

Chapter 1 : What are the Occult Sciences?

The possibility of acquiring ideas and concepts that can lead to this remembrance results from the study of occult science, which means that the knowledge gained through occult development must be spread abroad and accepted.

What are the Occult Sciences? Occult science, material science and the Ancient Mystery Teachings explained. Many seekers ask what the difference is between learning the occult sciences and the ancient mystery teachings. The simple answer is none at all. Both involve the systematic, scientific study of the hidden laws and principles of man and the universe. Moreover, the occult scientist is concerned primarily with Truth and not with utility, fame or profit. Or we may put it another way by saying that occult science concerns itself with what things really ARE, rather than what they appear to be, thus drawing nearer to the greatest scientist of ALL—who is God. Another difference is that the occult scientist is not answerable to any earthly paymasters who may wish to use his or her discoveries for their own selfish and often harmful purposes. The occult scientist is first and foremost a servant of Truth and secondly a servant of mankind. There are some material scientists of whom one could say the same, but if you are honest you will admit that there are very few of them. The occult sciences were first established in Atlantis, from whence they were carried to every part of the world. This knowledge has always been carefully preserved by a small circle of initiates who in turn taught it to those who could be trusted not to misuse it. This is the reason why we find the same teachings and the same wisdom among the Hierophants of Ancient Egypt, the Brahmins of India, the Mayan Sages and the Druids of Europe, to name just a few of the many custodians of the ancient mystery teachings. These Teachings and the occult scientific laws upon which they are based, never change, for if they did they would not be truths but speculations and opinions, such as we find in the material sciences. You may object that modern science is much more rigorous in its methods nowadays and so knows more than occult science about the material world. As this article shows, modern science has become a faith-based system of speculative theories which have more in common with the dogmas of organised religion than the pure pursuit of truth. Nor is it true to say, as we are taught in schools and universities, that material science is close to answering all the great questions about life, the universe and man. West went on to challenge these assumptions with six statements that are as true today as when he wrote them more than 35 years ago. That civilisation implies progress, and that the height of civilisation is in direct proportion to the rate of progress. That progress, hence civilisation, began with the Greeks, who invented speculative philosophy and rational science. That without rational science and speculative philosophy there is no real civilisation. That there is nothing the ancients knew that we do not know, or understand better. These assumptions have been accepted by almost every scientist for the last two hundred years. They underpin every aspect of modern education and inform the opinion and thinking of the vast majority of people in every part of the world. Very few of you will have been taught otherwise at school or university. Yet, as Professor Sheldrake makes clear in his groundbreaking critique of the fallacies of material science, *The Science Delusion*, all these assumptions are false, or at best represent half-truths, and half-truths are far more misleading than outright falsehoods because they delude us into thinking we have grasped the whole picture, when in fact, we have only glimpsed a misleading part of it. Science does not accept the role of an intelligent guiding power whether we call it God, Divine Providence, Spirit or anything else. Until or unless material science discards its soulless, mechanistic worldview and accepts the existence of a guiding power in the Universe, it will suffer the same fate as dogmatic religion. Twenty-first-century science stands upon a precipice and all mankind with it. Whither will it turn? To the pure light of the Spirit as revealed by occult science or the darkness of matter? This is not to say that occult science disagrees with material science about everything, or that occult scientists are Luddites who stand in the way of scientific progress. Material science has done and is doing much good to improve the lives of millions throughout the world, but it could do so much more good and less harm if it would divest itself of its materialistic and mechanistic outlook. So long as science limits its field of study to matter alone, its relation to occult science can never be more than that of the part to the whole. For occult science, as we have seen, studies the laws of spirit and matter, as well as the relationship between them. Consequently, occult scientists possess a much more

complete understanding of the purely material aspects of the Universe than ordinary scientists. In neglecting the spiritual, material science is depriving itself of ever arriving at a complete understanding of any physical phenomena or material condition. For these reasons, any particular fact, principle, property or law is either known to both occultists and scientists, or now only known to occultists, but of such a nature that it may be understood later on by material science, or is known only to occultists, because it is of such a nature that it cannot be discovered by the methods of material science. For all these reasons, occult science based on facts that you can verify for yourself provides answers to the great questions of Life neither material science nor organised religion can adequately answer.

Chapter 2 : Manfred Nagl- SF, Occult Sciences, and Nazi Myths

Admittedly, occult truths can be discovered only by the seer, but when they have been discovered, and expressed in the normal language of human reason, they can be intelligible to every human soul who has the will to remove the obstacles to such understanding that exist within himself."

Study occult sciences There is a Mystery School that teaches the occult sciences in their entirety This School provides a practical course of study in the Occult Sciences. The curriculum of this School is based on exactly the same teachingsâ€”though considerably extended and modernized in various waysâ€”as the Mystery Schools of ancient Egypt, who in their turn received them directly or indirectly from the Great Adepts and Masters of Atlantis. But we wish to make it quite clear that only students who are sincerely interested and prepared to work with determination and devotion for many years will be accepted. This School teaches by postal correspondence only and does not offer group sessions or meetings of any kind. However, if you REALLY want to study the occult sciences in their entirety as never before revealed, then this is your opportunity to do so. Membership of this Mystery School is open to all, regardless of sex, age or religion. This School has nothing to do with politics or religion in any shape or form, except that we will NOT accept applications for membership from those who deny the existence of a Supreme Godhead, or Ruler of the Universe, or those who are not willing to obey in every way the laws of the country in which they dwell either as residents or temporary visitors. During that time students proceed through a unique curriculum which is without equal since the last Ages, years ago, of the Great Mystery Schools of Greece, which represented the end of many ages of great Wisdom, most of which has been lying dormant ever since. First Year Studies Introduction to the material laws and the mysteries of the Universe as compared with Spiritual Laws. The difference between these entirely opposite Principles, as well as the manner in which they are interwoven. How to study and master these Laws and use them to help yourself and others. The Inner secrets of atoms, electrons and their sub-divisions. The human body and some of its hidden mysteries. The secrets of the glands and nerves. Some of the secret forces of nature and their hidden Laws. Exercises to awaken the sacred centres within the human body. Books recommended for the extended study of some important and essential subjects. Study of Soul, Spirit and Mind. First discussions on extension of Consciousness and Astral Projection. Introductory discussions on Magic and Alchemy. What Mystic Symbols really are and how to read them. Principles of various Religions in the light of Occult Teachings. The Astral World and its inhabitants. More advanced series of exercises for the development of the inner vision. The Philosophers of Greece. The purposes of life from the lowest to the highest living forms. Reincarnation and methods to awaken the memories of previous lives on earth. Advanced series of exercises for the development of the Inner Powers. The Science of Numbers. The entities in charge of nature. What elementals, fairies, Devas, etc. The Teachings of Hermes first introduced and analysed. Magnetic and other healing. The Aura and what it is: Breath control and breathing exercises from a sensible and healthy point of view. The secrets of the Elements. Further discussions on the Elementals. From the foregoing brief list it will be seen that the students of this School receive a thorough introduction to the physical laws of the Universeâ€”or rather the Earth Planeâ€”apart from the many Mystical and Occult subjects included in the curriculum. This knowledge of the physical is absolutely necessary for without it the seeker can never hope to grasp the great Spiritual Laws that govern the Universe. However, we wish to make it absolutely clear that only those who are prepared to work hard for their own advancement over many years will be considered for membership. To receive it, together with an application form, provide your full name and postal address and write a hand-written letter fully and clearly explaining your reasons for wishing to study with this School. Then mail it to the address below, enclosing payment to cover mailing, packing and printing costs. Depending on where you live, please enclose the following amount with your letter: If you live in the UK: Outside the UK but within the EU: Outside the EU e. We regret that this School is unable to accept other currencies, money orders or electronic payments such as Paypal. Applicants who unfortunately are not selected will have their postage costs refunded.

