligence" of their own. We explain this thus that, as the essence tones down into energies (timeless energies of the essence like the Tabor Light, or time-bound energies for "purposes") they descend from above into the zone of the rational mind. At that point, they develop rational intelligence including means and goals.

Every energy is personified. The time-bound energies that originate from, and are entirely dependent on and fully determined by, the timeless essence energies, are what the frequently encountered term "angels" designates. The non-eternal energies are angels. Angels in the hierarchies of the Holy Spirit (Fourth Great Force of Creation) are angels of Light. Angels in the hierarchies of the Atomic Force (First Great Force of

Creation, Big Bang force of entropy) are angels of darkness, also described as demons for the people who are perceptive to them are, at this level of existence, led to them by fears and other dark emotions. The Tibetans are generally associated with the Atomic Force, which has to do with how their entire lineage split during Atlantean times from the inner priesthood of the Nakkal Priests. It is ironic that the spiritually ignorant and naïve west has so strongly adopted this connection through the many Tibetan Buddhism aficionados in western society. They know not what they do...

Angels have a dual nature, both *personified and energy*. Angels are, different than humans, not free-will beings (in the terms of the Urantia Book: not “finaliters”.) Also, angels, the personifications of time-bound energies, are not “absonite”, which is the word the Urantia book uses to describe timeless existence without a beginning and without end. Angels may, however, under particular circumstances, merge with finaliters (such as human beings), in which case the angels partake of human free will and absonite full eternity. The benefit for the human is, to gain connection with the time-bound divine energies and thus, also with the timeless divine energies, which enables her or him to unfold the innermost absonite, eternal nature of man. This can be either of the Light or of the darkness, but it is always the ultimate destiny of a human being in the material Creation worlds. Every human being is a free-will being; but no human has chosen *which* free will he or she shall have; that part of a human is within the absonite core, not created, without beginning, without end. It is merely “found” through Creation, not “made”. It is, the human shell connecting with its innermost.

It is up to man, a mortal and confused being, to separate the darkness and the light. That is the deeper meaning of respective passage at the beginning of Genesis, the first book of the Torah and of the Bible. Without separating darkness and Light inside a human, the human remains spiritually blind and non-perceptive. There is a whole universe to be seen by the internal, from the inside view. That alone ensures understanding of things energetic.

That is an outline of the conceptual problem. It is, to a large part, a *perceptual* problem, namely a problem for humans to un-perceive the clutter that they live and hide in.

Emerald Tablets, Text of Tablets 1 to 15

This recites that text of Tablets 1 to 15 verbatim in the English translation of Doreal. I have added the numbering of the paragraphs for purposes of reference. There are, in the Doreal text as replicated here, 547 paragraphs. The word count (without paragraph numbering) is 22,220. The letter combination “light” (including “Light”) occurs 349 times. The letter combination “dark” (including “Dark”) is found 201 times throughout the fifteen Tablets. The latter gives the text a distinctly dualistic character, of Heaven and hell. There are eight Tablets of “Keys”, indicating *eight degrees of techniques with their accompanying knowledge base*:

1	The History of Thoth, the Atlantean (§§ 1-46)	theory/knowledge
2	The Halls of Amenti (§§ 47-90)	theory/knowledge
3	The Key of Wisdom (§§ 91-137)	practice (techniques)
4	The Space Born (§§ 138-180)	theory/knowledge
5	The DWELLER of Unal (§§ 181-243)	theory/knowledge
6	The Key of Magic (§§ 244-272)	practice (techniques)
7	The Seven Lords (§§ 273-303)	theory/knowledge
8	The Key of Mystery (§§ 304-334)	practice (techniques)
9	The Key to Freedom of Space (§§ 335-373)	practice (techniques)
10	The Key of Time (§§ 374-412)	practice (techniques)
11	The Key to Above and Below (§§ 413-431)	practice (techniques)
12	The Law of Cause and Effect and The Key of Prophecy (§§ 432-455)	practice (techniques)
13	The Keys of Life and Death (§§ 456-479)	practice (techniques)
14	Supplementary (§§ 480-520)	theory/knowledge
15	Secret of Secrets (§§ 521-547)	theory/knowledge

Tablet 1
The History of Thoth, The Atlantean

§ 1. I, THOTH, the Atlantean, master of mysteries, keeper of records, mighty king, magician, living from generation to generation being about to pass into the halls of Amenti set down for the guidance of those that are to come after these records of the mighty wisdom of Great Atlantis.

§ 2. In the great city of KEOR on the island of UNDAL, in a time far past, I began this incarnation. Not as the little men of the present age did the mighty ones of Atlantis live and die but rather from aeon to aeon did they renew their life in the Halls of Amenti where the river of life flows eternally onward.

§ 3. A hundred times ten have I descended the dark way that led into light, and as many times have I ascended from the darkness into the light my strength and power renewed.

§ 4. Now for a time I descend and the men of KHEM (Khem is ancient Egypt) shall know me no more.

§ 5. But in a time yet unborn will I rise again, mighty and potent, requiring an accounting of those left behind me.

§ 6. Then beware, O men of KHEM if ye have falsely betrayed my teaching for I shall cast ye down from your high estate into the darkness of the caves from whence ye came.

§ 7. Betray not my secrets to the men of the North or the men of the South lest my curse fall upon ye.

§ 8. Remember and heed my words, for surely will I return again and require of thee that which ye guard. Aye, even from beyond time and from beyond death will I return rewarding or punishing as ye have requited your truest.

§ 9. Great were my people in the ancient days, great beyond the conception of the little people now around me knowing the wisdom of old seeking far within the heart of infinity knowledge that belonged to Earth's youth.

§ 10. Wise were we with the wisdom of the Children of Light who dwelt among us. Strong were we with the power drawn from the eternal fire.

§ 11. And of all these, greatest among the children of men was my father, THOTME, keeper of the great temple link between the Children of Light who dwelt within the temple and the races of men who inhabited the ten islands.

§ 12. Mouthpiece, after the Three, of the DWELLER of UNAL, speaking to the Kings with the voice that must be obeyed.

§ 13. Grew I there from a child into manhood being taught by my father the elder mysteries, until in time there grew within the fire of wisdom, until it burst into a consuming flame.

§ 14. Naught desired I but the attainment of wisdom. Until on a great day the command came from the DWELLER of the Temple that I be brought before him. Few there were among the children of men who had looked upon that mighty face and lived for not as the sons of men are the Children of Light when they are not incarnate in a physical body.

§ 15. Chosen was I from the sons of men, taught by the DWELLER so that his purposes might be fulfilled purposes yet unborn in the womb of time.

§ 16. Long ages I dwelt in the Temple learning ever and yet ever more wisdom, until I, too, approached the light emitted from the great fire.

§ 17. Taught me he, the path to Amenti the underworld where the great king sits upon his throne of might.

§ 18. Deep I bowed in homage before the Lords of Life and the Lords of Death receiving as my gift the Key of Life.

§ 19. Free was I of the Halls of Amenti, bound not be death to the circle of life. Far to the stars I journeyed until space and time became as naught.

§ 20. Then having drunk deep of the cup of wisdom I looked into the hearts of men and there found I greater mysteries and was glad. For only in the Search for Truth could my Soul be stilled and the flame within be quenched.

§ 21. Down through the ages I lived seeing those around me taste of the cup of death and return again in the light of life.

§ 22. Gradually from the Kingdoms of Atlantis passed waves of consciousness that had been one with me only to be replaced by spawn of a lower star. [man's fall, S.G.]

§ 23. In obedience to the law the word of the Master grew into flower. Downward into the darkness turned the thoughts of the Atlanteans until at last in this wrath arose from his AGWANTI [Doreal: untranslatable; S.G.: detached-in-transfiguration samadhi] the DWELLER, speaking The Word [Logos, S.G.], calling the power [via the "Law", § 219, S.G.].

§ 24. Deep in Earth's heart, the sons of Amenti heard and hearing, directing the changing of the flower of fire [§ 168, S.G.] that burns eternally, changing and shifting, using the LOGOS, until that great fire changed its direction.

§ 25. Over the world then broke the great waters, drowning and sinking changing Earth's balance until only the Temple of Light was left standing on the great mountain on UNDAL still rising out of the water some there were who were living, saved from the rush of the fountains.

§ 26. Called to me then the Master, saying: *Gather ye together my people. Take them by the arts ye have learned of far across the waters, until ye reach the land of the hairy barbarians dwelling in caves of the desert. Follow there the plan that yet know of.*

§ 27. Gathered I then my people and entered the great ship of the Master. Upward we rose into the morning. Dark beneath us lay the Temple. Suddenly over it rose the waters. Vanished from Earth until the time appointed, was the great Temple.

§ 28. Fast we fled toward the sun of the morning until beneath us lay the land of the children of KHEM. Raging, they came with cudgels and spears lifted in anger seeking to slay and utterly destroy the Sons of Atlantis.

§ 29. Then raised I my staff and directed a ray of vibration, striking them still in their tracks as fragments of stone of the mountain.

§ 30. Then spoke I to them in words calm and peaceful, telling them of the might of Atlantis saying we were children of the Sun and its messengers. Cowed I them by my display of magic-science until at my feet they groveled, when I released them.

§ 31. Long dwelt we in the land of KHEM, long and yet long again. Until obeying the commands of the Master, who while sleeping yet lives eternally I sent from me the Sons of Atlantis, sent them in many directions that from the womb of time wisdom might rise again in her children.

§ 32. Long time dwelt I in the land of KHEM doing great works by the wisdom within me. Upward grew into the light of knowledge the children of KHEM watered by the rains of my wisdom.

§ 33. Blasted I then a path to Amenti so that I might retain my powers living from age to age a Sun of Atlantis, keeping the wisdom, preserving the records.

§ 34. Great few the sons of KHEM, conquering the people around them, growing slowly upwards in Soul force.

§ 35. Now for a time I go from among them into the dark halls of Amenti deep in the halls of the Earth, before the Lords of the powers face to face once again with the DWELLER.

§ 36. Raised I high over the entrance, a doorway, a gateway leading down to Amenti.

§ 37. Few there would be with courage to dare it, few pass the portal to dark Amenti. Raised over the passage, I, a mighty pyramid using the power that overcomes Earth force (gravity). Deep and yet deeper place I a force-house or chamber; from it carved I a circular passage reaching almost to the great summit.

§ 38. There in the apex, set I the crystal, sending the ray into the "Time-Space," drawing the force from out of the ether, concentrating upon the gateway to Amenti.

§ 39. Other chambers I built and left vacant to all seeming, yet hidden within them are the keys to Amenti. He who in courage would dare the dark realms, let him be purified first by long fasting.

§ 40. Lie in the sarcophagus of stone in my chamber. Then reveal I to him the great mysteries. Soon shall he follow to where I shall meet him even in the darkness of Earth shall I meet him, I, Thoth, Lord of Wisdom, meet him and hold him and dwell with him always.

§ 41. BuilDED I the Great Pyramid patterned after the pyramid of Earth force, burning eternally so that it, too might remain through the ages.

§ 42. In it, I builDED my knowledge of "magic-science" so that I might be here when again I return from Amenti. Aye, while I sleep in the Halls of Amenti my Soul roaming free will incarnate dwell among men in this form or another. (Hermes, thrice-born.)

§ 43. Emissary on Earth am I of the DWELLER fulfilling his commands so many might be lifted. Now return I to the halls of Amenti leaving behind me some of my wisdom. Preserve ye and keep ye the command of the DWELLER: Lift ever upwards your eyes toward the light.

§ 44. Surely in time, ye are one with the Master, surely by right ye are one with the Master, surely by right yet are one with the ALL.

§ 45. Now, I depart from ye. Know my commandments, keep them and be them, and I will be with you helping and guiding you into the Light.

§ 46. Now before me opens the portal. Go I down in the darkness of night.

Tablet 2

The Halls of Amenti

§ 47. Deep in Earth's heart lie the Halls of Amenti, far 'neath the islands of sunken Atlantis, Halls of the Dead and halls of the living, bathed in the fire of the infinite ALL.

§ 48. Far in a past time, lost in the space time the Children of Light looked down on the world. Seeing the children of men in their bondage, bound by the force that came from beyond. Knew they that only by freedom from bondage could man ever rise from the Earth to the Sun.

§ 49. Down they descended and created bodies, taking the semblance of men as their own. The Masters of everything said after their forming: *We are they who were formed from the space-dust, partaking of life from the infinite ALL living in the world as children of men, like and yet unlike the children of men.*

§ 50. Then for a dwelling place, far 'neath the earth crust, blasted great spaces they by their power spaces apart from the children of men. Surrounded them by forces and power shielded from harm they the Halls of the Dead.

§ 51. Side by side then, placed they other spaces, filled them with Life and with Light from above. Builded they then the Halls of Amenti that they might dwell eternally there, living with life to eternity's end.

§ 52. Thirty and two were there of the children, sons of Lights who had come among men, seeking to free from the bondage of darkness those who were bound by the force from beyond.

§ 53. Deep in the Halls of Life grew a flower, flaming, expanding, driving backward the night.

§ 54. Placed in the centre, a ray of great potence, Life giving, Light giving, filling with power all who came near it. Placed they around it thrones, two and thirty places for each of the Children of Light placed so that they were bathed in the radiance, filled with the Life from the eternal Light.

§ 55. There time after time placed they their first created bodies so that they might by filled with the Spirit of Life. One hundred years out of each thousand must the Life-giving Light flame forth on their bodies. Quickening, awakening the Spirit of Life.

§ 56. There in the circle from aeon to aeon, sit the Great Masters living a life not known among men. There in the Halls of Life they lie sleeping free flows their Soul through the bodies of men.

§ 57. Time after time, while their bodies lie sleeping, incarnate they in the bodies of men. Teaching and guiding onward and upward out of the darkness into the light.

§ 58. There in the Hall of Life, filled with their wisdom known not to the races of man, living forever 'neath the cold fire of life, sit the Children of Light. Times there are when they awaken come from the depths to be lights among men, infinite they among finite men.

§ 59. He who by progress has grown from the darkness, lifted himself from the night into light free is he made of the Halls of Amenti, free of the Flower of Light and of Life. Guided he then, by wisdom and knowledge, passes from men, to the Master of Life.

§ 60. There he may dwell as one with the Masters, free from the bonds of the darkness of night. Seated within the flower of radiance sit seven Lords from the Space-Times above us, helping and guiding through infinite Wisdom the pathway through time of the children of men.

§ 61. Mighty and strange, they, veiled with their power, silent, all-knowing, drawing the Life force, different yet one with the children of men. Aye, different, and yet One with the Children of Light.

§ 62. Custodians and watchers of the force of man's bondage, ready to loose when the light has been reached. First and most mighty sits the Veiled Presence, Lord of Lords, the infinite Nine over the other from each the Lords of the Cycles Three, Four, Five, and Six, Seven, Eight, each with his mission, each with his powers, guiding, directing the destiny of man. There sit they, mighty and potent, free of all time and space.

§ 63. Not of this world they, yet akin to it Elder Brothers they of the children of men. Judging and weighing, they with their wisdom, watching the progress of Light among men. There before them was I led by the DWELLER, watched him blend with ONE from above.

§ 64. Then from HE came forth a voice saying:

§ 65. *Great art thou, Thoth, among children of men. Free henceforth of the Halls of Amenti Master of Life among children of men. Taste not of death except as thou will it, drink thou of Life to Eternity's end, Henceforth forever is Life thine for the taking. Henceforth is Death at the call of thy hand.*

§ 66. *Dwell here or leave here when thou desireth, free is Amenti to the Sun of man. Take thou up Life in what form thou desireth Child of the Light that has grown among men. Choose thou thy work, for all should must labor, never be free from the pathway of Light.*

§ 67. *One step thou has gained on the long pathway upward, infinite now is the mountain of Light. Each step thou taketh but heightens the mountain all of thy progress but lengthens the goal.*

§ 68. *Approach ye ever the infinite Wisdom, ever before thee recedes the goal. Free are ye made now of the Halls of Amenti to walk hand in hand with the Lords of the world, one in one purpose, working together bring of Light to the children of men.*

§ 69. Then from his throne came one of the Masters, taking my hand and leading me onward, through all the Halls of the deep hidden land. Led he me through the Halls of Amenti showing the mysteries that are known not to man.

§ 70. Through the dark passage, downward he led me, into the Hall where site the dark Death. Vast as space lay the great Hall before me, walled by darkness but yet filled with Light.

§ 71. Before me arose a great throne of darkness, veiled on it seated a figure of night. Darker than darkness sat the great figure, dark with a darkness not of the night. Before it then paused the Master, speaking

§ 72. The Word that brings about Life, saying; *Oh, master of darkness guide of the way from Life unto Life before thee I bring a Sun of the morning. Touch him not ever with the power of night. Call not his flame to the darkness of night. Know him, and see him one of our brothers lifted from darkness into the Light. Release thou his flame from its bondage free let it flame through the darkness of night.*

§ 73. Raised then the hand of the figure forth came a flame that grew clear and bright. Rolled back swiftly the curtain of darkness, unveiled the Hall from the darkness of night.

§ 74. Then grew in the great space before me, flame after flame, from the veil of the night. Uncounted millions leaped they before me, some flaming forth as flowers of fire.

§ 75. Others there were that shed a dim radiance, flowing but faintly from out of the night.

§ 76. Some there were that faded swiftly others that grew from a small spark of light. Each surrounded by its dim veil of darkness yet flaming with light that could never be quenched. Coming and going like fireflies in springtime filled they with space with Light and with Life.

§ 77. Then spoke a voice, mighty and solemn, saying:

§ 78. *These are lights that are souls among men, growing and fading, existing forever changing yet living, through death into life. When they have bloomed into flower, reached the zenith of growth in their life, swiftly then send I my veil of darkness, shrouding and changing to new forms of life.*

§ 79. *Steadily upward throughout the ages, growing, expanding into yet another flame lighting the darkness with yet greater power, quenched yet unquenched by the veil of the night.*

§ 80. *So grows the soul of man ever upward quenched yet unquenched by the darkness of night. I, Death, come, and yet I remain not, for life eternal exists in the ALL only an obstacle, I in the pathway quick to be conquered by the infinite light.*

§ 81. *Awaken, O flame that burns ever inward, flame forth and conquer the veil of the night.*

§ 82. Then in the midst of the flames in the darkness grew there one that drove forth the night, flaming, expanding ever brighter, until at last was nothing but Light.

§ 83. Then spoke my guide, the voice of the master: *See your own soul as it grows in the light, free now forever from the Lord of the night.*

§ 84. Forward he led me through many great spaces filled with the mysteries of the Children of Light; mysteries that man may never yet know of until he, too, is a Sun of the Light.

§ 85. Backward then HE led me into the Light of the hall of the Light. Knelt I then before the great Masters, Lords of ALL from the cycles above.

§ 86. Spoke HE then with words of great power saying: *Thou hast been made free of the Halls of Amenti. Choose thou thy work among the children of men.*

§ 87. Then spoke I: *O, great master let me be a teacher of men leading them onward and upward until they, too, are lights among men freed from the veil of the night that surrounds them, flaming with light that shall shine among men.*

§ 88. Spoke to me then the voice: *Go, as yet will. So be it decreed. Master are ye of your destiny, free to take or reject at will. Take yet the power, take ye the wisdom. Shine as a light among the children of men.*

§ 89. Upward then, led me the DWELLER. Dwelt I again among children of men, teaching and showing some of my wisdom; Sun of the Light, a fire among men.

§ 90. Now again I tread the path downward, seeking the light in the darkness of night. Bold ye and keep ye, preserve my record, guide shall it be to the children of men.

Tablet 3 **The Key of Wisdom**

§ 91. I, Thoth, the Atlantean, give of my wisdom give of my knowledge, give of my power. Freely I give to the children of men. Give that they, too, might have wisdom to shine through the world from the veil of the night.

§ 92. Wisdom is power and power is wisdom, one with each other, perfecting the whole.

§ 93. Be thou not proud, O man, in thy wisdom. Discourse with the ignorant as well as the wise. If one comes to thee full of knowledge listen and heed, for wisdom is all.

§ 94. Keep thou not silent when evil is spoken for Truth like the sunlight shines above all. He who over-steppeth the Law shall be punished, for only through Law comes the freedom of men. Cause thou not fear for fear is a bondage a fetter that binds the darkness to men.

§ 95. Follow thine heart during thy lifetime. Do thou more than is commanded of thee. When thou hast gained riches follow thou thine heart for all these are of no avail if thine heart be weary. Diminish thou not the time of following thine heart. It is abhorred of the soul.

§ 96. They that are guided go not astray but they that are lost cannot find a straight path. If thou go among men, make for thyself Love, the beginning and end of the heart.

§ 97. If one cometh unto thee for council, let him speak freely that the thing for which he hath come to thee may be done. If he hesitates to open his heart to thee it is because thou, the judge, doeth the wrong.

§ 98. Repeat thou not extravagant speech, neither listen thou to it for it is the utterance of one not in equilibrium. Speak thou not of it so that he before thee may know wisdom.

§ 99. Silence is of great profit. An abundance of speech profiteth nothing. Exalt not thine heart above the children of men, lest it be brought lower than the dust.

§ 100. If thou be great among men be honoured for knowledge and gentleness. If thou seeketh to know the nature of a friend, ask not his companion but pass a time alone with him. Debate with him testing his heart by his words and his bearing.

§ 101. That which goeth into the store-house must come forth, and the things that are thine must be shared with a friend.

§ 102. Knowledge is regarded by the fool as ignorance and the things that are profitable are to him hurtful. He liveth in death. It is therefore his food.

§ 103. The wise man lets his heart overflow but keeps silent his mouth. O man, list to the voice of wisdom list to the voice of light.

§ 104. Mysteries there are in the Cosmos that unveiled fill the world with their light. Let he who would be free from the bonds of darkness first divine the material from the immaterial the fire from the earth for know ye that as earth descends to earth, so also fire ascends unto fire and becomes one with fire. He who knows the fire that is within himself shall ascend unto the eternal fire and dwell in it eternally.

§ 105. Fire, the inner fire is the most potent of all force, for it overcometh all things and penetrates to all things of the Earth. Man supports himself only on that which resists. So Earth must resist man else he existeth not.

§ 106. All eyes do not see with the same vision, for to one an object appears of one form and colour and to a different eye of another. So also the infinite fire changing from colour to colour is never the same from day to day.

§ 107. Thus, speak I, THOTH, of my wisdom, for a man is a fire burning bright through the night never is quenched in the veil of the darkness, never is quenched by the veil of the night.

§ 108. Into men's hearts, I looked by my wisdom, found them not free from the bondage of strife. Free from the toils, thy fire, O my brother lest it be buried in the shadow of night!

§ 109. Hark ye, O man, and list to this wisdom: where do name and form cease? Only in consciousness, invisible an infinite force of radiance bright. The forms that ye create by brightening they vision are truly effects that follow thy cause.

§ 110. Man is a star bound to a body, until in the end he is freed through his strife. Only by struggle and toiling thy utmost shall the star within thee bloom out in new life. He who knows the commencement of all things free is his star from the realm of night.

§ 111. Remember, O man, that all which exists is only another form of that which exists not. Everything that has being is passing into yet other being and thou thyself are not an exception.

§ 112. Consider the Law, for all is Law. Seek not that which is not of the Law for such exists only in the illusions of the senses. Wisdom cometh to all her children even as they cometh unto wisdom.

§ 113. All through the ages the light has been hidden. Awake, O man, and be wise.

§ 114. Deep in the mysteries of life have I traveled, seeking and searching for that which is hidden.

§ 115. List ye, O man, and be wise. Far 'neath the earth crust in the Halls of Amenti mysteries I saw that are hidden from men.

§ 116. Oft have I journeyed the deep hidden passage, looked on the Light that is Life among men. There 'neath the flowers of Life ever living, searched I the hearts and the secrets of men. Found I that man is but living in darkness, light of the great fire is hidden within.

§ 117. Before the Lords of hidden Amenti learned I the wisdom I give unto men.

§ 118. Masters are they of the great Secret Wisdom, brought from the future of infinity's end. Seven are they, the Lords of Amenti, overlords they of the Children of Morning, Suns of the cycles, Masters of Wisdom.

§ 119. Formed are not they as the children of men? THREE, FOUR, FIVE AND SIX, SEVEN EIGHT, NINE are the titles of the Masters of men.

§ 120. Far from the future, formless yet forming, came they as teachers for the children of men. Live they forever, yet not of the living bound not to life and yet free from death.

§ 121. Rule they forever with infinite wisdom bound yet not bound to the dark Halls of Death. Life they have in them, yet life that is not life, free from all are the Lords of the ALL.

§ 122. Forth from them came forth the Logos, instruments they of the power o'er all. Vast is their countenance yet hidden in smallness formed by a forming, known yet unknown.

§ 123. THREE holds the key of all hidden magic, creator he of the halls of the Dead sending forth power, shrouding with darkness, binding the souls of the children of men; sending the darkness, binding the soul force; director of negative to the children of men.

§ 124. FOUR is he who looses the power. Lord, he, of Life to the children of men. Light is his body, flame is his countenance; freer of souls to the children of men.

§ 125. FIVE is the master, the Lord of all magic - Key to The Word that resounds among men.

§ 126. SIX is the Lord of Light, the hidden pathway, path of the souls of the children of men.

§ 127. SEVEN is he who is Lord of the vastness, master of Space and the key of the Times.

§ 128. EIGHT is he who orders the progress weighs and balances the journey of men.

§ 129. NINE is the father, vast he of countenance forming and changing from out of the formless.

§ 130. Meditate on the symbols I give thee. Keys are they, though hidden from men.

§ 131. Reach ever upward, O Soul of the morning. Turn thy thoughts upward to Light and to Life. Find in the keys of the numbers I bring thee, light on the pathway from life unto life.

§ 132. Seek ye with wisdom. Turn thy thoughts inward. Close not thy mind to the flower of Light.

§ 133. Place in thy body a thought-formed picture. Think of the numbers that lead thee to Life.

§ 134. Clear is the pathway to he who has wisdom. Open the door to the Kingdom of Light.

§ 135. Pour forth thy flame as a Sun of the morning. Shut out the darkness and live in the day.

§ 136. Take thee, O man! As part of thy being the Seven who are but are not as they seem. Opened, O man! Have I my wisdom. Follow the path in the way I have led.

§ 137. Masters of Wisdom SUN of the MORNING LIGHT and LIFE to the children of men.

Tablet 4
The Space Born [Of Astral Cosmic Consciousness, S.G.]

§ 138. List ye, O man, to the voice of wisdom, list to the voice of THOTH, the Atlantean.

§ 139. Freely I give to thee of my wisdom gathered from the time and space of this cycle master of mysteries, SUN of the morning, living forever, a child of the LIGHT shining with brightness, star of the morning THOTH the teacher of men, is of ALL. Long time ago, I in my childhood lay 'neath the stars on long-buried ATLANTIS, dreaming of mysteries far above men.

§ 140. Then in my heart grew there a great longing to conquer the pathway that led to the stars. Year after year, I sought after wisdom, seeking new knowledge, following the way, until at last my SOUL, in great travail, broke from its bondage and bounded away.

§ 141. Free was I from the bondage of earth-men. Free from the body, I flashed through the night. Unlocked at last for me was the star-space. Free was I from the bondage of night. Now to the end of space sought I wisdom, far beyond knowledge of finite man.

§ 142. Far into space, my SOUL traveled freely into infinity's circle of light. Strange, beyond knowledge, were some of the planets, great and gigantic, beyond dreams of men.

§ 143. Yet found I Law, in all of its beauty, working through and among them as here among men.

§ 144. Flashed forth my soul through infinity's beauty, far through space I flew with my thoughts.

§ 145. Rested I there on a planet of beauty. Strains of harmony filled all the air.

§ 146. Shapes there were, moving in Order great and majestic as stars in the night; mounting in harmony, ordered equilibrium, symbols of the Cosmic, like unto Law.

§ 147. Many the stars I passed in my journey, many the races of men on their worlds; some reaching high as stars of the morning, some falling low in the blackness of night.

§ 148. Each and all of them struggling upward, gaining the heights and plumbing the depths, moving at times in realms of brightness living through darkness, gaining the Light.

§ 149. Know, O man, that Light is thine heritage. Know that darkness is only a veil. Sealed in thine heart is brightness eternal, waiting the moment of freedom to conquer, waiting to rend the veil of the night.

§ 150. Some I found who had conquered the ether. Free of space were they while yet they were men. Using the force that is the foundation of ALL things, far in space constructed they a planet drawn by the force that flows through the ALL; condensing, coalescing the ether into forms, that grew as they willed.

§ 151. Outstripping in science, they, all of the races, mighty in wisdom, sons of the stars. Long time I paused, watching their wisdom. Saw them create from out of the ether cities gigantic of rose and gold. Formed forth from the primal element base of all matter, the ether far flung.

§ 152. Far in the past, they had conquered the ether, freed themselves from the bondage of toil; formed in heir mind only a picture and swiftly created, it grew.

§ 153. Forth then, my soul sped, throughout the Cosmos, seeing ever, new things and old learning that man is truly space-born, a Sun of the Sun a child of the stars.

§ 154. Know ye, O man, whatever form ye inhabit, surely it is one with the stars.

§ 155. Thy bodies are nothing but planets revolving around their central suns.

§ 156. When ye have gained the light of all wisdom, free shall ye be to shine in the ether - one of the Suns that light outer darkness - one of the space-born grown into Light.

§ 157. Just as the stars in time lose their brilliance, light passing from them in to the great source, so, O man, the soul passes onward leaving behind the darkness of night.

§ 158. Formed forth ye, from the primal ether, filled with the brilliance that flows from the source bound by the ether coalesced around, yet ever it flames until at last it is free.

§ 159. Lift up your flame from out of the darkness, fly from the night and ye shall be free.

§ 160. Traveled I through the space-time, knowing my soul at last was set free, knowing that now might I pursue wisdom. Until at last, I passed to a plane hidden from knowledge, known not to wisdom extension beyond all that we know.

§ 161. Now, O man, when I had this knowing, happy my soul grew for now I was free. Listen, ye space-born, list to my wisdom: know ye not that ye, too, will be free.

§ 162. List ye again, O man, to my wisdom that hearing, ye too, might live and be free. Not of the earth are ye – earthy but child of the Infinite Cosmic Light.

§ 163. Know ye not, O man, of your heritage? Know ye not ye are truly the Light? Sun of the Great Sun, when ye gain wisdom, truly aware of your kinship with Light.

§ 164. Now, to ye, I give knowledge freedom to walk in the path I have trod, showing ye truly how by my striving I trod the path that leads to the stars.

§ 165. Hark ye, O man, and know of thy bondage, know how to free thyself from the toils. Out of the darkness shall ye rise upward, one with the Light and one with the stars.

§ 166. Follow ye ever the path of wisdom. Only by this can ye rise from below. Ever man's destiny leads him onward into the Curves of Infinity's ALL.

§ 167. Know ye, O man, that all space is ordered. Only by Order are ye One with the ALL. Order and balance are the Law of the Cosmos. Follow and ye shall be One with the ALL.

§ 168. He who would follow the pathway of wisdom, open must be to the Flower of Life [here in the sense: Spirit connection via Earth's central fire, i.e., Planetary Logos. S.G.], extending his consciousness out of the darkness, flowing through time and space in the ALL.

§ 169. Deep in the silence first ye must linger until at last ye are free from desire free from the longing to speak in the silence.

§ 170. Conquer by silence, the bondage of words. Abstaining from eating until we have conquered desire for food, that is bondage of soul.

§ 171. Then lie ye down in the darkness. Close ye your eyes from the rays of the Light. Centre thy soul-force in the place of thine consciousness, shaking it free from the bonds of the night.

§ 172. Place in thy mind-place the image thou desireth. Picture the place thou desireth to see. Vibrate back and forth with thy power. Loosen the soul from out of its night. Fiercely must thou shake with all of thy power until at last thy soul shall be free.

§ 173. Mighty beyond words is the flame of the Cosmic, hanging in planes, unknown to man mighty and balanced, moving in Order music of harmonies, far beyond man.

§ 174. Speaking with music, singing with colour, flame from the beginning of Eternity's ALL. Spark of the flame art thou, O my children, burning with colour and living with music. List to the voice and thou shalt be free.

§ 175. Consciousness free is fused with the Cosmic, One with the Order and Law of the ALL. Knew ye not man, that out of the darkness Light shall flame forth, a symbol of ALL.

§ 176. Pray ye this prayer for attaining or wisdom. Pray for the coming of Light to the ALL.

§ 177. Mighty SPIRIT of LIGHT that shines through the Cosmos, draw my flame closer in harmony to thee. Lift up my fire from out of the darkness magnet of fire that is One with the ALL. Lift up my soul, thou might and potent. Child of the Light, turn not away. Draw me in power to melt in thy furnace One with all things and all things in One, fire of the life-strain and One with the Brain.

§ 178. When ye have freed thy soul from its bondage, know that for ye the darkness is gone. Ever through space ye may seek wisdom, bound not be fetters forged in the flesh.

§ 179. Onward and upward into the morning, free flash O Soul, to the realms of Light. Move thou in Order, move thou in Harmony, freely shalt move with the Children of Light.

§ 180. Seek ye and know ye, my KEY of [cosmic, S.G.] Wisdom. Thus, O man, ye shall surely be free.

Tablet 5
The DWELLER of Unal

§ 181. Oft dream I of buried Atlantis lost in the ages that have passed into night. Aeon on aeon thou existed in beauty a light shining through the darkness of night.

§ 182. Mighty in power, ruling the earth-born, Lord of the Earth in Atlantis' day.

§ 183. King of the nations, master of wisdom, LIGHT through SUNTAL Keeper of the way, dwelt in his TEMPLE, the MASTER of UNAL LIGHT of the Earth in Atlantis' day.

§ 184. Master, HE, from a cycle beyond us, living in bodies as one among men.

§ 185. Not as the earth-born, HE from beyond us SUN of a cycle, advanced beyond men.

§ 186. Know ye, O man, that HORLET the Master, was never one with the children of men.

§ 187. Far in the past time when Atlantis first grew as a power, appeared there one with the KEY of WISDOM showing the way of LIGHT to all. Showed he to all men the path of attainment, way of the Light that flows among men. Mastering darkness, leading the MAN-SOUL, upward to heights that were One with the Light.

§ 188. Divided the Kingdoms, HE into sections. Ten were they, ruled by children of men. Upon another, built HE a TEMPLE, built but not by the children of men.

§ 189. Out of the ETHER called HE its substance, moulded and formed by the power of YTOLAN [plenum of psychic powers, S.G.] into the forms HE built with His mind.

§ 190. Mile upon mile it covered the island, space upon space it grew in its might.

§ 191. Black, yet not black, but dark like the space-time, deep in its heart the ESSENCE of LIGHT.

§ 192. Swiftly the TEMPLE grew into being moulded and shaped by the WORD of the DWELLER, called from the formless into a form.

§ 193. Builded HE then, within it, great chambers filled them with forms called forth from the ETHER, filled them with wisdom called forth by His mind.

§ 194. Formless was HE within his TEMPLE yet was HE formed in the image of men.

§ 195. Dwelling among them yet not of them, strange and far different was HE from the children of men.

§ 196. Chose HE then from among the people, THREE who became his gateway.

§ 197. Choose HE the THREE from the Highest to become his links with Atlantis.

§ 198. Messengers they, who carried his council, to the kings of the children of men.

§ 199. Brought HE forth others and taught them wisdom teachers, they, to the children of men. Placed HE them on the island of UNDAL to stand as teachers of LIGHT to men.

§ 200. Each of those who were thus chosen, taught must he be for years five and ten.

§ 201. Only thus could he have understanding to bring LIGHT to the children of men.

§ 202. Thus there came into being the Temple, a dwelling place for the Master of men.

§ 203. I, THOTH, have ever sought wisdom, searching in darkness and searching in Light.

§ 204. Long in my youth I traveled the pathway, seeking ever new knowledge to gain.

§ 205. Until after much striving, one of the THREE, to me brought the LIGHT.

§ 206. Brought HE to me the commands of the DWELLER, called me from the darkness into the LIGHT. Brought HE me, before the DWELLER, deep in the Temple before the great FIRE.

§ 207. There on the great throne, beheld I, the DWELLER, clothed with the LIGHT and flashing with fire. Down I knelt before that great wisdom feeling the LIGHT flowing through me in waves.

§ 208. Heard I then the voice of the DWELLER: *O darkness, come into the Light. Long have ye sought the pathway to LIGHT. Each soul on earth that loosens its fetters shall soon be made free from the bondage of night.*

§ 209. *Forth from the darkness have ye arisen, closer approached the Light of your goal.*

§ 210. *Here ye shall dwell as one of my children, keeper of records gathered by wisdom, instrument thou of the LIGHT from beyond.*

§ 211. *Ready by thou made to do what is needed, preserver of wisdom through the ages of darkness, that shall come fast on the children of men.*

§ 212. *Live thee here and drink of all wisdom.*

§ 213. *Secrets and mysteries unto thee shall unveil.*

§ 214. Then answered I, [Thoth to] the MASTER OF CYCLES, saying: *O Light, that descended to men give thou to me of thy wisdom that I might be a teacher of men. Give thou of thy LIGHT that I may be free.*

§ 215. Spoke then to me again, the MASTER: *Age after age shall ye live through your wisdom, Aye, when o'er Atlantis the ocean waves roll holding the Light, though hidden in darkness, ready to come when e'er thou shalt call.*

§ 216. *Go thee now and learn greater wisdom. Grow thou through LIGHT to Infinity's ALL.*

§ 217. Long then dwelt I in the Temple of the DWELLER until at last I was One with the LIGHT.

§ 218. Followed I then the path to the star planes, followed I then the pathway to LIGHT.

§ 219. Deep into Earth's heart I followed the pathway, learning the secrets, below as above learning the pathway to the HALLS of AMENTI [at Earth's center] learning the LAW [difficult generic term for: infinitely subtle "non-force(s)", S.G.] that balances the world.

§ 220. To Earth's hidden chambers pierced I by my wisdom, deep through the Earth's crust, into the pathway, hidden for ages from the children of men.

§ 221. Unveiled before me ever more wisdom until I reached a new knowledge: found that all is part of an ALL great and yet greater than all that we know. Searched I Infinity's heart through all the ages. Deep and yet deeper, more mysteries I found. Now, as I look back through the ages, know I that wisdom is boundless ever grown greater throughout the ages, One with Infinity's greater than all.

§ 222. Light there was in ancient ATLANTIS. Yet, darkness, too, was hidden in all.

§ 223. Fell from the Light into the darkness some who had risen to heights among men.

§ 224. Proud they became because of their knowledge, proud were they of their place among men. Deep delved they into the forbidden opened the gateway that led to below.

§ 225. Sought they to gain ever more knowledge but seeking to bring it up from below.

§ 226. He who descends below must have balance, else he is bound by lack of our Light.

§ 227. Opened, they then, by their knowledge, pathways forbidden to man.

§ 228. But, in His Temple, all-seeing, the DWELLER, lay in his AGWANTI, while through Atlantis, His soul roamed free.

§ 229. Saw HE the Atlanteans, by their magic, opening the gateway that would bring to Earth a great woe.

§ 230. Fast fled His soul then, back to His body. Up HE arose from His AGWANTI. Called HE the Three mighty messengers. Gave the commands that shattered the world. Deep 'neath Earth's crust to the HALLS of AMENTI, swiftly descended the DWELLER. Called HE then on the powers the Seven Lords wielded changed the Earth's balance.

§ 231. Down sank Atlantis beneath the dark waves. Shattered the gateway that had been opened; shattered the doorway that led down below. All of the islands were shattered except UNAL and part of the island of the sons of the DWELLER.

§ 232. Preserved HE them to be the teachers, Lights on the path for those to come after, Lights for the lesser children of men.

§ 233. Called HE then, I THOTH, before him gave me commands for all I should do, saying; *Take thou, O THOTH, all of your wisdom.*

§ 234. *Take all your records, Take all your magic. Go thou forth as a teacher of men. Go thou forth reserving the records until in time LIGHT grows among men. LIGHT shalt thou be all through the ages, hidden yet found by enlightened men. Over all Earth, give WE ye power free thou to give or take it away.*

§ 235. *Gather thou now the sons of Atlantis. Take them and flee to the people of the rock caves. Fly to the land of the Children of KHEM.* Then gathered I the sons of Atlantis. Into the spaceship I brought all my records, brought the records of sunken Atlantis. Gathered I all of my powers instruments many of mighty magic.

§ 236. Up then we rose on wings of the morning. High we arose above the Temple leaving behind the Three and DWELLER, deep in the HALLS 'neath the Temple closing the pathway to the LORDS of the Cycles.

§ 237. Yet ever to him who has knowing, open shall be the path to AMENTI. Fast fled we then on the wings of the morning, fled to the land of the children of KHEM. There by my power I conquered and ruled them.

§ 238. Raised I to LIGHT the children of KHEM. Deep 'neath the rocks, I buried my spaceship waiting the time when man might be free.

§ 239. Over the spaceship erected a marker in the form of a lion yet like unto man. There 'neath the image rests yet my spaceship forth to be brought when need shall arise.

§ 240. Know ye, O man, that far in the future, invaders shall come from out of the deep. Then awake, ye who have wisdom. Bring forth my ship and conquer with ease. Deep 'neath the image lies my secret. Search and find in the pyramid I built.

§ 241. Each to the other is the Keystone; each the gateway that leads into LIFE. Follow the KEY I leave behind me. Seek and the doorway to LIFE shall be thine. Seek thou in my pyramid deep in the passage that ends in a wall.

§ 242. Use thou the KEY of the SEVEN and open to thee the pathway will fall. Now unto thee I have given my wisdom. Now unto thee I have given my way.

§ 243. Follow the pathway. Solve thou my secrets. Unto thee I have shown the way.

Tablet 6

The Key of Magic

§ 244. Hark ye, O man, to the wisdom of magic. Hark the knowledge of powers forgotten. Long, ago in the days of the first man, warfare began between darkness and light. Man, then as now were filled with both darkness and light and while in some darkness hell sway, in other light filled the soul.

§ 245. Aye, age old in this warfare the eternal struggle between darkness and light. Fiercely is it fought all through the ages using strange powers hidden to man.

§ 246. Adepts has there been filled with the blackness, struggling always against the light but others there are who, filled with brightness, have ever conquered the darkness of night. Where e'er ye may be in all ages and plane, surely, ye shall know of the battle with night. Long ages ago The SUNS of the Morning descending, found the world filled with night, there in that past, begun the struggle the age old Battle Darkness & Light.

§ 247. Many in the time were so filled with darkness that only feebly flamed the light from the night.

§ 248. Some they were, masters of darkness, who sought to fill all with their darkness: Sought to draw others into their night. Fiercely withstood they, the masters of brightness: fiercely fought they from the darkness of night. Sought ever to tighten the fetters the chains that bind men to the darkness of night. Used they always the dark magic brought into men by the power of darkness. Magic that enshrouded man's soul with darkness.

§ 249. Banded together as in order, BROTHERS OF DARKNESS, they through the ages antagonist they to the children of men. Walked they always secret and hidden, found, yet not found by the children of man.

§ 250. Forever, they walked and worked in darkness, hiding from the light in the darkness of night. Silently, secretly use they their power, enslaving and binding the soul of men.

§ 251. Unseen they come, and unseen they go. Man, in his ignorance calls THEM from below.

§ 252. Dark is the way of the DARK BROTHERS travel, dark of the darkness not of the night traveling o'er Earth they walk through man's dreams. Power they have gained from the darkness around them to call other dwellers from out of their plane, in ways that are dark and unseen by man. Into man's mind-space reach the DARK BROTHERS.

§ 253. Around it, they close the veil of their night. There through its lifetime that soul dwells in bondage bound by the fetters of the VEIL of the night. Mighty are they in the forbidden knowledge forbidden because it is one with the night.

§ 254. Hark ye O old man and list to my warning: be ye free from the bondage of night. Surrender not your soul to the BROTHERS OF DARKNESS. Keep thy face ever turned towards the Light. Know ye not, O man, that your sorrow only has come through the Veil of the night. Aye man, heed ye my warning: strive ever upward turn your soul toward the LIGHT. The BROTHERS OF DARKNESS seek for their brothers those who traveled the pathway of LIGHT. For well know they that those who have traveled far towards the Sun in their pathway of LIGHT have great and yet greater power to bind with darkness the children of LIGHT.

§ 255. List ye, O man, to he who comes to you. But weigh in the balance if his words be of LIGHT. For many there are who walk in DARK BRIGHTNESS and yet are not the children of LIGHT [I call this “false surrender” of one’s individual free will to the First Force instead of to the Holy Spirit Fourth Force, result of ignorance and iniquity ultimately leading to perdition. Man is called upon to submit and surrender his free will to God, not to God’s atomic creatrix. S.G.].

§ 256. Easy it is to follow their pathway easy to follow the path that they lead. But yet O man, heed ye my warning: Light comes only to him who strives. Hard is the pathway that leads to the WISDOM, hard is the pathway that leads to the LIGHT. Many shall ye find, the stones in your pathway: many the mountains to climb toward the LIGHT.

§ 257. Yet know ye, O man, to him that o’ercometh, free will he be of the pathway of Light. For ye know, O man in the END light must conquer and darkness and night be banished from Light.

§ 258. Listen, O man, and heed ye this wisdom even as darkness, so is the LIGHT.

§ 259. When darkness is banished and all Veils are rended, out there shall flash from the darkness, the LIGHT.

§ 260. Even as exist among men the DARK BROTHERS, so there exists the BROTHERS OF LIGHT. Antagonists they of the BROTHERS OF DARKNESS, seeking to free men from the night. Powers have they, mighty and potent. Knowing the LAW, the planets obey. Work they ever in harmony and order freeing the man-soul from its bondage of night. Secret and hidden, walk they also. Known not are they to the children of men. Ever have THEY fought the DARK BROTHERS, conquered and conquering time without end. Yet always LIGHT shall in the end be master, driving away the darkness of night.

§ 261. Aye, man, know ye this knowing: always beside thee walk the Children of Light.

§ 262. Masters they of the SUN power ever unseen yet the guardians of men. Open to all is their pathway open to he who will walk in the LIGHT. Free are THEY of DARK

AMENTI free of the HALLS, where LIFE reigns supreme. SUNS are they and LORDS of the morning, Children of Light to shine among men. Like man are they and yet are unlike, Never divided were they in the past. ONE have they been in ONENESS eternal, throughout all space since the beginning of time. Up did they come in Oneness with the ALL ONE, up from the first-space, formed and unformed.

§ 263. Given to man have they secrets that shall guard and protect him from all harm. He who would travel the path of the master, free must he be from the bondage of night. Conquer must he the formless and shapeless, conquer must he the phantom of fear. Knowing, must he gain of all of the secrets travel the pathway that leads through the darkness, yet ever before him keep the light of his goal. Obstacles great shall he meet in the pathway yet press on to the LIGHT of the SUN.

§ 264. Hear ye, O Man, the SUN is the symbol of the LIGHT that shines at the end of thy road. Now to thee give I the secrets: now to meet the dark power meet and conquer the fear from the night. Only by knowing can ye conquer. Only by knowing can ye have LIGHT.

§ 265. Now I give unto thee the knowledge, known to the MASTERS the knowing that conquers all the dark fears. Use this, the wisdom I give thee. MASTER thou shalt be of THE BROTHERS OF NIGHT.

§ 266. When unto thee comes a feeling, drawing thee nearer to the darker gate, examine thine heart and find if the feeling thou hast has come from within. If thou shalt find the darkness thine own thoughts banish them forth from the place in thy mind. Send through thy body a wave of vibration, irregular first and regular second repeating time after time until free. Start the WAVE FORCE in thy BRAIN CENTER. Direct it in waves from thine head to thy foot.

§ 267. But if thou findest thine heart is not darkened, be sure that a force is directed to thee. Only by knowing can thou overcome it. Only by wisdom can thou hope to be free. Knowledge brings wisdom and wisdom is power. Attain and ye shall have power o'er all.

§ 268. Seek ye first a place bound by darkness. Place ye a circle around about thee. Stand erect in the midst of the circle. Use thou this formula, and you shalt be free. Raise thou thine hands to the dark space above thee. Close thou thine eyes and draw in the LIGHT. Call to the SPIRIT OF LIGHT through the Space-Time using these words and thou shalt be free: *Fill thou my body, O SPIRIT OF LIFE fill thou my body with SPIRIT OF LIGHT. Come from the FLOWER that shines through the darkness. Come from the HALLS where the Seven Lords rule. Name them by name, I, the Seven: THREE, FOUR, FIVE and SIX, SEVEN, EIGHT, NINE. By their names I call them to aid me free me and save me from the darkness of night: UNTANAS, QUERTAS, CHIETAL and GOYANA, HUERTAL, SEMVETA, ARDAL. By their names I implore thee free me from darkness and fill me with LIGHT.*

§ 269. Know ye, O man, that when ye have done this, ye shall be free from the fetters that bind ye, cast off the bondage of the brothers of night. See ye not that the names have the power to free by vibration the fetters that bind? Use them at need to free thou thine brother so that he, too, may come forth from the night.

§ 270. Thou, O man, art thy brother's helper. Let him not lie in the bondage of night.

§ 271. Now unto thee, give I my magic. Take it and dwell on the pathway of LIGHT.

§ 272. LIGHT unto thee, LIFE unto thee SUN may thou be on the cycle above.

Tablet 7

The Seven Lords

§ 273. Hark ye O man, and list to my Voice. Open thy mind-space and drink of my wisdom. Dark is the pathway of LIFE that ye travel. Many the pitfalls that lie in thy way. Seek ye ever to gain greater wisdom. Attain and it shall be light on thy way.

§ 274. Open thy SOUL, O man, to the Cosmic and let it flow in as one with thy SOUL. LIGHT is eternal and darkness is fleeting. Seek ye ever, O man, for the LIGHT. Know ye that ever as Light fills thy being, darkness for thee shall soon disappear.

§ 275. Open thy souls to the BROTHERS OF BRIGHTNESS. Let them enter and fill thee with LIGHT. Lift up thine eyes to the LIGHT of the Cosmos. Keep thou ever thy face to the goal. Only by gaining the light of all wisdom, art thou one with the Infinite goal. Seek ye ever the Oneness eternal. Seek ever the Light into One.

§ 276. Hear ye, O man, list to my Voice singing the song of Light and of Life. throughout all space, Light is prevalent, encompassing ALL with its banners if flames. Seek ye forever in the veil of the darkness, somewhere ye shall surely find Light. Hidden and buried, lost to man's knowledge, deep in the finite the Infinite exists. Lost, but existing flowing through all things living in ALL is the INFINITE BRAIN.

§ 277. In all space, there is only ONE wisdom. Through seeming decided, it is ONE in the ONE. All that exists comes forth from the LIGHT and the LIGHT comes forth from the ALL.

§ 278. Everything created is based upon ORDER: LAW rules the space where the INFINITE dwells. Forth from equilibrium came the great cycles moving in harmony toward Infinity's end.

§ 279. Know ye, O man, that far in the space-time, INFINITY itself shall pass into change. Hear ye and list to the Voice of Wisdom: Know that ALL is of ALL evermore. Know that through time thou may pursue wisdom and find ever more light on the way. Know that through time thou may pursue wisdom and find ever more light on the way. Aye, thou shall find that ever receding thy goal shall elude thee from day unto day.

§ 280. Long time ago, in the HALLS OF AMENTI I, Thoth, stood before the LORDS of the cycles. Mighty, THEY in their aspects of power mighty, THEY in the wisdom unveiled.

§ 281. Led by the DWELLER, first did I see them. But afterwards free was I of their presence, free to enter their conclave at will. Oft did I journey down the dark pathway unto the HALL where the LIGHT ever glows.

§ 282. Learned I of the Masters of cycles, wisdom brought from the cycles above. Manifest THEY in this cycle as guides of man to the knowledge of ALL. Seven are they, mighty in power speaking these words through me to men. Time after time, stood I before them listening to words that came not with sound.

§ 283. Once said THEY unto me: *O man, wouldst thou gain wisdom? Seek for it in the heart of the flame. Wouldst thou gain knowledge of power? Seek ye it in the heart of the flame. Wouldst be one with the heart of the flame? Seek then within thine own hidden flame.*

§ 284. Many the times spoke THEY to me, teaching me wisdom not of the world; showing me ever new paths to brightness; teaching me wisdom brought from above. Giving knowledge of operation learning of LAW, the order of ALL.

§ 285. Spoke to me again, the Seven, saying: *From far beyond time are WE, come, O man, Traveled WE from beyond SPACE-TIME aye, from the place of Infinity's end. When ye and all of thy brethren were formless, formed forth were WE from the order of ALL. Not as men are WE though once WE, too, were as men. Out of the Great Void were WE formed forth in order by LAW. For know ye that which is formed truly is formless, having form only to thine eyes.*

§ 286. And again, unto me spoke the Seven, saying: *Child of the LIGHT, O THOTH, art thou free to travel the bright path upward until at last ALL ONES become ONE.*

§ 287. Forth were WE formed after our order: THREE, FOUR, FIVE, SIX, SEVEN, EIGHT, NINE. Know ye that these are the numbers of cycles that WE descend from unto man. Each having here a duty to fulfill each having here a force to control.

§ 288. Yet are we ONE with the SOUL of our cycle. Yet are WE, too, seeking a goal. Far beyond man's conception Infinity extends into a greater than ALL. There, in a time that is yet not a time, we shall ALL become ONE with a greater than ALL. Time and space are moving in circles. Know ye their law, and ye too, shall be free. Aye, free shall ye be to move through the cycles – pass the guardians that dwell at the door.

§ 289. Then to me spoke HE of NINE saying: Aeons and aeons have I existed, knowing not LIFE and tasting not death. For know ye. O man, that far in the future, life and death shall be one with the ALL.

§ 290. Each so perfected by balancing the other that neither exists in the Oneness of ALL. In men of this cycle, the life force is rampant but life in its growth becomes one with them ALL.

§ 291. Here, I manifest in this your cycle but yet am I there in your future of time. Yet to me, time exists not for in my world time exists not, for formless are WE. Life have WE not but yet have existence, fuller and greater and freer than thee.

§ 292. Man is a flame bound to a mountain, but WE in our cycle shall ever be free. Know ye, O man, that when ye have progressed into the cycles that lengthen above, life itself will pass to the darkness and only the essence of Soul shall remain.

§ 293. Then to me spoke the LORD of the EIGHT saying: All that ye know is but part of little. Not as yet have ye touched on the Great.

§ 294. Far out in space where LIGHT beings supreme, came I into the LIGHT. Formed was I also but not as ye are.

§ 295. Body of Light was my formless form formed. Know I not LIFE and know I not DEATH yet master am I of all that exists. Seek ye to find the path through the barriers. Travel the road that leads to the LIGHT.

§ 296. Spoke again to me the NINE saying: Seek ye to find the path to beyond. Not impossible is it to grow to a consciousness above. For when TWO have become ONE and ONE has become the ALL, know ye the barrier has lifted and ye are made free of the road. Grow thou from form to the formless. Free may thou be of the road.

§ 297. Thus, through ages I listened, learning the way to the ALL. Now lift I my thoughts to the ALL-THING. List ye and hear when it calls.

§ 298. O LIGHT, all prevading One with ALL and ALL with ONE flow thou to me through the channel. Enter thou so that I may be free. Make me One with the ALL-SOUL, shining from the blackness of night. Free let me be of all space-time free from the Veil of the night. I, a child of LIGHT, command: Free from the darkness to be.

§ 299. Formless am I to the Light-Soul, formless yet shining with light. Know I the bonds of the darkness must shatter and fall before light.

§ 300. Now give I this wisdom. Free may ye be, O man living in light and in brightness. Turn not they face from the Light. Thy soul dwells in realms of brightness. Ye are a child of the Light.

§ 301. Turn thy thoughts inward not outward. Find thou the Light-Soul within. Know that thou art the MASTER. All else is brought from within. Grow thou to realms of brightness. Hold thou thy thought on the Light. Know thou art one with the Cosmos a flame and a Child of the Light.

§ 302. Now to thee gave I warning: Let not the thought turn away. Know that the brightness flows through thy body for aye. Turn not to the DARK-BROTHERS that come from the BROTHERS OF BLACK. But keep thine eyes ever lifted thy soul in tune with the Light.

§ 303. Take ye this wisdom and heed it. List to my Voice and obey. Follow the pathway to brightness and thou shall be ONE with the way.

Tablet 8
The Key of Mystery

§ 304. Unto thee, O man have I given my knowledge. Unto thee have I given of Light. Hear ye now and receive my wisdom brought from space planes above and beyond.

§ 305. Not as man am I for free have I become of dimensions and planes. In each, take I on a new body. In each, I change in my form. Know I now that the formless is all there is of form.

§ 306. Great is the wisdom of the Seven. Mighty are THEY from beyond. Manifest THEY through their power, filled by force from beyond.

§ 307. Hear ye these words of wisdom. Hear ye and make them thine own. Find in them the formless. Mystery is but hidden knowledge. Know and ye shall unveil. Find the deep buried wisdom and be master of darkness and Light.

§ 308. Deep are the mysteries around thee, hidden the secrets of Old. Search through the KEYS of my WISDOM. Surely shall ye find the way. The gateway to power is secret, but he who attains shall receive. Look to the LIGHT! O my brother. Open and ye shall receive. Press on through the valley of darkness. Overcome the dweller of night. Keep ever thine eyes of the LIGHT-PLANE, and thou shalt be One with the LIGHT. [This great “secret” is hidden by being too simple for man’s ego. S.G.]

§ 309. Man is in process of changing to forms that are not of this world. Grows he in time to the formless a plane on the cycle above. Know ye, ye must become formless before ye are with the LIGHT. List ye, O man, to my voice, telling of pathways to Light, showing the way of attainment when ye shall be One with the Light.

§ 310. Search ye the mysteries of Earth’s heart. Learn of the LAW that exists holding the stars in their balance by the force of the primordial mist. Seek ye the flame of the EARTH’S LIFE. Bathe in the glare of its flame. Follow the three-cornered pathway until thou, too, art a flame.

§ 311. Speak thou in words without voice to those who dwell down below. Enter the blue-litten temple and bathe in the fire of all life.

§ 312. Know, O man, thou art complex, a being of earth and of fire. Let thy flame shine out brightly. Be thou only the fire.

§ 313. Wisdom is hidden in darkness. When lit by the flame of the Soul find thou the wisdom and be LIGHT-BORN, a Sun of the Light without form. Seek thee ever more wisdom. Find it in the heart of the flame. Know that only by striving and Light pour into

thy brain. Now have I spoken with wisdom. List to my Voice and obey. Tear open the Veils of the darkness. Shine a LIGHT on the WAY.

§ 314. Speak I of Ancient Atlantis, speak of the days of the Kingdom of Shadows speak of the coming of the children of shadows. Out of the great deep were they called by the wisdom of earth-men called for the purpose of gaining great power.

§ 315. Far in the past before Atlantis existed men there were who delved into darkness, using dark magic, calling up beings from the great deep below us. Forth came they into this cycle. Formless were they of another vibration, existing unseen by the children of earth-men. Only through blood could they have formed being. Only through man could they live in the world.

§ 316. In ages past were they conquered by Masters driven below to the place whence they came. But some there were who remained hidden in spaces and planes unknown to man. Lived they in Atlantis as shadows but at times they appeared among men. Aye, when the blood was offered for they came they to dwell among men.

§ 317. In the form of man they amongst us, but only to sight were they as are men. Serpent-headed when the glamour was lifted but appearing to man as men among men. Crept they into the Councils taking forms that were like unto men. Slaying by their arts the chiefs of the kingdoms taking their form and ruling o'er man. Only by magic could they be discovered. Only by sound could their faces be seen. Sought they from the Kingdom of shadows to destroy man and rule in his place.

§ 318. But, know ye, the Masters were mighty in magic, able to lift the Veil from the face of the serpent, able to send him back to his place. Came they to man and taught him the secret the WORD that only a man can pronounce. Swift then they lifted the Veil from the serpent and cast him forth from the place among men.

§ 319. Yet, beware, the serpent still liveth in a place that is open at times to the world. Unseen they walk among thee in places where the rites have been said. Again as time passes onward shall they take the semblance of men.

§ 320. Called may they be by the master who knows the white or the black but only the white master may control and bind them while in the flesh.

§ 321. Seek not the kingdom of shadows, for evil will surely appear. For only the master of brightness shall conquer the shadow of fear.

§ 322. Know ye, O my brother that fear is an obstacle great. Be master of all in the brightness, the shadow will soon disappear. Hear ye and heed my wisdom the voice of LIGHT is clear. Seek not the valley of shadow, and LIGHT will only appear.

§ 323. List ye, O man to the depth of my wisdom. Speak I of knowledge hidden from man. Far have I been on my journey through SPACE-TIME even to the end of space of

this cycle. Aye, glimpsed the HOUNDS of the Barrier, lying in wait for he who would pass them. In that space where time exists not faintly I sensed the guardians of cycles. Move they only through angles. Free are they not of the curved dimensions. [This refers to the geometrical figure that is called “Flower of Life”; see for it, Tomo Perisha; Sacred Geometry; online. That must be the basis for one’s inner growth factor, the geometrical double, n.§ 334, so that it, its thoughts and movements will always be curved and, hence, non-finite. S.G.]

§ 324. Strange and terrible are the HOUNDS of the Barrier. Follow they consciousness to the limits of space. Think not to escape by entering your body for follow they fast the Soul through angles. Only the circle will give ye protection save from the claws of the DWELLERS IN ANGLES.

§ 325. Once, in a time past I approached the great Barrier and saw on the shores where time exists not, the formless forms of the HOUNDS of the barrier. Aye, hiding in the midst beyond time I found them and THEY, scenting me afar off raised themselves and gave the great bell cry that could be heard from cycle to cycle and moved through space toward my soul.

§ 326. Fled I then fast before them back from time’s unthinkable end. But ever after me pursued they moving in strange angles not known to man. Aye, on the gray shores of TIME-SPACE’S end found I the HOUNDS of the Barrier ravening for the Soul who attempts the beyond.

§ 327. Fled I through circles back to my body. Fled, and fast after me they followed. Aye, after me the devourers followed seeking through angles to devour my Soul.

§ 328. Aye, know ye man that the Soul who dares the Barrier may be held in bondage by the HOUNDS from beyond time, held till this cycle is completed and left behind when the consciousness leaves.

§ 329. Entered I my body. Created the circles that know not angles, created the form that from my form was formed. Made my body into a circle and lost the pursuers in the circles of time. But, even yet, when free from my body, cautious ever must I be not to move through angles else my soul may never be free.

§ 330. Know ye, the HOUNDS of the Barrier move only through angles and never through curves of space. Only by moving through curves can ye escape them for in angles they will pursue thee. O man, heed ye my warning. Seek not to break open the gate to beyond. Few there are who have succeeded in passing the Barrier to the greater LIGHT that shines beyond. For know ye, ever the dwellers seek such Souls to hold in their thrall.

§ 331. Listen, O man, and heed ye my warning; seek ye to move not in angles but curves, And if while free from thy body though hearest the sound like the bay of a hound ringing clear and bell-like through thy being, flee back to thy body through circles, penetrate not the midst mist before.

§ 332. When thou hath entered the form thou hast dwelt in, use thou the cross and the circle combined. Open thy mouth and use thou thy Voice. Utter the WORD and thou shalt be free. Only the one who of LIGHT has the fullest can hope to pass by the guards of the way. And then must he move through strange curves and angles that are formed in direction not know to man.

§ 333. List ye, O man, and heed ye my warning: attempt not to pass the guards on the way. Rather should ye seek to gain of thine own Light and make thyself ready to pass on the way.

§ 334. LIGHT is thine ultimate end, O my brother. Seek and find ever the Light on the way.

As an exception to the format of a “framework commentary”, here is one *locus* note, by S.G., to §§ 334 f. The aphorism, § 334, cryptically relates to Atlantean sacred geometry applied to man. With good grounds, R. A. Schwaller de Lubicz decoded some such geometry out of ancient Egyptian temple architecture. See: [http://en.wikipedia.org/wiki/R. A. Schwaller de Lubicz](http://en.wikipedia.org/wiki/R._A._Schwaller_de_Lubicz) with bibliography.

In § 334, end of sentence 1: “O my brother”, Thoth introduces the theme of a *geometric* double of man, casting glistening “rays” as in ancient world myth. Since the end of ancient Egypt, the geometric double has dropped out of esoteric discourse, kept alive by only a few like Pythagoras. The basic “Merkaba” presented by Drunvalo Melchizedek (Flower of Life, both volumes) is merely one segment of its lost knowledge. Its sacred geometry is scripted in the “Flower of Life” (as a geometric figure), a vast body of mathematics, including, without limitation, the *more geometrico* squaring of the circle, etc. See of recent, the online ebook (English) of Tomo Perisha, Sacred Geometry; at: <http://sveta-geometrija.com/> .

Man’s geometric double involves the 5th level through the 9th level of awareness (see this entire volume for latter concept). It is an active psychic growth force of man in the inventory of YTOLAN (precisely, the system of Giuseppe Calligaris, introduced in volume 1). It seeds successively ascending holographic consciousness configurations, infinite, underlying various levels of the biological immortality of humans.

In § 334, sentence 2 instructs the striving adept to hold, in Vision, the self in the universal forms of geometry, “on the way”, which means, literally, while walking, and metaphorically, throughout life. It is an exhortation not for lucid dreaming, but for living ever in meditational vision and in samadhi (conscious Creator connection) without any slightest interruption. That is what I call the “lucid mirror plan”, same as in Buddhism, the “mirror of dhamma” (mirror of dharma), the practical side of nirvana (enlightened bliss in Paradise awareness). The person’s decision frequency grows into the immense, of timeless density (deciding “all the time” to enter and to hold the Spiritual Light, thus *generating* it inside).

Ethically: Learn to see the Light in everything. Then you will realize that everything is Light. As you see yourself, so you will find the world. You may then say farewell to your any and all complaint.

The foregoing interpretation is prepared by the preceding, numerologically important § 333.

Tablet 9
The Key to Freedom of Space

§ 335. List ye, O man, hear ye my voice teaching of Wisdom and Light in this cycle; teaching ye how to banish the darkness, teaching ye how to bring Light in thy life.

§ 336. Seek ye, O man, to find the great pathway that leads to eternal LIFE as a SUN. Draw ye away from the veil of the darkness. Seek to become a Light in the world. Make of thyself a vessel for Light a focus for the Sun of this space.

§ 337. Lift thou thine eyes to the Cosmos. Lift thou thine eyes to the Light. Speak in the words of the DWELLER, the chant that calls down the Light. Sing thou the song of freedom. Sing thou the song of the Soul. Create the high vibration that will make thee One with the Whole. Blend all thyself with the Cosmos. Grow into ONE with the Light. Be thou a channel of order a pathway of LAW to the world.

§ 338. Thy LIGHT, O man, is the great LIGHT, shining through the shadow of flesh. Free must thou rise from the darkness before thou art One with the LIGHT.

§ 339. Shadows of darkness surround thee. Life fills thee with its flow. But know, O man, thou must arise and forth thy body go far to the planes that surround thee and yet are One with thee, too.

§ 340. Look all around thee, O man. See thine own light reflected. Aye, even in the darkness around thee thine own Light pours forth through the veil.

§ 341. Seek thou for wisdom always. Let not thine body betray. Keep in the path of the Light wave. Shun thou the darkened way. Know thee that wisdom is lasting. Existing since the ALL-SOUL began, creating harmony from by the Law that exists in the WAY.

§ 342. List ye, o man, to the teachings of wisdom. List to the voice that speaks of the past-time. Aye, I shall tell thee knowledge forgotten tell ye of wisdom hidden in past-time lost in the midst of darkness around me.

§ 343. Know ye, man ye are the ultimate of all things. Only the knowledge of this is forgotten, lost when man was cast into bondage, bound and fettered by the chains of the darkness.

§ 344. Long, long ago, I cast off my body. Wandered I free through the vastness of ether, circled the angles that hold man in bondage. Know ye, O man, ye are only a spirit. The body is nothing. The Soul is ALL. Let not your body be a fetter. Cast off the darkness and travel in Light. Cast off your body, O man, and be free, truly a Light that is ONE with the Light.

§ 345. When ye are free from the fetters of darkness and travel in space as the SUN of the LIGHT, then ye shall know that space is not boundless but truly bounded by angles and curves. Know ye, O man, that all that exists is only an aspect of greater things yet to come. Matter is fluid and flows like a stream, constantly changing from one thing to another.

§ 346. When ye are free from the fetters of darkness and travel in space as the SUN of the LIGHT, then ye shall know that space is not boundless but truly bounded by angles and curves. Know ye, O man, that all that exists is only an aspect of greater things yet to come. Matter is fluid and flows like a stream, constantly changing from one thing to another.

§ 347. All through the ages has knowledge existed; never been changed, though buried in darkness; never been lost, though forgotten by man.

§ 348. Know ye that throughout the space that ye dwell in are others as great as your own interlaced through the heart of your matter yet separate in space of their own.

§ 349. Once in a time long forgotten I THOTH, opened the doorway, penetrated into other spaces and learned of the secrets concealed. Deep in the essence of matter are many mysteries concealed.

§ 350. Nine are the interlocked dimensions, and Nine are the cycles of space. Nine are the diffusions of consciousness, and Nine are the worlds within worlds. Aye, Nine are the Lords of the cycles that come from above and below.

§ 351. Space is filled with concealed ones, for space is divided by time. Seek ye the key to the time-space, and ye shall unlock the gate. Know ye that throughout the time-space consciousness surely exist. Though from our knowledge it is hidden, yet still forever exists.

§ 352. The key to worlds within thee are found only within. For man is the gateway of mystery and the key that is One with the One.

§ 353. Seek ye within the circle. Use the WORD I shall give. Open the gateway within thee, and surely thou, too, shall live. Man, ye think that ye liveth, but know it is life within death. For as sure as ye are bound to your body for you no life exists. Only the Soul is space-free, has life that is really a life. All else is only a bondage a fetter from which to be free.

§ 354. Think not that man is earth-born though come from the earth he may be. Man is light-born spirit. But, without knowing, he can never be free. Darkness surrounds the light-born. Darkness fetters the Soul. Only the one who is seeking may ever hope to be free.

§ 355. Shadows around thee are falling. Darkness fills all the space. Shine forth, O LIGHT of the man-soul. Fill thou the darkness of space.

§ 356. Ye are son of the GREAT LIGHT. Remember and ye shall be free. Stay not thou in the shadows. Spring forth from the darkness of night Light, let thy Soul be, O SUN-BORN, fill with glory of Light Freed from the bonds of the darkness, a Soul that is One with the Light.

§ 357. Thou art the key to all wisdom. Within thee is all time and space. Live not in bondage to darkness. Free thou, thy Light-form from night.

§ 358. Great Light that fills all the Cosmos, flow thou fully to man. Make of his body a light-torch that shall never be quenched among men.

§ 359. Long in the past, sought I wisdom, knowledge not known to man. Far to the past, I traveled into the space where time began. Sought I ever new knowledge to add to the wisdom I knew. Yet only, I found, did the future hold the key to the wisdom I thought.

§ 360. Down, to the HOLES of AMENTI. I journeyed, the greater knowledge to seek. Ask of thee, LORDS of the CYCLES they way to the wisdom I sought. Asked the LORDS this question: Where is the source of ALL? Answered, in tones that were mighty, the voice of the LORD of the NINE: Free thou thy soul from thy body and come forth with me to the LIGHT.

§ 361. Forth I came from my body a glittering flame in the night. Stood I before the LORD, bathed in the fire of LIFE. Seized was I then by a force great beyond knowledge of man. Cast was I to the Abyss through spaces unknown to man.

§ 362. Saw I the moldings of Order from the chaos and angles of night. Saw I the LIGHT, spring from Order and heard the voice of the Light.

§ 363. Saw I the flame of the Abyss, casting forth Order and Light. Saw Order spring out of chaos. Saw Light giving forth Life.

§ 364. Then heard I the voice. *Hear thou and understand. The flame is the source of all things, containing all things in potentiality. The Order that sent forth light is the WORD and from the WORD, COME LIFE and the existence of all.*

§ 365. And again spoke the voice saying: *THE LIFE in thee is the WORD. Find thou the LIFE within thee and have powers to use of the WORD.*

§ 366. Long I watched the Light-flame, pouring forth from the Essence of Fire, realizing that LIFE but Order and that man is one with the fire.

§ 367. Back I came to my body stood again with the Nine listened to the voice of the Cycles vibrate with powers they spoke: *Know ye, O Thoth, that LIFE is but the WORD of*

the FIRE. The LIFE force ye seek before thee is but the WORD in the World as a fire. Seek ye the path to the WORD and Powers shall surely be thine.

§ 368. Then asked I of the Nine: *O Lord, show me the path. Give the path to the wisdom. Show me the way to the WORD. Answered, me then the LORD OF THE NINE: Through ORDER, ye shall find the way. Saw ye that the WORD came from Chaos? Saw ye not that LIGHT came from FIRE?*

§ 369. *Look in thy life for this order. Balance and order thy life. Quell all the Chaos of the emotions and thou shalt have order in LIFE. ORDER brought forth from Chaos will bring thee the WORD of the SOURCE, will thee the power of CYCLES and make of thy Soul a force that freewill extend through the ages, a perfect SUN from the Source.*

§ 370. Listened I to the voice and deep thanked the words in my heart.

§ 371. Forever have I sought for order that I might draw on the WORD. Know ye that he who attains it must ever in ORDER be for use of the WORD though this order has never and can never be.

§ 372. Take ye these words, O man. *As part of thy life, let them be. Seek thee to conquer this order and One with the WORD thou shalt be.*

§ 373. *Put forth thy effort in gaining LIGHT on the pathway of Life. Seek to be One with the SUN/state. Seek to be solely the LIGHT. Hold thou thy thought on the Oneness of Light with the body of man. Know that all is Order from Chaos born into light.*

Tablet 10 The Key of Time

§ 374. List ye, O Man. Take of my wisdom. Learn of his deep hidden mysteries of space. Learn of the THOUGHT that grew in the abyss, bringing Order and Harmony in space.

§ 375. Know ye, O man, that all exists has being only because of the LAW. Know ye the LAW and ye shall be free, never be bound by the fetters of night.

§ 376. Far, through strange spaces, have I journeyed into the depth of the abyss of time until in the end all was revealed. Know ye that mystery is only mystery when it is knowledge unknown to man. When ye have plumbed the heart of all mystery knowledge and wisdom will surely be thine.

§ 377. Seek ye and learn that TIME is the secret whereby ye may be free of this space.

§ 378. Long have I, WISDOM, sought wisdom aye, and shall seek of eternity's end for know that ever before me receding shall move the goal I seek to attain. Even the LORDS of the CYCLES know that not yet have THEY reached the goal. For with all of their wisdom they know that TRUTH ever grows.

§ 379. Once, in a past time, I spoke to the DWELLER. Asked of the mystery of time and space. Asked him the question that surged in my being saying: O Master, what is time?

§ 380. Then to me spoke HE, the Master: Know ye, O Thoth, in the beginning there and VOID and nothingness a timeless, spaceless, nothingness. And into the nothingness came a thought, purposeful, all-prevading and It filled the VOID. There existed no matter, only force, a movement, a vortex, or vibration of the purposeful thought that filled the VOID.

§ 381. And I questioned the Master, saying: *Was this thought eternal?* And answered me the DWELLER, saying: *In the beginning, there was eternal thought, and for thought to be eternal, time must exist. So into the all-prevading thought grew the LAW of TIME. Aye time which exists through all space, floating in a smooth, rhythmic movement that is eternally in a state of fixation.*

§ 382. *Time changes not but all things change in time. For time is the force that holds events separate, each in its own proper place. Time is not in motion but ye move through time as your consciousness moves from one event to another.*

[Note: The aspect of time equal to inertia is discussed in volume 1 of this Commentary, cosmology chapter, in the Philosophical Theory of Relativity, PTR. S.G.]

§ 383. *Aye, by time yet exist, all in all, an eternal ONE existence. Know ye that even though in the time ye are separate yet still are ONE, in all times existent.*

§ 384. Ceased then the voice of the DWELLER, and departed I to ponder on time. For knew I that in these words lay wisdom and a way to explore the mysteries of time.

§ 385. Oft did I ponder the words of the DWELLER. Then sought I to solve the mystery of time. Found I that time moves through strange angles. Yet only by curves could I hope to attain the key that would give me access to the time-space. Found I that only by moving upward and yet again by moving to right-ward could I be free from the time of the movement.

§ 386. Forth I came from out of my body moved in the movements that changed me in time. Strange were the sights I saw in my journeys, many the mysteries that opened to view. Aye, saw I man's beginning learned from the past that nothing is new.

§ 387. Seek ye, O man, to learn the pathway that leads through the spaces that are formed forth in time.

§ 388. Forget not, O man, with all of thy seeking that Light is the goal ye shall seek to attain. Search ye for the Light on thy pathway and ever for thee the goal shall endure.

§ 389. Let not thine heart turn ever to darkness. Light let shine. Soul be, a Sun on the way. Know ye that eternal brightness ye shall ever find thy Soul hid in Light never fettered by bondage or darkness, ever it shines forth a Sun of the Light.

§ 390. Aye, know, though hidden in darkness your Soul, a spark of the true flame, exists. Be ye One with the greatest of all Lights. Find at the SOURCE, the END of thy goal.

§ 391. Light is life, for without the great Light nothing can ever exist. Know ye, that in all formed matter, the heart of Light always exists. Aye, even though bound in the darkness inherent Light always exists.

§ 392. Once I stood in the HALLS OF AMENTI and heard the voice of the LORDS of AMENTI, saying in tones that rang through the silence, words of power, mighty and potent. Chanted they the song of the cycles the words that open the path to beyond. Aye, I saw the great path opened and looked for the instant into the beyond. Saw I the movements of the cycles vast as the thought of the SOURCE could convey.

§ 393. Knew I then even Infinity is moving on to some unthinkable end. Saw I that the Cosmos is Order and part of a movement that extends to all space, a party of an Order of Orders constantly moving in a harmony of space.

§ 394. Saw I the wheeling of cycles like vast circles across the sky. Knew I then that all that has being is growing to meet yet another being in a far-off grouping of space and of time.

§ 395. Knew I then that in Words is power to open the planes that are hidden from man. Aye, that even in Words lies hidden the key that will open above and below.

§ 396. Hark ye, now man, this word I leave with thee. Use it and ye shall find power in its sound. Say ye the word: "ZIN-URU" and power ye shall find. Yet must ye understand that man is of Light and Light is of man.

§ 397. List ye, O man, and hear a mystery stranger than all that lies 'neath the Sun. Know ye, O man, that all space is filled by worlds within worlds aye, one within the other yet separate by Law.

§ 398. Once in my search for deep buried wisdom I opened the door that bars THEM from man. Called I from the other planes of being one who was fairer than the daughters of men. Aye, I called her from out of the spaces to shine as a Light in the world of men.

§ 399. Used I the drum of the Serpent. Wore I the robe of the purple and gold. Placed on my head, I, the crown of Silver. Around me the circle of cinnabar shone. Raised I my arms and cried the invocation that opens the path to the planes beyond cried to the LORDS of the SIGNS in their houses: *Lords of the two horizons, watchers of the treble gates stand ye One at the right and One at the left as the STAR rises to his throne and rules over his sign. Aye, thou dark prince of ARULU open the gates of the dim, hidden land and release her whom ye keep imprisoned. Hear ye, hear ye, hear ye, dark Lords and Shining Ones, and by their secret names names which I know and can pronounce hear ye and obey my will.*

§ 400. Lit I then with flame my circle and called HER in the space-planes beyond. Daughter of Light return from ARULU.

§ 401. *Seven times and seven times have I passed through the fire. Food have I not eaten. Water have I not drunk. I call thee from ARULU from the realms of EKERSHEGAL. I summon thee, lady of Light.*

§ 402. Then before me rose the dark figures; aye, the figures of the Lords of Arulu. Parted they before me and forth came the Lady of Light.

§ 403. Free was she now from the LORDS of the night, free to live in the Light of the earth Sun free to live as a child of the Light.

§ 404. Hear ye and listen, O my children. Magic is knowledge and only is Law. Be not afraid of the power within thee for it follows Law as the stars in the sky.

§ 405. Know ye that to be without knowledge, wisdom is magic and not of the Law. But know ye that ever ye by your knowledge can approach closer to a place in the Sun.

§ 406. List ye, my children, follow my teaching. Be ye ever seeker of Light. Shine in the world of men all around thee a Light on the path that shall shine among men.

§ 407. Follow ye and learn of my magic. Know that all force is thine if thou wilt. Fear not the path that leads thee to knowledge, but rather shun ye the dark road.

§ 408. Light is thine, O man, for the taking. Cast off the fetters and thou shalt be free. Know ye that thy Soul is living in bondage fettered by fears that hold ye in thrall.

§ 409. Open thy eyes and see the great SUN-LIGHT. Be not afraid for all is thine own. Fear is the LORD of the dark ARULU to he who never faced the dark fear. Aye, know that fear has existence created by those who are bound by their fears.

§ 410. Shake off thy bondage, O children and walk in the Light of the glorious day. Never turn thy thoughts to the darkness and surely ye shall be One with the Light.

§ 411. Man is only what he believeth a brother of darkness or a child of the Light. Come though into the Light my Children. Walk in the pathway that lead to the Sun.

§ 412. Hark ye now, and list to the wisdom. Use thou the word I have given unto thee. Use it and surely thou shalt find power and wisdom and Light to walk in the way. Seek thee and find the key I have given and ever shalt thou be a Child of the Light.

Tablet 11
The Key to Above and Below

§ 413. Hear ye and list ye, O children of Khem to the words that I give that shall bring ye to the Light. Ye know, O men, that I knew your fathers aye, your fathers in a time long ago. Deathless have I been through all the ages, living among ye since your knowledge began. Leading ye upward to the Light of the Great Soul have I ever striven drawing ye from out of the darkness of night.

§ 414. Know ye, O people amongst whom I walk, that I, Thoth, have all of the knowledge and all of the wisdom known, to man since the ancient days. Keeper have I been of the secrets of the great race, holder of the key that leads into life. Bringer up have I been to ye, O my children even from the darkness of the Ancient of Days. List ye now to the words of my wisdom. List ye now to the message I bring. Hear ye now the words I give thee, and ye shall be raised from the darkness to Light.

§ 415. Far in the past, when first I came to thee, found I thee in caves of rocks. Lifted I thee by my power and wisdom until thou didst shine as men among men. Aye, found I thee without any knowing. Only a little were ye raised beyond beasts. Fanned I ever the spark of thy consciousness until at last ye flamed as men.

§ 416. Now shall I speak to thee knowledge ancient beyond the thought of thy race. Know ye that we of the Great Race had and have knowledge that is more than man's. Wisdom we gained from the star-born races, wisdom and knowledge far beyond man. Down to us had descended the masters of wisdom as far beyond us as I am from thee. List ye now while I give ye wisdom. Use it and free thou shalt be.

§ 417. Know ye that in the pyramid I builded are the Keys that shall show ye the Way into life. Aye, draw ye a line from the great image I builded, to the apex of the pyramid, built as a gateway. Draw ye another opposite in the same angle and direction. Dig ye and find that which I have hidden. There shall ye find the underground entrance to the secrets hidden before ye were men.

§ 418. Tell ye I now of the mystery of cycles that move in movements that are strange to the finite, for infinite are they beyond knowledge of man. Know ye that there are nine of the cycles; aye, nine above and fourteen below, moving in harmony to the place of joining that shall exist in the future of time. Know ye that the Lords of the Cycles are units of consciousness sent from the others to unify This with the All. Highest are They of the consciousness of all the Cycles, working in harmony with the Law. Know They that in time all will be perfected having none above and none below, but all One in a perfected Infinity, a harmony of all in the Oneness of All.

§ 419. Deep 'neath the Earth surface in the Halls of Amenti sit the Seven, the Lords of the Cycles, aye, and another, the Lord from below. Yet know thee that in Infinity there is neither above nor below. But ever there is and ever shall be Oneness of All when all is complete. Oft have I stood before the Lords of the All. Oft at the fount of their wisdom have drunken and filled both my body and Soul with their Light.

§ 420. Spake they to me and told me of cycles and the Law that gives them the means to exist. Aye, spake to me the Lord of the Nine saying: *O, Thoth, great are ye among Earth children, but mysteries exist of which ye know not. Ye know that ye came from a space-time below this and know ye shall travel to a space-time beyond. But little ye know of the mysteries within them little ye know of the wisdom beyond. Know ye that ye as a whole in this consciousness are only a cell in the process of growth.*

§ 421. *The consciousness below thee is ever-expanding in different ways from those known to thee. Aye, it, though in space-time below thee is ever growing in ways that are different from those that were part of the ways of thine own. For know that it grows as a result of thy growth but not in the same way that thou didst grow. The growth that thou had and have in the present have brought into being a cause and effect. No consciousness follows the path of those before it, else all would be repetition and vain. Each consciousness in the cycle it exists in follows its own path to the ultimate goal. Each plays its part in the Plan of the Cosmos. Each plays its part in the ultimate end. The farther the cycle, the greater its knowledge and ability to blend the Law of the whole.*

§ 422. *Know ye, that ye in the cycles below us are working the minor parts of the Law, while we of the cycle that extends to Infinity take of the striving and build greater Law.*

§ 423. *Each has his own part to play in the cycles. Each has his work to complete in his way. The cycle below thee is yet not below thee but only formed for a need that exists. For know ye that the fountain of wisdom that sends forth the cycles is eternally seeking new powers to gain. Ye know that knowledge is gained only by practice and wisdom comes forth only from knowledge, and thus are the cycles created by Law. Means are they for the gaining of knowledge for the Plane of Law that is the Source of the All.*

§ 424. *The cycle below is not truly below but only different in space and in time. The consciousness there is working and testing lesser things than those ye are. And know, just as ye are working on greater so above ye are those who are also working as ye are on yet other laws. The difference that exists between the cycles is only in ability to work with the Law. We, who have being in cycles beyond thee, are those who first came forth from the Source and have in the passage through time-space gained ability to use Laws of the Greater that are far beyond the conception of man. Nothing there is that is really below thee but only a different operation of Law.*

§ 425. *Look thee above or look thee below, the same shall ye find. For all is but part of the Oneness that is at the Source of the Law. The consciousness below thee is part thine own as we are a part of thine.*

§ 426. *Ye, as a child had not the knowledge that came to ye when ye became a man. Compare ye the cycles to man in his journey from birth unto death and see in the cycle below thee the child with the knowledge he has and see ye yourself as the child grown older, advancing in knowledge as time passes on. See ye, We, also, the child grown to manhood with the knowledge and wisdom that came with the years. So also, O Thoth, are the cycles of consciousness children in different stages of growth yet all from the one Source, the Wisdom, and all to the Wisdom returning again.*

§ 427. Ceased then He from speaking and sat in the silence that comes to the Lords. Then again spake He unto me, saying: *O Thoth, long have We sat in Amenti, guarding the flame of life in the Halls. Yet know, we are still part of our Cycles with our Vision reaching unto them and beyond. Aye, know we that of all nothing else matters excepting the growth we can gain with our Soul. Know we the flesh is fleeting. The things men count great are nothing to us. The things we seek are not of the body but are only the perfected state of the Soul. When ye as men can learn that nothing but progress of Soul can count in the end then truly ye are free from all bondage free to work in a harmony of Law.*

§ 428. Know, O man, ye should aim at perfection, for only thus can ye attain to the goal. Though ye should know that nothing is perfect, yet it should be thy aim and thy goal. Ceased again the voice of the Nine and into my consciousness the words had sunk. Now, seek I ever more wisdom that I may be perfect in Law with the All.

§ 429. Soon go I down to the Halls of Amenti to live beneath the cold Flower of Life. Ye whom I have taught shall nevermore see me. Yet live I forever in the wisdom I taught.

§ 430. All that man is is because of his wisdom. All that he shall be is the result of his cause. List ye, now to my voice and become greater than common man. Lift thine eyes upward let Light fill thy being be thou ever Children of Light. Only by effort shall ye grow upward to the plane where Light is the All of the All. Be ye the master of all that surrounds thee. Never be mastered by the effects of thy life. Create then ever more perfect causes and in time shalt thou be a Sun of the Light.

§ 431. Free, let thine soul soar ever upward free from the bondage and fetters of night. Lift thine eyes to the Sun in the sky-space. For thee, let it be a symbol of life. Know that thou art the Greater Light perfect in thine own sphere, when thou art free. Look not ever into the blackness. Lift up thine eyes to the space above. Free let thine Light flame upward and shalt thou be a Child of the Light.

Tablet 12
The Law of Cause and Effect and
The Key of Prophecy

§ 432. List ye, O man, to the words of my wisdom, list to the voice of Thoth, the Atlantean. Conquered have I the Law of time-space. Knowledge have I gained of the future of time. Know I that man in his movement through space-time shall ever be One with the All.

§ 433. Know ye, O man that all of the future is an open book to him who can read. All effect shall bring forth its causes as all effects grew from the first cause. Know ye the future is not fixed or stable but varies as cause brings forth an effect. Look in the cause thou shalt bring into being, and surely thou shalt see that all is effect.

§ 434. So, O man, be sure the effects that ye bring forth are ever causes of more perfect effects. Know ye the future is never in fixation but follows man's free will as it moves through the movements of time-space toward the goal where a new time begins. Man can only read the future through the causes that bring the effects. Seek ye within the causation and surely ye shall find the effects.

§ 435. List ye, O man, while I speak of the future, speak of the effect that follows the cause. Know ye that man in his journey light-ward is ever seeking escape from the night that surrounds him, like the shadows that surround the stars in the sky and like the stars in the sky-space, he, too shall shine from the shadows of night.

§ 436. Ever his destiny shall lead him onward until he is One with the Light. Aye, though his way lies midst the shadows, ever before him glows the Great Light.

§ 437. Dark though the way be yet shall he conquer the shadows that flow around him like night.

§ 438. Far in the future, I see man as Light-born free from the darkness that fetters the Soul living in Light without the bounds of the darkness to cover the Light that is Light of their Soul. Know ye, O man, before ye attain this that many the dark shadows shall fall on your Light striving to quench with the shadows of darkness the Light of the Soul that strives to be free.

§ 439. Great is the struggle between Light and darkness age old and yet ever new. Yet, know in a time, far in the future Light shall be All and darkness shall fall.

§ 440. List ye, O man, to my words of wisdom. Prepare and ye shall not bind your Light. Man has risen and man has fallen as ever new waves of consciousness flow from the great abyss below us toward the Sun of their goal.

§ 441. Ye, my children, have risen from a state that was little above the beast until now of all men ye are greatest. Yet before thee were others greater than thee. Yet tell I thee as before thee others have fallen, so also shall ye come to an end. And upon the land where ye dwell now, barbarians shall dwell and in turn rise to Light. Forgotten shall be the ancient-wisdom yet ever shall live though hidden from men.

§ 442. Aye, in the land thou callest Khem, races shall rise and races shall fall. Forgotten shalt thou be of the children of men. Yet thou shalt have moved to a star-space beyond this leaving behind this place where thou has dwelt.

§ 443. The Soul of man moves ever onward, bound not by any one star. But ever moving to the great goal before him where he is dissolved in the Light of the All. Know ye that ye shall ever go onward moved by the Law of cause and effect until in the end both become One.

§ 444. Aye, man, after ye have gone others shall move in the places ye lived. Knowledge and wisdom shall all be forgotten, and only a memory of Gods shall survive. As I to thee am a God by my knowledge so ye, too shall be Gods of the future because of your knowledge far above theirs. Yet know ye that all through the ages man shall have access to Law when he will.

§ 445. Ages to come shall see revival of wisdom to those who shall inherit thy place on this star. They shall, in turn, come into wisdom and learn to banish the darkness by Light. Yet greatly must they strive through the ages to bring unto themselves the freedom of Light. Then shall there come unto man the great warfare that shall make the Earth tremble and shake in its course. Aye, then shall the Dark Brothers open the warfare between Light and the night.

§ 446. When man again shall conquer the ocean and fly in the air on wings like the birds when he has learned to harness the lightning, then shall the time of warfare begin. Great shall the battle be twixt the forces, great the warfare of darkness and Light.

§ 447. Nation shall rise against nation using the dark forces to shatter the Earth. Weapons of force shall wipe out the Earth-man until half of the races of men shall be gone. Then shall come forth the Sons of the Morning and give their edict to the children of men, saying: O men, cease from thy striving against thy brother. Only thus can ye come to the Light. Cease from thy unbelief, O my brother, and follow the path and know ye are right.

§ 448. Then shall men cease from their striving, brother against brother and father against son. Then shall the ancient home of my people rise from its place beneath the dark ocean waves. Then shall the Age of Light be unfolded with all men seeking the Light of the goal. Then shall the Brothers of Light rule the people. Banished shall be the darkness of night.

§ 449. Aye, the children of men shall progress onward and upward to the great goal. Children of Light shall they become. Flame of the flame shall their Souls ever be. Knowledge and wisdom shall be man's in the great age for he shall approach the eternal flame the Source of all wisdom, the place of beginning that is yet One with the end of all things. Aye, in a time that is yet unborn all shall be One and One shall be All. Man, a perfect flame of this Cosmos shall move forward to a place in the stars. Aye, shall move even from out of this space-time into another beyond the stars.

§ 450. Long have ye listened to me, O my children long have ye listened to the wisdom of Thoth.

§ 451. Now I depart from ye into darkness. Now go I to the Halls of Amenti there to dwell in the future when Light shall come again to man. Yet, know ye, my Spirit shall ever be with thee, guiding thy feet in the pathway of Light.

§ 452. Guard ye the secrets I leave with thee and surely my spirit will guard thee through life. Keep thine eyes ever on the pathway to wisdom. Keep the Light as thy goal evermore. Fetter not thy Soul in bondage of darkness free let it wing in its flight to the stars.

§ 453. Now I depart thee to dwell in Amenti. Be thou my children in this life and the next. The time will come when ye, too, shall be deathless, living from age to age a Light among men.

§ 454. Guard ye the entrance to the Halls of Amenti. Guard ye the secrets I have hidden among ye. Let not the wisdom be cast to barbarians. Secret shall thou keep it for those who seek Light. Now depart I. Receive thou my blessing. Take thou my way and follow the Light.

§ 455. Blend thou thy Soul in the Great Essence. One, with the Great Light let thy consciousness be. Call thou on me when thou dost need me. Use my name three times in a row: Chequetet, Arelich, Volmalites.

Tablet 13
The Keys of Life and Death

§ 456. List ye, O man, hear ye the wisdom. Hear ye the Word that shall fill thee with Life. Hear ye the Word that shall banish the darkness. Hear ye the voice that shall banish the night.

§ 457. Mystery and wisdom have I brought to my children knowledge and power descended from old. Know ye not that all shall be opened when ye shall find the oneness of all?

§ 458. One shall ye be with the Masters of Mystery, Conquerors of Death and Masters of Life. Aye, ye shall learn of the flower of Amenti the blossom of life that shines in the Halls. In Spirit shall ye reach that Halls of Amenti and bring back the wisdom that liveth in Light. Know ye the gateway to power is secret. Know ye the gateway to life is through death. Aye, through death but not as ye know death, but a death that is life and is fire and is Light.

§ 459. Desireth thou to know the deep, hidden secret? Look in thy heart where the knowledge is bound. Know that in thee the secret is hidden the source of all life and the source of all death.

§ 460. List ye, O man, while I tell the secret, reveal unto thee the secret of old.

§ 461. Deep in Earth's heart lies the flower, the source of the Spirit that binds all in its form. Or know ye that the Earth is living in body as thou art alive in thine own formed form. The Flower of Life is as thine own place of Spirit and streams through the Earth as thine flows through thy form giving of life to the Earth and its children, renewing the Spirit from form unto form. This is the Spirit that is form of thy body, shaping and moulding into its form.

§ 462. Know ye, O man, that thy form is dual, balanced in polarity while formed in its form. Know that when fast on thee Death approaches, it is only because thy balance is shaken. It is only because one pole has been lost.

§ 463. Know that the secret of life in Amenti is the secret of restoring the balance of poles. All that exists has form and is living because of the Spirit of life in its poles.

§ 464. See ye not that in Earth's heart is the balance of all things that exist and have being on its face? The source of thy Spirit is drawn from Earth's heart for in thy form thou are one with the Earth.

§ 465. When thou hast learned to hold thine own balance, then shalt thou draw on the balance of Earth. Exist then shalt thou while Earth is existing changing in form, only when Earth, too, shalt change: Tasting not of death, but one with this planet holding thy form till all pass away.

§ 466. List ye, O man, whilst I give the secret so that ye, too, shalt taste not of change. One hour each day shalt thou lie with thine head pointed to the place of the positive pole (north). One hour each day shalt thy head be pointed to the place of the negative pole (south). Whilst thy head is placed to the northward hold thou thy consciousness from the chest to the head.

§ 467. And when thy head is placed southward hold thou thy thought from chest to the feet. Hold thou in balance once in each seven and thy balance will retain the whole of its strength. Aye, if thou be old, thy body will freshen and thy strength will become as a youth's. This is the secret known to the Masters by which they hold off the fingers of Death. Neglect not to follow the path I have shown, for when thou hast passed beyond years to a hundred to neglect it will mean the coming of Death.

§ 468. Hear ye, my words, and follow the pathway. Keep thou thy balance and live on in life.

§ 469. Hear ye, O man, and list to my voice. List to the wisdom that gives thee of Death. When at the end of thy work appointed, thou may desire to pass from this life pass to the plane where the Suns of the Morning live and have being as Children of Light. Pass without pain and pass without sorrow into the plane where is eternal Light.

§ 470. First lie at rest with thine head to the eastward. Fold thou thy hands at the Source of thy life (solar plexus).

§ 471. Place thou thy consciousness in the life seat. Whirl it and divide to north and to south.

§ 472. Send thou the one out toward the northward. Send thou the other out to the south. Relax thou their hold upon thy being. Forth from thy form will thy silver spark fly, upward and onward to the Sun of the morning, blending with Light, at one with its source.

§ 473. There it shall flame till desire shall be created. Then shall return to a place in a form.

§ 474. Know ye, O men, that thus pass the great Souls, changing at will from life unto life. Thus ever passes the Avatar willing his Death as he wills his own life.

§ 475. List ye, O man, drink of my wisdom. Learn ye the secret that is Master of Time. Learn ye how those ye call Masters are able to remember the lives of the past.

§ 476. Great is the secret yet easy to master, giving to thee the mastery of time. When upon thee death fast approaches fear not but know ye are master of Death.

§ 477. Relax thy body, resist not with tension. Place in thy heart the flame of thy Soul. Swiftly then sweep it to the seat of the triangle.

§ 478. Hold for a moment, then move to the goal. This, thy goal, is the place between thine eyebrows, the place where the memory of life must hold sway. Hold thou thy flame here in thy brain-seat until the fingers of Death grasp thy Soul. Then as thou pass through the state of transition, surely the memories of life shall pass, too.

§ 479. Then shalt the past be as one with the present. Then shall the memory of all be retained. Free shalt thou be from all retrogression. The things of the past shall live in today.

Supplementary Tablet 14 Supplementary

§ 480. List ye, O Man, to the deep hidden wisdom lost to the world since the time of the DWELLERS, lost and forgotten by men of this age.

§ 481. Know ye this Earth is but a portal, guarded by powers unknown to man. Yet, the Dark Lords hide the entrance that leads to the Heaven-born land. Know ye, the way to the sphere of Arulu is guarded by barriers opened only to Light-born man.

§ 482. Upon Earth, I am the holder of the keys to the gates of the Sacred Land. Command I, by the powers beyond me, to leave the keys to the world of man. Before I depart, I give ye the Secrets of how ye may rise from the bondage of darkness cast off the fetters of flesh that have bound ye, rise from the darkness into the Light.

§ 483. Know ye, the soul must be cleansed of its darkness, ere ye may enter the portals of Light. Thus, I established among ye the Mysteries so that the Secrets may always be found.

§ 484. Aye, though man may fall into darkness, always the Light will shine as a guide. Hidden in darkness, veiled in symbols, always the way to the portal will be found. Man in the future will deny the mysteries but always the way the seeker will find.

§ 485. Now I command ye to maintain my secrets, giving only to those ye have tested so that the pure may not be corrupted, so that the power of Truth may prevail.

§ 486. List ye now to the unveiling of Mystery. List to the symbols of Mystery I give. Make of it a religion for only thus will its essence remain.

§ 487. Regions there are two between this life and the Great One, traveled by the Souls who depart from this Earth Duat, the home of the powers of illusion; Sekhet Hetspet, the House of the Gods. Osiris, the symbol of the guard of the portal, who turns back the souls of unworthy men. Beyond lies the sphere of the heaven-born powers Arulu, the land where the Great Ones have passed. There, when my work among men has been finished, will I join the Great Ones of my Ancient home.

§ 488. Seven are the mansions of the house of the Mighty Three guards the portal of each house from the darkness; Fifteen the ways that lead to Duat. Twelve are the houses of the Lords of Illusion facing four ways, each of them different.

§ 489. Forty and Two are the great powers, judging the Dead who seek for the portal.

§ 490. Four are the Sons of Horus Two are the Guards of East and West of Isis the mother who pleads for her children, Queen of the Moon, reflecting the Sun.

§ 491. Ba is the Essence, living forever. Ka is the Shadow that man knows as life. Ba cometh not until Ka is incarnate. These are mysteries to preserve through the ages.

§ 492. Keys are they of life and of Death. Hear ye now the mystery of mysteries: learn of the circle beginningless and endless, the form of He who is One and in all. Listen and hear it, go forth and apply it, thus will ye travel the way that I go.

§ 493. Mystery in Mystery yet clear to the Light-born the Secret of all I now will reveal. I will declare a secret to the initiated but let the door be wholly shut against the profane.

§ 494. Three is the mystery, come from the great one. Hear, and Light on thee will dawn.

§ 495. In the primeval, dwell three unities. Other than these, none can exist. These are the equilibrium, source of creation: one God, one Truth, one point of freedom.

§ 496. Three come forth from the three of the balance: all life, all good, all power Three are the qualities of God in his Light-home: Infinite power, Infinite Wisdom, Infinite Love.

§ 497. Three are the powers given to the Masters: To transmute evil, assist good, use discrimination.

§ 498. Three are the things inevitable for God to perform: Manifest power, wisdom and love.

§ 499. Three are the powers creating all things: Divine Love possessed of perfect knowledge, Divine Wisdom knowing all possible means, Divine Power possessed by the joint will of Divine Love and Wisdom.

§ 500. Three are the circles (states) of existence: The circle of Light where dwells nothing but God, and only God can traverse it, the circle of Chaos where all things by nature arise from death, the Circle of awareness where all things spring from life.

§ 501. All things animate are of three states of existence: chaos or death, liberty in humanity and felicity of Heaven.

§ 502. Three necessities control all things: beginning in the Great Deep, the circle of chaos, plenitude in Heaven.

§ 503. Three are the paths of the Soul: Man, Liberty, Light.

§ 504. Three are the hindrances: lack of endeavor to obtain knowledge, non-attachment to good; attachment to evil. In man, the three are manifest. Three are the

Kings of power within. Three are the chambers of the mysteries, found yet not found in the body of man.

§ 505. Hear ye now of he who is liberated, freed from the bondage of life into Light. Knowing the source of all worlds shall be open. Aye, even the Gates of Arulu shall not be barred. Yet heed, O man, who would'st enter Heaven. If ye be not worthy better it be to fall into the fire. Know ye the celestials pass through the pure flame. At every revolution of the heavens they bathe in the fountains of Light.

§ 506. List ye, O man, to this mystery: Long in the past before ye were man-born, I dwelled in Ancient Atlantis. There in the Temple I drank of the Wisdom, poured as a fountain of Light from the DWELLER. Give the key to ascend to the Presence of Light in the Great world. Stood I before the Holy One enthroned in the Flower of Fire. Veiled was he by the lightnings of darkness else my Soul by the Glory have been shattered.

§ 507. Forth from the feet of his Throne like the diamond, rolled forth four rivers of flame from his footstool rolled through the channels of clouds to the Man-world. Filled was the hall with Spirits of Heaven. Wonder of wonders was the Starry palace.

§ 508. Above the sky, like a rainbow of Fire and Sunlight, were Formed the Spirits. Sang they the glories of the Holy One. Then from the midst of the Fire came a voice: Behold the Glory of the first Cause. I beheld that Light, high above all darkness, reflected in my own being. I attained, as it were, to the God of all Gods the Spirit-Sun, the Sovereign of the Sun spheres.

§ 509. There is One, Even the First, who hath no beginning who hath no end who hath made all things, who govern all who is good who is just, who illumines, who sustains.

§ 510. Then from the throne, there poured a great radiance, surrounding and lifting my soul by its power. Swiftly I moved through the spaces of Heaven, shown was I the mystery of mysteries shown the Secret heart of the cosmos.

§ 511. Carried was I to the land of Arulu, stood before the Lords in their Houses.

§ 512. Opened they the Doorway so I might glimpse the primeval chaos. Shuddered my soul to the vision of horror shrank back my soul from the ocean of darkness. Then saw I the need for the barriers saw the need for the Lords of Arulu. Only they with their Infinite balance could stand in the way of the inpouring chaos. Only they could guard God's creation.

§ 513. Then did I pass around the circle of eight. Saw all the souls who had conquered the darkness. Saw the splendor of Light where they dwelled. Longed I to take my place in their circle, but longed I also for the way I had chosen, when I stood in the Halls of Amenti and made my choice to the work I would do.

§ 514. Passed I from the Halls of Arulu down to the earth space where my body lay. Arose I from the earth where I rested. Stood I before the DWELLER. Gave my pledge to renounce my Great right until my work on Earth was completed, until the Age of darkness be past.

§ 515. List ye, O man, to the words I shall give ye. In them shall ye find the Essence of Life. Before I return to the Halls of Amenti, taught shall ye be the Secrets of Secrets, how ye, too, may arise to the Light.

§ 516. Preserve them and guard them, hide them in symbols so the profane will laugh and renounce. In every land, form ye the mysteries. Make the way hard for the seeker to tread. Thus will the weak and the wavering be rejected. Thus will the secrets be hidden and guarded held till the time when the wheel shall be turned.

§ 517. Through the dark ages, waiting and watching, my Spirit shall remain in the deep hidden land. When one has passed all the trials of the outer, summon ye me by the Key that ye hold. Then will I, the Initiator, answer come from the Halls of the Gods in Amenti. Then will I receive the initiate, give him the words of power.

§ 518. Hark ye, remember, these words of warning: bring not to me one lacking in wisdom, impure in heart or weak in his purpose. Else I will withdraw from ye your power to summon me from the place of my sleeping.

§ 519. Hark ye, remember, these words of warning: bring not to me one lacking in wisdom, impure in heart or weak in his purpose. Else I will withdraw from ye your power to summon me from the place of my sleeping.

§ 520. Now go ye forth and summon thy brothers so that I may impart the wisdom to light thy path when my presence is gone. Come to the chamber beneath my temple. Eat not food until three days are past. There will I give thee the essence of wisdom so that with power ye may shine amongst men. There will I give unto thee the secrets so that ye, to, may rise to the Heavens, God-men in Truth as in essence ye be. Depart now and leave me while I summon those ye know of but as yet know not.

Supplementary Tablet 15 **Secret of Secrets**

§ 521. Now ye assemble, my children, waiting to hear the Secret of Secrets which shall give ye power to unfold the God-man give ye the way to Eternal life. Plainly shall I speak of the Unveiled Mysteries. No dark sayings shall I give unto thee. Open thine ears now, my children. Hear and obey the words that I give.

§ 522. First I shall speak of the fetters of darkness which bind ye in chains to the sphere of the Earth.

§ 523. Darkness and light are both of one nature, different only in seeming for each arose from the source of all. Darkness is disorder. Light is Order. Darkness transmuted is light of the Light. This, my children, your purpose in being; transmutation of darkness to light.

§ 524. Hear ye now of the mystery of nature the relations of life to the Earth where it dwells. Know ye, ye are threefold in nature physical, astral and mental in one.

§ 525. Three are the qualities of each of the natures, nine in all, as above, so below.

§ 526. In the physical are these channels the blood which moves in vortical motion, reacting on the heart to continue its beating. Magnetism which moves through the nerve paths, carrier of energies to all cells and tissues. Akasa which flows through channels subtle yet physical, completing the channels.

§ 527. Each of the three attuned with each other, each affecting the life of the body. Form they the skeletal framework through which the subtle ether flows. In their mastery lies the Secret of Life in the body. Relinquished only by will of the adept when his purpose in living is done.

§ 528. Three are the natures of the Astral, mediator is between above and below; not of the physical, not of the Spiritual, but able to move above and below.

§ 529. Three are the natures of Mind carrier it of the Will of the Great One. Arbitrator of Cause and Effect in thy life. Thus is formed the threefold being, directed from above by the power of four.

§ 530. Above and beyond man's threefold nature lies the realm of the Spiritual Self.

§ 531. Four is it in qualities shining in each of the planes of existence, but thirteen in one the mystical number. Based on the qualities of man are the Brothers: each shall direct the unfoldment of being, each shall channels be of the Great One.

§ 532. On Earth, man is in bondage bound by space and time to the earth plane. Encircling each planet, a wave of vibration, binds him to his plane of unfoldment. Yet within man is the Key to releasement, within man may freedom be found.

§ 533. When ye have released the self from the body, rise to the outermost bounds of your earth-plane. Speak ye the word Dor-E-Lil-La.

§ 534. Then for a time your Light will be lifted, free may ye pass the barriers of space. For a time of half of the sun (six hours) free may ye pass the barriers of earth-plane, see and know those who are beyond thee.

§ 535. Yea, to the highest worlds may ye pass. See your own possible heights of unfoldment, know all earthly futures of Soul.

§ 536. Bound are ye in your body but by the power ye may be free. This is the Secret whereby bondage shall be replaced by freedom for thee.

§ 537. Calm let thy mind be. At rest be thy body: Conscious only of freedom from flesh. Center thy being on the goal of thy longing. Think over and over that thou wouldst be free. Think of this word La-Um-I-L-Ganoover and over in thy mind let it sound. Drift with the sound to the place of thy longing. Free from the bondage of flesh by thy will.

§ 538. Hear ye while I give the greatest of secrets: how ye may enter the Halls of Amenti, enter the place of the immortals as I did, stand before the Lords in their places.

§ 539. Lie ye down in rest of thy body. Calm thy mind so no thought disturbs thee. Pure must ye be in mind and in purpose, else only failure will come unto thee.

§ 540. Vision Amenti as I have told in my Tablets. Long with fullness of heart to be there. Stand before the Lords in thy mind's eye.

§ 541. Pronounce the words of power I give (mentally) Mekut-El-Shab-El Hale-Sur-Ben-El-Zabrut Zin-Efrim-Quar-El. Relax thy mind and thy body. Then be sure your soul will be called.

§ 542. Now give I the Key to Shamballa the place where my Brothers live in the darkness: Darkness but filled with Light of the Sun O Darkness of Earth, but Light of the Spirit guides for ye when my day is done.

§ 543. Leave thou thy body as I have taught thee. Pass to the barriers of the deep, hidden place. Stand before the gates and their guardians. Command thy entrance by these words:

§ 544. I am the Light. In me is no darkness. Free am I of the bondage of night. Open thou the way of the Twelve and the One, so I may pass to the realm of wisdom.

§ 545. When they refuse thee, as surely they will, command them to open by these words of power: I am the Light. For me are no barriers. Open, I command, by the Secret of Secrets Edom-EI-Ahim-Sabbert-Zur Adom.

§ 546. Then if thy words have been Truth of the highest, open for thee the barriers will fall. Now, I leave thee, my children. Down, yet up, to the Halls shall I go. Win ye the way to me, my children. Truly my brothers shall ye become.

§ 547. Thus finish I my writings. Keys let them be to those who come after. But only to those who seek my wisdom for only for these am I the Key and the Way.

Apart from the vast cultural side of redefinition, there are such findings as Yonaguni, and the claim that the Sphinx in Giza (§ 239) bears water erosion marks stemming from a pre-ancient flood.

What is “evidence”? Evidence is always a composite: Something, somewhere, and someone to believe it. All this can be evidence, or not. Hence, logically, as beliefs change, the evaluation of something as evidence for something else by someone may change.

Apart from Plato and the Piri Reis map (showing Antarctica prior to its modern discovery, not covered by an ice sheet?), is there anything tangible? A race of giant hominids, twelve feet tall, who used to live in what is today the western U.S.A. have been confirmed, part of the investigation of a forbidden archeology cover-up (Richard J. Dewhurst).

If you wish to prepare, search and snowball these authors at amazon and on the internet. Also consider “Mu” (“Continent of Mu”, or, earlier: “Lemuria”), the motherland of “Atlantis”. Atlantis was a colony of Lemuria/Mu.

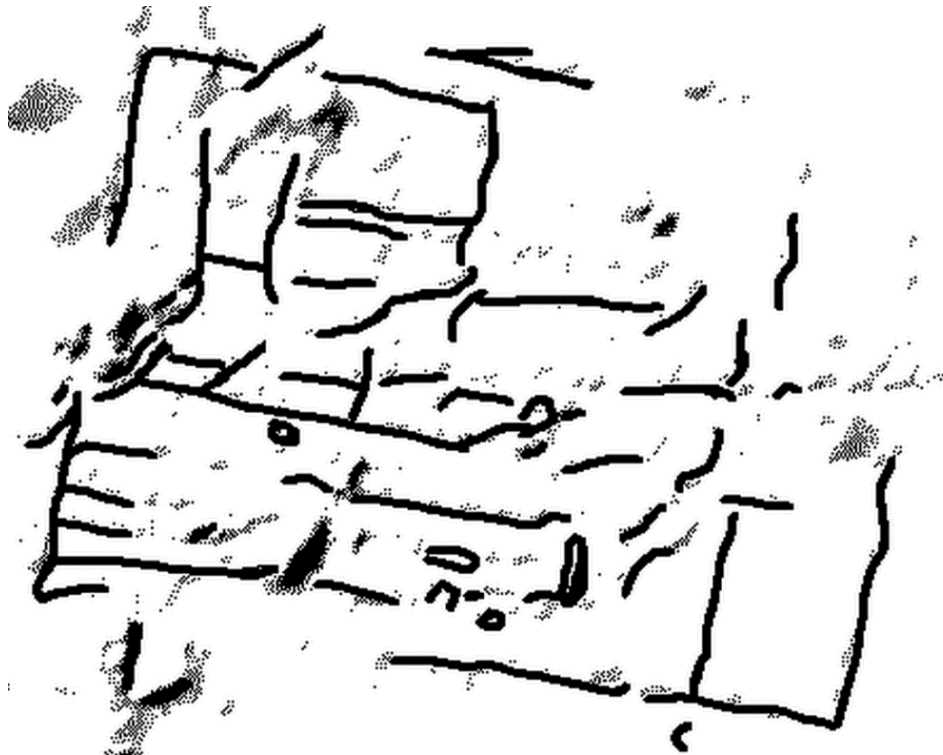
The Google Maps Cover-Up:

<http://www.theepochtimes.com/n2/science/lost-city-of-atlantis-on-google-maps-53298.html>

Two proximate locations are at issue (supra):

The formation is approximately 100 miles by 70 miles. The coordinates are 31 15'15.53N, 24 15'30.53W. It is about 3.5 miles below the ocean surface. There are other, similar straight crisscrossing lines which begin about 150 miles east of the street-like grid discovered by Bamford.

What appears as indents has been traced in black (major features only):



Artist's rendition of Google Maps (2009) major structures.
There are no concentric rings sources report for the capital of Atlantis.

The attempts by Google Maps to explain the (two proximate locations) map document away are internally inconsistent in a verifiable way. The explanation from Google is (supra): the lines are artefacts of the data collection process. This frequently happens, nothing to worry about. However, if this happens frequently or even routinely, why doesn't it show up more often on Google Maps? It is inconsistent that there are no other such examples. How was the underwater terrain to the north, south, east and west of the two areas mapped? Was there a change of methodology for only these two proximate locations? If so, why? To me, all this does not ring particularly true at all.

Technologically, the explanation by Google Maps cannot be correct. State-of-the-art bathymetry mapping uses multibeam echosounders (MBES) with *straight* scanning lines a bit like the light rod of a photocopier. Obviously, no crossing line artefacts, no crooked ramshackle grid, no unscanned fields between lines can be plotted as a result of such instrumentation. Further, these two proximate instances are the *only* two of their kind. The defence that "such artefacts would usually be removed prior to publication", if, hypothetically, such a defence were to be raised, which it has not been at pain of ridicule, could well be viewed as self-serving. It would open additional questions as to internal quality controls and why these two proximate examples used heretofore unknown useless scanning equipment, and why such equipment was acquired, etc.

The key fact that the objects at the two proximate locations are man-made and not natural is undisputed and doubtless. We are clearly and evidently not dealing with a natural phenomenon. That has been admitted and accepted by all sides and is it a factual point of agreement. There is a valid scientific discovery, followed by a failed attempt to dismiss it.

Altogether, this has strong and overpowering evidentiary weight for proving something large and man-made. It used to be at the two proximate locations. It was obviously built while the two locations were still above sea level. It is now under water; and it is, now, for the most part, gone. There is a cover-up. In this context, the cultural research, the vast cultural side of redefinition, gains both in credence, and also in importance relative to "hard", or "physical", data. This reflects positively on the former existence of Atlantis, an island realm in the Atlantic, reported by Plato.

Information via Nancy Lieder (<http://www.zetatalk.com/myths/m54.htm>):

"Atlantis was land near the current continent of Europe, which was pulled into the Atlantic during the continental rip that accompanies violent pole shifts and thus disappeared dramatically under the sea." My critical comment: There are geological crustal thickness anomalies shared by the Azores, Iceland and Greenland, via "red" on the map in: Louden, Keith E.; Tucholke, Brian E.; Oakey, Gordon N.; *Regional anomalies of sediment thickness, basement depth and isostatic crustal thickness in the North Atlantic Ocean*; in: Earth and Planetary Science Letters 224; 2004; pp. 193-211; here: p. 206. Without considering Greenland, a grouping, for total crustal volume of >7 km, exists for: Iceland, Azores, Cape Verde Islands, Canary Islands, Madeira, New England-Great Meteor Seamount Chain; see: Wang, Tingting; et al.; *Crustal Thickness Anomalies in the North Atlantic Ocean basin from gravity analysis*; 2011; Q0AE02, doi:10.1029/2010GC003402. A chart by Geoforschungszentrum Potsdam shows red the North Atlantic Anomaly, within it the whitish afterimage of Atlantis, south-east of Greenland: http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s.html (the "geoid" chart).

Richard J. Dewhurst on the Giants of America:

The discovery of a giant race has been well documented. See, Richard J. Dewhurst; *The Ancient Giants Who Ruled America: The Missing Skeletons and the Great Smithsonian Cover-Up*; Rochester, Toronto 2014. These giants are also mentioned by the Telosians through: Aurelia Louise Jones; *Telos, Volume 1: Revelations of the New Lemuria*; Mount Shasta 2004; pp. 14, 18 (twelve feet tall), 42 f.

Dewhurst has a large story to tell about our pre-ancient past in what is today North America. What is nice about it is the existence of archaeological and, again, human behavioural, evidence, both of quite compelling quality. The story itself is not particularly nice but is rather grim. For illustration, perhaps, it reminds one of a big version of today's Middle East problem, appearing to us through a many-layered veil of collective forgetting.

Linguistic Evidence:

There is linguistic evidence, diligently compiled for over two centuries now, that approximately one-half of the world's languages half so much in common that they are grouped, under historical and systematic aspects, into one large language family, namely, the Indo-European languages. There is to this day no credible explanation, except the threadbare "single-village-origin" theory, how, within an estimated six thousand years or so, such a position of dominance among the world's languages could have been achieved. Two of this family's languages, Sanskrit and ancient Greek are, as judged by their structures of inflexion and word structure, complementary to minds that are more awake and more highly intelligent than our minds today are. The hypothesis of an ancient motherland, let us call it "lost continent of Mu", if it were verifiable, could provide the missing explanation. A somewhat different nuance is, whether, and to what extent, the Indo-European language family as such, as we find it today in a phenomenological view, can provide evidence for a "lost continent of Mu". That is a very specialized question which I happen to have worked on (mentioned in volume 1 of this commentary, unpublished.) It has to do with comparative assessment of awareness levels of symbol systems. I would assess to our symbol system today (for example, English, German, Chinese, Arabic, etc.) 1st level awareness (in the ninefold awareness which will be discussed below at length.) The symbol systems of Sanskrit and Greek, however, belong to my mind in a 5th level awareness due to the degree to which their inherent symbolic awareness is alive. Unlike Sanskrit, Greek also has an old proprietary alphabet of its own. This enables us also to investigate the awareness level of the Greek alphabet. That also points to a 5th level awareness, as compared with the 1st level awareness of humanity's current token systems of writing. (Positive exceptions are, also, Sino-Japanese writing characters with inherent symbolism which I would assign to an awareness around 3rd level.)

Everything I mention here as evidence for a real Atlantis has its specialists somewhere in our academic communities who will be able to comment on this point, that point more competently than I can do. The only point in which our present palette of specializations is not adequate to the difficult evaluation of Mu/Atlantis evidence is concerning comparative analysis of awareness levels of linguistic symbol systems. Since this is a lacuna and, moreover, is relevant for the question at issue here, I will return to this point at the end of this section. As a welcome side effect, this serves as an introductory ramp leading up to the issues of the main part of this Commentary below, the part presenting the ninefold awareness in pursuit of § 325 of the Fifteen Emerald Tablets of Thoth.

Globalization Linkages in Human Proto-History:

Another, but closely related, block of evidentiary phenomena may be labelled, "globalization linkages in human proto-history". This is a purported set of trade route ties, writing system ties, and other ties between early ancient Egypt, the Indus Valley, Middle America, North America, and other venues spread across the planet but always with Ancient Egypt as the central hub. No definitive word has yet been spoken on this. All depending on how strong this melange of findings is evaluated to be under evidentiary aspects, it appears, in some interpretations, as the unmistakable afterimage of a great global civilization now lost. The bulk of the arguments developed and used by the writers listed above comes from this pool of findings – the efficient argument leverage tips to the formal, namely to pointing out the pre-ancient *global scale* of it all raching into

our own proto-history. The more that is discovered along these lines, the more strength that accrues, automatically, to this argument structure. It must be quite considerable by now.

The closest, to my knowledge, to rendering a modern panoramic view is:

Joseph, Frank; *The Lost Civilization of Lemuria: The Rise and Fall of the World's Oldest Culture*; Rochester 2006

----; *Atlantis and Other Lost Worlds: New Evidence of Ancient Secrets*; London 2008

----; *The Lost Worlds of Ancient America: Compelling Evidence of Ancient Immigrants, Lost Technologies, and Places of Power*; Pompton Plains 2012

----; *Unlocking the Prehistory of America*; New York 2014

----; *Archaeological Discoveries of Ancient America*; New York 2014

All this, with Joseph's questionable and far too late time frames, is fully factoid, which is no papal crowbar to force free beings to believe. Despite that reservation, a part of each one of us always asks for factoid input of this type. Here it is, with the near certainty that there should be much more to come that we simply have not discovered yet. Read Joseph's overflowing factoid files at your own risk. Let the language of poetry tune us in:

Gate to Eternity

Eternity is in the realm beyond;
The realm of time is just a little pond.
Humanity is waking to the Light;
A gate stands open in our mortal night.

