

ORDO FRATERNITAS SATURNI

volume 10



BERSERKER

BOOKS



January 1963

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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JANUARY 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

ON THE ORGANISATIONAL DEVELOPMENT OF THE LODGE AND THE GRADUATION PLAN OF THE "FRATERNITAS SATURNI"

edited by Gregor A. Gregorius Grand Master of
the Lodge.

The numerous graduations among the members of the Lodge at the beginning of the year are intended not only to strengthen the foundation of the Lodge, but also to encourage individual brothers to deepen their own knowledge and thereby elevate their entire personality.

All members of the Lodge received the circular letter listed below together with the new graduation plan. The plan itself and the graduations that have taken place cannot be published in the study booklets, but the respective certificates were sent separately to the brothers and sisters in question. Among other things, they also contain the secret signs, the secret number and the secret word of the degree in question, as well as the name of the gemstone assigned to the degree.

To all

Brothers and sisters of the Lodge

The FRATERNIATS SATURNI, as the only occult-scientific, ritualistic and enlightened lodge, is in a state of perpetual centralisation due to its esoteric, spiritual orientation.

Its foundation is becoming increasingly solid.

Members must submit to purposeful, personal and spiritual consolidation in order to be used as a well-cut and well-angled stone for their current existence in the great temple construction in the spirit of the demiurge Saturn! In this way, they consciously carry their karma and create a harmonious basis for their next incarnation.

The lodge's leadership has therefore decided to award internal degrees on a larger scale than before, taking into account the merits and spiritual maturity of each individual, while also recognising their loyalty to the brotherhood thus far.

In future, degrees will also be conferred on other brothers and sisters, depending on their suitability.

The appointments will be made at the end of the year, as the crowning glory of the work accomplished so far, with the wish:

"May the great demiurge Saturnus
continue to be with you."

Given in Orient Berlin at
the end of 1962

Gregor A. Gregorius
Grand Master
of the
FRATERNIATS SATURNI

A detailed explanation of the degrees in terms of their meaning and value was also sent separately to the members of the lodge.

However, I feel it is necessary, especially for younger lodge members, to provide some further explanations and instruction regarding the internal structure of the lodge.

The Fraternitas Saturni is a g.e.g.r. + m. lodge, i.e. a just, secret, ritual and magical lodge. – This is where the difference to Masonic lodges becomes apparent, as these are only just, enlightened and ritual lodges.

What do these terms mean?

A lodge is **just** if the neophyte or apprentice is to be educated, according to instructions, in working on himself to become a **square** member of human society, just as the "rough stone" is transformed into a smooth, polished cube by the hand of the stonemason.

A lodge is **enlightened** when the knowledge presented is based on insights that cannot be processed intellectually by humans, but are given to them through intuition from higher realms of being.

A lodge is called **secret** when the civil names of its members are irrelevant, and only the lodge names they have chosen for themselves matter.

Ritual lodges celebrate a lodge service through a fixed ritual.

The rituals vary depending on the objectives of the lodges.

However, a lodge only becomes **magical** when its members are able to create centres of power through a special ritual, allowing corresponding currents to flow from them to both the whole and the individual by way of repercussion.

While Masonic lodges are named after some symbol, usually from the realm of nature or material objectivity, F.S. refers to the "Guardian of the Threshold", the "Demiurge Saturn" and his astrologically known glyph, without however identifying with the visible celestial body or astrological value.

However, the emphasis in the name of the lodge is on the word FRATERNITAS-BROTHERHOOD. This is to be understood primarily as a brotherhood in **the spiritual sense**, which does not end with death, but continues to exist on the mental plane.

Freemason lodges do not need this emphasis in their name, as their highest law is fundamentally brotherly love, even though this mainly has an effect on the material level. –

Just as the sixth-form student cannot deviate from the basic rules he learned in sixth grade, or just as the spiritual lover can only express himself fully in his love if he includes the primitive aspect of love, which originates in the physical, so too is and remains a purely spiritual brotherly love or brotherhood an abnormality if the soul and material realms are disregarded.

For it is Saturn who is to be addressed as the creator of the material plane, and if his influence extends to the highest mental planes, he nevertheless represents a whole! –

The Fraternitas Saturni is an esoteric lodge of knowledge.

What does this mean?

Due to their polar nature, every human being has the ability to absorb both exoteric and esoteric knowledge. One could even claim that even the most crass materialist still has a spark of esotericism within them, which they are simply not aware of.

Exoteric means generally understandable. This includes all earthly experiential knowledge as well as so-called academic knowledge, the scope of which is very broad, since everything that is commonly referred to as scientific also belongs here.

Esoteric refers to all knowledge that cannot be explained in a mechanical-physical way. Every religion has an esoteric core that appeals to human belief. Everything that is truly supernatural must be included, otherwise the chapter of human history about prophets and seers would have to be shelved. True esotericism, however, deals with the recognition of these supernatural phenomena and their practical application for the higher development of humankind, and everyone is capable of proving these things to themselves.

The definition of esotericism given in various encyclopaedias as knowledge that is only understandable and accessible to the initiated is misleading and inaccurate.

From what has been said so far, it may now also be understood that in an esoteric lodge of knowledge, one cannot use one's civil name, as is customary in Masonic lodges.

NOMINA SUNT OMINA! –

The sound and phonetics of every name contain a certain vibration that guides its bearer and sometimes even determines their fate. This knowledge was already known in ancient cultures and acted upon accordingly.

Today's civilisation no longer recognises such a connection, even though it admits the vibration itself.

Thus, the civil name is decisive or fateful on the material level, especially since the so-called surname or family name often contains the unfulfilled dreams of ancestors that have been passed on. Neither the first name nor the surname is therefore suitable for the cultivation of esoteric knowledge and its practical application.

For this reason, the neophyte is encouraged to choose a lodge name. – But how is this usually handled? –

Either the civil first name is Latinised without further ado by adding an ending, or a bombastic-sounding name is composed from Latin, Greek or other languages, or a foreign-sounding name is chosen altogether. Very few lodge members have probably followed the lodge's well-considered and well-intentioned advice and meditated for 14 days on a suitable name to mention. Meditation means continuous, devout reflection on a matter or problem.

For the purpose in question, it would be most appropriate to meditate before falling asleep, as the solution to the problem at hand usually emerges from the realm of the unconscious.

The three dots before and after the brother's name signify membership of a lodge that works in harmony, justice and brotherhood. This contrasts with Freemasonry, where they have a completely different meaning.

In all cultural epochs, there have been striving and discerning people, today referred to as initiates or Gnostics, who, upon departing from the earthly plane, were unable to leave behind their final insights or indeed any insights at all.

These vibrational complexes, bound to the names of egos formerly incarnated on earth, await their realisation in the realm of the unconscious by other egos vibrating on a congruent basis and entering earthly existence.

Through meditation, the congruent vibrational complex is attracted, and by assuming the name of the former bearer, one thus serves the cosmic realisation of such insights and thereby the great temple building of humanity as well as oneself most, in that one is gifted with many insights in this way.

The graduation plan of the Fraternitas Saturni is based on the A.A.S.R. = Ancient and Accepted Scottish Rite, whose designations have been adapted to the esoteric sense.

Another problem is the lodge work that must be completed for the purpose of graduation.

Some people wonder why they should bother, since the degrees that can be attained through this process are only of earthly value. This is both true and not true.

It should not be overlooked that completed lodge work is an important indicator of the knowledge acquired, both for the lodge member and for the community.

Just as promotions or awards in earthly life are a recognition of services rendered and an incentive for others, a lodge or brotherhood cannot do without a similar means, such as graduation, if it does not want to be exposed to stagnation or decline in a short time. Certainly, one cannot become an initiate or an adept in this way. For each individual, this takes place on a cosmic plane, according to their earnest striving and the work they have done on themselves, and is perceptible only to them alone.

But "As above, so below, and as below, so above!"

However, the Brotherhood provides him with the tools and the constant incentive to do so through the requirement to work in the Lodge and through graduation.

It should be clear to every reasonable member that no one can become a true secret scientist simply by reading through the individual study booklets; rather, the content of each booklet must be studied and worked through in depth, and, last but not least, the most widely cited specialist literature must be consulted for each of the disciplines covered.

. In addition, every lodge member is free to further their education by corresponding with me on a monthly basis, asking questions that I am happy to answer. –

The entire field of esoteric training is so extensive and requires many decades of study that it is advisable to first familiarise oneself with a particular discipline and limit oneself to that, depending on one's own maturity, education and prior training.

The various degree examinations in the Lodge require proof of existing knowledge and completed study work anyway. The internal conditions for obtaining the Gradus Merkurii and the Gradus Solis are provided to each member in advance upon request, if there is a serious intention to undergo degree work.

The Degree of Pentaplae – Knowledge of the O.T.O. is incorporated into the Lodge as a special study, has nothing to do with the various mostly unauthorised so-called O.T.O. Orders, and has not been practised in the Fraternitas Saturni Lodge for a long time, but was limited to individual study groups. There are no plans to confer the degree in the coming years. The few degree holders to date serve only to preserve the tradition.

The Fraternitas Saturni also cultivates the tradition of the Order of the Knights Templar, i.e. Gnostic knowledge within the order, whose last Grand Master was Jacobus Burgundus Molensis.

The Fraternitas Saturni is in itself an absolutely sovereign brotherhood as a Grand Lodge, is not a Masonic lodge, and although it maintains friendly relations with Masonic lodges and the Grand Orient in France and important lodges in England, it has no organisational ties whatsoever.

At a secret meeting in Thuringia, chaired by World Master Therion = Aleister Crowley, the motion for such an affiliation with the A.A. World Lodge was unanimously rejected, including by the then Grand Master of the German Rosicrucians, Master Recnardus = Heinrich Tränker. Master Pacitius and I also voted against it.

The reports and minutes that are mostly available, as well as the corresponding study booklets, provide exhaustive information on the points touched upon here, insofar as they are still available and kept in the archives of the Lodge.



CULT AND CEREMONIAL MAGIC!

by ∴Maestra **Roxane**∴.

Many a magician, deeply impressed by the wonder world of astral light, has spent many years or even several incarnations exploring the secrets of this plane, until he gradually realised that he would only succeed in doing so from a higher standpoint than he had been able to attain up to that point.

Brunton rightly says that the larger circle encompasses the smaller one, but never the smaller one the larger one.

Applied to the problem of the magus, this means that only when he has become a master of the mental plane is he able to fully fathom all the problems and mysteries of astral light. This is the fundamental law of magic. And so it is easily explained why the symbol of the pentagram, composed of five elements, encompasses and dominates the physical world, which consists of four elements.

If, therefore, haphazard and therefore extremely dangerous experimentation with astral forces and entities is to become a purposeful endeavour, the first step is to establish a connection with a deity or one's own holy guardian angel! This is the most important task of the magician. As long as he has not established this connection and thus broken down the dividing barrier between himself, the limited human and the unlimited divine, his actions and aspirations remain a game with fire in which he can all too easily burn himself.

Accustomed to working independently and autonomously, once the magus has recognised the main problem of magic, he will seek to overcome the abyss that separates him from the highest knowledge by his own efforts. Depending on whether he regards a deity as an integral core of human existence, i.e. inherent in himself, or as a force or entity independent of him, and thus autonomous and separate from him, he will always perform a corresponding ritual.

I would like to note here that it is ultimately completely unimportant whether one regards the deity as an integral core of one's own being or as an entity existing independently and separately from oneself. A true esotericist and magus rejects the pure Christian concept of God anyway.

The only important thing is to recognise that the barrier between the "limited ego" and the unlimited "Absolute" must be broken down.

Even the first attempts will show the magician that, with few exceptions, his own power is not sufficient to break through the dividing wall between himself and the Absolute. But even if he does succeed in doing so, he will hardly be able to withstand the full force of the universal powers that will flood into him.

Countless larvae in the great abyss are the sad result of failed attempts.

Woe betide the magician who fails in this sense! He attracts demonic entities that take possession of him in a vampiric or mind-destroying sense.

The magus is therefore forced to join a community, e.g. a lodge or order, of people striving in the same direction, if he does not want to expose himself to the danger of being crushed by the forces crashing down on him.

Such a lodge works with a ritual that aims to gradually break through the dividing wall. Depending on the level of maturity attained, expressed in lodge terms by a corresponding degree, the individual lodge member participates in the effort or success of such a ritual.

Let us turn to such a ritual in a general sense. Whereas the practices of the magus have hitherto served to compel the entities of astral light or the lower mental plane to submit and obey, or to polish themselves up to such an extent that they can themselves make contact with the aforementioned planes, the rituals staged in a lodge are intended to draw in the cosmic entities to which the respective ritual is directed, or to raise the lodge members to such a level that they themselves vibrate on the consciousness level of the entity in question. A lodge ritual thus fulfils the condition of never breaking down the barrier between man and the Absolute. As manifold as the entities are, so too are the possibilities

for identifying or attracting them. Logically, there are countless rituals.

However, all rituals and cults are based on the same principles, and their goal is always the same: "religio", i.e. reconnection with the Absolute.

If the magus uses the magic sword or magic dagger as his main weapon for summoning astral beings, as a sign that he has mastered his emotions, the priest-magus uses the magic wand when performing a ritual. The magic wand, an expression of his will, with which he controls his thoughts, is one of the main ritual implements in every ritual. The magic wand can be used to control the entities and forces of the astral and mental planes, but the magic sword or dagger can never be used to control the forces of the higher mental plane.

The essential factor in every ritual is the sacrament of sacrifice. Ancient writings on the cultural magic of foreign peoples state: "The gods are dependent on sacrifices and long for them. Like a bull, the god roars for sacrifice." Hence the paramount importance of sacrificial priests, as is evident, for example, among the Brahmins.

In the past, sacrifices were usually bloody. This was based on the belief that blood, like semen, possessed the strongest life force, manna, and was the most suitable element for appeasing the deity.

In the course of human development, i.e. as humans increasingly arrived at an abstract or spiritual understanding of existence, bloody sacrifices were also replaced by substitutes.

For example, in the Christian Mass, wine replaced blood. In other cults, on the other hand, bloody sacrifices are replaced by burnt offerings. However, these substitutes, such as wine for blood and the wafer in the Christian church, cannot hide the fact that the Christian cult has distinctly cannibalistic features and can therefore be traced back to ancient pagan rituals.

The consumption of food and drink offerings consecrated by the deity led to the desired union with the deity.

The sacrament of the Lord's Supper, for example, is the simplest, most effective and also most complete magical ritual for breaking down the barrier between man and the deity.

Master Therion wrote about this:

A supper of some kind should definitely be celebrated by every magician and regarded as the main nourishment of his magical life.

It is of greater importance than any other magical ceremony because it is perfection. All the energy expended is completely replenished, and to this is added the immeasurable gain represented by the crossing of the abyss between man and the deity.

"The magician is filled with the deity, nourished by the deity, intoxicated by the deity. Little by little, his body is purified by this inner consecration; day by day, his mortal shell, shedding its earthly elements, truly and genuinely becomes the temple of the Holy Spirit. Day by day, matter is transformed into spiritual substance, the human by the divine! Finally, the transformation will be complete and the divinity will be revealed in the flesh! The practice of the Eucharist consists of taking ordinary things, which may also be of a composite nature, and transforming them into divine substance and consuming them.

This can be done in many ways, but the types can easily be classified according to the number of elements that make up the sacrament.

The highest form of the sacrament is that in which the consecrated element is "one". It is one substance and not two, is neither living nor dead, neither liquid nor solid, neither hot nor cold, neither male nor female. This sacrament is in every respect a mystery to the uninitiated.

The two-element communion consists of the wafer, which is made from grain and therefore typical of earth, and the wine, which represents water. The wafer also represents the pentacle and the wine the cup. Grain and wine are synonymous with flesh and blood. But it is easier to transform living substances into the body and blood of the deity than to perform this miracle with dead matter.

The three-element communion is based on the symbols of the three gunas. For tamas, equivalent to darkness, a soporific substance is used; for rajas, equivalent to activity, a stimulant is used; and for sattvas, equivalent to calm, a substance associated with the moon can be used.

The four-element communion consists of fire, air, water and earth. They are represented by a flame for fire, incense or roses for air, wine for water and bread and salt for earth.

The supper of five elements consists of meat, fish, grain, wine, and sexual union.

The Last Supper of six elements has the divine Trinity above, breath, water and blood below. It is a sacrament reserved for high initiates. The lance and the grail are first silently dedicated to the Holy Spirit of Life, then bread and wine are excited by vibration and brought to revelation and received by the virgin mother, then the elements are mixed together after the appearance of Jacchus and consumed when "face to face" looks.

The Supper of seven elements is mystically identical to that of one element.

Regarding the method of consecrating the elements, it is only necessary to say that they should be treated as talismans. The circle and the rest of the temple equipment should receive the usual blessing of banishing and consecration.

The oath should be taken and the invocation made. When the divine power of the elements is revealed, they are solemnly consumed.

There is also a simpler method of consecration, but it is reserved for initiates of high rank and therefore cannot be discussed here.

One of the greatest advantages of this ritual is that several people can participate at the same time, and as a result, more power is available. However, it is important that all participants vibrate in harmony with each other. Therefore, it is good if they are all initiates of the same mysteries, bound by the same oath and filled with the same aspiration. They should also come together for this purpose only.

But these are by no means all the prerequisites for such a ritual! Without the magician's comprehensive knowledge and skill, these ceremonies are pure charlatanism. And this explains why only a few people are capable of staging a cult or ritual. For who can boast of being a master of the many occult and esoteric disciplines, such as astrology, mantra mysticism, etc., which are indispensable for the development of a high ritual or cult? Moreover, the priest-mage must be able to establish effective contact with the higher spheres, the macrocosm. He must possess the ability to attune himself to the rhythm of the cosmic fields of vibration. For example, he must also determine the exact hour and day of the ritual. Without an astrological or cosmic basis, a ritual is completely ineffective.

A particularly lasting and very powerful effect of a ritual can, of course, only ever be produced by a priest-mage who is completely absorbed in its underlying harmonious cosmic vibrations with his entire personality and identifies with it absolutely.

As already mentioned, the power of a ritual or cult is stronger the more people participate in it at the same time. The sacred ceremony of the magical brotherhood chain practised in the ritual of the *Fraternitas Saturni* not only provides support, but also constantly reinforces the magical lodge influx. The magical influx becomes stronger and more powerful the longer the lodge exists, i.e. the longer the ritual is celebrated.

Therefore, a lodge built in this way is not only unassailable, but also indestructible.

I said in my previous remarks that without comprehensive knowledge and skill on the part of the initiator, every ceremony and every ritual is pure charlatanism. I would like to add that it is even to be regarded as a spiritual crime if someone celebrates a ritual without having the necessary initiation. It is even more reprehensible when other people participate in such a ritual. Such a person can hardly be aware of their own responsibility, much less the responsibility they bear for all participants.

Our lodge is not a club, and our lodge ritual is our highest and most sacred matter. Those who do not understand this should not be surprised if we soon have to count them among the countless larvae in the great abyss, which, as already mentioned at the beginning, are the sad result of failed attempts.

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February 1963

PAGES FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

CONTENTS:

HIGHEST LEVEL AND CONTINUATION OF THE WORK
THE ACTIVATION OF THE CHAKRAS AS THE HIGHEST LEVEL OF
AUTOGENOUS TRAINING (ABRIDGED VERSION)

by ∴Mstr. Immanuel.∴

FEBRUARY 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print



Fidus

The Light Prayer

HIGHEST LEVEL AND CONTINUATION OF THE WORK: THE ACTIVATION OF THE CHAKRAS AS THE UPPER LEVEL OF AUTOGENIC TRAINING

by :Mstr. Immanuel.:

In March 1960, my essay on autogenic training appeared in our monthly magazine. At that time, I looked back on several years of experience and intended to publish it. My studies on autogenic training and the activation of the chakras were not yet complete, so I announced a later, third part of my work. I have been asked to do so by various parties, and I believe that the time has now come to fulfil these requests.

Preparations for this work began in 1955, seven years ago. Actually, much earlier, during my stay in the Orient. This work is now complete, but only provisionally, for we must constantly strive to further develop esoteric knowledge, and it may be that others, and I myself, will later arrive at better results.

Of course, I haven't had time for this work alone in recent years, because we esotericists of the young Age of Aquarius live differently from our predecessors in earlier centuries. Today, we no longer have quiet hermitages at our disposal, but karma has placed us "in the midst of full human life" in the bustling streets and noisy, big cities. And yet the student is supposed to find the time and peace to learn, practise and participate in the "Great Work". This therefore grows only slowly, but one day the time will be ripe.

I do not wish to repeat today what I said back then. If you are one of the people for whom my writings were intended, then you have practised, as far as time and circumstances allowed, according to "my" instructions, which, as you know, are not mine, but came to us from spiritual India. In the first stage, you learned to control your physical body; in the second, you applied the knowledge acquired in the first stage to actively...

activation of your chakras, i.e. using your etheric body. These chakras, which now rotate harmoniously from left to right, generate a steady flow of etheric or pranic energy, of regular primordial cosmic energy, which is transformed in the body. But it flows out from the source of your chakras, radiating like the sun onto the things and beings around you, onto the world. Not through will, I said, but through imagination. Other, more qualified authors have learned how to train this imagination, for without it, no magical work is possible.

Now, the chakras are not just imaginary images, but real etheric organelles whose electrical power, when in general harmonic vibration, is determined by the "number of petals" of these "lotus blossoms". A chakra with three petals radiates more than one with two petals; it radiates or absorbs because the chakras have a partly radiating and partly absorbing nature. This depends on whether the individual chakra is connected to Pingala or Ida. These are the well-known boundary strands or current channels of positive or negative force. The chakras are switching, receiving and transmitting centres of etheric force.

This has been known for a long time. What is less well known is the law behind these sources of power. If there are centres of power somewhere in nature, then they exert certain forces on each other. Among the celestial bodies, we have repulsive and attractive forces that keep the stars in their prescribed orbits. These cosmic laws naturally apply to the entire cosmos, everywhere, including human existence, which has led to astrology, where conclusions about human destiny are drawn from the behaviour of the stars. The stars are not only held together by magnetic forces, they also have an active life within them, and like us humans, they have not only physical clothing, but other garments as well. Every star has its own sources of power, just as we have them in our chakras. Our sources are the rotational movements of our chakras. We are dealing here with known effects under known laws: two chakras exert a force K on each other that is inversely proportional to the square of their distance r . Unequal centres of power

attract each other (+ and -), while those of the same name repel each other. Between two interacting chakras, a force field is formed, which is defined in more detail by the above law.

$$K = \frac{a + b}{r^2}$$

This applies to the body's own chakras, which, as is well known, radiate positively or negatively depending on their location in the etheric body. The closer they can be brought together, e.g. by folding the hands, the greater the attractive force between them. Bringing chakras of the same name closer together requires strength, as they repel each other, but this results in a greater force acting between them, which is then radiated outwards. This sheds light for the first time on yoga and rune positions (as well as hand mudras), which, in addition to imitating cosmic glyphs, become effective among themselves in certain force fields (etheric radiation fields).

Such a field of tension would arise, for example, if we placed our palms together. In doing so, the chakra distance r becomes practically zero. The force numbers a and b , in this case -8 and $+8$, add up to each other (practically subtract each other), so that we obtain a force number of zero: no radiation, but closure of the circuit. In contrast, a remarkable increase in force occurs in the Egyptian sitting position when the hands are placed on the knees: 11 force units on both sides. In my earlier work, I mentioned the pendulum oscillation measurement.

This is still possible today, but it would be better to feel the oscillations, naturally in relation to the time unit of a tattwa, because all chakra numbers refer to this.

Human beings have two sides to their bodies, one positive and one negative. This is not simply determined by the sides of the body, because the ether currents are switched at three points. I am referring here to the drawing published in the

June issue (61) of **∴Baphomet∴**, which may serve as a guideline for my following explanations. However, it is useful to assign the known chakra numbers to the chakras shown in the drawing. To make this easier, I have included drawings showing the chakra relationships in the male and female bodies. In men, the forces are

The points of entry are the left foot and the left hand. The switchover takes place in the root, neck and crown chakras. The points of exit are the right hand and the right foot. It should also be noted that the forehead chakra, which acts through the eyes, the heart chakra and the sexual chakra are points of radiation (in men).

Opposite polarity chakras therefore have the property of reducing their effects when they approach each other. If, for example, we place our right hand on our stomach, the chakras are slowed down. This creates a cycle in which positive energy flows into the stomach. Direct physical contact is not necessary, of course, because the etheric body extends slightly beyond the periphery of the physical body and, due to its finer materiality, also has the ability to penetrate clothing. This is not entirely true, because silk acts as a shield, and bare feet absorb the earth's energies better than shoes do. Some substances even conduct contact: water, for example. This is used in dew treading according to the Kneipp healing method, where the earth ether takes effect through the wet grass in the foot chakras. Despite the subtle nature of the ether, it is therefore always better to perform yoga and rune exercises unclothed.

Bipolar chakras (of the same polarity) have the property of combining their effects when they approach each other. If we place our right hand on the heart chakra, the effect increases to 20 potential units of power. So here we have another simple method of activation.

A third possibility involves the influence of two opposite polarity chakras by a third chakra. This would result in a triangular relationship that would involve both subtraction and addition. For example, placing both hands on the liver would leave the liver unaffected, as the aforementioned circuit would form between the hands.

So far, I have assumed that the centres or midpoints of the chakras would touch directly, because I have completely disregarded the value of r . I had only mentioned the size of the etheric body. What happens if r takes on a value greater than zero or 1? Then we must insert the square of r into the denominator of the formula and divide the numerator (the numbers a and b) by the denominator r^2 . " r " stands for radius and is here a length...

measure that indicates the distance from the centre of a chakra to its periphery. The size of a chakra can be determined with a pendulum, as it is a measurable quantity. The chakras of a spiritually awakened student have a larger radius than those of an average person. There are no racial differences. The average size for us is approximately the size of the palm of our hand. I refer you to the drawing in Gregor A. Gregorius' work "The Activation of the Chakras in the Etheric Body of Man". The chakras shown here are of a size that is sufficient for our calculations. It is, of course, up to the student to determine the size of his or her own chakras. When calculating r for the above equation, the centre distances of the chakras must be evaluated; distances of r and below are practically equal to 1 and do not need to be taken into account. It follows from the above that the greatest force is achieved at proximity and penetration.

This lawful foundation of runes, yoga and chakra positions makes many things easier for us in our later work and considerations.

For the sake of completeness, the generally known chakra teachings must be supplemented. The well-known theosophical esotericism knows only 7 chakras, but we know 21 chakras if we include the elbow and armpit chakras.

Their vibration frequencies are similar to those of the hands. Either they are genuine chakras or only secondary centres through which the hand chakras radiate their power. My experiences confirm the existence of genuine chakras in the armpits and elbows, each with a leaf count of 8.

In addition to these 21 chakras, there are several other important, measurable "radiation fields" that are connected to the neighbouring chakra. Two particularly important fields are those around the nipples, through which the full power of the heart chakra comes into effect, so that each nipple can be thought of as having a power rating of 12. Such secondary fields also exist in the eyes, through which the will chakra works. The intuition centre extends over the skull above the forehead. Radiation fields of the throat chakra are located at the mouth, on the cheeks and on both sides of the neck. The effect of the neck chakra covers the back of the skull and the ears.

and the part of the spine adjacent to the neck. The root or sexual centre has the greatest influence: the lower abdomen, groin area, slightly more than two handbreadths on the inside of the thighs, up to the middle of the perineum (front). The fields of the coccyx charas encompass the lower part of the spine upwards to the hips, the buttocks, a hand's breadth of the thigh below and the area up to the middle of the perineum (from behind). These fields are particularly important up to the second section. They can also be seen in the attached drawing.

2nd section

If we want to shield a room, we provide it with an od wall. We place pentagrams above the windows and doors. These are known to be symbols of defence.

Why indeed! And since when? We can no longer determine when it originated, but we do know that the pentagram has existed as a cosmic symbol of defence for thousands of years. It does not merely exist, it is real. It lives and has become a kind of being whose power we immediately activate when we draw its sigil, i.e. the pentagram, or even just think of it. When its point faces upwards, it has a defensive effect, but in other positions it has the opposite effect by attracting astral beings. This is common knowledge! However, the effects do not depend on our wishes and desires, but are governed solely by the symbols themselves, whether we know it or not.

Now, apart from this elementary symbol, there are a whole series of others. The ones we are most familiar with are the runes. The runes are not only written symbols, but primarily symbols of power or sigils of cosmic forces. These forces are behind things, both visible and invisible. These forces reign in both the macrocosm and the microcosm. They build up and they destroy, as determined by the even more important karma, which itself stands behind them in the form of a group soul. These cosmic forces have enormous effects, but early on, magically awakened humans learned to deal with them and make them serve them. We can

So we call them, and we can also send them away again. However, our primary endeavour will be to absorb them into ourselves, to transform their cosmic power into human power in our chakra centres. We can draw the corresponding rune symbol and meditate on it. We can achieve this transformation more successfully if we give our whole body the shape of a rune. More qualified brothers from our ranks have described how this is done.

When we assume a runic position, we attract the corresponding force; that is a law. But there is another side to this law: when a person assumes certain postures, whether consciously or unconsciously, they attract the force corresponding to that position, like a receiver tuned to undefined wavelengths. One need only observe the natural posture of a normal person witnessing a sunrise; the beach is deserted, the person feels unobserved, they are unclothed. The sun rises... the person stretches their body, raises their arms, spreads their arms and hands out like a bowl... without knowing it, they form the Man rune, the ancient priestly posture (see the "Light Prayer" by Fidus). In this way, the body adapts to the cosmos and its laws. But humans always form certain figures, whether walking, standing, sitting or lying down. In every position, the human receiver automatically tunes in to one of the cosmic wavelengths. We cannot always think about this, even if we know it. We use this knowledge in our meditation and exercise positions to make not only our mind but also our body receptive.

Now anyone can cast the runes. They can start with any rune or with a specific one. In the end, they will have practised all of them and will have discovered which ones they particularly like, i.e. which ones give them the most power.

This person can be a man; this person can be a woman. Both will achieve results that depend mainly on the intensity of their individual endeavours. Both must practise all the runes, for the powers of the runes are considered universal and therefore have no particular gender characteristics that favour one over the other.

to masculine, the others to feminine signs. Actually, it is not that clear. We know that after the cosmic Pralaya, something first manifests itself that we symbolise as a circle or an egg. All other manifestations in the cosmos correspond to this: things, animals and humans. The Secret Doctrine speaks of the sweat-born and egg-born human races at the beginning of our life cycle. The human being of primeval times is a boneless creature, enormous in size and powerful in its spherical form. Initially asexual, it later becomes bisexual. With the beginning of the third human race, this being is divided by the creators into a male and a female being, which may now bear the title of human being. This separation of the spherical body was naturally preceded by the separation of the soul. In general, everything spiritual became a duality before the physical.

The cosmic transformation brought about that of humankind, in accordance with the well-known law of analogy.

Since then, the main cosmic symbol has no longer been the whole circle, but the half circle. So if everything in the cosmos is subject to analogy, then all force fields must also be dual from now on, i.e. they must exhibit a double polarity, in short, they must be positive and negative, male and female, individually or simultaneously. Whether we identify these forces with runes or other symbols is irrelevant. We simply have to take this duality of cosmic force fields into account in every respect.

So if we continue to practise runes and yoga positions in the familiar way, we can only ever exploit one part of a "rune". Men will accumulate the positive male part, women the negative female part. This will lead us to a certain one-sidedness, but never to perfection.

Others have also recognised this when they refer to the Bin runes in their books. The practice is performed by a man and a woman, and the increase in power achieved is considerably greater than when each partner practises on their own. This can be explained by the fact that a fluid circle forms around both of them, which responds better than usual to a rune field in its dual manifestation. I will discuss this fact in more detail in my following remarks.

Now, runes are not the subject of my work. But your problem is definitely related to it, as there is hardly any area in occultism that we can completely separate from another. In all our endeavours, we must always keep the whole in mind. And we must never forget to view the world from a pansophical standpoint.

I am now addressing students who have not only outgrown the general ecclesiastical mindset, but who have already undergone a certain amount of preliminary training and who have followed me through the first and second parts of my work on "autogenic training". I said this deliberately:

"Students and female students," as I must discuss male-female relationships in the following. You know that the famous adept Apollonius was once denied initiation because he had lived his entire life as an ascetic and was still unfamiliar with the mystery of Kore. You also know that Meyrink says in *The Green Face* that the path to supreme perfection can only be trodden with a partner. The goal now is the *Unio mystica* or the perfect hermaphrodite. To achieve this, a person must find their partner or soul mate. Here, the path is shown that all occult works have only hinted at until now.

The goal of the first and second parts, the activation of your chakras, has been achieved. You have learned to control your body completely. To practise the third part, it is necessary that you give up your solitude, at least during the exercises. You, dear sister, need a brother; you, dear brother, need a sister. You must know each other well, even more than that. You must be well attuned to each other. Your partner does not need to be a member of the Lodge, but there should be a harmony between you that only exists between those who truly strive for divine love. This prerequisite is essential! Seek and you shall find! Otherwise, it would not only be a profanation of sacred knowledge, but worse: it would not be the positive theonic forces that would pull you down, but the demonic powers that would be activated. Every magical sword has two edges. Turn an upright pentagram just a few degrees to the left or right around its centre, and you already have

transforms the good into a bad effect. "Do what YOU want" is the admonition to the aspiring. We bear full responsibility!

The teaching I give you is not new, but thousands of years old. It dates back to the very beginning of creation. It was among humans at the beginning of the third race. It lives on in Lemuria, in the sun temples of Atlantis, in the moon temples of antiquity, in Greece and Egypt, among the Germanic and Celtic peoples, in the Orient and the Occident. In the past, it was part of every initiation; today, in some countries, it is taught to boys and girls before their coming-of-age ceremonies. In Europe, it found its end in the "He-xensabbat" and the "black masses," and from then on it fell into oblivion. Scientists have tried to incorporate this teaching into their psychological-psychoanalytical systems, but they have not succeeded. The main blame for the oblivion of this teaching lies with the taboo pronounced by the Church.

Now the time has come to present this teaching and its laws to those who know. A few years ago, I was given the task of translating these still obscure hieroglyphs into understandable words. I have tried to fulfil my task to the best of my ability. For years, I have strived to test the knowledge I have acquired, to record it in accordance with the laws and to present it in an uncomplicated form.