Chapter 3 : Occultism - Waldorf Watch

Occult Science and Occult Development Christ at the Time of the Mystery of Golgotha and Christ in the Twentieth Century On-line since: 14th May,

It was always a superstitious nonsense worthy of a backward era. Going beyond mere mainstream appearances, the full truth of the matter is that the elites have always known that occult science is real. They have known for millennia, going back even before recorded history. Indeed, many of the persecutions throughout Europe from the middle ages up to the present were an attempt to prevent the masses from accessing such ancient secrets; the very aim being to deny them personal self enlightenment. It has always been about control. Of elite secret societies carefully guarding the occult science of the past in their desire to hold the keys to the kingdom. Only for their own benefit do they wield the high knowledge. That which they give to the masses is but a shadow serving only to strengthen the position of the rulers. And for those who stray, seeking their own answers and uncovering the falsehoods of the authorities, persecution and execution is their allotted fate. All of it must be dismissed, including the use of talismans, consulting astrological charts, ancient magic rituals from the past. In the current age, all such related activities have been forcibly branded as anti-scientific, and therefore a fraud. This indeed is the official policy of the authorities of today. Of course, the true rulers know full well that such a policy is based on a lie. All the while however they know full well that occult science is real, and within the circles of their secret societies they clandestinely practice certain elements of it, as indeed befits their nature. Moreover, at the same time as openly claiming the scientific method has invalidated the occult, they covertly use it to explore the occult. Indeed, the scientific method is actively being used to reconstruct the ancient secrets of the past, revealing both the hidden history of mankind and the true physics behind occult magic. All carried out in near total secrecy. A New Perspective on Ancient Secrets Consider a series of ancient mysteries and occult magical practices in view of certain modern breakthroughs in science and technology: John Dee were sought out by high nobility, including European Royalty. The occult science they practiced included divination, forecasting the future through ritual magic, and even communication with other-worldly beings. The technique usually employed was known as Scrying, which involved the practice of looking into a translucent material such as a crystal ball to perceive visions. Such could be of this realm or others. Of the past or of the future. And even involve contact with other entities. Now there are those today that may doubt that such men had command of any special powers, or that anyone could achieve such feats by any known technique. How curious then that in the modern age vast sums of money have been spent on secret military projects to study human psychic abilities. And that these projects made decisive breakthroughs in tapping into what can only be described as supernatural powers. The astounding success of Remote Viewing serves as just one example. Using controlled scientific protocols it was found that almost anybody could be trained to project their consciousness to other places even dimensions or times, to view and report on what they saw. Remote viewing is recognised today scientifically as a valid procedure, and is used regularly even now for espionage purposes. Indeed, it was originally developed for spying in the first place during the cold war. Perhaps with their own occult science Nostradamus and Dr. John Dee were the remote viewers of their day. In some traditions nature spirits. In however the modern UFO era exploded onto the scene with the Roswell Crash, at the same time as space exploration itself began to enter the popular mind. Something new, or at least thought to be so at the time, as indeed the initial explanation for such contact experiences was put down to extraterrestrial beings visiting from other planets. Now over time, as more and more UFO abduction cases surfaced, the realisation struck a number of well respected researchers in the field that they in fact paralleled ancient encounters with demonic entities. Essentially, in the modern era of high technology and flight, new terminology was simply being used to describe something that was very old. Moreover, the initial theory that the aliens were beings from other planets itself began to weaken in favour of what many regard as a far more plausible explanation: Indeed, advanced studies in quantum mechanics are just now beginning to model such dimensions, and explain how one might move between them. In in Greenwich Village New York at his Dead Souls exhibition, he included a drawing of a most curious entity; a contact from

a magical working conducted in known as the Amalantrah Working. Operating through a medium, the entity was revealed through a series of magical visions. Indeed, Crowley went on to actually assign a name to it: It is uncanny that the Lam entity as drawn from an occult magical working is a close match to later drawings of entities associated with UFO abductions Image left. The Great Pyramid of Giza and Stonehenge are two of the most prominent examples, though they stand among many. Indeed, ancient traditions tell of sacred geometrical patterns connecting up many key sites, and that natural energy or ley lines flow through them forming an elaborate web. A global energy grid. With the advance of civilisation in the modern era came the ability to map the earth to extreme accuracy. And so achieved, when the megalithic monuments were evaluated under our most advanced earth model WGS84 a remarkable finding was to be had. The occult science of sacred geometry appears to have actively guided the builders. Moreover, so accurate were the relations uncovered that one is forced to admit, that whoever built these monuments knew the dimensions of the earth thousands of years ago to a standard equal to that of the present age, as only recently determined with high technology. Such a finding flies in the face of the orthodoxy. The Covert Echelon Matrix Now high precision global placement and the linking of ancient structures is one thing. But to find that some of the most sensitive military-intelligence facilities of the current era have also been sited to reproduce the same types of mathematical relations, is absolutely astounding see image below of the Menwith Hill and Pine Gap US bases as connected. Such modern complexes as embody these mathematical associations are said to be part of a global surveillance network run by US Intelligence, codenamed: Echelon sites are high tech bases involved in information transfer on a global scale, including satellite uplinks. Their operations depend on scalar-wave technologies. And each of the sites communicate through resonant waveforms that carefully interact even with the earth itself. The global placement of these sites was absolutely necessary in order to achieve proper a functioning worldwide network. An ancient esoteric occult science truly has thus been rediscovered and re-engineered by the ruling powers of this present age.

Chapter 4 : Why study Occult Science?

Occult science, material science and the Ancient Mystery Teachings explained Many seekers ask what the difference is between learning the occult sciences and the ancient mystery teachings.

Home Science – Modern and Occult. Many feel that their existence does not have a deep meaning, an ultimate aim, and seek happiness through sensual enjoyment. The belief that happiness is attained through possessions objects, people, situations, etc. How did we come to this situation? As we think over this matter we can see that science and religion have played an important role in producing the present state of affairs. When modern science started to develop, it began to question the beliefs of dogmatic religion. The latter, unable to answer to the challenges that the new scientific discoveries were posing, denounced knowledge as evil and tried to silence the scientists, as in the famous case of Galileo Galilei in This produced a sharp severance between the two disciplines. In part as a reaction to religion, the growing science systematically chose the most secular possible interpretation of the facts it discovered, and turned towards a materialistic view. It was not long until scientists denounced religion as a mere superstition, stating there was no other reality than what can be perceived through our senses. With a religion unable to respond to the awakening intellect, the situation resulted in a fading of transcendental aspirations from the hearts of many people, even of those who did not have more than a superficial knowledge of science. Thus, narrow religion and materialistic science generated a fertile ground for the present sense of void that many try to fill by means of possessions, sensual stimuli, and distractions. Today, we face an additional danger because modern science, which is basically unwilling to limit itself by ethical considerations, is capable of dangerous manipulations of life, or even of utter destruction by means of nuclear or biological weapons. A change is greatly needed. These individuals, by means of a systematic yogic training, have developed reliable extra-sensory faculties that can be used to research into the hidden dimensions of nature. Having freed themselves from suffering, they are devoted to help humanity to do the same. They help in many ways. Sometimes they become spiritual teachers, or they may become influential leaders in different fields of human endeavour. On other occasions they inspire the formation of philosophical or spiritual organizations. The founding of the Theosophical Society TS at the end of the 19th century was part of their efforts. During the early years of the TS two of these Mahatmas maintained correspondence with two Englishmen, A. Hume, who were scientifically minded. In these letters it became clear that the Adepts had much scientific knowledge, and Sinnett and Hume could not understand why they did not share this knowledge openly with the world. Scientific knowledge can be dangerous; it gives the power to manipulate the forces of nature. But power can be handled safely only when there is responsibility, maturity and a firm moral basis. Unfortunately, this is not the case in our current society, and a number of discoveries in different fields have become more a curse than a blessing to humanity. The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which, as you have been told, became deadly in the hands of the wicked and selfish. Blavatsky and the Mahatmas knew, for example, that the atom was divisible and contained energy. This information would have seemed a harmless piece of scientific knowledge for most people at the time. However, when science became aware of this fact, the knowledge was used to build a nuclear bomb, which was soon to be used upon fellow human beings. The scientific community is unwilling to refrain itself from researching into things just because they can be misused. In the name of the advance of knowledge, scientists seek to continue its course unrestrained, claiming that science is neutral. This may be true in regards to science itself, but the powers that fund most researches in the world are not. They are interested in learning how to manipulate nature whether it is subatomic particles, forms of energy, bacteria, stem cells, environment, etc. The welfare of humanity is, at best, only a secondary consideration. Thus scientists, not questioning the motivation behind those who fund the researches, often work for people or companies that will use the knowledge acquired for domination—whether political, military, financial, or of other types. The Adepts are free from any ulterior motive. They are only interested in helping humanity and are not willing to foster the development of a science that is being used for harmful purposes. For them to contribute openly to the development of modern