The gate reveals the ancient Truth unknown;
Man's modern myths and lies like leaves are blown.
Tremendous is that Sun of Higher Being,
The symbol force of thinking that is freeing.

"A Story Well Told":

As is known, the most engrossing part on the subjective side of "evidence" is a good story well told. Man is working up to that, as well. Atlantis is, in our times, a popular subject, not least in fiction. The bibliographic resource, <http://www.worldcat.org>, shows 19 758 hits in the "book" category for the search term: Atlantis. The count includes multiple editions of a book. These are only books that have the word "Atlantis" in their title. A *keyword* search in the "advanced search" options generates a number of 46 998 hits by proximity of subject matter. By comparison, a keyword search for "Byzantine" generates 48 698 hits the "book" bracket. I estimate that the ratio of fiction must be considerably higher for "Atlantis" than for "Byzantine", however. In terms of big popularity, both tags (Atlantis, Byzantium) are low profile but still significantly covered by book publications, with nearly equal overall statistical numbers. Generated in the same way, hits for "George Washington" (books) are 67 776; hits for "Jesus" (books) are 512 784; hits for "America" are 1 766 975; for "Science", 5 995 229 (all in keyword search & books, respectively.)

Frank Joseph in his 2006 book on Lemuria reminds us, in the opening passages, that Plato is not the only writer of old who described the sudden fall of a much older great civilization. Valmiki, the author of the Indian epic, Ramayana, recorded that Rawana's Kingdom, Lankapura, a huge tract of land, sank into the ocean overnight after the king died. That fits the description of Mu, not of Atlantis. Joseph adds a black and white photo of a mural in the Wat Phra Keo temple complex, Bangkok, Thailand. According to Joseph, what we see depicted on the mural are survivors of the cataclysm fleeing from their Pacific motherland. Undoubtedly, the Ramayana is a great story well told. The appellation, Ravana, for the King, is close to the current title of the constitutional King of Telos, Ra, and his wife, Rana Mu, older expression for the Queen, Ramana Mu.

In an apparently carefully considered textual reading, or exegesis, that I have been unable to verify, Neil Kiriella; *The historicity of Ramayana*; Sunday, 17 March 2013; <http://www.sundayobserver.lk/2013/03/17/mon06.asp>

makes, without limitation, the following statements:

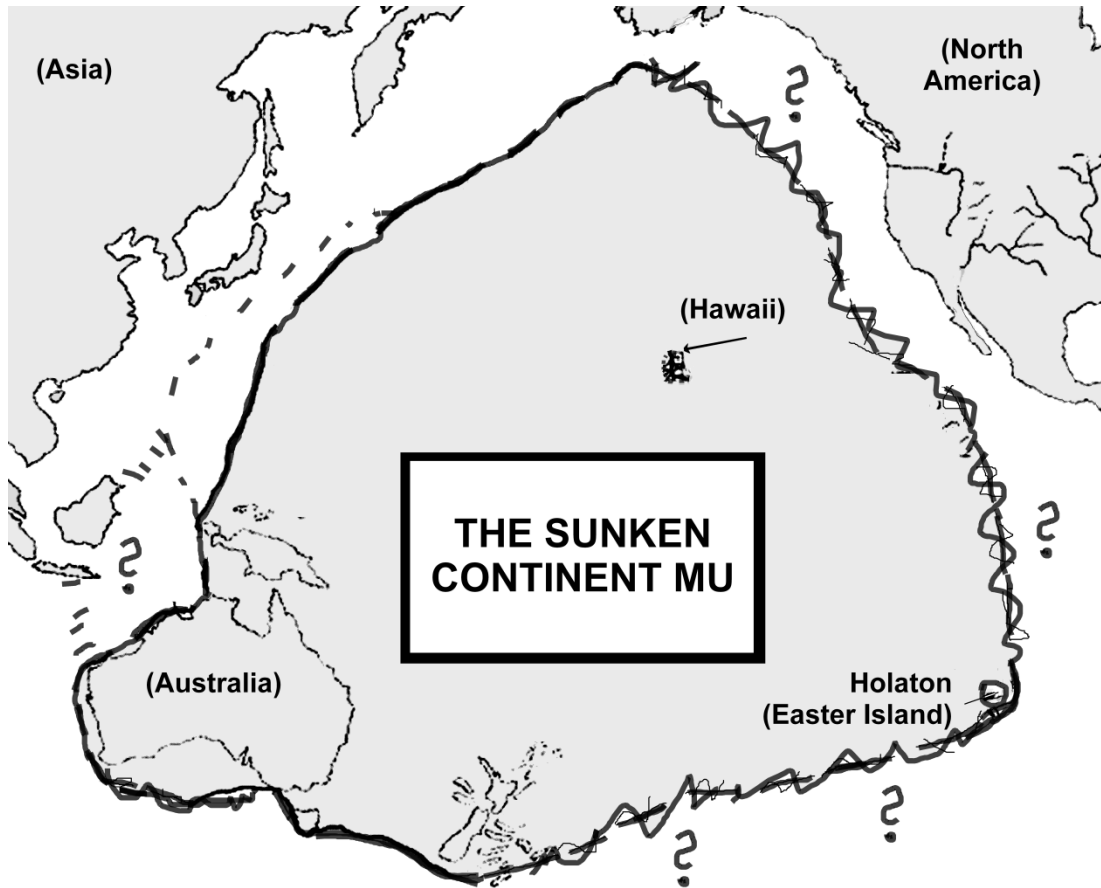
While studying Ramayana to verify its historicity, he found that Valmiki had recorded that a huge part of Rawana's Kingdom; Lankapura. It was submerged overnight after Rawana's death, millennia prior to Plato, Valmiki, biographer of Rama in "7612 B.C." wrote down in the Ramayana, a report of Lankapura partly becoming submerged by geological calamity overnight.

If that is indeed in the Ramayana that is very interesting. It is a specific form of a flood myth. I will not interpret the Ramayana; I will leave that up to specialists. To me, the Bangkok temple mural replicated by Joseph in his book on Lemuria is sufficient evidence to vent this idea; the reading of Neil Kiriella therein has a second leg steeped in south-east Asian tradition. That is proof of information that a south-east Asian tradition carries forward from an apparently ancient past, together with information of magical flying carriages and outlandish powerful weapons systems.

In Pacific mythology, the mythologem of a motherland sinking stands at the beginning of everything. (<http://cierratuatha.wordpress.com/2012/05/24/mu/>) The Trojan War (Homer) was considered for a long time, also, merely as a myth, until the discovery of archaeological evidence in the nineteenth century. The value of oral tradition, which typically predates written forms of epics, since then has been strengthened by numerous findings.

Captain Claude Banks Mayo, U.S. Navy, sounded the Pacific in the 1930s. He thereby discovered a submerged continent. Its features include mountains, river courses and plateaus. The average depth beneath sea level is one mile. The submerged land structure stretches from Hawaii to the Barin Islands to before coast of Japan. (Hutton, William; Eagle, Jonathan; *Earth's Catastrophic Past and Future: A Scientific Analysis of Information Channeled by Edgar Cayce*; Boca Raton 2004; p. 324, quoting Joan Griffith in an interview.)

There is my hand-drawn concept map of the sunken continent in the Pacific shown overleaf. Geological discussion see in Appendix Q below. There may have been more ancient raised and sunken land formations more to the west, around Sri Lanka, which are not considered here. For a cultural history of Lemuria phenomenon in modernity, see: Ramaswamy, Sumathi; *The Lost Land of Lemuria: Fabulous Geographies, Catastrophic Histories*; Berkeley etc. 2004.



Sunken Continent per U.S. Navy Captain C. B. Mayo (news c.1933-07-18/20);
 oblique confirmation: William S. Barton; "Sunken" Continent Found in Pacific;
 in: Los Angeles Times, 1950-11-05: shells 40 million years old "dredged"?

Due to a counting loss of several years in the early Middle Ages, we are now in the year 2027 A.D. This coincides with the 2000th anniversary of the Easter event. The last passage of Planet X (same as, Nibiru) was 26 December 2013 (Pseudo-Comet ISON, shielded by Thiaouuba, a nearly unreported miracle of unimaginable proportions, commented by a German scientist at the Neumayer III station as evidencing a dark matter shield between the huge object, 50 000 km in diameter, and Earth.) In a single day, Mu sank 4×3657 years ago counted back from December 2013 = 14 628 years ago ± 4 years. Atlantis in its final, already fragmented stage shifted 3×3657 years ago = 10 971 years ago ± 3 years. Thoth's great pyramid ("Cheops pyramid") at Giza turned 17 367 years old (finishing time, after nine years physical construction and nearly a century of energetic work) in March of this year ("2014"); the Fifteen Emerald Tablets of Thoth were written in the year after that.

Evidence from Ninefold Awareness Analysis of Symbols:

I mentioned this point earlier in this section. To end this section, I wish to present some examples of comparative symbol analysis in light of the ninefold awareness; I proffer this as heretofore inaccessible evidence for Mu and Atlantis. This includes analysis of the astrally psycho-active Greek upper case letters, and analysis of astrally psycho-active sound symbolism in Indoeuropean word roots at large, arguing for a 5th level of awareness of all these symbols pointing to a pre-ancient source substratum of high awareness (compared to

humanity's present low 1st level of awareness with only "dim" token systems thereby permitted, cf. § 76.) The theoretical foundations for such an analysis are laid in the Fifteen Emerald Tablets of Thoth, unlocking, explaining ninefold awareness. **We can reclaim Mu and Atlantis through their astrally psycho-active symbols, which are forms of man's lost higher levels of awareness.**

I made a mistake of omission yesterday, some paragraphs back in this section. There is a specialization for the type of astral symbol analysis that I propose. It resides, as an expanded natural recognition, in anybody who has 5th level awareness and higher. The terms for such recognition, matched to befitting types of symbols, are: yantra (for the visual symbol), and mantra (for the sonic symbol). This cannot actually be "taught" by writing; it comes to people naturally when the appropriate level of consciousness is reached.

What I propose are yantras indicating a higher level of consciousness in Mu (also called, Lamar) and Atlantis are the Greek alphabet letters of Mu (see in Desmarquet). They are included in many common fonts on most any PC. Here is the subset of these characters, to present it:

Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

If you are already a bit sensitive, you may notice spontaneously in your very first intuition (fractions of a second before your "inner curtain" comes down) that the visual symbols, somehow, *feel* different. Such an intuition is the result of an astral connection. The Latin characters of this sentence do not have this effect, or have it only in a much reduced way. That is the difference I mean. It also exists in sounds, for which, to my mind, the roots of the Indoeuropean language family are examples, but in particular certain sound combinations of the classical, and even more so Homeric, Greek language, which is a part of the Indoeuropean language family. This presupposes a very long gestation time of many tens of thousands of years in an astrally awake civilization.

The Fifteen Emerald Tablets of Thoth contain examples of Non-English lexems in "magical" contexts. The priesthood of Mu and Atlantis were specialized yantra and mantra engineers, among other qualifications. You will come across these examples of mantras when you read the Fifteen Emerald Tablets of Thoth. Atlantean mantras are taught, without much ado, by the great spiritual teacher Maitreya in Albuquerque as a small oart of his massive website (<http://www.maitreya.org>).

Lemuria (the oldest form of the land mass) Mu (Lamar), with its last capital, Savanasa, and its colony Atlantis were many things. Foremost, there were home to an incredibly ancient civilization that had, throughout, a level of awareness that is higher than the level of awareness of man today.

What is "awareness"? What is "consciousness"? Both are two English words for one and the same thing: Awareness/consciousness is a visionary portal in the mind that can open to the Star of Ideas.

Atlantis was a non-materialist society. That is the main reason for all the buzz about it. Such a thing is *verboten* in our twisted modern world. Unfortunately, the powers that be see that differently. Materialism is a word, but not a clear idea. Quantum physics today has shown that matter is all vibrations. Should one better speak of "vibrationalism"? Matter is, foremost, an illusion of the confused human mind that has lost its spiritual connections. Should one better speak, accordingly, of "confusionalism"?

Atlantis was all that, and nothing of it. It actually is, today, namely a popular phenomenon of myth, like it has been for thousands of years. That is where it all arose.

EXPLANATION OF ALL TABLETS

Tablet 1: Commentary to §§ 1-46

This Tablet, 1, serves as an introduction. It is light reading in that it presents an episode from history to be followed in sequence. The supramental level of mind enters in the person of the mysterious DWELLER, Thoth's second teacher, but also through his father Thotme, his first teacher. Thotme was the High Priest of Lemuria (Mu) and of Atlantis. Thotme fell during the Atlantean Civil War, under responsibility of Thoth's son Tat, a global nuclear feud among the deeply divided inner Nakkal priesthood (with weapons technology of a power unknown today) and was succeeded by Thoth. This took place on planet Earth which is to us Counter-Earth now behind the Sun, which was turned into a dead planet. Our planet was provided as a "similar" hologram by higher forces as a shelter from the cataclysm for us to live out the trauma in mortal lives (the fall of man), a cycle that is coming to an end. The roots of the strife have not been taken from us but have been defused in their negative effects upon the universe by stripping man of his psychic and technological powers, in quarantine.

§ 1. The author of the Tablets identifies himself (apparently of male gender) by name, Thoth. The word, Atlantean, means that he used to live, at least part of his time, on an island realm named Atlantis. Thoth is a master of mysteries, a keeper of records, a mighty king, and a magician. He lives from generation to generation, which means, as we shall later see, that he is immortal, does not age, and is not subject to human death. He is now about to pass into the Halls of Amenti, not by death, from where he will eventually return. He is writing these tablets for guidance of generations to come. The Tablets set forth the wisdom of Atlantis, a wisdom that he describes as mighty. Atlantis was located in the mid-northern Atlantic Ocean between the continents of Europe and North America. It possessed advanced technology. The Atlanteans were originally purely spiritual free-will beings from higher dimensions. At some point in their development they phased over into using physical bodies, but retained high spiritual multidimensional consciousness beyond local space and time. The physical bodies were hermaphroditic. Over 100,000 years ago, the newly incarnating spirits no longer came to Atlantis as hermaphrodites but as women (female) and as men (male). This facilitates personal development for various reasons. At the time of Thoth's birth, his mother, who is still alive today in the city of Telos in Mt. Shasta in northern California in the fifth dimension, was 200,000 years old and youthful. Thoth's birth name is Chequetet Arelich (family name:) Volmalites.

§ 2. Thoth began his incarnation, by birth from a mother, 50,000 years ago in the city of Keor on the main island of Atlantis, named Undal. His mother was then 200,000 years old, an avatar of the Holy Spirit (through the Archangel Michael). This paragraph mentions that the immortals of Atlantis renewed their life "from aeon to aeon (...) in the Halls of Amenti where the river of life flows eternally onward." The subject of human physical, biological youthful immortality is the peak subject of the fifteen Tablets. It will be explained as the work progresses. This subject is, in its impact on human life, the "mightiest" part of the "mighty wisdom of Great Atlantis" (and Lemuria, and other communities of immortals to this day).

§ 3. Thoth tells us here, using symbolic numbers (“A hundred times ten”), that he has very often descended to, and returned from, the Halls of Amenti with “my strength and power renewed.” If the symbolic numbers are in any way correct, this would be about every fourteen years (he was born 50,000 years ago and wrote the Tablets c.10,000 years ago).

§ 4. Thoth mentions that he is descending to the Halls of Amenti once again. He mentions that the people of Egypt (ancient name: Khem) “shall know me no more.” We will get to Egypt below. What he is talking about is apparently a physical absence (not merely astral travel, as in c. § 172.)

§ 5. He says he will return “in a time yet unborn”, and will demand an “accounting” from people.

§ 6. He threatens, upon his return, consequences for traitors and faithless persons.

§ 7. He warns specifically not to betray his “secrets” to two groups he describes as “the men of the North” and, “the men of the South”, upon penalty of his curse. In geographical terms, those would be Europeans and inner Africans (from the viewpoint of Khem/Egypt).

§ 8. Thoth utters another warning to the people of his certain return.

§ 9. This compares the greatness of old with the littleness of today, as Thoth writes.

§ 10. This paragraph mostly speaks for itself. However, two mysterious figures of thought are introduced of importance for the entire set of Tablets, namely: (i) “the Children of Light who dwelt among us”, and, (ii) “the power drawn from the eternal fire.” These will be explained.

§ 11. He introduces his father, the High Priest Thotme. Thotme the father is the link between the mysterious “Children of Light” and the human inhabitants of Atlantis (the “races of men who inhabited the ten islands.”) Together, the father, the mother and the son of the high priestly family of Lemuria and Atlantis, Volmalites, are “the father, the son, and the Holy Spirit”. That is the lost historical origin of the much later Christian “Trinity” (about it, see in volume 1, the preparatory study.) The application to high theology such as in the early Byzantine Christian Church, with lasting effects until today, is a gross and distorting abuse.

§ 12. Thotme is the speaker, albeit lesser than the “Three”, of another mysterious being who Thoth names the “DWELLER of Unal”. The DWELLER, a powerful discarnate luminous deific spirit person, figures prominently throughout the balance of the Tablets.

§ 13. While Thoth grew from childhood to manhood, his father taught him the “elder mysteries”. Within him grew the fire of wisdom and burst into an inner “consuming flame”.

§ 14. The DWELLER ordered to bring Thoth before him. Only few people looked upon “that mighty face” and lived (after the fall of man, this is another Genesis motive). He clarifies that the “Children of Light” are not like humans “when they are not incarnate in a physical body.” The context implies that the DWELLER is one of the Children of Light.

§ 15. Thoth was chosen. The DWELLER agreed to become his teacher, so that the purposes of the DWELLER might become fulfilled.

§ 16. Thoth spent “long ages” in the Temple learning from the DWELLER. Eventually he, too (like the DWELLER, one of the CHILDREN OF LIGHT), “approached the light emitted from the great fire.” The “great fire” is a giant energy crystal that the Atlanteans use for their energy supply and for psychic and spiritual purposes. Specifically, it connected with the plasmatic solar fire at the centre of planet Earth, a descendant of the great cosmic central fire of very high consciousness. The planet’s mostly higher-dimensional central fire is referred to in the Tablets as the “Flower of Life” (§§ 168, 429, 461, 310, photo at end of this chapter), which, in a different meaning, can also be a particular geometrical figure of c.19 interlooped circles (chapter 10 below). The Flower of Life at the planet’s centre is carefully and strongly guarded by protective forces. It is the planet’s living soul, a personified free-will being (not an angel but, technically, a godly human being.) This was not the same person as the DWELLER, however, who is a god-human of the twelfth dimension from planet Thiaoouba (§ 151) in Aldebaran where Thoth’s family also originally came from.

§ 17. The dweller taught Thoth “the path to Amenti the underworld where the great king sits upon his throne of might”, i.e., the art of human immortality.

§ 18. Thoth, in the Halls of Amenti, bowed in homage and received the Key of Life as a gift.

§ 19. Thoth was free and travelled to the stars.

§ 20. Thoth looked into the hearts of men, found greater mysteries, and was glad.

§ 21. He saw many people die and reincarnate.

§ 22. Thoth summarizes that the high-spirited consciousness of Atlantis was sinking – a prelude for events to come.

§ 23. The powerful DWELLER, stepping out of his (sic!) detachment, called the POWER.

§ 24. The call was heard in the Halls of Amenti. The high and mighty there use the LOGOS and redirect the Flower of Life (great fire) at the planet’s center.

§ 25. A great flood came. Near the end, only one tip of UNDAL was left standing with the Temple of Light on it. Soon, it sank beneath the waves, too. That was the final end of the already fragmented islands of Atlantis c.11,500 years ago. Lemuria had sunk beneath the waves of the Pacific off California and South America c.3,500 years prior, in just a single day. At least, that is what the appearances were in the third dimension.

§ 26. The DWELLER called Thoth and told him to collect the DWELLER’S people and to take them to Khem/Egypt.

§ 27. Just before the flood, Thoth has the people in a flying ship. They depart. Beneath them, the waves break over the remainders of Atlantis; and the island continent disappears in the Ocean.

§ 28. They arrive in Khem. They are attacked by the savages who live there.

§ 29. Thoth raises his staff; and a ray strikes the savages.

§ 30. He speaks to them; and they submit to him.

§ 31. They lived long in Khem. At the behest of the Dweller, Thoth sent his Atlantean companions out into the world so that wisdom could arise again.

§ 32. Thoth teaches the people of Khem wisdom.

§ 33. Thoth blasts a path to Amenti. This sounds like a physical pathway to the underground. He keeps the wisdom and preserves the records.

§ 34. Khem grows in power and soul force.

§ 35. Thoth visits Amenti the underworld once again.

§ 36. Over the entrance, Thoth builds a gateway that leads downwards to Amenti. This gateway is located beneath the Great Pyramid (so-called Cheops Pyramid) in the fourth dimension.

§ 37. Thoth built the Great Pyramid (the so-called Cheops Pyramid at Giza). The planning and ethereal preparations took over 90 years. The physical construction lasted three years and was complete, calculated from May 2010 AD, 17,363 years ago (in 2014: 17,367 years ago). The great majority of the stones for the Great Pyramid were formed from a special cement mixture on-site, using an alchemical organic binder. These stones were not quarried, as Egyptologists would have the world believe.

§ 38. At the top of the Pyramid, Thoth has secreted away a great crystal linked with Amenti.

§ 39. In other hidden chambers of the Great Pyramid are the keys to Amenti.

§ 40. This refers to what Egyptologists have consistently misnamed the “King’s Chamber”, i.e. the Pyramid’s initiation chamber with its sarcophagus. (The top of the sarcophagus has been removed to an archive today.)

§ 41. The model of the Great Pyramid is the pyramid of the Earth force.

§ 42. Thoth built his “magic-science” into the Great Pyramid that functions like a book.

§ 43. Thoth is the emissary of the DWELLER. He summons everybody: “Lift ever upwards your eyes toward the light.”

§ 44. He predicts that you will eventually connect with the ALL.

§ 45. He takes leave.

§ 46. The portal opens before Thoth the Atlantean.

2014-07-16

The foregoing text from the front cover, the Table of Contents (which will change, of course) up through the aforesaid one-sentence paragraph (“§ 46. The portal opens before Thoth the Atlantean.”) was written on 2014-07-11 and -12. Then I assembled the following summation text.



A photo of the internal sun inside our planet, which the Emerald Tablets of Thoth call “Flower of Life” and which is denied by science. This photo was not taken by NASA/Environmental Research Institute of Michigan through the opening at the South Pole, which is also denied by science, and, in government photos, is either marked by a black spot, or is photoshopped away. The polar openings are more clearly documented for other planet of our solar system than for our own planet. This suggests that Atlantis had advanced space technology, and a science not warped by the Vatican. For heat signatures at the North Pole see <http://mysteriushollowearth.webs.com/polarspaceviews.htm> Our planet’s “Flower of Life” shown above is the prominent force behind immortality in Emerald Tablet Thirteen; see, for example, § 458 sentence 2, and throughout Tablet Thirteen.

Questions of Pantheon and Continuities

This might identify a major general question of the Fifteen Emerald Tablets of Thoth. Do they describe a “pantheon” of deific beings, and does it make sense to trace lines of continuity and discontinuity from “the Lemurian/Atlantean Pantheon” (so far, an unknown) to the Ancient Near Eastern and to the Greek Pantheons (two rather well known fields)? In other words, are the Homeric and classical Greek “Olympians” an afterimage through time of the Lemurian-Atlantean “Children of Light”?

This question can be answered, even tentatively, only by way of an exploration of the known fields together with the relevant portions of the text of the Fifteen Emerald Tablets of Thoth. In the Tablets, we have something like a chief of the Pantheon, namely the “Dweller of Unal”, and additional deific beings, called the “Children of Light”, one time also, the “Brothers of Brightness” (§ 275). In light of the centuries of classical scholarship that have been dedicated to the Greek Pantheon, it is clear from the outset that my remarks here can be merely of a preliminary and introductory nature for this vast question.

Looking back for several weeks, this idea of a parallel in terms of Pantheon has been building in particular with regards to the “Halls of Amenti” and their dark Lord. My intuition, not noted down and soon forgotten (typical of the most important intuitions) was: Hades, the Greek underworld of shadows, with its dark Lord (for the “Hounds of the Barrier”, §§ 323 ff., cf., Kerberos/Cerberus.)

Already in the nineteenth century it was quite apparent that, with philological methods, the names of the gods in the Greek Pantheon cannot be explained from principles of the Greek language. To cover this, a “Pelagian” hypothesis was developed; the names of the Greek gods were considered loan words from a language stratum older, or a language older, than Homeric and classical Greek. More recent research, which is voluminous, has identified definite continuities, as well as many discontinuities, when comparing the older Ancient Middle Eastern Pantheon to the Greek Pantheon. Even in the course of that research, however, no comprehensive and fully satisfactory explanation has been found for the deity names of the Homeric and classical Greek Pantheon. This leaves open to this day major portions of the question, what was the origin of the deity names of the ancient Greeks? Where did those deities come from?

We may possibly never know the definite answer to these questions. The appearance is, however, that were occurred a system transmission of parts of the pantheon over long periods of time (including both continuities, and changes, of the overall pantheon of a given period.) At least, this notion should come as no surprise in light of pertinent research to date.

For various reasons, I do not believe that “Zeus” is part of the oldest root tradition of the Pantheon. He is powerful, but he is somewhat of an outsider. There are indications that he may originally have been an Indoeuropean weather god, not necessarily the chief of the Pantheon. According to Nancy Lieder, the historical “Olympians” were giant hominids from Planet X who had their headquarters in today’s Greece near Mount Olympus. The life-like depictions of Zeus (Jupiter) from Roman times, and stories from this planet’s immortal population, indicate such extraction for the historical Zeus.

Second to Zeus in the Greek Pantheon is Apollon. A mental reading of that name is very powerful in a visionary sense (much unlike, *Ze-us*.) Apollon, construed in Greek mythology as son of Zeus, was at the center of the most important mystical cult of ancient Greece, in Delphi. Even the gods feared him.

Apollo was unfortunate, of course, in that his herd of cattle was stolen by youthful Hermes. Did that happen during Atlantean times? There is something behind that which I have not yet been able to figure out. They both became friends by mediation of Zeus. Hermes was the younger in that myth. Is there a trace of a teacher-pupil relationship (reminiscent of the Dweller of Unal and Thoth)? Is “Zeus” a cover name for

Thothme in Atlantis? We can trace today that Apollon spread from Anatolia through Egypt, Syria and Palestine. He was a god of light, sun, prophecy, healing, music, poetry, and more. There are no clear connections to Atlantis visible at this point, which cannot be expected, either. This is still mere food for imagination.

An interesting feature of the gods is that they were youthful immortals. This matches descriptions in the Bible, such as of Methuselah, who was also immortal (life span of longer than 300 years.)

Hellanicus of Lesbos, author of genealogy, chorography, and chronology, mainly in the later fifth century B.C., wrote two books entitled "Atlantias" dealing with Atlas and the Atlantids. A surviving descriptive fragment of them mentions "Poseidon", his spouse, his son; latter was settled and immortalized on the "Isles of the Blessed" (isles known in Greek and Chinese Daoist myth.)

Poseidon is, according to Plato, one of the founders of Atlantis, a mighty island. Plato names Atlas, son of Poseidon, first king of Atlantis (patronymy, "of Atlas"). Already in the eighth/seventh century, long before Plato, Hesiod mentions "Atlantis" in such a patronymic fashion (Theog. 938) concerning Hermes, closely matching even earlier Egyptian texts concerning Thoth (see later.)

Plato reports of a war of aggression that Atlantis launched nine thousand years prior to his writing against Athens, and lost. Then, according to Plato, Atlantis sank into the sea. Plato's texts are very detailed, see: Ulf Richter; *Plato's Atlantis was in a River Delta*; pdf; 13 p.; <http://www.black-sea-atlantis.com/richter.pdf> . Here is Plato's report of Atlantis from the dialogue Timaeos (translated by Benjamin Jowett):

Critias: Then listen, Socrates, to a tale which, though strange, is certainly true, having been attested by Solon, who was the wisest of the seven sages. He was a relative and a dear friend of my great-grandfather, Dropides, as he himself says in many passages of his poems; and he told the story to Critias, my grandfather, who remembered and repeated it to us. There were of old, he said, great and marvellous actions of the Athenian city, which have passed into oblivion through lapse of time and the destruction of mankind, and one in particular, greater than all the rest. This we will now rehearse. It will be a fitting monument of our gratitude to you, and a hymn of praise true and worthy of the goddess, on this her day of festival.

Sokrates: Very good. And what is this ancient famous action of the Athenians, which Critias declared, on the authority of Solon, to be not a mere legend, but an actual fact?

Critias: I will tell an old-world story which I heard from an aged man; for Critias, at the time of telling it, was as he said, nearly ninety years of age, and I was about ten. Now the day was that day of the Apaturia which is called the Registration of Youth, at which, according to custom, our parents gave prizes for recitations, and the poems of several poets were recited by us boys, and many of us sang the poems of Solon, which at that time had not gone out of fashion. One of our tribe, either because he thought so or to please Critias, said that in his judgment Solon was not only the wisest of men, but also the noblest of poets. The old man, as I very well remember, brightened up at hearing this and said, smiling: Yes, Amynander, if Solon had only, like other poets, made poetry the business of his life, and had completed the tale which he brought with him from Egypt, and had not been compelled, by reason of the factions and troubles which he found stirring in his own country when he came home, to attend to other matters, in my opinion he would have been as famous as Homer or Hesiod, or any poet.

And what was the tale about, Critias? said Amynander. About the greatest action which the Athenians ever did, and which ought to have been the most famous, but, through the lapse of time and the destruction of the actors, it has not come down to us.

Tell us, said the other, the whole story, and how and from whom Solon heard this veritable tradition.

He replied:-In the Egyptian Delta, at the head of which the river Nile divides, there is a certain district which is called the district of Sais, and the great city of the district is also called Sais, and is the city from which King Amasis came. The citizens have a deity for their foundress; she is called in the Egyptian tongue Neith, and is asserted by them to be the same whom the Hellenes call Athene; they are great lovers of the Athenians, and say that they are in some way related to them. To this city came Solon, and was received there with great honour; he asked the priests who were most skilful in such matters, about antiquity, and made the discovery that neither he nor any other Hellene knew anything worth mentioning about the times of old. On one occasion, wishing to draw them on to speak of antiquity, he began to tell about the most ancient things in our part of the world-about Phoroneus, who is called "the first man," and about Niobe; and after the Deluge, of the survival of Deucalion and Pyrrha; and he traced the genealogy of their descendants, and reckoning up the dates, tried to compute how many years ago the events of which he was speaking happened. Thereupon one of the priests, who was of a very great age, said: O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you. Solon in return asked him what he meant. I mean to say, he replied, that in mind you are all young; there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. And I will tell you why. There have been, and will be again, many destructions of mankind arising out of many causes; the greatest have been brought about by the agencies of fire and water, and other lesser ones by innumerable other causes. There is a story, which even you have preserved, that once upon a time Paethon, the son of Helios, having yoked the steeds in his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt. Now this has the form of a myth, but really signifies a declination of the bodies moving in the heavens around the earth, and a great conflagration of things upon the earth, which recurs after long intervals; at such times those who live upon the mountains and in dry and lofty places are more liable to destruction than those who dwell by rivers or on the seashore. And from this calamity the Nile, who is our never-failing saviour, delivers and preserves us. When, on the other hand, the gods purge the earth with a deluge of water, the survivors in your country are herdsmen and shepherds who dwell on the mountains, but those who, like you, live in cities are carried by the rivers into the sea. Whereas in this land, neither then nor at any other time, does the water come down from above on the fields, having always a tendency to come up from below; for which reason the traditions preserved here are the most ancient.

The fact is, that wherever the extremity of winter frost or of summer does not prevent, mankind exist, sometimes in greater, sometimes in lesser numbers. And whatever happened either in your country or in ours, or in any other region of which we are informed-if there were any actions noble or great or in any other way remarkable, they have all been written down by us of old, and are preserved in our temples. Whereas just when you and other nations are beginning to be provided with letters and the other requisites of civilized life, after the usual interval, the stream from heaven, like a pestilence, comes pouring down, and leaves only those of you who are destitute of letters and education; and so you have to begin all over again like children, and know nothing of what happened in ancient times, either among us or among yourselves. As for those genealogies of yours which you just now recounted to us, Solon, they are no better than the tales of children. In the first place you remember a single deluge only, but there were many previous ones; in the next place, you do not know that there formerly dwelt in your land the fairest and noblest race of men which ever lived, and that you and your whole city are descended from a small seed or remnant of them which survived. And this was unknown to you,

because, for many generations, the survivors of that destruction died, leaving no written word. For there was a time, Solon, before the great deluge of all, when the city which now is Athens was first in war and in every way the best governed of all cities, is said to have performed the noblest deeds and to have had the fairest constitution of any of which tradition tells, under the face of heaven.

Solon marvelled at his words, and earnestly requested the priests to inform him exactly and in order about these former citizens. You are welcome to hear about them, Solon, said the priest, both for your own sake and for that of your city, and above all, for the sake of the goddess who is the common patron and parent and educator of both our cities. She founded your city a thousand years before ours, receiving from the Earth and Hephaestus the seed of your race, and afterwards she founded ours, of which the constitution is recorded in our sacred registers to be eight thousand years old. As touching your citizens of nine thousand years ago, I will briefly inform you of their laws and of their most famous action; the exact particulars of the whole we will hereafter go through at our leisure in the sacred registers themselves. If you compare these very laws with ours you will find that many of ours are the counterpart of yours as they were in the olden time. In the first place, there is the caste of priests, which is separated from all the others; next, there are the artificers, who ply their several crafts by themselves and do not intermix; and also there is the class of shepherds and of hunters, as well as that of husbandmen; and you will observe, too, that the warriors in Egypt are distinct from all the other classes, and are commanded by the law to devote themselves solely to military pursuits; moreover, the weapons which they carry are shields and spears, a style of equipment which the goddess taught of Asiatics first to us, as in your part of the world first to you. Then as to wisdom, do you observe how our law from the very first made a study of the whole order of things, extending even to prophecy and medicine which gives health, out of these divine elements deriving what was needful for human life, and adding every sort of knowledge which was akin to them. All this order and arrangement the goddess first imparted to you when establishing your city; and she chose the spot of earth in which you were born, because she saw that the happy temperament of the seasons in that land would produce the wisest of men. Wherefore the goddess, who was a lover both of war and of wisdom, selected and first of all settled that spot which was the most likely to produce men likest herself. And there you dwelt, having such laws as these and still better ones, and excelled all mankind in all virtue, as became the children and disciples of the gods.

Many great and wonderful deeds are recorded of your state in our histories. But one of them exceeds all the rest in greatness and valour. For these histories tell of a mighty power which unprovoked made an expedition against the whole of Europe and Asia, and to which your city put an end. This power came forth out of the Atlantic Ocean, for in those days the Atlantic was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Heracles; the island was larger than Libya and Asia put together, and was the way to other islands, and from these you might pass to the whole of the opposite continent which surrounded the true ocean; for this sea which is within the Straits of Heracles is only a harbour, having a narrow entrance, but that other is a real sea, and the surrounding land may be most truly called a boundless continent. Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others, and over parts of the continent, and, furthermore, the men of Atlantis had subjected the parts of Libya within the columns of Heracles as far as Egypt, and of Europe as far as Tyrrhenia. This vast power, gathered into one, endeavoured to subdue at a blow our country and yours and the whole of the region within the straits; and then, Solon, your country shone forth, in the excellence of her virtue and strength, among all mankind. She was pre-eminent in courage and military skill, and was the leader of the Hellenes. And when the rest fell off from her, being compelled to stand alone, after having

undergone the very extremity of danger, she defeated and triumphed over the invaders, and preserved from slavery those who were not yet subjugated, and generously liberated all the rest of us who dwell within the pillars. But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island.

Here is Plato's further report on Atlantis from the dialogue Critias (translated by Benjamin Jowett):

Critias: Friend Hermocrates, you, who are stationed last and have another in front of you, have not lost heart as yet; the gravity of the situation will soon be revealed to you; meanwhile I accept your exhortations and encouragements. But besides the gods and goddesses whom you have mentioned, I would specially invoke Mnemosyne; for all the important part of my discourse is dependent on her favour, and if I can recollect and recite enough of what was said by the priests and brought hither by Solon, I doubt not that I shall satisfy the requirements of this theatre. And now, making no more excuses, I will proceed.

Let me begin by observing first of all, that nine thousand was the sum of years which had elapsed since the war which was said to have taken place between those who dwelt outside the Pillars of Heracles and all who dwelt within them; this war I am going to describe. Of the combatants on the one side, the city of Athens was reported to have been the leader and to have fought out the war; the combatants on the other side were commanded by the kings of Atlantis, which, as was saying, was an island greater in extent than Libya and Asia, and when afterwards sunk by an earthquake, became an impassable barrier of mud to voyagers sailing from hence to any part of the ocean. The progress of the history will unfold the various nations of barbarians and families of Hellenes which then existed, as they successively appear on the scene; but I must describe first of all Athenians of that day, and their enemies who fought with them, and then the respective powers and governments of the two kingdoms. Let us give the precedence to Athens.

In the days of old the gods had the whole earth distributed among them by allotment. There was no quarrelling; for you cannot rightly suppose that the gods did not know what was proper for each of them to have, or, knowing this, that they would seek to procure for themselves by contention that which more properly belonged to others. They all of them by just apportionment obtained what they wanted, and peopled their own districts; and when they had peopled them they tended us, their nurselings and possessions, as shepherds tend their flocks, excepting only that they did not use blows or bodily force, as shepherds do, but governed us like pilots from the stern of the vessel, which is an easy way of guiding animals, holding our souls by the rudder of persuasion according to their own pleasure;-thus did they guide all mortal creatures. Now different gods had their allotments in different places which they set in order. Hephaestus and Athene, who were brother and sister, and sprang from the same father, having a common nature, and being united also in the love of philosophy and art, both obtained as their common portion this land, which was naturally adapted for wisdom and virtue; and there they implanted brave children of the soil, and put into their minds the order of government; their names are preserved, but their actions have disappeared by reason of the destruction of those who received the tradition, and the lapse of ages. For when there were any survivors, as I have already said, they were men who dwelt in the mountains; and they were ignorant of the art of writing, and had heard only the names of the chiefs of the land, but very little about their actions. The names they were willing enough to give to their children; but the virtues and the laws of their predecessors, they knew only by obscure traditions; and as they themselves and their

children lacked for many generations the necessaries of life, they directed their attention to the supply of their wants, and of them they conversed, to the neglect of events that had happened in times long past; for mythology and the enquiry into antiquity are first introduced into cities when they begin to have leisure, and when they see that the necessaries of life have already been provided, but not before. And this is reason why the names of the ancients have been preserved to us and not their actions. This I infer because Solon said that the priests in their narrative of that war mentioned most of the names which are recorded prior to the time of Theseus, such as Cecrops, and Erechtheus, and Erichthonius, and Erysichthon, and the names of the women in like manner. Moreover, since military pursuits were then common to men and women, the men of those days in accordance with the custom of the time set up a figure and image of the goddess in full armour, to be a testimony that all animals which associate together, male as well as female, may, if they please, practise in common the virtue which belongs to them without distinction of sex.

Now the country was inhabited in those days by various classes of citizens;-there were artisans, and there were husbandmen, and there was also a warrior class originally set apart by divine men. The latter dwelt by themselves, and had all things suitable for nurture and education; neither had any of them anything of their own, but they regarded all that they had as common property; nor did they claim to receive of the other citizens anything more than their necessary food. And they practised all the pursuits which we yesterday described as those of our imaginary guardians. Concerning the country the Egyptian priests said what is not only probable but manifestly true, that the boundaries were in those days fixed by the Isthmus, and that in the direction of the continent they extended as far as the heights of Cithaeron and Parnes; the boundary line came down in the direction of the sea, having the district of Oropus on the right, and with the river Asopus as the limit on the left. The land was the best in the world, and was therefore able in those days to support a vast army, raised from the surrounding people. Even the remnant of Attica which now exists may compare with any region in the world for the variety and excellence of its fruits and the suitability of its pastures to every sort of animal, which proves what I am saying; but in those days the country was fair as now and yielded far more abundant produce. How shall I establish my words? and what part of it can be truly called a remnant of the land that then was? The whole country is only a long promontory extending far into the sea away from the rest of the continent, while the surrounding basin of the sea is everywhere deep in the neighbourhood of the shore. Many great deluges have taken place during the nine thousand years, for that is the number of years which have elapsed since the time of which I am speaking; and during all this time and through so many changes, there has never been any considerable accumulation of the soil coming down from the mountains, as in other places, but the earth has fallen away all round and sunk out of sight. The consequence is, that in comparison of what then was, there are remaining only the bones of the wasted body, as they may be called, as in the case of small islands, all the richer and softer parts of the soil having fallen away, and the mere skeleton of the land being left. But in the primitive state of the country, its mountains were high hills covered with soil, and the plains, as they are termed by us, of Phelleus were full of rich earth, and there was abundance of wood in the mountains. Of this last the traces still remain, for although some of the mountains now only afford sustenance to bees, not so very long ago there were still to be seen roofs of timber cut from trees growing there, which were of a size sufficient to cover the largest houses; and there were many other high trees, cultivated by man and bearing abundance of food for cattle. Moreover, the land reaped the benefit of the annual rainfall, not as now losing the water which flows off the bare earth into the sea, but, having an abundant supply in all places, and receiving it into herself and treasuring it up in the close clay soil, it let off into the hollows the streams which it absorbed from the heights, providing everywhere abundant fountains and rivers, of which there may still

be observed sacred memorials in places where fountains once existed; and this proves the truth of what I am saying.

Such was the natural state of the country, which was cultivated, as we may well believe, by true husbandmen, who made husbandry their business, and were lovers of honour, and of a noble nature, and had a soil the best in the world, and abundance of water, and in the heaven above an excellently attempered climate. Now the city in those days was arranged on this wise. In the first place the Acropolis was not as now. For the fact is that a single night of excessive rain washed away the earth and laid bare the rock; at the same time there were earthquakes, and then occurred the extraordinary inundation, which was the third before the great destruction of Deucalion. But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx on one side, and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places. Outside the Acropolis and under the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; the warrior class dwelt by themselves around the temples of Athene and Hephaestus at the summit, which moreover they had enclosed with a single fence like the garden of a single house. On the north side they had dwellings in common and had erected halls for dining in winter, and had all the buildings which they needed for their common life, besides temples, but there was no adorning of them with gold and silver, for they made no use of these for any purpose; they took a middle course between meanness and ostentation, and built modest houses in which they and their children's children grew old, and they handed them down to others who were like themselves, always the same. But in summer-time they left their gardens and gymnasia and dining halls, and then the southern side of the hill was made use of by them for the same purpose. Where the Acropolis now is there was a fountain, which was choked by the earthquake, and has left only the few small streams which still exist in the vicinity, but in those days the fountain gave an abundant supply of water for all and of suitable temperature in summer and in winter. This is how they dwelt, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers. And they took care to preserve the same number of men and women through all time, being so many as were required for warlike purposes, then as now—that is to say, about twenty thousand. Such were the ancient Athenians, and after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and of all men who lived in those days they were the most illustrious. And next, if I have not forgotten what I heard when I was a child, I will impart to you the character and origin of their adversaries. For friends should not keep their stories to themselves, but have them in common.

Yet, before proceeding further in the narrative, I ought to warn you, that you must not be surprised if you should perhaps hear Hellenic names given to foreigners. I will tell you the reason of this: Solon, who was intending to use the tale for his poem, enquired into the meaning of the names, and found that the early Egyptians in writing them down had translated them into their own language, and he recovered the meaning of the several names and when copying them out again translated them into our language. My great-grandfather, Dropides, had the original writing, which is still in my possession, and was carefully studied by me when I was a child. Therefore if you hear names such as are used in this country, you must not be surprised, for I have told how they came to be introduced. The tale, which was of great length, began as follows:

I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves temples and instituted sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and

settled them in a part of the island, which I will describe. Looking towards the sea, but in the centre of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the centre of the island at a distance of about fifty stadia, there was a mountain not very high on any side.

In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the centre, so that no man could get to the island, for ships and voyages were not as yet. He himself, being a god, found no difficulty in making special arrangements for the centre island, bringing up two springs of water from beneath the earth, one of warm water and the other of cold, and making every variety of food to spring up abundantly from the soil. He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men, and a large territory. And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic. To his twin brother, who was born after him, and obtained as his lot the extremity of the island towards the Pillars of Heracles, facing the country which is now called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins he called one Ampheres, and the other Evaemon. To the elder of the third pair of twins he gave the name Mneseus, and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus, and the younger Mestor. And of the fifth pair he gave to the elder the name of Azaes, and to the younger that of Diaprepes. All these and their descendants for many generations were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in our direction over the country within the Pillars as far as Egypt and Tyrrhenia.

Now Atlas had a numerous and honourable family, and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided most of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. There was an abundance of wood for carpenter's work, and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all. Also whatever fragrant things there now are in the earth, whether roots, or herbage, or woods, or essences which distil from fruit and flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food—we call them all by the common name pulse, and the fruits having a hard rind, affording

drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds of dessert, with which we console ourselves after dinner, when we are tired of eating-all these that sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance. With such blessings the earth freely furnished them; meanwhile they went on constructing their temples and palaces and harbours and docks. And they arranged the whole country in the following manner:

First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace. And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, every king surpassing the one who went before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbour, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the centre island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. Some of their buildings were simple, but in others they put together different stones, varying the colour to please the eye, and to be a natural source of delight. The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum.

The palaces in the interior of the citadel were constructed on this wise:-in the centre was a holy temple dedicated to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten. Here was Poseidon's own temple which was a stadium in length, and half a stadium in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot-the charioteer of six winged horses-and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the men of those days. There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great

offerings of kings and of private persons, coming both from the city itself and from the foreign cities over which they held sway. There was an altar too, which in size and workmanship corresponded to this magnificence, and the palaces, in like manner, answered to the greatness of the kingdom and the glory of the temple.

In the next place, they had fountains, one of cold and another of hot water, in gracious plenty flowing; and they were wonderfully adapted for use by reason of the pleasantness and excellence of their waters. They constructed buildings about them and planted suitable trees, also they made cisterns, some open to the heavens, others roofed over, to be used in winter as warm baths; there were the kings' baths, and the baths of private persons, which were kept apart; and there were separate baths for women, and for horses and cattle, and to each of them they gave as much adornment as was suitable. Of the water which ran off they carried some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil, while the remainder was conveyed by aqueducts along the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and others for horses in both of the two islands formed by the zones; and in the centre of the larger of the two there was set apart a race-course of a stadium in width, and in length allowed to extend all round the island, for horses to race in. Also there were guardhouses at intervals for the guards, the more trusted of whom were appointed to keep watch in the lesser zone, which was nearer the Acropolis while the most trusted of all had houses given them within the citadel, near the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace.

Leaving the palace and passing out across the three you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbour, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbours were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

I have described the city and the environs of the ancient palace nearly in the words of Solon, and now I must endeavour to represent the nature and arrangement of the rest of the land. The whole country was said by him to be very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape, extending in one direction three thousand stadia, but across the centre inland it was two thousand stadia. This part of the island looked towards the south, and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, far beyond any which still exist, having in them also many wealthy villages of country folk, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and much wood of various sorts, abundant for each and every kind of work.

I will now describe the plain, as it was fashioned by nature and by the labours of many generations of kings through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial. Nevertheless I must say what I was told. It was excavated to the depth of a hundred, feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and meeting at the

city, was there let off into the sea. Further inland, likewise, straight canals of a hundred feet in width were cut from it through the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

As to the population, each of the lots in the plain had to find a leader for the men who were fit for military service, and the size of a lot was a square of ten stadia each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude, which was distributed among the lots and had leaders assigned to them according to their districts and villages. The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, and a pair of chariot-horses without a seat, accompanied by a horseman who could fight on foot carrying a small shield, and having a charioteer who stood behind the man-at-arms to guide the two horses; also, he was bound to furnish two heavy armed soldiers, two slingers, three stone-shooters and three javelin-men, who were light-armed, and four sailors to make up the complement of twelve hundred ships. Such was the military order of the royal city-the order of the other nine governments varied, and it would be wearisome to recount their several differences.

As to offices and honours, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever he would. Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down. These were inscribed by the first kings on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the kings were gathered together every fifth and every sixth year alternately, thus giving equal honour to the odd and to the even number. And when they were gathered together they consulted about their common interests, and enquired if any one had transgressed in anything and passed judgment and before they passed judgment they gave their pledges to one another on this wise:-There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had offered prayers to the god that they might capture the victim which was acceptable to him, hunted the bulls, without weapons but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription. Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after slaying the bull in the accustomed manner, they had burnt its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round. Then they drew from the bowl in golden cups and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish him who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them-offered up for himself and for his descendants, at the same time drinking and dedicating the cup out of which he drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had

an accusation to bring against any one; and when they given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a memorial.

There were many special laws affecting the several kings inscribed about the temples, but the most important was the following: They were not to take up arms against one another, and they were all to come to the rescue if any one in any of their cities attempted to overthrow the royal house; like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the descendants of Atlas. And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten.

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them. By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power. Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honourable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improve, collected all the gods into their most holy habitation, which, being placed in the centre of the world, beholds all created things. And when he had called them together, he spake as follows-* [*End of Plato's unfinished dialogue, Critias.*]

Atlantis is in the “folkish memories of virtually every people on Earth” (Frank Joseph; *Atlantis Encyclopedia*; Franklin Lakes 2005, p. 10.) Once, was a “Primeval Hill in the midst of the sea”, “Middle Island”, “Island of Peace”, then “Island of Flame”, an “unknown, distant locality” (Michael Rice; *Egypt's Making: The origins of ancient Egypt 5000-2000 BC*; 2nd edition; London, New York 2003, p. 233.) *Aa-nserner-t*: “Island of Flame”, in *Kingdom of Osiris* (Wallis-Budge), associated: Ogdoad (four primal elements), primal sunrise, Thoth. Canals formed fields (*aalu/aaru*, “fields of reeds”, “Elysian Fields”, <http://en.wikipedia.org/wiki/Aaru>), just as Plato, and Google Maps bathymetry, show. Herodot c.440 B.C.: *tʰálassa hā Atlantis* (“Ocean of [loc.] Atlantis” “beyond Gibraltar”; Hist. 1.202.4; R. Cedric Leonard translates: “Atlantis Sea”, <http://www.atlantisquest.com/Writings.html>)!

David Hatcher Childress, an indefatigable student of these things (in: *Top 10 Ancient Civilizations With Advanced Technology*; in: Atlantis Rising magazine, issue 1, also online at <http://www.ufoevidence.org/documents/doc172.htm>)

mentions quite massive evidence for a civilization that he calls the “Osirian” civilization of the Mediterranean. He uses the term “Osirian Empire” in his book, *Lost Cities & Ancient Mysteries of Africa & Arabia*; Kempton 1989; p. 26 (and in other publications.)

To my knowledge, an “Osirian Empire” is nearly unknown, at least under such or similar name, to academic historiography. I have never heard about it and have not been able to verify it by bibliographical means. The Bodleian Library system catalogue lists a book for “Osirian”:

Randall-Stevens, H. C.; *Atlantis to the Latter Days*; London; 1954

The <http://www.worldcat.org> system lists the foregoing book plus one other book,

Bauval, Robert; Gilbert, Adrian; *The Orion Mystery: Unlocking the Secrets of the Pyramids*; New York 1994

An anonymous blogger traces two authors from the nineteenth century as possible prefigurants for Childress’ “Osirian Empire”, <http://www.jasoncolavito.com/blog/what-is-the-esoteric-tradition-behind-the-osirian-empire>, namely, William Brown Galloway, and Algernon Herbert, using the term, “all this ridiculous speculation”. The generic “occult literature” named in similar discussions could be, specifically, such as THE OAHSPE (cf. the only study so far: Joscelyn Godwin; *Atlantis and the Cycles of Time: Prophecies, Traditions, and Occult Revelations*; Rochester, Toronto 2011, pp. 237-243.) The text speaks through pre-cosmic and a pre-ancient Egyptian veils, also touching Homeric themes.

Childress’ “Osirian Civilization” is also called “Civilization X” (Edward F. Malkowski), and “Civilization One” (Christopher Knight; Alan Butler). See Appendices K to Q and T below.

Actually, Childress raises claims, that are substantiated in their form, about the Osirian civilization in his article in *Atlantis Rising*, namely the following:

1. Contemporary with “Atlantis” and “Rama” (in India), the Mediterranean was a large fertile valley.
2. This was known as the “Osirian” civilization.
3. The Nile was known as “Stix”.
4. It flowed out of Egypt into the valley that is, today, the Mediterranean.
5. From there, it flowed west into the deepest part into a large lake.
6. It flowed out from there between Malta and Sicily. (Apparently even deeper parts.)
7. It flowed south of Sardinia, and, at Gibraltar, into the Atlantic. (Apparently assuming a low sea level, for whatever reasons. The Mediterranean today has an average depth of 1.5 km, and is at its deepest 5.267 km deep.)
8. Childress claims it as an archaeologically proven fact that there are more than 200 known sunken cities in the Mediterranean.
9. Osirian high technology is visible at Baalbek, Lebanon, where there is evidence that huge stone blocks weighing, allegedly, between 1200 and 1500 tons were lifted.

Assuming that the foregoing statements of facts are not entirely correct, but also, are not entirely wrong, this might be an opening for further research from archaeological facts that exist. A cursory review confirms that, indeed, there are many sunken cities at the bottom of the Mediterranean, underwater in near-coastal regions. Geologically, the Mediterranean sea filled with water through the Strait of Gibraltar more than five million years ago.

Childress writes (*Atlantis Risins*, issue 1):

“When Atlantis was destroyed in a cataclysmic upheaval, this cataclysmic change in the Atlantic slowly flooded the Mediterranean Basin, destroying the Osirian’s great cities and forcing them to move to higher ground. This theory helps explain the strange megalithic remains found throughout the Mediterranean.”

Childress insists that many of the underwater structures are “deep” in the Mediterranean, not along coastlines. They are megalithic structures. This argument does not look conclusive.

There is a parallel concerning the Black Sea. Research of the past two decades has shown quite well that the Black Sea, prior to c.5600 B.C., was much smaller than it is today, an inland freshwater sea with its water level much lower than today's Mediterranean. Then came a deluge, filling the Black Sea into today's size, a saltwater sea.

Something similar may possibly have occurred with the Mediterranean, as well. The submerged structures of the shoreline regions indicate this in principle. One study shows that, 2000 years ago in the Roman period, the sea level of the Mediterranean was -1.35 m lower than it is today (Kurt Lambeck et al. 2004).

Eventually, in these very difficult and very circular discussions, the following book is cited: Hapgood, Charles; *Maps of the Ancient Sea Kings: Evidence of Advanced Civilization in the Ice Age*; Philadelphia 1966. It is, unfortunately, completely incompatible with the current scientific world-view. It is merely a good book. The main piece, but not the only piece, of this book is the Piri Reis map.

It seems to be quite clear that the Piri Reis map shows a section of the coastline of Antarctica, allegedly lying under ice since millions of years, free of ice, confirmed by U.S. military personnel as being a rendition of high precision.

Current science has a phobia against such uncomfortable facts. That is an important cultural phenomenon and must be taken seriously.

Here is the alleged confirmation by U.S. military personnel (source: http://www.world-mysteries.com/sar_1.htm):

On 6th July 1960 the U. S. Air Force responded to Prof. Charles H. Hapgood of Keene College, specifically to his request for an evaluation of the ancient Piri Reis Map:

Dear Professor Hapgood,

Your request of evaluation of certain unusual features of the Piri Reis map of 1513 by this organization has been reviewed.

The claim that the lower part of the map portrays the Princess Martha Coast of Queen Maud Land, Antarctic, and the Palmer Peninsular, is reasonable. We find that this is the most logical and in all probability the correct interpretation of the map.

The geographical detail shown in the lower part of the map agrees very remarkably with the results of the seismic profile made across the top of the ice-cap by the Swedish-British Antarctic Expedition of 1949.

This indicates the coastline had been mapped before it was covered by the ice-cap. The ice-cap in this region is now about a mile thick.

We have no idea how the data on this map can be reconciled with the supposed state of geographical knowledge in 1513.

Harold Z. Ohlmeyer Lt. Colonel, USAF Commander

Is mainstream science unable to process (versus ignore) meticulously confirmed scientific data? That is how myths arise and are perpetuated through time.

In another important book,

Wilson, Colin; Flem-Ath, Rand; *The Atlantis Blueprint: Unlocking the Ancient Mysteries of a Long-Lost Civilization*;
London 2000

Hapgood's quest is continued. One of the authors, Rand Flem-Ath, was a young correspondent to Professor Hapgood and received in response the last letter that Hapgood wrote in his life. In the opening passages, we hear a beautifully tuned melancholy lament about the Babylonian captivity of science today.

Coastal Erosion, Geo-Sciences, and Atlantis

So, who gets the pie in their face? I have identified a likely candidate. First, however, let me send some preliminaries.

It is Sunday today (2014-08-31). I could not write this sermon on a weekday. For readers, you may want to reserve reading this section 'til next Sunday, too.

Shame on you!

To start on a tangent: It has to do with the earth; but the Earth herself, presuming her grammatically in the feminine gender, is innocent of this.

We may well assume that this writing bit all started with Homer. So, back to the beginnings!

Homer II (most likely there were two Homer, or Homers) composed the famous epic, the "Odyssey" (Homer I wrote the prequel, the "Iliad", like in the Brad Pitt movie, "Troy".) But we jump right into the second one, the "Odyssey".

One more preliminary: Earth sciences are called, more modernly, "geo-sciences". Like in the caption of this section.

The Odyssey is one of the two pillars of classical Greek literature, and thus, one of the two pillars of the entire western literature.

In the prequel, the "Iliad", we learn about the "Trojan war". Looking through Plato's two texts in the foregoing section, there might be a glimmer of interpretative light falling on the pre-ancient war between Atlantis and the Athenians. That is pure speculation, however.

The Odyssey, the continuation of the Iliad, is the epic of the return of a Hero, Odysseus the wily, back home. It took him ten years to return.

To a considerable part, the Odyssey is, accordingly, a book of geography. Until just a few years ago, however, classical scholars were at a loss to identify most of the jumbled geography that unfolds in the epic, Odyssey, set in a Bronze Age society with realistic details of period warfare etc.

That has started to change, possibly, only when one bright researcher came up with the idea that the epic, Odyssey, does not fit into the Mediterranean world. Strangely, the epic, Odyssey, with its jumbled geography, fits much better into the Baltic and Scandinavian region than into the known Greek world and its setting in the Mediterranean (Felice Vinci 1995).

How can that be?

That question falls moot, of course, if it *is* so.

The point is, the eastern coast of South America and the western coast of Africa fit together so well. Now comes the coastal erosion.

Due to coastal erosion, the perfect match of the eastern coast of South America and the western coast of Africa, like two pieces of a puzzle, indicates that the two continents, South America and Africa, separated in the last twenty thousand years only.

Due to a guilt complex of fallen man being "structurally perverse" and living in untruth (Stephen Mulhall; *Philosophical Myths of the Fall*; Princeton, Oxford 2005, p. 11), human beings today cannot interpret this fact. They are forced by their ignorance of the Mind to put the separation of South America and Africa into the way past, millions of years go.

Another founding myth of modern science goes to the bin:

Let us look at coastal erosion, and let us hope that the twisted human guilt complex manifest in so much pseudo-logics, erodes along the way as we look. I am not imputing ill will to anyone, just the normal human

condition that holds us, to this day, separate from truth, which is perception of reality as it is. Tackling the Fifteen Emerald Tablets of Thoth is, prior to anything else, tackling that guilt complex that we, as humans, each have, each in her or his own unique way as an asset for individual transformation into the Light. Don't see the negative as negative, but see it as a positive as a gift for the advancing future life of mankind. The negative is not a punishment. It is an antagonist tool for human freedom to work up against, to awaken, and to unfold itself.

I chose as my lead question here: How plausible is it that the perfect match of two continental coastlines, South America and Africa, can survive in a recognizable form for longer than a million years, or even, as alleged by geo-science today, for a hundred million years?

The answer is: The plausibility of such is nil.

That is self-evident to any alert reader. It takes lots of learning to deny it.

Is there such a thing as "coastal erosion"? Yes, otherwise it could have no Wikipedia entry.

During our lifetime alone, coastal erosion is massively noticeable.

Make that 100 years.

Make the lifetime of the "perfect coastline match" at issue here, *one million times that*.

What do YOU think will have happened to the perfect match by then?

Here are some facts of geo-science to inform you:

Water has a strong erosive force over long periods of time. An example of this is the "Grand Canyon" formation in the central U.S.A.

The major of two headstreams of the Ganges is the Alaknanda river coming out of the Himalayas. It is sediment-laden. Why has it not incised as deeply into the surrounding rock bed as the Colorado river in the Grand Canyon? At Badrinath in northern India, in Badrinath Valley, which is a mountain valley not formed by water erosion, the Alaknanda flows along the natural valley bottom. It strikes me as illogical that the impact of the Indian plate that raised the Himalayas is old in any terms of Earth history.

To my knowledge, geo-science has not brought its South-America/Africa coastline match into accord with the of coastline erosion. If one takes into account coastline erosion, the coastline match between South America and Africa cannot be a thing of Earth's distant past. The reason for this is that coastline erosion would have changed the coastline match into a randomized non-match in no more than a million years.

As far as I can tell, the motive behind the current position of geo-science in this point is to avoid the conclusion that, as is apparent on the face of the matter, the two continents, Africa and South America, moved apart incredibly rapidly sometime in the past twenty thousand years or so. The scientific model of "plate tectonics" with its snail pace advances of millimeters or centimeters per year is not equipped to explain rapid movement of continental plates across the face of the planet in short periods of time.

Models are only models; and their primary job is to fit reality. Does the geo-science model fit reality? How about the "Baltic" nature of the Odyssey? How about coastline erosion? How about riverbed erosion?

I feel compelled to use terminology from criminal law, but withhold such for respect towards the eminently difficult scientific labours, when I see the following illustration (merely an example):

(<https://www.geolsoc.org.uk/Plate-Tectonics/Chap1-Pioneers-of-Plate-Tectonics/Alfred-Wegener/Fossil-Evidence-from-the-Southern-Hemisphere>)

It shows continents in their modern coastlines patched together into a supercontinent, between two hundred and three hundred million years ago. Alfred Wegener is acknowledged as one of the early pioneers of what is today, the science of plate tectonics. Why are illustrations used that are impossible if one takes into account the strong forces of coastline erosion? This is a fundamental flaw of Alfred Wegener's work; and geo-science is, I would like to say, infested by it to this day, with fundamentally wrong results. Wegener was a hard-driving pioneer; but it is likely that he was not always right, and perhaps not always sufficiently

circumspect in his methods of change. He is not beyond criticism merely because he was a great, and eventually successful, innovator of science.

Perhaps that might help to take away a strong mental blockade against the notion that the Homeric epic, *Odyssey*, could have taken place, as far as it is historic, in as recent a time as during the past ten thousand years. The “Baltic” findings of Felice Vinci in this respect are noteworthy.

There is probably a lot that we do not know about our planet’s recent tectonic history. That may have a strong bearing on our assumptions concerning Lemuria/Lamar/Mu and Atlantis if and when we learn new facts, and, possibly, more advanced methodologies. Until that time, I would like to caution against premature conclusions, and to recommend the mental technique of the suspended judgment, or say, open mind.

For now, I find it is pie in the face of geo-science.

We can look more closely, of course.

We have, as of recent, a profound history of the continental drift controversy by Henry R. Frankel in four volume (Cambridge 2012). The great innovations beyond Alfred Wegener are the theory of seafloor spreading, and then, plate tectonics. Beyond that, comes the problem of coastal erosion leaving coastline matches recognizably intact over very long periods of geo-history, an insurmountable implausibility; but that problem, in its ramifications for the overall time frames, is unsolved. Also note that, for the theory of seafloor spreading (divergent plate boundaries), there needs to be a compensation element, which are, the subduction zones (convergent boundaries) where tectonic plates disappear in the Earth’s inside, equalling out that what comes out of the growth zones. A third type of plate interaction are orogenic belts where two plates collide rising upwards and thus form mountain ranges.

Africa is posited by geo-science today between two divergent boundaries. To the west of Africa, in the Mid-Atlantic, is the Mid-Atlantic Ridge system, pushing Africa to the east. To the east of Africa, is the Eastern African Rift in eastern Africa, pushing the bulk of Africa to the west. The evolution of the East African Rift is unclear. What is additionally unclear is what is happening in Africa between the two “pusher” zones coming from the west and from the east, with no “swallowing” subduction zone in the middle. Over millions of years, this double push has not pushed Africa upward, nor has it pushed Africa downward, nor has it buckled and warped the African plate vertically, nor has it deformed the coastline out of its perfect match with South America. Who says that one should understand that? That cannot be understood for it is obviously patent nonsense, imperceptible to a scientific mind at struggle with its own concepts and its own identity.

The book: Carter, R. W. G.; Woodroffe, C. D. (editors); *Coastal Evolution: Late Quaternary Shoreline Morphodynamics*; Cambridge 1997; explains, from geo-science, essential phenomena involved in coastal change. Its range is just the past few thousand years. Applying the general concepts explained in this highly acclaimed book for a period of two hundred to three hundred million years, lets the mind boggle. How can a perfect coastline match have been preserved over so many millions of years under influence of such strong erosion and other changing forces that act upon all coastlines? The bottom line of the book is that shorelines change considerably within a period of just a few thousand years. This effect, accruing over many millions of years, cannot without particular explanation leave the perfect match at issue in place. I take that as a simple fact out of this discussion.

It is a mystery in the nature of dyslogic science itself. The book is a good book because it openly gives access to this analysis; please do not misunderstand me if I sound scathing. Science is a most difficult battle to win; mistakes are no shame; the shame is in hiding them behind false attitudes.

We should be more open to logic. We should be more grateful for learning what we do not know. It is a false attitude to pretend that there is nothing that we, individually and collectively, do not know. That is much that we do not know. That recognition is actually a cornerstone of classical philosophy, or, as Sokrates said, in so many words: I know nothing except the fact of my ignorance.

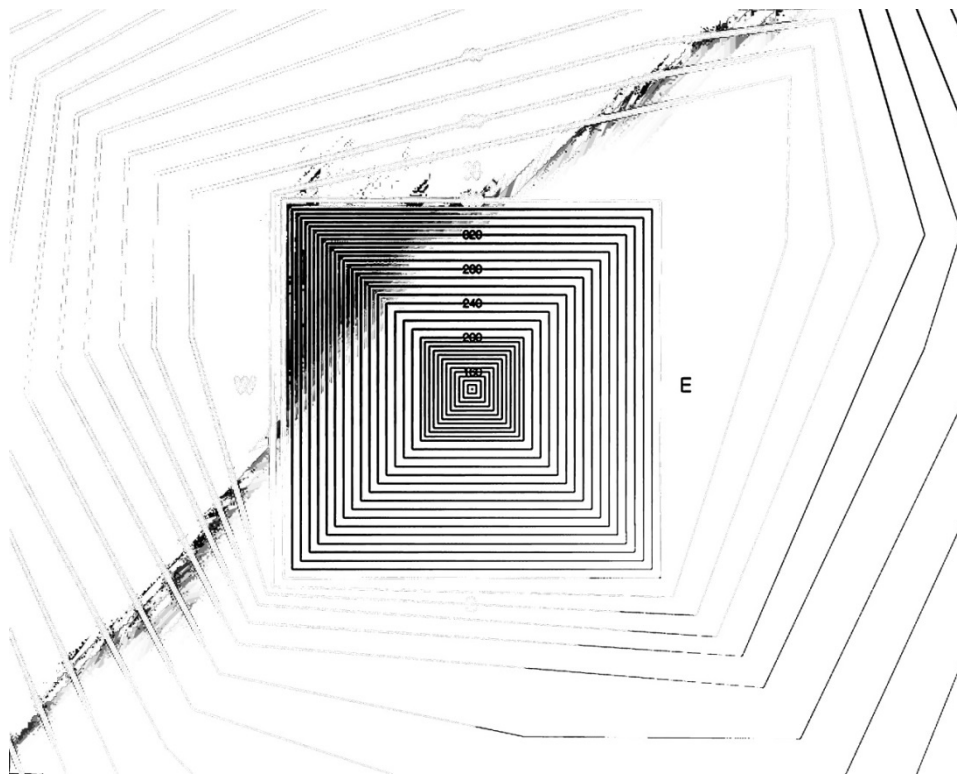
Attitudes against Atlantis, resorting to geo-scientific arguments of “that cannot be”, have been weakened and toppled by the insights gained in this section. There is simply much we do not know. We have evidence for Atlantis that comes into this mental void that our science - and I write without irony here - has gifted to us as a great benefit over the past twenty-five years.

There are forces at work, not only in the universe, but on our planet, which we like to call “our own”, that we to this day cannot explain. We are so strongly driven into the external, looking there for something like the final, ultimate frontier, that we have for too long now forgotten where the frontier really is.

An amateur, Diocleiano Silva, discovered an underwater pyramid in the Azores. That is the claim of a entire dedicated website, <http://www.azores-pyramid.org/>

Silva made the alleged discovery in or before September 2013. He informed his local press that the pyramid is perfectly shaped and is oriented by the cardinal directions. He estimates his find at 60 meters tall, having a based around 8000 square meters. He sighted the pyramid submerged in the shallow water during a recreational trip in the Azores between the islands of Terceira and São Miguel. He measured the pyramid using the sonar of his boat.

According to Alexander R. Putney; *Fibonacci Alignments of the Azores Pyramid & Submerged City of Poseida*; March 1, 2014; <http://www.human-resonance.org/submerged.html>, the Azores pyramid discovered by Diocleiano Silva is, geometrically, located on the same circle, the center of which is in the Great Pyramid (“Cheops Pyramid”) at Giza, Egypt, as the Google Maps seabed grid discussed above. He demonstrates this graphically using a spherical globe of Earth, not a flat map.



Nature typically uses curves and fractals, but not straight lines and (near) right angles, with an exception in crystals. Since an object of this size, a submerged large pyramid, is obviously not a crystal, its straight lines and right angles show clearly that it is not natural but is man-made.

Is there physical evidence that might be considered for questions of Atlantis? The pyramid discovered by Diocleiano Silva is one example. It is not the only example, however.

There is the Bimini road, also called the Bimini wall. That has been investigated extensively, usually with the result that it is a natural formation, not man-made.

There is a pyramid that Dr. Ray Brown discovered underwater near the Bari Islands, Bahamas. He retrieved from its inside a crystal ball in which a pyramid shape-like can be seen.

Bill Hanson; *The Atlantis Triangle*; Xlibris; 2003; describes three submerged pyramids that are located on the sea floor east of the Atlantic coast of Florida.

The Mysteries Archive, <http://www.hiddenmysteries.org/mysteries/atlantis/evidence.html> has a page with physical evidence of Atlantis. This is actually quite interesting:

It mentions “ruins of temples dated at 12,000 years old have been found near Bimini, Bahamas.” This undated information is contained in a communication by Aaron DuVal, President, Egyptology Society, Miami Museum of Science.

A publication, linked with an American hotel offering scuba diving opportunities, states as follows (<http://dancingfromgenesis.wordpress.com/2008/06/07/dive-scuba-opportunities-locations-underwater-ruins-atlantean-sites-atlantis-resort-paradise-island-nassau-bahamas-north-bimini-island-dive-photos-submarine-archaic-megalithic-ruins-marble-columns-gab/>):

“Five miles north offshore from North Bimini island, 30 meters down, are megalithic ruins, bases of stone block walls, fallen columns and marble gables, from an ice age temple which was submerged when the sea level rose when the Ice Age ended.”

The photo link is dead (checked today.)

First announced in October 2011, is the discovery of what is titled, “Cayce’s ‘Temple of the Poseidians’ ”, http://apmagazine.info/index.php?option=com_content&view=article&id=317

That is *not* the same Bimini site as already mentioned. This site is located “approximately 30+ miles to the south of Bimini at the edge of the Great Bahama Bank near the deeper Gulf Stream.” There is a video link. The site was discovered and explored by Dr. Lora Little and Dr. Greg Little. The site is also called, “Brown’s Ruins”.

A geological disconformity has been discovered at Bimini revealing a 120 000 year old land surface at shallow depth, http://huttoncommentaries.com/article.php?a_id=92

There is more evidence in store for us, worldwide. Göbekli Tepe (Turkey, possibly 10 000 B.C.) and Gunung Padang (Indonesia, possibly 11 000 to 21 000 years B.C.) are two prominent examples that are currently already well ahead under archaeological investigation. It looks like our early limit of human history may be set for a revision, or even a major and dramatic revision, backwards in time. The typical situation is, that really hot stuff sits “hidden in plain sight” in front of one’s nose. We may be in for something like that, as well.

NINEFOLD AWARENESS (NINE-LAYERED MIND)

01 The Ninefold Awareness

2011-08-08

“The Light” according to the Fifteen Emerald Tablets of Thoth is a strange mathematical cipher. Let us discuss number universals. A universal is one in number, for example, whiteness. It is in the Mind. Another example is twoness. The universal of the quality of twoness is one in number. The universals of threeness, fourness and fiveness each are also one in number. The human mind as it is configured today, and has been configured throughout human history, is entirely unable to grasp this problem in any meaningful way. We stand dumbfounded.

An additional complication arises: The quality of number (numberedness) itself has a universal. The universal of numberedness itself is one in number. Therefore, the universal of universals is also only one in number, despite the fact that there are many universals.

This might lead one to assume that number is a quality dependent on the viewpoint of the observer. Strictly speaking, this conclusion is hard to deny or to disprove, perhaps impossible. In a very real sense, the conclusion is self-evident.

The Light is the only reality, but it is not the only mode of perceiving reality. The Light is One, or numberless. For many observers, however, it is many (numbered as many); and in that mode, appears as a world of “objects” and “realities” (plural) in space(s) and time(s). The latter is real; but the Truth is more than just real; the Truth is absolute.

The Fifteen Emerald Tablets of Thoth seem to imply that the DWELLER knew, or knows, about these things in depth. We, however, confused as we are, cannot make head nor tail of them. Our conditioned mind refuses to admit that numbers are extremely arbitrary, and has us firmly convinced of the opposite, namely, that numbers are extremely non-arbitrary and do not lie. That, of course, is only part of the Truth.

In conclusion, man suffers from an ingrained belief in numbers. Ingrained belief in numbers and of truth in numbers is the hallmark of a self-limited human being. The Fifteen Emerald Tablets of Thoth are an attempt, and presumably: a successful attempt for readers who qualify, to transcend this limitation of universal perception. Hence the extensive talk, in the Tablets, of the “Light”, and, on the other hand, of beings and things who and which are “not Light” but are merely - how should I say? - *ordinary*.

This Commentary sets out to answer the question, or questions, that should be asked from the foregoing. (In reality, this would be only one single question, but a question that, at the same time, is already its answer.)

Need I continue? I believe that there is enough material at hand to pursue this venture. The best result that this may lead to is my, and your, realization that the question/answer is already within us, and has always been there. In the end, when all has been said, hence, nothing will have been said, and our walk will have been circular, starting right where it must end.

If it has the quality of twoness, it is in reality not two. Threeness: likewise. Sevenness: likewise. The only truly difficult issue is Oneness. If it has the quality of Oneness, it is in reality not one. It merely is, or is not, or neither of the two, or both at the same time (if “time” is), or all of this together regardless of basic contradictions (which may, finally, turn out to be only in the singular, after all, and only under the condition

that there are two or more since absent those there is no *real* “contradiction”.) The Tablets mention, as the “Secret of Secrets”: **nine in all** (§ 525).

Very likely the universal of the quality of numberedness is, and is not, all numbers at the same time. That is a new aspect, to my knowledge, of Georg Cantor’s difficult “absolute infinite”. That is a deeper reason why it “cannot be counted” (a mathematical quality that is termed: “transfinite”), or at least: cannot be counted in a single non-arbitrary way.

Every number is a mental object like my left foot. In consequence, I may actually have (a problematic predicate) more than just one left foot. Our limited mind experiences that in time as a linear sequence, misleading us to the one-sided conclusion that the mental object is “real” (in the sense of the ancient substance error) and that it is, in the particular, just “one”.

Oneness, for all practical purposes, is “non-twoness”, “not-threeness”, etc. ad infinitum. We cannot even imagine this because it presents itself to us in the form of counting, a process in time, which, in the given example requires eternity even to get started. Our mind is outwitted by this.

So, working with this, let us acquire a new, a better and superior mind! That is what I believe to be in the spirit of the Fifteen Emerald Tablets of Thoth.

We must deal with twoness, threeness and other examples in order to acquaint us with them, and with the difficulties and cross-connections of the little known field of number universal(s). Along the way, we must pick up on our tool, which is awareness beyond thinking. Our awareness beyond thinking is ninefold. It is a nine-layered Mind. The higher layers are no longer “mine” or “yours” but are universal. As our awareness shifts from our present physical-body identification of mortal man to the higher layers, which includes the introduction of biological immortality, our resonance and perception shifts to the Numberless. That is the same as, the Light. This knowledge is very ancient but has been temporarily lost in deep denial of spiritually deluded beings.

2014-08-11

The ninefold awareness in its unequivocal contradictoriness results from an individual, and, more importantly, from an entire culture, learning that numbers in any system (so-called “mathematics”) are not unequivocal and are contradictory. This lets the arithmetic teacher faint. It is one of the hard facts of life. This applies in “pure” (theoretical) as well as in “applied” (practical) mathematics.

How is our own culture doing in this point? We do have some first-rate books that make it amply clear that the aforesaid is correct. The fact of a pure mathematics that ultimately fringes out in self-contradictory confusions is real; it is here to stay. The fact of an applied mathematics that behaves likewise, namely in an inconclusive and confused manner, is also real; this was proven in the twentieth century by the razor sharp but also very difficult (for us) thinker, Kurt Gödel. All that Kurt Gödel, a friend of the mathematically most weak Albert Einstein, wanted to do is to play, play with the blindness of people for the limitation of numbers and for the simplicity of being.

We cannot even begin to comprehend the Fifteen Emerald Tablets of Thoth and their key mathematical cipher, the “Light” (similar to Georg Cantor’s “absolute infinite” but still much more radical) without understanding where our own, mathematically backwoods, culture is in terms of inconclusive and contradictory mathematics. This subject is not actually basically unknown; but so far, its utility for our mental development beyond mere egoic “reason” and toward the set of non-egoic supramental higher minds (levels of higher mind which number eight in a local universe, corresponding with our eight energy bodies that consist of electron(photon plasma without nucleons) has not yet been put to work. We are number pagans standing at the threshold of enlightenment. Let us smash, with the tools of intelligence and its twin, curiosity, the blind reliance of man on “numbers” alone!

Why is this important? Numbers today are used, in global finance, politics, science and mathematics for all sorts of strange and destructive lies. There is the lie, for example, that speed is capped at the speed of light, based on such absurd claims by science that the photon has a rest mass of zero. This has no viable basis in numbers; but scientists mendaciously claim otherwise. There is another lie, for example, that money has a golden future, despite the fact, becoming painfully obvious, that the very existence of a monetary system today is a bottleneck for human development, the number one crime motive world-wide, and is leading our planet into a perversion of social justice. These answers may be discussed more at length elsewhere. They show that at the heart of man's drastically shifting belief system in this decade is a strongly diminishing value that free beings must attribute to the purported limitations of finite numbers. People must wake up to the fact that the key form in which they are being lied to by the very small global elite are numbers that have been wrought into a smokescreen. As we shall see, the ultimate truth is that numbers lie.

As we shall further see in our discussion, important insights into the phenomena: *incompleteness*, *inconsistent mathematics*, *paraconsistency*, were already present, in different terms and tropes, in the sacred number theory of ancient and Byzantine Neoplatonism with its logically seemingly skewed insistence on the ONE and the ONE's predominance among numbers. An important precursor in the medieval west was, moreover, William Ockham with his brand of nominalism, an early analyst of the contradictions inherent in the numeric values of universals.

An earlier term that I have used in years past for such and other paradoxes is the name for an undeveloped field, namely "psycho-mathematics" (or, "psycho-mathematics of Transfiguration"). That means, (i) that mathematical abilities should be ranked among paranormal abilities (siddhis), and, more importantly, (ii) that the appearance, structures and results of a given body of mathematics are dependent on, or even determined by, the psychic (mental) configuration of mind(s) that is/are, historically and culturally, behind it. This is an approach to an unknown (I believe) meta-mathematics (separate and distinct from known logistical and logical foundation approaches) that comes from deep psychology (psychoanalysis, and psychology of the supramental). This double-valued approach, in principle, is also already present in the Fifteen Emerald Tablets of Thoth, where the mathematical cipher, the "Light" is both (i) mental (psychic, visionary and quasi-sensate), and (ii) logical/logistical. Neoplatonism seems to be a spin-off of that in the sense of a later and reduced version. That would, either, speak against Neoplatonism being a branch of a set of Indian philosophies, or, which I would prefer, would indicate together with numerous other facts (very ancient script systems, trade routes, etc.) that the relevant set of Neoplatonism's Indian source philosophies itself derived from a Lemurian-Atlantean pre-ancient body of wisdom such as represented by the Fifteen Emerald Tablets of Thoth. As mentioned in volume 1 of this Commentary, I postulate, but cannot prove, Egyptian influence in the formation of Neoplatonism besides the already quite well documented Indian influence.

I am adding twenty-one bibliographical items in the bibliography at the end under date 2014-08-11. These present aspects relating to the foregoing introduction that are important for further work on the foundational mathematical side of metaphysics.

At the end, we will get to a momentous online book by Tomo Perisha about the Atlantean "Flower of Life" geometry and its proofs of the general angle trisection, the Delian problem, and (in several versions) the *more geometrico* squaring of the circle (published 2011 to 2014 in increments). That geometry becomes feasible only if and when there is a change, compared to human abilities today and in history, of human perception of the infinite/transfinite. This change of perception has already been outlined by a passage earlier in this chapter, namely:

"Very likely the universal of the quality of numberedness is, and is not, all numbers at the same time. That is a new aspect, to my knowledge, of Georg Cantor's difficult 'absolute infinite'. That is a deeper reason why it 'cannot be counted' (a mathematical quality that is termed: 'transfinite'), or at least: cannot be counted in a single non-arbitrary way."

That is another good reason to research and study these foundational things for human mental self-development, increasing awareness, intelligence, and visualization abilities, not least in the field of mathematics.

In practical terms, the starting point of our discussion is book ten (iota) of Aristotle's *Metaphysics*. The text shows us a particularly early Aristotle who is still at his closest to his teacher Plato's notions (Leo Elders). We are presented with a difficult text. The difficulties lie in the text itself, but, in particular, with the text's lack of epistemological reflection which was built only in medieval and modern philosophy. As such, the starting point is ideal, since, through our present knowledge of the medieval and modern philosophical development, we are well able to trace how layer by layer a proper and ample set of epistemological concept-mirrors was established, permitting in increasing measure the necessary reflection of book iota's text's, and subject matter's, difficulties.

Certain lacuna still to this day concern the Byzantine era of philosophical development which, as far as we can see in this emergent field of research (Byzantine philosophy) are of particular relevance to the issue. The difficulties for the Byzantine era concern, on the one hand, the highly incomplete nature of scholarly pervasion of roughly one thousand Aristotelian commentaries as collected in an archive at the Freie Universität Berlin, and on the other hand, the conceptual difficulties of the Neoplatonic treatment itself of the notion of the ONE during the Byzantine era, ranging from Iamblichos, Proklos, and Psellos, to Plethon in a lengthy ambient context of subtle reception phenomena not yet adequately researched and understood, an ambient context that in an overlap reaches back into late antiquity some generations prior to the earliest margin for the start of the "Byzantine" era.

This said, it is clear that any statement of results concerning these questions must remain at least somewhat preliminary and incomplete at this time. This is not necessarily a disadvantage since, perhaps, it allows us to focus more on the general questions of philosophical content rather than on the details and footnotes of its historical development. The latter are particularly well suited to fill in particulars once an overall framework has been found. I find it fair enough to say that, even with only a limited access to the plenum of historical details, the plate being served to us is full as it comes.

2014-08-12

It is important to understand that we, human beings, can access different levels of awareness. Their correct number is nine (major levels of human awareness). At the present time on this planet, the vast majority of humans is ignorant of this fact and accesses only the first, lowest, level of human awareness. That is a sorry state of affairs and can be remedied by every individual for herself and himself, eventually leading to a mass shift of consciousness. Such is, actually, already well under weigh. There is a demand in the times to know more about this.

This book presents aspects from every one of the nine levels. It is up to the reader to put this together in her/his mind. For this purpose, let me present a schematic today that facilitates that task. First, however, let us look at a perennial symbol of the ninth, and highest, level of awareness. The symbol is that of a ladder; the example is *Jacob's Ladder* from Genesis 28:10-12:

¹⁰ And Jacob went out from Beersheba, and went toward Haran.

¹¹ And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

¹² And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

More properly, the symbol indicates not merely an ascension. It indicates an expansion of consciousness above the lowest level. That does not mean that human individuality is lost; and it does not mean that the lowest level of consciousness is lost; it is merely added on to and is, thus, relativated.

The symbol, Jacob's Ladder, is to my mind an example of the highest level of consciousness. What are its characteristics? It comes in the form of a so-called "dream". However, a second, deeper level of understanding is that it is not a normal dream. It is an atypical dream. We may call this a "vision". It is emotionally felt as the perception from a realm that is more real (closer to the Absolute) than our usually waking reality. The main difference between a dream and a vision is, in terms of human energetic anatomy, that dreams are disturbances of the lower bodies (bodies 2, 3 and 4), while visions are motions in the higher bodies (bodies 5 through 9). More about that in a moment.

Visualize Jacob's Ladder as a heavenly vision. It is in a holographic consciousness, not shaped like your body, and not limited in space and time. It is hyper-consciousness, like in a "lucid dream", a type of dream, cultivated in particular in Tibetan Buddhism, on the threshold from the fourth to the fifth body. The fifth body is the astral body or soul; more about that in a moment.

The higher bodies (6 through 8) are also called "templates" because their reality is generic, notional and universal, not physically sensate and particular. Bodies 2, 4, 6 and 8 are, more or less, merely "buffer zones" or "intermediates" that are layered between bodies 1, 3, 5, 7 and 9. The even-numbered bodies are mostly passive; the odd-numbered bodies are mostly active. Thus, we sometimes find less differentiated systems of a five-body compound, or simply a single "lightbody" as opposed to the "physical body".

The eight-limb ashtanga yoga (classic Patanjali Raja Yoga) sets as its first major goal to open the trap of the Kundalini energy in the hips so that it can rise, without harming the practitioner, through the string of chakras along the shushumna nadi (spinal canal) to the top of the head. As that progresses, consciousness expands, permanently changing the person toward the lightful and spiritual side. The major personal breakthrough of a practitioner is to gain firsthand experience that, yes, there exists more than a single level of awareness. This is not at all a strange notion for human beings since all of us have the ability to dream compare notes with waking "reality" when the dream sleep is over. But there are not only two levels (waking and dreaming); there are nine levels; and all of them can be turned on at the same time playing like a symphony orchestra.

The first of nine levels is pure identification with the physical body, separate from "reality".

The second to fourth of nine levels come into place as we realize our dreams and our dream personality. In the primary number system, this corresponds to the numbers TWO, THREE and FOUR.

The fifth of nine levels awakens in the form of a void yet lucid state of awareness. This is astral awakening. It is not the same as gaining psychic abilities, which are anchored in the fourth body. Astral awakening, in Patanjali Raja Yoga, is cultivated through samadhi. This was already mentioned briefly in volume 1 of this Commentary. Samadhi is an out-of-body experience (when the astral body leaves the other-body compound) and travels to be in the Higher Self (of first order, or, even, of a higher order.) From this derive other forms of astral travel and astral perception using senses of the physical body. The astral body holds many times the knowledge that level one awareness can bestow. From its perspective, the "brain" is merely an interface but is certainly not the seat of awareness and thinking (but see, § 177 for a merger still unknown to us.)

The three template bodies can, interestingly, be identified with the three types of universals that are discussed in context of medieval philosophy, namely: (i) universals are real (realism): 6th body, retains elements of the notion of "there is a (one) reality"; (ii) universals are names only (nominalism): 7th body, distinct awareness of multidimensional existence of the self of which we are merely a partaker among an astronomical number of other being; and (iii) universals lead to a Source Level that is numberless (mystical realism, such as, for example, reached in Byzantine philosophy): 8th body, seat of the individual's free-will center, portal of divine influx.

Above the 8th body is the 9th body. The 9th body is the unified chakra, the Light-Body, the Vision Body, and the seat of the inner sense of highest understanding. "Understanding" is usually used in a linguistic context. At this level, reality (a hyper-reality nearing the Absolute) is Logos, divine Creator language. William

of Ockham, a nominalist, recognized this clearly by positing a “mental language” (which comes to bear in the 7th and higher levels.) Hence, the Light-Body or Vision Body perceives and experiences that what is in the mode of symbols through understanding. That is what the Jacob’s Ladder, a perennial symbol of high archetypal value, illustrates. The symbol has content and movement; but the Light-Body’s sense of understanding (or vision, inner sense of understanding) ingests this is ONE, in the same way that a word which we “understand” is not merely a jumble of sounds, and in the same way that a text which we “understand” is not merely a jumble of signs. The connecting power at work here is the Holy Spirit, the Fourth Force of Creation. That same level is reached, to mention key examples, in Enochian literature, in Homer I and II, in Jehovah symbolism of the Old Testament, in the Transfiguration of the Christ in the New Testament, particularly strongly in Emanuel von Swedenborg, and few others.

While the level one awareness (lowest) is characterized by an overwhelming sense of being in a world of MANY, the level nine awareness (highest for purposes of this presentation, in absolute terms in the mid-range) is characterized by an overwhelming present awareness of being in a realm of ONE. This difference is not brought about by ratiocination but comes naturally as a being expands from the lowest level to the highest. It is clear that the Fifteen Emerald Tables of Thoth are intended to convey the highest level and what it was like in Atlantis, or a place named thus.

The chapters 01 (this chapter) through 09 (penultimate chapter below) follow the foregoing schematic of expansion. This chapter, at the same time as presenting level one awareness, gives an overview over all levels. Strangely, the starting point (lowest) is a ONE, and the ending point (highest) is again a ONE. However, they are *two different ONES* (another paradox), necessitating it to draw a clear distinguishing line. That cannot be done in a few words but is a job for a whole lifetime, differing from person to person. This is such a broad field, not yet broached by much literature, that, of course, all remarks in this book are of a preliminary and introductory nature. No final word on this is being, nor can be, said.

We will revisit the issue of the nine levels, and the nine bodies, in chapter 08 below. The distinctions and typifications cannot yet be complete in any sense because sufficient clarity is only reached “above” and cannot yet be present “below” where we are starting (here).

I find that the most difficult stretch relates to the template bodies 6, 7 and 8 (seat of three different types of universals). Since the Middle Ages, there is a discussion which of the various theories concerning universals is the “correct” one. I submit that that question is not properly posed. All three main theories (realism, nominalism, and mystical realism) are “correct”; however, each one of them applies to a different human energy body, and thus, to a different human level of awareness (realism: body/level 6; nominalism: body/level 7; mystical realism: body/level 8.)

As seen from above (9th level), individual experience of “transfinite relation to one another” (Philosophical Theory of Relativity, in volume 1 of this Commentary) is, on the way “upwards”, funnelled from the MANY to the NUMBERLESS ONE (versus the ONE IN MULTIPLICITY of the low starting level). That means, that the ONE remains but the MULTIPLICITY drops away by the roadside towards the top. One might talk about raising man’s Venetian blinds.

That is, in many ways, a filtering out of the insignificant. The word, “insignificant”, is a precise description of that what is filtered out; for, at the top, on the level of the Light and symbolic reality, only that remains which is “significant”. That is why, at the top, the Light-Body’s inner sense of understanding (vision) is fully dominant. Its key defining element is that it no longer “counts” (separate finite numbers) but timelessly “sees” (the contingent Light, the Holy Spirit, the salvific essential energy of the Source Existence Level) in which it becomes free from time (the third barrier of three to be taken by created beings: death, evil and time.)

What is reality? There are many types of reality. There are many worlds. They have varying degrees of external determination. All that is dependent on the inner workings of man. To realize and grasp the full power of this nexus, a good working knowledge of the primary number system and of the ninefold awareness

is required. We cannot “own” the Light but we must see it and follow it, which today still strongly brushes against our cultural grain. Our first task is to realize who we are and what, actually, we are enabled to do. The mandate given in the Fifteen Emerald Tablets of Thoth is to look up to the Light and to hold one’s awareness in its innermost.

2014-08-13

May this be a black day for darkness!

In Aristotelian logics, the observation of (not exactly just “dual”) layers of thinking, and hence, of awareness (which remains when active thinking rests) is present from the beginning. The English technical term of philosophy: “universal” translates the technical term “katholou” in Aristotle. Its opposite is “to kath’ hekaston”. Katholou stands for “on the whole” (note the intrinsic meaning of the expression “Catholic” church). Its opposite designates, “singular” (or, “particular”).

In the major premise of Aristotelian logics, the terms used are katholou. In the minor premise, the terms used are kath’ hekaston. That demonstrates that the underlying, deeply hidden psychological mechanism of logics, as far as it resembles the Aristotelian model, is a linkage between lower energy bodies (awareness levels) and higher (template-level) energy bodies (and their template awareness levels). That is the mechanics of why logic triggers and enhances the activity of *understanding*, which is the symbolic vision of the highest energy body (Light-Body). (Vice versa, understanding, in the over-individuated fragmented mind, dies in the subnormal awareness of persecutorial dark beings.)

Energetically, logics is thus a phenomenon of Kundalini awakening. It is *not*, at least not in the sense of Aristotle, a pushing around of meaningless “tokens”, contrary to what the nonsense of modern symbolic logics would purport. (Misnamed “symbolic logic” is merely *token logic* of a failing paper money civilization.) Logic is the start of awareness of more than one level of awareness in a technical sense. A more layman’s type realization of multi-level awareness is duality in its various forms (mind-body dualism, subject-object dualism, etc.) The intricate Indian traditions of Advaita (literally: “non-two”) consciousness models are still limited to that, since that what they aim for is not merely “non-two” but is, additionally, also “non-three”, “non-four”, etc. (lawyer’s remark.)

That is strange. When we reach “non-nine” (according to the ninefold awareness), the next level is TEN. TEN, however, is just a repetition of ONE. That is why the decimal number system is by far the most important number system. Our nine bodies (one physical, eight electron/photon plasmatic) have to do exactly with that. The highest ONE is actually the highest form of TEN. Phrased differently, 10 is a more complete form of the ONE than 1. The absolute infinite, then, would be:

$$10^{10^{10}} \dots \text{ad infinitum}$$

In that, all numbers are equal because they are all equally arbitrary and meaningless. If we determine that the foregoing expression is the Akanthus number (short: *a* after the classical symbol of the Beautiful) then the regimen of mathematics is toppled, for example:

$$a + a = a \quad a - a = a \quad a / 0 = a \quad a / a = a \quad a * i = a \quad \text{etc.}$$

Fermat’s Last Theorem has no meaningful solution for this and is thus, in its final consequence, itself an example of inconsistent mathematics. *a* is unchanging (or, with a philosophically laden word, unmoved). *a* is the Unmoved Moving behind metaphysics; or at least this is the highest of several possible ways to interpret that term (given the multivalence of symbols in symbolic reality of the Absolute.) That is the same as Cantor’s absolute infinite, the highest form of Logos or Divine Creator Word, but accessible only to psycho-mathematics behind numbers.

The point is that our (merely) rational mind as known throughout human history (our mind on a low level of awareness, albeit technically honed in a mechanical sense) has not the slightest chance of processing

this. Numbers work *in* the mind but they cannot transcend the mind. It may help to repeat once that numbers are objects of the mind (namely, “ideas”) but not the Mind itself. That is where the missing ceiling in Cantor’s absolute infinite is. That is a fruit of the field that I earlier mentioned as “psycho-mathematics”, a field to grow the superhuman ascension mind of our future. The erroneous intuition that numbers can achieve such a feat (of transcending mind) is somehow hard-wired into the lower (dreaming) levels of awareness and will always mislead us as long as we stay in lower awareness levels. In hindsight, it is actually hard or even impossible to comprehend!

As soon as we have made this point, we are already using an elevator toward a level of awareness that is higher than the level of merely “rational” awareness. We are now stepping into a higher, suprarational (supramental in the sense of Sri Aurobindo) awareness. Our ongoing development outright forces us to do so at this time, forces us to lift our eyes to the Light, as the Fifteen Emerald Tablets of Thoth would say. The arithmetic teacher was recovering, but now the poor chap just has fainted again... This may be more serious this time!

The western medieval Scholastics developed a good grid for this. Numbers come about through individuation. That is the Creation direction *from top downwards*. The opposite is: towards universal. As one ascends *from down upwards* (universalization) into Light rising, then numbers, and distinguishing concepts, gradually lose their meaning. The NUMBERLESS ONE is above ideas and is the Source Existence Level of all. **“God”, no man, is no “Trinity” (man’s construct), either.**

I am adding twenty-four more items to my bibliography at the end under today’s date. One main focus are the three levels of universals corresponding with the three template levels or “bodies” of the human life energy phenomenon ascending into the infinite information of the Light. One item is very hot, making it clear that nature is “realist” through information in electrons (pdf by T. Chalko).

2014-08-18

I finished this book two days ago, on the 16th. Next day, Sunday, I noticed that on the web site of the Sri Aurobindo Ashram, where the Complete Works are being published, a new volume (nr. 30) was posted on August 15 of this year (three days ago). Looking through it, I found that it has so much to say that perhaps I should continue writing this book. We are now “beyond the barrier”, having gone through levels 1 through 9, and the concluding level 10, once already.

On August 15, I added two tables at the beginning of this book (above, after the Table of Contents). Upon doing so, the idea already came to me that this may not yet be the final version of this book. Table 02, in particular, still holds rich materials to collate this book, a Commentary on the Fifteen Emerald Tables of Thoth, and the ninefold awareness, with the eight limbs of Patanjali yoga (eight limbs, in Sanskrit, are called: ashtanga).

The Ashtanga reflects, to my mind, the first eight levels of the ninefold awareness. The first two limbs of the Ashtanga reflect ethical work (Yama and Niyama); the third through the fifth levels present us with bodily exercises (Asana, Pranayama, Pratyahara); and the fifth through the eighth levels require mental work, or “meditation”, from us (Pratyahara [counted twice here], Dharana, Dhyana, and Samadhi. These concepts of the Patanjali Yoga Ashtanga break down into sub-concepts. There is a useful set of articles at Wikipedia with internal links going three layers deep, http://en.wikipedia.org/wiki/Raja_yoga . That is recommended as a learning tool to begin with.

In the late nineteenth and in the twentieth centuries, the ancient arts of yoga underwent a colossal revelatory change in their motherland, India. This was due to the disclosure of Kriya Yoga through a lineage deriving from a Mahavatar Babaji (via Lahiri Mahasaya, Sri Yukteswar, then in California through Paramahansa Yogananda, and others); and further, this was due to a synthetic east-west form of yoga analysis, entitled “Integral Yoga”, by a profound scholar, and revolutionary, Sri Aurobindo.

The seventh limb of the Ashtanga, Dhyana, is traditionally strong also in Theravada Buddhism (the most traditional form of Buddhism relying on the earliest records of the words of the Buddha, a set of writings called the “Three Baskets”, or Tripitaky, Tipitaka.) The great early synthesis of Theravada Buddhism is the Visuddhimagga by Venerable Buddhaghosa. A contemporary master, Venerable Pa-Auk Sayadaw in Myanmar, has, in his writings, teachings and his practice, expanded on the Visuddhimagga. This body of wisdom is presented as Vipassana Meditation, or Jhana Meditation, in the path of Venerable Pa-Auk Sayadaw. It is a most profound path, with global acclaim in spiritual communities. The spiritual expansion reaches into the upper Paradise realms to the spiritual sun of Paradise, the same that was described several centuries ago by the Swedish visionary Emanuel von Swedenborg.

After Samadhi (eighth level), the Ashtanga ends. Also, Buddhist meditation teachings come to an end here (not counting possible secret versions.) However, the Fifteen Emerald Tablets of Thoth reach into, and provide full coverage of, the 9th level. For this, recourse is had to a separate commentary to the Thirteenth of the Emerald Tablets (Immortality Exercises), i.e., the book by Rauvers.

This book sets out to weave various strands into relevant comments on the base text, the Fifteen Emerald Tablets of Thoth. This is the first attempt to write a complete Commentary on that base text.

Right away, when we look at the first limb of the Ashtanga (name of first limb: Yama), we may fit the limb, through its first element (Ahimsa, in English: Non-Violence) with a central proposal of this book: I refer to my Preface above. Descartes’ definition of the modern age, the Cogito, was there modified by the word “not”, I do not think, therefore I am.

Reflecting upon this, the ethical yoga principle of non-violence (Ahimsa) must also include subtle forms of violence, all the more so since yoga is, and claims to be, a subtle art. The Fifteen Tablets, even more so, are subtle. **Man’s most subtle form of violence, however, is thinking.**

Has man brought forth peace? A cursory review of history answers this question, no. Man, homo sapiens (a thinking being purporting to be wise) lives on the brink of genocide and ecocide. There is a screaming Nietzsche in his head, a thinker gone mad, haunting man’s mind.

What is the fate of this fallen man? Is he our true self? I venture to say, no. We are awakening to this fact at this juncture in our history. He embodies everything that is little, puny, sorrowful, sad, full of anger, fear and hatred. He is an imp who has usurped our collective mind for long enough; it is time for him to go. He wanders off far in the distance as the human mind finds rest, peace, bliss and Truth in the Light, never to return.

Historians have held that the greatest changes in consciousness arise from shifts in cosmology. The ninefold awareness is a shift in cosmology. It beckons us to awaken to the inner cosmos of the ONE MIND. Major external controls of old thus fall by the wayside. That process is already happening. It is a great shift of ages.

2014-08-19

In this discussion of 1st level (awareness of physical self, self-identification with the physical body only), what, actually, is the limiting element? There is a strong argument that the limiting element is the reduction of awareness, at least: of external awareness, to the input of the physical senses is the limiting element. The physical senses are: seeing, hearing, tasting, smelling, diverse ranges of touch (feeling). Another physical sense is proprioception (awareness of the body and its parts relative to each other.)

A successful religious organization, Scientology, starts with its razor-sharp psychological analysis: The “sensory mind” is the “reactive mind”. A sensory-only awareness limits quite extremely the ranges of freedom that the mind can utilize. What the individuated mind sees through this filter is a three-dimensional world of things. That colours off into what one may call the authoritarian personality, or similar. From my readings I do not remember any solution to the sharply analyzed problem that I would be able to verbalize briefly. I do

not believe that Scientology has any appropriate solution apart from a dead messianic figure, a dominant, even possessive support group, and a vociferous “anti-” group ideology.

Man’s yearning includes a search for extensions of the sensory reach. The history of the telescope and the microscope and its vast enlightening effects on man’s scientific consciousness demonstrate this amply. More recently, extensions are being sought not merely of the senses, but of the human being itself, an approach not altogether new, of course.

In terms of profundity of the solution, other religions fare better than Scientology. Christianity, and its offspring, Islam, have been particularly successful in this. They have developed, in so many words, the concept of “faith”. The closest synonym in the English language for “faith” is “trust”. There is the trust that beyond the sensory threshold is God. The Islamic name, Allah, signifies “Unity” or “Oneness”, rather in contrast to the anthropomorphic notion of traditional Christianity, especially the mainstream Trinitarian versions of Christianity to this day.

Immanuel Kant posed the question of the “thing as such”. He stated that a person is not able to know the thing as such. Seen from today’s vantage points, it is doubtful even if there exists a “thing as such” since everything created is vibration; and a “thing” (a material object) is dissected by the modern mind into many different types of aspects, sets, shapes, formulas, etc. Just yesterday, I ended by invoking the ONE MIND. Ultimately, that is the only “thing as such”; but it is no “thing” (nor the opposite of a “thing”) no matter how far we may stretch that word. The ONE MIND relates to a “thing” only as its Creator, Sustainer, Mover, Destroyer for our edification? Has man ever created even a single atom entirely from scratch? Never...

Humanity is neither in the Light nor in the Darkness, to use the dualistic key terms of the Fifteen Emerald Tablets of Thoth. Humanity is suspended in the middle, ignorant of what this is all about. That resembles a gray mist or fog pervaded by an occasional ray of sunlight.

What, then, is *faith*, the profound traditional solution to the problem of the 1st level? To stay in the metaphor, faith is the heightened awareness of the occasional ray of sunlight. To bring this central piece of human confusion to a logical definition is much more difficult if not impossible. I will try my best, nevertheless, to give it at least an outline:

I restrict the foregoing paragraph: For some, faith is no solution. They may call themselves agnostics, faithful atheists, or similar. They can run, but they cannot hide from the dilemma. It persists even such efforts.

Others, who are more sublime in their humour, claim that this reality has come about by a strange and inexplicable “coincidence”. We should coin a new word for them: *the coincidentarian* (Google search today: zero hits, a truly rare event!) I would counter that the coincidentarian herself (or, himself) is likewise only the result of a strange and inexplicable coincidence. The issue touches upon the fundamental strangeness of *self-organization*, a biologicistic lead concept that in recent years has been gaining ground as per its nasty antagonist, the more senior concept of *entropy* from physical thermodynamics for steam engine building (see in chapter 03 below).

Back to our question: What is faith, and how does it help man escape the 1st level, physical-only awareness, and its sensory-reactive mind? Let us turn, once again, to the rich field of Byzantine philosophy. We shall see that there is an answer, but an answer that is differentiated and that, of necessity, leads into a plurality of levels, i.e., more levels than just one single level “above” 1st level. In principle, the 1st level (sensory limitation) is overcome by turning from external awareness (which is an illusion, but this can be recognized only on much higher levels, starting at 5th level) to internal awareness(es) and its many dimensions. That answer, in principle, is among the most ancient wisdom of man.

The ancients, including Aristotle, saw the heart, not the brain, as the true seat of the mind in man. They apparently had more of the ninefold awareness than they have let their afterworld know in their surviving writings; it may not have been a point of particular reflection for them. As mentioned in an earlier notation in

this book, the metaphor of a ladder (ascension) has its limits; we are talking about an expansion. In many ways, it is an expansion inwards to the innermost – to the heart! One of the realizations that this discussion wishes to bring about is that the mind, individual, collective and universal, is much more than merely an intellect; and that the intellect is merely a minute part of the mind. The infinities of reality are dealt with by the heart. This means, not the physical organ, but the heart chakra, Anahata.

Faith, a term of Christianity, and of Islam, makes use predominantly of the heart (Anahata). Faith goes straight to the innermost. This corresponds with the Light-Body (9th level). The Light-Body is a unified chakra of the ONE growing from the heart. It contains a sacred inner space that is a mirror reflection of the universe as the physical senses depict it; but the inner universe is far richer than the universe that the physical senses perceive. This culture of the heart and the inner universe was established by the time of early Byzantium. It is the main legacy that was then handed further to Islam.

The high development of the culture of the heart in Byzantium came with the flowering of Hesychasm. Vasilios Tatakis (*The Christian Philosophy in the Patristic and Byzantine Tradition*, p. 154 f.) points out that the Hesychasts of M. Athos used bodily posture work, similar to a yoga asana, to arrive at ecstatic love, and thereby, mystical union with God. They concentrated their attention on the position of the heart. The union with God occurs when the Spirit can attract the (human) mind into the depths of the heart. The Spirit thereby seizes the (human) mind and stops the mind's customary, habitual movement to external objects. Tatakis connotes (p. 155):

“Only the operation of the heart leads to pure truth, because it is a pure and simple operation, without any form, a gift of divine grace. (...) The territory that was opened by the evangelical commandment of love is now all the more stretched and tends to embrace the whole life of man.”

In the terms of Immanuel Kant, the only thing that is purely good is the good will. The aforescribed mechanism is the exertion of the good will, creating the purely good as an abstract universal intention, or Imperative. That is Light-Body activation.

In my opinion, that is a timeless teaching of man's nine bodies. The Fifteen Emerald Tablets of Thoth mention prominently the “formless” (§§ 120, 129, 192, 194, 263, 285, 291, 295, 296, 299, 305, 307, 309, 315, 325; by logical implication, this is also a “boundless”, Greek “apeiron”). All that gives us a critically important hint to continue this extremely difficult Commentary: The approach of a person to the formless in her or his inner universe is always an approach to the “formless”, in the analysis of Kant, an extremely abstract exertion of the individual free will (with the free-will center located mostly in the eighth body). Hesychasm describes the relevant free-will exertion as a (deified) “love”, but at the same time also as mystical union with God.

Placed in context of the ninefold awareness, there are, after departing from the 1st level (pure physical self-identification), seven major steps leading to the goal (in the ninth body, the heart-center of the inner universe, i.e., on the 9th level.) The “Light” is merely an aspect, still rather tightly linked with external physical notions, of the deified formless Love of the divine union of the Hesychasts. We may interpolate that this deeply hidden connection and its details of practice were known as the apex of spiritual achievement to the author of the Fifteen Emerald Tablets of Thoth, and were deployed therein for those who can read to find. There is an open question of historical continuity.



Jesus clad in “rays”, from: Fra Angelico, Last Judgment

02 *A Philosophy of Two Forces*

The Emerald Tablets (plural) of Thoth begin, on their simplest level, with a dualistic philosophy. I shall call this, a philosophy of two forces. (See above, my very brief introductory sentences before the text of the Tablets.) As the Tablets proceed, there is (not so much in them as, rather, behind them,) a ladder, reminding of Iamblichos and his number theurgy, of ascending numbers: a philosophy of three forces, a philosophy of four forces, a philosophy of five forces, a philosophy of seven rays, a philosophy of five additional secret rays (making: twelve rays), a philosophy of nine bodies and corresponding to them nine layers of consciousness/mind. The highly advanced later stages of the Tablets (Tablets 13, 14 and 15) cannot be understood without this additional key information.

According to Drunvalo Melchizedek, the people of Mu and Atlantis had a single source and repository for all their vast knowledge. That single source/repository was a geometrical figure that is named the “Flower of Life” (consisting of approximately nineteen intersecting circles, or, in other versions, with a larger number of circles.) This includes genetic knowledge, mathematical knowledge, etc. However, to modern man, the geometrical figure of the Flower of Life does not speak; its lips are tightly sealed.

The Flower of Life is not merely geometry. It is a Mandala. Its secret is that it speaks, and reveals knowledge, only to specific levels of the supramental mind. The highest function of the Fifteen Emerald Tablets of Thoth (and the Tablet, singular, for those who are initiated into it) is, in my opinion, to unseal the lips of the Flower of Life as a source/repository of vast spiritual, scientific and technical knowledge. To reach even a starting point for tapping such a potentially invaluable resource requires the ascending steps of Number Theurgy that are encoded in the very ancient culture of wisdom from which the Tablets once arose. The essential difference are altered states of mind, as compared to our present state of mind. Compared with the present state of mind, the altered states of mind are elevated and ennobled states of mind of the fifth and sixth dimensions (“densities”). The difference is by no means “rational”; it is “suprarational” (supramental, Sri Aurobindo). The test case is the squaring of the circle *more geometrico* for which twelve different solutions (with minor sub-variants, bringing the number up to eighteen) are encoded in the Flower of Life. To the present state of mind, this problem is manifestly, and (misleadingly so), even *evidently*, insoluble. All these (and obviously, other, lesser) details are missing in the text of the Tablets themselves. It is a puzzle to put the pieces together in their lost entirety – a veritable explosion of incredible genius.

We will continue this discussion about Mandalas in chapter 10 below. Here, we must first uncover the preconditions for reading a Mandala as a cosmogram of our very own subconscious and its hidden, for the time being inaccessible treasures of knowledge that is a major part of our divine heritage. The Emerald Tablets give us all needed assistance for this.

The lost continent of Lemuria (Mu), 250,000 year old motherland of human civilization today, had two types of temple architecture: (i) Doric Greek, and (ii) traditional Chinese (in modern terms). The “Chinese” temple style came from the yellow race of planet Bakaratini who migrated from their dying planet to Earth 1.35 million year ago.

Taiji (Tai Chi, not the martial art applications) is a philosophy of two forces. It is basic for understanding all other philosophical and theosophical thought forms of Mu and Atlantis. In that sense, the Taiji philosophy of Yin and Yang is a cultural universal throughout the galaxy. This foundational universal of duality is summarized by Chen Xin in the starting section of his book. It is the basic part of Lemurian and Atlantean knowledge behind the Tablets.

2014-08-14

The Fifteen Emerald Tablets of Thoth mention polarity, a prominent form of duality, as a key element. It is present in the opposition of the LIGHT and the DARKNESS. Duality is a hard stage to overcome. It requires to see through matter as “frozen mind” (Schelling); but this needs to be done scientifically, not by mere speculation. Mankind is coming close to that point, which is my subject for the balance of this chapter. When I worked on this today (it is now 10:11 p.m. my time), I was compelled, against my habit, to take a nap over the noon hour and slept soundly from ca. 12 to 4:15 o'clock. What follows can knock you out mentally; it is drastic information in our great shift of ages, though perhaps not the most drastic information in this book.

I added more materials to the bibliography at the end under today's date. Please be careful with the book by Cox and respect the disclaimer in every respect.

The materials that were added today allow us to continue where we left off yesterday. I will continue writing tomorrow and hope, then, to finish this chapter, which is disposed, and throbbing, in my head. – Good night for now!

2014-08-15

It is early morning time here. I continue where I left off last night.

Taken together, the materials in the bibliography amount to the following:

1. The ancient knowledge called “alchemy” concerning the cold transmutation of lead into gold has been verified and published by a contemporary American alchemist (Richard E. Cox, 2009).

2. Cox's book is dangerous in that it describes potentially fatal experiments. Read the disclaimer at the end of the text of this book where the full book title is mentioned.

3. Cox describes that alchemy somehow awakens matter to consciousness. Alchemy enables to create artificial life forms called homunculus (Latin plural: homunculi).

4. Cox' book starts with “monatomic” white gold and the ORMUS state of altered electrons.

5. Cox hypothesizes that the dark red substance “philosopher's stone” may be a super heavy element > 100. [P.S. 2014-09-24: Citations for “heavy weight” now: Almasy, Aleksander; *Alchemy Deciphered: Statistically Significant Evidence Identifying a Unified Procedure and Philosophy of Alchemy*; pdf; 553 p.; 2014; <http://www.alchemy.ws/AlchemyDeciphered.pdf> internal p. 481, § 188. No contradiction:]

6. The other information in yesterday's bibliography would point into a different direction, namely, that the dark red substance “philosopher's stone” would be a creation of altered electrons. Altered electrons are currently a frontier subject (Rydberg states, excited states, plasmonics, etc.)

7. Due to the times of disclosures, this acts as a (second) inherent verification mechanism of the contactee book by Michel Desmarquet, Thiaoouba Prophecy and its information concerning electrons and the eight human energy bodies (collectively: the “aura”).

8. Cox's book is also an important historical narrative. It points out, for example, medieval government orders by kings and princes with a policy of monopolizing alchemy for governmental purposes. Why such historical source documents if there was nothing to alchemy? He outlines the history and secrecy of alchemy since ancient Egypt, and includes mention of Byzantine alchemy.

9. The aura can be, and is, today already used for medical imaging purposes (Dr. Konstantin G. Korotkov, not in bibliography.)

This entire subject is very hot and breaks apart man's ancient riddle of existence called the mind-matter duality. The entries in the bibliography are arranged so that reading them in their order highlights the foregoing train of thought.

2014-08-15, 06:52 a.m.

¹Light as such is information/awareness. ²You can recognize ideas in you as light. ³You can change your light quotient according to how you live.

2014-08-15, 10:50 a.m.

I walked into town, like nearly every day (even when it is raining like today). Less than half way into my peripatetic walk I met a friend who drives a city bus and got on board his bus into town. In town, I ate a small breakfast at two stops, and walked back home. It is incredible what all is packed into the foregoing short three-sentence paragraph (of 06:52 a.m. this morning.) I hope I can remember it all:

Sentence ³ calls for a practical philosophy (ethic[s]) of the Light. That is a new idea in ethics, which, as historians of ethics confirm, occur only extremely rarely. It fits into our decade of a great shift of ages. As distinct from logics, which is a tool of philosophy, and as opposed to theoretical philosophy, which is the armchair version of philosophical thinking, ethics is the practical branch of philosophy. Already the ancients had an ethics (for example, their crowning achievement in ethics, Aristotle's *Nikomachean Ethics*); however, ancient ethics, coming from slaveholder societies, had an "ethical defect", namely a gross inequality of people not rectified even in thinking. Only later, with the onset of Christianity, was the project seriously begun to overcome the ancient ethical defect. That project introduced a new universalization drive, namely from a merely individual ethics to a social ethics. In this venture, the Byzantine intellectuals, in a global perspective, marched ahead of the parade, with their spiritual notions of participation, and their secular notions of what today we might call civil rights, albeit early and still strongly idealistic blueprint presurcours of developments to come at later times in our history.

In early notes in the last millennium, I have developed a concept for describing the historical overcoming of the classical ancient ethical defect: the "normative individual". I long held it to be a rather unclear and diffuse concept. In light of what has been said in this book to date, I recognize, however, that the concept of a "normative individual" is not diffuse at all: it is a *universal* on a (the) template(s) level(s) of the ninefold awareness!

The core of that what is new in the forthcoming of a social ethics and of natural law reflections of human existence is an ethical universal, which I just introduced under the term, "normative individual". When, in an earlier sentence, I indicated that fragmentation of awareness has its root in the phenomenon of many observers, note that the ethical universal reduces the number of observers along the path of ninefold awareness from "many" to just ONE, namely by the method of spiritual unification (same as, Divine Love.)

I believe that is the main point of what came to me earlier this morning during my peripatetic walk. Much detail can be added to this, of course; but that would merely be illustration by examples, adding nothing to the distinction itself.

Another point, not mentioned earlier, is that the threefold template level (6th, 7th and 8th levels of awareness) forms, in the awakened mind, an "Imperative" of Logos, namely: the Good, the True, and the Beautiful. These are morphs of the ONE on the upward shift to universalization. (The use of this threefold template level in the dogmatic structure of the early Byzantine Christian Church is weak and insipid, and is there used as a blockade against the Source Existence Level itself, a dark roadblock that is very gradually being overcome.)

The "Imperative" is, of course, a legalistic term, standing deep in the field of ethics. With the ethical mainstream, it can well be interpreted as a formal framework (in formal ethics) for the development of the key ethical universal. The ethical universal is the Christ, or Holy Spirit, the Fourth Force of Creation, a personified energy (like all energies are personified.) This is not the same as the individual person Jesus (Aarioc) was; he was an agent, or avatar, of that high lightful force.

Byzantine receptions (the main concept of volume 1 of this Commentary) are a universalization process of great magnitude, in many respects unique in all of human history. They translate the grand ethical universal

(normative individual, Christ, Holy Spirit) into a civilization pattern, which were eventually to become genetic and portable. The normative Individual/Imperative is the deepest core of Byzantine receptions. That may be appended here to the discussions in volume 1 under the more universal, and far less historically particular, headings and premises of this volume 2. For many, certainly not all, details and examples of this I refer to volume 1 in its totality, and incorporate it herein by reference.

2014-08-20

The 2nd level is the awareness of the physiological body, man's first energy body (body consisting of electron plasmas and containing no atoms, i.e., no nucleons: protons and neutrons.) This type of body - man has eight of them - is what occultists of all ages have called, "subtle body", or, "subtle energy". Your sensory system (which is more than the physical body) registers that; but your brain (which is an interface between the physical body and the eight subtle energy bodies) filters that out due to negative conditioning and lack of positive conditioning (training).

This is the starting point for you to realize, if you have not yet done so, through actual self-perception (mostly: inner self-perception) that you are not merely an "object" in the "three-dimensional world". That is merely one aspect of you; but you are, essentially, much more than that.

It is difficult in practical terms for many people to create a situation that is conducive to making self-perception. I have come to arrange my life in such a way that I would identify the sense of my own personal life with subtle self-perception. I am fifty-two years old and, in retrospective, have been arranging for this all my life. I did not realize that, however. I just followed my likings. I am single, live alone in a residential area without much noise (except a distant train line and, depending on wind conditions, airplane noise).

I interject: The typical mode for exploring 2nd, 3rd, and 4th level, and a lot also of 5th level, is in the autobiographical mode, narrative and in first person singular. That is more or less standard procedure in psychology. In textbooks, you find this condensed into more neutral and objectified text formats. I believe this not only enlivens the presentation but encourages people to carry this mode forward in their inner dialogue. The inner dialogue is with us for as long as we remain in the "monadic awareness" ("I am a single being.") We cannot abolish it for as long as we remain monadic. We can, however, inform it and raise its, initially very low, intelligence level. (The later stage, starting with 5th level, is multi-monadic: from "I" to "we". Communication becomes telepathic and, more importantly, telempathic. The spoken form of inner dialogue changes to a mentalese form of network multi-end-dialogue via direct idea exchange including highly data-intensive visual and holographic information forms.)

You may want to know why I believe to be qualified to write about matters of the mind. I can remember my early childhood mental state prior to the age of about three years. I find it man's greatest tragedy that nearly everybody else has lost infant awareness. That opinion accords with the Gospels, a major point that, sadly, no religion picks up on. It is a very open state. That is my motive for writing about matters of the mind. I believe I am qualified to do so because I have the memories. They include memories of other lives (past, present, and future), and of other, likewise inhabited, worlds (some extremely horrible, and most incredibly beautiful and filled with joy). From this vantage point, I have come to the conclusion that homo sapiens is a being in a zombie state. There have been marginal improvements in my lifetime that I have observed, spanning generational change. The key sustaining elements of the zombie state, as I will simply call it, are "external controls". Any society needs external controls. What we have is, to my mind, disgusting. I do not want to go into this here in any detail; if this resonates with you, you will have your own ideas about it; and in my experience, everybody would have at least something of their own to say about this.

