Conqueror of the Grail

Arnoldo Krumm-Heller

By

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Arnoldo Krumm-Heller, Huiracocha, Aleister Crowley, Fraternitas Rosicruciana Antiqua, Rosycross, Rosicrucianism, Carezza - coitus reservatus, Pistis Sophia, Samael Aun Weor, Victor Manuel Gomez Rodriguez

Of every occultist to become known until now, Arnoldo Krumm-Heller (1879-1949) is, in my opinion, the only one who went through the most agitated and most ambitious life stations: from children labour in german collieries to a physician working in Latin America. While Aleister Crowley spent all the money from his father and its members for mountain rides, for alcohol and heroin and spent the last years of his life inactively on the costs of his faithful few scattered in pensionaries and hostels, Krumm-Heller was extremely active in politics, Medicine, the secret sciences and was active as a writer and adventurer. His influence in the South American countries is unevenly stronger than that of Crowley in the English countries and in Europe. Crowley's influence owes, until the invention of the internet, only to the merchandising of his tarot in the esoteric scene and from time to time to small reports flared up in the tabloids. [1]

In his German work « Osmologische Heilkunde — Die Magie der Duftstoffe » [ Teaching of Osmologic Healing — the Magic of Odors ] Krumm (the 'Heller' — his mother's maiden-name — was only hyphenated onto the 'Krumm' in Spanish) lay down « his personal profession of faith »: « I descend from the maternal side of a family of priests and I stayed true to my Christian upbringing until today. The materialism, that threats to seize today so many young men, if doubt rises, was not being able of harming me. I've always been a confident animist. Among the Indigenous People, toward whom I had turned to in the studies of my life, I have not met one which could have purely thought or believed in a materialistic way. On the contrary, all are united in a belief in the soul, also on several stages. Also as a medical doctor I was, to use a known word, a Vitalist, a denomination related to Animism. I then believe in the immortality of the soul: without this belief I could not barely have properly understood the Indigenous People. » [2]

Krumm can’t imagine a life without a spiritual world; his Gnosticism comes from his repulsion against global forces. « Now emerges the Great Whore Babylon, the mother of all prostitution and horror of the Earth, which brings damnation and misfortune. She represents the physical aspect: politics, selfish imperialism, Bolchewism, Communism, the philosophical schools ; all this, in which we unfortunately lose time — as we also lose it with a prostitute. » [3]

But he does not remain blue eyed at all: « In Gnosticism perks up a kind of fascism, whilst claiming to be able to make a Mussolini out of every individual, a conscious personality, king or holy man. » [4]

Politically Krumm-Heller considers himself rather as Mexican than as German: « I am Mexican, citizen of the country and I have always represented my views as such. When I once was in at Guanajuato and I found myself facing my execution, the German Envoy protested in the Capital and wanted me to take under his guard as German. But he had to give up his proposal, because I sent the following telegram translated word for word to Mexico: 'I thankfully protest against the intervention of the German Envoy. I am Mexican and I submit myself to all the consequenes like every other Maderist.' » [5]

Because Krumm feels barely like a German, but rather as a Mexican, he publishes most of his books in Spanish. [6] In these works Krumm ignores political matters — contrary to his Order magazines, where he enthusiasms himself uncontrollably with the Hitlerianismo. Although towards its associates/members he mentions feeling as a Mexican, he mostly speaks and writes on Rosicrucianism. And that is why the F.R.A. groups are « apolitically manifested » in the politically shaken countries. [7] Krumm's flirting with the Nazis is dismissed among his followers up until today. [8]

After the turn of the 19th century the materialistically centered medicine school boomed thanks the discovery of the meaning of hygiene and the role of microbes. The number of homeopaths strictly working according Samuel Hahnemann was reduced to a few in number. Only in two countries classical homeopathy was kept fairly: in England and America. [9] But exactly these two countries are avoided by Arnoldo Krumm-Heller since his adventures in the Mexican Revolution.