science a further maturation of humanity is necessary, along with the development of a social and governmental awareness that prevents scientific discoveries from being applied to immoral or dangerous uses. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. The real cause of suffering lies in the hearts and minds of people who are victims of fear, ignorance, greed, frustration and hatred. If the Adepts are not willing to make more efforts to help the development of science it is because it does not address the primary causes of human suffering. Again, in the words of Mahatma K. Now for us poor and unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent. What care they for man as an isolated atom of this great and harmonious Whole, even though they may sometimes be of practical use to him? Of course it does to a certain extent, on a practical level. It is evident that the lives of a portion of humanity are more comfortable than in the past, and that our ability to do things has expanded. But can we affirm that, as a result of this, we are happier, freer from worries and stress than our ancestors? Even when considering this on a global scale we can see that, in spite of all the technological advancement that occurred during the last years, humanity still has the same problems of violence, exclusion, intolerance, corruption, etc. But the Adepts claim that the inability of science to address these problems is not intrinsic to it. It is the result of its unwillingness to do it, and of the limitations this discipline puts on itself. However, their attempts have clashed against the scepticism found on part of the scientific community. Because of this, all that the Mahatmas have been able to do is to point out certain directions and let science get there at its own pace and with its own methods: For it is we who were the divers and the pioneers, and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs "to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell, insisting that there is [not], nor cannot be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. But the source of their inspiration was seldom acknowledged. As the Mahatma wrote: Nothing that I may give you in answer will ever be accepted from us. Helping the few open-minded individuals found in every century seems to be all the Adepts can hope to achieve. In the letters received by A. There are "even among English men of Science" those who are already prepared to find our teachings in harmony with the results and progress of their own researches, and who are not indifferent to their application to the spiritual needs of humanity at large. Both of them were members of the Theosophical Society. Even Alfred Russel Wallace, co-discoverer of the law of evolution, was in correspondence with Blavatsky for a while, though he did not become attracted to Theosophy. These scientists had something in common: Blavatsky and the Mahatmas hoped these scientists would lead an impulse towards the investigation of non-physical dimensions and laws unknown to modern science. Then, Mme Blavatsky with the help of the Adepts decided to perform some phenomena outside the spiritualistic circle, in open spaces, under the daylight, and with a variety of educated witnesses. Both Blavatsky and the Theosophical Society were attacked for the production of such phenomena, and efforts in this direction were finally dropped. Blavatsky wrote about this some years later: They failed to produce the desired effect. It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose. Are they more open to do research on unorthodox lines? This is a difficult question to answer, because we may be at the beginning of a transition. The fact that some scientists have begun to explore this field may be taken as a positive sign. The scientists who ventured to explore these forbidden lands lost their credibility in the scientific community and were ostracized from it. This occurred in Other scientists like Dr Stephen Phillips, who took seriously the researches published in the book *Occult Chemistry*, also suffered a similar fate. Steps towards integration Let us explore now the conditions necessary for a hypothetical special effort on the part of the Mahatmas to help more actively in the scientific field. It is doubtful that much energy will be spent by them in stimulating researches that would remain unattended, maybe to be unearthed by somebody years, decades, or even

centuries after modern science slowly came to discover the same results. An obvious first condition, then, is that the scientific community opens up to the possibility of non-physical dimensions and whether they are subject to some kind of scientific research. This step towards the meta-physical seems to be essential for the Adepts to regard their efforts in this field worthwhile: Exact experimental Science has nothing to do with morality, virtue, philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics. However, aiding modern science at this level of research does not seem to be the ultimate aim of the Adepts. From the point of view of the moral and spiritual needs of humanity, it does not make much difference whether you are studying the subatomic particles through clairvoyant means or by means of a particle accelerator. So far, questions related to the nature of desire, virtuous action, consciousness, after-death states, etc. And though in the past religious belief had a strong influence on people, this is not the case anymore for a large portion of humanity. It is clear that a materialistic science cannot address these topics, except peripherally. The Theosophical efforts to show the validity of the extrasensory perception to study the physical reality were made in the hope that, once scientists recognize the validity of these means and gradually incorporate them, it would not be long until they discover that the new means of research can bring the non-physical dimensions of the universe within the scientific reach. Now, once a portion of the scientific community is willing to examine the metaphysical field, they will begin to explore whether they can use people with extrasensory abilities as part of their research. And here there is something important to keep in mind. It is well accepted that the performance of experiments by modern science is affected by environmental factors, so that scientists try to minimize them in their laboratory conditions. However, they are of a different kind: Mahatma KH wrote to A. But will you permit me to sketch for you still more clearly the difference between the modes of physical, called exactâ€”often out of mere politenessâ€”and metaphysical sciences? The latter, as you know, being incapable of verification before mixed audiences, is classed by Mr. Tyndall with the fictions of poetry.

Chapter 5 : In the matter of occult development

The occult (from the Latin word occultus "clandestine, hidden, secret") is "knowledge of the hidden" or "knowledge of the paranormal", as opposed to facts and "knowledge of the measurable", usually referred to as science.

Thus, an "occultist" does not necessarily worship the Devil. Take whatever comfort you can from this. Steiner did not worship the powers of darkness. He was not a necromancer. He merely conjured up a veiled, mysterious universe of good and evil forces, gods and demons, white magicians and black magicians, sylphs and goblins, spiritual ascent and spiritual regression, high races and low races, leagues of benevolence and malignant secret brotherhoods, wondrous clairvoyance and materialistic blindness, superb gurus and soulless automatons He trafficked, in other words, in mystical "veiled, mysterious" imaginings. And he tried to lure the gullible "including innocent children" into his veiled, mysterious delusions Here are a few of his statements about the occult. For clarity, I have highlighted some key terms. What is the relationship between the visionary worlds that one can find through initiation Hence, it is not important to him to be ingenious, but truthful! As an occultist one must give up lawless thinking; one must not draw arbitrary conclusions and pass judgments. Step by step, with the help of spiritual facts, correct thinking must be developed. If, however, you speak as an occultist, thoughts always have to approach you and then depart again. Just as someone paying you the thirtieth visit had to make his way to you thirty times, the living thought we express for the thirtieth time has to come to us thirty times as it did the first time; our memory is of absolutely no use here. Now just imagine it to be possible to make an atom grow continually bigger and bigger until it was as big as the earth; one would then discover a very complicated world Only the occultist is in a position to enlarge the atom so much and to contemplate its interior. And for this reason we will today apply our minds to a study of that which lies concealed behind the phenomenon of the blood, that which shaped for itself in the blood its physiognomical expression in the world of sense. In order to understand this rightly it is, of course, necessary to consider the development of the world from the occult standpoint. The occultist knows, for example, that men would not have the kind of hearts they have today if the lion did not exist out there in nature. So that if with occult vision we regard this orbit of Saturn, we have a sort of etheric filling in of the whole space. What immediately catches our eye when a man is standing in front of us, is the most tangible part of all, namely, his physical body. But the occultist knows that this is only one member of his constitution. Will an occultist who knows the laws put such an entirely strange idea at once before the world? We are assuming that the idea is quite a small one. The occultist knows that it appears first in the life of the astral body. This can be observed even outwardly through the fact that enthusiasm dwells in the soul. It is pre-eminently a force of the astral body. It is as a rule harmful when people do not allow the idea at this stage to rest quietly and not set it at once before the world; for the idea has first to follow a clearly defined course. As though someone who reveals a subject matter would want to be secretive about it. Occult science is the science of what occurs occultly insofar as it is not perceived in external nature, but in that region toward which the soul turns when it directs its inner being toward the spirit. Occult Science is the antithesis of Natural Science. But occult science teaches us that when we sleep, everything is reversed. Then the will is awake and is very active, and thought is inactive. This cannot be known by the human being in a normal state of consciousness, for the simple reason that he knows things only by means of his thoughts and these are asleep. Now comes what may cause a shock. It is imperative not only to understand our relationship to the Christ. We must grasp something further. The time now comes that we confront, and need to understand, the being known as Lucifer. The sensation in the Sun is not one of being surrounded by streaming physical light, but of dwelling in the pure light of the spirit. From this moment onward, one experiences Lucifer no longer as an antagonistic being. On the contrary, he appears more and more to be fully justified in the world. One now senses the urge, in the further course of the life after death, to recognize Christ and Lucifer side by side as equally justifiable powers. However strange the equal importance of Christ and Lucifer may appear, this insight is reached from this stage onward and one comes to see these two powers more or less as brothers. When the physical constitution of man was nearer to the divine he sucked milk out of his surroundings. Occultists know how man is connected with Nature. In