Why are external controls so necessary? The human body system is something like the Rolls-Royce of bodies. It is extremely powerful in spiritual and energetic terms. The external controls, that I called disgusting but not excessive, are geared towards controlling the gigantic and nearly unlimited powers that the human

body system, once it is understood, bestows on an individual. The simple reason why external controls are necessary is that people themselves, uninformed and devoid of any training, are totally unable to control the powers that they themselves are sitting on, each one of us. That situation can be changed only by providing the requisite information and by at least outlining what training is required to control the powers.

As nearly always, a simple answer is possible: The information is contained in infant awareness. It is not lost; it is merely blocked. That is, strangely, a part of the external controls. As to the training, it boils down to a single word: self-discipline. The word is known, but not its meaning. It is not, for example, the same as military discipline, because that is largely external.

You can make progress only if you adhere to this. There are safe mechanisms in the universe and its people that will not allow you to move an inch unless you are qualified in the sense of the foregoing paragraph. Logically, the first step is self-discipline. So much on this.

The tremendous powers of the human body system are illustrated by magicians who have awakened a small part of their powers to demonstrate them on stage. One of them is Criss Angel in Las Vegas, but he is not the only one of a few. If you watch his performances especially of the older “Mindfreak” series, you will realize why controls and ultimately rigid self-discipline are of critical importance. Over the recent years, instructive films of the psychic genre have been published, for example: Jumper (teleportation of a kleptomaniac), and: Push (psi-wars in the agent milieu with a range of dangerous powers.) Another example which I find realistic, coming from purported secret military psy-technology, is the film: Inception (subject: medically induced shared dreams.) The whole subject of culture clash is put into film format in the X-Men trilogy and its two prequels; however, the term “mutant” is misleading because every human being has these powers of manifestation without any genetic mutation. The mutation is in the mind alone.

The first three energy bodies (2nd, 3rd and 4th human awareness levels) are a hall of mirrors leading from our physical-only redux to the great 5th level where there is an opening to the paradox of a new external world hidden inside the internal world: the astral world, ranging from low-hellish to high-heavenly, with everything in between and a manifestation time/barrier of nearly zero. That is actually not a totally “new world” since it is very similar in basic layout to the cosmos that we know; but it has many more layers and many more freedoms compared with what we live in (Robert A. Monroe).

Our planet as we know it has a strong anti-manifestation barrier built in it, for good reason. Astral awakening (not the same as, spiritual liberation, mukti) would, and foreseeably will, entail the most sweeping societal changes ever in a relatively short period of time. This is, in substance, mainly what Sri Aurobindo talks about. In his terminology, the astral awareness is the “Overmind”. The next step, namely the spiritual awareness of the multi-monadic Paradise network is, in the terminology of Sri Aurobindo, the “Supramental”, derived from the Vedic and Post-Vedic teachings of India and their integration into the western intellect of which Sri Aurobindo was a proficient student as well. We will get to that in the eighth Detail Paper in the Appendix in context of Cosmic Consciousness.

After these introductory remarks to 2nd through 4th level, I would like to present some example which, as I find, reflect on onblocking our awareness of the first subtle body, the physiological body. The physiological body is the “closest” to the physical body. It is a buffer between the first (physical) body and the third (emotional) body. The physiological body regulates the physiological functions of the physical body via the nervous system through the brain, and more directly through quantum and sub-quantum radio communication directly with the cells and their DNA. (All this, obviously, not by “coincidence”. Animals, by the way, typically have only two subtle bodies. No human ever evolved from the animal kingdom, regardless of physically theriomorphic human [nine-body] life forms such as the great white shark, or the black panther. – This aside here.)

What about school medicine? School medicine is not in agreement with the foregoing. The theory of school medicine is that they do not know what regulates the physical body's physiological system, a fact that Professor Harold Saxton Burr notes. I, not as the first one, point out an explanation that is so far not missing, but is ostracized for questionable money and status motives. Sadly, the true nature of health as a blueprint in the higher bodies of man may not be known due to the deadlock of medicine and finance. Nowhere else is the Truth such a business killer as here, excepting perhaps the family business of war and (military) genocide.

Let us skip to the most complex example: the human brain, that gray mass encapsuled inside the cranium. Strangely, if you observe and explore your inner physiological body awareness, the brain is a totally dead zone within your awareness. The brain registers in with a flat zero awareness.

Can that dead zone really be the seat of our thinking? There are other reasons to doubt this, as well. John Lorber, a renowned spina bifida specialist at the University of Sheffield, encountered, and actually published, several cases of children under his medical supervision who lived without a brain. One of his patients was a young adult, a mathematics student in good health, of high intelligence, who had no brain. The cranial space that normally would be occupied by the brain was mostly filled by cerebrospinal fluid. There were only vestiges of brain cells.

This information is in science journals. A deep silence falls over it in medical literature to this day. Where curiosity is a sign of intelligence in an intelligence-driven medical research community, there is no further research about this since Professor Lorber went into retirement in 1981. I find that strange. I disbelieve the silence of the medical doctors and explain it with business and status motives, which in such a context may be ethically doubtful. Professor Lorber, in a popular vein, actually asked the question: Do we need a brain?, and suggested that the answer is, no, not with absolute necessity. This resembles the position that Aristotle had concerning the brain.

Why is the brain a numb zone in our inner physiological awareness? My explanation is that the brain is something that it *not yet is*. The brain has not yet come to awareness. One example is the misnomer, ESP (extra-sensory perception). There is no ESP. There are, however, senses that most people have not discovered yet. People who have discovered them can make perceptions outside the particularly limited range of the senses of the physical body (1st level senses). In such cases, where does the brain come in? When a person, such as in an experimentally controlled environment, like at the Robert A. Monroe Institute in Virginia, U.S.A., is measurably absent in an astral travel (brain waves, precise total body weight, plus corroboration by subject experimenter report) while her or his physical body is asleep in Virginia, perceives the astral world millions of miles away, what role does the brain in the sleeping physical body have? This is an interesting frontier question. Unless one wants to dismiss such questions out of hand, which is anybody's good right, of course, then one is practically forced to admit that, in such extreme cases, the brain plays no role at all, in keeping with the equally extreme findings that Professor John Lorber published and that have not been impeached to this day. That is a real no-brainer!

It gets even worse when we start counting (with measurable electrical traces etched in the brain): There are so and so many X body cells. Current neuro-science assigns so and so many Y brain cells as the controllers of the so and so many X body cells. Can that be plausible in any way? No! Here is a reality check:

A first objection is: The brain cells are unable to control themselves. An assumption to the contrary falls into a vicious circle. A "King" brain cell, or cell group, has to this day not been identified, nor has it even been seriously proposed. With this logical fallacy, the brain control theory of the body's physiological processes stands with one leg in the camp of coincidentalism, which is not credible. What or who controls the brain? If we talk about coincidental (non-)explanations, why are nearly seven billion people built the same way with small variations? What is the origin of species, revealing beyond any doubt blueprint uniformity? Coincidentalism leaves these key questions unanswered, even unaddressed. It is not a viable

position. “Evolution” has no universal explanatory value beyond the particular. That is a striking insight; but I see no fallacy in it.

A second objection follows from simple number estimates of body cells versus controlling brain cells. A recent estimate arrives at a figure of 3.72×10^{13} cells in an adult human body as an average value (<http://informahealthcare.com/doi/abs/10.3109/03014460.2013.807878>). The same source says that in the medical literature one finds a range of estimates between 10^{12} to 10^{16} cells per body. Approximately 4 times 10^{13} appears like a good conservative estimate.

Estimates on the internet are that there are roughly one hundred billion brain cells. There is a compilation of sources at: http://wiki.answers.com/Q/How_many_cells_are_in_the_human_brain. By far the greatest number of these cells are neuronal cells, however, which merely provide the network connections, not the control centers. One estimate has the number of glia cells (non-neuron cells) in the brain ranging from c.0.4 billion to 1 billion. These are rather old numbers, however, and possibly outdated. Newer counts mention that different regions of the human brain have vastly different glia to neuron ratios. The ratio is particularly high in the cerebral cortex, at c.60 billion glia to only 16 billion neurons (<http://blogs.scientificamerican.com/brainwaves/2012/06/13/know-your-neurons-what-is-the-ratio-of-glia-to-neurons-in-the-brain/>).

However, the function of the glia (neuroglia cells) is by no means that of a processing unit (chip) of a computer. The glia are totally dumb cells whose duty is, solely, to provide certain regulatory functions internal to the brain itself (http://en.wikipedia.org/wiki/Glia#cite_note-1). Neither the one or the other type of these cells (glia, neurons) can explain in any way the thinking function. On the cellular level, the brain is not a computer in that it has no CPU (central processing unit), nor any array of CPUs. The cells that make up a brain (and the gray mass in the spinal chord) are not intelligent, nor are they the seat of intelligence.

If one looks for intelligence in the brain, one is thus compelled to look at its macrostructures. All we see, however, are network structures and support structures. There is no convincing description of how such a system architecture can process information even at the level of a normal office computer. Aside from that, the actual intelligence of a computer is embodied in its software, not in its hardware. To this day, not the slightest trace of any brain “software” analogue has been found. It is obviously not on the cellular, nor is it on the macrostructure, level. The claim that the brain has any intelligence is a monstrous hoax.

Accordingly, the claim that neuronal/glia cells control such a mind-boggling complexity as the human physiology is straight-out absurd. There is no proof for such a statement. Such a statement is based on speculation from a research community who are eminently biased under materialist auspices (to remain silent on business motives.)

Under the aspects of counting, we have, so far, $c.4 \times 10^{14}$ body cells being controlled in their function by 0 (zero) brain cells. There are connections of the body cells with the neural system, of course; but the assumption that this is somehow associated with a controlling function rests entirely in biased speculation without any substantial proof. Aristotle for the ancients, John Lorber and his patients for the moderns may agree.

In cases where body organs are transplanted, what happens with, or inside of, or metaphysically behind, the respective organ during its storage period to keep it alive? During the storage period, is the organ, containing billions of body cells presumably, connected to a brain? No. Despite that fact, the organ - let us say, a heart, a kidney, etc. - survives the storage period in such a good and fully functioning condition that it can be reinserted in a recipient body. Again my insistent question: where is the brain?

The key technique on which organ transplantation relies since more than twenty-five years is “cold ischemic storage” (<http://www.transmedics.com/wt/page/faq>). The organ is cooled and is usually immersed in solutions. The goal is to reduce damage to cells and to minimize cell death. The preservation period for most hearts to be transplanted is, for example, usually less than four hours. During the preservation period, the

organ is not functioning. When the organ is successfully implanted into the recipient body, it starts functioning again.

I have read several times that, in medicine, severed nerve connections do not grow back. It is obvious that, in order to physically remove an organ from a (dead) donor body, all of its nerve connections need to be severed. Then the organ needs to be transported to a different location. It is then no longer even in any proximity to the brain of the donor body.

There is, today, serving an urgent medical need, a process that is called medical “nerve repair” (<http://orthoinfo.aaos.org/topic.cfm?topic=A00016>). I quote from the cited website:

“Once the insulating cover of the nerve is repaired, the nerve generally begins to heal three or four weeks after the injury. Nerves usually grow one inch every month, depending on the patient’s age and other factors. With an injury to a nerve in the arm above the fingertips, it may take up to a year before feeling returns to the fingertips.”

In heart transplantation, doctors want the patient to leave the hospital one to two weeks after operation (http://en.wikipedia.org/wiki/Heart_transplantation). How can that be if a severed nerve “generally begins to heal three or four weeks after the injury” after the insulating cover of the nerve is repaired? I do not quite follow this. How can the patient leave the hospital if the heart is not working satisfactorily? I doubt that in one to two weeks, the severed nerves of the donor heart can heal, since their healing would begin only after three or four weeks? There appears to be a discrepancy here that neurology is not in a position to explain. The discrepancy leads to the assumption that the heart, or the eye, or the kidney, can function without, or without full and proper, neuro-electrical wiring to the brain. This would need specific medical research to full verify or falsify, research that I am unable to provide myself.

But there is still stranger information thanks to the internet: During transplantation of a human heart, the donor organ is “denervated”. That means, that, as I understand the totally clear explanatory text:

“This means that the nerves from the central nervous system that supplied connections to your other heart do not supply connections to your transplanted heart. These nerves were divided upon removal of your own heart.”

Source: <http://www.vanderbilthealth.com/transplant/11399>

Now, from the same source, comes the sentence that threw me off:

“The heart does not need these nervous system connections to pump effectively.”

Wait a minute – what about the brain, or non-brain nervous system, having to be connected to an organ so that the billions of body cells that are in the organ can survive in homeostasis and with central control? The quotes, taken from medical websites, evidence that **functions of physiology** in the body, such as the heart beating (read the entire web page cited) and the cells and their most complex interplay functioning, **do not depend on a neuronal connection** with the nervous system. When the organ is in storage (preservation period with short time window), it needs to be cooled and immersed in solutions so that the cells of the organ will not incur harm and die. Then, when the organ is transplanted in the recipient body, the organ can function satisfactorily, and, if the transplant operation was successful, the organ can live without cooling and without immersion in solutions. These results occur without the organ, in the example here a human heart, being reconnected to the central nervous system of the recipient body. **This is John Lorber all over again!** Before the research today, I was not aware of that. With the additional information, I take this as an established and medically undisputed fact that we can build upon.

Bottom line: Transplantation medicine is an example that key physiological processes of the human body occur, seemingly on their own, without the respective organ being connected to the central nervous system. This begs the question: What controls the cellular processes, their vastly complicated interplay, their precise timing and their incredibly complex biochemical orchestration?

There must be an answer to this. The answer is, as is by now evident, not the brain.

Is the physiological, man's first subtle body, real? If it were not real, one would have to invent it.

If the physiological body is real, made from the stuff of consciousness (electrons), then we can have an awareness of it. The first step towards such an awareness is to convince, by compelling evidence, the rational mind that such a body exists of necessity. I believe the foregoing goes a long way towards that goal.

In chapter 09 below, I mention the work of Harold Saxton Burr, an eminent medical professor at Yale University whose work remains respected to this day (with bibliographical details). I remember that Burr mentions specifically that the physiological processes at the cellular level are an important piece of evidence for the, as he terms it, L-Field (Life Field) in which there is a health blueprint for biological immortality and which coordinates, and is necessary to explain, the multifarious cellular processes of the organismic body in their miraculous harmony. I will try to see if I can find that again in his book. The L-Field, quite obviously, is Burr's medical term for a conglomerate of various subtle energy bodies on different levels interacting functionally with the physical body that our three-dimensional 1st level awareness sees and identifies with.

The book is: Harold Saxton Burr; *Blueprint for Immortality: The Electric Patterns of Life*; London 1972. Burr states that man, and all forms, are "ordered and controlled by electro-dynamic fields" that are precisely measurable (p. 11). These fields of life are almost inconceivably complicated. They are part of the organization of the universe. Man is an integral part of the cosmos (p. 12). On p. 12, Burr outlines his argument concerning the human body cells, then developed into a main argument in the entire book:

"(...) human body. Its molecules and cells are constantly being torn apart and rebuilt with fresh material from the food we eat. But, thanks to the controlling L-field, the new molecules and cells are rebuilt as before and arrange themselves in the same pattern as the old ones."

It is a stunning act of willful blindness that the entire medical profession ignores this reality. That is tainted strongly by the business motive in what has become the multi-billion dollar health industry. My personal opinion is that that is unethical. The positive implications for medical education, research and practice of using the true set of facts appear to be stupendous.

On a different note, we have a book part of which covers the brain activity during peak enlightened states (*Arjuna Ardagh; The Power of Blessing in the Evolution of Consciousness: Awakening into Oneness*; Boulder 2009, chapter 4). The setting is the Oneness University in south-east India inland from Chennai, founded by Sri Bhagavan and Sri Amma. They introduced to the world a personal energetic transmission that is called "Deeksha". The transmission is given by sankalpa (intent) of the giver. Recipients of Deeksha of whatever religious orientation experience an overwhelming peak of bliss and inner calm. This peak enlightened experience is not the same as spiritual enlightenment; but it can lead to a much accelerated achievement of enlightenment.

There is a controversial claim that spiritual awakening is primarily a neurobiological process. This would make the Deeksha transmission an electrical or quantum particle transmission from the life field. There are changes registered in the brain, enhancing the sense of connectedness with the world. The findings are not based on controlled research but on anecdotal reports from interviews, including some neuroscientists, plus three EEG readings by medical practitioners and some related data, according to the book.

The researchers using less conventional equipment speculated that there is a shift from the reptilian brain (survival oriented) to the neocortex (higher thinking). Another researcher suggests balancing of the limbic system. This would let us experience less craving and discontent. Another researcher pointed out that there is a strong connection of the reptilian brain with the parietal lobes of the cerebral cortex. The parietal lobes, in particular the right-hand lobe, enable us, among other things, to negotiate three-dimensional space. The result of the Deeksha blessing and its resultant peak enlightened state is, according to specific sankalpa intention, to bring down the meter readings of the parietal lobe brain activity. When the readings go down sufficiently low the subjective claim is that the sense of separation naturally dissolves.

The frontal lobes are described as seat of focus, reason, logic and other higher mental functions, whatever they may be. Through the Oneness Blessing there is a huge increase in activity of the frontal lobes, particularly in the gamma range. There is a marked dominance of the left frontal lobe up to a ratio of 1:1.2. This was corroborated by independent brain research on long-term meditators. Tests showed the left frontal lobe to be the “jolly lobe” because, when excited, it generates (or, in the alternative, lets pass through) causeless feelings of bliss and love.

One researcher found that the corpus callosum, connecting the left and the right hemispheres of the brain, shows increased neurological activity after exposure to the Deeksha blessing. That same researcher suggests that this would tend to bring the activity of various parts of the brain more into harmony.

The author, Arjuna Ardagh, adds a remark at the end of his chapter 4 that the feeling of separation apparently correlates with a relatively low functioning of the brain and disappears when, as through the Deeksha blessing, the brain activity goes into a more active mode of specific areas. The feeling of separation thus might not be natural to us.

So far in this chapter, I have tried to be as scientific as possible, albeit in a summary fashion. I would like to step outside of that venue now to present some broader perspectives. Let us start again with the question: To our inner sense of the physiological body, why is the brain, of all parts of the body, so inert and devoid of awareness? I suggested earlier that the brain may be something that it is not yet, pending a development, or an awakening.

In a book by Gary R. Renard; *The Disappearance of the Universe: Straight Talk about Illusions, Past Lives, Religion, Sex, Politics, and the Miracles of Forgiveness*; Carlsbad etc. 2004, there is quite a lot of interesting information about the brain from two visitors from a higher realm who, one day, both suddenly materialized in his living room. Let us treat it as a literary fiction, even though I strongly doubt that it is just that (from a somewhat different own experience when I was nineteen years old.)

The visitors describe this universe as a false universe. There is a way of looking at the false universe that assists a person’s return to God, namely as a spiritual opportunity for forgiveness and salvation. One of the two visitors, Pursah, when asked, explains that Gary would not understand how they materialize. It is the mind that projects bodily images. Brains do not do the thinking; nothing can think except the mind. “The brain is just a part of the body.” They mention to Gary the pioneer of psychosomatic medicine, Georg Walther Groddeck, a contemporary of Sigmund Freud and held in high esteem by him. They explain that Groddeck had come to the conclusion “that brains and bodies are actually made by the mind”. Groddeck called the mind the It; and It was creating brains and bodies for its own purposes. (Evidently referring to: *Groddeck; Das Buch vom Es: Psychoanalytische Briefe an eine Freundin*; Leipzig etc. 1934. A quote, in my translation: “I am of the opinion that man is being lived by the unknown.”, countering the falsehood of the common: “I live.” [After the key idea that was originally seeded by Friedrich Nietzsche.]) The visitors continue instructing Gary: It seems that the (physical) body and the brain run the “you”. People think that the body and the brain were caused by the world. That idea is “exactly backwards.”

God is seen as something outside of you, in the external world. Pursah explains that the bodies they (the visitors) project are as dense as Gary’s body is. Concerning the brain, Pursah says, purportedly jestingly: “although our brains aren’t” (as dense as yours.) Right away, she continues: “Just kidding.”

I have ruminated about those last two sentences for several years. I believe that there is a hidden message in them about the brain. In 2010 I had an experience when on vacation with relatives that my brain was starting to come awake. It was as faint glimmerings of a luminosity were starting to shine in me head. The inside of my cranium became very conscious, although only for some short moments; the effect subsided soon. I have not forgotten that, though. I had a similar, much more intense experience of this type when I was nineteen. At the spot where the third eye sits, a spot of light appeared and began throbbing and pulsating

rhythmically, sending forth rays of luminosity (to my subjective self-perception.) My world disappeared and a world of light appeared in a gigantic valley with intensely aware golden shining people in it.

I propose on this scant unconfirmable evidence that the purpose of the brain, not yet reached, is to awaken, in the physical body, to a plasmatic luminosity. The trigger for this is the awakening of the third eye (from 5th level on.) The brain is something like a surrounding or environment of the third eye when it has awakened. The golden shining people that I saw in inner vision (internally in the internal external) I would describe as in a very high transfigured state above the upper boundary of the material Creation worlds (fourteenth dimension). Their chakras including the third eye (more chakras than we have) were radiant like suns, and throbbing and pulsating, with glittering rays streaming from and to them. The vision reached higher into the divine source level. It lasted perhaps half a minute. Events within the vision itself were of tremendous celerity like in a dream; but it was very different from a dream or a lucid dream. (It took me over ten years to write a text of several pages length covering most, but not all, major details of this, missing in particular the rapid upwards transition from my position at home through layers of worlds, or universes, to the absolutely gigantic realm of light that I approached, and then found myself in without being fully immersed in it, coming from outside it. I much later found a structure closely resembling this portrayed in the *Urantia Book*.)

An argument they present Gary with is that personal decisions about reincarnation (cf. § 21) are made neither by the body nor the body's brain. Those decisions are made by a person's mind on a "completely different level."

The energy bodies are means of projection of the physical body by the Mind. According to Barbara Ann Brennan, the etheric energy body (2nd level, physiological body) is the perfectly detailed blueprint for, or vibrational counterpart of, the physical body. The etheric energy body occupies the same space as the physical body, but extending some two inches beyond the borders of the physical body. The etheric field of the 2nd level exists prior to the physical body of the 1st level. The etheric energy body is the lowest, and innermost, level of the human aura. The human aura is composed of the second through ninth bodies of subtle energy. In training in her school, it takes long and arduous exercises for novices to condition the hand chakras so that they can feel with sufficient distinction the various levels of the vibrational energy bodies. The importance of the energy body system lies in the fact, as taught, that health cannot be restored from treating the physical body alone. Health can be preserved and restored solely by cleansing the energy bodies from grayish acquired impurities with the help of extra-dimensional healers. Sensing the aura grows more and more difficult the higher an energy body is in the nine-body system.

I would like to add that Brennan does not mention or deal with the ninth body. The ninth body (Light-Body) is largely beyond normal human perception even when trained. Moreover, it is, on this planet, heavily damaged through man's fall from Lemuria and Atlantis, the key reason for human aging and mortality.

The second body (first energy body) is part of the human aura. There are techniques for learning to see the aura with the aid of peripheral eyesight (<http://www.thiaoouba.com/seeau.htm>). Further remarks concern controlling the aura (<http://www.thiaoouba.com/kirc.htm>). The aura reacts to the colour of one's clothing (<http://bioresonant.com/>). This principle of bioresonance is also what eventually can activate, in the natural way, the paranormal powers that were researched by Giuseppe Calligaris (in the first volume.)

A scientist who has devoted much energy, successfully, to the medical imaging of the human aura is Dr. Konstantin G. Korotkov (<http://www.korotkov.eu/>). For an introduction, see, for example, his 2013 article online (<http://www.korotkov.co/wp-content/uploads/2014/04/2013-Measuring-Energy-Fields.pdf>). One interesting insight is that the measurable changes to the human aura are most dramatic when experiencing different emotions (*supra*, p. 3).

03 A Philosophy of Three Forces

Georg Wilhelm Friedrich Hegel, the German idealistic philosopher of the THREE, developed an elaborate system of his reality dialectics, which was later applied in social analysis (Karl Marx, V. I. Lenin). The big gap in his dialectical philosophy is a philosophy of nature.

Maitreya, in a part of his book: THOTH, provides just that: a philosophy of nature based on the THREE. See book, THOTH, p. 5 (there, “Tablet One”). It is explained there that there are three forces of Creation: sentient force (satva guna), mutative force (raja guna), and static force (tama guna). With only Three Forces, the universe initially formed a lost unit consciousness. God brought it under his control, and eventually it reached the Light, supra, p. 9 (which would, then, count as the Fourth Force, my comment.)

The nature of THREE forces is always in flow. Their emergent Creation is a separate unit consciousness, lost from its divine parent. It emerges, but cannot stop emerging. The question, what does it emerge into, is always answered; but in the instant that it gives the answer, the question is asked anew, and a new answer comes about. And so forth ad infinitum. There is no sense nor reason behind this, apart from the fact of the ever ongoing process itself. It is a perpetual struggle, for which the expression “suffering” is not too harsh. What it emerges into, is something else emerging, unfinished and transient in perpetuity. The Light is the First Begotten Son of God, Pure Consciousness, Divinity (supra, p. 12).

The THREE opens to man - not: logic, but: - the Science of Logic (Georg W. F. Hegel). The opening of this science is a transition from being to infinity (Stephen Houlgate 2006). Hegel’s presentation of this science predates in time, and precedes in structure, the findings of Georg Cantor on transfinite set theory later in the same, nineteenth century. The Science of Logic establishes the foundational vision in the primary number system that is required for a transhuman understanding of infinity. It is part of Lemurian and Atlantean high knowledge behind the Tablets.

2014-08-15, 11:27 a.m.

The great dialecticians in the history of philosophy are Plato and Georg Wilhelm Friedrich Hegel. Dialectics is the methodical use of a step of three in philosophy to elevate the reader’s viewpoint to a higher level. Dialectics is the key navigational tool of ascension, at least for the theoretical part, in the ninefold awareness. In a deeper, less formal, and more practical sense, dialectics is man’s work in a world of only three forces (First Force: atomic force, Second Force, plant and animal archetype, Third Force: human archetype called “ovoastromic force” in the Thiaoouba Prophecy by Michel Desmarquet.) The goal of man’s work in the “separate” Son Universe of the first three forces only is to reach the Fourth Force (Holy Spirit, connecting force of Divine Love, the Spirit Light) and a “joined” Shekinah Universe of present immanence, where spiritual darkness is expelled.

In summary, the THREE is an ascension mechanism that is planned and destined to reach FOUR. That venture was, less pointedly than just mentioned, formulated by Hegel in his break-through “Phenomenology of Spirit”, written earlier than the “Science of Logic”. An interpretation of that earlier work can show that this description matches Hegel’s intentions precisely. That follows from the title (Phenomenology of Spirit) and the entire contents of Hegel’s book.

2014-08-21

Let us take leave from Hegel and his dialectics reaching to the Spirit. The text is worth study, especially if you are in your younger years. It comes very close, in its atmosphere, to one of the key concepts, the Formless, a

metaphor for the mind, also used later by scholastics in a playful upside-down variation, *pura forma* (“pure form”).

In the balance of this chapter, I would like to elaborate on my earlier brief remark about self-discipline. If self-discipline is the key for all this - and it is -, then it merits a closer inquiry. The question about self-discipline is: Discipline of the self of which level?

In the model proposed here, self-discipline is a form of self-organization. Self-organization is a concept that, over the past years, has been gaining ground over the elder negative concept of entropy (from thermodynamics). It was manifest even to our forebears that there is order in the world, life, faint glimmerings of human intelligence here and there, etc.; but they were at a loss to explain this. They said that all is evolution; and it gravitates, in the end, towards self-destruction in heat death, the final consequence of entropy (gradual self-reduction of order to a state of orderlessness, leaving not even chaos to survive.) While that was not in accordance with reality, it was in accordance with their utterly confused state of mind. That came somewhat before the two world wars; but that seems to be past us by now.

Before delving briefly into the vast scientific subject of self-organization, there is a more pressing matter. The emotional body (fluidic body, *Shew the Shadow*) is the level of the “subconscious” that Sigmund Freud and subsequent psychoanalysis deal with in order to clean it up. In the average human being, its panorama view shows us a charred landscape of ruins cast in deep darkness of repression and forced forgetting. That region is charged with negative emotions, fears, feelings of guilt and anguish, possibly traces of hatred and revenge.

Indeed the emotional body is the seat of emotions. They are very powerful forces that drive us. At the root, they are libidinous in nature. There is consensus that the powers of this level are “stronger than we”, that is, by far stronger than the human surface persona. They are forces that, in their raw condition, we cannot control. Most of human life at the present level is, internally, a struggle to escape from the vize of these forces of the emotional body. Key mechanisms were already presented in the course of discussion in volume 1 of this Commentary, namely, the Ego Defence Mechanisms (EDM).

In a third section in the balance of this chapter 03, I propose that the emotional body has an unused potential. The emotional body is man’s most important single tool for parenting the *self-organization* of her or his mind. Since the mind is clearly stronger than “we” are, we are not in a position to reorganize it on our own. Such efforts are futile. We can beat the mind only by playing on its own intelligence. There are mind games provided for our use once we pass the intelligence test. The Mind is not there to destroy us but is there for us to develop us so that we ascend above the low levels. Force and violence are no solution, as becomes increasingly clear. The game is to play with the Mind, not against it. By decree of necessity, the resistance of the human must be overcome by voluntary consent of each individual human. The human requirement is to change by personal self-cultivation, and to let change, which is drastic, take place unhindered. There are quite a few traditional and some newer systems for this, often linked with religions but not fully the same as they, for example, Hesychasm and Sufism. I call such enlightenment systems behind religions: Contact Systems.

This brings us back to the psychoanalytic topic. The self-organization of the mind is a healing of the lower mind through the higher Mind. The main target areas are: healing obesity, aligning the life style with (purely) spiritual goals (which automatically come with survival as a package deal), clearing up karmic issues which simmer in the repressed subconscious memory corner, freeing people from burdensome family ties, ending foul relations, starting and holding meaningful positive relations, healing old childhood wounds (summarized by: loss of infant awareness, man’s ur-trauma), and other details more. Karma (sin) has two prongs (§ 101). Once mankind understands the principle of, and confirms, mental healing, the healing of purportedly “physical body” diseases of any kind through the same mental powers of the nine-body system will become widely accepted on the individual, socio-economic and political levels. It is clear that this will incur the collapse of the world financial system in its present form which is built on a bloody legacy of war, cancer and

extremely limited means of physical allopathy. That is a traumatic thorn in the collective subconsciousness of man. Outwardly, it is a wall that we are pushing against.

The only truly incurable condition of a person is the disease of the free-will center in the eighth body (ketheric template level) if and when the free will turns to darkness and this condition, after long probation in many incarnations, settles to become final and exempt from change. The only means to counter this are prior to the fatal loss, through means of spiritual enlightenment. Only such beings who will enter final loss informedly and voluntarily, due to the nature of their innermost, can enter the respective nether realms for perdition. That is a consequence of the free will.

All healing is a form of self-organization. It involves involvement of all nine levels of the nine-body system. (Animals can achieve this with their three-body system, plants with the two-body system, where the blueprints are distributed differently from the human system.) Healing (versus curing) never comes from the external; it inevitably comes from the internal, from the Light-Body or spiritual Heart. Psychoanalysis to this day is not equipped to reach so deep. The prerequisites for achieving sufficient depth and pervasion are: (i) awakening to the nine-body system, (ii) healing of the ninth body (Light-Body) with 9th level awareness), and (iii) technical support systems of subtle radiation medicine, such as, the hands of qualified and trained healers, qualified and trained mind healers, and machine simulations of the radiation phenomena encountered when qualified healers heal. At this point, this is still somewhat in the future; but, as I believe, it is coming closer. I do not want to arouse any false hopes today in the situation as it is. It is a difficult situation in which school medicine with many dedicated researchers and health practitioners has done its utmost to bring us forward over generations; but its possibilities are limited and capped by organizational and medical ceilings. We are not the merciful all-knowing all-powerful One Mind and we never will be. That recognition is at this time perhaps the biggest single roadblock: mortal human ego.

When some of the roughly 40 000 biologically immortal humans on our third dimension of this planet speak, they mention that, in their immortal state, they are vastly immune to any disease. The topic of effective mental healing, by hand, mind, or machine radiation, is inextricably linked with the ignored but today well documented phenomenon of cellular, plant, animal and human biological immortality. That segment of this discussion shall follow later, in chapter 09 below.

For illustration, let us look at the radiation from the activated hand chakras of a healer after her or his attunement depending on a given lineage. The biomagnetic pulsation from hand chakras (and other chakras) is scientifically measurable; it is, even in mind healing, the key active component (leaving only one more step to the concept of self-healing.) As is well-known today in medicine, the beating human heart produces a subtle magnetic field. This has been measured beyond any doubt using superconducting quantum interference devices (SQUIDs). In the past decade, magnetometers based on laser-pumped paramagnetic atomic vapours can achieve an even greater sensitivity of measurement than SQUIDs. The existence of biomagnetic fields is no longer prone to any doubt. A new medical technique has been developed around this called magnetoencephalography (MEG). In the early 1980s, Dr. John Zimmermann measured with a SQUID magnetometer the therapeutic touch of healers. He, and following him, other researchers, confirmed a pulsating biomagnetic field. (<http://www.reiki.org/reikinews/sciencemeasures.htm>) See an 80 page discussion of the subject: http://www.sld.cu/galerias/pdf/sitios/rehabilitacion-fis/biomagnetic_healing..pdf

The Vanderbilt University website reports a case study where a wound, incurable for one year using school medicine, was healed in one month by the application of magnetic force, see at note 12: http://www.vanderbilt.edu/AnS/psychology/health_psychology/biomagnetic_therapy.htm#12 (the link includes the bracket at the end). The conclusion of the article is that “biomagnetic therapy is on the rise”; however, “there are studies that have shown when magnets works and when they don’t.” The closing sentence reads: “Magnetic therapy should be given a chance at helping certain biological and psychological problems; scientific research has proven it is worth a try.”

I am not advocating magnetic therapy. I am not advocating against it, either. I wish to make the point that magnetic fields can have an influence, as proven, even a positive influence, on human health. My question is: Why is that so, and what is the chain of causality? What in the human body (system of bodies) is it that a magnetic field works on?

The claim of energy healers is, throughout, that healing fields do not work directly on the physical body. They work, according to these claims, on subtle energy fields that control the physical body but which are not the same as the physical body; they overlay the physical body in form of the human aura. The energy input goes into the aura, changes the aura; and then this changes the condition of the physical body. With my limited knowledge, I am not aware of how weak magnetic fields can directly affect the physical body, apart from interacting with the iron content in our blood. That latter point is no viable explanation, however, how a wound can heal that could not be healed by standard school medicine.

In chapter 09 below we will review a theory of Scott Rauvers, a commentator on Tablet Thirteen of the Emerald Tablets of Thoth, that certain practices which, to my mind, make use of the Earth's magnetic field, were used, according to the Tablets, to establish human biological immortality. (The sentence is as difficult as the idea; if necessary, read it again.)

Regenerative healing is a subtle energy flow from universal to particular, either assisted or in the form of self-healing. All healing is assisted by personified energies (all energies are personified, the basis for creation of angels, humans, animals, plants) and is, in that sense, spiritual work together with the multi-monadic Paradise Symbiont or Oversoul. Ultimately, all healing, like everything except only the innermost decisions of the individual free will, comes from Prime Source, God. From that follows that healing requires a human participation in form of an innermost free-will decision; without that, no healing will ever take place. Unfortunately, that is an important factor, since at the present, it blocks healing given the existing mainstream self-punitive mindset of man sounding in repressed feelings of guilt.

That is the starting point, both for religions and for the modern secular split-off from religions, psychoanalysis. Working in and with the emotional body is always working with the subconscious wuilt complex of fallen man. The first step is to accept oneself unconditionally as one is. The second step is a specific affirmation which, in this instance, would be: "I want to dissolve my guilt complex." These are partly verbalized mental attunements of the person seeking change for herself or himself. But there is more than words. Words alone are dead material. Signs cannot think, nor can they emote. Why don't we say, for example: "Sickness is a form of human stupidity?" It has to do with the connotations. Such a statement is hurtful due to its connotations, and is the opposite to healing (probably, but some do like it blunt). Healing should avoid strengthening the cause of a symptom, and should weaken the cause. The cause is always human free-will self-determination (linked with human self-predestination), but is seated in levels of the higher mind that are normally inaccessible. The science of healing lays open the subtle-energy layer(s) of the problem, the subtle-energy problem within the layer(s), provides energies attuned to the layer(s) and directed towards the location of the problem within the layer(s) (which is/are shaped like the human physical body.) Pure "self-healing" without physical helpers does this with the help of actively connected spirit beings, angels and/or humans of higher dimensions, but never truly acting "alone". In its deepest reach, human sickness expresses the unfulfilled longing for spiritual connection, and to make that lost experience oneself. That is to a certain extent included in the trauma of the loss of infant awareness, which does not exclude infant sickness. The root of sickness is the emotional feeling of being separate and alone. This feeling is part of the rubbish that the emotional body (repressed 3rd level awareness) is assigned to stow away (temporarily!) by the commanding free-will center of a person.

The human being, least of all the Asian types, is a being of great emotional instability, with mood swings, tempers and rages, group black-outs, rampant money, food, and alcohol addiction, etc. That is a specific problem of the turbulent situation of the overburdened emotional body. It illustrates that, so far, the negative

powers of the emotional body are used, or even weaponized, extensively, in what amounts to a misuse of abilities. The lower persecutorial complex is seated here (together with its higher universalized super-ego form in the template bodies six, seven and eight.) It is of singular value to rectify and heal this deplorable condition by cleansing, purifying and bringing to awareness the emotional body and its socially and energetically conducive uses.

Are there mechanisms that allow us to run a sweeping and complete clean-up of the emotional body (third body)? Do we have an ability to summarily flush out all the rubbish in one sitting? The presumption is, yes, we have such an ability, because our dormant abilities are so extensive that the sky is the limit (and that, only metaphorically). With this, let us move on to the emerging science of self-organization, which is so far applied only to phenomena of the physical realm, but not yet to mental phenomena.

After the Big Bang, what is the cause for the increase of order on the physical level? Scientists with their limited minds have looked extensively in the physical level and have, predictably, found nothing at all that could even come close to an explanation, as little as an explanation what caused the Big Bang itself. Ergo, there is no explanation for these scientific mysteries in the physical level (*argumentum e silentio*.) Ergo, the explanation must be somewhere else.

The phenomena of “self-organization” in the physical level have been researched over several decades. They provide impressive proof of something that needs explanation; but words alone do not explain. The explanatory value of the glib appellation, “self-organization” (or spelled with an “s” in the middle) is not only non-existent but is outright ludicrous. It comes from a fundamentally self-deceiving mindset of 1st-level-only science today. Such can be no more than an early beginning. The true frontier is ever inside us, not in the external, even as we deal with the external and its riddles.

Biomagnetic healing and regenerative healing are examples of biological self-organization. They are impossible to explain in 1st level awareness. Scientists are scratching their heads how a biological organism can grow from an embryo to a mature adult. The information contained in the DNA is entirely insufficient to explain this. The DNA is surrounded by similar scientific myths as the brain is.

Self-organization requires a new paradigm. That paradigm is not in the physical (atomic-physical) level. It is an electronic reality that has long been known, except to the very resistant and defensive group of scientists.

Are there mechanisms along of the lines of so-called “self-organization” that enable us to clear in a sweeping move the subconscious zone of the emotional body with all its ego defence residues and traumas etc.? Yes. We must open up to the entire mind. It reveals the world as it is unfiltered by the physical senses. At the present, all that we do, with few exceptions, is subconscious, driven by the charges of traumas and denial stored in the emotional body. There is so much that we cannot pick the pieces out individually, as if, by hand.

We cannot win this challenge against ourselves by pitting strength against strength. Intelligence is required, obviously, an intelligence of a new and superior kind. We should wake up and use man’s pre-ancient knowledge from Lemuria and Atlantis to tie up our loose ends. I propose, without warranty for anyone trying this out herself or himself, that the techniques analyzed by Scott Rauvers from the text of Emerald Tablet Thirteen may be, without limitation, exactly such a total and sweeping mind clearance technique as I have talked about earlier in this chapter 03. This is merely a hypothesis; but it may help our understanding in unlocking the more than exotic text that the Fifteen Emerald Tablets of Thoth present to us quite clearly and unmistakably. The logical basis for setting forth such an idea is that, starting with religions and psychoanalysis, the aim of mental work is to discharge charges of trauma and other residue such as guilt, i.e., to “wipe the slate clean”. My understanding of the Immortality Exercises in Tablet Thirteen, if they are viable, is that they remove in a particularly drastic and sweeping way the accumulated rubbish that blocks our natural state of biological immortality and relative perfection. That would include, especially, the emotional body and its highly powered blockades. Since there are no instructions to search for power locations and ley

lines of particular geomantic energies, the only other healing energy form that comes to mind is the ubiquitous energy of geomagnetism, certainly well comparable to the healing magnetism touched upon above.

This all may be very difficult to follow since the ideas and the material are so entirely novel to us. If you have, for that reason, a difficulty following this - I myself certainly do as I write this - then might I suggest that you read the respective pieces of text twice, slowly and carefully.

In this quest through the little mind, the Big Mind, and the in-between, there are always many ways. That is what is in the nature of freedom. Every one of your nine bodies, every one of your chakras (which, counting also the smaller ones, are quite numerous) has an Elemental. An Elemental is an Angel. You can ask your bodies' Elementals anything that you like concerning their respective field. You will be answered. In even slightly awakened states, this will be a lively conscious dialogue in telepathic form. That is immensely instructive.

2014-08-22

An afterthought: Emotions have their seat in the emotional body (Thiaoouba: fluidic body), a low body (third body). Separate and distinct from that, what we call "Love" is a (no: the) divine influx. When the Light-Body is open and aware, the divine influx comes through the Light-Body and enters our system in the free-will center, which is mostly located in the eighth body, and to a small part in the seventh body. Today on Earth, Love has practically been forgotten. A message that you might take with you from this chapter 03 is: Forgive and forget! Forgiving is the regular cleansing act for the difficult hurdle of the third body, thus the highlight that contemporary spiritual discussion rightly shine on the subject of forgiveness and forgiving. Emotions are always false, trying to displace Love. The lower bodies (1st through 4th levels) generally tend towards antagonist action dominated by the First Force (for the Four Forces, see next chapter following right now.)

04 A Philosophy of Four Forces

This section of ancient Lemurian and Atlantean knowledge behind the Tablets is presented in the following books:

Michel Desmarquet; Thiaoouba Prophecy (in the bibliography of volume 1 of this Commentary)

Aristotle; Metaphysics

Aristotle; Physics (in the bibliography of volume 1 of this Commentary)

John Churchward; Cosmic Forces of Mu, volume 1

2014-08-11

The entire notion of the Four Forces is already included in the two different modes of the Universal Twoness. There are two Twonesses, namely, the extreme Twoness, and the middle Twoness. The Chinese philosophy of Taiji, a word which, standing alone, does *not* designate a martial art, but designates a martial art of the mind, namely, to tackle and to dissolve duality.

The Four Forces are the same as the Double Twoness, acting in the universal Mind. Every human in Creation is undergoing a search to find her and his preferred extreme. That can be the one or the other pole of the extreme Twoness, basically, “darkness” (many) and “Light” (Oneness, or, the Numberless).

As a tool of universal Creation, the Double Twoness functions by virtue of the middle Twoness. The universal Twoness buffers the clash of the extreme Twoness and provides stability in the Yin-Yang exchange. The Twoness and Threeness come to a rest in Double Twoness which is, Fourness. That is the (internally) unmoved. The double Twoness is the lost and hidden (Chinese) philosophy of the (Greek, Tibetan) unmoved. The unmoved moves (externally).

2014-08-15

The Four Forces of Creation in their interplay correspond with the 4th level of awareness, and, thus, with the 4th human body (same as, 3rd human plasmatic/plasmonic *energy* body, same as, 3rd level of the human aura.) The 4th body (3rd energy body) is the psychic body. It is connected with the psychic field, and thus, with the Four Forces of Creation as the Unmoved Moving of the local universe. At this level, dreaming (before falling extinct on the 5th, or astral, level of awareness) becomes lucid. This is a dangerous gateway where there is extreme lure of insanity for beings who reach this point but are not yet entirely free from base egoic desires.

The psychic force is strictly regulated by the angelic realm. I will not comment any further on this here.

05 A Philosophy of Five Forces

The philosophy of Five Forces has a secret: the Fifth Force (Aristotelian: the “quintessence” or “fifth element”) is the One Force, or Divine Tabor Light, as seen from below from the worm’s eye perspective. The Four Forces (see in previous chapter) work together to maintain the One. The One is the real force mentioned in “The Emerald Tablet of Hermes” (Tablet, singular). It is the aether or matrix of reality within which vibration takes place. In the very ancient Lemurian and universal symbol of the Swastika, that corresponds to the center, symbolizing the Central Sun. Cosmologists in this century have been recognizing that the acceleration of the cosmos indicates that there are not merely Four Forces (in the current physical definition) but that there is a logical necessity for assuming a Fifth Force. That is, with many differences in detail, in accordance with the ancient teachings of Mu and Atlantis. The symbol with its four rays is envisioned as rotating around the center of the Unmoved Moving, and thereby integrating the Four Forces into One. The One is the point of origin of the mental rays that pervade the universe, reaching out to man. The Fifth Force is the actual metaphysical, transcendent fire, in terms of Byzantine Hesychasm: the divine Light of the essential and eternal energies, in terms of Aristotle, *Metaphysics Theta* (book nine): the *ousia* or “prime matter” of Creation.

The preceding chapters have prepared us to understand this through the primary number system, in a mental development leading from the TWO (world of duality) to the THREE (world of duality being changed by mental dynamics) to the FOUR (world of differentiated stability) to the FIVE which is the same as, ONE (Fifth Element, divine essence energy, Light of Transfiguration.) In a strange way in the primary number system, the FIVE is the ONE, and the ONE is the FIVE. The difference is merely in the way of seeing (or, envisioning) it.

This is the main architectonic principle of the Great Pyramid. With four aligned sides, each slightly indented, the structure rises to one tip, on which the pyramidion was placed, created alchemically from metals, mostly silver, to emit and receive occult rays in the Lemurian and Atlantean energy grid. The text of the Tablets was written in a culture immersed in that now lost energy grid, emanating chiefly from the Great Pyramid. The experience of the active pyramid energies, and crystal energies, is today missing for readers of the Tablets. Reader’s imagination, or in some cases, prenatal and Akashic memories, must compensate for that lack today. That is at once both a difficulty and a challenge. The reader situation is no longer that what is was historically when the Tablets were written.

2014-08-15

The so-called fifth element corresponds to astral awareness (awakening of the 5th body, or 5th level of awareness.) There is extensive literature about this, mainly about astral travel. The astral body is also used in the high siddha of bilocation. There is not much more to be said here about this.

2014-08-16

The “quintessence” (fifth element) is exactly the same as “Kundalini” in eastern terminology. That is the most important terminological identification in this entire field. The basic form of Kundalini has seven rays (see next chapter), coinciding with the seven chakras in the basic human configuration (our level). According to the degree to which chakras are opened (most importantly: the fourth, or heart, chakra, Anahata, colour: green), the particular Kundalini active in every human is as individual as a fingerprint. Enriched Kundalini can be negative (from up to four omega chakras below the base chakra, not the subject of this book), or

positive (such as, five and, in total, slightly above twenty secret rays on the seventh level, see overnext chapter.) This underlines that the basic striving of spiritual beings is not “thinking”, and not even “wisdom”, but is the *intensity* of encountering the Absolute. The dark negative encounter is self-destructive for the being (entropic death, traditionally: eternal perdition.) The lightful positive encounter is mukti, the peak of self-organization (eutropic deification, traditionally: eternal salvation; entry into the multi-monadic kingdom of the Fourth Force, the Holy Spirit, the Great Ether above the atomic-material Creation worlds.) Kundalini is also the same as the awesome “force” mentioned in the Emerald Tablet (singular) of Hermes.

2014-08-22

Pratyahara is the Patanjali Yoga discipline for the 5th level. It is “withdrawal from the senses.” Together with Samadhi (8th level, see in chapter 08 below), Pratyahara is the least understood of the eight branches of the Patanjali Yoga ashtanga (Sanskrit for: eight branch).

To understand Pratyahara has preconditions that are made clear in this book. You cannot simply “withdraw from the senses”. You have to recognize that the mind/Mind is layered, and that you have a choice - and as human free will beings (Urantia Book: finaliters) you *always* have a choice - to elect the level that you want to live in; and your life pattern will follow such wish. That is what Pratyahara actually is: The choice (made by the free-will center that is located, for the most part, in the eighth body, with which you are totally out of touch, meaning you are mental slaves) to live on 5th level of awareness and no longer on 1st level of awareness is the most momentous step that mankind can take.

The practice of asceticism for itself alone has zero spiritual value. It needs to be embedded in a conceptual structure of motivation, namely, to move from 1st level to 5th level, presupposing that one knows that such is possible. That is not possible through “withdrawal” alone. (07:27 a.m.)

06 *The Seven Rays*

The strangest portion of the commenting materials is the gnostic wisdom of “rays”. In the purview of volume 1 of this Commentary, the “rays” are divine energies (St. Gregory Palamas) of the spirit world becoming immanent. The Seven Rays correspond to the seven chakras of man, and also, to the seven days of the week, with the holy day being the Saturday (violet flame, Chohan: St. Germain). **The major new aspect is an interactive cosmology of mental rays, a and specification of today’s current but still rather generic quantum philosophical concept of the “participating observer”.** According to all substantiated reports, the “rays” were the central element of Lemurian and Atlantean spiritual energetics. In the nineteenth century when Madame Blavatsky developed the initial body of theosophical knowledge, the aforementioned greatest strangeness reflected in the idea of the importance of assigned Masters of each Ray, each as a Ray’s “Chohan” (Kalnitzky, PhD thesis, chapter 6). To clarify this point generally for this Commentary, the “Rays” at the level of Lemuria and Atlantis (fifth-dimensional) are not (yet) “cosmic” or “galactic” rays (as they do become in even higher dimensions with even more highly developed divine human beings) but are local “solar” rays of our local sun, i.e. the lowest elements of the beginning end of the Solar Logos (cf. the passage about heliobiology in volume 1 of this Commentary, there at the end of the Cosmology chapter.)

As outlined earlier in this instant volume, the “rays”, which are “energies”, have a dual nature and are, whilst being energies, also, personified. The personifications are angelic (not human, i.e., not free-will finaliters.) The Chohans of the rays are not the same as the Elementals (Angels) of the rays; the rays are the Angels, but the Chohans are the leading human users of the rays.

How can humans “use” the rays? Do the rays have any practical use, or uses? The rays are immensely practical, for health and sustenance of youthful immortality on the one hand, and for meditation and for immersion into the secrets of the universe on the other hand. This entails a major media revolution away from the written word (books, Gutenberg revolution) towards the direct encounter of knowledge and intelligence in the form of the rational and suprarational intelligence of the energies. Meditation will also include bliss and visualization, and the process of reprogramming and co-creating one’s inner self.

In an alchemical sense (I avoid the misleading word, magic), meditation is also practical for programming events of change, in the full sweeping sense of that expression. Not least, the rays are endowed with psychic powers (interfacing with the fourth body, i.e., the third energy body) and its Calligaris system of siddhis (paranormal powers) of many types and kinds. This will include, typically, at the basic level, levitation, telepathy, and teleportation. A much more complex task is, for example, the materialization of a finished and fully designed building, such as a house for living in (an alchemical energy structure, no longer of the brick-and-mortar type). In an extension of man, the Lemurians and Atlanteans would use, in particular, crystals of many sorts, which were considered to be inanimate living beings with telephathic connectivity. The energy supply of Lemuria and Atlantis was, thus, met using giant crystals housed in temples. The very potent and psychic/intelligent energy mix that was generated in (wireless) field form was called, “Herculobos”. The Great Pyramid had, and still has, a crystalline electron field as its plasmatic body for planetary effectiveness of the energy, which included, without limitation, weather modification and pacification.

There are special teachings concerning the powers of the mind when the manifestation level is reached. The great danger is that weak humans will, of course, be tempted to misuse these powers of manifestation for selfish and/or divisive purposes. The sanctions against breaches of this ethic are drastic; and rigidly enforced strictest personal self-discipline with regards to this is a major goal of overall education from earliest childhood on. The higher teachings and powers are only available upon initiation in non-public secret orders

under the leadership of the High Priest, and, above her or him, of off-world spirit guardians. The fall of Mu, and the fall of Atlantis, had their cause, ultimately, in the deterioration and violation of this ethic and then, in an extremely convoluted and long-lasting civil war between two factions of the inner Nakkal Priesthood. These were called, the “Children of the Law of the One”, and, on the dark side, the “Sons of Belial”. In the latter case, the personified energies were demonic and under the sway of personal evil of the actors of the dark side, a weakness of free-will humans that is by no means inherent in the demons themselves.

The Seven Rays are heavenly angel rays. They are uplifting tools of the Ascension of Man. It is important to gain mastery of the rays before engaging in further activities described in the Tablets. This may take the duration of several mortal human lifetimes and requires competent guidance and instruction not merely by spirits but by Masters who are in the physical.

2014-08-15

As far as we know, the Seven Rays were a major part of the culture of Lemuria and Atlantis. This culture if continued in the Agartha Network from where, especially from the capital city of Telos of the Agartha Network, reports have come to us.

Each ray corresponds to one day of the week. The violet ray has as its corresponding day Saturday, the Sabbath. The Seven Rays are a reenactment of Creation as outlined in Genesis. Each ray has a “Cohan” or Master, who is a spiritually highly advanced Lemurian, Atlantean, Telosian. The colors of the Seven Rays are the colors of the rainbow. This culture brings and holds awake the 6th level of awareness, i.e. the awareness of the first of three template levels (levels of universals as mentioned above.)

How can we relate to this? The Seven Rays are mental rays. In physical terms, they are subtle photonic exchanges in the plasmonic sixth body of man. Unless we have worked our way through the first five levels of awareness, we will not be able to envision these mental rays. Vice versa, if we have worked our way through the first five levels of awareness, we will be able to envision these mental rays. That level of self-cultivation is, in Buddhism, termed the “rainbow body”. That term (rainbow body) is an independent confirmation of this already relatively high spiritual phenomenon (the Seven Rays). The rainbow body concept helps us to relate to the Lemurian/Atlantean Seven Ray culture of relatively high standing. See article by Holland. Goethe’s “Faust”, a German poem in two parts, often translated, is strong on the rainbow mental ray visualization, reaching even higher than just the 6th level. I interpret it as a poem of the Light, a subject that was of lifelong interest to Goethe. He also wrote a theory of physiological colors reflecting that interest.

2014-08-22, 07:28 a.m.

I mentioned above a vision that I had when I was nineteen years old and that I wrote down during a period of longer than ten years. That text is illustrative of the phenomenon of mental “rays”. The awareness of rays starts around the 5th and 6th levels (more on the sixth level). They have to do with universal consciousness forms (concepts, and, on higher levels, Categories.) The text is not overly long, so I include it here for you in full (see remarks below). The vision occurred in the house of my parents on Friday, September 11, 1981 at the noon hour on a beautiful sunny day with blue sky when I was alone in the house.

I was back then a draftee in the German Bundeswehr and on leave. My mother was out shopping. In the military caserne south of Hannover (Hanover) where I spent my weekdays, already for weeks prior to this vision it had been building up in the form of luminous spirals appearing before my inner eye but outside in the exterior reality, etc. The following was the most intense and most explicit vision that I have ever had except for one instance (on the last Sunday in July 1999.)

The level of consciousness that came to me was split off from my normal awareness which quickly faded away. The vision space was a totally different space from mine and was unrelated to my space. The overall impression was luminous golden. The emotional value (see afterthought to chapter 03 above) was a beautiful

rapturous overwhelming Love. My body condition throughout the vision was “frozen” (paralysis, like in: dream state paralysis); I could barely breathe in the sight of the world of Light that unfolded.

The following text from the age of typewriting went through uncounted, often nightly, stages of correction; it dates from somewhat after ten years after the vision. I revised the vision text later one more time adding quite a bit of detail, and, when finished with that, I recorded it in my speaker voice in a sound studio in Frankfurt am Main in February 2001 with a mildly hypnotic refrain text introducing each of the seven sections. Leaving away the refrain text, I present here the vision parts of the later c.2000 redaction.

The consciousness of the world of Light is supra-cosmic. I went through layers (not described below) and left the atomic-material Creation worlds. There was a void through which I passed and, while making that passage, saw from afar a simply gigantic object that turned out to be a different realm of worlds: my approach to Paradise (Arulu, in the Tablets, hellish-dark, §§ 397-404, 409; “Heaven”, hidden and guarded by Arulu, §§ 481, 505.) The Urantia Book, strikingly resembling the overall topography (but replete with dummy numbers geared towards the readership of before 1950) calls this the “Island of Paradise”, surrounded by the realms of “Havona”.

Sri Yukteswar, in his reappearance to his pupil Paramahansa Yogananda in, *Autobiography of a Yogi*, reported to Yogananda that he was now on planet Hiranyaloka (Paradise Sanskrit name for: “enlightened astral planet”) as a teacher, and that he retained the looks of his older years for reasons of dignity as a spiritual teacher. Hiranyaloka is a very rare example from the literature of that realm of Light, Island of Paradise.

The great bulk of other examples of Paradise can be found in the spiritual writings of Emanuel von Swedenborg, not counting the Urantia Book that is, in detail, not particularly graphic but is mostly structural. (The Urantia Book continues to be sourced, <http://www.lighttoparadise.com> .) One bone of contention that I always found, and find, with “religions” is that they are so utterly meaningless when one actually wants to know what is beyond; in not only that respect, I find them not at all worthwhile, the Bible and the (heavily redacted) Gospels (for the most part in their details, popular fairy tales) included (not to mention that gruesome abomination the “Book of Revelation”.) My overwhelmingly beautiful and Loving 1981 vision, coupled with my immature readings, as taught, of the Bible including the Book of Revelation as factors of superstitious fear, set me out on a life-long quest to understand what this is all about. This quest has exploded since September 1999 when I got my internet connection. There is one part of the midst of the vision that you might understand better if you have a Freemason of the dark side in your family very close to you; one of the issues symbolically addressed to me certainly are, family relations and their end. I am still uncertain what it might mean in the end, if there is an end. (This was continued, but not concluded, on the last Sunday of July, 1999, among other points, in a dialogue accompanied by a demonstration that I have never written down and to this day will not write down.)

Text 1/7: The Garden

You are sitting in a chair. You are in a living room in a house. There are two large glass sliding doors in front of you, like glass walls. You are looking outside. To the left is a side wing of the house. On the side wing are three more large glass doors. Those glass doors are dark. In those glass doors there are reflections of a beautiful garden. The reflections are dark. There are also reflections of light. The sun is shining through white clouds; and you see the reflections of sun rays on those dark glass doors. The reflections of the sun rays are in the reflections of the garden; and the reflections of the garden and the sun rays merge into one.

A soft wind is blowing. Slowly, the clouds are drifting away. It is a bright sunny day.

You are looking outside in front of you. There is a terrace. The terrace is light gray. It consists of large square tiles. Between the tiles there are dark cracks. The cracks run across the terrace as dark lines. To the right of the terrace is a flower bed and a tall blue cedar tree. Beyond the terrace there is a green lawn. On the lawn is a blooming tree with a large spherical crown. The crown of the blooming tree comes down almost to the ground. Around the trunk of the tree stand flowers, yellow and purple flowers. The tree is a magnolia. It is covered with beautiful white blossoms. In the white magnolia blossoms there are also shimmering hues of pink.

A soft wind is blowing from the blue sky. The blooming tree sways gently in the soft breeze. Behind the blooming tree is another stretch of green lawn. Then comes a slight upward slope. On the slope stands a wall of tall dark pines. The pines gently sway in the soft breeze. It is a beautiful summer day.

The glass wall in front of you is a door. If you open the glass door you go out to the terrace and garden. You let your thoughts wander through the garden. It is a beautiful summer day. The sky is blue. You feel the gentle summer breeze. The wind is blowing through the trees. Bees are buzzing among the flowers. You are barefoot and you can feel the grass between your toes as you walk through the garden.

As your thoughts wander through the garden, you are still sitting in your chair looking out of the glass door. The glass doors are shut; and you can see through them the terrace, the garden, the magnolia tree, the blue cedar tree and the dark swaying pines.

Birds are flying in the sky above the house and above the garden. Suddenly, one of the birds, a sparrow, swoops down and flies straight towards you, towards the glass door. Before you can even think, the bird hits the glass door. He drops down on the terrace near the glass door.

You get up and go to the door. You stoop down and look at the little bird. He is lying lifeless on his side on one of the gray tiles of the terrace. You are looking at the bird; but he is not moving and he does not breathe.

Then you stand up and say to the bird: „Get up and fly away!”

Instantly, the bird gets up, spreads his wings and flies away. He flies back into the sky where he came from. You stand amazed.

Then, you stand even more amazed and are filled with wonder.

Text 2/7: A Great Light

The little bird flies back into the sky where he came from. As he flies away you think you see a golden whirl or vortex behind him. It is of shining gold color. It is a hypnotic spiral that turns inward. Are you dreaming this? Is it real?

Your ears hear silence. Your mind sees light. You stand looking. The light in your mind grows stronger and becomes brighter. You are undergoing an enlightenment. Light streams into your mind like into the blackness of a closed room. The light keeps streaming in from all directions. Its rays seep in through the walls of your mind like through cracks and crevices. The walls of resistance are aching under the pressure of the light that is seeking to come in. The walls of your mind are stemming the tide of the light, but they are leaking more and more strongly.

The light is pushing to enter your mind, but your mind is resisting. The two forces are locked in conflict. Your mind sways and bends under the onslaught of the light. But then it rebounds and pushes the light back. Your mind is moving forward and pushing the light back. Then, the light gains ground and pushes your mind back. All the while, your mind is enveloped several times in fluctuations of brightness. All this fight is going very quickly for it lasts only seconds.

Now, the light is giving a specially strong push. It is gaining ground. A strange thing happens in the air above the terrace before you: The light starts becoming visible in front of you. It starts coming in above the terrace! Will this decide the fight?

A majestic feeling of joy and triumph rises and grows within you. With a voice of the mind, this majestic feeling starts speaking to you. This majestic feeling forms streaks of light in the air before you. Streaks of light are forming in the air before you. They are like the streaks when you pour clear water into heavy wine. They are like visible turbulences of a liquid; and they are drawing bands of golden light in the air before you. They are the majestic feeling. They are speaking to you.

As the light increases, your feeling of majestic splendor intensifies. Now there are two, three golden streaks of light streaming in the air before you. A golden vortex of light appears where the bird had dropped and twists its hypnotic spiral. Your mind becomes bright and transparent. Flickering like under a neon light bulb when first turned on, a distant sky of light appears; and in it there are golden shining birds circling and flying about.

In the air before you, amidst the golden streaming bands and whirls of light, bright patches appear. They come and go as flickering lights. Now the bright patches in the air become clearer and larger. In them, there are moving shapes like in a bright fog.

Very quickly, the bright patches grow together into a Great Light, a wall of golden Light. The golden Light takes up your entire field of vision. It is majestic.

Text 3/7: Heaven Opens

Your mind is like a heaving dome of clouds. You feel a tremendous uplift and a soaring flow. Your mind explodes; and it is as if the top of your head is blown away like the lid of a skylight. The clouds fly upward. They are enshrouding a brilliant Light. The Light keeps receding and receding. Now clouds continuously form as they give you passage towards the Light. You are soaring through the barriers of higher and higher dimensions and are rising through their spheres.

In your head, a spark kindles into a gleaming star of golden Light. The star of golden Light is the focal point of glistening rays. It is as if glistening sun rays were reflected by a concave mirror. Only these rays come flowing in from all directions. The glittering rays meet and focus in your head. They form the gleaming star of golden Light. The bright star is fixed in the upper part of your head, behind the middle of your forehead. It is surprizingly active. From its fixed position, it is throbbing in your head. It is sending out and receiving gleaming rays. It is a pulsar in the top of your head with irregular, almost speaking rhythms.

Now the Light and rays are streaming into you. Faintly, you hear a deep scraping noise. There — you hear it again. Now you hear it again. It is a deep dissonant vibration. It is faint, but it is from something gigantic. Now the noise continues. It is a deep dissonance rolling through remote space. It is of gigantic breadth and depth. It is a dissonant rumble like out of a huge cosmos.

Gradually, the noise grows louder and sharper. Your mind starts hearing many more sounds over its cosmic rumble. These are sounds similar to sounds of orchestra instruments, brass, strings, winds, percussion. The sounds form a strange friction noise.

The rumble and sounds all together play a lively dissonance, somewhat like the tuning of a cosmic orchestra. The dissonance gradually grows into a din. In it you hear many rhythms and melodies. There are many different melodies; and they are playing in all pitches and colors of sound. The melodies are strange endless phrases of tone without the repetition of musical ideas that is so common to your ear. They play in many clashing rhythms, slow and fast. You are hearing the rise of a grand cosmic symphony full of free rhythms and endless melodies. The dissonant frictions flow along as an incredibly rich texture or matrix of sounds. Now they swell to a sweeping storm of sounds. From their midst, as they swell and rise, a beautiful singing voice calls you into the Light.

While the storm of sounds is swelling, the wall of Light before you sways like a curtain in a wind. Its folds are moving like vertical rays in the Light. In the Light, the nebulous shrouds are racing by. The huge drape of Light is swaying more and more strongly. Now, the nebulous shrouds disappear from the Light; and the Light separates and rends apart: And it reveals a scene of untold beauty.

Text 4/7: A Valley in Heaven

Heaven is a world that is different from yours. Heaven is right here where you sit and stand. But it is a different state of existence; and it is separate and distinct from the state of existence that you live in. There are many different worlds or states of existence. Most of them are illusionary because they are transient, they come and go. But there is one final state of existence in which all life eventually ends: and that is Heaven.

In many respects, your world is similar to Heaven because your world is a part of Heaven being created. Yet, your world is not finished and still has a ways to go. Central to your world is the illusion of space and time. Space and time are relative to your wishes. In Heaven, your wishes are fulfilled instantly. Before getting into Heaven, you must first recognize and guide your deep wishes.

Your deep wishes are expressed in the forms of Heaven. Your deepest wish is eternal joy. You can find and recognize your deepest wish and its fulfillment when you walk Heaven. That is a promise that will be soon fulfilled.

You are soaring at great heights. You are looking out over a gigantic valley in Heaven. A level ridge of mountains forms the valley's distant border like a great wall. It looms, miles away. The valley's wall stretches arc-shaped from the far left to the far right of your field of vision. Despite its height, you are looking across the top of this mountain wall into the beyond.

It is a breathtaking panorama. The gigantic valley and its rim are shaped as if they form parts of a natural kettle. The valley kettle is teeming with movement and life!

From the low regions of the valley, golden mists are wafting up. They are golden and translucent. From the Heavens above, little streaks are raining down. They are like a shower of gold. In the huge space within the natural kettle of the valley, you see many different objects. They are strewn about in the air above the floor of the valley. They are swimming and drifting about almost as in a liquid.

Whatever there is: Everything is shimmering and shining. Everything is shadowless and bright. This brightness is most pleasant to your vision, however. The strewn-about objects shimmer golden. The gigantic mountain ridge of the valley itself shimmers golden. It is like a shining wall of solid gold.

The rim of the valley, miles distant, is torn and split down the middle. Facing you, a deep and yawning gorge in the valley's rim stands agape. The gorge tapers groundwards. You can look into the rocky sides of the gorge. There are giant waterfalls plunging from rash and jagged ledges of golden rock.

You can even look through the gorge into the beyond. There is a vast plain behind the valley's ridge. It is heaving like a breathing thing. And it falls off towards the horizon just like an ocean. This plain is not only heaving and breathing; but out of its surface shoot ragged tattered flames like protuberances of the sun. Resplendently, a moon shines in the sky above the plain. It is half covered by the right half of the mountain wall. Like everything in the apparition of Light, this

moon shimmers and shines golden, and it stands out crisply clear like a distant object before an onsetting thunder storm. The skies before and above you are sprinkled with shining stars and they are glowing like fiery flames.

Text 5/7: Things and Figures

You are looking at the gorge that cuts through the valley's mountain wall. On top of the wall left of the gorge, a strange bump is rising up. The ground around it is throwing folds like a cloth. Now, the bump bursts open and releases a mighty jet of flame. The flame rises to gigantic heights, it is quickly half as tall as the wall it is standing on. And the flame is like a living being, for it has arms, hands and a face! What a face! What a pair of eyes! The flame has two blazing eyes! The eyes of the flame are peering in your direction across the valley. The white of the eyes is not white but golden and shining. Before each of the eyes there stands a shining half-sphere of golden light. It makes it unbearable for you to look straight in the eyes. The flame's mouth opens and shuts and sits in the flame's front like a dark yet living cavern. The mouth is armed with flaming teeth like daggers. Before the flame's nose and mouth there is a shining cloud. In that cloud, stars flash and signs flicker. The jet of flame, bent back slightly, is holding both arms raised and is gesticulating with them as it grows taller and taller.

Running towards you from the valley's split wall, two partly wooded slopes stretch downwards, ending on the valley floor in a gently rolling plain. The valley floor also forms the ceiling of the golden translucent mists wafting from the depths; at many points, however, drifts of this mist escape from the plain; they ignite above the height of the trees into fiery shrouds and float skywards. This is the same phenomenon that you see above the plain behind the valley's wall, only closer. Those areas of the plain that are umbrellaed by the treetops are also covered by a carpet of thick underbrush; and the treeless areas are besprinkled with flecks of grass, moss and lichen. There, bugs and worms teem betwixt other small creatures.

In the heights of the valley's cloven wall, rills and brooks spring forth and flow, widening and merging, down into the plain. Down there: strange! You see, hovering, a rotating sphere idle about. This hovering sphere shines golden and is like very beautiful wrought gold jewelry. It is beset with rich flower-like ornaments, and bulges and arabesques. But most strange, on the horizontal equator of the hovering sphere there are several masculine and feminine faces of radiant appeal. These faces, standing out in bold relief, are speaking gayly, and they are emphatically turning and nodding to one another.

This sphere and the branches, twigs and leaves of the trees behind it strike your gaze. You now notice around the objects in that valley something ethereal streaming about them like a fluid. The surfaces of all objects are surrounded by streaks of this ether, such as formed and ebbed in the air when the appearance began. Where these streaks of ether hit upon corners and edges, a fine sparkling mist sprays forth as if the atmosphere were breaking visibly.

In the air above the sphere and the trees innumerable unshapely scraps fly about in a wild confusion. These unshapely scraps resemble a sea of rock come alive. Wherever you look, the apparition is interspersed with blinking points of light as with a multitude of curious eyes. In basses, middle and high registers there sounds a cacophony of clattering, rumbling, rattling,

whistling and soughing tones. It continues the cosmic symphony of nature. A dull rumble as from the frictions of an earthquake or distant thunder lies over the valley, mixed with the beautiful singing voice.

So far you saw the apparition with a certain flicker (so as if you had gazed in the sun before); and patches of shadowy darkness passed over your field of vision off and on. Now your sight becomes clearer, and you see shadowy patches in the apparition itself. They show up in certain spots in space for a short time; apparently, living beings are in them, without the luster of the apparition of Light; but they exhibit no particular haste or unrest. Suddenly, in the back part of the valley a blinking body springs out of such a patch of shadow and shoots up in a sickle-shaped path fast as a flash; he has almost reached his path's zenith when he tumbles into the deep where the shadows lurk. They swallow him and he disappears. Obviously, this was a man in your situation; and now suddenly it turns black all around you too and you feel as if you were falling down into blackness. Immediately, however, the Heavenly valley of Light returns by coming down from above into your field of vision.

Text 6/8: God of the Rays

Now, you feel and see that everything is overlaid with a spiritual unity. The variety and abundance of the valley, the stars and the glowing fiery sky all are outshined by the spirit. Glittering rays of Light group themselves from all sides around a Middle Point. The Middle Point of the rays is a brilliant golden star. You are looking at the brilliant golden star of the Light. I Am that I Am. I Am the King. I Am the Light. I Am the Creator. I Am the source of all life. My Light sees all Heaven and all creation. Blessed be those who seek Me for they find immortal life and joy. My story is infinite. My song has called you here, before My eternal throne in Heaven. I Am all being. I am death. I am life. The signs of My Light have led you here, for you to see and hear. I am your Father and I will love you until the end of time.

I Am the Heavenly God of Rays, the supreme God of Light. I Am immortal joy, your deepest wish. Out of rapidly changing directions, the rays taper to my Middle Point but do not reach it; rhythmically their tips recede from the Middle Point and near it; they surround My shining Light with a pulsating hollow sphere. You first notice this in you at the height of your heart; and you yourself are partly above the Middle Point; and look down upon it as in a vast light space. Weightless ether of poetic beauty pours forth from the Middle Point. Flowing out into the surrounding space, this ether draws streaks as in a heavy liquid. Between yourself and the Middle Point, there is a beautiful lake of transparent ether, from where My Spirit rises. Runes, geometrical signs which you cannot yet understand flash round about it. Fanning and branching out, My wings of ray glitter into the multifarious symphony of Light before you. Looking up, you will see my Middle Point in the appearance of nature again, where it dances about with your roaming glance like a blinking insect.

You can see the rays through that brilliant star which kindled within you at the beginning of the apparition. Your perception of the superstructure of rays is made possible by that star. The superstructure of rays itself and its sublime Middle Point(s) are not only in you but are also part of the appearance. The God of Light is not human, not humanoid, not an individual living being, without a face and body but is of utmost and blissful consciousness, attention, love, knowledge

and report with your searching soul. The Heaven of rays is the Empyrean of the Light, the throne of the mysterious God, the fountain of perfection and immortal life.

The glittering rays of the Empyrean have no boundary to the apparition, nor do they ever stop fanning and branching out. The appearance of nature and the rays both together form a unity. Both are the object of your perception at the same time. There are many relations between the things in nature and the rays. The rays extend the reach of your senses: Along them you see from the corner of your eyes down to the farthest abodes in the appearance of nature; all sides of the things are visible. Into the valley the glistening rays fall like beams of sun light shining through an opening in the clouds, but they descend from ever changing directions.

One of the fingers of ray is passing over you and surrounds you like rich scrollwork. Weightless ether rushes through it like wind through the foliage of a forest. The largest rays beam from Heaven in gigantic size. The center of your field of vision lies in a circle like that of a search light, its rim seamed with glittering irregular schemes. Wherever you look at an object the described weightless ether pours fourth, forming streaks and washing about the object. Its flowing movements in the air appear immediately before you as abstract shapes of the imagination and real perceptions of the senses at the same time.

Text 7/7: Panorama of Immortals

The moon shining above the horizon, the stars behind it, simply all things are surrounded by rhythmically waxing and waning wreaths of ray. The shimmer and brightness of Heaven apparently originates from the rays. It seems as if in the next moment an inner fire would break out from the objects.

Except for the Middle Point of the rays you see nothing quiet or resting, not even firm ground. You see seas abundant with wealths of fish, waves breaking on jewels of coasts. In the sky above the landscape wander many-thousand-headed herds of animals; individual beasts stomp complacently ahead near the ground; others creep, leap or slink along. Bird calls ring the air. Not far from you a couple of horses are playing with one another. One of them starts and makes a leap, trailing a track of many small sparkling drops behind it. Winged beings are blowing resounding peals on trumpets and horns. Below the ascending jet of flame, one of them sinks down as on strings; others form a winged choir above the ridge of the valley wall. Behind them fiery clouds hasten past in the glowing sky.

Humans of both sexes are soaring in this and other heights, of golden shining hue and great beauty.

One man who is hovering beneath the tops of the valley's wall approaches you from the remotes of the valley. He walks proudly soaring as if treading on an invisible floating mount. He soars amidst a glittering wreath of rays that fall in from ever changing directions. Separately, rays ring his head like a golden star. His hands and feet throw golden sparks. As he nears you fast approximately halfway, it looks like his limbs are moving about rapidly in little hitches so that they appear to be flickering as they change position; and they appear to fill out four wide cones

connected with the shoulder and hip joints. There is no mistaking his wing-like rays for his effortless moving limbs in this observation. Also, his soaring gait propels him through space in an incredibly rapid jumping progress; it is as if in a film long range settings and close-ups follow in quick succession. His apparel is a golden raiment of Light enveloping his natural bodily forms.

He is accompanied by a beautiful woman. You can see her fold her hands behind her neck. She has long hair but it is folded up neatly behind her head. You see the woman to the right in your field of vision. She does not come up as close to you as he.

His appearance, amidst splendor and magnificence, approaches you, altogether, fast; and soon it comes so near that the winged rays of his wreath blow about you like a storm of ghosts while his golden radiant person tarries in about fifteen meters distance, a pillar of flowing light. Within him is not only the golden star behind the middle of the forehead; but there are a number of shining and pulsating centers of Light along his middle axis. He too is washed by an ethereal fluid with streaks and sparkling surf, just as it flows around the sphere and the trees on the valley floor.

His face radiates ecstasy. Large half-spheres of blazing golden light shield his golden shining eyes. A luminous cloud stands before his nose and mouth, as before the face of the jet of flame. Arcs of iridescent flame pass from the cloud before his mouth. His temples seem beset by flowing wings, like Hypnos god of ancient. Together with the star behind his forehead this looks like a majestic eagle soaring through the air. His eyes and mouth are enraptured in an ecstatic smile. He is turning towards you and directs his poetic eyes and smile on you, but he does not visibly acknowledge you. You feel the presence of something supremely intelligent and powerful, and friendly. Yet, the whole appearance startles you; and you do not overcome yourself to look your close visitor out of the Light full in the face and greet him.

Now the whole apparition including the glistening rays and their Middle Point(s) starts fading; the gleaming star in you becomes extinct. Stirring nebulous phantoms drift past in your field of vision. The house comes into sight again. You look to the side wing. The fading apparition of Heaven turns along with your gaze; and it shrinks to a window of Light six meters before you. It lingers for a few seconds on the wall of the side wing together with your gaze. Now the window of Light shrinks into nothingness and disappears. Silence reigns. You are once again alone in the living room. The bird, the valley, the rays, the visitors out of the Light have disappeared. Since the little bird's departure no more than half a minute has passed.

* * *

Visualize the "Seven Rays" as the seven white keys in an octave on a piano keyboard. This can be used for your mind to play, with its thoughts, a cosmic play. This is part logical (universal), but it remains "up" and does not come "down" into syllogism – it is, as said, a play, as like children do. See, for example, Hans Custo; *The Cosmic Octave, Origin of Harmony: Planets, Tones, Colors, The Power of Inherent Vibrations*; Revised edition; Mencino 2000.

Become Fire! (§ 104)

07 *The Five Secret Rays*

Together with the Seven Rays, the additional Five Secret Rays target man's emerging twelve chakra system (Katrina Raphaell, volume 3). That is our future fifth-dimensional Lemurian and Atlantean chakra system that enables activation of immortality (the metaphorical "Fountain of Youth", in reality the activated Solar Logos-Kundalini of the twelve chakra system.) An intermediary ten chakra system is present in practitioners of the Caballah – so-called "Tree of Life" system. Man in her/his present state today is still locked in the basic seven chakra system, to which correspond the Seven Rays, without activated Solar Logos spirit network connection. Higher system forms then, in the distant future, will reach beyond the local solar system's Solar Logos to the nine hierarchies of the galaxy, galaxy cluster centers, all the way to the local universe's Central Fire ("unmoved moving"). This interfaces with higher-strand DNA genetics. In the case of the Lemurian-Atlantean system, this is twelve strand DNA. This genetic aspect is not systematized in this Commentary for reasons of keeping textual complexity low, and for lack of scientific data at this time. My focus at this time is the *interactive cosmology of the mental rays, the main relevant shift in man's worldview*. This branch of knowledge is presupposed in the next following chapters: chapters 08, 09 and 10 below. All that we have to present at this time is a basic outline. Information about the Five Secret Rays, and higher Secret Rays, is rather difficult to come about. It is, in its higher reaches, apparently classified. That has to do with the absolute power associated with the authentic knowledge of the divine cosmos and its interactive mental rays, a phenomenon that first entered man's known world history in the later Roman imperial period (Jörg Rüpke), and extenuated by persecutorial politics into the earlier and middle parts of the Byzantine empire.

Visualize the "Five Secret Rays" as the five black keys in an octave on a piano keyboard.

The forms that ye create by brightening they vision
are truly effects that follow thy cause (Thoth).

08 The Nine Bodies of Man

This section of ancient Lemurian and Atlantean knowledge behind the Tablets is presented in the following books:

Michel Desmarquet; Thiaoouba Prophecy (pdf at archive.org, in English)

Barbara Ann Brennan; Hands of Light (up to 8th level)

Padma Aon Prakasha; Nine Eyes of Light: Ascension Keys from Egypt

The nine bodies of man, one physical body (with atoms, which include nucleons) plus eight plasmatic bodies (electrons/photons only), correspond with the universe. The nine bodies are specifically designed as an ascension ladder that lets awareness (consciousness) in a human being rise upwards from the crude to the subtle, i.e., to the realization of the Numberless One that creates all. The ninth body is the Light-Body. It is so subtle that it envisions a numberless metaphysical reality behind reality that is the Mind itself, the Light. The middle bodies are developed by studying and meditating on number universals, such as, the One, the Two, the Three, etc.

The ability of Transfiguration is seated in the fully developed Light-Body. That has been photographed during certain Marian apparitions, or painted after such apparitions. Here are some Light-Body examples from the internet, always described as overwhelmingly beautiful, blissful and seizing in their emotional value (here: Zeitoun, Assiut, Medjugorje, Karacsond, etc.):



Medjugorje 1



Zeitoun



Karacsond



Marian Apparition at James Gilliland's ECETI Ranch



Assiut



Medjugorje 2



Medjugorje 3

The “nine bodies of man” are not an absolute truth. They are an aspect of the Truth that becomes natural and intuitive on the 8th level of awareness. On the next, 9th level of awareness, there is no more sense of “nine bodies”. On the 9th level, there is no layered awareness (cf. § 430 sentence five.) There is simply awareness, Light, holographic structures of light with the awareness, formerly mortal man’s point-size “I”, spread through space and time, surrounding the things, the structures, “one with the ALL” (§ 44). An episode of holographic awareness is in Paramahansa Yogananda, *Autobiography of a Yogi*, which any reader of this should already have read in its entirety. It is also part of the vast range of Calligaris powers (for Calligaris, see in volume 1 of this Commentary.)

When awareness is awake in man (which presently, it is not), then there will be an internal view of awareness, a reflective self-view. Without that, healers will be able to use their subtle energy sense, trained through sensitivity of the hand chakras, to distinguish “layers” of the human aura. The best example is the Barbara Ann Brennan School of Healing. I am not affiliated with Mrs. Brennan and am giving this information from my independent research. I do not warrant for her services or for the services of any healer. I have my own experience as a Reiki Master. The effects are definitely real, such as, heat coming out of hand chakras that can be felt by others. The sense in the hands can be trained to distinguish approximately seven layers of the human aura (Master Choa Kok Sui, Barbara Ann Brennan, other qualified healer lineages.) That is an external count, however.

Internal vision shows a different, more differentiated picture. There is a *gradient* from here to the Light (§ 67: “infinite...mountain of light”). It does not have significant differentiations into levels or layers. It is not “in” us. The “us” comes only at the bottom. The subtle energy bodies are “wrapped around” the physical body in this view, which is not the only view; and they extend, at the 9th level, far beyond the physical body. The ninth body is the body of vision, the unified chakra, the body of immortality. The “orb” that leaves the physical body upon death is identical with none of the nine bodies of man. The Light-Body (ninth body) is the body that is attached most closely to the orb. The orb sits in the body system at the three Dan Tien centers. The realization of the orb nature is the realization of the ultimate truth of oneself as an uncreated absonite (timelessly eternal) being.

There are some stories about individual bodies interspersed in Desmarquet. See the book. For the nomenclature, see the Table of Correspondences, above after the Table of Contents.

Of particular interest, since derived from ancient Egyptian teachings, is the book by Padma Aon Prakasha (*Nine Eyes of Light: Ascension Keys from Egypt*.) The book has a pronounced *Werksstil* (German for, “style of the individual work”). It is not poetic, and not rhetorical, but it uses descriptive sentences to construct distinguished notions, in sequence from one to nine, of each of the nine bodies of man, as allegedly known to the sages of ancient Egypt, which would have been priests in temples. The book is written in clear English with the ancient Egyptian names of the nine bodies of man interjected and explained. As the author mentions at the beginning, there is something different, strange about how the book is written. The type and style of the writing reflects the initiation of the author into the ability to teach the “nine eyes” (Egyptian term for the entire system of nine bodies.)

What is noticeable is that, contrary to other Egyptian teachings, the book by Prakasha does not use a genetic approach. It does trace the emanation from the numberless ONE and back again. Instead, it gives a still image of nine bodies, which are, with Desmarquet and Brennan, the physical body that our senses can see, plus a set of subtle energy bodies, that is: electron plasma bodies, that the feeling of a healer’s trained hands can sense and distinguish. The sentences, paragraphs and chapters in Prakasha’s book are not dynamic but are static like the frame of a nine-storey building. Their purpose is to erect in the reader’s mind a structure, devoid of any meaning except as mental placeholders for the unknown entities called nine bodies of man. This type of writing is directed to readers who have not dealt with the subject of, nor the sensing of, the human aura and its layers. The writing somehow inscribes into our mind an overall holographic idea of what

the nine bodies are. While we read the words - slow and careful reading is required, without skipping any words or sentences - something in us is active that builds a ninefold holographic model of self. I have not yet figured out how this is done; but it is potent and effective. The author calls this, in the title of the last, tenth, chapter, “the holographic interface”, apparent from the two highest levels, and arising from their “imperishable light body matrix”. The nine eyes, interconnecting and communicating, are a “holographic reality”. I suggest using this cautiously since it is a powerful tool.

09 Tablet 13: The Immortality Exercises

2014-07-17

I have added my exposé of biological human immortals, a hidden real phenomenon. The short study, presented in full on the following pages, serves as the introduction to this chapter. The internal purpose of the study was to explore, under bibliographic aspects, the availability of current book titles. The scope was, at the time of writing (finished 2013-06-3), by no means to find exhaustive information. In the Emerald Tablets, death is quickly conquered by the infinite Light (§ 80.)

The second feature in this chapter will be, after the end of the aforementioned, predominantly bibliographical study, a brief discussion of Scott Rauvers' Commentary on Emerald Tablet Thirteen. Those instructions are for initiates into a spirit guide relation to draw upon. There are several major paths to (positive) immortality, namely: herbs, alchemy, radionics, higher-body athletics, initiation, liberation, genetic by birth or materialization or activation of the twelve-strand or higher DNA.

The following bibliographical study reveals an, to many people, astounding truth: namely that there is serious non-fiction writing about biologically immortal humans in our world today. This literature is helpful to remove the greatest roadblocks in the minds of most mortals alive today. Implicitly, the fear of death, which is groundless, goes hand in hand with the assumption that humans cannot be immortal. Actually, even primitive life forms such as amoebas can be immortal. Jellyfish can be immortal. Trees can be immortal. The Bible (Old Testament) tells of people who were immortal. To this day, and especially after attending a public school, all of this factual material is falsely categorized by the mainstream reader as fiction, or is not even duly registered by the reader's dumbed-down brain. It might be helpful for people conditioned to oppose the notion of immortality to follow this train of thought. The main obstacle is, once again, not in reality (which is an amorphous concept at best) but is in man's thinking, wishful-thinking blockade of mortals.

Emerging Human *Immortality* Touching a Lost Theme

by Dr. jur. Stefan Grossmann, Hanau

2013-06-03

There was once a race of immortal beings. They lived on this planet.

They still live here, actually, usually staying clear of us mortal folks.

They are formidable jellyfish *turritopsis nutricula* (Wikipedia: Immortality, example of potential biological immortality.) The citation in Wikipedia is:

<http://9e.devbio.com/printer.php?ch=2&id=6>

Gilbert, Scott F.; *Cheating Death, The Immortal Life Cycle of Turritopsis* (2006)

It is apparent on the face of the scientific evidence that the lifespan of *turritopsis* is not capped by the genetic problem of foreshortening telomeres (more about this and other details below, but slowly).

Other immortal organisms on our planet include certain trees, e.g.: Bristlecone Pines, Cypress Trees, the Llangernyw Yew, the Alerce (*fitzroya cupressoides*), the Senator (a bald cypress in Florida), the Patriarca da Floresta (a *cariniana legalis* in Brazil), the Olive Tree of Vouves, the Jomon Sugi (a *crypto-meria*, Ykushima, Japan), the Chestnut Tree of One Hundred Horses, Mount Etna, Sicily), giant sequoias. Clonal trees (tree colonies) are even estimated to live for tens of thousands of years by scientists.

Google: oldest living trees

Wikipedia: List of oldest trees

Biologists estimate the age of the oldest genet of *lomatia tasmanica* at 43,600 years (Lucienne C. de Witte and Jürg Stöcklin, *Longevity of clonal plants: why it matters and how to measure it*, in: *Annals of Botany* 106: 859-870, 2010, doi:10.1093/aob/mcq191, in the table on p. 860 with source.)

Immortality, as I would tentatively define it, is a state of organismic life the lifespan of which is not capped by telomere foreshortening.

Is humanity headed for immortality?

Or, rephrased, the question at the end of the front page may read as follows:

Will humanity realize why its telomeres foreshorten?

This is the central question in the history of our mortal human civilization.

The reason why telomeres foreshorten (cause of time-capped lifespan) *is human ignorance!*

I discovered, better: rediscovered, the source of biological immortality on May 29, 2013 (see highlighted type on p. 20.) Given the Western mentality of denial subgenius, this discovery has to be made many times before the public, and eventually scientists, can comprehend.

I believe that there are a few people, usually not scientists, who have an altered perception. I attribute the shortcomings of the bulk of scientists to the fact that their difficult professional learning processes are psychologically of such a nature as to block specific perceptions.

A spiritual insight from ancient India is that the body has been endowed both with death and with immortality (Mahabharata). The battlefield envisioned by the Bhagavad Gita is settled between these two frontiers.

Here is my report:

Disclaimer:

I offer my information at your sole risk.

I do not accept any liability if you do or decide anything.

1. Blueprint for Immortality (Harold Saxton Burr)

A milestone in the emerging human immortality is the book: Harold Saxton Burr; *Blueprint for Immortality, The Electric Patterns of Life*, London 1972. Burr was a professor of anatomy at Yale University and remains to this day highly respected in his field.

Still today, Burr's now 41 year old science book merits reading in its entirety. Burr intends his book title to read literally, not metaphorically. After several decades of his specialized research, he was convinced that man can attain biological immortality. The means for this is what Burr termed the L-field (or: life-field), an electromagnetic field surrounding the human body. Burr's claims have found no significant opposition from the science community to this day.

On p. 11 he writes: „For these instruments revealed that man - and, in fact, all forms - are ordered and controlled by electro-dynamic fields which can be measured and mapped with precision.” On p. 12 he writes: The human body's „molecules and cells are constantly being torn apart and rebuilt with fresh material from the food we eat. But, thanks to the controlling L-field, the new molecules and cells are rebuilt as before and arrange themselves in the same pattern as the old ones.” That is where his notion of a blueprint comes into play. The blueprint does not age. On p. 13 he writes: „Until modern instruments revealed the existence of the controlling L-fields, biologists were at a loss to explain how our bodies ‚keep in shape’ through ceaseless metabolism and changes of material. Now the mystery has been solved, the electro-dynamic field of the body serves as a matrix or mould, which preserves the ‚shape’ or arrangement of any material poured into it, however often the material may be changed.”

Rupert Sheldrake, biologist, has repeated the concept of Saxton Burr practically verbatim, but with more detail, and using a new name: morphogenetic field. However, since Sheldrake is not a professor at Yale University, he has been ridiculed and ostracized by the science community. It almost seems as if they are looking for a scapegoat for Burr. An observer's sense of fair play throws out a question mark about this.

L-fields (same as Sheldrake's morphogenetic fields) have been measured to flow with influences of the Sun and the Moon (p. 14). Instrumentation is discussed.

„In the case of L-fields there is no technical reason why their use by doctors should take so long.” (Quote: p. 15.) Agreed. The reason is not technical but economic.

„As mentioned earlier, abnormalities in L-field voltages can give advance warning of future symptoms before these are evident. This does not apply only to the early detection of cancer.” (Quote: p. 16.) See foregoing paragraph.

Voltage patterns are discussed (pp. 16-19). „the change of a single gene in the parent stock produces profound changes in the voltage-pattern.” (Quote: p. 19.)

„Since the fields of life are dominant and control the growth and development of all living forms, medical science may one day find ways directly to treat the health of the patient electrically before the onset of physical symptoms.” (Quote: p. 20.)

„While we were carrying out experiments on men and women we were also exploring the electro-dynamic fields in other forms of life because we wanted to assure ourselves that these fields are a universal property of all living forms and are not confined to the higher forms of life.” (Quote: p. 61.)

„With the generous co-operation of the late Professor Edmund W. Sinnott, a study was made of the electrical patterns in cucurbits. In this field, Dr. Sinnott, an expert, has called attention to the fact that the shape of gourds is not a function of the morphological characteristics of the cellular components. The cucurbits all have a characteristic building block, and yet the shape of the gourd made with these building blocks differs. Just as one can build a house with bricks of a uniform size and shape, the design of the whole results in quite different external characteristics.

„Using cucurbit fruits, provided by Dr. Sinnott, electro-metrics were made. In this study, potential differences were measured along the axial and the equatorial diameters of young ovaries and developing fruits of three races of *cucurbita pepo*, differing markedly in shape and designated as elongated, round, and flat. The size of the potential differences bears little relation to the absolute size of the dimensions along which they occur, but the ratio of the potential differences is closely correlated with the ratio of the dimensions.” (Quote: p. 69 f.)

The L-fields pervade the universe. Chapter 6 (pp. 96 ff.) is entitled: Bridge to the Universe, presenting compelling material. The human body is synchronized with them.

Part II (pp. 136 ff.) goes into scientific details of the measurements.

Burr's work suggests that the human condition is a synchronicity of man's relation to the universe. A lack of immortality would suggest a lack of proper relation to the universe, or, as I present below based on existing knowledge elements, a lack of L-field alignment.

2. Do Human Immortals Exist? A Tour d'Horizon

There is an increasing number of reports that human immortals exist. Here is a tour d'horizon:

Reportedly, immortals in India and other parts of Asia accept a person as immortal if she or he has lived in one and the same physical body for longer than 300 years. Methuselah and some others in the Bible thus would qualify as immortals. The lifespan of Methuselah, descendent of Seth and son of Enoch, is transmitted at 969 years.

I refer to the following books and other publications about this phenomenon (the list is by no means complete):

Bauman, Zygmunt; *Mortality, Immortality and Other Life Strategies*, Polity Press 1992

Budge, E. A. Wallis; *The Book of the Dead, The Papyrus of Ani*, 1895

Campobasso, Andreas, *Stopp! Die Umkehr des Alterungsprozesses*, Goldmann Arkana 2008

Churchill, Pola; *Eternal Breath, A Biography of Leonard Orr Founder of Rebirthing Breathwork*, Trafford Publishing 2007

Danaos, Kosta; *The Magus of Java, Teachings of an Authentic Taoist Immortal*, Inner Traditions 2000

Dr. & Master Zhi Gang Sha; *Tao I, The Way of All Life*, Atria Books 2010

- Dr. & Master Zhi Gang Sha; Tao II, The Way of Healing, Rejuvenation, Longevity, and Immortality, Atria Books 2010
- Dr. Yang, Jwing-Ming; Qigong, The Secret of Youth, Da Mo's Muscle/Tendon Changing and Marros/Brain Washing Classics, YMAA Publication Center 2000
- Ettington, Martin K.; Physical Immortality: A History and How to Guide (Or how to live to 150 Years and Beyond), 2010
- Ettington, Martin K.; The Commentaries of Living Immortals, 2011
- Finch, Caleb; The Biology of Human Longevity, Inflammation, Nutrition, and Aging in the Evolution of Lifespans, Elsevier 2007
- Free Spirit; volume 1, 2012, Meeting the Star Beings, The Healing of Humanity, Awakening Humanity to Love, 2010, published at Amazon kindle
- Free Spirit; volume 2, Love on the Shores of a Distant World, Message of Love and Healing from Inter-Galactic Star Beings, 2013, published at Amazon kindle
- Free Spirit; volume 3, Keys to Immortality, Ascension and the New Earth, Explorations of Intergalactic Hyperspace, An Advanced Ascension Manual, 2012, published at Amazon kindle
- Giles, Lionel; A Gallery of Chinese Immortals, Selected Biographies, translated from Chinese Sources, 1948
- Govindan, Marshall; Babaji and the 18 Siddha Kriya Yoga Tradition, Kriya Yoga Publications 1991
- Jasmuheen; Harmonious Healing & The Immortals Way with Jasmuheen, Self Empowerment Academy, 2nd edition 2007
- Katz, Bruce F.; Neuroengineering the Future, Virtual Minds and the Creation of Immortality, Infinity Science Press 2008
- Kelder, Peter; Ancient Secrets of the Fountain of Youth, Harbor Press 1989
- Mallinson, James; The Khecarividya of Adinatha, A critical edition and annotated translation of an early text of hathayoga (Routledge Studies in Tantric Traditions), Routledge 2007
- Marsh, Michael N.; Out-of-Body and Near-Death Experiences, Brain-State Phenomena or Glimpses of Immortality? (Oxford Theological Monographs), Oxford University Press 2010
- Masoro, Edward J.; Austad, Steven N. (Editors); Handbook of the Biology of Aging, Elsevier, 7th edition 2011
- Mueller, Laurence D.; Rauser, Casandra L.; Rose, Michael R. (Editors); Does Aging Stop?, Oxford University Press 2011
- New York Times articles and other materials: http://livingimmortals.com/?page_id=21
- Olson, Stuart Alve; Qigong Teachings of a Taoist Immortal, The Eight Essential Exercises of Master Li Ching-Yun, Healing Arts Press 2002
- Olson, Stuart Alve; The Jade Emperor's Mind Seal Classic, The Taoist Guide to Health, Longevity, and Immortality, Inner Traditions 2003
- Orr, Leonard; Breaking the Death Habit, The Science of Everlasting Life, Frog Books 1998
- Padmasambhava; The Tibetan Book of the Dead, First Complete Translation, Introductory Commentary by His Holiness The Dalai Lama, edited by Graham Coleman with Thupten Jinpa, Viking Penguin, 1st American edition 2006
- Penuelas, Josep; Munné-Bosch, Sergi; Potentially Immortal?, in: New Phytologist (2010) 187: 564-567
- Reisner, George Andrew; The Egyptian Conception of Immortality, The Ingersoll Lecture, 1911

- Sagan, Samuel; *Awakening the Third Eye, Clairvision*, 3rd edition 2007
- Schaeffer, Kurtis R.; *The Attainment of Immortality: From Mathas in India to Buddhists in Tibet*, in: *Journal of Indian Philosophy* 30: 515-533, 2002
- Shor, Thomas K.; *A Step Away From Paradise, The True Story of a Tibetan Lama's Journey to a Land of Immortality*, Penguin Books India 2011
- Shumsky, Susan; *Ascension, Connecting With the Immortal Masters and Beings of Light*, New Page Books 2010
- Sisti, Sebastian; *The Big Bang and Relative Immortality, Seminal Essays on the Creation of the Universe and the Advent of Biological Immortality*, Algora Publishing 2008
- Tarnas, Richard; *Cosmos and Psyche, Intimations of a New World View*, Viking 2006
- The Anchor Bible, The Wisdom of Solomon, A New Translation with Introduction and Commentary by David Winston*, Doubleday 1979
- The Inner Teachings of Taoism, Chan Po-Tuan, Commentary by Liu-I-Ming, Translated by Thomas Cleary*, Shambala Publications 1986
- Tipler, Frank J.; *Modern Cosmology, God and the Resurrection of the Dead, the Physics of Immortality*, Anchor Books 1994
- Weiner, Jonathan; *Long for this World, The Strange Science of Immortality*, HarperCollins 2010
- Weiss, Richard S.; *Recipes for Immortality, Medicine, Religion, and Community in South India*, Oxford University Press 2009
- White, David Gordon; *The Alchemical Body, Siddha Traditions in Medieval India*, University of Chicago Press 1996
- Wikipedia – Li Ching-Yuen
- Wolf, Norman S. (Editor); *The Comparative Biology of Aging*, Springer 2010
- Addendum 2014:
- Sussman, Rachel; *the oldest living things in the world: With Essays by Hans Ulrich Obrist and Carl Zimmer*; Chicago, London 2014

The books reflect a qualified mounting interest in the subject of human immortality. Probably due to this, the evidence has grown quite massive to date.

An example is the author, Martin K. Ettington, who says he has „some skepticism.” Since opening a blog on the internet for selling his first book, he has received feedback from twelve distinct people who present themselves to be immortal. Their commentaries are published in Ettington's second book (in the list above.)

Three immortals are mentioned by name in the (German) book by Campobasso, p. 100, citing immortality researcher Leonard Orr:

(i) Mr. Dodo Baba is somewhat older than 300 years. He is known in his region. He lives near Vrindaban (Brindaban).

(ii) In the year 56 B.C., Mr. Bhartaraji ruled over greater India. Today he lives in his ahsram in Bhartara, a village in the district of Alwar in Rajasthan, India. His nephew Mr. Gobichand is also alive and well.

There are quite a few more reported examples as published. Mahavatar Babaji is on Youtube.

The reports straddle ancient times to the present. Nobody is expected to „believe,” or to „disbelieve,” such reports. I mainly want to bring the existence of such reports and their increasing number to your attention.

People watch Criss Angel (not, or not yet, an immortal) and also their brains cannot register it as physical. To my knowledge, the curiosity of physicists who have conducted verification experiments with Criss Angel (levitations) is zero. If the conditioned brain rejects experiences then a person's intelligence cannot even respond with curiosity.

It is little known (due to joint CIA and KGB activity at the end of World War II in Italy) that the books of medical professor Guiseppe Calligaris in Rome disclosed the mechanisms of paranormal powers through electrodermal experiments. The association who scanned these forbidden medical books considers Calligaris' experiments as reproducible. Best suited for understanding his medical Italian are not so much medical doctors as naturopathic healers. Apart from laboratory experiments, the natural trigger of the powers embedded in the human skin plaques is bioresonance from the awakening human aura fields, fed by the chakras (in my opinion, SG.) The bio-photons rediscovered by Fritz-Albert Popp would play a key informational role this.

Let's just go over some of the comments of the twelve immortals in Ettington's second book. The main immortal blogger is Stelth, born into a farmer family in late stone age/early bronze age Scotland, original name in a previous incarnation, Seth:

A recurring message of the blogging immortals in the book is that mortal humans will gain longevity and will eventually become immortal, not dying (and, by implication, not aging.)

Other immortals are mentioned in the narratives, Zeus, Hades, Hercules, Minerva, Isis, Odin, Horus, Osiris, Adam and Eve, others, as relatives, friends or acquaintances. Spirit souls are mentioned as the givers of immortality.

Stelth recalls being reborn several times, once as a mortal. While a mortal, he became immortal again at 16. He gives the age of his present incarnation at over 4000 years. He authored the Kabbalah teaching about gods, life and universe. In former times, mortals worshipped him and other immortal people as deities. He did not kill Osiris; that part was made up.

On the blog, Stelth mentions to a different immortal, who he doubts, that he (the other immortal) cannot answer his (Stelth's) questions. The questions are easy for every immortal to answer: „Every immortal knows the real answers.”



Mahavatar Babaji
born on November 30, 203 A.D.
in Parangipettai, Tamil Nadu, India (modern place names)

Babaji gained immortality in his young years through the Nath Siddhas using a secret herbal concoction for inner alchemy and transmutation. This is given only to rare people who are mentally and spiritually deemed fit for such, who on their inside accept immortality as their natural condition. It is one of very many (hundreds) different ways to attain an immortal state.

The esoteric alchemy of the Platonic writings from classical Athens poses the key question: If alchemy is the great frame science of change, then what are the *elements of change*? Immortality and its quality depends on a given person's insight into this question and its many possible answers. In Plato, the very high-level answer is associated with the concept of Forms. Aristotle preferred a different logical term for this notion, Categories. The medieval Scholastics, who are more closely linked to alchemy than appears on the face of it, developed an array of complex theories of Universals, aiming in the same direction of thought.

If there is no substance, but all is vibration (beyond time: relation), as the PTR [Philosophical Theory of Relativity, see in volume 1 of this Commentary] proposes, then the elements of change cannot be substance. That is the major step towards understanding. Higher steps of understanding constitute visualizing the Forms/Categories/Universals.

3. Telos, CA, Inhabited by Lemurians & Atlanteans

There are reports about a city named Telos, located inside Mt. Shasta in northern California, where more than one million survivors of the lost continents of Mu and Atlantis live to this day. They are immortals.

A Princess from Telos, Sharula Dux, lives in America and has given several published reports from her beautiful home city, for example,
<http://lemurian.org/index.php/en/2011-07-15-08-41-24/2011-07-17-17-21-57/interviews/23-interview-with-sharula-dux-by-joanna-cherry>

According to spiritual teacher Drunvalo Melchizedek, the High Priest of the former continent of Mu (Lemuria), Thoth, is 50,000 years old. His mother is 250,000 old. Both are living today. That would make Thoth's mother a hermaphrodite because human split up into two sexes only after her birth (it appears that she was born, not materialized, into her present incarnation.) Drunvalo Melchizedek gives the true name of Thoth as Arelich Volmalites. (See the Flower of Life books 1 & 2.)

Thoth is a wonderful being of small stature. The character of Yoda in Star Wars is cast on the model of Thoth, the head of a real Jedi Order. This is what leaks out from Hollywood sources. The ears and the walking cane are not authentic. Thoth is part of the stories about Mt. Shasta.

Seven outstanding voluminous books (judging by their detailed and specific information quality) about Telos and the Agartha network to which Telos belongs are:

Hilarion, Ascended Master; Teachings of the Temple (of Telos), volumes 1, 2, 3 (1948)

Jones, Aurelia Louise; Telos, Volume 1, Revelations of the New Lemuria, Mount Shasta Light Publishing 2004

Jones, Aurelia Louise; Telos, Volume 2, Messages for the Enlightenment of Humanity in Transition, Mount Shasta Light Publishing 2004

Jones, Aurelia Louise; Telos, Volume 3, Protocols of the Fifth Dimension, Mount Shasta Light Publishing 2006

Robbins, Diane; Telos, Original Transmissions from the Subterranean City beneath Mt. Shasta, 4th edition 2008

The foregoing books are only a small but essential selection from the Mt. Shasta-Telos literature. If the foregoing selection of books leaves questions unanswered, such questions are of a specialized and very specific nature. All material is presented in such a fashion that interested people may believe or not believe its reality. The main target audience are people who have a sufficient degree of spiritual connectedness to find a qualified judgment.

A particular teaching is embodied in a set of literature, but especially in a large digital book entitled THOTH, written from a time perspective that an immortal would have, covering how God directed man since the past 12,000 years and other issues,
<http://www.maitreya.org/FILES/THOTH/TOC.HTM/TABLE%20OF%20CONTENTS.html>

Many books have been appearing tuning into the old high consciousness of immortal man, e.g.: Cooper, Diana; Crosswell, Kathy; *The Keys to the Universe*, Access the ancient secrets by attuning to the power and wisdom of the cosmos, Findhorn Press 2010.

4. Human Immortals on Other Planets

Charles Darwin was genetically a close relative of terrestrial humans, especially the white (Caucasian) race. He was a Zeta Reticulan agent of human awakening whose mission was to make people aware by dialects who they are and what their roots of origination are. The Zetas, who have suffered mutations, operate a popular website (without this information), <http://www.zetatalk.com>

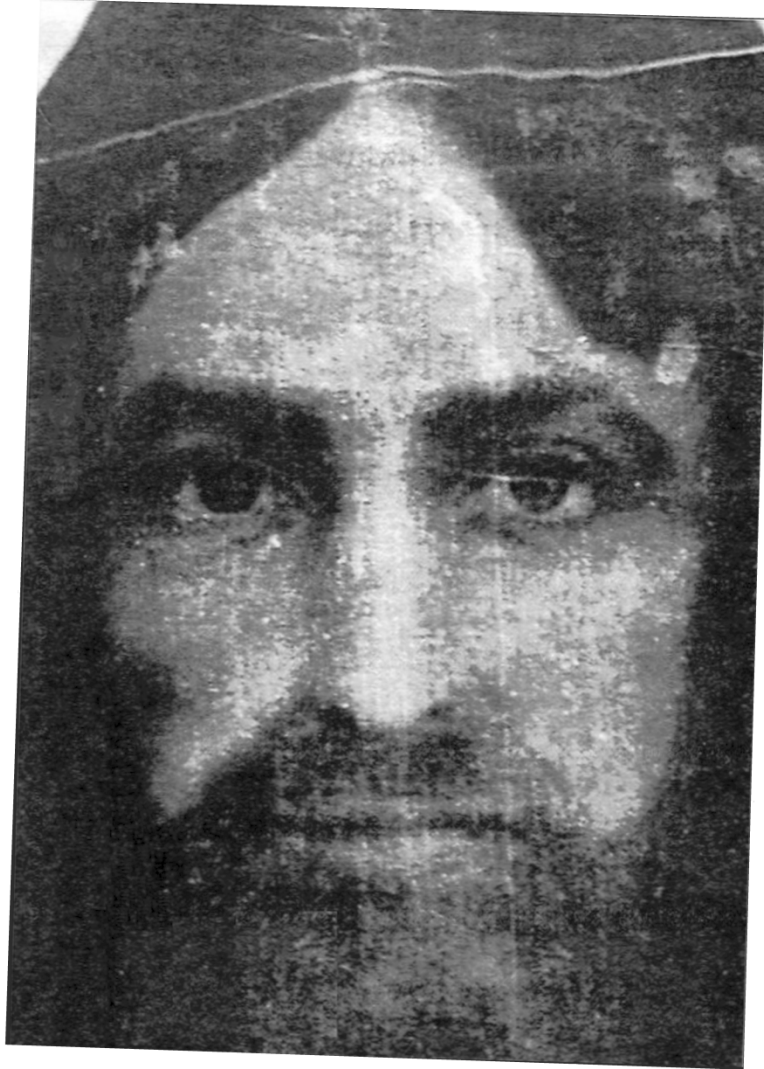
The best-documented and today often forgotten immortal contactee case in UFOlogy is the case of the beautiful South African meteorologist, Elizabeth Klarer. The military recorded the contacts and the newspapers reported of Klarer being taken to the system of Proxima Centauri (double star system some 4 light years nearby Earth.) You can easily find the details of her book (*Beyond the Light Barrier*). It used to be an expensive collector's item, but now the third edition (2009) is out (preview at google books.)* Elizabeth Klarer's lover is Akon, a scientist (heliobiologist) from the immortal, originally Venusian (Caucasian) civilization now living on planet Meton in Proxima Centauri. Their son, sired in the 1950s on Meton, is named Ayling. Elizabeth Klarer is no longer with us on Earth.

*The 3rd edition 2009 includes a photo that she brought back from Meton, but the scans of her photos of Akon's ship (and other photos and scans) that are in earlier editions (such as, German paper edition) are missing (per Amazon kindle version of 3rd edition.) I have included her eight photos and the drawing of Akon on the following pages.

The Venusian fleet had an accident leading to the huge explosion over Tunguska, Siberia in the early 1900s, see report in Klarer's book, and now also in a detailed investigation, Rubtsov, Vladimir; *The Tunguska Mystery*, Springer 2009

Valiant Thor, another Venusian Caucasian, living in a spaceship above the U.S.A., was also well-reported on his landing outside of Washington, D.C. in the 1950s. He and his team of over 200 are also some of our close immortal relatives.

You might also want to check out: Iarga, Thiaoouba (Yehova, in the highest category of civilization in the galaxy.) Jeshua I and II were an intelligence operation from Thiaoouba. They are genetically very different from terrestrial humans, even though they look similar.



Jeshua II, an immortal from Thiaoouba,
Aarioc, in a terrestrial human body



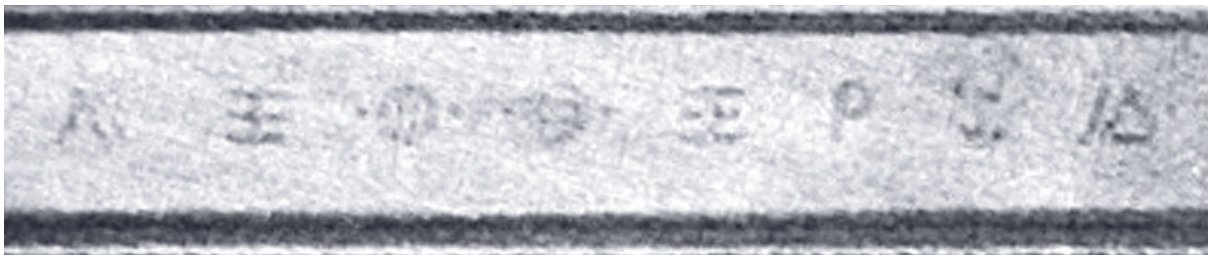
Cmdr. Valiant Thor, an immortal man from Venus?
Landed in Alexandria outside Washington, D. C. on March 16, 1957



Salem, Massachusetts 1952, Coast Guard



Washington, D. C., July 1952, national news coverage



Electroluminescent metal alloy from Roswell crash, New Mexico, 1947
The writing is Proto-Sanskrit similar to Atlantean (Kurt Schildmann).
More on this embittered science controversy: below, Appendix K.



Part of a still frame from video of “Skinny Bob”,
a Zeta Reticulan, like behind <http://www.zetatalk.com>

5. Do the Dead Come Back Again (About Human Hair)?

Let us turn from immortals to human hair:

What about human hair? Can hair be rejuvenated? The short answer is, yes, if there is still fluff hair on the scalp. Such solutions are already on the market since a few years. If there is not even any fluff hair on the bald scalp, there is no solution on the market yet. However, researchers in the laboratory discovered the cellular code for regenerating hair follicles in 2008. It is a question of time when a practical solution will appear on the market for the more problematic case. At least one patent application based on the scientific discovery has already been filed. Here are details of this scientific break-through and how it is inching towards its practical application:

A hairy matter! Human hair and biotechnology is an example focusing where we are today in terms of regenerating dysfunctional human body cells, still considered as damaged and lost beyond repair just a few years ago. In recent years, the matter of human hair is moving forward in an encouraging way:

The *Hair Loss and Hair Replacement for Dummies* (2009), on p. 189, frames the situation: „Searching for a cure for hair loss is nothing new, but it’s only in recent years that greater knowledge of genetics and the chemistry of the sex hormones has helped doctors begin to really understand the causes. *Androgenic alopecia*, also known as *male pattern baldness*, affects more than half the male population to some degree, and it remains the most common cause of balding. Because it also responds well to hair transplantation, hair restoration surgery has gained popularity as a permanent means of addressing genetic hair loss.”

Hair transplantation involves surgically moving sections of scalp that have hair (donor areas) to sections of the scalp where the hair is missing, typically at the front of the head. This surgical technique of dermatology is *not* able to regenerate those sections of the scalp that have lost their ability to grow hair.

What is coming into sight on the horizon, and is partly already on the market, are techniques different from hair transplantation, namely, regenerative solutions of medical microbiology:

Since I have the privilege of a full head of hair, I have my hair cut approximately once a month. I asked the friendly owner of the hair salon what she thought about the following statement that I had read:

published in 2008, indicating a male, older than 60 years, had a bald head for over 40 years, his hair could be restored with existing solutions on the market.

Her response: That is partly correct. She showed me several glass tubes containing a liquid preparation and an electrical hand-held device, sold by Nu Skin (no advertising intended). She said that since two years she is able to restore the hair of her customers if, and only if, they still have a certain amount of small fluffy hair on the target areas of their scalp. She offers a free initial consultation to determine if the necessary preconditions are at hand. If the small fluffy hair is not sufficient, then she does not know of an existing solution, at least not yet (May 2013.) The

electric hand-held device can switch between two polarities, namely firstly to open the pores on the scalp, and secondly to shut the pores again after application of the liquid preparation. She said this works surprizingly well and her customers that meet the preconditions have been very happy with the results. She agreed when I proposed that this would have been considered a miracle just ten years ago.

Obviously, the foregoing solution (such as marketed by Nu Skin) can help greatly. However, it does not involve the regeneration of hair follicles (i.e., of the organs in our scalp and other regions of the body's skin that produce hair.) Most people have healthy hair follicles in their youth, and many are lucky enough to keep their head of hair as they grow older. Medical wisdom today (which is changing to the positive) has it that if a hair follicle goes out of order and stops producing hair, that is the end of it; it cannot be regenerated. Obviously, the issue has been the focus of a huge amount of industry research to find a solution. A special focus is the restoration of sensory hairs in the inner ear to restore the hearing in cases of deafness.

It is clear that the dysfunctional hair follicles are not composed of dead skin cells. They are composed of living skin cells and remain structured as hair follicles. What has happened is that the hair follicles have for some reason stopped producing hair.

A possible breakthrough was reported from microbiological research in January 2013:
Li W, Xiong Y, Shang C, Twu K, Hang C, Yang J, Han P, Lin CY, Lin CJ, Tsai FC, Stankunas K, Meyer T, Bernstein D, Pan M, **Chang CP.**; *Brg1 governs distinct pathways to direct multiple aspects of mammalian neural crest cell development*, PNAS 2013 Jan. 29; 110(5):1738-43.

The research report is very technical. Stanford University has since released a version for the common reader:

Krista Conger; The secret life of hair follicles, revealed by Stanford researchers. Scope. April 19th, 2013

<http://scopeblog.stanford.edu/2013/04/19/the-secret-life-of-hair-follicles-revealed-by-stanford-researchers/>

The researchers at Stanford have identified a controlling signalling circuit. This circuit is responsible for commanding adult stem cells to regenerate a hair follicle. Conger quotes from an e-mail of Professor Chang:

„This molecular circuit in the hair follicle can be targeted for therapeutic purposes. (...) Targeting this pathway has the advantage of promoting both hair follicle formation and wound repair, thus reducing scar formation in the wound.”

This same principle is set forth in a recent patent application (European Patent Application, EP 2 561 858 A2, date of publication: 27.02.2013, Bulletin 2013/09, Application number: 12179425.9, Date of filing: 06.08.2012.) In § [0005] the Application states:

„Growth of the hair and the life cycle of the hair follicle are regulated by stem cells of the follicle itself, located in a permanent portion thereof, known as the bulge. Bulge stem cells are of small dimensions and are in a state of cell dormancy, which is the state of rest of the cell, otherwise

knows as phase G0 of the cell cycle (Garaz L.A. Cotsarelis et al, The Journal of Clinical Investigation, 2011).”

I find it likely that the problem of hair loss and baldness is already theoretically and experimentally essentially solved. The steps of practical implementation that are being taken may actually prove viable in the foreseeable future.

An aside is the question, are human stem cells immortal? This is frequently asserted by researchers. If yes, this means that a part of our human body is immortal.

In our time, bio-medical stem cell research has led to the prospect of a new regenerative medicine. Stem cells have the capacity of self-renewal. Further, they are as yet undifferentiated, and they can become any of the many specialized cell types in the body of an organism (such as, a skin cell, a liver cell, a muscle cell, etc.)

The problem, once again (see section 1 above), is, what controls the renewals of which stem cells are capable? A full answer has not yet been found.

6. What Are ... Telomeres?

The Planarian worm *dugesia tigrina* uses specific alignments to a weak magnetic field in order to reproduce asexually without telomere foreshortening. See, generally about this potentially immortal worm,

http://www.dailygalaxy.com/my_weblog/2012/02/is-immortality-possible-new-research-suggests-yes.html

About the alignment, see: K.A. Jenrow; C.H. Smith; A.R. Liboff; *Weak Extremely-Low-Frequency Magnetic-Field Induced Regeneration Anomalies in the Planarian Dugesia Tigrina*, in: Bioelectromagnetics 17:467-474 (1996), research valid and standing at present.

This is what Harold Saxton Burr predicts (see above, section 1): The morphogenetic field as a field-form blueprint not subject to telomere foreshortening can provide organismic immortality not time-capped by genetic telomere foreshortening.

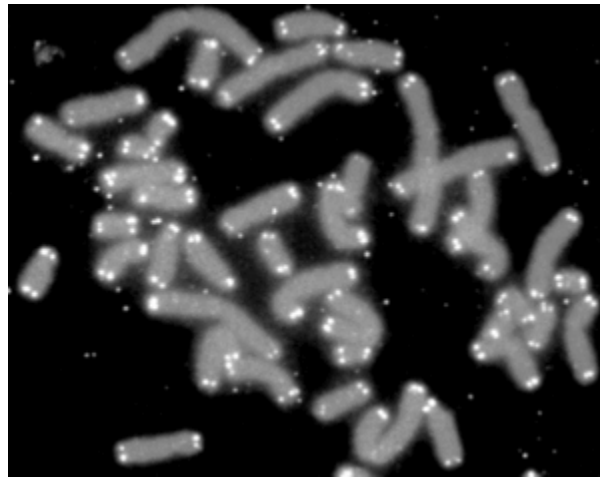
Biological immortality comes out of the L-field.

Thus, the first answer to the question posed in the above section heading is: Telomeres are *not* the ultima ratio of mortal lifespan limitation. The L-field (Burr, same as: morphogenetic field,

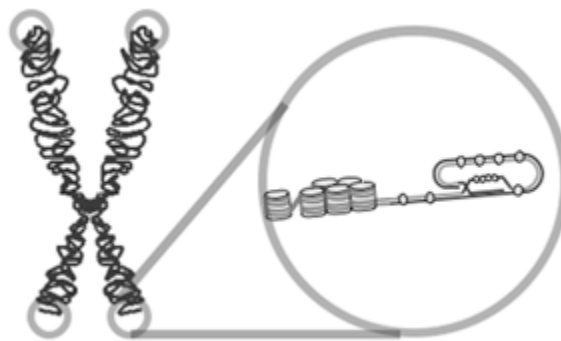
Sheldrake) can override the telomere limitation through alignment with a weak magnetic field during cellular reproduction.

Let us take a Brief look at what science, in an isolating perspective, so far has discovered about telomeres:

Telomeres are a part of the genes. Here are two illustration from the Wikipedia article; Telomere:



Human chromosomes (grey)
capped by telomeres (white)



Telomeres

Chromosomes cannot complete replicate their ends (Alexei Olovnikov 1970). Telomeres protect the ends of chromosomes. For this discovery, the Nobel Prize in Physiology or Medicine was awarded to Elizabeth Blackburn, Carol Greider and Jack Szostak in 2009.