Above all stands the archetype of creation, Brahma with his Shakti energy, cosmic procreation or the creation of the world. I refer to the image in Bardon's "The Way to the True Adept," which shows the Indian Indra position. Time and again, those in the know have attempted to depict this union. There is a wealth of Aztec, Indian, Japanese, Greek and other works of art. It is the united couple, the crown, the highest work, the goal. All of this is recorded in hieroglyphs, whose forms can be found in the works of Ars amatoria around the world as union asanas. Just as there is not only one rune, not only one rune position, there is also not only one union asana, but many. We are all more or less familiar with them from yoga books as yoga asanas. All peoples have handed down variations, so that these glyphs number in the thousands. (See Kama Sutra, among others.)

Until now, we were unaware that these positions conceal a serious magical background. But actually, this should be obvious to us, because these asanas originate from a people who produced the greatest sages of all time, at least after the demise of Atlantis and before the European modern era. Mathematics, medicine and astrology, to name just three fields of knowledge, were developed by the Indians and later passed on to Europe via Arabia. And the various schools of yoga, whose offshoots also reached Europe and America and have had such a decisive influence on our spiritual development here! We have adopted so much; only the sexual asanas did not seem to fit into European life. The prevailing view was: "The body is sin. The spirit is the devil..." (See Goethe's Faust). This power seems to have reached the end of its power. It is time for us to consider whether the Indians could have created the Kama Sutra and many similar works simply as variations on pleasure for the inhabitants of Oriental harems. That would really not be like the people of the Rishis! To think pansophically means to consider the totality of all things. We cannot accept the yoga asanas and reject the Kama asanas. We must either reject both or accept both. The latter makes more sense, now that yoga systems (e.g. "autogenic training") are already familiar to us Europeans, and the Kamasutra is now being stripped of its veil and revealed as a simple yoga system. Unlike the systems we have known up to now, however, it is no longer practised alone, but in pairs: hence my request for a partner. These exercises bring you into direct physical contact with each other, require physical and mental harmony between both partners, and begin with sexual union. In no case is the goal the simple pleasure of one or both partners, but rather the activation of their chakras, the absorption of power and the radiation of energy. The dual position alone, taken according to the instructions, acts like a great mudra, attracting and transforming the cosmic dual forces. Set your mind on your perfection, and you will achieve your goal: you will be transformed within Brahma-Shakti. In this magical way, you will create everything you desire. This is the basis of the ancient fertility rites that still exist among many peoples. Among the Jews, there was the

The practice of concentrating all thoughts on money during coitus. Despite its striking effect, this practice is not recommended for anyone. But just as the desire for earthly goods is bound to be fulfilled, so too will your aspirations for harmony, love, peace and perfection be fulfilled. True adepts can achieve anything with this, and indeed, they have the opportunity to control their stars and overcome their fate much more easily than with other methods. For you do not turn to any demons or angels. You do not use incense or planetary sigils for this purpose. You represent the thousand variations of the cosmic act of creation, and you triumph as the original over gods and stars that you only later begot. You earn great merit before karma when you reactivate the cosmic source of procreation in Brahma-Shakti-Asana. Your thoughts and aspirations must rise far above the world of your everyday life, far above physical pleasure and procreation. You must create a spiritual basis for yourself. Now create a sun in your sphere, whose primordial atoms are formed by your chakras. The sun now shines out upon your fellow human beings, just as the sun in the sky guides and warms your planets. In this way, you generate not only the highest love and purest happiness within yourself, but also in your surroundings. For your chakras now spin radiantly multiplied. Powerful streams of energy burst forth from you, which Lord Bulwer called the Vril forces. A clairvoyant sees you enveloped in an almost unbearable glow: cosmic fire has been ignited!

Throughout the Orient, whether in India, Annam or China, it is customary not only to "educate" young people during puberty, but also to familiarise them with the above-mentioned asanas. We do not know whether the spiritual background, i.e. the connection to yoga, is also explained to them. In any case, this is done in the communities of the Shaktas or Durga devotees, who practise the practical teachings in public within their circles.

Perhaps it used to be common knowledge among all religious communities? We must assume that this was the case. Let us consider the Indian temples of old and new times.

There is no temple that is not covered all over with very realistic sculptures. Gods and goddesses in paradisiacal beauty cavort there, the Apsaras, heavenly dancers, Surasundaris, Elysian beauties who accompany the gods. These female figures display such grace and vitality that they seem to be alive. They show us exactly what attitude to life, what customs and traditions are common in the country that we regard as our spiritual home and which has inspired us time and again for thousands of years. What beauties stand before us, carved in coloured sandstone, what slender limbs they display! Some of these magnificent bodies are clothed in light muslin veils that emphasise their beauty even more. A breeze seems to have blown into the veils as the artist transferred them to the stone. Some of these figures are busy adjusting them with seductive gestures, while other women are putting on jewellery or painting themselves. Everything testifies to how highly the beautification of the body, purity and sensual pleasure have always been valued in the Orient.

Above these general depictions of gods and heroes, however, a series of sculptures surrounds each temple, showing lovers entwined and united.

Thousands of positions are shown with precision. However, the Indian master builders did not create these figures from their imagination, but had to adhere strictly to the rules laid down in the Shilpa Shastras, the textbooks of Indian architecture. These textbooks are very old, as are the rules stipulating that no temple should be built without lovers. Apparently, it was the intention of the ancient Rishis to pass on these asanas. Such a monument is only erected to things that are worthy of enduring the test of time. We find them in the oldest Indian buildings, in Buddhist and Hindu temples. In every asana, the image of the "primordial couple who created the spheres of being" dominates. The ancient Upanishadic concept of "unity in duality" is interpreted by the loving couples, who in turn point to one of the highest and ultimate paths. Here you will find abstract spirituality combined with world-affirming sensuality. When you look at such groups of figures,

One can understand why they have been handed down through the ages. The tenderness shown does not give rise to any negative thoughts. The viewer feels as if he is being drawn up to these figures to merge with them in unity.

Our scientists have racked their brains over why these love sculptures had to be placed on the temples. The ancient Shilpa-Shastras contain few clues, and these few seemed too insignificant. Scientists know why yoga postures exist, even if they are not relevant to their lives.

On the temple walls of India, one finds all the yoga postures that the individual systems exhibit, and it should be clear to each of us why they have been immortalised... so we should also understand what the love sculptures on the temples are meant to represent: these dreamy couples in sensual, tender lovemaking... two beings merged into one, unity restored, which was lost when the original being split to create the world... We do not procreate, but we create ourselves within ourselves.

In India, there is a teaching that dharma (spiritual striving), shastra (professional striving) and kama (sexual striving) should not be separated from one another. Merit can only be expected if these three goals are pursued simultaneously. This applies especially to us. According to this teaching, all asceticism and abstinence are sins, passions, i.e. signs of decay. The true teaching is found in the Tantras and is practised today by the Shaktas and the followers of the divine primordial mother energy. This is done here through the cult of the 5 M's, the Panschatattwa in the ritual of Wama-schara. The number of elements required for the celebration is five, and the Sanskrit name of each element or tattwa begins with the letter M: Mansa, meat; Matsya, fish; Mudra, grain; Madya, wine or alcoholic beverages; Maithuna, sexual union.

The five elements mentioned are part of every celebration. Here comes the "Experiencing the highest truth," as the Sanskrit expression for that Samadhi-like state goes. The dual activation of the chakras through autogenic training (yoga) leads to the highest ecstasy when the divine

has been chosen as the goal. Samadhi cannot be described. It must be experienced for oneself.

This is especially important for spiritually minded couples to understand. For spiritual development, they must not and should not shut themselves off from each other. An odic balance takes place, but only to the extent that they desire. On the contrary, the od (ether or prana) can be absorbed in any quantity. Variety is necessary here, i.e. not variety with many partners, but variety with always the same woman or always the same man; for the almost innumerable Kama Asanas provide so much variety that not only is the natural polar tension always maintained, but it can also be intensified or weakened as desired.

I had said that harmony was an indispensable prerequisite. However, this can only exist between two partners, not at the same time with a male or female harem. Harmony is rare anyway. Even with a couple in love, it is not immediately present. And it grows very slowly. The partners must attune themselves to each other.

They must practise together and also learn all the secrets and laws of the body together.

To be continued

March 1963

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THE ART OF LIVING

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**HIGHEST LEVEL AND CONTINUATION OF WORK:
ACTIVATION OF THE CHAKRAS AS THE UPPER LEVEL OF AUTOGENOUS
TRAINING (CONCLUSION)**

by :.Mstr. Immanuel:.

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE

by Mstr .:Gregorius:.

MARCH 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Lodge, Berlin

Private – Print

HIGHEST LEVEL AND CONTINUATION OF THE WORK: THE ACTIVATION OF THE CHAKRAS AS THE UPPER LEVEL OF AUTOGENIC TRAINING (CONCLUSION)

by ∴Mstr. Immanuel.∴

The art of lovemaking is called Kama-Kala in India. It is deeply rooted in religious areas and is an inseparable part of Indo-Germanic culture... Kama-Kala is not actually a separate spiritual system, but simply belongs to yoga. It was not the Indians who separated Kama Yoga from the other systems, but the Europeans alone, who could not reconcile this teaching with their ecclesiastical complexes about sin. However, the Indian gurus who went to the West did the same, because they did not consider the people there to be ready for the other yoga systems. Perhaps this will change if we show more interest and openness to these issues.

I mentioned the prerequisites earlier, so I don't need to go into them further here. I refer here to the drawings that show the external projections of the chakras with the secondary fields on the body surface of men and women. Here, important differences between the sexes become apparent, for the polarity of the body chakras is opposite, and this opposite polarity causes the attraction between the sexes. If this has not yet been taken into account in our yoga literature, it is because in Europe, according to the patriarchal principle that has been customary until now, women were regarded as second-class beings who were unsuitable for spiritual training. At least, that is what was proclaimed to the people, while the initiates have always known the truth.

When a woman's right (–) and left (+) hand chakras touch, extinction occurs, resulting in a balancing effect with a circulatory-stimulating (accelerating) effect. When a man's right (+) hand chakra and a woman's left (–) hand chakra touch, a positive radiating effect occurs.

. However, if both partners are in sexual contact, the activation is so strong that the above-mentioned law $K = a$

$+ b / : r^2$ can no longer be correct. The investigations confirm a second law, which is $K = a \cdot b / : r^2$ and states that unipolar chakras multiply each other. Since I had previously specified the duration of a tattwa as the time unit for K, the position assumed during union must be maintained at least for this time, but preferably for longer.

As an example, I will calculate the force numbers according to the second law, disregarding the value of r, as the contact is assumed to be direct. Contact between a woman's two foot chakras and a man's heart chakra (+). Man: heart +12; woman: left foot +4, right foot -4. Before I begin the calculation, I would like to mention that this multiplication is not performed according to mathematical principles. According to the laws of mathematics, the multiplication of negative values should produce a positive end result: minus times minus equals plus. However, our calculation does not involve actual positive and negative values, but rather values of negative results, and the multiplication of positive values produces positive results. So in our case: minus times minus equals minus. Plus times plus equals plus. And there is another difference from general mathematics. Here, the multiplication of opposite polar values should always result in minus. In our case, however, the opposite polar values are divided together, with the polarity of the larger value dominating the final result. The division of, for example, $-5 : +5$ results in 1, a number without a sign, because both opposite polar values were equal in size. In this case, the number one means that a cycle has been established. The meeting of opposite polar values always results in the formation of a cycle. Division results above 1 retain the polarity of the larger value.

The above calculation would therefore be: $+12 \times +4 = 48$; $+12 : -4 = +3$; K would be +51 in this case. Of course, it is not only these chakras that are connected, but also others, especially the sexual centres $+5 : -5 = 1$; there are two cycles, the above heart-foot cycle and the sexual cycle. The multiplication result of +51 refers to the totality of all positive, i.e. radiant, chakras of both partners. That is 21 in total. The number

+51 must therefore be divided by 21. The activation number of all positive chakras of both partners would be +2.4. This would be expressed in a two-and-a-half-fold acceleration. If we had obtained a negative result, this would by no means mean anything negative. On the contrary, negative here means inflowing and refers to the inflow of cosmic energy. Those who want to store energy will therefore prefer negative position results; those who want to emit energy will prefer positive values. Those who only strive for general harmony between both partners will value the establishment of as many cycles as possible.

Actually, one would also have to take into account the addition and subtraction numbers of the body's own chakras. However, these only relate to the individual body and are of secondary importance in the second law.

Earlier, I divided by 21. Why? Humans have 21 chakras. Both partners together have 42. The man has 11 positive chakras, the woman has

10. That makes a total of 21 positive, or radiant, centres. The man has 10 negative chakras, the woman has 11. That makes a total of 21 negative, or absorbing, chakras for both partners. The slight difference in humans with regard to their positive and negative chakras (man +11, -10; woman -11;

+ 10) highlights the danger of sexual aberrations when chakras are incorrectly polarised and, in particular, when the sexual chakra vibrates in an abnormal direction.

Here, as in all magic, the power of imagination is of great importance, and the results are better than usual with self-trained suggestive power. If the imagination is directed towards physical procreation, physical conception will be the result. If the imagination is directed towards spiritual procreation, spiritual progress will follow. All chakras are unfolded with great power in the total number of these asanas; what we then use them for is our business: "Do what thou wilt!"

According to the second formula, we can calculate the power numbers based on the arrangement of the chakras in the body, the known vibration numbers and the drawings and descriptions of the asanas. Anyone can determine the activation numbers and the circulation numbers (K) themselves using the *Ars amatoria* textbooks. The numbers should be rounded up as much as possible.

Activation numbers below 1 need not be taken into account. These numbers are not "the only ones that matter". The asanas are hieroglyphs; when I speak of one meaning here, it does not mean that there is only this one meaning. The hieroglyphs of the Egyptians, for example, are said to have four meanings. Perhaps the yoga asanas have fewer, perhaps they have more meanings. The power number determination is therefore only a reference point, a perspective from which one can also view them. Since I am only familiar with this one, I can only describe this one.

All of these yoga asanas must be practised, just like the rune asanas, so that all cosmic powers can unfold evenly within us. Of course, one can begin with those that guarantee the highest unfolding of power. However, it would be wrong to practise only these and no others. One must not become one-sided here either.

Nevertheless, not every asana can be practised by every person. An overweight person cannot be as flexible as a thin person. However, the individual asanas are not about gymnastic achievements or complete mastery of the physical muscular system. If this occurs over time, it is only a side effect. Our goal is a spiritual one. Nevertheless, everything should be practised as perfectly as possible. All kinds of aids can be used for this purpose. Contortions are not necessary and are only harmful as they cause tension. Maximum relaxation is essential, as is maximum concentration on the spiritual goal. The asanas are letters of cosmic forces. Therefore, we must write these letters as perfectly as possible.

The Oriental sages still adhere to the principle of not becoming one-sided by prescribing certain asanas for certain days through astrology. During my stay in the Orient, I had access to a literal French translation of a Sanskrit text dealing with the teachings of Chandra Kalas. Chandra is the Indian word for moon. Just as the physiology of the human body, especially that of women, is subject to the moon, so too are the teachings of Chandra Asanas, which are a subdivision of general Kamayoga.

The Indian text literally states: "Beginning on the first day of the dark half of the month (the day after the new moon), the god of love descends in sequence (the chakras), and from the first day of the light half of the month (after the full moon), he ascends to the head." This descent refers to the body positions that are particularly receptive to the activation of the chakras. It should be noted that the Indian months do not correspond exactly to ours, as they only have 30 days each. However, this is not a problem, as we simply base our calculation of these days on the moon phases in the calendar. For additional days, the same applies as for the previous day, or no practice is done on that day.

"The god of love descends..." i.e. cosmic energy flows strongly from the mental worlds down into the earthly world. Therefore, positions that maximise receptivity in the series from the head to the foot centres are recommended, which is expressed in a negative energy number.

"The god of love ascends..." i.e. cosmic energy rises. During this time, positions that ensure maximum radiance are recommended. It is up to the individual to decide whether they want to receive, store or radiate energy.

The Chandra Asanas are divided according to the different polarities of the two sexes: on the first day, the woman practises the intuition chakra; on the second day, the man practises the crown chakra. On the third day, the woman practises the will chakra, and so on. Further details can be found in the attached table. On the 16th day, the "light half of the month" (full moon) begins and with it the reverse series. Both partners now only practise the positive chakras alternately. After the 30th day (new moon), the series starts again from the beginning with the 1st day.

For the dark half of the month, the most favourable asanas for the first few days are those with high negative (–) (= radiation) values. The partner's hand of the same polarity (–) can also be placed on the chakra (–) to be activated. This results in additional vibration (in this case, suction). Towards the end of the dark half of the month, i.e. the first 15 days, asanas with low activation numbers should be chosen. –

In the light half of the month, i.e. the first 15 days, asanas with lower activation numbers should also be chosen. –

In the light half of the month, it is similar: in the first few days, choose asanas with the highest positive values, and in the last few days before the new moon, choose those with lower values.

The additional laying on of hands that I just mentioned must under no circumstances be used to activate the crown chakra. The crown chakra is the only exception here. Laying on of hands would lead to such a strong polarisation not only of the crown chakra, but also of all other chakras, that this increase in power would be unbearable for humans. A warning must be given about this! To draw a comparison from modern technology: even the largest power stations cannot store lightning, i.e. atmospheric discharges. We are not yet able to manufacture such powerful accumulators. All attempts to date have led to the destruction of the electrical equipment. Premature activation by charging the crown chakra with the hands would have a similar effect on both partners. All other chakras, however, can be additionally activated by placing the hands on the same pole or slowed down or brought to a standstill by placing the hands on the opposite pole (circulation formation). I am thinking, for example, of an overactive sexual or coccyx chakra, from which so many people suffer. On the other hand, many illnesses can of course be alleviated by influencing the sexual chakra. (See also Gregor A. Gregorius: Exorial.)

With regard to illnesses, I would like to point out that, in certain emergencies, the initiate can activate the crown chakra by placing their hands on their partner in the same polarity. $-72 \times -8 = -576$ (crown of the man, right hand of the woman) or $+72 \times +8 = +576$ (crown of the woman, right hand of the man). 576 divided by 21 gives an additional activation number of 28, which benefits the same-pole chakras of both partners. However, if we calculate with a base number of 1000 instead of 72 for the crown chakra, we get an activation number of about 400! These are alarmingly high numbers! Activation with the crown chakra is a measure of last resort. It should only be used in extreme cases of life with an enormous

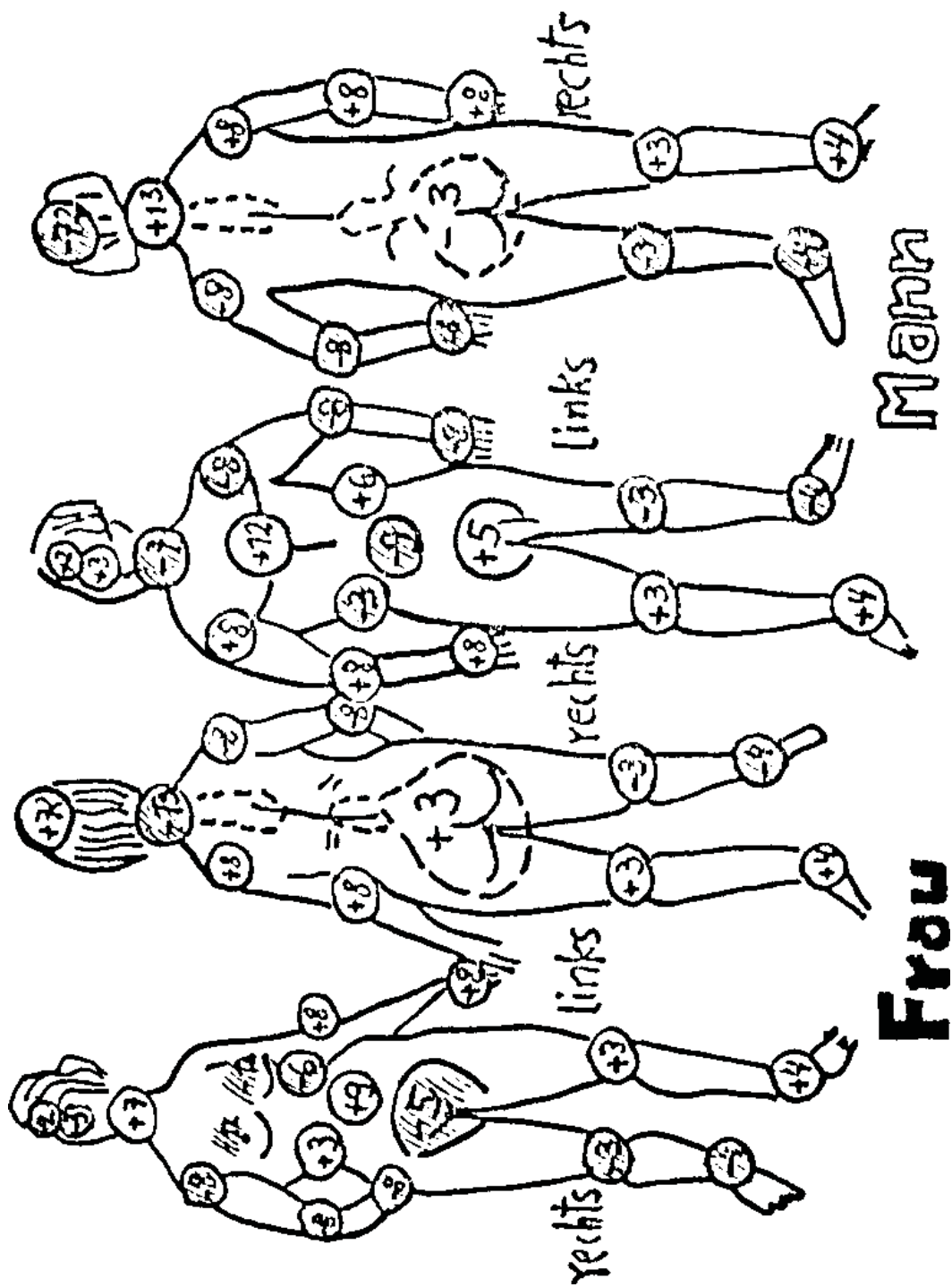
lack of strength, and then only for a few minutes. The same applies to the generation of positive radiation. Coupled with imagination and concentration, it has an extreme power of banishment and destruction in major emergencies of conjuration practice.

These emergencies are rare. Activation can generally only harm the person and should only be used by those with knowledge and several years of practice.

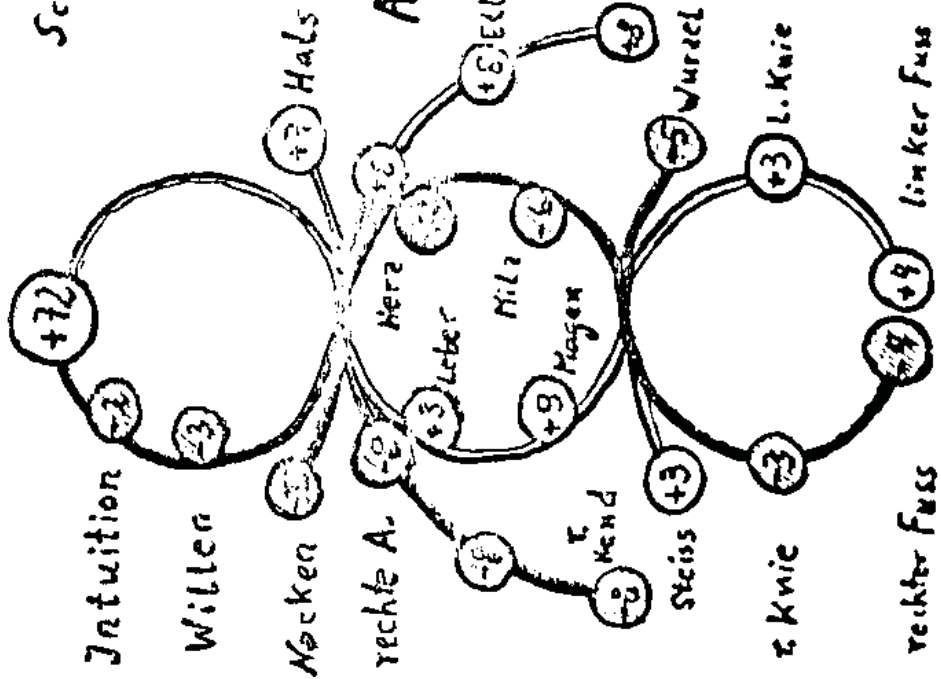
It is also worth mentioning the most favourable time for practising the respective daily chakra. As is well known, certain daily planets are assigned to each chakra. Each chakra vibrates best during its planetary hour. If time permits, the asanas should be performed during their corresponding planetary hours.

The exercise room should be the temple room of our house, the place we have reserved for our spiritual pursuits. The room should be bright and friendly. Indian Shaktas like to practise in shady gardens, i.e. under the open sky. For us, generally only one room will be suitable. Here, candles and incense should be burning, and beautiful flowers should be placed everywhere. Before beginning the exercises, the four elements should be taken in (see the essay by Maestra Flita: On the Cult of the Divine Mother). Then follows meditation, the invocation of the deity and the formulation of wishes and goals.

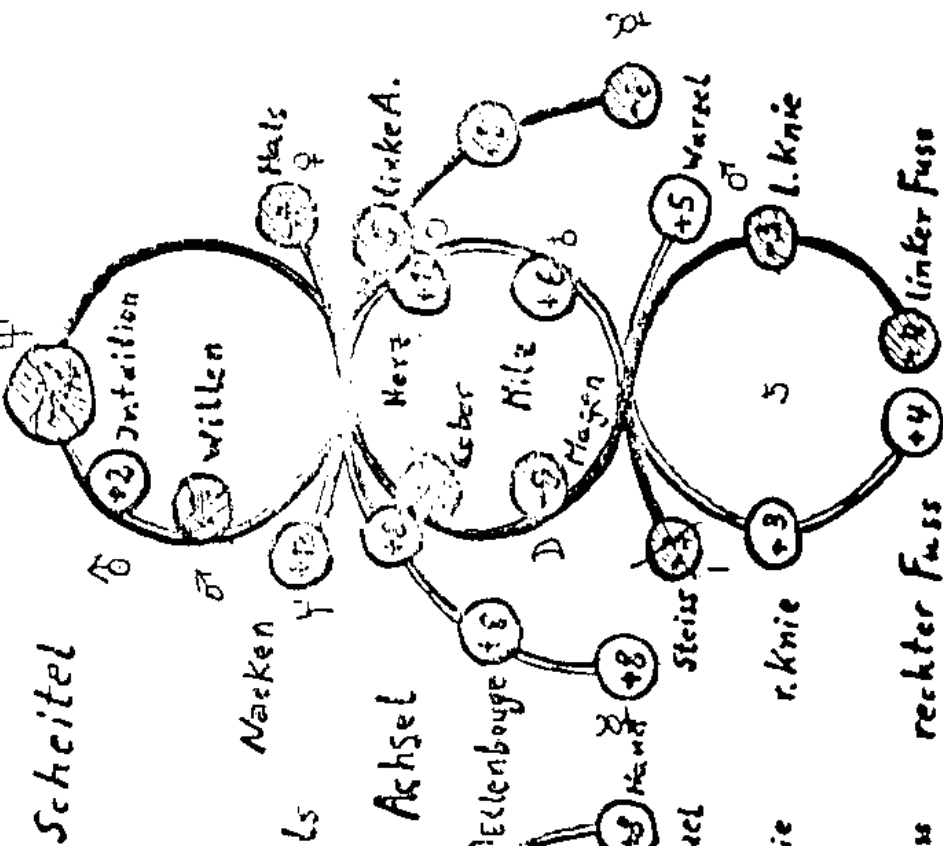
At this point, something must be said about the direction of alignment in space. It is generally known that the body should be aligned with the Earth's surface field lines. In my first work on "The Activation of the Chakras," I said:



Frau



Mann



"...the practitioners (i.e. men and women) align themselves with the northern or southern force field according to their polarity." This applied to the first two stages. As I wrote above, they are subject to a different law than the third and highest stage presented here. For chakra activation through the Kama Asanas, there can of course be no restriction of direction to the north-south or south-north position for either the man or the woman. Through union, both bodies form a short-circuited magnet. A cycle arose between the two, which represents the source of the fluid sphere field created at the moment of union. This sphere completely encloses both partners, regardless of whether they are standing, lying or sitting together, or whether they are in a north-south or east-west position. The shell of the sphere consists of countless equally distributed positive and negative spherical atoms. If we were to project the sphere onto a surface, we would obtain a circle consisting of alternating positive and negative atoms (+ — + — + — etc.). This is the original vibration form of this sphere, which remains unchanged in equal or non-polar asanas. An equal-polar position would be: —3/+3 or —6/+6. Non-polar positions are those that only contain cycles and no activation numbers. However, if an asana is adopted that contains, for example, more positive than negative values (—3/+7), the sphere shell atoms transform accordingly. Let us assume that there are only 100 such atoms in the shell of such a sphere. Then there would be 30 negative and 70 positive atoms. If the asana is now changed by making certain adjustments to the posture, thereby addressing other chakras, different —/+ values are created and the polarity of the spherical shell atoms changes at the same moment. This fluid sphere is therefore not something fixed. Not only are its atoms in constant motion, but it itself also moves and rotates constantly around itself. And the peculiar thing about this sphere is that it penetrates all matter as if it were rotating in empty space. It is a kind of super-chakra. Its sphere diameter is variable. It depends on the mental dual activity of the practising couple. The outer shell of the sphere is not only a transformer of cosmic energy, but also acts as a protective od mantle, especially when the partners' desires are directed towards the same concrete goal. The outer shell therefore has various functions. This means that there is not just one outer shell. The fluid sphere is

Practically a living being that, like all living beings, has seven bodies: etheric, astral, mental, etc. From an astral perspective, this sphere appears as a dazzlingly bright, sun-like ball.

In my work at that time, I had indicated the most favourable positions for autogenic training exercises and then made the restriction: "Later, any other position can be taken, which I will discuss in a later essay." This later essay is now available here; nevertheless, for understandable reasons, the description of these positions must be omitted. Interested readers may consult the works of *Ars Amatoria* of all peoples, especially those of the Indians,

For example, the excellent book *Kama-Kala* by Boris Raj Anand. Here you will find striking similarities with runes and other characters, from which further lessons can be derived. Modifications are left to the imagination of the practitioner. It is important to achieve maximum spiritual power with minimum physical effort.

Anyone can perform the necessary calculations themselves. On page 16 of his book "The Way to the True Adept", Bardon provides an image whose activation numbers are calculated as follows:

Man's neck = +13, woman's right hand = -8. ($+13 : -8 =$
approx. +1.5)

Man's neck = +13, woman's left hand = +8. ($+13 \times +8 =$
104)

Woman's neck = -13, man's right hand = +8. ($-13 : +8 =$
approx. -1.5)

Woman's tailbone = +3, man's right knee = +3. ($+3 \times +3 =$
+9)

Woman's coccyx = +3, man's left knee = -3 ($+3 : -3 =$
1 = circulation (k)

Man's spleen = +6, woman's right knee = -3 ($+6 : -3 =$
+2)

Man's liver = -3, woman's left knee = -3 = $(-3 \times -3 = -9)$

Man's coccyx = -3, woman's left foot = +4 $(+4 : -3 = +1.3)$

Man's coccyx = -3, woman's right foot = -4 $(-3 \times -4 = -12)$

Woman's forehead = -2, man's forehead = +2 $(-2 : +2 = 1 = \text{circulation (c)})$

Woman's eyes = -3, man's eyes = +3 $(-3 : +3 = 1)$
(k)

Woman's neck = +7, man's neck = -7 $(+7 : -7 = 1)$ (k)

Woman's heart = -12, man's heart = +12 $(-12 : +12 = 1)$ (k)

Woman's liver = +3, man's spleen = +6 $(+6 \times +3 = 18)$

Woman's spleen = -6, man's liver = -3 $(-6 \times -3 = -18)$

Woman's navel = +9, man's navel = -9 $(+9 \times -9 = 1)$ (k)

Woman's sex = -5, man's sex = +5 $(-5 : +5 = 1)$
(k)

Woman's back = +3, man's left hand = -8 $(-8 : +3 = -2.7)$

Now the positive, negative and k values are added together.

$+1.5 + 104 + 9 + 2 + 1.3 + 18 = +135.8 : 21 = \text{approx. } +6.5$

$(-1.5) + (-9) + (-12) + (-18) + (-2.7) = -43.2 : 21 = \text{approx. } -2$

$7k = 7$ cycles

This asana gives activation numbers of: $(+6.5/-2/7 k)$

Table for the Chandra asanas:

Day	Man	Woman	Day	Man	Woman	Day
30	Intuition + Saturn	Intuition — Saturn	1.			30
29			2.	Apex — Sun	Crown + Sun	29.
28th	Will + Mars	Will — Mars	3.			28.
27			4.	Neck — Venus	Neck + Venus	27.
26	Neck + Saturn	Neck — Saturn	5.			26
25			6.	Left arm — Mercury	Left arm + Mercury	25.
24.	Right arm + Mercury	Right arm — Mercury	7.			24.
23			8	Liver — Jupiter	Liver + Jupiter	23.
22	Heart + Sun	Heart — Sun	9.			22
21			10	Stomach — Moon	Stomach + Moon	21.
20	Spleen + Saturn	Spleen — Saturn	11			20
19			12	Rump — Saturn	Rump + Saturn	19.
18	Root + Mars	Root — Mars	13.			18
17			14.	Left foot — Jupiter	Left foot + Jupiter	17.
16.	Right foot + Jupiter	right foot — Jupiter	15.			16.

In addition to activating the chakras, positive effects on the various bodies of the human being occur, especially when all the asanas known from yoga books are performed. For they are hieroglyphs of cosmic forces.

This concludes the third and highest level of autogenic training, which is the key to one of the final paths. Those who fulfil all the prerequisites will

Further instructions may be given verbally. For it is our most sacred duty not to allow traditional knowledge to be lost, but to keep it alive and develop it further; for

"L i e b e i s d a s G e s e t z."

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE

by Mstr. ∴Gregorius.∴

Those who have delved deeper into the secret ancient knowledge of symbolism know that the primordial symbols are cosmically anchored as expressions of elemental forces of nature. The old saying:

"Symbols are forms of bound forces"

is absolutely true and justified. Like all fundamental laws of magic, this sacred primordial knowledge is based on simple rules of perception that could almost be described as primitive. This wisdom, which often appears primitive, has been traditionally guarded and preserved for thousands of years. Only occasionally did it shine forth over the centuries, in the minds of gifted, predestined individuals whose intuitive abilities maintained contact with the vibrations of a cosmic world dynamic, according to which our entire universe moves and is sustained in a seemingly eternal rhythm.