What has attracted the tireless cultural commuter Krumm-Heller to the developing countries? The Arab countries with their Islam offered surely little favorable ground for the Christian Rosicrucianism of Krumm. They inspired rather the more aggressive Thelema of Crowley. After the turn of the century Mexico, like Krumm himself, is in a sort of spirit of optimism. Latin America rebels against European tutelage and political and commercial disorder. Thus emerges the rich Krumm-Heller at the right time just like a creative divinity with a new eastern medicine who teaches redemption through Gnosis and Homeopathy to the oppressed pro-Germans: « a German physician who speaks Spanish, comes to America to found Rosicrucian Centers! in a land dominated by the fa­naticism and prepotence of the Roman Catholic Church! » [10]

« Maybe KRUMM-HELLER (respectively his thoughts) live [sic] once again in the SOUTH. He fled from the dark ruminant North, where (hu)man rarely REALLY sees the Sun. Maybe ISIS and OSIRIS are sitting still at the scales. Whereas A.M.O.R.C. may have pain to the kidney... I know, Arnoldo Krumm-HELLER still lives in the South. » [11]

The optical appearance of Krumm (always elegant and with monocle), his moral presentation and his medicinal interests attract similar personalities. Therefore, today many scholars (physicians, engineers, architects) are among the members of the Fraternitas Rosicruciana Antiqua [ F.R.A. ] — a thing, that all the O.T.O. groups reach only with difficulty. Theodor Reuss tried in vain to give the O.T.O. a high end aspect face and, that is to appear trustworthy especially among people of money in key positions. Thus he (Reuss) always sought representative personalities, which should function as Master of the Chair respective of a Lodge. [12] Crowley showed similar high ambitions and failed. His O.T.O.-statutes contain phrases like « Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are therefore, as it were, troglodytes, survivals of a past civilisation, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom. » (Liber CI, 28) and « it is intended ultimately that the temporal power of the State be brought into the Law, and led into freedom and prosperity by the application of its principles [of Thelema]. » (Liber CI, 40). The VII° must give their possession to the Order whose IX° divide it among themselves. Marital partners are to be sought in the Order, each child is to be seen as a member, trade relations are only with brothers, pregnant women must be drawn into the Order, all services must be to the benefit of the Order, lawsuits between members are absolutely forbidden, all property is given by a last will and testament to the Order and anyway « who sorroweth is not of us » (Liber CI, 53). [13] [ We will meet anti-social and anti-democratic statements in the article on « The Templar's Reich » ].

Huiracocha

At Qosqo, the colonial town on the walls of the Inca Empire in Peru, Krumm found his Huiracocha motto and his INTI mantram. [14] Though, he feels like Mexican and really could choose a word of Mayan culture, Krumm identifies himself with the highest being of the tribes of upper country (Quechua and Aimara) of the Inca Empire. Uiracocha is at the same time the male and female omnipresent creator of the Inca Worlds — and relative to the Mexican Quetzalcouatl. Here Krumm traces an arc to Mexico: Quetzalcouatl, the figure of redemption (resembling Saint Thomas), [15] which alike to Madero and Carranza and others, take the path through the landscape of the Mexican soul until today (1995) (in the form of the State bureaucracy) as party of revolution, every political election (they are different presidents at the forefront with the charism of the Redeemer), lets live the old traditions of the Amerindians. Perhaps Krumm-Heller attributed a political role to Quetzalcoatl and to himself an occult mission, which act could characterize his turning of participant of revolution to the producer of the Grail, to the « child of the Sun... the Messias. » [16]

Uiracocha cannot be attributed to an appearance of determined nature. But three Inca-fairy tales are recorded, in which Uiracocha plays a role. In all three he resembles the Christian Jehovah, an easily irritably God, who makes men after his portrait, remitts prescriptions abd decreed, which when not followed, is sending a flood. Uiracocha ascended from the Lake Titicaca, and the ruins at Tiahuanaco are built as his home. [17] Resembling Jesus Christ, Uiracocha walked the country, dressed oddly, to perform various miracles. [18] After a few prophecies, he walked on the sea without sinking (hence his name: grease or scum/foam from the sea, lake of winds). [19]

Historically seen, the Amerindians received in trance quite often personal missions of Gods-men. The arise of another God-man such as Krumm-Heller, is not a special feature, particularly after the fairy tales resembling the Christian prophets, who warn of fake Uiracochas.