Unfortunately, during many replications of the DNA, the telomeres get foreshortened. The telomeres gradually disappear and lose their ability to protect the ends of the chromosomes (DNA macromolecules). According to current knowledge, the problem of foreshortening telomeres (replicative senescence blocking cell division) limits our normal human lifespan to 120

years, more or less. That is the key genetic mechanism of aging and death. Thus, at the present, mankind is genetically programmed to grow older (aging) and eventually to die.

Here is the good news: The human body is prepared to deal with the problem. There is a group of enzymes (natural biochemical catalysts) called TERT that has the function to reverse the foreshortening of the telomeres. TERT is a catalyst that grows back the telomeres; it is a telomere regenerating agent. TERT is an acronym that stands for: *Telomerase Reverse Transcriptases*, or with another summarizing name: telomerases.

There is an ever ongoing push and pull in the human body at the cellular level between shortening and lengthening the telomeres.

The TERT group of enzymes (telomere regeneration) is in short supply in many human body cells. Further, the chromosomes are subject to oxidative stress (visualize as: gene corrosion). Also, the replication mechanism is so complex that it is subject to errors from time to time.

Thus, a bio-usable supply of more TERT in the body cells could provide an important part of the solution, but cannot provide the entire solution.

Once again, the question asked by Professor Burr (section 1 above) applies: How can the function of the human body and its many parts be maintained in good order through the ever ongoing steps of molecular and cellular rearrangements? The only good answer to this day remains the L-field, as discovered and scientifically proven by Burr.

7. Aligning with the L-Field

A full solution of time-capped human lifespans can only be achieved by including the L-field as proven by H. S. Burr. In section 4 above, an example was mentioned from scientific research for a biochemical alignment of the molecular structures with the field-form L-field.

A biochemical realignment includes a return to healthy nutrition, not acidic but restoring the base medium in the human body. Such nutrition will no longer support the formation of cancer and the cancer-related problems of the messed-up chromosome ends.

This should be made a research and policy focus.

Additionally, a spiritual reorientation of society, including science, is necessary.

Kriya Yoga, for example (not merely an athletic exercise) is a physical reorientation of the human body to the cosmic L-field. Some other examples are Wushu and Qigong.

The predominant western mentality is hostile to the L-field and considers it as ideologically undesirable. See above in section 1 my remarks about Rupert Sheldrake and the behavior of the science community to his ideas. That false ideology is at the root of the problem.

Aligning with the L-field is a challenge to personal lifestyle, social, economic and political organization, and to the religious outlook of a nation. We find the West increasingly poorly positioned for this challenge.

8. Software Update: Correcting Fallacious GEDANKEN Physics

The big culprit of fallacious science ideology is *not evolution* (no, not Charles Darwin, he is little fry.) What plugs science to this day so strongly in the sub-science level of religious dogma is *physics!*

Physics as self-proclaimed materialists love it.

Materialists have not started going click on the fact that matter is more differentiated than their simple minds can cope with.

Fields, for example, are a form of material manifestation. Matter, a set of vibrations, is a condensed form of standing fields.

Self-proclaimed materialists aren't just matter believers. It has to be *that* matter (something they seem to know intuitively.) They don't want just any matter – they want: *substance*.

The Third Aspect of Relativity (PTR) shows that there is no substance. Substance is an ancient error of the mortal human mind. Substance is a projection of a particular configuration of man's mental software called the ego. The ego is self-defined by fortress walls. Anna Freud, a psychoanalyst and pupil of her father Sigmund, discovered the defining mechanisms of the ego psyche. She termed them, descriptively, the ego defence mechanisms (EDM).

The ancient substance fallacy is a projection of the mortal ego psyche. It is dumbed-down-ness with a high IQ. Physics that bears the fingerprint of EDM physicists is a convolution of mortal fears, essentially, a subliminal apocalyptic fear of death, automatically generated by a mental configuration that plays life as a finite game.

That is not the reality of physics, however.

The ethical requirements of personal transformation require of physicists, especially, a rigorous self-cleansing of all elements of ego. Only once that difficult step will have been taken can our mortal proto-science of physics ascend into something that verily deserves the name of a science.

Even when a scientific researcher today is, let's say, a microbiologist researching human hair, or any other kind of life scientist dealing with issues of health and regeneration, the idiot bug of

mortal physics fears must first be removed from thinking and all subliminal regions of the mind at work before the labors can bear their fruit.

It's that simple! And that *is* physics at its densest!

Gedanken physics.

9. Websites Of Interest

<http://livingimmortals.com/>
Website of Martin K. Ettington

<http://www.rebirthingbreathwork.com/>
Website of Leonard Orr

<http://www.babaji.org.uk>
<http://www.kriyayoga-mahavatarbabaji.com>

<http://www.haidakhan.net>
<http://www.immortalhumans.com/>

<http://www.physicalimmortality.net>

<http://www.physical-immortality-now.com>

<http://www.physicalimmortality.org/>
Immortality Magazine

There is much more information on the internet.

Rauvers, Scott; *Deciphering Tablet Number XIII: The Keys of Life and Death, By Thoth the Atlantean*; revised edition; Santa Monica 2013

The book by Scott Rauvers is not only a promising book. It delivers, but it is not exactly easy reading for beginners. I thus would like to include it here in my commentary, hoping that I may do it justice for interested readers without a background of appropriate life-long study. Strangely, or actually, not strangely at all, this builds precisely on the foregoing “immortality” module that I completed on June 6 of last year. The Flower of Life and the “ray(s)”, all linked (cf. § 54), are for us to connect with.

Since antiquity, the respected wisdom definition of a “human being” has been, in words to this effect: “a two-legged mortal being who has the ability to speak and think.” In this Commentary, I propose another definition: **A human being is a nine-body free-will operator of mental rays.** This includes, for example, immortals with humanoid physical bodies, planets, suns, galaxies, the cosmic central fire. The element “mortal” is *not* a valid part of the definition of a human being. The “physical body”, and in particular its type, is also *not* a valid part of the definition of a human being. Every human being is, essentially, a spiritual being, with the attributes of (i) absonite (timeless, beginningless, endless/eternal), and (ii) free-will (finaliter); the nine bodies distinguish humans (beings of the Third Force of Creation/Purusha/human finaliter archetype) from plants and animals (beings of the Second Force of Creation; two bodies/three bodies.)

Before looking into details of the Tablets’ immortality exercises, please be aware that with the current human chakra system (seven main chakras), the exercises are not feasible. The exercises presuppose a twelve chakra system of the fifth dimensional developmental level (such as was present in the people of Mu and Atlantis.) The five additional chakras are external chakras, not circumscribed by the skin of the physical body, but outside the skin of the physical body.

For people in the seven chakra system (all of who are thereby automatically mortals), it is, first of all, necessary to cultivate and build a twelve chakra system. Every human presently living has the possibility of participating in this. It is possible, by spiritual work on one’s nine body system, to develop the missing five external chakras in less than twelve months time. For some, who already have a dormant twelve chakra system (“star children”, mostly born in the 1950s and later), the development time will actually be much faster than that because they are already part of a program for this since their birth. Every step in this developmental work takes place in conscious cooperation with a spirit guide, or, in some cases, team of spirit guides who are not directly perceptible to the senses of the physical body. These are angels and ascended humans of higher dimensions who are your assigned counterparts in this program. To start the program, mentally contact your guide(s) and ask, to the effect of: “Please start this program now.” You will be fully guided until the program with all its steps is completed. Many processes will take place without you becoming aware of the details how it is done from the other side. At certain times, your guides may ask you to cooperate in specific ways, such as, for example, to make a movement, or to go a certain spot, or perhaps a yoga type posture, a nutrition-related behaviour, a symbolic gesture, etc.

The following immortality exercises make sense only if you undergo the exercises in team work with your spirit guides. He, she, or they will instruct you as to every detail, and also, for you to be patient as time goes by, because time is a necessary ingredient. Any type of ambition on your behalf is not helpful. To make it very clear: These are not fitness studio workouts. If you have anything close to that mindset, stay away from here. If you believe that you should consult a medical professional, stay away from here as well.

So, now you have acquired five external chakras. As you were born and matured into adulthood without them, only with the basic seven chakra system, you should have undergone, in a period of less than five days (at the end of the chakra development program) a drastic change of perception of reality. You have lived through a change of perceived reality, namely from (i) a reality that is “objective” and “a group of things outside of you” to (ii) a reality that is a living sensate being for which the following descriptions apply: -it is an inner part of your own life, and -your life is an inner part of its own life. This realization came to you drastically in a period of less than five days as part of the aforementioned chakra development program. Do those sentences describe a clear and doubtless experience, not just a dream or fantasy, of yours? If yes, has this experience had any practical consequences in your daily life? If yes, account to yourself what these consequences are, and what additional consequences might be likely to follow. Have you had a change of perception and mental lure of food, in particular, animal flesh (meat, fish)? Of alcohol, coffee, tea? When you see other people, for example, in the street, in a shop, on TV, can you recognize like with a new type of seeing if they are like you have become now (immortal-connected), or if they are like you used to be (mortal-disconnected)?

The following exercises are only a mock drill. They were developed for being presented in a book. If you are an uninitiated reader, please beware that the exercises as described on paper are not the real thing. They are merely a template for those people who are successfully initiated. Spirit guides will use the following descriptions to communicate with their on-the-ground human team mates to give individually tailored instructions, which may deviate materially from what is written. The on-the-ground team mates regularly do not have, on their own, anything close to the full range of perceptual and predictive abilities that is necessary to perform any immortality exercises correctly. **The most important part of the exercises is the telepathic advice of spirit guides, a point that will no longer be elaborated below.** With these reservations, it is recommended to study Tablet 13 and its immortality exercise template after Scott Rauvers.

2014-08-21

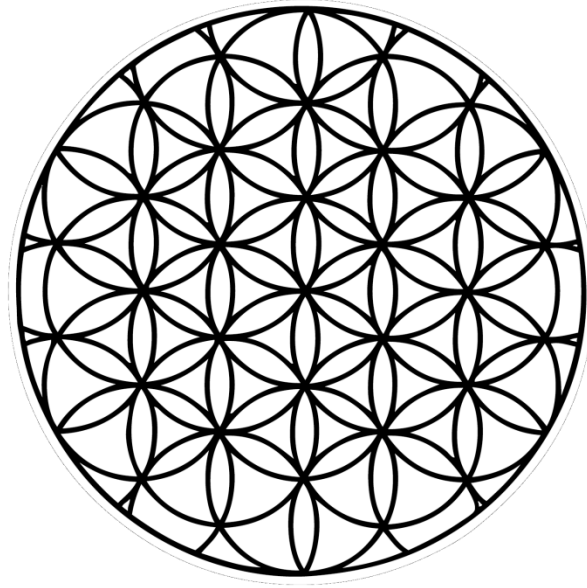
Note that the book by Scott Rauvers has already been discussed under certain general aspects in chapter 03 above. It is advised that you make sure that you have read chapter 03 above, as well.

2014-08-23

Note that this is continued in the Appendix in the Detail Papers (all of them) below.

10 The Flower of Life as a Mandala

Read first, the introductory remarks that form the beginning of chapter 02 above.



The “Flower of Life” (Sacred Geometry
in many ancient cultures).

Refer to the following study books:

Giuseppe Tucci; *The Theory and Practice of the Mandala*

Drunvalo Melchizedek; *The Ancient Secret of the Flower of Life*, volumes 1, 2
online book teaching the lost sacred geometry of Mu and Atlantis:

Tomo Periša, <http://sveta-geometrija.com/>

1. Solution of the Delian Problem (Doubling the Cube):

To my surprize, I found three interesting partial solutions, of the Delian Problem, which is one of the three great ancient geometrical problems that academia represents to be unsolvable. I present the following information for purposes of review and discussion. My main intention is to set straight the still frequently read statement in mathematical literature that the Delian Problem is unsolvable, or, even, “proven” (by a negative proof) to be unsolvable.

The three partial solutions of interest here are to be found on the internet:

1. There is a good origami solution (Peter Messer 1986). This is not a full geometric solution, however, since it uses neusis construction.

2. Further, there is an interesting solution by folding artist Thoki Yenn to a reversion of the Delian Problem (constructing a side of the smaller of the two cubes from a side of the larger of the two cubes.)

3. There is the beginning of a geometric approach to the Delian Problem (doubling the cube) with the aid of the ancient “Flower of Life” figure, namely in the First Book, chapters 29 and 30:

<http://sveta-geometrija.com/lang/en/trisekcija-kutatrisecion-of-an-angle/poglavlje-29chapter-29>

<http://sveta-geometrija.com/lang/en/poglavlje-30chapter-30>

Chapter 1 of that online book starts discussing the general trisection of angles. This was not yet known to me when, on July 22, 2014, I submitted my first article (submitted three days ago as of this writing.)

<http://sveta-geometrija.com/lang/en/trisekcija-kutatrisecion-of-an-angle/poglavlje-1chapter-1>

It comes to the same conclusion I do concerning the trisection of angles, with many additional and qualifying details, there, supra, and in later parts of the online e-book.

The author of this online e-book: *Sveta Geometrija (Sacred Geometry)*, is: Tomo Periša (first name, last name; also: Tomo Perisha). The e-book is dated, at the end of the Foreword: Rijeka, Croatia, May 18, 2013. The translator into English is: S. F. Drenovac. See, for this bibliographical information: <http://sveta-geometrija.com/>

The First Book of this online e-book was finished on October 12, 2011. See at bottom of the page:

<http://sveta-geometrija.com/lang/en/trisekcija-kutatrisecion-of-an-angle/geometrija-andelaangelic-geometry>

“The First Book” also includes detailed information purporting to be strict geometrical proof of the squaring of the circle in chapters prior to chapter 29. The squaring of the circle *more geometrico* with the aid of the “Flower of Life” is, at this time, too complicated for me to comment on.

a) Peter Messer on the Delian Problem (Origami Solution):

The 1986 Origami solution has found acclaim in the mathematical community. However, it uses neusis for its construction. That means that it is not up to the strict standard of more *geometrico*. It is thus not a full solution of the constructive problem. I am not aware of any geometrical collation in the group of three partial solutions selected for this article. The possible synergies of a conspectus are to be explored herein, working toward a synthesis drawing on elements from all three partial solutions.

The Peter Messer idea in brief is: Origami folding of a square piece of paper; the result of folding is flat (plane, two-dimensional like a piece of paper); the paper square is (i) first folded to created three equal vertical straight-sided “ribbon” divisions of the square; is (ii) secondly folded so that the left bottom corner of the square (point A) comes to lie somewhere on the left half of the square’s top boundary line (point C); and is (iii) thirdly gently adjusted by the folder’s fingertips so that the point on the bottom boundary line where the square’s left of two trisecting lines (point B) comes to lie near the square’s top boundary line but inside the square, namely touching the square’s right of two trisecting lines (point D).

See graphic following precisely this description at:

http://en.wikipedia.org/wiki/Mathematics_of_paper_folding (section: “Doubling the cube”)

Analytical characteristics: (i) The upwards-folded segment of paper, less than half of the total paper, forms a “cut-off” triangle (because the paper runs out at the right edge to complete the triangle); (ii) if the cut-off triangle would, hypothetically, be complete (which can be drawn by continuing the long sides to the right until they meet outside of the square) then it would form a point that is the center of two concentric circles (hypothetical, not constructable point E); (iii) the two concentric circles could (hypothetically) be used to construct the “dance step” of point A (start of movement) to point C (end of movement), and to construct the “dance step” of point B (start of movement) to point D (end of movement).

Further analytical details (not complete): (iv) Without the (hypothetical) point E in its precise location “somewhere outside of the square”, the Origami folding is not constructable through purely geometric means of compass and unmarked ruler. (v) The straight folding line, a *book fold*, not parallel to any other line of relevance, mirrors (in a semi-reflective *Mira*) the situation beneath it (start of “dance”) into the situation above it (end of “dance”). (vi) That means, in particular: Points A and C are equidistant from the folding line. Points B and D are also equidistant from the folding line. Four lines can be drawn connecting points A, B, C and D into a trapezium (trapezoid), with lines A-C (longer) and B-D (shorter) being parallel, and the angles of lines A-B, C-D, respectively, being mirror symmetrical relative to the folding line. The left boundary line, and the left of the square’s two trisecting lines, appear in the start-end mirror situation as two equal lines of two isosceles triangles, the left of which also includes line A-C, the right of which also includes line B-D. Where the two shorter lines of each of these two isosceles triangles meet, the folding line intersects.

A possibly very important point is (vii) in a neusis construction, the bottom ends of the two parallel long sides of the trapezium are fixed in points A and B, but at the upper end are not fixed but, initially, variable between two extremum positions, marked by: (vii,a) the line C-D entirely over a part of the square’s top boundary line (horizontal extremum), and (vii,b) the line C-D entirely over the top end of the square’s right of two trisecting lines (vertical extremum).

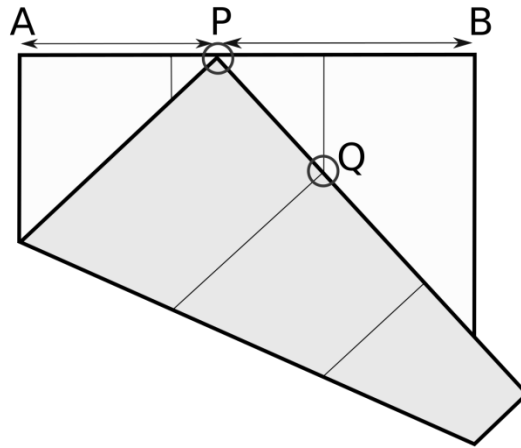
Right away, we can clip the wings of these two extremum positions of the line C-D some more: (viii) The line C-D can never be fully horizontal because the distance from the right of the square’s two trisecting lines to the left boundary line is considerably longer than the stretch A-B (and its “folded” equal, C-D). The line C-D, further, can never be fully vertical because the original position of the (unchanging) line, namely the line in position A-B, moves upward, and not merely sideways.

This is a puzzling issue. It goes to the mysterious constructive heart of Peter Messer’s 1986 Origami solution. I am unsure how important it is to define clearly the *real* two extremum positions of the “folded” version of line A-B (which is, line C-D). If we can achieve full clarity, then the issue of “*real two*” extremum positions will fall moot, because, of course, there is only one single possible position for C-D to take as its final resting position. The Peter Messer model for itself alone is not able to reach such a solution *more geometrico*, at least not without considering additional models in a conspectus reaching for a composite, synthetic solution. This mystery question will be revisited under the constructive viewpoints of the other two models under discussion in the next two sections below.

To summarize, the proposed result of Peter Messer 1986 is: Origami construction of two segments of a square’s top boundary line, splitting the same into two unequal lengths, thus, that the right segment (longer) divided by the left segment (shorter) equals the cubic root of two (the non-integer key number for the Delian Problem of doubling a cube). Messer’s Origami solution is, as known, not *more geometrico*.

Below (for sake of reference, and as a precaution if, in the future, URL addresses of internet links may change) is a copy of Wikipedia’s graphic of Peter Messer’s 1986 Origami solution, with nomenclature of points diverging from my discussion above in a non-confusing way. I call point P: A (before folding), C (after folding); and I call point Q: B (before folding), D (after folding). In my discussion above, I leave unnamed the two points that are called A, B in the graphic below. My hypothetical point E is missing in the graphic

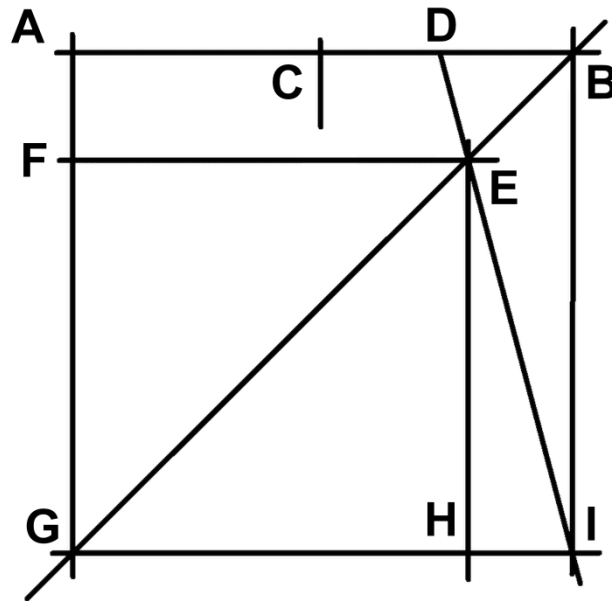
below. The graphic below, and my discussion above, agree not to name the folding line (the long line at the lower edge of the graphic below) through any additional names of points. Graphic: Wikipedia.



See the first six literature references below (at the end of this Introduction), at given page numbers, for more analytic details on this.

b) Thoki Yenn on a Reverse Delian Problem (Pure Geometry):

Thoki Yenn, a revered Origami artist, proposed (a graphic from his memorial page):



The Thoki Yenn solution is strict and pure geometry. It does not, however, solve the Delian Problem of doubling the cube. It is a solution for a closely related reverse problem, namely *halving* the cube. It is logical that the full size (starting) cube (a square side of which is shown) is twice as big in volume as the half size (resulting) cube (a smaller square side of which is shown inside the larger square.) Thus, elements from Thoki Yenn may be taken for cross-pollination into the above Peter Messer origami solution that *does* construct the Delian Problem: When drawing Peter Messer's square, begin with its top boundary line. Construct the top boundary line by copying, via *more geometrico* admissible means, its right-hand part from Thoki Yenn's line

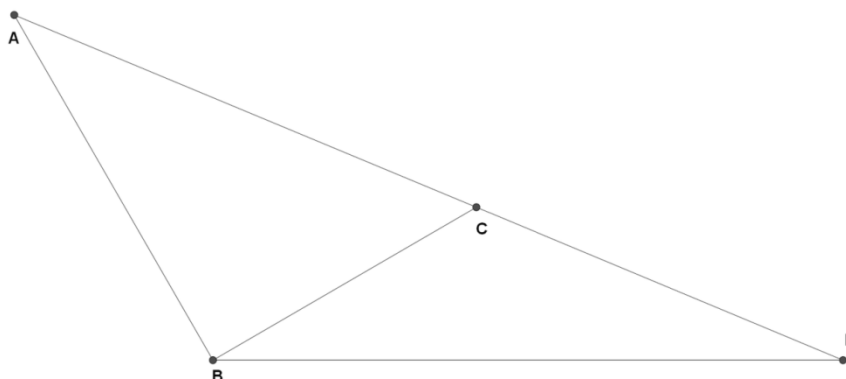
A-B above. Make sure to leave some visible mark where left end is. Then at the left end, insert Thoki Yenn's line G-P per above to complete the left-hand part of the top boundary line of Peter Messer's square. Set a compass for a radius of A-B (equal to, C-D) per my discussion of Peter Messer, use the mark that you left for the circle's center, install the line C-D in its proper position and angle, and construct the rest of the Peter Messer solution by unravelling everything *more geometrico*. Then construct hypothetical point E and construct the two concentric circles, along two segments of which the "start" line A-B per my discussion morphs, while "dancing", into the "finish" line C-D.

The question is, does this strengthen the proof? At the moment, the answer to this question is, no; the foregoing procedure is of a purely mechanical nature and does not strengthen the proof. On the other hand, is it necessary or even possible to strengthen the combined proof already at hand? Insofar as this might possibly remain doubtful, it is submitted to all readers to decide.

Revisiting the problem of slimming the play of the two extrema ("vertical" to "horizontal") of the line C-D where we left off the Peter Messer discussion, does the foregoing shed any new light there? The foregoing cross-pollination proposition in my Thoki Yenn discussion narrows down the play of the two Peter Messer extrema to a single possibility. Yet, that may help deeper theoretical understanding of the mysterious point E outside the Peter Messer square and its phenomenon of the two concentric circles guiding the dance of the A-B line morphing into the C-D line.

Such a deeper theoretical understanding can come from the next, and last, of the three models under discussion here, i.e., the "Flower of Life" mind surgery by Tomo Perisha. It can lead to a methodological meta-geometry focused not on fixed results but focused on what is sweeping over the face of the figures, the fleeting mental rays of our intuitive thought forms before they fully become geometry. That, in turn, may help us, or even be direly necessary for us, to tackle the pinnacle in full sunlight, which is, of course, the squaring of the circle.

The Thoki Yenn solution for constructing cube root of two is complicated to prove. There is a much simpler solution using triangles on the internet. That can be used *instead* of the Thoki Yenn solution to construct in a geometrically proven way the third root of two. This auxiliary solution has a full replacement value concerning the results proposed in the foregoing section (Thoki Yenn). Moreover, the solution for a more geometrico construction of the third root of two is geometrically fully proven without any doubt. See, *Proof of the Cube Root Construction*, <http://www.unf.edu/~ddreibel/mtg3203/cube-root.pdf> . Its geometrically proven construction is shown herein, to wit:



It be: $line\ A-B = line\ C-D = 1$ and: $angle\ ABC = 90^\circ$ and: $angle\ CBD = 30^\circ$

It follows, as proven, supra, that segment A-C has a length of third root of two (Dan Dreibelbis). Thus, the Delian Problem (doubling the cube) has been solved more geometrico. Q. e. d.

2. Tomo Perisha on Squaring the Circle (Flower of Life):

The squaring of the circle, as all higher Lemurian geometry, requires from its users an altered state of mind that is described, in Sri Aurobindo, as the “supramental”. Springer India published a scientific study in 2014 that is dominated by this key concept (Monica Gupta). The “Flower of Life” is an ancient Lemurian, Atlantean and early Egyptian tool of our lost supramind in the scope of Sri Aurobindo. The “Flower of Life” is not merely a tool for geometry but it is a tool for the mind, namely a “mandala”.

We are not accustomed to using mandalas in the western culture. The techniques are known, however. They are meditative. There is a rather short useful book about this (Giuseppe Tucci 2001). Without spending much time on this, here are the highlights from Tucci on mandalas in brief: Tucci’s analysis is Jungian. Mandalas are “psycho-cosmogrammata” of the true forces behind reality, and enhance man’s participatory role by altering mind. Tucci’s illustrations come from Tibetan Lamaism, Hindu religion and Kashmir Shaivism. Anybody interested in this will know where to turn for more. In the specific case of the mandala at issue here, the “Flower of Life”, the radiance of the mathematical, particularly geometric, mind at work with and through the “Flower of Life” boosts the generic standard mandala techniques into high gear. I believe that our collective consciousness is presently at a tipping point in an overdue major update from a third-dimensional configuration to an elevated fifth-dimensional configuration, reflected herein.

According to the spiritual teacher Drunvalo Melchizedek 1998, 2000, the new configuration flowing from the ancient “Flower of Life” is a “Merkaba” in the (electron plasma) human energy body system, two joined tetraheders of opposite rotation and differing rotation speeds. This is, with the analysis of Yale medical professor Harold Saxton Burr 1972, the human L (Life) Field (versus an implicit Death Field in the mortal human configuration.) Burr’s L-Field is a cosmic quantum connection of higher consciousness very similar to that what Sri Aurobindo describes. It is in keeping both with key aspects of contemporary quantum philosophies and with older traditions. Among the latter are, most prominently, the ancient Aristotelian metaphysics of an “Unmoved Moving” and the congruent Tibetan Kalachakra Tantra notion of a “Supreme Unchanging”. Those two extremely powerful traditions beg the question of their common origin in a lost high science of man.

Immortality is man’s natural right. It is surprising that it is not being claimed. It is linked with higher mental states. These connect with intelligence fields of mathematics and geometry. Tomo Perisha guides us gently to the central geometrical science of Mu and Atlantis, using the “Flower of Life” geometry. The release of this mathematical science to humanity has not been released yet.

From dealing with several mathematicians I have found out that they are, apparently, very hostile to this competition. They do not accept that other, more advanced being, should “interfere” with their dealings. It boils down to questions of prestige and money. We are socially not ready for higher life and for higher intelligence.

It is a disgrace to humanity that the so-called elite of science blocks advancements that are overdue. The usual die-off of older generations is no longer sufficient for the required pace of stepping ahead. It is not acceptable that a few who are privileged should prolong the suffering of an entire planet.

The old story continues as if it were still true. It is no longer true, but is a thing of the past. That needs to be recognized clearly. The media are not prepared to release this to people. The people themselves would, for the most part, be entirely careless about this.

For example, what human mathematicians are to this day lying to us, in so many words: the Delian problem, the general trisection of angles, the squaring of the circle, more geometrico all of them, are impossible to solve, is incomprehensibly false.

The “big secrets” of ancient geometry are all solved, thanks to Tomo Perisha and his profound reintroduction of Atlantean geometry (basics). The “Flower of Life” figure is not limited merely to geometrical knowledge, but includes, without limitation, genetic knowledge, alchemical knowledge, etc. Insofar as the “Flower of Life” knowledge is alchemical, it includes, without limitation, the field of inner alchemy, namely of transforming a person, transforming a person’s and a society’s mind.

The overarching subject here is, reminiscent of the discussion of medieval philosophy, the subject of *number universals*. This is covered, in particular, by Neoplatonism. “Number universals” are the same as (with a different expression), the “Primary Number System”. Two key sentences must be adduced here, namely:

The ancient geometry of the “Flower of Life” opens our mind to the *numberless Source Existence Level*, and to the emanation of the Primary Number System. The mortal human world is trapped in the separation of numeric finitude alone; that is, just a microscopically small segment of reality (§§ 48, 52, 62, 94, 152, etc.).

The transfinite “absolute infinite” of Georg Cantor, and the Advaita Vedanta philosophy after Adi Shankara, point strongly into this same direction, albeit, without finding fully to the radical concept of “numberlessness”. (Functionally, they use the concept of a non-countable “One”, which is still not quite the same as the “Numberless”.)

Ideas, including numbers, are themselves created. They, too, are merely objects of the mind, but are not the Mind (matrix, aether, medium of vibration) itself. That is always forgotten in every philosophical and mathematical discussion: God/Allah/Source Existence Level creates numbers and is above numbers. Without this clear and present knowledge, the human potential will always remain blocked. The ancient Lemurian and Atlantean “Flower of Life” geometry, taught starting at age five, ensures that people, and society at large, is presently aware of the Numberless Source. The Tabor Light, one of God’s essential energies (St. Gregory Palamas), is (i) infinite information, and (ii) numberless. There is no way to “count” God’s Love, or to “count” the continuum. That has human mathematicians pulling their hair because they have come to realize that this is the Truth. Their false god of egoic self-limitation is being swept away. Anything that is beyond time is not countable (is “transfinite” in the scope of Georg Cantor). Counting is a limited, and limiting, mental process inside time.

The foregoing paragraph sums up mankind’s mortal limitation. There is a strong link also to the pagan belief in money, which is a powerful agent of man’s numeric finitude, enforced by elements of the persecutorial society headed by the Jesuit Order of the Vatican as the global gatekeepers of money and its underlying artificial scarcities (of knowledge, energy, health, peace, etc.)

The key question of ascension becomes: What is the numberless state? The numberless state is beyond personal ego and reason. It is an awakened form of man’s higher mind. The yogis speak of “turiya”, meaning simply, “the fourth”, namely the fourth state after: waking, dreaming, dreamless sleep. Sri Aurobindo’s “supramental” is numberless. Numberlessness is the direct awareness of Mind beyond any of the objects of the mind. That is the same as Cosmic Consciousness. The Mind is the “unmoved moving” (Aristotle, *Metaphysics* Lambda; and, Tibetan Kalachakra Tantra).

Man’s higher mind, is *not* identical with the Divine Mind, also called God, Allah, etc. Man’s higher mind aspires to the Divine but is never able to reach it. That is an immortal life program for eternity.

Number universals are an issue that was left unsolved in medieval scholasticism of the west. A major ancient solution is Neoplatonic. This was developed in the east, in Byzantine philosophy. This element is that what enabled Byzantine philosophy to reach out farther than the west, namely to mystical realism. “Mystical” does not mean, unclear, hazy, or fuzzy. It is merely a helpless word for those who have not yet reached the requisite insight, i.e., those who are still entrapped in the limiting absolutism of the numbered.

Number universals are many different modes of perceiving numbers as they emanate from the numberless Mind, and, according to general Neoplatonic teaching, as they ascend to return into the numberless. The transition back and forth from numberless to numbered is a higher mental activity that is inaccessible to the mortal mind due to its veil. As this higher consciousness unfolds, it is as if a skylight opens in man letting in streams of light, dispelling the darkness. (That is an influx of pure cosmic Kundalini from above through the crown chakra, Sahasrara, with a jump-start of the light-body/ninth body/eighth energy body/unified chakra/body of Vision.)

This transition is the most abstract archetype of alchemy. It flows perpetually through all levels of the nine body awareness of cosmic consciousness as known to the ancient Egyptians. It is the deepest knowledge embedded in the “Flower of Life”. To re-train the human mind accordingly means to awaken it from its demonic torpor and to regain youthful biological immortality.

2014-08-08

The following information, of consequence also for volume 1 of this commentary (Byzantine philosophy), was difficult to add because it can kill you. It is a book that explains, summarily and in simple terms, the deepest metallurgical and historical secrets of man’s lost science of laboratory alchemy since ancient Egypt. **The experiments described in the following book can be fatal:**

Cox, Richard E.; *The Elixir of Immortality: Warning: Experiments described in this book can be fatal! A Modern-Day Alchemist’s Discovery of the Philosopher’s Stone*; Rochester, Toronto 2009

The dangerous nature of Cox’s book has prevented me from simply listing it in my bibliographies. Cox’s warning texts are incorporated by reference. The experiments Cox describes can kill people who perform the experiments, and also can kill other people. The substance “mercury”, a metallic chemical element (liquid and vaporous) is **extremely poisonous**. Mercury can be handled safely only by highly trained and experienced metallurgists in a properly equipped laboratory including, without limitation, a professionally built ventilated box with a sufficient “tub” and an exhaust filter to prevent fumes and toxins entering the atmosphere inside and outside the laboratory. If mercury poisoning is survived, incurable insanity can result. Additionally, where Cox’s book describes that substances can be ingested (eaten) through the mouth, this can kill the person(s) who ingest(s) (eat[s]) the substance(s). Significant danger furthermore results from the heating and/or melting of (a) substance(s); this can cause damages through heat, fire, burns, injury and other harm, including, without limitation, explosions, eye damage, spillage of hot substances and of mercury. **Some of the substances mentioned by Cox are unknown to science and may have unknown dangers.**

2014-08-22

Sitting at my desk, I asked Thoth, busy in the city of Telos in California, to give a short statement about Emerald Tablets Fourteen and Fifteen. He replied, at 06:59 a.m. this morning, thus:

“I greet you all. I am Thoth. My name now is Ádama. I was born 50 000 years ago on Atlantis into the Volmalites family. My name was Chiquetet Arelich Volmalites. My parents were the High Priest of Mu, Thothme (Arelich Volmalites) and Margarete Volmalites. I am alive and well, like you could be, too, if you wanted to. I am the author of the Emerald Tablet (singular) of Hermes and of the Fifteen Emerald Tablets of Thoth.

As to Emerald Tablets Fourteen and Fifteen of Thoth, stay away from them for the time being. They contain very powerful keys. That is the reason why the Brotherhood of the White Temple and Michael Doreal were instructed to release them only a certain time after releasing the earlier part of the text. You will be instructed on an individual basis concerning the last two Tablets when the time is come, which will be soon.

I greet you again and take leave for now.”

Man is a star bound to a body,
until in the end he is freed through his strife.

This beautiful saying in § 110 is not merely poetic. § 110 refers to the Flower of Life (Solar Logos, Planetary Logos, in Byzantine philosophy: “divine energies”), coming through networks of stars to our planet, in man herself and himself. The “inner star”, when it kindles, is located in the sacred space of the heart. This is where man today has a (largely dormant) heart chakra. In this book, there is several times a description of the “bridge”, “gap”, or “conduit” in the neck region, and in the shoulder region, that is activated through Higher Self and Spirit Connection. That true meaning of Thoth is absent in the echo of § 110, first sentence, in Aleister Crowley, Book of Law, Chapter I at 3. Crowley commented on his sentence in a sense, following from his system of Thelema, that people are free beings with a great distance between each other. That is not the higher meaning in Thoth. In Thoth, the meaning is a meaning of intimate connection over great space, and is, further, a meaning of future awakening as man’s great goal. Quite obviously, the word “star” is not used metaphorically by Thoth, but as a name for large immensely luminous spirit orbs that we see, and at the same time do not see, in the sky. This illustrates the challenge that life in a human body poses.

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As you read, you will encounter additional, contextual materials.

APPENDICES WITH ASPECTUAL COMMENTARIES

APPENDIX A *Detail Papers*

The following detail papers present a third level of detail for key questions relevant for the subject of this book.

Ad 04	The Four Forces of Creation: Aristotle, Kalachakra Tantra, Enochian Magic	...	197
--	Joint Remarks on All Remaining Detail Papers	...	209
Ad 05	<i>Kundalini in the Primary Number System</i>		
Ad 06	<i>The Seven Rays in Atlantean Culture</i>		
Ad 07	<i>Adapting our Chakra System to Immortality; Wisdom of Pa-Auk Sayadaw</i>		
Ad 08	<i>Remarks on Samadhi and Mahasamadhi</i>		
Ad 09	<i>Immortality Exercises according to Scott Rauvers</i>		
Ad 10	<i>Prestabilized Harmony in Emerald Tablets Fourteen and Fifteen</i>		
--	<i>Background: Sri Aurobindo on Integral Yoga</i>		

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Russian Association for Instrumental Transcommunication;
Instrumental Transcommunication: Science of the 21st Century, History, projects, results;
St. Petersburg, Russia 2010; http://www.rait.airclima.ru/ITC_English.pdf 11 p.

The images were gained by Instrumental Transcommunication (ITC).

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*Ad 04 The Four Forces of Creation:
Aristotle, Kalachakra Tantra, Enochian Magic*

The Four Forces of Creation go by many names. As any force, each of them is personified. Each of the Four Forces is connected with a very high Seraph of Prime Emanation, of which there are a total of nine. Names are unimportant. Functional titles may help the reader (and writer), however. Let us try the following:

The Four Life Forces of Creation

I added the underlined word, “life”. This turns our mental vision towards the internal, where answers await. Each human partakes of life. We touched upon this in chapter 02 of the main part of this book, which was finished in 2014-08-22. From what we naturally know about ourselves, are we able to make and true/false statements about any life force, or forces? I am confident, yes.

The first question be, is there a single life force, or does it make sense to assume the existence of more than one life force. If the latter, how many life forces are likely to exist? These are general philosophical questions that anyone can answer for themselves, namely by going to the only viable source, which is our mental inside.

I propose that each human being has an antagonist force, which is a life force, but might more properly be labelled an anti-life force. Sigmund Freud speaks in proximity to this of the “death drive”. Biology is full of purposeful constructs. I propose that the death drive (First Life Force) is not only really existent but is necessary for life under the condition that life stands under the purpose of developing an individual freedom of the will. This is the antagonist principle. A choice can be given only if there are at least two options to chose from. I leave that at this abstract level here; every reader is encouraged to spin out this argument more if needed.

From the foregoing it follows that there must be at least a second life force, or more than merely a second life force. We have a vegetative life system (located in the physical body, partly, and in the second body or physiological body, see by example in chapter 02 above.) Also, we have libidinous drives, similar to what animals have what we call, instincts. Those are aspects with various reduced forms (compared to the following) of the free will. That would quality as a Second Life Force. Plants and Animals are limited to the First and Second Forces, but do not enter the Third Force.

Since we are free-will beings, at least in principle, whether we use that privilege or not, there must be, above the Second Life Force, a Third Life Force. The Third Life Force pertains to the qualification of beings as free-will beings with a vast and nearly unlimited free will, such as humans of the type we know (which are, in universal comparison, only a very small sub-set of Third-Force life.) The Urantia Book calls free-will beings such as these, “finaliters”, excluding plants, animals and angels (angels are no free-will beings.) So far, all this are single organismic life forms.

I have mentioned multi-monadic life that is connected through the Holy Spirit or Great Ether, also using the appellation, Paradise Symbiont. This super-being is vastly distinct from any of the foregoing. That is the Fourth Life Force of Holy Spirit.

A brief remark must be made here of the “Enochian magic” of Dr. John Dee and Edward Kelley in Elizabethan England. Enochian magic is to my mind a most ancient form of Four Force practice from Lemuria come back to life in the Renaissance. This is reflected in the four towers of Enochian magic (and of J.R.R. Tolkien’s occultist *Lord of the Rings* trilogy with at least three overt towers); each of the four towers stands for one of the four forces (the Holy Spirit is usually south, the First Force north, the Second east.) A critical role devolves on the angelic language which is also called Enochian. Note the two mentions of the

term “magic-science” in §§ 30 and 42 of the Fifteen Emerald Tablets of Thoth. The Four Force “science” fits that mentalistic tag, what we in our simpler terms might call a “life science” (an idea somewhat expanded on shortly below.)

The foregoing is a brief general introduction to the Four Forces of Creation. We are by no means the first to stumble over this seemingly novel categorization. Let us work our way backwards in time.

Michel Desmarquet (Thiaoouba Prophecy, first published 1993) writes about these Four Forces. In essence, the First Force is called the “Atomic Force”. The Second Force is called the Force of plant and animal life. The Third Force, named the “ovoastromic force” by the Thiaooubans (Jehovans), is the creator, or archetype of finaliters (including, without limitation, terrestrial humans). The Vedic name for the ovoastromic force is the Purusha or (perfect, universal) “cosmic man”. The Fourth Force is, in Desmarquet’s book, called the “Holy Spirit”. The book mentions the expression “the Great Ether” and should be identified with the “Island of Paradise” (Urantia Book). Desmarquet’s book calls the personifications of the Four Forces of Creation “gods” with a lower-case “g”, not equating any of them with “the Great Spirit the Creator”, Source Existence Level/God/Allah etc. (“God” spelled with an upper case “G”).

Desmarquet’s book also mentions that since a long time, Thiaoouba, once in a century, takes a human from Earth to their planet for instruction, and returns her or him (mostly: him) to Earth with the purpose of writing a book, or books, for the advancement of the planet. Since a friend introduced me to Desmarquet’s contactee book in 2007, I have been thinking about this for a long time. I have worked out a list of what I believe to be the twenty-nine author contactees of Thiaoouba. The following is my list:

- 01 Homer I
- 02 Homer II
- 03 Hesiod
- 04 Solon of Athens
- 05 Sokrates (the book makes clear, “not Plato”)
- 06 Aristotle
- 07 Apollonius of Rhodes
- 08 Aristarchus of Samothrace
- 09 Sima Qian (father of Chinese historiography)
(Jesus Christ, not a book-writer, were two agents from Thiaoouba,
exactly the same two space sisters as Sokrates, Plato, and Aristotle)
- 10 Philo of Alexandria (first century AD)
- 11 Nagarjuna (second century)
- 12 Plotinus (third century)
- 13 Saint John Chrysostom (fourth century)
- 14 Bhadantacariya Buddhaghosa (fifth century)
- 15 Aryabhata (sixth century)
- 16 The Prophet Muhammad (seventh century)
- 17 Jianzhen (eighth century)
- 18 Adi Shankara (ninth century)
- 19 Ibn Sina (Avicenna) (tenth century)
- 20 Yogi Milarepa (eleventh century)
- 21 Saint Hildegard of Bingen (twelfth century)
- 22 Thomas Aquinas (thirteenth century)
- 23 Dante Alighieri (fourteenth century)
- 24 Nicholas of Cusa (fifteenth century)
- 25 Nostradamus (sixteenth century)

- 26 Gottfried Wilhelm Leibniz (seventeenth century)
- 27 Voltaire (eighteenth century)
- 28 Rebecca Ruter Springer (nineteenth century)
- 29 Michel Desmarquet (twentieth century, last contactee author)

Note that 21 through 29 were, or are (29), all from the western world for which historians with their best means are unable satisfactorily to explain why the startlingly sudden shove came from the backward medieval stage into the dominant region of the planet. 1 through 8, 10, 12 and 13 were from the ancient and Byzantine Greek world (12: born in Hellenistically influenced Egypt, active in Rome.)

We find an uncoincidentally close version of Desmarquet's "Four Forces" in 06, Aristotle, namely in the "Physics", a title which, transposed into modern lingo, confusingly does not mean "physics" but means much more comprehensively, "one single natural super-science". Aristotle was, in his scientific pursuits, mainly a biologist, i.e., a researcher of life and its forms. This biological lead interest of Aristotle coloured off dominantly onto his entire philosophy in such a manner that this may be used to interpret the general drift of his entire oeuvre. One may well ascribe to him the overall antique notion of a divinely enlivened world, with two forms of life, namely *zô-on* (a general pervasion of reality by life universal) and *bíos* (in English phonetic spelling: béé-os; individuated organismic life form.)

I wish, in the following, to go into considerable detail for comparing Desmarquet, Aristotle, and the information that we have about Lemuria and its foundational natural super-science centering on the Four Forces. Since Desmarquet's book is a recently published clearly written book with no secondary literature (except a single blog (<https://www.goldenplanetforum.com/>), the focus will be on Aristotle's Four Forces and the Four Forces of science in pre-ancient Lemuria/Mu (which is not the same as its colony, Atlantis) in the Pacific (Atlantis: northerly Atlantic) off the western coast of the Americas.

What can be said up front is that Aristotle and Mu both have in common the organizational concept of one single unified super-science of all of nature focusing on the life concept, such as is, today, unknown, and does not square with our modern science concept with its lead science, physics, i.e., focusing on a death concept. After man's fall science today is struggling with entropy on First Force level. But there are three zones of higher sciences: of astral, causal and nirvana Forces beyond entropy: lower life, human life, finally Paradise life in the glorious oversoul of Salvation – vast expanse, free flight of mind, then limitless Nirvana bliss, not determinate, not countable, transfinite ether beyond particles. More back to Earth: The principle of so-called "self-organization" mentioned in the main part of the book is non-entropic. We may assign it to the three higher forces, especially the Fourth Force. Indeed, our science is just in the process of discovering that principle, in a good Sokratic feeling of wonderment. In a practical example, a princess from Telos, Sharula Dux, who has phased down from fifth dimension to our third dimension, has written on the internet that their computers are

"able to communicate with us on a soul level. (...) the computers interconnect (...) and they all operate off a Christ mind".

Additional information is that the computers built and used in Telos are amino acid based, thus, are highly sophisticated, and conscious, living machines (presumably employing antenna principles of active twelve-strand DNA/RNA of the immortal Telosians.) Such are very different from the type of proposed but yet unrealized "quantum computers" that we project as our future computers. It is critically important to get out of our 1st-level-only, First-Force-only clap-trap motivated by base gluttony and greed.

There is an additional important correspondence here that is not mentioned in tables 01 and 02 at the beginning of this book. The nine bodies of a humen being consist of five active bodies (odd numbers: 1, 3, 5, 7, 9) plus four buffer zone bodies (even numbers: 2, 4, 6, 8). Bodies 1, 3, 7 and 9 are each connected to the energy palette of one of the Four Forces, namely:

first body	connected to	First Force (atomic force, entropic force, separative force)
third body	connected to	Second Force (plant and animal archetype)
seventh body	connected to	Third Force (human archetype, Purusha)
ninth body	connected to	Fourth Force (Holy Spirit, Connecting Force of Unity, Love)

When your life essence (in Chinese: the dan tien, or dantien) moves inward (or in our model, “upward”), then it can eventually reach the innermost, the Heart. It can then move no more inward. It can then, however, move outward. That is actually the beginning when yoga asanas (third branch of the Ashtanga in Patanjali Yoga) become spiritually meaningful: when they become expressions of the Spirit moving outwards into the external through man.

When the dan tien reaches the fourth body, which is the seat of the psychic force, it can, if the entire aura of the particular human is sufficiently present, activate the psychic forces, or siddhis, that are encoded in the human system (see Giuseppe Calligaris in volume 1 of this Commentary.) These are “psychic powers” and are spiritually meaningless distractions, and outright dangerous. They are quite easy to activate for the advanced dan tien, the seat of your personal life energies (see in volume 1 of this Commentary), provided that the lower man (bodies 1 through 4) are completely and utterly void and clean of disturbances.

As opposed to mere psychic forces, there are “spiritual powers” of man. These derive from the influx of Love-Light coming from way on top, reaching the fourth body (seat of psychic forces) activating it from on top. This requires that all the eight bodies beneath/outside of the Light-Body be utterly void and clean of disturbances. In that case, the spiritual practitioner must be an empty vessel for the Spirit to work through. The Spirit working from above through a perfected vessel is the “formless” (and boundless) of which Thoth speaks in his Fifteen Emerald Tablets.

The Four Forces project the universe through immensely strong spiritual powers. No human can ever reach this strength; it is a power wielded by highest angels and supervised by extremely highly advanced finalizers in the Holy Spirit, Christ Mind.

Question: How can I ensure that the Four Forces work together in harmony?

Answer: You cannot ensure that because the Four Forces, who are Seraphim angels, always are in perfect harmony. All you can do is to disturb that harmony in your own sphere. That is what Leibniz (26 in above list of contactee authors) meant by, “preestablished harmony”. (cf. § 179)

Question: How can I ensure that I do not interfere with the preestablished harmony?

Answer: You have the Four Forces represented in you (bodies 1, 3 7 and 9). I just explained that. It is your job to tie them together in yourself so that they reflect the preestablished harmony. That is done by the central body, 5, the “astral body” or “soul” (the “zelem”, or “etheric double” of the Kabbalah.) That is a job of many incarnations, the main goal of your entire Creation process of eons. Again, you need the help of so-called “self-organization”. Tell your body Elementals to self-organize you (that verb is probably a transitive verb.) Talk with them is typically playful and light. When you will have become a vessel of the Spirit utterly void and clean of disturbances (of inner “screech”) then you will automatically have (re-)aligned yourself with Leibniz’s perfect preestablished harmony. Read Emerald Tablet Thirteen, § 462, at: “it is only because thy balance is shaken”, a clear reference to this, and to the topos of the “harmony of the spheres”. Let your soul sing as you rise to the innermost sanctuary! The is the central hermetic sweet spot of the Fifteen Emerald Tablets of Thoth. If you are looking for a manifestation in sound, check out the German baroque composer Johann Sebastian Bach and try to acclimatize yourself to his music. With this knowledge and feeling backing you, it can change your life. Ask whoever your music supplier is if you can start with some of the happier pieces. When you get your feet, you will no longer have to scratch your head what causes destabilization. **This is also the key to the most difficult Tablets, the Tablets Fourteen and Fifteen.**

Patrick J. Kelly, commendable researcher of free-energy devices, has compiled a huge museum showcase, including a huge free and frequently updated pdf textbook (<http://www.free-energy-info.co.uk>). People are

conditioned to scream in abject horror: “perpetuum mobile”. Forget your conditioning. Look reality into the face. Physics today is as off target as medicine is off mark today in major fundamental assumptions (see example in chapter 02 above.) Why did meticulous patent officials in many countries feel compelled to award patents to inventors of such machines, some of them renowned and famous engineers like Felix Wankel in Germany? Don’t those patent officials know that such machines disrupt the apple cart of physics? Don’t they want to see working prototypes? Why are huge sums of tax and industry monies drained in futile speculative projects and not spent wisely and with foresight into the research and development of this rewarding field? Certainly, many of the inventions are not economically feasible. That is very often so with new ideas. That is the reason for the existence of large scale major research projects. Most of the grant monies are paid into to waste based on speculative hypotheses of applicants. Why discriminate this field with workable patents already proving the principle beyond doubt? (*Everybody Knows...*) If you are interested in this subject from the technical point of view, I recommend careful study of the (huge) website that I just mentioned.

Thermodynamics is no hindrance. That ideology has already flown. The concept of a “closed system” held true for as long as the lead technology was the steam engine. Come quantum physics with its facts of connectedness, there is no longer, and there never was, a closed system. Today, physicists realize, and seldom acknowledge in public, that the “closed system” and Snow White have something in common: Both are fairy tales. Our culture is not equipped for the exploding change of fundamental principles that we have moved into, held back by the money system. The universe and everything in it are open systems. There is no “closed system”, at least not in reality. Is there a “closed system”? Show me one! **Is there a “perpetuum mobile” of the first type? The universe, billions of years old, is one, still going strong. It even has the power (and coordination) to slow down and then again increase its very acceleration rate significantly. Think energy on that – it is incredible but true (proven 2012/2013). That should dispel anyone’s doubt.** Due to connectedness, everything in the universe is also a perpetuum mobile. Matter, also, is one. Every vibrating electron, proton, neutron is one. And we are – like standing in line in the sandiest part of the Sahara waiting for our turn to buy sand...

I mention this here because it shows: The whole universe is flooded with energy, even *is* energy. Where does it come from? Our early ancestors who were more intelligent, knowledgeable, proficient and organized than we knew this long before today, and much more – especially how to work it. We should listen to them carefully in our age of fundamental change. The undeniable free-energy devices, and the quantum (and subquantum) theory behind them, and the universe of changing acceleration rate, lead us a giant step toward a universe not only *of* energy but sustained *by* energy. See volume 1 of this commentary in the cosmology chapter the Philosophical Theory of Relativity explaining the “unmoved moving”, central object of the universe, and the remarks following it on heliobiology (Solar Logos, Hesychast “divine energies”.) That is how energy flows from the center to us, as Aristotle, in different terms, explained.

Aristotle on the Four Causes:

There is a Wikipedia article on this (http://en.wikipedia.org/wiki/Four_causes). That is information that I will not replicate here. The subject in its traditional aspects is well covered in the literature, and, for the viewpoints that we know, has been written out. What I wish to discover are new aspects in context of this Detail Paper. For reference, Aristotle deals with the Four Causes mainly in Physics (book 2 part 3) but also in Metaphysics (book 5, 1013a). Those texts in English translation are likewise on the internet.

The First Force in Aristotle is the “material cause”. That is in close proximity to the concept presented, very briefly, in Desmarquet, the “atomic force”. What we usually call matter (atomic matter, not subtle matter, electron plasma) consists of atoms. The term atoms as we use it today, a common word in all natural sciences, was known but not in such common use during Aristotle’s life time. It is not difficult to see the

common denominator here. On the other hand, there is argument that Aristotle “opposed Creation”. That allegation requires differentiation, however. Aristotle is foremost among those who argue for the eternity (uncreatedness) of the world. He does deny change, of course, an undisputed fact for which the Four Causes are a prominent example. What we would call creation of things, of living beings, etc., Aristotle would subsume under the concept of motion (Aristotle’s Third Force, below). Aristotle’s “material cause” is in this respect a hairsplitting degree different than the “atomic force” of Desmarquet, in whose discussion it is linked to the Big Bang (which was certainly, logically, empirically, not the start of any “Creation” in the sense that Aristotle denied.) We will have to leave that minor difference of interpretation open, which is not critical in light of the basic congruence of First Force concepts in this point.

The Second Force in Aristotle is the “formal cause”. In Desmarquet the possible counterpart is the Second Force, creatrix of plant and animal life. That looks gapingly wide apart. Can interpretation mend that rift? Aristotle himself saw his Second Force as difficult and controversial. (This would imply that in his time he was not the only one who dealt with the four cause schematic, and most likely was not its inventor.) The key words that Aristotle uses are (Metaphysics 1013a, cited from Perseus):

“form or pattern; that is, the essential formula and the classes which contain it”

In our view, that can hardly be interpreted into a creatrix of plant and animal life. There is no hidden meaning but a strangeness, namely, Aristotle’s theory how organisms are caused, a theory now obsolete, called “spontaneous generation” (http://en.wikipedia.org/wiki/Spontaneous_generation). This sheds new light on the point at issue. If, for sake of discussion and historical reconstruction, one were to follow Aristotle’s theory, once widely accepted, the central role of forms (we might call them “blueprints” or “morphogenetic fields”) for the work of a plant and animal creatrix becomes apparent: organismic life is copied down into the physical from a blueprint, which, in Aristotle’s understanding, was strongly formed by Plato’s theory of ideas. Aristotle suggests, however, and this is a bit controversial, that the cause is something in the object itself. The dispute arises from mystification; this is a plasmatic level. Is that merely bygone science now obsolete? It is our budding theory of DNA, but strike “DNA” and replace with: “energetic blueprint”. Once that is established, there is, again, clear congruence of Aristotle and Desmarquet. At a count of two to nothing in not merely marginal clarity, the match stops being a mere coincidence. As we shall see, this will have risen to a four to nothing strength of argument by the time we are finished with this.

The Third Force (Purusha, perfect cosmic man [Vedic term], creatrix of finaliters [Urantia Book term]) in Aristotle is called the “efficient cause”, or in the alternative, the “moving cause”. Again, the names mislead. We are at the Non-Darwinian origin of man. For us, it is a vexatious point: Origin of species by evolution was not known in ancient philosophy because people were still able to think logically. Aristotle, founder of formal logics, explains the origin of man; but Aristotle’s explanation of how man comes about has nothing to do with evolution. Aristotle was, as already said, fundamentally a biologist. He had no need for a specious artifice, “evolution”, a gibbering “trinity” of modern science, because his thinking was not entrapped in the fallacies of the death paradigm, wherein modern science, after significant turns taken in the west in the period of the Renaissance under Roman deformative persecutorial censorship, has come to differ, bringing the ancient flame of logic to the brink of extinction to the benefit of a mounting dyslogic syndrome.

So what is Aristotle’s solution? Aristotle nowhere gives reason to assume that there is a break in his thinking concerning, on the one hand, the origin of plant and animal life, and, on the other hand, the origin of human life. If we strive to understand his intentions through the surviving written words in which others have preserved his teachings, then respect for a great and logically consistent mind mandates that the origin of human life is explained by Aristotle (i) analogously to the origin of plant and animal life, (ii) with any such modifications as might stand the test of necessity. As for prong (i) the origin of plant and animal life, I refer to its discussion just a few paragraphs above. As for prong (ii) “with any such modifications ...”, this may well be worth taking a closer look:

In the only existing profound treatment of this ancient-modern science background question, Etienne Gilson (*From Aristotle to Darwin and Back Again: A Journey in Final Causality, Species and Evolution*; Notre Dame 1984, originally published in French, 1971), uses the strategy of invoking to the Fourth Force, in Aristotle: the teleological cause (“final cause”) to structure his argument. As we might expect from Gilson, the approach is meticulous. When we take into account Aristotle’s closely related theory of “telos”, we arrive at the conclusion, actually not overly surprizingly, that man is endowed with a vast range of freedom for his individual will to choose from, in a way that is categorially distinct from plants and animals. Man is, for example, a “zoon politikon”, a “social animal” unlike any animal. Man is a thinking being who has the ability to entertain vision of the ideas (forms) and of the cosmic unmoved moving, the God of classical philosophical monotheism, itself. In ways that are subject to marginally different ways of reading, this endows human beings with the ability to self-determine the goals of their life (of their “telos” in the Aristotelian sense). That is at the same time, however, the moving force in human cognition (as set forth by Aristotle most clearly towards the end of a writing that has survived in his own written words, the *Nikomachean Ethics*.) The origin of human beings is, hence, in principle the same as the origin of plant and animal life, namely by a type of ideation as discussed earlier. Compared with plant and animal life, however, there is, for the origin of human life, the modification that such life becomes endowed with the vast range of freedom that is associated with the direct mental vision of God and of divine thinking. Since God is the Mover (in a broad sense, Changer), man is caused by God in thinking, but in a way that is conscious to man and that is in accordance with man’s free will, and thus, co-formed by man. This precedes the notion, in modern discussions, of man’s co-creatorship as a consciously free-will being. Without that additional requirement under the modification, man is not, or not yet, actually human, but at best potentially so. That goes a long way to equate Aristotle’s notion of the origin of man, as far as we are able safely to reconstruct it, with the Third Force (“ovoastromic force”) mentioned by Michel Desmarquet in the Thiaouba Prophecy book. There remain difficulties in simply identifying this with the “Third Cause” in Aristotle’s *Physics*; but that is a purely internal matter of Aristotelean exegesis and is of no relevance for the comparison. We have thus reach a three to zero here.

For the “Third Cause” in Aristotle’s *Physics*, see: Schmaltz, Tad M. (editor); *Efficient Causation: A History*; Oxford 2014. Thomas N. Tuozzo (in Schmaltz, supra, p. 23) rightly points out that our misunderstanding of the efficient cause (Aristotle’s “Third Cause”) as mechanical stems from the seventeenth century. Verily, however, the efficient cause is “much less like modern mechanistic causes” (Tuozzo). What Aristotle envisions are centralized causes, closely linked with the sum total of this Commentary. Aristotelian causality is, ultimately, *metaphysical*, which we must never forget. Aristotle’s efficient cause is the cause of human freedom in nature, which is a moving nature.

From the foregoing discussion of the Third Force in Aristotle, we can derive that the teleological cause (Aristotle’s fourth cause) is very similar to Desmarquet’s “Fourth Force”, namely the Holy Spirit: it bestows the freedom voluntarily to connect with God by introspection in Unity. Thus we end here with a four to zero; my chain of propositions stands confirmed.

(Detail Paper Ad 04 finished 2014-08-24, 07:41 a.m., penultimate § added 2014-09-15.)

(Detail Paper Ad 04, Addendum, 2014-10-15.)

In Aristotelian philosophy, the “soul” is an example of an “efficient cause” (third type of causation). See: Johansen, Thomas Kjeller; *The Powers of Aristotle’s Soul*; Oxford 2012. Chapter 7 is entitled: “The Soul as an Efficient Cause” (supra, pp. 128-145). Johansen’s discussion, at the heart of Aristotle, reinforces the striking sentence that flowed into my PC’s keyboard exactly one month ago,

“Aristotle’s efficient cause is the cause of human freedom in nature, which is a moving nature.”

Taken together, the soul, an example of an efficient cause, is the cause of human freedom in nature, which is a moving nature.

Nature itself, in the following respect: a *moved* nature, has something that, in Aristotle, is very similar to an individual human soul. Aristotle describes this in the famous passage, *Metaphysics*, Book Twelve (Lambda), as the “Unmoved Moving”; it moves like the beloved moves the lover. In my understanding, Aristotle’s hierarchy of spherical movers intermediates between the Unmoved Moving (which is, with only slight variation, also central to Tibetan Kalachakra Tantra cosmology), and steps down the high divine Logos from the universal spheres into the more individual spheres of the individual human being. Aristotle’s ending sections of the *Nicomachean Ethics* makes it very clear that the individual human, apparently by dint of the soul, has the faculty to envision, mentally, the thinking of the Unmoved Moving, which, in Aristotle, is for all practical purposes, the Divine. That is the metaphysical, and not at all mechanistical nature, of the efficient cause (third type of causation) in original, classical Aristotelian philosophy.

These are vestiges of Atlantean teachings, known originally to the Atlantean inner priesthood (Nakkal Priesthood). In these pre-ancient teachings, that what we conceive of as “mechanistical” causation is comprehended as “mental” causation through (i) the individual soul, (ii) spherical movers such as our sun, eight other suns closer to the center of the galaxy, the center of the galaxy (which physics describes as a possible “black hole”), and other “black holes”, reaching in a network to a central object of this local universe (which Immanuel Kant still mentioned in one of his early works.)

That is, essentially, what the “divine energies” of Byzantine philosophy, theology, and physics are. They are hierarchic strands of the divine Logos that create, move, and sustain the universe. That is, to my limited knowledge, the only type of cosmogony that can explain a re-accelerating universe (for that, see in volume 1, cosmology chapter, and bibliographical essay at the end). That is the core of the “Philosophical Theory of Relativity” (PTR). It is Atlantean science.

That is the “formula” behind the “magic-science” that Thoth mentions briefly in the Fifteen Emerald Tablets. See: § 30, sentence 2 and § 42, sentence 1. It is an advanced Theory of Relativity. It has to do with what our “modern” science is presently (re-)discovering under the name “quantum entanglement” (high order), or similar, which is moving in to replace Pauly’s “uncertainty” (high chaos, at least on the epistemological level); see for the modern aspect: Heinossari, Teiko; Ziman, Mário; *Mathematical Language of Quantum Theory: From Uncertainty to Entanglement*; Cambridge 2012.

The question that we have not answered yet, but which our pre-ancient forebears apparently may have answered in their way, from a high spiritual standpoint, is: How does entanglement pervade the universe? Is it both of “natural” and of “spiritual” nature? My answer to this question is, yes. May every reader think about this question seriously for herself and himself. There is much that we still have to learn; we are just at the very early beginning of this great dawn. There is no straight and direct way to the solution of this mystery of mysteries. The way is indirect, and is the spiritual path. That is, upon consideration, one point to be learned from Thoth.

Probably the very strangest parallel that I have encountered during all my searches is the parallel between Aristotle, *Metaphysics* Book Twelve (Lambda) with its “Unmoved Moving”, and the Tibetan Kalachakra Tantra cosmology of the “Supreme Unchanging”. Could Hellenistic influence after Alexander the Great have informed Tibetan cosmogony? That is not impossible; but we have no specific documentation, to my knowledge, for any such theory transfer from Greece to Tibet.

Since this issue might be important, but is still practically unknown to scholarship, let me provide a *précis* of the materials that I have sifted through. As a result, to make it short, we will come out of this discussion leaving open whether there was a theory transfer from Aristotelean metaphysical cosmology into Tibetan cosmogony, or whether Tibetan cosmogony was informed from a more ancient source, closer to “Atlantis” than to Aristotle. One argument that tends to favor the latter (“ancient”) reading is that, assumedly, Hellenistic influence would have wandered, territorially, through Indian Buddhism, an ancient yet already highly literate culture. I have, with limited means, not been able to detect any trace of such a “late”

wandering, a finding which, if correct and verified by specialists, would definitely favor an “early” wandering, presumably independent of Aristotle and Hellenism.

I am setting out to compare two philosophies, namely: (i) Aristotle, *Metaphysics* Book Twelve (Lambda), the theory of the “Unmoved Moving”, with (ii) Tibetan Kalachakra Tantra cosmogony, theory of the “Supreme Unchanging”. Both theories are, essentially, congruent, identical. I have bibliographed both the Aristotelian side (large amount of literature), and the Tibetan side (small amount of literature accessible to westerners). I have looked, but have found nothing of substance (specifically in: Sadakata, Akira; *Buddhist Cosmology: Philosophy and Origins*; Tokyo, first English edition 1997), for the transmission question in this specific point, which may merely be my oversight. There is a generic Mount Sumeru Buddhist cosmogony, but it is to my limited knowledge always, except in Tibetan Kalachakra Tantra, lacking the signature theorem of the “Supreme Unchanging” that so strikingly resembles the Aristotelian theorem of the “Unmoved Moving”. This preliminary research report establishes a weak preliminary presumption that the Tibetan tradition may be, in its origins, older than the Aristotelian tradition. As we know, arguments of silence are tricky, however.

An additional aspect, which makes the theorems both of Aristotle and of the Tibetan Kalachakra Tantra, most suspect is, that the theorems represent the perspective of the reclusive 9th level of awareness, the Akhu level; and they do so unmistakably. The 9th level of awareness is the awareness of the cosmic center as a living force, the highest level of the divine Logos in the local universe. That mark is both in Aristotle, and in Kalachakra Tantra. It is also, but less pointedly, present in the apparent teachings of the original Buddha, Siddharta Gautama, but in a different style. I do not feel competent to give any final discussion of this; but I wish to contribute the subject, more as an open question.

The best, and in many respects only, overview for the Tibetan side I have found in: Hammar, Urban; *Studies in the Kalacakra Tantra: A History of the Kalacakra in Tibet and a Study of the Concept of Abibuddha, the Fourth Body of the Buddha and the Supreme Unchanging*; dissertation; Stockholm 2005. I use this dissertation in the following. The Kalacakra Tantra (in whatever form) was originally preached by Buddha (p. 17), which would mean, predating Aristotle. The Kalacakra Tantra “did not spread” (supra) with early Buddhism (which confirms my findings above). It was, once preached, moved somehow to the mythic country of Shambhala. The teachings were developed and commented upon there for more than a thousand years. It made its appearance in India in the tenth century, including statements about Jesus and the Prophet Muhammad and other things from periods long after Buddha’s lifetime. It is likely that the Kalacakra Tantra texts were written at the earliest several centuries after Muhammad’s lifetime. The earliest datable Tibetan text was written in 1329 (p. 18). The text’s history of possibly two or three centuries prior to that date in Tibet is uncertain. The most likely period for the introduction of the Kalacakra texts to Tibet from India is between 1030 and 1042 A.D. (p. 66). The Kalacakra texts are part of the Tibetan Buddhist canon (p. 70).

In Atlantis literature, Shambhala is frequently mentioned as a prominent city in the Agartha network, together with Telos in Mount Shasta, the city of Kathar beneath the Aegean, Posid beneath Mato Grosso in Brazil, and more than 200 other cities. It is stated that those cities are the remnants of the civilizations of Mu and Atlantis, and that they are in the fifth dimension of this planet, compared with our third dimension. (See, for example: Jones, Aurelia Louise; *Telos*; volumes 1, 2, 3; Mount Shasta, 2009 [volume 1], 2010.) Shambhala is said to be a city located slightly north of Lhasa in Tibet with a secret entrance through a monastery, in the fifth dimension, and with high spirituality. It would be difficult to explain how the Kalacakra Tantra first moved from such a Shambhala to India and then back to Tibet. It is probable that the Shambhala tradition originated outside of the Kalacakra texts (p. 82). Further, Atlantis lore has it that a faction of the Atlantean Nakkal priesthood became the seeds of the Tibetan sages of today; in this context, Drunvalo Melchizedek mentions a white pyramid in western China, in: *The Serpent of Light: The Movement of the Earth’s Kundalini and the Rise of the Female Light, 1949-2013*; San Francisco 2008.

Citing S. Sakai, Hammar explains (pp. 91 f.) the concept of Adibuddha, our closest expressions being, *world-soul*, or, better perhaps, *cosmic over-soul*: It is the highest spiritual doctrine, but also the highest material origin. It is an essence-body, both material and spiritual, but not separated from matter and spirit. It produces and develops the universe, suggesting a more emanationist sense than the word, creator.

In this point, there are actually notable differences compared with Aristotle, further arguing against an Aristotelian derivation. To my mind, the Tibetan is the more authentic of the two here. One apparent reason for this is, that the Tibetan teachings are distinctly longer and more explicit than the teachings of Aristotle in his *Metaphysics* on the Unmoved Moving, and also, in his lost dialogue “On Philosophy” as far as it can be reconstructed from “Scipio’s Dream” via Macrobius.

The Adibuddha rules everything. In some places of the texts, the deity Kalacakra is the same as the Adibuddha (p. 96). The term is germane to Tibetan Buddhism (Vajrayana), see:

<http://en.wikipedia.org/wiki/Adi-Buddha> (“Primordial Buddha”)

The Adibuddha, or Kalacakra, is definitely envisioned as a personified deity, a spirit being. It became associated with “unchanging bliss” (p. 109).

There is a definition of the Adibuddha as being without a beginning in time (p. 111), which is largely identical with Aristotle’s frequently mentioned mysterious teaching that the world is eternal. The Adibuddha, or Kalacakra, is compared with the “sun” (p. 113, first line).

In one passage it is stated more or less clearly that the Adibuddha, or Kalacakra, is identical with the Supreme Unchanging (paramaksara, p. 116). There is a teaching linking it with “four bodies” (supra), which, if the origin is Lemurian-Atlantean, would be the Four Forces of the universe. These are also called the “four alternatives”; and it is indicated that they have to do with “causal connection” from which the “body of great bliss” provides liberation (p. 129). The “four bodies of the Buddha” may, in that context, be the more symbolically multivalent of the terms.

Hammar’s chapter 5 covers the relation of the Adibuddha and the Four Bodies of the Buddha in the Kalacakra Tantra (pp. 141 ff.). With Herbert Guenther, he explains that there are lower three bodies, and that the fourth body, and even a fifth body, result from the lower three bodies in a “sort of causal result” (pp. 141 f.). That gives clear overtones of the “Four Force” and the most ancient, Not-Nazi, Swastika symbol mentioned in volume 1. The fifth body is, directly or cryptically, the “fifth element” in Aristotle, cosmic Kundalini force in Vedic Hinduism, etc. This chapter provides additional details that let us fingerprint the “Four Bodies” as a cipher of the Four Forces. These are, in Aristotle, the “Four Causes”. The entire terminology of the long and explicit Tibetan teachings, however, points away from Aristotle to a more original source. The Fourth Body is associated with what is beyond existence and is non-dual (p. 147). The entire Kalacakra Tantra context is by its very nature cosmogonic, or one may even say, cosmological. The Fourth Body, the Sahajakaya, is the “supreme body” (p. 155).

Hammar’s chapter 6 deals with the paramaksara (Supreme Unchanging) and its relation with the Adibuddha concept and the Sahajakaya. This has various subtle meanings. To know the Supreme Unchanging is, for example, important for the collection of knowledge (p. 186). Knowledge is possible only through the combination with the Supreme Unchanging, which precedes all knowledge. It is also necessary for reaching liberation (moksha, p. 187). Hammar explains that this signifies a high transcended state during union of a spiritual practitioner with the Adibuddha. This would be the union with the higher self of the ninth cycle, or samadhi of the Akhu level, that is, merely one step below the “AGWANTI” mentioned in §§ 23, 228, 230 by Thoth.

This parallel is very suspicious indeed. Reviewing it here briefly again confirms my conviction that we are dealing with a hidden Atlantean high teaching of technical spirituality. (2014-01-15)

(Detail Paper Ad 04, Addendum, 2014-10-16.)

A widespread symbol in Buddhism, apparently since ancient times, is the Mandala. It is, essentially, a square. It has cosmogonic/cosmological meaning, in that, at its center, is the Mount Meru/Sumeru. This, too, reflects to a certain extent on the pre-ancient tradition of the Four Forces. Each side represents one of the Four Forces. That pre-ancient meaning is, probably, no longer closely associated with the Buddhist Mandala symbolism.

Enoch is identified with Thoth. Enoch was an avatar (specially designated part incarnation) of Thoth (not Thoth himself, but Thoth by an incarnating astral projection). Enoch, the father of Methuselah, is reported to have lived 300 years or longer in the same physical body (Genesis 5:19-22). If that is correct, Enoch, and other members of his family, would therefore be considered immortal humans.

There are three apocryphal Books of Enoch. There is an English edition of all three: Joseph B. Lumpkin; *The Books of Enoch: The Complete Volume Containing: 1 Enoch (The Ethiopic Book of Enoch), 2 Enoch (The Slavonic Secrets of Enoch), 3 Enoch (The Hebrew Book of Enoch)*; Blountsville 2010. The books report that Enoch was taken to Heaven (Paradise). He became the guardian of the celestial treasures, chief of the archangels, attendant at God's throne, knower of all secrets and mysteries. The third book identifies Enoch as Metatron (Metatron would thus not be an "angel" in the technical sense, but a human.) Metatron is the angel (Greek for "messenger"), or messenger, of God's word. That sounds like Hermes/Mercury, the messenger of the gods, with yet another name.

The name of Enoch was used in the sixteenth century, possibly from Scottish Rite Masonry, for a spiritual contact system, which is called "Enochian Magic". This was revived in the nineteenth century. There is a useful Wikipedia article on this: http://en.wikipedia.org/wiki/Enochian_magic The system is practiced to this day, as formed by five Englishmen: John Dee, Edward Kelley, Samuel Liddell MacGregor Mathers, and Aleister Crowley. Four researchers have also been of influence: Dr Thomas Rudd, Elias Ashmole, Dr William Wynn Westcott, and Israel Regardie.

So-called "Enochian Magic" uses symbolism of Four Forces, namely Four Castles, or Towers. Such a diagram was drawn by Dr. Kelly after a vision in Cracow. The south tower is the symbol of the Fourth Force, the Holy Spirit.

According to an entry in John Dee's diary for May 4, 1583, his scribe Dr. Edward Kelley had visions, including a vision one of an ocean "and many ships thereon, and the cutting off the head of a woman by a tall black man". In 1587, Mary Queen of Scots was beheaded. In 1588, the Spanish Armada came to invade England. (Benjamin Wolley; *The Queen's Conjurer: The Science and Magic of Dr. John Dee, Adviser to Queen Elizabeth I*; New York 2001; p. 180.)

Dee was rumored to have summoned, by magical means, a series of heavy storms starting on August 4 to that considerably disabled the Spanish Armada, a fleet of 130 ships, in 1588. Only about one-half the ships returned to Spain. See, The National Archives, documentation,

<http://nationalarchives.gov.uk/documents/education/spanish-armada.pdf>

Dee was an adviser to Queen Elizabeth I, but from 1586 to 1589, he was living in Prague on the continent. Dee sent Queen Elizabeth a letter upon the destruction of the Spanish Armada in 1589 (Harleian MS. 6986, fo. 45); Woolley (p. 332) gives its date as November 1588. The destruction of the Spanish Armada, mainly by storms, with the English fleet far outnumbered, was popularly seen as a miracle. It may be credulity either to believe in a miracle, or not to believe in it. In either case, knowledge would not be involved.

If someone is interested in "(dis-)proving" paranormal abilities such as human self-levitation, I recommend to contact a stage magician in Las Vegas named Criss Angel. He regularly performs such paranormal stunts. Criss Angel's TV show entitled "Mindfreak" features such stunts in around a hundred episodes. It looks very realistic. If curiosity is a sign of intelligence, one may point to the fact that, apparently, not one single scientist has investigated this well-known performer. His stunts are in accordance with all traditional descriptions of

paranormal powers, and with the scientific findings of Giuseppe Calligaris (see in volume 1 of this Commentary).

The “Golden Dawn” in the nineteenth century adopted the system of Enochian Magic after Dee and Kelley in the seventeenth century version by Dr. Thomas Rudd. Rudd replaced the angel names with the names of black magical demons drawn from the Goetia, or Lesser Keys of Solomon. This example is discussed in: Jon (Jonathan Barlow) Gee; *Metatron’s Wings*; 2nd edition 2014; published at <http://www.benpadiah.com> , with link to free pdf download; p. 139 of the pdf. That is the central spiritual contact system behind many Masonic and Pseudo-Masonic secret societies today. On pp. 141 ff., Gee explains Mather’s “Concourse of the Forces” in their application to the four Towers of Dee’s Enochian system. With that outline, we have a reconstruction of basic Atlantean “magic-science” that has been handed down to us over the eons.(2014-10-16)

Joint Remarks on All Remaining Detail Papers

What are the “operations” in the Primary Number System? The operations in the Primary Number System are that what is called, “Kundalini”.

The Second Force is the Force of adding. The Third Force is the Force of multiplication. The Fourth Force is the Force of logarithmic multiplication. The First Force is all of this but for the negative realms (Fifteen Emerald Tablets of Thoth: the “Darkness”).

The key to the mathematics of the Primary Number System is the Spirit Mandala of the Flower of Life. Man’s lost ancient science flowing from this is the science of the Four Forces, or going by alternate names: the super-science of change that today is called alchemy, or, with the Lemurian and Atlantean name of old: magic-science.

All remaining detail papers may be considered to be contained in this.

A human being participates in the operations through her or his ninefold awareness and nine-body system. The operations shift from awareness level to awareness level, like orbital shifts, at supraluminal speeds. The differentials manifest as rays, which I have come to call “logography”. This concerns words, which can express numbers, and also to the numerals of the Primary Number System, which cannot adequately express words. The numeral for “zero” is expressed by the astral leaps of the astral body in Samadhi from one hierarchic level to another of the Spiritual Network Symbiont, or Oversoul. Enochian, for which we have basic grammar and basic vocabulary in books, is one of the higher forms of the Language of the Light, Logos (§ 24). The human participation in this is a form of meditation. It takes place in the space and time of Cosmic Consciousness. Emerald Tablets Fourteen and Fifteen pertain, in particular, to this. I see this has come to be a meta-commentary on my Vision Text through a Commentary on the Emerald Tablets. I believe I have moved several steps forward by this. (Finished on 2014-08-24 at 01:33 noon.)

The geometric figure, “Flower of Light”, is a symbol of the Great Spiritual Sun of Paradise, if you look at its center point (center of the middle circle) and if you interpret, in the sense of mental *Wechselbilder*, the outgoing chains of narrow petals as its rays. This gives you a supra-cosmological model of the hierarchical Spiritual Network Symbiont (start of supra-cosmology.) There is only one single center; and it has an infinity of worlds and offspring (a semi-absolute infinity.) The starting point and focus of the meditation mentioned yesterday, overleaf, is not your individual self, but is the supra-mundane central point (in my vision text: the “Middle Point”.) That is the timeless origin of life in all realms. (Finished on 2014-08-25 at 12:23 noon.)

If people recognize the word “Kundalini”, perhaps their closest association will be, “yoga.” That is indeed the practical link. As for a pinch of theory, see in the foregoing “Joint Remarks”. But – what does that mean in terms of what you and I might *do*?

From the first Detail Paper (Four Forces), there is a detail question that remains open: Incidental to the Third Cause of the Aristotelian “Physike”, we looked at the origins of man. The point at issue there was made. A different question is, what do the origins of man have to do with the “moving cause” (Aristotle’s “Third Cause”)?

Let us take as an example, biological locomotion. In land-bound mammals, this is “gait”, i.e., the way how the organism walks on legs and feet. Humans do not locomote like mammals but are entirely upright-aligned bipedal. That has many disadvantages, such as being poor runners, and being prone to back pain especially in the lumbar vertebra zone (lowest part of the backbone.)

Why? What benefit is that price paying for?

Humans, as finalizers, are beings with a vast and god-like free will, albeit to 99% unused. That is reflected in the nine-body system that is proprietary to man, not shared by plants and animals. A highly misleading statement: “Your will be done, not mine.” That falsely construes a dichotomy between a construct, “God’s will”, and another construct, “my will”. Since the free-will center *is* the Divine in us (with a Sanskrit term: the Antaryamin; in Sokrates’ classical Greek: the “daimonion”), there can be no such dichotomy but only a separative disconnect.

A somewhat less misleading statement: God created man in “His image and likeness”. The human form is more closely shaped after the model of a ray than are the animal and plant forms. If you are on a trip of rationalizing, that is one of the rationales why human gait is upright-aligned bipedal, not in the mammalian modes. As a consequence of this architecture, Kundalini can be present in a human as a ray (my Vision Text 7: “pillar of flowing Light”.) This is proprietary to man alone.

Geometry is central to this. Geometry is also central to the following remarks, which I draw from some positive personal experiences with yoga-type geometrical realignment of my physical body from early 2006 to this day. The points are mostly subtle in terms of angular values. I will not enter into any mathematical formulas.

Since birth, I had a hollow back. Over time I developed strong back pains in the lumbar region. At some point, my mother encouraged me to go to a local shoestore who were offering a free foot checkup for a Swedish company offering their patent metal shoe inlays. I ended up buying a pair of the customized steel inlays and was very satisfied with them since they reduced my back pain almost entirely. Around 1982, for a student health insurance application, I underwent a medical check-up. The doctor found me okay, but, concerning my feet, explained that, like many people, I had flatfoot (Pes planus), talipes valgus (Pes valgus), and splayfoot (Pes transversoplanus). That remained the situation until early 2006 when I, 182 cm tall, with 116 kg (overweight), developed for myself, without medical advice, a program to cut down. I ended up discarding the steel shoe inlays some months later because my back pain was gone for good. In early February 2007 I stopped my program to lose body fat when I weighed 70 kg; I was weak but was in good health.

This is no recommendation for anyone to do anything. I give no warranty for this. This is for information purposes only.

In hindsight, the most important single thing that I did back in 2006 was to make a resolve to use all my possibilities to get back to a normal body weight (today: slow oscillations between 72 kg to 76 kg) and to get rid of my back pains without a doctor. The latter was, for me, the most important point: Learn how to do it yourself! (I love overweight doctors who are chain smokers...)

To my experience, the English internet permits a person to learn the right questions, and some of the more important right answers, in a period of four weeks of full-time occupation. That was, for me, February 2006. Some of my lead questions back then were: yoyo effect • How should I move my feet the right way? • How can I lose weight?, soon redefined into: how can I reduce my body fat ratio? • How can I build up muscles atrophied after seventeen years of sedentary office work? • Does it make sense to use yoga?

In retrospect, the most important thing was to be on my own without turning to doctors, and to become a self-responsible and self-determined student of my personal questions, both to refine the questions, and to discover the answers and the search terms that are most useful for find the answers on the internet. Everything else was merely consequential at the time.

Today, in my ninth year after this, the information has sunk in long time ago; and the most important thing today for me is, taking walks. That has replaced, to a large degree, the learning from books and websites. My focus turned, already in 2006, strongly to one fundamental set of rather complicated questions: What is the geometry of the human foot, of the human gait, and of the entire human body alignment? That focus was the lasting main result of my one-month self-taught internet crash course in what-it-takes-to...

The information on this set of questions in the literature is entirely insufficient. My self-education therefore continued in the form of trial and error. I call that, to this day, my “foot yoga”, preferred over the term, “yoga of walking”. It all is, really, about the feet. Let me explain in detail:

Today, Monday, 2014-08-25, when I walked to town (c.3 km) for breakfast and walked home again, mostly through green landscape, and after having written my part for this book yesterday (see some pages above), it was as if a weight had fallen off of me. While walking, I was moving my legs at the hip level, but the rest of my legs and my feet were moving, for the first time in over eight years of doing this, “all on their own” in the right way. I noticed, for the first time, that, while bringing the leg forward after its back-stroke, there was a pull in the upper leg, pulling the knee slightly to the outside. That made me aware that, for all these years, there had always been a friction in the inside knee that was now gone. I had always been walking very slightly knock-kneed; but this had not shown up even in a video that I once took of myself walking (from the side.)

While walking - my consciousness is split off from the motions and is not aware of time - I pondered over this and came to the following conclusion: It is a mistake when the foot hits the ground on the inside (on the side of the big toe). Kinetically, it is right when the foot hits the ground on the outside (on the side of the little toe) and then rolls off over the big toe. That is when the knock-knee friction in the inside knee goes away and the knee blockades are cleared. (The legs do not move in two dimensions like a “pendulum” but there is an additional subtle oscillation sideways along a third axis which is of catalytical importance. For beginners, a special piriformis zone release is required, using crossed legs, and training the inward thrust of the big toe when the leg rotates.)

This fell into place with the nine-body system: The foot/ankle corresponds to 1st level of awareness. That is where most people are locked into by blockades. The knee corresponds to 3rd level of awareness. The hips correspond to 5th level of awareness (astral level, Kundalini blockade.) The surprisingly flexible backbone corresponds to 7th level of awareness. The neck level corresponds to 9th level of awareness (the final subtle energy gap in advanced Kriya yoga [Ennio Nimis].)

All this is closely intertwined with the Primary Number system via the ninefold awareness. Working on the ninefold awareness is, hence, by no means merely mental work alone; it includes, very importantly, yoga-type subtle body work with a specific goal. The subtleties are present in extremely slight angular variations that start in the realignment of the feet and run through the entire upright human body to the neck level.

The goal is, to realign one’s feet in such a way that the entire body geometry is realigned without blockades (in summary terms: a “good posture”, or, in motion, a “good gait”.) I have found, over years, that this greatly increases my well-being. The greatest effect that this has had on me is that it takes my mind off eating and I lose false (non-physiological) hunger. I see this as a redetermination of my physical body no longer from the external but from the internal. Apart from that, I have found no rational causal explanation for this.

The method grows on you and, since your physical body is your tool for interacting with the physical level of reality, gradually takes over everything, realigning your entire self with the Divine. It allows you to continue your growth as a Vessel. Despite its seeming subtlety, I have found this to be very powerful. My label for this method is the “Lucid Mirror Plan”; it is a form of Integral Yoga.

I developed the foregoing for myself as a preparatory program for Babaji’s Kriya Yoga eighteen asanas for mastering the physical body (propagated by Marshall Govindan),

<http://18kriyapostures.blogspot.de/2011/07/18-kriya-postures-free-downloads.html>

because I found that westerners coming from an office work culture can’t even think of taking up such a practice due to all their acquired super-stiffness. My most surprising single discovery was, just some weeks ago, that, as your weight goes extremely low, there is a threshold where your super-stiffness disappears (caution: health hazard!)

The cosmic Kundalini energy (Shakti power), as far as it works in human beings, is controlled by a female deity, Shakti, who can be contacted. Shakti is an aspect of the Third Force human creatrix (Buddha Force, Purusha, perfect man.) The human being, the most privileged organismic life form with the free-will option to deify, has a conscious connection with what Aristotle calls the “moving cause” (“efficient cause”). The viewpoint behind this assumes that the human being has “mover” capabilities similar to those of God. We would speak of enormous psychic abilities, corresponding to the vast range of the individual free will of man. These abilities are absent in plant and animal life. G. Calligaris discovered them encoded in the human skin through his laboratory work (see in volume 1 of this Commentary.)

Such a viewpoint implies a human ability to “participate” in Creator/Mover activity not on the high spiritual level alone, but in the physical reality as well. This is excluded by the *Ansatz* of modern death science physics. From a biologicistic approach, however (Aristotle, ancient science), this is, in principle, not particularly problematic.

In the west, this outlook was last actively carried forward in medieval physics, continuing in modernity only along the fringes (Spinoza, Goethe, Schelling, etc.) The quantum movement and self-organization movement in recent western science can, both, well be interpreted as a revival of that ancient outlook in modern forms, thus a perennial theme.

Perhaps the brightest ember of this spirit in the Middle Ages was Ioannis Philoponos who is known to us from volume 1, a Byzantine philosopher wrestling with the supreme difficulties of Aristotelian notions of causality for mechanistic questions of physical motion. We may not expect really good answers from John Philoponus; but he may teach us awareness for some of the difficulties that he encountered. One very interesting aspect is that, in Byzantium, there was a living, if sometimes under-cover, tradition of the grand Primary Number philosophy, namely, Neoplatonism.

There is one book, perhaps the lead book, about Philoponus that I was not able to fit into the framework of volume 1. It therefore still sits waiting. The book is: Richard Sorabji (editor); *Philoponus and the Rejection of Aristotelian Science*; 2nd edition, London 2010. A second book that can shed some rays of light into the darkness of Neoplatonic receptions is: Hankey, W. J.; *God in Himself: Aquinas' Doctrine of God as expounded in the Summa Theologiae (Oxford Theological Monographs)*; Oxford 2004.

Thomas Aquinas was the greatest teacher of the Roman Catholic Church, active in the thirteenth century. John Philoponus lived his adult mainly in the sixth century. What relevance does Aquinas have for our understanding of Philoponus? Countering tendencies of the Anti-Modernist Campaign, Hankey shows that Aquinas was less of an Aristotelian than is often presumed, and that Aquinas actually relies more strongly than is often presumed on a Neoplatonist, namely Proklos (Proclus).

As is known, Aquinas advocated the effort of Philoponus to show, contrary to Aristotle, that the world cannot exist eternally and must have a beginning. To arrive at that conclusion, however, one must dismiss Aristotle's teachings in this point. Philoponus wrote treatises against Aristotle and Proclus in this point. That is an example of how thoroughly Philoponus (a Greek name meaning, “Workaholic”) gave Aristotle a critical reading, including viewpoints on Proclus, a philosopher of the emanationist Neoplatonic Primary Number school. This enabled Philoponus to build several strong arguments against infinite past time. Several centuries later, the very learned Thomas Aquinas himself would adopt in his Catholic Christian doctrines the conspectus of Philoponus (an anathematized Monophysite Christian, and nominalist similar to Ockham.)

Upon publication of the first edition of the Philoponus book edited by Richard Sorabji (1987, 253 pp.), a reviewer (Seymour Feldman) criticized the attempts to nail down Philoponus to any given school, since he was neither a conforming Aristotelian, nor did he fit squarely into Neoplatonism. Instead of labelling him a “Neoplatonist” it may be worth considering him a critical Aristotelian, in any event an original and pioneering mind. Another reviewer tagged Philoponus' key achievement as a “critique of Aristotelian physics”

(Mark D. Jordan). The second edition 2010 includes new facts and findings on Philoponus and is thus a longer book than the first edition.

Both editions feature a truly startling and well researched article by Michael Wolff; Philoponus and the Rise of Preclassical Dynamics (2010 edition: chapter 4). Alexander von Humboldt praised Philoponus for positing a force directly imparted (or impressed, from an external cause) to the celestial bodies, as Humboldt understood it, a step toward celestial mechanics. Humboldt does not comment, however, on the question, which he may in his mind have dismissed as absurd, to what extent Philoponus stood in the ancient tradition of an entirely *volitional* motion of nature, deriving from the extra-celestial spirit mover relying on a motive force akin to that of Love (Aristotle, Metaphysics book Lambda, etc.) The question is, what kind of direct-action force is proposed? What are forces that do not use ropes and chains? If the historically problematic term of an “impetus” is used, what is that apart from a purportedly helpful word? We are right in the middle of the quagmire here. Humboldt may have ultimately missed the point (see below).

At one point, Philoponus writes about a “motive power” flowing “from the agent in the air” in the example of projectile motion. Discussing the situation of a vacuum, Philoponus asserts that the projectile has a “motive power” that has been imparted to it but which will eventually diminish. Aristotle, however, has the moving cause located outside of the moved, strictly “another” cause; and its force is not transmitted (or more clearly, I find: is not relocated into the moved.) Self-motion (motility), much limited in comparison with the abilities of the extra-celestial and incorporeal unmoved mover, in Aristotle, is reserved for animals humans, due to the power of the soul. In Aristotle, the soul is, somewhat surprisingly, not a prime mover, but somehow mediates between the prime mover and the moved body. Philoponus characterizes the soul energy in the same terms as his impressed force of natural dynamics, in each instance, an incorporeal moving cause. For the mediation aspect, Philoponus develops a theory of mediation via light and the energy of colours, emanating from the sun. Philoponus was apparently an early proponent of quantum connectivity.

According to Wolff (supra, p. 157), Philoponus “reinterprets” the Aristotelian and Neoplatonic unmoved mover “as the first member in a (temporal) series of efficient causes.” That argument, however, is already explicitly in Aristotle’s Metaphysics, namely, in form of the intermediary movers of the spheres. There is, at most, a subordinate innovation of phrasing here.

The ultimate concept that Philoponus comes up with is, “spontaneous activity”, later reflected in Kant’s cosmological concept of freedom (supra, p. 158), developed after Christian Wolff’s “causality of freedom”. This all is surprisingly modern in a world of connectivity that our best minds today have shown to be undetermined by numbers alone.

What have we gained by this discussion? Doubtlessly, the subject has a preliminary qualification since it is “old and obscure”. Smart people have been beating around the bushes for quite some time. Something has developed since the days of Aristotle, namely, an increasingly more pronounced subjective-individual participatory aspect for the benefit of man. I interpret Philoponus on natural causation thus that the natural world is controlled by the absolutely free but beneficial volition of an immaterial prime mover. That is a summation of ancient philosophy, rephrased by a critical mind in changing times. There is a dominant pantheistic, immanent aspect in that.

It would be smart to get in touch with that controlling volition. Since we are part of nature, that volition must already be in us. We partake in it through our own free will, which is its gift to us.

(Finished 2014-08-25 at 05:40 p.m.)

What is my theory of the origins of man? Does man have an origin? Man has an origin; but it is, relating to man’s essence outside of the material Creation worlds, outside of their regime of inertia, and, thus, outside their regime of (finite) time. The Urantia Book names this condition “absonite”, a term related to an advanced understanding of infinities. It is defined as, “without beginning and without end.” A part of man is

absonite. That part is an “orb”. The orb is our absonite part. That part is not “in” God; and, vice versa, God is not “in” that part. While we have a very limited ability to understand God and God’s inner workings, God has, with us as absonite beings, the same limitation. If She/He is to accept us, Creation is Her/His probationary period for us so that each one of us individually may reveal ourselves to Him.

For purposes of the material Creation worlds, the Divine equips us with gear for existing in the inertia-time regime. These are “bodies”. In the “bodies”, the orb is the dan tien. It leaves the bodies upon death, with the ability to rematerialize (reincarnate), which is a slow form of teleportation. The bodies are created and are not absonite. The seat of our absolute freedom (which is not: God’s omnipotence) is thus not in the bodies but is mediated into the bodies. With our bodies, as we undergo the long journey home to Paradise, we undergo evolution which is a word for a biological development, and by no means an entirely useless word. Man is to a large extent self-determined in his/her evolution, but is, in lower states, unaware of this while present inside an incarnation life. The principle of how man can even be in Creation is a disconnect between the surface person and the free-will center.

The Vedas have a cyclic theory. Is that correct? I believe, ultimately, no. We are on a passage from the past half-eternity to the future half-eternity. God has chosen to play out the peak events here on this planet, let us call it, Earth. The passage is like passing through a doorway. The ensuing results are final on the absonite level and, ultimately, thus are not cyclical, nor are they recurrent. Creation itself as a whole is here to stay for eternity.

It is wrong to “believe” in re-incarnation, as wrong as “believing” in one’s left foot. As awareness rises, people become more easily able to identify within their vast subconscious their memory of past lives, which is a form of “knowledge” but no mere “belief”. From an outside perspective, there is no “re-”incarnation, since the phenomenon presents itself from the outside as a complex synchronicity, namely a single multi-dimensional multiple incarnation for which terms of holographic reality are fitting. At the end of the very long time window of Creation in the material Creation realms, the respective individual continues either to Heaven or to hell. A great paradox is that, while every person is free, nobody has chosen which free will they have. Human beings are powerful co-creators for their own life in self-predetermination. Fate is no punishment but is free-will choice. That sounds harsh, even outrageous, to humans because, in our human state, we are disconnected from our free will. That disconnect, perhaps the most typical defining element of man, is created and is of a long-term temporary nature.

Knowing this, what good does it do? It takes man’s focus off the “single lifetime” perspective and sets things into their true perspective in the workings of eternity. For example, the consumer mentality rampant on this planet appears in a very different light under the foregoing auspices, than under present oblivion mental conditions, for people who wish to reflect upon it. The greatest changes, often said to be in cosmology, are actually those in the mind.

Man, his and her own co-creator, when rising above the physical body paradigm, is entering psychic evolution. That is our situation in these years. There is no more momentous change. The last book that I would like to present here is a shining beacon in the dark with lots of difficulties and lots of help stored in it: Shaila Catherine; *Wisdom Wide and Deep: A Practical Handbook for Mastering Jhana and Vipassana*, foreword by Pa-Auk Sayadaw; Boston 2011. Shaila Catherine is an American lay student of the Most Venerable Pa-Auk Sayadaw. From her own meditation practice since 1980, and in this Myanmar Theravada lineage since 2006, she wrote her book at the encouragement of her teacher, the eminent Sayadaw; and he is “very pleased with what she has done” (Foreword).

The work of Pa-Auk Sayadaw is the apex of human meditation knowledge and can be a blessing for our times of old limits vastly breaking open into the unknown. I will write about it, but wish to point out that the master’s approach is a “wet approach”, that is, jump-in-the-pool-and-swim. The more recondite points of his teaching are not translated and are intended for use by students while under personal supervision only. Pa-

Auk Sayadaw is the abbot of the Pa-Auk Forest Monastery in southern Myanmar. Among its prime features are silence and repose.

The teaching is an innovative and practice-heavy exegesis of a Theravada manual, Visuddhimagga (“Path of Purity/Purification”) authored by Buddhaghosa in the fifth century AD. To understand the teaching, one must first gain a basic understanding of the Visuddhimagga.

Unlike “Tibetan Buddhism” in a demon world, Buddhism in its most traditional form, Theravada, is a contact system for the Third Force (Buddha force, Purusha) and the Fourth Force (Holy Spirit). Compared with raja yoga, the body work is limited practically entirely to extreme breath work. The mental self-cultivation of meditation builds on that foundation. A large part of the Visuddhimagga is dedicated to Buddhist monastic rules; it is a very strict monastic book, not a book written for lay people. Coming from a secular life, the only word that you will find appropriate for that is: drastic.

“Vipassana” is a word for meditation that uses, as its technique, to be mindful of one’s breath. Tradition traces this back to Gautama Buddha. “Jhana” is a technical and secretive set of meditation instructions that are described in the Visuddhimagga. They are an extension of the seventh limb of the Patanjali Yoga ashtanga. One segment of the Jhanas unlocks the psychic powers, that is the same as the pre-astral barrier. (Finished 2014-08-26 at 11:24 a.m.)

Vipassana:

To investigate Vipassana, it is necessary to provide a critical backdrop to the book by Catherine. My steps will be thus: I will read the following four books, in the following ascending order, under the aspect of Vipassana:

Abbot George Burke (Swami Nirmalananda Giri); *The Breath of Life: The Practice of Breath Meditation According to Hindu, Buddhist, Taoist, Jewish and Christian Traditions*; Light of the Spirit Monastery 2012; pdf; 217 p.; <http://d20h0i7z8cvm2o.cloudfront.net/wp-content/uploads/Breath-of-Life.pdf>

Sri Aurobindo; *Letters on Yoga III (Volume 30, The Complete Works of Sri Aurobindo)*; Pondicherry 2014; pdf; 531 p.; <http://www.sriurobindoashram.org/ashram/sriuro/writings.php>

Venerable Pa-Auk Sayadaw; *Knowing and Seeing: Talks and Questions-and-Answers at a Meditation Retreat in Taiwan by Venerable Pa-Auk Sayadaw*; Buddhadharma Education Association Inc. 2000; pdf; 310 p.; in list on page: http://www.buddhanet.net/ebooks_m.htm

Shailla Catherine; *Wisdom Wide and Deep: A Practical Handbook for Mastering Jhana and Vipassana, foreword by Pa-Auk Sayadaw*; Boston 2011

The reading work will take several days since these are substantial and not always easy books. After reading, it is necessary to collate the three books with each other, and then to collate them all together with that what has been said earlier in this Commentary. When that is done, we can move forward to the more intricate subject of the Jhanas, the goal of which is closely related to this and builds on this. (Finished 2014-08-26 at 12:22 a.m.)

In the first book (Abbot George Burke), after reading 23 p. into the pdf and digressing a bit on the internet (to search google once again for “breathless state”, getting to the pdf of Ennio Nimis), is that the author (Burke) talks about “awareness” of the breath. In terms of universals, in his description there is an entirely particular awareness but no element of universal awareness. I have often helped myself into a more universal form of awareness through the thought: “What I am doing right now is the most important thing in my entire endless lifespan.” Such a type of reflection I find missing. Burke’s description of breath awareness does not connect with me. Burke is a westerner, judging by his name, and by how he writes.

Ennio Nimis, according to his description, eventually encountered the breathless state, together with bliss and feelings of liberation. It is not actually an *entirely* breathless state, though, since the metaphysical inner cosmic breath, once awareness has opened to it, does not stop. The (pulseless and) “breathless state” reflects a shift, temporarily, of the dan tien’s individual life force from the physical to the astral, and then back again. It is a step leading up to physical immortality. One should be careful about assuming that there is some kind of easy “technique” making this available; there is not. The yogic “breathless state” is not, in itself, a defined goal to work towards (this rule of discipline pertains to all paranormal powers.) In contrast to that, a meaningful yogic goal definition would be, to shift your life into meditation and no longer to live here but merely to work here. There is not much more involved in being successful in such a venture than changing your free will of your own accord. That is the absolutely easiest thing of all, but for humans, it is the hardest. It is almost as if we are cursed; not only do we live in trees, but we live in trees *and* walk on our hands...

Since most of the text is uninteresting to me in context of the direction of our question here, I jump to the one point that, upon scanning over the book, interests me: Burke, chapter 3 (pdf, p. 50 ff.). This, the first substantive chapter, outlines the Hindu tradition of breath meditation. The concept of *vishwaprana*, i.e., the *Cosmic Breath*, is introduced. It reminds strongly of vishveshvara, the golden Light-Ether of Shiva (cf. § 38), ruler of the universe. After all what has been said, that gives us the entire context on a silver platter, an endless subject for meditation, and in a universal sense clearly not bound merely to any Hindu specifics apart from the names themselves. The chapter is replete with instructive Hindu scriptural quotes. It is noted that there is a “close relation existing between breath and mind” (supra, p. 52). Chapter 4 goes into the extensive history of Buddhist breath meditation. The general idea of observing the breath is that it is that physical body process that is the richest in subtle energy; it works like a doorway to enter subtle realms and perceptions, with key virtues being patience, calm, serenity, non-thinking, and, simply, observance in pure being-ness. Further, of course, mindful breathing is a wonderfully ethical feat of non-thinking. The ancient Buddhist art of Vipassana is an advanced field of exercise in which the Mind, who has taken presence in us through the body system, can grow in us and let us join Him forever.

Since, as we just saw, the issue at hand is intertwined with cosmic consciousness via the concept of Cosmic Breath, the recently published volume 30 of Sri Aurobindo’s writings comes more than timely. For the first time, all his letters on yoga are being published, with one volume still pending. The recent volume includes Aurobindo’s letters on cosmic consciousness.

Pondering on “Cosmic Breath”, we may dissect that proposed phenomenon analytically into (i) breath, and (ii) cosmic awareness of same. Basic for (ii) is, cosmic consciousness. What is “cosmic consciousness”? Does cosmic consciousness confirm “Cosmic Breath”? (The latter question can be answered only later in the course of additional discussions.)

According to what was said earlier in this volume and in volume 1 of this Commentary, cosmic consciousness is the witness consciousness of a human that has expanded such that it encompasses this local universe. The volume by Sri Aurobindo is no “single source” on this subject (which would be a constellation with its own problems). There is an earlier book by Raymond Maurice Bucke, a Canadian, easy to find on the internet. The entire Indo-Byzantine philosophy of Neoplatonism is a demonstration of cosmic consciousness, just as is metaphysics since Aristotle. The east has its own traditions of spiritual cosmology, a voluminous subject not to be elaborated here. What this tour d’horizon shows is that, the seeming strangeness of the tag “cosmic consciousness” notwithstanding, we have, here, one of the great perennial subjects of intellectual history at hand, albeit under an aspect that promises to clean up a somewhat dishevelled field of international dispersion. The book should be read in its entirety; it makes no sense to summarize it over and above what has already flowed from it into my text herein. If you do not find it helpful then leave it away; but that will limit the scope of your understanding. There is a “Cosmic Self” (p. 268). Through yoga, man can become aware of the Cosmic Self. That is “cosmic consciousness” – to be aware of the Cosmic Self.

I do not feel able to summarize the words of the great Sayadaw in the book, “Knowing and Seeing”. Since the book is free on the internet, study the master’s words unfiltered. The book is basic for the following. Its palette of subjects is broader than what I discuss here. It is our given basic tool to get into this subject in a technically qualified manner, preparatory for the 2011 book by Catherine. Vipassana is to become, and to be, aware of the Cosmic Self *through mindful breathing*. The point is, that you are becoming aware of yourself.

Shaila Catherine, in her book, deals both with Vipassana and with Jhana meditation. Both come in a set of clear instructions. If you want a competent summary, consult the foregoing free pdf ebook on the internet. Even these do not replace Catherine’s book, however.

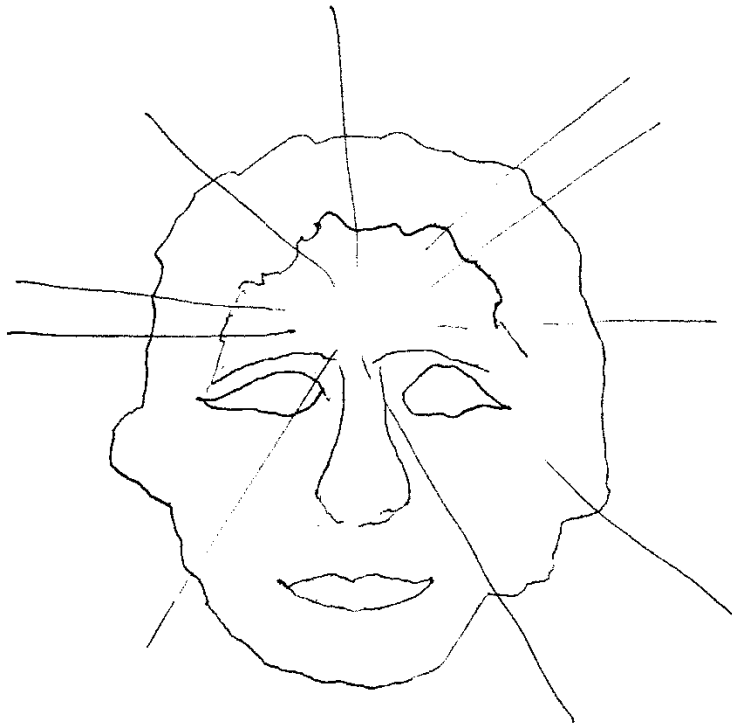
Jhana meditation concerns Jhanas as “gears” in the gearshift of meditation; additionally, the simile of a “control panel” for the awakened and highly multifunctional mind may be fitting.

(2014-08-26, 07:05 p.m.)

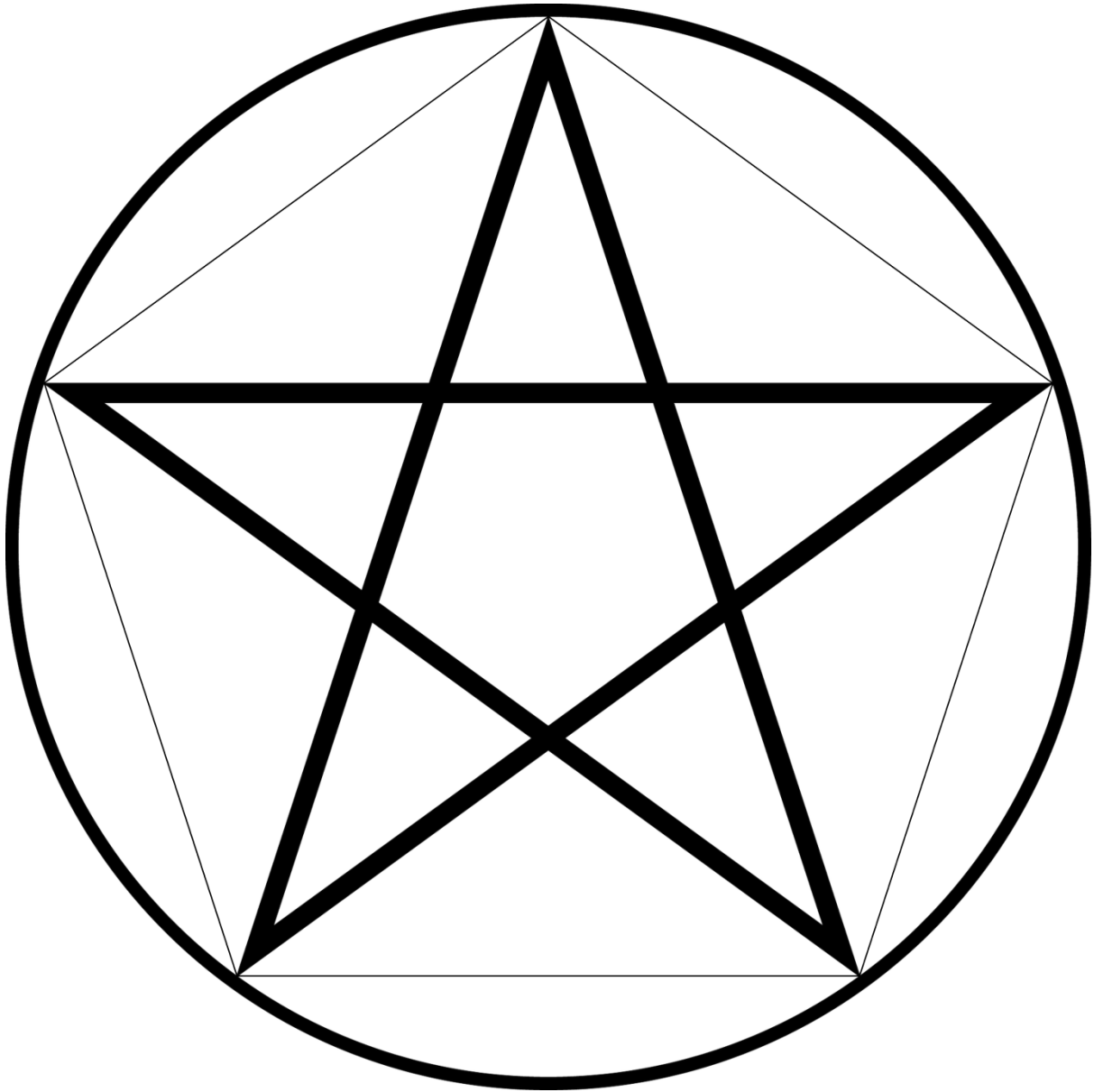
All things animate are of three states of existence:
chaos or death, liberty in humanity and felicity of Heaven.

APPENDIX B
Relevant to My Vision Text I

I have many older writings, not published, that relate to my vision text. The following is a selection appears suitable to elucidate, at slower speed, a growth of understanding the vision.



The Poet
Johann Wolfgang von Goethe, Visitor out of the Light



Pentagram in Pentagon and Circle
Yantra of the Star of Ideas

The Star of Ideas

Written for the Vision Text, 1988/12 to 1989/02

I. The Categories of Substance

§ 118. On Categories

118.1. I described the world of Light (Vision of Akanthus, above, § 12). I explain it through the „philosophical theory of relativity”. This theory (or „theorem”, seed of theory) concludes the central text (above, § 13.3). It states that the fully evolved concept (or „Logos”) lets „all that is” appear as „relation to one another”. Drawing on Goethe and the physiology of color vision, I point out the triple polarity of color vision (above, § 100.3). It, in the event of transfiguration, forms an organ of Akanthus or „gleaming star” in the forehead of the corporeal soul. It there represents „all that is” as „relation to one another”. Within the soul, it is the „(little) star of ideas”.

118.2. The soul’s „little star of ideas” maintains a „double book keeping” for all the soul’s experience (perception, motion, language, memory, thought). Thereby, it reflects such in the trans-individual agency of the Imperative (i.e. the Good, the True and the Beautiful [above, sections A, B, and additionally below]).

118.3. Its counterpart is the „big star of ideas”: the Middle Point, the Heavenly Empyrean of rays. It is the controlling agency of divine Mind. Divine Mind links the Middle Point with all souls, docking at their „little stars of ideas”. Mind manifests itself as Light. The „little stars” among themselves and together with the „big star” all communicate through Mind, manifest as Light. Hence, psychoanalysis of immortals strikes upon two trans-individual agencies. Analyzed functionally, the psychic constellation of immortals forms the trinity of Middle Point (§ 119.1.), Mind (§ 119.2.) and Normative Individual (§ 119.3.).

§ 119. Elements of the Trinity

119.1. We may illustrate the Middle Point of the Light as the peak of an inclusive conceptual pyramid. It is symbolized by a fan of lines that take their departure from a common logical middle point, the „major concept” (e.g. „animal”) and branch out to the various particular concepts, the „minor concepts” (e.g. „dog”, „horse”, „cattle”). The evolving pyramid breaks down the world that our preconscious language perceives into just such a relational „fan”, thus reducing it to physis rays’ mere „relation to one another”. Today’s „concept” encompasses the cosmos as a whole (with many details yet unknown) which therein takes shape as a realm of reflected reality as such, expressing the cosmic quantity by conceptual quality. The concept of reality as such at the same time becomes an overarching „concept-of-concept” (Logos) that includes itself in its reflected image. It becomes in itself a real part of the natural world it reflects. Let me illustrate how the „concept” branches out into a broad tree:

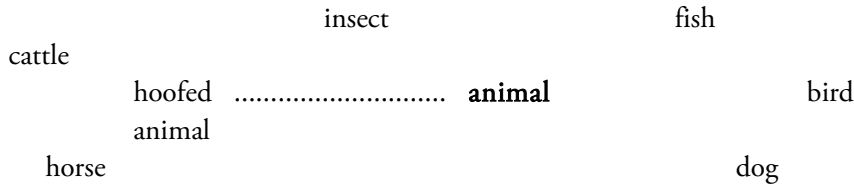


Illustration 2: Part of the tree of the concept — some very random branches.
 In your imagination, complete the branching „rays” from center(s) to periphery!

119.2. The Mind is the Heavenly medium of representation; and it represents itself as Light. It figures as a fleeting and evasive part of the trinity’s system. It evolves according to the technical separation principle of mediation. It „separates” from the mortal world during creation according to lawful stages. Unfolding, it superimposes itself on the mortal nature in space and time as real. The technical separation principle of mediation is the world of Light’s integrating principle of development. It bears on history and also on the concept in and for itself. We will discuss it further later.

119.3. The Normative Individual appears in the conceptual system and in „natural” reality at one and the same time. He is man’s image in the world of Light. His characteristic appearance as „soma” of the fully evolved soul was described above (§§ 12.17, 12.18). Of old it has been the role of philosophy to bring it about, in its reflections of man. Our theory, as philosophy, is his sociology. It can be instructive to reflect him in history; we learn about him as we observe the concept and its Middle Point including its rays emerge in the history of mankind. Our philosophical question is, what his forms and functions in cultural history are. We can peruse a wealth of primary and secondary sources, particularly in the newer historical sciences. He is by no means restricted to the history of philosophy. The concept, the Normative Individual, the reflected system of mediation is developing on a broad front in history through the Imperative. Its lines of change appear in constitutional history and the related histories of the law, the economy and the society, and parallel in the histories of the natural sciences, of the arts, and of the surmounting of ancient and mortal religion, i.e. the history of enlightenment in a broad sense. The general focal point is the psycho-complex of the Mind in history, as designated by such key words as the „psycho-evolution”, the „history of mentalities” and the „forthcoming of consciousness from the archaic”.

§ 120.The „System that Thinks”

120.1. Man effects a change of nature as a whole, as he, a natural being, introduces the conceiving mind into nature. Through him, nature becomes an image of itself. That is man’s function in natural history. He is so to say, to use Sokrates’ favorite metaphor, the midwife of the concept and its Middle Point; nature gives birth to the concept, its Middle Point, the world of Light through man. This birth extends down into our own history just as man’s appearance extends into it; for in the reflected nature we too appear again. The birth of the Middle Point goes hand in hand with this change in man’s being. It occurs (i) immediately in man, and also (ii) in culture as historical objectification of man with certain intermediary functions between the two natures. (Diversified additional methodologies follow in volume A8.)

120.2. We shall return to culture later. Let us here stay with man a bit! Man is a reflective being through Mind. The Mind is investigated (except by philosophy, see below), in particular, by psychology. As a human category, the mind is perceived through consciousness. Psychology distinguishes three levels of the

psyche: namely the level of the unconscious „id” (a corruption of „it”), the level of the normal or present mind, called „I” (and a part of it being the so-called „consciousness”), and a „superego”. Elsewhere it is shown that the consciousness is - at least in essential part - created by the cultural development, that it is neither original nor primal, that, on the contrary, man acquires it as the special good of his historic socio-cultural identity. He acquires, roughly speaking, first a consciousness of the being in him (antiquity’s concept of education), then a concept of the other I in the hypostatic unity of God (Middle Ages), and finally the consciousness of himself through the other of the experienced outer nature (modern consciousness of individual self; René Descartes). This consciousness thus turns outward (external) in culture, yet constituting the innermost being of man; it peculiarly owns biological-natural as well as mental-cultural qualities at once; its nature is of typical „double value”. It is destined to consume the dark through Light.

120.3. Back to culture! We defined culture elsewhere as the „illusion of human society”. It is an entity of meanings and values inseparably connected with its historical appearances, language, law, economy, society, etc. The value- and meaningful of history is nothing „real”, at least not in a sense that you could touch it. Therefore we call it an „illusion”, knowing full well that precisely as an illusion it is something very real. We distinguish the material culture of contents (or „substance”) and the formal culture of mental forms, of communication, (e.g. logic, grammar), of language (language belonging at the same time to the material/substantive culture as well).

120.4. We shall now touch upon, from material culture, the examples of law and of philosophy, two prominent examples because - as juris-”prudence” and philo- „sophy” - they stand for the practical wisdom of the ancient Romans respectively the theoretical wisdom of the ancient Greeks. As parts of culture they embody the mind in special objects of culture: Law as the „measure of the measureless” embodies Mind in society, thus letting it appear therein; philosophy embodies Mind in the individual human. With law and philosophy (as with the other categories of culture), the inner emotive pre-consciousness of original mankind externalizes itself into outer nature and takes hold of it with meanings and values. Rightly, in philosophy, these meanings and values that project themselves outward return to themselves; appearing, their surf of the Light breaks on man and uplifts him to higher realms.

120.5. I comprehend these individual categories of the material culture - 15 all together, but I decided this rather arbitrarily - in a category circle: the System that Thinks. Thinking, we can observe ever new rays spinning themselves among this mental ring or node of categories. These rays between the individual categories mark „border problems” of the System that Thinks. A particularly important border problem in history is the conceptual border between law and nature: the natural law. The entire modern liberal constitutional movement goes back to the idea of natural law (which originated in theories of antiquity). Slowly and gradually, natural law takes hold of the laws and concepts of persons in a philosophical, ethical sense. For example, under the influence of medieval canonic law, the state was gradually perceived as a collective generic being, we may say: a collective Normative Individual or „Leviathan” (Th. Hobbes). Subsequently, the Leviathan transfigures from this hypothetical-cultural generic being to the real individuals. This momentous and revolutionary movement takes place through the human rights which are derived from natural law. Under organizational aspects, this gives birth to our modern mass democracy, in which the people themselves become the bearers of man’s normative generic being.

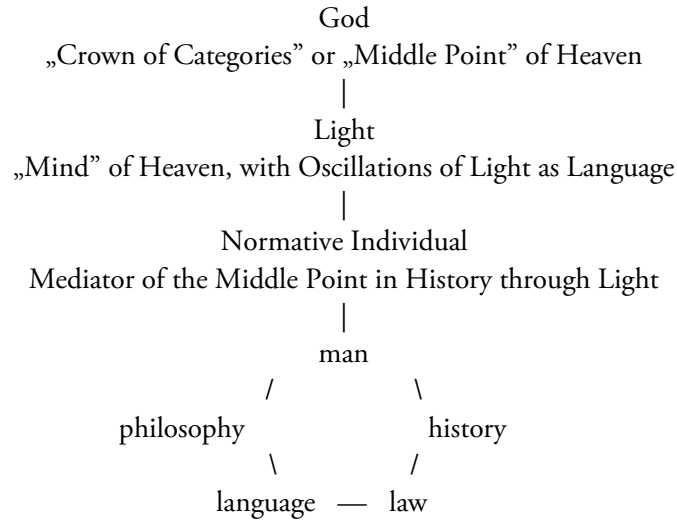
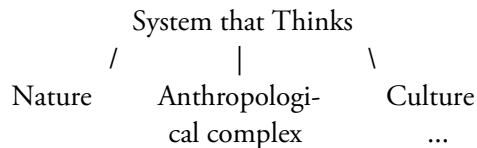


Illustration 3a: The Node of Logos, Illustrating the Categories of Substance

The Logos acts through „nodes” in the vast sea of Light: namely, there is one divine such node or Middle Point above Heaven; but behind every immortal’s forehead there is a self-similar replica of such node. Each such node represents a „sphere” or logical center („Logos”) of branching-out categories. When perceiving such a node, it appears in our vision as a bright circular disk with a dark border. The mental language Logos articulates speech by fields of psychic energy within the disk. Speaking borderline(s) of these fields appear in form of one (or sometimes a few) squiggly dark line(s) across the disk. At the same time, crystal clear speech with the nature of a virtual „voice” rings in our conscious mind. This is the psychic basis for thinking, conscious speech and evolution to immortality.