occultism therefore, we speak of the Mars half of Earth evolution and of the Mercury half. When speaking of bodies in occultism, we speak of solid, liquid and gaseous bodies. The Saturn mass was not even condensed to the state of air; it consisted of purified heat, and its activity resembled that of the heat contained in your blood, for it was connected with inner life-processes. The physical processes upon Saturn were real life-processes. Saturn consisted of heat-substance, of an immensely fine volume which may be designated as neutral, if compared with our present substances. It is one of my occult obligations to tell you this, for today we can, and indeed must, touch on these important secrets in human evolution. Let us look on it as a grace and blessing that we may feel duty bound to offer a helping hand in this fertilizing process. To repeat a key point: By "spiritual science," Steiner means his own form of Theosophy or, later, Anthroposophy. He tells how "an occultist" looks upon what the gods have done and how an occultist thinks about what human beings must do. Moreover, in discussing these things, Steiner indicates the motivation behind Waldorf schools and other Anthroposophical enterprises. Steiner tells his followers that they are "the first" to possess the new spiritual wisdom that humanity must acquire in order to evolve properly. If Anthroposophists do not discharge this mission, humanity will "grow arid and wither away," a truly terrible prospect. This is the ultimate reason that Waldorf schools are relatively uninterested in giving students a regular education. Anthroposophists think they are doing something far, far more important. The following is from the Waldorf Watch "Quotes of the Day" page: Rudolf Steiner freely identified himself and his followers as occultists. He was not confessing to devil worship or the practice of black magic. He meant that Anthroposophists possess secret, hidden spiritual knowledge. This claim is certainly questionable. To the rational mind, Anthroposophy is an elaborate patchwork of superstition and ignorance, essentially medieval in nature, and marked by many nightmarish concepts. But they do not. Steiner claimed that all of his teachings were based on his personal spiritual investigations. Nothing based on clairvoyance is real or true. In presenting his purported clairvoyant visions, Steiner was either hallucinating or fibbing. In either case, his teachings have no merit. Waldorf education subscribes to the Aristotelian notion of educating the whole child and emphasizes education that inspires creative and imaginative development in addition to the analytic development that most contemporary schools prefer. Waldorf aims to integrate practical, artistic, and intellectual approaches into the teaching of all subjects. When writing about Waldorf schools, reporters often omit the essential element in Waldorf thinking: The reason is easy to understand — the very idea that occultism could lurk within a widespread educational movement seems preposterous. And yet it is so. If you find the word "occult" too strong, use "esoteric" or "hidden" or "mystery" instead. Steiner used all these terms. An Anthroposophist and Waldorf teacher, Wilkinson explains that Steiner arranged for Waldorf faculties to commune with certain gods who would give them the powers they need to perform their tasks. The actual words are available only to the college members [i. When united in common striving, the archai [gods three levels above man], in particular the Spirit of the Times Michael, gives to the group the light of wisdom and the creative forces of intuition [which they need in their work]. Steiner was an occultist. His thinking was occult. And out of his occult thinking came Waldorf education. Waldorf education is essentially mystical; the devout members of the faculty think they serve the gods. Addressing a Waldorf faculty, Steiner said: Thus, we wish to begin our preparation by first reflecting upon how we connect with the spiritual powers in whose service and in whose name each one of us must work. Steiner also said this to the same Waldorf teachers: We should always remember that when we do something, we are actually carrying out the intentions of the gods. The things Waldorf teachers "know" because of their mysterious connection with various hidden gods are, by definition, occult — stripped of its scary overtones, the word simply means "hidden. At a Waldorf school, the inner circle of the faculty — the college of teachers — possesses the most occult secrets or they think they do. Reporters working against deadlines sometimes miss most of this. But if you are thinking about a Waldorf school for your child, you must not miss it.

Chapter 6 : Study occult sciences

The occult science they practiced included divination, forecasting the future through ritual magic, and even communication with other-worldly beings. The technique usually employed was known as Scrying, which involved the practice of looking into a translucent material such as a crystal ball to perceive visions.

On the other hand, in the process of building the occult doctrine, it gave to certain fragments of scientific discourse the status of valued elements. In this case, science was not used as an object of criticism, but as "a basis of legitimacy and source of doctrinal elements. The exercise of magical power is the exercise of natural powers, but superior to the ordinary functions of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a science, a profound knowledge of the Occult forces in Nature, and of the laws governing the visible or the invisible world It was manifested also in the mahatma letters and later continued in The Secret Doctrine. Although the "basic cosmological" concept in this work ultimately derives "from ancient wisdom" that was received by Blavatsky, as she claimed, from her "Masters," many of the details of this declassified cosmology are accompanied by references to archaeological discoveries, modern biological theories such as evolutionary theory of Haeckel , etc. She believed that the positioning of Theosophy in relation to science is of great importance, and the third parts of both the 1st and 2nd volumes of her book have the common heading Science and the Secret Doctrine Contrasted. These sections are devoted both to the refutation of the conventional science, and to the search in it the support of occult teachings. It has done so already, however altered are the title-page and revised editions of the Scientific Catechism. Occultism answers on its own pantheistic grounds. They evaluated the "occult based" hypotheses as more accurate than those presented by science. Yet it is generally that same science which is made the enemy to break our heads with. Thus, according to her words, these "greatest scientists" rediscovered the esoteric knowledge already available to "Western occultists including Paracelsus Science devotes its strength to the study of vital forces, which are expressed in a phenomenal or sensual area. Consequently, it sees nothing but the residual effects of such forces. Thus, science deals "only with appearances" and hints of life, and that is all that it is capable of until the postulates of the occult are recognized. Science is tied to "the plane of effects", but occultism is take to "the plane of causes. So that the scientist can learn "the elements of real causality", he will have to develop in himself such abilities which today almost all Europeans and Americans absolutely lack. There is no other way to get enough facts to substantiate his conclusions. Theosophists accepted his theory but rejected the assertion that life originated from matter, and not from spirit. Occultism claims that such a process can lead to the creation of physical forms only. Instead of considering intellect and consciousness as properties of evolved organisms, Theosophy speaks of a "spiritual evolution" as a concomitant biological one and associated with it. Darwinism does not take into account what happens before and after. In her opinion, Darwin "begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Consequently, the biological evolution is not a "random" event that could "occur" due to some "rare" combination of chemical matters and then continued driven by the need for survival and suitable mutations. Blavatsky claimed that, not spirit is in matter, but on the contrary, matter "clings temporarily to spirit. But he deeply revered the Buddhist mores. After his travels through the countries of Asia, he knew that for Buddhists it was absolutely unacceptable and offensive to place anything connected with dharma on the floor [or even on a chair]. Moreover, he knew that Buddhists "would never place a statue of the Buddha on the floor. All his indignation the professor directed against Blavatsky, believing that the Buddhist esotericism is only her invention. Professor Radhakrishnan noted that in Indian psychology "the psychic experiences, such as telepathy and clairvoyance , were considered to be neither abnormal nor miraculous. Mapâ€”territory relation "Occult or Exact Science? Please help improve it or discuss the issue on the talk page. September A religious studies scholar Arnold Kalnitsky wrote that in this work Blavatsky outlines her "typical" views about science. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction. She asserts that replacing the word " matter " with the term " spirit " would result in a greater goal. She tries to show that knowledge of mere matter is not enough to provide the answers sought by

science, because such knowledge does not adequately explain even the simplest phenomena of nature. Blavatsky notes that spiritualistic phenomena, with which she claims her audience would be well familiar, show the need for revising the prevailing scientific consensus. She argues that there is another form of "proof" of the existence of extrasensory abilities, citing the example of the use of narcotics, which allegedly had facilitated the demonstration of such abilities. On the one hand, Blavatsky gives occasion for a reconciliation with the scientists, on the other—continues to denounce them. Furthermore, the assertion that "some eminent scientists" had shown interest in various forms of ESP, obviously, indicates that most scientists are not interested in it, and that widely recognizing of their paranormal nature did not happen. In particular, she criticizes the findings of the doctor Charcot and some other scientists in France, England, Russia, Germany and Italy, who "have been investigating, experimenting and theorising for over fifteen years. They are psychopates, and neurosists—we are told—no other cause underlying the endless variety of manifestations than that of a purely physiological character. They simply do not have an appropriate set of conceptual "tools" for the right approach to these phenomena. Without an elementary familiarization with occult principles and the adoption, at least as a working hypothesis, the notion of the subtle worlds of nature, the science is not able to reveal the true depth and scope of the universal laws that underlie all cosmic processes. The orthodox scientists-materialists are constrained by the limitations of their sciences, and so they need a new orientation based on the attraction of occult knowledge. However, according to Blavatsky, even admitting the legitimacy of the occult hypothesis, they will not be able to bring their research to the end: Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. She also claims that to defend the Theosophical position harder than spiritualistic, because the Theosophists categorically reject as a materialist theory so and a belief in spirits, presented in a traditional spiritualistic approach. Blavatsky classifies the spiritualists as the "idealists" and the scientists—as the "materialists," who both fully convinced that modern science can, respectively, or to confirm, or to deny the authenticity of the kingdom of the spirits. But those who believe in the ability of a science to accept the occult presentation will be disappointed, because its modern methodology simply does not allow it. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple. She expresses her disappointment with the existing state of affairs, doubting in achieving any progress. After ten years of a careful monitoring of the debate, she does not believe in the possibility of an objective and impartial investigation of the paranormal phenomena, not to mention the real revision of the well-established scientific views and the adoption of more adequate occult theory. The few scientists who could believe in the authenticity of such phenomena do not accept the hypothesis beyond the spiritualistic representations. Even in the midst of doubt of the truth of the materialist worldview, they are unable to move from spiritualism to the occult theory. In the study of unexplained side of the nature their respect for the traditional scientific orthodoxy always prevails over their personal views. Thus, according to Blavatsky, a necessary condition of objectivity is the impartiality and a change of the opinions. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. She sees a direct logical connection between a faith in the soulless mechanistic universe and by the fact that is for her as a purely egoistic attitude to life. Substance is its deity, its only God. And if the former gives but little importance to inner psychic states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogma of materialism, which has legalized it. This aversion to the complete unspirituality of the materialism reflects her "implicit gnostic ethical stance. The practical materialists, even professing adherence to a moral code, do not cease to be by ethical materialists. However, the stereotypes of the materialistic thinking were one of the main obstacles to the esoteric representation of reality. Thus, at every opportunity Blavatsky tries to dispel what was for Theosophy, as she considered, alien and wrong. It is meant to challenge to many of the basic principles that supported the materialistic basis of