The pentagram is one of the original symbols and is used in the magical ceremonies of all peoples as a symbol of invocation on the one hand and as a symbol of banishment in rituals on the other. However, the initiates of all times have always been careful to conceal this knowledge from profane eyes or to veil it symbolically.

The ritual of the pentagram has never been published in its entirety. The fact that most people who practise magic are unaware of the true practice of the pentagram is the reason why many experiments in conjuration and banishment are unsuccessful.

In previous publications by the ∴◐, much has already been said about the secret teachings of the pentagram
gramme and some practical guidance has already been given. However, in order to know the correct application of symbol magic in magical exercises, the esoterically trained magus must first identify with the spiritual primal forces. The teaching of the Logos and its manifestations is a prerequisite for this. However, the cosmic connections of the pentagram

symbol with the manifestations of the Logos are being published by us for the first time.

The picture plate accompanying this publication shows the respective manifestations of the symbol in their magical correspondences.

The primal spiritual force of our universe, centralised in the essence of the sun, in the Chrestos principle, rooted in the unity of the Absolute, began its first manifestation on a high spiritual plane with the radiation of its ego consciousness and the formation of duality and the creation of the intellect. This resulted in this primary manifestation on the mercurial plane. The intellect split from the pure spirit.

Through the expansive tendency, through the urge to become a cosmic witness, the second manifestation of the took place through the appearance of the third divine aspect, through "Fohat" in the sphere of Mars. Thus, the threefold aspect of the primordial being was completed. "Primordial spirit principle" – "Intellectual Phenomenon" and spiritual "Impulse of Action" came into action in a joint triad.

This was followed by the third manifestation of the now-formed entity in the realm of the primordial mother principle, in the sphere of the formative, cosmically birthing moon.

The spiritual principle, now taking shape, manifested itself in its final and fourth manifestation on the earthly sphere, thereby reaching the deepest descent into matter, the cosmic earthly quaternity. The ancient Kabbalistic esoteric numerical sequence:

$$3 + 4 + 5 = 7$$

is hereby explained once again: the divine Trinity, united with the lower Quaternity, gives the sacred Pentagram, in whose centralisation, according to the primordial laws of numbers, lies the number Seven. Naturally, there are even more Kabbalistic and esoteric correspondences to this than can be given on the accompanying table and in this treatise within the framework of this still public journal.

The magical drawing of the pentagram now takes place according to the planetary cosmic basic elements anchored here. The accompanying five planes...


Ten pentagrams clearly indicate the direction in which the pentagram must be drawn by the direction of the arrow. The basis and purpose of the ritual are decisive here. For example, a magical drawing of the pentagram to summon the solar intelligences is only possible in the specified form, by magically and symbolically uniting the ethereal elements of air, fire and water according to their basic arrangement in the system structure of the planetary chains.

Thus, by correctly drawing the pentagram with the tip of the magical sword in a sacramental magical act, the magus brings about the union of the respective elemental states, which in a magical sense enables the manifestation of the desired planetary being. Only in this way is practical magic performed on the correct basis, and only in this way does it work successfully.

This practical application readily gives rise to the practice of invoking the respective planetary beings within the framework of cosmic ritual magic, based on the nature of the cosmic state of the intelligence or demonium in question.

The secret Kabbalistic name of God attributed to the respective pentagram is to be pronounced during the ritual magical ceremony of drawing the pentagram in the manner taught by word magic.

Through absolute empathy with the symbol in form and sound, the magus reaches the state necessary to increase his power of imagination to such an extent that it creates in the astral light by drawing on mental powers. The magical drawing of the pentagram in the reverse direction of the arrow serves the purpose of banishing magic and is therefore to be used in rituals for protective purposes, since, as has already been said several times, the pentagram as a banishing magical symbol certainly does not fail to have an effect as far as the astral plane is concerned.

The supplement to these explanations will be given either in secret  prints or in further publications at the appropriate time, as will the word magic exercises and breathing techniques necessary for the pentagram ritual).

April 1963

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

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PART 2

ON THE MAGICAL PRACTICE OF PENTAGRAM MAGIC

A P R I L 1 9 6 3

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

THE ARCANUM OF PARACELSUS:

HEALING, HOMEOPATHY AND OCCULTISM.

Mstr. ∴Immanuel∴.

The art of healing dates back to the earliest days of human development, when the golden age came to an end and the spirit fell into matter. Ignorance created guilt, karma and disease. Only the small group of priestly sages who guided the destinies of the peoples in those distant times could remedy the situation. These sages originated from an earlier cycle of development. They took the same position towards humans that we take towards animals today. Their task was to search among humans for individuals who already stood out from the general masses and who were capable of inheriting the spiritual legacy of the sages. Knowledge has always been power, and power could only be placed in the hands of people who would not abuse it. These few became the first disciples of the "Lords of the Flame," as tradition calls them. These disciples became masters when their teachers passed over into another existence. The new masters retained the habit of passing on their knowledge only to specially chosen individuals. This has been the case until today and will always remain so! At that time, knowledge was taught in secret temple schools, in Atlantis and Egypt, as in antiquity and in the European Middle Ages. Above all knowledge, the root knowledge of the great unity, the primordial mother of all things, Shakti herself, dominated. The knowledge of divine energy could not be taught and learned materially, but only intuitively and meditatively. The result was knowledge for eternity.

World empires have risen and fallen, but the secret teachings have remained unchanged and unshaken to this day. The greatest minds of all time were disciples of this one teaching. Of these, only the greatest healers shall be mentioned here: Asclepius, Apollonius, Hippocrates, Albertus Magnus, Paracelsus. Others, such as Hahnemann, the father of homeopathy, were influenced by them.

One such master was the Greek Hippocrates. Not much is known about him today. But two of his principles have been preserved:

1. *Contraria contrariis curantur.* (i.e. Opposites are cured by opposites.)
2. *Similia similibus curantur.* (i.e. Like cures like.)

The first sentence is still common knowledge in medical science today and forms its very foundation. The second sentence fell into oblivion until it was revived centuries later by Paracelsus. He studied the teachings of Hippocrates and found that they had been misinterpreted for centuries. The first theorem of Hippocrates is said to mean that Arcanum and disease are opposites, that Arcanum alone is capable of curing disease. But what is the Arcanum of Paracelsus? Arcanum means mystery in Latin and defence in Greek. In essence, however, both words mean the same thing: mystery surrounding knowledge and defence against the profane. By Arcanum as a secret, Paracelsus means the secret knowledge of the physician. For Paracelsus was not only a physician, but above all an occultist. He knew about the hidden causes of diseases. He showed that every disease could be traced back to deeper faults lying in the spiritual realm, of course!

Our body is merely the garment of the soul, its manifestation in the material world. However, body, soul and mind are not the real human being either, but merely envelop the divine ego. If we were constantly aware that we are this ego, that we are God, one with the cosmic primal mother energy, then there would be no illness for us. But what use is this knowledge even to us who know it? One would have to live in constant introspection, and that is impossible in today's life. So when human beings sink into the grey of everyday life, unthinkingly surrendering themselves to this existence, indulging in anger, ambition, greed and whoredom, they erect a wall between their body and their divine ego, which is thereby deprived of its sustaining effect. We esotericists, at least through our mystical-magical self-training, have the opportunity to

Temporarily lift the barrier and gradually spiritualise our bodies so that the divine powers can always reach us.

Nature has arranged everything very wisely. When the body of a living being has completed its earthly life, it dies, i.e. toxins are developed that cause the outer form to disintegrate. Dying begins with the separation of body and ego. A life lived in the materialism of time already necessitates a temporary separation, which in turn causes the beginning of death, i.e. illness. The less a person works on themselves spiritually, the sooner illness will occur, even if it does not break out immediately, but only after years or decades. Nor does it necessarily manifest itself in physical suffering, but can also come to light in certain "ingrained" character traits.

Paracelsus also points to astrological influences, to basic karmic conditions. The more negative these are known to be, the more intensely we must strive for spiritualisation: for the stars do not compel us! However, if the predisposition to a particular illness is astrologically present, and if a person lives in such a way that this constellation can take full effect, then the illness will spontaneously break out.

The Arcanum of Paracelsus, in its meaning as a secret, is the fully effective ego force. It is the physician's duty to bring this to bear in the sick person. In doing so, the physician's ego is also necessary to break through the wall of matter erected by the sick person's environment. The ego force of the sick person only has a muted effect; it is only strengthened by the ego power of the physician. Every good physician, whether consciously or unconsciously, transfers this power to the patient; but the helper is not weakened by this. His task is to be a sword that breaks down this material wall without being damaged in the process, but rather growing along with the divine power that flows in.

Paracelsus insisted on curing diseases with remedies that were capable of triggering similar diseases. He was so successful with his healing methods that his name became immortal. However, his teachings were forgotten again after his death because, as so often in history, people were not yet ready for them. Ernst Samuel Hahnemann revived Paracelsus' teachings 200 years ago. Hahnemann called this similarity therapy homeopathy (homois = similar, pathos = disease). Hippocrates, Paracelsus and Hahnemann were the first to recognise that diseases are caused by imbalances in the body's constitution.

Hahnemann called this similarity therapy homeopathy (homois = similar, pathos = disease). Hippocrates, Paracelsus and Hahnemann represent the same teachings in their core points. Therefore, it is very likely to us that they were all masters of the one knowledge.

During Hahnemann's lifetime (1755–1843), medicine had reached one of its usual low points. Doctors treated patients almost exclusively by bloodletting. G.W. Surya, who criticises this "healing method" in his works, says that the method used at that time was vampirism of the worst kind. This is because human blood, more than any other type of blood, has certain properties that attract demons. Orientals believe that blood is the seat of a living being's soul. Hahnemann was a doctor who wanted to help people, not make money. So he gave up his profession as a bloodletter in order to quietly reflect on a new, truly medical method of healing. Through meditation, he came to a realisation. The forgotten second principle of Hippocrates suddenly appeared to him in a new light. He saw the way out of the impasse that medicine had reached: "Similia similibus curantur" – "Like cures like". In Hahnemann's time, however, only opposite remedies were known.

Now he had to find remedies that were capable of producing symptoms similar to those of the diseases themselves. But as he searched, he found what he was looking for. First, he tried quinine, which had been known since time immemorial to cure intermittent fever. What effects would it have if given to a healthy person? Hahnemann used himself as a test subject. He rejected the experimental method commonly used today, which involves making people painfully ill and then trying to cure them. Hahnemann probably shied away from the karmic burdens for his patients and also for himself. The quinine he took himself caused fever, proving that a substance that causes symptoms similar to those of a disease is also suitable for curing that disease. After quinine, Hahnemann tested thousands of other remedies, resulting in a completely new system of healing.

However, this was still far from perfect; for if one drives out the "devil with Beelzebub", i.e. a violent illness with a violent poison, then one does not know whether the harm is not greater than the benefit. We hear enough about so-called therapy damage. In order to reduce the harmful effects of a drug that is toxic in itself, one must reduce its quantity. So Hahnemann began to administer smaller doses, eventually so small that they were no longer chemically or physically measurable. Nevertheless, an effect remained, only in some remedies it became so different that they not only acted differently, but also against other diseases than the original remedy.

Completely indifferent substances only developed beneficial properties in extremely low doses. The correct dosage for a specific illness in specific patients is determined through experience. If the remedy has the ability to cause symptoms similar to those of the illness, this leads to "homeopathic initial worsening". This is proof that the remedy has been found. Now the therapist only needs to reduce the dose to such an extent that the remedy is harmless and yet still has a healing effect.

Where do the healing effects of such "enormously low" doses, as are common in homeopathy, come from? A poison always becomes weaker the less substance is used. If a poison is dosed so low that it is completely harmless, the zero point of the poison's effect is reached. A poison has become a harmless substance. If the dilution of this substance is continued beyond the zero point, negative effects arise that are opposite to the previous positive ones. A mathematical law states: "The zero point is the transition point from positive to negative quantities." The zero point is the threshold that leads from matter to spirituality. The zero point is death, beyond which, for most people, nothingness begins. But we know that this nothingness means the universe; we know this because we are servants of the threshold.

Matter veils the spiritual. The less matter there is, the more the spiritual comes to the fore. The less material a remedy appears to be, the more spiritual its effect.

We know that behind every substance there is spirit, and homeopathy is one of the arts that brings this spirit into effect, for positive or negative effect, according to the spiritual disposition of the respective substance.

In general, conventional doctors claim that the "non-substances" used in homeopathy cannot have any effect. Even though practice teaches the opposite, Loschmidt's number is often cited, according to which the last molecule would be found in a D 24 (24th potency), i.e. in an alcoholic dilution of 1:1 with 24 zeros. However, healing effects still occur at D 200 and even D 2000, so there must be something wrong with the above law if we want to maintain our current, scientifically recognised view of the atom. We already know today that the atom is not the smallest building block of physical matter, that there are smaller ones called electrons. It is likely that even these incomprehensibly small bodies themselves consist of even smaller element-specific parts. These are only energetic vortices, no longer physical but spiritual matter of higher levels. They are the primordial atoms described by Mrs. Anni Besant in her "Occult Chemistry". What is effective is not these primordial atoms as such, but their specific spiritual aura, which permeates and influences the diluent of the medicine. This is one of the secrets of high-potency homeopathy, and only esotericists can grasp it.

And by no means every homeopath is an occultist; on the contrary, only a very few are. In low potencies, the physical substance can still be detected chemically or chromatographically. Its effectiveness is also obvious to materialists. At higher and highest potencies, where the distribution of matter exceeds measurability, indeed human understanding, where only spiritual forces can be at work, opinions differ. Even the old master Hahnemann is rejected by his successors today because in his later years he only prescribed the 30th potency, i.e. a high potency of a remedy. And he did not let the patients swallow the remedy, but only let them smell it. What minimal doses enter the body in this way? Or did Hahnemann not want them to enter the body at all? He entrusted them to the breath, which is our most important link to the etheric force, to Ida and Pingala, the etheric energy channels. Thus, he reached

he into the internal workings of his patients' chakras. It was not so much the remedy that worked, but the Arcanum.

An infinite number of steps are necessary to produce a homeopathic remedy. Each potency must be shaken vigorously ten times. How many shakes are necessary to produce a D 2000? Even more work is necessary to triturate substances that are insoluble in alcohol and water, such as sulphur or gold, to such a small size that they become soluble after all. Hahnemann prescribed that such solid substances be triturated for four hours in a body containing lactose.

In doing so, the potentising physician concentrated on the remedy being created, on the unconditional desire to help, and thus transferred his will to the medicine and the sick. Today, when this work is only carried out by machines, one should consider whether Hahnemann's method was not the better one. There are still healers who produce everything themselves, and whose life magnetism can contribute to healing. Of course, the machine-produced remedies are not without effect. What mainly works in them is the specific electricity created by mechanical potentisation, which acts on the specific electrical processes in the body. This specific electricity is equivalent to the auric power of a substance. It is released when an atom disappears from the physical plane through particularly high potentisation. It then continues to exist in its astral form on the astral plane and in its mental form on the mental plane. These higher forms of the primordial atom are themselves centres of spiritual and mental forces, which first act on the mental body, then on the astral body, and finally on the physical body of the human being. This is also stated by Dr. Lutze, Hahnemann's first student: "A touch releases its soul through potentisation"; it is not the poison, but this that acts on the patient, i.e. an effect from soul to soul; this is why certain medicines also have an effect on mental suffering, despair, pessimism, jealousy, laziness, etc. Imaginary ailments, i.e. those that have become real through imagination, account for a very large percentage of all illnesses (50 to 70 percent). From our magical training, we know about the great power of imagination. It gives rise to imagos, whose vitality becomes stronger than that of the sick person.

They feed off him and at the same time increase the number of negative mental elements that he already carries around with him. These disease-promoting elements grow and thrive, and with the growing self-awareness of their unconscious owner and his fellow human beings, they ensure that one day they will turn from parasites into masters of man.

They make him sick, even possessed, and drive him to all kinds of crimes. They are what we ignorantly call devils and demons. They are spirits, but created by humans, they bear the distorted face of their creators. Terrible vampires, they rob people of their life force and become immortal.

The therapist's task is to identify these elementals and destroy them using appropriate psychological and physical means, or to give the patient the power to destroy them. Only magically trained healers can do this. The demons should not be exorcised, but destroyed, and their lives should serve the doctor and the patient. The sooner this destruction takes place, the better. In his book "The Way to the True Adept", Bardon describes the destruction of elementals. However, these are consciously created beings. Bardon says that they should only be granted a limited lifespan, but then destroyed. These beings grow, on the one hand consciously promoted by the will of the magus, and on the other hand vampirically through their own self-awareness. At the end of their lives, they have much more vitality than their creator had given them.

The magus can absorb this additional life force once he has acquired the necessary knowledge. Like so many things, this cannot be taught. A true priest-doctor knows... and thus draws enormous power from killing demons. The tradition of the Arab sage states: "A demon cannot die. You can only destroy it by licking up its blood. Once you have done so, you are invulnerable and indestructible, master of all the magical powers in the world, for the life of the demon lives on within you..." This, too, is the Arcanum!

And finally, we ask ourselves why diseases still exist when the remedies for them have long been available. Well, for one thing, we lack priest-physicians, and for another, the karma created by human beings themselves must also take effect. To what extent can a physician counteract karma?

These are questions, questions... They can only be answered by one doctor, namely the one who is a true master, who knows how to "bind and loose". He releases the karma from the sick person and places it on the group souls of plants and minerals, thus accelerating their evolution.

This is the Arcanum of Paracelsus.

PURER SOURCES

Johannes Schräpel

I believe that on a glorious evening in
the melancholy autumn,
when I am immersed in Kant or Nietzsche, suddenly
white, soft hairs lie among the black letters;
the pages of the book tremble softly,
bathed in the glow of the last rays of
the sun; a fine, light voice speaks:
"I am a messenger from the
beyond!" And I cannot answer,
only smile:
So that was life!
A delicate hand
Lay gently upon my head,
and the transfigured voice asks softly:
"Wasn't that
enough?" Then I
jump up and cry out,
almost angrily:
"Life was beautiful, fabulously
beautiful;
and the pain you speak of,
insubstantial being,
I cast them
millennia ago
into the depths of oblivion,
where hanging gardens spread
their colourful, intoxicatingly
fragrant splendour of flowers.
Oh, life was beautiful, and
the thirst

was far from quenched!" –

"So come,"

replied the voice,

"I will lead the souls

to purer sources of life down the

marble steps!" – And I follow

— where to? where to?

— And the shell

remains...

(From the poetry collection "Ewigkeitssucher" [Seekers of Eternity])

THE PENTAGRAM OF THE COSMIC PRIMORDIAL SOURCE (PART 2)

ON THE MAGICAL PRACTICE OF PENTAGRAM MAGIC

As I already mentioned at the end of the essay in Part 1 of this treatise, in the previous March issue, there are further additions to be made regarding the mystery of the pentagram symbol. Below, I will first provide some practical instructions for its magical use.

Since ancient times, the pentagram in its original form has been used as a primitive representation of the human form.

This already gives a certain indication of its practical application in the field of magic. However, it is imperative that the magus become thoroughly familiar with the study of the magical awakening of the chakras in the etheric body of man. This is very important and facilitates his penetration and understanding of these magical disciplines. (This introduction is dealt with in detail in the May 1951 study booklet. There is also a brochure with the same title).

Since the pentagram symbol is a primitive representation of the human being, when the symbol is placed with the point facing upwards, this point can be regarded as the head of the human being and can be thought of as filled by the will chakra, by the intellect and the mind of the human being. From there, his will impulses emanate, with which he fills the entire symbol in a directional manner.

When the magus consciously draws the pentagram, starting from the tip and drawing the line down to the right, he fills the symbol with his impulses of will, and thus it has a powerful effect in all magical invocations, whether astral or mental.

When used correctly for magical purposes, the symbol of the sun belongs at the top point. Which

symbols should be placed in the other corners of the pentagram depends on the intention of the invocation and on which other planetary and other forces the magus wishes to draw upon and activate.

These forces are activated by the energetic impulses of the sun. If, for example, the magus intends to draw on lunar forces, the moon symbol belongs in the lower right corner of the pentagram. If the intention is to unfold Venus or Mars forces, the relevant planetary symbols should be purposefully inserted into the corresponding points.

The pentagram can also be designed as a pure defensive symbol by placing a Mercury symbol on each of the two side points and a Mars symbol on each of the two bottom points. In this way, the symbol is filled with pure energetic impulses which, based on the Mars-like will of the wearer, develop immense defensive powers. The two sideways points resemble the outstretched arms of the magus and symbolise his Mercurial will and creative powers radiating from his palms.

If the symbol is placed with its tip pointing downwards in magical use, it has a purely astral effect, in that the symbol, with its counterpart, receives the forces drawn in through the root chakra and thus fills itself purposefully, not with spiritual forces, but with astral sexual or erotic desire impulses. For this purpose, the planetary symbol of Mars is to be inserted at the tip of the inner pentagram resulting from the drawing, clearly expressing that the activated sexual forces of the root chakra are to enable the attraction of demonic astral entities. The other corners of the inner pentagram are to be filled with the respective planetary symbols to be invoked, depending on the intention and purpose of the incantation.

If, for example, one wishes to make intermediate beings visible or tangible, one should use the moon symbol or the Venus symbol. If one intends to summon gnomes or dwarves, one should prefer the symbol of the earth, and for nymphs or undines, the crescent moon symbolising a bowl.

Based on their training, magicians must think through the appropriate interpretation of the symbol themselves in order to make it effective. There are many possible variations in the execution. For example, instead of the planetary symbols, one can insert the names of the demons associated with the respective planets or their seals.

In addition to the corners of the inner pentagram, one can also add the magical number equivalents of the demons to the outer points in order to achieve greater effectiveness.

It is, of course, very easy to assume that this magical use of the pentagram symbol has a purely black magical character due to these arrangements. However, since the advanced magus knows and accepts no difference between black and white magic, both terms are only relative for him. For him, magical discipline is purely an occult science. The end justifies the means, as the Jesuit doctrine quite rightly says.

The following drawing of an invocation pentagram symbol may serve as a prime example. It comes from the estate of Master Rechartus, who received it directly from the world champion Therion as special instruction.

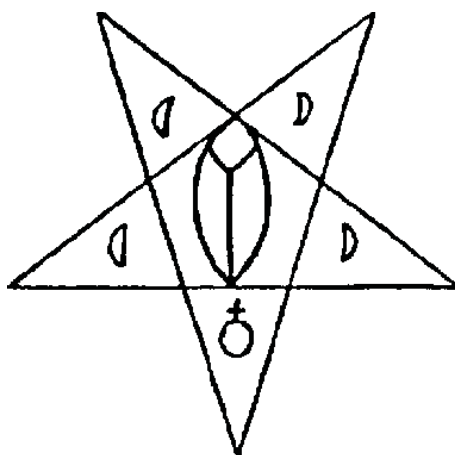
The magus is instructed to carve this symbol into the bark of a solitary, very old tree at eye level in a secluded area using a magical dagger or knife, assuming that this tree is home to an ancient tree spirit. One must imagine that this magically executed drawing of the pentagram symbol acts like a call sign over a distance of approximately 7 km. Its emanations, which are imbued with the will of the initiated magus, are noticed and felt by all intermediate beings in the vicinity.

For them, it is a sign that a magus initiated into high magic is present in their domain, and they come to see him, greet him and offer him their services, or to receive his commands, which of course can only be carried out through magical practices. It is not necessary, of course, to reproduce this drawing exactly and well

; it should only be made with the strongest concentration of will, desire and imagination. The best time to do this is at dusk during a full moon or the first phase of the waxing moon.

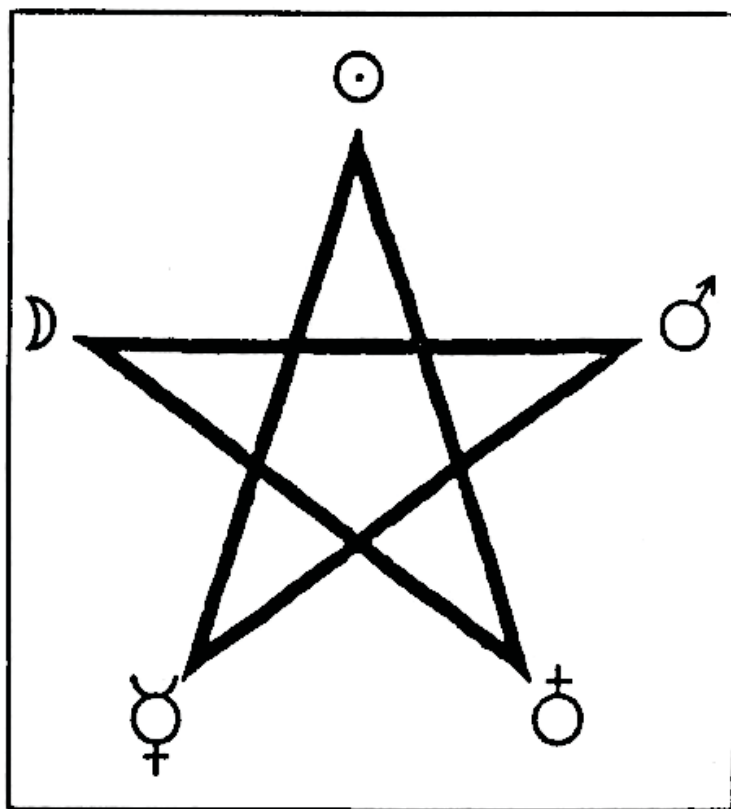
Before the Master Magus departs, he should carefully erase the summoning drawing, expressing his gratitude to the intermediate beings and offering benevolent words of farewell.

(The author of this essay had the personal opportunity to witness the arrival of these intermediate beings during a meeting with Mstr. Therion in a secluded valley of the Thuringian Forest.)



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Dr Birven, The Art of Living in Yoga and Magic, Pentagram Ritual, p. 127. Study Booklet, January 1951, The Magical Invocation of Earth Beings and Gnomes. — Study Booklet April 1951, The Astral Plane and Its Significance for Practical Magic. — Study Booklet May 1951, The Magical Awakening of the Chakras in the Etheric Body of Man — Study Booklet December 1959, The Invocation of the Great Pan. — April 1955, The Secret of Magical Protective Glyphs. — December 1957, The Theory of Evolution of Intermediate Beings.



Planeten	☉	☽	♄	♃	♅
Zahlenwert	1	8	2	9	10
Zeichen	⋄	⌘	⌘	⌘	⊗
Sephiroth	Kether	Hod	Geberah	Yesod	Malkuth
Gottesnamen	Ehieh	Elohim Sabaoth	Elohim Gibor	Sadai (Elhai)	Adonai Melech
Ziehen des Pentagramme					

Diese Zeichnung gehört zu dem 1. Teil dieses Artikels im März-Heft 1963.

RITUAL DES PENTAGRAMM

VON BR. . LEONARDO

HYMN TO SUFFERING

Johannes Schräpel

O suffering, forgive me!
How could I curse you,
how could I cry out for light!
You hung over my shoulders like night, heavy,
dragging night;
you remained silent —
yet in your great eyes
glowed silent compassion like a bonfire.
And a question rowed through the
darkness, quietly towards me.
Tears wet my cheeks; I stood motionless;
that oar stroke came:
Why does suffering have compassion? — —
And as I pondered, I found a pearl in my
own heart;
it radiated pure tranquillity into the
darkness, and I realised: from now
on, a quiet celebration and an eternal
glow must weave their way into my
soul!
And all the foolish desires, the unfulfilled ones, fell
away like trinkets
the original festive dress.
Another, purer universal desire fills the
silence:
Sorrow, stay, stay!
You walk with me through beautiful gardens at dusk,
through the fairy-tale realm of life,
and whisper to me many
things that others do not
know.

How lonely I would be if
you stayed!
Sorrow, if you command,
without weeping,
I will dig my grave today!
Sorrow, stay! Sorrow, stay!

(From the poetry collection "Ewigkeitssucher" [Seeker of Eternity])

May 1963

PAPER FOR

APPLICABLE OCCULT

LIFE ART

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MAY 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

LODGE AUSTRALIANA FRATERNITAS SATURNI

LECTURE GIVEN IN ORIENT MELBOURNE

by Mstr. ∴Heliobas.∴

Foreword

At our last study evening, I already pointed out that from now on, our work will be guided by very specific considerations.

The aim of this period is to familiarise everyone with the fundamental esoteric concepts to such an extent that, once we have discussed the individual points and problems, everyone should be in a position to define their own world view from an esoteric perspective and to set this out in writing in accordance with the provisions of the "GRADUS MERCURII".

There are good reasons why we must do this, because

- : only what we have in black and white, so to speak, can serve as a reference at any time to represent our philosophy of life to others;
- : only that which has been matured to the point of being formulated in writing is truly anchored within us, has been experienced and therefore forms the basis of a conviction;
- : Only in this way do we have the opportunity to control our inner development and prove the value and authenticity of our studies in order to advance our personal development.

From now on, we will systematically review each point of the required position statement and read through the relevant references in the study booklets, which are to be regarded and used as fundamental guidelines for our spiritual orientation.

In this way, it is to be hoped that, at the end of the lessons leading to this goal , we will all have a clearly defined, ideological foundation

from which each individual can then continue to delve into the still closed grounds of knowledge in their own way.

All paths are open to us and we should acquire knowledge and insights in many ways, but not everyone is equally predestined for a particular discipline.

That is why the Grand Lodge leaves it up to each individual to choose the areas that particularly suit him or her for possible later specialisation, in order to enrich the work of the Lodge through a special contribution.

However, fundamental studies in all the most important occult disciplines are a prerequisite for this, because in some way every occult discipline, especially every deeper penetration and every mastery of it, is linked to the psychic-spiritual development that is achieved through these preliminary studies. The "magical human being" must become a reality before it is possible to apply the magical powers acquired in the service of human evolution to everyday life, otherwise demonic forces will determine our development and force us into their service.

Therefore, at the beginning of all educational work, the goal must be to transform a spiritually unfree, unawakened human being into a spiritually elevated, independent, inwardly completely transformed, magically trained human being who knows the path and goal of their development.

At the beginning must be the "development of the personality according to its own laws", that transformation which ultimately forms us into Aquarian human beings, capable of working on the great tasks that are set for humanity in this age.

We can only be useful for this if we voluntarily undergo this transformation, if we consciously prepare ourselves in this incarnation for the tasks in our next incarnation.

That is why we consciously place ourselves under the educational school of SATURN.

Self-determined personality development.

It is necessary to reflect on the extent to which, in human coexistence, the right to assert one's personal free will against the will of another person applies.

The spiritual transformation that will slowly but surely and tangibly take place in the lives of each and every one of us may confront us with situations in which a clash with other people's views and desires becomes inevitable, and this may perhaps escalate into a trial of strength in the course of which we have to give watertight reasons for our "otherness". This problem becomes particularly significant in a marriage where the spiritual interests of the partners have developed in opposite directions.

When we speak of "otherness" here, we are not referring to that pathological otherness, which very often has its origins in the unfathomable depths of conscious and unconscious experiences that are only accessible to psychoanalysis, but rather a strong sense of personality based on conviction, which inevitably expands into a particular form of individualism.

Part of the systematic personality training we practise involves cultivating our SELF-AWARENESS in such a way that we mature into individualists whose charisma paves the way for their SELF-WILL to be realised. The "I-WILL" is something different from what civilised herd people call will. This will is only covetousness, lust for power, instinct, passion, at best a disciplinary rod for thoughtless and will-less masses of people.

At humanity's current stage of development, the "I WILL" is not yet the expression of our innermost, most sacred desires, visible in corresponding actions.

The spiritual impulses that underlie universal human rights are not even close to being effective in human coexistence.

How else could spiritual and physical enslavement still persist?

What are "universal human rights", what do we mean by them?

According to the natural law doctrine of the 18th century, "human rights" are the innate, inalienable rights of every individual to freedom of action and movement. The French Revolution, in which we can already see the first glimmers of the intellectual upheaval and revolutionary ideas and developments of the approaching Age of Aquarius, explicitly declared freedom, property, security and resistance to oppression to be

"human rights".

According to the stoic legal and political philosophy of antiquity, "natural law" is understood to be the law based on human nature and therefore immutable, which is founded on the similarity of human nature at all times and in all places. A community of people and states based on natural law and encompassing all human beings is regarded and recognised as the visible manifestation of a cosmic ALL-REASON.

It unambiguously enshrines the basic rules for harmonious coexistence in a human community.

Today, after more than 2,500 years of sociologically analysable human development, this vision of an ideal form of society is still forward-looking, still a dream. However, a community of people and states based on natural law and encompassing all human beings is not the grandiose idea of some world reformer, but a cosmic requirement.

Anyone who, in a cosmic vision, sees things in their spiritual context, the developmental tendencies under the influence of planetary beings, the laws and goals of evolution in the macrocosm, the mighty struggle for the liberation of the spirit chained to matter, it becomes clear that the realisation of this form of community must remain in the future until human beings are ready for it.

But it also becomes clear that this can only be achieved by tearing down artificially erected barriers, devalued commandments and prohibitions, tendencies

zious dogmas and misleading beliefs could begin. From an esoteric point of view, this is the justification for all revolutions, for they are the beacon for a new round of development.

This development is continuing in the tendency of certain interest groups to join forces, which is already taking on an almost international dimension today.

These processes are clearly evident in recent contemporary history. But these are still interest groups that benefit a minority that knows how to protect ITS interests, which inevitably leads to further intellectual oppression and economic, material and even physical enslavement.

Inventions that would benefit humanity on a universal basis are bought up and misappropriated by such interest groups because otherwise there would be no more dividends to reap. — scientists, who already hold the key to unlocking an era of grandiose technical and economic progress, must use their knowledge on behalf of the state to destroy everything that has been achieved so far, and the "gentler voices" of the discerning are drowned out by the propaganda drums of the press, radio and television. Behind all these events stand the Mahatmas of the dark light, who for the time being still have the final say on the course of events. — But for how much longer?

In connection with the development outlined here on a broader, human historical basis, the self-determined development of an individual and the complex facts that seek to prevent this take on a more specific meaning.

From what has been said, it can be concluded that human development and the individual development of a single human being are causally related.

For if the unrestricted recognition and exercise of inalienable human rights has become a matter of course, ultimately leading to a cosmopolitanism that, as a specific developmental goal in human evolution, must provide the basis for even higher

If the development goals set in even more distant, far-reaching rounds of development are not achieved, then the opposite effects that stand in the way of the development of the individual into a spiritual personality are ultimately the cause of a slowly unfolding human evolution. The removal of these obstacles, which may force the I-WILL to give up itself, is therefore a prerequisite for our development into spiritual personalities, and this results in the right and duty to assert our personal free will against the will of another person. However, a person's will only has a right to self-assertion if they are truly aware of their true desires, if they know cause and effect and also acknowledge their consequences.