Despite the fact that Baphomet also appears in some initiation rituals of the F.R.A., [20] Arnoldo Krumm-Heller seems to have kept distance from magical operations. [21] If in him the Messiah role sometimes is reflected, he keeps strongly to a Christian-Gnostic template, in which Jesus as Redeemer is located in the centre. Only from him the saving is experienced, and man can only halfways meet this goal by good deeds. From a spermo-gnostic view man reddems himself by retaining the sperm. But the gnostic homeopathic service to a higher divinity/order and the desire to bring order in humanity exclude each deification of oneself. Despite fragments of Thelema in his doctrines and rituals, Krumm-Heller poses more value on social assistance and personal commitment in organizations than on the fall into oblivion of the self, be it magical or mystical. Homeopathy demands empathy and intuition, that both, physician and patient must enrich. It is hardly to speculate that Krumm-Heller believes in extraterrestrial intelligences, as to be found in the transcendental oriented worldview of Crowley. Krumm-Heller focuses on the human world and not on dimensions of transcendental reality with which one must make contact with, if they are formulated/expressed as beings. The role of Krumm's astral Master, the theosophical being Racotzi, is neither that of the Egregor neither of a spirit of assistance; Racotzi is defined as a spiritual guide of several corporations. Contact with Angels from Beyond lies only in service of helping and healing.

Apart from his activities as physician and revolutionary, Krumm’s avoidance of ejaculation appears to have been his good deed for redemption. Redemption became perhaps necessary because he saw by the mexican revolution wars that the material world was a Gnostic place of Putrefaction. But it is not known whether Krumm has identified the semen as Gnostic and/or homeopathic/isopathic universal medicine. After the death of Krumm-Heller, in his Rosicrucian organization grew small wars, similar to those in the O.T.O. groups but in the F.R.A. they appear in a weakened form and only in isolated protagonists. Krumm-Heller is hardly a proper projection screen, and his F.R.A. offers too little exclusivity to attract real fanatics. In the German area, after the Second World War we mostly heard of him via Hermann J. Metzger's claims to successorship.

The Rosicrucian of Mexico

How does Krumm-Heller, who has grown up « between the ancient mexican pyramids of thousands of years old » [22] connect his Christian Rosicrucianism with the ancient culture of the Maya and Inca ? For this, read a Theosophical anthroposophical sounding excerpt of his occultist novel « Der Rosenkreuzer aus Mexiko » [ The Rosicrucian of Mexico ] appeared in 1919 in the « Krumm-Hellerschen Verlagsanstalt » [ Publishing House of Krumm-Heller ] in Halle (pages 27 ss.). [23]

« The Reformation which alleviated the veil from the cross of Golgotha, has its origin in the country of my fathers, in Germany. The German race, the religion of the ancient Germanic tribes brought the German spirit to a particular development. The cult of the Sun of the ancient Mexicans is older and more sublime than the Christian exoteric value. A spiritual link bound the two in a complete system. So as the Christian life represents the problem of life of every individual, the peoples of the Earth must also live the way of life = of the suffering of the Saviour, the greatest of all initiates. So as he lived, crucified, died and yet is risen, so also should the German people, after it has itself experienced the pain of the cross, the chalice of suffering in a horrible war, resurrect in a new flower, and then are the warriors fallen for their homeland here again resurrect in the Mexican part of the world to give the base to a new human race. But we find in one of the original Mexican culture a direction of spirit very parented to the Egyptians of strange inscriptions, which speak of such a rebirth of elitist men in other countries [...]