science. However, a neutral and objective approach of the science to the analysis of the facts seemed, for the Theosophists, trustworthy. A skeptical position, which was taken by Blavatsky in respect of the materialistic science, was motivated by her outrage over the ignore by the scientists the spiritual dimension of reality. The efforts of the Theosophists were focused on the legitimation of all forms of extrasensory and mystical experience. A religious studies scholar Gregory Tillett wrote that, according their claim, the functioning of mind "extrudes into the external world" the thought-forms which can be observed using clairvoyance methods. A Record of Clairvoyant Investigation contained a lot of color illustrations of forms, "created," according to its authors, by thoughts, emotions, and senses of men, as well by music. They argued that main source of the forms is the aura of man , the outer part of the cloud-like substance of his " subtle bodies ," interpenetrating each other, and extending beyond the confines of his physical body. Occult Chemistry According to Hammer and other scholars, in parallel with the " psychophysiological " researches, the Theosophists were busy an occult chemistry based on a "greatly modified" atomic theory. Leadbeater began "the occult investigation" of chemical elements as early as , and Besant soon joined him. They argued that, using clairvoyance, can describe the intra-atomic structure of any element. In their words, each element composed of atoms containing a certain number of "smaller particles. Clairvoyant Observations on the Chemical Elements. Hammer wrote, "Although Leadbeater was the principal clairvoyant, the enduring interest in Sutcliffe published a book Studies in Occult Chemistry and Physics which was a "critical analysis" of the theory of relativity. The author has pursued the goal: From his reasoning it can be seen that he is thoroughly erudite in the Theosophical literature, while also having a background in "conventional physics from Britain" in the end of the 19th and beginning of the 20th century. Sutcliffe tries to reinterpret the theory of Albert Einstein in "a tradition of British anti-relativism", operating with the liberal "concept of ether. However, most such conclusions are not always based on proven assumptions, and this makes possible a mistake in "the final conclusion. He based his theory "only on facts of the physical world" and if there are other, more subtle worlds "besides the physical", [96] [97] and they exist in accordance with the occult, then his theory has no authority "with respect to those worlds. In fact, its author simply tried to interpret "imperfectly the shadows of some realities cast on the screen in a shadow play of the mind. And since the human mind is not only what is manifested through its physical brain, but has "many degrees of subtlety and modes of expression," the entire human nature is "really involved in the problem" of space and time. And therefore only the one who "dived" into his consciousness and has "unraveled" his deepest secrets, having reached the source from which space and time come, [note 28] is really capable of saying what the true nature "of these basic realities of the universe is. Dominance in Western science a paradigm of Newton-Descartes became one of the causes of the emergence and development of the "planetary crisis. We can assume that there is a kind of an origin environment, in which all other observable and studied environments have grown. Then all the environments, with which we are dealing in life and scientific experiment, appear as some fluctuations disturbances , the visible to us manifestations modifications of this one substrate—the origin environment. Its teachings are the product of thought, and its source is consciousness, not any Divine revelation. On the border between them and science arise the parascientific concepts , which are trying to find a place in the field of science.

Chapter 7 : Occult science in medicine - Wikipedia

There is a Mystery School that teaches the occult sciences in their entirety This School provides a practical course of study in the Occult Sciences. It is emphatically not a theoretical 'talking shop' designed to pander to the vanity of those who are looking for another useless badge of merit to add to their occult CV.

Through his human faculties man strives for occult knowledge and may also acquire it, but occult knowledge has a greater significance for the world than it has merely within the human soul. In the world around us we can distinguish different substances and materials through which its various phenomena and manifestations are given expression. In the Primal Principle, the essential nature of which can hardly be expressed in words of human language, all creatures, all things of the earth and all worlds are rooted. But the individual differentiations of this Primal Principle come to expression in the physical world in the substances of earth, of water, of air, of fire, of ether, and so forth. One of the finest, most highly attenuated substances within the reach of human faculties is called Akasha. The manifestations of beings and of phenomena in the Akasha are the most delicate and ethereal of any that are accessible to man. What a man acquires in the way of occult knowledge lives not only in his soul but is inscribed into the Akasha-substance of the world. When we make a thought of occult science come alive in our souls, it is at once inscribed into the Akasha-substance and this is of significance for the general evolution of the world. For no being in the whole world other than man is able to make in the Akasha-substance the inscriptions that can be called by the name of Occult Science. It is important to bear in mind one characteristic feature of the Akasha-substance, namely that in the spiritual world between death and a new birth, man lives in this substance, just as here on the earth he lives in the atmosphere. If a seer, using the means at his disposal, were to come into contact with human souls living between death and rebirth he would be able to observe the following. But when a man living on the earth causes a thought or an idea from the domain of Spiritual Science to quicken within him so that it can be inscribed into the Akasha-substance, he becomes visible to the souls who are living between death and rebirth. Profoundly shattering impressions may come to a seer who has prepared himself patiently for clairvoyant vision when he enters into relation with souls who have passed through the gate of death. I will give you an actual example. A seer found a man who had passed through the gate of death, leaving behind him his wife and children whom he dearly loved. This man and his family were kindly, good-hearted people but had no inclination whatever for spiritual knowledge; they had not outgrown the religious traditions through which certain souls today still feel connected with the spiritual world. Some little time after he had passed through the gate of death, this man said to himself: I have nothing but the remembrance of the time I spent together with them on the earth. In this case, when another soul, living between death and a new birth, looks down upon one he has left behind, he can follow his soul-life at the present time because it is inscribing itself into the Akasha-substance. This is an indication of how anthroposophical teaching will bridge the gulf between the so-called living and the so-called dead; and already now we can see how human beings who have some understanding of the spiritual may be a blessing to the so-called dead by reading to them in thought the truths of Spiritual Science. If, either reading aloud or to ourselves, we follow in thought the ideas and concepts of Spiritual Science, at the same time feeling that one or more who have passed through death are there in front of us while we read, then this reading becomes very real to them, because such thoughts are inscribed into the Akasha-substance. Such reading may be of the greatest service, not only to those on the other side of death who while they were on earth concerned themselves with Spiritual Science, but also to those who during their earthly life would have nothing to do with it. The question may be asked: As the dead are living in the spiritual world, do they need such reading of Spiritual Science by those on the earth? There are many who believe that it is only necessary to have passed through the gate of death in order to experience everything that can be attained only by dint of great effort on the earth, through Spiritual Science. Such people also believe that after death a man will be able to acquire all occult knowledge, because he will then be in the spiritual world. This, however, is not the case. Just as here on the earth there live beings other than man, who perceive everything that man is able to perceive by means of his senses, whereas "as in the case of the animals" they are unable to form ideas or concepts

of it, so it is with souls living in the super-sensible worlds. Although these souls see the beings and facts of the higher spiritual worlds, they can form no concepts or ideas of them if men here on the earth do not inscribe such concepts and ideas into the Akasha Chronicle. This mission of human life upon earth is by no means without purpose; on the contrary it has very deep meaning and purpose. If human souls had never lived on the earth, the spiritual worlds would still be in existence but there would be no occult knowledge of these spiritual worlds. In the course of world-evolution the earth has reached a point at which spiritual knowledge can be developed by spiritual beings organised and constituted as men are on the earth. What has been inscribed into the Akasha-substance through Spiritual Science would never have been there if this science had not existed on the earth. If a man tries to put the life of his soul on the earth to the test, he will discover in the first place that during our present age he has applied his faculties for the acquisition of knowledge to aims other than the attainment of spiritual knowledge. These faculties have been used for the acquisition of data of knowledge produced by means of the senses and through the intellect that is bound to the brain. Thus human knowledge is of two kinds: The knowledge that belongs only to the sense-world forms the one stream; the other consists of what men inscribe through Spiritual Science into the Akasha Chronicle. For Spiritual Science develops ideas and concepts which are then inscribed forever in the Akasha Chronicle. All science, all knowledge pertaining to experiences acquired through the senses, to technical things, to the commercial and industrial life of mankind, when inscribed in the Akasha-substance has this effect: If these facts are perceived with the eyes of a seer, a conflict may be observed in the Akasha-substance between the impressions made by the occult knowledge acquired by man — impressions which are eternal — and those made by thoughts based upon the senses, which are only transitory. This conflict arises from the fact that when man first began to inhabit the earth as man that is to say, in the ancient epoch of Lemuria, he was already then destined by sublime spiritual Beings to acquire Spiritual Science. But through what we call the Luciferic influence, through the encroachment of Luciferic beings, man diverted his power of thought and other powers of soul which he would otherwise have used for the acquisition of occult knowledge only, to the study of things belonging exclusively to the physical world. There are many who say that whereas ordinary science is accessible to everybody, spiritual or occult science can be made intelligible only to those who are able to see into the spiritual worlds. This is a fundamental error, for in the depths of his own soul every man is capable, even before he becomes a seer, of recognising the truths of Spiritual Science. Admittedly, occult truths can be discovered only by the seer, but when they have been discovered, and expressed in the normal language of human reason, they can be intelligible to every human soul who has the will to remove the obstacles to such understanding that exist within himself. As a result of the Luciferic impulses it became possible at a later period in the evolution of the earth for another Being whom we call Ahriman, to acquire influence over the souls of men. And only when the possibility of understanding Spiritual Science is held back through Ahrimanic influence in the soul does that understanding remain unattainable. If the Being we call Ahriman did not work in every human soul, if our souls were free from his influence, then an idea or thought belonging to Spiritual Science would need only to be spoken and the soul, through its subconscious relationship to this truth, would feel: This idea, this statement of Spiritual Science, is true. In every human soul there is a life which the everyday consciousness understands and can account for, and a subconscious soul-life which lies submerged as if in the depths of an ocean and only from time to time is brought to light. In the depths of the soul there lies, for example, the fear that is present in every human being — the fear of the spiritual. The reason why a man is usually unconscious of such fear is that it works in the deepest foundations of his soul and plays no part in what he can account for with his everyday consciousness. He finds this opiate in materialistic thoughts, theories and ideas. Hence the preparatory condition for actual understanding of spiritual truths is much less a knowledge of physical science than an education of the soul in the virtue of moral courage, spiritual courage. Therefore we may say that occult science must be explored by the seer, but it can be understood by every human soul if this soul will only liberate within itself all the moral courage at its command and so frustrate the obstacles proceeding from Ahriman. Should anyone wish to understand occult truths through the original moral forces of his soul he may make the following attempt: He may assimilate the ideas and concepts given by the seer and allow them to work upon his soul; and if he has absorbed the occult