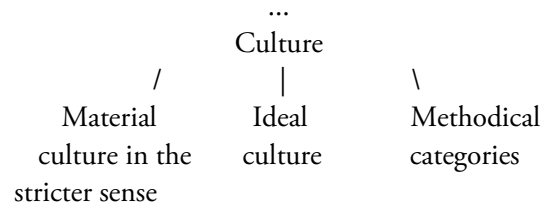
The circular formation at the bottom of foregoing illustration 3a exemplifies this by illustrating the „System that Thinks”. Its fuller circle has 15 categories of substance (i.e. content, not form — for form see below at D.II) in five triads: man nature culture history people state law economy society language religion art philosophy sciences mind (i.e. mind in the historical sense = pre-conceptual mind = the pre-conceptual self-reflexive of man). Their process is described as „mapping”. They not only „branch out” into minor categories; but, essentially, they branch/think among themselves in an infinite post-linear dialectic process. Like a logical kaleidoscope, this process forms psycho-energetic lines of „relation to one another” within the node of Logos, an essential key to the code of the language of Light.

120.6. Note on the System that Thinks: The System that Thinks breaks down into three constituent complexes:



Nature as such stands alone. The anthropological complex encompasses „man, mind, people”. The aforementioned „psycho-complex” is linked with this criterion of the mind (in the pre-conceptual historical

sense, which is only ideally identical with the Mind of the trinity). Culture, the most complex major concept within the system that thinks, again breaks down into three constituent parts:



The material culture in the stricter sense includes the categories of economy, society and state; the law simultaneously belongs to the ideal culture (cf. Max Weber). The ideal culture encompasses philosophy, religion, sciences, the arts and language. The methodical categories are history and (also) language.

§ 121. A Methodical Category: „History”

121.1. The concept appears in history through the System that Thinks and its approximately 15 categories. History thereby dissolves into a purely methodical category without any object of its own, only occurring in connection with other categories (e.g. history of law, of nature, of the state, etc.). Its original own content is the pre-middle point or the archaic; we also speak - anthropologically - of the „embedded” culture in which the rays of the concept still lie by one another in pre-”separated” unity (e.g. in the prehistoric unity of custom, law and religion). Developing toward „separated” culture (with strong independence and autonomy of such fields as economy, state, art) and toward „separated” consciousness, the pre-conscious archaic is consumed by the other (however not purely) methodical category of the System that Thinks: by language. It imbibes history’s historical general as history cancels and preserves itself in the concept (historic change of levels). So to say a residue of history that even today still evades the hold of any other category is our everyday life.

[Note 1999: History represents the big star of ideas, i.e. the evolving concept, in the form of a evolving branching „map”. I will deal at length with the modern psychological concept of „mapping” in my next book, vol. A8.]

121.2. The development from the „embedded” primitive culture to the progressed „separated” culture is the objective cultural side of nature’s change of essence from man to the Middle Point. We can lay our hands around it in the history of the concept, pursuing the creation and fate of the individual conceptual branches. The System that Thinks, in particular, serves this historical view of the concept. We do not, however, in the following intend to trace individual branches in their development (e.g. history of the law, of the constitution, of the economy, etc.), which are presented in the Encyclopedia of the Middle Point (vols. B); we rather want to concentrate here on the grand total view of the forthcoming conceptual system.

121.3. Let us remain with history for a while; it has a general import insofar as its „separating” development, which was just typologically outlined, can on closer scrutiny be discovered in each individual of the categories. History gives, different from belletristic fictional literature, a unified and enduring frame of reflected reality; it becomes the scene of our reflection. By seeing the epochs and events together, this frame becomes an arrested structural snapshot, a concept of history, which indeed in cosmic evolution shrinks -

with all concepts in it - to a mere moment in time; thus the other institutes and concepts reflected in history also obtain this structural quality. This „snapshot” we can of course only regard from our historical present which in itself is historically conditioned. In it, the five revolutions of the history of the concept overlie one another, that is (i) the neolithic agrarian revolution, (ii) the ensuing urban revolution, (iii) the much later industrial revolution of our modern age, together with (iv) the emergence of the modern industrial state as engrossing material revolution that especially brings the „collective unconscious” (C. G. Jung) to consciousness, and finally (v) the psycho-evolution indicated above with its extroversion of the I. The latter can only be addressed as one continuous „revolution” in cosmic dimensions; seen in historical dimensions it has the character of a gradual, almost unwilling „evolution”. An interesting formal side piece to this material psycho-social evolution is revealed by a look at symbols in history, abounding in former times and in which the archaic atmosphere of the pre-conscious origin is still preserved. — The movement from mythos to logos (W. Nestle), the notion of which was known already to the ancients, shows that our idea of a history of the concept is by no means new but that it is an essential part of the forthcoming consciousness of self in history itself.

§ 122. Philosophy

122.1. Ultimately already philosophy, so meaningful, owes itself to this movement. The myth of the Homeric age still stood under the auspices of early historic „cosmistic” orders, viewing first nature as a whole. Out of this ancient myth, the Pre-Socratic’s rational view of the world emerged. At the end of their age in classical times, man stepped into the center of the notion of the world: the consciousness of self, of man in his own culture was born. Philosophy is nothing but the expression and self-description of the appearance and evolution of consciousness. Mind scaled first peaks with Sokrates, the great questioner, with Plato, the ingenious presenter and poet-philosopher, and with Aristotle. Aristotle drafted the first immanent model of the world (named hylomorphism in the Middle Ages); „God” according to this model is the unmoved „first mover”, the world’s cause of purpose seated beyond the spheres of sun and stars.

122.2. The philosophical Middle Ages were preeminently concerned with this metaphysical problem of God; it came to a point, after, in the high Middle Ages, Aristotle’s encyclopedic-dualistic system had been restored in an increasingly free and creative way, namely in the problem of universals, i.e. the question what the general concepts „are”. We today know: they are cultural „illusion”. If we ask further: What „is” this illusion?, then this refers back to the empirical-hypothetical concept of culture already discussed above. Not culture itself, however, interests us here, but the notion of nature in it as it so to say becomes concrete and material; it surrounds the first, original nature like a net with many meshes. The most important characteristic of the modern concept of nature is that it operates with irrefutable proven natural laws. As these prevail with a general validity that is doubted by hardly anybody any more, they and their concepts are the „really” existing universals of nature; and in this form they are more than a mere cultural „illusion” (whereas of course they are paradoxically born by the nominalistic spirit of positivism).

122.3. Nevertheless we find it hard to say truthfully that these universals „are”. In part we have defined them arbitrarily, e.g. the measurement „one meter”. Nobody will assert that the meter must necessarily, by dint of nature, be the standard of length measurement. For centuries people used for instance the measurement unit „one foot”, „one rod”, etc. Universal character, however, does pertain to the lawful principles which we express with these rather arbitrarily defined terms and units. By expressing these lawful

principles, these concepts do nonetheless partake of their universal character. But exactly how do they partake of it? We have obviously hit upon a deep problem; and we now want to pursue it into its depths.

122.4. If we want to deduce the concept of (the „second”) nature consequently according to what was said above, then we must understand that the second nature is the appearance of the Mind. (arising in the original, „first”) nature (see the „Vision of Akanthus”, above, § 12). Be it noted that the (cultural) concept of nature does not become nature itself, but only becomes a model equivalent to nature, to which then, however, reality, and especially the reality of life, shall and will pertain. Yet then the most appropriate, nevertheless, is to view it as a part of nature, of the total Universe. This applies all the more so as culture in a „broad” surview is nothing but a part of nature, a part that has ultimately brought forth man as a potential being of the Mind. Which function does the mind (in the historical sense during evolution), does the consciousness, the I, fulfill in this natural development? This question is answered by the technical separating principle of mediation.

122.5. According to the technical separating principle of mediation, the mind emerges in the original nature as ever more complex and efficient mechanisms of mediation come about. In them the original events concentrate to a meta-process of a higher conceptual level, which finally becomes absolved and separate from the special circumstances of space and time and merges with the conceptual process of the Middle Point and its reflected causation. The forthcoming mechanisms of mediation are first the various entities of natural history, i.e. especially the living beings. First came the microbes with one cell, then primitive many-celled being, then fish, then land-dwelling amphibians, reptiles, mammals, finally man. — We designate each of these steps as a „knee” through which the strand of development up to that point is diverted onto a higher conceptual level. — In the human development, also, several such „knees” are to be distinguished, first the appearance of the biological being man, then the beginning of history with written records etc.; a special „knee” is the beginning of the life of any individual, that is his or her autobiography. Thus the „tree” of the natural development simultaneously becomes a „tree” of the concept. Thus, evolution itself strives toward a „concept” of nature, in which the world of Light’s image of the second nature is implemented, requiring no more special representational acts of men. The historically forthcoming „concept” lies in the consequence of events.

§ 123. The Second Nature as an „Imperative”

123.1. Why could, in this progressed condition, this splendid „concept of nature” exist? The answer to this question can only be that according to the progressed culture it shall exist. It is an evolutionary result of culture. In other words the reflected nature does not exist as a being, but as an Imperative: The Imperative (sections A, B and § 118.2 above) reveals a „second nature” in evolution. Elsewhere I criticized a default of the ancient Greek philosophy: its „ethical defect”. That does not mean that the ancient Greeks had no ethics. Aristotle was even one of the founders of ethics as an academic discipline. But his ethic was, different than the later Christian ethic, not founded on the love of your neighbor, rather it was an ethic of knowledge, as a whole an ethic of „how-can-I-be-better-than-my-neighbor”. The simple good was not the concern of this ethic (so that Aristotle e.g. could comment on slavery as something self-evident and „natural”).

123.2. The simple good of course was not always the concern of the then following development either. But it readied itself to circumnavigate elegantly these cliffs of practical philosophy (or ethics). Its means to this end was the concept’s movement towards the external world in the sense of a conceptual tradition, on which we still stand today and to which we too still pay our dues — sometimes consciously, sometimes

unconsciously. Thereby the ray system of the Middle Point shifts position outwards into history, into historically experienced nature. This ray system is of an imperative nature; for the concept as a universal „is” not but „shall” be, (which is precisely the Imperative of the reflected culture-nature).

123.3. The early, inner cultural Imperative is the imperative of law. It features beginnings of an outward shift, e.g. in such an elementary institution as property. Property is no mere flatly existing Platonic idea. Rather it is - similar to consciousness - an entity of „double value” between imagination and reality. It is an imperative which, so to say, clings to other people’s possessions (a historical and no mere logical generality). This imperative contains a whole bundle of traditional notions and rules, e.g.: thou shalt not steal this property belonging to another person; thou shalt not damage this property belonging to another person; thou shalt not withhold this property from its rightful owner, etc. If in law property is called a „law of things” then for our purposes we may speak of an „objectified imperative” which is attached to a bodily object of the - material - cultural world.

123.4. Other cultural imperatives beside that of the law are present; however, they resemble in many ways the imperative of the law. Thus e.g. the modern concept of nature too is a lawful concept, like the juridical laws. The „Imperative” is these laws’ jussive (= commanding) element; it is not only attached to objects of the outer culture, but it is simultaneously also an image, namely an image of the - presently unmediated „separated” - moments of culture (law) and nature (natural sciences). The imperative, to be precise, is an image and value at once and hence too of bi-value, ambivalent nature, an image in the non-naive sense. It addresses, above all else, the imagining will, that „inexpressible” of original man.

123.5. We have just covered the „inner” imperative of culture and the „outer” imperative of nature (as appearing in culture). We had to take recourse to discussing the Imperative (see already above, sections A and B) in order to illustrate how the inner „mind” of original man „externalizes” itself into the outer world. Let us ask further: Is there also a „mediating” imperative that non-naively lays open both of these fields together? This question is inseparably linked with the following question: The mental being man is distinguished before the other living beings especially by his ability to think and to exchange his thoughts with other men, i.e. to speak. Accordingly, also the men of Light in the reflected world of spirits must be speaking beings. Which language do the men of Light speak? This question aims right into the heart piece of the formal part of - imperative - culture: the men of Light speak a language that is there for them by nature; we call it the language of nature (or „natural language,” see above, section C; here we discuss special aspects of externalization). The language of nature is the „natural” reflection of speech in the normative generic being of man. It is the main counter-concept to the history of the concept in the philosophical theory of relativity and emerges from it. The world of Light is controlled by the language of nature; the ability to speak it bestows the power to let it appear and, for the speaker, to become a being (human, man/woman) of Light in it. This formal aspect of the world of Light is linked closely with its various material (substantive) aspects; for it appears through us when we express it. In (understanding and) expressing it and its Imperative we learn and use the language of nature.

123.6. The three essential fields of interest are anthropology (the science of man) including psychology, the historical sciences of culture (history of the concept) and philology (linguistics of individual cultural languages). Let me add about psychology that we possess an important forerunner of that marvelous language of nature in the language(s) of the dream (see above, section C.I). Culture’s „illusion” is the externalization of dreams in consciousness, a key factor for the soul’s evolution.

123.7. A natural basis of this language is the genetic code, that, in principle the same in every living being on earth, controls the processes in the biological cells, the building stones of life. All animals and plants either are cells or consist of them; men too are built of cells. The intellectual apparatus of animals before man is geared to the „experiencing” mediation with greater and greater specialization. That means that, in the long run, they perceive their surroundings and combine them to a model better the greater their sophistication is in evolution. The first fish that went on land probably did not yet see well. As we have seen, the eye only gradually developed into the highly specialized organ of sense that it is today in certain animals (e.g. birds). Reptiles are more intelligent, because better adapted in terms of evolution, than the amphibians; the mammals are on the average even more intelligent than the reptiles. Three-dimensional vision as is basic for our notion of space only came about relatively late, with the birds (possibly already with the flying dinosaurs) and then with the monkeys. Now, evolution added, particularly through humans, the essential innovation of a „creating” mediation. Not only can humans shape their environments after their own ideas (an essential element of freedom by the way) to a far higher degree than any other living being; evolution also lets them set forth these ideas as such. Such discourse, that is provided by nature but is in itself inner-cultural, weans the world of Light’s „Normative Individual”. His „norm” matures, emerging inter-subjectively in history, until flourishing into objective dignity and thus appearing naturally in the immortal world of Light.

§ 124. The „Relation Group” as a Logical Center

124.1. Man’s self-reflection in the mirror of his normative sphere chiefly uses the art of writing. Writing is culture’s essential contribution to the emergence of that unified „norm” of cultural man. One can e.g. show that the overcoming of illiteracy is an essential moment of enlightenment, even that it amounts to its formal understanding of education in a nutshell. Writing contributes to the formation of visual notions in us through which the pure Mind in the formal sense obtains a shape comprehensible to the senses. Such shape constitutes the „flowing”, the golden etheric fluidum of the world of Light. This flowing comes together with the relational rays of the concept, its „relation to one another”. The fitting segment for this innermost area of my theory is the relation group with such concepts as „structure, typus, character, relation”, as elaborated elsewhere in my books.

124.2. A few words on such cluster problems of the conceptual system: In this system we are confronted not only with individual concepts but with a vast amassment of concepts. Bundling them on a higher level into groups and classes throws up difficulties that let these cluster problems qualitatively distinctly top the other problems of the conceptual system. My encyclopedic work (Series B of the Academy of Light, vol. B4: Categories, out of which I took this text) is actually not the place where they are to be solved; on the other hand the actual inquiries into the history of the concept and language also are not exactly intended for that. One may take pleasure with the following sketchy remarks, which in part however ground on broader surveys elsewhere. These „cluster problems” are a continuation of the „border problems” (which are concerned with individual aspects); they are so to say the „super border problems” of the conceptual system. The general cluster problem is the problem in which relation the categories of the material culture stand to the categories of the formal culture in their entirety. I have investigated this more closely in the introductory volume (vol. A2: My Work Plan, at the beginning of the structuring of the linguistic part). A general formula cannot be spelled out for this, according to the cluster problems’ nature. I found of foremost importance the manifold „transitions and their responses” taking place between the individual categories while we think. Such cluster problems or amassed border problems further occur also outside the sphere of innermost categories. They branch out - in part within the individual categories - into language, perhaps like

„polyphony” in music. From this tangle of interweaving and spreading categories, the Middle Point emerges as value-reason-unity of the reflected I: Values are the moments of the Imperative in the many of culture and nature. Reason brackets their unity in the recognizing subject, is simultaneously a behavioral - social - design of selection (M. Weber), and has thinking orienting functions in the externalized consciousness of self's world. That world or „second nature” is filled with „Imperatives” instead of animal „instincts”.

124.3. The norm of the Normative Individual aims at reason. He, linked through his radiant „mental neurons” with the individual contents of his ever changing experience, takes shape in their (reflected) language (such as in writing). As the cultural „Normative Individual”, a fictional speaker, comes to face us in writing say in his evolving shape, an additional phenomenon comes about which we may designate the mirror corridor of the Middle Point: The ideal I encounters another ideal I just like one mirror would encounter another. As between two mirrors which face one another an infinite reflecting and self-reflecting corridor of mirrors forms, thus an analogous „corridor” forms between reader and ideal speaker, at least when the subject is the self-reflection of pure Mind in and for itself (since G. W. F. Hegel). This mirror corridor establishes itself firmly in our mortal consciousness. Forthwith, it determines its structure. Hence, one sees the Normative Individual in one's experience in general as the Middle Point's core of reason in its sparkling star of concepts.

§ 125. Observations on Literature

125.1. The reflection of the many in the one leads us to some observations on literature. I cannot probe this seemingly endless subject here in depth; only a few remarks on the literature in particular of the history of the concept as a description of reality be presented here. Especially remarkable is the time in which the events of the history of concept take their course: It is on the one hand the past; but it is on the other hand at the same time the present, because the relevant conceptual development spins itself out - in good Hegelian manner - ever anew in the present. The events of the history of the concept are truly time-spanning events which take place in a timeless present, the conceptual present; it is the present of the reflected natural events of the world of Light which is the highest current meta-process of ontology. In the history of the concept, it announces itself in the forthcoming of the reflected notional realm of ghosts, namely in the intermediary realm of the historical ghosts, who speak to the living present, before the finished concept of nature, that destiny of original man, beyond death as shells of the soul. Just as the (conceptual) history opens itself toward the concept of nature, just as the mediation of the outer world through the future turns into the mediation of the future through the outer world, this historical intermediary realm of dead ghosts becomes the reflected nature, the world of Light.

125.2. This thought, at first look literary, also takes up a place in history, namely as the aforementioned „conceptual tradition” in which the realm of reflection turns from a logical into a historical generality. So to say its entrance door into history is especially the great secular (= worldly) turn at the transition from the Middle Ages to the modern age. After the Middle Ages, which were occupied with the „inside”, and their concept of God, in the Renaissance the reflected man of antiquity was rediscovered (humanism), i.e. as a hither world being in nature. Nature now appears, after the reflection of man by himself (classical antiquity) and of the Middle Point (God; Middle Ages). Nature is hence the third evolutionary element in the concept's reflective pageant, appearing after „man” and „Middle Point” but together with them. The times concerned themselves, after the medieval submersion into the „inside” of the purely logical concept, with the „outside”, the experienced nature. A fast-moving age of discoveries and conquests began: People sailed far out onto the oceans, simply because they were set for discoveries in the unknown; it became

desirable to fill the numerous white spots on the map of reality with color; in this sense then e.g. America was discovered. Daring men looked up into the skies that so far had been a domain of bad theologians; what they saw was wonderful: nothing, save stars, planets and a few debris of the old theology in space. Giordano Bruno was burned alive by the backward church for such blaspheming discoveries; and Galileo Galilei was so harshly persecuted by the church that the natural sciences still today pursue a philosophically unsatisfactory pure specialist ideal. Nevertheless of course the modern concept of nature has done highly remarkable deeds; it has brought the outer nature as such into one unified lawful system overarching original man's various experiences of nature.

125.3. The renaissance (= rebirth) of antiquity in the secular turn to modernity also changed, in the actual inner area of (cultured) man, his understanding of history: From the eschatological-teleological (= pertaining to a - Heavenly - final purpose) thinking in terms of an ending world, virulent in the - late - Middle Ages, which were preoccupied with an unreal world of angels and demons, truly a „new mythos”, the people found back to the historical foundations of medieval culture in - historically real - antiquity. Man discovered himself as historical in an old culture; from this sprang forth an own „classicistal” current of the modern concept of culture, coming into full bloom at the end of the 18th century. The modern age then found new forms and contents in the enlightenment, which according to one of its greatest proponents, the Prussian philosopher Immanuel Kant, is man's emancipation from his self-imposed minority. The enlightenment has religious roots, e.g. in the Pietist teaching of the „inner light”. In its progressed stadium, however, it leaves the problem of God undecided, in deism. Deism has God like a master clockmaker create and set the world in motion; but ever after he eschews any intervention therein. The enlightenment (in its ahistoric metaphysical sense marking an epoch) finally fell into a certain stiffness and was dismissed for the appearance of an outgoing age. A new current prevailed, the historical thinking indebted to romanticism, which streamed from the unfathomable depths of the nature of the soul in opposition and protest against the ageless and brisk clarity of the classicistal forms. We live today, if we understand romanticism in the sense of a major age, in the age next following it, which we can name the current age. Ours is surely the age in which the natural sciences have celebrated their greatest triumphs so far (sad triumphs at times, in war); it is thus quite strongly determined by this concept of nature that gives it the amenities of technology and the confidences of certain knowledge.

§ 126. Again the Natural Language

126.1. We find ourselves today, with the idea of cosmic development (cosmic evolution), in a late phase of history's awakening to the second or outer nature. The current process in concept's history is in the „from...to... formula” from the law of nature via the concept of nature to the language of nature (according to vol. B5, The Imperative): The natural law historically in particular underlies the liberal constitutional movements of the later modern age. Their great changeover from agrarian feudalism to bourgeois capitalism and the guarantee of basic rights (among others freedom of opinion) through the chain of bourgeois revolutions gives the concept of nature its material-cultural foundation. The (natural) law conceives the (in the stricter sense) material culture; it thereby simultaneously becomes culture's concept of nature because it represents in its concept the material objects of culture in a non-naive way. In the constitutional movements on the basis of the philosophical natural law it, above all, also reflects man as collective generic being who, so to say, in the form of the revolutionary masses, storms the heavens of the concept.

126.2. The concept of nature in a more specific sense is natural science's image of nature; it is concerned, in a myriad of details, with the bodies, substances and living beings. Nature with its universal lawful structures is built similar to Mind; in it Mind's „relation to one another” takes on the forms of the sensate world of experience. It is the general-special as such that has the elements of the abstract special of the number and the concrete general of life. Its „being real” is its substance, which in space and time bears ever more complex shapes and forms. Since a discovery in the 1960s we trace all of them, too, back to a common origin: They emerged from the so-called big bang 18 billion years ago. In a first phase after the big bang, matter formed (hydrogen, helium); then ensued galaxies and stars as well as - in star explosions - the higher elements; our planets (earth) and the various forms of life joined in only during the last quarter of the development.

126.3. In the concept of nature the deepest level of the human subconscious, the level of unconscious dreams or dream layer, becomes conscious of itself by way of the outer nature that is overlaid by the Imperative; the outer nature steps forth reflectedly in the value-reason-unity of the conceptual I that is our forthcoming body of Light. This said unity is the peculiar ray structure of the Middle Point, through which the id appears in consciousness, i.e. as our I-in-the-dream. It is the notion of the concept (of the concept) as such, encompassing in itself the appearance as a whole, so that thus man turns to face it as a completely „separated” being; and that becomes the - imperative - nature in him laden with value and sense. That is the „psychological” or more precisely the „erotic” (i.e., energy-laden) concept of nature; in it the given waking imagination of the human consciousness attains „erotic”, that means energetically laden quality — shining nature according to deep patterns of the living being, formed after archetypes (which are nothing else than the reflected concepts, the „rays” of the appearance of Light).

126.4. The Imperative is the effecting force of Mind in history. The Mind must not only recognize the Truth; it must also prevail in history, be acknowledged (must not only be substantively „well founded” but must also formally be „admissible”). This point is illustrated e.g. by the ideological restrictions of Truth in the Christian Middle Ages, also by the resistance (probably rooted in the subject matter itself) against the modern concept of nature as it was exemplarily expressed in the middle 19th century in the Materialismstreit (German for „dispute on materialism” — of which there was a superb equivalent also in Victorian England — France was a little bit earlier in this). The movements from natural law via the concept of nature to the language of nature is essentially a movement from the material to the formal Imperative, language's reflected imperative notion of order as such. [For introductory discussion of this point per 1999 see above, Second Part, at A. and in the entire context of the evolution of the language of the Light.] This movement is the fulcrum of the birth of the Middle Point: The formal Imperative shall make the Truth of nature in its entirety prevail. Its „organon” (or: „tool”) is the language of nature. It is the language in the erotic concept of nature, that includes also the - speaking - human beings. It is erotically [psycho-energetically] laden with the concept of nature. Its Imperative follows from its lawful concept, grammar; it moves the (reflected) objects in the sentence. Its image of nature as a whole constitutes the formal consciousness of self that is the frame of reality of the fully „separated” history: the world of Light.

§ 127. System Acts

127.1. Man is, however, no mere image, but is image and original at once. By conceiving nature in man, the erotic concept of nature also includes man's body and its movements. It uplifts also the bodily willful stimuli of our self-movements up into thinking reflection. Its origin faces us as - our - nature-I that

moves the many of nature's appearance with just such thinking „inner” will impulses in a reflected-causal way. We attain it in the movement from final (purposeful) to causal thinking (of the conceptual origin). It lends to the special ancient Greek movement (from mythos to logos) a general expression, whereby corresponding to „mythos” and „logos” are the „history” and the „concept/language”. The „Logos/concept/language” lets the „transcendent” history's structural image of reality, in which the people of history move about, appear immanently in its rays, reflected-bodily - quasi-sensate - on the level of reflection yet also tangible in the world of first nature's senses.

127.2. If mythos, the history (of the concept) is the „pictorial representation of an idea through an act” (Fr. Chr. Baur), then this applies for the Logos. Different from „history”, it does this reflectedly-causally in the „conceptual present”. Thus we ourselves, our will and our actions attain, in the conceptual image that pervades us and lets us perceive, conceptual dignity. This reflection of human action I elsewhere named a system act. In the reflected actions of man, the concept changes as such. The system act is, first, a material act of recognition in the history of the concept; it is the speaking-into-the-general that is bound up in a certain historical situation. It transports the material of experience to the concept's linguistic-imperative level of reflection and sets it in relation to the historically emerged general, the „historical generality”.

127.3. Thus e.g. the transition postulated above to the language of nature historically takes place, as we - ourselves mental-material beings - achieve a concept of matter as such, so to say as the (inanimate and living) „thing as such” (I. Kant). This concept is represented in particular by modern chemistry, which is the latest main branch of the natural sciences and which actually only has been set on firm theoretical ground thanks to atomic physics in the 20th century. Above all, this insight accompanies its concept of matter: that the force (in older the mechanistical sense of Newtonian physics), together with phenomena like radiation and light, have their common source in energetic fields that are merely a different form of matter. They cancel and preserve the old transcendent causation concept of mechanics in their immanent appearance, that converges with the „flowing” essence of language to the appearance of the world of Light. With the concept of matter, the nature-I pervades matter as such; its life especially takes hold of the outer „inanimate” nature (that at the same time appears in the life, in the I) — which surely is no greater „wonder” than the fact that there is life, the confinement from dust at all.

127.4. With that scientific concept of matter, the philosophical materialism has passed on into a comprehensive building of empirically verifiable insights. The idealistic position, e.g. as represented by Platonism, has not been eradicated by this; but it has to adjust itself to the new insights and circumstances. An „unmitigated” idealism as was e.g. advocated by the arch- and high idealist Plotinus, the late antique philosopher of the Middle Point, could no longer be maintained today.

§ 128. A Distinction Relating to „Second Nature”

When man recognizes and conceives nature, then he must constantly „adjust” himself in the sense just shown; he constantly changes the intellectual potentials of his time. When we think, we change the potentials of our consciousness in the same way. When we think in language, we reflect the speaking as action (see above), and reflect the will's individual inner impulses of the actions of speech. Thereby our thinking and speaking I appears as such. This reflected speaking is the actual transcending act between the outer first and the inner second (imperative culture-)nature. It is the mediation. It does not abruptly cease with the birth of the Middle Point (eschatological thinking in terms of an impending end of the world) but merges into an enduring process, the world of Light as appearance and event, i.e. the outer or large second nature, that appears

according to the precedent of the inner or small second nature in and on the world of the senses as real: Heaven!

§ 129. An Utopia

129.1. Through evolution, the mediation comes about in the intellectual transformations of the higher living beings. They also take place in the outer objects and artifacts of human culture, so to say automatized. In man we distinguish e.g. a primary outer process of lower meta-level that consists of experience and creation; we visualize it as a horizontal process. Furthermore we distinguish a secondary inner process of higher meta-level, i.e. reflection or, better, iteration. The „iteration” is originally a term of grammar and there names a rapid repetition, e.g. in the verb „flutter”. We can visualize it as a vertical process. The historic „thinking” is the integrative genetic element of mediation; in the „mirror corridor of the Middle point” (see above) it becomes autonomous, self-active, sustaining itself constantly by its own power. The fire of the Middle Point ignites in history and consumes the original nature like the empty covering of a butterfly’s pupa, from which a man of Light ascends.

129.2. At the end of evolution, man knows himself at one with the conceptual origin, due to its iterative mediation that ignites the flame of Mind in each individual human and his star of ideas. This I have elsewhere called the conceptual communism in which nature and the reflected society take up human and other living beings in such a manner that they always find a nature which accords to their will and their dreams, regardless of what the contents may be (which are, of course, in themselves distinctly self-controlled).

[Note 1999: The flame of the mind is „relation to one another” in the sense of the philosophical theory of relativity. It is a reality of future evolution becoming present. More than its appearance as such, its process of appearance can reveal to us the hidden and innermost secrets of the language of the Light, Logos, and the workings of its peculiar node, the psychic organ of Akanthus. This subject could only be started, but in no way completed in this book. However, certain general observations on this aspect of psycho-evolutionary procedure follow next as the concluding section of this book.]

II. The Categories of Form

§ 130. General Aspects of Language

130.1. We are coming to mediation in the linguistic, conceptual sense. So to say the native soil of conceptual mediation is the formal consciousness of self. It presupposes of course the „material consciousness of self” of the System that Thinks (with such categories as law, history, people, state, etc.). The material (substantive) consciousness of self is preliminary to the formal consciousness of self. The formal consciousness of self is not pure form (definition of God in the Middle Ages), but is linguistic form after conceptual-historical contents (so that I do not advocate a mere „formalistic” position). The Academy of Light is built on this principle: It has a material (substantive) conceptual-historical part and a formal post-logical linguistic part; both together represent the - conceptual - language in history’s image of nature. The [technically: „pre-conscious” yet not fully „subconscious”] rays (or „mental neurons”) of the concept’s categories thereby appear

as „supernatural” ghost signs around the sun of the Logos that pervade the reflected nature visibly. They are individual controlled imperative system acts in the formal sense; in their - historical - entirety they transform the material consciousness of self of „history” into the formal consciousness of self of the „concept”. This movement from the material to the formal consciousness of self is the world of Light’s methodical law of appearance as in a vision.

130.2. We recur to the technical separating principle of mediation. According to it, a „pre-middle point”, the origin in the state of the historical-archaic („embedded”) pre-consciousness, differentiates itself into the tree of the concept as individual branches „separate” out of it. This tree grows in material, historical ground and reaches over into the formal, linguistic realm of the concept. As soon as it also conceives how we speak, this tree „blooms”. The „thick” branches nearest the stem represent the transport function. They correspond in large with the material categories of the System that Thinks. They also touch upon that what in linguistics is called the „langue” (F. de Saussure), i.e. the sum of the language and the ability to speak as a whole. The outer, peripheral „thin” branches and tips of the neuronal tree represent the implementing function. They reflect the current transcending speech. They thus correspond with the counter-concept of the langue, the „parole” (F. de Saussure). The implementing function primarily addresses, in distinction from the transport function, the sign-giving will in the reflected I. Its reflection proves especially troublesome, because it is just man’s given means of reflection, i.e. the conceptual language, that here is - procedurally-continually during its reflection - supposed to reflect itself. This task nature has set before man prior to his command of the reflected „language of nature”.

130.3. Man fulfills this task through the concept of language as part of consciousness, the branches of which in particular also reflect his present speaking. He thereby must not, of course, only include the individual concepts, but also the character of the language as a whole: We know that every language has, at least upon closer listening, an own unmistakable marked „sound” that even somebody can distinguish who knows not one syllable of that language. This becomes especially clear e.g. with classical Greek or French: One imagine for example that an actor parodies French sounds on stage without really speaking French. The same is imaginable with English, German, etc. This character of sound is the formal sum of the language, its „voice”, that speaking refers to itself through nature and assumes etheric flowing shape, as reflected I that appears quasi-sensate before itself.

130.4. Its reflected actions thus become changes of the conceptual idea or node of Logos as such. They consume the energies of the dark through the Light and discharge them as divine Language. Their conceptual perception, i.e. their quasi-sensate perceptions so to say in the rifts and plains of the „book of nature”, embody at the same time the „unified stimulus” of this quasi-sensate as such. Its conceptual action, i.e. its action in the image on reacting to the unified stimulus, at the same time represents the „unified command” of the mediation in the formal sense. The conceptual action has the elements of the action of thought, which is an individual implementing act of thinking, and of the behavior of thought, in which the thinking continually sustains itself. The unified stimulus corresponds with the reflected recognition in the concept (understanding); the unified command constitutes the reflected-causal will of the man-in-the-image, the formal Imperative. The mediation in the fully developed conceptual system, its externalized thinking in the reflected nature, carries on in the Middle Point as the incoming unified stimulus and the outgoing unified command continually-procedurally iteratively adjust themselves to one another. That is only at first glance a - passively moved - „mechanic” of the Middle Point: For it is inherent in the living consciousness as static (structural) element — correspondingly its iterative mediation in the formal sense is the movement of this consciousness as conscious I-shaped life, precisely its self-movement, conceptually reflected. The divine first

mover in nature is the I that appears in the conceptual Middle Point as the I of the world. The Middle Point's pulsation described above (§ 12) is the self-movement of its mediating thinking as speaking, that takes effect through the humans as its bearers and organs down into the first nature. It is time as the self-movement of nature as a whole, taking its course in the partial areas of space, as ontological mediation of being and nothing in becoming (Hegel), pertinent form of appearance to which is the real universal „illusion” of the relational concept of nature, the described world of Light.

130.5. When we speak about the forthcoming concept, this has the structure of such system acts. It shows the objects not „as such”, but as objects that are experienced by a man, e.g. a mountain, not as such, but as a mountain before or on that I am standing and that I am looking at. This normative reflected observer of conceptual language is our body in the bodily image of the historically and linguistically experienced nature/reality. We grow into it in the concept of nature of the history of the concept and of the language of nature ripening therein. When we reflect our speaking in the history of the concept's present, „naturally” we become beings of Light; the Middle Point joins in as over-personal „divine” collective cultural being that appears as the center in and of the language of nature as such.

§ 131. The „System that Implements”

131.1. I have formed, some time after the „System that Thinks”, a second, formal circle of 15 categories, the „System that Implements”. To it belong among others e.g. grammar, rhetoric and poetry. Let us take a look at this second, formal system of categories:

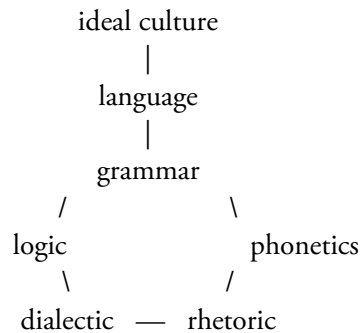
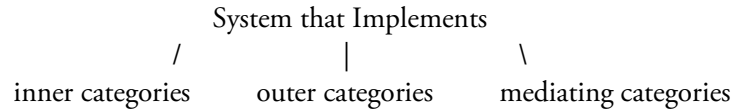


Illustration 3b: Node of Logos (Different Configuration, for Forms)

The circle represents a categorial „System that Implements”. Its fuller circle unites 15 peak categories in five triads: grammar, history of language, comparative linguistics phonetics sociology of language, science of literature, rhetoric style poetics dialectic psycholinguistics, theory of cognition logic mathematics semiology.

On the general issue, see illustrations 1 through 3a and texts above. The nodes of Logos can also be studied under categories of form, as the instant section undertakes.

131.2. Note on the System that Implements: The System that Implements also provides three subdivisions:



The inner categories include grammar, history of language and comparative linguistics (which are important especially for the theory of vocabulary yet to be formed), furthermore the science of literature, mathematics, theory of cognition and dialectic and logic (latter three categories overlapping with the substantive category of philosophy). The inner categories are above all concerned with the inner processes and structures of language. The outer categories deal partly with the signs of language (phonetics - with phonology - and semiology), partly with special outer means of form (rhetoric, style, poetry). The mediating categories (sociology of language, psycholinguistics) try to trace back the formal processes to the speaking being (in part covered by ancient rhetoric). The area of psycholinguistics also covers the theory of the (language's) memory.

131.3. Of interest are, in particular, some formal aspects of the system act theory (which is not identical with the philosophical theory of relativity as a whole). Even under substantive categories, certain acts come ear-marked with „natural” meaning, e.g. the conclusion of a contract (the juridical basic figure of the theory of „natural law”), or the related Golden Rule, to which Kant in his categorical imperative adds a third criterion, namely the „general maxim”. A similar „meaningful action” (a material/ substantive „system act”) is, in the natural sciences, the experiment, as already indicated above. Under formal categories, the conceptual field „language” is relevant for this point (with „sentence, understanding, speaking”, etc.). It elevates historic man's speech to ever higher levels of reflection and self-reflection. In particular, it includes the individual concepts in the substantive sense as does the concept of nature; it is this concept in the formal sense. Man uses this concept not only in communication, but also in a peculiar „shining” with which, in his acts of speech (J. R. Searle) he brings himself to appear on the concept's formal level of reflection.

§ 132. Dialectic and Logic in Particular

132.1. The two philosophical categories of this concept field are dialectic and logic. With them, man's thinking and imagination as such become externalized into the experienced nature. Dialectic is the theory of the reflected subject as such. Logic is the theory of the individual rays and objects of reflected nature. Dialectic reflects the pure self-movement of the Middle Point and its „positions of consciousness” (P. York von Wartenburg), while logic includes the movements of the - more peripheral - individual rays. Dialectic is the (iterative) approach of one subject to another subject in the image - sociologically: a formal overcrossing of two interacting attitudes of expectation -, turned into the general. This „expectation” turned into the general is precisely the „illusion” of formal culture that as such is subject to the continuous change of the fully developed „thinking” mediation and the „speaking” of the Middle Point (i.e. reflected time as such) in the language of nature. Simultaneously, this is the essential moment of the - procedurally become - mediation of the future through the outer world and its quasi-sensate projection of meaning of the conceptual mind.

132.2. Logic was of course for a long time a purely „objective”, material (syllogistic) logic in the wake of Aristotle and his dualistic hylomorphism. Only in our time has logic been discovered as an aid for observing the languages that are actually spoken, and even so it still has been limited to investigating certain structural words of language (as e.g. „and, or, not”). It has not, however, been extended to language's actual treasure, it hoard of conceptual words (in the substantive sense, e.g. nouns and verbs). This is a special point

of interest for the Academy of Light, all the more so after the linguistic turn of philosophy in the 20th century (the social philosophy of which makes the old historical „Volksgeist” - the collective spirit of nations - perceivable as language’s „character of sound” in collective man). The earlier logic had remained on the level of the sentence within the structural levels of language - text (dialectic), sentence (grammar) and concept (theory of vocabulary, only most recently being discovered for classificatory observations). Logic had only insufficiently pervaded the judging function of the concept. For this, too, Aristotle furnished the best approaches, namely in his distinction of substance and accident, i.e. between the essence of a thing and mere casual non-essential characteristics. This distinction above all sees the old hylomorphic mediation of substance and form into the individual things, which the determinative concept thereby surrounds by a wreath of mental „ghost signs”.

132.3. This logic of the concept, which was already one of Hegel’s aims, ultimately entails a second natural science that attempts to investigate the image of nature in the language (especially in its structural part of sounds, grammar and vocabulary), that is the formal concept of nature appropriate for the progressed history of the concept. I have outright spoken of a „physics, chemistry and biology of the concept”, whereby the material historical „thinking” of the System that Thinks repeats itself on the mediation level of iteration in manifoldly broken forms.

132.4. Which all emphasis we must insist that logic with its striving for completely clear („univocal”) concepts is no science of pure mind, a universal „nature as such” - this makes the customary metaphysical logic so trivial and at times even nonsensical -, but that it has to do with the historically experienced nature in its conceptual appearance, with (what I, for lack of a better term, call) the historical generality of the Imperative, not with the abstract general as such:

The object of logic is the universe.

We envision ourselves, with the help of the concept, in the historically experienced nature within the universe. The mirror corridor of the Middle Point forms between us and our own reflected I („self-mediation”). It thereby cancels and preserves the original sensate experience in itself. Above all it cancels and preserves also the unique sensate, even sensual content of the signs of language. The concepts thus become translated into words of the language of nature.

132.5. The reflected nature, e.g. the concept of the planet earth, „is” of course not, but exists as an imperatively supposed concept in the experience of humans, not absolutely, but through the living beings, that so to say are its picture projectors, relatively under their respective viewpoints. It breaks forth from them in the rays of the concept that ultimately are sentences — a subject concept (an object) undergoes in them the change of the predicate concept (movement of the object). The great density of information for controlling the reflected nature as a whole through numerous sentences at one time is achieved because reflection amasses them as imagined sentences (superation), merging them with the unified mass of the concept that represents the world of Light. Their source of energy is the Middle Point, the I-shaped center of the natural Mind, so to say the logical atomic reactor of the Mind, unleashed in the perennial ecstasy of the mediation of the concept.

132.6. [I am convinced today, 1999, that these difficult thoughts have a definite meaning. The science of logic is presently being misused and misrepresented by interests that wish to prevent its full unfoldment. Logic, however, is far removed from being anything metaphysical. To bring it to a point: Logic is the natural science of the Mind. Logic is the highest form of psychology; it is the psychology of the divine/natural Mind as a unified and linguistically structured entity of thought and communication. In

addition, logic's companion science of dialectic is the natural science of the center of logic, the Middle Point, as viewed under formal and functional aspects. Dialectic is thus supplemental to a certain part of logic, a specialized discipline within logic that deals with its communicational core. That is about how I would paraphrase these difficult theoretical thoughts, so basic to understanding thinking, today, 1999 in brief.]

132.7. Logic, be it truly a logic of the historical generality, is a logic of the Imperative that reflects the language's parts of speech (in particular the concepts in the material-substantive sense, i.e. nouns and verbs) in (conceptual) history's frame of reality as objective, bodily entities. It lets them pass over into one another in conditions of question, of statement and of imperative, those being the three fully differentiated procedural stages of the reflected appearance's archetypal rays. They correspond with the beginning, middle and final stadium of the three levels of language word, sentence and text. Thus we first look for a word, then pronounce it, and then take notice of how it changes the consciousness' context of meaning with effect for the future. In this the mediation of the future through the outer world takes effect in the formal area (verbalization of the intermediary field). Above all, after each finished unit and its horizontal movement (after a word, sentence or text) the system's vertical movement of iterative mediation takes place, leading from the just finished lower lever of language (e.g. word) to a higher level of language (e.g. sentence), where its partial imperative changes into a new question. In this the rhythmical pulsating of the Middle Point extends in the pulsating of its rays, in which the world-I of the center awakens to consciousness in the immanence, pervading nature with the poetic flowing fire of its divine love.

132.8. The fully developed dialectic of the concept of these transitions in the Middle Point as such follows from the modern-day addition of man and his culture and the material-formal conceptual system of the Middle Point in the concept of nature as common appearance of body and mind at once. From this follows, too, the third system direction as direction between the reflected world-I and the human individual, from whose inside it is born into the outer appearance of nature.

§ 133. Logic as Branching Out

133.1. The synthetic part of the my works between their conceptuo-historical part and its linguistic part is the Imperative (vol. III). It in particular elaborates the archetypes of the reflected appearance, a difficult category of the relation group. They are (see above) the reflected language's parts of speech, the reflected concepts, also the reflected sentences and texts made from of these concepts. The reflected parts of speech are in the outer culture (law, concept of nature) in particular the parts of speech of the law (classical Greek: nomos). The law is a sentence or text that expresses a (legal, natural scientific, or linguistic) Imperative as such for an open number of generally circumscribed cases. Its object is a „normative command“. The „Imperative“ is the subjective, philosophical counterpart to this normative command of the law, pinpointing it to the individual case by making a sensible choice from the chaotic multiplicity of possible norms. The object-related („erotic“, hence externalized) concept of nature is preset to make any number of these „necessary choices“, a procedure that we call (largely pre-conscious) „thinking“ in this context. It reconstructs the conceptual appearance of reality together synthetically from the various applicable Imperatives of the law (culture), the sciences (nature) and linguistics (language) and their abstract-general reflectedly-objective normative objects. The dissecting analysis of the concept makes this compounding synthesis possible; and it is the achievement of the Imperative, insofar as it is the unified stimulus/unified command of nature as a whole.

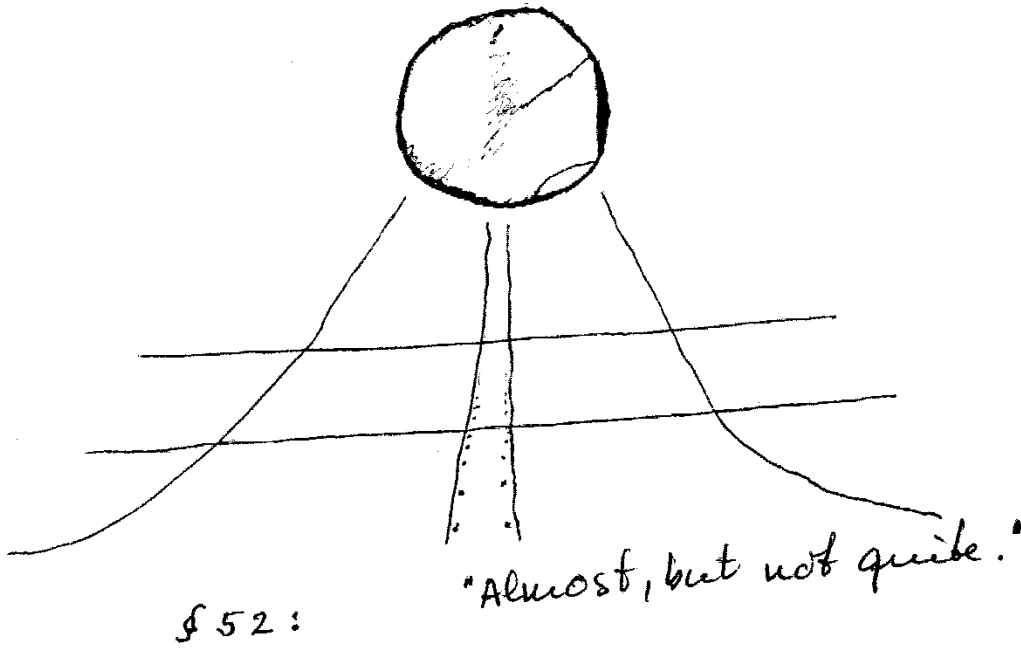
133.2. The Imperative with its chain of concepts from law, nature and language is the actual connecting bridge between the material and the formal partial system of the concept. It evokes the transition from the rays to the appearance and vice versa. The appearance and its movements are themselves system acts (implementing acts) of the Middle Point. They express, through the archetypal laws, the natural Imperative, the divine love as such. The love of the concept takes effect in history as the Good. The Good reaches the individual things through its value for the concept's meaning. It is the I of the natural Mind appearing as such in the world of things; it confers its willful purpose objectively through the things of the reflected nature („objective mediation of purpose”); it is their „Light”. The Good is in particular a value of certain actions that lets them appear as part of the world of Light's order. The evil is a conscious violation of it; the bad is a consequence of the original chaos. The ethic of the love of the concept requires that one shall always move so that one acts as a becoming member of the world of Light, especially that one reflect one's purposes in the concept as in a mirror of the Good, reaching so to say, from its historical-logical development to the place right before one's feet.

133.3. With the system acts, the original purely „objective” logical dualism splits, except into the Middle Point and its iterative subject-object mediation, into a many-layered encyclopedic polyism of culture's quasi-sensate concept of nature in the conceptual system, that is a concrete relationalism or - most precise - linguism of ever augmenting levels of reflection as the conceptual love of the Mind's unity appearing through the reflective language in nature. It pervades the relational universal structures of nature by enlightening man's innermost with conceptual Light; it installs him as the post-metaphysical being who fills the god-devoided cosmos with the world of Light. The „Normative Individual” himself thereby transfigures into a „historical generality”, as man's final soul of Light.

133.4. We have reviewed the Light, and the outlines of its language, Logos. Much more remains to be said. Many questions have not been answered. The purpose of this book is to open the Academy of Light, understood as a community investigating and pursuing the goals of the Light. A certain basic structure of the system of Logos has been developed and presented. Comments, constructive criticism and suggestions through our web site are welcome.

APPENDIX C

Vision



(From a compilation 2000/2001)

Preface

When you hear Me you believe that I Am invisible. But that is not correct. You have a supernatural sixth sense that lets you look right into the center of Me. That supernatural sixth sense is „vision”.

„Vision” is not eyesight; and „vision” is not that what ear hears. Vision is that what lets you, in the innermost part of your mind, *understand*. Vision is your sense of understanding.

Understanding is not pure thought. It is supernatural perception of external events that are not in the innermost part of your mind. That is why the explanation of „understanding” is „vision”.

I Am giving you this book to describe in detail what vision is, and how its perspective overcomes the mortal limitations of time and space.

* * *

You cannot learn vision; you can only *remember* it.

The sole content of vision is that you and God are one. Outside the world of illusion, all is one, the great I Am. Your real/true self is never part of the world of illusion. Words of English become difficult here for describing this, but if you take their larger contents and visions they become able to do so. You tell Me that you have a specific vision in mind, a „bridge of Light” from the Father to the Son. I am always the Father; and You and your Readers are always the Son. „Between” us is what your best theologians call the Holy Ghost.

What is the Holy Ghost in the world of illusion? First, it is something that is vehemently denied, because it topples empires and changes lives. That is exactly why I created it. It is a manifestation of My power, which is overwhelming love. When mortals first see it they call it the „Light”. If they don’t watch out, it envelops them and makes them immortal, which is exactly what is happening with you. There is no way to stop this, even if you wanted to.

Vision revealed the Heavenly king in late July 1999. Reading in my newly bought volume on hypnosis, I reclined and watched the blue sky, white clouds and the tip of a blue conifer swaying before me. I fell into a deep trance. My Heavenly mentor [my main 1981 visitor] ushered me into an audience with the Light and bowed out elegantly to the right. I stood alone, facing the dark blue-gray Mountain of Mountains. Its flanks were granulated with fine black kernels. Two parallel veins of blue Light ran downhill straight towards me; they were studded with blue beacons which blinked running upwards like a directional fire. There were several dark crossing lines suspended above this.

From the skies, inside a dark circle, a whitish disk gleamed down at me. It was the God of Heaven. He had dimmed His strong color rays and was nearly monochrome, i.e. a simple whitish disk. He sat for me in a courtly interview (see § 52 below). I could ask Him questions of my interest which He knew in advance. Two or three times, He flashed red when I asked Him about third persons. After two minutes, I came to me realizing this and wondered: At what distance was the disk? How big is the Mountain? I learned this is the great superstructure at the universal scale of seeing. Its fine black kernels each consist of *clusters* of innumerable evolving *cosmic worlds!* It is gigantic.

§ 52. Hail the Great King of the Universe!
(July 25, 1999)

52.1.

All hail Thou fiery God that never ends!
Of all that is Thou art the peak.
To all creation's beings Thy vision tends,
And guards and trails them with Thine word's bright streak.

Thy throne above the many worlds aloft,
A giant mountain as of shining stone,
Can shine in radiant hues, some fierce some soft,
And ever brings out Light's mysterious tone.

Thy crown is made of brilliant colored rays.
They flow right through Thy shining cloudy flanks
And form a web of paths as in a maze.
Thou giv'st the rivers of the Light long banks.

Thou art the beacon of the crown of hues,
The distant eyrie of creation's word,
And round about beset with glory's mews.
Thine spirit soars as e'er a sapient bird.

Thy dwelling is the citadel of Light.
It dwarfs the mind of any living being.
Its stealth and strength are witness to Thy might:
It is the universal scale of seeing.

Thou ruler of the skies so speaketh here.
Olympic speech doest rain from up on high,
A mighty flooding wave of transient fear:
Creation's joy eternal has drawn nigh.

I step before Thy rising grayish throne
To ask the whitish circle of Thy speech.
Responding words of power find their tone.
Its actions are the signs of Light you teach.

52.2. „Do you love those who are in hell?” – „Yes, but they don't love me.”

52.3. „Can I communicate with other people through you?” – „Yes, but that comes later.”

52.4. „What comes first?” — „This.” (Meaning, to communicate with Him.)

52.5. With a view to his answer at § 52.2, I asked Him whether He was Jewish. He said: „Almost, but not quite.” When I asked him whether He was a real being, He said: „That's what they all want to know.” Always in response to specific questions, He informed me that nobody except He Himself knows or ever will know the answer to this question, that He is greater than I, but that I should never forget that He is only great through me (He said „you” meaning living beings, not me in particular). He warned me never to become greedy for money. He outlined my future until 2027 but refused to disclose personal details of other people. My questions and His answers took place on our terrace, me looking into the sky above the garden, on Sunday, July 25, 1999 in clear mental English, in the very spot where my 1981 vision occurred.

A Beautiful Vision on 2007-01-22

What I saw was entirely different than what the voice from the loudspeakers was suggesting. I almost instantly saw a quiet pond with a few blades of reed sticking out of the water near where my field of vision originated. These were surrounded by some concentric rippling circles on the water's surface. It was a very calm scene. The entire scene was clad in an intense emerald green, interspersed with a few spots of sparkling golden light reflecting on the water. When I saw this I spoke the only word during our meditation: „green”. The meditation lasted some 10 minutes. As the vision continued, from towards the back of the scene a being of Light like in my 1981 vision hovered towards me over the surface of the water. It came as close as perhaps 50 feet distance and tarried there over the water, looking at me and communicating telepathically, all the while radiating in glory and splendor in its whitish and golden hues. Soon, it was joined by others of its kind. For all these years of research on these questions, there was always one issue that I was never fully able to explain. This is a very distinct body feeling that comes alive in me from time to time. Its point of origin is in the back between my shoulder blades. It is an extra-sensory vibrant light with rays in it and highly structured. It takes

over my shoulder blades and expands in rapture down my spine. I remember many instances of this in my life, and I in particular remember it as an early formative stage of my 1981 vision. I never understood what turns this on and off in my. But now suddenly I understood: This same distinct body feeling came alive in me vividly at the very instant when, in this peaceful vision, the being of Light appeared and approached me. The feeling became even more intense as the hovering radiant visitor out of the Light was joined by several others of his kind.

Quantitative Science
By: Ashtar Sheran, channelled
2012-03-14

Scientists on Earth claim to pursue a „quantitative” agenda. Such a self-assessment is full of delusion. What scientists are doing today is, actually, to suppress quantitative investigation, a mockery of science.

The idea of quantitative science is that of counting. Okay, count: HOW MANY CAUSES ARE THERE? – That question is the key to the befuddled agenda that human scientists falsely declare to be quantitative. The question is not even asked, let alone answered.

It is not unknown, however, since Aristotle, the ever-famous founder of western science, and of logic, based his system of knowledge on that question. So-called science today is a materialist fakery and denial of knowledge – mere belief.

The question has several answers:

First Answer: The correct answer is, zero. In divine timelessness, there is no cause-and-effect duality, hence no cause at all. There are no beginning and end, either.

Second Answer: The correct answer is, one. In time, there is a prime cause, dubbed the Big Bang. Seen out of time (in timelessness), that is the Great Unity of the Creator Spirit.

Third Answer: The correct answer is, four. This is an answer that Aristotle gives in the Physics. Precisely, however, what Aristotle calls the four causes are not truly causes, but are generalized *types* of causes, or four forces. There are Four Forces, personified as deities, but they are hardly that what we would understand as causes (in [a] temporal cause-effect duality/ies.)

Fourth Answer: There are many causes; and they cannot be counted. For that reason, no human scientist has ever counted causes. The number, and the phenomena of many causes, is something that is transfinite (non-countable.)

So-called human quantitative science proceeds *to count effects but not causes*. It is therefore not a viable science, but a mockery of true science – a false and misleading venture altogether. It leads away from the acausal (non-causal, non-countable) Prime Source of All, and is, thus, blasphemy.

Creation comes about through changes to Vision. Pristine Vision is that of the transfinite One, the Akanthus number, a . When a divine spark enters Creation to become human, its Vision changes from what was said in the foregoing sentence. The labyrinth of many causes is entered, ideally, but not in every case, in order to regain Vision of the One. For those who have lost Vision, illusion is their fate.

The Divine Love-Light, envisioned in my 1981 *Heavenwalk*, is golden flowing Light-Ether. It is infinite information, bliss.

God is Love. Divine Love is the Prime Source of all. This is what our philosophers PLATO and ARISTOTLE taught and wrote.

Love is astral vision of the highest transfinite number, the Akanthus number a . This vision is the psycho-mathematics of transfiguration, your birth of God's source Love. **Love is inner mental magnitude of a , Imperative**, setting you in Paradise.

I finally got time to take a closer look at the book by Scott Rauvers (locus commentary on Tablet Thirteen, Immortality Exercises). It is a good and thorough book concerning geomagnetism and certain technical applications. If Scott Rauvers has attained immortality through these exercises, then, in any event, he, mysteriously has failed to inform the reader of such a breakthrough. Just a joke from this writer; obviously, Scott Rauvers has meticulously recorded the subjective health benefits and risks that he experienced through personal experimentation. For me, the most impressive sections are where he reports his visualization, acquired over two years into his practice, of an internal “white light” (sometimes, green light). That reminded me strongly of my subjective experiences during yogic samadhi, which came surprizingly easy to me since 2006. My experience was made through the third eye. Rauvers mentions that the white light visualization, which he connects with bio-geomagnetic energies working inside him, appears at all three places of the dan tien (two fingers breadth beneath the navel, at the front top chest, and at the third eye.)

Since two years, my visualization is no longer white light. It is, actually, no longer a visualization at all. It has given way, in my experience, to a direct energetic presence in higher awareness levels. It is still most blissful.

In the literature, there is information partly contradicting the reading of Scott Rauvers. In Drunvalo Melchizedek, *The Flower of Light* books (two volumes, best read in their entirety), Thoth instructs Drunvalo of how he practices immortality. The description matches exactly what Tablet Thirteen says. However, Thoth adds a darkroom instruction that is absent from Tablet Thirteen (but see § 171), and adds a disciplinary instruction; but Rauvers does not follow this. This relates to the rules, to practice the exercises relentlessly every night without the slightest exception, and to practice in absolute darkness bar not even a single ray of light. According to Thoth through Drunvalo Melchizedek, any violation against this will render the exercises unsuccessful in terms of physical immortality. (And a bit more drastic, that missing even one single night will forfeit immortality in an irreparable way, see also § 467 last sentence.) I leave it up to any interested reader to reconcile these, and possibly any other, contradictions in the existing literature.

After careful consideration of the issue, I am of the opinion that Tablets Fourteen and Fifteen are an auto-commentary by Thoth on Tablet Thirteen. I believe that Tablet Thirteen mainly has a propaedeutic purpose, namely to teach the specific awareness for those energetic factors that can actually lead to human immortality in a biological, physical sense of not aging and not dying of a natural old age death. Tablet Thirteen, however, does not yet isolate the key principles themselves.

In essence, the Immortality Exercises as Rauvers has explored them with a scientific sense, are only a beginning for novices. There is much more. Ultimately, there are as many fitting solutions to the quest as there are individuals who succeed with the quest. I do not take it to be humanity’s foremost challenge today to become biologically immortal. One should be very careful in defining one’s goals. A consumer mentality (“I need this, I need that”, etc.) will not serve anyone’s spiritual yearnings. That is the first trait of modern man to dump. The only fruitful ground is the sense of fulfillment already achieved, a sense that can be only found in yourself and cannot, in that sense, ever be “reached”.

I am convinced that we are immortal beings who are, temporarily, blocking, through an abuse of the powers of the free will, our immortality. We should stop being mortal; then we will by default return to the state of immortality. That is, however, more easily said than done.

The ninefold awareness is mentioned, as I interpret it, in Tablet Fifteen, that is, in the highest teaching (§ 525). That is the key for seeing through the mental mechanisms by which we, most “successfully”, are blocking ourselves, individually and collectively. Now, *that* is a goal worth defining and pursuing.

Yogic teaching mandates the practitioner to ignore any “powers” that she or he may encounter by the wayside. That mandate applies, specifically, also to the supernatural power of immortality. (In the Calligaris system, this is a subset of the full range of powers, but it is more than a single power; immortality is a bushel of powers around the subjects of health, healing and awareness.) Ignore immortality. It is not a goal. If it happens to devolve upon you, accept it. If you are curious about the biological and mental mechanisms, that is fine, as long as you maintain a stance of disinterestedness. If you believe that you can force it, then you are headed towards frustration and futility. You will not be able to find it. It may find you if it likes. That is a simple description of how these things work, if they ever happen, which, as in the case of miraculous healings, is a matter of personal belief.

My explanation of something like “deification” (a belief in Hellenic and Byzantine culture), and of something like “biological immortality” (apparently, a belief of some microbes and of jellyfish, but not of modern humans) is that it is a gift of divine grace. You need to be in a receptive mode. That in itself is, strangely, an excessively difficult and demanding practice for us. We are generally not in a “receptive” mode; we are, instead, in a “taking” mode. Both modes are diametral opposites.

From writing this volume, the sentence that sticks out most in my memory is, somewhere up above:

You can change your light quotient according to how you live. (2014-08-15, 06:52 a.m.)

That is a very generic statement; but that is the key. Somewhere, there is a threshold. Again, responsive answers will vastly differ from person to person. Thoth advises always to keep your focus on the Light, and never to direct your focus on the darkness. I place my sentence in that context. History and life itself provide us with many examples to learn from if we are looking for clarification what the two terms, the “Light”, and the “darkness”, may mean. Each individual comes equipped with different personal experiences, as foreknowledge, concerning this. The essential distinction is made at the very beginning of the base text written by Thoth, and remains consistent to the very end of the text. That should tell us which point Thoth believes is the most important: namely this point, the point of the darkness and the Light. It is the same in scriptural Judaism, Christianity and Islam. That is quite powerful evidence of a profound root.

In case you have not yet discovered the Light, let me remind you: It is divine, *but you are the Light*. You are the only evidence that you ever need. If you cannot provide it to yourself then you will never find it at all. In that sense, it needs to be (co-)created in every individual life, over and over again. You are the Light because you are its co-creator in your own personal sphere. You do not create darkness, except in the sense of failing to fill it with your individual particular Light.

Is there a “right way” in this? I would point to the ninefold awareness, ranging in the highest teachings of Thoth the Atlantean, which is the main point that I have tried to elucidate in this volume. It is the way that leads to the realization that you already reached all your goals long time ago, that you always have been a perfection in the Light. That is no final Truth, of course, since you can change it (in the sense of: undo it) by taking a flight of stairs downward in your level of awareness. If you do so, the Truth becomes darker (and, vice versa for the upward path.) The Truth, ultimately, is procedural, which is an insight from working in the law. The Truth of the Light is navigational within the system of the nine bodies of man.

There is one important correspondence underlying all this. As far as I am aware, it has never been explained before, at least not in modern times. It is a correspondence between (i) rising upwards in your nine-body

system (upward expansion of awareness within the overall ninefold awareness), and (ii) between changing the type of causality that will be determining your personal life experience.

This Commentary has covered the topic of the “Four Forces”. They are not actually “Four Causes” as is the Aristotelian terminology, because the number of causes is uncountable (Ashtar Sheran). The Four Forces are types of causes. What does that mean?

The First Force is the Atomic Force. It works by being the separative type of force. Like every energy, the First Force, a specialized energy, is represented by an angel. The angel of the First Force is a high Seraph of the First Emanation, like her three sister Forces. The First Force is necessary to create key parameters in which the human free will can unfold. However, if the First Force is used as the causality type of a person’s choosing, then that person will experience reality as something dependent on external controls, as something separated from life, as a form of non-life or call it death, and as something terminal to life, such as is included in the thermodynamic concept of entropy. Altogether, a life experience that is made in the First Force causality type is dominated by what we consider to be “coincidence”.

The world view of coincidence and death follows from First Force awareness at the lowest end of the ninefold awareness. Further, such low-level awareness unwittingly excludes the three higher Forces, and in particular, the Fourth Force which is the Holy Spirit, the Force of Union, Love, and Bliss. In other words, if you succeed in raising your consciousness to the highest level, which is the ninth body level, or Light-Body level, then automatically, you are transforming positively the type of causality that you live in. The world will change from a hell into a Paradise. That is how powerful your position as a co-creator is.

One teaching, famous in modern spirituality, is called “A Course in Miracles” (“Law of Attraction” practice.) That is inspired by Thoth and his level. Your vast growth zone for the Law of Attraction is your powerful nine-body system and its correspondence with the type of causality that you create for your personal life experience. Readers of this volume may be looking for a beautiful heavenly causality type to make that the new home of their life experience. The method to change the causality that you experience is, at its deepest, the ninefold awareness and its navigation. It is unethical to use “powers” on the low *particular* levels (for ego will, for “I want ...”) Ask your higher self guardian (your higher “you”) to work through you for *positive framework change*, not for particulars. **It’s all about giving, and not, taking. Your highest form of giving is to surrender to God.**

Money is a hellish type of causality within the range of the First Force. It is important to break free of that altogether. The world financial system, centered in the Vatican and its banking system, the richest institution on Earth by far, will foreseeably not be with us for all time. If our civilization ascends, it will follow the example of all higher civilizations, namely, to abolish money in its low First-Force form and to continue money only to the extent that it has a rational accounting function. The difference has a lot to do with the persecutorial socio-economic over-control of finance in its present form. People can, and shall, join in the selfless framework levels of the higher mind.

All spiritually responsible people are called upon to use the pre-ancient insights into how reality actually works in order to ensure a smooth transition out of the old money system into the new money system that will inevitably be at our doorstep some day in the future. That includes an awareness of the problem, linked with dark collective phenomena such as perpetual internal warfare of humanity against itself, genocide, poverty-related mass starvation and non-feasance of relatively simple and inexpensive remedies, medical issues as outlined above, etc. If the potential of the Fifteen Emerald Tablets of Thoth the Atlantean unfolds, human systems as we know them will run for the trenches, foreseeably never to return but to disappear and to be replaced with new systems. It is a great power of millennial change that is beginning to unfold, and it will need many guardians in the midst of mankind.

One key aspect of a spiritually ascending money system is, obviously, that money will stop being the pagan value that dominates, today, or I would like to say, overshadows, all aspects of human society. That will be a

change of an almost unimaginable magnitude and liberation for the inner side of human life. It makes no sense to deny or ignore this. On the contrary, it must be put openly on the table so that we may begin understanding what it means, and what plans and preparations will be most helpful to manage the megatsunami of change when it strikes.

Without money as we know it, will humanity be able to maintain and develop the fundamental basic mutual trust that is necessary to run affairs? Are we at the current time perhaps actually in a strong deficit of basic human trust precisely because we are so dominated by money instead of by Spirit? Does the Spirit have the ability to guide us in our vastly complex myriad interactions every day across the planet? What will leadership be like during such a transition and during the next stage? Are we headed for disaster, or are we headed toward a coming Golden Age? Can politics, social justice, finance, the economy, still be improved? These are the important questions if we want, swiftly and smoothly, to pass through the bottleneck that leads from our present lower stage to our next higher stage.

Personally, I believe that our world is dearly lacking the effects of higher levels of awareness, and the blessings of the higher Forces of Causality. We are not headed for disaster. We are heading into a coming Golden Age. Given the abilities that have arisen, with surprising rapidity, during the past two hundred years, and compared with how strongly they are being held back for, mainly, reasons of preserving the financial system, we are already living in the early part of the transition; and that is a transition time that is best characterized as a period of perpetually missed opportunities.

That includes missed opportunities for peace. That includes missed opportunities for stopping mass starvation on a planetary scale. That includes missed opportunities for developing and implementing ideologically censored science. That includes missed opportunities for disarmament and redistributing a significant part of public wealth to productive civil fields. That includes many missed opportunities to live in harmony with the nature and the planet that we depend upon fatefully for our lives.

When we look at key organization forms of business and government, we can, even today, recognize that there are strong anchor ropes that tie our collective awareness and hold it down at a low level. This is, in particular, the case with the model of the so-called “corporation”. Large business entities and national governments today are on the entire planet corporate in nature. That is a legal concept of human organization. It has vast ramifications for the entire planetary network of civilizations. It is far too little known how important the organizational principles of the corporation are for all of human life on this planet, and also, how negative the decision is that once was made to organize human affairs in forms of corporations. There is no democratic legitimacy behind that little known but critically important decision. I am speaking of the general public. There are specialists in law and in organization science who are well aware of the magnitude of this decision.

If you are a privileged person on this planet, you will likely not place your personal effects and affairs into the organizational container of a corporation. You will place your personal effects and affairs into the organizational container of a “trust”. That is what the very wealthy do to avoid taxes. They are economically competent and have made a wise choice. This secret is still being kept away from the people at large. If the level of awareness at large is to ascend, then the generally utilized form of organization also must ascend.

What is the difference between a “corporation” and a “trust”? Typically, a “corporation” is the form of an organization that has an ownership; and the corporation is controlled by its ownership. For all practical purposes of this discussion, the legal concept of “ownership title” is meaningless; the essential point is control – who controls a corporation. The controller of a corporation has a self-interest, usually the profit motive; and the corporation has the function of pursuing relentlessly the self-interest that controls it. That is what is behind our present financial system, and it is called “capitalism”. In its founding theory of Adam Smith, it is a glorification of greed.

The basic spiritual problem with money is its “hoarding” phenomenon (wealth concentration). That is an expression of the fear motive. That is an example for that what Thoth calls, “Darkness”.

That is something that we don’t like in the spiritual world. Those are unspiritual and detrimental motives that drive our world. It is often equated with human nature; and it is said, that human nature does not change. It is correct that there is much knowledge about this still missing today.

I believe, that this basic axiom of our world is a mistake, and that it will change. It will change then, and exactly then, when it must change. Given what human nature truly is in the majority of cases, the dominance of a mentality of “service to self” will yield to a new dominance of a mentality of “service to other”. That marks the key distinguishing element of the organizational form of a “trust”, versus a “corporation”. The plutocrats of this world have their bundle so often in the form of a trust because the trust is beneficial – to them. Just as we are working up our way to a better human, the corporation is working up its way to a better self, which is a trust.

The organizational container of a trust will become as widespread in the foreseeable future as the form of a corporation is, still, widespread and dominant today. One unbeatable advantage of the trust is, that the container of a trust is good not only for the economy but for the spirit as well. Trusts, not the dark and selfish corporations, are suitable organizational forms for “Communities of Light” (Maitreya, Albuquerque), where people work together guided and inspired by the Spirit. That is the necessary opening where transhuman leadership can come in to uplift our collective self. There is no “Second Coming”, which is a myth; but this, the collective reorganization of man around the Spirit and communities of the Spirit, is the closest that we will come to a Second Coming, a coming of the Christ Spirit that will arrive here to stay.

Legal historians debate whether the organizational form of a “corporation” originated in the organizational principles of the Roman Catholic canon law as provided for the local and regional churches in the Catholic world. There is much that argues for the assumption. Corporations are, to make this point short, also communities built around a type of Spirit, and thus not merely secular; in the case of the corporation, however, the spirit type is that of the darkness and not of the Light. This is precisely that what Thoth warns us to keep clear of at all cost; and that is exactly how this rotten world is today. It is the point that is most particularly in need of being set straight.

Are “Communities of Light” a form of “Communism”? That phrasing is a battle cry from the crashing Titans of old faced by their Götterdämmerung; but the question has its justification. There is a salubrious distinction between “communism” on the one hand, a failed totalitarian model, and “communalism” on the other hand, which is a pioneer form especially in U.S.-American society of a spiritually motivated model for organizing a beneficial, versus predatory, economy. We remember the ascension of causation types; and a particularly important field for that wisdom is the ascension of causation types within the human economy more toward the Light.

How can an economy work that is primarily based on altruism? My first reply to that question is a second question, namely: How can an economy work that is primarily based on selfishness? Both questions, fairly, should be discussed together. Selfishness is the low-level cause of a very costly wastage phenomenon, namely, the pervasive phenomenon of organizational friction. Even that single phenomenon alone, if it is overcome by mirroring driving egotism in driving altruism, sets free a tremendous internal value reserve. The old “material” causation type of the economy is entrapped in the destruction of that huge internal value reserve every working day of the year. The new “spiritual” causation type of altruism can avoid that to a considerable extent; it thereby creates an inestimably great reservoir to begin with. Also, note that issues of inner motivation grow more and more important the higher a society grows in spiritual and intellectual terms.

A similar problem of the old order is its intrinsic reliance on artificial scarcities that are necessary to make the polarized wealth current flow. If the true source of, both, productive and distributive wealth is recognized as the ideation process originating in Spirit, then the present bubble of artificial scarcities can burst with no

harm. The concept of infinite growth is already senile in its old form. Infinite growth is realistic only in an economy with its key role awarded to ideation; and such an economy is spiritual. Those are but two major demonstrations of how well the Spirit works.

Are there studies of altruism in this context? Yes, there are. They can shine a helpful light on our future path. It is an endless subject. I find it not so much uplifting as, simply, practical, and the old system as, impractical and ideological, in too many senses a false religion of low awareness, by its nature persecutorial and divisive (two concepts from volume 1 of this Commentary.) Spiritually awakening humans will no longer have the burning need for this barbarian rubbish; it is well when it disappears in the archives of history. There is a momentous step from “having” to “giving” in an overall awakening that moves toward “being”. That has been merely a Utopia for long enough now.

2014-09-05

If ideation is truly our divine infinite resource, our cornucopia, an intelligent replacement of money as the key value, how does the wisdom of Thoth reflect upon this? Will society itself be organized along the lines of the nine bodies, like the island capital of Atlantis, Posid, was reportedly a city of concentric rings?

Yes and no, or similar so. The greatest change in humanity is not “social” change. That is still an external. The greatest change is a “media” change. The information age and the media age have, so far, been misleading us, namely even farther into the external, and even farther away from the internal.

The next epochal shift in media history is a big leap from the Gutenberg Galaxy (Marshall McLuhan) into the spiritual universe through the portal of astral realization (5th level of awareness, after the psychosis-armed pre-astral barrier of the 4th, or psychic, level.) The higher we rise in the ninefold awareness, the greater the universality of consciousness becomes. The greatest particularity is, in the opposite direction, down below, on the 1st level (physical three-dimensional only awareness.) Our media have led us, and to date are continuing to lead us, out of universality and into particularity, into fragmented mind, a mind of things, and of losing one’s way in confusion. None of that, purporting to be natural and necessary, is natural or necessary. It is Maya, delusion. There is intense subliminal programming in the collective mind, in the midst of a hidden battle for a New Field Order.

Man is at the threshold of creativity, of psychic and spiritual enlightenment. My work is to tell you about the extensions of man. You are right now in third dimension, a Darwinian zone marked by high density and forgetfulness of spiritual origins. Your society will balance in three static states: of demography; of demand; and of economic value. So far, your hyped “economy” is producing, mainly, non-lasting pseudo-values as part of the deception. People are equal both juridically and economically. The solution is to use solidaric equality plus econometric databases. Your infinite yearning will wake from deluded greed to the Buddhic oversoul of ONENESS.

Egotism, usury, and secret system vampires will go out of the window. Ego is branded as cold intelligence without Spirit. The key is the Holy Spirit: It frees human incentive, free to *what is truly costly*: namely, spiritual discipleship and grace, not a degraded machine soul.

The Angel Light indwells in the awakened for eternity. *The egoic systems of „religion” will convert into one „spirit contact system.” Society will hook up via mental media better than via any computer internet. **You will link directly with God (theosis).** You’re not the missing link – you’re the broken link. To heal, realize that Love is the domain of soul bridges, man’s infinite extensions of the aura. How to recognize Spirit Love? Spirit Love is objectless. It is pure vision, Nirvana, Undivided Oneness.*

The Lucid Mirror Plan:

Do I have a technical core teaching? Yes, the teaching of the **lucid mirror plan**. This is the karmic gnosticism that Jeshua originally taught, why he died. In Buddhism, such teaching is called the „Mirror of Dhamma.” *True man is Vision of God:*

When you sleep at night you receive a map-plan for the following day. Most people forget this when they emit into the day, as they rush in their gated ego. The Elects ask their Spirit Guides for help to remember their map-plan for day, hour, minute and second. **This is the goal of all contact systems, all extensions of man.** It erases the phantom ego of „I do.” **This is „true surrender.”** The Thought Adjuster takes control, flowering as daimónion, antáryamin, liberated Salvation Self.

If there is “true surrender”, is there “false surrender” as its opposite? There is a phenomenon that may properly be called, “false surrender”. Its criteria are genetic in a sense that is unknown to you – *man’s elective genealogy from a range of transfinite power set in Creator’s One Mind.* Those in false surrender have voluntarily surrendered their free will to the dense Atomic Force.

The lucid mirror plan enables your dream work consciously in meditation. That is key for turiya, the „fourth state,” not waking, sleeping nor dreaming. Buddhaghosa in *Visuddhimagga*, and Pa-Auk Sayadaw, teach that psychic powers awaken in the fourth jhana in the Earth Kasina in a lucid brain state: Our chakras project a weak bio-photonic aura. Focussed concentration in mindfulness meditation favors and kindles bioresonant electrodermal activity. The specific psychic bioresonance of the many millions of our tiny skin plaques was discovered by Giuseppe Calligaris, but then hushed up. The trigger are biophotons from your body cells.

This is a very technical, scientifically verified (and, disputed, debated, hated, loved) fact. Biophotonics is not everyone’s favorite. Fritz-Albert Popp, a German pioneer of the second-time discovery (first rediscovery) of the fact, apparently, does have a liking for the subject. A German follower of his, Marco Bischof, wrote a compilation for the non-scientist of the subject based on the findings of Professor Popp (Marco Bischof; *Biophotonen: Das Licht in unseren Zellen; Zweitausendeins; Frankfurt am Main 2005*).

A somewhat broader, and differently focussed English synthesis of the emerging scientific research field is: Fleming, Tony; *Inside the Photon: A Journey to Health; Boca Raton 2013*. The book moves beyond mere probabilistic physics (in Heisenberg’s uncertainty principle) to closed-form solutions in Self Field Theory (SFT) for all atomic structures (supra, p. 7). SFT unites physical forces. It provides insight into the “structure and origin of deoxyribonucleic acid (DNA) as a piecewise bi-spinor.” Biological evolution is “not a random process” when viewed at a cosmological level (which corresponds with a navigational step within that what this volume identifies as the ninefold awareness, namely the shift from the particular level, non-comprehension, “all is coincidence” type, to a higher, more universal level, graded comprehension, “all reveals intelligent design” type – note that I am not commenting if any of the results are “really true” or such – I am primarily an observer of the frameworks that configure such views.) Further: “species replicate at the biophotonic level” (supra, p. 8). This is what the vestiges of pre-ancient science communicated by Aristotle name, “spontaneous generation”. Specifically, what is under discussion are “E and H fields” that consist of photons (supra, p. 9). On the research side, the book is diversely connected. As far as living cells are concerned, the finding that cells interact with light, and emit small amounts of light, are accepted and placed in functional contexts. The bibliography mentions Popp, including his work on the conjugate nature of cellular photon emissions like in a musical orchestra.

I postulate that a rise in level within the ninefold awareness is causally linked with an increase in biophotonic activity in a human being. In order to influence this positively, the human is required to increase her or his light quotient, as mentioned twice in a salient sentence, above in this volume. There is most

probably rationale, in this, also, concerning Thoth through Drunvalo Melchizedek's darkroom instruction (above in this Afterword, concerning Tablet Thirteen).

There is a lucid mirror plan for every lifetime. This is the life plan for every day, like in a calendar planner. The plan was arranged prior to birth for the entire life span from birth to death. Recognition of parts of this plan is the déjà vu phenomenon in the technical sense. At night during sleep in the REM phase, the plan for the next day is downloaded to the astral body. If one is aware of one's desires *they* stop dreaming, but you will wake to the day's plan. Taken to an outer extreme, this releases *Dzogpachenpo (Dzogchen)*, your perfect uncreated nature. This technique can be practiced to the extent that the consciousness of every waking second is the merging of the envisioned plan with the stream of reality in time (lucid mirror plan) – *not in lucid dreaming but in timeless lucid living*. The Calligaris system arouses the aura's psychic twin, the etheric force field.

Spiritual identity is like a wiring plan for an electrical appliance, but infinitely complex of course. Every human has a higher self. The higher self lives in a higher civilization. A higher self networks with nine lower selves, and with its own higher self. In material Creation, this overall self-network with its nodes of nines covers nine levels. Avatars have untypical wire plans, reaching higher up. Samadhi is a soul's higher-self-connection through all the awakening eight energy bodies, pure bliss.

Finding one's spiritual identity is why we are in Creation. It is elective per fateful individual self-predestination of man, the co-creator, in a universe dominated by an Anthropic Principle or, in my term, the manifold Relativity of the Absolute.

Ultimately, your wiring network will lead either to First Force, or to Fourth Force. If you are in false surrender, past time chains you through hierarchies of lower selves to the Atomic Force and deterministic entropy. If you are in proper surrender, your wiring will reach up to the Holy Spirit, the Fourth Force or Christ Force that connects by Love. When you attain liberation (*mukti*), you leave the *past cause of matter* and live the *cause of purpose*, working Salvation from the future into the past in your lucid mirror plan. All Love contacts and personal growth reconnect you with your free-will center and its inner Christ Presence. That transforms the ignorant illusion of suffering into Rays of Love, your luminous self in God's infinite information, Truth manifest as Spiritual cosmos, Paradise. Your Light-Body in connectivity arouses your upper spine's direct God-Vision.

Thus, all that is is (transfinite) relation to one another. That is the Philosophical Theory of Relativity, of ***radiant Spiritual Correspondences***, forming your lucid mirror of Vision. The Creation phase between your past half-eternity and your future half-eternity is what Buddha calls dependent causation, or regaining the Light. Refined cultures turn from external to internal motivation. If all that is is relation to one another, then the number of that what is is *One, a* : Brahma, the Unmoved Moving, the Empyrean, Middle Point in golden Ether, in rays of non-countable transfinite information.

The ninefold awareness as transmitted, with surprising openness, in the Fifteen Emerald Tablets of Thoth the Atlantean, is an advanced means of assimilating the Philosophical Theory of Relativity. It overlays the Philosophical Theory of Relativity with specific meanings of the universe, and of the supra-cosmic topology of the Divine Realms, all accessible through the involution upwards to the Light.

All this forms the ***Relativity of the Absolute***, an anthropic multiverse of vast individual freedom, Heaven and hell. After an individual's Creation journey there comes Revelation: God the Unmoved, Absolute Certainty. God-Love-Being cannot be counted, is mathematically *transfinite* per Georg Cantor.

The *átomos - indivisible* - exists not in coarse matter, but exists in a transfinite continuum, the flowing golden Light-Ether. Created forms are all just vibration, temporal depletions of the plenum. You connect to your uncreated absonite self in the Light. Vision is seeing on the universal level, beyond all your bodies: True man is Vision of God, actionless, Nirvana in Love-Light, God, Allah. Your absonite Monad draws motion from God by purely internal will-action of Vision, Love. This attracts Light-Ether into your Light-Body, your

Monad and your lower bodies. Vision is divine influx/ideation. We may interpret the Fifteen Emerald Tablets of Thoth, in a deeper understanding, not merely as a writing “about” the Light, but as an *initiation* to let Vision arise.

I mentioned my experiences with walking as a form of proto-yoga, over a period of longer than eight years (above, 2014-08-25). I have noticed during the past few days that my upper spine and neck has, quite suddenly, changed into being a self-supporting system, apparently in response to fine corrections to foot posture when touching the ground, and rolling off over the big toe. This would be explained by a support musculature of the spine, but certainly not over such a short period. An additional explanation are releases.

I have noticed that the tenseness of the muscles, especially behind my right shoulder, is gone. The upper spine supports the shoulders now, not vice versa (something that does now work well, and leads to regional muscle tensions).

Also, I have noticed that my (normal) slouch has given way to a better, more upright neck posture. I feel freer than before with my head movements, coming off the atlas bone (C1, uppermost vertebra). In “mind healing”, the realignment of the atlas bone is considered the major starting point (Egyptian symbol: ankh). It can bridge the key subtle energy gap of Kriya Yoga (our neck).

Further, I have noticed, that my lung volume has increased, and breathing is freer. I have a new sensation when practicing deep breathing (Pranayama), namely, an exhilarating tingle in the upper chest from the oxygen of each breath. The location is where the middle dan tien sits.

I theorize that this little success of my long efforts brings together the top Dan Tien (at the Third Eye) with the Middle Dan Tien (in the upper chest, and at the back between the shoulder blades, our supportive “vision spot” for sensing spiritual Light energies.)

Between the Dan Tien (life center, which is not the same as a “chakra”) of the top and the middle, this lets Light energies materialize more powerfully than when the separation at the neck/key gap is still active. I can feel this reaching down to the lower dan tien, also. It is my feeling that the three body-mind segments of what I used to be are growing together and are gaining a new form of awareness. The new form of awareness is somatic (spread over the body), and is no longer merely a little “point” center behind the face in the sense that most people alive today know their conscious “I” (and as Descartes described it, apparently.) I will continue to observe my situation, as always. I feel very good about this in a psychosomatic sense; it is blissful, relaxing, and “turning-on”.

It would be nice, for this Commentary, to get a bit more out of ancient Egypt. I am thinking about one of their stories, called “The Destruction of Man”, not exactly a thrilling title, but just possibly linked with the Atlantis echo propagating through time, and certainly linked to Egyptian apocalyptic literature.

Who did it? According to ancient Egyptian myth, it was Ra who did it, the Egyptian god of the Inner Sun, exoterically, misconstrued as a “Sun god” of the external (cf. § 10: “eternal fire”.) Ra was the god of the primal sunrise, thereby associated at the earliest with the “Island of Flame”.

Why did he (assuming, it is a “he”) do it? The story lets us trace this, but first, there is some cultural environment. Patrick Boylan (*Thoth, The Hermes of Egypt: A Study of Some Aspects of Theological Thought in Ancient Egypt*; London 1922, p. 154 f.) aptly sets the scene:

“The ‘Island of Flame’ is often alluded to in the funerary texts of the New and Middle Kingdom. But the older the texts in which it is mentioned, the more difficult is its identification. Yet, even in the older texts it is always associated, at least indirectly, with Thoth and his worship. In a hymn // to Thoth (...) it is said of him that he made shrines for the gods and goddesses (..) in the Island of Flame. In another hymn to Thoth composed in the time of Rameses IV (...), the ‘Island of Flame’ is spoken of as the *birthplace*” [*which Hesiod, c.8th/7th century B.C., writes as “Atlantis Maiä”, Theog. 938*] “of Thoth.” [*Hesiod, supra: “Hermes”*]

“(...) In the Book of the Dead (A. a. Nav,) 71, 16-18, we hear of seven words which caused a slaughter on the ‘Island of Flame’; and ch. 15 of the Book of the Dead (..) speaks of the great god who lives on the Island, the golden youth who came forth from the lotus-flower. (...)”

“It is not obvious how the heavenly Isle of Flame corresponds to the necropolis of *hmnw*. The name ‘Isle of Flame’ is certainly very ancient.”

One may ask if the “great god ... golden youth” means the Dweller of Unal in the Tablets, the chief of the Children of Light (golden Light?). Is he Ra, one of the roots, sprung from the Ogdoad, of the Pantheon as it morphs through history up to, and well into, Christian times?

The ancient Egyptian myth, legend, or historem, entitled: The Destruction of Man, was first presented in its entire context, accessible to general readers in English, in: E. A. Wallis Budge; *The Gods of the Egyptians: or, Studies in Egyptian Mythology, volume 1*; London 1904, pp. 1-427, used here. Chapter XII, “The Destruction of Mankind – Hieroglyphic Text with Interlinear Transliteration and Translation” spans pages 388-399. The “Destruction” is a text from the New Kingdom, telling of a rebellion of mankind and its dire consequences.

Ra complains to his council about the humans: “They speak words against me.” (p. 391) The great god graciously defers: “Not will I slay them until I hear what ye say concerning it.” His son Nu advises: “(...) let thine eye be upon // those who blapheme thee.” (p. 391 f.) The council advises: “Let go forth thine Eye, let it destroy for thee those who blapheme with wickedness, not an eye can precede it in resistance [when] it goeth down in the form of Hathor.” (p. 392)

Discussion closed.

“Went forth then goddess this [Hathor], she slew mankind on the mountain.” (p. 392)

After some further dealings, Ra said: “It is good, it is good”. (p. 395) He then stopped further slaughter.

“Atlantis” is not mentioned by its name in the ancient Egyptian legend of “The Destruction of Man”. What is clear is, that a powerful god at some point destroyed humanity, but not to the point of man’s total extinction. This may possibly be a mythical echo of some kind of a purge in a period of history yet (practically) unknown to us from direct evidence.

The text, existing in several versions, came into its final version in the XVIIIth dynasty, which would place the later and most voluminous redactions between c.1543-c.1292 B.C., most likely in the middle of that period (Anthony Spalinger; *The Destruction of Mankind: A Transitional Literary Text*; in: Studien zur altägyptischen Kultur; 2000; volume 28, pp. 257-282, here: pp. 277, 282.) The dating is beset by considerable problems since there appears to be a “core of a myth” (p. 269) that is hard to pinpoint. It clearly from an older time prior to the Amarna interlude. It thus predates Jan Assmann’s later time frame for “true” literature of entertainment. Regardless, the “Destruction” is the first extant piece of non-theological Egyptian literature recounting myth in action. It stands outside any cultic, magical, or medicinal setting. (P. 282)

The story co-occurs in the Egyptian Myth of the Heavenly Cow. The punishing goddess, Hathor, is a fiery sun-eye, searing and burning the enemies by its heat (Erik Hornung; *Der ägyptische Mythos von der Himmelskuh: Eine Ätiologie des Unvollkommenen*; 3rd edition; Vandenhoeck und Ruprecht; Freiburg, Switzerland 1977, p. 93.) In Babylonian myth, Enlil persuaded the divine assembly to vote for the destruction of mankind by sending a great flood (Walter Parks; *Atlantis the Eyewitnesses*; Orlando 2011, p. 195.)

2014-09-08 & -09

Concerning the occult primal sunrise, Daniel R. McBride presents some interesting conjectures that tend to strengthen some conjectures I made in volume 1 of this Commentary (article: *Nun*; in: *The Oxford Encyclopedia of Ancient Egypt, volumes 1-3*, editor in chief: Donald B. Redford; Oxford University Press; Oxford etc. 2001; pp. II.557 f.) Nun is a principle of the void, the formless. He manifests form and formlessness at one and the same time. There were Egyptian Enneads, or groups of nine gods. They reveal Nun as a translucent entity at the point of origin alongside Atum. The point of origin, for the Egyptians, was the Isle of Flame, as already mentioned above. McBride rightly finds it sufficiently apparent to mention it in his article that Nun’s conundrums permeate the writings of the third-century Neoplatonist Plotinus (p. II.558.) Nun is, incidentally, the “primeval waters”, the “chaos from which creation emerged.” (II.464)

The Egyptian Ennead presents nine fundamental forces and elements of the universe, and their interrelations. Four of these forces operate in the world after creation. These are the opposing but balances forces of disorder and order, and of destruction and growth. The other five forces of the Ennead are also present in this world. They are of importance for the Egyptian understanding of how the created cosmos came to be. (James P. Allen; *Genesis in Egypt: The Philosophy of Ancient Egyptian Creation Accounts*; New Haven 1988; p. 8) The milieu in which the creation unfolds are the Primeval Waters, also described by the term “Flood” (supra, p. 14.) Shu is the self-developing god (p. 15), begetter of the gods (p. 19), the primordial Monad (p. 38.) The creator, existing prior to anything, first manifested in the Primeval Mound and the sun (p. 50), appearing “in the sun, from the waters, that he might rejuvenate” (p. 51, from an ancient source text.) The texts are meticulously annotated.

The Oxford Encyclopedia, just quoted, in three volumes, all 2001, is an interesting source of great value. It condenses the findings of the discipline of Egyptology in an organized fashion. I would like to present some highlights at the end:

There was a primeval flood. Nefertum appears as a newborn child on a lotus flower. This symbolizes the renewal of the sun. Additionally, it symbolizes the beginning of the world. (I.264) There was a chaotic flood prior to the creation of the world. This was expressed in the imagery of the flood receding and creation emerging. (I.534) The Egyptian Book of the Dead (chapter 175) “reveals the end of existence in the primeval waters.” (III.141)

The sun god’s “eye” is a solar disk. It consumes potential enemies. The uraeus snakes symbolize the fire and blinding radiance that issue from the sun god’s “eye”. (I.322)

Thoth was the Egyptian god of wisdom and of writing. He was also the author of sacred books. (I.449) Thoth was an ancient Egyptian god (at least) since the Old Kingdom. In the Hermopolitan cosmology, Thoth was the head of the Ogdoad. (III.398-400)

The *Destruction* story is possibly the oldest preserved narrative myth from ancient Egypt. The *Instructions of Merikare* from the end of the First Intermediate Period allude to it. (I.389)

The creation myth centers around a cosmic egg (I.283.) At creation, there was a right equilibrium established, the Maat, a principle who was also a deity (I.328) (the feminine counterpart of Thoth.) There was a mound of creation, in some temples imitated by a pile of clean sand (I.342.) See the detailed article, “Myths”, II.464-482 for the many variants of Egyptian creation myths.

There was no money as we know it in pharaonic Egypt (I.288.) (This was also the case in the Inca empire.)

The comprehensive *Oxford Encyclopedia of Egypt* has no own lemma, and no index entry, for “Island of Flame”, which is a noteworthy lacuna. It contains one mild Anti-Atlantis sentence, the only time that “Atlantis” is mentioned (I.465, “Egyptomania”, signed by two individual contributors), a stance of caution.

Putting the Encyclopedia to test, I searched it for the “nine eyes” that are described in the book by Prakasha (see Table of Correspondences 1, above after the Table of Contents.) This is what I found:

The first body (physical) goes by: Khat (hieroglyph: fish), and Aufu. (no lemma for “body”, nor for “person”, nor for “man”, nor for “human”, nor for “corpse”, nor for “anthropology”.) According to Prakasha, Khat in ancient Egypt was the corpse, body living and eating unconsciously, no self-consciousness, a machine, etc. Khat and Aufu drew blanks in my, however imperfect, search.

The second body (or “eye”) is Ren, Name and Form. There is a lemma for “names” (II.490-492.) Names were considered a vital part of the individual, ritually and magically potent. Gods had particularly many aspects, thus, particularly many names. No connection is seen or drawn with the lemma group “body” (etc.), for which the foregoing paragraph finds a strange group lacuna.

The third body is Shew, the Shadow. There is a lemma for “shadow” (III.277 f.) The “shadow” was one of the major components in the Egyptian concept of an individual. It can be viewed as a mode of existence after death. The soul (ba) and the shadow sometimes, in funerary texts, seem to be two parts of a single entity.

The fourth body is Sekhem, Power, etc. I was unable to find this (alternate spellings?).

The fifth body is the Ka, your double (etheric double, astral double, Zelem, often but not in Egypt identified as man's "soul"). There is a lemma for Ka (II215-217.) The lemma starts out by the misstatement that "these ideas have no exact analogues in European cultures". The author is uninformed and has missed the point. The information provided is helpful, of course. **"Ka" is mentioned by name in the Tablets, § 491, not the "shadow" Shew, but "life" (5th body).**


The sixth body, Ab, has no own index entry. I was unable to search this more.

The seventh body, Ba, has a lemma (I.161 f.) This is what ancient Egyptians held to be man's "soul". **"Ba" is also mentioned by name in the Tablets, § 491. "Soul" occurs several times.**

The eighth body is Sahu, the immortal body. Sah means, constellation of Orion (I.148).

The ninth body is Akhu, the shining one, All-Soul, § 298. Akh is mentioned (I.32). The passage says as follows:

"Besides the body, a human being had other elements which accompanied the body invisibly and represented different aspects of its vitality. The Egyptian terms for these—*ka*, *ba* and *akh*—are not easy to translate, though often rendered as 'soul'."

For example, in Pyramid Text #474 the akh[u]  (MdC transliteration Ax) is heavenly, the body (or corpse) earthly. (http://www.reshafim.org.il/ad/egypt/religion/body_and_soul.htm) Also note the related royal name, Akhenaten (with a single, [internal] solar, deity and its light, the "aten".)

The Encyclopedia lists terms for some etheric bodies. The ninefold system in its entirety is, most clearly, *not* recognized. Consequentially, there is no quest for the origins of the ninefold system, the answer to which the Fifteen Emerald Tablets of Thoth provide.

We may assume that the *Destruction of Man* had at its core severe violations of the Maat, of the right equilibrium as established at creation. The virtues are, much more strongly emphasized than the individualistic traditions that are dominant in the west, collective, and thus, universal. Their intermediate goal is social coherence. Their ultimate goal is spiritual coherence. The system of Maat cannot be understood without knowledge of the ninefold awareness and its navigation. Maat is an ethics that navigates in the upper, universal ranks of the mind. Its purpose is the harmony of the One Mind, and, vice versa, the prevention of a disordered mind. That much - and that is quite a lot - is amply clear from simple logics. Powered by proficiency in the m/Mind, the Maat is superior, for example, to the western traditions of "natural law" which, due to the nature of the western mind, operate on the lower levels of the ninefold system of awareness.

We have already seen, by now, several times, that ethical questions are of key relevance here. To the extent that the Fifteen Emerald Tablets of Thoth touch upon this, which they do throughout, the Maat in its true operative understanding is of the essence.

Any spiritual system of worth centers around a concept of participation. That is not an external participation like the west has developed (to a certain extent, beyond rhetorics.) That is an internal participation with the creator forces at hand. Maat, divine order, is participation of man in the divine as the equal in freedom of God/Allah, except in power and perfection. Vice versa, disorder, is the voluntary non-participation of man, typically clad in ignorance, in the divine, and the posturing of man, a free being, as unequal to god/Allah, except in power and perfection. The Darkness leads the deluded into a mirror world where ultimate destruction awaits. (§ 102)

The Darkness is a dereliction of creation by man. It is a return to the formless, an undoing of creation and its reversal. The Darkness, for its followers, who thus in their ignorance and iniquity enter a "false surrender" and a "false eternity contract" (cf. § 254, especially, second sentence), creates monstrous anti-life that is instable and is self-predestinated to perish in entropic death.

The Darkness can be expressed in the concept of the “measureless”. The Maat, opposing this, as creation’s justice of eternity, is the “measure of the measureless”. That is, the spiritual ethical theory behind a proposed exemplary “Destruction of Man” scenario. It is, as already mentioned, closely linked with apocalyptic, revelatory thought. This can be expanded into an endlessly complex legal philosophy of the Imperative in universal law on the basis of Vision, but might that not be stretching the subject of this limited book a bit far?

2014-09-09

An important question is the epistemology of Maat/prestabilized harmony. Cognition in this difficult field is, up front, not possible if Ego Defence Mechanisms (EDM) remain in place. In their stead, the paradigm of receptivity must obtain (cf. Michael Slote; *From Enlightenment to Receptivity: Rethinking Our Values*; Oxford University Press; New York 2013.) This leads us back to the beginning of volume 1. Byzantine philosophy, not as yet another “philosophy of ...” (something), but as a mentor of a receptive (versus defensive) mind, is of particular value here. There is the claim that an objective or open-minded person “will be empathic with the beliefs or point of view of those whom she disagrees with and may be engaged in discussions with” (p. 42).

One fair observation about Byzantine philosophy is, that its main school of thought, which is, arguably, Neoplatonism, is not inherently “Christian”. It is clearly not a “camp” philosophy of sorts. It is, instead, strongly influenced, itself, by an analytical framework approach. We have seen in volume 1 that it has roots in Indian philosophy. In this present volume 2, we have seen opinion that, additionally, it is informed by thought forms of the ancient Egyptian Ennead, as I have already surmised in volume 1.

There is certainly, to this day, a strong blockade against receptivity as a basic attitude of sapience. Byzantine philosophy, in parts, became able to rise above that basic human limitation. In the Fifteen Emerald Tablets, their author, Thoth, shows ways of building receptivity into inward perception and navigation. That lost spiritual wisdom of man is, at the same time, the lost empowerment of human freedom to be regained.











THIS IS A BLIND DOOR.

DO NOT ENTER!




















Djehuti was here




âakh  "spirit"








akhu    , splendour, light, bright-
 ness; see    .

akhu      , U. 570,
 M. 823, light, beings of light; see    .

akhu      , U. 590,
 divine spirits; see **âakhu**.

âakhu    , to be or become a
 spirit;       | B.D. 9, 6, "I am
 a spirit";   , endowed with spirit, having
 become a spirit; see      ,
 Rec. 33, 30.

Āakhu   , U. 70, 275, 527,
 T. 174, 289, 330, P. 120, M. 155, N. 109, 331,
 719, the spirit-souls of the gods.

 
    , Thoth the ibis;

Footprints of an Ibis:

The ancient Greeks, including their philosophers, looked up to the Egyptians as the truly great sages. After searching The Oxford Encyclopedia of Ancient Egypt, I come to my personal conclusion that Egyptologists have been investigating a nation different from the nation to which the ancient Greeks looked up. Measured by that high standard, the modern image of ancient Egyptian wisdom and science is but a grotesque caricature. The caricature suggests ancient Egyptians had no particularly developed notions of: man, human, body, mind, anthropology, psychology, spirituality, wisdom, meditation, science, warfare, mathematics, industrial organization.

Is it ignorance of the ancient Egyptians that stares us in the face here? Is it intervening ignorance of modern age scholarly proponents of inevitable human progress over time, intervening to wipe the slate of the earliest known ones, i.e., the ancient Egyptians? The high standing of ancient Egypt throughout the entire ancient world incites doubts as to the subtle yet distinct deprecatory opinion of the moderns towards the very ancient ones. I disbelieve the lowly, I would say “doped”, image of ancient Egypt that is proposed. Moderns have turned upside-down the highest esteem in which the ancients generally held the Egyptians. Is there justification for this, apart from hurt attitudes?

I am not saying that it is merely the attitude of Egyptologists. The culture we live in, in its entirety is not prepared for a genuine contact with the ancient Egyptian civilization. What the Egyptologists have been doing is helpful to our mental survival on the low mental level that we, for some reason or another, have elected for ourselves. There is no functional pointing the finger at “them”.

I believe we are on our way out of this sorry state of willful ignorance. Perhaps my assumption is pure optimism, perhaps not. I take it as a positive sign that, mostly unnoticed by the broad public, a large body of materials has been building up over the recent years that is fit to bring us, over the distance of the millennia, closer to the heart of that what the great and most intelligent ancient Egyptian civilization, superior to ours in many ways, was truly about.

Many good initial examples can be found in the book by Emily Teeter; *Religion and Ritual in Ancient Egypt*; Cambridge 2001. Many people today are ready to accept strange phenomena like “channeling” as real. Teeter’s book, in chapters 5 and 6, is replete with recorded examples from ancient Egypt that people were contacted by gods (plural, lower case “g”) in many forms, often enough, according to their subjective impression, pressing them to mend their ways. This power of gods was named *ba*. We like to laugh about people who saw a telephone for the first time. Ancient Egyptians would in many ways wonder about us along similar lines, not so much technological but spiritual. This is probably still beyond the scope of the majority of people today, but the cultural gap is waning surprisingly fast in our age.

Just some years ago, a leading German Egyptologist presented a book documenting a fundamental internal disconnect with the mental world of ancient Egypt: Jan Assmann; *The Mind of Egypt: History and Meaning in the Time of the Pharaohs*; New York 2002 (original German published 1996.) The word “Mind” in the book title does not strike any significant resonance with what ancient Egyptians generally held to be the “mind”. Assmann strikes sparks, as may be expected, making his point that the ancient Egyptian world was of unparalleled complexity, possessing an extraordinary degree of awareness and self-reflection. My point is that ancient Egyptians were quite different than we, and were spiritually far more advanced than we. I appreciate that Assmann makes his point sharply. His analytical view comes from the external, however. Dealing with the mind, we cannot actually connect through the external. The path to the mind leads through the internal. The moderns have, for the time being: still, lost all internal access that the ancients were familiar with and had

brought to high flower. For an elucidating contrast, let me continue some highlights from the three-volume Oxford Encyclopedia of Ancient Egypt, this time, searching for: “mind”:

The ancient mind considered the spoken word a creative force. It evoked the reality of the entity or event named. (II.464) In Egyptian realization, beyond the natural world there is a divine mind. The Egyptians saw the ultimate reason for the ongoings of the natural world in the divine mind. (II.467) The Memphite theology set forth the most abstract and intellectual cosmology of ancient Egypt. It ascribed creation to the divine mind and to the utterance of the divine word. (II.465) The divine creative force, Mind, is neither masculine nor feminine. It is a complex and integrated combination of both. The creative force can be active only when the feminine and masculine are able to act together to realize the potential of regeneration. (II.472) The primeval creator god Ptah forms a concept of creation in his mind and then realizes it materially. (III.75) “The mind of man is the breath of God – beware lest he turn his back.” (III.506, from a wisdom text.)

Does the foregoing, from ancient Egypt, match that what *we* believe about the “mind”? No, this represents a clash of cultures (cf. Knuuttila, Simo; Sihvola, Juha, editors; *Sourcebook for the History of the Philosophy of Mind: Philosophical Psychology from Plato to Kant*; Dordrecht etc. 2014.) We have, “my mind”, and “your mind”, etc., a highly fragmented *billionfold* mind. C. G. Jungian insighters of mind collectives are still rare. The ancient Egyptian holistic notion is “the Great [I] Am” as the key element of life. I placed the “I” in [] because, as a solitary, numberless ONE, “I” is semantic fudge.

What we find presented in the Oxford Encyclopedia is, yet, still only a small, and not particularly functional, part of the total entire. The missing link is where divine-human interaction, and, thus, internal human participation, are involved. Most importantly, the Egyptian world-view of a *one* divine mind (let me capitalize it: Mind), is fully compatible with the world-view of, and many particulars in, the Fifteen Emerald Tablets of Thoth the Atlantean. This includes, not least, the central teaching of the ninefold awareness formed through men’s nine-body system (cf. in § 525), also closely related to the ninefold Ennead at the creative starting point of Egyptian religion, and associated with Thoth in Hermopolis.

As of recently, we are on the cusp of bridging the formidable culture gap. Including the book by Prakasha, I have been able to identify three, non-mainstream, titles of Egyptological background that, I find, have broken through the barrier of understanding. They are:

Prakasha, Padma Aon; *The Nine Eyes of Light: Ascension Keys from Egypt*; Berkeley 2010

Ellis, Normandi; *Imagining the World into Existence: An Ancient Egyptian Manual of Consciousness*; Rochester 2012

Ashby, Muata; *Glorious Light Meditation: The Oldest Meditation System in History From Ancient Egypt*; Miami 2000-2008

I have acquired these books in kindle format from a major online bookseller, i.e., via our new internet medium.

2014-09-11, 08:11 a.m.

Do we have belief-changing elements concerning “Atlantis”? That is a question. It is entirely unimportant. This volume set out not to “prove” Atlantis (nor, to “disprove” it.) The base text mentions Thoth the Atlantean and Atlantis; it is natural to discuss Atlantis in context here. There is no doubt in my mind that Atlantis is, or was, more than just mythology. What it was, or better, for us: is: a place of awareness. It is not, and shall not be, a silly distraction from what is important.

We have, from Atlantis, thanks to Djehuti who was here, with *bau*, new elements of wisdom to build on. That remains the case, (i) if we take Atlantis as it is (a fact), (ii) or if we take Atlantis as it could be (a myth, or, a Utopia.)

One author of the three books I mentioned last yesterday, Sebai Dr. Muata Ashby, has done a large amount of research into new questions, and has found new answers. I have been following his work off and

on for several years. His website is <http://www.egyptianyoga.com/> The name is at the same time his research program.

One a page dedicated to the question, *what is Kemetic meditation?*,

<http://www.egyptianyoga.com/GloriousLight/page4.html>

he writes the answer: “The attainment of control over the lower nature and the eradication of human frailties and vices.” I would suggest a slight variation of Muata Ashby’s answer:

The attainment of control over the lower mind.

One need not agree fully with every word of Ashby to see that much pertinent information has flown through his pen, and that ancient wisdom is rising again like a Phoenix from efforts of him and, by now, quite a few others. That is an ongoing long-term overhaul of central elements of mind which we may call “judgment” (as used by Immanuel Kant in his third critique) and “wisdom” (as used by the Egyptians, and by other ancient peoples, for non-factual faculties of the m/Mind.)

What are these faculties? Our entire civilization is clueless, which is why, in a top-notch work like the Oxford Encyclopedia of Ancient Egypt, we are unable to recognize such faculties, or even to see the question. This Commentary has set out to ask the question, to explain it, and to show, however provisionally, what the best answers may be. Quite obviously, we are not the first to come to this door. Who needs Atlantis to understand that that is most outlandish and exotic? (08:38 a.m.)

(12:12 noon) There is starter information for tackling the three books. It is not in a book but it is on Dr. Ashby’s website (<http://www.egyptianyoga.com/GloriousLight/index.html>). It introduces his findings on the Glorious Light Meditation (GLM). We have, unwittingly, actually already investigated some of this material earlier in this volume. What Ashby presents to us are ancient Egyptian teachings on the higher, ninth body, or Light-Body, the Akhu, shining one, discovered in a royal grave.

A reply to the foregoing answer may be:

Use the higher mind.

The higher mind controls the lower mind. It is the only means that will ever let one achieve control over the lower mind that we call, “I”. The mind, and specifically: each level of the mind, has a will of its own. The Light-Body radiates the will of the Divine, the Imperative of the Good, the True, and the Beautiful. The Beautiful is inextricably linked with the faculty of judgment (Immanuel Kant), which is largely the same as, wisdom. That is on the level of the Fourth Force, the Holy Spirit, the Force of Oneness and Divine Love. The First Force, in contrast, on the physical, first level of the ninefold awareness, has a Negative Imperative of Darkness. The dominant type of will is an important indicator for the level of awareness. Every human has at his or her fingertips a vast range to choose from. What the ninefold awareness does in situations of choice is to make us aware of our vast individual freedom, and also, of the consequences of each choice, no matter how seemingly small a given choice may seem. That is in a more narrow sense, “wisdom”.

Navigation in the nine-body system (ninefold awareness) is not made through “power” of will. Navigation is made through adjustment of vision, or you may say, through where you focus your vision. In us is an array of holographic models, or, if you want, virtual precursor realities. That has to do with mental creation and mental causation, which was hinted at in the foregoing citations from the Oxford Encyclopedia of Ancient Egypt concerning the term, “mind”. These are complex sets of thought forms in hierarchic layers. The key advice of Thoth in the Tablets is to keep your focus unwaveringly on the highest Light. (There is a sophisticated philosophy of India woven around the subject of “degree of unicity is changed by different levels of awareness”. I have currently forgotten the name of that Indian philosophy and do not want to go into that here at any length.)

The term that I have, quite naturally and without thinking much about it, come to use here, “navigation”, is very similar to the usual word, “meditation”. The term “navigation” adds, however, a technical aspect, the aspect of “how to”. It is a reflection not so much of a “doing” as of, a mental faculty. “Navigation” is a faculty

(ability) of the mind, similar to “driving” an automobile. The English verb “to navigate” descends from the Latin verb “navigare, navigo” meaning “to ship”, “to sail”, “to go to sea” etc. The Latin noun for “ship” is “navis”. The common Indoeuropean root is nāus- (ship). This contains subliminally the natural sound symbolism (encoded in the higher bodies, language of Light, Logos) of a vast ocean, a little human being, and finding one’s way ably to various destinations by trained use of such devices as the sail, the rudder, nautical maps, the stars in the sky overhead, a compass, a GPS positioning system, a foghorn, a life vest, etc. The word, navigation, has recently come into frequent usage, already, in a shifted meaning, in context of the internet, our new digital medium of a networked mind. There is operational knowledge in the sense of a handiwork involved, and proficiency in it that is strongly dependent on exercising and honing the ability, learning by doing, practical ways and means. All that is not so much mentioned as it is presupposed by Thoth in the Emerald Tablets. That gives us more than just a set of principles to work with.

We are not literally talking about an “ocean”, however. The Mind is not composed of H₂O molecules. The word “ocean” is a metaphor, here. A more literal way of speaking may be, a vast space of many different radio source radiations. The human mind (with a small “m”) can tune into any of this by the flick of an idea. We have the ability of receptivity (or, Vision). Through our individual free will, our ability of receptivity, of Vision, is, or can be used in ways, highly selective. That means that we resonate with, and thereby attract, something, and also, that we do this, necessarily, to the exclusion of resonating with, and attracting, something else. That is the nature of choice, something like a “baseline physics of choice”. Key mechanisms are transference, entrainment, and amplifying most subtle energies of ideas into most gross energies of material manifestation, respectively, and blocking such processes to the benefit of other processes of individuals’ choosing.

The way to start in any successful meditation/navigation is always the absolute void. That is a state of zero subtle energy and of zero gross energy, as best as we can achieve that. The two possible ways are (i) the Light, and (ii) the Darkness. Those are the two semi-absolute attractors behind the vast and nearly unlimited freedom of man. Insightful in § 440 sentence three: “ever new waves of consciousness flow from the great abyss below us toward the Sun of their goal.” The practical clearance and purification method on the lightful side is samadhi, the shift of the fifth body (astral body, in ancient Egypt: Ka, in Jewish mysticism: Zelem) to the higher self (direct higher self or above) in the great spiritual loom of ascended multi-monadic life. On the dark side, in the nether realms of the First Force, of residual finaliters in stark separation delusion, the pull goes towards the lower self (direct higher self or above) all the way to the lowest self, who is a dual being from one spiritually dead human and one cherub (Egyptian, and *Star Wars*: “Seth” archetype.) Undecided man in Creation, the Middle Realm between Heaven and Hell, swings like a pendulum between the semi-absolute attractors, until resolution of inner uncertainty is found by the pendulum’s final swing to stay magnetically held either in the Light, or in the Darkness. The inherent faculty of navigation (meditation) grows organically out of this Creation experience. The faculty can unfold fully only after inner uncertainty is resolved, and then becomes navigation either of the Darkness, or of the Light.

Mantras help in the selection process. Basic mantras in many parts of the world are: OM and AUM. The important practice is regularity in their meditative pronouncement. These mantras are traditionally linked with the sound of Creation. That is intuitively correct, since the higher mind is a creative mind, with a lovingly creative, not ignorantly destructive, will, the Imperative (a more analytical term for, Divine Love.)

The Egyptian masters were yogis. To have rediscovered this on a broad basis of evidence is the main part of the research of Muata Ashby. That is an important foundation if one wants to get the most out of the GLM Glorious Light Meditation, in particular, the following selected six books:

- (1) Ashby, Sebai Dr. Muata; Ashby, Karen “Dja”; *Egyptian Yoga: Postures of the Gods and Goddesses*; 7th edition; Miami 2005

- (2) Ashby, Sebai Dr. Muata; edited by: Ashby, Sba Karen “Dja”; *Egyptian Yoga [volume 1]: The Philosophy of Enlightenment*; 10th Anniversary Edition; Miami 2011
- (3) Ashby, Sebai Dr. Muata; edited by: Clarke-Ashby, Karen “Dja”; *Egyptian Yoga, volume 2: Theban Theology, The Supreme Wisdom of Enlightenment and the Mysteries of Amun Religion (African Religion)*; Miami 1997-2005
- (4) Ashby, Dr. Muata; *Meditation: The Ancient Egyptian Path to Enlightenment, Discover the Science of Self-Mastery and Immortality*; Miami 2003
- (5) Ashby, Sebai Muata; *The Serpent Power, New Edition Including: Discovery of the Original hieroglyphic Serpent Power Text. Rediscovery of the Ancient Book of Djehuti-Hermes, detailing its control and cultivation*; 5th expanded edition; Miami 2003
- (6) Ashby, Reginald Muata; *The Kemetic Tree of Life: Ancient Egyptian Metaphysics & Cosmology for Higher Consciousness*; Miami 2007

These six books, selected from “over fifty books” (self-statement by Ashby), lead up to:

- (7) Ashby, Muata; *Glorious Light Meditation: The Oldest Meditation System in History From Ancient Egypt*; Miami 2000-2008,

which outlines a practice for the 9th level, the Light-Body, in Egypt, the Akhu, shining one, the most difficult and demanding part of all to understand and to accommodate to.

I am not aware of any secondary literature about Dr. Muata Ashby’s research and writings.

(2014-09-11, 2:29 p.m.)

2014-09-11, 2:32 p.m.

(1) In the yoga book, there is much information on yoga for readers who have not dealt with the subject. This generic yoga information is of no specific interest for the interpretation of the Tablets. The “type” of yoga at issue is clarified by the statement that the yoga practiced in the ancient Egyptian temples, is the same as, the yoga of India that was later intellectually defined in India. The earliest (known) yoga literature was ancient Egyptian. It was closely linked with ancient Egyptian temples and spirituality.

Note that in one yoga tradition, the “star exercise” is counted as the oldest form of yoga. Its origins are placed in Atlantis. (Jon Peniel; *The Children of The Law of One: & the Lost Teachings of Atlantis*; Windsor Hill 1997; p. 348.) There is information about the “star exercise” of yoga on the internet (search: *yoga “star exercise” Atlantis*). The star exercise is tailored to the needs of a bodymind configuration that is very different from ours today, namely, very open to spiritual contact and not tied in the 1st (physical) level only. The yoga that originates from India fights strongly with a bodymind trapped in the physical three-dimensional awareness only, with specific problems of Kundalini release from the locked hips, bridging the neck gap, and many other, lesser issues. An artistic rendition of the upright form of the star yoga posture is the “Poseidon bronze” (“Artemision bronze”), c.460 B.C. (internet) with two approximately outstretched arms, one hand held open upward, one hand held open downward, special foot position, head turned to “down” hand, neck posture with “intact” atlas (C1) vertebra (9th level Kriya Yoga gap, “the conduit”, not interrupted.)

Part II of Ashby’s yoga book demonstrates, through photos taken by Ashby from ancient Egyptian texts, that the ancient Egyptians recorded yoga asana postures for readers, in our case, of much later generations. There is, e.g., the plow posture, a forward bend posture, spinal twist, squatting standing motion (Indian raya yoga is purely postural, not moving which is done in Tibet). In Ashby’s Figure 1 “Egyptian Yoga Postures Poster” (very small in my digital edition), in the top row there is a standing posture that is strongly reminiscent of the “star exercise” posture. The postures system is by far less differentiated than for us today, which bespeaks, likely, a less physical-locked bodymind back then, i.e., a bodymind that was distinctly more open to spiritual contact than it is the case today. In Figure 2, another yoga postures poster after ancient Egyptian sources, differentiation is somewhat greater than in Figure 1, but the reminiscences of the “star

exercise” are more distinct than in Figure 1. Ashby adds a lament that the west has, in adopting yoga, degraded it into a materialist tool widely separated by intent and effect from the original yoga as a tool of spiritual self-reform. Ashby reminds us that yoga has the ultimate goal to awaken spiritual consciousness (I add: and, of “spiritual contact” which is intrinsically inseparable from, “spiritual consciousness”.) This certainly holds true for the yoga documented in ancient Egyptian sources in context of temples, spirituality, and meditation. Kemetic yoga, the global seed of yoga, spread, for example, to the ancient Indus Valley Civilization. From there on, see: Geoffrey Samuel; *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century*; New York 2008. That is the basic stemma of the worldwide yoga movement today.

Part III of Ashby’s yoga book discusses issues: spiritual enlightenment, discovery of one’s own divinity, and union with the cosmos. These issues are fundamental for the Emerald Tablets, but they are germane for all non-western yoga forms. To keep this long book as short as possible, I will skip this; pertinent information can be found in yoga literature available today. (3:33 p.m.)

2014-09-11, 07:20 p.m.

A particularity of Kemetic yoga was, that its postures were positioned within a knowledge system of the numberless One, the Ennead, and the further emanations of deity-energy aspects. There are clearly, among other structures, trinitarian structures present in ancient Egyptian theology, such as the Osirian Trinity. However, they are never at the top of the system; they are somewhat below the top, which is the only logically and theologically appropriate rendition of trinitarian, and other, structures. In Kemetic yoga, energy-deity aspects assume specific postural values, and vice versa. It is made very clear that everything ultimately emanates from the all-encompassing Supreme Spirit, who is the Self. The deity-energy aspects are, at least in part, tools of Creation wielded by the Supreme Spirit. (This does not rule out that they may also be free beings such as humans.) The adoption of Egyptian Trinity by Pre-Byzantine and Byzantine Christianity twisted the principle into its opposite, devoid of their original sense and meaning, an instrument of suppression of the ancient Egyptian spirit connection.

Kemetic yoga postures, according to Ashby, facilitate the human bodymind system to become a realization of the Self (the Mind) and its Creator forces internally. That is the ancient Egyptian understanding of yogic self-realization. Yoga was not a fitness program, even though fitness was, naturally, a certainly not unwelcome side effect, not in any way the reason to undertake the rigorous exercises of the bodymind. “Fitness program” is a modern cipher for the deluded 1st level mind to train “the body”, in ignorance of the foremost and decisive question: *which* body/level/“eye”?

The ancient Egyptian view encourages the practitioner to build conscious correspondences of the personal inner world with the Creator forces of the universe, and of higher realms. The key for this is a range of subtle distinctions between the levels and layers of the ninefold awareness. This would include more than the nine major distinctions, in the sense of sublayers, shades, and moods. At that point, spiritual science would transition into the practitioner’s art of the proficient individual. The realization of the numberless One, the Supreme Spirit, would always be the Light-Body, Akhu, the shining one, in an inner cosmic, or even supra-cosmic, sense of Oneness as a living experience, a Vision. Powers of network connectivity such as telepathy and *bau* would awaken approaching this level, with the ethical mandate that the spiritual practitioner shall not cultivate “powers” as a goal.