All which happens in the physical world is only a reproduction of events of the astral world inaccessible to most men. Mexico finds itself in interactions with Germany that we can now only hint at, but that the future will clearly reveal. »

In addition, Krumm-Heller recognizes among the Aztecs the Jewish Kabala, the Christian Trinity, the Tarot and the atom. In rather clumsy wording and a grammatically somewhat disturbingly way he writes that « The ancient Mexicans believed, like the cabalists did, in a universal substance which, as universal spirit in the sun, symbolises the giver of life who/which transcendence from the centre the complete universe by means of a fluid of self-conscious entities [? = Die alten Mexikaner glaubten wie die Kabbalisten an eine Universalsubstanz, die als Universalgeist in der Sonne den Lebensspender, der vom Zentrum aus das ganze Weltall durch­strömte, vermittels eines Fluidums selbstbewusster Einheiten versinnbildlichen ]. Definitely, the old initiated Mexicans knew the atom as a practical / concrete revelation of universal energy, and the universe, the Cosmos, as an endless chain of interactions and differences of forms, that appear depending only from the grouping of atoms. »

Krumm-Heller often refers to the Stone of the Aztecs, [24] of which he can discern everything. A similar stone already describe Kerning (J.B. Krebs) and Franz Hartmann in « Lichtstrahlen vom Orient: Manuskripte für Freimaurer » [ Rays of Light from the Orient: Manuscripts for Freemasons ] and symbolically draws a link to Freemasonry. [25]

What does this have to do with the Rosicrucianism ? We live « according the order of Cristian Rosenkreutz and his companions, who lived prior to the publication of the Fama Fraternitatis » [26] and each follows « the voice of his blood and race. » Also here reign the « Parallel-Macro-Microcosmos, the accentuation of Cosmology, which is understood as transformation of the animal man by divine Alchemy » — as described in Rosicrucianism and partially also in Homeopathy. [27]

Arnold Krumm-Heller Conferencias Esotericas Tratado Metódico de las Enfermedades Génito-urinarias de la Mujer

Arnold Krumm-Heller: Conferencias Esotericas, 1909.

Del mismo autor: Tratado Metódico de las Enfermedades Génito-urinarias de la Mujer.

Carezza — coitus reservatus

Krumm-Heller aspires to Gnostic Androgyny, and for this needs the use of the woman thereof refusing masturbation and homosexuality.

« During sexual intercourse one must separate God from the animal/beast, the Angel from untamed man. Carnal lust has denigrated man and must at the moment of ecstasy of love reunite with the feminine. As for the Trinity, God-Father is at one end and the matter at the other, and they are linked but by the Christ. But Christ can do nothing without the help of the Serpent, as the strength and power only live there. The mysteries are pure physiology. The father is the head, the Uncreated Brain. At its base and at the opposite end, the matter, the hard body conceived by the flesh. In the centre is the fluidity, the sperm. » [28]

In the 12th chapter of « Rosa-Cruz » [29] Krumm-Heller gets clearer. Sex/sex is a biological state of man, but basically he does not know what to do with it. Either be it for good or bad deed, given as food to the animals or for worshipping God, whether in order to reduce oneself (the ego) or be increased, to go forward or backward. [30]

Sexual impulses must be controlled; because a man who would be enslaved by low instincts could never exert influence or even control over other men. The pineal gland, which would be « a wind to Brahma », must be developed, an aim which could be achieved only through the sacrifice of coitus. [31] Despite this, Krumm-Heller warns of too much renouncement, which would often lead to non curable damage of nerves.

This dilemma is resolved in a gnostic way:

The secret of the Book of Genesis is, according to Krumm-Heller, the Eve's loss of right on the Paradise by her consumption of the Apple. This expresses an aspect of Valentianism with the doctrine that man could arrive in the Heavenly Kingdom only by pure sex. The fall of the Pistis Sophia [32] caused the division of the original Androgyn, the First Father, in two parts (male and female) for what sex/sex would be an expression. By the Pure Union of partners, instead of dedication to low instincts, they find return to Paradise. Through Marriage nuptials partners can find the ecstasy of love. Regarding the sexual act itself, Krumm-Heller gives the following key: absolute dedication during the sexual act brings to both partners the highest enjoyment, which when experienced together, on the Astral plan takes on a concrete shape. This is what Krumm-Heller calls sexual magic.