Our own personal struggle with the obstacles in our lives is our personal contribution to human evolution, to the liberation of the spirit from the shackles of its gross material prison.

How we face this struggle, what weapons we use to fight it, how we endure victories and defeats, determines our spiritual maturity, our worldview,

not a particular philosophical system for seeing the world and things around and within us.

but rather the level of consciousness from which we see and evaluate things and people.

So it is all a question of worldview, both in other people and in ourselves. Worldview is a matter of conviction, the result of experiences and events, evaluated into insight and shaped into a form of confession.

This should be the starting point for some more detailed considerations and meditative insights.

The beginning of any objective interpretation must be a definition of the terms under investigation. A common basis must be found as a starting point for a common understanding.

What is PERSONALITY DEVELOPMENT?

In a treatise by the Master on the human ego, we read the following:

When perfect unity once gave birth to life, it scattered into countless spiritual sparks that sank deeper and deeper into matter, penetrating it to create new life. But they always carried within them the memory of the perfect womb that gave birth to them, the connection with the cosmos.

Thus, all beings bear the yoke of compulsory development within themselves; it is borne by stones, plants and animals deep in their subconscious in the sacred twilight, but only the being known as "human" is capable of experiencing the bliss of awakening and becoming conscious. Only the human ego becomes aware of its spirituality and its cosmic origin.

Thus, human beings began their journey through the worlds, ascending from stage to stage, on the one hand according to biological laws, but on the other hand constantly maturing spiritually and purifying themselves through the law of reincarnation.

Here we are talking about the "ego" as the divine spark, the spiritual part of the three-dimensional concept of "personality".

Our esoteric preliminary studies have already led us to the realisation that human beings, as entities, are closely connected to the cosmos in terms of their development, and that as microcosms they are an absolute reflection of the macrocosm.

It is absolutely necessary to see our cosmic connection in such a grandiose view.

This allows us to see the small and seemingly big things of our everyday life in the right perspective, as nothingness, especially those things that present themselves to us so boldly as "importance".

There is nothing more important on this material plane of experience than to advance one's personal development.

Now it has been said that the age of the ego can be measured in millennia. This begs the question of what happens to all the experiences that accumulate over

this path through the millennia made by the ego. One could not speak of development = change if a certain state did not change accordingly with the addition of other aspects.

If we substitute the word " " (to develop) with the word " " (to unfold), we find a trail that leads us to a new perspective.

It is not us, but the ego that develops, first and foremost. "IT" develops out of its envelopes, attachments and respective states of consciousness, not in the sense of a growth-like change, but in the sense of stripping away, of liberating itself.

This undoubtedly refers to the mind's attachment to the material world of experience, which subjects the ego to the physical plane of development. The experiences on this path of suffering towards liberation are the cause and effect of the insights that the ego gathers from each incarnation and which slowly condense into character qualities that determine the state of maturity on the soul basis, the second dimension of the concept of personality. Consequently, certain insights must be formed in each incarnation, the crystallisation of which from the substance of bipolar experiences is a necessary prerequisite for the overall development of the ego. If such insights are not formed, the liberation of the spirit and its return to its origin cannot proceed.

This character development into a complete human being is a decidedly different aspect from the centralised, purely spiritual vibration; it is already a subtle condensation of the pure spark of spirit on its way to materialisation.

Character is therefore the essence of the knowledge gained from experience.

This form of knowledge in the subtle realm is the concept for the physical human being, according to which this image of humanity materialises on the third dimensional level of the concept of personality, matter, in order to provide the basis in this material form for the experiences necessary for self-knowledge

. We can therefore define the concept of personality development as follows:

Personality development encompasses the maturing process of an ego from becoming aware of the beginning and end of its cosmically conditioned evolution to its complete dissolution, to the Absolute, the Origin.

As long as an ego has not become aware of this, there can be no question of spiritual awakening, and it is very likely that the present incarnation of such an ego contributes little or nothing to the liberation of the spirit from its bonds to matter.

We do not want to and cannot judge this outright in a negative sense, nor are we called upon to do so, but it is undoubtedly justified to say that the decisive contribution to the development of evolutionary stages can and will only be made by those who are spiritually awakened.

There is no doubt that the spiritual laws of maturity for the evolution of humanity exist in an impersonal obligation; it is a voluntary decision to affirm these laws as a personal obligation and to recognise them for one's own life.

The Secret Doctrine says:

"Humanity is the grey cerebral cortex of the Earth entity, with which it thinks." We can say that it is a goal to be absorbed as substance into this grey cerebral cortex, which of course only encompasses the spiritual part of humanity, instead of participating as building materials in general cell structure, or even being washed away and expelled from the organism as waste products.

Three-quarters of humanity is merely manure for their intellectual upper class.

Where do we, each and every one of us, stand in this process of maturation? Have we become so aware of our obligation to the spirit that we recognise the "priority of the spirit" in all things and all circumstances as the first condition and consciously put it first?

The following follows from what has been said:

From an esoteric point of view, personality development is a grandiose maturing process of cosmic proportions, which is only related to the physical human being in its third, lowest aspect.

This relationship is determined on the one hand by spiritual impulses anchored in cosmic laws of evolution, and on the other hand by insights gained from the experiences of previous incarnations.

Furthermore, personality development is not to be equated with the growth of something embryonic into something perfect and fully grown, but is rather a gradual unveiling, a liberation of something perfect from a time-bound, unworthy covering.

Just as the perfect work of art is hidden within the stone, gradually revealed by the artist's hands as they chisel away the unnecessary until it corresponds to the spiritual archetype of his artistic vision.

Next, we must ask ourselves: To what extent is this maturing process subject to its own developmental tendencies?

To what extent do these tendencies justify opposing this inherent lawfulness as a will of its own to every other will?

At the beginning of our consideration, we said that spiritual maturity, the level of consciousness from which we see and evaluate people and things, determines the fundamental diversity of each individual's world view.

The measure of our knowledge is therefore the standard of value we apply to people and things, which is ultimately the decisive factor for what we consider to be

Bear witness to and accept "truth".

There is no absolute truth. There are only truths corresponding to our respective knowledge and analogous to the level of consciousness on which we stand, and we have seen that these are by no means fixed values, but rather values that are subject to individual development. The respective view of things, of facts and their secret connections, is for us the absolute truth until experience and

absolute truth until experience and experimentation yield a new view of things that is closer to the transcendent. And we will then assert these just as courageously with Luther's formula of conviction: "Here I stand, I can do no other," as was our conviction before.

Only by becoming aware of opposites, by consciously experiencing the many aspects of our human existence as an expression of a unity that is ultimately related to the absolute, will we come closer to the hidden essence of truth, once our mind has freed itself to such an extent that it reaches those heights of consciousness.

But this knowledge should give us the courage to act, to assert ourselves in the face of the masses, the undifferentiated, who do not yet know the law of their own will.

The vision of truth in our worldview, attained through higher knowledge, is and must remain the legislative authority to which we rightly and actively submit. If we allow others and other things to have a say here, we are committing, in the truest sense, a "sin against the spirit".

We have consciously submitted ourselves to Saturn's educational influence so that it may educate us to become people who can consciously take on and fulfil a task in the service of human evolution, and we know that the crystallisation of our personality in the sense of the definition given can only take place through suffering and pain. What can we show for ourselves other than the harvest of our lives and experiences to date?

That we rebel against the inhuman hardships of our personal fate,
that we still and again and again ask "Why" instead of "What for",
that we still think, act and judge according to the law of the many instead of obeying the law of our own will,
that we are more concerned about the opinions of others about us and our actions than the judgement of the inner voice of our true self,

that we are still only seeking to satisfy our desires instead of striving for freedom from need, and thus, instead of promoting the liberation of our spirit, we cause its deeper entanglement,

These are the results that our experience has produced.

Which of these can contribute to the development of an autonomous personality?

Which of these things are an expression of our innermost desires?

Do these things reveal a difference that would justify asserting itself over others?

At the beginning, a question remained open to which we still have to give an answer.

It was said that the Mahatmas of the dark light still have the final say on the course of events for the time being.

The answer must be given by us!

In the quotations from the Master lectures, there is a sentence that says:

"There is a deep meaning in the fact that it is precisely on this earth that the path of an ego can be decided for long periods of time."

These words place a grave responsibility on all of us who are to help determine this direction by making it visible in our own lives.

Let us always remain conscious of this responsibility!

WHY SATURN?

by Mstr. ∴Heliobas.∴

Why Saturn? We must be able to give a valid answer to this question at any time and without hesitation, because it is the first and most logical question that is asked of us in relation to our membership of the FRATERNITAS SATURNI.

This presupposes that we first ask ourselves this question and also have to give ourselves an answer.

People with some capacity for thought must arrive at this question through logical conclusions, for there must be a reason why people unite under the sign and name of Saturn to form a brotherhood.

Without knowing the connections, it is somehow noticeable that cosmic lines of connection lead to the mysterious planet, which somehow influence our human destiny in a formative way. Those who struggle with this question with such a basic attitude will certainly one day receive an answer that will be both true and convincing.

However, this question may also arise from other motives.

People with only limited intellectual interests will only want to satisfy their childish curiosity with this question, not a desire for knowledge.

People with prior knowledge of astrology will be better equipped to draw their own conclusions, and it is precisely for this reason that these people may detect an undertone of fear in this question, because for them Saturn is only the planet of misfortune and death.

Saturn has not yet revealed itself to these people as a friend in its higher octave.

What do we say to these questioners?

To satisfy mere curiosity, it may suffice to point out that our brotherhood strives to align itself with the spiritual structure of the Aquarian Age

, that Saturn, together with Uranus, is the ruler of the zodiac sign Aquarius and therefore plays a special role in the development of this age.

We owe ourselves and all other honest seekers a more profound answer. We must give these people an answer that frees them from their fear of the karmic planet and enables them to find a new spiritual orientation.

In order to arrive at an objective and clear statement, we must draw on the findings available to us in the research and interpretative results of cosmogenesis, cosmosophy and esotericism.

Astronomical facts are of no interest to us in this context, as they are the least likely to provide us with answers to what we want to know.

Nevertheless, as a starting point for the prerequisites for astrological evaluation, let us briefly note a few salient points:

Saturn is the planet "with the ring". It is the furthest planet from the Sun in our solar system and is therefore barely visible to the naked eye. It has a dull, leaden sheen. Its average distance from the Sun is 1,426 million kilometres (837 million miles). Its orbital period around the Sun is $29\frac{1}{2}$ years.

We are now far more interested in what ASTROLOGY has to say about it. The explanations given by Alan Leo, a controversial authority among contemporary astrologers, in his textbook "Art of Synthesis" about Saturn may serve as a valid reference:

Saturn is the most significant planet in all horoscopes for our current stage of evolution. It denotes the critical stage between the real and the unreal, the true and the false, the subjective and the objective, between light and darkness, good and evil.

"It is by no means an absolutely evil planet, but its limiting and materialising effect gives it more cause to be designated as a direct and deliberate malefactor than any other planet, because of the densifying and inhibiting influence it exerts; but while on the one hand it gives stability and firmness, on the other hand it equally favours weakness and instability.

Like the other planets, it also has a dual aspect, but its radiation, which permeates matter, drives good and evil to greater extremes than any of the other planets.

The influence of Saturn is thus always at work where degradation, degeneration, falsification, humiliation, servility and shame come to light, but it is equally effective in martyrdom, where true humility, reverence, perseverance, endurance, self-sacrifice, self-denial and cheerful serenity are evident — as the work of the purifying angel Saturn.

Saturn is in every respect the planet that purifies and refines, and for all those who strive for purity, virtue and modesty, the words

"Blessed are the pure in heart, for they shall see God" have a deeper meaning, for those who live a life as moderate as Saturn demands will have the gates of heaven opened to them and they will know as God knows.

"In its threefold mode of action, Saturn governs all human activity, and therefore it is the unrestricted lord of fate and destiny."

Saturn, as lord of destiny, confronts us with crystallised thought forms from the past, merging, so to speak, the leaden grains of "karma" from previous lives, so that ignorance, pain and suffering arise.

Nothing proves more clearly the fact that every human being is absolutely 'the architect of his own fortune and his own executioner' than Saturn's rule, in the restrictions and bonds that every human being

has forged for themselves in previous lives in the nature of their desires and deeds, for Saturn is the reaper; in other words, the life into which we are born and the physical body we carry is the harvest of the seeds we ourselves have sown before.

Saturn, as St. Peter, keeper of the keys to heaven and hell, guards the path that leads either upwards or downwards between light and immortal life and darkness and the death of our earthly mortal self.

In an esoteric sense, Saturn is the planet that buries the "self" in the material world and chains it to the lower mortal shells.

Therefore, it determines the part of the externalised ego that represents the sum of our personality, the soul that has become half-animal, half-human, whose immortality is conditional, dependent on our desires, which must be polarised towards heaven rather than earth, and also dependent on the merging of our personal will with the divine-cosmic will, when true humility, which arises under Saturn's influence, recognises the will of the "Father" as the greatest, all-encompassing love that draws all people to itself."

These explanations provide a clearer picture, especially the realisation that Saturn, in the service of the Solar Logos and at the same time as its opposing negative principle, is entrusted with special tasks, which it carries out with relentless severity.

Here lie secrets that even astrology cannot provide us with a definitive answer to.

The key to these secrets lies hidden in the ancient wisdom of esoteric secret sciences; there we will find the only correct answer to our questions.

But before the ANSWER comes the duty of tireless searching; Saturn does not reveal his secret to the unworthy. Christian Morgenstern aptly says:

"He who cannot search as only a suitor can,
remains under the spell of sevenfold veils."

In order to properly understand the trains of thought of esoteric teachings, it is necessary to point out a few basic concepts.

First and foremost, it is important to remember that esotericism refers less to planets and more to planetary beings. Every planet is a being, a spiritual centralisation of cosmic formative forces, whose centre is a cosmic intelligence with theonic and demonic, constructive and destructive principles. That is why it is always said that every planet vibrates in a lower and a higher octave.

(To be continued)

June 1963

PAPERS FOR

APPLICABLE OCCULT

LIFE ART

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WHY SATURN?

by Mstr. ∴Heliobas.∴

OCCULT PRACTICES OF THE GYPSIES

by Fra Ptahhotep

JUNE 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

1963 - 90

WHY SATURN?

by Mstr. ∴Heliobas.∴

(Conclusion)

We know that polarity and duality are manifestations of universal cosmic laws, necessary prerequisites for any cosmic unfolding of power; without bipolar division, there would be no tension, no movement and therefore no life.

We are also aware of the fundamental hermetic truth: "As above, so below; as below, so above"; this analogy is the foundation of many truths.

If we find duality in the microcosm as a cosmic law, then all things in the macrocosm must also be shaped according to this law. So if light necessarily presupposes darkness as a complement to its manifestation, it is idiotic folly to despise "dark light" because it is not light, if one prefers one polarity to the detriment of its opposite pole.

It seems that this has been the case for thousands of years, because since time immemorial, the concepts of light and darkness, good and evil, positive and negative have been subject to an absolutely unequal evaluation, and even in so-called "knowledgeable" circles have not deviated from this erroneous view.

This shift in standards of evaluation, particularly in the Age of Pisces, under the influence of Christianity, which rose to become the dominant spiritual power with its ecclesiastical organisational character, has created a situation in which the negative principle is condemned wholesale and only light, good and positive are considered divine aspects.

Nevertheless, the cosmic law of duality, bipolarity, existed since "FOHAT", the positive, active impulse of will, broke away from the primordial state of purest, divine harmony and created the archetype of all future life in the primordial substance.

Nevertheless, we come into personal contact with this process, described by the triangle symbol, every day, wherever and whenever we observe these things in the microcosm or macrocosm.

As an excuse, it may be said that we originate from the positive principle and will return to it at the end of our evolutionary path.

However, it is forgotten that at such heights of spiritual existence all opposites are balanced, and it is also forgotten that for the sake of our evolution on this planet of suffering we are interwoven into the areas of tension and force fields of the Sun and Saturn, that is, both principles, and that at the end of our paths we must bring with us the experience of all our paths between light and darkness, good and not-good, as the harvest of life.

Expansion of consciousness never arises from a unipolar or static state of being.

We must use such considerations as signposts if we want to come closer to the secrets of Saturn.

And as long as we are not yet able to intuitively discern the answers to our questions from higher levels of consciousness, to receive them as cosmic truth, we are dependent on what the "masters" proclaim to us as truth.

In this context, we must consider a second important connection of ideas: the theory of evolution.

According to esotericism, the divine spark of spirit within human beings struggles to free itself from its bonds to matter. In other words, this means the regression of the human ego from the depths of materialisation to spiritualisation — this is the path of evolution. However, evolutionary development presupposes involutionary development. Accordingly, involution is the path of departure of the divine-spiritual spark from its spiritual home into the desolation of the deepest, most spiritless materialisation, the descending path from the impulse of separation to the lowest level of materialistic densification.

It is the first act of a grandiose cosmic drama, the second act of which began with evolutionary development.

The relevant reports all testify to the same fact, namely that the development process of the divine spiritual spark, which extends over periods of time of enormous dimensions, leads back to its origin via the fall into matter, incarnation, the overcoming of matter and the spiritualisation of matter.

According to the law of analogy, it is therefore also an expansion of consciousness for the divine spirit to separate itself from harmony, the state of static calm and balance, and to experience polarity. However, since we are dealing here with divine states of consciousness, with immutability that we cannot even imagine, the divine spark of spirit always remains aware of its divinity and permeates even the deepest and densest states of being with its inalienable spirituality.

Paul writes in his first letter to the Corinthians (2:10-11):

"But God has revealed it to us through the Spirit, for the Spirit searches everything, even the depths of God. For who knows what is in man except the spirit of man that is in him? So also no one knows what is in God except the Spirit of God."

What is presented here in Christian dialectics to justify a theological thesis can also be considered proof of the accuracy of esoteric insights.

Where else but from divine revelations could this knowledge come from? This is easy to prove.

What we can use as a reference for our argument are rudiments of reports of primeval events, some of which date back to Atlantean and even Lemurian origins.

It thus originates from INVOLUTION rounds, in which human consciousness and cognitive abilities were still close to the pure sources of spiritual origins, and the possibilities and prerequisites for intuitive cognition and extrasensory perception existed to a completely different degree.

In our present state of profound materialisation, it is difficult for us to imagine how fundamental the connections to the spiritual source must have been at the beginning of the descent into materialisation, how the divine spirit was able to create its respective conditions of existence at that time through its sovereign mastery of the cosmic formative forces and cosmic laws. The first pages of the Bible literally describe how people at that time spoke and walked "with God". These conditions of life and times are vividly depicted there in mythological terms.

In the meantime, over unimaginable periods of time, the descent of the spirit into the lowlands of gross material densification has progressed to such an extent that we have already passed the lowest point and the conscious detachment from a totally de-spiritualised view of the world and life is beginning in those people who are predestined for it.

These are the areas of responsibility of our brotherhood, and continuing this line of thought may also provide an answer to our question: Why Saturn?

The fulfilment of these tasks begins with the development of an autonomous personality, as discussed in detail in Study Booklets 21 and 31 and hinted at in many others.

Each of us is individually interwoven with our being into the cosmic connections between the Sun and Saturn, for each of us has a bipolar physical and spiritual disposition. What distinguishes us is our individual attitude towards Saturnian education.

Those who have understood that the key to understanding the mysteries of Saturn lies in overcoming the concepts of good and evil, in reconciling all opposites on a higher level of the spirit, can and will reveal Saturn in its higher octave as the principle leading to deepest spiritualisation.

To such a person, Saturn is the dark brother of light.

May this grace be bestowed upon us all.

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Fahrenkrog

Lucifer

OCCULT PRACTICES OF THE GYPSIES

By Fra Ptahhotep

I. Part

The origin of the Gypsies is still unclear today. In all likelihood, the hypothesis that their ancestral homeland was India is correct. According to their own statements, however, their country of origin is Egypt. According to medieval traditions, the leaders of the Gypsies (who were well dressed and mounted) called themselves kings, dukes or counts of "Little Egypt". They also behaved like princes, and in many old writings and on gravestones one can read: "The high-born lord...", a sign that the leaders of the Gypsies were generally regarded as nobles. There are even many letters of safe conduct and protection from emperors, kings, dukes, counts, archbishops and other princes that were issued to the Gypsy nobles of Little Egypt.

Some medieval scholars attempt to prove that the Gypsies originated in Egypt using evidence that is downright far-fetched. One example is Grisellini in his 1780 work "Attempt at a Political and Natural History of the Temes Varer Banat" (a Banat writer who lived around 1600). Gypsies do not eat beans because the Egyptians do not eat them, but they do eat pork, which the Egyptians are also allowed to eat. He also finds similarities in the prevailing immorality and the enormous swelling of the breasts when breastfeeding children, aversion to fish and poultry, and much more. The Egyptians were known to be magicians, healers, wise men and possessors of supernatural powers. What could further reinforce the belief that the Gypsies originated in Egypt, especially since they claim and pretend to be versed in the secret sciences and often earned their living by practising these arts. Thus, the alleged descent of the Gypsies from Egypt serves to promote and reinforce people's belief that Gypsies actually have special abilities.

Historically, however, there has never been a division of the area into "Greater Egypt" and "Little Egypt".

"Little Egypt".

What is less interesting here is the question of ancestry, which is undoubtedly very interesting, but rather what has been handed down to us in terms of strange customs and secret sciences.

Unfortunately, very little can be learned about this from the gypsies living in Germany today, as most of the older generation were killed by Hitler in the concentration camps. I must therefore refer to a work by Dr Heinrich von Wlislöcki, Hamburg 1890, in which some very interesting things are described. Most of these are recipes for sympathetic magic.

First, a few tribal customs:

When a stranger is accepted into a tribe by the voivodes, they drink wine and eat salted bread together. Then a hole is dug in the ground and some of the new tribe member's hair is thrown into it. All members of the tribe must spit into the hole three times, then it is covered up again. Burying the hair is supposed to erase the newcomer's memory of his former circumstances and connections. The saliva signifies that he now belongs to the new tribe with his blood. When the voivode is elected, the women throw datura seeds at him to protect him from evil spirits. He then plants a tree and places millet and a few eggs under the roots.

According to the gypsies, a woman whose marriage is childless had a relationship with a vampire before marriage, and that is the reason for her infertility. To prevent such a situation from occurring, powerful magical remedies are used, many of which are not without risk in terms of hygiene.

The most common of these remedies is as follows:

As the moon waxes, one eats grass from the grave of a woman who died in childbirth.

You can also eat the threads of the autumn spider (Indian summer, summer threads) together with your spouse. While doing so, you murmur the following spell:

You Keschalyi spin, spin, / Until water still runs in the streams! / We invite you to the christening, / When the red threads of happiness / You have spun, you have spun / For the child we have gained / From your grace, you Keschalvyi

(Keschalyi are goddesses of fortune who sit on rocks and comb their hair, which is many metres long.)

Another way to have children is:

The husband pierces an egg on two sides and blows the contents into his wife's mouth. She must swallow the egg yolk.

In addition to the Keschalyi mentioned above, there are many other mythical creatures in the individual tribal legends:

Chagrin: a demonic creature that looks like a porcupine and torments other animals at night.

Phuvusche: creatures that live underground in cities but also come to the surface. They are ugly in appearance. The males are hairy and very ugly. They often kidnap young women, whom they take as wives. Their lives are hidden in the egg of a hen. Whoever kills this hen destroys the life
life of the corresponding Phuvusche.

Nivaschi: Water spirits who are only kind to humans when a virgin who has fallen into the water stays with them. She spends only one night with them, then she dies.

When gypsies hear that a virgin has fallen into the water somewhere, they throw apples and eggs into the water at night to receive gifts from the good-natured Nivaschi. But, according to an old gypsy, there are unfortunately almost no virgins left on earth who fall into the water, and so
the gifts do not come.

Urmen: Fairies who determine future fate at birth.

After this little digression, here are a few recipes for achieving the blessing of children:

The woman drinks the water into which her husband has thrown glowing coals or spat, saying:

Where I am the flame, you are the coal. Where I am the rain, you are the water.

If you just want to know whether you are in other circumstances, the woman should spit on a hammer or axe at a crossroads for nine consecutive days and bury it. If the iron shows rust on the ninth morning, the woman is pregnant.

You can also pour an egg into a vessel and add a lot of saliva throughout the day. If the egg floats on top the next morning, separated at the surface, she will give birth to a son; if the yolk and egg white are combined, a daughter.

If a pregnant woman sees ducks or geese flying in the evening, she will give birth in the morning hours.

If she sees the open mouth of a dying animal, the child will have an ugly mouth.

If she carries millet, hemp, pearls or other sharp objects in her apron, the infant will suffer from a skin rash.

If animal blood accidentally splashes onto your face during slaughter, the child will develop red spots in the same place, unless you dab your face with salt water during the waning moon.

If a woman eats fish during pregnancy, the child will have difficulty learning to speak. If she eats snails, it will take a long time for the child to learn to walk.

If she yawns during pregnancy, she must immediately cover her mouth with her hand so that no evil spirits enter her body.

In the case of difficult births, an egg is dropped between the legs of the woman in labour, and the following is murmured:

Oak, oak is round, / Everything is round! / Little child, come out healthy!
/ God the Lord calls you forth!

If a woman dies in childbirth, two eggs are placed under her arms and the following is said:

If this egg is rotten, may the
milk also dry up.

This is to prevent vampires from feeding on the milk of the deceased.

The afterbirth must be burned, because the Urmien (evil fairies) use it to create vampires that torment the child. When the new mother goes out for the first time, if she has given birth to a son, she must walk between a rooster cut in two, and if she has given birth to a daughter, between a hen cut in two. Afterwards, the animal is eaten, but only by women. It would be dangerous for men to eat it. To prevent the child from becoming haunted by ghosts, the mother lays the child on the ground when she goes out for the first time and steps over it three times forwards and backwards. Then the father or a woman must pick it up (hence the name Heb-Amme) and, as a sign that he recognises the child as his own, he ties a red thread around its neck. If a child dies before baptism, its mouth is sealed with pitch or wax so that the mother's milk can curdle more easily. Breast milk and peas are poured into the grave so that the child can find peace and cannot haunt its parents as a vampire. (Peas are already mentioned in the Vedas in connection with funeral rites.)

Stillborn children become mulos, vampire-like creatures that grow for 30 years before returning to the realm of the dead. The Mulo has no bones and the middle finger of both hands is missing, which must remain in the grave. Every year, on his birthday, the Mulo is cooked by his fellow creatures so that he becomes stronger. Mulos live in the mountains and guard stolen treasures.

The gypsies, as a people close to nature, actually have rules to follow for every stage of life and every occasion. Many of these rules can now be explained with the help of psychology and parapsychology. Others probably date back to a time when the people were much more connected to the beings of nature.

We will now look at a few other rules:

For example, if a child has bumped their forehead, place a knife blade on the bump and say the following spell three, seven or nine times:

Become, become, become soft	And disappear at once!
Into the earth you shall go,	Never shall I see you again.
Knife, knife, pull it out,	Give it back to the earth.

Then stick the knife into the earth three, seven or nine times.

If someone has a nosebleed, the blood is covered with earth and the saying is recited:

Phuvusch, I give it to you, / Phuvusch, oh take it! / Give it to your child, — /
It is still warm / Carry it quickly!

There are also numerous recipes for treating worms:

Garlic and onion are boiled in water. Then sulphur is picked up with red-hot tongs and dripped into the mixture. The strained potion is given to the patient.

Powdered charcoal and fern root heated in mare's milk is also said to be effective against worms.

A remedy for epilepsy:

Boil a mole together with cat claws until the mixture turns to mush, dry it, grind it into powder and add oak mistletoe.

If someone finds three frogs on Pentecost night, they have found a good remedy for fever. Dry the lungs and liver of the animals, grind them into powder and give this to the sick person to drink together with brandy.

But one must not forget to say the following spell:

Frogs in my belly, bind all that is evil. Frogs in my belly,
show the evil the way so that it may depart.

As these words are spoken, the sick person must spit three times at a crossroads. Whoever then steps in the saliva will catch the fever.

Since gypsies usually keep livestock, there are of course numerous ways to prevent the animals from being stolen or, if they are stolen, to get them back more quickly.

The following is an effective anti-theft charm:

At midnight, take the animal you want to protect from thieves to a crossroads, make a circle around yourself and the animal, cut off some of the animal's hair and scatter it outside the circle, saying:

This is your share, / Never with us! / I give you what I can, / Hear me,
Phuvusch Man, / Let no thief come to us, / For we have three chains.

Three good Urmen, / They will save us.

There is a widespread belief that children have the gift of prophecy. If an animal or other object has been stolen, a baby is carried to a river, held over the water and murmured:

Nivaschi, lift the child's hand. / So that it may show me the land / Where I
will find my little horse. / Pure is this child, / Pure as the sun. / Pure as
water, / Pure as the moon, / Pure as the purest. / Nivaschi, lift the child's
hand. / So that it may show me the land / Where I will find my little horse!

This last saying is most likely related to the fact that many peoples believe that pure, innocent children possess the gift of prophecy.

Apples and eggs appear repeatedly in many Gypsy legends and customs. For example, on the day of the wedding, apples and eggs are thrown into the lake to appease the Nivaschi (water spirits), or eggs are buried, etc.

Here we find something very interesting:

In Germanic legend, the apple is the symbol of life. Even the Aesir must die without enjoying them. They are guarded by the goddess Idun.

The egg appears in many creation myths, for example among the Indians. They call it "Brahmanda", the world egg. The world egg is already hinted at in the Vedas of the ancient Indians or according to the ancient Babylonian teachings – also in Ovid's *Metamorphoses*. It signifies the development of the world from the primordial egg. This theory has also been taken up again in more recent times.

The reservoir of means of sympathy magic is infinitely large, of which only a few have been listed here. It is therefore not surprising that the primitive rural population thinks highly of the magic of the gypsies, especially since the spells are muttered in a language unknown to them.

II. Part

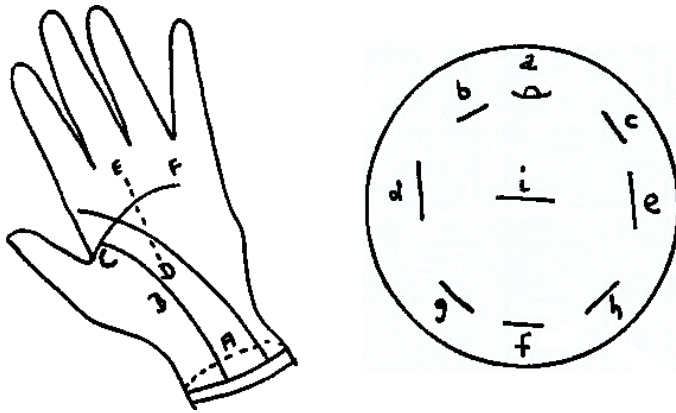
Most gypsies practise the art of palmistry. First, there are a number of rules for the individual fingers, which, according to ancient beliefs, are each sacred to a deity. Ancient Indian law states:

"The tip of the little finger, the tip of the index finger, the tip of the thumb and the tip of the hand are, in order, the sacred places of Prajapati, the father of Brahman and the gods.

The thumb is the finger of misfortune. (The death sentence in the arena: thumb down.)

The index finger is considered the lucky finger. Those who have white spots on their nails will have good luck. People who have lost their index finger will never be able to prepare a healing medicine.

The middle finger is associated with superstition. An oversized middle finger signifies wealth. The dead who no longer have a middle finger will not rest in peace. The middle finger of a hanged man is considered a lucky talisman.



The ring finger is associated with health. If someone has many wrinkles on the individual joints of this finger, they will live to a ripe old age. Black spots on the nail of this finger signify misfortune and illness, while white spots signify good luck in love. If a pregnant woman has white spots on the nail of her left ring finger, she will give birth to a girl; if she has white spots on the nail of her right ring finger, she will give birth to a boy.

The little finger is associated with buying and selling. If you touch an object you want to buy with your little finger first, you will get it cheaply. A drop of blood from the little finger on an object will ensure that it is sold at a favourable price.

Gypsies usually tell fortunes from the left palm, as it is closer to the heart than the right.

Many wrinkles on the wrist A (now known as rascettes in palmistry) mean that one will become rich and respected (today, rascettes represent age).

If lines B and A meet, the person in question will acquire great wealth through a woman or through marriage, if he is a man. For women, this means many children; for older people, happiness and joy.

If the ball of the thumb C is criss-crossed with many small lines, this indicates a short life marked by illness and misery. For young people of marriageable age, it can also mean a failed marriage. If the creases of the thumb are criss-crossed with many small lines, the person in question will have to endure a great deal of misfortune in their life. If

Line B joins line A. If the creases on the thumb are criss-crossed by many small lines and the ball of the thumb is smooth and rounded, this is a very good sign for life. If lines B and D are connected, this is a sign of great happiness, especially if many small folds run through the space between the two lines and the joint folds of the index finger are deeply cut.

However, if D is cut by E, enemies are at work to embitter and undermine our lives.

If this line is missing and the creases of the middle finger are deep, then the person in question will have a long, happy life with prosperity. If this crease of the middle finger has small lines, then unmarried people will soon marry.

If line F (called the devil's whip) intersects B and D, one will suffer great hardship through one's own fault. This is also a sign of avarice, falsehood and malice.

If F does not reach D and is connected to E, one will die an unnatural death: by water if the space above F is smooth, by fire if there are many small wrinkles.

If F reaches D and the ring finger and little finger have small folds at the joints, one can expect a long life.

Long, narrow fingers with many wrinkles are always a sign of frequent illness, while short, thick fingers with many wrinkles (which is not absolutely necessary) are a sign of health and prosperity.

However, only those who have A connected to B and B to D, and furthermore, if E is missing and F extends to D, and the area C is smooth and curved, will have a truly happy life.

These are, in brief, the basic elements of the gypsy art of palm reading. Taken as a whole, it differs significantly from our scientific chiromancy. We see that gypsies are interested in the following: money, luck, health, prosperity, love – in short, all the things that ordinary people like to hear from a fortune teller and for which they are happy to pay their fee.

Now, the gypsy also bases his statements on this. He will rarely prophesy strongly negative things and will make them more positive if he suspects that his client has a fat wallet. People prefer to hear the good rather than the bad.

There are a lot of charlatans in this field, although I admit that some fortune tellers work with real intuition.

One device that is no longer in use today is the magic drum. Side A faces the fortune teller. Nine datura seeds are thrown onto the drumhead and the drum is struck nine times with the left hand.