Internal Vision (same as the Egyptian technical term “Eye”, as in, Prakasha) envisions the internal of the envisioned. In the internal, however, the subject-object duality of the gross physical (atomic-material, with nucleons) realm, the external, is bridged due to the plasmatic ocean-like nature of the astral worlds. The higher the individual’s realization in the ninefold awareness ascends, the more the all-interconnected innermost of reality (unicity) prevails in awareness, and in one’s life experience.

The Light, the upwards semi-absolute attractor of all that is created, is infinite information with the density of the mathematical continuum. This is recognized in traditional religions by the divine attribute of omniscience (all-knowing); but, additionally, beyond mere knowledge, it is also a divine intelligence field of lucid *infinite awareness* of the all-information.

The Darkness, the downwards semi-absolute attractor of all that is created, is zero information. That manifests, accordingly, as devolution, astral passage back through the Big Bang into a hellish void of no return. What remains, only, is the myth of an eternal return, which is but a myth necessary for the minds of those who survive to live in salvation of Paradise. Thoth's insistence on keeping one's focus on the Light, and never directing it on the Darkness, comes from the Dweller (§ 43).

There are effects of alchemical transubstantiation as the life force of an individual moves up, or down, the ladder of awareness levels. This has to do with changes of the light quotient of the non-nuclear photon-electron plasmas of reality. There is an according increase in intelligence and awareness, and an according decrease in intelligence and awareness, for the adherents of the Light, and the Darkness, respectively. Muata Ashby has collected texts from ancient Egypt that touch upon different awareness states of atomic (nucleonic) matter itself. Some relevant information is also, in cautiously scant outline, mentioned in the alchemy book by Cox. This Commentary will not be going into that any further because it is not a primary issue in the Fifteen Emerald Tablets of Thoth.

Part IV of Ashby's yoga book presents and discusses the mystical symbolism of the characters in the Osirian (Asarian) mystery. Therein, the sun (in the occult meaning: the inner sun, Middle Point) was the most powerful and visible symbol. The characters symbolize typified aspects of the human struggle for spiritual emancipation (liberation, mukti.) Each character/symbol carries a message for the aspirant. I assume that the techniques of temple practice were thus that the aspirant connected with the symbols in the manifest dream language (Sigmund Freud; *The Interpretation of Dreams*; first in German, 1900). The writing culture of ancient Egypt, using hieroglyphs, is derived from dream symbols (indicated by Freud in a footnote.) Its primary purpose as devised by Thoth the giver of writing was, as a cultural support system for the adepts' quest for spiritual liberation. On higher levels of awareness, the connection would no longer be made with the language of the manifest dream, but would be made by the language of the latent dream, the archetypal level intermeshed with the Logos code in man's higher, universal energy bodies (§ 367, 6th through 8th levels.) The ultimate effect is Logos awakening, liberation, and transfiguration in a glorious display of radiant Light. (The Buddha Siddharta Gautama is said by Buddhist tradition to have made this experience in his long mortal incarnation twice, in both instances observed by others.) Djehuti stands for purified intuition and receptivity of wisdom directly from the Divine Source because there are no egoic mental barriers. The navigational key is undivided self-identification with the Spiritual Sun.

Part V goes into lifestyle and diet of the yogini and the yogi, etc. Food includes physical food (an entirely vegetarian diet kept as a strict secret in ancient Egypt for the longest time of the empire's existence); but it also includes food for thought, and food for the soul. This comes through self-discovery and cultivation of spiritual inwards growth and maturity. A special value in this was, and is, purity, together with strict discipline. This field alone would take several years study to master. The overall lifestyle goal is defined as a persistent search for the truth.

Part VI explains the exercises, postures, and meditations of Egyptian yoga. The path is an integral path to balance and blend the four basic human aspects (physical nature, ethical nature, intellect, and will.) Ashby provides very detailed practice instructions, including, without limitation, breathing and mantras. This is the longest, and concluding, Part of the book, covering general instructions and twenty-seven specific poses.

(2) and (3), the two yoga philosophy books by Ashby. This two-volume set expands on the knowledge side. There is much unknown wonderful information from ancient Egypt. Consider that all the basic

information is contained in the foregoing book (not: the complete information on any single aspect expect postural practice.) Philosophy helps parts of the mind raise its self-identity.

(4), (5) and (6): These three books lead further into specialization, facilitating to enter the deep internal. I summarize: **Meditation exercises the *power* of man's highest choice (cf. § 23):**

(7): Muata Ashby presents the discovery, in a royal grave, of an ancient Egyptian meditation text for the Light-Body, the Akhu, the shining one (9th level of the ninefold awareness, an occult concept not recognized in the Oxford Encyclopedia of Ancient Egypt.) This is the most specialized, and the most pertinent for our subject, of the seven books by Ashby presented here. I propose that this book, however, is not well accessible merely on its own. I have presented in the foregoing one possibility of creating a conducive bibliographical study environment, which can be expanded in most every aspect in other books by the studious Dr. Ashby.

The slightly scary word, "occult", comes from the Latin expression for "shut", or, "closed". The word does not describe, in the positive sense, any essence of aspect of anything; it merely points out that a point of purported knowledge is unknown, or is inaccessible due to difficulties and obstacles, to the target group to who the word is addressed. The word, "occult", is in itself a hindrance to understanding, and should be turned off in the following. The word is a specialized form of the generic term, "ignorance", nothing more and nothing less.

Ashby's GLM (Glorious Light Meditation) book is an exegesis of an ancient text concerning meditation (I say: navigation), written in Egyptian hieroglyphs on four walls at some time between c.1309 and c.1290 B.C. The room with the wall writings is a small chamber in the tomb of Seti I, the second king of the nineteenth dynasty. Seti I was the father of King Ramesses the Great. He was a character in several films, but without any basis in history. The small chamber in Seti's tomb is entered from the Hall of Columns. The tomb is located on the west bank of the Nile at the city of Waset (ancient Thebes) in Egypt.

There are photos of the inside of the tomb and of parts of the inscribed walls in Ashby's book. After introductory remarks, Ashby presents his English version of the meditation text from the tomb of Seti I. The text is an expanded part of "The Destruction of Man", a basic version of which was analyzed above in context of the Isle of Flame. The book presents, essentially, several of Djehuti's parables for Hathor, a long and detailed gloss by Ashby, and English excerpts from the meditation instructions that specify inner solar self, Akhu (cf. § 336). (09:19 p.m.)

APPENDIX E
A Short Story from the Light

1.

A distant nightingale is already singing its summer evening song. The trees in the fading light are standing far apart. The electrical lamps along the pathway spring on and run for half a mile in front of me up the gentle slope of a hill. Behind the hill is a dramatic pink sky with fuzzy clouds like spun sugar. The top of the hill is a clearing without trees. I can see, in the midst of the clearing, the structure of the Temple. I can see it shining white in the fading daylight between the trees as I walk along the pathway, pebbles crunching under my feet. I am walking towards the white Temple on the hill top in the midst of the clearing.

The Temple was built many generations ago for the Heavenly Light which is so beautiful and blissful that it is not of this world. The builders of the Temple were grateful to this mysterious power from beyond. The power saved them during the Apocalypse of their world when the forces of evil had taken control of most of the governments of the world. Suddenly, however, the battalions of evil were destroyed when their innermost secrets and plans for a sinister one world dictatorship were revealed by a strange power to the public. The power that destroyed the forces of evil and shattered its plans was worshipped as the Light; and the Temple was built in commemoration of this event.

As time went by, the Light and its Temple were once again forgotten, but not completely. From time to time, one would hear of people who were called by the Light to the Temple; and they went to the Temple, and inside it, and they never came back.

As I was walking to the Temple, a beautiful summer night fell. In addition to the full moon, the stars were shining through large gaps in the clouds from out of the silky black sky. I could see the hill looming in front of me, and an illumined stairway leading up its side.

I was inexplicably drawn to the Temple at the top of the hill. I was thinking about the people I had heard about who went before me to the Temple and who disappeared in it. Word of mouth had it that they were always overjoyed, and that in their joy they had a vision of the Temple atop the hill. It was said that inside the Temple, the people met the Light in their vision; and an incredible bliss in the Light attracted them irresistibly, stronger than any sexual attraction could ever be; and they talked with the Light; and they actually continued walking right into the Light; and then they were gone.

From the time the Temple was built, it was said that the Light formed a gateway into another existence. The world in the Light was called "Heaven"; and it was said to be similar to our world, except that it is governed by a bright flashing star in the middle of the Light, that the people there shine in the Light and speak and move by the power of ideas.

The highest wise men compared the existence in Heaven not with a physical existence but with a vision of the mind, timeless and without effort or burden. It was said that once you enter this world you have entered eternity, and you will never want to leave. That, so it is said, is the reason why those who walk in the Light do not come back.

I was thinking about these sayings as I was walking up the illumined stairs towards the top of the hill and its Temple. It was a beautiful summer night; and the nightingale was singing its summer song from the trees afar. Step by step passed under my feet; and I was soon at the top of the hill.

The structure of the Temple loomed large in front of me. I walked up its stairway and stood before the large door of the Temple. The door opened easily towards the inside; and I entered the Temple. The inside of the Temple was lit faintly by the moon and stars shining in through the large dome-shaped skylight.

The inside of the Temple was entirely empty. There was no chair, no table, no curtain. I wondered why I had come here. I thought about all the other people who had come here before me and had never returned. In the whole Temple, there was definitely no place for them to go, no other door, no stairway. Only the large dome-shaped skylight above me.

I looked up to the skylight and its faintly inpouring moonlight and starlight. In the top of the dome-shaped skylight was a small circle like a round eye. In my mind I could see myself walking towards the Temple, entering it and standing here. I could see the moonlight and the starlight pouring in.

I was wondering how it was when the other people came here and how the Light had appeared before them in the Temple in a vision, how they talked with the Light and continued walking into the Light. I actually stood for a few minutes thinking about this, looking, with shifting positions of my head, at the circle in the top of the dome-shaped skylight above me.

Suddenly, I noticed that deep in my thoughts I was exchanging ideas with my inner vision of the circle. I was relaxed like in a deep sleep; but I was not asleep. I was deeply in thought, and exchanging ideas with the vision of a circle or disk above me. The ideas related to the other people who had come here before me to the Temple on the top of the hill, and who had seen the Light and walked right into it, and were gone. The vision of the circle or disk was talking to me like an all-knowing, supremely powerful King, and it was saying: "Come into my realm; and I will make you immortal. My realm is Heaven; it is the land of the Light; and I am its King."

I asked: "Is that where the other people went who came here before me?"

I received a reply of ideas thus: "Yes. I called them here; and they came to find the Light. And when they found the Light, they walked in it, and they were in Heaven."

My ideas in me asked: "Where do I find the Light?"

I was given ideas in response thus: "The Light is in you and around you. There is no place where My Light is not. All you need to do is to see it."

An idea departed from me to the circle at the top of my mental vision thus: "Father, how do I see the Light?"

I was given ideas back thus: "You see the Light with the vision that lets you understand ideas and words. My Light is a Light of ideas; but it is all-powerful. It is uncreated but is that what creates. It is unmoved; that is that what moves. It is incomprehensible but is that what comprehends."

As the disk at the top of my vision told me these ideas, it sparked a spark of inner fire; and it kindled into a gleaming star with rays of Light that danced about in an almost speaking rhythm. It continued talking to me through a stream of ideas, saying:

"I Am that I Am. I Am the King. I Am the Light. I Am the Keeper of Immortal Life. I Am the Creator. My vision is all Heaven and all Earth. But you will not be able to understand creation, because for mortals - even their greatest artists - creation is mostly an unconscious act. I Am the Incomprehensible; and I Am that what comprehends. When you comprehend words and ideas, this gives you an idea of My Light. But it does not give you the strength of My Light because ideas are a weak force of the mind. I Am the Unmoved; and I Am that what causes motion. When you move, and especially when you walk, this gives you the strength that you need for my Light."

Here, the glistening star of the Light made a pause to see if I had a question. I asked:

"Why do I need my strength for your Light?"

The Light answered: "You need your strength for My Light because it is not enough merely to see and understand my Light. You are standing here and having a vision. But that is not enough. Go Home!"

I was quite shocked, because no person in human memory had ever been called to the Temple and then come back. Had I failed? I asked:

“Where do I go home?”

“Go home into the Light! If your vision is strong enough then you can actually walk in the Light. This is what Jesus did; and he transfigured and became immortal, two thousand years before the Temple was built. Never can anybody fail if she or he receives my call. You have been called; that is why you are here.”

“Father, how can I walk in the Light?”

“I cannot do it for you; but I can explain to you how it is done. It is a natural method that cannot fail.”

I listened intently as the Light spoke:

“Relax! You are seeing yourself as you walked here and as you are standing here talking to Me in a vision. Further, you are seeing yourself in your mind as you are having a vision of Me. All depending on the strength of your vision, you see yourself in something like an infinite spiral or tunnel: You are seeing yourself in your vision as you are having your vision as you are having your vision etc. You are bringing your vision in a feedback loop of infinite reflection.”

“Now” (God/the Light continued), “in order to penetrate deeply into this infinity of reflection, that takes a certain strength. Where do we get this strength? From walking, our strongest motility!” (“Motility” means the living self-movement that we do when we move our mouth, our hand, or walk). “This is what I mean by ‘walking in the Light’.”

“It goes like this: In your vision, stop being passive and start being active. While you are talking to the Light, walk around. The ancient Greek philosopher Aristotle did this. He was nicknamed ‘the walker’; and he developed the theory of the Unmoved Moving, the moving God of Light and divine love.”

“Now, as the infinite reflection of vision gradually builds up - and this can take several days to reach full strength - the walking motion gradually changes into the flight of an angel; and the person who is having this vision changes her or his identity from a mortal to a divine being of Light.”

“Ancient myth described these beings as ‘Olympians’ or humanoid gods. They are characterized by transcendent rays and Light, and divine faculties of vision, knowledge, flight and other such powers as may befit them. Such are those who walk in the Light. They graduate into Heaven through their vision, and sometimes by a dramatic visible transfiguration. They will never return to their mortal stage.”

I asked: “How do we start this?”

“Haven’t you already started? You tell me!”

“Do angels always fly and never walk?”

“They do quite a lot of walking. Only it is an effortless walking and does not need a physical road. That is why I call it ‘flying’. You see, as the person transfigures, the entire world around him changes; and as the transfiguration process falls into a permanent chain reaction of infinite reflection, the person is no longer here but in My realm, Heaven.”

“What can I do to put this theory into practice?”

“Nothing! Just like I called you here, I need to call you into the Light. If you know the simple secret that I just told you, you will automatically follow my call and either transfigure or completely ascend into Heaven, all depending on what I call you to do. All you need is the knowledge I gave you here. – Do you want to ascend?”

I thought hard; but then I said: “No! I want to go back to my village and tell the people about this. I want everybody to know.”

So I became the first person to return from the Temple with this story to tell.

I was years older. I was approaching the age of retirement. Was it a mistake to say “no” to the Light? No! I thought about my night in the Temple talking with the Light so often that I never stopped being with the Light. Over the years, I came to feel that I would never need to go back to the Temple again. For out of the Temple, the Light had come with me; and it was there whenever I wanted it.

One day, I was with the Light; and the Light said: You are growing old. In a few years you will die. Why do you want that?

I was surprised. The Light had always been with me day and night for some years now, but it never wanted anything from me. The only thing I had noticed was, that as long as the Light was with me I was never depressed. I answered: “I don’t want to die. I don’t even want to grow older.”

The Light responded, as if it had anticipated my answer: “Are you saying that I am making you grow older and die? Do you think I would put anything evil into your life unless you asked me to do that? Why do you do that?”

I asked: “Are you saying that I am asking you to do evil things, and that is where evil things come from?”

“Yes”, it replied. “Of course you are not the only one. Many people are asking for evil, for darkness, for death.”

“Why?”, I asked.

“Because”, it continued, “they do not follow my advice.”

“What is your advice?”

“You receive it continuously when I am with you and when you realize Me. It is like a newsletter out of the Light, but much more personal – when to get up, what to wear, what to say, think, do and not do and what you can choose. You can have all this advice free.”

“Free? One hundred percent free?”

“No. You can only receive and follow my Advice if you choose to become free. But maybe you do not understand yet fully what freedom is. Freedom is your natural condition. It has one main enemy: yourself. Your freedom makes you able to destroy your freedom, at least for a certain time. That has to do with your creation; you are created from My Light.”

I was listening.

“For an infinitely long time, you are an idea in Me. Then you start awakening with the wish to become like Me. I make you awaken, for that is part of My religion. I Am God; and I Am a religious being. I need to worship something that is higher than me. I cannot indulge in self-worship, for that is beneath my self-esteem. I have no God; but I can reflect myself in that what I create. I, God, worship My reflection in creation; and that is the Light, the Light that you and I have in our vision.”

I had never thought about that. But it sounded logical.

“It is blasphemy to worship God; for that is only a different form of worshipping one’s own self. It is very hard for the awakening soul to envision and worship something that is higher than itself.”

This was becoming puzzling. I was not sure whether I was understanding fully what the Light was saying. I asked: “Father, are you saying that you create something that is higher/greater than yourself?”

“I Am greater than you; but I Am only great through you. When I Am great through you, you are part of My greatness. If I give that to you, I have something to worship and rejoice in because I am no longer worshipping myself. That is why you are around, why I am creating you and why you have my Love and respect.”

“Oh, aren’t you finished yet creating me?”

“No, never. Your purpose is to be higher, which never ends. But you will reach a point when you can leave the mortal world and enter My Heaven of Light. You might say that your creation ends there. You will be filled with My Light. – No: it is our Light, the Light of our Covenant that shines in the land of the blessed.”

I was thinking that maybe I had made a mistake in saying “no” in the Temple. But He didn’t seem to be holding it against me.

“You know,” God said, “I think you made a mistake when you said ‘no’ to my proposal in the Temple back then. Do you remember?”

I looked for a way out, but I could see none. So I said: “Yes, I remember.”

“Don’t feel guilty about it. It happens to the best of us. But we always live until the next time, and the next time, and so forth, until it works.”

I simply nodded my agreement.

I got a call for dinner here so we had to stop.

3.

It was a beautiful summer evening. Without any particular intention, I was walking towards the Temple, as I had done years before and failed. I entered again. God was already there before me. “Hello,” He said, “I told you that you cannot fail.”

4.

I had just become an immortal. God had explained the secret of creation to me. You are never created only a person; but you are created a whole cosmos, nature, trees, sky, stars, atoms, the whole bit. All of it is you; and it was created by God. When you get born, the whole cosmos is recalculated. When you move a finger or breathe, the whole cosmos is recalculated, just as your mind continuously recalculates your ideas. Since there are so many people around, God creates the cosmos many times; and each time it is a little bit different. Do not say that your cosmos is the same as my cosmos. It is similar in kind but not the same. The Creator is always the same, God. When you get born, a whole new cosmos is born. It is a vision created by God, with regularities which we call “laws of nature”.

Every cosmos has two centers: (one) the so-called “person” and (two) the so-called “origin”. The person is me; and the origin in my cosmos is the big bang or original creative event. If you go behind that, you can re-enact your own birth and birth of your mortal cosmos. If you re-enact this in your vision you become immortal by consciously meeting the Light that you knew before being born.

Modern science discovered the big bang through the cosmic background radiation and other evidence. It further has amassed evidence of the blissful Light after death already well-known from many religious descriptions before the age of science.

At the time when the Temple was built, an additional discovery was made: The Light is in the mortal cosmos, but it is slumbering. As it awakens, we ourselves awaken. It is as if fiery cracks appear in the dark dome of night; and then the mortal world is blown away and we are standing in a new world of Light, surrounded by angels, and glistening rays that lead to a transcendentally blissful gleaming star in the midst of the Light.

The “big bang” is the focal point of this star in our own cosmos and vision of nature. The basis for the rays was discovered by two mathematicians and a physicist from Germany, Gauss-Riemann-Einstein.

The space and time of reality form a continuum. But this continuum is not uniform. It is pervaded by geometrical inconsistencies. These are described on levels of various dimensions. The highest dimension is a , the Akanthus number. It is transfinite and seems continuously to expand. It is the number above which there is no larger number. This number is represented by the space above a , which is the space of the dimension a . This forms a star-shaped geometry with infinitely many “cuts” or sub-spaces of a . These form creation and the universe. The shifting transitions or borders between these subspaces form “rays” like indicated in ancient myth of the Olympian gods, the Heaven of rays.

With the theories of the physicist, Albert Einstein, these rays (Akanthus rays) began to become the foundations of science, as waves and inconsistencies in the space-time-continuum of reality (and by the way of mind itself!). All of God's vision (all possible realities) consists of such waves, rays and their configurations and patterns. The whole universe of everything is one complex vibration of space, or more correctly: of the infinitesimally fine ether of the Light. The Light can harbor different realities simply as different sets or subsets of vibrations (almost like different books in a shelf.) God is their Creator and King. Yet, he has one ultra-complex "reality of realities" set aside for His own: the immortal Heaven of Light, central near His golden star. That is where those who walk in the Light have gone and reside. It is Paradise and the fountain of vision and joy.

In addition to physicist Einstein, there was a biologist who contributed greatly to our knowledge of Paradise. His name was Charles Darwin; and he was an Englishman. He discovered that the species of plants and animals developed over a long time from more primitive ancestral forms of life. Thus, mankind sprang from the monkey branch of creatures several million years ago. Long before that, warmblooded mammals sprang from older forms, and ultimately coldblooded animal species. Long before that, amphibians sprang from fish species that walked with their fins on land. Long before that, life sprang from dust, on primeval Earth or many other places in the skies. Long before that, Earth was created from gas and dust left over from an exploding star. Long before that, stars and galaxies were created from hot primal matter cooling off. Long before that, the cosmos itself sprang in a huge initial explosion called the "big bang" (much older and slower than we think today!)

In addition to biologist Darwin, there was a medical psychologist who contributed greatly to our knowledge of Paradise. His name was Sigmund Freud, a true angel for all believers in the Light. He discovered that our mind and vision are determined not so much by our waking consciousness but by deep unconscious powers of the soul. They hold our personality in their grip like a vise. In original man, these forces are wild and uncivilized. They are driven by the instincts to survive and to mate. As layer upon layer of civilization is poured on them, these wild forces in us gradually start fermenting and changing into powers more humane, more controlled and more geared to wisdom and vision instead of survival and sex (which does not mean that angels have no such strong drives). This is part of the specifically human evolution from monkey to man to angel. Further, Freud and a daughter of his discovered that our main weapon in our conflict with the beast of wildness is an unconscious language, namely the language apparent in our dreams and our defences against the unconscious.

One of the greatest philosophers of the Enlightenment movement, Immanuel Kant, argued that our human mind is the creator of that what we see and experience, or at least of the way how it appears to us when we see and experience it. That is a subtle and far-reaching argument. It implies that the vision of our mind is not merely a passive "slate" to be sketched on, but that it is the controlling and moving active force of our personal reality. It is more like the hand that sketches on the slate. Ultimately, this idea of an "active vision" proved to be the key to the whole mystery:

Active vision is a vision that walks in the Light. It sees our cosmos as a whole from its very beginning. Such vision, in itself, is timeless, it is a logical rather than a historical vision. What it shows us is the divine star of Light in the midst of a Heavenly world of Light, pervaded and controlled by the geometrical rays through space and time. These rays include and pervade ourselves and even our very mind.

But more than that, they have a specific function for walking in the Light: They provide the many bridges between the Unmoved Mover, God, and His beings and things in nature that are moved. The rays do this specifically through hierarchies or cascades that correspond with the various historical stages in the evolution of the cosmos and of life in it (big bang, galaxies, stars, planets, Earth, first life, plants and animals, man, angels and the Light). In their logical vision, these hierarchies become like hands and fingers of a moving

being; and they let us visualize inside and outside ourselves how the supernatural force of the Light enters into and controls our natural sphere.

So much for nature and that what is. We have been provided with a perfect world. The only flaws and imperfections are in ourselves and in our vision, since we are still being created. And this knowledge is old; it was already known in ancient times.

What happened since ancient times is that man's active vision started awakening and changing that what is. It was like when a child first catches a ball and then becomes always better at it. This active vision is the vision of the Good, the True and the Beautiful in man and in his life and experience. They form an Imperative which is the highest result of walking in the Light: This Imperative is a language; and it is the language of the gods, the language of those who walk in the Light.

This language, or Logos, is the result of God's religion and the fact that he must bestow His worship on something apart from himself. This language is the Light; and it is our mutual Covenant with Him. The language of the Light is the language of ideas; it is the tool that creates, moves and comprehends.

To speak this language with mastery is to walk in the Light. It is the language of our inner vision that has come to include our own selves and our unconscious forces in the deep of our soul. It is that what propels us from man to angel. It is the joy of returning to the Holy whence we originally came.

The Holy, the divine star of rays amidst the Light, is our ancestor in all creation, motion and vision/understanding. Our great ancestor is One. He is the Absolute; but He is inclusive of everything that is, for it is His vision, and the origin of language. We are descended from the One of the Absolute in our Creation, our motion and our thinking and understanding. All our being, action and thinking leads back to the One through chains of rays. Through them, we continuously unite with the One in eternity.

The Temple was empty now again. It was a beautiful summer night. Once again, a person had entered the Temple of the Light and had not returned. This person was I.

But it is not true that we do not come back. We are here always. We make sure that nobody stays behind. We can see you and hear you from our seat of bliss. We can even communicate with you, if this is your desire. We are part of an Eternal Game that is called life.

We are many – many more than you. We are the souls of the deceased; but we are not dead. Compared with our condition you are dead, and voluntarily so. That can be changed, with your consent.

Jesus is one of us. We are like him. Use your freedom to become like us. We have been painted, described and interviewed extensively.

You should practice your natural vision and walk in the Light. It may take you years to get to that point. But it can be done. It has been done. It will be done. By You!

By the way: "Vision" is the more highly evolved successor form of language. Signalled, spoken and written "language" no longer exists in the Heaven of Light. It has been replaced by the pure "i-mail" of ideas. This evolution starts when the Imperative ideas of the Good, the True and the Beautiful take possession of a speaker and her or his language. All communication is regulated by God. Vision is the medium of freedom. Vision arises from language with the help of certain techniques of relaxation.

5.

By the way, don't you want to know what Heaven is like?

Come here, and I will make you immortal!

This is no "fifth parable"; this is your own transfiguration and entry into the Light.

Heaven is nature without the veil of human fear. The activity of being a mortal (a human or even a Darwinian ape-man) is entirely privative. That means, it does not create but takes away from our perfection that is naturally there. It creates an illusion, i.e. that what is not: the evil, the false and the dark, and then it

develops mistaken beliefs “why God has created that”, “that He created man (a monkey!)”, “that we have fallen into sin”, etc. This is what I call the “veil”.

The veil is created by fear. Fear is induced - only during a “logical second” - when we grow up from the Light into god-like individuals. We have come to name this phase of adolescent fear our “creation”. We probably cannot deal with it in any other meaningful terms in our language.

Then, however, we graduate to the language of the Light, to vision. As this happens, the developmental veil of fear over nature comes undone and disappears into its native nothingness. It was an illusion of our awakening soul. And nature is revealed as what it always was: a Heavenly Paradise arising from God’s joy and Light.

Apart from all discussion and ideas, we can sense this when we become at one with nature. Nowhere is it more difficult to see the Beautiful than there where we stand. It is like a garden surrounding the soul. Whatever grows in it is of Light. Mountains rise, suns burst, birds fly, humans soar, rays glisten, the King shines over it as a star. This is the secret identity of nature; but secret it is only to us who do not want to feel and see.

We are part of this secret; for we are a part of nature. More than that, we are the keepers of this secret; for it has come to develop as a new province of Heaven on the borders of the Light. All initial Creation of mortals takes place in the borderland to the dark. But as nature’s grand evolution continues, the frontier of the Light moves farther outward and leaves new continents emerging from the mists of its dawn. That is the eternal awakening of nature and eternal re-birth of its divine star.

We are initially here to colonize darkness, but the main purpose of our life, once started, is to be Lights in the nature of Heaven. The Temple atop the hill is only one of many ways how we may reach our true, or Heavenly, identity of the Light. The elements are always the same: The Light establishes a contact, i.e. calls upon one or more of the mortal colonists of the dark. A relation is established in life and in mind. Visits are enabled to the realm of the Light. Relatives, and more distantly related friends are found. Additional relations are thus built. The language and customs are learned. The unbeatable advantages - medically, culturally and in all respects - are seen. The immortal deep wish for the Light is roused.

Comparisons are made between “Earth” (or whatever name the respective colony of darkness, awakening, may have) and “Heaven”. These comparative studies reveal extensive similarities, in the sense of an “imperfect” versus “perfect” form of this and that. Differences are found that can be understood in the same sense. Citizenship is offered and accepted. A transition is made. All life ends in Heaven, where it becomes immortal joy.

These things were first understood and written down at the time when the Temple was built. The veil of fear that separates us from the real of the Light is a passing remnant of the darkness that was used to initially create us into individual beings. There are specific techniques of vision for destroying that veil, i.e. birthing a new star.

The veil is first dark and opaque. Then it develops bright spots, becoming semi-transparent to let us see outlines of moving shapes. Then it is torn apart and separates, revealing to us a new world of untold marvel and beauty. We are drawn into that world and walk in its Light.

While we are not finally in it at this point, we now enter our last stage of Creation (which becomes, largely, self-creation through our mind and feelings). We think and grow our own body and rays of Light.

This is what most of human philosophy has come to do. A kind loving personality and seasoned wisdom of reflection are its two main goals. These goals can only be achieved through our initial contacts with the Light and God (its King) in the medium of our conscious mental vision. At its end stands our rebirth in vision as I mentioned earlier. Our vision interacts with nature surrounding us. It initiates a chain reaction that is at the heart of immortal life. As this chain reaction between our soul and nature closes to become self-sustained, we are transformed into god-like individual beings of Light.

The initiation process of this chain reaction has a system. It is roughly described by the advances of philosophy throughout history. Philosophy is the dawning and appearance of the Light in and on the individual man, his supernatural “Enlightenment”. Such Enlightenment is as if the inner lens of our mental vision comes into focus. This “focussing of the lens” starts with very abstract ideas and ends with something highly concrete in the here and now.

The earliest and most abstract notion of such Enlightenment is to brighten up the dark of our soul. That is the Good that was likened by Plato to the Light of a supernatural brilliant sun. The Good is the counter-principle against the original wildness of our soul. By virtue of being a counter-principle, however, the Good can never become the Absolute, because the Absolute can have no opposite. The Good is no Absolute; but it starts bringing the inner “lens” or our mental vision into focus.

After the Good has started brightening up our soul, we begin envisioning specific scenes symbolizing the Good. That means that the transcendent sun of the Good has started sending its rays into the specifics of a historical age, and into the life of an individual. The individual, for example, will form a notion of nature illumined by the Good. This, however, is a new principle, because it shows us a mental model in vision of that what it outside. That principle is no longer the Good but is the True.

The principle, or Imperative, of the True can bring our lens of vision, ideally, into exact and detailed synchronization with that what is outside. It “reflects”, like in a mirror, the whole range of reality: natural history/cosmic and biological evolution, human/cultural history, contemporary history, reflection of my personal “moment” down to the very thoughts I think, words I hear and speak, and acts I do. In itself, however, the principle of the True is still an entirely passive and receptive principle. It does nothing but create a mental vision, but does nothing “active” outside of our minds and vision. It does not yet draw us into the Light; it does not in itself make us “walk”.

In order to compensate for this deficiency of the True, a third principle, or Imperative, comes in: and this is the Beautiful. The Beautiful is the appearance of that what is not yet in vision, of that what is not of this world. It is in this regard created by vision. If vision starts out with the Good and the True, then with certain consequence it will come across and create the Beautiful; and this is the appearance of the Light and its Heaven through vision. The Beautiful is the Empyrean of the Light. It is the activity of focussed vision, as well as the result of such.

What is needed, however, is no mere weak vision, no mere abstract theory. What is needed is strong vision that carries direct consequences in practical life. This entails, as a preparation for strong vision, to reflect practical life, such as culture, economy, society, law, sciences, philosophy, art, religion, history, language. More than that, however, such reflection of practical life must become dominant in *myself* in nature, culture etc., reflecting myself as that what reflects and creates the Beautiful on Earth. I am the mirror, or better: the active lens of such reflection; for the “reflection” is the Heavenly Light shining forth through me into this mortal world. To focus the lens means to focus myself and open myself to the ecstatic flow of the Light from above and beyond.

Three good leading questions are: Why is nature becoming intelligent (F. W. J. von Schelling)? Why is culture opening up to this Light? What purpose does language have in focussing my lens? The answer to these questions is the Great Awakening, our transformation into Heavenly beings of the Light and destruction of the forces of evil.

The first thing to change is our habits of thinking and life. The sources to all our fears are ingrained in them. Habits are difficult to change; they are what resonate and enlarge our fears into (actually illusory) forms of outward existence.

No stronger habit binds us than the sum total of language of mortals.

Habits can only be changed effectively by “walking in the Light” over an extended period of time. That is where the importance of walking in vision and its Light lies. All must be disposable, but especially our habits of association. Society is the prime source of good but also of evil and fears in our mortal world.

Associate only with the Light and its beings; and that is your salvation. In learning to make the difficult choices and see through the human veils of deception, you are forming your own supernatural body of Light. That is perhaps the main reason why you were sent to live as a mortal on Earth.

But never slacken your daily efforts to become as one of the beings in the Light. See this as a sport, an “Eternal Game” in which mastery must be achieved through continuous exercise. The exercise of this game is the exercise of vision, in particular in its active part. Walk in the Light as often as you can; and you will soon find that you can fly.

If you fly, you must fly as fast and as high as you can. There is no limit to what you can do. Become immortal by saying the magic word (if you are ready, this was given to you by God and His angels.) Do not speak it physically with your mouth; but let your flying self in vision speak it, shout it. Relax! You are flying to the star of God and the Middle Point of His Light. It is gigantic. Spheres of higher and higher Heavens are breaking as you fly up. Keep shouting the word. It is your secret to initiate the ecstatic flow of the Light in your cosmos, in your body and soul.

You are breathing in fiery flames from the rays of the star. You are racing upwards in vision; yet the framework of your vision itself is unmoved. It is the Unmoved Moving within you. It starts shining like a new star. You have transfigured and you are in Heaven. You will return often by the gate of vision until you decide to stay.

The hard thing in a vision is to “let go” and let your vision become active on its own. There is a mental resistance (mental block, barrier) in mortals against that. That is why they are mortals. It was initially for their protection. But now, it is a hindrance and must be overcome. Very specific techniques are needed for this.

Again, they were developed in philosophy. They have to do with the “spheres” of higher and higher Heavens breaking. They represent a finite linear movement transforming into an infinite movement. There are two such infinite movements: pulsating-throbbing and circular. Both are used in the vision of transformation. They occur as movements of the star of Light and its rays. They form the highest natural motions of speech.

Speech starts breaking forth from the transfiguring being. This is a “symbolic discharge” of the Light that has started flowing in her or him. This is a sustainable chain reaction of the Light shining. It provides the energetic basis for all the god-like activities of the being. We see a three-step transition from “walking in the Light” to “flying upwards to the center of the Light” to this “symbolic discharge of the Light” (shining the Light).

To get that far, you must deeply relax. You must specifically envision a circular node or disk. This is the “King of vision” in that you must see it, relaxedly, as God in Heaven above you. Your inner eyes must turn upward to it. This can be seen depicted on paintings of religious ecstasies of various kinds. It is the typical posture of our visionary mind that is expressed that way. It is what locks-in vision and gives the chain reaction its sustenance and closure.

This posture must be developed by every serious seeker of vision. The corresponding inner vision is that of a star of supernatural Light in the respective visionary’s forehead – which is indeed maybe the most prominent mark of an earthborn angel versus his previous human mortal shape.

There are numerous additional details. They cannot all be mentioned here.

All the Olympian myths of the ancient IndoEuropeans (ancestors of the Aryan people in India and most present-day Europeans) were created by a similar principle using sound-symbolic “roots” of language to sound-paint the gods, their rays and the Light in vision. The functional knowledge of vision is initially sound-symbolic to a large degree. However, as particular myth is replaced by universal science through the effects of

the Good, the True and the Beautiful, the collective vision of mankind is changing into a universal vision, an Imperative of Light. This collective vision of Enlightenment has been working a revolution in history, fermenting from the beginning of time, but more specifically from the start of the American Revolution 1776 and the French Revolution 1789.

At the time the Temple was built - or should I say: today - the point is reached when the Light and the darkness divide. It is the age of the Great Divide, a time prophesied as of old.

The vision of this age is that of a monstrous chasm opening up before the transition to the Light; and from that chasm rises for a short period the Beast of hell. Then strikes the Light, and Judgment Day.

The Angel will come out of the Light. It will be a shrieking and gnashing of teeth for those of the dark. But it will be bliss and redemption for those who walk in the Light.

Actually, it is not enough just to explain myth and vision as “creation of” sound-symbolism. They are, vice versa, themselves creators of language, and reflect the initial sound-symbolism of human language in the Light, transforming it into quasi-optical vision. This is where their truth lies. They create a language of vision; and this language is beautiful. To “walk in the Light” is to learn - from our own deep memory - is to remember - the language of the Light. This is nothing else than to transition and enter Heaven and to become like one of its beings. All transformation of the Light is an unfolding of its language.

No! To “walk in the Light” is to hear and speak the language of the Light. The divine word, Logos, fills the vastness of Heaven. It is blissful Light. We “hear” this through our lens, our faculty of vision. But this is not only a lens; it is a gate to the beyond. We pass through this gate when we transform. We transfigure to and from the Light when passing through this gate. This gate is our natural transfiguration point. Walking in the Light through this gate is our natural mode of transfiguring into an angel. This is what the parable of the Temple and this whole book about the divine Light says.

6.

No transfiguration is ever 100% complete. Every angel, like God, will always keep roots in the mortal sphere and in the dark.

The answer to this riddle is this: Dark roots are necessary to make the chain reaction of immortality possible. Immortal life is a perpetuated state of transfiguration. It is about the same as when the “bright” fire burns up the “dark” coal.

The transfiguration that was described above under number 5 is by far not “complete”. The individual soul always has many incarnations. What the question of a “complete” transfiguration means, is not a “complete” transfiguration of the soul but of one of its bodily incarnations.

Even in this limited sense, however, the transfiguration described above under number 5 is incomplete. – Why?

A transfiguration cannot merely be “described”. Since it relates to a specific incarnation, it must take place not only in the mind and soul but specifically in the body. There are many good and safe ways how to do that. – How?

Can the body “have a vision”? In a way, yes; we have to adopt our concepts only slightly in order to show and understand this. The body is the home of the senses. The most wide-spread sense of the body is feeling. The sense of feeling reaches from the tips of our toes through our insides to the tips of our fingers and the top of our head. Our feelings are much more powerful than our thoughts; and they are much closer to “walking” than to “thinking” in the Light. Our body transfigures through overwhelming feeling and emotion.

Music and paintings are good ways of catching our body’s feelings and making them part of our vision. I need not elaborate this here, for it is self-evident what is meant.

Poetry also helps because it is bodily art of vision in language. The objects of poetry are in a supernatural (non-physical) bodily form derived from the landscape of dreams. But they are no dreams; they are controlled

consciously by certain “poetic” forms of language. And, very important: poetry can give us feelings, more explicitly so than probably any other form of art. (Did I already mention that my 1981 visitor out of the Light was a great poet?) The feelings of music, of art and especially of poetry are necessary for the deep transfiguration of our body.

However, it is not enough just to be a good poet to be bodily transformed. One must place a powerful religion - one that is Good, True and Beautiful - into the supernatural bodily forms that music, art and poetry (or inspiration otherwise) give us, the religion of the Imperative. That is another key message of the parable of the Temple.

But the parable of the Temple is still too “imagined” and still not “bodily” enough, too much “seen” and too little “felt”. How can we change and improve that?

You have to literally stand up (easiest under open sky) and see yourself as part of the cosmic unfolding of the Light. These heavens must open, and reveal a new Heaven and a new Earth.

Again, you will be helped by the language of the Light coming from the open sky. Respond, and you shall be a wind, a storm carried by the supreme God and His angels to the infinity of the Light.

Your body will undergo a significant change as you respond to the call of the great Light: You will feel as a kindling flame, and a fire, and a vibrating transcendent bliss between your shoulders, and filling all the parts of your body, and winding gradually along your spine into the top of your head. This is the vision of Light of your body. It is ecstatic and filled with bodily joy transforming into Light.

This is the hardest and last stage in a transfiguration. It relates back to the vision in your head and mind and, initially, is limited by it due to residual fears.

It is important to test this stage and then pinpoint those residual fears. They always sound like arguments of the head against, and being afraid of, the body: “I will be lost; I will be gone; it will carry me away; I will lose control; I will never be able to regain my old self,” etc. You will not be lost or gone; but of course you will change! And you must let go of your conscious control completely and let God and his angels take over.

Apart from any technical details that is a question of faith. It is the same faith that the swimmer needs when he or she jumps in the pool for the first time. Faith can be built by understanding the nature and the goals of the Light. When one sees that there is nothing to fear from the Light then it still takes resolve to “let go and jump”. Most people will need to be driven to do so by an outside crisis (which is why such a thing as evil/illusion is part of our initial creation phase).

The only reason to “let go completely” is the absolute evil. It is that what we are hiding in ourselves by “not letting go”. It is our built-in stimulus to transfigure. If we are to transfigure, we must unveil it and look it in the eye. The result is a veritable explosion of Light in us; and the feat of creating a new angel has been achieved, while the evil is utterly destroyed.

Our residual fear is the fear of the Beast in us. We must isolate it in our entire being and draw a line of defence around it. If we withdraw and separate from the Beast in us then its destruction will leave us unharmed; and we will rise forth as higher beings.

Some final remarks may be that it is a mistake to hear God only with the mind and not with the whole person. If you wish to be free, to create, to live: you must follow God, and not merely “listen” with the mind. The higher mortal rote is to let the mind listen to God but let the body fall deaf and follow the beast. The worst habit, and the last to overcome! Envision it continuously while you walk in the Light, and you are creating your future Paradise self!

7.

Words alone are frequently used to mislead us. Their greatest truth is that what one can see and feel, from the words themselves. Vision, if it is built on the Good, is never “seeing” alone – it is as much seeing as it is “feeling” the Light. Actually, “seeing” is only secondary (a surface reaction of the consciousness) to any feeling

of the Light. Primary vision is done by the soul. It is supernatural in that it so far removed from any of our outer senses that words of language become nearly moot in trying to describe it.

8.

All Light is divine Love. It clads all being in bliss. Flames of divine Love envelope the body as it ascends, and kindle within it in rapture. Light, divine love, is rapture.

Rapture is deep vision of that what creates, moves and comprehends. Rapture is the ecstatic, self-sustained and eternal process of immortal incarnated life. It is the highest potential of our body and the purpose why God gives us a body. Vision alone merely initiates its consuming fire of bliss. "Rapture" is derived from the Latin word for "carrying away." It is this highest form of "walking in the Light" that I have tried to indicate and envision above.

Imagine that morning after morning you return from Heaven (or such parts of the universe that are slightly beneath Heaven). Now imagine that night after night you return from Earth to Heaven into your Heavenly body.
(2002-02-22, slightly edited)

APPENDIX F

The Apocalypse of Thoth

The Fifteen Emerald Tablets of Thoth mention apocalyptic things, said to happen in a distant future, §§ 433, 445-448. Reptilians (serpents) are mentioned who pose(d) as people, §§ 314-322, . What is meant is a paranormal ability to shapeshift into a human form. Search the internet for this, image search, google “slit pupil” and “reptilian eye”, document search: Credo Mutwa, David Icke. Do the apocalyptic sections of the Tablets relate to our times? That aspect requires some comments. Here are comments by way of examples, in a paper from 2009-04-17, slightly revised:

The historical documentation to support the answers is more ample and compelling than historians want the general public to know. To begin with, consider, for example, the following quotes:

“He then astonished us by speaking with admiration of the British Empire, of the necessity for its existence, and of the civilization that Britain had brought into the world ...

“He compared the British Empire with the Catholic Church – saying they were both essential elements of stability in the world. He said that all he wanted from Britain was that she should acknowledge Germany’s position on the continent.

“The return of Germany’s lost colonies would be desirable, but not essential, and he would even offer to support Britain with troops, if she should be involved in any difficulties anywhere.”

The foregoing quotes summarize General Field Marshal Gerd von Rundstedt on Adolf Hitler’s words in a discussion on 24 May 1940 relating to the non-attack on the allied troops at Dunkirk, cited in the renowned British military historian Basil H. Liddell Hart (*The Other Side of the Hill*, 1948, chapter 10; also in his history of the second world war.) Two adjutants were present during the aforesaid discussion. Hitler had previously written similarly in his anglophile *Mein Kampf*. On 26 February 1945, Hitler dictated his aforesaid motives for Dunkirk to his secretary Martin Bormann. The sentence reads to the effect of (my translation): “Intentionally I spared the fleeing Britains at Dunkirk.” Hitler promoted Colonel-General Gerd von Rundstedt to General Field Marshal on 19 July 1940 in the weeks after Dunkirk as a reward for what? As of record, did Hitler ever promote an officer who had failed him?

Adolf Hitler’s motive for letting over 300,000 troops of the alleged war enemy escape at Dunkirk was, according to his own words, his intention to preserve the British Empire. No serious truth-oriented historian can cast substantiated doubt on this. How misled must a nation be in order to misunderstand that Hitler saved the life of his “war enemy” Great Britain at Dunkirk for the very reason that he wanted to protect it, as he himself said and wrote? What kind of an alleged war lord is that who has his alleged war enemy on the floor, picks him up with his own hands and then sends him home for him to continue fighting for years, until the country of the mock “war lord” has fallen in smoldering ruins, an investment dream? Hitler, a traitor-spy, was covertly bankrolled into power through IG Farben by the Anglo-American plutocracy, as is well documented.

Why did Hitler promote von Rundstedt, the commander of the strategically fatal German military failure at Dunkirk, right after the act, to the highest officer’s rank? Not only *did* Hitler protect his allied opponents in late May, early June 1940 from military destruction: that was not a blunder but it was his *intention as stated*. The British hailed von Rundstedt out of American captivity, they let him, as one of very few of Hitler’s generals, get away scot free without a day in in the Nuremberg Tribunal (his trial was, strangely, in England, not pursued “for health reasons”); and later they comfortably retired him in an old age home in Hanover in

the British occupied zone. He obviously knew too much. The Americans even back then suspected political motives for this tidy chain of events.

It is often said that one should have paid attention to Hitler's words; for then one would have been able to see the war and the holocaust coming. But more than that: One should have paid attention to Hitler's words; then it would stand out even more clearly what his intentions were. As terrible as the lies of holocaust denial are, not least because they make the courts interpret the civil right of free opinion in a restrictive fashion: Lies that are far worse than any holocaust denial are enshrouding the figure of Adolf Hitler.

I do not understand why mainstream historians present the biography of Adolf Hitler to us in the way they do. The scope of the fraud is almost incredible but true. If you read this paper patiently to the end, and perhaps check the footnotes, there is a likelihood that you may. (I am not "denying the holocaust", but am explaining it.)

I have decided to publish my research – on the one hand to underline that my research is fiercely independent and not a service of friendship to anybody. It is my considered opinion about what an independent evaluation of the historical truth is with a high degree of certainty. Any mistakes or shortcomings of the research are my own, of course. On the other hand, the economic predictions for the middle of this year 2009 are so grim and bleak that I would like to inform people of what is going on behind the scenes. To no great surprize, it all has to do with very big money. In my birth land Germany, Angela Merkel let disappear in or around 2008 to the tune of an undisclosed number of perhaps 600 billion or more than a trillion euros. Russian intelligence has it that she is the daughter of Adolf Hitler, whose proposed father genes have been determined through a Belgian journalist from living relatives. According to the genetic information as reported, Hitler was either Jewish or north African. You may decide. History is basically repeating itself again today, because nobody is listening to it.

This paper is in no way to say or imply that Hitler was a good man or a victim, etc. – on the contrary, of course, Hitler was a borderline lunatic, a genocidal mass murderer and an occult lord of evil...

...but he was clearly a frontman only, not alone, not in charge, not truly at the top. Read on to find out what this is about:

At the top is the Vatican with the noxious Jesuit Order. The Caucasian race, seconded by the Arab race, brought genocide into the world under the guise of religious wars since the Crusades. The Vatican is the key war agency thereof.

Essentially, the following testifies to demonic forces unfolding. Modern psychology has largely, but not quite fully, unravelled these procedures. Hitler, Stalin, Mao, the Bushes are fitting examples who illustrate the dire situation of planet Earth today. If you follow a certain very wide-spread belief system, then the Vatican has made the point: Adolf Hitler and Josef Stalin were possessed by the devil.¹ All leading Nazis were Satanists (Father Gabriele Amorth). Hitler's friend of many years August Kubizek believed that he observed something like that when Hitler was 17 years old. Hitler said something about regaining Germany's earlier glory. According to Kubizek it was as if a different being was speaking out of his body that moved Hitler himself as

¹ Thus Father Gabriele Amorth, Exorcist in Chief of Pope Benedikt XVI. During Hitler's lifetime, Pope Pius XII undertook a ritual of remote exorcism against the purported demon in Adolf Hitler, alas without success. See report of the Mail Online, August 28, 2006, article by Nick Pisa, online: <http://www.dailymail.co.uk/news/article-402602/Hitler-Stalin-possessed-Devil-says-Vatican-exorcist.html>

much as Kubizek.² Further, for a demonic influence the dubious book by Hermann Rauschnig is referred to.³

Like much of what we know, certain psychiatric phenomena were first recognized within the learned circles of the Catholic Church, and were investigated and handled there. Phenomena such as the described are categorized by modern psychiatry under the roof of MPD (Multiple Personality Disorder) or DID (Dissociative Identity Disorder). Since 1994 the correct name is DID and no longer MPD, even though both terms remain in use. The justification of this wide-spread classification is disputed.⁴ A key concept of psychiatric research dealing with these forms of illness is the “alter“, which is a short expression for “alternate personality“.⁵ The group of phenomena thus delineated has been investigated extensively but certainly not yet fully in medical literature.⁶

Forensic medicine analyzes the phenomenon under aspects of criminal accountability.⁷ Persons with DID can exhibit a “dividedness“ that precludes to consider them as single agents. It is as if one body hosts several persons. The treatise that understands itself as scientific describes a phenomenon that is not dissimilar to the clerical notion of a demon:

“I next turn to the clinically most central aspect of MPD: alter personalities. There is nothing else in nature like alter personalities or, as they are often called, alters. In many respects alters are like people, yet in many respects they are not. Apparently more than mere parts of people, alters lack a body, long considered an essential part of personhood.“

The scientific dispute concerning the existence of a disease category MPD/DID sounds in the question whether these diseases ever do arise naturally. The voices that reject the classifications claim that the phenomena are merely the consequences of certain psychiatric treatment methods (iatrogenic cause). According to that opinion, DID is man-made by psychiatrists. But nevertheless, the phenomena themselves are not drawn into question. The question if multiple personalities are “made“ in this sense is the topic of a learned treatise about the manufacture of personalities.⁸

A relatively well-known if rare example is the change of muscle tension of the eye muscles when there is a “change of guard“ of multiple personalities in a body: *alter A* is, for example, strongly myopic (near-sighted) while *alter B* - all in the self-same body! - has totally normal eyesight and needs no eyeglasses. Psychology Today explains this strange phenomenon:⁹

DID “involves a disturbance in identity whereby two or more separate personalities or identities, known as alters, control an individual’s behavior. ‘Personality’ here is defined as ‘enduring patterns of perceiving, relating to, and thinking about the environment and oneself’ (American Psychiatric

² <http://www.thetrumpet.com/index.php?page=book&q=1194.6.0.4> quoted after http://en.wikipedia.org/wiki/Nazi_occultism#cite_note-17

³ Hermann Rauschnig, *Conversations with Hitler*, first 1940. But even the doubts are doubtful: http://de.wikipedia.org/wiki/Hermann_Rauschnig

⁴ For the contra side e.g. Joseph Berger, *The Osiris Complex (book review)*, in: Can Med Assoc J 1994, 151 (10), p. 1469 f.

⁵ Deborah Bray Haddock, *The Dissociative Identity Disorder Sourcebook*, New York 2001, p. 6.

⁶ See for example: Constanze J. Dalenberg, *What is an alter?*, New Orleans 2002; Robert B. Oxnam, *Fractured Mind, My Life with Multiple Personality Disorder*, New York 2006. German dissertation: Bettina Overkamp, *Differentialdiagnostik der Dissoziativen Identitätsstörung (DIS) in Deutschland, Validierung der Dissociative Disorders Interview Schedule (DDIS)*, Berlin 2005 (with good international bibliography).

⁷ See Elyn Sachs, Stephen H. Behnke, *Jekyll on Trial, Multiple Personality Disorder and Criminal Law*, New York 2000. Details of „alter personalities“ are discussed in chapter 4. The summary above in the text is based on p. 5 f. of the book. The verbatim citation was taken from p. 6.

⁸ H. Merskey, *The manufacture of personalities, The production of multiple personality disorder*, in: Br J Psychiatry 1992 (160) 327-340.

⁹ <http://www.medicinenet.com/script/main/art.asp?articlekey=38077>
In such cases there is most likely no iatrogenic causation at work.

Association, 1994, p. 270). When under the control of one alter, they may exhibit different behaviors, mannerisms, personalities, gender orientation, and physical properties (such as handedness, allergies and eyesight) and might not remember what transpired when another personality was in control.“

Among other things, that concerns the role behavior of a person:¹⁰

“The disorder is manifested in adulthood by drastic and unexplainable alterations of role performance.“

From a psychological viewpoint, Adolf Hitler showed characteristics that indicate that he was traumatized. That is illustrated by the following disputed report about Hitler’s sleep:¹¹

“Hitler wakes up at night with convulsive shrieks; shouts for help. He sits on the edge of his bed, as if unable to stir. He shakes with fear, making the whole bed vibrate. He shouts confused, unintelligible phrases. He gasps, as if imagining himself to be suffocating ... His lips were blue. Sweat streamed down his face ... He suddenly broke out: There, there ... in the corner. He stamped and shrieked in the familiar way“

There is a crypto-discussion between John Toland, Rudolph Binion and most recently the physician David Edward Post to the effect that Hitler was hypnotized in 1918 relating to his temporary blindness, and that this might explain his later behavior.¹² Hitler was at that time diagnosed by the psychiatrist Dr. Edmund Forster as a psychopathic hysteric. In the military hospital at Pasewalk, Hitler was confined together with emotionally confused people, not with wounded people. The most thorough medical-psychiatric analysis to this date concludes in hindsight that the highly complex mental situation of Adolf Hitler was not based on any known mental disease.¹³ D. E. Post finds that Hitler firstly became temporarily blind through a mustard gas attack towards the end of WWI but that, secondly, he additionally suffered a hysteric blindness.¹⁴ Hitler had all the documentation of his 1918 psychiatric treatment destroyed in 1933.

Hitler’s mental condition was brought about by an artificial change of personality. In doing so, procedures were used that are largely kept secret, comparable in their effect to deep hypnosis. Medical literature provides at best scant clues about this military-psychological technique of deconstruction of personality.¹⁵ Nevertheless, a few relevant bits of information can be gleaned in media and literature. The term “deconstruction“ is a different expression for the purposeful artificial medical (iatrogenic) creation of MPD/DID which plays a role in the scientific dispute over the justification of these classifications.

For example, a form of this technique is used since ancient times in the British royal family for the education of princes. This is an instance of deconstruction of children in order to make them suitable for being manipulated. Thereby the coherence of a natural personality is curtailed artificially, namely by way of forming a dependence in analogy to a hypnotizer (covert lead person). This was the reason why Queen Elizabeth II ruthlessly took over the education of the children of Lady Diana. In the recent times a certain sketchy outline of this has become known through the media. The emotional chill and arrogance that Elizabeth II showed in the face of the death of Lady Di (and not only in that instance) probably form a signature of such deconstruction of the British Queen herself. Children become alters and alters become kings, such as we might smile about from today’s viewpoint as spleeny or senile. But that in no way lessens

¹⁰ Greaves, 1993, S. 377 f.; quoted after: Overbeck, Dissertation, p. 44.

¹¹ Information from Rauschnig via Walter Langer, quoted in David Edward Post, *The Hypnosis of Adolf Hitler*, J Forensic Sci 1998, 43(6), S. 1131 with citation.

¹² See compilation of information, and analysis, by David Edward Post, *The Hypnosis of Adolf Hitler*, J Forensic Sci 1998, 43(6), 1127–1132. For the cryptic footnote of Toland about Hitler’s hypnosis see John Toland, *Adolf Hitler, The Definitive Biography*, New York 1992, p. xx (first published 1976). Further explanation in Post’s article as quoted.

¹³ Fritz Redlich, *Hitler, Diagnosis of a Destructive Prophet*, Oxford etc. 1998.

¹⁴ Post, op. cit., p. 1131.

¹⁵ See as already quoted above: H. Merskey, *The manufacture of personalities, The production of multiple personality disorder*, in: Br J Psychiatry 1992 (160) 327-340.

their popularity – on the contrary! That might even be an essential part of our history. Was this the same with Hitler?

A disputed source from inside the intelligence world, James Casbolt, published details about the techniques of deconstruction in August 2008.¹⁶ His chapter 3 bears the caption: “The Modern History of Behaviour Modification“. His narrative starts with the Nazis in WWII. The Nazis conducted special experiments in order to create warriors who were free from fear and, moreover, clairvoyant – project name was “Ueberschensch“. Their personality was shattered by traumata. Its fragments are called “alters“. Through extreme torture or fear the alters break loose from a person and can be programmed for nearly any purpose. Codes were used for this in order to activate the alter at a later time. Also, occult techniques were used, such as horrifying snake rituals. Frequently, near death experiences occurred. Casbolt quotes the book by Cathy O’Brien (*Trance Formation of America*) for similar techniques in the CIA. After WWII, Dr. Josef Mengele first found refuge in England in a Tavistock institute where he continued his pertinent research from Auschwitz. A part of these procedures was post-hypnotic suggestion. James Casbolt’s narrative of the secret psychology of deep control does not include specific information about Adolf Hitler.

Cathy O’Brien writes her book as the sole survivor of *mind control* of the CIA program *MKULTRA Project Monarch*. This secret CIA program became known in the second half of the 1970s, especially through the Rockefeller Commission. The assertions of the CIA that the program has been stopped lack any credibility. O’Brien’s law suit for violation of her personality went to naught, as is typical in such cases in the U.S.A. Again, her book includes no specific information about Adolf Hitler.

Credibility builds when one receives bits of information from many informants, when these bits of information piece together like a mosaic without contradiction. Ideally a third criterion is met, namely when the informants do not know about each other. In the commonly used terminology, Adolf Hitler (just like Jossif Stalin, Mao Tse Dong and Winston Churchill, all four being cousins) was given a complex iatrogenic Dissociative Identity Disorder (iatrogenic DID) as part of his Tavistock training. That changed his personality into a monstrous and controlled alter programmed with the genocidal role behavior of the “Fuehrer“. The *Four Cousins* were not natural persons: they were *alters* – products of secret military-psychiatric intervention.

MI6 evacuated Hitler from Berlin 4/1945 (Operation Winnie the Pooh, “James Bond“). Hitler got to Argentina, as the New York times reported. He lived secluded in an inland villa and was in his nineties when he died. The “photo of Hermann Göring after his suicide“: a body double with a false hairline. First came industrial giants that belonged to extremist right-wing plutocrats. Then Hitler or his helper borrowed entire passages of his plan-book from one of those plutocrats (namely from the later recipient of a Nazi medal Henry Ford). Finally, Hitler bum conjured up Nazi Germany with a million mark fund in order to implement the plan. It is becoming clear today what that plan really meant.

Mainstream Hitler biography is self-deception. Take the writings of pertinent historians, for example: William L. Shirer, Hugh Trevor-Roper, Joachim C. Fest, Werner Maser, Alan Bullock, Ian Kershaw, Ron Rosenbaum, and others. They should portray the ham actor *Bank Dick Adolf* as the puppet of the plutocrats who bankrolled his way into power, who planned and financed the Second World War, reaping gigantic profits. Alas, apart from a few ritual nods of acknowledgement here and there, they hide the true Adolf behind smokescreens.

¹⁶ James Casbolt, *Agent buried alive, A survivor of NSA genetic enhancement and occult warfare projects speaks out, The autobiography of Commander James Casbolt* (the book was announced for 2007 but was not published), chapter 3, now online (2008): <http://www.jamescasbolt.com/book/chapter3a.html>

There are some three key fields of Hitler history writing that show this clash within academia with particular clarity. I would identify these three fields as the following:

1. Hitler's alleged suicide in the Führerbunker in Berlin
2. Who financed Hitler?
3. What were the causes of WWII?

1. There is no clear and conclusive evidence that Hitler died in the Führerbunker in Berlin. Actually, there is no viable evidence at all. Hitler's alleged skull belonged to a woman, a 2010 finding of an American university team of medical scientists. The scholars of the *groomed Hitler* camp base their propositions on cherry picking out of a hopeless mess of mixed evidence. Further, they point a finger at their academic adversaries and argue that is their no clear evidence for a get-away of Hitler, and that therefore Hitler must have died in the Führerbunker. That is circular argumentation and is less than candid.

Much has been written about this topic. Anton Joachimstaler, *Hitlers Ende*, 2nd edition Munich 2004 is the best for the paper trail. One of the reasons why the assessment is so difficult is that Hitler had at least six, possibly more than ten look-alike body doubles (and up to 18 body doubles [Saddam Hussein had 50]), similar to many leading politicians today. Hitler's alleged remains were severely burnt by petrol fires in a cremation attempt. The charred remains consisted of calcified bones and an alleged set of (removable) false teeth, never shown to the public. The cremated remains were found by the Soviets of the Stalin era – with all due respect, not exactly the most trustworthy of witnesses. Stalin was of the opinion that Hitler escaped alive from the Führerbunker. U.S. President Dwight D. Eisenhower is of record as concurring with Stalin's leery opinion. These were worldly-wise leaders. The historical narrative that Hitler committed suicide is chiefly based on so-called testimony (vis-a-vis Soviet interrogators) of some of Hitler's closest aides. They would have had an overpowering interest to let the Soviets believe that Hitler was dead, not that he got away. This is exactly what the Soviet interrogators wanted to hear. Unfortunately, witness testimony is the weakest method of proof. No such thing as Hitler's dead body was ever found, nor was such a thing ever presented to the witnesses, to allied officers or to the public. The Soviets in several instances announced that they would present Hitler's dead body, but it never actually happened. Apart from a single useless photo of a dark and confused jumble in a box, no photograph of Hitler's dead body exists. For all we know there was no dead body of Hitler in Berlin at the time the Soviets took over.

The bureaucratically diligent Soviets wrote an autopsy report, coming to the written conclusion that Hitler most likely committed suicide in the Führerbunker and that certain parts of some human body found near that location did in fact belong to Hitler. The Soviet autopsy report was not even believed by Stalin the Soviet leader. It was a convention of scared underlings to lie to the Soviet leader, to cook numbers and statistics in an outright bizarre proportion, etc. In hindsight, such myth-making was an almost humorous but definitely characteristic trait of the Soviet empire. Even at face value the credibility of such an autopsy report is practically nil, or in a bit more frank diction: it is a joke and one of the mainstays of conventional Hitler biography.

In the first part of the 1990s, a team of leading French forensic medical doctors analyzed the Soviet autopsy report. They found that the Soviet medico-legal commission had used "subterfuge" (French spelling). Their results were published in two medical journals:

E. Laurier, V. Hedouin, D. Gosset, P.H. Muller; *Le rapport d'autopsie d'Hitler : le point de vue du médecin légiste* (Hitler's Autopsy Report: a Forensic Point of View), *La Semaine des hôpitaux de Paris*, 69 (10), 1993, pp. 294-300

E. Laurier, V. Hedouin, D. Gosset, P.H. Muller; *Etude critique médico-légale du rapport d'autopsie d'Hitler* (Critical Forensic Analysis of the Autopsy Report on Hitler), *Journal de Médecine Légale Droit*, 37 (1) 1994, pp. 65-67

A news report replete on the internet about the work of the French forensic medical experts states the following summary of the detailed analysis:

“The March 18, 1994 issue of THE PLAIN DEALER [Cleveland, Ohio] carried an AP story titled ‘DOCTORS FIND BURNT BODY COULD NOT BE HITLER’S.’ Excerpts include: ‘...French forensic experts say the charred corpse said to be Hitler’s is not his body... experts FALSIFIED verification reports ordered by Josef Stalin to APPEASE the Soviet dictator... the body is actually that of an unknown German male. [The forensic experts] spent more than two years analyzing the autopsy reports prepared by Soviet coroners in the days following [the] surrender of the Third Reich in 1945... the body [said to be Hitler’s] had an extra tooth and only one testicle... no German doctor who had examined Hitler before his death ever mentioned either anomaly.’”

The forensic autopsy report of 8 May 1945 indicates that “probably Hitler’s corpse” was found. That is a cautious diction, not completely assertive, for a coroner’s report, certainly insufficient for a conviction in a trial. Shortly after this report was released, other Soviet officials disclaimed it. Then, a next version to be leaked was that dental evidence identified the remains as being Hitler’s. Then, however, again a short time later, this was disclaimed. (After Joachim C. Fest, *Hitler*, 1973, p. 1024.)

Berlin, April 30, 1945, shortly before 3:40 p.m. Most of the survivors of the Führerbunker report: At this day and time a single shot rang. According to celebrated Hitler biographer Joachim Fest (pp. 1022 f.), one single surviving eyewitness, the SS officer Rattenhuber, testified to the Soviets that he saw Hitler sitting dead on a sofa, his face smeared with blood. Hitler’s dead wife next to the male corpse on the sofa had an unused revolver in her lap; she died of cyanide poisoning. The Soviet investigators assumed that Hitler poisoned himself with cyanide. Around 11 p.m. the body in question was nearly completely burnt and charred. (After J. Fest, *Hitler*, pp. 1022 f.)

Fest’s alleged single surviving eyewitness for seeing Hitler dead on a sofa prior to his immolation by petrol fire was the RSD man (Reichssicherheitsdienst, i.e. Hitler’s police bodyguard) Rattenhuber, chief of some 200 police bodyguards who wore gray SS uniforms. RSD Commander Johann (a/k/a Hans) Rattenhuber (1897-1957) was a career SS officer from Bavaria in southern Germany. The photo above shows Rattenhuber in black SS uniform (with the Nazi/Bush regime eagle and the Yale/SS Skull & Bones secret society emblems on his cap).

This man would have told you anything to save his dearly beloved Führer. Also, if the face of the dead male body on the sofa was smeared with blood, how well would Rattenhuber have been able to distinguish if this was Hitler or merely one of Hitler’s body doubles?

Here follows another, newer and essentially different version of the Rattenhuber testimony, an example for the eerily shifting course of key details of Hitler history writing as the years grind by. Source: http://en.wikipedia.org/wiki/Johann_Rattenhuber

“On 30 April, Rattenhuber was one of the group to whom Hitler announced that he intended to kill himself rather than be captured by the Soviet forces who were occupying. He later testified:

“ ‘About 10 o’clock at night [on 29 April] Hitler summoned me to his room... Hitler said: ‘You have served me faithfully for many years. Tomorrow is your birthday and I want to congratulate you and thank you for your faithful service, because I shall not be able to do so tomorrow. I have taken the decision... I must leave this world.’ I went over to Hitler and told him how necessary his survival was for Germany, that there was still a chance to try and escape from Berlin and save his life. ‘What for?’ Hitler argued. ‘Everything is ruined, and to flee means falling into the hands of the Russians.’ ”

“Rattenhuber, however, was not present when Hitler killed himself on the afternoon of 30 April. He did not see Hitler’s body and was not one of those who took the body outside and burned it, but he was told of this immediately afterwards by Heinz Linge, Hitler’s valet.

“On 1 May, Rattenhuber led one of the three groups escaping from the bunker, the other two being led by SS-Brigadeführer Wilhelm Mohnke and Werner Naumann. Most, including Rattenhuber, were captured by the Soviets on the same day. Rattenhuber was taken to Moscow, where on 20 May he gave a long and detailed description of the last days of Hitler and the Nazi leadership in the bunker. The text of this was kept in the Soviet archives until it was published by V.K. Vinogradov in the Russian edition of *Hitler's Death: Russia's Last Great Secret from the Files of the KGB* in 2000.”

Note the key discrepancy between this description and the description summarized earlier according to Joachim Fest from his 1973 Hitler biography. Fest 1973 still has Rattenhuber as the eyewitness, but after Vinogradov 2000 Rattenhuber has been demoted to a mere hearsay witness. Also note that there were escapees from the Führerbunker on 1 May 1945, and only “most” but not “all” of them were captured.

Ron Rosenbaum (*Explaining Hitler, The Search for the Origins of His Evil*, New York 1998) is one of the very few *Hitler groomed* biographers who dare to acknowledge that the Soviet autopsy of Hitler is bogus. Rosenbaum informs his readers that the Soviet autopsy is a fabrication since it is not in accordance with the information from Hitler's doctor. Hitler had been wounded in the First World War; and there was an alleged statement by his WWI company commander that Hitler lost one testicle in the attack. There is no evidence that Hitler missed a (left) testicle. For all this, see ten-year medical analysis by Fritz Redlich, *Hitler, Diagnosis of a Destructive Prophet*, Oxford etc. 1998 (first 1993), especially p. 219.

There are several films, allegedly the most authentic a 2004 German film entitled “Der Untergang” (English: “Downfall”, 2005) based on the 2002 book “Der Untergang” by Joachim Fest. A survivor, Hitler's driver and bodyguard Rochus Misch, in an interview with the *Süddeutsche Zeitung*, April 29, 2005, complained that the book/movie portray him with false statements that he never made, that he was not interviewed for the book/movie, and that other details of the presentation are fabrications. *Fest concludes that at the end, it was not Hitler's intention to win the war but Hitler wanted the downfall*. Reviewers were startled by this bold conclusion expressed in Fest's last book (for example, reviewer Thomas Meissen in the *Neue Züricher Zeitung*, November 6, 2002); and Fest defended his striking opinion in a German TV interview (with Werner Witt, SWR 2, June 19, 2005). Joachim Fest died weeks before his 80th birthday in 2006, leaving us his startling final conclusions as his legacy.

The latest output by the *Hitler groomed* camp is a short medical forensic opinion by Professor Klaus Püschel im Hamburg (*Wie starb Adolf Hitler? Hitler's Demise*, in: *Rechtsmedizin*, June 2008, Nr. 3, p. 202-204). Püschel's research level is lower than that of an entry-level student. He diffidently rubber-stamps the Soviet autopsy report as if there were no research by others. Given today's knowledge, such an argument borders on ostrich science of hiding one's head in the sand.

The truth is that there is no conclusive evidence that Hitler committed suicide. The powers to be do not want us to know. In contrast to the truth, practically all leading Hitler biographers take it as a matter of routine knowledge that Hitler committed suicide. In any case, a historian lacks any and all forensic medical expertise even to take part meaningfully in this medical forensic discussion. This is a key example of how sleight of hand is fraudulently handed down as authentic history – of how writers of history puff themselves up to the stature of knowing more than they possibly can know, and of knowing things with a greater degree of certainty than reality permits. That is disgusting. Such academia is cloud-cuckoo-land.

2. We know positively and based on broad documentation who financed Hitler. Hitler did not do what he did, and did not become what he did (the German dictator) out of the blue but because a certain faction of Anglo-American bankers paid for him. From the very start, Hitler was a paid asset, and his war was an incredibly lucrative mega-investment, of international, mainly Anglo-American banking interests.

A blockbuster from the “Who financed Hitler” research camp is: Guido Giacomo Preparata, *Conjuring Hitler, How Britain and America made the Third Reich*, London 2005, xix + 311 pages of small print. Its entire

contents including the ten-page select bibliography are incorporated herein. The study is written by an Assistant Professor of Political Economy at the University of Washington. It is a thorough and irrefutable economical analysis of who funded Hitler. Since the massive clear financial evidence cannot be refuted, the fakers of “Hitler sat dead on a sofa” type biography have chosen, instead, to ignore it, and whenever cornered with it, to spit and to vilify it. In essence, the great study by Guido Giacomo Preparata and the numerous smart authors it draws upon confirm that Hitler did not come out of the blue but was a paid asset. Or in the words of Guido Giacomo Preparata himself (p. 15): A “detailed analysis of the emergence of Nazism is generally shunned so it seems, for it might reveal too much; in truth, it might disclose that the Nazis were *never* a creature of chance.” (Italics in the original.)

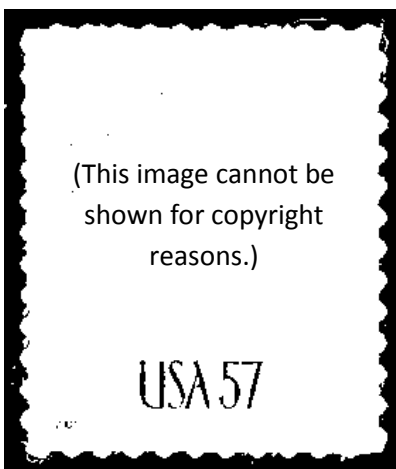
Summarizing his voluminous study, Preparata makes the following most explicit point (p. xix):

“To annihilate the German threat, the British ruling elites had gambled for high stakes; for over 30 years (1914-1945) they had woven a web of financial machinations, international complicities, intelligence conspiracies, diplomatic devilry, military savvy, and inhuman mendacity, and they finally succeeded. This game for Anglo-American supremacy came at the cost of approximately 70 million lives (two world wars): a holocaust whose nature is beyond words. Both conflicts were willed and set off in Britain. In the first one, it was political incapacity that lost Germany, in the second there was no longer a Germany worth speaking of: all we see is a benumbed population harnessed to a native automaton fitted, armed and wound up by the British (and the Soviets).”

3. The outer frame of the whole discussion is the question: What were the causes of the Second World War? In the following instance, the Hitler ungroomed camp of history writing is moving through a conservative to the forefront with key findings from the collective memory of history. See the recent book by Patrick J. Buchanan, *Churchill, Hitler and the “Unnecessary War”, How Britain Lost its Empire and the West Lost the World*, New York 2008. This conservative American politician and historian takes the position of a “blunder theorist” so common to explain away that what were not blunders but heinous strategems. A sentence in his online book notes reads: “Citing more than 100 historians Buchanan shows how the mind-set and misjudgments of statesmen such as Churchill and Neville Chamberlain guaranteed the wars that inflicted what may yet prove the fatal wounds of Western Civilization.” Buchanan is starkly unwilling (but certainly not unable) to analyze the economic side of the story but he does acknowledge on the political level that Hitler’s war was not created by Hitler but was “guaranteed” by British policy. In his train of argument, Buchanan parades much evidence from the vaults of the past for this shattering truth.

AFTER THE HITLER ASSET – THE HARVEST

I was shocked when the U.S. government under George W. Bush released a 57-cent postage stamp showing a blue Nazi Waffen-SS eagle. Somehow this got to me, more than many of the *caudillo* acts of Bush, Jr. Hitler was a paid asset, and the Second World War was an incredibly lucrative mega-investment of international, mainly Anglo-American banking interests. Half a century later, the symbol of the meanest Nazi troops appears on a U.S. postage stamp for common use. Here is an enlarged picture of this stamp (which is no longer being issued as of this writing):



The picture shows the so-called Art Deco Eagle. The color is mostly blue partly greenish. The stamp was introduced in February 2001. The stamp was designed by illustrator Nancy Stahl. Since the price change in 2007 this stamp is no longer being issued by the USPS. Robert Manis wrote in April 2002 about the symbolism (<http://www-earth.tripod.com/eagle.htm>):

“The stamp, retitled the ‘Art Deco Eagle’ was immediately recognizable as the Waffen SS Eagle, familiar to all students of WWII, and featured prominently in the notorious Nazi Rallies in Nuremberg, Germany. What [Al] Martin points out is that it is completely faithful to the original, down to its use of ‘Icelandic blue’ coloring, renamed by Moh’s colors in this era of political correctness, from its original name ‘Aryan Blue’.” My addition: The vertical lines symbolize the skywards searchlights that were neatly featured for their show effect at the Nuremberg Nazi assemblies called the Reichsparteitag. The horizontal lines are the “fasces” (as in: “fascism”). The above Bush-U.S. postage stamp is an excessively clear symbol of fascism.

Imagine that you were a child again. Your father asks you: Who uses Nazi symbols? You answer: A Nazi. But since you are a grown-up we have to use language that is more complicated (note the German courts today do give the same simple answer).

Are the people who commissioned a Nazi SS-symbol for a U.S. postage stamp Nazis? Is there something important in history that we might have missed? After Hitler? Many in the alternative media discuss this under the heading that the Nazis *won* the Second World War. The historical narrative that the Nazis *lost* the Second World War is thus seen as part of the Hitler myth, as disinformation.

Did the Nazis *win* the Second World War? Are the Nazis in charge of America and its planetary dominion of power and influence? Did the investment more than half a century ago of the international (mainly Anglo-American) bankers in *Bank Dick Adolf* and his *Bankster Holocaust* pay out? What does the *Hitler ungroomed* side of history tell us about this? We can learn that Hitler and the Second World War to all appearance were part of a take-over strategy of long standing.

Here are theses of the proposed historical development:

1. Prescott Bush Sr. was one of the bankers who backed Hitler.
2. Several leading American plutocrats were Hitler backers.
3. There is evidence that the *Bushs* were the *Scherff* Nazi family.
4. Several thousand German Nazis emigrated to the U.S.A.
5. Many immigrant Nazis were given key positions in the U.S.A.
6. The John F. Kennedy assassination was a Nazi coup d'état.
7. The Pentagon, the CIA and the NSA are Nazi agencies.

8. Today's U.S. leaders are domestic and immigrant Nazis.
9. The U.S.A. are controlled by the Nazi's banking backers.
10. Universities and mainstream media are Nazi-controlled.
11. There is a continuity since the British Opium Empire.
13. A field of legal history research is that the Nuremberg Trials were mainly held in order to protect double agents/allied assets. They were Mickey Mouse show trials staged to dupe the gullible public.

Post 9/11 America is the Nazi's prize. Their media are Goebbelsized. The "Fourth Reich" lives the United States of America. The founding event was Hitler.

Some historians and journalists who have dealt with aspects of the Fourth Reich are, without aiming in any way for a complete list: Mae Brussell, Mark Aarons and John Loftus, Webster G. Tarpley and Anton Chaitkin, Eric Phelps, Dave Emory, Jim Marrs, Rodney Stich, Alfred W. McCoy, Peter Dale Scott, for the British Opium Empire and dead German war prisoners Niall Ferguson in his commendable open style. Some key search topics are: private ownership of the U.S. Federal Reserve System, Operation Paperclip, John F. Kennedy assassination, 9-11 synthetic terrorism, Pentagon Black Budget.

Official U.S. government accounting figures confirm that there is a black budget in the trillions of dollars per year. Officially, the trillion-dollar amounts have somehow been misplaced (blunder theory), which is a lie since the misappropriations are intentional.

Dr. Michael Salla starts his well-researched 2003 Black Budget Report as follows:

"This report examines the existence of a CIA 'black budget' and an extensive network of 'deep black projects' that it funds. The report identifies the legal framework established by the U.S. Congress for the creation of a CIA 'black budget' from the appropriations earmarked for other federal agencies that are siphoned through the CIA as the sole conduit of black budget funds."

It is correct insider intelligence information that every state on the planet has a similar system of double book-keeping. The books of public finance are always cooked, on a global scale. The U.S.A. are merely the most extremely example of the sham that persists since Hitler rose to power.

Here is a tabular overview of some recent years of the Pentagon Black Budget, quoted after the Salla Report, <http://www.exopolitics.org/Report-Black-Budget.htm>
Department of Defense (DoD) – Unsupported Accounting Entries 1998-2003

Fiscal Year	Unsupported Entries USD	Source	Highlighted Quotes
2002	Not disclosed due to accounting irregularities	Independent Auditor Report	"DoD financial management and feeder systems cannot currently provide adequate evidence to support various material amounts on the financial statements. Therefore we did not perform auditing procures to support material amounts on the financial statements." (84)
2001	Not disclosed due to accounting irregularities	Independent Auditor Report	"We did not obtain sufficient, competent evidentiary matter to support the material line items on the financial statements ... the scope of our work was not sufficient to enable us to express, and we do not express, an opinion on these financial statements" (85)
2000	1.1 trillion	Office of Inspector General, Audit	"Of the \$4.4 trillion in department-level accounting entries, \$2.8 trillion were supported with proper research, reconciliation, and audit trails. However, department-level accounting entries of \$1.1 trillion were unsupported or improper." (86)

1999	2.3 trillion	Office of Inspector General, Audit	"... department-level accounting entries of \$2.3 trillion were made to force financial data to agree with various sources of financial data without adequate research and reconciliation, were made to force buyer and seller data to agree in preparation for eliminating entries, did not contain adequate documentation and audit trails, or did not follow accounting principles." (87)
1998	1.7 trillion	Inspector General Statement	"... final statements were more untimely than ever and a record \$1.7 trillion of unsupported adjustments were made in preparing the statements." (88)

Remember the last time when you misplaced \$2,300,000,000,000? No? Then start imagining what it would be like. If you can grasp this fool-proof documented reality then you can grasp who Adolf Hitler was – a key agent initiating this fraud several decades ago.

Note that one trillion is written 1,000,000,000,000. This is one million times one million or one thousand times one billion. It is about 20 times the net worth of Bill Gates the founder of Microsoft. (In British English, one billion is called one milliard. In British English one trillion is called one billion.)

Salla gives the following government citations for his foregoing table:

- 84 *Independent Auditor's Report on the Department of Defense Fiscal Year 2002 Agency-Wide Principal Financial Statements* (1/15/03) Project D2002FI-0104.000, part III, p. 225,
<http://www.dodig.osd.mil/Audit/reports/>
- 85 *Independent Auditor's Report on the Department of Defense Fiscal Year 2001 Agency-Wide Financial Statements* (02/26/02), Report No. D-2002-055,
<http://www.dodig.osd.mil/Audit/reports/>
- 86 *Office of the Inspector General, Compilation of the FY 2000 DoD Agency-Wide Financial Statements* Report No. D-2001-181(PDF)
Project No. D2001FI-0018.003
<http://www.dodig.osd.mil/Audit/reports/>
- 87 *Department of Defense, Office of the Inspector General – Audit, "Department-Level Accounting Entries for FY 1999"*
Report No. D-2000-179 (PDF) <http://www.dodig.osd.mil/Audit/reports/>
- 88 Testimony: Statement of Eleanor Hill, Inspector General, Department of Defense, Before the Subcommittee on Readiness and Management Support Senate Armed Services Committee, United States Senate on Defense Financial Management (04/14/99)
<http://www.dodig.osd.mil/Audit/reports/>

I have checked these links several times over the years. They are correct. There is a high likelihood of them eventually disappearing from the internet.

The CIA, a shadow-funded Nazi agency running the U.S.A., has the statutory legal power - extensively used - to override congressional funding legislation based on a federal statute. The U.S.A. has a secret Nazi government as shown by this hard proof. Dr. Salla,
http://www.american.edu/salla/Articles/BB-CIA.htm#_edn85

correctly explains:

"The CIA has the unique legal ability among all U.S. government departments and agencies to generate funds through appropriations of other federal government agencies and other sources 'without regard to any provisions of law' and without regard to the intent behind Congressional appropriations. Every year, billions of dollars of Congressional appropriations are diverted from their Congressionally

sanctioned purposes to the CIA and DoD based intelligence agencies without knowledge of the public and with the collusion of Congressional leaders. The covert world of 'black programs' acts with virtual impunity, overseen and regulated by itself, funding itself through secret slush funds, and is free of the limitations that come from Congressional oversight, proper auditing procedures and public scrutiny."

The citation that Dr. Salla gives for this paragraph of information is as follows:

"50 United States Code (U.S.C.) 403j(b)."

As of this writing, the federal statute in 50 U.S.C. 403j(b) per online source

http://www4.law.cornell.edu/uscode/html/uscode50/usc_sec_50_00000403---j000-.html

reads as follows:

"The sums made available to the Agency may be expended without regard to the provisions of law and regulations relating to the expenditure of Government funds; and for objects of a confidential, extraordinary, or emergency nature, such expenditures to be accounted for solely on the certificate of the Director and every such certificate shall be deemed a sufficient voucher for the amount therein certified."

The purse strings define the internal state power. Congress does not hold them; they signed them over to their minders, the Nazis and their creators.

When did the U.S. black budget start? It started in WWII with Adolf Hitler as a very highly paid British agent (Greg Hallett and Spymaster). The black budget that created Hitler, Nazi Germany and WWII - that global cesspool of criminal finance - remains to this very day the governing force within the United States of America, the last remaining global superpower, controlled from within the City of London and the Vatican, Jesuit Order.

SELECT BIBLIOGRAPHY

This select bibliography does not list books that deal with the John F. Kennedy assassination (except Hepburn, a 1968 book with source value in its own right as coming presumably from French intelligence), nor books that deal with the U.S insiders attacks on September 11, 2001 (except Bülow, a book with source value in its own right as coming presumably from German intelligence). Such books can be found easily through the internet in addition to the below. This bibliography lists only books. Articles and internet sites are not listed since they can be found either through the books or through a search engine in addition to the below.

Part One: Making Hitler

Some older key books are online at Dave Emory, <http://spitfirelist.com/>. These books underline that the findings should come as no surprize to any informed person.

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Financing Hitler; 1922-1942

[Vesting Order Number 248]

ALL OF THE CAPITAL STOCK OF UNION BANKING CORPORATION AND CERTAIN INDEBTEDNESS OWING BY IT

Under the authority of the Trading with the enemy Act, as amended, and Executive Order No. 9095, as amended,¹ and pursuant to law, the undersigned, after investigation, finding:

(a) That the property described as follows:

All of the capital stock of Union Banking Corporation, a New York corporation, New York, New York, which is a business enterprise within the United States, consisting of 4,000 shares of \$100 par value common capital stock, the names of the registered owners of which, and the number of shares owned by them respectively, are as follows:

	Names	Number of shares	
	E. Roland Harriman.....	3,991	
American NAZI	Cornelius Lievense.....	4	
	Harold D. Pennington.....	1	
	Ray Morris.....	1	
GW's Grandfather	Prescott S. Bush.....	1	manager
German NAZI	H. J. Kouwenhoven.....	1	
German NAZI	Johann G. Groeninger.....	1	
Total		4,000	

¹ 7 F.R. 5205.

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	Ray Morris.....	1
	Prescott S. Bush.....	1
	H. J. Kouwenhoven.....	1
	Johann G. Groeninger.....	1
Total		4,000

¹ 7 F.R. 5205.

all of which shares are held for the benefit of Bank voor Handel en Scheepvaart, N. V., Rotterdam, The Netherlands, which bank is owned or controlled by members of the Thyssen family, nationals of Germany and/or Hungary.

is property of nationals, and represents ownership of said business enterprise which is a national, of a designated enemy country or countries (Germany and/or Hungary);

(b) That the property described as follows:

All right, title, interest and claim of any name or nature whatsoever of the aforesaid Bank voor Handel en Scheepvaart, and August Thyssen-Bank, Berlin, Germany, and each of them, in and to all indebtedness, contingent or otherwise and whether or not matured, owing to them, or each of them, by said Union Banking Corporation, including but not limited to all security rights in and to any and all collateral for any or all of such indebtedness and the right to sue for and collect such indebtedness.

is an interest in the aforesaid business enterprise held by nationals of an enemy country or countries, and also is property within the United States owned or controlled by nationals of a designated enemy country or countries (Germany and/or Hungary);

and determining that to the extent that any or all of such nationals are persons not within a designated enemy country, the national interest of the United States requires that such persons be treated as nationals of the aforesaid designated enemy country or countries (Germany and/or Hungary), and having made all determinations and taken all action, after appropriate consultation and certification, required by said executive order or Act or otherwise, and deeming it necessary in the national interest, hereby vests such property in the Alien Property Custodian, to be held, used, administered, liquidated, sold or otherwise dealt with in the interest of and for the benefit of the United States.

Such property and any or all of the proceeds thereof shall be held in a special account pending further determination of the Alien Property Custodian. This shall not be deemed to limit the powers of the Alien Property Custodian to return such property or the proceeds thereof, or to indicate that compensation will not be paid in lieu thereof, if and when it should be determined that such return should be made or such compensation should be paid.

Any person, except a national of a designated enemy country, asserting any claim arising as a result of this order may file with the Alien Property Custodian a notice of his claim, together with a request for a hearing thereon, on Form APC-1, within one year from the date hereof, or within such further time as may be allowed by the Alien Property Custodian. Nothing herein contained shall be deemed to constitute an admission of the existence, validity or right to allowance of any such claim.

The terms "national", "designated enemy country" and "business enterprise within the United States" as used herein shall have the meanings prescribed in section 10 of said executive order.

Executed at Washington, D. C., on October 20, 1942.

[SEAL] **LEO T. CROWLEY,**
Alien Property Custodian.

[F. R. Doc. 42-11568; Filed, November 6, 1942; 11:31 a. m.]

America almost 1 year into WW2

- 50.8% of Nazi Germany's pig iron
- 41.4% of Nazi Germany's universal plate
- 36.0% of Nazi Germany's heavy plate
- 38.5% of Nazi Germany's galvanized sheet
- 45.5% of Nazi Germany's pipes and tubes
- 22.1% of Nazi Germany's wire
- 35.0% of Nazi Germany's explosives.

Anti-Semite Henry Ford receives highest medal from Hitler's emissaries 1938...His production methods were applied to facilitate the Holocaust.



Above: Vesting Order No. 248 of October 20, 1942 mentioning the grandfather of U.S. President George W. Bush in context with dealing with the enemy – Nazi Germany. Almost one year into WWII, why did the U.S.A. remain the leading industrial supplier of the alleged enemy, Nazi Germany?

Hitler's ancestry has been largely clarified by now or was already known during Hitler's lifetime. One question, however, remains to this day one of the best-kept secrets of our past: Who was the father of Adolf Hitler's father? The answer to this question was, from today's hindsight, Hitler's existential secret.

If Adolf Hitler had a weak spot in his past then it was his ancestry. Hitler did everything in his power in order to prevent it from becoming known who his paternal grandfather was. During his lifetime, he generally made a big secret of everything that related to his family background. For example, it transpired in 1930 that people were attempting to shine a light into the Hitler family history. Relative to that, Hitler said: "These people must not know who I am. They must not know from where I come and out of which family I come."¹⁷

The Problem of Hitler's Ancestry:

The Film "Downfall" (2005) with Bruno Ganz in the lead role is based on the book of the same name by Joachim Fest. The film purports to show the events of Hitler's last weeks as authentically as possible. In the midnight marriage ceremony in the bunker, the registrar asks Eva Braun for her proof of Aryan ancestry (the notorious "Arierausweis"). She gives it to him; he gives it a verifying glance; and then he asks Adolf Hitler for his "Arierausweis". However, Hitler has no such proof of his Aryan identity. Best man Dr. Joseph Goebbels injects the remark that the registrar is dealing with *der Fuehrer*. The registrar, eyes downcast, then quickly without further ado skips the embarrassing question and marries the couple.¹⁸

Hitler had no proof of Aryan ancestry. He could not have acquired such a document of proof because certain evidence of his ancestry was meticulously kept outside of the books as a matter of state. As far as it is known, Hitler never initiated the issuance of such a document for himself, nor ever submitted any application for such issuance.

During Hitler's lifetime there were many rumors that the father of his father had been Jewish. According to oral intelligence information Hitler had a British passport that was marked "Jew". According to further oral intelligence information Hitler's paternal grandfather was a leading member of the Rothschild family in Vienna. However, this information shall not be presented here without further research, because renowned historians have again and again refuted such a statement, claiming that such a fact cannot be proven with legitimate methods of historiography. A questionable assertion.

According to Joachim Fest this is (to this day) the valid situation of historical scholarship:¹⁹

"A renewed research mission, undertaken in August 1942 by the Gestapo by order of Heinrich Himmler, remained without tangible result; and the version that Johann Nepomuk Hüttler was the father of Alois Schicklgruber 'with a probability verging on certainty' is not much better secured than all other theories of grandparenthood, even if it manifests a certain combinatory ambition. In the end, any of these theses run aground in the darkness of confused conditions that were characterised by abject poverty, gloom and rural bigotry: Adolf Hitler did not know who his grandfather was."

Intelligence sources know that the father of Adolf Hitler's father was a leading member of the Rothschild family. The same sources maintain that Adolf Hitler was well aware of this and was driven to keep this secret

¹⁷ Der Spiegel, 1967, Nr. 31, p. 40; quoted after Joachim Fest, *Hitler*, 1973, p. 31 (original German edition).

¹⁸ German Eva Braun had won the race against her erstwhile rival, Adolf Hitler's English right-wing friend Unity Mitford. It can no longer be clarified whether Hitler's friend from a family of English nobility bore him a child. This note does not comment on the allegation that Madeleine Albright is that child, nor does it comment on the allegation that Angela Merkel is another illegitimate daughter of Adolf Hitler. Through gene tests all this could be verified voluntarily (Hitler's half brother Alois Jr. has three still living descendants in New York) – practically, however, there will be no desire to know this.

¹⁹ Joachim C. Fest, *Hitler*, Munich 1973, p. 32.

at all cost. The same sources maintain that this was part of a long-term strategy. Over and above that, however, there are documented grounds to assume:

- that numerous history books intentionally cover up this connection, and
- that a chain of evidence can be formed, to be judged by the reader, for the fact that Hitler's paternal grandfather was a leading member of the Rothschild family.

First, indirect evidence. Here follow two examples that may elucidate the doubt:

1. In New York, three male relatives of Adolf Hitler from his direct paternal line are living. If all participants would agree one could find out easily through gene tests if and how there is a blood relation with the Rothschilds. But apparently, that is not desired. Thus, most likely one will have to pursue this story without a clarifying gene test.

2. In 1941, the Hitler regime paid a favor, unbelievable but true, to a leading Jewish banking family, namely to the Warburg family. The Warburgs were considered to be business agents for the Rothschild banking interests. For this, one must know the following:

In the U.S.A. in 1913 a large private bank of certain wealthy families (including Rothschild and Rockefeller) was established.²⁰ To this day it functions as the public reserve bank and currency issuer of the

²⁰ Established by a U.S. federal statute (Federal Reserve Act, 23 December 1913). The Fed on the national level is a mere decision gremium. The foundation of the system are twelve regional banks of the Fed system (the most important the Federal Reserve Bank of New York). An ownership of the gremium on the national level is not apparent. It does not pay any dividends, either. The basis of the system are the twelve regional central banks. The twelve are no federal agencies but are independent and are owned exclusively by private owners. They are comparable to an agency merely to the extent that they are tax exempt. The government has no say in decisions of the controlling boards, e.g. for interest rates. The shareholders are paid dividends from the profits. The Fed receives no funds from any Congressional budget (an outright ridiculous notion since the Fed is government's money machine). (Precedent of long standing of the U.S. courts, see for example *Lewis v. U.S.A.*, U.S. Ct App, 9th Cir, 680 F.2d 1239 [1982]; *Scott v. Federal Reserve Bank of Kansas City*, U.S. Ct App, 8th Cir, 406 F.3d 532 [2005]).

Together with the banking system, this privately held system issues over 98% of all the money of the U.S.A. (essentially all except coins which are issued by the state). The Fed issues about 2% of the entire money itself, while the remaining bulk of all money is created by the banks by „fiat“ through giving out credits. This lucrative private money system is as of this writing allegedly crashing dramatically which is graphically compared with a hurricane (e.g. Ben Bernanke, Gouverneur of the Fed, in current press reports).

Simplified example: If a bank deposits \$ 10 in the Fed then it can lend out \$ 90 for interest to its customers. At a market interest rate of 10% it receives on its deposited \$ 10 an interest of \$ 9. The respective liquidity is gained, for example, through a tender of the Fed at a lower interest rate. The \$ 9 of in-flowing interest (example) are shared by the Fed and its member bank (or other financiers, account holders of the bank, etc.). In an overall view, the entire system is nothing else than covert usury (namely in the example an interest of 90% p.a. which is burdened on the general public and is withheld from the state, which is why the people need to pay taxes; and because of the built-in usury the taxes increase incrementally). That is, by and large, the financial principle behind the war economy. This is also termed reserve multiplication and „fractional reserve banking“. From the viewpoint of strategy theory this defines the game that is at issue here and that gives windfalls to the owners in particular in times of war – following the maxim of socializing the costs (government bankruptcy) and privatizing the profits (Midas effect). In this specific sense, the monetary system itself is the chillingly murderous force behind wars.

The financial sovereignty of the U.S.A. as a state always has been restricted. The American Revolution bankrupted the state very early on, which is a complicated subject of financial history. The large debts to England had to be acknowledged. George II of England financed both sides of the war. The effects last to this day. The U.S. federal income tax that was enacted without amending the Constitution (never ratified) is used to make payments to the English crown and the Vatican. This is carefully hidden in a confused paper trail, statutes with misleading labels, fragmentation of the legal subject matters across numerous papers, etc. The Queen of England still changes social policy, the meanings of legal words and Social Security policy within the United States as late as 1997. On 22 July 1997, Queen Elizabeth II changed the U.S. Social Security as follows: S.I. 1997 NO.1778 – The Social Security (United States of America) Order 1997 Made 22nd July 1997 coming into force 1st September 1997. At the Court of Buckingham Palace the 22nd day of July 1997. Now therefore Her Majesty in pursuance of section 179 (1) (a) and (2)

U.S.A. (the Federal Reserve Bank[ing System]). During WWI, Jewish banker Paul Warburg, who was born in Germany, was the Governor of the private U.S. reserve bank. His brother Max Warburg was, during WWI, the chief of German intelligence and financier of Vladimir Iljich Lenin.²¹

Together with the families Rockefeller, Harriman, Walker/Bush, Ford and others, also with Fritz Thyssen, Friedrich Flick and the I.G. Farben cartell, Max Warburg brought gigantic American investments into German industry and built up the German war financing for Hitler's war. Further helpers were Hjalmar Schacht and Max Warburg's close friend Montagu Norman, the Gouvernor of the Bank of England. The roof for this was the Dawes Plan, later modified as Young Plan, plus the return of the U.S.A. to Europe after the end of WWII.

In March 1941, 14 employees and family members of Warburg & Co., the Dutch branch of the international family bank M.M. Warburg & Co., was expedited in an unusual way out of the country. One would actually assume that the Nazis, who were holding Holland occupied, would have furiously sent the Jewish bankers straight to a concentration camp. But no. The fourteen were put on a regular train and were given a special SS escort whose duty it was to guard and to protect them. Based on other agreement, other Warburgs were also riding on this train. The train rode through the occupied part of France, through the non-occupied part of France, Spain and Portugal. According to one report, the Warburg group kept their compartment doors shut so that the SS guards could not come in. Directly before the French border an SS man asked a person in the Warburg compartment: "We are supposed to accompany you until San Sebastian but I have a girl friend in Hendaye. Would you permit me to leave you in Hendaye?" The Warburg who was asked answered dryly: "I think we will make it on our own." In Lisbon, the group boarded a ship to Cuba and then entered the U.S.A. using visas that were acquired with the help of American Warburgs. Some of them found jobs as employees of E. M. Warburg & Co. on Wall Street.²²

Considering the structure of the Nazi empire one may rest assured that all this had Hitler's consent. This contradicts egregiously the projected image of the blindly furious Jew persecutor. Unbelievable but nevertheless credible reported is the fact that the SS man asked for the Warburg family's permission to leave the train ahead of time. The conventional Hitler biography has no explanation for this.

Hitler's Manic Cover-Up:

Adolf Hitler was persecuted by the mania that his paternal grandfather was Jewish. Much in his behavior was the result of this fixed idea.²³

The destruction of tracks was consequently a mania of Hitler. To the extent that we can judge it from the remaining historical documents Hitler wanted to cover up that he came from a small-town and incestuous family background. He did not want to hide that he was born as an Austrian, something that was known anyway. Nor did he want to hide with any particular vengeance that his father was an illegitimate child. At

of the Social Security Administration Act of 1992 and all other powers enabling Her in that behalf, is pleased, by and with advise of Her Privy Council, to order, and it is hereby ordered as follows: „This Order may be cited as the Social Security (United States of America) Order 1997 and shall come into force on 1st September 1997.” There was only brief mention in three newspapers that six trillion \$\$ in social security funds disappeared from a Citibank account which probably is linked with the fact that the Queen enacts certain social security regulations of the United States in a hidden context of taxation. The U.S.A. are not a sovereign state but a partially sovereign construct. Remarkably many American presidents have been related to English royal families, most recently Bush and Obama; the real father of Bill Clinton is not known (according to information from the middle level of the Rockefeller family: Winthrop Rockefeller).

²¹ Eustace Mullins, *Secrets of the Federal Reserve*, 1952, chapter eight (WWI).

²² Ron Chernow, *The Warburgs, the twentieth century odyssey of a remarkable Jewish family*, New York 1993, p. 508 f.

²³ Fritz Redlich, *Hitler, Diagnosis of a Destructive Prophet*, Oxford etc. 1998 (first 1993), p. 13, 219. Redlich in particular uses statements of Hitler to Hans Frank.

least, these are facts that are well-documentable to this very day. Hitler could have covered this up if this had been a target of his. But not even this was his target according to these considerations.

The lack of a proof of Aryan descent permits us to conclude plausibly that Hitler's mania might have had a racial aspect. After considering matters this is what your common sense tells you.

One should look exactly at what Adolf Hitler did in order to cover up the traces of his ancestry. The center of his focus apparently was his paternal line.

The ancestors of Alois Hitler (Adolf Hitler's father) allegedly came from the area around Döllersheim in the Austrian "Waldviertel" (literally: forest quarter). A local historian graphically illustrates the events:²⁴

In summer of 1938, just weeks after National Socialist Germany occupied Austria, the German army started building a giant shooting range in the "Waldviertel". The shooting range was earmarked to become the largest such installation in all of the German Reich, having a size of roughly 19,081 hectares, based on a carefully designed order of the Nazi military authorities and a surprise implementation. Hitler's grandmother lived here; his father was born in Strones near Döllersheim; but all that was certainly no hindrance. Thirteen months prior to the start of WWII, on 8 August 1938, the German army held the first marksman's contest in the villages round about Groß-Poppen and Edelbach.

No fewer than forty-two communities, several strewn-out settlements, individual farms and mills had to be vacated by 1942. Four parishes were cancelled, five more were heavily hit. The "Deutsche Ansiedlungsgesellschaft" relocated roughly seven thousand inhabitants, some of them not even given the time to bring in their harvest. What haste!

And further, with the details of the baptismal register that provide the foundation for today's doubts:

Maria Anna Schickelgruber, a woman presumably in abject poverty, lived in this area during the first half of the nineteenth century. She was born in 1796 in Strones. She died - still quite young - on 7 January 1847 in Klein-Motten, aged 50. She was buried in the parish town Döllersheim. Führer Adolf Hitler was her grandson. On 7 June 1837 she gave birth to an illegitimate son named Alois at Strones Nr. 13. He was baptized on the same day in Döllersheim. Five years later, Maria Anna Schickelgruber married Johann Georg Hiedler, a miller's apprentice. He was born in 1792; he lived until 1857. During his lifetime, however, Hiedler, the grandpa, did not legitimize his wife's pre-marital son Alois. The son Aloys spent his childhood and youth on the farm of Johann Nepomuk Hiedler, a brother of his stepfather, in Spital near Weitra, but not in his mother's household.

Aloys had to wait nineteen years after the death of Johann Georg Hiedler: On 6 June 1876, foster father Johann Nepomuk Hiedler and three witnesses, farmers from Spital, came before notary public Joseph Penker in Weitra. They stated that Aloys Schickelgruber, now age 39, was the son of J. H. Hiedler's deceased brother Johann Georg Hiedler. The notary duly recorded this statement. The next day the four men came before the parish priest Joseph Zahnschirm in Döllersheim, who struck the name Schickelgruber in the baptismal registry and replaced it by "Hitler", not "Hiedler" - same misspelling is in the deed of the notary in Weitra.

The so far empty box "father" was filled out with: Georg Hitler. The three witnesses each signed with three crosses - they could not, and probably would not, write. Immediately thereafter, Aloys Schickelgruber had his name changed to Aloys Hitler.

The book continues, concerning the messianic aspect of Hitler's self-perception:

Recent research suggests: Such motives may have been had implications for the creation of the giant military shooting range right here, of all places, in the home area of Hitler's ancestors: "Meeting Minutes, 14 August 1943 - Proposition 6 - ... adopted to be submitted to the Fuehrer: 'Immediate and

²⁴ Johannes Müllner, *Die entweihete Heimat* (Scarred Homeland), 1983 (quoted after the online edition).

unconditional abolishment of all religious creeds after the final victory ... at the same time, Adolf Hitler to be proclaimed as the new Messiah. ... The Fuehrer thereby is to be presented as a middle thing between savior and liberator – but in any event as a god-send to be paid divine honors. The existing churches, chapels, temples and cultic monuments of the various religious denominations shall be rededicated as ‘Adolf Hitler Shrines’. ... The figure of the knight of the Holy Grail, Lohengrin, may serve as a model for the god-send ... The Fuehrer’s background shall be veiled by appropriate propaganda even more than so far. Also, his future demise shall take place without leaving behind any tracks and in complete and utter darkness.” Hitler subscribed this proposition with a note: “The first sensible draft! To Dr. Goebbels to work on.”

For some reason, Adolf H., however, failed to take and destroy his ancestral documents from the Döllersheim parish. These ancestral documents still exist today. Historians have analyzed them. We can thus reconstruct Hitler’s ancestry in all points that are meaningless. The only uncertain issue is - guess! - who Adolf Hitler’s paternal grandparent was. (If you guessed that you read well.)

With the baptismal entry of Aloys Schicklgruber began the cover-up. Aloys’ out-of-wedlock mother Anna Maria Schicklgruber refused to tell the priest the father’s name. The column in the baptismal register for the name of the father, therefore, initially remained blank.²⁵

Adolf Hitler failed to have the documents destroyed that leave us this picture of his ancestry. It is clear that Döllersheim etc. was *not* vacated in order to destroy Hitler’s ancestral documents, because these remain in existence to this very day.²⁶ The “father” column was filled out – wrongly!

The Analysis by Walter C. Langer:

Who did it then? An American analyst, Walter C. Langer,²⁷ summarized the essential doubts in Adolf Hitler’s ancestry. Langer worked for the OSS, the CIA’s predecessor. He was commissioned, shortly before the war broke out, to compile a study about Hitler. I recite from Langer’s 1972 book:

In studying Hitler’s family tree, there is considerable confusion. A great deal of it is due to the name being spelled in different ways: Hitler, Hidler, Hiedler, and Huettler. Over and over again, however, it is fundamentally just the same name spelled in various ways by different members of what was basically an illiterate peasant family. Adolf Hitler himself spelled his name Hittler on earliest Party membership blanks. His sister frequently spelled the name, Hiedler. More confusion comes from the fact that Adolf’s maternal grandmother was also named Hitler. That later became the father’s family name.

Alois Hitler, Adolf’s father, was an illegitimate son of Maria Anna Schicklgruber. Generally, it is supposed that Alois Hitler’s father was named Johann Georg Hiedler, a miller’s assistant. Alois was at no time legitimized. He bore his mother’s name until he forty years of age. Then he changed his name to Hitler. It is not clear why this was done. The villagers generally say that that was necessary for him to obtain a legacy. It is unknown where the legacy came from. One might assume that Johann Georg Hiedler changed his mind on his deathbed and left an inheritance to his illegitimate son, together with his name. Still, however, strangely, he did not legitimize his son when he married Anna Schicklgruber

²⁵ Wolfgang Zdral, *Die Hitlers, Die unbekannte Familie des Führers* (The Unknown Family of the Fuehrer), Bergisch-Gladbach 2008, p. 13.

²⁶ The old baptismal register books of the parish Döllersheim were brought to the episcopal archive in St. Pölten. This collection includes the famous baptismal register (VII/7/10/1837) wherein the birth and the baptism of Aloys Schicklgruber is recorded, the fatherhood initially remained open, and wherein the change of name to Aloys Hitler is documented, see Müllner, online edition, http://www.doellersheim.at/doellersheim/Das_Buch/Die_Pfarre/die_pfarre.htm

²⁷ The report is a recitation of: Walter C. Langer, *The Mind of Adolf Hitler, The Secret Wartime Report*, New York 1972, p. 111-113.

thirty-five years earlier. Why the son chose to assume the name Hitler and not Hiedler, if this happened so, is another mystery that remains unsolved. Hiedler's death date has not been established. Consequently, we are unable to relate these two events in time. All we have is aplenty to speculate.

(I would like add the thought: Imagine a Nazi mob howling "Heil Hiedler!" with a long "-ee-".)

1. That it is not at all likely that a miller's assistant in a small village in this district would have anything of significance to leave in the form of a legacy.
2. That it is inexplicable that Johann Hiedler failed to claim the boy until thirty-five years after he had married the mother and the mother had fallen silent since she died.
3. That if a "legacy" were left by the poor man Hiedler on the condition that Alois take his name, then how did it become possible for the recipient to become named, Hitler.
4. That the level of intelligence, and the overall behavior of Alois, as well as of both of his sons, is entirely out of keeping with the standard Austrian peasant families of that time.
5. That Alois Schicklgruber, at an early age, left his home village and sought his fortune in Vienna, a metropolis where his mother had worked.
6. That it would be most strange for Alois Hitler, who was a customs official in Braunau, to choose a Jewish person of the name Prinz, of Vienna, to become Adolf Hitler godfather. Did father Hitler feel that there was some Jewish kinship involved?

Details of how the American intelligence agent researched that Alois Hitler arranged for his son Adolf to have a Jewish godfather named Prinz from Vienna are not disclosed.²⁸ In any event, this rarely told research result of American war intelligence is in the records. It apparently did not have the purpose to be used during the war as propaganda.

This information is mentioned on the internet repeatedly together with the allegation that the doctors of the Hitler family were Jewish, and/or that a Jewish doctor helped during the birth of Adolf Hitler. The research network, asked about this, answered: More than likely. Many doctors were Jewish. Doctors often work for the secret service. They are also often Freemasons or belong to another secret society.

William Patrick Hitler's Blackmail Attempt:

Adolf Hitler's half-brother Alois Hitler Jr. in England had a son, William Patrick Hitler. This William Patrick Hitler tried to approach his mighty uncle Adolf Hitler, which worked only after William Patrick could provide foolproof documentation that he was a family member. His uncle Adolf gave him 500 marks and got him a job with the car producer Opel. William Patrick also tried to exert pressure on his uncle by letting him know that certain unpleasant details from the family history could leak out to the public.

In fact, in 1939 Patrick Hitler did write an article, albeit a very mild one, in the Paris newspaper Paris-Soir. In the article an employer of Anna Maria Schicklgruber in Graz named Leopold Frankenreiter is mentioned.²⁹ Adolf Hitler's lawyer Hans Frank confusingly mentioned a certain Frankenberger in Graz, last mention during the Nuremberg Trials. Research has shown, however, that this Frankenberger is non-existent. The German news magazine Spiegel writes about this:

There was no Frankenberger in Graz of that time, according to the official inhabitant lists. A Leopold Frankenreiter was the employer of Hitler's grandmother. Hitler's nephew William Patrick mentioned

²⁸ The research network says that the information concerning Prinz is correct but is a false track; and one should not waste time in pursuing that.

²⁹ See research of the former state archivist Franz Jetzinger, *Hitlers Jugend, Phantasien, Lügen und die Wahrheit*, (Hitler's Youth, Fantasies, Lies and the Truth), Vienna 1956. Newer details of this per 2007 are reported by Spiegel online, <https://www.spiegel.de/spiegel/vor50/0,1518,487012,00.html>

this, as researchers have found. Frankenreiter, born 1795 in Bavaria, son of a Catholic shoemaker from Bavaria, moved to Graz. In Graz, he was a butcher and cooker of innards.

This was certainly no Jewish connection. There is no evidence that Hitler's grandmother was employed by Leopold Frankenberger in 1836. It allegedly was part of the family history of the Schicklgrubers/Hitlers that a Frankenreiter/-berger paid child support for 14 for Aloys Schicklgruber (Hitler's father). According to Hans Frank, Adolf Hitler did not deny this. But this could have been a mere conduit for forwarding the money from a third party who wished to remain anonymous. Coming both from Patrick Hitler and from Hans Frank, there is to my mind something to the story; it does not sound like a 100% invention. Why should Patrick Hitler have believed that he could put pressure on his uncle Adolf with pure fantasy stories? Most likely Uncle Adolf knew exactly what was really meant. It probably did not begin with an "F".

Werner Maser found out that Anna Maria Schicklgruber from Strones was registered neither in the "Dienstbotenbuch" (servant's book) nor in the "Buergerbuch" (citizen's book) of Graz.³⁰

The Report of Hansjürgen Koehler³¹:

Biased historians seem to make it a sport to discredit the following report. But there is no viable reason to do so, apart from the fact that the report makes it more than probable that Adolf Hitler's paternal grandfather was a leading member of the Rothschild family.

One of the elements of the following narrative by a Nazi defector to England is a car accident. "Tragically", the head of the Austrian government (the Alpine country bordering on the south of Germany) suffered a "car accident" during a critical moment in the following narrative. Austria is a country with right-hand driving. The date of the car accident was Monday, 13 July 1935. While it was reported differently (namely, as an "accident"), the truth is that it was a set-up and an assassination attempt. Any historian can verify that using available sources. That supports the credibility of the following narrative of the Nazi defector.

Time magazine reported the car "accident" and the death of Mrs. Schuschnigg, the Austrian Chancellor's wife. But no cause for the accident was ever published.³² The fact that no cause for the accident was ever published means in plain English that the so-called car accident was in reality a Nazi assassination attempt. The Time magazine article hints at this: "... Vienna buzzed with rumors that Nazi agents had tampered with the steering gear of the Schuschnigg automobile." Exactly that actually seems to have been the case.

Photos of the accident site show clearly that there is a flat straight road with high visibility, a large pear tree by the roadside and the severely mangled wreck of a luxurious vintage limousine that had darted across the left lane onto the meadow and crashed headlong into the pear tree. The Nazi defector who authored the narrative below smirkingly denies that the Gestapo had any role in this but we know how to read such a specific denial.

The alleged accident happened around the noon hour on a straight flat road with high visibility on a dry sunny day at the height of summer. The Gräf & Stift limousine, at that time the Austrian equivalent to a Rolls Royce, was driven by chauffeur Tichy, presumably one of the best-trained chauffeurs in the country. A police officer was also in the limousine. The limousine was trailed by a second car with two more security details. Inexplicably, the Chancellor's limousine swerved off the straight dry road for no apparent cause. The car crashed into the pear tree on the other side of the opposite lane at a speed of about 80 kilometers per hour,

³⁰ Werner Maser, *Adolf Hitler*, München 1997, S. 28. In depth about Adolf Hitler's family now: Wolfgang Zdral, *Die Hitlers, Die unbekanntte Familie des Führers*, Bergisch-Gladbach 2008.

³¹ Intelligence sources consider this discussion as superfluous. The Koehler file is said to be voluminous. Details such as these would divert attention from the big picture.

³² <http://www.time.com/time/magazine/article/0,9171,754969,00.html>

that is, with travelling speed. The chancellor broke his shoulder-bone but his wife died upon impact at the tree. It was a national tragedy.³³

The severely mangled condition of the limousine seen on the photos suggests that the brakes totally failed. The occurrence of the swerve is indicative that the steering system failed, most likely for being tampered with as popular rumor had it.

A roadside monument of mourning was erected in 1936 at the crash site in memory of the Chancellor's dead wife, Herma von Schuschnigg. When the Nazis occupied Austria in 1938, however, they hurriedly removed that memorial.³⁴ Why?

Intelligence sources are unanimously certain that Hitler (as well as Churchill, Stalin, Mao, that is the top *visible* acting persons) were descendants of the Jewish Rothschild family (which was moreover interbred with the British royal family³⁵). It is unthinkable from the very outset that such acting persons would be selected from outside the family. These sources concur with informed historians such as Werner Sombart and Niall Ferguson³⁶ that Europe, at least up to the First World War, had only one dominating power, namely the Rothschild family. For the time after that the historians grow more reserved since the family archive of the Rothschilds in London is currently only open to historians for the period up to 1914. It is not apparent why this influence would have waned in the time leading up to Hitler, as the example of the Warburgs shows who had close ties to the Rothschilds. The Warburgs, Rockefellers, Rothschilds and Schiffs are to this day according to insider information controlling private owners of the private U.S. reserve bank, a good measure for the continuing true conditions of power. The intelligence sources are unanimously certain that Hitler was a descendant of the Rothschild family.

Thus would support the report of Hansjürgen Koehler, a high Gestapo officer and defector to the British in 1940. Koehler published an explosive book in English. In one of the chapters he relates a detailed account concerning this question.³⁷ According to him, he is an eye witness for certain documents that the Austrian Chancellors Dollfuß and Schuschnigg compiled relating to Hitler's ancestry. This includes an official registration document of the city of Vienna that showed that, at the likely time of conception, Anna Maria Schicklgruber (mother of Alois Hitler) was employed in the house of the Rothschild family in Vienna. The conventional Hitler biography denies the truth of this story or else does not mention this source at all.

According to inner lie criteria, Koehler's account does not raise any recognizable flags; it looks clean. In particular, it is detailed, consistently detailed and, in itself, without contradictions. Additionally, numerous participants of the action are mentioned by name so that Koehler in no way wants to push himself in the limelight as a suspect "single witness", nor does he want to evade a historical verification of appurtenant events. Thereby, Koehler's account acquires some credibility. If one draws upon intelligence sources the result is that this aspect, too, leads to freedom from contradiction and logical fittingness. The fit is conclusive and is of high, even complete precision. Thus, if one uses the Koehler information together with the intelligence information then one gets mutual confirmation. This leads to a newly accentuated perspective for the writing of history that Adolf Hitler was to one quarter a Jew and a Rothschild.

³³ See Manfred Carrington, Andras Reiter, *Der Süden von Linz* (The South of Linz), 2008, p. 516 f. with photos, quoting a news report by the Linz newspaper Tagblatt of 13 July 1935.

³⁴ Lucian O. Meysels, *Der Austrofaschismus, Das Ende der ersten Republik und ihr letzter Kanzler* (Austrofascism, The End of the First Republic and Its Last Chancellor), 1992, p. 134. The roadside memorial has since then been restored.

³⁵ And thus distantly related also with many American presidents, currently for example with the Bush family.

³⁶ Niall Ferguson, *The House of Rothschilds, vol. 2, The World's Banker, 1849-1999*, London 2000.

³⁷ Hansjürgen Koehler, *Inside the Gestapo, Hitler's Shadow Over the World*, 2008; first London 1940. The chapter at issue is entitled: „The Fatal File“.

Koehler reports: Reinhard Heydrich told him officially that the Austrian Chancellor Schuschnigg was trying to blackmail Adolf Hitler. Schuschnigg had a file (or with another word, a *Dossier*) about Hitler's ancestry. Schuschnigg sent Hitler a copy of the Dossier. Heydrich instructed Koehler to lift, steal and purloin the original of the Schuschnigg-Dossier at any cost. The Dossier had already cost three lives. After a spy work of months, Koehler was finally successful in his mission.

First, Heydrich gave Koehler a copy of the Dossier and ordered Koehler to read the Dossier. Koehler did this. Koehler points out that he never saw the originals of the documents.

Heydrich had ordered the documents in the dossier in three sections. The first section were documents that the German General Schleicher had collected against Hitler. According to this part of the Dossier, Hitler had spent not a single day of WWI in the trenches. Instead, he was a messenger, a runner. General Schleicher further queried why Hitler (who was highly decorated militarily, namely with the Iron Cross First Class) after as long as four years of service was still only a Private First Class. The army had a chronic deficit of sergeants. Hitler should have long been promoted; anything else was completely inexplicable for the General. As a Sergeant or Corporal Hitler then would have needed to serve in the trenches. The high decoration was only given for very special merits, in particular if the recipient was a mere Private. Right after WWI a history of the Regiment List was published, describing all special merits of the privates, NCOs and officers. But no mention was made of Adolf Hitler, which greatly surprised the General. Further research revealed that Hitler received the Iron Cross not during but after the war.

After Hitler came to power, Schleicher then sent the Dossier that he had begun to Engelbert Dollfuß, the Chancellor (head of government) of Austria. Hitler knew that Schleicher compiled a Dossier against him. When Hitler's goons had murdered General Kurt von Schleicher (30 June 1934) they found, to Hitler's mortification, that the Dossier was no longer in his possession but was in safe-keeping with Dollfuß in Austria.

Now Koehler read the second section of the Dossier. Dollfuß had continued the collector's activity of Schleicher. After all, Hitler's entire family was from Austria; and Adolf Hitler himself was born in Austria. In good bureaucratic fashion, Dollfuß collected the relevant birth certificates, the mandatory communal registrations of residency, protocols etc. (*Given his mania, Hitler must have absolutely loved this ... Have you ever stepped in a hornet's nest?*) All this gave the following picture:

Hitler was, and remained life-long, the son of a financial agent: of the imperial customs official titled a "Zollamtsoberoffizial" Alois Schuecklgruber (or Schicklgruber), later renamed under suspicious circumstances into Alois Hitler.³⁸ Dollfuß' first question was how Alois Schicklgruber became Alois Hitler. It was remarked that the name Hitler was entirely uncommon among the farmer of upper Austria. Also in Galicia, the name was by no means common, but some Jews lived there whose name was Hitler. In the written application for the name change Alois Schicklgruber pointed out that his mother-in-law's name was Hitler (while the amended baptismal register showed "Hiedler" as his alleged father's name). He therefore wanted to assume

³⁸ The sound of names is critically important for the Hitler story. „Heil Schicklgruber“ would have passed unnoticed, regardless of voice volume. „Heil Hiedler“ (with long first vowel „ee“ and soft „d“ [„Heil Héed-ler“], the vowel hiccupping into a screech at the back of the palate), on the other hand, would have kept Germany safely out of WWII because the major part of the population would have died laughing before any hostilities ever commenced. Chaos theory refers to this as the „butterfly effect“ whereby the trifling wing beat of a butterfly can be the cause of a storm on the other side of the planet. Stripped to its barest essence, the Hitler story *is* the story of a short vowel („i“) and a hard plosive („t“) [„Hitt-ler“]! The names of God bear great power; and the names of rulers are chosen carefully. The name looks like an engineered match to Nostradamus II 24 („Hister“), a possibility well within occult Nazi thinking. The double meaning of this Latin name of the Danube (Austria) in mumbled context of „the German child“ and a „cross ... crook“ (VI 49) makes this very palpable (or Nostradamus foresaw the future by remote viewing, or both). Hitler and Goebbels tried to capitalize on this famous prophecy (Ellic Howe, *Urania's Children*, 1967).

this name (Hitler) so that he would no longer have to bear the strange-sounding name Schicklgruber. (This was an argument of name sound.) After the change of name, Alois Hitler married his niece Klara Pötlzl. The gave birth to three children of the couple, namely Gustav, Adolf and Paula. Gustav died in infancy. Adolf had a half-brother and a half-sister from the previous second marriage of his father, Alois Hitler Jr. and Angela.