Krumm holds firmly to the difference between animal/lower sex and the higher sex. Would we use the sex organs not frequently enough, so those atrophied, and led to impotency. That is why that the theme would be very delicate: either they practice the sexual act as well as a meal and without spiritual feelings with the partner, or either they practice the act in the ecstasy of love with a life partner with whom we would be together for the rest of life. Once again, Krumm-Heller is ready to compromise. Because it would be impossible to feel the sexual act/intercourse always and each time without animal sensuousness, we should then mix water and oil. This is why prostitution is to be welcomed. A theme to which he will devote a whole book: to the prostitute « Hertha » (a bit more in a moment). [33]

The love between lovers would be a spark of great universal love, which vibrates through everything. If man and woman meet, the man becomes God and Creator. And if he can store the vibration of the great universal love, he becomes a self-cleaning magician and receiving all which he needs. If he is unable to refrain, the light will leave him and return to the universal current, but leave open a door to the evil and the bad.

Krumm-Heller interprets the sperm as half-liquid/half-solid, a fluidity that would contain life and strength. This astral fluid is for him the « intermediate », therefore « Christ », and that's why it is to conclude that force and essence of the true Intermediate would be seated in the spinal cord and the sexual parts. [34] This liquid should be kept to oneself. Instead of the orgasm, the end, the sexual act as such enters in the center of perception: the excitation of the nervous impulses during the devoted act. Despite this, it is necessary, from time to time to let go of the sperm to prevent nerve lesion.

In his « Curso de Magia Zodiacal » Krumm-Heller opines that the man was positive on the physical plan and negative on the mental plan, while it is the opposite in women. He notes that on the mental plan by intercourse the woman would become positive and man receptive. All things considered, both would be hermaphroditic, therfore giver and taker.

Woman: Vagina — negative, breast — positive.

Man: Penis — positive, mouth — negative.

These parts of the body, according to Krumm-Heller, must be excited, to be able to give and take: to increase and expand the qualitative and quantitative current. Caressing and kissing and also the penetration would be helpful, as long as that orgasm is avoided.

In his introduction to the « Magia Superior », « El Libro de la Gnosis » Krumm-Heller lists « the ovaries and testicles, conductor of eggs and spermatic duct, uterus and penis (turgid bodies). » The head of men would be negative, while his sex organs positive. Conversely as in women. She would be spiritually a creator because she was fertile.

Also in his « Magia Rúnica » Krumm-Heller comes to speak of the original undivided man. Man and woman cannot remain permanently separated in the long run. As soon as both sexes are united by the sexual act, huge forces are awakened and indescribable miracles become true.

The Phallus should represent the willful energy of sexual magic, but there could also be found a secret in woman, respectively in the eagle with the woman's head. This would be the female Sun, the feminine principle of the solar forces, with which we should interact.

Finally, also for Krumm-Heller the Rosy-Cross seems to mean what it means for all the sex magicians: « the Tau, surrounded by the symbol of the Rosy Cross, seven roses above the cross, signifies the union of subject and object and represents 'Yoni-Lingam', » [35] with which we would be once again in Theodor Reuss's realm. Krumm differs between « Coitus completus », « Coitus interruptus », « Coitus reservatus » and « Coitus sublimatus ». Only the last, « El Carezza » is for him the true coitus, [36] which statement differs him from all Crowleyans. [37] While Reuss in 1906 in « Lingam-Yoni oder Die Mysterien des Geschlechts — Kultus » [ Lingam-Yoni or the Mysteries of the Sexual Cult ] [38] describes in detail the Hindu phallic cult and recomends Richard Payne Knight's « A Discourses on the Worship of Priapus » (1786/1865) as O.T.O.-mandatory reading (among others), Krumm-Heller refers 1931 in his « Iglesia Gnóstica » only briefly to Greek and Egyptian cults , which « adored the male member in state of arousal and giving it the name 'intermediary of reason'. » « The serpent is the sexual organ. » [39]

In « Magia Rúnica » Krumm-Heller comes to speak once again of Carezza, whose method he had learned by Gérard Encausse/Papus. [40] After a year of abstinence Encausse would have reached by will the triumphs in his life. Carezza is still a theme in « Taumaturgia » likely from 1948, a text which the then 68 years old Krumm-Heller wrote one year before his death.