If all the seeds fall within the lines b c g h, the planned undertaking will be successful, especially if three seeds fall within the lines a d e f. If two fall in the space between a and i, a woman will help with the undertaking; but if two fall between i and f, a man will be helpful. However, if all or at least most of the grains are outside the lines b c g h, the undertaking will be considered a failure.

There is another device, but it is pure charlatanism. A device with mirrors and blurred photographs. It is used to show young people their future spouse.

Now there are two other areas to which the gypsies devote themselves extensively: card reading and dream interpretation. There is sufficient literature on both areas, so there is no need to go into detail here.

There are many other secret things in the life of the gypsies, but an outsider will rarely have the good fortune to learn more about them, for the gypsy clans are very close-knit and nothing is revealed to outsiders, except perhaps some falsehood.

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July 1963

PAGES FOR

APPLICABLE OCCULT

LIFE ART

CONTENTS:

THE GREAT SECRET OF SATURN AND
ITS CONJUNCTIONS
by Frater Protagoras

J U L Y 1 9 6 3

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

THE GREAT SECRET OF SATURN AND ITS CONJUNCTIONS

by Frater .:Protagoras.:

Continuation of the work from issue No. 152/53 Nov./Dec. 1962

The mysterious primordial source of the world was the Trinity, the triune Godhead. This primordial belief in the triune being is innate to humanity. In astrology, it is the planetary logoi Sun, Moon, Saturn.

In Persia, Zoroaster established the polarity of Ormuzd, *the good god of light*, who fights with Ahriman, the spirit of darkness, in the Zend religion founded around 2000 BCE.

The Indian Brahmin distinguishes between Vishnu, the preserver, and Shiva, the destroyer. These are the religious images. In addition, however, both also have a cosmic awareness of the trinity of the planetary logoi.

The Chaldean sun worship calls the trinity Anu, Bel, Ao. The ancient Hebrews knew the dualism between earthly nature and the cosmos in Asherah, the earth mother Keturah and Eljou (Moloch or Sethos) and the strict heavenly father.

Egypt teaches the polarity of light and darkness in the figures of Osiris and the dark Typhon.

Christianity worships them in God the Father, the Son and the Holy Spirit. Since the beginning of the Pisces world month, the power of the Sun Logos has been in effect: it opens the way for us to the future. The Christian Testament speaks of "the crown of eternal life". One could therefore say that man is the only living being on this planet who can free himself from the chain of reincarnations in order to become the guardian of the threshold, or to attain the higher octave of Saturn.

Church dogma has banished this from its teachings. It is precisely the Lord Jesus Christ who promises liberation from the Fall, a return to the fatherly All-Sun. The Egyptian Book of the Dead says the same thing: "I have stretched out my hand as Lord of the Crown, I have lifted up my feet..."

The Indian light-bearer Adam Kadmon is the primordial man of the Logos, of whom the Rigveda says: "Three quarters of him soared upwards..."

A quarter grew up in this world to spread out as everything that sustains itself through food and without it."

The Rigveda divides here according to the cycles of the elements. The fire, air and water elements were already formed at the creation of earthly man. These are the three quarters that remain cosmic, while the one quarter that grew up according to earthly laws is earthly man, in his physicality in the cycle of the earth element.

One could also say, analogously, that the three concepts of fire, water and air correspond to spirit, soul and love. Human beings are rooted "above" in this trinity.

One could project the cosmic primordial man Adam Kadmon into the astral circle of heaven. This later developed into the doctrine of correspondences in astrology, which then led to the study of destiny from the movements of the stars. For the Brahmins, the cosmos is a vast body, corresponding to the human body.

For cosmic is the spirit, which is unformed, which is outside and inside, unborn, the breathless, desireless, pure spirit even higher than the highest imperishable. From it arose the breath, the mind and all the senses. From it arise ether, wind and fire, water and earth. Its head is fire, its eyes are the moon and sun, its polarity is its ears, its voice is the revelation of knowledge. Wind is its breath, its heart is the world, its feet are the earth."

In the first world year, the geological scene of human activity is the polar region. This first human contact took place at the pole. One can therefore also speak of the "polar world year".

This was followed by the Hyperborean world year, which was followed by the Lemurian world year. With the end of the Lemurian world year, the Atlantean world year began.

year, followed by the post-Atlantic period, in which we still find ourselves. Each period, which can also be regarded as a small cycle of development, encompasses a precision cycle of approximately 25,920 solar years.

In the first world year, humanity, which had already been preformed but did not yet live in a state of physical condensation, i.e. was not yet subject to the laws of space and time, made its first contact with the planet Earth. There on Earth, the three species of mineral, plant and animal had also been preformed.

So we were still dealing with a human being who, weaving and floating, wore the loose web of a physical shell, still far from being equipped with the organs we need today to fight nature biologically.

In the horoscope of humanity at that time, the ascendant was in Aquarius, which is ruled by Saturn, the bearer of light. The descendant was in Leo, where the Sun has its domicile.

In this first world year of the earth element, it also had an effect as a reflection of the first greatest cosmic cycle of becoming, which esotericists call the "*old Saturn light bearer*".

Saturn, the principle of condensation in the solar system of the air element Aquarius, is the opening leading planetary force of this world year, which began in the sign of Aquarius.

The creation of the first human being (Adam) took place at this time as a cosmic necessity, in male-female unity, the hermaphroditic human being.

(Genesis 2:18) Here we find the first references to a division of the human being, but this does not yet include separate genders.

In the middle of the Garden of Eden stood the Tree of Knowledge... and the Tree of Life. Logos-God did not want humans to eat from them. This was still a long time before the event of temptation.

For this to happen, the world year had to come to an end and the second world year of Hyperborea, which had Capricorn as its ascendant, had to begin.

At the beginning of this new world year, cosmic humanity still moved with almost somnambulistic certainty across and through the Earth, which was becoming increasingly solid in space and time.

Let us not forget that this tendency towards densification was not limited to the Earth and its realms. We are dealing with a process that took place throughout the entire solar system cosmos.

The ascendant of this world year in the constellation Capricorn was also under the guidance of the planetary principle Saturn, whose densifying power increased here, as it was now effective in a constellation of the earth element itself.

In the middle of this world year, when the ascendant entered the constellation of Cancer on its journey through the circle, a new event began that was of far-reaching significance.

The Bible sums it up in a short sentence: Adam recognises his wife. This recognised wife, as an independent part of Adam, became a reality in the middle of this world year.

These events must also be regarded as natural, for the development of the earth element ran parallel and demanded the formation of polarities, without which a space-time existence in the later circles of becoming would not have been possible.

This separation into man and woman did not occur only in the Adamic humanity of Hyperborea, but took place at the same time in the three lower realms of the planet Earth, as well as in the entire solar system.

The world year of Lemuria began with the precession in the constellation Sagittarius. Jupiter, the planet of knowledge in the planetary order, reigns there. Under the influence of Jupiter, the powers of knowledge awakened in human beings, which, according to esoteric tradition, also led to its downfall. Genesis tells us that Adam and his wife hid from God because they realised they were naked. Before that, it was a true paradise on

the Garden of Eden. This realisation began as early as the first half of the world year.

The *triad of celestial bodies* – *Saturn, the Sun and the Moon* – which played a very important role in this stage of development, illustrates three aspects of cosmic law. Saturn symbolises the law of repetition and the Moon the law of reflection.

Hyperborea, the land in the far north, is now covered by cold ice masses. Lemuria lies beneath the waters of the Indian Ocean. Atlantis rests beneath the waves of the Atlantic. The beginning of the new world year takes us to the Oriental cultures. The East received its cosmic task.

Hyperborea in the north, Lemuria in the south, Atlantis in the west and Nachatlan-tis in the east. With this migration, humanity drew a cross that has retained its power in symbolic language to this day.

It can also be referred to as the realised world cross.

It is the world cross that also contains the mystery of our interpretation of destiny, or the path of destiny. Both have been linked to the symbolic language of the cross since the beginning of humanity on Earth.

Cosmology refers to these four points as the ascendant, descendant, medium coeli and imum coeli. These four significant main stations of the sun during the course of the day correspond to the following points in the circle: the east symbolises the morning, the south the midday, the west the evening and the north midnight. In the larger solar circle of the year, these four points correspond to spring, summer, autumn and winter.

This is the story of Adam Kadmon, the story of the cosmic cross, triangles, squares and humanity until their expulsion from paradise, as written down in the myths of the Semitic peoples.

Atlantis as an earthly reality has also been erased. Today, the floods of the seas cover this land. In Atlantis, the separation of the cosmos and earthly nature was completed. Thus, the consciousness of God also became ambivalent

. From the oneness of the universal creator arose the idea of a dual being with positive and negative effects.

Human beings gained the awareness that all actions carry reward and punishment within themselves. They thus recognised the helping, redeeming, as well as the seductive and binding powers in the workings of fate.

Since this was not limited to planet Earth alone, but was an event affecting the entire solar system, the cosmic powers have also been subject to this polarity of good and evil ever since. From the scriptures of heaven, the cosmic environmental relationships, humans learned to recognise the forces.

His "*third eye*" perceived the workings of the law; he recognised the cosmic causality to which he would be subject in the further course of earthly existence. Religious sentiment developed from a sense of the laws of the stars. Here we must assume that the Atlanteans knew more about the actual movements and effects of the heavenly bodies than we have been able to recover through astronomy. They were still closer to their recently abandoned ancestral homeland. They carried this stellar law more vividly within themselves and therefore knew of effects that we can no longer perceive with our senses today. We must also regard this astral religion as the mother of all later sciences.

It could be said that a sublime astrology developed in Atlantis, of which only fragments remain. When astrology ceased to be *an astral religion* and, over time, became treated intellectually due to the need for humanity's intellectual awakening, it inevitably had to sacrifice its inner content.

The "*tablets of primordial knowledge*" found in Egypt probably date from the late period of the Atlantean world year. This can be assumed with even greater certainty since the early period of Atlantis did not yet know a written language. Peryt Shou assumes that the "*primordial tablets*" he quotes were already known in the first dynasties of Egypt, i.e. around 3000 BC.

God-Logos is *symbolised* on these tablets by *two golden triangles*.

The triangle as a symbol of the triune God-Logos has been preserved to this day in various mystery societies, including our own

"Loge Fraternitas Saturn" Orient Berlin.

One triangle points upwards, the other downwards. This *symbolises* ascent and descent, *fall and elevation, redeeming and binding forces.*

The two golden triangles at the top of the ascending triangle represent the twin constellations of Gemini and Cancer. According to Egyptian tradition, this is where the name Ji-sah is found.

This ascending triangle contains the signs Gemini, Libra and Aquarius, which belong to the element of air. This is the triangle of spiritualisation.

The downward-pointing triangle contains the signs Taurus, Virgo and Capricorn, which belong to the earth element. This is the triangle of embodiment. The triangle of spiritualisation contains the constellations of the air-water element. The creation of the air and water elements was complete when the formation of the earth element began.

The downward-pointing triangle symbolises the descent into physical densification. There we find the fire element in the constellations Aries, Leo and Sagittarius, and the earth element in the constellations Taurus, Virgo and Capricorn.

The energetic primal forces are at work in the cosmological fire element.

The World Logos, to whom we owe our consciousness, also works through the universe. In the associated earth element, this Logos descends into the earth, incarnates there, and becomes *human as the crown of creation.*

At the downward-pointing tip of the triangle of embodiment is the constellation Sagittarius. It determines the ascendant of the Lemurian world year, the time of the first human beings on Earth.

Special attention should be paid to the names of the district offices Ji-sah at the top of the ascending triangle symbolises the world tone, the Logos through which the law is fulfilled. In the law, Logos Jisi, later Osiris, the

"primordial force Saturn-light-bearer" – this is still the recognised cosmic law of living vision of the Atlanteans.

It is part of cosmological knowledge that mastery of the astral laws reveals insight into the past and future.

One must imagine this vision in Atlantean dimensions. Here, only meditative empathy applies. As long as Atlantean humanity perceived the primordial law as cosmic causality, it lived in deep connection with the universe Logos.

This is indicated by the words found on the downward-pointing triangle of embodiment: *Achri - uste - nzarat*.

According to the *tetragram of Saturn*, Achri, this means the cross sum number three (uste - five is the mirror point number in the middle, nzarat gives the number 7, Saturn's number, 3 is the root number "times" number 5 is 15). Sum of all numbers "3x15=" 45. 3 times 7 equals 21, the cross sum of which is three, the root number.

It was entrusted to post-Atlantean humanity to receive the Universal Light of the World Logos in their waking state; humanity can ascend again of its own free will.

This is their search for the primordial crystal light, as it began esoterically in the post-Atlantean world year. The search continues in the initiation and mystery societies of ancient and modern times. Primordial crystal light is the *"philosopher's stone"* as the alchemists call it (though only the materialistically minded think of an elixir of life from a chemical laboratory).

The primordial crystal is the *universal light, the universal movement, the bond* to the creative power. The "philosopher's stone", the art of making gold, is originally the *highest symbol of initiation*. It dates back to the distant times of Atlantis. There one finds the true adepts, who were the highest initiates, who realised creations from the forces of the universe that seem like fairy-tale thaumaturgy to us today. These magical achievements of the Atlantean initiates arose from their perfect mastery of the cosmic laws; they recognised their instructions from the image of the heavens. They became the legitimate representatives of the Universal Logos Will in Atlantis.

The universe in its entirety cannot be comprehended by our minds, but the cosmos, our planetary logos, has entered into the beings of all those who know.

Esoteric cosmobiology teaches that the past life as well as the present life can be recognised from three crosses, the cardinal, fixed and communal crosses of the zodiac. Since human beings unite within themselves the sum of all previous lives, the future life can also be recognised by reversing the crosses in the zodiac.

One therefore counts twice three crosses, that is, six crosses of four constellation signs each, since the reversal of the crosses creates a completely new combination. To exhaust and evaluate a life, therefore, not twelve but thirty-two signs are taken into account. Usually only twelve signs of the zodiac are known, but through the combination just mentioned, these are multiplied.

Half of these signs, sixteen, have an effect on earthly life, while the other half extend into the higher worlds.

The sixteen-part penetration of *the three primordial world lights* reveals to us cosmobiological knowledge that has penetrated into the finest connections. "*Sa-turn-light-bearer*" releases from the Universal Eternals what is to enter earthly life; once it has fulfilled its mission here on earth, it brings it back into the Eternal. That is destiny.

"Karma binds and releases, chains and redeems.

Truly, all these beings here have three origins: those born from eggs, those born alive, and those born from seeds." This is also a reference to the *triad of magic, mysticism and mechanics*.

If this primordial division is already a problem for us, how much more difficult is it for us to grapple with the Trinity?

All mysticism flows from our soul, magic from our spirit.

Our physical mobility is subject to mechanics. The trinity is a universal basic form of being.

Even the multiplicity of names, numbers and forms can always be traced back to the unity, the trinity of being, which the "*Secret Doctrine*" clearly states: I want to make each one of them threefold, or rather, each one of them made them threefold.

In all grimoires or incantation rites, it is generally said that the triangle is where the desired spirit, entity and power should manifest itself. The manifestation of a being in a triangle is only one aspect of ritual magic, and no being could manifest itself completely without understanding the entire symbolism of the magical triangle.

Above all, the *triangle* is a diagram of the three-dimensional world known to us, which includes the mental, astral and gross material worlds. Any desired power that is projected outwards into the gross material plane must pass through this plane.

The diagram shows us the triangle with its tip pointing upwards and suggests that two forces emanate sideways from a point at the top and end in a defined line. These two lines running sideways represent the two universal forces, namely the macrocosm and the microcosm, and the magnetism that unites the lower line.

This symbolises the manifested world of causes, which, from a cosmobiological point of view, is manifested in Saturn, as in the number three.

On the mental plane, it symbolises the will, the intellect and the feeling; in the astral world, the force, the lawfulness and the life; and on the gross material plane, the macrocosm and microcosm and the neutral.

One could never invoke a specific force or being in a circle without a triangle, since, as is well known, the circle represents the symbol of infinity and not the symbol of manifestation. However, it is very important to know this when invoking higher forces and higher beings.

In the large circle of invocations, a triangle is usually drawn, but one must pay attention to which side the tip should point to. If the force or being is to come from the cosmos-universe, the practising magician must stand at the tip and the altar of incense at the

Base (neutral). If it is to come from the depths (hell), the practitioner will remain at the base (neutral) and the censer will be at the top.

He must also *wear the sacred symbol of two united triangles* on his forehead, chest and right hand, forming the six-pointed star known in magic as the pentacle or the key of Solomon.

The incense burner symbolises the materialisation of a being, and before the magician proceeds to summon a being, he must first create the atmosphere required for that being. Under no circumstances may he rely on the being to prepare this itself. Otherwise, there is a danger that the magician will be completely subject to the influence of the being. The discolouration of the *planetary light* occurs through imagination. Beings of the Saturn sphere

For example, they will appear when the colour of Saturn vibrates, i.e. when it is violet or dark green.

Intelligences that know the laws of the material world just as well and understand how to use them as a high initiate who knows and masters the laws of the material world just as well as those of the spheres would be able to prepare themselves for the manifesting place, in our case the triangle for a materialisation. material world as well as those of the spheres, would be able to prepare themselves for the manifesting place, in our case the triangle for materialisation. Such a being would never fully recognise the magical authority of the magician.

The seal or talisman of the being in question is usually placed in the centre of the triangle.

There are also universal seals that symbolise the quality and sphere of influence as well as the characteristics of the being.

Using graphic representations and taking into account the laws of analogy, one can make such seals oneself and charge them with the relevant properties of the spirit by means of imagination. Seals or talismans made without imagination are completely worthless. Likewise, correctly made (i.e. charged) seals lose their power if not used for a long time. This means:

- 1) One must give of oneself in order to receive; one must constantly "recharge" in order to maintain or increase one's power.

Only in this way can one expect help in times of need from the magical reservoir of power thus created.

The mental and spiritual attitude of the experimenter is decisive for the theonic or demonic effect of seals or talismans. Everyone attracts similar forces with their powers of thought.

In magical operations that do not require a magical weapon, the triangle can be drawn either with the magic wand or simply with the index finger.

If the circle is drawn on cloth (or with the signs of the zodiac), the magic triangle must of course be made accordingly. For magical invocations, the triangle must be large enough to accommodate the invoked or projected power or entity. When working, the magician must be certain that the forces he evokes into the triangle will obey him absolutely and that he himself, standing within the circle, represents a universal Logos idea.

Therefore, a being that has been evoked into the triangle cannot leave it without prior permission or, in magical terms, without abdication.

As we have seen, the number three occurs everywhere, and it can be concluded that this must be very important secret knowledge. In reality, it is a very great force of nature from which everything comes and to which everything returns (becoming, developing, passing away).

This trinity is also absolutely necessary in order to have an effect at a distance; it is also the basis for frequent repetition or application for magical effects. Without it, no magical-magnetic or electrical effects at a distance can occur. Even in wireless telegraphy, we use this threefold power of an effect or the trinity in unity.

Here, the short circuit caused the current to flow through the wire and the opening of the circuit did the same thing that we produce through frequent repetition or application in magical effects. This trinity also appears in the 72

God's names in Kabbalah, furthermore, at certain points in the heavens, the duality, then the 4, 5, 6, 7 and so on.

This system (also of 22 letters), which corresponds to the cosmobiological trinity, the 12 signs of the zodiac and the 7 planets (3 and 12 - and 7 is 22), develops into ten categories, the ten Sephirot. The system, with which the teachings of Pythagoras show many similarities. Each sign of the zodiac also has three faces and three decans, and again three lords over each triad. Three planets are lucky planets, three graces are among the goddesses, three persons are in the essential deity. Three times, those of nature, law and grace. Three theological powers: hope, faith, love. Three chords contain harmony, the octave, fifth and third.

Those who have understanding should consider the number of the beast, for it is the number of a man. "666".

Literature reference: Issue 123/124 Magia-Cosmosophica.

Literature reference: Issue 69 On the principles of the Trinity.

In addition to the basic facts of astrology, cosmobiology works with a

The "universal cosmic factor" plays a decisive role, but other planetary forces are also recognised, which can be summarised in the "cosmobiogram" (corresponding to the horoscope).

The spiritual temple, which rests on *three pillars*, is also made up of such co-determining "*image-light forces*": magic, astrology, knowledge of the universe and knowledge of hidden bound forces from alchemy. This is the symbolic representation of the transformation and purification of the esotericist's inner development.

The alchemists — those who are

becoming. Adepts — the perfect masters

Philosophers — those who strive for the light

Sophi — the wise

For this reason, conjunctions must always be our starting point for the magical-cosmic interpretation of a horoscope. This gives us the spiritual-cosmic meaning that the planetary

conjunction in humans represents the given cosmic resting point, as their laya centre within themselves, similar to a *universal light-force conjunction*.

The trigon (triangle) represents the inherent forces of harmony and the basis of its development, appearing as mitigating circumstances. They are an inherent weapon that should be used wisely, in accordance with the law of harmony of Mercury, of bonds and separations of the luminous vibration of the universal rhythm within us.

Furthermore, it will be clear that an opposition (line) can only mean an intensified square (square), and should therefore be regarded as a task to be solved. A trine only means a mitigated square.

Furthermore, there is the possibility that a square can be transformed into a triangle if one knows how to resolve it.

The symbol of the "triangle (trinity)" Sal - Sulfur - Mercurius in its highest potency, in whose highest spiritual and material bonds are the numbers from one to nine and the letters, hidden in the magical tetagram symbols and seals.

The magical polarisation and depolarisation of human beings is primarily based on the forces of the moon. Therefore, the magical square of the moon must be used as the basis for glyph calculations (root number 9, centre $41 = 5$).

The inner core of the fundamental value is the human being itself, with the magical fundamental value of the number five (5), the pentagram. Within it, the 12 cosmic planetary spheres and the 2 zodiacal circles are united.

The hexagon with the Hagal rune – and the hexagon without the Hagal rune. Their oscillation results in a "mental elevation – according to the combination attempts".

This shows that the introduction of the Hagal rune has made the symbol complete: the passive spirit is personally effective.

The stronger effect can easily be tested by relating the six-star without and with the Hagal rune (whose meaning is: I cherish the universe) as a source of power to a person! If you place your hand underneath it

or a photograph or document, you will enjoy the tremendous encirclements.

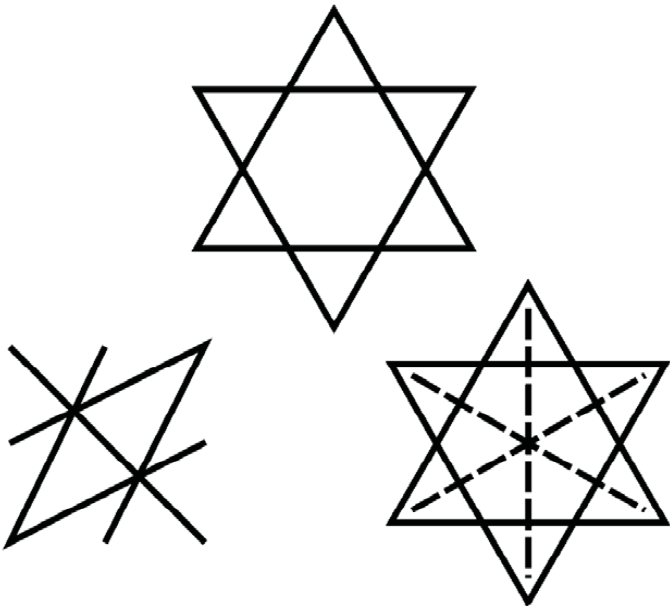
If you have a circle engraved on the plate of your symbol ring, containing a six-pointed star, which in turn contains the axis system of the Halrune, and wear it constantly, you will be protected against unannounced astral influences.

A six-pointed star with the Ur rune brings healing and happiness.

A conjunction is the gathering of two or more planets at one and the same point in the cosmos. There are three types of conjunctions between the planets Jupiter and Saturn.

D	T	B
G	H	Z
Ch	A	V

4	9	2
3	5	7
8	1	6



A simple conjunction of the two planets repeats itself every 20 years in one part of the zodiac or another, according to their movement in the cosmos.

The second type of conjunction covers a period of 200 years and takes place in the first terminus or degree of each triplicity.

The third type of conjunction covers a period of approximately 800 years and takes place in the first terminus or degree of a sign.

Of the conjunctions, the threefold conjunctions are noteworthy, which generally recur only every 260 years and are special in that they are not even visible in all places.

A threefold apparent movement or conjunction occurs when the Earth, orbiting the Sun more rapidly, passes between Jupiter and Saturn. From our vantage point, Jupiter and Saturn then appear to move backwards in the cosmos and only resume their old direction of movement after some time, when the Earth has travelled a good distance further along its orbit around the Sun.

These esoteric connections remained accessible only to a small circle of initiates (magicians) who kept silent about them.

"So that the mystery may not be betrayed." —

The significance of the great conjunctions of Jupiter and Saturn needs to be examined in more detail. Such conjunctions occur every 20 years, in such a way that the zodiacal positions of three consecutive conjunctions (in the opposite direction of the sequence of signs of the zodiac) are always in a triangle with each other. These conjunctions thus manifest, as it were, a magically effective triangle, which slowly revolves (in the direction of the signs of the zodiac), with each corner of the triangle remaining in the same sign for about 200 years, which then, depending on whether it is assigned to the fiery, earthy, airy or watery element, gives the "trigon" or "triplicity" its esoteric name.

To be continued

August 1963

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Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

THE GREAT SECRET OF SATURN AND ITS CONJUNCTIONS

by Frater .∴Protagoras.∴

(Conclusion)

The entire cycle of the magical-mystical trigon lasts around 2400 years. However, due to secular disturbances, this cycle is not constant, but gradually decreases: the revolution of the trigon, which began exactly 5827 BC, lasts until 3417 BC, i.e. 2410 years, the following one from 3417 to 1010 BC, which is 2407 years, the following from 1010 BC to 1395 AD, which is 2405 years, and the current one lasts from 1395 AD to 3798 BC, which is only 2403 years of our calendar.

This is also where the secret of the origin of the Jewish Jubilee year (every 49 years) lies hidden: 49 Jubilee years are 2401 years.

The planet Saturn is the actual planet of the universe or of the Holy Spirit. It is the planet of the solar system, the periphery of the Trinity of supreme power, the brain of the planetary world, the leader of the spirit and the representative of the Logos God.

The Pythia sat on a tripod when she made her prophecies, which was meant to indicate that through her gifts she ruled over the three realms mentioned above: the supernatural realm, the earthly realm, and the underground realm; or: creation, preservation, and dissolution. past, present and future. As is well known, the triple word "Om (A-U-M)" has the same meaning, and it is appropriate to meditate on this triple word.

The planet Saturn developed during creation in the first region of the cosmos. Beings from the hierarchy of the cosmos were involved in the formation of its shell; they acted on this space as a whole and acted according to the word of the Logos. The mystery that Saturn, the planetary Logos, the guardian of the threshold, carries in its higher octave is also

The secret of Saturn's green moon. From the deepest sources of the soul's depths within the echo, it rises, the cosmic primordial knowledge of light.

Like spherical sounds vibrating in the light blue Uranian light, redeemed from the karma of heaviness, the earthly sphere.

The planet Jupiter, which corresponds to the principle of the Saturn symbol in the opposite sense, reflects the essence of the human logos. The true hierarchy of the Kyriothetes (spirits of wisdom and knowledge) is active in relation to the entire light envelope of Saturn and its emanation in the four cardinal directions, acting most powerfully here when they occupy the four corners of the heavens (the number of Jupiter), forming a cross through the mutual transmission of their rays (in the zodiac).

Here, too, a point is revealed, established for the future, like a step, a source of light, the rearrangement of the lights in human beings.

This means theonically transforming the demonic (square decanate karma) principle to the higher octave of the Saturn-Jupiter nature (Logos) of the green Saturn-Jupiter moon at the intersection of the planetary rays of light of cosmic polarity, zodiac signs, planets, and decanates. The conjunction of the fixed stars, according to their nature or their oppositions, is very important.

It is an ancient knowledge of esoteric metaphysicians that all magical intelligences, even if they are of a cosmic nature, can only approach or penetrate the earthly plan of existence through the lunar sphere. Conversely, a magical connection can only be established through the lunar sphere. During the full moon phase, the theonic forces of the cosmos are beneficial.

Whenever the moon is in conjunction with Saturn-Jupiter in the demonic decanate, catastrophic events occur. Furthermore, no fertilisation takes place during this time.

Here, in relation to these cosmically concentrated forces and effects of the planets, I would also like to refer to the magic squares. However, I will only briefly mention the square (magic pentacle) of the planet Saturn. It contains nine numbers, the root number is three, it contains the nine individual numbers, and it consists of the square of the trinity. It has three rows at the top and sides, and

the numbers in each individual row, as well as each of the two diametrical rows, amount to fifteen: the sum of all nine numbers is forty-five. These numbers only unfold their magical power when they are elevated in their dynamics as a magic square.

Their relationships and connections in the sense of the laws of polarisation are effective not only in the horoscope of the world, but also in the mirror of life of the individual.

The magical mirror point (centre) of the Saturn pentacle is the number five. It is the number of the pentagram symbol with its five pointed triangles and spiral vibration pointing inwards, which the seeker slowly crosses from the outside inwards during his stages of development.

Before his inner eye, Saturn appears in a new light. In his symbolic vision, he sees the symbol as a mirror image and recognises the Jupiter nature of the great planetary being. At the same time, he senses his inner transformation, the shift of his perceptible changes to the higher octave of lights, and recognises the crossing of the threshold when the planet Saturn crosses the Jupiter position in conjunction. This process of change can be consciously brought about magically through a magical Saturn ceremony, depending on the individual's maturity. Mars has lost its lower spiritual octave for him. The root number three and the mirror point number five result in the number 8. This is the root number of the redeemed planet Mercury, and it is also the number of magic, because there are four numbers in the mirror point (centre). Saturn and Mercury are the representatives of the number 8 and show a certain correspondence in the thought of Mercury and in the action of Saturn.

Jupiter pentacle has the root number "four", mirror point (centre) also four numbers (10 and 11) (6 and 7) cross sum 7, this is the number of the planet Venus, with the symbol of the seven-pointed star.

The Jupiter pentacle thus has the root number 4, the magical mirror point thus has the cross number 7, and the diagonal, horizontal and vertical rows have 34 (136). From this, a total of 86 different variations can allegedly be calculated on a magical (basic) basis, which the searching reader can find out for themselves if they have enough time.

The seven planets are the manifestations of the seven primal forces of the great spirit beings created by the Logos. They are the Holy Seven Spirits that have been active throughout all ages in all spheres of the cosmos. The number seven contains the secret of the three (Saturn) and the number four (Jupiter) of the material creation of the world. The number three is healing. In 3 times 4, the twelve constellations arose in space next to each other, and in three plus four, the seven planets arose.

It is therefore understandable with what great excitement the wise men, endowed with the attributes of esoteric cosmic wisdom, observed the effects of the conjunctions of the planets, especially Jupiter and Saturn.

This wisdom is the attribute of the highest cosmic universal hierarchies.

According to the Hermetic principle, the lower (the microcosm) always corresponds to the higher (the macrocosm), which means, according to the Talmud:

"Everything that is found on earth is also found in the cosmos, and nothing is so small that it does not have its counterpart in the cosmos."

Events on this world always correspond to analogous events in the cosmos or the celestial world.

When the people of Earth, according to their spiritual inspirational origins, were still in closer connection with the universe, the fact of the spiritual nature of all being, including the stars, was well known to humans through inner revelation.

In light itself, there is an intelligible element that connects the observing psyche with the cosmic planetary lights, which corresponds to the knowledge that led Plato and Pythagoras to the Orient and Pythagoras to Babylonia. They sought impulses of the Logos in the universal Saturnian light, as it reveals itself to the innermost mind.

The feelings of early humans were stored in the subconscious, as it were, according to a key from the universe. This key lay in the influence of the intelligible light of the planets or the stars themselves. All early mystery initiations in light cults and

the worship of light were a living prognosis of what was to come, revealing itself in space and time, regardless of whose cult was involved.

The so-called star image cults, which entered a constellation after the respective entry of the vernal equinox, can only be understood in such a way that the star magicians and sages of the ancient peoples did not regard each twelve-part section of the fixed starry sky as part of the entire periphery, but as the centre.

The fixed starry sky is a reflection of the universal element that was created side by side in space.

The fixed starry sky is a reflection of the universal element, the influence of Lucifer, when he succeeded in tempting some beings from the heavenly hierarchy of thrones to separate from him. Physically, this found expression in the condensation of ethereal spiritual elements into the matter we know with its laws of gravity. These laws of gravity have already been partially dissolved by the planets Uranus and Saturn. These two are the rulers of the Age of Aquarius, which has already begun.

Uranus repeatedly brings new reforms and, above all, new technology and inventions. Saturn leads to concentration, internalisation, condensation, cooling and purification. They are the spiritual basis for the inventions of electricity, radio and television, as well as magnetism, through which the solution to gravity was scientifically proven.

Corresponding favourable harmonic conjunctions of the planets Saturn, Uranus and Jupiter in the Age of Aquarius continue to favour the spiritual elements for solving the laws of gravity and technology. According to the law of bipolarity, however, both poles must be present in every invention in order to recognise and develop themselves. Humans can only follow the path of purification in a spiral shape in order to reach Saturn in its higher octave: for whatever subordinate natural and cosmic forces may exist, they all exist only through number, weight, measure and harmony. **Movement and light are dependent on these.**

Perpetual motion exists everywhere, because everything is in motion and light. So many have searched in vain to invent a self-propelled motion. If such a thing could be found, it would interrupt the general motion of nature, which is the greatest magic dynamic of all.

Although there is only one universal light force in the universe, it is divided into two opposite poles, temperature rise and temperature fall. Each of these two types of movement leads to a specific phenomenon in nature and represents a partial force of the universal energy or planetary forces (spatial force) that animates and sustains the entire universe. The secret of a healthy, proper life lies in the right balance.

The conjunction of Jupiter and Saturn was on 29 May, 3 October and 4 December. Seven years BC according to our calendar.

The special feature of this conjunction lies in the fact that it took place at a time when, after a period of around 26,000 years, the signs of the zodiac coincided with the constellations again. Due to the so-called precession of the vernal equinox, it had entered the sign of Pisces and the sun completed its vernal equinox cycle in this sign.

This Saturn-Jupiter conjunction heralded the Age of Pisces in the sign of Pisces (in the middle), opposite the sign of Virgo, the reflection of light heralding the Age of Pisces and the incarnation of the Logos.

The mystery of the Immaculate Conception is hidden in the constellation of Virgo and cannot be profaned. The fixed star "Spica", called "ear of corn", is located in the sign of Virgo.