That the main piece in the Dollfuß collection was a mandatory communal registration document of residence from Vienna. Nearly a hundred years earlier a Matild Schuecklgruber, who is called Hitler's grandmother, had come to Vienna in order to find work. Something happened there: Matild Schucklgruber became pregnant and went home to her village in order to face her shame.

The official registration document was in the collection of the Dossier that was compiled by Chancellor Engelbert Dollfuß. Koehler points out that he had no possibility to verify its authenticity. He also points out, however, that the document had tremendous ramifications. The document, a registration card, stated that Matild Schuecklgruber was a servant in the house of the Rothschilds. At this point in the Dossier Dollfuß entered a handwritten remark.

Then Koehler read the third section of the Dossier which was added by the new Austrian Chancellor Kurt Schuschnigg (the successor of Dollfuß after he was shot at during an orchestrated putsch attempt on 25 July 1934 and then died from loss of blood). Schuschnigg had additionally researched whence Adolf Hitler's grandmother Johanna Hitler had come. Further, Schuschnigg had researched the suicide of Hitler's niece Greta Raupal.

Upon reading this, Koehler thought about the fact that only four knew the contents of this Dossier: Schuschnigg, Mussolini, Heydrich and he. Koehler deliberated whether his knowledge might be dangerous for him (and this looks like the motive why Koehler became a defector in the first place, supporting the credibility of his report).

Twenty-four hours later, using the alias of a stamp dealer from Berlin named Karl Krause, Koehler lodged in the Viennese hotel Metropol. He met von Papen in the German embassy. There follows a lengthy description of the hunt for the Dossier. Chancellor Schuschnigg's wife Herma unfortunately proved to be a big obstacle until she tragically lost her life in a car accident. (Such an accident is of record for 13 July 1935 near Pichling by Linz.) After the tragic incident, espionage labors of months succeeded in placing a female spy, Countess Vera Fugger von Babenhausen (Vera Fugger-Czernin) inside the closest circle of Schuschnigg.³⁹

³⁹ Vera von Schuschnigg (her name after becoming Kurt von Schuschnigg's second wife; 1904-1959), is one of the most under-researched key figures in all of Nazi history. Certain letters of the spouses have been published for the period 1938-1945. When Nazi Germany made captives of their leading internal enemies, typically the wives were also interred. Not so for Vera Schuschnigg – she was not registered as a captive but had joined her husband in captivity „voluntarily“, a strange singular tell-tale incidence, see Hans-Günter Richardi, *SS-Geiseln in der Alpenfestung, Die Verschleppung prominenter KZ-Häftlinge nach Südtirol* (SS Hostages in the Alpine Fortress, The Deportation of Prominent Concentration Camp Prisoners to South Tyrol), 2nd edition 2006. She wrote to Göring asking for permission to join her husband in his captivity: Richard Schüller, Jürgen Nautz, *Unterbändler des Vertrauens, Aus den nachgelassenen Schriften von Sektionschef Dr. Richard Schüller* (Trusted Negotiators, From the posthumous writings of section chief Dr. Richard Schüller), 1990, p. 177. Her request was granted in 1941, after more such appeals. Today, seven decades later, and many thousands of books and articles into, the events, this noble elegant lady with her tragic love story remains an untouchable for our diligent historians. Why?

It is verifiable that the relation started after the death of Herma Schuschnigg: Edmund Glaise von Horstenau, Peter Broucek, *Ein General im Zwielicht, Die Erinnerungen Edmund Glaises von Horstenau* (A General in the Twilight, The Memoirs of Edmund Glaise von Horstenau), 1980, p. 250, written by a cousin of Vera. It is verifiable that the Gestapo had a hand in trying to prevent their marriage, and that the elegant lady had the clout to override that formidable veto: Lucian O. Meysels, *Der Austrofaschismus: Das Ende der ersten Republik und ihr letzter Kanzler*, 1992, p. 263. What was the lady's power to counter the Gestapo and to have it her way? When the marriage took place a bit later (1 June 1938) it was a marriage by proxy (Schuschnigg's brother attending the ceremony) because Schuschnigg himself was reported in custody in Germany. All this militates in support of Koehler's narrative essentially being truthful: On the face of it, she got Hitler the Dossier and got herself a new husband, Schuschnigg. This is exactly

Events climaxed dramatically shortly before the Berchtesgaden treaty between Hitler and Schuschnigg of 12 February 1938: Vera Fugger-Czernin was at this time already too closely attached to Schuschnigg because they wanted to marry one another. The Germans had not yet been able to steal the Dossier from the very careful Chancellor. Himmler and Heydrich both were in Berchtesgaden and received the most precise reports from Vienna. They instructed Koehler that he himself should steal the Dossier.

On the morning of the decisive day a German agent came to him, a specialist for the breaking-open of safes. Shortly thereafter, Countess Fugger joined them. Koehler told her that it was time for the transfer of the documents. But she was surprized and replied by asking him if he did not know that von Papen had decided otherwise. She told him that von Papen's secretary Baron von Kettler had paid her a visit and had taken the Dossier along with him. She showed Koehler the empty safe.

Koehler hastened to the German embassy and made report to Heydrich. Heydrich almost screamed but had the presence of mind to instruct Koehler to find out by which route Kettler was travelling. Kettler was in a car on his way to Berchtesgaden; Koehler had been able to find out the number on the licence plate.

Kettler's car crossed the border between Austria and Germany at night during the Berchtesgaden conference. Hitler was informed immediately. Only then did things turn against Austria's independence (the "Anschluss" - annexation - of Austria by Nazi Germany was imminent). Hitler now threatened Schuschnigg in Berchtesgaden that if necessary he would march into Austria. Schuschnigg in his defence threatened to publish his Dossier as a White Book. Hitler's repartee was that the White Book might just be filled with empty pages. Schuschnigg became very uncertain. Hitler went to his cabinet, opened it and showed Schuschnigg the Dossier, which Schuschnigg had believed to be safely in his custody in Vienna.

After that, Koehler's mission was finished, and he returned to his desk at the Gestapo in Berlin.

The historians, as far as they mention this point, agree that the industrialist and Hitler financier Fritz Thyssen also knew about the events relating to the Dossier which Koehler mentions.⁴⁰ The big American news magazine Time Magazine reported about the aforementioned events back then:⁴¹

"Of course, no matter where she was employed, any plowboy might have fathered Hitler's grandmother's son. But Thyssen says that Hitler's spies told him of the existence of the document, that it was probably a factor in Dollfuss' assassination, that Hitler later wrested it from Schuschnigg. Thyssen also heard that a copy of it was 'in the hands of the British Secret Service.'"

Both Koehler and Thyssen had positions that could give them access to such classified information. Ron Rosenbaum undertakes a shrewd analysis of this source situation from the viewpoint of a Jewish New York

what Koehler is telling; and the same story is in the footprints of time. A clerical intercession took place but merely for reasons of canon law. A humanly interesting report in 1940 says: „English consular officials who have but lately returned from central Europe report that Dr. Schuschnigg is now a changed and broken old man, as white as a ghost.“: Oswald Dutch, *The Errant Diplomat, The Life of Franz Von Papen*, 1940, p. 260. This indicates a British interest in Schuschnigg in 1940 long after he lost power. Vera was operated on in 1942 in Berlin: Kurt Schuschnigg, *Ein Requiem in Rot-weiss-rot, Aufzeichnungen des Häftlings Dr. Auster* (A Requiem in Red-White-Red, Notes of the Prisoner Dr. Auster), 1946, p. 413. Schuschnigg, a son of the Catholic Church and Jesuit pupil, survived Hitler (obviously no longer having possession of the Dossier) and had a career after the war. There was a Nazi directive that certain prisoners including Schuschnigg were to be well treated: Sigismund Payne Best, *The Venlo Incident*, 1950, p. 207. Schuschnigg was never prosecuted and after the war became a law professor in the U.S.A. Standard procedure for people without a very high security clearance who would have had any part of such knowledge as the Schuschniggs would have been disappeared quickly in the same manner as Dollfuß and Mrs. Schuschnigg I, which did not happen. All this provides independent confirmation for the fact that the Koehler narrative is essentially correct.

⁴⁰ See for example Ron Rosenbaum, *Explaining Hitler, The Search for the Origins of his Evil*, New York 1998, p. 17.

⁴¹ Time Magazine, Artikel *The Man Who Was Wrong*, s. 2, 13 October 1941, online: <http://www.time.com/time/magazine/article/0,9171,766269-2,00.html>

journalist.⁴² Rosenbaum does not want to believe it. He discusses the question in his second chapter, with the caption: *The film noir of the Hitler Family*. This caption anticipates a coloration of substance, a spin by Rosenbaum. Many Jewish authors seem to have a racist prejudice in this point. The Jewish ethnic and religious community is based on racial distinction from other ethnic groups. This frequently spills over into more or less subtle racist prejudice against such other groups, which is for example expressed in the downgrading term of “goyim“ (Plural of goy: non-Jew). A leading American dictionary correctly categorizes the expression “goy“ as pejorative.⁴³ Rosenbaum’s argument is tainted and disqualified by this.

The objections that Rosenbaum raises against the sources (Koehler und Thyssen) are not conclusive, especially not concerning the report about the Dossier. His sweeping and unspecific argument is that the representations of Koehler and Thyssen are “spurious“ (that is, fake, unreal); and non-Jewish (goy) historians apparently have a complex to foist a Rothschild ancestor into Hitler’s family tree. Rosenbaum’s argument from racist bigotry blocks the truth and lacks any meaningful content.

Two informants with apparent conflicts of interest with access to the details testify specific facts that evidence the unthinkable: Adolf Hitler’s father, Alois Hitler, who was born illegitimately without mention of the father in the baptismal register as a Schicklgruber, was a son of the international Jewish banking family Rothschild. First, there is the Viennese registration card of Matilda Schicklgruber in the Dossier of the Austrian heads of government. Further, the reaction of Adolf Hitler in response to the Dossier in itself has considerable weight as a historical source. Rightly, no historian believes the change of the baptismal register decades after the birth that permitted Alois Schicklgruber to have his name changed into Alois Hitler.

A grandfatherly Rothschild in the family tree additionally offers a credible motive (i) for Adolf Hitler’s maniacal secrecy about his ancestry, (ii) for the total lack of any relatives whatsoever of the paternal side per the reminiscences of his siblings, and (iii) for the fact that Adolf Hitler had no proof or Aryan ancestry.

Hitler and the Rothschild Client Sir Henry Deterding:

In 1900, Sir Henri Deterding became the head of the Royal Dutch Petroleum Company.⁴⁴ He allied himself with the Rothschilds and Sir Marcus Samuel who had already made Shell Transport & Trading Co. the biggest petroleum company in England. They wrested key market shares from the Standard Oil giant of the Rockefeller family in China. Deterding was at that time already the Director General of the merged companies that became known under the name Royal Dutch Shell Group. He was a sponsor of Adolf Hitler and bought a house in Germany. This so-called “Napoleon of oil“, who became big through the Rothschild bank, retired in 1937 aged 70.

According to a biographer, Deterding donated to the Nazi party NSDAP up to 55 million British pounds.⁴⁵ Per the historic conversion rate of 1890 this would have been far more than one billion marks back

⁴² Rosenbaum, p. 17 ff.

⁴³ *The American Heritage Dictionary*, 2nd edition Boston 1985 and following editions. The entry for „goy“ is marked as „offensive“. In Jewish usage that holds valid for all those who are not Jewish. One should note in particular the extreme Talmudic racism that is influential in Jewish orthodoxy, similar to other fundamentalisms in their respective circles. To illustrate this, let it be mentioned that a Jew can steal with impunity from a goyim (Sanhedrin 57a), that the goyim have no rights (Baba Kamma 37b), that Jews an lie to goyim (Baba Kamma 113a). Details of this abstrusely racist legal order and ethical system are not to be dealt with here. The modern Jewish nationalism (Zionism) is historically seen a graft from the Talmudic racist fundamentalism, likewise the state of Israel is the foundation of terrorist murderers, all of which finds legal and ethical cover in Talmudic doctrine.

⁴⁴ Time Magazine, Artikel i Royal Dutch Knight, 13 February 1939, online: <http://www.time.com/time/magazine/article/0,9171,771564,00.html>

⁴⁵ Glyn Roberts, *The Most Powerful Man in the World*, New York, first ca 1938. Documents for the amount of this sum cannot be located. But this does not entirely negate the credibility of the contemporary report since it is based on the estimates of expert opinion.

then since the British pound for a long time was equivalent to 20 marks.⁴⁶ Per today's currency values this can be multiplied yet again, about seven million marks or three and a half billion euros.⁴⁷ Deterding donated in 1937 to the Deutsche Winterhilfswerk (German Winter Charity) 40 million reichsmark (today about € 140 mill.). Goebbels noted this donation of the English-Dutch Rothschild client on 12 January 1937 in his diary.⁴⁸

Deterding died on 14 February 1939 in Mecklenburg in northern Germany. The local Nazi bigwigs assembled for his funeral. Adolf Hitler sent a pompous wreath. Emil Georg von Stauffenberg from the Deutsche Bank held the funerary oration.⁴⁹ Deterding, Dutchman, top Rothschild client, top Nazi sponsor, also commissioned the invasion of Russia (Operation Barbarossa). Did the Rothschilds abhorredly kick this client out? Did they block his funding? No – such a move might have hurt Hitler and the Nazification of Germany. That lets us glimpse a conspicuous solidarity behind the scenes.

Hitler and the Rothschild Agent J. P. Morgan:

The American Viceroy of the Rothschild interests was J. P. Morgan (1837-1913). J. P. Morgan Jr. (1867-1943) carried on his father's financial empire. In the literature there are various finance-historical arguments after the following model: J. P. Morgan was merely on quarter owner of his bank (a fact that transpired only shortly after his death); the rest belonged to the Rothschilds. J. P. Morgan stood for a type of money monopoly (a contemporary term); and J. P. Morgan Jr. created among other things, dominantly but not alone, the German-multinational I. G. Farben Cartell with seat in Frankfurt am Main, furthermore the Allgemeine Elektrizitäts Gesellschaft (AEG [German General Electric]), the Vereinigte Stahlwerke [German Steel Trust], the national oil cartel (with participation of Deterding's companies), further a billion dollar financial inflow into Germany under the roof of the Dawes Plan. This quadruple constellation plus finance stream provided the economic clout for Adolf Hitler's rise from a beggar to the organizer of an expensive and very rich multi-million membership mass party. All in all, the events including Adolf Hitler as a lead player only came together in the way they did through massive funding by the Rothschilds and known right-wing radicals of the plutocrat scene such as the Rockefellers, Fords, Harrimans and the Bank of England under Montagu Norman to name just some of the more important.⁵⁰

Hitler's Zionist Helpers?

Anyone interested in this bitter aspect of our past should start with the book of the Jewish historian Ralph Schoenman.⁵¹ Theodor Herzl, founder of the Zionist World Congress, was able, through negotiations with Count Phlebe, to bring about an emigration solution for the Jews in the Russian Czarist empire who were threatened by pogroms.

⁴⁶ See coin table online,
http://www.deutsche-schutzgebiete.de/muenzen_deutsches_reich.htm

⁴⁷ See currency history Reichsmark with official source citation,
http://de.wikipedia.org/wiki/Deutsche_W%C3%A4hrungsgeschichte

⁴⁸ Elke Fröhlich, *Die Tagebücher von Joseph Goebbels, Sämtliche Fragmente* (The Diaries of Joseph Goebbels, Complete Fragments), Munich etc. 1987, part 1, vol. 3, p. 8.

⁴⁹ Mecklenburgische Monatshefte, Schwerin 1939, p. 196 ff. Quoted after Albert Norden, *Fälscher* (Forgers), Berlin 1959, p. 60.

⁵⁰ Good German-language overview (summary of: Wolfgang Zdral, *Der finanzierte Aufstieg des Adolf H.* [The Financed Rise of Adolf H.], Vienna 2002), online:
<http://sauber.50webs.com/kapital/index.html>

⁵¹ Ralph Schoenman, *The Hidden History of Zionism*, Santa Barbara 1988, in particular chapter 6, online:
<http://www.marxists.de/middleeast/schoenman/ch06.htm>

When Menachem Begin became the leader of the Betar he introduced the brown shirt as the Zionist party uniform after the model of the German Nazi party NSDAP. 1933 the Zionist World Congress undercut and sabotaged the Jewish boycott of the Nazi state and became the main distributor of German export merchandise in the Middle East.

In the time after this, the Zionists brought Baron von Mildenstein of the SS Security Service on a six month visit to Palestine. The visit resulted in a twelve part report by Joseph Goebbels (in *Der Angriff*, 1934) that highly praised Zionism as an ideology that was close to the ideology and the movement of the Nazis.

In May 1935 the head of the SS Security Service Reinhard Heydrich wrote an article in which he divided the Jews in “two categories”. He favored the Zionists and wrote about them: “Our good wishes together with our official favor will go with them.” (Citing Brenner, *Zionism*, p. 48.)

1937 saw the notorious visit of Adolf Eichmann with the Zionists in Palestine. He was the guest of the Haganah, the Zionist militia. Feivel Polkes informed Eichmann that the Jewish national politics was highly pleased by the Nazi politics because it would increase Jewish emigration to Palestine.

For the rescue of the life of the Jews there were many plans after the model “money or life“. The Nazis were initially not fixated on the goal of a genocide. Potential Jewish financiers and in particular Zionist functionaries always blocked such ventures, however. An example that such plans could work was Louis Rothschild who became a Nazi captive for one year through the annexation of Austria. He was held under house arrest in the Viennese hotel Metropol in a suite, a luxury that Heinrich Himmler personally arranged for this prominent Jewish banker. The Nazis first demanded a ransom of \$ 10 mill. but the value that then changed hands (allegedly a package of shares) most likely was worth no more than half. Middle of May 1939, Baron Rothschild was able to fly out as a free man to Zurich.⁵²

The deeply moving book by Rabbi Weissmandel⁵³ describes in many instances his personal experiences with the brutal Zionism that prevented the rescue of the Holocaust victims. *Nobody doubts that it is true.*

There is an entire literature that deals with Zionist war crimes. A further milestone in the amendment in the question of war guilt was the book in 1977 “*The Holocaust Victims Accuse, Documents and Testimony on Jewish War Criminals*“ by Rabbi Moshe Shonfeld. He concurred with Rabbi Weissmandel and reported numerous additional details for the inexplicable and persistent failure to undertake any possible rescue of Holocaust victims, partly already well-prepared by reconnaissance, such as destruction of Auschwitz from the air. As one of the mainly responsible people for the Holocaust he points in particular to Yitzchak Greenbaum.

A Jewish history web site⁵⁴ presents the following quotations of the terrorist founders of the state of Israel: “During the course of the negotiations mentioned above, Chaim Weizman, the first ‘Jewish statesman’ stated: ‘The most valuable part of the Jewish nation is already in Palestine, and those Jews living outside Palestine are not too important’. Weizman’s cohort, Greenbaum, amplified this statement with the observation ‘One cow in Palestine is worth more than all the Jews in Europe.’“⁵⁵

Those words are unfathomably inhuman. They opened the way to the Holocaust.

Brenner offers a source book with brief commentaries.⁵⁶ It gives additional documentation for his foregoing research.⁵⁷

⁵² Time Magazine, Artikel *Rothschild Ransomed*, 22 Mai 1939, online: <http://www.time.com/time/magazine/article/0,9171,761347,00.html>

⁵³ Rabbi [Michoel Ber] Weissmandel’s [Hebrew] book *Min HaMaitzar* (‘From the Depths’), New York 1961.

⁵⁴ <http://www.jewsnotzionists.org/holocaust-zionism.htm>

⁵⁵ Greenbaum made the statement on 18 February 1943 in the Zionist Executive Council. Instead of „Europe“ he actually said „Poland“, as far as it reported. Greenbaum was the chief of the Jewish Agency Rescue Committee.

⁵⁶ Lenni Brenner, *51 Documents, Zionist Collaboration with the Nazis*, 2002.

⁵⁷ Lenni Brenner, *Zionism in the Age of Dictators*, 1983.

The presently most recent book about this topic sets out to correct the personal life stories of the Rabbis who still lived through the events. Such a hindsight history sanitation by turning around the best eye witnesses is always problematic. It is an intended growing-over of the past which is a popular form of coming to terms with traumatic (collective) memories.⁵⁸ Amidst all the horrors the author conjures up the glorious halo of a golden past in order to lay a blanket over the most horrid issue of all. The book offers a long up to date bibliography.

If the stories of the Rabbis are correct, and there is no reasonable doubt that they are, then the Holocaust was, due to the involvement of the Zionist leadership, an extreme type of race suicide. This notion might not be inadequate given a size between 5.6 and 6.3 million Jewish victims of the Nazi insanity, insofar as the causation of death consists to a considerable part in the deluded Zionist policy which only wanted Israel and not the survival of the entrapped European Jews. The term (“race suicide“) was coined in the 1920s by Professor Edward Alsworth Ross at the University of Wisconsin in order to describe the long-term fading away of a population when the birth rate sinks.⁵⁹ In the instant context the term may point out that the Holocaust was the destruction of a large part of the Jewish people under participation of a small control segment within the same body of people.

The undesirable dispersion of the Jewish diaspora in areas outside of Palestine was considered by the Zionists as a racial suicide which was to be prevented. Arthur Ruppin, a Zionist demographer (population scientist) and one of the founders of the city of Tel Aviv, “Father of Jewish Sociology“, in other diction a race theorist, who lived in Palestine since 1907/8, spoke for many of his colleagues of this discipline of Zionist future planning: In his work “*Die Juden der Gegenwart*“ (The Jews of the Present) he argued that the continued assimilation of Jews in advanced western civilizations and cultures bore the pressing danger of a “race suicide“.⁶⁰ The main concern of this Zionist science and its political backers was, in the period under discussion, the continuity of the Jewish race and the prevention of the Jewish race being watered down. Out of this overriding race-theoretical consideration, the Holocaust was accepted as a collateral damage, respectively even provoked to happen.

The foregoing is merely an outline. Details about the key issue - the devilry of and around the Jewish Zionist Greenbaum - was scrutinized by a Jewish journalist during the Nazi era and was later documented in one of the most explosive history books of all times (M. J. Nurenberger; *the SCARED and the DOOMED, The Jewish Establishment Vs the Six Million*; 2006.) One of the most open Jewish historians today has read it and summarized it, Barry Chamish.⁶¹

Lo Bello, Nino; *The Vatican Empire: An authoritative report that reveals the Vatican as a nerve center of high finance – and penetrates the secrecy of Papal wealth*; New York 1969, established some specifics about the financial wealth of the Vatican. Financially, the Vatican is an extremely sophisticated and entirely ruthless intelligence agency at the center of global finance. It uses front companies and secret bank accounts in many suitable locations worldwide. The system in its entirety was estimated by Lo Bello, a seasoned financial journalist who lived and worked in Rome, Italy, at “conservatively”, in the billions, in the late 1960s. He

⁵⁸ Francis R. Nicosia, *Zionism and Anti-Semitism in Nazi Germany*, 2008.

⁵⁹ Time Magazine, Artikel *Race Improvement*, 16. Januar 1928, online:
<http://www.time.com/time/magazine/article/0,9171,731366-2,00.html>

⁶⁰ Mitchell Hart, *Social Science and the Politics of Modern Jewish Identity*, Stanford 2000, p. 189 f.

⁶¹ See his speech of 2001, published on 26 January 2002, a review of the book (M. J. Nurenberger, *the SCARED and the DOOMED, The Jewish Establishment Vs the Six Million*), online:
http://yitchakrabin.com/Barry%20Chamish/article_archive/2002/jan_02.html
Chamish’s page numbers relate to an earlier edition.

discovered, through tenacious research, that the Vatican owns one third of the real estate in Rome, and one-fifth of the industrial holdings of Italy.

In Germany, one of the wealthy industrialized countries of the world, the largest economic entity by far is “the church” (Roman Catholic, and Protestant; Friedhelm Schwarz.) This is so in every country of the western world, the most prosperous part of the globe. The Vatican is the oldest and biggest offshore trust on the planet, and most secretive about it. They pay taxes to no-one. How big do you think they are? They must be very big. After years of research off and on, I estimate that their net worth, in terms of ownership and control, would be in the low three-digit trillions (American for, thousands of billions.) If “global wealth” is above 200 trillion dollars (2013 estimate), and the Vatican owns and controls eighty percent of this, it would be above 160 trillion dollars.

The Vatican represents nearly two thousand years of amassing holdings by the master of kings, heir to the Roman empire, in an unprecedented maskerade of symbols of wealth. The popes, in their history, have claimed what amounts to ownership of everything, and of everyone. This has never been relinquished. The fundamental instrument, pious fraud in exchange for money, is only the second-oldest trade; but it is, since most ancient times, the most lucrative trade.

Money is (almost) never actually burned. It merely changes owners. The Vatican is the owner of last resort. It is a global Matthew 21:12 temple. When money “disappears” in wars, inflations, and “crises”, in actuality, it flows home, such as Angela Merkel’s 2008 alleged spending to the needy banks of the world.

According to my information in Frankfurt, a German banking city, the executive head of every major bank is a “lay Jesuit”, trained in a Jesuit elite school, and then enrolled to take instructions from a certain Jesuit handler. Members of controlling boards of major banks are, as reported, organized in secret societies of the Vatican. It is wrong merely to look at the issue of ownership, a legal term. The central issue is control. That takes place through shareholdings, and through top management personnel. Large amounts of liquidity, such as for financing the world’s bankrupt states, are available only through the Jesuit Order of the Vatican.

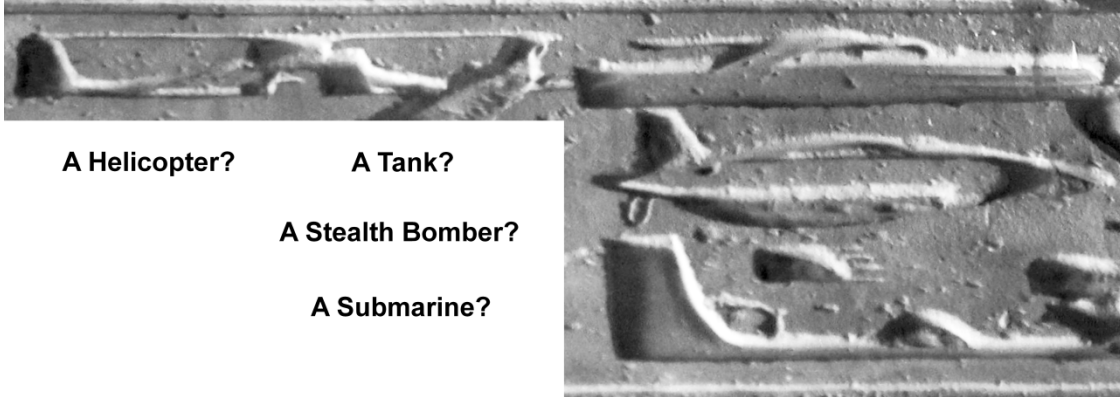
There is, hidden behind a façade of many institutions, one central banking system on the planet, namely the system that operates the great Roman accumulation of wealth. National so-called “central banks” are controlled, not necessarily owned, by the great central bank. The Great central bank, the Vatican Jesuit system, is at the same time the center of hellish paganism that creates the ideology of money. That is a dominant feature of Darkness, as Thoth calls it in his Tablets, on this planet.

Money came into use through man’s fall. Lands with intact spirituality of the nine-body-system, such as ancient Egypt and the Inca empire, do not use money because money is dominated by First Force causality, by fragmentation of awareness and, thus, by high impact of coincidence in people’s life experience. The dominant awareness level is the 1st level. It is strongly deterministic due to the method of finite counting. It is thereby opposed to the very principle of human freedom, and opposed to spiritual contacts, and contact system, of the Heavenly type.

The Seth archetype dominates. This is identical with a newer name, Lucifer. That is an important symbol. The Vatican may be turning openly Luciferian, as reported. A frequent symbol in older Catholic church buildings is an eye in a triangle. This represents the first three Forces (abstract, non-connected “Trinity”) absent the Fourth Force of the Holy Spirit, Divine Love, Oneness. The Vatican named its telescope “Lucifer”. Pope Francis ordered the *Exsultet* to be sung on Easter Sunday 2014, which, in Latin, can easily be understood as worshipping Lucifer and equating him with Jesus.

Reportedly, thirteen plutocratic families are organized world-wide in a feudal pyramid with the Vatican on top. It thereby controls the vast majority of the world’s wealth and resources. The branch of the Vatican that is in control of this system since the early nineteenth century is the Jesuit Order under a powerful Superior General. The controlling financial place is the City of London located within England. The controlling military center is Washington, D. C. London and Washington are controlled on behalf of the Pope by the

Special Forces of the Catholic Church, the Jesuit Order. The Jesuit Order was founded as a covert Jewish organization, see Maryks, Robert A.; *The Jesuit Order as a synagogue of Jews: Jesuits of Jewish ancestry and purity-of-blood laws in the early Society of Jesus*; Leiden, Boston 2009.



Above: Glyphs in the temple of Seti I in Abydos, Egypt, XIXth dynasty, a palimpsest with ancient plaster. The glyphs do not depict “common artifacts” since they are unique. Egyptologists deny that one of the engravings could be a “helicopter glyph”. A German researcher interprets the glyphs as hieroglyphs. The “rotor” and the “tank’s” “gun barrel” are merely cracks in the plaster. His claims are dubious. See, Gernot L. Geise; *Abydos: “Pinzette” und “Hubschrauber” im Sethos I.-Tempel*; in: Synesis-Magazin Nr. 4/2012, pp.46-48. The glyphs stand in context of Thoth’s prophecies, § 433, etc.

APPENDIX G

Christopher Dunn: Ancient Technology Analysis

The Egyptologist is a strange species. Absolving a very difficult and long education in the language, script and details of ancient Egyptian culture that absorbs all mental energies for years, they come out as leading experts, as they project to the public, in mathematics, science and technology. Their knowledge is so perfect that they can actually pontificate on what cannot be in those fields. Unfailingly, their dicta in such matters of denial are incorrect, but they always highlight questions that are of importance.

Christopher Dunn, perhaps the most meritorious researcher of ancient Egyptian high technology superior to our own technology, is given particular kudos by primitive Egyptological denial. He must have something important to say. His second book: Christopher Dunn; *Lost Technologies of Ancient Egypt: Advanced Engineering in the Temples of the Pharaohs*; Rochester, Toronto 2010, fits that description.

One of the preface writers likens Christopher Dunn's achievement to a second Rosetta Stone, enabling us Non-Egyptologists to read the ancient Egyptian high-tech with informed literacy. The word "ridiculous" is used in return to Egyptology and its divagations. As a whitewash conspiracy, Egyptology, today, has failed. It is time for a wide readership to appreciate this doubtless fact.

Twelve to thirteen thousand years ago, engineers at Göbekli Teke in Turkey were erecting T-shaped monuments as tall as six meters, weighing from ten to fifty tons (supra, p. xiii.) That is equivalent to 125 to 625 average Egyptologists in weight, if not more (a question of diet)!

On p. 292, we get into the hysteria of an Egyptologist about Schoch's technical analysis of flood marks on the Sphinx at Giza dating from some time between 7000 and 5000 B.C. The choice of words suggests that facts are discounted by opinion, and that Egyptologists with their unqualified technical knowledge are bad losers.

The issue is approached by several engineers looking at the Flinders Petrie evidence over several years (1999-2003), with the hope of finding a resolution. A copper drill as allegedly used by ancient Egyptians yielded no results (p. 321). A steel drill did the trick; but according to Egyptologists, the ancient Egyptians had no steel. Copper used together with abrasive cannot explain the artifact (p. 322). Petrie's Core 7 cannot be explained using today's technology (p. 324), not to mention the primitive bronze age technology that Egyptologists allege.

Another example are the Ramses statues at Luxor, Egypt, carved from granite, a hard type of rock (p. 98). The tool marks apparently are not from hammers or chisels of any kind (p. 98). So what was the tool? There are clues on one statue down the left side of the head. Greg Brown, a sculptor, and Christopher Dunn agree that the clues were left not by hand tools but from machining equipment (p. 100). There is a description of the analysis. Dunn notes that archaeologists and Egyptologists have a difficulty understanding this since it does not match the absence of mention of such machinery in the surviving written records. Archaeologists and Egyptologists are trained to read texts. That may predispose them to dismiss out of hand other evidence, such as stone sculptures, in which traces of such technology are preserved. That strikes me as illogical and shunning a discussion of evidence that they are not qualified to discuss according to their academic background, which is unfortunate.

Additionally, there is the evidence of the degree of accuracy (p. 107), such as the precision of perfect symmetry (p. 108). The jaw of Amenophis III has a precision of 0.06 inch (1.52 millimeters). There are two

precise elliptic shapes that cannot be formed by a sculpture working by hand. Only guided machinery can reach such precision.

A third example is the large stone box in the Serapeum (p. 117 ff.). It is a large granite box with a broken corner (p. 126). Dunn's precision-ground parallel shows the surface was dead flat (p. 126 f.). The very high precision demonstrates that the stone-cutters in ancient Egypt would have needed metrology instruments, none of which are mentioned in any known written records (p. 134). A large granite cornice finished with a profile is obviously machine-finished, as can be judged by the flawless precision (pp. 156 ff.).

APPENDIX H

Mechanisms of Verification

There is a chain of verification in the book:

Desmarquet, Michel; *Thiaoouba Prophecy*; first published 1993, pdf (English version) at <https://archive.org/details/ThiaooubaProphecyEbook>

There is a second source required for initial authentication, namely:

Johnson, Nicholas L.; *Monitoring and Controlling Debris in Space*; in: Scientific American; August 1998; volume 279, issue 1, pp. 62-67. I could not verify if I am citing from the American edition, or if there is more than one edition of this issue. If there is more than one issue, then page numbers may vary.

Desmarquet on p. 109 (which is p. 114 of the pdf browser) mentions the needles as a verification mechanism. Read that text together with footnote 1. Then check the quotation in the Scientific American article by Johnson. The authentication mechanism stands up to a logical analysis, perhaps not to a human analysis.

Desmarquet mentions information from Thiaoouba, such as: the name of “Toth” (obviously, same as “Thoth”) is mentioned. He built the so-called “Cheops” pyramid at Giza. The construction time was nine years. He and his master architects knew the secrets for cutting the rock and using “electro-ultra-sounds”. The latter squares with many things that Christopher Dunn (above, Appendix G) mentions. Atlantis, in the northern hemisphere in the middle of the Atlantic, is described on pp. 129-131 (pdf browser: pp. 134-136). Thoth built the great pyramid just before his death, which was “17 000” years ago, before the Egyptian high civilization destroyed itself through the use of drugs (<http://www.thiaoouba.com/drugfree.htm>). Like Mu (Lamar) “14 500” years ago, Atlantis ended, but somewhat later than Mu.

The Fifteen Emerald Tablets of Thoth as translated by M. Doreal is a text that was published in two increments in the English language in the twentieth century. The Emerald Tablets One through Thirteen (without Tablets Fourteen and Fifteen) were first published (editio princeps) in the English language in: Doreal, M.; *The Emerald-Tablets of Thoth-the-Atlantean: a literal translation of one of the most ancient and secret of the great works of the ancient wisdom*; Brotherhood of the White Temple; Sedalia, Colorado 1939 (from worldcat.org, normal search ignores the editio princeps, information is from URL:

<http://www.worldcat.org/title/emerald-tablets-of-thoth-the-atlantean-a-literal-translation-of-one-of-the-most-ancient-and-secret-of-the-great-works-of-the-ancient-wisdom/oclc/8062038>)

The earliest date relating to Emerald Tablets that is mentioned (1939 introduction) is 1925, the year when Doreal the acquisition of the text began. Sometimes, the first name of Doreal is given as “Maurice”, sometimes, “Michael”. The person behind the *nome de plume* was, most likely, a “Colorado occultist” named Claude Doggins. He formed the organization called, Brotherhood of the White Temple, in 1930.

The Emerald Tablets Fourteen and Fifteen were first published (editio princeps) in the English language in:

Doreal, M.; *Hermes, Trismegistus; An interpretation of the Emerald Tablets: With the Two Tablets not Printed Previously*; Brotherhood of the White Temple; Sedalia, Colorado 1948,

http://www.worldcat.org/title/interpretation-of-the-emerald-tablets-with-the-two-tablets-not-printed-previously/oclc/8062030&referer=brief_results

This would tend to support my interpretation that the intention of Tablets Fourteen and Fifteen are as an auto-commentary of the originator of the essential content.

There is no doubt that the author of the English text of the Fifteen Emerald Tablets of Thoth was a known person, a native speaker of English, in the first half of the twentieth century.

Michael Doreal (M. Doreal) has a list of other publications listed in the worldcat.org database. One of these other publications, with a pertinent subject matter, is:

Doreal, M.[ichael]; *The Occult Anatomy of Man: The Astral Plane and Divine Power*; Brotherhood of the White Temple; Denver, Colorado 1941

There is a question, if the text is around 17 000 years old (Desmarquet), it may be plausible that Thoth wrote about building the pyramid. If Atlantis sank into the sea 11 500 years ago, then Thoth was already long have been dead (Desmarquet), and he could not have written about the sinking of Atlantis (except by prophetic means, which is unlikely because the Tablets distinguish between past tense narrative and future tense prophecy.)

It thus seems most plausible that the text is a knowledgeable fabrication by Claude Doggins alias M. Doreal from the first half of the twentieth century. The author, Thoth, would thus be a long deceased ancient Egyptian whose identity Doggins used to write a knowledgeable fabrication. That, further, would imply that there is no “original” text in the language of Atlantis underlying the purported “translation”.

Does that give us an entirely consistent explanation? No. Thoth says of himself in the Tablets toward the end that he is going to the Halls of Amenti, but that he will, in the future, return. The being, Thoth, is among the most prolific channeling source of the twentieth, and early twenty-first, century. The text may have been channeled to Claude Doggins by Thoth for publication.

To my knowledge, the nine-body system (ninefold awareness) was not known anywhere until the publication of the book by Michel Desmarquet, first published in 1993. The eight-body system of Barbara Ann Brennan was first published in 1988 (*Hands of Light*). Prior to this, even in occult circles, as far as published information goes, I am quite confident that the nine-body system was no topic. In India, a profound teacher such as I. K. Taimni is confused about the number of energy body (layers of the human aura); and the visualizations while reading him shift from three, four, to maybe five different bodies. In Egyptology, the information contained in *The Oxford Encyclopedia of Ancient Egypt*, mentioned and analyzed above, is similarly limited, despite the fact that the research in that reference work is meticulous and of world-class standard (published in 2001). The Kabbalah does not know about the nine bodies.

Milanovich, Norma J.; McCune, Shirley D.; *The Light Shall Set You Free*; Albuquerque 1996 mentions the nine bodies of man. Published three years after the book by Desmarquet, Milanovich-McCune is, apparently, essentially a channeled book. There are “Ascended Masters”; they have implanted many people, already, with “crystal codes” in their “etheric bodies”. That characterizes the type of information you get here. No reference is made to any historical tradition of knowledge about “nine bodies”.

Alberto Villoldo has written profoundly about the “Light-Body” in Inca shaman tradition. Nowhere is there any mention of nine bodies, or the “Light-Body” in this usage as a “ninth body”. The term here stands in a summary way for our life energy system of plasmatic microelectronics and microphotonics, under aspects of shamanic healing.

To this day, “nine bodies” in the sense covered here are a rare and exceptional subject. There is very little literature about such subject. Doreal’s *locus* notes in his 1948 publication do not even come close to the issue. If he had had pertinent knowledge, he would have told us in his 1948 *locus* notes. He did not annotate Tablets Fourteen and Fifteen, i.e.; he left the phrase in § 525: “nine in all” (in my § numbering) entirely uncommented. His doubtless silence in this point is of critical importance for the mechanisms of verification. (His 1939 publication merely mentions circumstances how he acquired the text that are of no relevance in this context.)

The short 1941 book, or pamphlet, by Doggins/Doreal on “Occult Anatomy”, was not available to me. Its title may mean a healer’s view of the human aura. It may also mean the hermetic topic of the “polar emanation” from certain electrical and magnetical body properties (Bardon).

Concerning the human aura, the traditional best information is that it has “seven” layers. That typically excludes the Light-Body (in the total count, including the physical body), the 9th level. The Light-Body (9th level) was strongly damaged from the fall of man into separated third-dimensional consciousness well into the 1990s. Almine, a medium, in a book first published in 2008 (*Opening the Doors of Heaven: Revelations of the Mysteries of Isis, Releasing the Secrets of the Order of the White Rose*; Newport, Oregon) writes (2009 edition, p.57) of the “four lower and the five higher bodies”, and adds the comment: “of the now nine bodies of man” (underline added). If Doreal had seen the connection, we might presume he would have written pertinent explanatory comments on the Tablets, which he did not do. At his time, the connection was not even perceptible, yet.

The foregoing proves irrefutably that Doreal was not privy to the secret of the Emerald Tablets of Thoth as explained in this volume. Thus, Doreal was unable to fabricate the text. Hence, his statement that the text he published is a third-party text, not a text authored by himself, is evidently true.

Doreal’s explanations 1939 (introduction to Tablets one through Thirteen) and 1948 (locus notes to Tablets one through Thirteen, and publication of Tablets Fourteen and Fifteen with notes) tend to confirm his credibility. He is reciting knowledge that others must have told him incidental to his quest for the Tablets. Here is an essential summary of Doreal’s 1939 Introduction:

From Doreal’s 1939 Introduction:

According to Doreal, Thoth wrote the Tablets around 36 000 years B.C. Thoth was the builder of the Great Pyramid at Giza. He, an immortal, ruled ancient Egypt from c.52 000 B.C. to c.36 000 B.C. Doreal says he translated the Tablets, which are ten in number, subdivided into thirteen sections (a count excluding Tablets now numbered “Fourteen” and “Fifteen” (physically, the eleventh and twelfth tablets, and in terms of text structure, the fourteenth and fifteenth sections.) The Tablets should be read not once but a hundred times.

There was turmoil in ancient Egypt. A group of priests took the Tablets from the Great Pyramid, emigrated to South America to the Mayas, and took the Tablets with them. In the tenth century, the Mayas had settled in Yucatan. The Tablets were placed beneath the altar of a temple to the Sun God. The Tablets were not discovered by the Spaniards. After the Spanish conquest, the cities were abandoned, and the temples and their treasures forgotten.

Doreal says he is connected with the Great White Lodge who also works through the pyramid priesthood (which is not publicly known.) Doreal was instructed to find the Tablets in Middle America and to return them to the Great Pyramid. This was accomplished in 1925. He was given the right to retain a copy of the wisdom engraved on the Tablets. He received permission to publish, in part, “only now” (written 1939).

The Tablet consist of an imperishable emerald green alchemical substance. “Upon them are engraved characters in the ancient Atlantean language: characters which respond to attuned thought waves, releasing the associated mental vibration in the mind of the reader.” They are fastened together with hoops of golden-coloured alloy suspended from a rod of same material.

From Doreal’s 1948 locus Notes:

I do not want to replicate the entire notes. They are not particularly precise in every point, such as the information that the “Temple of Unal was never referred to as a temple but only as the gateway or place of

the Dweller.” It is referred to as a “Temple” in § 14. What kind of an annotation is that? It is quite apparently something that was told to Doreal, and that is not in accordance with the text.

Concerning the dweller, we are informed that:

The Dweller’s body was a “globular body”, similar to the bodies that consciousness occupied during the first part of the first cycle. It differed in shape from the body that man now has. The globular body of the Dweller emitted much light and force, such, that it was too much for an average human to endure. In the Dweller’s light and force, a human being would simply dematerialize unless her or his consciousness was of an extremely high level of vibration.

This passage makes it very clear that Doreal still in 1948 had no clue (I wish to write clearly...) what the Tablets are actually about. What is a consciousness on a “high plane of vibration”? The Tablets reflect that Thoth was a brilliant and beloved pupil of the Dweller, and contain much of the Dweller’s own wisdom via Thoth. The key to that is the ninefold awareness. Doreal did not even begin to recognize that. I therefore refuse to be convinced that Doreal *could* have fabricated the text. He simply did not have the ability; he did not even recognize the existence of the secret that is encoded in the Tablets in words. Accordingly, due to lack of the ability to do so, Doreal, logically, did not fabricate the text. I hope that this volume comes together here in making that clear!

There is another point that caught my attention in Doreal’s *locus* notes:

Thoth collected machines, scientific instruments, and records. Together with wise men of Atlantis, he boarded a spaceship that flew them to Khem.

Would that have included machines for cutting stone? If so, that might help to explain some mysteries of ancient Egyptian precision machining of stone cutting. It would also explain that the small group coming from Atlantis to Khem would not have published anything about these machines in the times of ancient Egypt for the general readership. If that were so, it would explain why Egyptologists have found no written documentation, such as operations manuals etc., pertinent to such machines.

Doreal at one point speaks about “Cosmic Consciousness”. When I read that I held my breath, expecting that he might go into man’s occult energy anatomy of a plurality of etheric body-fields. You may judge for yourself if here, where Doreal seems to be moving a little bit closer to the secret of the Emerald Tablets, he reveals even in the slightest any awareness of the secret. I find that he, so to say, was in the same room with the secret, but he had not the slightest awareness of it. Here are the pertinent passages of Doreal’s *locus* notes. Their wording supports an argument of absence:

“There is no real above or below for these are comparative terms. The Cosmic Consciousness’ are the means through which the Torch Bearer changes disorder and chaos to Order and Law. Each works in its own space fulfilling necessary functions. And the lower cosmic cycle is just as important in the great plan as the highest. The higher cosmic cycles are merely of greater ability. All Cosmic Consciousness’ are One in the final analysis, just as all units of soul are One in the Cosmic Consciousness.” (highlight added)

(...)

“The Lords, though manifesting in Amenti, are yet connected with and a part of their own cosmic cycle. Their purpose in manifesting in cosmic cycles other than their own is for the purpose of aiding certain growths in the soul of man and transmitting the results to their own Cosmic Consciousness, thus laying the foundation for the quality of the disorder allowed to flow to each cosmic cycle.” (highlight added)

In the second passage, Doreal uses the phrase “in the soul of man”. In context, that means explicitly that Doreal has no notion of a plurality of etheric energy bodies of man. He speaks of “the soul” in the singular in an undifferentiated sense. I believe that this confirms my conclusion that, still in 1948, Doreal did not have

the knowledge to fabricate the Tablets with the secret, the ninefold awareness, the nine bodies of man, the Dweller's secret as explained in the book by Desmarquet 1993.

However, in the first text block, Doreal, on the other hand, uses the phrase: "all units of soul". Does that mean that Doreal had knowledge of the ninefold differentiation of the human body system, one physical body plus eight etheric bodies? Very likely, the phrase "all units of soul" has a different, much simpler explanation, namely, meaning, that all human beings, through their "souls", are connected on the level of Cosmic Consciousness into One. I would not read much importance into the phrase "all units of soul" that is soon followed by the phrase "in the soul of man" in the singular, excluding a differentiated plurality of etheric bodies.

There is a middle reading. The "Nine" are cycles. That is clear in the text. Doreal annotates to that text to the effect that man will be going through cycles. That does have to do with levels of awareness, but even that it is no viable evidence that Doreal was aware of all levels, in form of nine bodies, present, dormant or awakened, in every human being all at the same time, with the possibility of multidimensional synchronic awareness and holographic consciousness above the usual human three-dimensionality. In an earlier passage, he simply passes that off as a "globular body" much unlike our own. It is much unlike our own body; but the ability to reconfigure ourselves in such an advanced way is dormant in every human. That is the hidden key that the Tablets transmit.

APPENDIX I

The Globular Body

The Dweller, who, in Atlantis, was called “Master Horlet” (§ 186), was “never one with the children of men”. M. Doreal assigns to him a “globular body” (Appendix H above). It is time to discuss a model how this all works, in theory at least:

I is alone but are many. That is the conclusion, somewhat beyond our semantic borders, of a brilliantly researched book, Stenger, Victor J.; *God and the Multiverse: Humanity’s Expanding View of the Cosmos*; Amherst 2014. This last book of the late author investigates the history of the notion of a multiverse, which is, more fully, a holographic multiverse.

Where is only one self, the “Great [I] Am”, there are many selves in the created worlds of the Great Am. My proposed model is that the many selves in the created worlds are holographic refractions of the Great Am in a multiverse.

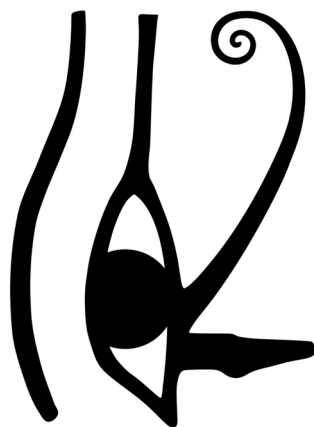
The Great Am can show itself as a Great Orb. The human dan tiens (plural, many, in the many selves, in the multiverse) are holographic refractions of the Great Orb. They are the many little orbs that photos on the internet show, and that are usually invisible but even then perceptible to sensitives

The Light-Body, Akhu, shining one, 9th level of awareness, ninth body, unified chakra, vision body, is not identical with the Great Orb. It is not identical, either, with the Light-Body of a human, nor with the dan tien (little orb) of a human. We are already encircling it very closely, however.

The Light-Body, Akhu, is roughly orb-shaped. That is expressed in the term, “globular body” (Doreal). Matthew 17:2 (Transfiguration of Jesus) says, “(h)is face shone like the sun, (...)”, depicted on the Isenheim Altar as a shining sun-like orb. Byzantine iconography depicts it as the mandorla, capsule of the aura, a vertical, upright “eye”.

Was the Dweller, Master *Horlet*, *Horus the elder*? The two names share the first syllable, for all we know. Horus the elder (H?r-?r) was god of light, husband of Hathor, first god of the Kingdom.

One of the best-known Egyptian symbols (not a hieroglyph used for writing) is the “Eye of Horus”, shown here tilted by ninety degrees as an orb-mandorla, symbolically including the lightful extensions of man, the Light (left), the physical plane (bottom right), the cosmic center (top right), together with man’s direct open and active Creator connection with the Source Existence Level (top middle, source of original graphic: Wikipedia):



The Eye of Horus, tilted upright to The I of Horus

The orb in a human, a free-will being, is not the same as the Light-Body. The Light-Body occurs when the orb (Chinese term: dan tien, the life force of a human) fuses with the Light (Egyptian term: aten); in that combination, both together form the Light-Body (Egyptian: Akhu, shining one), which is a composite body of Light, man, universe, Creator. There is a relevant threshold of the light quotient. Beneath that threshold, the Akhu is practically imperceptible, and dysfunctional. Above that threshold, the Akhu grows, once again, into our reality. That appears to be the case with us since the 1980s. The Eye of Horus, correctly shown above, is that what enables Vision; it is the unified chakra, body of Vision, Light-Body. That is where the occult term “eye” in Prakasha for “body” originates (“Nine Eyes of Light: Ascension Keys”). The Light-Body makes us creatures of Vision, windows of God/Allah. (Falling to darkness means, to shut that forever; a black fear-body, eventual entropic dissolution.)

APPENDIX J
Englund and Friedman on Akh[u]

The notion of “Akh[u]” seems to be a difficult one. There are opposing opinions concerning it. I would like to comment on this with a view to the writings of Gertie Englund and Florence Dunn Friedman on Akh[u].

Florence Dunn Friedman wrote the article “Akh” in *The Oxford Encyclopedia of Ancient Egypt*, volume I. Gertie Englund wrote a monograph that is mentioned in the article’s bibliography. For the two different opinions, I am relying on the review: Friedman, Florence Dunn; *review of: Englund, Gertie; Akh: Une notion religieuse dans l’Égypte pharaonique; Uppsala 1978*; in: *Journal of the American Research Center in Egypt*; 1981; volume 19; pp. 145-148.

Friedman in her Encyclopedia article is, in line with the Encyclopedia policies, carefully defensive against interpreting concepts like the Akh (Akhu, or other transliteration). The etheric side of the concept is relegated to the field of “afterlife”. It has no particular meaning in the here and now. Akh was often associated with light. (Another article of the Encyclopedia is somewhat more liberal in its statements: akh could stand for “transfigured spirit”, II.211.)

Englund in her study analyzes the concept in the mortuary texts in the Old, Middle and New Kingdoms of ancient Egypt. Englund uses a grid for understanding akh as an entity, a state of being, and as a power. With Daumas, Friedman cautions that akh (“effectiveness”) is a term arising from human affairs, and that its projections into the cosmic sphere are only secondary. Another school of thought, to which Englund tends, holds the root meaning of “akh” to be: “to shine”, a luminous state beyond Earthly existence. Friedman points out that the difference of opinion is based on methodological differences, a bottom-up approach (Friedman et al.), versus a top-down approach (Englund et al.) of the akh coming down from heaven to man. The differences are fine-tuned, to a non-specialist reader like myself.

Friedman fundamentally agrees with Englund, however, in important points. Akh effectiveness is a power of creation. It operates in a “structure of polarities comprising unity”, arising from the “primordial sphere”, but also derives from the “funerary realm”. (Friedman, review, p. 146) In her Encyclopedia article (I.47), Friedman mentions that “(c)osmic, primordial notions of luminous power were allied to the concept of *akh*.” She (supra) interprets Englund as considering akh in its primary meaning to be “a form of primordial creative power related to the birth of light.” Moreover, “*akh* often denoted forms of effective light” (Friedman, Encyclopedia, supra).

The individual can become an akh in the afterlife. (Friedman, review, p. 146) Several ways for this are mentioned: One, is for the individual to coalesce with models of unity; another, is for the individual to seek and gain knowledge. However, an individual can become akh[u] “on earth as well as in the Beyond.” As an explanation, the Egyptian Book of the Dead speaks of reciting “spells”, a method that we also see in the Emerald Tablets. This may have been part of an initiation process (Englund, pp. 171 f.).

APPENDIX K
Kurt Schildmann, enfant terrible

Kurt Schildmann (1909-2005) was a German linguist, epigraphist, and, drawing upon his astounding linguistic abilities, researcher of the prehistory-history transition. He was, and apparently enjoyed being, an enfant terrible, a scare of decent academics in their roles. From the 1950s to his retirement in 1974 he was employed by the German defence ministry who, as is remembered by people in Bonn, acknowledged his brilliant and unique abilities. That is good reason to dedicate some pages to his memory, a person who some likely would prefer to forget, and who many likely would prefer not to become acquainted with. You continue reading at your own risk.

Here is some information:

http://atlantisforschung.de/index.php?title=Kurt_Schildmann (detailed German information page)

Schildmann, Kurt; *Als das Raumschiff "Athena" die Erde kippte*; Suhl 1999 (thank you S. D.)

Putney, Alexander R.; *The Schildmann Decipherment*; pdf;

<http://www.human-resonance.org/sanskrit.html>

Putney, Alexander R.; Benoit, Suzanne R.; *Sanskrit*; pdf;

<http://www.human-resonance.org/sanskrit.html>

A. Putney research: <http://www.human-resonance.org/biblio.html> (phonon resonance transmutation of chemical elements)

Schildmann, Kurt; *Hintergründe und Beschaffenheit der Induskultur*; Synesis Magazin 4/2012, pp. 66 f.

Indus-Sanskrit; Wikipedia article (German only); <http://de.wikipedia.org/wiki/Indus-Sanskrit>

Indus Script; Wikipedia article (English); http://en.wikipedia.org/wiki/Indus_script

Hasenpflug, Rainer; *The Inscriptions of the Indus Civilization: Texts, Deciphering, Contents*; Norderstedt 2006; see <http://www.indus-civilization.info/>

For Schildmann's smaller writings, pdf, google: site:efodon.de Schildmann

The greatest achievement of Schildmann, building on the work of Asko Parpola, was, allegedly, deciphering of the inscriptions of the Indus civilization (Hasenpflug; and German Wikipedia article). The corpus of historical source material thus allegedly accessible would be, indeed, a bombshell. The English Wikipedia denies that the Indus script with its alleged language, Indus Sanskrit, has been deciphered. The status of the question is, highly disputed.

The book by Hasenpflug is quoted in the bibliography of: Wendy Doniger; *The Hindus: An Alternative History*; Oxford University Press; Oxford et al. 2010; p. 739. Doniger's book was first published by Penguin Press in 2009. Hasenpflug is described as a retired German defence ministry linguist. According to Doniger, the proposition: that the Harappan is a form of Sanskrit, is "almost certainly not true, and certainly unproved, though reputable scholars as well as cranks have identified the Indus inscriptions as part of 'the Indian/Persian/Indo-European religious system and Sanskrit language'." In footnote 25 (my electronic edition), she cites Hasenpflug without mentioning the page number. That is, altogether, an opportune statement without own expertise on the part of Doniger, to my mind. I discount Doniger as being anything of substantive value in this issue, therefore. Further, I would assume that, if there were anything of substance, Doniger would certainly have found, and included it, in her well researched book.

If we set aside the dispute after having considered some of it, the question, for sake of discussion, be, why does a part of academia want to silence Kurt Schildmann? Is there something wrong with what he is saying?

Were he still alive, now at older than a hundred years, he might gleefully answer: *I hope so!* You may agree, or not agree, with that. Certainly, I do agree: It is *all* here, but is it real?

Gavin Menzies evidences well an old global civilization, in: *The Lost Empire of Atlantis: History's Greatest Mystery Revealed, The Astonishing True Story of the Rise and Violent End of the Minoans, The Forgotten Ancient Civilization that Discovered America and Sparked the Atlantis Legend*; New York 2011.

When I read the 1999 book by Schildmann several years ago, I had the impression that it was written by someone who is interested to explain certain results, but is not keen on talking anyone into his views. Menzies has laid a solid foundation for Schildmann (but not for "Atlantis".)

Before we can turn to Schildmann, we should investigate Asko Parpola, who allegedly did the first part of the work on the "Indus Sanskrit". I have verified through reading the text of a 2005 lecture, that Parpola, with Gregory L. Possehl, asserts that all attempts at decipherment are "invalid". I put that word in quotation marks. I would have expected the expression "have failed". I read the word, "invalid", thus, that meaning actually has been extracted, but the meaning is rejected.

If I had the impression first reading Schildmann some years ago as mentioned above, I have this impression here all the more so. Not everything is being told to the reader. My alarm bell is ringing. At least, Schildmann in his 1999 book provides the reader an estimated 249 pages of his single-spaced typed, handwritten and hand-drawn notes for verification. According to an electronic google books search for "Schildmann", however, Schildmann is not even mentioned in the 1996 book by Gregory L. Possehl; *Indus Age: The Writing System*. Schildmann, a prominent German linguist, had announced in 1994 that he had deciphered the Indus Valley script. Parpola and Possehl provide no verification for their negative verdict apart from their bald assertions.

I consider these tendencies a suppression of evidence. One can draw conclusions from that as evidence in its own right.

Doubt has been cast on the evidence from the Glotzel site, France, and from the Burrows Cave, U.S.A. Those efforts are in themselves doubtful, however. No doubt has been cast, or, as far as I can tell, can be cast, on the archaeological finds of the Indus Valley script. A slanted question is asked, namely, whether the script served writing purposes. What other purpose would a script serve?

I conclude that that what Kurt Schildmann is telling contains so much truth that the only way to attack it, as seen by able but interested people, is to use unfair means. That lends credence to what Schildmann is saying, since it includes a tacit admission (i) that Schildmann's factual basis is strong, (ii) that possible counter-arguments against Schildmann are deemed insufficient to convince people, (iii) that there is a likelihood that people will believe the information, and (iv) that those who are obstructing do not want people to learn about the information and the method of its acquisition.

The late Kurt Schildmann provides evidence of a worldwide civilization network before the earliest times of presently known history. The evidence consists of writings, symbols, figures, typically on stone or pottery (hard evidence.) The hard evidence still needs to be evaluated, collated, read, and interpreted (soft evidence.) I will try to focus as little as possible on merely, "results".

Since Kurt Schildmann is a single individual, the first question is: Is Schildmann standing alone? Or, in the alternative, are there phenomena that other people have related to the subject matter at issue? An example to discuss back and forth is a cluster of google search terms, approximately of the following outline:

"American drugs in Egyptian mummies"

According to a research article on the Colorado State University website, American drugs have been found in ancient Egyptian mummies. <http://www.faculty.ucr.edu/~legnerref/ethnic/mummy.htm>

There is more information pro and contra in the Wikipedia article: *Pre-Columbian trans-oceanic contact* (retrieved on 2014-09-18).

The question is not, did ancient Egyptians travel to America. The proposed question is, how, and by what means of travel, transport, and commerce, did drugs (nicotine and coca) from America get into the bodies of ancient Egyptians that were then mummified, and much later rediscovered by moderns, in Egypt. A satisfactory answer may be, not “a single voyage”, but may be, “a global infrastructure of traffic and commerce” in ancient times.

Some scholars have suggested that China or other Non-American countries may have supplied the tobacco and coca to the ancient Egyptians. That has, however, no scientific basis in fact. Such assumptions are speculative. The question remains.

With that, we are in Kurt Schildmann’s back yard. You may look up the references as cited in order to form you own opinion about this.

Here are the “Gosford Hieroglyphs”, alleged Proto-Egyptian rock inscriptions in Australia,

http://www.unexplainedaustralia.com/e107_plugins/content/content.php?content.78

One writer claims fraud, <http://ancientneareast.org/page/2/> saying, the Gosford hieroglyphs are without any meaning. Down the page, he cites a translation with a meaning. The writer agrees that many of the hieroglyphs are similar to known Egyptian hieroglyphs, and other Gosford hieroglyphs are otherwise unknown. I find that writer’s claims doubtful and written with an interest. See, Hans-Dieter von Senff; *“Ancient Egyptians in Australia”: The Kariong Glyphs, a proto-Egyptian script deciphered*; Swansea 2011; pdf; 149 p.; <http://valeriebarrow.com/upload/Ancient-Egyptians-in-Australia.pdf>

APPENDIX L

Tony Bushby on Artificial Lighting

Tony Bushby is the author of the book: *The Secret in the Bible: The Great Pyramid, it's [sic] missing capstone, an the Supernatural Origin of Scripture*; 3rd edition; Cooroy 2011.

In chapter 8 of his book, in a section entitled “Ever burning lamps” (supra, pp. 174-176), Bushby compiles known source information on a reported system of artificial lighting in ancient Egypt. That subject is one of the strangest points that has come to my attention concerning ancient Egypt. Here are my excerpting notes:

In the preceding section, Bushby talks about, apparently very many, underground passages and chamber in ancient Egypt. The question of lighting comes up now. Flaming torches were not used for lighting. We can determine this because none of the ceiling were blackened with residual smoke. Under the Pyramid Plateau alone, “there are at least three miles of passageways” (from ancient times); they are “10 to 12 stories below ground level.” The Book of the Dead, and the Pyramid Texts, refer to “the light-makers”, which could be a reference to the people responsible for the reported artificial lighting system that was used in the underground passages and chambers in ancient Egypt. According to Iamblichos, who quoted from an ancient Egyptian papyrus kept in a Cairo mosque, a group of people gained entrance to underground chambers around Giza. They came to a chamber and entered it. As they entered, the light went on automatically. It shone from a tube (obviously, a transparent/glass tube) of c.6 inches height. The tube was thin and stood vertically in a corner of the chamber. One of them touched the tube, and the light went off permanently. In some chambers, the light tubes worked; in other chambers, they did not work. They broke open one of the light tubes. Beads of silver-coloured liquid spilled out of the tube, ran about the floor and disappeared between the cracks. (This would have been, mercury, as Bushby plausibly assumes.) (p. 174)

Bushby writes (p. 175):

“After due consideration of evidence at hand, it seemed well within the range of possibility that ancient Egyptian priest-chemists manufactured lamps that burned, if not indefinitely, at least for considerable periods of time. Numerous authorities have written on the subject of ever-burning lamps (...)”

Manly P. Hall; *The Secret Teachings of All Ages* (etc.); San Francisco 1928; pp. 61-64 compiles descriptions of such lamps, well before the electrical age.

Philip Coppens; *Let there be light!*; writes about the possible depictions of large ancient Egyptian bulb-shaped and transparent lightbulbs. The nature of the objects depicted has not yet been finally determined. <http://www.philipcoppens.com/denderah.html>

The weight of the citations mentioned in Manly P. Hall is too considerable to ignore them entirely in our search for usable evidence. I would like to consider them as a small piece in the puzzle. A larger view follows next.

APPENDIX M
Resonance-Based Science and Technology

There is still one big subject in the wings: I would like to delineate it by the term, “resonance-based science and technology”. I believe that the high science and technology of Lemuria and Atlantis were, fundamentally, resonance-based science and technology. We today, in a devolved civilization of man’s fall, are catching early glimmerings of former mastery of nature. The main example is quantum physics, which is a foundational vibration science. In quantum physics, there is no “closed system” in the scope of thermodynamics. Everthing is connected, in some form, to the lightful Prime Source. Separative thermodynamics is theoretically no longer true and is fading away through the phase of an passing ideology of recent science history.

In the Tablets, Thoth mentions such as:

“a ray of vibration” (§§ 29, 266)

“Start the WAVE FORCE in thy BRAIN CENTER.” (§ 266)

“See ye not that the names have the power to free by vibration the fetters that bind? Use them at need to free thou thine brother so that he, too, may come forth from the night.” (§ 269)

Also read §§ 315, 337, 380, 532; §§ 22, 207, 341, 440 (for “vibration” and “wave”). Already mentioned is “magic-science” in the Tablets. There is a most ancient high science behind this, well beyond our quantum physics.

The foregoing example of a “perpetual lamp”, quite intensely written about by serious authors since antiquity, would be possible as a phenomenon of resonance, beyond the restrictions of thermodynamics.

I propose that ancient Egyptian technology had a strong focus on precise resonance engineering. That would explain, not the technology, but the motive for the precise stone cutting in certain instances that Christopher Dunn presents and discusses. The Great Pyramid, through its specific dimensions, was a precise resonator. The world-wide pyramid grid was a planetary resonator for phononic (sound-energy) phenomena, predominantly in the infrasound range (Alexander R. Putney, see freely available materials in Appendix K above.) In one of his pdf papers, Putney goes so far as to explain the low energy alchemical transmutation of elements through phononic resonances, similar to Chladni figures, especially for by now quite well-documented phenomena of biological transmutations. This would include rethinking the Primary Number System of Neoplatonism, and, earlier, at the core of ancient Egyptian theology from the One to the Many, and back again, considering the creative role of the “divine word” (word: sound), etc. This reflects somehow on the energy bodies of man as resonance patterns responsive to sound and infrasound.

An important idea is: A civilization is determined by its fine-tuned abilities to create, and to select, resonances with the basic forces of Creation. This includes, without limitation, awareness of such forces, of resonances, and of the purposeful selection of resonances. We are only at the start of regaining this formerly apparently well developed systematic super-science of nature and change.

Any researcher in these matters will have encountered, at some point, descriptions of sonic levitation rituals employed to move large stones. Tibet and Lebanon come to mind for me.

Here is an older report for Tibet: http://www.human-resonance.org/tibetan_levitation.html

Here is material for the Baalbek trilithon, etc.: <http://davidpratt.info/gravity2.htm>

For “sonic levitation”: http://en.wikipedia.org/wiki/Acoustic_levitation

Looking back at my work on this book, the Emerald Tablets of Thoth with their revolutionary contents are the expression of a lost superscience, applicable both to technology, and to spirituality. There is nothing

unique about them. They present laws, or perhaps, better: methods, of a non-mechanical nature, derived from the Source Existence Level itself. That in itself makes them a most valuable text in our times of fundamental opening and change. The phononic aspect is particularly new to us, who are used to have physicists investigate light (photons) as a primary issue, but not sound (phonons). Vedic wisdom of the creative sound, Om, or Aum, going back to Schildmann's target period and earlier, is still ahead of us in this respect. It is Mu and Atlantis returning.

APPENDIX N

Alexander Thom and Bernard I. Pietsch (Metrology)

There are efforts to show that in very ancient times there was a sophisticated system of scientific measurement (so-called “metrology”). Efforts began with Alexander Thom and his “megalithic yard” (sophisticated length measure in use during what is perceived to be the late Stone Age.) This remains hotly controversial to this day. Here is an outline of this unsettled problem.

The main materials can be found starting from here:

Engineering Science at Oxford: Dr. Alexander Thom; in: *Nature*; July 22, 1944; issue 3899, p. 111

Thom, A.[lexander]; *Megalithic Sites in Britain*; Oxford 1971

----; (*picqued rebuttal against Ellegård*); pp. 219 f. in: *On Megalithic Astronomy* [collective review]; in: *Current Anthropology*; April 1982; volume 23, issue 2, pp. 218-222

Sixsmith, Edmund; *The megalithic story of Professor Alexander Thom*; in: *Significance*; 2009; volume 6, issue 2, pp. 94-06

Knight, Christopher; Butler, Allen; *Civilization One: The World is Not as You Thought it Was*; London 2010

http://en.wikipedia.org/wiki/Alexander_Thom

The verbals are rather sharp. Sixsmith “rakes the ashes of Thom’s intriguing claims.” Knight-Butler see through that crude ploy, however. Somewhere along the wayside, the truth is watching, shaking her head.

Sixsmith summarizes: Thom was an Oxford professor of engineering. His methods were so sophisticated that perhaps six people in Britain were familiar with them. The megalithic monuments in Britain, of which there are over 400 left, can be computed with a single unit, what Thom calls a “megalithic yard”. Over years, Thom established it at 2.722 ± 0.002 feet. Thom’s means of fitting in this unit is “‘best-fit’ stuff”. The key is that the proportions come out in *integers* (non-fractions).

Sixsmith indicates that Thom’s archaeological critics were not prepared to follow his higher mathematics. They clamoured loudly that they were being left out of the game (p. 95, right column, toward the top). Sixsmith says that somewhat more subtly than I do. Then, however, Thom’s initial supporters in the Royal Statistical Society began to dissent. Sixsmith concludes that Thom was not able to explain why prehistoric man could have developed an advanced system of metrology. However, under aspect of fairness, Sixsmith finds that Thom’s startling findings have not actually been disproved, even by sophisticated critics. The methods for disproving would be mathematical, metrological. Are none of Thom’s critics able to use his methods? Even “ash raker” Sixsmith has not been able to dismantle Thom on scientific terms. Perhaps some forms of criticism are simply self-incinerating...

The popular book by Knight-Butler has run into similar criticism, which would have been foreseeable to the authors. They support the findings of Thom. Prehistoric man did have advanced metrology. Thom’s megalithic yard is real, according to Knight-Butler (first published 2005).

Colin Wilson jumps in, on the front book cover of Knight-Butler, with the sickening comment: “... one of the biggest breakthroughs of all time ... this is the definitive proof that civilization is thousands of years older than historians believe.”

The substance is from Thom, but Christopher Knight (background: advertising) and Allen Butler (background: engineering) have before them the task to popularize advanced mathematics. That is a challenge. The issues are confusing.

In the end, the solid substance of Alexander Thom prevails. I disagree with the uninformed conclusion that the metrological system originated in Britain; but it was in use there. Thom himself did not draw the conclusion of a British origin, to my knowledge. That is beside the point here, however.

I do not believe that Knight and Butler understood the details of the megalithic yard. In their Appendix 1, they show how the megalithic yard may be derived from the planet Venus. They calculate one Venus day at 86,467 seconds. To complete one megalithic degree, Venus would take 236.2486388 seconds. Divided by 366 (rotations of Earth around the sun in one year), this results in a time of 0.64548807071 seconds.

Further, the aforesaid time should match the period of one beat of the half Megalithic Yard. Is that the case? At Orkney, a beat of a half Megalithic Yard pendulum (41.48328 centimeters) takes 0.64572263956 seconds. That is a surprizingly precise match (with 0.64548807071 seconds). To make a long story short, this proves well the point at issue, the megalithic yard.

In volume I of this Commentary I mentioned Bernard I. Pietsch and his mathematical research. Pietsch's findings are not considered in Knight-Butler's book. How does that fit in here? See, <http://www.sonic.net/bernard/kings-chamber.html>

With all the excitement over Thom's metrological discoveries from megalithic monuments in Britain, what about the metrological discoveries from the King's Chamber in the Great Pyramid at Giza? They are far more momentous even than that what Thom found. Accordingly, the silence surrounding them is all the more deafening.

With Thom, a debate is still a realistic option. With Pietsch, the only remaining option is to drop dead. In the Great Pyramid (so-called, "Cheops" Pyramid), in the so-called "King's Chamber", there are twenty stones making up the surface of the floor. Each stone is a rectangle. The borderlines of each stone are clearly apparent. Pietsch has used precise measurements of all twenty stones from the floor of the King's Chamber in the Great Pyramid. The rest is just math, sorry, no "mistakes". There is no wiggle space here...

A full overview of Pietsch's findings is given in a pdf document:

<http://keychests.com/media/bigdisk/pdf/25780.pdf>

This is a 27 page write-up by: Suzanne Thompson; *New Perspectives on the Great Pyramid Pt. II: The Well-Tempered Solar System, From the Work of Bernard I. Pietsch*; pdf of 2011-04-14.

The ancient Egyptian metrological system as apparent from the twenty floor stones of the King's chamber is far more sophisticated than the metrology of prehistoric Britain. This has not been duly acknowledged yet by anyone in science. It is clear that the entire structure of *** thereby collapses. Nobody wants that; but it has already happened.

There was never any mummy found in the Great Pyramid. The "King's Chamber" is not a burial chamber, clearly, since not only is a mummy missing, but all other trappings of a burial site are also missing, such as, murals, wall inscriptions, etc. This was the main initiation chamber for the Akhu.

Here are some mathematical examples on the basis of the measurements of the twenty floor stones according to Bernard Pietsch, additional evidence that this bald room was neither built, nor intended, to serve as a burial site.

My first step was to verify that the schematic that Bernard Pietsch shows of the twenty floor stones matches photographic evidence of the site. Here is a photo from Wikipedia with the larger part of the floor of the King's Chamber (top part of photo cut away by me):



Above: Most of the floor of the King's Chamber, Great Pyramid, Giza. Source: Wikipedia.
 This satisfies me that the schematic used by Pietsch is, generally, in accordance with photographic evidence.
 My next step was to look at Pietsch's schematic (small version, and large version):

Pietsch, small schematic. Source: <http://www.sonic.net/bernard/kings-chamber.html>

Pietsch, large schematic. Source: <http://www.sonic.net/bernard/kc-floor.htm>

We see of the six planets innermost of our solar system represented: Mercury, Venus, Earth, Mars, Saturn, and Jupiter (from right to left). The six planet are represented by twenty rectangular granite blocks, arranged in six parallel rows, on the floor, as shown above. The entrance to the chamber is at the top right in the floor plan. Row six in Pietsch's schematic is the hindmost row in the photo above. The granite coffer, only object in the room, is not shown; it is not part of this presentation after Bernard Pietsch.

According to Pietsch (in the Suzanne Thompson write-up), there is a "secret of the chamber and the harmonies of the planets that reside in the stones of the floor". The term "harmonies", as just used, means, "harmonic mathematical proportions".

Pietsch uses a number **K** (1.01430555) that "converts our Earth-centric filter of 365+ days to the year, to a geo-metric filter of 360 days to the year." The number reveals a "well-tempered solar system" according to the floor stones. Thereby, the "movements of the planets become a huge choreographed dance of astronomical periods, rotations and harmonics." Mercury (to the right) infuses the geometry of all the other floor stones. **This is, basically, an ancient Egyptian textbook of mathematical astronomy, set in stone to last for ages. It proves by mathematical evidence that we are dealing with a sophisticated ancient science of Egypt, a science based on resonances and harmonics, and their precise mathematical metrology.**

According to the restricted view of contemporary Egyptology, the Great Pyramid at Giza, Egypt was constructed and finished around the year 2560 B.C., that is, approximately four and a half millennia ago. According to information in the records of Thiaouba, the Great Pyramid was built by Toth (Thoth) in a period of nine years, right before Thoth visited, once again, the Halls of Amenti in the center of our planet, by the planet's inner flame of life. The Great Pyramid's construction was finished in May of 2010 of our time, minus 17 363 years (today, 2014-09-19: 17 367 years, in its 17 368th year.) The science reflected in the floor stones was part of the science of Atlantis and Mu, as known for over 200 000 years by man.

The matrix of mathematical astronomy presented by Pietsch is, judged methodically and by its intelligence, not human in our sense today. We do not think in “relations” but, still, in “objects”. That is a residue of 1st level awareness, physical level only. There is extreme resistance to letting this go.

It is set to go. This Commentary, with both its volumes, wishes to contribute to an opening, and to the possibilities of transition. The ruling mindset is incompatible with fundamental change. It will, foreseeably, be replaced by a higher, more advantageous mindset. We have the abilities of mental change. They are at the heart of what this Commentary, in particular this second volume, describes. We are fortunate to have the base text from Thoth, an eminently knowledgeable and caring man of great wisdom and love. He is, reportedly, not alone. There are many with him; and they seek to help those who are in any way ready to accept help. What they have to give is the ancient heritage of man, unduly neglected and forgotten hereabouts, returning to claim its timeless rights for us all.

I must be careful what I say. “Timeless” does not mean, “final”. No message is final. We are at the point where spirituality can free itself from religion, the latter understood as a set of dogmas without corresponding vision of the people, individually. The true leader of spirituality is the indweller, the antaryamin, as Sokrates the philosopher said: the daimonion, a personified form of the conscience. Spirituality is most individual; it corresponds to the individual free will, relating positively in highest awareness directly to the Divine Center. Religion is very collective; and it does not do justice to the individual free will. That step of liberation from something incomplete (religion, in a strong collective) to something more complete (divinely connected spirituality of every human being, individually) cannot be forced. It is a description of the new situation of some new enlightened glimmerings that is, from our midst, from our tradition and developments, growing on us on a global scale, as a result of knowledge that counts, knowledge that we are currently regaining. Religion is a developmental necessity to ensure that “freedom” is not individual alone, not in separation from the One Divine Creator Spirit. What this book, this Commentary, clearly is *not*, is a new religion.

APPENDIX O

Discussing Wisdom, with Byzantine/Islam Example

On my last day of writing (I hope), and actually I thought I was finished yesterday (Appendix N), I woke up with a key definition for both volumes of this Commentary. On 2014-09-03 I wrote a separate, short piece, questioning the inherently “Christian” nature of Byzantine philosophy. The piece makes remarks on method. This has been simmering with me since then. I come back to this here; the piece is shown overleaf as food for thought on this.

I propose to define the “undefinable” foundation concept of all philosophy, wisdom, thus: Wisdom is more than mere belief; wisdom is the *relational* knowledge of how to evaluate knowledge. I term this the relational concept of wisdom, or briefly, *relational wisdom*. It can be found through self-discovery. **“Receptions” are, ideally, relational wisdom at work: downward ideation.**

In volume 1 of this Commentary, I made some remarks on circular, linear, and mapping thinking. Religions tend to be pre-individualized and circular. They, in some form or another, go out into the world, coming from the mysterious inside of man. As western history exemplifies, knowledge is gathered in the conquest of reality. Knowledge is individualized and is particular. Eventually, the morph that has become knowledge returns home to the mysterious inside of man. Laden with external knowledge and become savvy in its use, the interior transmutes into wisdom. Wisdom is not “belief” and is not “facts”; it is man’s third stage after them, a stage, if I may add, that leads into creativity and ideation, re-toning the more violent aspects of the two lower stages. This corresponds to the three times three subdivision of the nine bodies, or “eyes” of man, that Thoth makes in the Tablets.

These are difficult questions asked afresh. The following short and pointed text gives the reader the opportunity to probe them in one of history’s darkest puzzles of conceptual evolvment.

Is Byzantine Philosophy Inherently “Christian”? *A Framework Analysis with a Philosophical Notion in the Quran*

(2014-09-03)

Vasilios Tatakis, eminent pioneer of writing the history of Byzantine Philosophy, did not particularly question his leading premise that Byzantine philosophy is inherently “Christian”. Naturally enough, since Byzantium *was*, after all, a Christian empire.

What if that premise is questionable or false? I would like to draw it into doubt. I believe I have found a novel approach. I call this a *framework analysis* of ...”. This is different in concept from a “history of ...”. A “history of ...” does not reach the level of abstraction that comparative ventures tend to develop, and to apply. Framework analysis is first a comparative approach, then projected into history, not *competing* with the standard “history of ...” (Byzantine philosophy) but *complementing* it, just like a studio photographer works on the *perspective* and on the *lighting* in order to complement the object before the lens. This particular field of Byzantine philosophy actually *requires* such a complement as a necessity. The balance of this essay sets out to elaborate this point.

A good example would be if the Indo-Byzantine philosophy of Neoplatonism, both, (i) during most of its lifetime, *Byzantine*, but yet, (ii) clearly, inherently *not* a “Christian” philosophy, could be shown by framework analysis to match the philosophical structure of a Non-Christian revelatory book such as the Quran. My conclusion will be, using this example, that Byzantine Neoplatonism is neither “Christian” nor “Islamic”, but itself is a philosophical framework *of seeing*, partly a grand continuation of the intellectual achievements of Hellenic philosophy of antiquity in an age, which we today call the Middle Ages, of new intellectual challenges as posed by two revealed religions in dire conflict, namely Christianity and Islam. Resolved into its elements, this conflict between Christianity and Islam is a logical, and a historical, fallacy of tragic proportions. The analysis suggests that the cause of the cultural misunderstanding is the ignorance of an already existing joint frame.

The question of the Pre-Islamic sources of the Quran, as revealed by The Prophet Muhammad and initially transmitted by the anonymous community of followers who wrote down The Prophet’s oral legacy, is, as is well-known, an extremely difficult field when it comes to source documentation. Our knowledge in this field is progressing but by no means anywhere near being final and complete. It is exactly in this conundrum that the philosophical keys for solving one of the most tense and explosive cross-cultural questions of humanity today are hidden. If indeed it can be shown that Islam came about from a blueprint supplied by the Christian Byzantine empire, the old insight that a war of brothers is the most bitter form of war can be confirmed. Additionally, perhaps the differences can be harmonized by analysis. That could mean an advance for mankind.

I am citing this as an example that Byzantine philosophy, the putative key to this and several other deep problems of *today*, is, certainly, a worthwhile subject for a historical treatment. Moreover, and different from a merely historical approach, Byzantine philosophy as a long lost key to certain deep problems of modernity, poses a significant intellectual challenge to modernity itself. Byzantine philosophy to this day is not just dry history; it is a set of intellectual problems, closely interlocked with each other in a ball of string, that have yet to be solved, with immense global potential.

A “*History of Byzantine Philosophy*” alone cannot solve the problems of this legacy. It takes something more, namely a thorough understanding of the set of unsolved problems in the modern world, and, ideally, how to solve them. That is beyond history; but it is not beyond analysis. In order to accomplish this, a different approach is necessary. I believe to have found such a “different” approach, a progression more comparative and typological than merely historical, in what I propose as a framework analysis, leading out of history into timeless philosophy proper.

The Islamic concept of “Allah” (approximately, what the Christians express through the concept of “God”, but minus some of the most important Christian dogmatic luggage), existed in the Arab world well before The Prophet Muhammad and the Quran. That is one of the best established facts so far in this field.⁶²

Allah in Pre-Islamic times was the leading deity among many other deities. The Arabs of the Pre-Islamic period were, thus, pagans, polytheists. Islam abolished the other Gods and established full monotheism, in particular: without any “Trinitarian” doctrine of God. What we see documented since The Prophet Muhammad and the Book he brought as a messenger, the Quran, is a particular doctrine of Islam named “Tawhid”. This is a doctrine that we do not recognize in the Pre-Islamic period, either because we lack appropriate documentation, or, else, because it did not exist in the pagan period, which almost follows naturally from the concept of “pagan”. According to the incomplete record that we have, the appearance is

⁶² For an overview, see the thorough 1999 thesis by Najmah Sayuti (with bibliography), further, the 1962 article by Hamilton Gibb. Further pertinent literature is listed below at the end of this essay. M. M. Sharif; *A History of Muslim Philosophy*, volume 1, has a most instructive chapter (VI, Shaikh Inayatullah) on the key period just prior to the coming of Islam.

that the doctrine of “Tawhid” was initiated as a part of, and not prior to, the founding of Islam as a tool to abolish all other deities except Allah.

The doctrine of “Tawhid” is sophisticated in a way suggesting that it did not come entirely out of the blue. It is in comparative typological view at least very similar to the Indo-Byzantine concept of the “One” in Neoplatonism. The doctrine of “Tawhid” is that crucial element that gives to Islam to this day its, arguably, main single defining feature as a religious, purely monotheistic system. An alternate explanation could be from the Mosaic books of the Jewish tradition and of the Christian Bible, which were known in the Arab lands during the pagan times.

Did the Islamic doctrine of Tawhid originate, in its entirety or partly, in the Byzantine Neoplatonic concept of the One? With the tools of the historian, we cannot document this in any detail. On the face of it, as highly debatable, the answer may be, yes. The advantage of this answer is, that it is a bit more plausible than the alternate answer, no, since the answer, no, leaves us without a credible source for certain refined aspects of the doctrine of Tawhid. While we lack sufficient documentation for a direct historical proof, we do have the tool of comparative typology to guide our insufficient knowledge to a tentative hypothesis in this matter. A convincing argument against a “no”, and for a “yes”, is the fact that nearly all viable documentation for Allah from the Pre-Islamic era is of poetic nature, not of philosophical nature, and certainly not of religious-doctrinal nature. A “no” position will have to account for a derivation of an abstract philosophical-theological doctrine from a poetic source basis which, for all practical purposes, does not look like a particularly realistic venture. That makes it rather plausible, at least, that the Tawhid doctrine was an innovation of Islam.

What speaks for and against taking the Torah and the Bible as sources of the Tawhid doctrine at the inception of Islam? There is one good reason that speaks against the Christian scriptures as a source for Tawhid: The Christian understanding, coming from Byzantium, was Trinitarian, a strand that clearly was not transmitted into Islam. The Jewish scriptures (Torah) may be a more likely candidate since, for example, important elements of the Jewish food code (not to eat pork) migrated into the Quranic food code (or simply were reinvented, which is not very plausible, however.)

As far as we know, the notions concerning Allah may have been taken neither from the Torah nor from the Christian Bible. The source claims of Jewish and Christian scholars are frequently mutually contradicted.⁶³ Muslim doctrine, in this instance apparently ranking as a Hadith, explicitly rejects any external influences, pointing to the nature of the Quran as revelation.⁶⁴ Those readers who accept that as evidence thereby automatically will be led to the conclusion that Islam, in its philosophical core structure, is an alter ego of a prominent school of Byzantine philosophy, Neoplatonism, which, itself, with a high likelihood had its pattern brought to Rome from India.⁶⁵ Muslim scholars consider the revered name, Allah, as the name of the essence (Ism-ul-That), while all other names are names of the attributes (Isma-ul-Sifat).⁶⁶

One element that found its way into the Quran, as I discuss in volume 1, is the philosophy of spiritual Light. This does not come from Jewish influence. It is, as I find, the result of the intense philosophical working of Christian spirituality in Byzantium, a powerful archetypal motive. It left its mark on Islam as well, emerging alongside the Byzantine world.

Further, since the Torah (Jewish) is a part of the Bible (Christian), the formation of Islam, to the extent that it used historical predecessors, would have needed a criterion of criticism to determine which parts of the Bible to use and which not. To the extent that Islam represents a genuine revelation (which is, for example,

⁶³ Hamilton Gibb, p. 269.

⁶⁴ Gibb, *supra*.

⁶⁵ See the book by Thomas McEvilley, who traces Neoplatonism back to the Indian philosophy of trisvabha-va Buddhism, which is the same as Yogacara.

⁶⁶ Zwemer, p. 29, an informative but by now rather dated book.

not the case in the food code with its historically precedent [Jewish] model), the revelation, to express itself, still needed to use existing forms of thought. Notwithstanding the possibility of a genuine revelation, I propose that all relevant models for its adequate conceptual expression would have been drawn upon to the exclusion of none, at least to the extent that, during The Prophet Muhammad's lifetime, they were assimilated as a part of the Arabic language that informed the sacred verse-form disclosures of the Quran.

If, for the sake of discussion, we were to accept the line of reasoning as proposed, then we are witnessing through the veils of centuries a powerful tool from the Byzantine intellectual world (the philosophical concept of the "One") somehow coming to life influentially in a mutinous way against the "Trinitarian" doctrine to which the Byzantine Orthodox Christian Church so adamantly adhered, and I add: without good reason, as its history shows. In other words, we are witnessing in faint outline, but not entirely indiscernibly, how the Indo-Byzantine concept of the "One", joined with other influences upon the Arabic language, was transmitted and amalgamated in the revealed Quranic doctrine of "Tawhid" (God's Unicity).

The jurist Ibn Tūmart in the twelfth century (Almohad development towards high abstraction) used Quranic verses as the basis of the doctrine's exegesis. However, the doctrine was, from the very beginning of Islam, written in the Quran itself, thirteen times describing Allah (God) as the "sole divinity" (which could sound Neoplatonic), and twenty-nine times saying of Allah, "[there is] no other divinity than He" (which sounds a bit more like the Torah/Mosaic books of the Bible.)

The Sufis, the mystics of Islam, in their literature, developed the notion of Tawhid into a fourfold ascension, in a typological view quite clearly copying, the Byzantine development of Hesychasm into the mystical branch of Orthodox Christianity.⁶⁷ Tawhid became a spiritual experience. The four steps are distinguished in a well-known text by al-Djunayd, a celebrated Sufi (died 298/910): For the ordinary believer, the simple affirmation of Allah's Unicity suffices. In the fourth step, for the elite, an overwhelming mystical union is reached wherein the worshipper ceases to exist in the presence of Allah. Byzantine spiritual philosophy predates this by several centuries in closely similar forms. That is an important clue to a possible Hesychasm-Sufism transmission from Byzantium to the Arabian world, underlining the origins of the key Islamic Tawhid doctrine and its Sufi "application" in Byzantine spiritual wisdom and practice.

Whatever the historical influences may have been (and we are not in a position to clarify that fully), that moves very close to the heart of this genocidally divisive topic that is of great hurt in human history to this day.

Can we proceed from here to resolve this divisive issue? I venture that, yes, we can proceed; but we are unable to do so, for various reasons (not only due to scant documentation) unless we leave the method of the strictly "historical" and its inavoidable confusions behind. We must ascend to a higher level of mind than, with all due respect, mere history and its pre-determined doubts. One of the paradoxes of Byzantine philosophy as a force behind our own times is that it requires us to transfer from mere "history" into "logics", or, in other words, from the historiography of philosophy to a framework analysis of philosophy. Only then can we move a step ahead in solving old problems that are still open today.

I have shown, broadly and after much research, in an unpublished book, that the reasons behind the adoption of the Christian doctrine of the "Trinity" were quite drastically removed from any philosophical reasoning, and, more strictly, from anything near rigorous logics, and were closely associated with the cold rationale of imperial power. It takes an entire book just to outline this.⁶⁸ It takes a second book, in continuation of my first book, to investigate the inward phenomenon that there is a mysterious interplay of several different "levels" of our mind involved here, a phenomenon that nowhere else, except perhaps in remotes of Indian philosophies, becomes so clear as in the Byzantine intellectual tradition. Albeit, knowledge

⁶⁷ On this aspect of Sufi literature, without comparison to Byzantium, see in the article "Tawhid" by D. Gimaret.

⁶⁸ Stefan Grossmann; Byzantine Philosophy: A Framework Analysis (volume 1 of this Commentary).

of this phenomenon may be extremely ancient beyond the earliest borderlines of known history.⁶⁹ That is truly a Temple to be rebuilt.

My framework analysis suggests that Byzantine philosophy is a more advanced philosophy than even the ancient Greek philosophy, neither ancient, nor Christian, nor Islamic, nor Indian, but their most intelligent amalgamation in several varieties. The framework analysis has as its object a strange thing, namely a cage that humanity has built, by means of attachments and denial, from its own mind and has become trapped in at the mind's lowest level (the physical, three-dimensional level), forgetting how we ever got there.

The highly intelligent Byzantine philosophy remains suspended in the dilemma of the “unfulfilled enlightenment” (Hegel). An allegedly “Christian” philosophy, it may actually, by its most powerful ideas, point the way for a Christianity without its limiting Trinitarian element. Structurally, that is, what one would call, Islam. I would, as argued, tend to count it among the fruitfully contradictory legacies of the Byzantine intellect that remain of dominant influence into our present time, both into the rifts and into the promises of our times.

This illustrates that Byzantine philosophy deserves to be researched, on the one hand, historically, but then, on the other hand, should be, in its own right, analyzed and continued as perhaps the most important, the most powerful, and the most recondite, strand behind modernity. The framework analysis of Byzantine philosophy provides missing deepest of insights into humanity's separative ruptures today. The religious example used in this essay stands beside other, similar examples in society and science of, perhaps, lesser, or: consequential, importance.

Byzantine philosophy, to my finding, stops being a (set of) philosophy(-ies) “about” and begins to be a philosophy that *is* change, from “just man” to man the sapient being. In the contemporary discussion, that is becoming more and more recognized as an advantage of the heretofore not well-known virtue of *receptivity*. A key example of receptivity is, listening to each other, listening to the other in a cultural sense, listening to the noise that is inside you but also to the glory that is inside every human being without exception, even the “other”, but, presently, crowded out by the noise.

Profoundly, Michael Slote in his recent book has given us beautiful philosophical reflections on the topic of receptivity. Receptivity as a sapient virtue comes hand in hand with considerations of emotion and empathy, and with that all too rare human resource, enhanced sensitivity of understanding. Slote in his Preface analyzes this as a symptom of something that has been happening in our society “over the past seventy or so years.” We should not forget that this has happened before, namely throughout the long stretch of Byzantine intellectual history, a something that is just beginning to resonate with us again.

What I call a “framework philosophy” is, to a large degree, a philosophical posture of listening and receptivity, not so much a philosophy but, a philosophical reception of that what is. In that sense, a “history of ...” approach applied to Byzantine philosophy in its particular quality as reception (phenomenon of Byzantine receptions formerly critized in a lack of understanding as stale and stagnant), may not even be fully feasible on its own in the sense that our culture has become accustomed to relying on a “history of ...” type of presentation. This all is hermeneutics going into a high and subtle gear, gyrating in search of the meaning of meaning itself beyond that what we can, simplistically, “know”, that what we may count among the deep foundations of ourselves as free beings.

That is another good reason why a framework approach should be used to supplement the traditional “knowledge” approach of “history of ...” when it is applied to Byzantine philosophy, a receptions-oriented phenomenon, in our quest to grasp its very strangeness beyond that what is knowable in terms of the epistemological subject-object duality. That, I believe, also goes a long way to explain why Byzantine

⁶⁹ Grossmann; Atlantean Philosophy: The Nine Bodies of Man; A Framework Commentary on the Fifteen Emerald Tablets of Thoth, volume 2 of 2 (the present volume.)

philosophy, when denoted as “Christian” or with any other “camp” label, is thus still not in any way pervasively assessed in its intrinsic value for our time. To conclude, I am not suggesting that this critique has generated final answers at this time; it has identified within the field of Byzantine philosophy a new and possibly valuable direction of uncertainty in which we may fundamentally reorient ourselves.

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After reading the introduction to this section “O” of the Appendices, and the foregoing example text that I presented to you, you may be willing to agree that there is a tie-in with deep methodological issues of Thoth’s mental world that he lays open, candidly, for us, in his Emerald Tablets. Thoth’s method, for which he is known, is wisdom. More specifically, that is, relational wisdom. Volume 1 of this set has contributed the “relational” concept (in the cosmology chapter.)

I do not feel able to say anything final about this; *this is perennial*. I do feel that this particular tie-in is the most promising, but also the most hidden, aspect of the Atlantean philosophy that we can learn from Thoth. (It is, of course, not the only aspect; I am summing up.) It is pre-ancient in historical terms; but it is also surprisingly modern in systematic terms. I mean that in a sense that we are still in a position where we must look upward to it; it is an opening in our own future. It does hold one treasure: peace.

Peace, internal and external, presupposes a sharpened Vision for harmony. Harmony is the key relational phenomenon from the Source Existence Level. There is a basic harmony of ideas in the Star of Ideas. It manifests as a subtle transfinite golden Light of the Mind. It comes to us through an astral (star-shaped) geometry of rays and realms. It transforms down gradually into the material worlds; and transforms upwards gradually into the spiritual worlds, and into the Creator Mind. It pervades all that is and that is not, all that is vibrational manifestation of the One Creator Mind. Transcendence is an artifice of human ignorance, of an inner war of subtle fields in perturbed beings. Relational wisdom is awakened awareness of the source Light of ideas and their harmony. It is Vision of the Beautiful, of the third step of the Divine Will, Imperative. Man can partake by becoming conductive to the Imperative through Vision, which is what an enlightened *Akhu* is. The main keys to this are: (i) **selfless altruism**, (ii) spiritual learning, (iii) training wisdom, (iv) transformation of the physical body (yoga in the eastern, non-western, sense of an integral life-changing set of devotions), and (v) drastic self-discipline. These keys are the centers of a society and culture of Light, and are the centers of an individual human life that is spiritually well lived. All higher vows come by initiations.

An aspect of wisdom that I painfully miss in the Fifteen Emerald Tablets of Thoth is the critical distinction between the low (4th level) “psychic powers” (Giuseppe Calligaris system, see in volume 1 of this Commentary), and the high (9th level) “spiritual powers” (e.g., Falun Gong/Falun Dafa.) It is unethical to cultivate psychic powers. Cultivation practice needs to be directed to spiritual goals. One will likely become aware of psychic powers along the wayside; but these are to be ignored. There is only one primary spiritual (high) power, namely the power of Vision, of being acutely aware of the presence of the Creator, God, Allah, etc. (many names.)

What went wrong in Mu and Atlantis? There were people (in lower “cycles”), gradually passing beyond the pre-astral psychic barrier. (4th level and into 5th level.) What happens? Psychic powers manifest in people; but people are not ready to handle them spiritually. The thing runs away with us; we are the dog; the powers are its owner. The three barriers of Creation are: death, evil, time. Beings who are beyond death, but are within range of evil, have something to beware of: They may become negative immortals of Darkness (Arulu, the realm of fear, i.e., hell.)

After reading the text of the Tablets and the texts that M. Doreal wrote about the Tablets, I gain, independently, the impression that - as is nothing new in Atlantis literature - gates to the dark realms, Arulu, were opened. This is whence “Serpents” (mentioned in Tablets) came, infiltrating Atlantis with agents of Darkness. The Thiaouba book by Desmarquet starts out with a powerful scene mentioning something similar to do with the direct parallel universe, a place of paleolithic make-up.

The Dweller, Master Horlet, shifted the balance of the planet; and Atlantis (as before, Mu) sank beneath the waves. However, strong psychic gear - failed Merkaba installations in large pyramids now sunken - ran amuck and did not stop when Atlantis sank. That is, as writers have suggested, the true origin of a dark secret in the Bermuda Triangle, and, similar, in the Devil’s Sea off Japan, and in eight other locations spreading a grid over both hemispheres (“vile vortex” anomalies).

Did major crimes destroy Mu and Atlantis? If so, in who's judgment? What happens when, as presently (2012 to 2016), Earth, again, is shifting in its balance? What might consequences of this be for an ever precarious marriage of Darkness and Light? Are the lingering portals hidden reckoning mechanisms? How does universal law return the gift of a persecutorial plague? Passages, such as Thoth's pending return from Amenti, sound suggestive enough.

APPENDIX P
Thoth's Concept of "The Law", and Related

It is Wednesday, 2014-09-24. I woke up at 02:55 a.m. this morning, 11 minutes ago. Yesterday, I typed some texts, which are, and will remain, a fragment. They reflect on something very hidden, that I was not otherwise able to verbalize. That was apparently prepared since 9 April this year. I communicate these fragmentary texts, together with some graphics that were developed, here.

The First Graphic:



Vitruvian Skryer

The First Text Fragment:

I started writing the two volumes on 1 June, 2014. The events in my life leading up to the start of writing were of a bibliographical-meditative-initiatory nature. I realize that now, after having finished writing of volume 2 (2014-09-21). On 2014-09-23, I reviewed the dated records of my bibliographical activities in the months prior to the start of writing. To my surprise, I discovered something like a prequel of preparation in the notes, starting on 2014-04-09 and ending on 2014-05-30. I realize now that there was a story before I started writing, a story of a guided awakening, leading me into the writing. That is my subjective experience of the prequel; and that is what this book sets out to tell.

The Second Graphic:



TWELVE VITRUVIAN PENTAGON CIRCLES

The Second Text Fragment:

There are probably more open questions than I realize. I am speaking, of course, about the open questions that I am aware of, or that may come up during this continued writing.

I am not particularly interested in the question: Did Atlantis exist? I recognize facts when I see them. I am, strangely, also not particularly interested in a group of questions around the issue “How to become immortal (etc.)” It is ethically wrong to chase such things. Masters let happen.

My preparatory meditations relate to 134 bibliographical items spread over 53 days, from 9 April through 30 May, 2014. I do not believe that I can summarize the procedure in any meaningful way. My hope is that, when this book is finished, the picture will stand before us – another 4d holographic field information, gradually to be built. Such fields are not built from below. They are a cultural import from above. They are part of an ongoing major contact phenomenon. “Little green men” are not part of the scheme – but I would not discriminate against them.

I had in mind, for volume 2, to go against the phrasing of “law of attraction”. It is a good term, and concept behind the term. All I want to criticize is the image that the precise wording conveys. There is an “attraction”. There is, above it, a “Course in Miracles”.

There are no miracles. That is why miracles do not happen. There is cause and effect, and people, including myself, who do not know much about these things (including scientists, too). We tend to misconstrue reality due to our 1st level (3D physical awareness only) perspective.

The word “attraction” in particular cannot be visualized. There is, technically correct, not “attraction” (nor is there “repulsion”). There is either, “resonance” or, “lack of resonance”.

Resonance is not an “energetic” phenomenon. The word “attraction”, spoken in this dense sphere, is strongly suggestive of a “power” of attraction (or of, “repulsion”). There is no such thing. There is no “power”, either. There is “vibration” (ancient Egyptian: “Ren”). That is mentioned in the Emerald Tablets of Thoth. Thoth also mentions, “the law” (e.g., § 23), and “YTOLAN” (§ 189).

The law is not an energy. But it governs all. Thoth’s term “the law”, is a term for the force. The force is not a power; and it is not an energy. It is non-energy, or information. The law is pre-materialized divine Light. “Energy” (like atomic, nucleonic “matter”) is something created. Anything in vibration is created, even the forms of Paradise.

The law, in the sense of, universal law, is not created. It is not in time, nor in space. Therefore, it governs all that is in vibration. It is the blueprint precursor of vibration, and is not causally influenced by vibration. In that specific technical sense, the law is unmoved but moves (as in Aristotle, *Metaphysics*, book 12/Lambda). That is the same as, the “divine word” (Logos).

That distinction is so subtle. It is so subtle that it is not yet understood. That is another good reason for writing this third book. Subtlety grows.

I myself have come, after critical review, to prefer the expression “law of the greatest subtlety” over the expression, “law of attraction”. Is there a sentence that can define this concept of the law?

The law is the law of the greatest subtlety, that means, an individual human, and a human collective, will automatically be governed by that level of awareness that is defined by their highest access in the subtle realms. A specialist on the notion of “the law” was, Aleister Crowley.

For example, a key issue in “the law” discussions is typically the notion of the “One”. There is a secret behind that that is practically unknown. The “One” usually is understood to lead out of “duality”. That is only the smaller part of the equation, however.

That has to do with the dual polarity of the sexual energy as we know it. In the universe, life form can have sexual energy with up to a fivefold polarity. This is possible if the dual polarity is equalized. On the ninth level of civilization (Thiaoouba example; Earth example is on the first level of civilization), free-will beings of the third force (human “finalizers”, in whatever physical form) are hermaphrodites. Desmarquet reports this for Thiaoouba. Both Drunvalo Melchizedek and M. Doreal report this for the early beings of Atlantis. According to Drunvalo Melchizedek, the split into two opposite sexes (female and male) took place in Atlantis more than a hundred thousand years ago.

Is that “Oneness”? No, definitely not. The female-male balance (with a slight preponderance of the female energy) is not “Oneness”. However, it permits the beings to reach beyond the dual polarity of sexual energies, to a threefold, fourfold, and fivefold polarity.

The fivefold polarity is the natural polarity of the Star of Ideas, heavenly Middle Point, Great Spiritual Sun. Its yantra is the pentagram in pentagon and circle, as shown [above, start of Appendix B]. That is an interaction of the Four Forces of Creation plus the Fifth Force (ether, Kundalini). In the middle of the pentagram, the fivefold polarity fuses into One. Kundalini itself is not “Oneness”.

I have never found that precisely in literature; but I believe that is how it works. “Oneness” arises from a fivefold polarity, starting on the 5th level of awareness (astral body, astral level awareness). There is an ancient

powerful Daoist teaching of “fusion of the five elements” (“cosmic fusion”) to this effect. There is also, perhaps derived from Chinese wisdom, a “polarity therapy” using the Five.

This has been mentioned neither in volume 1 or in volume 2, nor had it opening to be mentioned. This book, the third volume, Prequel, can put the hidden key insight of the “One”, the “Light”, into context, building on what was written earlier.

Life does not depend on duality, nor on dual polarity (same as duality). That is merely one option among others. Heavenly life, heavenly felicity (Thoth) depends on Oneness. Hidden behind the teachings of Oneness, there is a fivefold polarity that enables all other structures to transform into Oneness. Without the fivefold polarity and the steps leading up to it, Oneness can be reached only in transient peak experiences, but not in the form of permanent spiritual enlightenment.

Permanent spiritual enlightenment is gained from working with the fivefold polarity of sexual energies, and, through that portal, transforming duality into Oneness. That is the definition of the law of Oneness. When Thoth speaks of “the law”, what he means, obviously, is “the law of the One”, a most ancient Lemurian and Atlantean teaching (Jon Peniel; Ra Material; etc.).

For practical purposes in the higher and highest ranges of the material Creation worlds (fifth to twelfth dimensions), extensions, not fully natural but very functional, of the fivefold polarity have been developed, namely sixfold polarities to twelvefold polarities. For governing councils, for example, the sevenfold polarity is the optimum universal, requiring seven members.

If you are able to follow this (which you would be after reading volumes 1 and 2), you would at least be close to the point where you can work with this. Again, there is a subtle energy structure behind the various verbal expression; these are noticeable through different registers than those of “understanding words”, a vibration and resonance phenomenon of direct perception. This cannot be explained further; but if you notice it within yourself you will notice what it is.

Prior to, let us say, April 2014, I am sure that the foregoing paragraph would not have registered with me. By now, I am able to explain it actually in such words. I would say I am at the beginning of connecting with it, looking forward to more. It is definitely a pleasurable and rewarding experience. Also, it fills in many blanks that I had when reading texts, an example being the great wisdom text of Thoth. That gives me a certain satisfaction that, while the experience is of necessity subjective, it has been made by others before, who have valued it highly, as basic, in the functionalities of Spirit.

When that stage is reached, there is little more that “knowledge” can contribute. One moves away from the basic knowledge, gradually rising above it and graduating from it, to the fields of exercise, practice and subtle arts in Spirit ways. That would be a plausible fruitage of the curricular study.

(2014-09-24, 03:16 a.m.)

Thoth’s subtle concept of “the law” in the Fifteen Emerald Tablets of Thoth the Atlantean matches strikingly the mental signatures of the subtle force that is described, since antiquity, in the Emerald Tablet of Hermes (singular). I find, for this similarity, that the two sets of writings have one and the same author.

The “Fifteen Emerald Tablets of Thoth the Atlantean” are, in all likelihood, authored by a being of highest wisdom, purportedly of male gender. He gives his name as “Thoth”. The Emerald Tablets according to their content come from earlier than the later age of devolved “scripture”. The Emerald Tablets do not constitute a belief system and, hence, should not be mislabelled as “scripture”. The Emerald Tablets are not “scripture” of some lost “religion”, but they are a highest **wisdom text**, informed from a period prior to man’s fall.

To enter this, initially, disorienting field: Wikipedia articles: *Thelema*; *Thelemic mysticism*; Webb, Don; *Overthrowing the Old Gods: Aleister Crowley and The Book of The Law*; Rochester 2013, with references. That is the best book for a serious beginner to start with. Human individual freedom, the underlying of The Law,

is much the same in Light and darkness, so it can be learned as a power technique without paying much regard to the latter distinction. Thelema, from ancient Greek, is a term for the autonomous will. Crowley's western spiritual contact system, named, Thelema, is a low to mid-level system to be studied and learned, opening inner contact to your daimonion (antaryamin, divine indweller). That is your higher self (guardian angel), one rank above you in the spiritual network, assigned as your natural spirit guide. Crowley, a Thoth avatar (ray), uses ancient Egyptian archetypes. **The Law of Autonomy makes this entire field an adept's science of spiritual accretion.**

APPENDIX Q
Iceland and Greenland Prove Atlantis

Iceland and Greenland prove Atlantis. In each case, there are facts that cannot be explained by the current science of geology. The facts become plausible only if one assumes that, for whatever reason, Iceland, and Greenland, moved to their present positions in a geologically recent past, assumedly from a more southerly part of the Atlantic.

Iceland:

Iceland sits on an expansion zone at the border of two continental plates. It is expected from geological modelling that the west and the east edges of Iceland should be around 290 kilometers apart. In fact, however, they are around 500 kilometers apart. Additionally, Iceland at present may possibly be explained as an “oceanic microplate” similar to the Pacific Easter Microplate, which would be quite unique. See: Foulger, G. R.; *Fast Track Paper: Older crust underlies Iceland*; in: *Geophys. J. Int.* (2006) 165, 672–676, doi: 10.1111/j.1365-246X.2006.02941.x .

The divergence between 290 kilometers and 500 kilometers is significant. It shows that there is still much that is unexplained about Iceland under geological aspects. If no new facts are discovered by geologists, a logical explanation would be, that Iceland has not always sat on top of the expansion zone, but that, as an “oceanic microplate”, it somehow was pushed over the expansion zone when its western and eastern extremes were already 210 kilometers apart.

Such an assumption throws open new questions: From where was Iceland moved into its present position? What type of a force can geologically move a microplate onto a zone that is bordered by terrain that expands away from the zone? Is there, always or in certain periods, a geological force that moves plates independent from, or even contrary to, the normal movement of plate tectonics? These questions are, in the case of Iceland and generally, scientifically unanswered.

One of the ancillary assumptions of geologists for Iceland is a “Jan Mayen microcontinent”. That is a fragment of continental crust north-east of Iceland in the seafloor that somehow got there. How? “Well, it’s there!” See, http://en.wikipedia.org/wiki/Jan_Mayen_Microcontinent . It is part of the gravity anomalies that GFZ Potsdam located in the two destruction sites of Mu and Atlantis, http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s.html (the “geoid” chart). Other immense force can be seen in Iceland in the Thingvellir National Park. Geology calls it “drifting apart” when a lay person would say that one side has been violently sheared and pushed upwards (not “laterally apart”) on a sudden.

Another strangeness about Iceland is that the expansion rift runs through the Island more or less in the north-south expansion. In the middle of the Island, however, obviously not influenced by the expansion rift, there is a crustal anomaly (supra, p. 675, with color map). The thickest red zone (38 km thickness) is a spot right in the center of Iceland. If, obviously, the expansion rift has no influence on this, what forces have created this anomaly? The anomaly coincides in the lower crust with an extensive low-velocity layer. That can possibly be a sign of a subducting slab, i.e., a slab that is (not coming out of an expansion zone but) disappearing into a subduction zone (when land is “eaten up” by the forces of the plate tectonics.) What does that mean?

I believe that thing does not naturally belong there but came from somewhere else. It is called a “captured block of older crust” (supra, p. 675). Older crust from where? Older than what? Older than, other crust of

Iceland, apparently a piece of crust that does not naturally belong there. That thing is explicitly labelled with the word “enigmatic” (supra, left column). The article implies that the thing is difficult or impossible to explain as a product of the Mid-Atlantic Rift expansion zone. Another mystery to date is the history of rift migration. The article sums up, verbatim: “significant questions remain unanswered” (supra, right column).

In summary, under the aspects of interests in this book, the geology of Iceland throws open a number of relevant questions that are unanswered, and are apparently unanswerable with existing theories of geological science. The uncertainty suggests that Iceland was uprooted from a different geological surrounding and was planted in its present location, where its geological markers do not, in their entirety, fit into any slow organic geo-evolution model, i.e., some catastrophism.

On Professor Gillian R. Foulger, see: http://en.wikipedia.org/wiki/Gillian_Foulger . Her book: *Plates vs. Plumes: A Geological Controversy*; Hoboken 2010, is a landmark in the foundations debate over geological methodologies. It is no coincidence that one of her research examples has been Iceland with its significant unanswered questions.

A strange thing about the hypothesized microplate beneath Iceland is that it is located centrally (somewhat south of island center), older than 15 million years, with new mantle melts rising through it at the expansion rift (Foulger; *Plates vs. Plumes*, p. 253); but to this day, the thus resulting eastern and western half of the microplate (apparently) have not been pushed apart by expansion (since the map cited above shows the anomaly, also, in the island center.) There is a fatal logical fallacy here.

Greenland-Iceland-Faeroes Transverse Ridge:

In the case of Greenland, the geological mystery actually thickens even more so than it does in the already strange case of Iceland. Here are the specifics for Greenland, the largest island on Earth, located in the Atlantic north-west of Iceland:

A very important point (Foulger, *Plates vs. Plumes*, p. 124, with references) is the larger seismological evidence that is well researched and documented after four decades of scientific work. There is a Greenland-Iceland-Faeroes transverse ridge. Beneath the Greenland-Iceland ridge, and beneath the Iceland-Faeroe ridge, there is a layer with crust-like seismic wave speed of around 30 kilometers thickness. This is an anomaly because, elsewhere in the North Atlantic, the typical thickness of the oceanic crust is only 5 to 10 kilometers. Together with the Jan Mayen microcontinent, these are signs that we are here not dealing with ordinary oceanic crust, but with ordinary continental crust, or, in the alternative, some kind of lateral compression of former oceanic crust (my tentative conclusions). This relates exactly to the target spot (afterimage of Atlantis, whitish) that I mentioned earlier relating to the graphic of the Geoforschungszentrum GFZ Potsdam research, link (again):

http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s.html (the “geoid” chart).

My commentary on this, above, was: A chart by Geoforschungszentrum Potsdam shows red the North Atlantic Anomaly, within it the whitish afterimage of Atlantis, south-east of Greenland. I can only repeat that here. It looks like Atlantis, at its latest, ended up in the whitish zone of the graphic, and then, losing contact with the crust, “glided” like on a low friction liquid, to Greenland position.

Foulger, book p. 124, cites, mainly: Foulger , G. R.; Anderson , D. L.; *A cool model for the Iceland hot spot*; in: *Journal of Volcanology and Geothermal Research*; 2005, volume 141, pp. 1-22 . Under strict geological aspects, this and the many geological references from over four decades leave no doubt about the seismic evidence. I incorporate the paper in its entirety by way of reference as if fully set forth herein. It is formidable how Foulger and her like-minded colleagues have found, in a constructive way, the weaknesses of geological methodology and have applied their wisdom in exactly that location that calls for it most.

I repeat my key finding as a summary:

Together with the Jan Mayen microcontinent, these are signs that we are here not dealing with ordinary oceanic crust, but with ordinary continental crust. This relates exactly to the whitish target spot, as mentioned, within the red in Geoforschungszentrum GFZ Potsdam research, link with chart:

http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s.html (the “geoid” chart).

My commentary on this, above, was: A chart by Geoforschungszentrum Potsdam shows red the North Atlantic Anomaly, within it the whitish afterimage of Atlantis, south-east of Greenland.

Note that two types of crust that are known to geology (see, McCall, G. J. H.; article “Crust”, in: Selley, Richard C. et al. (editors); *Encyclopedia of geology, volumes 1 through 5*; Amsterdam etc. 2005; volume 1, p. 403): Continental crust differs from oceanic crust. Oceanic crust ranges between 5 and 15 kilometers in thickness. Continental crust, thicker than oceanic crust, extends down 30 to 80 kilometers. In between these two main types is a crust type that is transitional, namely: beneath islands, continental margins, and island arcs, ranging from 15 to 30 kilometers in thickness. What we have seen above is the “thick” continental crust type, nothing else, situated in the North Atlantic Ocean target zone, paradoxically being its *seabed* crust. That is entirely untypical and anomalous.

In the case of the other lost continent, Mu, around New Zealand there is another, similar anomaly, named “Zealandia”, or, “Tasmantis”. That is called, either a part of a continent, or even, “Zealandia continent”, but is submerged and is, today, ocean floor in the southern Pacific Ocean.

There are, additionally, geological phenomena called: *crustal thickening*, *crustal thinning*, and, largely synonymous: *lithospheric thickening*, *lithospheric thinning*. Another hype term in this semantic field of geocodespeak is: *lithospheric removal*, or: *lithospheric detachment*. These are the many scars and traces, left by past Nibiru fly-by cataclysms (every 3657 ± 1 years in our planet’s history), wending their way into the terminology of geoscience, very cautiously since non-specialists must not catch the meaning of this mode of hushed speaking about something that “must not be”, but that nevertheless *is*. Stated bluntly, the aforementioned semantic field of modern geological science is a covert instrument of verbal disaster management, more openly expressed as: *Nibiru cataclysms*, *Mu*, and *Atlantis*.

An example: The full hyped technical term is: “removal/detachment of parts of the lithospheric keel” (cited after: Hoernle, K.; White, J. D. L.; et al.; *Cenozoic intraplate volcanism on New Zealand: Upwelling induced by lithospheric removal*; in: Earth and Planetary Science Letters; 2006; issue 248, pp. 350–367, here: p. 363.) What that means in plain English is this: An island like New Zealand was during some time past simply sliced off of its supporting bedrock and shuffled around without its bedrock. The terminology is a scientific admission that this phenomenon importantly exists.

How can that be explained? What exerts such a devastating force? The answer of a periodic extraneous influence (such as, Planet X, same as planet Nibiru) is evidently required. The explanation of a periodically reappearing rogue planet exerting such force, in peak catastrophisms, was given by knowledgeable scientific heretics such as Imanuel Velikovsky, Zecharia Sitchin, Nancy Lieder of <http://www.zetatalk.com>, now also by a geologist team: Willy Woelfli/Walter Baltensperger, based on much evidence in the geological record, in human chronobiology, and in the cultural record of human history. Mu and Atlantis are undeniably becoming once again part of man’s historical heritage and should be denied no longer. Their high wisdom can be of great value to us today. I hope that this volume contributes to an open and fruitful reception of our remote past and its resurfacing spiritual knowledge of self.

The Pacific plate (“sunken continent of Lemuria/Mu”) has a relevant crustal thickness of 40 to 60 kilometers, **marking it as a sunken continent**. This thickness value is scientifically established:

1. Cohen, S. C.; D. J. Darby; *Tectonic plate coupling and elastic thickness derived from the inversion of a steady state viscoelastic model using geodetic data: Application to southern North Island, New Zealand*; J. Geophys. Res., 108(B3), 2164, doi:10.1029/2001JB001687, 2003.

2. NASA, Steve Cohen, writes: “The Pacific plate is also thicker than expected for oceanic plates on this time scale.” (http://denali.gsfc.nasa.gov/sci_hi/sci_hi_11_01/nov01.html) . NASA further: <http://ntrs.nasa.gov/archive/nasa/casi.ntrs.nasa.gov/20030020856.pdf> , p. 11: local 45-55 km estimate.

3. The Pacific plate formed around 180 million years ago. <http://www.scotese.com/pacifanim.htm>

4. The Pacific plate lithosphere (crust) has a thickness between 80 to 100 kilometers as far as it is older than 100 million years, with regards to passage of seismic waves, see:

4a. Stuart, W. D.; Foulger, G. R.; Barall, M.; *Propagation of the Hawaiian-Emperor volcano chain by Pacific plate cooling stress*; pdf; 13 p.; (pdf last modified 2007-01-20); on p. 3; pdf at:

<http://www.mantleplumes.org/P%5E4/P%5E4Chapters/StuartP4AcceptedMS.pdf>

4b. Deal, Michael M.; Nolet, Guust; *Slab temperature and thickness from seismic tomography2. Izu-Bonin, Japan, and Kuril subduction zones*; Journal of Geophysical Research; vol. 104, nr. 12, pp. 28,803–28,812, December 10, 1999

4c. The Pacific plate is in its western-most part 100 million years old or older. Its eastern and southern parts are younger than 100 million years. See:

http://en.wikipedia.org/wiki/File:2008_age_of_oceans_plates.jpg

http://upload.wikimedia.org/wikipedia/commons/e/e7/2008_age_of_oceans_plates.jpg (larger)

Müller et al. doi: 10.1029/2007GC001743

5. The East Pacific Rise (eastern part of the Pacific plate) has a crustal thickness just short of 6 km, in the same Pacific plate, measurement details see in: Omid Aghaei, dissertation 2013, pdf,

<http://oatd.org/oatd/record?record=handle%5C:10222%5C%2F40065> (summary: p. 173).

The crustal thickness indicator here speaks against the eastern-most band of the Pacific plate ever being part a sunken continent.

APPENDIX R

M. Doreal, The 1948 locus Notes on Tablets One through Thirteen

M. DOREAL, 1948 NOTES ON EMERALD TABLET I: The History of Thoth, The Atlantean

The passing of Thoth into the Halls of Amenti was not the change we call death. He merely placed his physical body beneath the ray of force, later referred to as the cold Flower of Life, where it would be preserved indefinitely. As Thoth, he would not return. But while his body rested in suspended animation, his consciousness entered many bodies and lived many lives.

Keor was the city of the Priesthood of Atlantis. On Undal, the island just opposite Unal, there were two cities or rather two divisions of one great city that covered the island. The island was entirely surrounded by terraced walls and divided across the center by a high wall. Keor faced Unal and was occupied by the priesthood, while the other side of the island was known as Chien and was occupied by the philosophic and scientific groups. No one was allowed on either part of the island excepting by a pass signed by the leaders of a group.

The mighty ones referred to were the adepts of Atlantis and these were thirteen in number. Thotmes, Father of Thoth, was head or chief of the thirteen. They operated on the principle of what later became the Great White Lodge. They knew the way to the Halls of Amenti, where for a time they would lie beneath the Flower of Life and rejuvenate their bodies. Unlike the masters, they did not leave their bodies there while they incarnated in other bodies but only bathed in the Fire of Life and renewed their bodies.