In this book, the human body is described as hermaphroditic, which would contain glands and hormones of both sexes, thereby electric and magnetic fluids. The differences between male/female positive/giving and negative/recipient are not absolute, writes Krumm-Heller, because there would be moments of change. Carezza is presented as « conscious love », as a method to achieve magical-magnetic force/power which the Thaumaturge needed for his miraculous healings. Such an act of healing (the sexual act) needs naturally particular conditions and preparations to reach the most sublime plane. The goal is not orgasm (because the placing of sperm in the vagina is used only for reproduction), the magnetic forces of the act itself were stored in the body.

Female Trouble

As well as for Aleister Crowley, for which women are like milk bottles to be delivered at the rear door, [41] we found in the writings of Arnoldo Krumm-Heller an openly pronounced misogyny. Krumm even gives advice for the « intra-uterine education »: « a pregnant woman should hear good music, read good books, and visit often all places where vibrations of beauty, goodness and harmony dominate, and she will bear a good son, balanced and beautiful to the world. » [42]

Gnostically-biologically, Krumm-Heller justifies his refusal of women in 1931 in « Plantas Sagradas »: « the main difference is, that man has glands that lack in women. These differences cannot be forgotten by a good physician [...] The prostate contains the strength to create, while women's fat layers are used for conservation and imitation. This is the cause why women do not have access to magic, because the are missing the prostate gland. » [43] The woman is then degraded to animal motherhood. This attitute is to be found among many occultists in the realm of the O.T.O.-phenomenon.

For all these reasons, in the organizations of Krumm a woman can never assume gnostic functions. In this he is not only a pure Roman-Catholic, [44] but is also in the spirit of the spermo-gnostic. The separation of the sexes is own to the fall of the Sophia (following her uncontrolled desire) from the unity in the Pleroma. [45] « Woman, the eternal feminine, stops the march of masculinity. But once united in a perfect androgyny, the woman may through man to whom she is united, ascend to God. » [46]

The Rosicrucian of Mexico calls a particular view his own: « I will not here let myself govern by hysterical women who inverted all from top to bottom and from bottom to top! No way! Women must be very qualified for the household task, also for the easy work of machines, as we had seen in the war. But in a leading position we cannot use a woman. As assistance force she can be pretty good, as long as she feels a rigid hand upon herself. » [47]

The poor prostitute already mentioned is indoctrinated in the novel of the same title — in frumpy wording:

« Fashion, the elegant and tacky dresses », Beermann objected, « are to blame for a lot. »

Hertha replied: « Yes », « luxury is the greatest instigator to immorality. »

Beermann, who perhaps thought of the large showcase windows, continued to speak. « Watch therefore the employees of stores and offices in Berlin and other big cities, as they are exploited with a modest income by the owners who, on the other hand, require large demands in their apparel. [48] Every day, we see these beings in silk stockings and the most modern hats and elegant dresses, valued at more than just three times their regular monthly income. But where should come the money for this, Hertha? I understand that among rich people wealthy luxury is allowed, because it corresponds to a feeling of art certainly, but those who have no greatest means, have to forgo. Differences must be in life, this is in the nature of things. As by immoral methods money is easier to win as by labor, thus we see, the girls fall. The chief often closes one eye, if he notices such a thing, yes, he is silently endorsing it. Luxury is one of the greatest dangers for the construction of a strong solid marriage life. How many morally well predisposed man aspire to a dwelling place and a fellow comrade for life, but it is from day to day more difficult to find a good woman, because fear of leading home a superficial doll horrifies a correct man. Do you believe Hertha, I had not married, if I would have found an opportunity to this? As of now, our little Hertha has much substituted to some extent. But I could nowhere find a woman that I could believe in. »

« Then you are surely on the outs with women » Hertha asks jokingly.