There is a strange relationship between this "ear of corn" and the place of bread. In the Orient, when "Spica" rose in the east, the conjunction of Saturn and Jupiter set in the west.

This conjunction or constellation of signs was recognised by the three wise men from the East, who can only have been three priest-kings initiated into the mysteries of the stars, high-ranking initiates who had probably been sent from the cosmic observatory in Sippar to Jerusalem

to see the star of the incarnation of the Logos under its veil in a human being.

According to the Gospel of Luke, this birth concealment must have taken place in the spring, at the first conjunction of the two planets Jupiter and Saturn, which was already clearly visible at sunrise on 12 April 7 BC. There is mention of shepherds in the fields to whom the birth of the human Logos was also announced, but the shepherds cannot graze in the high, rugged mountainous region of Bethlehem, which means "place of bread," in the Orient in December, any more than they can here.

Temperature measurements in Hebron showed frost in three months: December 2.8 — January 1.6 — February 0.1 degrees Celsius. A birth in March under the zodiac sign of Aries also creates a wonderful cosmic-symbolic similarity between the zodiac sign of Aries and the aforementioned earthly sheep, which are the only animals capable of grazing under the cool, barren rays of Aries.

Based on the available documentation, one can only very cautiously designate the morning hours of 12, 13, or 14 April of the year 7 BC as the time of birth of the Human Logos from the Orient, since on these dates the conjunction of the planets Saturn and Jupiter was already quite clearly visible in the morning sky.

With this constellation, the spiritual sun also rose in the east, heralding the first day on which the realm of harmony, love, grace and salvation began, for through the conjunctions of the planets Saturn and Jupiter, the essence of the Trinity shone into the lower (octave) of the regions.

MENTAL MAGIC

by Gregor A. .Gregorius.

To be able to rightly call oneself a magus requires much more than rehearsed book knowledge, for magic cannot be learned in the true sense of the word; rather, one must possess a certain innate ability.

Esotericism teaches that "only those who can enliven and animate things are true magi". This simple sentence encapsulates the entire wisdom of magical knowledge, for there are very few people who possess the necessary powers.

As an occult discipline, magic encompasses many different varieties, which are related to each other but often have little in common.

Therefore, years of occult-magical study are necessary in order to gain an overview of the entire field. But this study has little to do with practical magic.

Anyone who ventures into practical magical experiments without the necessary knowledge puts themselves at great risk of either becoming seriously ill or mentally ill, or, in common parlance, more or less crazy – i.e. their perception becomes abnormal, their sensory receptivity becomes overstimulated, and, in a sense, become deranged from their natural, healthy basis! It is safe to say that most people who practise practical magic are on the verge of insanity, are more or less defective in body and soul, suffer from delusions and eventually become incurably mentally ill, obsessed with their delusions.

Those knowledgeable in the occult are well aware of this condition and describe such people as possessed by demons.

"The spirits I summoned, I can no longer get rid of!"

This is not fantasy, but a fact that usually occurs as a consequence of practical magical activity. One can therefore rightly say that

Most of these so-called magicians can be described as half-mad. Quite apart from the numerous swindlers and charlatans who are to be found among them. That is why a thorough prior study of occult science is absolutely essential. On the other hand, a so-called exact scientist will very rarely be able to become a true magus, because his exact studies have caused him to lose the necessary foundation that must be present in practical magic — faith, the ability to imagine = imagination, the ability to concentrate, the power of desire and the necessary energy and training of the will. These abilities can be learned through long study, breathing exercises, and certain yoga practices taught by a knowledgeable, trained teacher. This establishes a certain foundation, but it is still a long way from becoming a practical magus. For these practices, which must now be practised, cannot be forced. — This is where the paths diverge! Into astral or mental magic.

Again, an esoteric doctrine states: He who can release and bind the forces of form is a true magus!

But this skill is so infinitely difficult, and attempts to achieve results so easily lead to the use of stimulants, narcotics or sexual abuse

. It is even worse when the neophyte attempts to enlist the help of demons summoned through incantations.

That is why I expressly state here that those who study and practise so-called mentalistic magic rarely find themselves in these dangerous zones, because mental magic is purely sacred magic and the magus in question avoids the astral realms and tries only to make use of harmonious forces. Contact with these beings of the so-called mental spheres cannot be forced by acts of will. A certain attitude of faith, a basis of trust, must first be created. This does not mean a religious attitude in the usual sense, but rather a purely mystical immersion, so to speak.

This certainly cannot be achieved by believing in an imaginary God who does not exist — these ecclesiastical concerns are irrelevant to a

esoterically trained magus, but he must first try to establish a strong inner connection with nature and its manifestations.

He must have knowledge of the essence of all things, of the inner being of animals, plants and minerals. In this way, he has already taken the first steps towards a deeper understanding.

Esotericism teaches that every formed shape is always a carrier of forces, according to the natural law of cosmic formative forces. One must therefore be aware of these forces inherent in form, for only then can one recognise, use, strengthen or diminish them. In nature, in the whole of creation, there is nothing inanimate, from stones to the stars.

If the magus is able to establish contact with these forces inherent in the form in question, how he succeeds in doing so is initially his own business; then he can dissolve or strengthen the form – in other words, as already mentioned, dissolve and bind it.

He can himself become the creator and producer of concentrations of power, which he obtains from these forms, and can bring about phenomena and thought beings until they become visible through all kinds of such splitting phenomena. This is pure magic, which cannot be described as either black or white, as long as one does not call on astral beings for help.

The term "form" mentioned above also applies to invisible things, e.g. to a symbol that may belong to the archetypal symbols or may have been created by human hands and charged with certain thought forces.

Thoughts are forces! This is what magic teaches us.

Thoughts are imaginary forces and can be bound to or within forms! Those who can do this are already predestined to become magicians. However, ritual bonds and power amplifications can also be achieved, and this is also the basis of the mysterious power of occult magical lodges. The stronger the power of imagination of the practising magician in question, the greater and more lasting the effects and results he achieves.

It therefore depends first and foremost on the inner structure of the practising magus, on his abilities, his intentions, his practices, the sphere he uses, and the cult he practises. Those who are able to conjure up

Sacrificing blood, killing a living being for this purpose, is black magic; offering flowers or fruit during invocations of mental powers cannot be described as black magic.

Anyone who attempts to invoke a higher being, e.g. a mental angel, must have pure inner motives for doing so, for which he can and must first be accountable to himself. He cannot force anything in the mental sphere.

With these few words, the aspiring magus is already given an important key. He can now use it to penetrate more deeply into the occult realms that would otherwise be closed to him.

Everything in nature is radiation! It is animated and interacts closely with purely cosmic forces.

Everything that has been created, whether symbol, being or form, is merely a node in a cosmic world dynamic; indeed, every sound, every tone, every vowel, every number, everything one can imagine, is more or less a certain concentration of energy whose radiation can appear harmonious or disharmonious — depending on the creator or the natural anchoring.

For example, there are centuries-old beings, often of a demonic nature — see the novel "Exorial" — or there are purely demonic animal beings in the animal world, such as spiders, snakes, vampires, etc., whereby one must always consider whether these are animals that kill to obtain food or whether they are dominated by a lust for murder. Predators cannot simply be described as evil. The same applies when they have to defend themselves.

It is said that humans are the most cruel predators according to their instincts, which is not wrong, but of course one must not generalise.

It depends very much on the individual and their disposition and maturity.

The masses are indifferent, and magically active people who recruit from these lower, non-esoteric circles almost without exception fall prey to black magic, purely astral forces, and demons.

Certainly, a priest of any religion can be considered a magus if he is ordained and trained, for then he is able not only to heal people suffering from possession through banishment or consecration, but also to develop so-called white magical powers for the benefit of humanity. However, these so-called priest-doctors are very rare.

But those who are more deeply initiated into the esoteric view of life know that all concepts, such as black or white magic, good or evil, are only relative. It always depends on a person's inner and spiritual development, which has nothing to do with intellect, social status and dignity, or the usual religious beliefs of any religion, because even God and the devil are only concepts created by humans as an excuse for their own ignorance.

Master Therion is quite right. Three-quarters of humanity is nothing but dung for the spiritual upper class. And this is much smaller than one might assume if one disregards intelligence and takes only a harmonious inner structure that feels cosmically connected as a basis.

I am aware that I have only given my listeners a certain stimulus, a kind of guide for the harmonious development of their inner lives, in order to draw forth an inner bliss that makes life more valuable when viewed as an eternal whole, free from the usual suggestions that pulsate through the world.

There are still valuable books, writings and works in genuine occult literature that can help those who are searching.

Their instinct must help them to find the literature that is right for them. If their quest for knowledge is genuine, these books and these people will be brought to them in a mysterious way. We are all under a higher guidance in the occult-esoteric sense. This does not refer to the usual concept of God.

One can be deeply religious without believing in a purely personal God.

One should try to educate oneself to become an inwardly valuable person by following the laws of harmony. According to the doctrine of incarnation, which is superimposed on the laws of biology, one has several millennia to do this.

, which is superimposed on the laws of biology, has several millennia to do so.

Additional recommended writings by the author:

Leaves for Applied Occult Art of Living April issue

1950 — Systematics of Occult Study

June 1950 issue — The connection with the mental sphere

July 1950 issue — The mystical human being.

Mental States.

May 1950 issue The Knowledge of the First Circle.

As well as writings by Peryt Shou and Gustav

Meyrink.

Those who do not consciously and systematically work on themselves, who do not follow the occult teachings, and above all who neglect the prescribed exercises for years on end, will never attain the spiritual heights they aspire to and will never rise above the average human condition.

They will certainly become very lonely. Most of their fellow human beings will not understand them. They will be more or less consciously isolated from their environment. But one does not climb the high peaks of knowledge with hundreds of others; the boldest climber forces the way alone! Self-imposed loneliness harbours a wonderful and harmonious bliss, of which the great mystics speak.

But one must distinguish very clearly between mysticism and mysticism! Most people who engage in the occult disciplines have fallen prey to mysticism! For example, religious spiritualists and the members of most sects. These are not only to be avoided, but are to be pitied as poor, misguided, ignorant people.

The active black magician also belongs to this category when he departs from the laws of harmony. Purely experimental research is not a crime, but it should be avoided in this direction in one's own interest.

The law of the Lodge: Do what thou wilt — gives man the greatest freedom of action, but places the heaviest responsibility on his deeds and actions

, for an esotericist, and even more so a magus, must possess a higher ethic than the usual moral and ethical laws require of him, for he does not stand outside humanity, but strives to rise above the masses, and consciously practised magic helps him to do so!

THE MANGO TREE MIRACLE

Anyone interested in esotericism has surely studied Indian teachings, especially yoga, at some point, and may even have felt drawn to one of these disciplines, because otherwise there would not be so many Europeans trying to imitate HATHA yoga. But it is precisely this type of yoga, which appears to be the easiest to learn, that is the least suitable for Europeans and their climate-dependent lifestyle, because JNAN (knowledge), BAKHTI (love) and RAJA (power) yoga are much more in line with their predispositions. And when delving into Indian esotericism in search of knowledge, one will also come across the so-called mango tree miracle, which is performed here and there by fakirs, mostly in front of tourists.

Much has already been written about it in illustrated journals and magazines by scientists, and those who have experienced it themselves consider it to be reality, while others consider it to be mere hallucination or hypnosis. — However, photography, that incorruptible eye in the hand of man, has proven that this miracle does not exist, for on the plate or the print of it, one could only see the circle of tourists and the fakir sitting in the middle, smiling mysteriously.

So one could dismiss the "miracle" as nonsense.

But why did the eyewitnesses see the seed being placed in the ground, the sprout unfolding and the sapling growing into a large tree in a matter of minutes? Were these people not credible or even mentally ill? Not at all! So was it reality, hypnosis or hallucination?

Let us try to rule out anything that does not stand up to careful consideration.

Reality in the conventional sense is completely ruled out, because the photographic evidence is indisputable.

Hypnosis cannot have taken place, because what fakir, even a yogi, would be capable of putting a group of people into a state of hypnosis at the same time, without any special aids, especially men...

who fundamentally disagree with hypnosis or are not at all willing to undergo it, but are sceptical of the hypnotist from the outset. I am not aware of any case in which a hypnotist has induced mass hypnosis without special aids.

Hallucination, however, is understood to be a vision that comes from within oneself and becomes so intense that the person perceives it as reality. But how could a completely uniform vision arise among tourists who have just been thrown together by chance on a coach on their way to the scene of the miracle?

Thus, the attempted scientific explanations do not get to the heart of the matter, but remain stuck on the periphery.

But let us take another similar "miracle" as an aside. Many will be familiar with the so-called Rosicrucian test. Every Rosicrucian who wanted to acquire mastery had to undergo this test. The candidate sat at a table in the midst of the examining masters, on which stood a full glass of red wine.

Suddenly, the examining masters saw the glass tilt to one side without any external cause, tip over, and the wine spill onto the tabletop, run down the table leg, and finally form a red puddle on the floor, like blood. After a while, the pool shrank and the wine crept back up the table leg, collected on the tabletop and then flowed back into the wine glass. The glass righted itself and stood there as if nothing had happened.

Science would now claim that the candidate had hypnotised the examiners, but examiners tend to be very sceptical and share this trait with today's scientists, who are not easily fooled either. For this reason, the candidate would not have been able to hypnotise his examiners in order to suggest this process to them. If it were that simple, then anyone interested in hypnosis could replicate this "miracle". However, we know from the Rosicrucians that their knowledge and abilities went far beyond the minutiae of hypnosis and suggestion, that they ruled over cosmic forces which they could activate either with the help of elemental beings or without them.

However, lifting the veil of this mystery requires further profound reflection, for the Rosicrucians left no simple recipe for their "miracle" to posterity, just as no one could ever obtain the recipe for the mango tree miracle.

However, we know that there is a plane on which everything that happens here on earth, has ever happened and is already present as a seed for future events is reflected. It is the plane of causes or the AKASHA.

The magician can project his imagined images into the AKASHA, which, depending on the strength of the projection, must sooner or later manifest themselves in the material world after passing through the various levels. But that would be too long a journey, and the tourists could grow old and grey before they could experience the miracle of the mango tree. However, the experienced magician knows another way. By imagining the AKASHA into a specific and limited space, just as he can do with light or life force or electromagnetic fluid. He leads his audience into this limited space filled with akasha and now projects his idea of planting the seed in the earth until the mango tree grows and blossoms. Now one might say: all well and good, but how is it possible for people to participate in this, to see and experience everything!

It is well known that human beings consist of body, soul and spirit. In AKASHA, body and soul cannot live; it would mean their dissolution. But the spirit can not only project images into AKASHA, as the magician does through his will (active imagination), but the spirit of all people who are in this concentrated, AKASHA-filled space absorbs the images (passive imagination) and experiences them as reality. Although one could also call this a hallucination, this term would be misplaced, as hallucination is commonly understood to be a pathological (diseased) mental activity.

This, however, is a vision of the mind, a passive one, as experienced by mystics, with the difference that here it is the magical human will that is the evoker and not higher planes or beings.

The Rosicrucians possessed this knowledge, and the master candidate had to be in such control of his powers that he could fill the room with AKASHA. Through this test, he had proven that he had mastered all cosmic forces and thus attained mastery as a Rosicrucian. Now one might conclude from this that the fakirs of India also possess this knowledge and have mastered all forces. That this cannot be the case will soon become clear through a conversation.

They are not yogis or magicians, but merely fakirs who, at best, are capable of practising a form of HATHA yoga. They inherited the recipe for performing the mango tree miracle from their forefathers, enabling them to practise it without any knowledge of cause and effect. This raises the question: how can they perform it? This recipe contains so-called power words (mantras) supported by mudras, which are used to project the AKASHAS into a specific space, thereby banishing the AKASHA. By frequently repeating a deliberate projection of AKASHA, linked to mantras and mudras in the form of an inconspicuous ritual, automated effects are created over time. However, the forefathers of the fakirs achieved this through years of effort, and the fakir, as the heir to these efforts, only needs to murmur the steps for creating a mango tree to himself. Those who inherit recipes may well be sorcerers, but they can never be magicians, for magicians must learn to master the cosmic forces through their own efforts.

And then he can perform miracles far greater than the mango tree miracle, which is no longer a miracle for him, and yet is and remains a miracle.

See also the December 1955 study booklet, "Iragrins, the Secret of the Mudras".

September 1963

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

T H E A R T O F L I V I N G

C O N T E N T S :

NEOPHITISM - NECESSARY PRELUDE TO MASTERY

by Br. ∴Heliobas ∴.

WORLDVIEW AND LIFE PHILOSOPHY OF THE MAGICAL HUMAN BEING OF THE FUTURE

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S E P T E M B E R 1 9 6 3

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

NEOPHITISM

Necessary preliminary stage to mastery

by Br. ∴ Heliobas ∴

Every person who joins an organisation does so primarily because they identify with the ideals, goals and tasks of that organisation.

In doing so, they express their willingness to align their existing knowledge with a greater and differently founded knowledge, which they encounter in the programme of this organisation as a crystallised thought form and which is reflected in the ideals and goals that determine the common path of all.

Joining a Lodge is not joining an organisation or a club; it is a decision. Decisions, however, are actions of far-reaching significance; they are the visible effects of invisible causes.

Suggestions and impulses to act, originating from higher levels of consciousness, affect our subconscious and prepare us internally so that sooner or later something differs from a previous state, and when this difference becomes conscious, it urges him to make a decision.

This has little to do with our personal will, as we are only the actors, never the actual agents of will. According to esoteric teachings, this can be proven as follows:

According to the law of the triangle, everything that exists has come into being through the interaction of two opposing points or forces, and is therefore based, in a sense, on a process of creation which ultimately brings about the third. This is not a hypothesis, it is a law.

Conversely, we can conclude from this that whatever appears visibly must have two causative elements in order to appear at all.

If we now apply this to what was said earlier about decision-making, we find in the law of the triangle the proof that such a decision is not arbitrary, nor an act of our will, but the result of the interaction of invisible, cosmically conditioned circumstances that have now found manifestation in our three-dimensional material world.

The fact that a person wants to profess his allegiance to a Masonic brotherhood is therefore willed by a higher will, it is cosmically conditioned; therein lies the significance of this decision.

Human action, the exercise of human free will, is, so to speak, obeying the impulses received to decide one way or another.

The mystery of these connections is thus only hinted at, not explained. That will suffice for the moment.

In the ancient mystery schools, the admission of a neophyte always had this profound significance, and in the same way, every neophyte today must realise how significant his affiliation and entry into a lodge brotherhood is for his future life.

It means nothing less than the conclusion of everything that has gone before and a new beginning on a different level of knowledge and a more universal basis of experience.

Outwardly, this significance is already expressed in the fact that the neophyte receives a new name, his lodge name. This name is chosen by himself and should reflect the basic tendency according to which he wishes to develop in the future; it is a model, an imagination of his goal within the brotherhood of which he wishes to become a member.

Mind you, *Neophitentum* ist nor not *Mitglied-schaft*. It is a period of becoming and waiting in the truest and deepest sense of these words.

It must be clear to any logical-minded person that a lodge brotherhood, which administers esoteric secret knowledge and is called upon to fulfil tasks in the evolution of humanity, observes and tests its future lodge brothers for a certain period of time before they are granted access to the inner circle of the chosen ones.

This period of testing is his neophytehood, where his reliability, perseverance, will and actions, and his thoughts are measured against unconscious standards.

And it is, in particular, a time of separation in which, as a logical continuation of the cosmically determined impulse of will, his thoughts, desires, and actions are to be aligned with the laws of the Lodge and the goals and tasks of the Lodge.

The neophyte receives all the help that the Lodge and the other Lodge brothers can give him, and it will become unmistakably clear to him what he must do and what he must refrain from doing. In order to avoid any confusion of terms, it is necessary to point out an apparent contradiction that arises from the requirement to obey and the fundamental principle of the law of the Lodge:

"Do what thou wilt." The law of the

Lodge is:

Do what thou wilt shall be the whole of the Law.

And the word of the law is "THELEMA" — Holy Will. Love is the

law, love under will,

merciless love."

A neophyte who is about to cross the threshold of the temple courtyard will hardly be able to grasp the significance of these words. Nevertheless, he must learn to understand the law of the Lodge in such a way that it becomes the guiding principle of his daily life, and he must internalise it in such a way that it forms the spiritual basis of his life as a philosophy of life.

In order to arrive at realistic standards, we must abandon conventional views and assessments and orient our thinking towards esoteric insights.

All contradictions are only apparent, not real, because they exist only where there is a materialistic view of the world and of life.

They only apply where original harmony, where unity, has been broken down into duality for the sake of a cosmic process of development. According to cosmic laws of development, duality must become unity again when all possibilities of separate existence with consciousness have been experienced and learned. This explains, to some extent, the esoteric background of all opposites and contradictions.

If we now consider the thesis of the law of logic, "Do what you will," from this perspective, it appears to us as a concentration of spiritual power in which the duality of will and action crystallises back into unity on a higher level of spiritual manifestation.

It is an expression of the complete freedom of the spirit to do and not do whatever results from the complete harmony of the human spirit with the divine spirit.

Human will and divine will have become one again through harmony.

The actions and omissions of a person in such spiritual harmony with the cosmos are then what God would do and what God would omit to do.

What is the opposite of such harmony?

When we say so superficially, "Do what you want," this usually expresses only self-will, obstinacy, arbitrariness, not harmony with the divine principle.

In such a state of mind, man is like the "Prodigal Son" in the biblical parable when he says, "Father, give me my share of the estate." His ego first sets out on a journey to gather experiences.

When human will and divine will are once again in harmony, this is the "return of the prodigal son," the return to the Father from a state of separation to the unity of the Spirit.

Do we understand this comparison? This subtle yet vast difference?

Those who have internalised the law of the lodge as an "experience" no longer need to be told what to do and what not to do. They have gone through all the experiences of their journey and attained a freedom of will and action that can only be responsibly borne in the absolute unity of the spirit with the divine.

To bear such responsibility is mastery, is to be fitted in like a plumb and square-cut stone in a load-bearing position, is the victory of spirit over matter.

Every neophyte is called to such mastery.

His neophytism is the first step towards realisation. But above this time stand the words of an old stonemason's saying:

"If you want us to build you
into the house,
let it please you, stone, that
we carve you.

So the path leads through obedience, through adherence to commandments and prohibitions, to the freedom of will and action in cosmic-spiritual union with universal love.

Where love justifies will and action, there is no longer any law.

If we remember that the removal of all contradictions takes place in the Spirit, then we will readily acknowledge the Spirit's claim to totality, and it will be easy for us to affirm obedience to commandments and prohibitions, to laws and rules, from our innermost conviction. In contrast to other secret organisations, the concrete tablets of commandments and prohibitions have been largely removed from the "FRATERNITAS SATURNI".

As an Aquarian lodge that consciously utilises the impulses of the new age, the "FRATERNITAS SATURNI" advocates freedom of will and action, even in its internal affairs. A person's maturity of character is revealed in their sense of responsibility towards people and things.

In a figurative sense, this reveals his lodge affiliation. In addition, there are virtues that are timelessly valid and belong, so to speak, to the "code of honour" of a lodge brother as fundamental prerequisites; everyone is aware of these as well. From all these virtues and abilities that a lodge brother must possess, one can form concepts that summarise all the detailed aspirations of human nature in a more unified form. Nevertheless, we will deal with three such concepts. There are primarily three aspects that, analogous to the tripartite division of our human constitution, encompass fundamental lines of development of our human existence.

The first concept is called "KNOWLEDGE".

The "FRATERNITAS SATURNI" is a lodge of knowledge, and therefore the imparting of knowledge is at the forefront of our lodge work. To absorb this knowledge, to deepen it through experience and to transform it into wisdom is the main task of every lodge brother in this present incarnation.

What must mature from knowledge and experience is WISDOM.

However, this is a gift, not an achievement; it is the fruit of sowing and time. Wisdom is a higher octave of knowledge.

Wisdom matured from knowledge and experience becomes part of the spiritual foundation for our next incarnation.

Consequently, we also have a responsibility towards the knowledge we absorb, because it determines our spiritual development.

Simply digesting information intellectually cannot be what is meant here; we do not need to train ourselves to become a "walking encyclopaedia".

Knowledge must lead to insight and become conviction through experience. All knowledge that does not lead to expansion of consciousness is dead knowledge, like weeds that take away soil and nourishment from useful plants. We must examine everything that presents itself to us as spiritual nourishment for its truthfulness. As neophytes, we have little opportunity to test esoteric teachings for their accuracy and evaluate them critically, because we lack the standards to do so, but with common sense and a reasonably developed intuitive ability, we can analyse what is presented to us and will not lightly accept all suggestions.

fall. Even a neophyte is capable of forming an objective, unbiased opinion; indeed, he must possess one.

They are not required to accept everything they are told blindly, not even what is conveyed to them in the study booklets of the F. S. Much of this is not secret knowledge, but is intended to serve as a means of discernment, independent thinking, critical reflection and personal development of thought through one's own study. If these qualities are not yet developed, they must be developed. What

If something sounds "incredible" and is therefore still mentally indigestible, it should not be doubted as untrue, but set aside until its truthfulness is revealed later, when the conditions for this have been met. As long as one is still learning multiplication tables at school, one cannot comprehend higher mathematics as a fact. The prerequisites for this must first be created.

A certain degree of discrimination must be expected from a neophyte who joins the ranks of the Saturn Brothers, for he is one who has been called out from the multitude of the far too many in order to attain the highest and deepest knowledge on the ninefold path of Saturn.

The second word that combines various aspects into one concept, which must be the main characteristic of an esotericist, is "SILENCE".

There is an imposed silence and a silence acquired as a virtue and practised voluntarily.

Those who practise silence as a means of crystallising their mental and spiritual powers do not need to be told to be silent; for them, silence is not a duty but a matter of course, a welcome means of achieving concentration and meditation.

We know that every unnecessary word means an unnecessary expenditure of mental energy, which only diminishes our ability to concentrate. Words are formulated thought forces that are carried away by our mental life substance.

The neophyte is bound to secrecy towards all outsiders regarding all matters concerning the lodge. He must also refrain from

any discussion until he is sufficiently grounded internally to speak about matters relating to his newly formed outlook on life.

Fundamentally, this is a matter of course that should not need to be demanded as a duty.

Anyone who reveals lodge secrets is a traitor to what is most sacred to the other lodge brothers.

Anyone who violates the duty of confidentiality must bear the full severity of the consequences according to the law of "merciless love".

Let us not forget that we are subject to the great demiurge Saturn, the ruler of the planet of karma; those who are guilty before him cannot hope for mercy; his love is harshness. It is not the Lodge, but the Lord of his destiny who will punish him.

The third concept is called "HELP".

Through helping, our knowledge and skills manifest themselves in action. In order to be able to help, one must know how and why to help.

It is not our task to fragment ourselves into countless small acts of assistance; this will be required of us in very few cases.

In this context, helping means assisting in the fulfilment of cosmically determined tasks that serve our knowledge and abilities.

The task consists in bringing about the detachment of the ego from materialism through spiritualisation, thereby promoting the evolution of humanity.

It is the task of the planetary rulers of this age to send the necessary impulses and streams of energy, but our task is to face the spiritual transformation and consciously experience it as an expansion of the boundaries of our human existence, and then to help others achieve the same expansion of consciousness.

This is the task of an esoterically based brotherhood: not to remedy the emergencies that have arisen from disharmony with the cosmos and which, as long as this disharmony persists, shape human destiny in infinitely painful experiences. Not to be cobblers patching up the hopelessly corrupt nature of materialistically contaminated human beings, but

but to be helpful helpers who are called upon to eliminate evil at its root, not its effects.

Just as every sensible doctor treats the cause of the illness, not its symptoms.

We must therefore recognise the cosmic demands of the age and strive to fulfil them; but this begins primarily with ourselves and then extends only to those people who are in the process of spiritual awakening, who are beginning to develop themselves out of the bondage of a materialistic worldview and outlook on life by means of a 180-degree spiritual change of position.

These people need our help, not those who, in the words of Master Theri-on, are only "dung for a spiritual upper class".

Such help requires a great deal of knowledge and skill and, above all, the virtue of silence.

WORLDVIEW AND OUTLOOK ON LIFE OF THE MAGICAL HUMAN BEING OF THE FUTURE

by Br. . Heliobas .

The following remarks are a statement on the ideological basis of the concepts we have to deal with in the first Merkur-Grad examination questions. To refresh our memory of these concepts, I will repeat the relevant provisions in excerpt form: WE ARE MEMBERS OF THE WESTERN CULTURAL CIRCLE, and as such heirs to a worldview permeated by the elements and effects of this culture. All our ideas about ourselves and our environment, about the interrelationships between people and things, and above all the concepts of abstract thinking that have shaped the "customary" concept of God and religious dogmas, as well as the scientific basis and justification of our materialistic worldview, — all of this has been shaped by the standards of knowledge and the conclusions drawn from it, which have shaped the Western worldview and outlook on life for thousands of years.

Even a cursory glance at the most significant effects, which were caused by ideological factors and became apparent in individual historical periods, clearly shows that during these millennia, in which, from a cosmic perspective, the Age of Aries and the Age of Pisces determined the course of development, there was a steady densification of the subtle spiritual vibrations, a process of materialisation took place, which, although it happened entirely in accordance with the meaning and will of cosmic laws of development, nevertheless still followed an involutionary tendency.

The Age of Aquarius, which is now in its cosmic hour of birth, has an evolutionary direction of development.

This necessarily has consequences for the people of the Aquarian Age, especially for those who have already been touched by the vibrations of the morning star light of Saturn-Uranian knowledge

, to strive for a different foundation for their worldview.

According to esoteric teachings, the process of condensation of the subtle vibrations has reached its culmination point and is already in a stage of development that is better described as unfolding, because the divine-spiritual spark will shed all material shells on its way back to its origin, unfolding and liberating itself from them in order to

"...forget the sufferings, the form of servitude, and return in triumph to the halls of the sun..." as Hölderlin expresses it in his wonderfully poetic language.

Because evolutionary states of being will now develop in all areas, in which, in accordance with the great cosmic lines of development, an increasingly spiritual orientation will become visible and perceptible, the "priority of the spirit" must be the dominant principle in the restructuring of ideological foundations.

The dominant principle of the Age of Aries and Pisces was: MATERIALISATION; from the Age of Aquarius onwards, it is DEMATERIALISATION = SPIRITUALISATION.

Therefore, if any reorientation is to take place in harmony with the cosmic laws of development, it must begin with a spiritual orientation that has nothing to do with those definitions of "spirit" and

"spiritual" that originate from periods of time which, due to their specific structure, necessarily led to a misinterpretation of the true cosmic connections.

As with a prism that breaks down the unity of light and its radiation into individual coloured beams, the divine-spiritual, on its path of involution through the prism of increasingly dense states of being, became such a pure spiritual vibration that what we today understand by

"spirit" and "spiritual" today can no longer have anything in common with the immaterial, fine-etheric vibrations of the primordial spirit.

If we understand this, new horizons will open up and new perspectives will emerge, which will inevitably have a definite impact on the reshaping of our worldview and outlook on life.

"Priority to the spirit" is the demand of the new age and the law for our spiritual transformation.

On this basis, a new conception of religion, a new ethic and a new concept of morality must arise, as well as a worldview that fills all aspects of our life and experience with new spiritual values.

The home of the spirit is the cosmic source.

Therefore, our world view will and must have a strong cosmic connection. Cosmic vastness must be reflected in our view of the world and life, otherwise it is not properly founded.

In such a supernatural and superhuman context, earthly and human matters are seen in a new, more truthful perspective, gaining more or less significance.

All abstract concepts such as freedom, honour, service, love, guilt, etc. have an ideological basis, refer to ethical or moral demands, which in turn have connections back to fundamental ideological ideas, and these are in turn expressions of a state of consciousness.

The cosmic principle of evolution, however, is called expansion of consciousness.

In cosmic terms, expansion of consciousness can only be a higher level of consciousness, an upward development towards an expanded view of things.

Therefore, all concepts that have somehow gained significance in our world view and outlook on life must be given a higher evaluation and a deeper interpretation.

For an even better understanding, let us refer to a treatise by the Grand Master, in which such an abstract concept is related to a new esoterically based evaluation in almost classical language and clarity:

"...Bringing about the conscious evolution of humanity is our task and the greatest meaning of existence.

It is an absolute categorical imperative within us that demands affirmation and compels us to this realisation.

If we affirm the spirit's instinct for self-preservation, which is effective in humanity, it is logical that this instinct, in relation to individual consciousness or the consciousness of the individual, necessarily takes the form of a duty and an imperative.

The history of humanity thus has a very profound and lofty meaning. It is the history of the spirit's struggle for its absoluteness and autonomy. Through all the contingencies of matter, through all the inhibitions of the physical world, it has risen up. This transformation is still taking place today, extending far into the future, in its development and process of becoming.

The spirit, carried aloft by its instinct for self-preservation, recognises itself more and more in the individual being and affirms itself, thus becoming ever more intense.

To cooperate in this ascent of the spirit in humanity is the demand of the absolute imperative. Its law is: "SPIRITUALISE YOURSELF".

Here, amid the bewildering diversity of life's demands, in society, we are given a sure guide for action, a simple yardstick for evaluation: GOOD IS WHAT IS DONE IN ACCORDANCE WITH THE DEMANDS OF THE SPIRIT! Compared to such a cosmic definition of "good," all purely social definitions collapse or become secondary.

Secondary, therefore, are social goals, all political and governmental attitudes, all more or less dogmatic demands of society and race. What is important above all else, however, is that the spirit, spiritual consciousness, be promoted. What is important is the evolution of humanity as a whole, a goal so immensely lofty that it needs no further justification.

Such ethics are not a sophisticated web of concepts, not dogma, not moralism, not a one-sided obligation, not a suggestion, but rather they present the individual with an eternal task.

She places him under the starry sky and lets him feel the great cosmic moral law as the great will and ultimate purpose of the great architect of all worlds.

Let us serve our Mother Earth, her spirit!

If we identify with her spiritual and magical powers, we create a centralisation within ourselves that gives our life's task a firm foundation and at the same time fills us with such a great power of expansion that it can penetrate spiritually into the cosmos.

Earth consciousness is the starting point for world consciousness.

Such metaphysics, superimposed on all speculations about the origin and a world consciousness, is religious in the truest sense of the word.

Kant says: "Religion is the recognition of our duties as divine commandments." With this view, we place ourselves at the centre of our cultural consciousness. For since it is the realm of the spirit within human society that we call culture, this universal religiosity is absolutely culture-affirming, but not in any thin, aesthetic, socialist sense, rather it is imbued with a powerful sense of cosmic responsibility, inspired by the heroism of devotion to the spirit — to God. — —

These are truly masterful words that can point the way for our ideological orientation.