knowledge with inner enthusiasm and not as the result of mere curiosity, he will have an experience that may be compared with a feeling of soaring without physical ground under his feet, with a feeling as if he were hovering in the air. This attempt will have a completely different effect according to whether it is carried out by a person with religious, reverential inclinations towards spiritual life, or by someone accustomed to materialistic thinking. One who has no actual occult knowledge, but whose inclinations and feelings with regard to the spiritual world have nevertheless a religious quality may feel somewhat insecure as the result of this attempt but very much less so than a materialist who has no feeling of attraction to the spiritual world. The latter will experience a strong feeling of fear, of insecurity. The materialist may convince himself through this experience that the effect of occult ideas and concepts upon him is that they give rise to dread and terror. And then he may say to himself: Having made this confession they would soon have abandoned their opposition to the spiritual teachings. They would have said to themselves: It is Ahriman who has inspired souls to take a materialistic direction. If only a small portion of mankind, as a result of genuine knowledge, will work in the way above indicated to strengthen their moral courage, these materialistic theories will gradually disappear from the world. Occult knowledge is necessary for the whole process of evolution, as it is inscribed in the Akasha-substance. The importance of this can be evident from a brief outline of the evolution of humanity on the earth. All the souls here this evening were incarnated in bodies that belonged to earlier periods of culture. Each individual soul advances in accordance with the karma it has built up for itself. As well as this evolution of individual souls which depends upon their karma, we must recognise the evolution of mankind as a whole which advances from epoch to epoch. A Grecian body, an Egyptian, Chaldean, ancient Persian or ancient Indian body was, in the finer parts of its structure, quite different from one of the present age. This progress of the physical and the etheric bodies from one epoch to another would not be perceptible to those who study anatomy and physiology, but it happens, nevertheless, and can be recognised through occult science. The human physical body will be quite different when, in the normal course of evolution, our souls appear again on the earth in future incarnations. In the present epoch of human life a delicate organ is being developed in man. It is not perceptible to anatomists and physiologists, yet it exists as an anatomical structure. This rudimentary organ is situated in the brain, near the organ of speech. The development of this organ in the convolutions of the brain is not the result of the karma of individual souls but of human evolution as a whole on the earth; and in the future all men will possess it, no matter what the development of the souls incarnating in the bodies may be, and irrespective of the karma connected with these souls. In a future incarnation this organ will be possessed by human beings who at the present time may be opposed to Anthroposophy as well as by those who are now in sympathy with it. When this new organ has developed it may either be used rightly by mankind, or it may not. Those people will be able to use it rightly who are now preparing the possibility of having in their next incarnation a true remembrance of the present one. For this physical organ will be the physical means for remembering an earlier incarnation "â€" which in the case of by far the greater majority of people is possible now only through higher development, through Initiation. But a faculty which in the present epoch it would be possible to acquire only through Initiation will later on become the common property of mankind. Our modern knowledge was formerly the special knowledge possessed by the Atlantean Initiates only; everyone can now possess it. In the same way, remembrance of former lives on earth is possible at present only for Initiates but in times to come it will be possible for every human soul. The Initiate is able to attain certain knowledge without the use of a physical organ, but this knowledge can become the common property of mankind only when a physical organ through which it can be acquired is developed in mankind as a whole in the course of evolution. The reincarnated souls must, however, be able to use this organ in the right way and only those who in the present incarnation have inscribed occult thoughts and ideas in the Akasha-substance will be capable of this. One often hears it asked: What is the use of believing in former lives when mankind in general can remember nothing about them? But from what is known of life, how much more surprising it would be if men in general were even now able to remember their former lives. If we ask ourselves what is necessary to enable us to remember anything, we shall have to reply: We can remember only that about which we have previously thought. Everyday life can teach us that this is so. Suppose someone on getting up in the morning cannot find his cuff-links, no matter where he looks. Why is he not able to find

them? Because while he was putting them away he was not thinking of what he was doing. Let him, however, try every evening while putting his links away to think quite consciously: I am putting my cuff-links away in this place. Then he will never be uncertain but will go straight to the place where he has put them; the thought brings the process back into his memory.

Chapter 8 : Occult Science - Ancient Magic IS Real

Occult Knowledge and Truth An announcement for genuine seekers only. If you feel you have the time, patience and dedication to take up the serious study and practise of Occult Science, you will be pleased to know that there is a Secret Occult Order that teaches the Sublime Occult Mysteries in their entirety.

In National-Socialism the contradictions and irrationalities of a classical capitalist socioeconomic system and its power structures were transmuted into an apparently "natural" ideology and apology. The exploitative and class-bound power became racism, with a master race and its leadership mystique; cycles of economic crisis and other-directedness became the cosmic law of recurrent cycles; the alienating character of science and technology misused as means for ruling became central concepts of pseudo-religious secret cults; the backwardness of economy and technology as well as of prevailing social conditions became an obscure mixture of industrialism run wild with a "Blood and Soil" theory. The continuation of obsolete ruling classes was safeguarded by myths of "conspiracies," while the oppressed masses were offered scapegoats as an outlet for repressed aggressions. Anyone who is unwilling to identify the apologies for irrationality in "serious" philosophy from Schopenhauer and Nietzsche to Spangler or Jung as leading to obscurantism, will naturally be stunned to see that such fantasies are suddenly taken very seriously indeed when fascism comes to power. By the German bourgeoisie must have felt any means to be justified in the defense of its power. As of this time, myths and magic moved out of the drawing-rooms and coffee-houses to fight against reason and revolution. The flood of pseudo-scientific pamphlets and treatises became overwhelming. SF, read by the social classes that were not reached by pseudoscientific and philosophic pamphlets, also succumbed to such irrationality. The idea that the time was ripe for a "spiritual re-orientation" in literature too was ceaselessly suggested by such authors. They called for sensations and imaginative fantasies that would help to conquer gross "materialism" and its literary counterpart, realism. One seemingly non-political articulation of these tendencies went as follows: There are many indications that mechanistic materialism--derived from the exact sciences which has impressed its stamp on the last decade, is at last dying out, due to the recent spiritual revolution. Obviously, the transcendental longings of the majority of humanity cannot be suppressed in the long run To begin with, we have again arrived at the point of view of "wonder"--i. Mysterious connections between human beings, independent of spatial and temporal separation, spooks, the appearance of ghosts, all are again in the realm of the possible. Max Valier, the later rocket pioneer and chairman of the "Society for Space-Flight," who toured the country lecturing about the end of the world, about Atlantis and Lemuria, about Glacial Cosmogony and the breakthrough into Space, and in made an unsuccessful attempt to interest Hitler in the military potential of rockets, was even more explicit, whether writing alone-- Our present time, more than any other, requires a truly cosmic source and center for spiritual orientation. We need a tremendous, even super-Terran shock, in order to regain a sense of our identity which we have lost in the whirlpool of everyday selfishness On the basis of a new theory of cognition we will seek a more profound knowledge; and for our emotions, we will seek sensations of truly primaeval shock, so that even the end of the world and of this Earth shall be a constructive experience. We believe that astronomy and astrophysics among the natural sciences are by the nature of their subject-matter particularly suited to give rise to that elevation of thought, that spiritual revolution, which we so desperately need if the fate of our Fatherland, yes, even that of the entire world, is to take a turn for the better Only the return to a profound, transcendental world-view can hope to heal our wounds from the inside. In his works, terms like "materialism" and "egoism" become cyphers for rational politics, socialism, revolution, and "Judaeo-Bolshevist intellectualism. This society of obscurantists is responsible for the so-called "Enlightenment," the various revolutions, liberalism, socialism and materialism in the 19th century, and for the Bolshevism in the 20th During the Middle ages This class only came into being through the daemonic efforts of modern Free-Masons and their false doctrines of the so-called "Enlightenment. If one subtracts the no longer fashionable overt racism, racial metaphysics could be seen as the blueprint for a considerable part of the SF produced nowadays: Practical race-metaphysics are concerned with research into the history of the races before their earthly development cycle pre-terrestrial An analysis of