« It may be like that, » responded Beermann, « that the surroundings, in which I had lived, carried me to such thoughts on women in all: the fact is, that the general idea for chastity tends to get lost for ever. » I have ardently always desired a dwelling place, Hertha, where my wife would become a complement to myself and me, I could divide my thoughts and my feelings harmonically with her, but never I found her and must now forever renounce on the happiness of the marriage. »

« Yes, I was also right down for wedding, » said Hertha, « and really, I could have led a happy marriage life, if fate had not ripped away my husband from me soon after the wedding. José was one of the most ideal men one can imagine, and had the sense for the idyllic family life. But, as I told already yesterday, he died for his homeland and left me alone. »

« Do you think, Hertha », asked Beermann deliberating, « whether we could advise the harlots to save themselves by matrimony? » And like talking to himself, he made a defensive hand gesture. Then he jumped up excited: « No, harlots do not have the right to marry! » [49]

And how is « Alfredo » in the novel named after him?:

« In order to save himself of onanism, he dedicated himself to a harlot, the most wrong that he could have made. Not enough we can justly warn young people from that [...] Concerning this poisoning is a curious fact that the fluidic emissions of the thoughts of a man possess a great power over another particular man. » [50]

«Prostitution would end with a bang, if all clairvoyant men could note the damage which a harlot causes to a man who gives himself to her. » [51]

The assumed weight attributed to the female aspect in gnostic mythology (Sophia, Barbelos — in Thelema of Crowley: the adorable roles Nuit, Babalon, the Scarlet Whore) has not shaken this traded taxation of women.

Women should be embodied as man to assume the Gnostic redemption. « The woman who wants to ascend, takes an active male part, because without this her ascension is not possible. » [52]

The nomination of a woman, Ana Delia Gonzáles in Venezuela, by Krumm-Heller's son Parsifal, remains incomprehensible to most members. Annemarie Äschbach of the Swiss-F.R.A./O.T.O. meets the same distrust.

For the gnostician Arnoldo Krumm-Heller, man is hermaphroditic: physically, electrically and magnetically. [53] He differs between « donor » and « receiver ». Maybe similarly like Theodor Reuss or in the Roman-Catholic Church, Krumm sees the Christian marriage as a sanction for the sexual act, [54] which thereby becomes a holy act, offered on the altar of Venus. The male orgasm is not a pure consumption of the enjoyment, the placement of the penis into the vagina should only be pursued for procreation. [55] Because Krumm-Heller chooses the « Pistis Sophia » as his Holy Book, we can deduct from this also his position towards the XI°: homosexuals are tormented by 49 demons and tortured in the sea’s boiling grounds, engorged, nibbled on and annihilated. [56]

The Holy Grail of Arnoldo Krumm-Heller

Gallery of the Protagonists

Not all F.R.A.-branches do agree with Krumm-Heller. There are those, who consider Crowley and Thelema in a positive way, despite this doctrine also presents itself in a mysogyny light. [57]

The Spanish physician Manuel Lamparter (leader of a F.R.A. group in Spain): « I believe that woman was created as complete as man. I think that women should have equal access to perfection as men. Concerning semen as a vehicle of Logos: Yes, women do not produce sperm but eggs, which are cells able to germinate, and if there is not a pregnancy up to the time of menstruation, the egg will nest in the womb, until the time of menstruation. During menstruation, women can absorb semen (XI °?) through the wall of the uterus and the rectal wall, therefore the genetic code could maybe arrive in the ovarium via the blood, where it remains until the end of life.