Our task now is to coordinate all other concepts that belong to an ideological foundation and to find their higher, spiritually corresponding octave so that our worldview can develop into a unified whole.

The following are the 14 points of the first "Mercury degree" examination questions, structured according to their context. For these, we must find definitions that correspond to the principles of spiritual orientation outlined above.

These 14 points can be grouped into three larger sets of questions, but they cannot be sharply delineated because they are interrelated:

- : The individual's position on forms of human social order,
- : Statement on individual beings and individual things,
- : Statement on the curriculum vitae.

Our statement on humanity, people and race, state, community, family and individuals is largely determined by the recognition of our cosmic destiny, which, according to esoteric assessment, serves our human existence. That is why I said earlier: "Cosmic vastness must be reflected in our view of the world and life."

It is a magnificent thought that the divine spirit uses millions of variations of its millions of manifestations to expand its own divine consciousness. In this, every form of life, every expression of life, every feeling, every thought, every sacrifice, every devotion, every cruelty, every love has its own intrinsic value, is an individual becoming aware or making conscious countless possibilities of dual states of being and experience, which the spirit explores at all levels of all expressions of life "between dying and becoming". What is the individual in comparison?

A drop of water in the infinite ocean of divine life unfolding, be it as a mineral, plant, animal or human being. However, this assessment only refers to existence in the earthly realm of life. But what do we know about the possibilities of existence of life expressions in the universe?

Do we not feel that our conception of man as the "crown of creation" needs to be drastically revised in order to fit into a cosmic world view?

From this perspective, humanity is merely a variation of the manifestation of life by the cosmic primordial spirit; races and peoples are variations of humanity, state or ethnic social groups, family ties, loners, nothing but magnificent variations of peoples and races.

But what is the individual human being?

Merely a tool of the spirit, affirming itself within the limitations of individual life, striving more intensely to achieve liberation from all the inhibitions that arise from the millionfold diversity.

Everything serves the same purpose: to serve the universal spirit through one's own expansion of consciousness to as yet unconscious, oversized realms of consciousness.

The knowledge of such a task precludes any ego-centred position.

Within the framework defined by our birth into specific living conditions and circumstances, to grow into cosmopolitan greatness, to harmonise and overcome ethnic and racial differences, to integrate selfish pettiness into a greater form that serves spiritual development — cosmic breadth is palpable in such a statement.

Our natural ties to family, wife and child, father, mother or friend, state, political or social interests must never expand into bonds that hinder the self-determined development of our spiritual humanity.

Individual people and individual things only have a right to determine our destiny insofar as they are significant for our spiritual development. If their effects are contrary to this, a solution must be found, for we have heard:

"Only that which is in accordance with the demands of the spirit is good." Often, however, opposites exist solely to help us overcome the inertia of our earthly nature so that we can finally find the right spiritual attitude.

Two important concepts deserve special mention here because they reveal interrelationships with other people in a particular way: friendship and love. In a broader sense, the complex concept of sexual relationships, the sexual question, is added to this.

Shaping gender relations more appropriately, in accordance with our cosmic view, is a matter of spiritual elevation, which every esotericist must strive for, because in this area the "Mahatmas of the dark light" have been particularly successful in shackling the spirit to matter. It is a primary task of those who know to educate in this area and to restore the hopelessly extreme opposites to their original, spirit-determined states.

According to esoteric knowledge, the androgyne spirit has split into duality in order to become aware of its own nature through the experience of all aspects of dual states of being.

This state of duality will be abolished when man and woman have reached their cosmic destiny, when they complement each other perfectly in accordance with their destiny. We are not talking here about man and woman as spouses, but about male beings and female beings in a more universal sense, because within marriage the state of consciousness that leads to such perfection cannot develop or mature. The sexual question must be seen and resolved in close connection with the recognition of our cosmic destiny. To this end, it is necessary above all to move from the instinctual-animalistic to the vibrational field of an eroticism expanded into ritual, in which all polar tension dissolves into a "unio mystica". However, this requires individual training. We will teach about these things in special retreats and treatises at the appropriate time.

(To be continued)

October 1963

PAPERS FOR

ANGEWANDTE OCCULT

THE ART OF LIVING

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by Br. ∴Heliobas.∴

OCTOBER 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Lodge in Berlin

Private – Pressure

WORLDVIEW AND LIFE PHILOSOPHY OF THE MAGICAL HUMAN BEING OF THE FUTURE

by Br. .: Heliobas .:
(Conclusion)

Closeness to nature, nutrition, personal hygiene, occupation, and homes are important factors in our lives. They too must be subordinated to the demands of the spiritual.

Above all, we must find a more spiritually determined attitude towards our bodies in terms of nutrition and personal hygiene.

From our studies so far, we know that the physical body and the other subtle bodies are closely interrelated. How we nourish and care for our physical body has an effect on the psychological and mental levels, i.e. in the subtle bodies that correspond to these levels. Consequently, nutrition, personal hygiene, leisure activities, career, etc. have a direct influence on our spiritual development.

From the soil of our homeland and the nature around us, we draw cosmic and telluric rays and forces that magically strengthen our cosmic consciousness immensely.

The title of this treatise suggests that it deals with the shaping of the worldview and outlook on life of the magical human beings of the future.

This introduces a specific point of view into our topic that we must not ignore.

What is meant by "the magical human being"?

Certainly not that in future everyone will have to organise the great things of the world and the smaller things of their own lives with a magic wand, magic dagger, pentacles and all the trappings of magical incantation practices, but that the cosmic-magical life forces will be recognised once again as a given and used in sovereign mastery to shape the world and life.

The worldview of the people of the Age of Aquarius can be called a magical worldview because the metaphysical and transcendent will be decisive factors in their worldview and way of life.

The magical human being of the future will once again be a priest-magician who, with priestly authority, releases and binds the cosmic forces as the human will, in accordance with the divine primordial will, desires.

Millennia will pass before this becomes a reality again, as it was in Atlantis. But the foundation for this must be laid now.

Through conscious personality training, we are already creating the preconditions, a spiritual path, because the states of consciousness necessary for a perfect magical work do not come about by themselves; they are the result of acquired knowledge and skills and a spontaneous response of our organism to the magical forces of the universe, achieved through much practice.

It is necessary for us to orient our entire mental and spiritual attitude towards priestly-magical effectiveness; only in this way and in this sense can the magical human being of the future exert practical influence on the course of events.

His creative activity is transferred to the world of causes; in the silence of thought and fertile imagination, he creates the preconditions for changes in earthly events through his sacred magical will.

Only people in whom the cosmic impulses of higher spiritual knowledge have had a creative effect are eligible for this.

It is a great privilege, but also a heavy responsibility towards the spirit, to be educated in a brotherhood whose objectives encompass the ultimate mysteries of the connections still comprehensible to the human spirit, to become such priest-magicians who can do what their holy will commands them to do.

But what do the sacred texts say?

"Whoever puts his hand to the plough and looks back is not fit for the kingdom of God,"

and priestly-magical activity is, in a much more universal sense, "work in the kingdom of God" than ecclesiastical-religious priesthood can ever be.

Let us therefore plough our furrows so that, when the time comes, those spiritual values that must serve the evolution of all humanity can sprout and mature.

THE IDEA OF REDEMPTION IN ESOTERIC CONSIDERATION

by Mstr. Heliobas, Australiana Lodge, Orient Melbourne

As with all abstract concepts, i.e. ideas of purely intellectual problems that are clothed in a form analogous to our powers of imagination and comprehension for the sake of better understanding, there is also a hidden, profound truth behind the idea of redemption that can only be properly understood and interpreted through esoteric contemplation. Most of these concepts, insofar as they have been adopted by Christianity, have undergone specific Christian transformation, and thus the original meaning of salvation has been completely replaced by tendentious, typically Christian points of view.

There are deeper reasons for this.

Christianity has, as a legacy, so to speak, adopted many concepts and customs from older religions, which had to be reinterpreted so that they could be anchored as "new ideas" in the dogma of the new religion.

The idea of salvation as a divine principle retained its fundamental significance in Christianity, for as an aspect of spiritual education in the great cosmic educational process, the principle of salvation was always present; it is by no means a "new truth" that we owe to Christianisation.

However, it seems that in Christian religious philosophy, a personal saviour is a fundamental necessity, and this explains why church events are so strongly centred around the figure of Christ, the man Jesus of Nazareth, whose cycle begins anew every year at Christmas with a cult surrounding his incarnation.

If we want to get closer to cosmic truth, we must distance ourselves from this glorification of a personal, permanent saviour and

consider what esoteric knowledge can be found in the fragments of pre-Christian religions.

Let us take the Christian idea of salvation as the starting point for further consideration, but we must not see the Christian version as something definitive. Instead, we must use it as a basis from which to feel our way back to the cosmic causes of our current human condition.

Like all other religious systems, Christianity also assumes that humanity is entangled in guilt and incapable of freeing itself from this entanglement on its own. Dogmatists and scribes were and still are very busy trying to prove that we need a saviour, which is not difficult to prove from many passages in the Bible.

However, it is clear from these many scriptural references that the word 'salvation' refers to at least two different situations: a distinction is made between salvation from all kinds of hardship and danger, and salvation in the sense of redemption from bondage, liberation from bondage and entanglement.

Depending on the ideology and religious structure of the Old and New Testaments, these two distinctions are more or less striking and pronounced.

The idea of entanglement and bondage is most evident to us in Paul's exclamation:

"Wretched man that I am! Who will deliver me from this body of death?"

The words immediately following this cry of the soul:

"I thank God through Jesus Christ his Son." (Romans 7: 24-25) are now cited in Christian doctrine as the most conclusive evidence that without Jesus Christ, the Son of God, that is, without a personal saviour, we cannot be redeemed from our earthly bondage — here referred to as the body of death — and this is the foundation upon which Christian doctrine of redemption is built.

We do not wish to pursue this religious interpretation or reinterpretation in the Christian sense any further, for it cannot bring us closer to cosmic truth.

These hints should only serve to help us realise that every redemption logically presupposes a condition that demands redemption and creates a situation that justifies recovery.

Only in this respect can the two variations of the idea of redemption be of use to us.

In the first case, it is a matter of liberation from temporary, contradictory circumstances of a transitory nature, which, however, may be based on deeper causes and may well be karmic conditions.

In the second case, it is a detachment from bondage, from a burden of sin, as the Bible calls it, a liberation from one's permanent state of enslavement, whether deserved or undeserved, to powers and forces against which human beings are generally powerless.

We become aware of this state of bondage as a separation from harmony and freedom of will and action, and it gives rise to the actual impulse to desire liberation from this state.

There are undoubtedly deeper causes underlying this, which must be anchored in a cosmic and lawful development. The foundations of a theory of salvation must therefore be regarded as a cosmic condition and must therefore be derived from cosmic events and be verifiable.

Proof of this is hidden in the law of analogy.

Just as a person's genetic makeup plays a decisive role in shaping their character and behaviour, so too do the causes of humanity's state of being lie in the transcendent realm of divine creative thought and cosmic evolutionary periods, which predetermined the becoming and form of humanity and, over enormous periods of time, brought about the preparation of human beings in their materially condensed physicality.

Similarly, the sphere of human life also had to develop to such an extent that it could provide the living conditions for humanity to develop further in its earthly, material habitat.

Analogous to the embryonic development of the human being in the making, these cycles of human development lie in the impenetrable darkness of mythological origins, but they must be accepted as fact.

It must be pointed out again and again that all esoteric observation must be preceded by a spiritual change of location.

We must leave behind the experiential basis of our everyday assessment of things and circumstances and penetrate to a cosmically broad view of the world, to a classification of everything that is becoming and existing in the context of a cosmically fateful belonging to our planetary solar system.

Within these connections, we must recognise the periods of world and human events as organic structural changes in a gigantic process of growth, and we must remain aware of their changeable, non-definitive character, even if such periods of time span centuries or millennia.

We must practise timeless thinking and incorporate the astrologically based doctrine of rhythms into our world view, otherwise we will remain stuck in the hopeless conflict of opposites, of irresolvable contradictions.

However, all contradictions exist only in the earthly realm; they must be balanced on a higher basis of perception.

Master Therion once said:

It is the sad prerogative of those who stand on a higher level of the mind to have the ability to see and understand the other side of every question, to come to terms with the fact that both are equally convincing. Irreconcilable opposites can only be harmonised on a higher level of mind, and therefore the method of balancing opposites is the best key to the higher levels of mind."

It is the tragedy of our human nature that we understand this balancing so little.

The cyclical view of the world, i.e. that we see and judge everything in terms of the lawful course of self-contained but interdependent cycles of becoming, is the original one.

In our present state of profound materialisation, we have strayed furthest from it, but once, long ago on the involutionary path of our human development, it was the 'normal' world view.

We must find our way back to it, for only through it can we penetrate those connections that lie so far back on the path of involution that nothing "historically comprehensible" remains.

It is also this worldview that can restore our awareness of belonging to the cosmic destiny of our solar system.

In such an oversized relationship, we must also see and evaluate the striving for perfection, the awareness of our existence separated from its origin, and the longing for harmonious reunification, which rest within us as a recollection of lost, primordial states of being.

It is this longing that, as an everlasting, present impulse, brings about the need for redemption.

With this, we have finally entered the realm of esoteric contemplation.

As a guiding principle, we must firmly hold on to the following:

The idea of salvation is built into the course of human evolutionary development as a cosmic principle and is not bound to a personified saviour in the sense of ecclesiastical-religious interpretation.

The mission of the "Christ" was and is not to redeem us in the sense that Christian religious doctrine would have us believe, but rather to mobilise through his teachings those spiritual forces that bring about our self-redemption.

The Secret Doctrine tells us that the development of humanity takes place in cycles spanning thousands of years, in which we have to experience past, present and future states of being.

The past can be recognised analogously as a reflection in the embryonic development of the human being in the making. According to the fundamental Hermetic principle:

"QUOD EST INFERIUS EST SICUT ID QUOD EST SUPERIUS".

"That which is below is like that which is above, and that which is above is like that which is below."

Every incarnation in the womb symbolises anew the entire universe, from which, after a certain period of maturation, a new solar system seeks to separate itself in accordance with the cosmic order.

We read the following about this:

The events of the millennia, centuries and decades reflect in large, medium and small circles the one great experience of the creation of our solar system. In both the largest and smallest cycles, we repeatedly find the one law of cosmic necessity.

Once we have recognised this fundamental order, a ray of light falls into the darkness of our primordial past, which at the same time casts our present tasks in a significant light.

Beginning and end, as known in the space-time thinking of earthly nature, do not exist in the macrocosm.

There are only ever new beginnings and endings of cycles of development. Each ending is at the same time the beginning of a new, differently shaped cycle.

The beginning and the end coincide in a circle at one point . The creation of Adam, as described in the myth, points to a turning point in human development.

Humanity stepped out of a cosmic circle into a new phase of development, which was simultaneously bound by the space-time laws of our solar system.

Adam stands at the end of humanity's cosmic circle of development and is at the same time the beginning of humanity's progress in the cosmic space of the earth element.

This earth element found its central embodiment in the planet Earth.

With the formation of Adam, humanity fundamentally changed its previous cosmic state and developed a new way of life bound to time and space.

In the history of the Earth, radical changes show us the resulting transformations in the mineral, plant and animal kingdoms.

The experience of being differs in the four kingdoms of the Earth.

The mineral is in a state of unconscious existence, the plant has conscious existence.

Animals live in unconscious wakefulness and conscious existence. Humans have conscious wakefulness, but their existence is unconscious to them today.

Humanity has developed through the states of the three lower kingdoms of the earth, so the current state of humanity is neither comparable to past nor future states.

The stages of development of human beings on Earth, from conception to birth, can be seen as the smallest analogue reflection of cosmic stages of development.

The embryo, analogous to the solar system in formation, still rests entirely in the womb of universal existence.

The embryo experiences wakefulness without being awakened, and existence as itself only unconsciously.

Thus, the Logos of humanity may also have begun its path of development from the grounds of existence at that time and was led to the planet Earth according to higher laws, from which the separation from the cosmic union of higher hierarchies was to gradually take place.

The very slow physical densification of the human being into a material body is analogous to the densification process of the planet Earth, which takes place over long periods of time.

Mythology refers to this embryonic period of humanity as "HYPERBOREA".

The Hyperborean cycle of development is analogous to the cycle of human development in the womb, with the Earth taking the place of the mother. It received humanity from the cosmos, as it were, and carried it to term. This means that over enormous periods of time, humanity underwent a biological adaptation to the Earth.

With the beginning of the Lemurian cycle of development, which is akin to birth, humanity emerged from a state of unconscious existence into one of conscious existence.

With Lemuria, humanity attained the attitude of plant-like existence, but as human beings, an existence without guilt and atonement.

The Lemurian age of humanity is symbolised in the story of the earthly paradise.

The earth nourished its human children, who lived without any sense of time.

Lemurian humans were aware of their position in the earthly realm, but in a timeless way, as concepts were foreign to them.

We can no longer relive this state with our thinking today; it was a state of still unconscious wakefulness and conscious existence, comparable in human development to the level of the animal kingdom.

At the end of this Lemurian cycle of development, a new transformation takes place in humanity on Earth.

Wakefulness wants to become conscious, and existence is to sink into the subconscious.

The human being, who previously lived only in perceptions, now becomes a being who begins to develop ideas.

Ideas lead to experimentation, adventure, and the desire to try things out.

Mythology has created a wonderful image for these new impulses: Eve offers Adam, who hesitates to take it, the apple from the tree of the knowledge of good and evil.

The "fall of man" in the biblical story of creation thus became a reality; Lemurian man became conscious of his wakefulness.

This was complemented by the idea of perception and the experience of space and time.

From the state of " " (eternity) and "Dauer" (duration) , humans transitioned to the state of " " (finiteness) and "Endlichkeit" (finality).

With that, the gates of earthly paradise closed forever, and awakened humanity had to take up the struggle with nature "in the sweat of their brow".

A new process of becoming, called "Atlantis" in mythology, had begun. Atlantis is reflected in the child's process of maturation as the beginning of independent thinking.

This period in the history of humanity is comparable to the time between awakening self-awareness and sexual maturity.

The Atlantean cycle of development, especially towards the end of this world age, is the Sturm und Drang period of humanity.

Atlantis and humans in the throes of puberty are analogous. Atlantean humanity also still had a very intimate relationship with the cosmos, but around this time the first signs of independence began to emerge.

The relationship to the earth became possessive.

After the conclusion of the Atlantean cycle of development, humanity had passed through the three stages of the lower realms of the Earth and could now turn to the actual process of becoming human. The Atlantean cycle of development was the time of the great school of life. In it, humanity prepared itself for the final independence that, according to cosmic law, was to come at a later point in time.

However, between Atlantis and the post-Atlantean period there is an event of far-reaching significance: the Flood.

The myths of all peoples tell of a gigantic flood that almost wiped out humanity.

It is likely that this was when our Mother Earth entered the stage of life known in women as the menopause.

The Earth had fulfilled part of its cosmic task and was now allowed to age according to the prevailing laws of space-time.

This comparative analysis clearly shows that we, the post-Atlanteans, have a completely different relationship to the cosmos than the people before the great flood.

We are called upon to realise the fourth kingdom of the Earth: human existence.

It is our most responsible step, which means the realisation of absolute freedom.

Measured in cosmic time, we have currently completed about half of the post-Atlantean cycle of development. As soon as the cycle is complete, humanity must have solved the task set before it if it wants to remain involved in the development of our solar system.

We are equipped with all the qualities and abilities that our cosmic parents could give us.

Now, in the developmental stage of self-creative power, we must take the last great step that has become necessary.

We must bring our own will back into harmony with the original creative will.

The most promising aspect of the power of thought bestowed upon us is our ability to recognise this.

"If the path of this further development is a combative one, this can be explained by the abundance of rudimentary remnants that we still carry within us from the three lower realms of the Earth.

We must gradually remove them, eliminate them, overcome them and discard them like an old garment.

The end of the post-Atlantean era calls for a human being who has freed himself from the dross of the past in order to participate in redemption."

These remarks end, significantly, with the word redemption. But redemption here is connected with self-transcendence, with the development of the cosmically oriented spiritual human being who, in the keen awareness of his cosmic ancestry and his divine sonship, no longer faces earthly material ties as a slave but as the master of creation

, who, in the awakened consciousness of his cosmic ancestry, his divine sonship, has overcome the heaviness of the earth.

In the light of the recognition of such profound connections, the goals and decisions of our lives take on a meaning fraught with responsibility.

Anyone who claims to be an esotericist must sooner or later recognise the priority of the spirit as the ultimate authority for their will and actions; the sooner the better.

In a treatise by the Grand Master entitled "Esoteric Evaluations," there is a sentence of almost classical maturity and beauty:

"Amidst the confusing diversity of life's demands, there is now a sure guide for action, a simple standard of evaluation:

**Good is that which happens in the direction of
the research of the mind.**

Compared to this cosmic definition of good, all social definitions collapse or become secondary."

If we apply this to ourselves personally, it means:

"Whoever or whatever contributes to our evolution is closest to us and most relevant to us."

All other considerations are secondary and must not influence our decisions.

Only out of such consistency can "spirit" crystallise into an element of education for the coming spiritual human being.

Now it has been said that all our faults and weaknesses and inadequacies are rudimentary remnants that we still carry within us from the three lower realms of the earth.

Shouldn't the so-called "spiritual values" that we have become aware of so far be evaluated in the same way?

If human beings are beings in which the trinity of body, soul and spirit is at work, but in their current state of development cannot function as a whole in accordance with the 'fullness of spirit' that must be effective in human beings, then are not all relationships, especially the accepted soul-spirit relationships of this trinity, a misguided speculation?

corresponds to the "fullness of spirit" that must come into effect in human beings, then are not all relationships, especially the assumed soul-spirit relationships of this trinity, a miscalculation, a false constellation, so to speak, that can no longer be maintained?

At the very least, all spiritual values must be regarded as questionable, and any other interpretation of such connections that deviates from the previous standard has a good chance of coming closer to cosmic truth, or at least of being equally close to it.

The realm of man, the bearer of divine spiritual consciousness and divine free will, as understood in esotericism, has not yet dawned; humanity has not yet reached the necessary maturity for this.

Therefore, what we now understand as spirit and spiritual is not yet spirit.

What is developing in those who are already attuned to the rhythm of the coming spiritual age are the beginnings of a shift in consciousness, of higher spiritual insights that require a completely different ethical orientation in life to mature.

In this context, a biblical passage gains a much deeper value and a much more understandable interpretation as esoteric truth.

In the first epistle of John, chapter three, we find the words:

"Beloved, we are now God's children, and what we will be has not yet appeared; but we know that when it appears, we will be like Him, for we will see Him as He is."

This "being like Him" must be the visible expression of absolute harmony of spirit and will, the seal of our divine sonship. This is how the teaching and life of the great world teacher of the Age of Pisces, Jesus Christ, must be understood.

It is significant that John continues with the words:

"And everyone who has this hope in him purifies himself, just as He is pure."

John expressly says: "...cleanses himself...". He could also have said: "...redeems himself...", it is the same thing.

The spiritual impulse of Christ's mission has fizzled out almost without bearing fruit. Gnostic insights were suppressed and eradicated with fanatical determination by the Church Fathers, who shaped Christianity in terms of religious philosophy.

The last visible centralisation of Gnostic religiosity was finally crushed by Pope Innocent III, with the help of the French king Louis VIII, in the Albigensian Crusade (1209–1229), which in reality served to eradicate the teachings of the Cathars. Jaldabaoth and the servants of the Saturnian principle of densification and hardness thwarted this lofty spiritual impulse:

"Freedom of spirit and will under the law of love, and love under the law of merciless hardness"

become a reality as long as human beings had not yet reached the level of development necessary for this.

Is Christ to be blamed for this, or even the one who sent him? We are faced here with contradictions and mysteries that we cannot comprehend from the "spiritless" level of our present standpoint.

In any case, we must acknowledge that cosmic wisdom is higher than our reason.

The idea of redemption may perhaps provide us with a clue here. The teachings and life of Christ undoubtedly point to the realisation of the spiritual human being.

However, this realisation is only possible through self-purification, self-overcoming, self-redemption, and is perhaps closest to the goal in the "self-destruction of spiritual values".

Read the Grand Master's meditation essay on this subject:

"Variations on the Destruction of Spiritual Values."

Here begins the path to the solitude of Saturnian-Uranian knowledge, which everyone must walk alone. The guide on this path to the highest heights is Saturn, whose love is harshness.

No wonder that no one wants to see him face to face. But those who are granted the grace of being allowed to stand in his spiritual influence, he greets as a friend, as the dark brother of Christ, of that I am certain.

Additional note:

by ∴Gregor A. Gregorius

My claim is also to be understood and evaluated purely symbolically, for even the demiurge Saturn is only a cosmic principle and can only be understood in a purely mental sense.

Anyone who has carefully read and understood this highly spiritual esoteric essay by Brother Heliobas will realise that Christian church teachings can only be regarded as ballast for a spiritually and esoterically oriented person, which must be thrown overboard in order to free the human intellect for higher knowledge. Christianity has a certain educational value for the indifferent masses, but on the other hand it stupefies them — its dogmas inhibit any higher spiritual flight and thus the further development of humanity as a whole. It is therefore not advisable for all brothers of the Lodge to rely too heavily in their esoteric studies on the so-called wisdom and rudiments of Christian doctrine, which only lead to one-sidedness because they are based too much on the assumption of a personal God and refer far too much to the teachings and questionable existence of Jesus Christ. A purely cosmosophically oriented and based esotericism no longer tolerates such heresies. Anyone who accepts the existence of Jesus Christ as the Son of God and believes in both must also necessarily believe in the work and existence of Satan. However, since all three existences are only fictions and excuses for ignorance, this only documents his own immaturity.

November 1963

P A P E R S F O R

— A N G E W A N D T E O C C U L T —

T H E A R T O F L I V I N G

C O N T E N T S :

T H E M A G I C A L R E V E R S A L O F T H E O D C E N T R E S I N H U M A N S

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T H E O D R A Y P O W E R P A R T I

by Fra .:Ptahhotep.:

N O V E M B E R 1 9 6 3

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Private – Print

THE MAGICAL REVERSAL OF THE OD CENTRES IN HUMANS

by Fra .J. Johannes .J.

The cosmic astrology of esotericists places human events in a causal relationship with a changing 2160-year periodicity, determined by the lawful course of sidereal influences.

According to this teaching, we are in the orbit of the Age of Aquarius, and it cannot be denied that a new spiritual impulse is permeating all sciences and driving people in particular to the fields of scientific research into the occult, which are generally referred to as "parapsychology".

On the one hand, modern man stands before astonishing, ever-improving technical inventions; on the other hand, he learns of parapsychological research findings, connections and effects of invisible forces, which silence his sceptical smile and make him sense that the five-sense research basis is more than inadequate.

Everyday life oscillates between the two, throwing the masses into chaos of terrible events of a terrestrial and human nature, which represent a cleansing process, a spiritual deluge, and more than anything else demonstrate the influence of cosmic laws.

The scope of occult facts has been significantly narrowed, and phenomena and experiences are no longer denied by science simply because no solutions or corresponding laws of nature have yet been found.

The research findings on invisible types of radiation have shifted the focus of the energy problem to a different perspective, and the law of energy exchange between the cosmos and the Earth, as well as between the cosmos and humans,

is no longer tenable from a purely materialistic point of view, but finds a better solution through parapsychology and metamathematics.

Causes that were considered laws for certain manifestations have proven to be insufficient, and recent research findings have shown that they too are only effects of so-called secondary and primary causes, whose laws are to be sought in the cosmic realm. Thus, the teachings of the ancient sciences are increasingly confirmed by their law of analogy in its threefold division — facts, laws and primary causes. Hermes Trismegistos coined the phrase: As above, so below! From this, the ancients logically derived the phrase: Man as a microcosm is a mirror image of the macrocosm (cosmos)! These views of sidereal influences through unknown radiation energies on Earth and humans, their mutual relationships and relative exchange possibilities have also become starting points for new insights for modern researchers.

In his law of periodicity, Dr. Fließ found lawful relationships between the numerical values 23 and 28 and certain sidereal influences, and attempted to prove relationships to human procreation, life and death in particular, and to the natural kingdoms in general.

His teachings have been substantially deepened and clarified by engineer Mewes' theory of cosmic periodicity and its relationship to human events. Through sober, statistical and mathematical evidence, this researcher uncovered a coincidence of unrelated events in nature and human history, which opened up new perspectives.

He found connections between the northern lights and periods of war among peoples, sunspots and the emergence of epidemics. He found that the numerical units of his periods were 11 years and 55.6 years. It is interesting to note that the "great period" of 55.6 years is divided into two sections, one of 27.8 years, a period of war with low groundwater levels, and one of intellectual or cultural development with high groundwater levels.

Thus, a direct causal link between world events and human events can no longer be dismissed, even if general thinking still resists such an unheard-of fact. Here, too, we find

a bridge between modern research and Eastern philosophies, which have long held these views in their law of karma and adapted their personality development accordingly.

I would like to mention another finding from recent research in this context. During the decay of radium, a type of radiation was discovered, gamma rays, with a previously unknown penetrating power and hardness, which had the ability to make air electrically conductive. This penetrating power of the hardest gamma rays, known as radium/c, has been calculated and measured. Metals, for example, show a strong absorption capacity for these gamma rays, and perhaps this is where a scientific solution to the problems of alchemy lies. It was to be assumed that the sidereal influences must be similar radiation energies, only to a much greater extent, if a mutual influence in the aforementioned manner was to appear as a possibility. After painstaking experiments, the German researcher Dr Kohlhörster finally found a new occupation. He invented instruments that dimmed terrestrial gamma rays and conducted experiments on the Jungfraujoche at an altitude of 3500 m to capture planetary radiation energies. He succeeded in proving the influence of fixed stars. The results showed fluctuations of 10-15% of the mean value, thus proving that these were not periodic solar radiation energies, but rather the intrinsic radiation of the so-called Mira stars, which are effective at a perpendicular angle of incidence to the apparatus. Dr Kohlhörster also found that these were gamma rays with approximately ten times the penetrating power of those known to date. Thus, astrophysics will have to find another solution to these problems.

If such radiant forces are effective in space and it is repeatedly proven that they have a lawful influence on events on Earth, it is understandable that human beings as individuals are also subject to this cosmic influence.

However, relationships and possibilities for the exchange of forces can only take place where suitable media are available to absorb, reverse and radiate these energies.

Here, too, the new psychology points to viable ways of finding the psychic organs for the exchange of electromagnetic forces in humans and uncovering the laws governing them.

The concept of the subconscious has already become a technical term in parapsychology and forms the basis for some research methods.

Psychoanalysis and individual psychology attempt to prove the laws and complexes of subconscious processes in humans, just as the schools of Nancy Baudouin, Coué, C. G. Jung, etc. enable the resolution of subconscious processes through suggestion and autosuggestion. Finally, philosophical and scientific theories attempt to solve these problems through research into intuition.

Based on the precise scientific results of the three main groups mentioned above, the occult problems of thought radiation as real forces, brain waves as verifiable energies, and mental suggestion as practical possibilities for action are no longer deniable facts.

The influence of emanation energies on humans, which can be directed by impulses of will, is one of the newest areas of occult-magical methods. The old radiation theory of the researcher Baron von Reichenbach is particularly confirmed by all the above-mentioned facts.

The fact that such radiant forces of varying polarity are effective in humans and can be projected and exert their influence through trained acts of will has been substantiated by many practical facts. The mutual influence of the psyche and the body can also be regarded as a constant law based on hypnosis experiments.

The principle of human vitality has undergone profound change as a result of electron theory, especially since the latest research by Prof. Ehrenhaft of Vienna — who claims to have discovered elementary particles smaller than electrons — has opened up new perspectives.

Thus, every cell in the body appears as an organised microcosm, capable of exchanging radiant energies. For the time being, it is unimportant whether the solution to the problem of the cell soul is to be found in the chromosome bodies or in the nucleic substance. Thus, the human body as a whole forms an effective antenna for human and cosmic forces, but also an organ of polarisation and transmutation of versatile interrelationships.

Certain central points — nerve plexuses of the sympathetic system — form, through their special activity and susceptibility to influence, the specific organs for providing experimental proof that a reversal of polarity is also possible through magical manipulation of these radiation centres. Prof. Dr. Karl

L. Schleich described such a main centre in humans — the solar plexus — as the most important function of cosmic control. Such radiation centres are distributed throughout the human body in an anatomically regular manner, and Eastern secret philosophy seems to have had more knowledge of this, as it based the esoteric development of humans on these experiences. According to this teaching, in addition to their physical body, humans also possess other subtle bodies, which are to be regarded as media for the development of the spiritual ego.

These subtle radiant bodies cannot be perceived by the five senses and for this reason have not yet been verifiable. However, clairvoyants from different peoples and at different times have made consistent and remarkably similar observations about these fluidic bodies of human beings and their activities. (Leadbeater.) To choose an analogy, one could say: just as new physics has proven to us that so-called space force fields form around the mechanism in question during every exchange of forces, so too must complex human bodies, with their diverse possibilities for exchanging forces, form — space force fields of certain energy radiations must form around the complex human body, with its diverse possibilities for the exchange of forces, which can very well be represented by the fluid bodies as still substantial means of expression.

The body that is most important in the magical reversal of the odic centres is called the etheric body. Of all the fluidic bodies, it is the coarsest...

It is in the chakras that the radiation processes take place most clearly, and they possess the physical nerve centres corresponding to the so-called chakras, i.e. vertebrae, which have a similar significance to the nerve plexuses of the body.

The nerve plexuses thus regulate and exchange electromagnetic forces in humans and are the condensers, distributors and transformers of the nerve energy that the Indians call prana. Chakras similarly mediate the exchange of cosmic-sidereal forces with the human body and are closely interrelated with the nerve plexuses or odic centres.

In this way, humans are connected to cosmic energies and are constantly permeated by radiant forces, which, when exchanged in a lawful and undisturbed manner, enable their viability.

Disorders of the nerve plexuses cause disorders in the chakras and thus also disorders in one's vitality. So the Indians are right when they say that illness is a vibrational disorder! In fact, every acute or chronic illness is preceded by a disorder of the vibrations of the nerve plexuses and chakras as the primary agent. —

But a person's character is also influenced, because it is formed from the reflexes of all physical and psychological perceptions.

Manipulations that influence the chakras and odic centres have positive or negative effects on the body and soul. This opens up completely new perspectives for healing treatments, but also makes the effects of certain occult-magical experiments more understandable and shows the great depth of influence from person to person.