such items as the simultaneous rejection of Darwinism and the acceptance of the pseudo-Darwinist "survival of the fittest," or the arguments for a universe peopled with intelligent beings which are contradicted by the concept of a racially ethnocentric universe, would merely illustrate the irrational basis of these insane systems in detail. It seems more fruitful to point out the striking congruence of such constructs with the psychotic symptoms and fascist tendencies of the "authoritarian character" such as 1 the sado-masochistic desire for submission to an irresistible external force variously interpreted as an "agent" of Providence, or Nature, or Fate, etc. These groups and their obscurantism were of considerable significance in the early development of the Nazi Party, its ideology, and its later cadre organization in "orders. These systematizations could mingle, and lean one on the other. Glacial Cosmogony or the Universal Ice Doctrine Welteislehre and the Atlantis myth had a particularly close relationship. Atlantis or Thule represented the Earthly Paradise and the original home of the Teutonic Aryans, while the cyclic recurrence concept of Glacial Cosmogony ensured that Atlantis would rise again. Either the re-emergence of Atlantis caused the submergence of the countries of the Entente¹⁴ possibly according to the principle of communicating vessels, or remains of Atlantis, which had been destroyed by cosmic events, were discovered in space, admonishing the German astronauts to reconstruct the legitimate Aryan i. German global empire, to return to racial purity, to a leadership mystique and to irrationalism called "Aryan science": Human beings were much closer to the soil in those days. They controlled the mysterious forces of nature not by virtue of their knowledge, let alone their science, but by virtue of their very being. The more humanity learned to think rationally, the more they lost their visionary powers. They delighted in their cleverness and failed to notice the waning of their primaeval powers. The Atlantis-faith and Glacial Cosmogony also inspired the about members of the "Society for Space Flight"¹⁵ who wished to escape from the German misery by means of spaceships. The leading Nazis had a special weakness for the Atlantis myth. Apart from general adventure novels, he wrote a tetralogy²⁰ in which he presented a mythologized version of the fall of the German empire, its reconstruction, and its coming world supremacy under fascist rule. Now the time has come for the "blue-eyed blonds" to "keep their heads high under the bludgeonings of fate" p¹⁶⁹, and to ensure "the continued existence of the human race" by seizing the available women--motto: In the second volume, Spring in Atlantis, the "Ases" i. They have multiplied rapidly in their northern kingdom, to the point where they have built the "organic community of a world-wide empire" p¹¹ with its centre and capital in Atlantis. Hitler had the same ideas concerning the measures he would employ to inculcate a "master-consciousness" in the "non-German population of the occupied Eastern zones": The desire of millions [is] to create a granite racial cornerstone as the foundation of the empire, not a block of absolute racial purity--the sins of our forefathers have made that impossible--but a block of precious racial assets with the wealth of the Nordic soul as its important heritage. But in the same moment When this spark died, the eagle features set into an expression of iron-willed and predatory determination, and the pale-grey icy glare compelled many an enemy, not usually given to such actions, to avert his eyes. The "Nordic men" live in "isolated castles and fortified farmsteads on the border marches. We watched the labourers for a while, those strong, animal-like Zipangus, whose skulls are bound in early infancy to develop backward so that they can be kept as the group designed for physical labour. Inferior races must be trained and shaped to fulfill the needs and purposes that promote the growth of the realm. The "hammer of fate" p "strikes with mighty blows" p, the appearance of a new Moon ours dooms Atlantis, and the Ases are once more reduced to a people who must "fight for their place in the sun" p¹ In The Singing Swans from Thule, the surviving Atlantians fight their way bearing with them, naturally, the blue and white swastika-banner of Atlantis back to the country of their origin. In their "struggle for life, territory, and power" p²⁷ the principle of leadership is re-asserted: In order that even the dimmest reader will understand the reference, the Ases find "Teutenland" inhabited by a "Nordic peasant population of With the genetic help of the natives, the Ases breed--in a world full of "coloured rabble," "human animals" and "useless men" p¹⁸³ --"a new, hard and chill nobility" p¹ Only a man who will protect both his aims and his freedom with a keen sword in attack and defence, can retain mastery over his life on this earth. Attack is his best policy. It is never a question of our right to do so. This is ours by virtue of our existence. It is a question of might. It is their vocation to create new and arable territories for the German people and the White races. This they achieve by raising Atlantis out of

the ocean and by making Greenland Thule arable. The manner in which "Sun Koh" and "Jan Mayen" treat the rest of humanity in the pursuit of their aims is distinguished from Nazi methods only insofar as the fictive inferior peoples speedily submit. Mueller was also one of the authors who propagated the "Hollow World" theory. This theoretical import from the USA experienced the height of its popularity in , when the German Fleet Ministry apparently actually performed radar experiments, that would have--were the theory correct--permitted them to observe the Scapa-Flow from Reugen in the Baltic Sea. Thus Mueller had to maneuver carefully when he tried to make the Hollow World theory into the official world-picture of the Nazis. In his novel, the high Nazi party functionary who has been converted to the theory has a fatal accident on his way to speak to the Fuhrer. Lanz cannot even lay claim to being the originator and inventor of this sexually-neurotic delusion system. A textbook case for psychoanalysis, Lanz merely reinterpreted the theosophic anthropogenesis of Blavatsky and Besant in sexual terms. The race of full-blooded and whole Aryan Man was not the result of natural selection alone. Instead, as the esoteric writings indicate, he was the result of a careful and conscious breeding process by higher and different kinds of being, such as the Theozoa, Elektrozoa, Angels, et sim. Their knowledge encompassed everything to be found in the universe and beyond, in the metaphysical spaces of the fourth, fifth and nth dimensions: They perceived such objects by way of their electro-magneto-radiophotic eye on their forehead, the rudiment of which is the human pineal gland. They had knowledge of all things, and could read past, present and future from the ether. This is why they performed the office of oracles until well into historical times and live on, even today, in mediums. They possessed supernatural, "divine" powers, whose centre is located in the lumbar brain. Their bodies exude rays of fire and light, which The original sin of the "Homo sapiens or, more precisely, the Homo Arioheroicus"³⁴ was caused by the women of these blond, god-like Aryans, who--then as now--were attracted, "because of the magnitude of the member," to the male anthro-saurians" with their "penis bone"! The women copulated with these lower beings "more sodomitico. Through conscious and goal-oriented influencing of the secreting glands, we shall be able in the coming two centuries to rebuild atoms and cells of all living beings and The proletariat and the under-humanity cannot be improved or saved or made happy. They are the work of the Devil and must simply be--of course humanely and without pain eliminated. In their place, we will have biological machines, whose advantage over mechanical machines will be that they repair and procreate themselves Total equality is nonsense! The social question is a racial question and not an economic one Who can say where the equality of rights should stop? Why should it stop with the Australian aborigine? Gorillas, chimpanzees and bats have exactly the same claim to socialist "human rights. Oswald Spengler articulated the fascist-technocratic concept of technology, science, and philosophy as instruments for domination in much the same manner--the Aryans were to again become "the learned priests of the machine"⁴¹ and cultivate the sciences as a ruling-class religion: The group of Fuhrer-natures remains small. They constitute the pack of the true beasts of prey, the pack of the talented, which will dominate the growing herd of the others in one fashion or another. The most significant symptom of the impending decline and fall is to be found in what I would like to call the betrayal of technology Instead of keeping scientific knowledge secret, the knowledge that represents the most sacred possession of the "White" peoples, it was boastfully revealed to all and sundry in universities, in conversations, lectures, and publications The irreplaceable advantages that the white peoples held have been wasted, dissipated, betrayed. Radio would provide unlimited music, which is good for such communities. They are not to learn to use their brains. These ideas proved to be garnered almost exclusively from "popular scientific" treatises such as those of Boelsche and Lanz: I have been reading a work on the origin of human races.

Chapter 9 : Lecture Series: Occult Science and Occult Development

This landmark work traces the development of magic and science from ancient times through the seventeenth century. Covers occult arts and sciences, superstitions and folklore. Extensive bibliographies and indexes.