Precisely in the same manner and fashion the AIDS Virus enters the blood during the sexual act (through the mouth it is a bit more difficult). I consecrated 6 women to the office of Gnostic Bishop; prior to this, all have received the Logos (semen) by an XI°-act of a Gnostic Bishop — all during their menstrual periods. Concerning the male prostate and what Krumm-Heller wrote [see above]: the uterus is the same organ as the prostate. The uterus is the feminine transformation of the prostate and both have the same magical function: to take the Logos. Sperm is produced by the testicles and stored in the prostate before ejaculation (to procreate a child natural or magical). The ideas of Krumm-Heller are according to my opinion old fashioned/outdated. » [58]

Lamparter's Gnostic Mass takes place at each « third day of female menstruation », then when wine (blood) and bread (semen) are magically transsubstantiated. [59]

The majority of the F.R.A.-members known by Lamparter, aren't Thelemites and have only a vague idea of Crowley and his sexual magic, because in the F.R.A. sexual magic is exercised without ejaculation. In addition, Krumm-Heller adopted a negative attitude towards the favored use of Crowley « alcohol, tobacco, drugs ». [60] What Krumm and his members also surely botheres/ed, is the inclination of Crowley to include demons in the magical evocations: for Krumm-Heller such is black magic: « We have to fight against black magic ». [61]

While in libertiniste organizations women emerge as a Barbie-doll (Barbelos?) masked as Vampire and always ready, in the mostly ascetic F.R.A.- groups the mother/brood-animal prepares herself at home at the furnace for the Grand Opus.

The SI-12 of Samael Aun Weor

The Sexual magic of the Gnostic Movement of Samael Aun Weor (= Víctor Manuel Gómez Rodríguez, 1917-1977) is based, as in many F.R.A.-groups, on the avoidance of ejaculation. [62] Weor speaks in more than 45 books of Solar Phallic Cults and of sexual mysteries and turns away from the « horrors: wars, prostitution, sodomy throughout the world, sexual denaturalization, drugs, alcohol », [63] of « the sexual act, adultery, prostitution, homosexuality, pederasty, masturbation » [64] etc.

Because some groups of the Gnostic Movement use the F.R.A.-initiation rituals of Krumm-Heller, [65] Weor's Gnose shall be shortly described.

As among many sexual magicians we found in Weor's Temple of Wisdom the phallus and the uterus. (Biblical) Chaos conforms with sperm. All in the universe is sexualized and attracts or repels for sexual reasons. At the center of the Earth sits the black phallus of Shiva penetrating the vagina of Satan (pure sex). Redemption and illumination are only possible by sexual magic without ejaculation, the magic of the Age of Aquarius. In the sexual fluids (semen and vaginal secretions) a sexual hydrogen is found, named SI-12, which in the astral body becomes gold. And the technique? Based upon the Carezza-method of Thomas Lake Harris (1823-1906), man and woman lie chest to chest, solar plexus to solar plexus, one against one another — androgynous from outside. The man begins the penetration so gently, that the hymen remains virgin. Years of practice now force the Kundalini rising high along the spine, until both partners separate themselves also of their terrestrial personalities. Also in the system of Weor, women are not capable of the highest initiation and are barred from Gnostic development. As in Buddhism and among most of the Gnostics, women can only develop in reincarnation as men. [66] Weor himself sees his « Supra-Sexuality » as continuation of the techniques of « Brown, Dr. Krumm-Heller and Jung. » [67]

Weor on those who ejaculate: « Moises, the great initiate, condemns spilling semen... The tenebrous Parsival Krumm Heller and the horrible black magician Cherenci teach to spill semen. How cynical! What gangsters! These tenebrous ones teach negative sexual magic. They ejaculate semen during their cults of negative sexual magic. This class of cults comes from the cult to the horrible goddess Kali... the black magic of the Atlantis... With these tantric cults the snake wakes up negatively and descends to the atomic hell of the man, then it becomes the horrible tail of the demons... With these cults the cannanites and the inhabitants of Carthage perished, Tiro and Sidon; with these horrible practices the Atlantis sank. Those are the cults that make men become the beast of the seven heads of which the Apocalypse speaks to us... All the instructors who teach to spill semen are black magicians. » [68]

Weor's groups fall apart after his death.

The gnostic repertoire consisting of « magic circles », « drugs » (to be refused), of « sexology (sub — and super-sexuality and normal sexuality) » « Lucifer, Devil, and Satan » is enriched in some groups by a specific drink which contains