The quintessence of the above explanations is that the human body has certain nerve plexuses and odic centres which, in addition to their anatomical functions, enable the regulation of electromagnetic forces and the exchange of prana.

Such odic centres are the epiphysis, a grey-reddish, cone-shaped body about 1 cm long, which lies in a groove between the two anterior cerebral peduncles

and is connected to the posterior commissure of the third ventricle. Scientifically, its function is largely unknown and it is considered a rudiment of a central optical organ. Secret philosophy sees it as a former third eye and considers this most important centre and chakra to be the seat of intuition and clairvoyance. In any case, the awakening of this pineal gland is closely linked to the esoteric development of human beings.

Another centre is the heart centre. With its periodic, rhythmic phenomena of systole and diastole, the heart is, purely physically speaking, the central point for the body's exchange forces. But in terms of the theory of spatial force fields, the meaning and function of the ventricles hold a deep esoteric secret, and influencing the heart chakra is one of the most responsible experiments.

The most important centre and chakra is the aforementioned solar plexus. This network of the sympathetic nervous system is located in the upper abdominal cavity just behind the tip of the stomach on both sides of the spine. It is the largest ganglion plexus besides the brain and is the only one consisting of white and grey matter (brain mass). It has therefore been rightly called the abdominal brain.

From the point of view of radiation theory, the solar plexus is the most important storage and transmutation organ for prana or nerve energy.

Various yoga systems train this nerve plexus in particular through rhythmic, spiritualised breathing and meditation exercises, thereby gaining influence over the reflexive processes in the body, such as the heart, breathing and digestion, and over the many psychological processes of subconscious mental activity.

Finally, of the seven centres, I will mention the sexual centre, which is also called the root centre. In particular, Indian secret philosophy has recognised that human sexual energies must be transmuted for esoteric higher development. To this end, it has special breathing exercises in its Hatha Yoga system, thereby preventing the futile flow of

of the greatest prana energy without damaging the body through forced and unnatural strain.

Following this orientation, I would like to describe some results of recent experiments, which I am conducting for the first time with the magical reversal of the Od centres through conscious acts of will, which can be verified by the sidereal pendulum.

I must assume that the pendulum research is known in its verified results and emphasise that all avoidable sources of error were eliminated in repeated experimental arrangements. The pendulum diagrams found repeatedly confirm the success of the experiments.

Of course, the actual depth of effect and applicability of such polarity reversals of the odic centres must be researched and confirmed by further experiments, especially since these explanations are only an indication of areas that have not yet been researched and applied.

For understandable reasons, I can only hint at the magical-magnetic manipulations, and the technique of application will be dealt with in detail elsewhere.

The polarity relationships in the human body, especially in the latitudinal axis, are well known, as is the fact that the centres of the body exhibit double vibrations, namely as organs and as radiation complexes, depending on the setting of the pendulum. Thus, the pendulum diagram of the epiphysis is a compressed ellipse in right or left vibration, depending on the principle. The movement is slow and hesitant and indicates the spiritual stage of development of the person.

The heart pendulum oscillation is well known; it is slightly larger and more lively when adjusted to the chakra! This is also individual. The solar plexus normally oscillates in large, calm, right or left circles, also as a chakra, depending on the principle and oscillation capacity.

The sexual centre is switched off for our considerations here. However, two experimental arrangements must be taken into account, which I will explain in more detail.

Firstly: the reversal of the polarity of the odic centres in the body itself, for example: odic withdrawal from the solar plexus and supply of prana energy to the heart centre or the epiphysis. Or, relieving the sexual centre by separating the odic force from the spermatozoa or ovaries and polarising this radiant force into the solar plexus, the heart centre and the pineal gland.

Secondly: Prana energy is withdrawn from the solar plexus and polarised to the corresponding lunar centre. This is the basic experiment, which can be modified in combination by reversing the polarity of the other centres as well.

It should be noted here that, if possible, the same odic centres should be considered, even if they belong to different bodies. Poling a lunar plexus to a solar heart centre or epiphysis can cause serious disturbances and has an unfavourable effect. This is related to the fundamental vibrations of the chakras, each of which represents individual, mathematical radiation formulas.

The first series of experiments is carried out taking into account the tattwa vibrations of the test subject. The sidereal influence, which has a particular effect on the chakras and interacts with the nerve plexuses, must never be ignored.

Before the experiment, the pendulum diagrams of the centres to be operated on are fixed. The physical and environmental conditions are the same as for magical experiments of a general nature. I must assume that you are familiar with them.

The test subject is in a conscious state of awareness, but must remain psychologically and physically passive and maintain rapport with the experimenter through conscious rhythmic breathing.

The polarity reversal is achieved through magical-magnetic manipulations under the strongest willpower of the experimenter. After the odic forces have been loosened in the centre from which the prana energy is to be withdrawn, the radiant force is transferred to the corresponding centre through conscious willpower, following the course

the course of the nerves and chakra currents to the corresponding centre and polarised there.

The duration of the individual manipulations depends on the observations of the psycho-physical expressions of the test person, whereby pulse rate and breathing in particular must be constantly monitored.

After the experiment, the current pendulum diagrams, which show noticeable deviations, are checked and the test subject's sensations during the polarity reversal are reported.

Under certain circumstances, a reversal of the polarity of the prana energy may be necessary if unintended effects are to be achieved, the duration and intensity of which must be examined. The sensations during reversal are subjective and vary from person to person. Consistent results are reported in the explanations that od withdrawal causes a feeling of cold, while polarisation causes warmth, pressure and even restlessness.

These experiments are of particular importance when it comes to regulating disease vibrations. The physical influence of polarised prana energy is profound and lasting, and essentially stronger than that of simple magnetic treatment. There appears to be a particular effect on the functions of the endocrine glands, so that disorders of this kind can be normalised, such as primarily psychological and physical impotence. Prana withdrawal can also have a regressive effect on internal tumours or other cell proliferations or tissue changes by reducing excessive cell vitality.

The stimulation of the corresponding centres also has a beneficial and regulating effect on negative psychological and physical fluctuations, such as those associated with anaemia. These few indications demonstrate the profound effects and influence of such odic polarisation on humans and prove the penetrating power of this subtle human-cosmic type of radiation.

The second series of experiments shows similar results with increased expressiveness.

The magical-magnetic reversal of the odic centres in an antipolar sense means a change in the vibration of the human being, which not only has a psychological and physical effect, but can also influence the individual being.

This provides a means of intervening in terms of character and perhaps also, to a certain extent, influencing the normalisation of hysterical complexes and perverse and homosexual tendencies in humans. The significance and potential applications of these experiments thus extend far beyond the experimental realm and find relevance in all forms of human activity.

The extent to which a line must be drawn between possible hypotheses and practical implications must be determined by further objective series of experiments on the basis indicated.

The intention of these suggestive remarks was to show that sidereal influences are in fact present and are reflected in the functional activity of the human odic centres and chakras, which can be significantly influenced by the will in a magnetic-magical way.

This essay was taken from the well-known occult-esoteric magazine "Saturn-Gnosis" from the July 1928 issue.

THE OD RAY POWER

by Fra .:. Ptahhotep .:.

All gross matter in the entire universe continuously emits a subtle substance.

Baron Dr. von Reichenbach called this radiation "Od," named after the god Odin.

Od radiates not only from inorganic matter, but also from living organisms, minerals, plants, animal bodies and the human body.

With every movement, with every breath, we transfer our od to all the things in our environment with which we come into contact.

So we are constantly giving off our own od, but in the same way we are also absorbing foreign od.

Hands, feet, hair and eyes are the main points of exit for odic radiation.

Disturbances in the flow of od manifest themselves as diseases of the physical body.

Od is also the carrier of psychological characteristics and thoughts. This makes it easy to explain why we find some people unpleasant even though we have never had the slightest contact with them. Their odic radiation simply makes itself unpleasantly noticeable to us. The same applies to people we find pleasant.

We are, as it were, enveloped in a cloak of od. As protection against mental influences of all kinds.

The following exercises describe in detail how to consciously strengthen this odic force.

Od is also called the life force. Strengthened by the will of the magus, it becomes healing magnetism.

A severe loss of Od leads to serious illness and, in some cases, death.

In certain secret societies, the practice of systematic od withdrawal has been used to eliminate undesirables. If the person concerned did not know how to protect themselves, they died within a short time.

Among living people, there are so-called od vampires, men or women who, in order to strengthen their own life force, consciously or unconsciously suck the od out of other people.

If this is done consciously, it is very burdensome karmically. Great losses of od occur during sexual intercourse, because the reproductive fluids, like the red blood cells, are most strongly and intensely charged with od.

It is therefore understandable that a man who visits a prostitute, who absorbs Od from everyone (regardless of whether she likes them or not), transfers these extremely negative vibrations onto himself and thereby not only weakens his own Od power, but also possibly destroys it to such an extent that serious illnesses result.

Women who constantly change partners also endanger their own vitality enormously by constantly absorbing other odic forces. The consequences usually only become apparent in later years.

Just look at the face of such a woman. One can only look at it with disgust, because one senses that the odic radiation is completely contaminated by close contact with the foreign od of so many men and therefore has a repulsive effect on the environment.

Buddha says: whoever embraces a prostitute embraces a corpse. However, it is completely irrelevant whether the woman is paid or not.

Let us now begin our exercises:

1. Visualising the odic force:

We obtain a photographic plate in a cassette. We place our hand on it for about half an hour. Since it is well known that the right arm radiates and the left arm absorbs, we use our right hand. We consciously imagine: an od current flows from the head over the right shoulder into the right arm and flows to the hand.

We have the photographic plate developed.

In most cases, depending on the intensity of the individual's odic force, you will see a radial blackening of the plate. Repeat several times if necessary.

2. With the help of a book and a board, we construct an inclined plane on a table. Cover it with black silk. A red lamp is positioned so that it is not behind our back, but facing our face. The black silk must not be illuminated.

Every evening at a specific time (in all experiments, especially magical ones, one should always adhere to specific times), hold your right hand 1 cm above the silk for $\frac{1}{4}$ hour and consciously allow the odic force to flow out. Inside us, red transforms into its complementary colour: green (hence the red lamp), which promotes the flow of the odic force.

After several attempts, it is usually possible to see the od escaping. First from the fingertips, then from the back of the hand: we will be able to observe a light mist. Once we have achieved this, we try to blow the od away. It will move in the direction of the blow. These experiments have been carried out successfully by various researchers: Rochas, Camille Flammarion, Cesare Lombroso, William Crookes.

3. Invitation of an object

Each of the following exercises involves what is known as forceful breathing, i.e. full breathing combined with mental concentration and thereby invigorated. The exact execution of full breathing will be described in detail again at the end. Face towards the south. Stretch your arms diagonally forward, bend your hands slightly downwards at the wrists, hold your fingers slightly spread over the object.

When inhaling, close your eyes and concentrate on relaxing your own odic force. When exhaling, open your eyes, look intently at the object to be invoked and radiate your odic force.

Duration of the exercise: approx. 5 minutes. Then clench your hands into fists and turn your arms outwards in a wide sideways arc.

Application: For meditation, also charged with specific powerful thoughts, for magical purposes.

At the end of each exercise, always take a few deep breaths to regulate your own odic circle.

4. Od absorption

The exercise is similar to the previous one.

Only when inhaling, close your eyes and imagine that you are absorbing od from the relevant matter, e.g. from water. So you suck the od into yourself through your hands. Then clench your hands into fists, hold your breath, turn your gaze away from the object towards infinity, exhale. Pause for breath, open your hands. And repeat.

In this way, you consciously absorb forces in a magical sense.

5. Purification

Every object used for a magical operation must be cleansed of foreign od before beginning.

Place both hands together on the thumb side and stroke vigorously from the inside to the outside. Shake your hands after each stroke. Concentrate on the following thought: I am removing the harmful radiation.

6. Everyone can heal

This may sound astonishing, but let's only try it once we have mastered the previous exercises.

We distinguish between two types:

a) Healing by improving the patient's odic circulation. We radiate our odic force onto the diseased area and thus restore order to the disturbances. Of course, we start with mild complaints first, and if we are successful, further attempts can be made.

b) Healing by removing the bad od forces.

The conditions here are the same as for od absorption: in this exercise, we must ensure that the foreign od is immediately removed from our body through spiritualised breathing, i.e. full breathing with concentration, before it can influence our aura and thus become a cause of illness in the physical body.

This inhalation of od is also called the removal of illness. It was taught in every magical priest school in ancient times. However, it is important to first learn precise breathing techniques, because all magical energies and powers lie in the breath.

7. To test our own odic force, we pendulum an object, e.g. a bowl of water or a ring, etc. Then we remove the odic force. Pendulum again. Now we add the odic force and pendulum again. In this way, we can determine exactly how the radiation of od increases with the number of attempts.

8. In all exercises in which we radiate our own Od, we naturally lose vitality, which must be replenished.

The best exercises for this are those for absorbing solar prana. These include the MAN rune position, the Is rune, the Ibikus position (yoga), or absorbing energy from the earth, water or trees.

9. Tree exercise

Imagine the tree as a living being. It must be located in an area that is not frequently visited by people. Old beech or oak trees are best suited.

Place your hands on the trunk and absorb the tree's energy for about 10 minutes by breathing in spiritually.

Give a brief thanks to the spirit of the tree.

For some, this exercise leads to clairvoyance, enabling them to see nature beings.

10. Another possibility for exchanging energy has already been discussed in detail by Mstr. Immanuel. See the essay: "Advanced Level of Autogenic Training".

11. When drawing magical symbols, we radiate our od into the symbol with the strongest concentration as we exhale. If drawing with chalk, it must of course be detoded and re-odified beforehand.

The same procedure is followed when working with a pendulum.

12. From what has been said so far, we have seen that our environment, with its many types of radiation, often strongly disturbs and poisons our own aura. No matter how good our attitude is, we always absorb negative forces. Therefore, the aspiring magus should cleanse and recharge his own aura every evening. To do this, we do the following exercises:

12. Purification of the aura

1. Phase

Continuation of the text and explanatory

images in the next issue December 1963

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THE ART OF LIVING

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by Martin Steinke, Berlin

DECEMBER 1963

Published by Gregor A. Gregorius, Master of the Fraternitas Saturni Orient Berlin Lodge

Privately printed

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THE OD RAY POWER (PART II)

(Continued from the November 1963 issue)

From Fra . . Ptahhotep . .

Face south: 7 full breaths. Kneel in a squatting position. Place the backs of your hands with closed fingers on the sides of your midfoot. Inhale and raise your hands to your temples, above your head. Exhale explosively and strike your hands away. While doing so, concentrate on removing all evil influences from your aura.

2. Phase

Kneel. Now place the backs of your hands on your heels. Inhale and raise your hands behind your legs, along your back to your shoulders, then under your armpits, over both sides of your neck to the back of your head. Exhale. Throw your hands away. Concentrate on cleansing your aura and warding off evil forces and radiation.

3. Phase

Kneeling position. Place the backs of your hands (always with your fingers closed) on the front of your feet. Inhale and pull your hands up over the front of your legs, genitals, stomach, front of your neck and face. Throw your hands away from your head together with a strong, concentrated exhalation.

This cleansing exercise should be performed at least once a day before going to bed, but also as often as needed during the day.

If your palms are moist and sticky after the exercise, this is a good sign that the hand chakras have worked hard and eliminated harmful substances. Therefore, always wash your hands thoroughly with warm water and soap after the cleansing exercise.



Figure 1

13. The Od Mantle

Through the detoxification exercise, we have first of all cleansed our aura and freed it from all foreign attachments. However, we have also partially expelled our own od, thereby weakening our natural protection for the physical body.

Now it would be possible for both human and astral forces to influence us much more strongly. The body is psychically open. We must therefore renew the protective mantle by invoking the body.

We wrap an Od cloak around our body:

Look towards the south. Take deep breaths, concentrating on the purpose of the magical od cloak. Hold your right hand about 2 cm above your head. Place your left hand on your right hand. Close your eyes.

Inhale. Visualisation: The Od flows out of the pineal gland (coronal chakra). If the right palm of your hand becomes warm, this is a sign that the Od is flowing. Now exhale deeply and let the Od radiate through your arms and hands. With your fingers closed, move your palms first to your shoulders with the first stroke, then to your hips with the second stroke, and finally to your feet with the third stroke, while simultaneously squatting down. Visualisation for all three phases of this exercise: the Od forms a bell-shaped cloak around us and envelops us completely, and as we make the strokes, we breathe out strongly, always with the mental image of radiating.

Exhalation exercises, like inhalation exercises, should always be repeated seven times. At the end, always take seven full breaths.

If you feel any disturbances in the odic field in any part of your body (often in the heart centre, solar plexus or sexual centre), you can renew and close the odic gap by concentrating.

Always place only the hand with the opposite polarity on the affected part of the body (see No. 156: here you will find detailed information about the polarisation of the male and female bodies).

With strong concentration, radiate the odic force to the affected area. Exhale while doing so.

Figure 2



Of course, it is always better to form a new odic mantle, because, as in life, something new is better than something patched up. For the more advanced chela, two other ways of forming an odic mantle are listed below (see illustration no. 2).

14. Corpse posture

(Always performed to relax the body, with the feet facing south and the head facing north.)

7 min. Full breathing. Eyes closed. Hands 10 cm above the solar plexus. Right hand below, left hand on top. Without clothing. Once relaxation is achieved: inhale deeply, hold your breath briefly, imagine that the Od force is flowing out of the solar plexus and exhale. While doing so, think intensely that the od is moving over the body to the feet and behind the calves to the back, and that another stream is moving over the chest to the head and then behind the head to the back. The two streams meet in the back. Perform for approx. 7 minutes. Then relax and take 7 full breaths.

15. A third very effective method is to form a magical dagger cloak:

Stand upright. Face south. Intensely imagine that the od flows out of your head, envelops your entire body and transforms into many individual daggers. Your body is surrounded by numerous individual points facing outwards.

Exercise conditions (i.e. time and breathing) as before. This exercise is particularly effective against sudden attacks from the astral plane. If necessary, you can also go so far as to hurl the individual dagger points at the astral attackers through intense concentration. This achieves similar effects to those of an explosive glyph. These are also created through intense concentration.

16. For better execution of the exercises, the full breath is described here once again:

Assume the corpse position. That is: lie flat, hands next to your body, legs slightly apart.

Exhale completely. Inhale through the nose into the abdomen, which is lifted in the process. Continue to inhale and draw the air from the abdomen up into the chest. Hold your breath. Exhale through the mouth. Lower the chest, pushing the air back into the abdomen, continue to exhale and lower the abdomen. Pause. This exercise is initially performed in the following rhythm:

Inhale 7 times

Hold your breath 7 times

Exhale 7 times

Pause for breath 4 times

Our pulse rate is used as a measure of time. If the exercise is successful, 4 units can be added to each phase, etc.

Finally, it should be noted that the Odmantel always gives us a feeling of security, no matter where we are: in traffic, on the tram, in company. Anywhere where you come into close contact with people. The protective cloak is impenetrable, like steel. We can develop our senses so that we can see it. In experiments with mediums, it can be observed that the astral body that is sent out cannot penetrate the odic mantle or the odic wall (or magical protective circle) that is drawn in a room. In this exercise, the chela must reach the point where he can strengthen his odic mantle in any situation. Then he is always in control of the situation.

Finally, let us talk about the magnetic gaze. We have heard that the od is also the carrier of thoughts. One of the main sources of od radiation is the eyes.

If we now direct the Od stream, increased by the power of our will, to be emitted through the eyes and at the same time charge it with wishes or commands, we can achieve great effects in humans and animals (emitting good thoughts! But also the so-called evil eye, often with devastating consequences). To achieve the correct central magnetic gaze, practise with a test subject. Draw a coloured

on the bridge of their nose. Sit opposite them and stare at this point without blinking for about 5 minutes.

Another exercise is:

Stand upright with your back straight and stretch out your right arm with your index finger pointing upwards in the direction of your gaze. Fix your gaze on this finger for at least two to three minutes, concentrating your willpower as intensely as possible. After practising this several times, you will notice that the tip of your finger gives off a slight smell of sulphur.

Every esotericist, not just students of magic, should master the basic laws of odic force, if only for their own personal protection. But those who know how to direct odic force correctly have great possibilities, not only on the physical plane. They are masters, trained in the applied occult art of living, shaped according to the guidelines of our illustrious and enlightened brotherhood.

Afterword by Gregor A. Gregorius

Now that 35 years have passed since the publication of the essay "The Magical Reversal of the Od Centres in Man" by Frater Johannes of the "Fraternitas Saturni" Lodge in Berlin in the June issue of the magazine "Saturn-Gnosis", I am publishing another work by Fra. Ptahhotep of the Lodge, which shows the practical application of this secret knowledge as a guide.

This proves that Fra. Johannes' essay not only caused a great stir at the time, but that the paths he suggested have actually been followed in fruitful work, not only in the lodge, but also by scientists and researchers throughout the modern occult and esoteric movement.

The above essay is taken in part from my book "Magical Initiation", which is unfortunately also long out of print and is considered a good handbook for practical occult-scientific and magical work. — See also: The essay by Fra. Johannes "The Magical Reversal of the Od Centres in Man" page 164, 1963 edition.

THE MAGIC OF THE PENTAGRAM SYMBOL

by Gregor A. Gregorius

The pentagram symbol plays a very important role in esoteric literature. Much has been written about it, as it is one of the so-called primordial symbols. It can therefore be found and is mentioned in all religious systems. Only its meaning is understood and interpreted differently, depending on the religious worldview in question, its content and the prevailing spirit of the times.

Only in the most important occult discipline — magic — was the true knowledge of this secret symbol deliberately concealed and withheld from the general public by the initiated

"knowers" from the general public. The enormous magical power inherent in the symbol had to be protected from misuse.

In occult lodges working purely with magic, the danger of this symbol has long been known when it is used in black magic in magical practice.

That is why this secret knowledge is being revealed in this essay, because it would not be accessible to the general public anyway within the framework of this lodge publication. Various essays have also been published in the lodge's previous study booklets that are worth reading and studying, even though they have not yet provided the final answers. (See the bibliography below). —

It is generally known that the pentagram symbol is considered one of the so-called defence or protection symbols in magic and is used accordingly in magical experiments, mostly with success.

However, what is not generally known in occult circles and has been kept secret is the knowledge of how to practically activate the magical powers anchored in the symbol, which can be used to achieve a specific goal.

The pentagram symbol is an important tool in the creative forces of nature, which are not only present in the purely material world — in stula-sharira — but also in the higher

stored levels or spheres are effective in their range when they are properly guided, evoked and applied. Not only in the mineral world, but also in the plant kingdom, we encounter the pentagon in its original form. Although this fact is well known to exact science, only rarely has a scientist attempted to look behind the veil of the forces at work here. The great researcher Haeckel has already shown ways in his work "Crystal Souls", as has the well-known anthroposophist Wachsmuth in his book "Forms and Image Forces", but no scientist has yet been able to give magical instructions, because this requires in-depth study of the discipline of applied magic, which unfortunately still belongs to the so-called fringe sciences today.

In the practical use of magic, it is common to insert planetary symbols into the five points of the pentagram symbol in order to give the symbol a specific magical character. This is not wrong in itself, but the necessary system is usually unknown.

The pentagram can also be inscribed with Hebrew letters — taken from the Kabbalah — or with the names of God, because since it is used in almost all religions, it unfolds its effectiveness everywhere when used properly.

However, it is particularly effective magically when the centralised cosmic power, which is anchored in every planetary symbol, is directly connected magically with the power of the pentagram symbol.

As is well known, the pentagram is always drawn starting from the top point, connecting the planetary forces whose symbols are drawn into the points.

The sun is the highest life-sustaining principle, symbolising vitality; the moon is the spiritual principle; Mars is the energy principle, including sexuality; Mercury represents the intellect and reason; and Venus represents the entire principle of love, sensuality, harmony and beauty.

Starting from the solar region, these inherently harmonious solar impulses must now be channelled down and connected with the other planets, with the deliberate pentagram guidance providing direction and guidance. The whole secret lies in harmonious, purposeful guidance and the conscious unfolding of absolute harmony in a conscious manner and line.

centralise and thereby make it magically effective, which naturally includes and is supported by the accompanying supportive thought connection.

Since, as is generally known, the pentagram symbol can also be placed upside down, with the point facing downwards, and made effective, it is logical and understandable that the knowledgeable magus can also unleash and activate negative forces in the same way. Therefore, an upright symbol can be a protection of the first order, but an inverted symbol can represent a deliberately intended harm in magical terms, because the forces drawn upon are directed through the region of the sex, reinforced by the sexual region, and influence the other centres with which they are connected through the connecting lines of the symbol. This practice will be explained in more detail with the help of the drawings provided here in order to prevent misuse.

In Example 1, the spiritual power of the Sun Demiurge in human beings is first directed towards the soul's basis of feeling in the Moon, then, once balanced, settle in the mercurial regions, and then unfold in the harmonious, higher regions of the Venus demiurge, where beauty is perceived, so that only then, purified, can it act upon the Mars and energy impulses of human beings and, in a sense, ennoble them. Thus transformed, they return to the solar principle, and in this way the absolute, harmonious human being is created, and the foundation is laid for the further development of his humanity.

Figure 2 shows another desired direction of development that can be applied specifically to promote health, if necessary, but also in a harmonious sense. It first indicates an improvement in the mental state of the sick person, then promotes their energy and will to health, then leads to a return to inner harmony of the senses, and finally brings the healing process back to the heart of the sun through the revitalisation of the nervous process of Mercury.

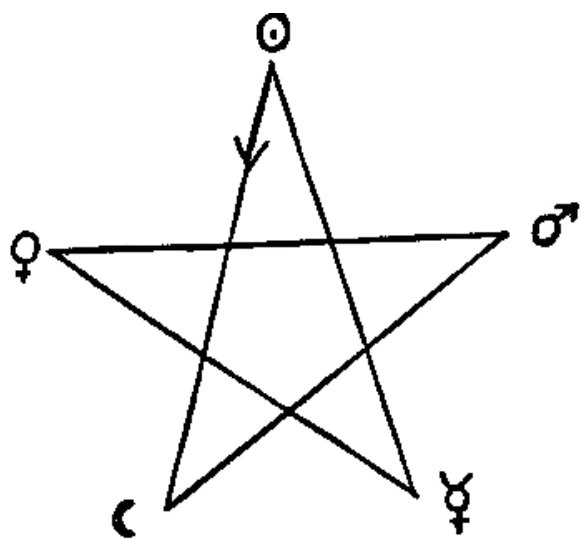


Abb. 2

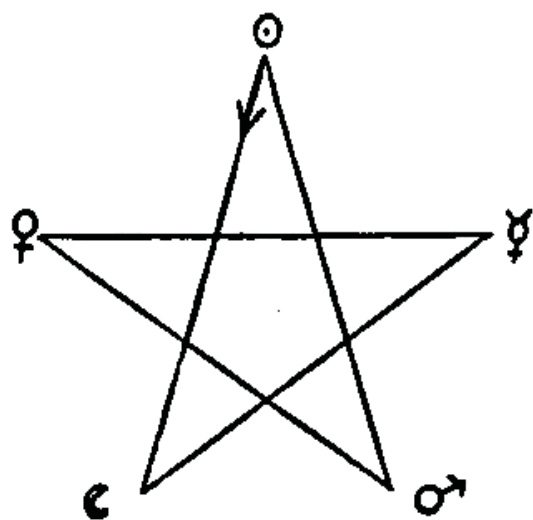


Abb. 1

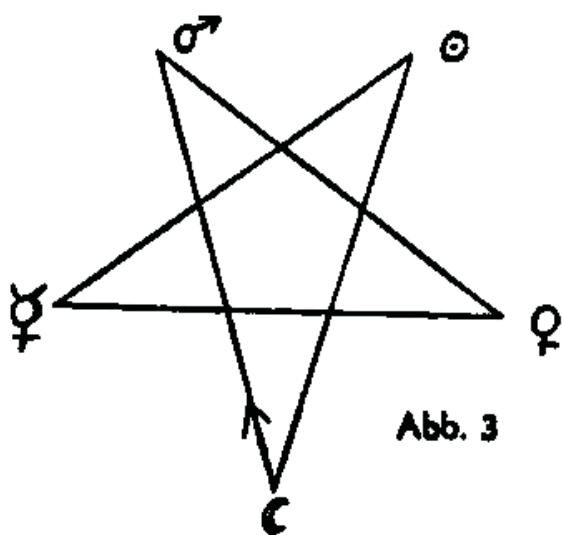


Abb. 3

This interpretation belongs to a purely esoteric view, an esoteric astrology, and naturally requires a general basic knowledge of astrological medicine, because then there are countless possible variations.

Figure 3 shows a pentagram symbol with an intention to influence, deliberately applied in terms of black magic, because it first directs the emotional vibrations stored in humans, dormant since childhood, into the sexual sphere of Mars, where it awakens premature sexual urges (masturbation, etc.), which then lead to unnatural inclinations towards one's own or the opposite sex, confuse the mind or intellect, possibly even provoke criminal acts, and deform the actual inner ego centre. —

These practical instructions open up vast areas of further research for intellectual and spiritually sensitive people, especially if they are trained in astrology. I do not need to point out here the dangers of the practices described in these instructions, which could be used by purely magically predestined people, especially if they are inclined towards black magic. Nor will I give any further specific examples or instructions, because it is enough that this knowledge can be used to do a great deal of good and often to help others. Even states of possession can be improved and completely healed in a short time by wearing an appropriate protective symbol.

In order to delve deeper into these interesting areas, it is advisable to first conduct a thorough study of symbolism. Unfortunately, however, most of the important books on the subject have been out of print for many years and can only be obtained second-hand, which is difficult enough in itself. This is because fanatics have even removed the relevant books from public libraries.

Literature.

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A CROSS-SECTION OF LIFE ACCORDING TO THE TEACHINGS OF BUDDHA

by Martin Steinke, Berlin

Nothing is of greater interest to human beings than the process of life. This is natural, for to know it is to know everything. Throughout history, human beings have sought to unravel the mystery of life. These attempts have taken two directions: outward and inward. In both directions, the means are faith and thought. Only one person has succeeded completely in bringing the process of life out of the mystery of darkness into the light of knowledge: the Buddha. He did so without faith or thought, i.e. not through perception, association or determination of the spiritual, but solely by observing the actual course of life.

The work is a work of tranquillity, in contrast to what life itself is, movement.

In terms of knowledge, the process of life unfolds as a constant interplay of becoming and passing away. In terms of action, it closes in the experience of suffering: "Birth is suffering, ageing is suffering, dying is suffering," because what springs from the process of life as will and desire can be just as impermanent as the cause, desire and thirst, itself.

If all life processes are relative rather than absolute, because no life process, whatever its nature, has lasting value, then the overall process of life can nevertheless be clearly defined in terms of groups. This is easier and more understandable in the special case of "human beings".

The Buddha's words, "The world is burning," are not just a metaphor, but reality. The process of life in every human being is a burning process. The formation of flames in a burning process is always the same, and yet it appears different depending on whether one is far away from the burning process or in its immediate vicinity. From a distance, it arranges itself in groups in auras or circles of rays. In the immediate vicinity, these groups merge into one another and cannot be distinguished.

The burning process of human life is always the same. Under immediate pressure from the thirst for life, it merges into one, allowing no different recognition. The further away from thirst, "tanha", the clearer the five group-based burning processes can be observed: form, "rupa", sensation, "vedana", perception, "sana", mental activities, "sankhara", consciousness processes, "vinnana".

It is not important to pursue the number five, but rather to experience the difference between the five groups, not just to recognise it.

Form, or rupa, is an experience that is constantly supplemented and sustained by the fourfold intake of food in the form of solid, liquid, gaseous, fiery and hot substances.

The process of nutrition is not exhausted by the intake of coarse food. The grasping and apprehending of fuel as food for burning continues. In what is called touch, the next stage of the working process is reached.

Touch, sensation and perception are distributed across six organ-related activities: seeing, hearing, smelling, tasting, touching, also known as feeling, and thinking.

On the basis of touch, the third, the constant thought process, begins as mental awareness. In restless activity, the mind accumulates and layers everything that happens, links and connects it, follows the pressure of "more" or "less", with ever the same zeal, the same restlessness, the same searching and craving for more. Always satisfied and yet unsatisfied again. Like a flame, never exhausting its power as long as fuel is available.

The fourth recognisable process of nourishment is becoming conscious, the pinnacle of life.

Mental activity is the more or less deliberate interplay of forces in the restless activity of the organ of the mind, consciousness, the control and collection apparatus of all life functions, which can only collect and evaluate them as good, bad, or neither good nor bad.

This sixfold nature resonates in and with six fundamental prerequisites: the solid, the liquid, the gaseous, the fiery, space and consciousness.

Solid because it can be experienced as solid, liquid because it can be experienced as liquid, airy because it can be experienced as airy, fiery because it can be experienced as fiery. Space can only be experienced through the property of finiteness, consciousness only through that of becoming conscious. A process that is superimposed on the mental interplay of forces.

Full control of the five processes brings the realisation that life can be mastered and overcome by changing direction and turning the will.

Karma stands in the way of sudden, complete, pure mastery of life. Karma is the sum of all the actions of a being, past, present and future. Karma manifests itself through life itself. A being is what it is because of karma, because of its actions. Its actions determine its new inheritance, just as its life in this form is the inheritance of its previous actions. "Beings are the heirs of their deeds, the owners of their deeds," "old and new deeds, bhikkhus, I will show. And what, bhikkhus, are old deeds? The eye, the ear, the nose, the tongue, the body, the mind are old deeds. This is to be regarded as a result of purposeful, goal-oriented thinking."

"And what, bhikkhus, is new action? That which is currently being done with the body, speech, and mind is called new action."

Mastery of life originates from will, is guided and activated by knowledge, and manifests itself in letting go, releasing, consuming, destroying, exhausting, overcoming. Just as a flame controls the fuel it consumes through the process of burning, so too must the fuel of life, the agonising, painful thirst of greed — lobha, hatred — dosa, and deluded, restless thinking and brooding — moha, be completely used up, consumed and destroyed by life.

Such mastery of life leads to the abolition of karma. The abolition of karma frees one from death. Freedom from death gives freedom from suffering. The path to this leads through eight stages: right knowledge, right attitude, right

, right action, right livelihood, right effort, right mindfulness, right concentration. Three to five are the way of life, six to eight are discipline, one to two are wisdom. A path in gradual ascent to ever greater, purer, clearer unfolding of the power of knowledge, of tranquillity, of being able to detach oneself, most difficult in its part of right concentration or samadhi.

At the beginning of the path stands the word: turning of the will; in its execution: strength; at the end: liberation. The experience of walking the path at the beginning, in the middle and at the end is inspiration, pure well-being.

BERSERKER

BOOKS