Links Why study Occult Science? Occult Science is the systematic study of the hidden laws and principles of man and the universe. As such, it embraces all that modern science has discovered about the material world, as well as subjects of which material science knows little or nothing, such as philosophy, higher ethics and metaphysics. Introduction What is Occult Science? Fortune-telling by means of the tarot, numerology, runes or even insipid tea leaves? If you have stumbled on this page because you think that this is what occult science is all about, you should read our Occult FAQ in which we explain what occult science is and what it is not. Almost every day visitors write to us saying they are sincerely committed to finding Truth and clarity. But when we patiently explain that this will mean a great deal of hard work for them, we rarely hear from them again! Despite the fact that most of us know nothing can be achieved in life without hard work, commitment and patience, many seekers imagine this does not apply to them or to occult studies! Those of you who have completed an academic course of study at university will know that it takes a great deal of hard work to master any scientific subject. This is even more true of occult science, embracing as it does all the physical sciences, PLUS philosophy, metaphysics and a host of other, related subjects of which material science knows little or nothing. For these reasons it is no use whatsoever to flit from one occult book or teacher to another in a haphazard and desultory manner in the hope of discovering Truth. Nor is it any use to indiscriminately mix up the often contradictory teachings of the various lesser occult groups and teachers, hoping in that way to learn the truth about anything. Far too many seekers labour under the misapprehension that they can discover the great Truths of Life without any great effort on their part, or without making any sacrifices. It simply cannot be done. Such studies require VERY hard work over many, many years. If you are not prepared for this, or you imagine that you can acquire money, fame, sex or power over others through occult science it is better that you stop reading NOW, for nothing we have to say will help you in the slightest. Golden thread of knowledge Most seekers after Truth share the feeling that somewhere, somehow, there must exist a golden thread of knowledge, that could they but lay hold of it, would give them some idea of the plan and meaning of life; what man truly is, whence he comes and where he is headed. Knowledge that would explain the apparently haphazard and meaningless tangle of events that go to make up earthly life. The disparities of wealth, position and power, the seeming punishment of the good and the reward of the wicked; the endless disasters, famines, poverty, persecutions, wars and revolutions. The latter, it seems, often started by men of true vision, who get swept away in the rush for power of the ruthless and unscrupulous revolutionaries. Revolutions that after a while show a New World emerging that is little different from the Old, except that wealth, position and power is now in a different set of hands. That meaning can be found in Occult Scienceâ€”a satisfying and complete science which gradually reveals the Divine plan and meaning of life in all its sublime grandeur and profundity. Once this understanding has been gained, we see that nothing is haphazard, illogical, meaningless or foolish in life. Occult Science can give us this sense of proportion by revealing the spiritual and material Laws that govern the universe. Nothing could be further from the truth as you can read in Astral Conversations â€”a series of twelve articles that dispel the fantasies and speculations that surround the subject of the occult in no uncertain manner. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man reflection of the absolute, causeless and unknowable ALLâ€”differs from the mortal clayâ€”the human body. Blavatsky , you can find true expositions of the Occult Sciences in the books of J Michaud PhD , most of which we have republished in electronic editions which are free to read online. In addition, we have prepared our own, highly condensed, structured occult studies course which explains and explores the main principles

of these sciences in considerable depth. You can find full details of this course and the subjects it covers by following the link above. To return to our theme—“it is said that knowledge is power; but to what end? On the contrary, they desire—”and work and study to obtain—”knowledge so that they may become polished instruments in the hands of Those greater than themselves, who may honour them by using them to help mankind in general along its path of more or less blind existence. We have now answered the question with which we began this article; namely, why study occult science? Firstly, to learn what man truly is, whence he comes and where he is headed. Finally, to learn how to be of REAL service to our fellowmen and women, and by our example to improve the conditions of the world in general. But this cannot be accomplished by idly skimming a few articles such as this one, or casually surfing YouTube videos, as we made clear earlier. We explore one aspect of these differences in our discussion at right, in which we suggest two ways in which we may investigate anything. We may broadly define the scientific method as an intellectual process that depends upon observation, experimentation and deduction. This at least is the theory. This results in the well-known phenomenon of scientific theories being dropped like hot potatoes when they are no longer tenable or expedient, to be replaced by new ones. In addition, scientists employ an armoury of ever more sophisticated tools, ranging from microscopes, telescopes and various chemical processes, to particle accelerators, DNA sequencers and spectrometers. Essentially, all that these tools do is to allow scientists to extend their physical senses in different directions to observe the various modifications of matter in ways their unaided senses cannot do. X-rays are an example of this, by means of which science is able to peer inside our luggage at airports and even undress a lady without her knowing anything about it! A Chinese Philosopher of 2, years ago put it rather more tersely when he wrote that: You may be surprised to learn that Occult Science employs the same methods, albeit in a different manner and using other instruments. Moreover, the occult scientist is concerned primarily with Truth and not with utility. Or we may say that he or she studies natural phenomena in order to learn what things ARE, rather than what they appear to be, thus drawing nearer to the greatest scientist of ALL—“who is God. Neither is the occult scientist answerable to any earthly paymasters who may wish to use their discoveries for their own selfish and often harmful purposes. No, he or she is first and foremost a servant of Truth and secondly a servant of mankind. There are some scientists of whom one can say the same, but if you are honest you will admit that they are very few indeed. When we study the laws and principles of Occult Science as described by such Sages as Pythagoras and Heraclitus we see that they agree in every particular with the same laws and principles as laid down in the Puranas, the Vedas, the Tao te King, and the Egyptian Book of the Dead —“to name but four widely different sources from all times and climes. All these sources affirm the indestructibility of matter, the existence of polarity or positive and negative states and beings, force, energy and an unknowable and immutable source from which all that exists has arisen. How was this universal consensus arrived at you may ask? By observation, experimentation and deduction! With the important distinction that the occult scientist knows that “eyes and ears are bad witnesses to men who have not an understanding heart”, as Heraclitus stated, meaning that without the use of the HIGHER senses, and intuition, it is quite impossible to comprehend the true nature of anything, material OR spiritual. How else are we to account for the knowledge of the planets Uranus and Neptune recorded in the Vedas, written thousands of years before Galileo? In addition to these and other instruments, such as the famous Greek Antikythera mechanism dated to the first century B. How they did this is well illustrated by the occult researches of such trained seers as Geoffrey Hodson, who was able to extend his consciousness and behold the actual conditions inside an atom. This most gifted and impartial investigator also explored the hidden side of Nature, revealing for the first time the appearance and activities of the invisible inhabitants of the elements: In this and similar ways, countless generations of occult scientists investigated the material and spiritual worlds, constantly cross-checking, verifying and comparing results until they were sure of their facts. This process began many, many thousands of years ago in Atlantis, and was continued in China, India and Egypt for millennia, by many millions of earnest experimenters. Can material science boast such a lineage of consistent and impartial research into the mysteries of Life? If we are honest, we must admit that it cannot, notwithstanding the very great progress it has made during the last few centuries. Those who doubt these facts may consult the many books, both old and new, in which the advanced scientific knowledge of the ancients is

described; seek! Scientific facts versus occult knowledge "The knowledge of this nether world" Say, friend, what is it, false or true? The false, what mortal cares to know? The true, what mortal ever knew? Moreover, we have also seen that it not only goes a lot further than material science in its studies, but that these stretch back so far into the remote past that it is quite impossible to say quite when they first began. We may then say with some justification that occult scientific knowledge rests on a considerably firmer foundation than the theories of modern science, which has changed most of its hypotheses several times during the past years. Not so occult science. The universal laws which Madame Blavatsky describes so well in *The Secret Doctrine*, published in , can be found in the Vedas and Puranas of India, as well as in the Hermetic literature of ancient Egypt, both of which antedate her seminal masterpiece by many thousands of years. We may then say that any particular fact, principle, property or law is either: Known to both occultists and scientists. The circulation of blood in the human body is an example of this. Now only known to occultists, but of such a nature that it may be understood later on by material science. Clairvoyance and psychometry are examples of this. Known only to occultists, because it is of such a nature that it cannot be discovered by the methods of material science. The existence of the Spiritual Life Force in all living things is an example of this. This is why occult science provides answers to the great questions of Life neither material science nor organized religion can ever adequately answer, since it is based on facts that are verifiable through direct personal experience using the supernormal—but not—supernatural abilities we all possess, but are dormant in most people. On the contrary, science has done much to reveal the wonders of the natural world to us and explain how material things work. For these reasons, the plan and meaning of Life can only be learned and ultimately fully understood through the study and practise of Occult Science. You can read more about some of the latest theories of science and how they compare with the facts of Occult Science in *Why matter matters* and *Gravitational waves*. Finding your OWN answers We said in our introduction that almost every day visitors write to us saying they are sincerely committed to finding Truth and clarity. Recently one visitor took us to task about our article on Shamanism, of which they were an enthusiastic advocate, complaining that: Is their shamanism equally dangerous and their elders not possessing of any wisdom? Careless reading is not the only reason so many of those who say they wish to find Truth, continue to go around in circles, obtaining nothing but contradictions and confusion in their search. If you know little or nothing about Occult Science we suggest you study the following articles in the order we have listed them: *The Mystery Language*—an investigation of the universal language of Occult Science and the keys to it. An investigation and explanation of the science of occult symbolism. *The Search for Truth*. In this ongoing series of articles, John Temple, explores the hidden wisdom in the Bible and other sacred texts. *Numerology*—an introduction to the sacred science of numbers. *The Magic of Poetry*. An investigation of the concealed wisdom in sublime poetry. *The story of Ishtar*. An interpretation of the esoteric meaning of this myth.