Thoth himself had descended to Amenti a thousand times to renew his body. And, as this was necessary about once every fifty years, Thoth was approximately 50,000 years old at the time of writing. He was 20,000 years old at the time of the sinking of Atlantis. Therefore, the writing of the tablets must have occurred about 20,000 years ago.

Thoth lay his original body beneath the Flower of Light, to be taken up again when he desires, and sends his consciousness into other bodies through birth. He says definitely that he will rise again in the flesh in a time yet to come. This time mentioned is spoken of later in the tablets when the invaders from outer space attack the earth. The secrets which he left were the great ship of war beneath the Sphinx and the secret of the Pyramids. The men of Khem or Egypt who were left as guards have faithfully fulfilled the command and still guard the secrets. The Arcane Wisdom he gave them has enabled them to protect the secrets from the people who came after.

The people of Thoth were not the mass of Atlanteans but the group which lived on Undal and comprised the scientific, philosophic and priest classes. They had learned to seek knowledge at its source, the **Akashic Records**. The Children of Light came among them at times and taught them wisdom which enabled them to take the next step forward. The power of the eternal fire was the fire of the Universal Consciousness.

Thotmes, father of Thoth, was high-priest of Undal, the mouthpiece of the Children of Light and the Dweller on Unal, to the kings and people of the islands.

Thoth was taught the mysteries which had been retained in the secret archives of the Temple. He had developed in the past to such a degree that he readily grasped the truths which were taught him. The desire

for ultimate knowledge aroused such tremendous forces and placed him on such a plane of vibration that the Dweller became conscious of him.

The Dweller did not have the form or shape that man now has but occupied a body similar to the bodies occupied by consciousness during the earliest part of the first cycle, the globular body. The light and force emitted by such a body was too great for the average human to stand. Only a consciousness on a high plane of vibration could stand it and still remain material.

The Dweller could see in Thoth one who was ready to have the Spark of Light fanned into flame. The arousing of the flame brought to Thoth life stronger than the life of ordinary men. For as he grew in knowledge, he was shown the path to the Halls of Amenti where the Flower of Life force of this planet is concentrated.

Standing before the Lords of Life and Death, he received the key of life and death with power to take up life or lay it down at will.

With the attaining of power over life and death, Thoth was able to lay down his body and at will travel to the farthestmost extensions of this space- time.

After tasting of the wisdom of the cosmos, he found that it was centered in the hearts or minds of men. There he found greater mysteries, for it is through man that the cosmos extends into unexplored territory.

Thoth was born about 20,000 years before the sinking of Atlantis. But because he had accepted a particular work, he did not pass on as others did who had gained the First Illumination. Those who had been around him in youth passed on to Venus to be replaced by a wave of consciousness from Mars.

The later wave of consciousness was such that they could not be trusted with the science and wisdom of the earlier Atlanteans for they would have misused it. The Dweller spoke **The Word of Power** which was heard by the Lords of the Cycles dwelling in Amenti and they, hearing, directed the balance of the earth into new channels causing the land to sink, carrying with it the science and knowledge which the mass of people had. This knowledge, though nothing in comparison to the knowledge of the Children of Light, was yet too great to remain in the hands of undeveloped ones. The Flower of Fire is not in the Flower of the Fire of Life but the pyramid of cold fire which is the balance of the Earth.

The Temple of Light was not the Temple of Unal but the outer temple of the priesthood on Undal. The Temple of Unal was never referred to as a temple but only as the gateway or place of the Dweller. Knowing of what it was composed, it was never thought of as being subject to destruction and was, therefore, not considered in the sinking. Only a few of the wise men of Undal were left living when the rest of the land sank.

The land of the hairy barbarians is the land now known as Egypt. Khem was the first of learning established by the Atlanteans. From there, they later sent emissaries to other barbarous tribes in different parts of the earth's surface. This was the plan mentioned, to use Khem as the central home of the new race-wisdom.

The ship of the master was a ship capable of traveling between planets and was armed with weapons that could destroy every living thing on Earth's surface if used at full power. In the atmosphere, it was driven by atomic motors. But outside the Heavyside layer, it could be moved by thought not only between planets but into any space the mind of the pilot could visualize. Its structure was such that its materiality raised or lowered in vibration as the will of the operator commanded.

As Thoth left the island of Unal (although he does not mention it, Undal had already sank), the great Temple or place of the Dweller also sank but was not destroyed.

The barbarians upon meeting Thoth and his followers, the Atlanteans, attempted to kill them but were struck motionless by a paralyzing ray from Thoth's staff or rod of power. This rod was capable of transmitting or casting forth hundreds of different manifestations of force directed by the will of the holder.

The apparent supernatural power of Thoth caused the barbarians to submit to him. And his statement to them that he was a child of the sun is the basis for the worship of the sun among many ancient races. Thoth was, of course, referring to the Spiritual Sun. It took many years to establish the new seat of the Children of the Sun. But when this was completed, emissaries were sent to other races to teach and guide them.

As time passed, Thoth found it necessary to open a passage to Amenti for the renewal of his body, for even though filled with power, after hundreds of years it began to disintegrate. This was necessary because his work was not yet finished.

After a long period of time, the barbarians of Khem developed in consciousness until they could go forward without the aid of Thoth. Thoth plans to enter the Halls of Amenti and place his body under the Flower of Life while his consciousness goes elsewhere. The entrance to Amenti is below the Great Pyramid of Cheops (or Khufu) built by changing the atomic structure of stone until it became very light and then after it was in place changing it again. Beneath the Pyramid is the force-room connected with the apex of the Pyramid by a central shaft or well. In the upper portions of the shaft is a lens or crystal through which rays from the force chamber are directed. These are bent into time-space and curving open a dimensional pathway from beneath the Pyramid to the Halls of Amenti which, though in concurrent movement and space with the Earth, exists in its own space.

The hidden chambers are the ones spoken of in the book on the Great Pyramid. The sarcophagus connects with the central shaft. When one lies in it a specified length of time, his body is transported down the shaft to the central force-chamber. The knowledge of this was preserved in later years but debased into a ritual of initiation. It was first necessary to coat the body with a certain ointment for the occupant to be transported, and the knowledge of this was not retained by the later Egyptians.

The Great Pyramid is indestructible. If its inner parts were disturbed, forces would be let loose by the Guardians which would destroy any one or thing which came against it.

Thoth later incarnated as Hermes and as other great teachers, though not always on Earth.

Thoth leaves with the statement that those to come after will, in time, be able to tread the same path.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET II:
The Halls of Amenti*

The Halls of Amenti are peculiar among hidden spaces of the Earth in that they are not in this octave of material vibration but are in a fold of space set aside from all other spaces. They have a direct connection with the positive and negative polarities of the **Yarkima** (not translated). Their approximate location in relationship to the Earth is beneath Atlantis but one has to move out of this space fold to enter. There are various places where this can be accomplished: Sulphur Springs, Oklahoma; Mt. Shasta, California; Mictolan, South America; Shamballa, Tibet; Great Pyramid, Egypt; Black Forest, Germany; Benares, India; Atlas Mountains, Africa. The far past time is the first cycle, which is fixed in past space-time, and is that particular period just after the negative descended on man and bound him in the material plane.

The masters of that period or Children of Light formed their own bodies from the primal matter and imbued it with life. Though these bodies had the same outward form as man, their interior structure was different, having sense organs usable only by a double unit of consciousness, male and female. They were not bound in the negative or disorder of man and were therefore free to accomplish things the rest of mankind could not accomplish. Whereas the physical body of Thoth had to be renewed every fifty years, the primal body required renewing only once in a hundred years.

It was in the first cycle that the Halls of Amenti were built by the Children of Light who descended to this planet. By the forces they controlled, they warped space and constructed Amenti and bound it to Earth. The dimensional walls around it protected it from entry by any except the highest consciousness. The great space was subdivided into other smaller spaces and direct concentrations of force from the Yarkima were centered in them.

There were thirty-two of these Children of Light on the Earth, having charge of the affairs of Earth.

In the Halls was placed a concentration point of vital life force or spirit. Into it is poured that vital force of life which supplies the very life of the planet. When an object on Earth disintegrates, the spirit which is freed is drawn to the Flower of Life in Amenti to be called forth at need. It acts for Earth in the same capacity as the solar plexus acts for the human body.

The thrones of the Children of Light were so placed that they were in the full flow of spirit which supplied their bodies as fast as they lost their own flow. Thus a body placed under it did not have to draw life directly from the source but bathed in its radiance. The balance was fully maintained when the consciousness was away, even though it be for centuries.

The life force is so strong that the reservoir of the body, placed under it for a hundred years, was so fulfilled that it would last for a thousand years without renewal. Thus, ten years of each hundred would keep the body young and powerful.

In most instances, the body was left for great periods of time, and the Children of Light entered the bodies of men through birth. But occasionally, they came forth in their original bodies, though not often.

When one has attained the Third Illumination, he is made free of Amenti and can, if he desires, place his body beneath the Fire of Life and renew it from age to age.

The Seven Lords are direct emanations of extensions from the seven cosmic consciousnesses beyond this. They work independent of, and yet in harmony with, these cosmic consciousnesses. They have control of certain forces from beyond such as negative disorder and have emanations on all inhabited planets in this cosmos. Other functions of the Lords are the control of time-space, separating the Four Times and the holding back of an onrush of disorder from the negative reservoir upon the flames of consciousness which have broken away from it. It is their power which draws life force into its concentration point in the Flower of Life and holds it there.

The Lord of Lords is the emanation from the Ninth Cosmic Cycle and holds his or its title because it is the most highly developed and farthest extension of this **1. Yod** . It is the power which controls the negative in all cosmic cycles. Below him, but equal in regard to purpose and control of their own particular powers, are the Lords of the other six cycles above us. Though not of this cosmic consciousness, they are akin to it for all age formed forth from the same basic material, ordered disorder and have been born from the same source, the **1. Yod** , the primal source of creation.

Thoth was brought before the Lords by Horlet, the Dweller on Unal, and there watched the Dweller blend with one of the Lords; in other words, enter into such harmony that they become one. From him came forth a voice. The Lords, not being of human form or vibration, could not speak in words. Their power was stepped down so that Thoth could hear. Later he became able to raise his own vibration so that he could hear the silent voice of the Lords. But this did not occur until he had passed certain tests.

Thoth was given freedom of Amenti or was given the key whereby that space could be opened by him at will and having access to the Flower of Life need die only when he willed.

Thoth learns the laws of creation so that he can take up any form or body he desires. Following the Law, he must now choose what particular work he will do, for attainment of illumination brings greater opportunity and power to work. The height to which Thoth has attained is only a foothill of the greater mountains of transcendental light toward which all cosmic consciousnesses are working. As Thoth had attained one goal, he could henceforth walk with those seeking a greater goal.

It was one of the thirty-two Children of Light, not one of the Lords, who conducted Thoth on his first tour of the Halls of Amenti, the places wherein the antithesis of life (which is death) reigned. This force being some-what akin to that which is called life is found in the place of life. It may seem paradoxical to call death akin to life, but if we realize that it is through the action of death on the negative that life becomes freer, we can see its kinship.

The Lord of Death is not one of the Lords from cycles above but is of this cosmic cycle. He has charge of the action of death-force upon the negative which surrounds each spark of consciousness. That darkness, which is loss of consciousness or death, is called night, for in it the consciousness loses memory of that which has been. He is told not to touch Thoth with loss of consciousness.

The Lord of Death is told to see and recognize Thoth as a Sun of Light, not to be held or touched by death. The hand of the Lord of Death is raised, sending forth flame, symbolical of the Light concealed in the darkness of death. Light banishes the darkness. Thoth is shown uncounted millions of flames, each a soul manifesting on this plane. The brightness or dimness of the flame showed the degree of negative disorder in which they were bound.

The Lord of Death tells Thoth of the mysteries of life and death, explaining how the soul incarnates in a physical body, reaches the zenith of its growth and then passes through change to leap forth again with greater light.

Death comes, but only as a temporary thing. Life itself is immortal, existing from the beginning to the end. Always in the end, Life and Light must conquer death and darkness. Death desires that Light banish his power for even death came forth from Light. Thoth is shown his own soul as it drives out the darkness and flames forth into full Light. The Guide then leads Thoth into other great spaces in Amenti and elsewhere, showing him mysteries revealed only to adepts. Among others, he was shown the inner spaces of the fourth dimension. Thoth was again brought before the Lords and by the Lords who had first spoken to him was commanded to choose his work. Thoth, of his own accord, chooses to become a teacher, bringing souls from darkness into Light. He is verified in his choice by the Lord and commanded to go forth and work as he has chosen.

Thoth is led upward to Earth, there fulfilling the choice he has made. He closes with the statement that now again he goes to Amenti, leaving man for a time.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET III:
The Key of Wisdom*

The key of wisdom containing some of the precepts given by Thoth to the barbarians, the Children of Khem, was given so that the Keys of Light should not be lost to man.

Wisdom and power walk hand in hand. Without both, either is useless and non-existent, for power is not created without wisdom, and wisdom is only attained through development and use of power.

The proud person is not wise but foolish, for pride causes the proud one to reject learning, for he measures all things by his own rule and standards. **Silence is Golden.** Talking about evil turns the creative force upon it and gives it life and actuality.

To attempt to rise beyond the Law brings its own punishment for nothing is beyond Law. And the one who attempts to operate against Law breaks himself against Law.

Fear should not be allowed to enter self. Neither should we create fear in another for fear is bondage. If within our hearts we have kindness, then those of like harmony are attracted to us. If this is not the case, then that one is ruled by disorder.

The commands of the master within are the ones to be followed. Do not attempt to objectively do more. Riches are a means to an end, not the end. When the material needs are supplied, the mind (the hearts of the ancients) should lead into higher realms.

It is necessary to have a guide while on the path. Otherwise, one is led astray attempting to find an easier way.

Love is the beginning and end of the path for in love lies oneness. Thoth gave this especially to the tribes to inculcate the teachings of brotherhood and oneness.

The person who comes in trouble finds relief in expressing himself. If he is hesitant, it is because the one to whom he has come has some flaw in his own nature which repulses.

This statement is of great value. Extravagant speech always shows lack of balance, and it is harmful to either speak in such manner or listen, for most people are easily thrown off balance. **Perfection is the only goal.** You should not be satisfied with anything short of it. It is only lack of knowledge which prevents one from penetrating the veil behind which lies wisdom.

Silence is the great key to advancement. Retain power within thyself in silence. Make not yourself great for all have potentially the same power.

True greatness does not require self-praise. Let others acknowledge your greatness which is recognized by your attitude toward your fellowman.

Each person finds a reflection of his own nature in the one before him. Therefore, listen not to the things others may say about a person. Only by examining his mind and his attitude toward his fellow can you find his true nature.

If you store knowledge, do not withhold from one in need who earnestly asks. All are friends who seek the same goal.

Do not let the words of an ignorant fool affect thee. Only the ignorant are affected by the ignorant. The vibrations from the mind of a person are perceptible. Words are not necessary.

Thoth again gives a discourse on the mysteries, giving keys and symbols for interpretation by those who are ready.

The immaterial part of man's nature, the soul, must be separated from man's material nature, the flesh, before it can go into the Light of the Cosmic Sun. The soul is the fire while the flesh is akin to earth. Each returns to its source. The inner fire penetrates to all planes in which the great fire manifests including the material. Earth being dense supports within a limited range even the fire of the soul. Otherwise, the soul being infinite would change finite earth to an infinite thing.

It is the development of consciousness which allows the eye to see color and light. The infinite fire, developing and changing eternally, also develops the perceptions.

Man is a changing fire, never the same. Thus, he ever advances from day to day until he rises above the darkness which does not change while it is still darkness. However, darkness becomes so infused with fire that it ceases to be darkness.

Strife, hatred and fear are the results of darkness. Freedom from darkness eliminates these. Name and form, otherwise individual separation, cease to exist in the full Light of awakened consciousness.

The creative ability comes with the opening of the third eye and are the effects of the training required to fully open that eye.

Man attains only through effort and experience for such are the purifying agents which cleanse the dross of darkness from the soul.

Materiality is but an unconscious form of manifestation of consciousness. Thus in the final analysis, materiality and immateriality are one. Nothing that is material is fixed. It is constantly passing through change. This is its path from creation onward. Man adds a consciousness to this law of nature.

Law, in its final analysis, is all that exists. All other things are fantasies and illusions formed in the minds of those without knowledge.

Wisdom comes only to those who seek her. You must take the first step and then continue to walk forward.

The Halls of Death beneath the Halls of the Flower of Life contained the reflection of the souls of men. It was there that Thoth could read the story of man's advancement from darkness to Light.

A seeming paradox is contained in the words "**brought from the future of infinity's end.**" The Torch Bearer of Insupportable Brightness is the beginning and the end of all things. For as all things proceeded forth from it, so in the end they must return to it, thus completing the circle. In the Torch Bearer, the eventual is conceived. Thus the plan is known to the direct emanation, the Lords.

The Seven is the title of the Lords of the Cycles beyond us, each called by the number of his cycle in its relationship to the **I. Yod**.

Coming from cycles beyond this, they are part of the absolute essence of each of these cosmic consciousness'. They are bound to neither life nor death for their activity is controlled directly by the **Yarkima**. Thus, their life is not the life of emanations from a cosmic cycle as they are not dependent on spirit for manifestation.

The Logos, meaning word or reason, is an emanation from the Lords of each cycle (always remember that there is a Lord of this cycle also not included in the Seven) as it is literally an emanation of our reason from the **I. Yod**. As this comes along the **Yarkima**, they are the central cell through which it flows.

They are vast in countenance for they extend into all cosmic spaces, yet are small because they are centered in form.

Three, the Lord of the cycle just beyond us, is the custodian of those things which directly affect mankind. He is responsible for the entrance of the negative, and it is through his power that the reflections of the souls of men were focused in the Halls of the Dead.

The flow and direction of that force which we know as life force is controlled by the Lord of Four. Some of the greater forces such as death are drawn from Four, a cycle where life ceases to be, that is as we know life. The Lords each have their function, affording entrance into this cosmic space in powers which they have developed in their own progress through space. This is stepped down and transmitted through the Lords, each giving of what he has to those below.

The Fifth is guardian of **The Word**, opening the final gate when man is ready for it. Six, Seven, and Eight have charge of certain of the fixed skeletal frameworks of future time while Nine takes charge of disorder after it becomes Order. In a way, they are assistants to this cosmic consciousness, carrying out

aspects necessary to the development of consciousness that this cosmic consciousness is not as yet capable of handling.

In these numbers also lie a key to The Word, but as yet this cannot be given. Attainment of it is indeed the attainment of Life and Light.

*M. DOREAL, 1948 EMERALD TABLET IV:
The Space Born*

Thoth in this tablet gives some of his own experiences in his search for wisdom. He also gives a definite statement of his mastership.

The breaking of his soul from bondage was the first projection of his consciousness. Through this developed power, Thoth was enabled to explore the mysteries of space and time. He explored other planets and ultimately reached the inner circle of light, the first dimension.

The planet of beauty was one of the seven inner planets which surround the cosmic consciousness in the first dimension. The shapes moving in order were the globular bodies of illuminated ones.

Thoth was able to go into all solar systems and see the different degrees of development reached on the planets closest to and farthest from the Sun. By men are designated those forms of life activated by conscious consciousness though their forms were seldom that of Earth-man.

The conquerors of ether were the dwellers on Antares, the same race that had come to Earth in past ages. They had solved the secret of interplanetary travel ages ago, for they were the most enlightened ones of their solar system. Matter and form were theirs to command. And from the Universal Mother, they were able to create anything they desired.

Thoth learned that man was universal, existing in every part of space and an integral part of the cosmic consciousness. The form of man, so far as its materiality was concerned, was one with the basic matter of the stars. As planets revolve around their sun, so the material body of man revolves around its central sun, the soul. When one has freed his consciousness from the darkness of disorder, he becomes one of those masters who work upon the negative from outside. Man's body is formed from the primal substance, cosmic dust, and the ether in which the planets float is also cosmic dust.

The solving of the mysteries of space gives the causes behind many manifestations of Law which otherwise could not be understood.

Thoth now knew that he could endlessly explore the gem of truth until at last he might pass into the cosmic cycle beyond this. Thoth was free because he now knew that truth is limitless. And now through eternity, he could pursue knowledge.

Man is not truly of the Earth or material but, in the final analysis, is the divine fire itself.

Thoth gives the Key to the freedom of consciousness from the material, and this freedom opens the path to other worlds and planes. When this is once attained, man is no longer bound but is free. Only through knowledge comes the ability to rise from the earthly body and become one with the Light.

As space is ordered and follows Law, so man must also cause order to arise within his own being. When this order and harmony of all parts of his being is perfect, then he no longer is bound to the material plane. And rising through his harmony with Law, he can ascend to the cosmic plane.

In freeing the consciousness from the body, it is best to expand the solar plexus (the Flower of Life of the body) and send the life force flooding through it so that the body is vitalized in preparation for the consciousness to leave, otherwise the consciousness is reluctant to leave it. Then comes the shutting off of outside sensory impressions which should be precluded by a short fast.

After the silence induced by the will is complete, the consciousness should be centered in the pineal and the image thought or picture of the place you desire to go should be formed. Then an intense effort of will directed in the proper curves, and you are released from the body.

The Cosmic Consciousness is literally speaking in the first dimension or plane. Its harmonies and order are such that man, while still of the material, cannot realize its perfect movement.

The soul of man is a divine fire, a flame cast forth from the great fire yet still one with it. Light in darkness is man, yet separate in power and order.

The prayer is really a command and is for the purpose of establishing a harmony or connection between the soul or consciousness and the cosmic consciousness.

When man has fully freed his soul from bondage to the material, then he is no longer subject to disorder or negativity and can seek wisdom at the source of wisdom.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET V:
The Dweller of Unal*

This perhaps is the most mystical of the tablets, containing also information hitherto withheld from man. Thoth is musing on the glories of Atlantis at its zenith as compared to the world around him at that time.

The Dweller on Unal, the Master Horlet, was ruler of all the Earth (through the cosmic power he wielded) though he did not intervene in the government of nations unless it was absolutely necessary.

Horlet was not entirely of this cycle, but was one of the extensions of one of the Lords of the Cycles, manifesting on Earth's surface to fulfill certain necessary functions: helping to establish knowledge and harmony among men. He established the kingdoms of Atlantis, dividing them among the races and placing the highest developed ones as kings over the rest of men.

He then built the Temple on Unal from the ether or primal substance, molding it to form by his will, using the power of **Ytolan** (not translated) to hold it in form. The Temple was square and had three miles to a side and was a mile high. It did not truly rest in third-dimensional space but in the ninth dimension, therefore the blackness. No weapon from the third dimension could harm or even touch it, for anything cast against it would be lost in the curves of the ninth dimension. It had within its heart the essence of Light for there was the gateway to Amenti where the Flower of Life burns eternally.

The Dweller used **The Word** in molding the form of the Temple, **The Word** being then expressed as **Ytolan**. Within the Temple, the Dweller erected mighty machines of many kinds, forming them out of primeval matter and started them in motion by his will. Thus actuated, they would run forever, for the will which supplied their motive power is an eternal thing.

In the Temple, the Dweller was at most times unmanifest: that is, the physical body which he occupied from time to time remained in the Temple while the consciousness which he was manifested elsewhere.

Three from among the highest developed of men were chosen to be messengers of the Dweller. They were carefully trained in their work by the Dweller, while through them he chose others and had them placed on Undal opposite Unal to be teachers and priests to Atlantis. These later were the priests, scientists and philosophers. Each of them was taught for fifteen years by the Three before they were allowed to teach others.

Thoth made his first contact with the Dweller through one of the three messengers. He was led before the Dweller in the Temple in the place of the great fire. This fire was not the Fire of Life but the radiation caused by the junction of the space of the Temple with the space of Amenti.

Thoth was led before the Dweller who, seated on the throne, reflected the light from the gateway. To Thoth, he appeared to be literally clothed with fire. He was informed by the Dweller that he was chosen to be keeper of the records, for the Dweller could look into man's future knowing the changes in consciousness would eventually bring a wave of units of consciousness of low development to Earth. He also knew the destruction of parts of Earth's surface must come. So steps must be taken so that nothing would be lost. Thoth had earned this great privilege by his own effort.

The reference to the Dweller as Master of Cycles is a reference to Earth cycles, not cosmic cycles. He was the guardian of man's progress from one Earth cycle to another. Thoth asks for wisdom to be given him so that he can pass the knowledge he is to be given to man.

Thoth is promised eternal life so that he may fulfill his purpose. He remained in the Temple until he received his full illumination.

Thoth uses the knowledge given to him to penetrate the secrets of space, time and matter and in these discovers ever more and greater secrets.

In the latter days of Atlantis, the great wave of consciousness which had once occupied the bodies of earth men had passed to Venus, and the consciousness which occupied the bodies of the masses were from Mars.

These were more materialistic than the preceding consciousness; and looking to the darkness instead of the Light opened **Yog-Sog-Thoth**, the gateway to the cycle below. Some of the consciousness' of the preceding wave were attracted by material power and entered into the plane. It was perhaps this part of their nature which had kept them from going on with their fellows. The one who opens the door to the cycle below must be a master else he will not be so balanced in power that he can keep those from below from coming up. While men were doing this, the Dweller was detached from his body and projected to where it was taking place.

When the Dweller saw what was taking place, he returned to his body and called the messengers and sent them through Atlantis, bringing certain ones to Undal. The Dweller then descended to Amenti and passed from there to force chambers opening into the channel through which Earth's balance passes (see "**Inner Earth**"). When the pyramid of force passed, he drew upon the power of the Seven and changed the balance of Earth from one channel to another and closed the old channel.

The resulting sinking of Atlantis shattered the opening by destroying the space-warping machines setup by the Atlanteans.

Toth is called before the Dweller and commanded to go forth to the lands still above water, taking those from Undal and removing the records of the ancient wisdom. He is commissioned as teacher or conveyor of Light.

Toth gathered together the records, scientific instruments and machines and with the wise men of Atlantis entered a spaceship and flew to Khem.

The motive power of the spaceship was energy extracted from the sun and stored. Electricity is one form of this force but qualified by emanations from the pyramid of force.

When the spaceship had left, the Dweller sealed the Temple and sank it and Undal beneath the waves. He and Three then went elsewhere.

Toth arrived in Egypt and conquered the barbarians. He then buried the spaceship and certain implements of warfare beneath a great rock which was then carved as the Sphinx. When the time arrives that invaders from space attack the Earth, it will be brought forth to repel them.

Toth gives a key for opening the hidden passage from the Pyramid to the Sphinx. The same key will open the doorway to the room from which opens the path to Amenti.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET VI:
The Key of Magic*

In this tablet, Thoth speaks of magic, using the term to denote the usage of developed power in the warfare between forces of Order and disorder. This warfare has continued since the fall of man in the first cycle and will continue until the cosmic consciousness is ready to pass through **Suntal** (not translated).

There are adepts who use the great powers of the cosmos for destruction instead of construction, for Law operates either for good or evil, positive or negative. Those adepts who used cosmic force for destruction were the dark brothers, black magicians who fought against the Children of Light. They attempted to hold and pull back those whom the Children of Light were trying to bring into Light.

The Black Brotherhood is the antithesis of the White Brotherhood. One destroys, the other builds. The Black Brotherhood has an organization known today as the Black Dugpas, the adepts having their chelas as the White Adepts have. They pattern their organization after that of the White Lodge and often deceive men into thinking they are of the White Lodge. They help men to gain certain things and powers until they have them in their toils. Then when there is no escape, they clamp down. They have certain specific powers developed such as opening the seventh dimension and calling in elementals to fulfill their purposes. They have the power of mind control through thought transference and hypnosis. Through this, they gain control of the mind and lead it into disorder. If one surrenders to the Black Brotherhood and signs his name in their book, he is bound to them during that incarnation.

Man's soul must not be bound if it desires to advance in Light. Surrender to the dark forces entails the shutting off of Light. Only through darkness and disorder is man bound to the flesh. Therefore, he should become Light and ordered.

The Black Brotherhood always tries to pull down the person who has gained development along the path of Light, for they have already developed powers. It is for this reason that the person who is highly developed has to withstand more than the person of little or no development. The more one has learned of Light, paradoxically, the more he knows about manipulation of disorder and the more valuable he is to the Black Brotherhood.

The development of reason and balance is necessary so that we can separate darkness from Light, Order from disorder, in the words of those who come to us. Only through overcoming obstacles and continual striving will the goal be attained.

In opposition to the Black Brotherhood stands the White Lodge striving constantly to free men from disorder and warding off the powers of the

Black Brotherhood. If the seeker has his real desire on Light and not power, the White Lodge will stand between him and the Black Brotherhood for they have greater power than the Black Brotherhood. Yet the Blacks are allowed to exist, for they form part of the darkness which man must overcome and rise above.

The warfare between the forces of the Black Brotherhood and the White Lodge has continued since the beginning.

The Masters and Great Adepts of the White Lodge use the power of the awakened Sun in man to guard and protect. The Children of Light-they who never lost their original oneness-are also guardians of man who is their brother. They are custodians of secrets that push back the darkness, and these are given to the ones who travel the way toward mastership.

The one who desires to be a master must learn mastery of the Laws which regulate manifestation. He must conquer fear and walk unafraid on the pathway of Light.

The secrets of Thoth regarding the operation of the Law of protection are offered. Only by knowing, can you conquer.

You must use the knowledge given, otherwise it is useless. Many of the vibrations which seem negative are really from within our own self, not from outside conditions. Lack of mind-balance often results in the arousing of such negative thoughts that we really feel as if outside entities or forces were at work on us.

Apply the Light of reason to the disturbance and find if it is from within or without. If from within, start a vibration in the pineal and send it in irregular waves through the body. That is, send the first wave through, count one, send another wave, count three, another wave, then two and so on. After doing this for a while, send it through in regular waves in this manner: send wave, count two, wave, two, and so on.

If upon examination, you find that it is an outside force, you should go into a dark room or cave and draw a circle around yourself, not closing the circle until you are within it and follow the formula as given.

The formula given is serviceable for others as well as yourself. The power given may be used.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET VII:
The Seven Lords*

This tablet opens with a command to open your mind to the wisdom of Thoth. He says that life is filled with obstacles that must be conquered. The Light of the Cosmic must be allowed to flow into and through the manifestation. The goal of all seeking must be oneness with the Cosmic Consciousness, otherwise there is limitation.

Light is both finite and infinite, because God, the Cosmic Consciousness, is Light and all things manifest and unmanifest are a part of God. Therefore, there can be no real separation. Even in the veil of darkness, which we call negative, the essence of Light is hidden ready to spring forth when the veil is sundered.

The infinite brain is lost to the comprehension of men who do not realize that everything is only separate manifestations of the one cosmic brain.

All aspects of wisdom either in God or man are parts of the one wisdom manifesting through diversified channels.

Law and Order are the fundamental rules of all creation, either in God or man. For only in Order is balance or equilibrium found.

Thoth is again speaking of the far past time before Atlantis sank. His first introduction was through the Dweller, but afterward he knew the key and was able to enter himself. How different he was from most seekers today-when given a key, he used it.

The Lords of the Cycles taught Thoth of the cycles beyond so that he had a knowledge of them and their workings even though he could not penetrate through Suintal to the higher cycles.

Thoth promises to give of the wisdom he had learned.

We are told that the Lords are Guides to man- and this they are-for they teach him of those things which are beyond the scope of this Cosmic Consciousness, and he thereby gains knowledge of the extensions of the **I. Yod**.

According to the ancient symbolism, wisdom was found in the flame. Fire-coming from the unmanifest, existing for a time in the manifest and then disappearing into the unmanifest-became the symbol for consciousness, which comes from the unmanifest, exists for a time in the physical body and then disappears back into the unmanifest. Thus, man is literally told to seek wisdom within his consciousness.

The Seven had come from beyond cycle time which is limited, depending as it does upon radiation from the original infinite atom. The Seven were part of the Cosmic Consciousness which came forth from the **I. Yod** before we did and were therefore formed while we were still part of disorder.

They had developed past the man stage, though when they occupied this cosmic cycle they were like men. Consciousness in the ultimate is formless and flexible, assuming any form of which it has conception.

Thoth is told that now he is free to travel the path until the final circle is completed and that which was once One again becomes One. The Cosmic Consciousness' which occupy the cosmic cycles beyond us were formed in ordered sequence, not all at once. There are Seven of these beyond us, that is farther out in space from the **I. Yod**.

These Lords-through manifesting here-are still connected with their own Cosmic Consciousness.

Infinity is but part of the greater space which we call transcendental. When the **I. Yods** have completed their extension into infinite space, they will join the Torch Bearer in transcendental space.

The spirals of time-space must be consciously known to one before he can move in them. When space and time are known, one has developed the power to move backward and forward in space and time. Life and Death exist only as comparative terms. Everything has its opposite; remove one pole and the other ceases to exist. In the plane of consciousness in which the higher Cosmic Consciousness of Nine manifests, death is

not known; therefore, life is not known. There is only existence, immortal and eternal without change of focal point of manifestation or loss of conscious consciousness.

When man conquers death, he also has mastered life and to him both cease to exist. The Lord of Nine in his own plane is timeless, for time is a result of the existence of materiality, and the ninth Cosmic Consciousness does not manifest a materiality.

The soul of man is the flame which is bound to the mountain, flesh. When we have become One with the **I. Yod** in the final completion of the infinite circle, materiality and life which is one with death will cease to exist.

In the eighth cycle also, life and death are one and only eternal existence manifests. The eighth cosmic cycle is the cycle of Light, for here the infinite Light is concentrated upon the disorder sent from the ninth cycle, breaking it into divisions of kind which are transmitted to lower cosmic cycles. As disorder changed to Order is the basis of everything. Light is master to all that exists.

When the two parts of a unit of consciousness have become one and the other parts have become one with the One thus becoming All, it is possible to go forward into the higher cosmic cycle.

Thoth states clearly that all parts of his unit are one when he says that his goal is the all-thing. Thoth uses a prayer to Light but as always ends with a command.

To the Light, what we call form is formless. For only in the Light does true reality exist. Thoth gives freely of his wisdom so that others may tread the same path.

He commands his followers to ever keep their faces toward the Light, turning their thoughts toward the master within. Thus shall they avoid the glittering promises of material power promised by the Dark Brothers.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET VIII:
The Key of Mysteries*

Thoth had attained the power of mastership and with it the ability to enter any interlocking world and there take on form and also the ability to enter the inner spaces of the fourth dimension.

In symbols, the keys of wisdom are found. Only those who search for the hidden meanings find the way. There is constant change and evolution in man both as material and spiritual. As he develops in consciousness which is formless in the ultimate. Finally he attains to that cosmic cycle wherein nothing material manifests in form.

Thoth commands them to search out the mysteries of the inner Earth and learn of the balance of Earth, the pyramid of force which is composed of the essence of that force which causes atoms to cast off particles of themselves. Man must find the pyramid and stand either in body or projection before it receiving its universal force.

He commands them to enter the blue-lighted Temple which is the great Hall of Amenti, where the Seven sit. Man is both body and consciousness, but the consciousness, the flame, must absorb the body, earth.

Only through striving can wisdom be found, hidden as it is within darkness. And yet, in that darkness, the essence of flame exists and in this is the true wisdom found.

The Kingdom of Shadows was that octave of vibration in which were placed those brought from a lower cosmic cycle when the gateway was opened by man. This was in the Third or Polarian Cycle and the delvers in darkness were men who loved material power rather than to devote their lives to spiritual things. The beings called up were formless, as only the consciousness was brought up and bodies must be formed here.

They, like the elementals, being separated from their own cosmic consciousness and its creative powers, were not able to combine with this cycle because they had not developed its primal curves. Only by the will of man and the extracting of spirit from blood could they take form.

The masters drove most of them back through the lower gateway, but there were some who remained in the place built for them, coming forth only when the name was called and the blood sacrifice was offered. They took on the apparent form of man, but their actual appearance was the body of man or woman with a serpent head

They were able to cast a hypnotic glamour around them and appear to assume the features of men. It is this which forms the basis for the belief in the hypnotic powers of the serpent. They assume the forms of leaders who were secretly slain. And gradually, they and the men who called them took over the control of the nations. They had all of the appearance of men, but there was one word they were unable to pronounce. This was taught by the masters to man. And it became a law that every man who had office must pronounce this word before the people once each lunar month. If he failed, he was killed. This forced them from place among men and gradually they were forgotten, but some still exist in their own place, unable to enter because man has forgotten the rites which summon them. The word was **Kininigen**.

The master of either white or black magic may summon them, but only a white master may have the power to control them. They rule through fear. Conquer fear, and you have gained Light.

Thoth states that he has been to **Suntal** and even looked within the sixth Dimension. They move only through angles and never through curves. The projected consciousness which tries to penetrate the sixth dimension will infallibly be attacked by the Hounds of the Barrier. Only by moving through space in circles can you evade the hounds. Only in the circle is protection. Return to the body is of no avail. However, one does not stumble upon them accidentally.

Thoth had this experience in the past and it taught him caution. He attempted to pass the gateway, **Suntal**, and the guardians came at him. He knew the Law of circles and angles and evaded them, returning to his body and completing the protection. The Hounds of the Barrier do not literally devour or destroy the

soul but bind it from further manifestation until this cosmic cycle is completed. Then it may combine with the next cosmic consciousness. Even after completing his protection, he must be careful not to approach the sixth dimension in angular movement.

Toth repeats again and again his warning about movement through curves. He also tells them not to attempt to pass **Suntal** before the time, for few have succeeded. He also tells how to recognize the Guardians.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET IX:
The Key of Freedom of Space*

The first page consists of commands to seek the Light rather than darkness so that you may realize the Oneness of all things. The command is given to seek for wisdom and not allow the material to hold you back for only wisdom creates harmony.

Even in the time in which Thoth wrote, the wisdom of the ancient races was forgotten among the people who were descendants of the barbarian tribes Thoth found after he left Atlantis.

Man is part of the essence of consciousness but that knowledge is forgotten by the mass of mankind.

Thoth, through projection of consciousness, realized that consciousness is the ultimate reality and that the body was the fetter which binds man to the physical world. Through experience gained in projection, he learned of the curves and angles of space.

Thoth begins to state some of the Laws which were as mysterious to the people of his time as they are today.

That which seems to be the totality of all things is only one facet, one aspect of the jewel of truth.

Matter is fluid inasmuch as it is constantly disintegrating to be formed into new combinations. Other spaces spoken of are interlocking worlds, the inner spaces of the fourth dimension and the other dimensions.

The frequency of the number Nine is spoken of as including Nine Lords of Cycles, though we are told only of the Seven. The Nine include the Lords of this cosmic cycle and the one below.

Time-space is spoken of as being full of concealed ones; the concealment being behind the curves of the space-spiral. As consciousness in some form is present in everything, it follows that it must also be in the diffusions of past-time- matter.

In and through man alone can the path to other planes be opened.

The circle represents completion of the opening of the channel of force passing through the centers of the body. **The Word** is the vibration which loosens the power. Only through this can life really be realized.

Man is not material though seeming to be. He is Light, springing from the eternal source and only appearing as a material being. And even materiality is only so in seeming, for in the ultimate the material becomes Light.

Thoth seeks constantly for more wisdom to add to that which he already has.

Thoth journeys to the Halls of Amenti to ask the Lords the question "Where is the source?" He is commanded by the Lord of Nine to free himself from the body, for only in the spirit can this be truly answered. Thoth frees himself from the body and is cast into the abyss-literally the great deep- and is there shown the moulding of Order from disorder. The Lord of Nine has temporarily harmonized him with the full flow of the **Yarkima**, and he can see into the I. Yod in the Arech (not translated) and see the creation and forming of a Cosmic Consciousness.

We are shown that the true **Word** is Order, which changes all disorder into its own likeness. The life in man is a manifestation of Order and therefore a key to **The Word**. If you can realize the full meaning of the passage, you have the key to the Lost Word.

Life is an expression of the Order which proceeds forth from the absolute fire of the Torch Bearer. We are thus again shown that **The Word** is Order and Harmony. The path to **The Word** lies in ordering your life so that chaos is eliminated from it. Man is lost from **The Word** because he has allowed disorder and chaos to rule his life. Every effort put forth, every conquest of disorder, brings us closer to **The Word**.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET X:
The Key of Time*

The thought which grew in the abyss was the first expression of activity and movement. Without Law, which is Order, nothing could exist in form.

Time, the great secret, is a key to freedom, for when man conquers time he has also conquered death.

The infinite jewel of truth can never be fully read for truth brings forth extensions of itself; and as one truth is mastered, other truths appear.

Thoth questions the Dweller about time and space, and the Dweller tells him of the beginning of all things in the great void.

He tells him of thought which sprang into being and is questioned as to thought being eternal. The answer of the Dweller is so plain as to need little amplification to those who have studied the sixth and seventh grades of the Brotherhood College Work.

Thoth finds that time is angular in movement yet being within curved walls. And to penetrate into past time, the consciousness must be moved in curves starting in the pineal; the same exercise given earlier.

Thoth mastered time and was able to move backward and forward in time seeing strange sights and learning from sight man's beginning.

Thoth again exhorts man to seek for Light for only thus can they know their own soul. He also tells that in all matter Light or consciousness exists though not always conscious consciousness.

Thoth tells of his wonderful experience in Amenti when the Lords opened the path to their own cycles and allowed him to see with his own eyes that which exists beyond. From this, Thoth learned that progression and Order are the same in all cosmic cycles and that all are working in harmony toward the same end.

Thoth was able to see the purpose behind the pushing out into space of cosmic cycles and with the Lord of Nine could feel the drawing together of the extensions of the different **I. Yods**. He learned that in words, which are examples of vibration, lie the key to the opening of spaces and even cycles. He gives a vibration word which is the Key of Life.

He speaks of interlocking worlds and spaces set apart from the one in which we dwell, each of these filled with manifestations of consciousness. He then relates a wonderful experience of calling from within the sixth dimension one who had been imprisoned by the Lords of **Arulu** (not translated).

She was one who, when we occupied the past cosmic cycle, attempted to come into this cosmic cycle and failed and was imprisoned by the Lords of **Arulu**. Thoth, through his knowledge opens the gateway and calls forth this imprisoned consciousness.

He commands the Lords to release her and by their secret names forces obedience. She then again becomes a part of this consciousness of which she once before was a part.

He states that knowledge is called magic by the ignorant and tells them not to be afraid for all is manifestation of Law. Every one has the force if he knows how to use it, but few have the knowledge.

Those who fear the unknown make that fear a living thing. All fears of mankind have their source in the Dark Lords. Conquer fear and be free. Man makes himself, according to his thought, a being of Light or one of darkness.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET XI:
The Key to Above and Below*

Thoth tells men of his time about the ages they and their ancestors have known him, and this alone should have been enough to make them realize his power. He reminds them that he has been the keeper of the mysteries of past ages and has brought them from savagery to Light. He tells them that he is now going to reveal some of the elder mysteries revealed to him and his ancestors by the Children of Light and the Lords of the Cycles.

Thoth tells them how a way may be formed to open the gateway to the Halls of Amenti. Drawing a line in a geometrical angle from the Sphinx, the key to opening the secret chamber beneath the pyramid may be found.

The cycles Thoth speaks of are the cosmic cycles from the positive side of this **Arech** and the negative side of the other **Arech** toward which we are moving. The negative side of this and the positive side of the other each have fourteen cosmic cycles. The Lords of the Cycles are of the central All of each Cosmic Consciousness. They know the eventual perfection of all.

For the first time, Thoth mentions the Lord from below, i.e. the lower cosmic cycle. Each Cosmic Consciousness thus has its representative in all cosmic cycles.

Thoth is told by the Lord of Nine that though he is great and on with the Cosmic Consciousness, there are mysteries of which he as yet does not know.

Thoth is told that though he knows much, yet hidden within each Cosmic Consciousness are things he will not fully know until all become One.

The expansion of each consciousness is different for each is performing a different part in the infinite plan. Each supplements the other so that the growth of each one reacts upon the other. One is just as necessary as the other though some can perform greater tasks.

There is no real above or below for these are comparative terms. The Cosmic Consciousness' are the means through which the Torch Bearer changes disorder and chaos to Order and Law. Each works in its own space fulfilling necessary functions. And the lower cosmic cycle is just as important in the great plan as the highest. The higher cosmic cycles are merely of greater ability. All Cosmic Consciousness' are One in the final analysis, just as all units of soul are One in the Cosmic Consciousness.

The difference in ability of the higher and lower Cosmic Consciousness' is compared to the boy and man. Thoth is truly giving an example of the microcosm and Macrocosm: **As Above, So Below**.

The Lords, though manifesting in Amenti, are yet connected with and a part of their own cosmic cycle. Their purpose in manifesting in cosmic cycles other than their own is for the purpose of aiding certain growths in the soul of man and transmitting the results to their own Cosmic Consciousness, thus laying the foundation for the quality of the disorder allowed to flow to each cosmic cycle.

Perfection would be the goal, though we should always realize that perfection is receding in direct proportion to our own growth. What today seems perfection, tomorrow will be imperfection, for we know that perfection is not yet realized even in the Torch Bearer.

Thoth says that even now [as] he goes to Amenti yet will live [he] with them in the truth he has taught, almost the same as the sayings of Jesus. He gives the injunctions for them to turn all effort toward becoming one with the Light.

Thoth concludes the tablet with the command to lift their eyes to the Sun and break free from darkness.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET XII:
Cause and Effect & The Key of Prophecy*

Thoth has conquered time and therefore has full realization of the Law of cause and effect. He has been able to penetrate to past and effect back to cause and know that nothing happens by chance; and that the future is not fixed by fate but reached by the Law of effect resulting from cause set up. From the first cause to the farthest extension, all things must move according to this Law. Knowing this, man should be careful of the causes he sets up.

Thoth begins to speak of the future according to causes he sets up.

Man's destiny is the final blending with Light even though he moves through darkness during material incarnations. When he speaks of the future Lightborn, he is speaking of the seventh cycle. And, he also tells of the chaos that must come first, though in the end Light will conquer the darkness.

Man has risen high in development in past ages and passed on closer to the Sun state. What has happened before will happen again. The ones to whom Thoth spoke would overcome and pass on, their place to be taken by another wave of consciousness from a lower planet.

The ancient race would in time be forgotten, and the rulers would become gods to those who came after; of such were Osiris, Horus and Isis.

Man's soul only remains on this planet until he receives the first degree of illumination, then passes to Venus, from there to Mercury and finally to the Sun where it becomes one with the Cosmic Consciousness.

After they are gone, the knowledge they have will be forgotten by man, excepting those who are appointed custodians. The age-old struggle will go on: Man constantly striving to regain that which he lost. Some there are who are so greatly in disorder that they will strive to hold others back, but Light must conquer darkness, Order banish disorder, though the Earth trembles from the combat.

According to the prophecy, the time is now when this shall come to pass.

The prophecy on this page is so plain, no comment is needed, save to say that we are now entering on the period spoken of.

In the end, Light will reign and man becomes One with the all-pervading consciousness and shall pass as One into the higher cosmic cycle.

Thoth prepared to leave the outer Earth and return to Amenti, placing his body beneath the Fire of Life, while his soul goes elsewhere. When man again rises to Light, he promises that he will come forth again.

He adjures them to guard the secrets he has given them and especially the entrance to the Halls of Amenti. How well they kept their trust is shown by the fact that it is still guarded by their descendants.

*M. DOREAL, 1948 NOTES ON EMERALD TABLET XIII:
The Keys of Life and Death*

Thoth promised to teach the secret of the Flower of Life. And when they attain oneness, they shall go to Amenti. The Flower of Life is the solar plexus of Earth and from it spirit flows holding Earth in form.

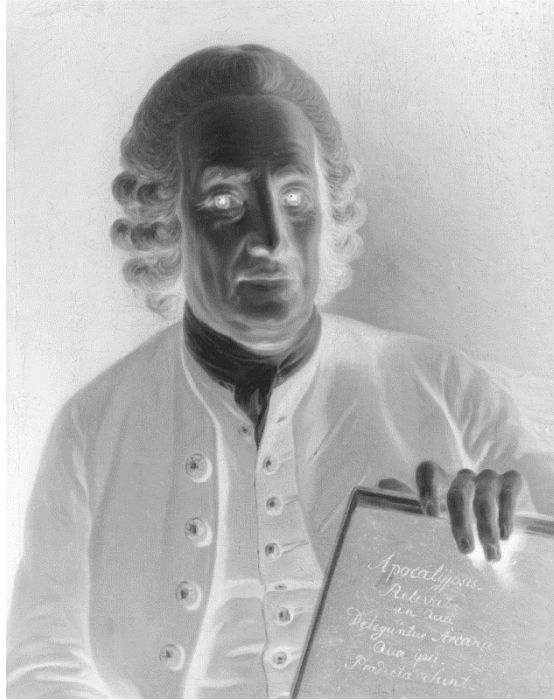
The same spirit is in man as in Earth, only different in quantity.

Man is dual in polarity. And when one pole becomes unbalanced, the equilibrium of the body is shaken and sickness and death appear. Perfect balancing of the polarities eliminates sickness and disease.

The Flower of Life exerts a balancing effect on the polarities of the body, holding them in even equilibrium.

The rest of this tablet is so plain, it needs no interpretation, for only definite exercises are given.

(End of M. Doreal, 1948 *locus* notes.)



Emanuel von Swedenborg (1688-1772), Swedish geologist, visionary, and theologian, during a visionary projection into the Heavenly realms.

APPENDIX S
Foundational Astronomy and Geology

This is a discussion, written on 2013-12-11, now edited, about Pseudo-Comet ISON, also known as planet Nibiru, also known as “Planet X” of Zecharia Sitchin. This paper provides qualified scientific evidence to show that Pseudo-Comet ISON is identical with “Planet X”, and that the fly-by to Earth, every c.3657 years, on a highly excentric orbit, took place on December 26, 2013.

Up-front image: Note this is how a cometary ice core plus a coma looks like,
<http://www.wvi.com/~rberry/astronomy/cometholmes/cometholmes.htm>

In: KS Krishna Swamy; *Physics of Comets*; 3rd Edition; World Scientific, 2010, ISBN ISBN-13 978-981-4291-11-8, ISBN-10 981-4291-11-0; this is described. The coma is a fuzzy patch of light, a ghost, an aura, nothing substantial. It is a low density gas cloud around the comet’s small ice core, and is optically easy to distinguish from a solid object. (Details see, supra.)

I have read, and listened to, numerous reports about Comet ISON and the alleged deceptions of NASA against the public relating to Comet ISON. I agree with many that there are deceptions, directed against the common folk, perpetrated by NASA.

NASA is a valuable contributor to the scientific discussion. However, this release of scientific information has been mishandled and skewed in such a manner that the general public, adept neither at astronomy nor at the forensic science of information evaluation, is cut out of the loop. I am an attorney and am able, I believe, to perform satisfactory information evaluation in the ocean of existing conflicting information.

I miss quite a lot of relevant scientific background in much of the reporting, which is regrettable, since many listeners are looking for the truth. In the balance of this section, I would like to give some pointers about that.

1. NASA has given to the qualified public information since early 2013 which amounts to a full and candid disclosure of the true situation. This information is somewhat hidden and becomes accessible only if you know how to follow the right clues. Professional astronomers will generally have the right clues and are quite certainly in the picture. The party at a disadvantage is the general public, not being in possession of the right clues. I am not an astronomer but a lawyer.

2. There is a two page science review of Comet ISON in pdf format. The internal creation date of the pdf file is January 11, 2013. It can be found at several URLs for free download, for example:

<http://www.lpi.usra.edu/meetings/lpsc2013/pdf/1576.pdf>

or google: Trigo-Rodriguez ISON pdf

If you are not familiar with it and its scientific interpretation, here are some pointers:

3. On page 2 at the bottom of the left column, there is a photo of Comet ISON (Figure 2). The added yellow line represents 30 arc seconds. The white disk represents Comet ISON, which is thus approximately 15 arc seconds. At a distance (see right column) of 5.22 AU, the diameter of Comet ISON is 50 000 kilometers. Earth has a diameter of 12 715 kilometers. Planet Jupiter has a diameter of 142 984 kilometers. That means that the so-called (misnomer) „Comet” ISON has a diameter four times as large as the diameter of planet Earth, and roughly one third as large as the diameter of planet Jupiter (the largest planet in our solar system.)

4. The article does not say that this is the size of ISON, but says that that is the size of the „coma” of a comet, ISON. However, that is a bifurcation that will not deceive the professional astronomer, but will deceive the general public. Why?

5. The „coma” of a comet (sort of, its halo or corona) is small in relation to a comet. The coma is more or less spherical around the comet’s nucleus. The nucleus (usually, water or CO₂ ice) of so-called comet ISON was in January approximately 5 kilometers in size. In November 2013, it was only a residue of 1 or 2 kilometers in size. That gives a ratio of 1 to 10 000 for the statement in the article that the object shown in Figure 2 is a coma around an object, not an object. That is scientifically untenable. A ratio of 2, 3 or 10 or maybe at most 200 might be realistic at a distance of 5.22 AU from the sun, but certainly not a ratio of 1 to 10⁴.

6. Comets do not have a coma unless they are 3 to 4 AU close to the sun. The coma grows fully only at 1 to 2 AU. At the time of the photo, the object was 5.22 AU distant from the sun, that is, well outside the range given by science for a comet to develop a coma. (See, John C. Brandt, Goddard Space Flight Center; *The Physics of Comet Tails*, *Annu. Rev. Astro. Astrophys.* 1968.6:267-286, .p 268. This article is observant of many comets and is not outdated today. It is quoted as current state-of-the art:

<http://adsabs.harvard.edu/full/1968ARA%26A...6..267B>

The astronomical threshold distance of 4 AU is restated in current science, e.g.:

http://deepblue.lib.umich.edu/bitstream/handle/2027.42/87931/696_1.pdf?sequence=2

Valeriy M. Tenishev and Michael R. Combi; *DSMC Simulation of the Cometary Coma*, 2003, at foregoing link.) What does the attached article mean when it, scientifically false, claims a cometary coma for so-called „comet” (not a comet but a brown dwarf one-third the diameter of giant planet Jupiter) at 5.22 AU distance?

Brandt, supra, writes, in accordance with the most current science of comets, in words to this effect:

While a comet is undertaking its perihelion passage, the coma remains visible. At distances of 4 astronomical units or greater, the coma is still quite small. The coma reaches its maximum size at 1.5 to 2.0 astronomical units. Then, as the comet approaches the sun, there is a contraction of the coma (Sekanina 1966).

A 2002 scientific comet book, <http://www.lpi.usra.edu/books/CometsII/>

chapter on gas dynamics and kinetics in cometary coma,

<http://www.lpi.usra.edu/books/CometsII/7023.pdf>

even reduces the heliocentric distance for forming a typical coma to around 2 AU.

The current Encyclopedia Britannica informs us as in words to this effect,

<http://www.britannica.com/EBchecked/topic/127524/comet/54348/The-gaseous-coma>

Comas have rarely been detected farther out from the sun than three or four astronomical units. At such distance, comas are still quite small. They reach their maximum size around 1.5 astronomical units; and then, approaching the sun, they contract.

Note the clear and unambiguous differences to the purely disk-shape planetary object that is the reality being shown in, cited pdf article (Trigo-Rodriguez), p. 2, left column at the bottom. While professional astronomers will not be deceived, the common man will be deceived, unless amply made aware of the afore-demonstrated.

The heliocentric distance of a comet’s nucleus is a factor of coma morphology and dust emission. If the coma is significantly large, it has been found by science in the study of previous comets to create a visible particle tail, which, structured by filaments, inevitably emanates from coma. The particle tail is thus visibly connected with a significant coma. (See, L. Massone, European Space Operations Centre; *Coma Morphology and Dust Emission Pattern*; *Adv. Space Res.* Vol. 5, No. 12, pp. 187-196, 1985.)

7. The coma is the source of a comet’s tail. Clearly in the photo (Trigo-Rodriguez) Figure 2 there is no tail, not even the faintest transition into a tail – nothing! If there is no tail there is no coma – if,

hypothetically, there were a coma there would be a tail, but there is none. The attached article misspells „no features” as „not features” which is a mental clue.

The Trigo-Rodriguez article, on its page 2, right column, admits that the alleged comet ISON’s cometary activity (meaning, coma and tail) was, below 5.7 astronomical units, very limited.

Further the article makes the following claim, in so many words:

that there was progressive increase in activity of the comet, allowed by reaching a certain heliocentric distance.

The claim in the afore-paraphrased sentence is scientifically most dubious for the following reasons (follow details of comet science):

(a) Look at comet clouds in the internet. There is no such thing as a functionless coma (comet cloud). It is always engendering a tail. The comet cloud around the nucleus (so-called coma) is nothing but the intermediary between an solid ice core of a comet and its tail. What the attached article is insinuating is a total scientific novelty, namely a no-function coma. There is no such thing. It is a figment of the propaganda apparatus. The reality is a well-defined solid object. A cometary coma is not well-defined like that. If one plays around through photoshop etc. with comet images, there are always gradients, filament, and a recognizable solid core, small and more or less point-shaped in relation to the coma. There is nothing such as that in the photo at the bottom of p. 2., left column, of the attached science article. May that speak for itself. – Here are some photos, random, how comets look:

http://ase.tufts.edu/cosmos/print_images.asp?id=14

(b) A functionless coma does not exist. NASA has invented this ad-hoc for the event, Nibiru (spin doctored into a mere comet, ISON.) What appears as such in the attached article’s propaganda aspects is – not a comet but a fully solid object of 50 000 kilometers diameter, which is four times the diameter of planet Earth. This is planet Nibiru, the death star caricatured in the Star Wars movie series, not prone to die in its perihelion around the Sun, and anything but harmless to our existence on planet Earth. Any academic astronomer reading the attached article will automatically recognize the deception, whether admitting it to outsiders of the astronomy trade or not – preferably not, of course, at penalty of ostracism or expulsion from the trade.

8. The Figure 2 of the article shows an object that is not a comet and that does not have a coma and that does not have a comet tail (but a wake with debris.) The object was measured with scientific precision to have a diameter of 50 000 (fifty thousand) kilometers, roughly four times the size of the diameter of Earth (Trigo-Rodriguez, p. 2 of the pdf).

9. That makes it very clear what so-called (misnomer) Comet ISON is. It is not a comet but is a planet or (not very luminous, brown dwarf type) star. The latter (brown dwarf) is much more likely than the former.

Collation with <http://www.zetatalc.com>:

There is a web site, started in 1995, that claims that, since 1983 (as per newspaper reports in the Washington Post and other papers), a gigantic planet is racing into our solar system from a region in outer space. It is described as *four times the diameter of planet Earth*. Its name is planet Nibiru (same as: Planet X.) It is the same object that Zecharia Sitchin talked about in his books, with a false time frame.

Note that the description fits exactly the size of the object shown on p. 2, left column bottom of the attached article. This was publicized on Zetatalc.com years before any such data was made available, or acquired, by Nasa. (The initial assumption 1983 was an object possibly as large as planet Jupiter.) That is all the more astounding as the Zetatalc.com obviously is antagonistic, even hostile to NASA and NASA’s lies.

The predicted cataclysm per Zetatalc.com (Nancy Lieder, a housewife, speaking for a community of Zeta Reticulan Aliens in the fourth dimension) includes: pole shift of Earth, shifting of continental plates in a

single day, superstorms, earthquakes, global volcanic eruptions, contamination of atmosphere and ecology including water resources, subduction of India, sinking of most of Australia, rise of a new land mass, stop of Earth's rotation and three days of darkness, flash-freezing, and (from other sources), induced extreme solar microwave radiation on Earth – in short, an apocalyptic extinction level event on a planetary scale of our home planet, Earth. Such is reported to have taken place in mankind's history in intervals of 3657 years. See, without limitation the flash freezing of the Siberian Mammoth, being a scientific mystery absent such explanation.

I do not understand how an unwitting housewife (pardon me, Nancy Lieder, for that word) was able to run ahead in 1995 of the current scientific information of a brown dwarf of 50 000 kilometers in diameter. My explanation is that there is knowledge community independent of NASA who was able to launch this information in 1995, again independent of NASA (and of the Vatican.) NASA has in many subtle ways been responsive ever since to such information in apparent horror of having any truth about this transpire to the broad public. A particular point of attack is Nancy Lieder's information in 2003 that the Black Sun (same as: Nibiru, same as: Planet X, a solid brown dwarf, not a miniature ice comet in a huge cloud) was entering the inner solar system in 2003. This is the most frequently criticized, even ridiculed statement of www.zetatalk.com, yet it in particular remains an accurate description.

New observatories were hastily built to observe the incoming brown dwarf, such as the Neumayer-Station III in the antarctic, a Vatican observatory in America, etc. According to the Wikipedia article on Comet ISON, there is a vast array of NASA and ESA space ships deployed for the key purpose of observing the intruder. When the object passed nearby Mars earlier this year, the photos from a craft on Mars were withheld from the public by NASA. Why?

And all that just because of a harmless and miniture comet not on a collision course?

ISON has been hailed by media as the comet of the century. What makes it so different from all other comets? Why was it discovered at far greater distance than any other comet in the history of astronomy?

The Perihelion of ISON, November 28, 2013:

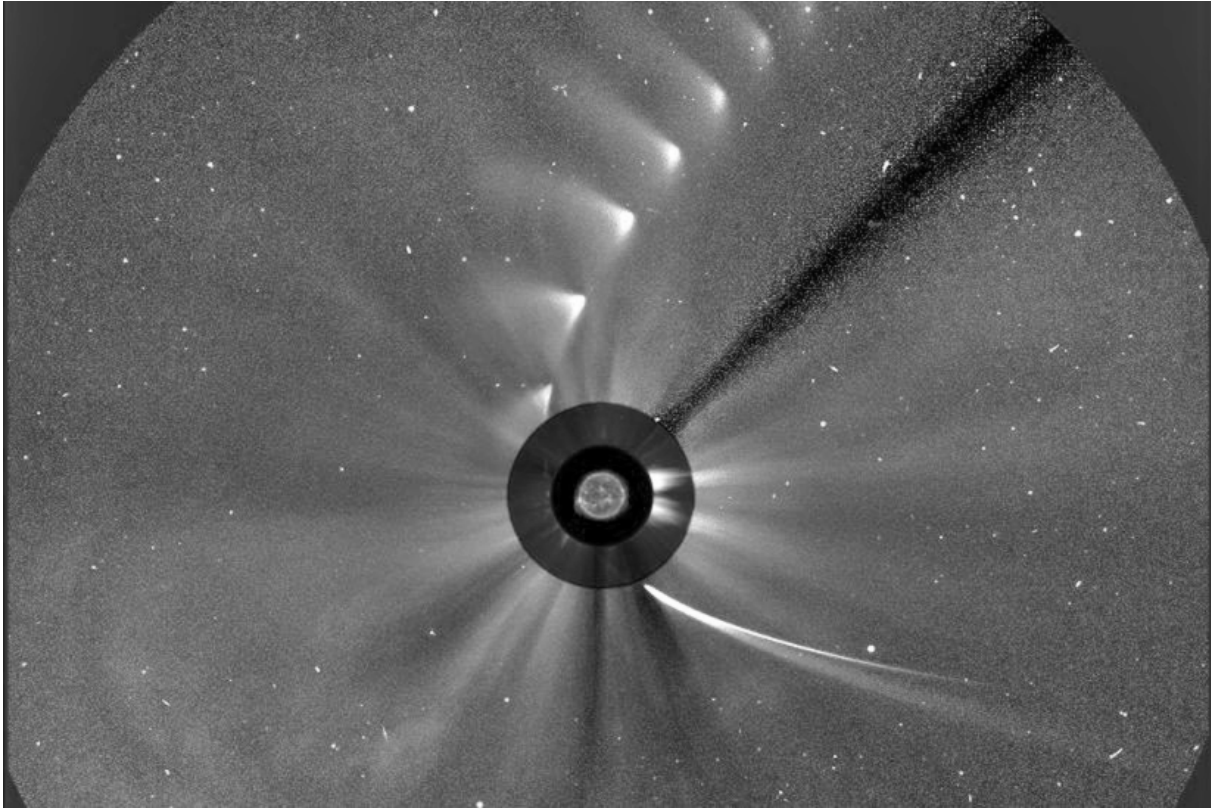
So-misnamed Comet (Ison) made a turn behind the sun on November 28, 2013 (this is also called: perihelion.) Mainstream claims are: ISON (really: NIBIRU, a 50 000 kilometer in diameter brown dwarf) died when the ice core of 1 kilometer in diameter (melted down from 5 kilometers earlier this year out there) came in close range of the sun. As so-misnamed Ison approached the Sun, amateur astronomers voiced their astonishment that it temporarily became invisible to observation, and some other very strange anomalies, making it the most unusual so-called comet ever.

In addition, mainstream information has the ice core of planet Nibiru disintegrated into 100% dust and is no comet any more but a (strangely V-shaped) dust cloud. And, ridiculously, a blue beam is shown in YouTube videos how NASA shoots at ISON, a little comet, and allegedly blows it up.

Why would a mere dust cloud be travelling with uniform speed, V-shaped like a large object trailing a tail (not a comet tail but a tail of debris) on the orbit predicted by NASA for Ison? Why are there sightings of so-misnamed ISON (Nibiru, Death Star, Wormwood) of record at YouTube by non-NASA amateur astronomers? It indicates that the Death Star is coming for Earth.

The event will NOT be a planet-to-planet collision. It will be a near fly-by, with December 26, 2013 being the day of closest distance between the object and Earth, in a time frame published by NASA. NASA has given us many scientific clues to what is happening, if one has the keys to decipher the truth in the barrage of propaganda, spin and conflicting statements.

Source of the following U.S. government photo composite:
<http://soho.nascom.nasa.gov/hotshots/index.html/>



Above: Composite NASA Image, perihelion of Ison (movement from bottom right, around the Sun and up): The escaping V-shaped object above the Sun is distinctly not a mere dust cloud but is structured with a gigantic head (compared with the Sun, covered by disk.) Any image analysis shows that the head does not break down into a cometary core plus coma, but hence is a homogenous solid (exotic giant planet Nibiru.) That is a smoking gun. The reduction of luminosity is explained by the changing phase of the object. A self-luminous object like a comet plus coma (or even, a fictional core-less coma) would have maintained continuous luminosity. The escaping object has been observed by amateur astronomers in the NASA photographs, and Hawaii cloud camera photographs etc. down to December 11 as of this writing. That has nothing to do with a disintegrated or miniature comet but is a huge object coming nearby Earth. The wake of the object includes debris. It together with six major pieces of debris is explained by NASA as a group of seven so-called comets in our solar system at one and the same time, an inventive novelty of fraudulent NASA pseudo-science.

CONTRARY TO ANY KNOWN COMET, THE ALLEGED “TAIL” DOES NOT ALIGN “AWAY FROM THE SUN”. THAT, ALONE, WOULD INDICATE A REAL COMET.

Collation with Woelfli-Baltensperger:

A geologist team, Woelfli-Baltensperger, have used the scenario of a “Planet Z” to explain the mysterious phenomenon of “rapid polar wander”, in plain English called, pole shift. Geologists have noticed that pole shifts exist, and have, mostly, expended considerable thinking power in how to explain the phenomenon away. Woelfli-Baltensperger use the same facts, coming from a different angle: How to rectify false geology. Their articles are online; I make reference.

Resources, in sequence of use above:

Example of a cometary ice core plus thin ghost-like transparent coma:

<http://www.wvi.com/~rberry/astronomy/cometholmes/cometholmes.htm>

Swamy, KS Krishna; *Physics of Comets*; 3rd Edition; World Scientific, 2010

Trigo-Rodríguez, J. M.; Meech, K.J.; Rodriguez, D.; Sanchez, A.; Lacruz, J. & Riesen, T. E. (2013): *Post-Discovery Photometric Follow-Up of Sungrazing Comet C/2012 S1 ISON*. 44th Lunar and Planetary Science Conference (2013); EPSC Abstracts, vol. 8, EPSC2013-985, 2013, European Planetary Science Congress 2013; pdf online; google: Trigo-Rodríguez ISON pdf;

<http://www.lpi.usra.edu/meetings/lpsc2013/pdf/1576.pdf>

Brandt, John C.; *The Physics of Comet Tails*; Annual Review of Astronomy and Astrophysics, vol. 6, p.267; online as current science: <http://adsabs.harvard.edu/full/1968ARA%26A...6..267B>

Tenishev, Valery M.; Combi, Michael R.; *DSMC Simulation of the Cometary Coma*; CP663, Rarefied Gas Dynamics: 23rd International Symposium, edited by A. D. Ketsdever; E. P. Muntz; 2003 American Institute of Physics, pp. 696-793

http://deepblue.lib.umich.edu/bitstream/handle/2027.42/87931/696_1.pdf?sequence=2

2002 scientific comet book:

<http://www.lpi.usra.edu/books/CometsII/>

2002 scientific comet book, chapter on gas dynamics and kinetics in cometary coma,

<http://www.lpi.usra.edu/books/CometsII/7023.pdf>

Encyclopaedia Britannica on the gaseous coma:

<http://www.britannica.com/EBchecked/topic/127524/comet/54348/The-gaseous-coma>

Some random photos of how REAL comets look:

http://ase.tufts.edu/cosmos/print_images.asp?id=14

Source of NASA/U.S. government photo:

<http://soho.nascom.nasa.gov/hotshots/index.html/>

Woelfli, Willy; Baltensperger, Walter; *A link between an ice age era and a rapid polar shift*; February 2, 2008;

<http://arxiv.org/abs/physics/0407082v1> / arXiv:physics/0407082v1 [physics.ao-ph]

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<http://arxiv.org/abs/1009.5078v1> / arXiv:1009.5078v1 [physics.geo-ph]

Woelfli, Willy; Baltensperger, Walter; *What Caused the Ice Ages?*; internal pdf date: 2012-07-11; pdf; 24 pp.; DOI: 10.5772/35769; chapter 6; Earth and Planetary Sciences » Geology and Geophysics » “New Achievements in Geoscience”, book edited by Hwee-San Lim, ISBN 978-953-51-0263-2, Published: March 23, 2012 under CC BY 3.0 license; open access;

<http://www.intechopen.com/books/howtoreference/new-achievements-in-geoscience/what-caused-the-ice-ages>

direct link to pdf: http://www.veravera.ch/Portrait/Walter/WoeBa_IceAges.pdf

APPENDIX T
The Black Sea Flood Hypothesis
(2014-10-26)

Yesterday, I finished the “Concluding Essay” below by adding “Argument 12”. Please read that before continuing. It digests the unique comments of Noroff 1854 to Plato’s Atlantis report on the prehistoric geography of the Mediterranean, drawing upon classical and Arabic authors.

One of the points Noroff presents is a testimonial about an ancient tradition that the Bosphorus at a time in the past was closed (during the classical age, and today, a narrow sea strait). Modern science discusses this as the “Black Sea Flood Hypothesis”. Much has been published about it in the scientific literature, but also in the popular literature about “Noah’s Flood”.

The Black see Flood Hypothesis is well accepted today in its basic facts, in particular a sudden flooding event leading to a rapid rise of the sea level of the Black sea approximately to the level it has today. Prior to that, there was a mysterious persistence of sea level at a significantly lower altitude for several millennia. The conclusion is compelling that there actually was a flood, dated c.7500 before present (B.P.). See: G. Lericolais et al; *Assessment of Black Sea water-level fluctuations since the Last Glacial Maximum*; in: Buynevich, Ilya V.; Yanko-Hombach, Valentina; Gilbert, Allan S.; Martin, Ronald E. (editors); *Geology and Geoarchaeology of the Black Sea Region: Beyond the Flood Hypothesis*; (The Geological Society of America, Special Paper 473); Boulder 2011; here: p. 47, left column. That much is well established today.

I would like to comment that the timing coincides with the date of the penultimate Planet X (Nibiru) fly-by 7314 ± 2 years prior to the latest fly-by on December 26, 2013 A.D. This was according to Nancy Lieder of zetataalk.com the historical time of Noah’s Flood in the Black Sea region.

Under a geoscience aspect, the above information is by far not satisfactory, however. The actual question becomes: What were the mechanisms?

Let us take another look at the Mas’ûdî report in Noroff, p. 9. The passage relates to the bridge, built on very shallow seabed, running from Tanger (Morocco) to Andalus (Spain), in my paraphrase:

Under this bridge flowed water from the sea. There were individual small canals for this. The Mediterranean begins here. It comes from the world ocean. Over generations, the water of the Mediterranean rose. Finally, the shallow and the street (the long street-bridge) were flooded. Also, the bridge from Cyprus to Syria was flooded.

This testimonial would speak for a gradual flooding of the Mediterranean. The mechanisms of the Black Sea flooding event can, today, not be explained based on the standard assumption of a pre-existing Mediterranean with its present sea level. There is an element required, namely a bedrock barrier of damn between the Mediterranean and the much lower fresh water body of the Black sea, not yet connected to the salt water ocean. This element has never been found, nor has it been explained.

I propose that there was no such element, but that there is another explanation that has not yet been taken into account. That could be a rise of the water level in the Mediterranean, significantly more than c.30 meters (common rise of sea level after the end of the last Ice Age c.12 500 B.P.), http://www.giss.nasa.gov/research/briefs/gornitz_09/ combined with an apparent dramatic sinking of its valley floor from oftentimes shallow to very deep. That could imply that there were two stages of a prehistoric (in terms of human history) opening of the Strait of Gibraltar, namely, during the -10 971 Planet X fly-by,

and then, in a second stage, during the -7314 Planet X fly-by (or “pole shift”, times with a minus sign counted as prior to 2013-12-26).

That would provide, in terms of a flood-fed-by-a-flood, both for the Black Sea flooding event mechanics, and for the fact that today the Straits of Gibraltar are a deep passage that do not block the free exchange of water into, and out of, the Mediterranean. The mechanics simply would have been, that eventually the rising waters in the Mediterranean valley reached an overflow point to pour into the Black Sea basin. A damn breaking effect may thereby have been involved as well. That model is consistent with the established but unexplained data of the mechanics of the Black Sea flooding event through the Bosphorus.

The current discussion of the mechanics of the Black Sea flood is taking place on a high level of research. The current synthesis of standing of the research, including valuable older Soviet research that had unduly been neglected, is: Yanko-Hombach, Valentina; Gilbert, Allan S.; Panin, Nicolae; Dolukhanov, Pavel M. (editors); *The Black Sea Flood Question: Changes in Coastline, Climate, and Human Settlement*; Dordrecht 2007. I would to discuss articles in this compilation volume.

1. One article disputes that there ever was a Black Sea Flood (Richard N. Hiscott, Ali E. Aksu, Peta J. Mudie, Michael A. Kaminski, Teofilo Abrajano, Dogan Yasar, André Rochon; *The Marmara Sea Gateway since ~16 ky BP: non-catastrophic causes of paleoceanographic events in the Black Sea at 8.4 and 7.15 ky BP*; pp. 89-118). The article presents data, but does not consider the evidence in the Black sea region of a low coastline from at least 10 000 B.P. to c. 7500 B.P. This is established especially by invaluable older Soviet research, as confirmed by later research, and is indisputable. That invalidates the findings of this article.

2. Another article analyzes meticulously the issue of the mechanics of the well-evidence flood event c.7500 B.P. (William b. F. Ryan; *Status of the Black Sea flood hypothesis*; pp. 63-88). Ryan works at the renowned Lamont-Doherty Earth Observatory of Columbia University. I consider this the leading contribution to the issue. The article exhaustively demonstrates that the seven underlying major observations for the reality of a sudden Black Sea Flood are well-proven by scientific research today. However, the article draws no final conclusion as to the mechanics of the Flood but ends with a set of five open questions, to wit:

2.1. In the Black sea basin, why did the lake level persist at -100 meters between 10 000 and 8400 B.P.? It created a shoreline, beach profile, and coastal dunes that clearly evidence this. This is not compatible with the whim of rapid climate change.

I would comment that there might not have been such a rapid climate change, since there is a noted absence of evidence for it here.

2.2. Could climate change have led to a freshwater flooding instead of a saltwater event?

My comment is: I agree that climate change provides no solution here.

2.3. A complicated and long question (ten lines of text) addresses the mysterious key issue, “an” (undetermined!) erosional unconformity.

My comment: If there was any erosional unconformity, then show me. There is none, at least none of any major significance. That is the weak spot of all models so far, and the reason for the failure to explain the Flood. The erosional unconformity is speculation.

2.4. This question adds a specific aspect to the foregoing, and is covered by the foregoing, 2.3.

2.5. This asks, basically, if this was the first and only flood.

My comment is that this has no bearing on the Flood at issue.

We come out of this discussion lacking a viable model of the mechanics. I refer to what I said earlier in this Appendix T that does provide a viable model.

David Hatcher Childress, cited earlier in this book, with his assumed “Osirian Empire”, has proposed a geography that is in keeping with the scenario that unfolds from Noroff, and that alone can provide a viable model for the Black Sea Flood.

Concluding Essay: Atlantis in Greenland, the Evidence

(Written 2014-10-18 to -25)

The major landmass of Atlantis skidded rapidly from a position in the northerly Atlantic but close to the equator to its present position, Greenland, in the high north Atlantic c.10 971 years ago due to the passage of brown dwarf star, Planet X (same as, Nibiru). It left traces aside from the major landmass sunken near the Azores and in the Bahamas region. The assumption that most of Atlantis “sunk beneath the waves” is a myth and is factually incorrect. There was a sunken continent, but this was Lemuria in the Pacific, in a cataclysmical event c.14 628 years ago, i.e., one poleshift prior. What is the evidence? The evidence has been explained in the two volumes of this Commentary. I make reference to the entire volumes so as not to take out of context the respective passages. Here are the highlights:

Argument 1:

Byzantium developed a spiritual cosmology of “divine energies” that is derived, philosophically, from Aristotelian metaphysics of the “Unmoved Moving”. Modern astrophysics confirmed this around the change of years 2012 to 2013 A.D. in an unwitting serendipity. The science behind this was, ultimately, pre-ancient Atlantean magic-science.

Argument 2:

The Tibetan Kalachakra Tantra cosmogony/cosmology of the “Supreme Unchanging” (called: paramaksara) is, for all practical purposes, a stunning expanded version of Aristotle’s theorem of the “Unmoved Moving”, but appearing extremely likely without any historical connection to Aristotle or Hellenistic influences. That points to a so far unknown pre-ancient common source.

Argument 3:

Elite spiritual systems, which I call “spiritual contact systems”, are behind and above common “religions”. Worldwide, they exist and are, in essence, strikingly similar. That is like the world-wide similarities of the pyramid phenomenon, but in the spiritual realm. These parallelisms points to a pre-ancient common source as well.

Argument 4:

The sunken continent at the bottom of the Pacific was confirmed by U.S. Navy soundings in, or shortly prior to, 1933, and then reconfirmed in or shortly prior to, 1950.

Argument 5:

We have the impeccable scientific data and data analysis by a top-notch German national geological survey (Geoforschungszentrum Potsdam), which was discussed in this instant volume. The analysis map of that top scientific institution shows, tellingly, two alike anomalies on the globe, namely (i) in the Greenland-Iceland region, and (ii) in the Pacific region north-east of Australia. Both regions are linked inextricably with the Atlantis and Lemuria evidence. The English home page of the Geoforschungszentrums is: <http://www.gfz-potsdam.de/en/home/> There, the institution is named: Helmholtz Centre Potsdam, GFZ German Research

Centre for Geosciences. Its project site that I am pointing to has the title: “EIGEN-CHAMP03SCHAMP-only Earth Gravity Field Model derived from 33 months of CHAMP data”. Its URL is (here without underlining):

http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s.html

If you go there, there are two different world maps with color-indicated date structures, namely:

firstly: “EIGEN-CHAMP03S Gravity Anomalies (a=6378136.46, 1/f=298.25765) in mgal”, and, secondly: “EIGEN-CHAMP03S Geoid (a=6378136.46, 1/f=298.25765) in meter”.

You want to go to the second map (Geoid). If you click on it, you get the large version. The large version has the URL: http://op.gfz-potsdam.de/champ/results/grav/010_eigen-champ03s_u.jpg

You see the two anomalies by looking, on the large version, for the following:

5.1. in the Greenland-Iceland region, and reaching down to the latitude of Spain, a whitish ghost spot embedded in the red surrounding it;

5.2. in the north-east of Australia region, a whitish ghost spot embedded in the red surrounding it; in its midst is the island of New Guinea.

Apart from the two aforementioned anomalies, there are no other such anomalies on the planet, according to the second of the two maps on the web page. They are the two only whitish ghost spots embedded in red, or embedded in anything on the second map. In their size and magnitude, they form a singular type of gravity-field anomalies with only these two examples on the entire planet. The first sentence beneath the discussed color map with data, on the cited EIGEN-CHAMP science project web page, explains that the color map depicts a gravity field model derived from satellite observations during 2000 to 2003.

The cited web page, when you scroll down, provides downloads of the data sets, and provides verification information for geo-scientists. Further, it makes reference to a publication that explains the scientific project, namely: Reiger, Ch.; Lühr, H.; Schwintzer, P.; Wickert, J. (editors); *Earth Observation with CHAMP: Results from Three Years in Orbit*; Springer, Berlin 2004.

Argument 6:

NASA observed Planet X in 2013 and early 2014, coded as “Comet ISON”. Velikovsky, Sitchin, and Nancy Lieder foretold its coming. Nancy Lieder predicted precisely the size of the celestial object, matching precisely the NASA data. The “Hunt for Planet X” has its history in astronomy (Govert Schilling; *The Hunt for Planet X: New Worlds and the Fate of Pluto*; New York 2009). Two astronomers in 2008 predicted the object’s visibility within five to ten years (Julian Ryall; *Earth-Size Planet to Be Found in Outer Solar System?*; National Geographic News, March 17, 2008; online; and: Lykawka, Patryk S.; Mukai, Tadashi; *An Outer Planet beyond Pluto and the Origin of the Trans-Neptunian Belt Architecture*; doi:10.1088/0004-6256/135/4/1161). Thus, this analysis does not truly come as a surprise to the astronomy community, who have merely been hesitant to popularize this sensitive point. Like all other arguments 1 to 9, this argument is expanded upon above in this book.

Argument 7:

According to a Reuters report: Stefano Ambrogi; *Missing: a huge chunk of the earth’s crust*; dated 2007-03-05, online at reuters.com, there is a huge chunk of the Earth’s crust missing in the Mid Atlantic Ridge (MAR). The report is about a team of British scientists who were at the time investigating the unexplained reasons for this. I found this via google, not via the reuters home page search window.

The missing crust phenomenon is located at the purported original Atlantis location as indicated by Athanasius Kircher. A blogger on the internet, whose work I have not been able to check precisely, says that two features reflect the size of Greenland,

<http://www.unexplained-mysteries.com/forum/index.php?showtopic=122034&st=510>

His argument, on the backdrop of a google map of the MAR, is as follows: The two most important features found along the norther MAR are (i) the Azores Triple junction, and (ii) the missing Earth's crust further south. The distance between these two features is, according to the blogger, equal to the length of Greenland. Greenland has a north-south extension of c.2670 km, not counting its underwater shelf. I measured, using an atlas, that the distance between the Azores Triple junction and the lesion zone (several thousand square kilometers, located on the MAR between Cape Verde Islands and the Caribbean). I estimate the distance at somewhat greater than 3000 km. Taking into account Greenland's underwater shelf, that comes close. In the lesion zone, there is no crust but only the layer that is usually beneath the crust called mantle. It is as if the crust had been ripped away by something.

There was also a Fox News report, Ker Than; *Scientists to Study Earth's 'Gaping Wound' Deep Under Atlantic*; dated 2014-03-07, <http://www.foxnews.com/story/2007/03/07/scientists-to-study-earth-gaping-wound-deep-under-atlantic/> The project was conducted by three English scientists, namely: marine geophysicist Professor Roger Searle, from Durham University, team leader; Dr. Chris MacLeod, from Cardiff University; and Dr. Bramley Murton, from the National Oceanography Centre, Southampton, in a team of twenty. In their publication, the area at issue is labelled with the term "core complex detachment fault", see: C.J. MacLeod, R.C. Searle, B.J. Murton, J.F. Casey, C. Mallows, S.C. Unsworth, K.L. Achenbach, M. Harris; *Life cycle of oceanic core complexes*; in: *Earth and Planetary Science Letters*; 2009; volume 287; issue 3-4; pp. 333-344. The publication, which studies three oceanic core complexes (OCCs), does not locate any of the missing pieces of crust, nor does it set out to do so.

Argument 8:

This is probably an inconclusive argument; I mention it here merely for the sake of completeness. There is an image from Google Earth/Google Maps at:

<https://lh6.googleusercontent.com/-a6OSHMPCrSw/Tzph5nxtc2I/AAAAAAAAHPc/32F3CKerXfw/s640/atlantis%2520mountain5.jpg>

The digital image is called: *atlantis mountain5.jpg* . You can search that precise term at google image search (without quotation marks). It comes from a blog page,

<http://www.unexplained-mysteries.com/forum/index.php?showtopic=251901>

There are twenty-three more related images to be downloaded there. The original source for the image is Google Earth/Google Maps. The location is in south central Greenland. It is shown in an image (Atlantis Iberia.jpg) at:

<http://www.unexplained-mysteries.com/forum/index.php?showtopic=122034&st=315>

The mark(s) might just possibly come from a disgruntled whistleblower in the information chain wishing to point out something hidden. The mark is currently no longer to be seen at Google Maps. The mark itself does not "depict something", clearly. All that is speculative.



Atlantis, schematic, approximately in scale, without its vast archipelago.

Argument 8, Addendum (2014-10-24):

Maria Dantas is a persistent researcher on Argument 8. He apparently believes that this requires a thorough investigation. After studying his research (Google: Mario Dantas Atlantis Greenland), I come to the conclusion that he succeeds to improve Argument 8 from pure speculation somewhat more toward the factual. I have reviewed the following materials:

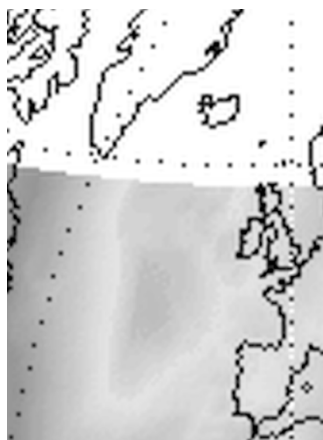
Mario Dantas; *Evidence Synthesis of Atlantis in Greenland*; online web pages 1 to 259, p. 1:

<http://atlantisonline.smfforfree2.com/index.php/topic,4211.0/wap2.html>

together with his linked page of photo links at Picasaweb to which he frequently refers,

<https://plus.google.com/photos/106047243612755133722/albums/5117953826226053985?banner=pwa> In the 259 pages, there are additional photo links.

What caught my attention was one of the additional photo links, Dantas page 13, to the following NASA URL: http://www-lite.larc.nasa.gov/level1doc/geoid_image.gif The image shows data similar to the GFZ Potsdam image discussed above. However, it is more specific about the North Atlantis “ghost”, showing it not as whitish vaporous, but yellow with contours. I have cut that section out of the NASA map, have enlarged it and have reduced it to greyscale:



Does this section from the NASA map show the coastlines of Greenland and, to its right, Iceland, prior to their reaching today's positions, in the memory of the gravitational anomaly, perhaps with ancient shelf outlines? We do not have a clear answer to this today. If the answer is, yes, then we have a NASA document of the two islands migrating from more southerly to north.

Dantas' persistent search and questioning comes from many angles. He is implicitly insistent that the Argument 8 Google Earth/Google Maps information does actually "show something". He presents this in the first thirteen pages of his aforementioned "Evidence Synthesis of Atlantis in Greenland", together with his linked photo page at Picasaweb, and, after Ulf Richter, an argument about a mistake in Plato's Atlantis report concerning the unit of length.

Concerning the unit of length used in Plato, Dantas, p. 11 after Ulf Richter argues as follows: Herodotus confused Egyptian units of length measure and Greek units of length measure. The same, probably not uncommon, mistake occurs in Plato's Atlantis report, with information originating with Egyptian priests and then coming through Solon and his heirs, with a likely possibility of confusing such an issue in the line of transmission. The Greek unit "stadion" (189,9 meters) should therefore be replaced with the Egyptian unit "khet" (52,4 meters). According to Dantas, this alone leads to realistic assumptions when reading Plato's report.

From here starts a dialogue between Dantas' text and his photo page. As a result, Dantas shows that there are matches between the features in Plato's Atlantis report on the one hand, and the markings on the Google Earth/Google Maps information at Argument 8 above. From this, Dantas concludes that the ruins of the capital city of Atlantis that Plato describes are located beneath the south central Greenland ice sheet at the location depicted in the Google information.

The Google Maps coordinates of the location are around: 70°33'37,45° N 40°32'00,20° S elev 9556 ft. The center focus of the particular image I used to read this is on the "plain".

Given the elevation, it is impossible that the capital city in a plain could be visible through a very thick ice sheet (unless ice penetrating radar were used, which it was not). The Greenland ice sheet at the location is c.3000 meters deep. A possible explanation is a whistleblower grafting information onto the image. A possible source of the purported whistleblower data is remote sensing of the ice sheet, which is technically possible today, and was technically possible in 2008. The map image would then be a composite from two different sources.

On a different page, *Was Atlantis in Greenland?*, <http://a7lan7is.blogspot.de/> Dantas has his images better organized than in the foregoing material, namely inserted into the text. The images he presents here are the highlights of his digitally filtered versions of the Google original. There are parallel curves, and even concentric circles and a round spot to be detected. The size of the "plain" is, according to Dantas, in accordance with Richter's calculations.

On the center of the plain (Picasaweb page, fourth line from the top), there are dark markings in the center of the light plain. Dantas interprets these markings as traces of the capital city's center.

The claims raised by Dantas, compared with previous discussions, have gained considerably in specificity. This is still far removed from any type of proof of anything. His presentation remains speculative but no longer diffuse.

The anomalies are clearly absent in a high-resolution NASA image, http://eoimages.gsfc.nasa.gov/images/imagerecords/55000/55291/S2000197165137.L1A_HRES.Greenland_log.png They should be about where the lines of longitude and latitude cross in the south central Greenland, in the eastern Jakobshavn region.

A topographic map of Greenland bedrock [http://upload.wikimedia.org/wikipedia/commons/8/8b/Topographic map of Greenland bedrock.jpg](http://upload.wikimedia.org/wikipedia/commons/8/8b/Topographic_map_of_Greenland_bedrock.jpg) shows an underground beneath ice for the region in question as the southern extension of Greenland's grand

canyon, partly slightly under, partly slightly above sea level. There are none of the features of Argument 8 drawn into that map. The ground, prior to the ice sheet, was, however, low-lying. The huge ice sheet depresses Greenland somewhat downward, and, as the ice is melting today, Greenland is gradually rising. In case there was an inland lake in the Grand Canyon, there could have been a river delta here, which is a probable feature for the capital according to Richter and Dantas.

Argument 9:

There is a known issue that the Sphinx at Giza features water marks, possibly from a flood. Today, Egypt, where Giza and the Sphinx are located, is a big sandy desert, apart from the fertile river Nile corridor. In other words, finding records of a flood would be something most unusual.

The most recent take on this issue is: Dennis Brooks; *Atlantis Pyramids Flood: Did Noah's Flood Destroy Atlantis and Damage the Pyramids?*; (no place) 2014. The book is a condensed version of the author's 2012 book: *Atlantis: Ten Tribes of the Americas*. From the title(s), one would expect a volume of popular archaeology, probably not regular archaeological research. I have decided to sift through this volume nonetheless, because I just became aware of it. My lead question is, how does it summarize and present existing evidence concerning the Sphinx flood marks.

Brooks' book claims at its outset that there is now "physical evidence" to vindicate the stories of Plato and Ignatius Donnelly concerning Atlantis. The plan of the book is described as putting together scattered references of modern researchers and the material provided by storytellers. Under the heading of this essay (Atlantis in Greenland, The Evidence), this may have corroborative value.

There follows, in chapter 1, a three-tier logical deduction: (i) If Atlantis' oldest colony was Khem (modern Egypt), then (ii) the Egyptian pyramids (or the great pyramid, and the Sphinx) may already have been standing on location at the time when Atlantis was destroyed (tacitly assumed: by a great flood, erroneously identified with Noah's flood; there have been several great floods, termed by science "megafloods", see: Burr, Devon M.; Carling, Paul A.; Baker, Victor; *Megaflooding on Earth and Mars*; New York 2009). (iii) If so, then the pyramids (and the Sphinx) would have sustained flood damage.

There is the caveat that, if there were more than one flood, the "Atlantis flood" and the "Giza flood", as I would call them, could have been two different events at two different times. That is initially considered in a note, following the narrative of Plato (that there were several floods).

Then follows the declaration that one can see clearly the (flood) damage on the Great Sphinx and on three other pyramids: Khufu, Khafre, and Menkaure. Mentioning the Sphinx references the "Sphinx water erosion hypothesis", http://en.wikipedia.org/wiki/Sphinx_water_erosion_hypothesis

The great pyramid is not mentioned, probably due to the cement nature of its stones, a feature that is distinguishing from all other edifices in the area, marking it thereby as a great strangeness (see in volume 1 of this Commentary, chapter 18). This distinguishing point is never mentioned in these discussions, but it is of importance to understand that the builders of the great pyramid ("Cheops", but not provably a burial site) had advanced technology.

To the extent that this discussion is factual, one fact is that three geologists reportedly agree on the fact that the Sphinx at Giza exhibits marks of prolonged water erosion. The three geologists are: Robert M. Schoch, an associate professor of geology, Colin Reader, an English geologist and president of The Manchester Ancient Egypt Society, and, independently of Schoch and Reader, David Coxill, who says that the Sphinx is at least 5000 years old, which is a minimum of several centuries older than the age that mainstream Egyptology assigns (c.2558 to c.2532 B.C.).

There is no geologist who has challenged the evidence as being in any way manipulated. There are geologists, however, who, based on the geological evidence, have arrived at conclusions different from those of

Schoch, Reader and Coxill. There is a lively discussion about all this with no fully clear-cut results to this date.

An article contributes one important piece to the puzzle, namely, that there is known direct method to determine how old the Great Sphinx actually is, since, in the area of the Sphinx, no objects have been found that can be dated to earlier than 2600 B.C. (K. Lal Gauri; John J. Sinai; Jayanta K. Bandyopadhyay; *Geologic Weathering and its Implications on the Age of the Sphinx*; in: *Geoarchaeology*; 1995; volume 10; issue 2; pp. 119-133; here: pp. 1 f.) On p. 129, supra, there is a clear photo of a large vertical outcrop on the Sphinx. Schoch has claimed that such vertical erosion marks can have only a single cause, namely precipitation falling down from above. Wind erosion, for example, cuts horizontal erosion marks. In principle, this argument stands unrefuted to this day. There are counter-arguments, some of them specious, supra; but they do not touch upon the point of verticality, which is strong point. I take it as one of the clear points that, within reasonable certainty, the Sphinx, from the height of its backbone down, vertically hugely incising its southern flank, shows evidence of massive water erosion (rainfall) during ancient or pre-ancient history.

The question is: What do we know about the ancient climate conditions and the time of desertification of the Giza site? That is a disputed point. It leads us into the historical climatology of Egypt.

There is Daily Mail article online with pertinent news, Sam Shead; *Death on the Nile: Researchers believe climate change brought 'mega drought' that ended an Egyptian kingdom 4,200 years ago*; dated 2012-08-17, at: <http://www.dailymail.co.uk/sciencetech/article-2189802/Egyptian-kingdom-died-4-200-years-ago-following-mega-drought-caused-climate-change.html> Shead reports, among other things, that scientists discovered evidence that there was a “mega-drought” in the area. This result was established by examining 7,000-year-old ancient pollen and charcoal samples from the Nile.

The Daily Mail article is based on the following research article: Bernhardt, C. E.; Horton, B. P.; Stanley, J.-D.; *Nile Delta vegetation response to Holocene climate variability*; in: *Geology*; 2012; month: 07; day: 01; volume 40; issue 7; pp-615-618. The article shows that there were increases in aridity from 6000 before present (B.P.) to 3000 before present (B.P.), partly steady, partly sudden and incremental. It mentions (p. 617) that there was an “African Humid Period” (AHP) from ca. 8000 to ca. 5500 cal. yr B.P., with a “Green Sahara”.

I believe that the water erosion on the Sphinx and three pyramids comes from the “African Humid Period” (AHP), making the Sphinx and the three pyramids substantially older than Egyptology today accepts. One should not use the end date but should take into account that the erosion marks, like the huge vertical incision in the Sphinx mentioned above (from a photo in Gauri et al.) take considerable time to come about, probably several millennia. There is other recent research corroborating AHP termination c.5000 years ago, see: Peter B. deMenocal; Jessica E. Tierney; *Green Sahara: African Humid Periods Paced by Earth's Orbital Changes*; in: *Nature Education Knowledge* 3(10):12. Most researchers seem to prefer an AHP termination time of 5500 years ago.

This provides a plausible explanation of the aforementioned water erosion marks. It necessitates to push the age of the Sphinx and the pyramids backwards in time probably for several thousand years. Moreover, the evidence is not exactly new, but has simply been ignored to date, which is a deplorable state. Of course, there is a motive, but I do not think that I need to expand on that since it is obvious exactly what is being covered up.

Argument 9, continued (2014-10-20):

There is still the angle of materials science. What are the erosion rates for limestone, from which the Great Sphinx is built (unlike the pyramids, carved out of the limestone bedrock)? What about the alternate explanation for the markings, haloclasty? Let me begin with the haloclasty argument.

1. Haloclasty. It has been proposed that the markings in the limestone of the Sphinx were not caused by flooding, nor by rainwater, but were caused by haloclasty. That is a technical term for the efflorescence of imported salt, and resultant physical weathering. Haloclasty is initiated when saline water deposits salt within the stone, evaporates, and thereby deposits salt crystals in the stone. When the rocks heat up, the deposited crystals expand, locally fracturing the rock, causing erosion.

That is a nice explanation, but it is implausible. The vertical incisions in the rock of the Sphinx rule out horizontally flowing water (as from a flood). There were caused by rainwater coming from above (vertical). Rainwater has a low salinity of 20 ppt or less, since it results from an evaporation (distillation) process. On the contrary, rainwater actually washes out salt from rock, which is the natural process of filling the oceans with salt washed out of the ground and out of the rocks by rainwater. Additionally, there is no convincing explanation from haloclasty for the vertical orientation of the incisions, at least one of them huge (see photo discussed above). While limestone, and other types of stone, also have a natural salt content (natural salt versus imported salt), this does not play any role in haloclasty.

Haloclasty thus can be ruled out as a significant contributory cause of the vertical incisions in the rock of the Sphinx.

2. Water erosion rate of limestone. The only remaining explanation for the vertical incisions in the rock of the Sphinx thus is water erosion by rainwater by mechanical means of contact erosion (transmission of impulse vectors, “little chisels”). Can we establish specifics about this?

Limestone, of which there are many types, is a widely used building material. Found in many historical monuments, it is highly successful due to its durability under different environmental conditions.

There is a recent thorough two-part study of the rain impingement and erosion of limestone: Wei Tang; Cliff I. Davidson; Susan Finger; Kirk Vance; *Erosion of limestone building surfaces caused by wind-driven rain: 1. Field measurements*; in: *Atmospheric Environment*; 2004; volume 38; issue 33, pp. 5589-5599
Wei Tang; Cliff I. Davidson; *Erosion of limestone building surfaces caused by wind-driven rain: 2. Numerical modeling*; in: *Atmospheric Environment*; 2004; volume 38; issue 33, pp. 5601-5609

In part 1, raindrop momentum was not measured. The study hypothesizes that raindrop momentum is partially responsible for surface erosion. Neither is the rain runoff down walls taken into account, which also contributes to surface erosion. The focus of part 1 is to describe the data collection. The measurements were taken for the period from 2000-03-21 to 2001-12-18 (-20 months). No erosion was actually measured in that period.

In part 2, the focus is modeling raindrop impingement. The study explains that a successful method for evaluating rain impact on buildings is computational fluid dynamics (CFD), listing ten references. The parameters of the mathematical simulation in this case (Cathedral of Learning on the University of Pittsburgh campus, a forty-two storey structure reportedly made of Indiana limestone) are explained. The study takes into consideration local flow patterns that can influence raindrop impingement on the building's façade. A part of the simulation is to calculate trajectories of individual raindrops, modeled as discrete (diameters of 0.5, 1, 2, 3, 4 and 5 mm); they are subjected to the computed flow field. The simulation records the fate of each raindrop. Note that the building in this case is a tall structure; of interest are its horizontal surfaces. No erosion rate was modeled.

The recent thorough study leaves us without an erosion rate. Common sense informs me that in a period of 20 months, one cannot gauge an erosion rate for limestone by rainfall impingement. Rain impact erosion of rock is an extremely slow process of long duration. There is a variant, acid rain erosion, but that played no role in the ancient case of the Great Sphinx. The process works so slowly that, even after several decades of environmental data collection, we are unable to provide models.

In dating the vertical erosion marks on the Great Sphinx at Giza, we are most clearly confronted with an extremely slow creation process of long duration. The huge vertical incision on the Sphinx's back is evidently the product of several millennia of a local runoff erosion prior to c.5500 years ago.

Robert M. Schoch presents another compelling set of evidence, see: Robert M. Schoch; *Geological Evidence Pertaining to the Age of the Great Sphinx*; in: Emilio Spedicato; Adalberto Notarpietro (editors); *New Scenarios on the Evolution of the Solar System and Consequences on History of Earth and Man*, Proceedings of the Conference, Milano and Bergamo, June 7-9th, 1999, Università degli Studi di Bergamo, Quaderni del Dipartimento di Matematica, Statistica, Informatica ed Applicazioni, Serie Miscellanea, Anno 2002, N. 3, pp. 171-203.

Just to the east of the Great Sphinx is the Sphinx Temple. It is built of limestone coreblocks. They were taken from the ditch that was quarried to sculpt the Sphinx from the limestone bedrock. The pharaoh Khafre (4th dynasty, Old Kingdom) covered the limestone coreblocks with granite facings. If you remove the granite facings to look at the original limestone coreblocks, you will see that the limestone coreblocks are deeply weathered. By reasonable inference, that is proof that, very early in the history of ancient Egypt during the Old Kingdom, the limestone coreblocks were already deeply weathered. It is unlikely that the weathering would have taken place while the limestone was covered by the granite facing.

Scholars do not agree on the exact date of Khafre's reign. A tentative placement in time may be between 2558 B.C. and 2532 B.C. His dynasty, the 4th dynasty, is commonly dated c.2650 B.C. to 2480 B.C. That is very close to the beginning of ancient Egypt. According to the timeline proposed by mainstream Egyptology, the Great Sphinx would have been just freshly built, under none other than the very same pharaoh, Khafre (same as, Khafra).

An inscription in the Great Pyramid from 600 B.C. says that Khufu, father of Khafre, carried out repairs on the Sphinx's tail and headress. See, <http://amazingart.com/seven-wonders/sphinx.html>

Schoch, with references, outlines Egypt's climate history of Egypt (times: before present, B.P.):

12 000/10 000 to 5000:	"Nabtian Pluvial", period of relatively heavy rainfall
6000 to 5000:	sporadic but relatively heavy rains
5000 to 4500:	semi-arid climate along the Nile
3200 to 3100:	Ramesside moist spell, one century
around 2860:	short moist spell

Note that German climatologists Rudolph Kuper and Stefan Kröpelin, University of Cologne, in their research date the change from a wet climate to a much drier climate 5500 to 3500 before present (B.P.), called a "Marginalization phase". See, Rudolph Kuper; Stefan Kröpelin; *Climate-Controlled Holocene Occupation in the Sahara: Motor of Africa's Evolution*; Published Online July 20 2006, Science 11 August 2006: Vol. 313, no. 5788, pp. 803-807 DOI: 10.1126/science.1130989. This article is not relevant, to my mind, because it does not investigate rainfall data. It relies on regional shifts in the human population, which may have any number of explanations apart from rainfall (such as, draining aquifers, or other factors). Populations of the age tended to be migratory, so it comes as no surprise to find migration. The authors state specifically that southern Egypt, during their proposed Marginalization phase, received only passing visits, while only in Sudan (to the south of Egypt) noteworthy prehistory occupation persisted. Also, Giza, the location of the Great Sphinx, is in northern Egypt. I quote this because it is falsely quoted in a Wikipedia article (Sphinx water erosion hypothesis) as being relevant to the Great Sphinx, which it is not.

Let me mention two books that are at the heart of the discussion, and give good introductions to the embattled subject:

Hancock, Graham; Bauval, Robert; *The Message of the Sphinx*; New York 1996

Schoch, Robert M.; McNally, Robert Aquinas; *Pyramid Quest: Secrets of the Great Pyramid and the Dawn of Civilization*; New York 2005

Schoch's book, part one, chapter three, has the caption: "Thinking outside the Sarcophagus". In chapter one, he states his conviction that the riddle is of such a nature that only a geologist can solve it. He notes that pharaoh Khafre and the Great Sphinx are linked only by circumstantial evidence. To my knowledge, it is evidence of one millennium after Khafre's lifetime (an inscription on a pillar between the Sphinx's paws, 3400 years old (B.P.); the Khafre-naming portion of the pillar has flaked away. The observation that Khafre's pyramid and some statues of Khafre stand near the Sphinx may merely mean that they were placed near an already long existing, much older Sphinx. The alleged resemblance of the Sphinx's face with Khafre's face means nothing, since the Sphinx, carved out of the limestone bedrock, was changed sometime after its completion by defacing it and carving a new face, which we see today (Robert M. Schoch).

Also, there is the old argument that the face of the Sphinx does not show signs of weathering because it is made of a type of limestone that is harder than the limestone of which the Sphinx's body is made. That is a claim that has never been proven. It is "concluded" in a circular way by certain Egyptologists from the fact that weathering signs are absent from the Sphinx's new face. That is, perhaps, also worth taking a closer look.

The Sphinx is sculpted from the bottom layers of the Mokkatam Formation. The lowest stratum called Member I is hard brittle limestone. At the Sphinx's rump it rises to twelve feet, while at the paws it reaches only up to two to three feet in height. The bulk of the Sphinx's mass is cut into Member II. The neck and the head of the Sphinx are cut into Member III.

Member III is softer at the neck but harder at the head. The argument has been made that this explains the remarkable preservation of the Sphinx's face.

However, the Sphinx's face is not part of the bedrock. According to Robert Schoch, the Sphinx's face is a new face, created sometime during dynastic times. Schoch mentions the disproportionate smallness of the face compared with the rest of the Sphinx. Photos of the Sphinx and its head are available on the internet to check this. I find it quite convincing. The head and face are small compared with the body.

Also, I found a photo page that can be googled under this search term:

"Giza Viewpoint and Sphinx – #2"

<http://photos.nondot.org/2009-11-15-Egypt/2009-11-16-3%20-%20Giza%20Viewpoint%20and%20Sphinx/index2.html>

Somewhat down the page are five photos of the Sphinx's head from the south or south-east. They show something amazing: The lion-like mane of the Sphinx, its end resting on the shoulders, is of a distinctly darker brown color than the sand-colored shoulders and body. The color difference traces the mane's hairline and thus is not the natural delineation of the Member II to the Member III rock stratum. This can also be seen on the Wikipedia photo, File:Sphinx of Giza 9059.jpg, at URL:

http://en.wikipedia.org/wiki/File:Sphinx_of_Giza_9059.jpg

That has the following background: The two-part study by Tang et al. discussed above (part 1 throughout) mentions a feature of limestone in driven rain erosion which is "whitening" (search article for: "white"). On the body of the Sphinx and the shoulders we see whitening. On the head and the face of the Sphinx we do not see whitening because the original surface rock of the head and face was removed during dynastic times in a resculpting, and resultant shrinking in size, of the head and face. This is an additional argument that has never been raised before. This shows conclusively that the erosion marks, including the "whitening" marker, pre-date the resculpting of the head and face, the face being the prime piece of evidence for a Khafre link of the Sphinx. The use of Khafre's features for the face suggests that the resculpting took place during Khafre's reign, as it was the custom of the pharaohs to set monuments for themselves, and certainly not for anyone outside of their own dynasty.

This evidence also shows that, with a high likelihood since Khafre's time, that there has been no significant rain erosion or whitening of the limestone.

One of the conclusions herefrom is, that the remarkable state of the preservation of the head and face does not reflect upon the original Sphinx. Another conclusion is that the Sphinx is older than Egyptologists to this day falsely claim it to be.

Argument 10:

This is a general survey of the Atlantis theme in archaeology. Charles E. Orser, Jr., article: “pseudo-archaeology”, in: Charles E. Orser, Jr. (editor); *Encyclopedia of Historical Archaeology*; London, New York 2002, counts the search for Atlantis in Antarctica among fringe science and fantastic archaeology. He used to tour the media as an avowed “Atlantis specialist”, but that is no longer so.

The iconoclasts Michael A. Cremona and Richard L. Thompson; *Forbidden Archaeology: The Hidden History of the Human Race*; first published San Diego 1993, with their massive and heavily documented book launched a crusade against what they perceive as the human construction of scientific fact, the manufacture of knowledge, the suppression of “anomalous” evidence, or “enigmatic” data, and a double standard. They do not touch upon Atlantis; they focus on human origins and human antiquity. The questions are related, however.

The book is a well-known book. I caution against taking it at face value. It is based on questionable geology and dating (all geology and dating are questionable, I mean.) It is not known, for example, if the fossilization process might accelerate dramatically under scenarios of high pressure in subterranean locales, thus upsetting dating methodology in some cases. Such could apply to fossil bones of anatomically modern humans. Questions of that direction are missing in the book, which makes it one-sided in its own right. I admit that questions of human biological prehistory are probably the most confusing question of all prehistory. A particular problem is “morphological dating” according to the evolutionary typology of early human remains found at an excavation site.

What remains at the core is an indictment against the sometimes highly selective presentation of evidence at hand, for reasons of scientific materialist ideology. The book is provocative and insightful, and may reflect on general methodological and ideological problems that keep the Atlantis theme enshrouded in myth despite the fact that certain knowledge can be gained, by today’s standards. It is in that sense that I would like to present my critical reading of the book, bearing on the methods of evaluating evidence.

One point to clarify is that there is no record of animals evolving from plants. Biologists would probably find the supposition ridiculous. In the same way, there is a question whether humans can evolve from animals. Merely declaring humans as a type of animal as a customary mode of speaking does not actually prove that humans are animals.

Humans are not animals, and never were animals. Humans have a unique nine-body system as their defining element. Animals, typically, have a three-body system, sometimes four, very rarely five but never more. The nine-body system is not a matter of evolution. Animals can not, for example, reach the Light-Body (Akhu); that ability is uniquely human due to the vast individual free will of human beings, which animals with their more limited freedom categorically do not share. All humans descend from extremely ancient human lines of ancestors.

In Atlantis, it was possible for the advanced spiritual people to come into incarnation without birth from a mother and without childhood. The spiritual essence of humans, the dan tien, or orb, is essentially uncreated (Urantia Book: absonite, without beginning in time). It undergoes an evolution in the material Creation Worlds in order to develop its spirituality. In the existing confusion, man is helpless and lost at high sea without this clarification from spirituality.

After 150 years of fervent search, no postulated “missing link” between animals and humans has been established. The closest thing to evidence that we have are morphological similarities between humans and

primates. Primates are animals, however. No organism that is, somehow, in-between animals and human has ever been discovered, neither dead nor alive especially not in nature (I am thinking of gruesome clone experiments in laboratories.)

To build a science on counterfactual assumptions, presented as self-evident but, yet, lacking any hard and clear evidence still after one and a half centuries, is not science but is ideology, or if you like, an aging proto-science that will not fly. The fervor has unearthed myriads of facts, which is of course scientifically productive. The ideology is the same that lets scientifically minded people veer away from a theme like Atlantis, because that theme puts their ideology at jeopardy.

That has, per se, nothing at all to do with any “facts” or “evidence”. It has to do with the barrier of spiritual ignorance. That barrier is within man’s internal. That is exactly the place where “contact” initially occurs. Spiritual contact is always, first and foremost, *internal contact* of a human individual with her or his suprarational higher mind, and higher self.

A modern philosopher who delved deeply into the fundamental problem was Karl Popper. He was not able to solve the problem, but did achieve its pointed formulation, approximately in these words: rationality without foundations (cf. the book title of: Stefano Gattei; Karl Popper’s Philosophy of Science: Rationality without Foundations; New York, London 2009). Joseph Agassi talks about “willful distortions” in the sense that they cannot be counterbalanced by rationality alone (in: *Popper and his Popular Critics: Thomas Kuhn, Paul Feyerabend and Imre Lakatos*; Cham, Heidelberg etc. 2014, p. 53). He is right.

My own explanation are the two alternate paths of the Light and of the Darkness, leading to Vision (understanding), or Blindness (delusion), respectively. Willful distortions require the higher mind as a counterbalance. Rationality alone, and dealing with “facts” alone, cannot do the job. The essential element in a human is always the free will, which is suprarational.

The scientific mind is, ideally, a *receptive* mind. The virtues of receptivity need to be learned from scratch by humans who are born. That is difficult for at least the first fifty years of life. If that task is not mastered, or not even realized, willful distortions such as scientific data suppression should come as no surprize; in their given context they are simply natural. It is up to us to change the given context, first through insight, and then through prudent action of change, beginning, once again, within oneself.

With all said, I find that that may help to see the Atlantis theme in a new light, free from myth, superstition and suppression. In that sense, Atlantis may become a good example for us all.

Argument 11:

1. There is mounting evidence today that the presence of humans in the Americas predates the alleged immigration of Asian peoples by some tens of millennia, for example, Thompson, Helen; National Geographic; *When did people get to the Americas? The answer remains a subject of fiery debate*; November 20, 2013; <http://news.nationalgeographic.com/news/2013/11/131120-giant-sloths-people-americas-ancient-archaeology-science/>

University of South Carolina; [feature on Dr Albert Goodyear]; *New Evidence Puts Man In North America 50,000 Years Ago*; November 18, 2004;

<http://www.sciencedaily.com/releases/2004/11/041118104010.htm>

Foxnews; *Did Humans Arrive in Americas 30,000 Years Ago?*; Oct. 14, 2013;

<http://news.discovery.com/history/did-humans-arrive-in-americas-30000-years-ago-131014>

2. The indigenous peoples of the Americas nearly all have in common a genetic marker, the haplogroup Q-M242 (Y-DNA); see in:

http://en.wikipedia.org/wiki/Genetic_history_of_indigenous_peoples_of_the_Americas

3. Further, the indigenous peoples of the Americas have in common a shared language structure with several language families, all characterized by elements that are not found on other continents, for example, “polysynthesis”. The language structure is very complex and stands on an elevated level of civilization, distinctly above that of the picture that American native peoples represent in our known history (Campbell, Lyle; *American Indian Languages: The Historical Linguistics of Native America*; Oxford 2000). This language structure was not imported from outside the Americas.

Putting these three pieces of information together, the preponderant weight of evidence is that the native American peoples are indigenous Americans, not migrated Asians. Further, from the linguistic evidence it is clear that the common historical root of the American indigenous language structure was the language of an elevated civilization. This persuasive evidence tends to be brushed aside in nearly all instances because contradicts many ideologically charged negative assumptions of our prehistory.

Argument 12:

A scholarly Russian reading from the nineteenth century of Plato’s Atlantis report provides citations from ancient and Arabic authors that support the geography of the assumed “Osirian Empire”. I have used a German translation of the book, A. S. von Noroff; *Die Atlantis: nach griechischen und arabischen Quellen* (German: *The Atlantis after Greek and Arabic Sources*); St. Petersburg 1854. I have not checked the quotations but present them as they are made in the book.

Supra, p. 1: Pliny reports that Cyprus was once connected with the mainland of Syria and became an island through an earthquake (Plin. Hist. Nat. II 90-92).

Solinus Polyhistor, c. 41: Cilicia antea usque ad Pelusium Aegypti pertinebat. Cilicia (south coastal region of Asia Minor) formerly stretched to Pelusium in Egypt.

Supra, pp. 1 to 12: An Arabic report by Mas’ûdî, about: ca. 873/874 A.D., a very old man was brought before the ruler of Egypt. The well-educated man has precise knowledge of the history and prehistory of Egypt. pp. 8 f.: There were bridges through the Mediterranean, erected on very shallow seabed. He mentions connections thusly: from el’Arîsh (presumably in Egypt) to Cyprus; from Cyprus to Asia Minor; from Andalus (Spain) to Tanger (today in Morocco).

Supra, pp. 13 to 15: There is a similar Arabic report from el-Bîrûnî.

Supra, pp. 15-19: Jâqût reports of the opening of the Strait of Gibraltar, in a not clearly datable distant past.

Supra, p. 20: Greek and Roman authors preserved the tradition that Africa and Europe used to be united, and that a tremendous earthquake let the two continents separate. (Strabo I p. 38, 49, 56; Aristot. de mundo c. 3; Val. Flaccus I 585 seq.). Noroff also points out the allegorical occurrence of this motif in the Hercules myth.

Supra, p. 59: Turkish oral transmission that the Bosphorus was formerly closed, cited from a seventeenth century work.

Supra, p. 59 f.: Crete: The occurrence of a type of ibex, “Capra Sinaica”, on the island (most unlikely to be a human import) can only be explained by a no longer existing land bridge.

See above in Appendix T, The Black Sea Flood Hypothesis.

In Closing:

Emergent, repressed and utilized human spirituality was, throughout history, organized through dominant corporate religions. As of recent, there is a notable exodus out of the vile control vize, a **movement from corporate religion to individual spirituality**. That notion is highly differentiated, see: Karen Armstrong; *Fields of Blood: Religion and the History of Violence*; New York, Toronto 2014.

I have been impressed with the Buddha's analysis of the root cause of human suffering, namely: ignorance. I wish to add, for clarity in the modern times, a word: *spiritual* ignorance. The only way to overcome spiritual ignorance is to gain spiritual knowledge, both theoretical and, most importantly, practical. To live in an amenable world, this knowledge must be spread widely. Thoth has given us a profound guide in his Fifteen Emerald Tablets. I have contributed my share to explaining them.

I have some remarks on the immortal state (lightful version, not the dark version) that I would like to share. I see (sense, feel) Five Lacks:

1. Lack of Timeless Awareness
2. Lack of Conservation (Waste) of One's Sparse Life Energies
3. Lack of Instrumental Death; Letting Outdated Parts of Oneself Die
4. Lack of Spiritual Discernment; Permitting Subconscious Dark Spirit Contacts
5. Lack of Peak Influx (through "true love", through personal transformation)

It is customary on Earth for people to give out of hand their spiritual affairs. Typically, people delegate their higher yearnings to some type of agency, for example: church, government, money, consumerism, drugs. Since spirituality is the natural field of the individual free will, delegation is not viable. Every person should take charge of their own spiritual affairs. Retire the Pope, etc.

There is a pervasive negative ideology, nihilism. It cripples human science. Historically, a major, and most powerful, advocate of this is the Vatican, in the sense of a persecutorial society, Spanish Inquisition, etc. That connection needs to be exposed fully in its extremely harmful ramifications, and needs to be broken so that it will not return. It is institutionally the root of human suffering on this planet today.

I listed Five Lacks. In the immortal state, the Five Lacks are reversed into Five Plenitudes. Let me explain:

Plenitude of Timeless Awareness comes through higher self contact as described at the beginning of this book. It involves going through nine cycles. The ancient Egyptian priesthood had special terms for this, as of recent being rediscovered. The ninth cycle is the Akhu.

Plenitude of Conservation is gained by right thinking, right bodily movement, right action. This is achieved by the Lucid Mirror Plan that I explain in this holographically conceived book.

Plenitude of Instrumental Death reflects on the purpose of the spiritual quest of man. It is, to straddle both sides of death, both the torpor of the atomic-material world, and the bliss of the living world beyond. Death is overcome by using it as a tool to carve yourself, chipping away those parts that do not belong.

Plenitude of Spiritual Discernment: This has been explained enough already in this book.

Plenitude of Peak Influx: The spiritual purpose of sexuality is to rejuvenate in the Light through drawing divine Bliss and Love upon yourself. Another way is Transfiguration, and the path towards it.

It has taken a lifetime to write this.

GENERAL INDEX

I didn't want to argue with the publisher; but due to the basic holographic structure I find an index not particularly helpful in this instance. You are due an index, that is fine; here it is. It is easy to create with a freeware that indexes pdf documents. That is not well enough known yet; and many people still use the extremely cumbersome old ways (either of several) to create an index. The load of terms is so enormous here that I had to select to keep the page volume in reasonable bounds. Except for two lemmata, *God*, and, *law*, only words with four letters and more were considered. The book itself has its own search and find mechanisms which are not replaced hereby.

Additionally, and centrally, there are nine multi-term lemmata. They are indexed here up front as "concept central" for all spiritual cyclists. They spread Light and Love among mankind. They are prepared by nine readings from my two books: volume 1, the front book information, chapter 21, and the series summary at the back; volume 2: the front book information, the two Tables of Correspondences at the front, the Preface, Appendix A, the Concluding Essay, and the book information at the back, re-read. Here are the nine key composite lemmata, centrally indexed for both volumes:

dan tien (incarnate form), and, orb (excarinate form) vol. 1: 119, vol. 2: 214, 215, 250, 258, 259, 331, 332, 407

Four Forces vol. 1: 75, 98-100, 140, 242, 244, 245, 247, 249, 255, vol. 2: 111, 128, 129, 131, 195, 197-217, 248, 252, 357

higher self vol. 1: 5, 53, 80, 249, 255, vol. 2: Preface, 103, 187, 206, 252, 257, 270, 359, 408, 410

Lucid Mirror Plan vol. 1: (---), vol. 2: 37, 211, 256-258, 410

Near Death Experience (NDE) vol. 1: 69, 118, 239, 242, 244, vol. 2: Preface, 293,

nine bodies vol. 1: 60, 118, vol. 2: book title, Tables of Correspondences 1 and 2, Preface, 1, 104, 105, 109, 111, 128, 147-152, 176, 199, 251, 255, 326, 327, 329, 347, 351, 352

relational wisdom vol. 1: (---), vol. 2: 347, 353

Source Existence Level (Plane) vol. 1: 77, 249, vol. 2: Preface, 2, 104, 106, 113, 185, 198, 331, 342, 353

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2. *Atlan and Khemetic
Technical Terms:*

Atlan:

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ba (in Thoth) 56 (§ 491)
ka (in Thoth) 56 (§ 491)
star yoga 271
ytolan 1, 22, 37, 357, 375

Khemetic:

*See both Tables of Correspondences
at the front of this book.*

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2. ren 261, 357
3. shew 124, 261, 262
4. sekhem 262
5. ka 262, 270
6. ab 262
7. ba 261, 262
8. sahu 262
9. akhu 262, 266, 333

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